THE

Jewish Encyclopedia

A DESCRIPTIVE RECORD OF

THE HISTORY, RELIGION, LITERATURE, AND CUSTOMS OF THE JEWISH PEOPLE FROM THE EARLIEST TIMES TO THE PRESENT DAY

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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 Yizhalj; Saul, not Sha'ul or Shaul; Solomon, not Shelomoh, etc.

2. The spellings of names that have gained currency in English books on Jewish subjects, or that have become familiar to English readers, are generally retained; cross-references are given when topics are treated under forms transliterated according to the system tabulated below.

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

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

   $\text{K}$ Not noted at the beginning or the end of a word; otherwise with dagesh; e.g., pe'eer or Meir.

   $\text{b}$ $\text{l}z$ $\text{l}$

   $\text{g}$ $\text{h}$ $\text{m}$ $\text{f}$

   $\text{d}$ $\text{f}$ $\text{n}$ $\text{t}$

   $\text{h}$ $\text{y}$ $\text{s}$

   $\text{w}$ $\text{k}$

   $\text{Note:}$ The presence of dagesh lene is not noted except in the case of $\text{d}$. Dagesh forte is indicated by doubling the letter.

5. The vowels have been transcribed as follows:

   $\text{u}$ $\text{a}$ $\text{e}$ $\text{o}$

   $\text{e}$ $\text{o}$ $\text{i}$ $\text{u}$

   $\text{The so-called “Continental” pronunciation of the English vowels is implied.}$

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

B. — Rules for the Transliteration of Arabic.

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

   $\text{f}$ See K above $\text{kh}$ $\text{sh}$ $\text{gh}$ $\text{n}$

   $\text{b}$ $\text{d}$ $\text{s}$ $\text{f}$ $\text{h}$

   $\text{t}$ $\text{th}$ $\text{r}$ $\text{f}$ $\text{k}$ $\text{y}$

   $\text{j}$ $\text{z}$ $\text{l}$ $\text{m}$

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

   $\text{a}$ $\text{i}$ $\text{u}$

   $\text{No account has been taken of the imalah; i has not been written e, nor u written o.}$

* In all other matters of orthography the spelling preferred by the Standard Dictionary has usually been followed. Typographical exigencies have rendered occasional deviations from these systems necessary.
3. The Arabic article is invariably written al, no account being taken of the assimilation of the l to the following letter; e.g., Abu al-Salt, not Abu-l-Salt; Nafis al-Daulah, not Nafis ad-Daulah. The article is joined by a hyphen to the following word.

4. At the end of words the feminine termination is written ah; but when followed by a genitive, at; e.g., Risalah dhat al-Kursiy, but H'at al-Af'tak.

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

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

<table>
<thead>
<tr>
<th>Letter</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>А аа</td>
<td>a</td>
</tr>
<tr>
<td>В в</td>
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<td>Г г</td>
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<td>І і І</td>
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<td>Л л</td>
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<td>М м</td>
<td>sh</td>
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</tbody>
</table>

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

1. Whenever possible, an author is cited under his most specific name; e.g., Moses Nigrin under Nigrin; Moses Zacuto under Zacuto; Moses Rieti under Rieti; all the Kimhi (or Kamhi) under Kimhi; Israel ben Joseph Drohobiezer under Drohobiezer. Cross-references are freely made from any other form to the most specific one; e.g., to Moses Vidal from Moses Narboni; to Solomon Nathan Vidal from Menahem Meiri; to Samuel Kansi from Samuel Astruc Dascola; to Jedaiah Peninit from both Bedersi and En Bonet; to John of Avignon from Moses de Rosenaure.

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

<table>
<thead>
<tr>
<th>Name</th>
<th>Transliteration</th>
</tr>
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<tbody>
<tr>
<td>Abraham of Augsburg</td>
<td>Abraham de Balnus</td>
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<td>Abraham of Avila</td>
<td>Abraham ben Baruch</td>
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<tr>
<td>Abraham ben Azriel</td>
<td>Abraham of Beja</td>
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</tbody>
</table>

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

Note to the Reader.

Subjects on which further information is afforded elsewhere in this work are indicated by the use of capitals and small capitals in the text; as, Abba Arika; Pumbedita; Vocalization.
LIST OF ABBREVIATIONS

[Self-evident abbreviations, particularly those used in the bibliographies, are not included here.]
LIST OF ABBREVIATIONS
K°Vo"ime.™0ri.aI. . \ Semitic studit?s i[1 Memory or A. Kohut
Krauss, Lehn- i Krauss, Grieenische una Latelnisehe Lehnworter
I wiirter iiii Talmud, Midrasch, und Tar-gum
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Targum Onkelos
Targ. Yer
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LEON (LEÃO): Spanish-Portuguese family having branches in Italy, Holland, Germany, England, southern France, the Orient, the West Indies, especially Jamaica, and Surinam.

1. Abraham Judah Leon: Assistant rabbi of the Spanish-Portuguese congregation in London from 1685 until his death in 1707.

2. David de Isaac de Leon: Lived in Amsterdam in the eighteenth century. He published "Sermon da Boa Famia" (Amsterdam, 1767), an address in Portuguese delivered June, 1767; also some Hebrew verses in honor of his father's "Avizos Espirituáes," printed with that book.

3. Elijah de Leon: Son of Michael Judah de Leon (d. March 3, 1658) and nephew of Jacob Judah Leon, lived was hakam of the benevolent society Gemilut Hasadim in Amsterdam and corrected for the press 1636-66. The Hebrew Bible printed by Joseph Athias in 1661 was corrected and provided with a preface by Elijah de Leon and Samuel de Caceres. Some Hebrew verses of Elijah's are given in the Spanish translation of the Psalms by his uncle Jacob Judah Leon.

4. Isaac de Leon: Son of Eliezer ben Solomon ibn Zur; born probably in Spain; lived in Ancona; died there most likely. He was the author of "Megillat Esther"—a commentary on Moses ben Maimon's "Sefer ha-Mizwot," written in the latter's defense against the attacks of Moses ben Nahman (Venice, 1592; Amsterdam, 1660). He wrote also a rabbinical decision in the dispute between Solomon de Loelli and Jacob Catalano (Rome, 1546).

5. Isaac de Leon: Talmudist, and director of a Talmud school in Salonica about 1630 (Conforte, "Kore ha-Dorot," p. 49a).

6. Isaac de Leon: In conjunction with Samuel Athar, he published a collection of stories from the Midrashim and Haggadot (Venice, n.d.).

7. Isaac de Leon: Grammarian and teacher in Amsterdam. Together with Jacob de Solomon Hezekiah Saruco, he wrote "Avizos Espirituáes e Instrucção ens Sagradas, para Cultivar o Engenho da Juventude no Amor e Temor Divino" (Amsterdam, 1766), containing twenty-four dialogues on Biblical history, the articles of faith, the ritual, the feast- and fast-days, and the special Sabbaths.

8. Isaac (de) Leon Templo: Son of Solomon Raphael Judah Leon Templo; printer and publisher in Amsterdam 1727-38. He edited his father's "Masseket Halakah le-Meshich mi-Stam" (Amsterdam, 1734). See No. 20.

9. Jacob de Leon, and (9a) Jacob Rodriguez de Leon: Both probably of Amsterdam; lived in Jamaica, W. I., in 1698.

10. Jacob Judah Aryeh Leon Templo: Hakam, translator of the Psalms, and heraldic expert; of Marano descent; son of Abraham de Leon; born in 1603 at Hamburg, where he taught Talmud for several years; died after 1675. He became hakam in Middelburg and, after 1643, in Amsterdam, where he was engaged also as teacher in the Talmud Torah. He vocalized the entire Mishnah which was printed in 1646 at the establishment of Manasseh ben Israel. Jacob Judah caused a great stir by a plan, drawn by him, of Solomon's Temple, which was exhibited before Charles II. of England and of which the author published a short, comprehensive description in Spanish entitled "Retrat del Temple de Seflom" (Middelburg, 1642). This was translated into Dutch in the same year; into French in 1643; and by himself into Hebrew in 1650, with the title "Tabnit Hekal." Duke August of Brunswick, and more particularly his wife Elizabeth, wished a German translation of this description and entrusted the task to Prof. Johann Saubert of Helmstäd. Some one else published such a translation in 1665, and Saubert therefore wrote a Latin translation in that year. An English version appeared in 1778, done by M. P. De Castro, a relative of Templo's, and in whose possession the plan was then held.

In 1647 Jacob Judah wrote "Tratado de la Arca del Testamento" (Amsterdam, 1653). His treatise on the cherubim, their form and nature, written in Latin in 1647, appeared in Spanish under the
Leon, Edwin de

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Leon, Edwin de

Title "Tratado de los Cherubim" (Amsterdam, 1654); and his description of Moses' tabernacle, written in 1647 in Dutch, was published under the title "Retrato del Tabernaculo de Moshe" (Amsterdam, 1654), and in English (1675). His last work was a Spanish paraphrase of the Psalms, which was printed with the text, under the title "Las Alabanzas de Santidad" (Amsterdam, 1671), and, as is stated in the introduction, was written in seven months. The work was dedicated to Isaac Senor Telbye, financial agent, in Hamburg, of Queen Christina of Sweden, and was extolled by many hakamim, scholars, and poets in Hebrew, Latin, and Spanish verses.

Jacob Judah wrote also a dialogue ("Colloquium Middelburgense") between a rabbi and a Christian scholar on the value of the Christian dogmas; and he left in manuscript "Disputaciones con Diferentes Theologos de la Cristiandad." He was a skillful draftsman. The coat of arms of the English Grand Lodge of Masons with the motto "Holiness to the Lord," is the work of the "famous and learned Hebrewist, architect, and brother, Rabii Jacob Jehudiah Leon." He drew also more than 500 figures and vignettes to illustrate Talmudical subjects, which his son Solomon gave to Surenhusius for his Latin translation of the Mishnah.


13. Judah de Leon: Rabbi; died about 1680. He went to Rome about 1792 as emissary from Hebron, and at the desire of the community remained as rabbi. In 1811 he was chief rabbi of the Jewish consistory in Rome. Judah's is the first signature to a document protesting against the charge that religious reforms had been introduced into Italy. This document appeared in the "Letters of the Chief Rabbi in Italy" (Leghorn; German transl., Altona and Hamburg, 1798).


14. Judah Hayyim Leon (Leon): Hakam and leader in prayer in the synagogue of the Portuguese community in Hamburg. After forty years of active service he was pensioned in 1638, and his son-in-law, Isaac Namias, was appointed his successor.

BIBLIOGRAPHY: Grubwald, Portugiesenschrifter auf Deutscher Erde, p. 106.

15. M. (P.) de Leon: Lived in Surinam. In collaboration with others, he wrote in 1791 "Geschiedenis der Kolonie van Suriname" (Amsterdam, 1791; 2d ed. ib. 1802).


16. Manuel de Leon (Leño): Marrano; writer of Spanish and Portuguese poems; born in Leiria; died in Amsterdam after 1712. His published works are: "Triunfo Lusitano Aplausos Festivos... Nos Augustos Desposorios do Inclyto D. Pedro Segundo com e Ser. Maria Sofia Isabel de Baviera, Monarcas de Portugal" (Brussels, 1688), a poem consisting of ninety-three verses, with a description of festivities held at Lisbon Oct. 11-25, 1687, and dedicated to D. Geromino Nuñez da Costa, Portuguese agent in Amsterdam; "El Duelo de los Aplausos, y Triunfo de los Triunphos, Retrato de Guillemo III., Monarcha Britanico" (The Hague, 1691); "Examen de Obrigaçoens, Testitum hum Filio, que os Pays Engendrou, Amâo, Doutrião os Filhos por Dependencia. Discursos Morales Deduzidos da Sagrada Escritura" (Bruges, 1712); "Gryfo Emblematico, Enigma Moral. Dedicado a Diego de Chaves" (ib. 1712). His "Certa men de las Musas en los Desposorios de Francisco Lopes Suasso, Barão de Auverne" is extant in manuscript in Amsterdam.


17. Moir de Leon: Lived in Amsterdam; translated Verga's "Shebeet Yehudah" into Spanish under the title "La Vara de Juda." (Amsterdam, 1640; 2d ed. ib. 1744).

18. Samuel de Leon (Liño): Member of the college Keter Torah in Amsterdam. He was the author of the "Questoes" and "Questoeas" of Suas Repostas, that Propor na Academia de Queter Torah" in Hamburg, 1679, and of a writing preserved in manuscript, under the title "Libro de Diversas Questoeas e Suas Repostas, Comp. por my... y Respend. em Yesiba."


19. Samuel Judah Leon Templo: Brother of Solomon Raphael Judah (No. 20), mentioned by
Daniel Levi de Barrios. In 1838 he was teacher at the school, founded by Abraham da Fonseca, of the society Massai el Dal in Amsterdam.

20. Solomon Raphael Judah Leon Templo: Hakam, preacher, and press-correction in Amsterdam; died c. 1738. He was a son of Jacob Judah Leon (No. 10); and a pupil of Isaac Aboab da Fonseca. Together with David Núñez Torres, he corrected the enlarged edition of Maimonides' "Yad ha-Hazakah," which appeared in Amsterdam in 1708. His published works include, besides several sermons in Portuguese: "Resit Holmá, Principi da scienza, ou Grammatica Hebraica por hum Methodo Breve, Facile Distinto para Uzo das Escolas" (ib. 1708); "Orden de las Oraciones y Rogativas Compuestas para Pedir Piedades Sobre las Enfermedades. Traduzido por Selomoh R. J. Leon Templo" (ib. 1727).

After his death his son Isaac published a little book by him entitled "Husseket Halakah le-Mosheh mi-Sinai" (Amsterdam, 1754), on the hermeneutical rules of the Talmud, at the end of which the regulations for the Passover feast are given in runes of four lines. Bibliography: Kayserling, Bibli. Esp.-Port.-Jud. p. 58.

M. K.

LEON DE BAGNOLS: See LEVIE B. Gershon.

LEON, DAVID CAMDEN DE: American physician and surgeon; born in South Carolina in 1818; died at Santa Fe, N. M., Sept. 8, 1872; brother of Edwin de Leon. He was educated in South Carolina and at the University of Pennsylvania (M.D. 1836). Shortly after graduation he entered the United States army as assistant surgeon (1838) and served with distinction in the Seminole war. For several years afterward he was stationed on the Western frontier. He served throughout the Mexican war, and was present at most of the battles. At Chapultepec he earned the sobriquet of "the Fighting Doctor," and on two occasions led a charge of cavalry after the officer commanding had been killed or wounded. For his distinguished services and for his gallantry in action he twice received the thanks of Congress. He was then assigned to frontier duty, and in 1856 he became surgeon, with the rank of major.

De Leon was personally opposed to secession; but, like most Southern physicians in the regular army, he resigned his commission at the outbreak of the Civil war and tendered his services to the Confederate government. De Leon organized the medical department for the Confederate government and was its first surgeon-general. At the close of the war he went to Mexico, but soon returned to New Mexico, where he had been stationed for several years, and where he owned property. He continued in practise there until his death. He was a man of considerable general culture and was esteemed as a writer.


LEON, EDWIN DE: American diplomat and journalist; born at Columbia, S. C., 1818; died in 1891; brother of David Camden de Leon. His father, a physician, removed to Columbia, S. C., and was mayor of that city for several years. De Leon graduated from South Carolina College and studied law, but soon turned to literature and politics. He became an active collaborator on the "Southern Review," the "Magnolia," the "Southern Literary Messenger," and other periodicals. Removing to Savannah, Ga., he took editorial charge of the "Savannah Republican" and made it a political factor in the state; his next charge was the Columbia (S. C.) "Telegraph," a daily.

At the invitation of a committee of Southern members of Congress, De Leon established, in Washington, D. C., "The Southern Press," which soon became the organ of the Southern people and secured a large circulation during the early fifties. For his services during the Pierce campaign, that president appointed him consul-general to Egypt, which position he filled for two terms with marked success. At the commencement of the Crimean war, an order was issued by the Porte expelling all Greeks from the Ottoman dominion. The Greeks in Egypt appealed to De Leon, who took them under the protection of the American flag, guaranteed their good behavior, and insisted that they should not be interfered with. The home government approved his course, and Congress paid him the compliment of ordering the printing of his despatches. The King of Greece tendered him the grand cross of the Order of San Sauveur, but Leon declined on the ground that it was antirepublican.

De Leon rendered conspicuous services in protecting American missionaries at Jaffa, and for this he received for the second time the thanks of the State Department. Through his influence American commerce with Egypt was largely extended and American machinery introduced into that country. It was during his incumbency of the consul-generalship that he heard of the secession of his native state from the Union. He at once forwarded his resignation. Returning home, he ran the blockade and made his way to New Orleans. Thence he proceeded to Richmond and reported to Jefferson Davis, volunteering for military duty. Davis sent him instead on a confidential mission to Europe to secure the recognition of the Southern Confederacy by foreign powers. De Leon refused any salary or remuneration for his services, but advanced from his own purse considerable sums for the use of the Confederacy. He again ran the blockade, reached Nassau, and arrived in England in July, 1863. As diplomatic agent he was received in the highest circles, both in England and in France, and personally pleaded the cause of the Confederacy with Lord Palmerston and the emperor Napoleon.

His despatches to the Southern government were intercepted, however, and were published by order of Lincoln's secretary of state, Seward.

Through his friend Thackeray, De Leon became a member of the Garrick Club and a contributor to the "Cornhill Magazine." After the Civil war De Leon returned to America and settled in New York. He frequently contributed to the leading magazines, chiefly on Eastern topics. Among his works are: "Thirty Years of My Life on Three Continents."
Leon Joseph of Carcassonne
Leon of Modena

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L. Hc.

LEON JOSEPH OF CARCASSONNE: Physician; lived toward the end of the fourteenth century and at the beginning of the fifteenth. He devoted himself to the translation from the Latin into Hebrew of medical works. Among his numerous translations three are still extant in manuscript: (1) a commentary on the ninth book (Pathology) of Razi by Gerard de Solo; (2) " Meyashlah ha-Mathilim," a manual of medicine by Gerard de Solo; (3) a chapter on the relation between astronomy and medicine, attributed to Hippocrates.


6.

Leon, Leonin.
See Jedah ben Meir ha-Kohen.

Leon ha-Levi: Provençal Jew who wrote a Purim parody under the pseudonym Labi ha-Levi because he feared that the Orthodox Jews would condemn his work. The treatise, called "Megillat Setarim," on "Midrash ha-Nabii ha-Labi ha-Levi" (Venice, 1552), contains three sections, entitled respectively "Perek HaBaruk," "Hakkol HaHyamin," and "Mi-She-Niknas Adar," and is similar in plan to a Talmud treatise with so-called Rashii and Tosafot. It is full of humor. Another work of his, "Sefer ha-Habak" (ib. 1555), is a parody of the Pentateuch and the prophetic style, representing a contest between "Karmi" (wine) and "Be'eri" (water). This work was likewise intended for Purim.


G.

Léon Lévy Brunswick (Lhérie).
See Brunswick. Léon Lévy.

Leon, Messer David Ben Messer (known also as David ben Judah): Italian rabbi; flourished in the fifteenth and sixteenth centuries. He studied at Naples in the school of his father, Messer Leon, author of "Libnat ha-Sappir," and received at the age of eighteen his rabbinical diploma from German and French Talmudic authorities. Soon afterward he went to Padua, where he studied under Judah Minz, who granted him a new rabbinical diploma. He then betook himself to Turkey, and while sojourning at Salonica, where he prepared for publication his "En ha-Kore," he was called to the rabbinate of Avlona at a salary of 70 florins a year. The community possessed three congregations of various nationalities, and Leon officiated successively in the three synagogues on every third Saturday. In the very first year of his rabbinate dissensions on account of a ritual question arose which caused the separation of the Portuguese and Catalan Jews from the Castilians. Toward the end of his second year in Avlona a quarrel broke out among the Sephardim and the Portuguese. Leon, who sided with the Portuguese, had for antagonists Abraham Harbon and Abraham de Collier. Excommunications were launched by both parties even on the Day of Atonement.

Leon was a prolific writer, and produced works in many branches of secular science, as well as on distinctively Jewish subjects. With the exception of two, all remained unpublished. Most of the others are no longer extant, and are known only from quotations. Leon preferred to clothe his philosophy in the garb of the Cabala, in which he was an adept; but he was too much of a philosopher to become involved in the abysses of mysticism. In his cabalistic work "Magen Dawid," still extant in manuscript, he freely quotes the Greek and the Arabic philosophers. For him Plato was the greatest cabalist. This philosopher, Leon claimed, lived at the time of the prophet Jeremiah, who was his teacher.

Leon wrote also the following works: "Abir Ya'akob," on medicine and other sciences; "Sefer ha-Derashot," sermons arranged in the order of the sections of the Pentateuch (according to Neubauer, it is identical with the "Tif'aret Adam" quoted in Leon's commentary on Lamentations); "Menor ha-Zahab," still extant in manuscript, probably a haggadic commentary on Lamentations; "En ha-Kore," a commentary on the "Moreh Nebukim," criticizing the commentary of Isaac Abravanel; "Miktam le-Dawid," a cabalistic work mentioned in the "En ha-Kore"; "Sod ha-Gemul," in which he shows that the Israelites, unlike other nations, are not under a special sign of the zodiac; refutations of Albo's criticisms of Aristotle; "Shebab ha-Nashim," still extant in manuscript (according to Steinschneider, "Hebr. Bibl." xix. 83, identical with the commentary on Prov. xxxi.). "Tehillah le-Dawid" (published by the author's grandson Aaron le-Bet David, Constantinople, 1557), in three parts: (1) on the excellence of the Law; (2) on the elements of faith, which latter is superior to speculative reasoning; (3) on the principles of God, the divine attributes, providence, free will, etc.; a halakic decision on the ritual question which caused the division of the various congregations of Avlona, published by S. Berufeld, under the title "Kebod Jakamim," Berlin, 1899 (Mekize Nirdamim).

Leon was considered as a high Talmudic authority, and was consulted on halakic questions. Two of his decisions have been preserved (Eliah Mizrahi, Responsa, No. 47; Neubauer, "Cat. Bodl. Hebr., MSS." No. 884). In one of his works Leon mentions a commentary of his own on Moses of Coucy's "Sefer Mizwot Gadol" ("Semag"). Parma MS. de Rossi No. 1395 ("Cat. Perreau," No. 19) contains a scientific treatise by Leon. In the introduction to this treatise Leon says that he wrote many poems in Hebrew and in the "Christian language," meaning thereby Latin or Italian. Shabbethai Faas, without indicating any source, gives, in his "Sifte Yeshenim," the following titles of works attributed
Leon (Judah Aryeh) of Modena: Italian scholar, rabbi, and poet; son of Isaac of Modena and Diana Rachel; born April 23, 1571, at Venice; died there March 24, 1648. He was a descendant of a prominent French family. His grandfather Mordecai became distinguished both as a physician and as a philanthropist, and was raised by Charles V. to the rank of Knight of the Order of the Golden Fleece. Leon was a precocious child. His father, who was then in good circumstances, gave him a complete education, not neglecting even such worldly accomplishments as singing and dancing. Leon’s masters were successively Azriel Bassola, Hezekiah Galico, Hezekiah Fainzi, and Samuel Archevolfi. At the age of twelve Leon translated into Hebrew verse the first canto of Ariosto’s “Orlando Furioso,” and about a year and a half later he wrote his dialogue against gambling, which passed through ten editions and was translated into Latin, French, German, and Judaeo-German. Even at this early age he was not only well versed in Hebrew and biblical literature, but was conversant with the classics and possessed a fair knowledge of mathematics, philosophy, and natural history.

There was, however, one thing that nature had denied to this highly gifted youth—a stable character. Like all poets, he lived upon his emotions. By the irony of fate, Leon, who had fulminated against gambling, developed a passion for all games of hazard, and being too weak to overcome it, attributed the fault to the astringent influences under which he had been born. This passion, which is probably accountable for his inconsistencies, had a large share in the misfortunes which filled his life. He had scarcely reached maturity when his father became impoverished, and Leon had to seek his own livelihood. In 1590 he married, and won a living by teaching. After the death of his father, in 1592, he settled at Venice, where he was appointed (1594) member of the rabbinate and preacher. In the latter capacity he was especially successful; his addresses in Italian attracted large audiences, including Christian priests and noblemen. Leon’s successes as an orator and poet won for him the consideration of the Christian scholaristic world, and admitted him to the highest Venetian circles. He had among his pupils Louis Eselin (a nobleman of the French court), the Archbishop of Lodève, John Plautü, Jacob Gaffarelli, and Giulio Morosini.

Besides preaching and teaching, Leon exercised not less than twenty-six professions (press-corrector, notary, bookseller, etc.); but all his resources were swallowed up in gaming, and his material condition was rendered thereby a source of perpetual anxiety. To his monetary troubles was added a series of family disasters. Of his three sons, Mordecai, who was endowed with great ability, died at the age of twenty-six; Zebulon was killed in a brawl with his comrades; the third, Isaac, after having led a life of dissipation, emigrated to Brazil, and was never thereafter heard from. Of his two daughters, one died during his lifetime; the second lost her husband, and she and her family became thereby dependent upon Leon for support. In 1641 Leon’s wife became insane, and remained in that state until her death. Amid all these trials Leon continued to study, write books, compose poems, relieve the distresses of others, so far as that was in his power, and—gamble. This last occupation involved him, in 1631, in a struggle with the leaders of the community, who launched an excommunication against any that should play cards, or take part in any other game of hazard, within the period of six years. On this occasion Leon wrote a brilliant dissertation, in which he demonstrated that the leaders had acted against the Law; the excommunication was accordingly revoked.

The community of Venice in the seventeenth century must have been animated by a spirit of tolerance, for Leon continued to remain a member of the rabbinate until his death, although no doubt could be entertained as to his anti-Talmudic sympathies after the publication, in 1635, of his “Bet Yehudah” (known also under the title “Ha-Boneh”). This work contains all the haggadot omitted by the “En Ya’akov”; in the accompanying commentary Leon points out the differences between the religious customs of the Jews of Palestine and of those living in other countries, showing thereby that the rabbis and scholars of any period have the right to modify Talmudic institutions (Shab. 1). He derides the haggadot, although he confesses that some of them contain salutary moral teachings. In the “Bet Yehudah” Leon went no further than to show his preference for religious reform; but he attacked traditional Judaism in a pseudonymous work entitled “Kol Sakal”; this work contains all the haggadot omitted by the “En Ya’akov”; in the accompanying commentary Leon points out the differences between the religious customs of the Jews of Palestine and of those living in other countries, showing thereby that the rabbis and scholars of any period have the right to modify Talmudic institutions (Shab. 1). He derides the haggadot, although he confesses that some of them contain salutary moral teachings. In the “Bet Yehudah,” Leon went no further than to show his preference for religious reform; but he attacked traditional Judaism in a pseudonymous work entitled “Kol Sakal”; this work, either because in the meantime he had actually changed his views, or because he desired more thoroughly to conceal its authorship, he later endeavored to refute in another work entitled “Sha’agat Aryeh,” which remained unfinished, or for him.

The “Kol Sakal” comprises three treatises, subdivided into chapters. In the first treatise the author deals with the existence of God, the Creation, the purpose of the world, reward and punishment, and the divine origin of the Law. In the second treatise he criticizes rabbinical interpretations of the Law. He contends that, like the Karaites, the Rabbinism is often followed the letter of the Law to the neglect of its spirit. He asserts that the use of phylacteries is not commanded by Biblical law; that the operation of circumcision is not performed in the manner

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scribed; and that rabbinical interpretation is often in direct opposition to the Law. That there was no traditional interpretation before Antigonos is seen from the existence of various sects during the time of the Second Temple. The third treatise enumerates the laws which must be reformed in order to bring the later Judaism into harmony with the Law, and render it spiritual and Biblical. The author proposes the simplification of the prayers and synagogal service, the abolition of many rites, the relaxation of Sabbath festivals, of Passover, and even of the ritual of the Day of Atonement. Past doing should not be carried beyond the ordinary physical and spiritual powers of the individual concerned. The dietary laws should be abrogated, or at least simplified; the prohibition against drinking wine with those of other creeds, obedience to which exposed Jews to derision, should be abolished.

The “Кol Sakal” and “Sha‘agat Aryeh” were published by Isaac Reggio under the title “Behinat ha-Kabbalah” (Götitz, 1852). A discussion arose at the time of its appearance as to whether the “Кol Sakal” was written by Leon or whether it is pretended in the “Sha‘agat Aryeh.” It proceeded from a certain Amittai ibn Raz of Alcalá. It has even been suggested with some plausibility that both these works, instead of being written by Leon, were merely attributed to him by I. S. Reggio (see Deutsch, “Theory of Oral Tradition,” p. 39; “Epochs of Jewish History,” pp. 23 et seq. New York, 1894). But a comparison between the ideas expressed by Leon in his “Bet Yehudah” and elsewhere and those expounded in the “Кol Sakal” leaves little doubt as to his authorship. Indeed, several of the criticisms, as, for instance, those concerning circumcision and the second day of festivals, are found expressed in the same terms in Leon’s “Magen we-Zinah” (published by A. Geiger, Breslau, 1856), which contains answers to eleven objections to the rabbinical interpretation of the Law brought, according to Leon, by a Marano of Hamburg.

Though brilliantly written, these works are of comparatively little value; neither criticisms nor refutations are found enough. Attacks survive thorough investigation. Far Cabala. superior is Leon’s “Ari Nochem” (published by Furst, Leipzig, 1840), which contains an attack upon the Cabala. It is divided into three parts, comprising altogether thirty-one chapters. Leon first demonstrates that Cabala cannot apply to the works cited, and then shows that the Zohar, on which it is based, is a modern composition. In addition to the works cited, Leon wrote: Sur me Ra’. A dialogue between Eliahu and Medad on games of hazard. Venice, 1596; Prague, 1615; Leyden, 1636. Translated into Latin by Aug. Pfiefer (Wittenberg, 1605) and by Thomas Hyde (Oxford, 1668, 1702, 1767); into German, with the Hebrew title “Zabak Mihlumad we-Mitarb” by Fr. Abd. Christiani (Leipsic, 1665; Frankfort-on-the-Main, 1713; Fürth, 1725); into Judaco-German, with the Hebrew title “Zabak Musarit,” by Abrah Ansheel (Amsterdam, 1698); into French by Carpentier (Paris, 1751). Sod Yesharim. One hundred enigmas and remedies. Venice, 1594; Verona, 1647; Amsterdam, 1694; Frankfort-on-the-Main, 1716. Another edition gives neither date nor place of publication. Zemah Zaddik. An ethical work, translated from the Latin, with moral sayings taken from Bible and Talmud. Venice, 1600; Wilna, 1639; New York, 1889.

Mishar Yehudah. Twenty-one sermons. Venice, 1692. Galat Yehudah. Explanations, in Italian, of all the difficult expressions found in the Bible, in the sayings of the Fathers, and in the Haggadah of Passover; preceded by a number of grammatical rules. Venice, 1612. Published at Padua and Venice in 1640, with an Italian-Hebrew vocabulary entitled “Pí Ayeh.”

Leb Aryeh. A method of mnemonics applicable in all sciences, with the 613 commandments according to Maimonides. Venice, 1612; Wilna, 1886.

Bet Lehem Yehudah. An index of the sources of all the passages found in the “En Yaakov,” Venice, 1625; Prague, 1705.

Zebi Feh. An abridgment of Isaac Abravanel’s commentary on the Haggadah of Passover, with an Italian translation, response, 1639; 1644; Wilna, 1724, 1834; with a German translation, Fürth, 1901.

Tefillot Yesharim. Prayers and selihot for all occasions.

Ben David. Controverting the doctrine of metempsychosis. Included by Eliezer Ashkenazi in the “Ta’am Zefonim.” Frankfort-on-the-Main, 1853.

Magen wa-Sereb. Attacks upon Christian dogmas. Published in part, with the “Magen we-Zinah,” by A. Geiger, Breslau, 1856.

Ha-Abot bi-Yehudah. Commentary on the Pirke Abot. Commentaries on the Pentateuch, the Five Scrolls, the books of Samuel, Proverbs, and the Passover Haggadah. Rashî’s commentaries on Proverbs and the books of Job and Daniel. Included in the “Biblia Rabbina.”

Pirah bi-Millo. Explanations of the special terms used in logic and philosophy.


Leştel Yehudah. Collection of halachic consultations.


Historia dei Riti Ebraici, Vita e Osservanze degli Hebrei di Questi Tempi. Paris, 1637; Venice, 1648, 1673, 1685, 1695. Written, at the request of an English nobleman, for James I; translated into English by Ed. Châmed (London, 1666) and by S. Ockley (ib. 1703, 1733); Into French by Recared Simon (Paris, 1671, 1691, 1710); into Dutch by Aug. Gedaret (Amsterdam, 1665); into Latin by J. V. Grossengebauer (Frankfort-on-the-Main, 1665); into Hebrew, under the title “Sheba‘o ‘Arur,” by Solomon Rubin, with notes by A. Jellinek (Venice, 1867).

Zikne Yehudah. “Response,” cited by Moses Hughe in his “Leştel ha-Kemah.” It is, perhaps, identical with “Leştel Yehudah.”

Opar ha-Hayym. On the Cabala.

The following are of doubtful authorship: “Or Tob,” explanations of difficult Hebrew words (Amsterdam, 1675 [Venice, 1681, under the title “Or Luz”]; ib. 1701, under the title “Or Istru”); “Parashoth ha-Kesef,” a commentary on four sections of the Pentateuch (Neubauer, “Cat. Bohl. Hebr. MSS.” No. 2549). Steinschneider attributes also to Leon the work on chess entitled “Ma’adanne Melekh.” Leon edited a great number of works, which he provided with prefaces, poems, and approbations; and he assisted the musical composer Solomon de Rossi in the publication of his work on synagogal music.

Leon, Thomas Cooper De: Lecturer, journalist, author, and playwright; brother of Edwin de Leon; born at Columbia, S. C., 1839. He served in the Confederate army from 1861 to 1865, and after the Civil war edited "The Mobile Register" (1877), and "The Gossip" and the "Gulf Citizen" (both Mobile papers: 1873–96). He is the author of a number of works, among them being "Creole and Puritan" (1889), "The Puritan's Daughter," and "Four Years in Rebel Capitals" (1898).

BIBLIOGRAPHY: Lamb, Biographical Dict. of the United States, Boston, 1900; Allibone, Dict. of Authors, Supplement; Who's Who in America, 1903-5.

Leon di Leone. See Judah Leon in Leone.

Leonte (JudaH) Ben Moses: Roman rabbi; died in 1316. In the name of the community of Rome he sent a halakic decision to Judah ben Kalonymus of Speyer for approval ("Shibboleha ha-Lechet"). He knew and used the writings of Solomon ibn Gaon, Judah ha-Levi, Mainmonides, etc. He knew how to charm with brilliant and striking phrases without expressing any well-defined thought. He was a ready writer and wrote several mystical and cabalistic works in quick succession. In the comprehensive "Sefer ha-Rimmon," written in 1287 and still extant in manuscript, he treated from a mystical standpoint the objects and reasons for the ritual laws, dedicating the book to Levi ben Todros Abulafia. In 1290 he wrote "Ha-Nefesh ha-Hakamah," or "Ha-Mishkal" (Basel, 1608), and frequently found in manuscript), which shows even greater cabalistic tendencies. In this work he attacks the philosophers of religion and deals with the human soul as "a likeness of its heavenly prototype," with its state after death, with its resurrection and with the transmigration of souls. "Shekel ha-Kodesh" (written in 1292), another book of the same kind, is dedicated to Todros ha-Levi Abulafia. In the "Mishkan ha-'Edut," or "Sefer ha-Sodot," finished in 1298, he treated of heaven and hell, after the apocryphal Book of Enoch; also of atonement. He wrote as well a cabalistic explanation of the first chapter of Ezekiel.

Toward the end of the thirteenth century Moses de Leon wrote or compiled a cabalistic midrash to the Pentateuch full of strange mystical allegories, and ascribed it to Simeon ben Yoḥai, the great saint of the Tannaim. The work, written in peculiar Aramaic, is entitled "Midrash de R. Shimeon ben Yoḥai," better known as the Zohar. The book aroused due suspicion at the outset. The story runs that after the death of Moses de Leon a rich man from Avila offered the widow, who had been left without means, a large sum of money for the original from which her husband had made the copy, and that she then confessed that her husband himself was the author of the work. She had asked him several times, she said, why he had put his teachings into the mouth of another, but he had always answered that doctrines put into the mouth of the miracle-working Simeon ben Yoḥai would be a rich source of profit. Others believed that Moses de Leon wrote the book by the magic power of the Holy Name. At any rate the contents of the book have been accepted and approved by all cabalists, and can by no means be regarded as mere inventions and forgeries of Moses de Leon.


Leon di Leon. See Judah Leon in Leone.

Leonte Ebreo. See Judah Leon b. Isaac Sommo.

Leontopolis (Greek, λεοντοπόλις = "lion city"): Place in the nome of Heliopolis, Egypt, situated 180 stadia from Memphis; famous as containing a Jewish sanctuary, the only one outside of Jerusalem where sacrifices were offered. As it is a somewhat uncertain allusion of the Hellenist Astartus (in Eusebius, "Preparatio Evangelica," ix. 28), only Josephus gives information of this temple (more explicitly in his "Antiquities" of the Jews than in his "Jewish War"). The Talmudic accounts are entirely confused. The establishment of a central sanctuary in Egypt was not due to the disorders that arose in Palestine under Antiochus IV., Epiphanes, to the desecration of the sanctuary at Jerusalem, to the supplanting of the legitimate family of priests by the installation of Alectus, nor to the personal ambition of Onias IV., but to the vast extent of the Jewish diaspora in Egypt itself.

It would appear from the account of Josephus in the "Jewish War" (i. 1, § 1), and more especially from the fact that Onias is called in the same work (vii. 10, § 2) "the son of Simon," that the temple of Leontopolis was built by Onias III., who drove the sons of Tobias from Jerusalem, and who fled to Egypt, Syria's ancient rival, when Antiochus IV. attacked that city. But this account is contradicted by the story that Onias III. was murdered at Antioch in 171 B.C. (II Macc. iv. 28). Josephus' account in the "Antiquities" is therefore more probable, namely, that the builder of the temple was a son of...
the murdered Onias III, and that, a mere youth at the time of his father's death, he had fled to the court of Alexandria in consequence of the Syrian persecutions, perhaps by reason of his firmness in the statement made in the letters that there were dissensions (περιτομε) around the temple in order to prove the prophecy. Both letters were apparently written by a Hellenistic Jew. Only this can be stated as a fact, that the temple of Leontopolis was built on the site of a ruined temple of Babasteis, in imitation of the temple at Jerusalem, though smaller and less elaborate (ib. xiii. 3, § 2). The statement in “B. J.,” vii. 10, § 2 of Onias' argument that by the building of this temple the whole Jewish nation would be brought to turn from the Syrians to the Ptolemies seems very plausible, and may have given rise to the suspicion that the temple of Leontopolis was to be erected in Egypt (προ της Αιγυπτικής) near the royal couple, and the king's answer to Onias. Both of these, however, appear spurious, on the following grounds: Onias refers in his letter to his military exploits in Coele-Syria and Phoenicia, although it is not certain that the general Onias and the priest Onias are identical. His assertion that a central sanctuary is necessary because a multiplicity of temples causes dissension among the Jews evidences imperfect knowledge of the Jewish religious life; and, finally, his request for the ruined temple of the goddess Babasteis, because a sufficient supply of wood and sacrificial animals would be found there, seems unwise and improbable for a supplicant who must first obtain compliance with his principal request that in the second letter the pagan king points out to the Jewish priest that the proposed building of a temple is contrary to the law, and that he consents only in view of Isaiah's prophecy. Both letters were apparently written by a Hellenistic Jew. Only this can be stated as a fact, that the temple of Leontopolis was built on the site of a ruined temple of Babasteis, in imitation of the temple at Jerusalem, though smaller and less elaborate (ib. xiii. 3, § 2). The statement in “B. J.,” vii. 10, § 2 of Onias' argument that by the building of this temple the whole Jewish nation would be brought to turn from the Syrians to the Ptolemies seems very plausible, and may have given rise to the assertion made in the letters that there were dissensions among the Jews. The "fortress" (βωμός) of the temple of Babasteis may be explained by the statement, which seems credible, that Onias built a fortress (βωμόν) around the temple in order to protect the surrounding territory, which now received the designation "Oneion" ("B. J.", vii. 10, § 3).

The Onias temple was not exactly similar to the Temple at Jerusalem, being more in the form of a high tower; and as regards the interior arrangement, it had not a candelabrum, but a hanging lamp. The building had a court (ναός) which was surrounded by a brick wall with stone gates. The king endowed the temple with large revenues (ib.)—a fact that may have suggested to the writer of the letters mentioned above the wealth of wood and sacrificial animals.

The reputation which the temple of Onias enjoyed is indicated by the fact that the Septuagint changes the phrase "city of destruction" ( Isa. xix. 18) to "city of righteousness" (πόλις ἁγιᾶς). It may be taken for granted that the Egyptian Jews sacrificed frequently in the temple of Leontopolis, although at the same time they fulfilled their duty toward the Temple at Jerusalem, as Philo narrates that he himself did ("De Providentia," in Eusebius, i.e. viii. §§ 14, 64). In the Talmud the origin of the temple of Onias is narrated with legendary additions, there being two versions of the account (Men. 109b). It must be noted that here also Onias is mentioned as the son of Simon, and that Isaiah's prophecy is referred to. In regard to the Law the temple of Onias (עֲיִנָא הָיִשָּׁא) was looked upon as neither legitimate nor illegitimate, but as standing midway between the worship of Yahweh and idolatry (Men. 109a; Tosef., Men. xiii. 13-14); the possibility of the priests of Onias being admitted to officiate at Jerusalem was explicitly stated, while one passage even expresses the view that sacrificial worship was permissible in the temple of Onias (Meg. 10a). The opinion was prevalent among the Rabbis that the temple of Onias was situated at Alexandria—an error that is repeated by all the chroniclers of the Middle Ages. This temple is also sometimes contended with the Samaritan temple at Mount Gerizim ("Yahshin," ed. London, pp. 11b, 13b; Azariah del Rossi, "Me'or'Enayim," ed. Mantua, xxi. 89a; Gans, "Zemah Dawid," ed. Offenbach, ii. 70; Heilprin, "Seder ha-Dorot," ed. Warsaw, 1891, i. 116).

According to Josephus, the temple of Leontopolis existed for 343 years, though the general opinion is that this number must be changed to 243. It was closed either by the governor of Egypt, Lopus, or by his successor, Paulinus, about three years after the destruction of the Temple at Jerusalem; and the sacrificial gifts, or rather the interior furnishings, were confiscated for the treasury of Vespasian ("B. J.", vii. 10, § 4), the emperor fearing that through this temple Egypt might become a new center for Jewish rebellion. No ruins have so far been discovered of this temple, once so famous; perhaps the present Tell al-Yahudim marks its site (Ebers, "Durch Gose zu Sinai," pp. 497 et seq.).

Bibliography: Grätz, Gesch. 4th ed., iii. 27 et seq.; Weiss, Das, i. 130; Winckel, Juden und Griechen, pp. 140-150; Schürer, Gesch. 3d ed., iii. 97; Blücher, Tobiadon und Oniasen, pp. 239-256, Vienna, 1869 (this author's opinion, that originally a Samaritan temple was referred to, is not tenable). G. S. Kr.

LEOPARD (Heb. "namer"): A ferocious carnivorous mammal. Several allusions are found in the Old Testament to this animal and its characteristics: e.g., its fierceness, Isa. xi. 6; its agility and swiftness, Hab. i. 8; its cunning, Jer. v. 6 and Hos. xiii. 7; its unchangeable spots as a type of immutability, Jer. xiii. 23; as an emblem of one of the "great monarchies," Dan. vii. 6. The leopard (Felis pardus) is still met with in the forest of Gilead, round the Dead Sea, and in the mountains: the che-tah (Guepardajubata) is of less frequent occurrence.
Leprosy is a chronic skin disease characterized by ulcerous eruptions and successive degradations of dead skin. Biblical Data: According to the Levitical text, the characteristic features of leprosy were: (1) bright white spots or patches on the skin the hair on which also was white; (2) the depression of the patches below the level of the surrounding skin; (3) the existence of “quick raw flesh”; (4) the spreading of the scab or scall.

There are two forms of modern leprosy—the tubercular, or nodular, and the anesthetic, or nervous; generally both forms are present. The comparison nodular form begins, as a rule, with round or irregularly shaped spots. Modern leprosy, color. These often disappear, and are followed by the appearance of nodules. In an advanced stage the face is covered with firm, livid, nodular elevations: the nose, lips, and ears are swollen beyond their natural size, the eyelashes and eyebrows are lost, and the eyes are staring; the whole producing a hideous disfigurement. As the disease progresses, insensibility of the skin and paralysis ensue, and the fingers and toes may rot away.

In the Biblical description, one is immediately impressed by the absence of all allusion to the hideous facial deformity, the loss of feeling, and the rotting of the members. If such conspicuous manifestations had existed they could not possibly have escaped observation. The Levitical code prescribed that the several examinations of the person suspected should be made at intervals of seven days, thus enabling the priest to note the progress of the disease. Leprosy is an exceedingly slow disease, particularly in the beginning, and a fortnight would show absolutely no change in the vast majority of cases. Moreover, the “lepra Hebraorum” was a curable disease. When the leper was cured the priest made an atonement before the Lord, and expiatory sacrifices in the form of a sin-offering and a trespass-offering were made also. Modern leprosy is, except in isolated instances, incurable.

The probabilities are that “zara’at” comprised a number of diseases of the skin, which, owing to the undeveloped state of medical science at that period, were not distinguished. The white spots, upon which so much diagnostic stress was placed, were in all likelihood those of vitiligo, a disease quite common in tropical countries, and characterized by bright white spots, the hairs on which also become white. Vitiligo begins as small patches, which slowly spread, often involving ultimately large areas of the body’s surface. The disease is harmless, but most disfiguring in those of swarthy complexion.

In the Septuagint “zara’at” is translated by “lepna.” It is reasonable to assume that the Hebrews attached the same meaning to “zara’at” that the Greeks did to “lepna,” which is derived from “lepros” (= “rough” or “scaly”). According to the medical writings of Ægineta, Ælius, Actarius, Oribasus, and others, lepra was uniformly regarded as a circular, superficial, scaly eruption of the skin; in other words, their lepra was the psoriasis of modern times. There is absolutely nothing in the Greek description of lepra that suggests even in a remote manner the modern leprosy. The Greeks, in speaking of true leprosy, did not use the term “lepna,” but “elephantiasis.” It is evident, therefore, that they meant by “lepna” an affection distinct and apart from the disease of leprosy as now known. The confusion and obscurity that have enveloped this subject for centuries have resulted from the use of different terms in successive ages to designate the same disease, and from the total change in the meaning and application of the word “lepna.”

There is much reason to believe that the segregation of lepers was regarded, at any rate at certain periods, more in the light of a religious ceremonial than as a hygienic restriction. Zara’at was looked upon as a disease inflicted by God upon those who transgressed His laws, a divine visitation for evil thoughts and evil deeds. Every leper mentioned in the Old Testament was afflicted because of some transgression. “Miriam uttered disrespectful words against God’s chosen servant Moses, and, therefore, was she smitten with leprosy. Josiah, with his family and descendants, was cursed by David for having treacherously murdered his great rival Ahner. Gehazi provoked the anger of Elisha by his mean covetousness, calculated to bring the name of Israel into disrepute among the heathen. King . . . Uzziah was smitten with incurable leprosy for his alleged usurpation of priestly privileges in burning incense on the golden altar of the Temple” (Kalisch).

It would have been quite natural for the people by a posteriori reasoning to have regarded persons afflicted with zara’at as transgressors; they had violated the laws of God and their transgressions had been great, else they would not have been so afflicted.

Writers who hold the view that the exclusion of lepers had chiefly a religious significance conclude from these facts that lepers were obliged to remain outside the camp because they were regarded as likely to morally infect others. As long as the signs of the disease remained upon them they were obliged to live outside the camp. It is reasonable to believe that, although Biblical and modern leprosy are, in all probability, not the same disease, the
present custom of segregating lepers had its origin and stimulus in the Biblical example of segregating those afflicted with zara'at. Had the Bible never been written it is probable that lepers would to-day be permitted to go in and out among their fellows unhindered, for leprosy is a much less actively communicable disease than several other well-known affections in the case of which segregation is not practicable.

The Biblical description of leprosy of garments and houses is strikingly analogous in its wording to that of leprosy of persons. The passages in Leviticus (xiii. 47-59) are at present inexplicable in the light of modern science. The probabilities are that the description refers to stains upon garments produced by pus and blood from boils and ulcers of various kinds. Thus alone could the greenish and reddish stains be accounted for. That the description in Lev. xiv. 33-48 could not have applied to a leprosy of walls of houses is beyond reasonable doubt: such conceptions may possibly be ascribed to Oriental fancy and love of metaphor. Chemical incrustations and mildew were doubtless in this manner endowed with the symptoms of a living and spreading disease.

E. G. H.

In the Talmud: The subject of leprosy is treated chiefly in the tractate Negahin. The Talmud maintains that Lev. xiii. 1 et seq. refers generally to any disease that produces sores and eruptions on the skin (Sifra 60a). The following epitomizes the Talmudic treatment of leprosy:

1. Leprosy was not considered contagious. While all peoples of antiquity, from earliest times up to some centuries after the Talmudic period, held (as at the present day; Katzenelson, in „Ha-Yekeb,” p. 75, St. Petersburg, 1894) that leprosy was contagious, the Talmudic writers treated it as not contagious. The following evidences this: (1) The Mishnah does not consider a leprous pagan or an unnaturalized proselyte („ger toshab”) ritually unclean (Neg. iii. 1, xi. 1). (2) If a bridegroom, on his wedding-day, observes symptoms of leprosy on his skin, he is not required to submit himself for examination at once, but he may postpone it until the seven days of his nuptials are over. Similarly, one who is affected with it during the holy days may postpone examination until they are over (Neg. iii. 2). Under other circumstances, one afflicted with leprosy is forbidden intercourse with his wife (Hul. 141a). (3) The Mishnah says that doubtful cases (with two exceptions) are not to be considered unclean (Hul. 9b et seq.). (4) The Bible commands that if the priest finds white hair on the parts affected he shall declare the subject unclean, for the white hair is a certain symptom of leprosy. But the Mishnah says that if the hair is plucked out before the examination takes place the person is clean (Neg. viii. 4). It was not, then, fear of contagion that led to regarding the leper as unclean.

2. Talmudic tradition, basing its definitions on the etymology of the Biblical terms used, knows of four different degrees of white in cases of leprosy, but not of „netek” (Lev. xiii. 30). „Baheberet” is of the whiteness of snow; the second degree recognized is of the whiteness of lime; „se’et” is of the color of the white of an egg; and the next degree of whiteness is that of white wool. The Mishnah adds, also, some intermediate shades: but it calls „bahak” all those beyond the four shades in question (Neg. i. 1-3).

3. While the Bible divides the disease into „white leprosy” and „ulcerous leprosy” („mihyah”), the Mishnah divides it into „limited” leprosy and „ulcerous leprosy” (Neg. viii. 9). Accordingly it expounds Lev. xiii. 9-11 as referring to „limited” leprosy, and Lev. xiii. 12 et seq. as applying to „limited” leprosy which has extended, and as such has become clean.

Leprosy if „extended” at the outset is to be treated as limited leprosy (Neg. viii. 7); extension does not render leprosy unclean, unless following upon a disease which has shown sure symptoms of real leprosy (Neg. viii. 8). Leprosy should, moreover, be considered extended only when it invades the face (Neg. x. 9) and, if the individual is bald and beardless, the scalp and chin (Neg. vi. 8, viii. 5). If, after the scales of leprosy have spread over the whole body, a bleeding and scaleless ulcer (mihyah) is observed, the subject is unclean. Similarly, if the scales, having covered almost the whole body, fall off in one place and uncover an old bleeding ulcer, the subject is unclean (Neg. viii. 2).

The bleeding ulcer must be of the size of a lentil in order to render one unclean. In cases both of „limited” and of „extended” leprosy. In case the ulcer develops on the extremities of the body, as on the fingers or toes, or on the ears, nose, breast, etc., the person is not considered unclean (Neg. vi. 7). But if this ulcer had once been covered with scales and had then become open again, the person is unclean, unless the remaining scales are smaller than a „gruel” („geris”; Neg. viii. 1). Finally, the mihyah does not make a person unclean if it invades a place previously affected by a „shehin” or a burn, or if it develops on the hairy parts of the body, or in the recesses and cavities (Neg. vi. 8). When it settles on parts from which the hair has fallen out, or on parts previously affected by shehin or a burn, but which have become entirely healed before the appearance of the leprosy, two cases are to be distinguished, according as the mihyah has previously been covered with scales or not; in the latter case it does not render the subject unclean.

4. In regard to leprosy consequent upon shehin or a burn (Lev. xiii. 18-28), the Mishnah maintains: (1) If the shehin or the burn has not been healed before the appearance of leprosy on Burns, of the scales of leprosy, the person is clean (Neg. ix. 2). In cases both of „limited” leprosy which invades parts of the body never before diseased (ib.). (3) Finally, leprosy consequent upon shehin or a burn is not rendered unclean by the development of a mihyah, and one so affected can be isolated for seven days once only, not twice, as in the case of an ordinary leper (Neg. iii. 4).

5. In regard to leprosy on the scalp and chin (Lev. xiii. 29 et seq.), the Mishnah contains the following:
of time acquired an immunity from this disease, notwithstanding the increase of poverty and unsanitary surroundings" (N. Senn, “The Hospitals in Jerusalem,” in “American Medicine,” iv. 509–312).

**LEPIDOS** (Catalan, Leyda; Ilerda): City in Catalonia, which as early as the fourteenth century had an important Jewish community possessing several privileges. Thus, it was exempted from the general obligation to provide the royal court, during its presence in the city, with beds and the necessities of life. Again, the Jews of Lerida, at the earnest request of the representatives of the congregation, were not compelled to attend the conversion ceremonies of Maestre Huesca and other Dominicans. In 1306 the congregation was granted permission by the king to receive into its membership ten Jewish families driven from France. The Shepherd persecutions brought great affliction to the community. Seventy Jews surrendered their possessions to the commander of the city, “so that he might bring them in safety to Aragon; but when they got outside the city he slew them with his sword.” Eight years later the Jews had to defend themselves against attacks upon their lives. The hatred of the Christians was a constant source of menace to them. In 1325 the right to prepare Passover cakes was refused to them, so that they had to turn to the king for assistance.

The Jews of Lerida engaged in industry and carried on an extensive commerce; they had one large synagogue and several small ones. In 1269 "Nasi Azday" (Hasdai) was appointed as rabbi, whom in the following year the king presented with a building-plot. In 1275 the communal laws ("takkanot") were sanctioned by the king. The ominous year 1391 was for the Jews of Lerida one of great calamity. The massacre occurred there Aug. 13; seventy-eight Jews being killed, while most of the survivors accepted baptism. The neophytes transformed the synagogue into a church under the name "S. Maria del Milagro"; in the fifteenth century it was still used. In 1306 the congregation was granted permission by the king to receive into its membership ten Jewish families driven from France. The Shepherd persecutions brought great affliction to the community. Seventy Jews surrendered their possessions to the commander of the city, “so that he might bring them in safety to Aragon; but when they got outside the city he slew them with his sword.” Eight years later the Jews had to defend themselves against attacks upon their lives. The hatred of the Christians was a constant source of menace to them. In 1325 the right to prepare Passover cakes was refused to them, so that they had to turn to the king for assistance.

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In the preface Lerma laments the burning of the Talmud in Italy, which occurred in 1554, under Pope Julius III. According to Zedner ("Cat. Hebr. Books Brit. Mus." p. 551), the 1554 edition is the second; in that case either the whole preface or the part relating to the burning of the Talmud is an addition. Judah ben Samuel Lerma must not be confounded with Judah Lerma, rabbi of Belgrade (as seems to have been done by Steinschneider and other authorities), who was a pupil of Jehiel Bassani and belonged, therefore, to the seventeenth century. Lerma was the author of a large number of responsa, which, with the exception of thirty, were destroyed by fire; these thirty were rescued from the flames by Lerma's pupil, Simhah b. Gershon ha-Kohen, who published them, adding a preface, under the title "Pelejut Bet Yehudah." (Venice, 1647).

BIBLIOGRAPHY: Conforte, Kore ha-Dorot, pp. 408, 518; Fetsch, Kleines jüdisches Wörterbuch, p. 416; First, Bibl. Jüd. ii. 321; Steinschneider, Cat. Bodl. col. 1337.

J. J.

M. S.

LERNER, HAYYIM ZEBI: Russian grammarian and teacher of Hebrew; born at Dubno 1815; died at Jitomir 1889. His early education in Bible and Talmud he received from his father. At the age of thirteen he was married. In 1833, when Wolf Adlersohn went to Dubno and gathered around him a circle of Maskilim, to whom he taught Hebrew grammar and philosophy, Lerner became one of his disciples. He went to Odessa in 1835 and entered the model school of Bezaleel Stern, where Simhah Pinsker was his teacher in Hebrew grammar. In the same school he also acquired a thorough knowledge of the Russian, German, French, and Italian languages. In 1838 Lerner returned to Dubno and became a teacher of Hebrew; from 1841 to 1849 he taught in Radzivilov; on Nov. 16 of the latter year he was appointed government teacher of the Jewish public school of Berdychev; and in 1851 he was appointed teacher of Hebrew at the rabbinical school of Jitomir, in which position he remained until the school was closed by the government (July 1, 1878).

Lerner's reputation among Hebrew grammarians was founded on his "Moreh ha-Lashon." It is written in a pure, popular Hebrew, and follows the system of grammar of European tongues, enabling the student to acquire the language more easily than did the works of his predecessors. The first edition appeared in 1859; six editions were issued during Lerner's lifetime; and many more have appeared since his death. Lerner was criticized for having adopted his methods from his teacher Pinsker; he himself acknowledged his indebtedness in the second edition of his work (p. 136, note).

Besides this grammar, Lerner wrote "Dikduk La-Shon Aramit" (Warsaw, 1875), an Aramaic grammar; "Ma'amor Toledot ha-Dikduk" (Vienna, 1876); and a translation of S. D. Luzzatto's "Dikduk LeShon Talmud Babli" (St. Petersburg, 1886). He left in manuscript: "Yalkut," a collection of commentaries on the Bible and Rashi, together with critical and literary articles; "Arba' Midrash," on the Baraita of the thirty-two Midrash; and a Hebrew translation of Young's "Night Thoughts" and other poems.

BIBLIOGRAPHY: Ho-Meliz 1888, Nos. 76, 79; Sokolov, Sefer ha-Shetarot, i. 82; Iden, Sefer Zikharon, p. 66.

M. R.

LERNER, JOSEPH JUDE (OSSID): Russian journalist; born Jan. 1, 1849, at Berdychev; educated at the gymnasium of Jitomir. In 1866 he went to Odessa, where he studied law for a year, and then entered upon a journalistic career. He served for ten years on the staff of the "Odeski Vystenik," acting as war correspondent for that paper during the Russo-Turkish war of 1877-78. In Bucharest he published during the war a daily paper, "Zapiski Grazhdanina." In 1889 he founded at Odessa a Jewish theater, for which he wrote many plays in Judeo-German. The years 1883 and 1884 he spent in Germany and France as correspondent of the Moscow daily "Russkiya Vyedomosti," writing articles for other Russian papers also. In Hebrew Lerner published: a short sketch on the Chazars (Odessa, 1886); "Male Bikkurim" (ib. 1887), a criticism upon Gottlobers; "Yamim ni-Kedim" (ib. 1886), a tale of Jewish life in Russia; and articles on various topics of the time. Of his dramas in Judeo-German may be mentioned "Zhidovka," "Hannukah," and "Der Fetter Moshe Mendelsohn." (War-saw, 1889).

Lerner wrote many articles in Russian on the Jewish question, a list of which is to be found in "Sistematische Uebersicht," etc., St. Petersburg, 1886. In 1902 Lerner published "Tevelet Novosokovskovo Kraya," a historical sketch of the life of the Jews in South Russia, which, however, is rather a memoir than a history.

Lerner, who has recently become a convert to Christianity, is now (1904) residing in Odessa.

BIBLIOGRAPHY: Sokolov, Sefer Zikharon, p. 96.

M. R.

LERNER, MAIER: German rabbi; born in Galicia 1857. He studied in Berlin under Hildesheimer, became rabbi at Winzenheim, Alsace (1884-1890), and preacher for the Federation of Synagogues in London (1890-94), and since 1890, has been chief rabbi of Altona. He wrote "Anlage und Quellen des Bereschit Rabbah" (Berlin, 1882) and has contributed to various periodicals ("Berliner Magazin für die Wissenschaft des Judenthums," "Der Israelit," "Jüdische Presse," "Jewish World," etc.). His literary work is devoted almost exclusively to the defense of Orthodox Judaism. Lerner married a daughter of Hirsch Plato, a son of Samson R. Hirsch.

BIBLIOGRAPHY: Dukelsz, Iwoli Lenwschaw, Cracow, 1903.

D.

LEROY-BEAULIEU, HENRI JEAN BAPTISTE ANATOLE: French Christian historian; born at Lisieux in 1842. His first work was entitled "Une Troupe de Comédiens" and was followed by "Essai sur la Restauration de nos Monuments Historiques Devant l'Art et Devant le Budget" (1866). In 1867 he went to Russia to study the political and economic organization of the Slavic peoples, the result of his studies being published under the title "L'Empire des Tsars et les Russes" (3 vols., Paris, 1882-89). In 1881 he was appointed professor of contemporaneous history and of Oriental affairs at L'Ecole Libre des Sciences Politiques, and in 1887 he became a member of the Académie des Sciences Morales et Politiques. From 1883 to 1891...
LESSE, ADOLF: German physician and writer on medical jurisprudence; born at Stargard, province of Pomerania, Prussia, May 22, 1851; graduated from Berlin University in 1875. From 1877 to 1884 he was assistant in the pharmacological institute at the University of Leipsic; was appointed assistant professor in the University of Bonn in 1892; in 1896 became chief physician of the syphilitic department at the Charité Hospital at Berlin; and in 1897 was appointed chief of the newly founded dermatological and syphilitic dispensary of the university in that city.

Of Lesser's works may be mentioned, besides his "Lehrbuch der Haut- und Geschlechtskrankheiten" (10th ed. 1890); "Leber Syphilis Maligna"; "Beiträge zur Lehre vom Herpes Zoster"; "Ueber Nebenwirkungen bei Injectionen Unlöslicher Quecksilberverbindungen"; "Ueber Syphilis Insomniaca"; "Ueber Ichthas Gonorrhoea"; "Die Aussatzhäuser des Mittelalters"; and "Zur Geschichte des Aussatzes."

Bibliography: Pagel, Biog. Lexikon, s.v. Vienna, 1901.

F. T. H.

LESSEE. See Landlord and Tenant.

LESSE, ALEXANDER: Polish painter; born at Warsaw 1814; died there 1884. He was educated at the Warsaw lyceum and studied art at Warsaw University, at the Academy of Dresden (1833-35), and at Munich under Cornelius and Schnorr (1842). He devoted himself mainly to painting scenes from Polish history; and in search of historical material he made extensive tours through Germany, France, Belgium, and England. Among his historical paintings the best known are: "Wincent Kadulbek," "Skarbek Habdank," "The Young Boleslaw," "The Wry-Mouthed," and "Wanda and Jadwiga." For his "forty portraits of Polish kings" (reproductions published at Warsaw in 1860) he was elected a member of the Cracow Academy of Science.

Lesser was also active as an art critic and as a writer of historical sketches, contributing to the Polish periodicals "Klosy," "Tygodnik Illustrowany," and others.

Bibliography: Gorzelind, Enzyklopädie Powszehna, IX. H. R.

G. D. R.

LESSE, EDMUND: German physician; born at Neisse May 12, 1829; educated at the universities of Berlin, Bonn, and Strasbourg (M.D. 1870). He became assistant at the dermatological clinic at Breslau; in 1882 established himself as privat-docent at the University of Leipsic; was appointed assistant professor in the University of Bonn in 1892; in 1896 became chief physician of the syphilitic department at the Charité Hospital at Berlin; and in 1897 was appointed chief of the newly founded dermatological and syphilitic dispensary of the university in that city.

Of Lesser's works may be mentioned, besides his "Lehrbuch der Haut- und Geschlechtskrankheiten" (10th ed. 1890); "Leber Syphilis Maligna"; "Beiträge zur Lehre vom Herpes Zoster"; "Ueber Nebenwirkungen bei Injectionen Unlöslicher Quecksilberverbindungen"; "Ueber Syphilis Insomniaca"; "Ueber Ichthas Gonorrhoea"; "Die Aussatzhäuser des Mittelalters"; and "Zur Geschichte des Aussatzes."

Bibliography: Pagel, Biog. Lexi.

F. T. H.

LESSE, LOUIS: German soldier; born at Neustadt about 1850; served in the Second Brandenburg Dragoons in the Franco-Prussian war. On Nov. 18, 1870, while on patrol work between Sens and Villeneuve, his comrades being dispersed, he was surprised by six of the enemy. He stood his ground, and on the return of his comrades he captured the captain of the francs-tireurs who had attacked him. He died May 19, 1911.

Bibliography: Deutsches Heldenbuch, p. 394; Juden als Soldaten, p. 185.

J.

LESSE, LUDWIG: German poet, editor, and publicist; born at Rathenow, province of Brandenburg, Prussia, Dec. 7, 1802; died at Berlin Dec. 2, 1867. When very young he went to Berlin, and
became a regular contributor to most of the literary periodicals of that city (often under the pseudonym "Ludwig Liber"). The humorist Sapir was attracted by Lessing's work and personality, and secured him for his literary staff. The two became very firm friends, and in 1827 they founded the "Chronicler of the Society of Friends in Berlin zur Feier Ihres Fünfzigjährigen Jubiläums" (Berlin, 1842).

A selection of Lessing's poems was published under the title "Ausgewählte Dichtungen," Berlin, 1870; and the gold medal for art and science was conferred upon him by King Frederick William III. A characteristic epigram by him, of which the following is a free translation, gives some measure of his power:

One thing to Life you owe:
Struggle, or seek for rest.
If you're an anvil, bear the blow;
If a hammer, strike your best.

Lessing was devoted to the interests of the Jews: he was one of the founders of the Jüdischer Kulturverein, of a society for the aid of Jewish teachers, and of the Berlin Reform congregation.

BIBLIOGRAPHY: R. Lesser, in preface to "Ausgewählte Dichtungen.

LESSING, GOTTHOLD EPHRAIM: German poet and critic; born Jan. 22, 1729, at Kamenz, Upper Lusatia; died Feb. 15, 1781, at Brunswick.

To Toleration and a striving after freedom of thought led him to condemn all positive religions in so far as they laid claim to absolute authority, and to recognize them merely as stages of historical development. A natural consequence of this principle was his sympathetic attitude toward the Jews; for he deemed it inconsistent with the dictates of religious liberty to exclude for religious reasons a whole race from the blessings of European culture.

In his comedy "Die Juden," one of his earliest dramatic works, he stigmatized the dislike of the Gentiles for the followers of the Jewish religion as a stupid prejudice. He went herein further than any other apostle of toleration before or after him. The full development and final expression of his views on this problem, however, are found in his drama and last masterpiece, "Nathan der Weise" (1779). Lessing thus beginning and ending his dramatic career as an advocate of the emancipation of the Jews.

The figure of Nathan, modeled in the main on that of his friend Moses Mendelssohn, was bound to convince the world that the tenets of toleration and humanity could be enunciated even by a representative of the race so bitterly hated by the world. The legend of the three rings, in which Christianity, Islam, and Judaism are allegorically represented as brothers, each deeming to possess the original magic ring, but all of them having, in reality, been cheated of it, clearly indicates that Lessing wished to represent the Jew as a man, and not Judaism as a dogmatic system. The prize of supremacy is not awarded to this or that confession, but to humanity and morality, which are not bound to any particular faith.

Lessing's "Nathan" had a liberating effect on the Jews in more ways than one. In the first place, the mere fact that he chose the Jew Nathan as his mouthpiece could not pass unnoticed, and was sure to act as a hindrance to persecution; and, secondly, he stimulated the ethical consciousness of the Jews themselves, who could not fall below the standard set up by a noble non-Jew.

While Lessing condemned the belief in positive revelation, he accepted its general concept, seeing in the dogmatic teachings of both the Old and New Testaments efficient educational instruments for the moral elevation of mankind.

In short, Lessing raised Judaism in the esteem of the European nations not only by showing its close connection with Christianity, but also by illustrating the importance of Judaism in the general religious evolution of humanity. It was really Lessing who opened the doors of the ghetto and gave the Jews access to European culture. In a certain sense he awakened Moses Mendelssohn to the consciousness of his mission; and through Mendelssohn Lessing liberated Judaism from the most heavy chains of its own forging.

As a Biblical critic Lessing is equaled by none of his contemporaries, and by very few of his predecessors.

LESSMANN, DANIEL: German historian and poet; born at Soldin, Neumark, Jan. 18, 1784; committed suicide at a place between Kropstadt and Wittenberg Sept. 2, 1831. He attended the Joachimsthal'sche Gymnasium in Berlin, and began the study of medicine when the war of the allied powers against Napoleon broke out in 1813. He fought in the ranks, was wounded at the battle of Lützen (May 2, 1813), and on recovering remained in the field until the end of the war. When peace was restored he resumed his medical studies. He went as private teacher to Vienna, and removed later to Italy, remaining some time in Verona.

In 1824 he settled in Berlin and devoted himself to literary work, contributing to various periodicals sketches of life in southern countries, historical studies, short stories, and poems. A collection of his poems was published under the title "Amathusia," Berlin, 1824. In 1828 his "Zwölf Wanderlieder eines Schwermüthigen" appeared in Berlin, and four years later another volume was issued under the title "Gedichte," ib. 1830. In his poetry there is easily discernible the influence of Helle, with whom he was on friendly terms, and in whose letters to Moser there are frequent references to Lessmann.

Lessmann's contributions to imaginative prose literature include the novels "Louise von Haling," 2 vols., ib. 1857, which attracted the attention of Goethe, and "Die Heidemühle," published in two volumes seven years after his death. To Lessmann belongs much of the credit for the introduction of modern Italian literature into Germany through his translation of Manzoni's "I Promessi Sposi," and of "La Monaca di Monza," by Giovanni Rossini.

His important historical work was the "Mastino della Scala: Ein Beitrag zur Gesch. der Oberitalienischen Staaten im Mittelalter," ib. 1828. In 1829 and 1830 appeared successively the two volumes of "Biographische Gemälde," which included historical studies of Philip the Beautiful, Alfonso Albuquerque-
The first mention of a Jewish letter-carrier in Frankfort-on-the-Main, Jews, and at times even Jewishesses, are found acting as letter-carriers under the protection of the imperial postal service, as it was almost impossible for Christian letter-carriers to deliver letters addressed in Hebrew. Another reason may have been the fact that the Jews, in their relations with the postal service, were subject to exceptional laws.

The only detailed notices of Jewish letter-carriers are furnished by the archives of Breslau and Frankfort; but the position of the letter-carriers in these places was no doubt typical of their status elsewhere. The Jewish letter-carrier, or "Post-Jude," in Breslau, is first mentioned in a document dated Dec. 13, 1722, which, however, allows the inference that the office had existed for many years before that date. It was maintained until the Silesian wars, after which time Breslau was no longer included in the imperial postal district of Habsburg.

The Jewish letter-carrier of Breslau, as he neither took any oath of office nor received any salary, was not really a government official. His whole income consisted merely of the postage paid by the recipients of the letters. As, however, there were no fixed postal rates, the amount received was so small that the letter-carrier had to pursue in addition some other occupation under state control. It was necessary to employ them in the postal service, as it was almost impossible for Christian letter-carriers to deliver letters addressed in Hebrew. Another reason may have been the fact that the Jews, in their relations with the postal service, were subject to exceptional laws.

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The first mention of a Jewish letter-carrier in Frankfort-on-the-Main occurs in a decree dating from the middle of the eighteenth century, and setting forth the regulations which the Jews must observe in their relations with the Thurn and Taxis post; but in Frankfort, too, the office had existed before that time. From 1748 until 1846 it was held by members of the same family, and it was abolished owing to altered conditions. The nephew and assistant of the Jews’ letter-carrier who was then in office remained in the Thurn and Taxis service with the same rights and duties, and in 1867 was taken over into the Prussian service.

In Frankfort, as in Breslau, the Jewish letter-carrier received no pay, but two kreutzers were collected from the addressees for every ordinary letter, and six kreutzers for a registered letter. In proportion as international commerce developed and the Jewish interests therein increased, the income of the letter-carrier became correspondingly larger. The last incumbent of the office had a yearly income of 5,000 gulden, out of which, in very busy times, he had to pay his assistants 150 florins each. Besides, when other posts, such as that of Hesse-Cassel, became united to that of Thurn and Taxis, he was required to pay Count Thurn and Taxis 400 gulden yearly. He ultimately retired on a pension of 1,600 florins.

Bibliography:

I. Kra.

Letter-writing and Letter-writers: The art of conveying information by letter ("mikrau," "iggeret," "safer") was unknown to the Hebrews in the first stages of their history. From the times of the Patriarchs to those of King Saul the Bible mentions only messengers who transmitted orally the communications entrusted to them (comp. Num. xxiv. 12; Judges xi. 13; 1 Sam. xi. 9). The first letter recorded is that written by David to Joab and sent by the hand of Uriah (1 Sam. xi. 23, 25). David and his successors had special secretaries ("soferin") charged with the writing of letters and circulars; and these secretaries occupied an exalted position in the state. The Kenites living at Jabez were noted for their skill in writing (comp. 1 Chron. ii. 55). As among the Greeks and Romans, it seems to have been customary among the ancient Hebrews to seal a letter sent to a prominent person. To show his slight respect for the prophet’s personality, Sanballat sends an open letter to Nehemiah (Neh. vi. 5).

With the expansion of commerce in Talmudic times the use of letters became a necessity, and nearly every town had its official letter-writer ("sofer"). The Talmudic Rabbis forbade a scholar to reside in a city where there was no such functionary (Sanh. 17a). The Talmud has preserved the original text of two letters: one was addressed by the community of Jerusalem to that of Alexandria and refers to the sojourn of Judah ben Tabbi in the latter city; the other was sent by Gamaliel I. to the Jews of Upper and Lower Galilee and treated of the intercalation of an additional month in the year (Yer. Hag. ii.; Sanh. 11b). Besides letters of information or of friendship, there are traces in the Talmud of consultatory letters dealing with scientific subjects (comp. Hull. 95a). To this class belongs that important branch of rabbinical literature which is known by the name "She’elot u-Teshubot," (Responsa), and which de-
developed after the geonic period (see Joel Müller, "Brieuf and Responson der Vorgaonischen Judischen Litteratur," in "Jahresbericht der Lehranstalt für Jüdische Wissenschaft," Berlin, 1886).

The epistolary style varied according to the country. In the East it was modeled after that of the Arabs, who exercised care in the elaboration of the letters. The first, often the greater, part of the letter, usually written in rimed prose and adorned with Biblical quotations, formed a kind of introduction in which the writer attributed to his correspondent all the virtues conceivable to the imagination of an Oriental. In western countries expression was more moderate; the use of titles, however, was general, as it still is among the conservative Jews in Russia, Poland, and Galicia. The least important rabbi is addressed as the "Great Gaon," "Great Light," "Wonder of the Generation," "Pillar of Israel," or with similar extravagant epithets. Like the Arabs, the Jews in the Middle Ages neglected to place the date at the head of their letters; in modern times the custom was established of giving, after the formula מֵסִי ("With the help of God"), with which the letter began, the day of the week, the Sabbatical section (sometimes also the day of the month), and the place. "Friday" was usually followed by the abbreviation יָיֶלֶד שֶׁפֶת (= "eve of the holy Sabbath").

The most famous letters in Jewish literature—because of both their contents and the prominence of their writers—are: that of Hasdai ibn Shaprut to the king of the Chazars; "Iggeret R. Sherira Gaon," on the sequence of tradition and the redaction of the Talmud; the various letters of Maimonides inserted in the "Pe'er ha-Dor"; the collections of letters exchanged between the French rabbis and scholars and those of Moses ("Bien Mosheh"); and "Bene Mosheh," published at Amsterdam, 1731. The most noteworthy letters of modern times are: those of Moses Mendelssohn ("Iggerot RaMaD," Vienna, 1798; "Iggeret al-Tebi ka-Aboteka," addressed by Profiat Duran to En Bonet; the collection of letters on Shabbathel Zebi published by Zebi Ashkenazi (Hakam Zebi), Moses Hagitz, and Jacob Emden. As a curiosity, mention may be made of the letter addressed by the rabbis of Jerusalem to the alleged descendants of Moses ("Bene Mosheh," Amsterdam, 1781). The most noteworthy letters of modern times are: those of Moses Mendelssohn ("Iggerot RaMaD," Vienna, 1798); of Nahaphtali Herz Wessely included in the "Megallam Tamirian" (ib. 1819); of J. Perl written in the style of "Epistoloe Obscurorum Virorum"; "Iggeret YaShir," by Isaac Samuel Reggio (ib. 1844); "Iggeret ShadDaL," by Luzzatto (Pozemski, 1885); and "Miktahe Yafeh," by Judah Löb Gordon (Warsaw, 1894).

From the sixteenth century Jewish literature was enriched with a number of formularies of Hebrew and Judeo-German letters. The first of this kind was the "Iggeret Shelomim," published at Augsburg in 1584 and republished with a Latin translation by Buxtorf the Younger at Basel in 1603. The characteristic features of this formulary, as of all the others published until 1829, were the stilted and bombastic style, the misuse of Biblical and Talmudical quotations, and the extravagance of the headings of the letters. In the "Iggeret Shelomim" (see the list below), for instance, there is such a heading: which, rendered into English, it reads thus: "His [the correspondent's] cheeks are as a bed of spices [Cant. v. 13], a ladder on which angels of God are ascending and descending [Gen. xxvii. 12]. He is of a reliable character; keeps secrets; shows power to Jew and Gentile; he is a righteous man upon whom the world is based." As a model of a business letter, in which the writer has to inform his correspondent that some salt which had been purchased is on the road, the "Zahut ha-Molzah" (see below) gives the following: "And he looked back from behind him and became a pillar of salt on the road," etc. (comp. Gen. xix. 26). A new era in letter-writing was inaugurated by Shalom ha-Kohen. In his formula "Ketab Yosher" (see below), he endeavored to do away with the obsolete forms and to cause the young, for whom his formulas are intended, to adopt a modern style of writing. He was followed in this endeavor by many writers of talent who produced formularies of real literary value. The following is a list of formularies published up to the last years of the nineteenth century:

Formularies for Letters.

<table>
<thead>
<tr>
<th>Author</th>
<th>Title</th>
<th>Place</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zebi Ashkenazi</td>
<td>יִנְיָא יִנְיָא</td>
<td>Wilna, 1844; 2 ed., 1855</td>
<td></td>
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<tr>
<td>Abraham Israel Kukeinstein</td>
<td>יִנְיָא יִנְיָא</td>
<td>Wilna, 1830</td>
<td></td>
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<tr>
<td>Judah Löb Loeb</td>
<td>יִנְיָא יִנְיָא</td>
<td>Wilna, 1830</td>
<td></td>
</tr>
<tr>
<td>Tobias Shapira</td>
<td>יִנְיָא יִנְיָא</td>
<td>Wilna, 1830</td>
<td></td>
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<tr>
<td>Moses of Lemberg</td>
<td>יִנְיָא יִנְיָא</td>
<td>Cracow, 1869; Prague, 1705</td>
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</tr>
<tr>
<td>Eliezer Heir Silbermann</td>
<td>יִנְיָא יִנְיָא</td>
<td>Amsterdam, 1680</td>
<td></td>
</tr>
<tr>
<td>Abraham Jacob Paperna</td>
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**LEVANDA, LEV OSIPOVITCH**: Russian author; born at Minsk 1835; died at St. Petersburg 1888.

Levanda graduated from the rabbinical school in Wilna in 1854; was appointed instructor in the government school of his native town: and held the position of adviser on Jewish affairs ("learned Jew") to the governor-general of Wilna. He began his literary career early in life. In the eighties he contributed to the "Miaskiya Gubernskiya Vyedomosti"; in 1860 he published in "Razsvyet," edited by Osip Rabinovitch, his "Depo Bakaleinyikh Tova-rov"; in 1861 he began to publish in "Sion" his "Drug Bernar." He contributed to many periodicals, among them "Vilen'skiya Gubernskiya Vyedomosti," of which he was the editor; "St. Peterburgs-kiya Vyedomosti," and "Vilen'ski Vyestnik." In the last-named appeared his story "Samuel Gim- pala." In 1876 he published a collection of sketches under the title "Ocherki Preslavovo," followed later by a number of stories, such as "Chepetre Guvernern," "Lyubiteiski Spektakl," "Iz Dobrovo Staravo Vyre- meni," etc., in "Russki Yevreii." "Yevreiskoe Oboz- reni," and "Voskhod." In 1876, also, he took active part in the publication of Landau's "Yevreiskaya Biblioteka." To this period belong his "Goryachevveyemya," "Gnev av Magnatu," and "A.Vaam Yosefovi." In the eighties Levanda continued his literary activities with great zeal, publishing many letters and articles. Beside the Jewish question, besides two novels, "Isyvoyed Dyltza" and "Bolshoi Remiz," and other stories in "Ned- yolya" and elsewhere.

Most of Levanda's writings deal with Jewish life and Jewish problems. He took a deep interest in everything that concerned his coreligionists, and rendered many a service to the Jews of Lithuania. He exposed (1863) the false witnesses in a trial of several Jews of the government of Kovno on the charge of ritual murder. He was at first a warm advocate of assimilation, and upbraided the Jews for their apathy and ignorance, stating his views in a series of novels and belles-lettres sketches. Later, his views underwent a change, and Levanda began to see that the salvation of the Russian Jew was not in assimilation. Levanda was a keen observer, a skilful but dry narrator, and possessed an intimate knowledge of Jewish life. His best novels are those which have no object, as "Ocherki preslavovo" (1875), "Tipy i Shlemy" ("Voskhod," 1881), "Ayra- am Yosefovitch" ("Voskhod," 1883, 1887), etc. In his novel "Goryachevveyemya" (Yevreiskaya Biblioteka, 1871-73), which treats of the Polish insur- rection, the author combats the idea of assimilation, which had for a while carried away the Jews of Poland. After the riots of 1881 Levanda became an advocate of the Palestinian movement. His works

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He was a member of a family of printers that originally came from Amsterdam. At the age of twelve he sent a Hebrew poem to Nachman Krochmal, who was then living at Zolkiew. Subsequently he made the acquaintance of Krochmal, who encour-aged him in his study of German, French, and Latin literature. In 1826 he entered the University of Lemberg, where for four years he studied philosophy and Oriental languages. In 1831 he went to Berlin as Hebrew corrector in a printing establishment, and later in a similar capacity to Prague, where he received the degree of Ph.D. (1844). In 1848 he settled finally in Vienna.

Levanda's chief poetical work in German, "Sagen aus dem Orient" (Carlsruhe, 1847), consisting of poetic renderings of Talmudic and other legends, secured for him, though for a short time, the post of librarian in the Oriental department of the Vienna Imperial Library. His reputation as the foremost poet of the Galician school is based on his volume of poems "Toyes Kinnor we-Ugab" (Vienna, 1860), and especially on his Hebrew version of "Faust," entitled "Ben Abuya" (ib. 1865). He has exerted a considerable influence on modern Hebrew poetry. One of his best poems is his Zionistic song "Yonah Homiyyah," which has become very popular. His numerous translations are of incontestable value, but his original poems are as a rule too prolix. His Hebrew prose is correct, though heavy.

Besides the works already mentioned the following deserve special notice: "Dibre Shir" (Zolkiew, 1829) and "Ayeyelet ha-Shaljar" (ib. 1824), including translations from Schiller and Homer, and poems by Levanda's father; "Ha-Zefirah" (Zolkiew and Lepsius, 1833), a selection of poems and essays; "Palige Ma-yim" (Lemberg, 1837), poems; "Gedichte" (Vienna, 1829), German translations from the Hebrew; "Geza Yishai" (Vienna, 1859), Hebrew translation of Racine's "Athalie"; "Shelom Ester" (Prague, 1843), Hebrew translation of Racine's "Esther"; "Spinodza Lehre und Leben" (Vienna, 1847); "Neghnot Yisrael," Hebrew rendering of Frankel's "Nach der Zerstreuung" (ib. 1856); and "Bilder aus dem Biblischen Morgenlande" (Lepsius, 1870).

He was the editor of "Wiener Vierteljahres-

**LETTERS IN EVIDENCE.** See EVIDENCE.
are enumerated in the "Sistematicheski Ukazatel," etc., St. Petersburg, 1892.


J. R. J. G. L.

LEVEN, MANUEL: French physician; born in 1831. He studied in Paris at the Lycée Henri IV., and in 1851 entered the Institut Agronomique at Versailles. In the following year this institution was suppressed on suspicion of republicanism, and Leven, while lecturing on science at the Lycée Bonaparte, began his medical studies (M.D. 1860; his thesis, "Rapports de l’Idiotie et du Crétinisme," gained a gold medal from the Société Médico-psycho logique of Paris). In 1863 he was appointed physician to the Compagnie du Chemin de Fer du Nord, and in 1867-71 was ambulance-summer of the ninth arrondissement of Paris and of the Bataillon du Chemin de Fer du Nord, receiving the military ribbon of the Legion of Honor in 1871. From 1871 to 1878 he was a member of the Board of Health of Paris, and from 1873 to 1889 head physician of the Hôpital Rothschild. Leven is especially noteworthy for his work in gastric pathology. He is the author of "Traitée des Maladies de l’Estomac," 1879; "L’Hygiène des Israélites," 1888; "Estomac et Cerveau," 1894; "La Névrose," 1887; "Système Nerveux et Maladies," 1898; and "La Vie, l’Ame, et la Maladie, 1902.

Leven is known also as a philanthropist. Together with Eugène Manuel he founded, in 1848, the first night-school for Jewish apprentices, which developed into a manual-training school; and he has been the president of its administrative council since 1879. He is also one of the founders of the Alliance Israélite Universelle, vice-president of the Comité des Écoles Israélites, member of the Comité de Refuge du Plessis-Piquet (an agricultural school), and chevalier of the Order of Isabella the Catholic.

s. J. Ka.

LEVEN, NARCISSE: French lawyer and communal worker; born at Urdingen, on the Rhine, Oct. 15, 1838; educated at the Lycée Henri IV. and at the Faculty of Law in Paris. For five years he was the secretary of Adolphe Crémieux, and he was an active member of the group which opposed Napoleon III. and which included Jules Ferry, Spuller, and Hérold. During the Franco-German war he was general secretary of the Ministry of Justice, but he resigned on the retirement of its minister, Adolphe Crémieux, and has since refused all government positions. From 1880 to 1887 he was a member of the Municipal Council of Paris, of which he became vice-president.

Leven took an active part in the founding of the Alliance Israélite Universelle, becoming successively its secretary, vice-president (1883-98), and, after S. Goldschmidt’s death, president. He is, in a certain sense, the historian of the Alliance, both through his clear and exhaustive reports and through the orations he has delivered at the funerals of his colleagues. For thirty-six years he has been a member of the Jewish Consistory of Paris, becoming its vice-president on the death of Michel Erlanger. He is a member also of the committees of the Rabbinical Seminary and the École de Travail, and is president of the Jewish Colonization Association.

s. J. Ka.

LEVENSON, PAVEL YAKOVLEVICH: Russian lawyer; born at Kaunacetz, Podolia, 1837; died at St. Petersburg Jan. 16, 1894. In 1863 he went to St. Petersburg, where he devoted himself chiefly to law. In 1871 he graduated at the university there, and in 1877 became an advocate in the circuit court of justice.

Levenson contributed articles on Jewish subjects to the "Yoshkod" and to other journals, was one of the editors of the "Suchby Vystnik," and was editor of the department of criminology of the "Journal Grazhdanskovo i Ugolovnovo Prava." He was also the author of the biographies of Boccaria and Benthan in "Pavlenkovs Biografii Zamyechatchykh Lyudei." His brother was Osip Levenson, advocate in the circuit court of Moscow (d. 1895). Osip was the musical critic of the Moscow daily "Russklya Vyedomosti"; his articles were afterward published in Moscow under the titles "V Kontzert Zalyve" (1880-81) and "Iz Oblasti Muzyki" (1888).

Bibliography: Brockhaus and Efenm, EntzishkopenikiSlovar, xviii. 493, St. Petersburg, 1895.

A. S. W.

LEVENTRITT, DAVID: American lawyer and judge; born at Winnsboro, South Carolina, Jan. 31, 1845; A.B. 1864, Free Academy (now College of the City of New York), and LL.B. 1871, University of the City of New York. He practised law in New York, acting as special counsel for the city in important condemnation proceedings; and since Jan. 1, 1899, he has been a justice of the Supreme Court of the state of New York.

Leventritt was for a number of years vice-president of the Aguilar Free Library, and is associated with many of the Jewish charitable institutions in New York city.

Bibliography: The Bench and Bar; Who’s Who in America, 1903-5.

A.

LEVERTIN, OSKAR IVAR: Swedish poet and critic; born at Gryt, East Gotland, July 17, 1862; educated at the University of Upsala (Ph.D. 1882), where, in 1889, he was appointed docent; four years later he became professor of literature at the University of Stockholm. His early work, "From the Riviera: Sketches from the Coast of the Mediterranean," and the collections of stories, "Snöklyft" and "Konflikter, Nya Noveller" (1893), though realistic in tendency, are distinguished for exuberance of imagination. "Lifvets Fiender" (1891) marks a change in manner, and in "Legender och Visor," a volume of poems, he appears as a pronounced romanticist. These poems attracted much attention by their sentiment and finished form, and the succeeding volume, "Nya Dikter," placed Levertin in the front rank of Swedish romantic poets. His novel "Magistrarne Osteras" appeared also in Germany. He was also a critic and essayist, his principal productions in this field being: "Ter och Drama Under Gustaf III."; "Gustaf III., som Dramatisk Författare"; "Johan Welander"; "Frau
LEVETUS, CELIA (CELIA MOSS): English writer; born at Portsea 1819; died at Birmingham 1873; daughter of Joseph and Amelia Moss of Portsea. At the age of eighteen Celia, in conjunction with her sister Marion, published a volume of poems bearing the title "Early Efforts." By the Mises Moss of the Hebrew Nation (1838; 2d ed. 1839). The work was dedicated to Sir George Staunton. The next joint work in which the sisters engaged was the "Romance of Jewish History" (1840). This was published by subscription, among the subscribers being Sir Edward Bulwer Lytton, to whom the work was dedicated, and Lord Palmerston. The "Romance" was followed by "Tales of Jewish History" (1848). The above-mentioned works were written in London, where the two sisters had settled in order to take up the profession of teaching. Besides publishing various poems and short stories, the two sisters founded "The Sabbath Journal" (1855), which, however, had only a brief existence. Subsequently Celia Moss married Lewis Levetus of London, to which city she removed, and for a time her literary efforts ceased. Her last work, "The King's Physician" (London, 1873), was written during the long and painful illness which ended in her death.

LEVI (לֵיאִי).—Biblical Data: Third son of Jacob by Leah and one of the twelve Patriarchs of the tribe of Israel; born at Padan-aram (Gen. xxix. 34, xxxv. 23; I Chron. ii. 1). The name is derived from לֵי ("to be joined"); "Now this time will my husband be joined unto me," Gen. xxxv. 34). Levi joined Simeon in the destruction of the Shechemites to avenge the honor of their sister Dinah, for which both were severely censured by their father (Gen. xxxiv. 25-30). When Jacob called his sons together to bless them, Levi and Simeon, notwithstanding their plea that they had acted in defense of their sister, were again condemned (Gen. xxxiv. 31, xxxv. 5-7). Levi had one daughter, Jochabed, the mother of Moses, and three sons; he emigrated with them to Egypt with his father and brothers, and died there at the age of 137 years (Gen. xlvi. 8, 11 et seq.; Ex. i. 1-2; ii. 1; vi. 16, 20).

In Apocryphal and Rabbinical Literature: Levi, as ancestor of the priestly tribe chosen to guard the Sanctuary and the Law, appears prominently in both apocryphal and rabbinical literature. At variance with Gen. xxxiv. 34 and Num. xviii. 2, 4, the name "Levi" is interpreted as "the one who joins the sons to their Father in heaven" (Gen. R. lxxi. 5; see another interpretation in Ex. r. i. 4). He was "separated" by his father, Jacob, in accordance with the latter's vow (Gen. xxviii. 22) as the tenth son, either by counting from the youngest upward or by some more complicated process, and so consecrated to the priesthood (Book of Jubilees, xxii. 3-10; Targ. Yer. to Gen. xxxii. 35; Gen. R. lxx. 7; comp. Epstein, "Mi-Kadmoniyot ha-Yehudim," p. 97; comp. Pirk. R. El. xxviii., according to which he was consecrated by the archangel Michael). In the Testaments of the Twelve Patriarchs (Levi, 1-9) are described two visions Levi had—before and after he had avenged the crimes perpetrated by Hamor, the son of Shechem. In the first vision he saw the seven heavens with all their mysterious contents, and after the secrets of the Messianic time and the Judgment Day had been disclosed to him he received a sword and a shield with which to make war against the Amorites. In the vision following the extermination of the Shechemites he beheld seven angels bringing him the seven insignia of the priesthood, of prophecy, and of the judgment, and after they had anointed him and initiated him into the priestly mysteries they disclosed to him the threefold glory of his house: the prophecy of Moses, the faithful servant of the Lord; the Messiah, the high priest, and his descendants; and the possession of the royal scepter and the priestly throne (in the Maccabean dynasty) after the pattern of Melchizedek: high priests, judges, and scribes. His grandfather Isaac instructed him in the law of God and in the statutes of priesthood. In Jubilees, xxxi. 12-17, also, Levi is told by Isaac, with reference to John Hyrcanus, of the future greatness and threefold glory of his house (see Charles, "Book of Jubilees," p. 187; comp. Targ. Yer. to Deut. xxviii. 11). The twofold role in which Levi is represented in Deut. xxxiii. 8-11 (verse 11 originally followed verse 7. Judah's blessing) appealed with special force to the age of John Hyrcanus, who was both high priest and warrior-king, victorious over the Gentiles. Accordingly, in the war of the sons of Jacob against the Amorites, which forms a parallel to the war of the Maccabees against the surrounding tribes, Levi also took part (see Midr. Wayissa'u in Jellinek, "B. H." iii. 1-5; "Chronicles of Jerahmeel," p. 68, Gaster's transl. 1899; Jubilees, xxxiv. 1-8; Test. Patr., Judah, 3-5). In the Prayer of Asenath Levi is described as a prophet and saint who forecasts the future while reading the heavenly writings and who admonishes the people to be God-fearing and forgiving. He was entrusted with the secret writings of the ancients by his father, Jacob, in order to keep them in his family for all generations to come (Jubilees, xiv. 16).

The epithet "thy pious [A. V. "holy"] one" given to Levi, and the whole passage of Deut. xxxiii. 8-10, furnish the haggadic support for the characterization of Levi, as well as of the tribe.

The Tribe. Of Levi, as superior to the rest in piety. Accordingly it is said (Sifre, Deut. 349-351; Sifre, Num. 67; Tan., Beha'atoleka, ed. Buber, p. 18; Midr. Teh. to Ps. i. 14; Ex. R. xv. 1; Num. R. iii., vii. 2, xv. 9) that in Egypt and in the wilderness the Levites observed the Abrahamic rite and the whole Law; in the Holy Land they even abstained from work in order to devote themselves to contemplation ("shoma") and to prayer (Tan., Wayera, ed. Buber, p. 4; Num. R. v. 1). In other words, they were the ancient Hasidim, the elect ones (Num. R. iii. 2, 4, 8, 11; xv. 9). Levi, the father of the tribe, accordingly displayed this
spirit of piety in his own household; he married Milkah, the daughter of Aram, of the (holy) seed of the Terahites (Jubilees, xxxiv. 29; Test. Patr., Levi, 11). The names he gave to his sons—Gershon, Kohath, and Merari—are interpreted in the sight of their future destiny (ib. Levi, 11; Num. R. iii. 12). When his daughter Jochebed (“God gaveeth glory”) was born to him he was already “the glorified of God” among his brethren (Test. Patr., Levi, 11).

### Levi (לֵּי), Tribe of. Biblical Data:

The tribe of Levi was descended from the patriarch Levi, the third son of Jacob and Leah (Gen. xxix. 34). Levi shared in Simeon’s treachery toward the men of Shechem (Gen. xxxv. 25-30), in consequence of which, it was thought, his descendants were scattered in Israel (Gen. xl. 5-7). At the time of the descent into Egypt there were only three sons of Levi (Gen. xlii. 11); these had become at the time of the Exodus a numerous tribe, which then was chosen for the priesthood and the service of the sanctuary (Ex. vi. 18 et seq.; Num. i. 49-54, iii. 6 et seq.). According to Leviticus and Numbers a wide distinction existed at this time between the house of Aaron, which constituted the priesthood, and the remainder of the Levites, to whom the more menial duties of the religious service were assigned (comp. Num. xxxvi. 8-11, and Levites).

In the blessing of Moses, Levi is mentioned only in connection with priestly functions (Deut. xxxiii. 8-11). At the settlement the Levites are said to have received no definite domain (Josh. xiii. 14), but scattered cities were assigned them in territory belonging to other tribes. From the portion of Simeon and Judah they received Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, and Beth-shemesh; in the territory of Benjamin their cities were Gibeon, Geba, Anathoth, and Almion; from Ephraim they took Shechem, Gezer, Kibzaim, Beth-shemesh, and the suburbs of Beth-shemesh; in the territory of Benjamin their cities were Gilgal, Jahleel, and Beth-Horon; from Dan, Eltekeh, Gibbethon, Aljalon, and Gath-rimmon.

**Cities of Levites.** (comp. I Chron. vi. 60, where two of these cities are not mentioned): from the tribe of Manasseh, Tamach; Gath-rimmon, Golan, and Bechalerah; from Issachar, Xislon, Dubareh, Jarmuth, and En-gannim; from Asher, Mishal, Abdon, Helkath, and Rehob; from Naphtali, Kedesh, Hammom-dor, and Kartan; from Zebulun, Jokneam, Kartah, Dimnah, and Nahalah; from Reuben, Bezer, Jahazah, Kedemoth, and Mephaath; and from Gad, Ramoth in Gilgal, Mahanaim, Heshbon, and Jazer (Josh. xxii. 11-39; comp. I Chron. vi. 53-81). When these cities are compared with those said to have been left to the other tribes, one is impressed with the fact that, if the Levites received all these, together with their suburbs, they must have had a better and more commanding inheritance than had any of their brethren.

In striking contrast with this splendid inheritance attributed to the Levites by Joshua and the Chronicler is the non-appearance of the Levites in any important rôle during the period of the Judges. They are not mentioned in the Song of Deborah, nor do they appear elsewhere in Judges until the appendix, where two individual Levites are mentioned (comp. Judges xvii. 7, xviii. 80, and xix. 1). Under David and Solomon, according to the accounts in

### In Early Sources.

Samuel and Kings, the Levites exercised the priestly functions, though not to the exclusion of others from such functions. For example, Samuel, an Ephraimitic (1 Sam. ix. 18), and the sons of David (II Sam. xviii. 18) offered sacrifices. From this time to the Exile the Levitical priests held much the same position as they held in the time of Solomon. They exercised their priestly functions, but were by no means, except in rare instances, the dominating influence. In the post-exilic period, as Chronicles, Ezra, and Nehemiah show, they became a dominant element in the Jewish community.

---Critical View---: The problem presented by the Biblical data is this: What is the relation of the clan mentioned in such passages as Gen. xlix. 5-7 to the priests of a later time? In seeking a solution of this problem it should be noted that J, the earliest source, the patriarch Levi merited his father's curse, in consequence of which the tribe was divided and scattered (comp. Gen. xxxiv. 30, 31). In narrating a crisis in the life of Moses the same writer mentions the "sons of Levi" (Ex. xxxii. 26-28), but in such a way that the phrase may refer either to the descendants of the patriarch or to men who possessed the qualities of a "levi." Later, a narrative that is ascribed to J by some critics (e.g., Moore, in "S. B. O. T."), tells how a Levite of Beth-lehem-judah became a priest at the shrine at Dan (Judges vii. 9, xviii. 9). This representation of J would seem to mean that misfortune overtook a clan known as that of Levi, that its members became scattered, and that they were held in such high esteem as priests that they gradually appropriated the priestly offices.

E has almost nothing to say of Levites. According to him, apparently, Moses and Aaron were of one of the tribes of Joseph, and he uses the "Levite" to describe not the member of a clan, but a man especially eligible to the priesthood, distinctly stating that one such man belonged to the clan Judah (Judges xvii. 7; comp. "S. B. O. T."). If the patriarch Levi was mentioned in this source, the passage in question has not been transmitted. E, apparently, knew no such patriarch, and supposed that a priest might come from any tribe and that he received the designation "levite" for other reasons than those of descent.

P, the latest of the sources in the Pentateuch, distinctly connects the tribe of Levi with the priesthood, bridging all the gaps with extensive generalizations, dividing the various services of the sanctuary among the different descendants of the patriarch, and assigning to each class of descendants its respective cities in Canaan (Josh. xxxi.). Of these three representations, P's can not be correct. The whole tenor of the history in Judges and Samuel contradicts P's assertion that the Levites received all these cities at the time of the conquest, as well as his view that the religious office was, in any exclusive sense, in the hands of the Levites. Gezer, for example, was not in Israel's possession until the
time of Solomon (1 Kings ix. 16). Recent exploration has shown it to have been the site of a great temple of Astarte ("Pal. Explor. Fund, Quarterly Statement," Jan., 1908, pp. 23 et seq.).

Not in Possession of Gezer.

This temple, too, was on the level of the pre-exilic Israelitish city, and may have been used by the Hebrews of the period. Other Levitical cities in the list, like Kadesh in Naphtali, Ashdoratho in Bashan, and Hebron, can be proved to have been old shrines which in the pre-exilic period were still in use. If the information contained in the sources known were more complete, it probably could be shown that P's whole system of Levitical cities is a post-exilic explanation of the fact that important sanctuaries had existed at these points in pre-exilic times, and that they had thus become the centers where Levites resided in large numbers.

P's whole conception is, therefore, untrustworthy. Recent critics are divided in opinion, some believing, with J, that there was actually a tribe of Levi, which became scattered and gradually absorbed the priestly office, others adopting the apparent view of E that "levi" was a general term for a priest, and then supposing that the existence of the clan Levi was assumed in order to explain the origin of the priestly class. Lagarde ("Orientalia," ii. 30; "Mittheilungen," i. 54; Baudissin ("Priest-erthum," p. 72), and Budde ("Religion of Israel to the Exile," pp. 80 et seq.) may be cited as critics who have advocated this latter view. If Hommed and Sayce were consistent, they might be placed in the same class, for if the term came from contact with the Minean Jethro, as they believe, it would not be found in Israel before the time of Moses. This inference, however, they do not draw. The former view (which has been called the view of J), that there was an actual tribe of Levi, has the support of Wellhausen ("History of Israel," pp. 141-147; "Prolegomena zur Gesch. Israels," 5th ed., pp. 137-145), Stade ("Gesch." i. 193-197), Dilmann ("Commentary on Genesis," ii. 488; "Alttestamentliche Theologie," pp. 128 et seq.), Nowack ("Lehrbuch der Hebräischen Archäologie," ii. 93 et seq.), Cornill ("Hist. of Israel," p. 46), Marti (in Kayser's "Alttestamentliche Theologie," 3d ed., pp. 72, 95 et seq.), Guthe ("Gesch. des Volkes Israel," pp. 21-47 et seq.), and Holzinger ("Genesis," in Marti's "K. II. C." p. 257).

It is probable that there was an old clan which was overtaken by misfortune and scattered. Sayce points out ("Patriarchal Palestine," p. 290) that the "Ita'il-el" of the list of Amenophis III. is parallel to "Joseph-el" and "Jacob-el" of Thothmes III. 's list, and so may point to a habitat of the tribe of Levi. It is quite possible that the priestly order originated quite independently of this tribe, however, and afterward was erroneously identified with it. In the present state of knowledge it is impossible to tell whether the view of J or of E more nearly represents the truth.

The origin of the name "Levi" has been quite variously explained. (1) In Gen. xxix. 34, J regards it as from the stem הֵלָה ("to join"), and explains it by Leah's hope that her husband would now be joined to her. (2) Lagarde (l.c.) derives it from the same stem, but explains it as referring to Egyptians who, like Moses, attached themselves to the Israelites when they left Egypt. (3) Baudissin (l.c.) derives it in the same way, but refers it to those who were attached to, or accompanied, the ark. (4) Budde (l.c.) gives it the same derivation, but applies it to those who attached themselves to Moses in some great religious crisis. (5) Hommel ("Aufsätze und Abhandlungen," i. 80; "Süd-Arabisches Christosmata-chis," p. 127; "Ancient Hebrew Tradition," pp. 278 et seq.) derives it from Name. the Minean "lawl'u" (= "priest"); with this Mormann ("Beiträge zur Minäischen Epigraphik," p. 43) and Sayce ("Early Hist. of the Hebrews," p. 80) agree. (6) Well-hausen ("Prolegomena," 5th ed., p. 141) suggests that it is a gentilic name formed from the name of Levi's mother, Leah; in this opinion Stade ("Gesch." i. 152), Gray ("Hebrew Proper Names," p. 96), Nöldeke (hesitatingly: in "Z. D. M. G." xii. 167), Gunkel ("Genesis," p. 301), and Luther (Stade's "Zeitschrift," xx. 54) concur. (7) Jastrow ("Jour. Bib. Lit." xii. 120 et seq.) connects "Levi" with "Laba" of the El-Amarna tablets. "Laba" he connects with the word לָבָא ("lion"), thus making Levi the "lion" tribe. (8) Skipwith (in "J. Q. R." xi. 264) connects "Levi" with "leviathan," making it refer to the coils of the serpent. This variety of opinion illustrates and emphasizes the present uncertainty concerning the origin and existence of the tribe, which results from the scanty evidence.

Bibliography: In addition to the works already cited, see Graf, Gesch. des Stammes Lev. in Marx, Archiv, iii. 108-116; 238-239; Hümmelner, Das Vormoerische Priesterthum in Israel; E. Meyer, Gesch. des Altenrechts, i. 57 et seq.; E. G. H. G. A. B.

LEVI I. See LEVI B. SISI.

LEVI II. : Palestinian scholar of the third century (third amoraic generation); contemporary of Ze'era i. and Abba b. Kahana (Yer. Ma'as. iii. 5ia). In a few instances he is quoted as Levi b. Lahma (Hama; comp. Yer. R. H. lv. 39a with Yer. H. 29b; Yer. Ta'an. ii. 59a with Ta'an. 16a; see Rabbinio-vez, "Dikduke Soferim," to Ber. 5a, Ta'an. l.c., Zeb. 53b). In later midrashim the title "Berabbi" is sometimes added to his name (Pessik. R. xxxii. 147b; Num. R. xv. 10; Tan., Baha'atoteka, 6; comp. Pessik. xviii. 153a; Tan., l.c. ed. Buber, p. 11; see LEVI HAR SISI). He quotes halakic and homiletic utterances by many of his predecessors and contemporaries; but as he quotes most frequently those of Hama b. Hanina, it may be conjectured that he was the latter's pupil, though probably he received instruction at Johanan's academy also. In this academy he and Judah b. Nahman were alternately engaged to keep the congregation together until Johanan's arrival, and each was paid for his services two "selas" a week. On one occasion Levi advanced the theory that the prophet Jonah was a descendant of the tribe of Zebulun, deducing proof from Scripture. Soon after Johanan lectured on the same subject, but argued that Jonah was of the tribe of Asher. The next week Levi b. Judah b. John was to lecture, Levi took his place and reverted to the question of Jonah's descent, proving that both Johanan and himself were right: on his father's
LEVI II.
Levi ben Abraham: THE JEWISH ENCYCLOPEDIA

side Jonah was descended from Zebulun; on his mother's, from Asher. This skilful balancing of their opposing opinions so pleased Johanan that he declared Levi capa-

views About Jonah: ble of filling an independent lecture-

ship, and for twenty-two years there-

after Levi successfully filled such an office (Gen. R. xcvi. 11; Yer. Suk. v. 55a). This incident seems to indicate that Levi's earlier years were spent in poverty; later, however, he seems to have been better circumstanced, for he became in-

volved in litigations about some houses and con-
sulted Johanan on the case (Yer. Sanh. iii. 21d).

Levi's name but rarely appears in halakhic literature, and then mostly in connection with some Scrip-
tural phrase supporting the dicta of others (see Yer. Ber. i. 3c, 3d et seq.; Yer. Ter. iv. 434 [where his patronymic is erroneously given as "Himä"]). In the Haggadah, on the contrary, he is one of the most frequently cited. In this province he became so famous that halakists like Ze'era I., who had no special admiration for the haggadist (Yer. Ma'as. iii. 51a), urged their disciples to frequent Levi's lec-
tures and to listen to them attentively, for "it was impossible that he would ever close a lecture with-

out saying something instructive." (Yer. R. H. iv. 59b; Yer. Sanh. ii. 20b). In these

fame as lectures he would frequently advance

Haggadist. different interpretations of one and the same text, addressing one to scholars

and the other to the masses (Gen. R. xliv. 4; Eccl. R. ii. 2). Sometimes he would discuss one subject for months in succession. It is reported that for six months he lectured on I Kings xxii. 23—"There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord." Then he dreamt that Ahab appeared to him and remon-

strated with him: "Wherein have I sinned against thee and how have I offended thee that thou shouldst continually dwell on that part of the verse which refers to my wickedness and disregard the last part, which sets forth the mitigating circum-

stance—'whom Jezebel his wife stirred up'?" (רעמה = "instigated," "incited"). During the six months following, therefore, Levi spoke as Ahab's defender, lecturing from the same verse, but omit-

ting the middle clause (Yer. Sanh. x. 29b).

Levi divided all haggadists into two classes: those who can string pearls (i.e., cite apposite texts) but can not perforate them (i.e., penetrate the depths of Scripture), and those who can perforate but cannot string them. Of himself, he said that he was skilful in both arts (Cant. R. i. 10). Once, however, he so provoked Abba b. Kahana by what was a palpable misinterpretation that the latter called him "liar" and "fabricator." But it is autloritatively added that this hap-

pened once only (Gen. R. xviii. 9).

He and Abba were lifelong friends, and the latter manifested his admiration for his colleague's exe-
gesis by publicly kissing him (Yer. Hor. iii. 48c).

To render Scriptural terms more intelligible Levi frequently used parallels from cognate dialects, especially from Arabic (Gen. R. ixxi. 7; Ex. R. xiii. 4; Cant. R. iv. 1); and to elucidate his subject he would cite popular proverb and compose fables and parables. Thus, commenting on Ps. vii. 15 (A. V. 14), "He . . . hath conceived mischief, and brought forth falsehood," he says: "The Holy One having ordered Noah to admit into the ark pairs of every species of living beings. Falsehood applied, but Noah refused to admit him unless he brought with him his mate. Falsehood then retired to search for a mate. Meeting Avarice, he inquired, 'Whence comest thou?' and on being told that he too had been refused admission into the ark because he had no mate, Falsehood proposed that they present themselves as mates. But Avarice would not agree to this without assurance of material gain; where-

upon Falsehood promlsed him all his earnings, and Avarice repeated the condition agreed upon. After leaving the ark Avarice appropriated all of False-

hood's acquisitions, and when the latter demanded some share of his own, Avarice replied, 'Have we not agreed that all thy earnings shall be mine? This is the lesson: Falsehood begets falsehood" (Midr. Teh. to Ps. vii. 15; Hamburger [" R. B. T." s.v. "Fabel"] erroneously ascribes this fable and several others to Levi bar Sisí). Levi became known among his contemporaries as master of traditional exegesis"; Gen. R. lix. 5).

bibiography: Bacher, Ag. Pol. Amor. ii. 398-438; Frankel, Merkb. p. 118; Hellerin, Seder ha-Dorot, ii. n.y. Levi b. Sisí, with whom he erroneously identifies Levi II.; Weiss, Dor, iii. 185.

S. M.

LEVI, AARON. See Montezinos, Antonio.

LEVI, ABRAHAM: German traveler; born at Horn, in the principality of Lippe, in 1702; died at Amsterdam Feb. 1, 1786. At the age of five he was sent to Brog, near Lemgo, for the sake of his studies, and he stayed there till 1714, when he re-

turned home. He then acquired a passion for travel-

ing, and in 1719, when only seventeen years old, he definitely left the parental home in order to execute his plan.

Levi traveled through Germany, Bohemia, Mor-

avia, Hungary, Austria, and the whole of Italy. Full of youthful ardor, he did not leave unnoticed the most trivial circumstance. He mentions among other things the synagogues of Frankfort, and the riches of his relative Samson Wertheimer of Vi-

enna. He wrote an account of his travels in Judic.

German (published by Roest in "Isr. Letterbode"), adding a Hebrew poem describing ten of the most noteworthy events and giving an acrostic on his name. The poem is followed by explanatory notes, also in Hebrew. Levi's narrative is interesting in that it gives statistics and customs of the Jews in small localities not mentioned by other historians or travelers.

bibliography: Roest, in Isr. Letterbode, x. 148 et seq. s.s.

M. SEL.

LEVI BEN ABRAHAM BEN HAYYIM: French encyclopedist; champion of the liberal party in Provence in the struggle for the study of secular sciences; born at Villefranche-de-Confluent, Rou-

sillon, between 1340 and 1350; died at or near Arles soon after 1315. He was descended from a scholar-

ly family. His father, Abraham ben Hayyim, was a synagogal poet, and rabbi in Narboune,
which place he left about 1240 to settle finally in Villefranche. Levi's uncle Reuben ben Hayyim, also, like his grandfather, was a scholar. A son of this Reuben ben Hayyim was, probably, Samuel ben Reuben of Beziers, who took Levi's part, although in vain, in his conflict with the orthodox party in Provence. Levi himself was the maternal grandfather of the philosopher Levi ben Gershon of Bagneols.

Levi ben Abraham was instructed in Bible and Talmud, and in secular sciences as well, and was soon drawn into the rationalistic current of the time. One of his teachers was a certain R. Jacob, whom he cites as his authority for an astronomical explanation, and who may have been Jacob ben Machir ibn Tibbon. It is probable, also, that Levi was instructed by his uncle Reuben ben Hayyim, from whom he quotes an explanation of Gen. i. 3 (Vatican MS. exii. 56b).

Levi left his native city (probably on account of poverty, which oppressed him almost throughout his life), remained for a short time in Perpignan, and then went to Montpellier, where, in 1376, he was engaged in literary pursuits, and earned a scanty living by teaching languages and lecturing. During the heat of the controversy over the study of secular sciences he was at Narbonne, in the house of the wealthy Samuel Sulami, who was prominent both as a poet and scholar. Levi enjoyed his hospitality until, yielding to the pressure of the opposing party, represented especially by Solomon ben Adret, Samuel Sulami asked his guest to leave. The latter then sought shelter with his cousin Samuel ben Reuben in Beziers (see "Minhat R'ena'ot," No. 41), but was persecuted, apparently, even there. He was excommunicated by the orthodox party, yet, after the conflict was over, in 1315, he found rest and quiet at Arles, where he remained until his death. He has been identified by some with Levi of Perpignan, whom Judah Mosconi, in his supercommentary to Ibn Ezra, characterizes as one of the most prominent of scholars (see Berliner's "Magazin," iii. 148 [Hebr. part, p. 41]).

Steinschneider points out that a large portion of the scientific works written in Arabic were made accessible in Hebrew translations in the first half of the thirteenth century, and that the entire realm of knowledge began to be treated in encyclopedias in the second half of the same century. Levi ben Abraham wrote two such encyclopedic works, which show the range of knowledge of an educated rationalistic Provençal Jew of that period. The first of these is the "Batte ha-Nefesh weha-Lehashim," the title of which is taken from Isa. iii. 20. It is a rimed compendium, didactic in tone, of the various sciences, in ten chapters and 1,846 lines, with a few explanatory notes and a preface, also in rimed prose. In the preface to this work, which is frequently found in manuscripts, Levi demonstrates the usefulness of his compendium by pointing out the difficulties which those who are not well acquainted with general literature must surmount in order to acquire a knowledge of the sciences, which are scattered through all sorts of books. He had long cherished the thought of compiling an encyclopedia, but had always been deterred by the fear that the task would prove beyond his power; at last, in 1276, strength was promised him in a vision, whereupon he began the work at Montpellier.

Levi was compelled, by the nature of the work, to limit himself to giving the conclusions of the chief authorities, particularly of Maimonides, step by step. In the paragraphs treating of the history of the diffusion of learning, the author expresses the view that the Greeks and Arabs derived almost their entire scientific culture from the ancient Hebrews, a theory which justified the reading of Greco-Arabic ideas into the Bible (Steinschneider). The following chapters treat of logic (ii.), the Creation (iii.), the soul (iv.), prophecy and the Messianic period (v.); the coming of the Messiah will occur in the year 1345, the mystic theme of the "Merkabah," the divine throne-chariot (vi.), numbers (vii.), astronomy and astrology (viii.), physics (ix.), and metaphysics (x.). After the author himself had found it necessary to provide the difficult verses with explanatory notes (which are not found in all the manuscripts), Solomon de Lunas, probably identical with Solomon ben Menahem Prat (or Porat), wrote, about 1400, a commentary to the "Batte ha-Nefesh weha-Lehashim."

The second work of Levi was the "Liwyat Hen" or "Sefer ha-Kolel," a "comprehensive book" (encyclopedia). The dates of its beginning and completion are unknown, but it must have been written before the outbreak of the controversy mentioned above. It is divided into two "pillars," called "Jachin" and "Boaz" (after I Kings vii. 21), the first containing five treatises, and the second one. Since no complete manuscript of this work has yet been discovered, any analysis of its contents is naturally uncertain. According to Steinschneider, its six treatises are as follows: (1) logic or arithmetical (i.); (2) geometry (ii.); (3) astronomy and astrology (iii.); (4) physics (iv.); (5) psychology, and the "theory of intellect" (v.); (6) metaphysics; (6) theology, prophecy, the mysteries of the Law, and belief and the Creation. In the third treatise, the most complete (Paris MS. No. 1047; Vatican MS. No. 383; Neubauer, "Cat. Bodl. Hebr. MSS." No. 2928, and additamenta), the astronomical writings of Abraham Ibn Ezra are slavishly followed, and the prediction is made that the Messiah will appear in the year 1345. The last, or theological, treatise, which is extant at Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1285, 2923), Parma (MS. de Rossi No. 1346), and Rome (Vatican MS. No. 2983), naturally had a greater circulation, and, on account of the author's rationalistic interpretation of the Scriptures, aroused much more opposition than the other sections of the work, which aimed at nothing original and included only what could be found elsewhere.

The teachings which Levi ben Abraham promulgated, both by pen and by speech, although not original with him, naturally aroused the anger of the orthodox. In his hands Abraham and Sarah became symbols of "matter" and "intellect"; the four
kings against whom Abraham went to war represented the four faculties of man; Joshua's miracles were symbolically interpreted: they were not actual occurrences; the possibility of a supernatural revelation was doubted; and there were other and similar doctrines that poisoned the naively credulous and religious mind.

Orthodox resentment was first shown at Narbonne, where Levi was residing in the house of Samuel Sulami. It mattered little that Levi "was in general very reserved and was communicative only to those who shared his views" ("Mihuṭ Ḳena'ot", No. 131), and that it was not known with certainty whether he was to be reckoned among the orthodox or among his opponents.

"The heretics; nor yet that he always put off Don Vidal Crescas, who, although he opposed his teachings, was his personal friend, and had often, but vainly, asked him for his writings. Equally unavailing were his observance of the ceremonial law and his pretense that he occupied himself with philosophical questions only for the sake of being able to cope with heretics (ib. No. 14). Poverty compelled Levi, "who was born under an unlucky star," to teach at this dangerous and critical period and thereby spread his doctrines.

Solomon ben Adret, therefore, then the champion of the orthodox party, felt constrained to attack this "arch-heretic, condemned by the voices of all." "A Mohammedan is dearer far to me than this man," he wrote (ib. No. 14; see J. Perles, "R. Salomo ben Abraham ben Adereth," p. 25), "who is not ashamed to say openly that Abraham and the other patriarchs have ceased to exist as real personages and that their religious mind.

Levi expanded and revised his "Liwyat Hen" in 1217 at Arles, and the manuscript (Vatican MS. No. excii.) was discovered by Steinschneider ("Hebr. Bibl." 1869, p. 24).

In addition to these works Levi wrote three others—"Sodot ha-Torah," "Sefer ha-Tekunah," and an astrological treatise. The "Sodot ha-Torah" (Paris MS. No. 1066), which probably was an exposition of the mysteries contained in the Ten Commandments, and which was written before 1276, is said to be lost, but it was probably incorporated, in a revised form, in his "Liwyat Hen." The "Sefer ha-Tekunah," on astronomy and chronology, consisted of forty chapters and was written in 1276. The treatise on predictive astrology is entitled "Sha'ar ha-Arab'Lin be-Kohot ha-Kokabim," "the fortieth chapter" of the preceding book, although it forms a separate work. They were edited at the same time. The great dependence on Abraham ibn Ezra's astrological opinions shown in this treatise would suggest that it may be the compendium which Levi is said to have made of Ibn Ezra's works. All these smaller treatises seem to have been merely preparatory to the "Liwyat Hen," in which they are used.

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M. SC.

LEVII, BENEDIKT: German rabbi; born at Worms Oct. 14, 1806; died at Giessen April 4, 1899; son of Samuel Wolf Levi, a member of the Sanhedrin of Paris and rabbi of Mayence from 1807 until his death in 1818. Benedikt Levi, who was destined for a rabbinical career, received his early Talmudic education from Rabbis Gumpel Weissmann, Ephraim Kastiel, and Löb Eblingen. Having prepared himself under the tuition of Michael Creizenach, he entered the University of Würzburg (1834) and attended at the same time the lectures on Talmud of Abraham Bing, rabbi in that city. Three years later he entered the University of Giessen, where he took the degree of Ph.D. When A. A. Wolf was called from Giessen to Copenhagen, Levi was appointed (1829) his successor, remaining in that rabbinate for sixty-seven years.

Levi, who was an advocate of moderate Reform, published, in addition to various addresses and sermons, the essays "Beweis der Zulässigkeit des Deutschen Choralgesanges mit Orgelbegleitung beim Sabbathlichen Gottesdienste der Synagoge" (in Weiss's "Archiv für Kirchenrecht," 1883; republished separately, Offenbach, 1883) and "Das Programm der Radikalen Reformgemeinde Giessens Belendichtet" (Giessen, 1848). Several minor tracts by him appeared in "Allg. Zeitung des Judentums," "Der Volkserheber," and other periodicals.

M. K.

LEVII, BORACH (Joseph Jean François Elie): Convert to Christianity; born at Haguenau in 1721; son of a Jewish comissary. He went to Paris in March, 1751, to follow up a lawsuit, and while there became a convert to Christianity, and was baptized Aug. 10, 1732. He attempted to win over his wife, whom he had left behind at Haguenau, but she refused, though she was forced by the law of the time to surrender her two daughters; they were baptized ten years afterward. He endeavored to gain permission to marry again, though he refused to give a Jewish bill of divorce to his wife. He obtained from the bishops of Verdun and Metz canonical opinions that a baptized Jew might marry a Christian if his wife refuses to be converted with him, and he attempted to get the curé of his town to cry the banns for his marriage with one Anne Thaevert. The curé refused, and a long series of lawsuits ensued. The whole question of the validity of a Jewish marriage was raised, and the technical difficulty which presented itself to the canonical lawyers was the possibility of Levi's wife becoming a Christian after he had married a Christian woman. Parliament refused to give him relief (Jan. 2, 1738).
LEVI, CARLO: Italian physiologist; born at Genoa March 26, 1806; educated at the University of Modena (M.D. 1889). In 1888 he was appointed tutor, and later assistant professor, of experimental physiology at the University of Modena; in 1893 he assumed charge of the classes in special physiologist, and in 1897 of the classes in histology, at the veterinary college connected with the same institution. In 1904 he was appointed editor of "L'Idea Sionista"; he is also vice-president of the Modena chapter of the Dante Alighieri Society. He has written papers on Jewish medical statistics, on physiological culture, and on other scientific subjects for various periodicals, including the "Congresso Medico Internazionale di Roma" (1894) and the "Congresso Internazionale di Fisiologia a Torino" (1901), and has published lectures on experimental, technical, and veterinary physiology.

LEVI, DAVID: Italian poet and patriot; born at Chieri 1816; died at Venice Oct. 18, 1898. Educated at the Jewish schools of his native town and Vercelli, he for a short time followed a mercantile career. In 1835 he went to the University of Parma, and later to that of Pisa, but he had to leave the latter on account of a duel in which he wounded a fellow student whom he had challenged for having made an insulting remark about the Jews. Having passed his examination as doctor of law, he went in 1839 to Paris. The university ideals of a united, free Italy had found a strong follower in Levi, who had become a member of the Irredentist society La Giovane Italia. In Paris he belonged to the circle of Italian patriots; and, on returning to Italy, he soon became one of the leaders in the political movement for the secession of northern Italy from Austria and for the union of all the Italian states.

Settling in Venice, Levi took part in the Lombardic rebellion against Austria of 1848-49. In 1850 he removed to Turin. After the Franco-Italian-Austrian war of 1859, when the Italian provinces of Austria were united with the Italian kingdom (1860), he was elected to the Italian assembly at Florence, where as a member of the Liberal party he championed the cause of equality of rights and religious freedom. He was a member of the National Assembly until 1879, when, being defeated, he retired from politics.

Levi wrote many poems, especially during his stay at Venice, and a large number of political and war songs, among these the well-known ode to Pope Pius IX., who in 1846, upon his election to the papal chair, was hailed as liberator, but who in 1849 changed his political views and became strongly reactionary. Through all Levi's works his great love for Italy and for Judaism is evident.

Levi was the author of: "Patria ed Affetti" (Venice, 1849), a collection of poems; "Gli Martiri del 1799" (Turin, 1850), a drama; "Martiri e Renunciation" (ib. 1859); "Del Navarra a Magenta" (ib. 1866; revised ed., 1884, with a fantastic allegorical dialogue as a second part); "Vita di Pensiero" (Milan, 1875); "Vita d'Azione" (Turin, 1882); "II Semitismo" (ib. 1884); "La Mente di Michelangelo" (ib. 1890); "Giordano Bruno" (ib. 1894).

Levi's principal work, however, is the great drama "II Profeta." Its theme Levi describes in his introduction as follows: "I intend to hold a mirror before my contemporaries, in which they may see their errors, faults, and mistakes, and thereby learn to despise them; at the same time placing before them a high ideal, which they should strive to live up to." To this end he selected the story of Jeremiah. The drama treats in five acts of the war between Zedekiah and Nebuchadnezzar. Jeremiah foresees the fall of Jerusalem, if the people do not give up their worship of Baal, repent of their sins, and return to the only true God. Jeremiah the prophet and Ananias, the priest of Baal, respectively exhort and try to persuade the king and the Jews to follow them. Ananias is successful; Jeremiah is thrown into prison; and Jerusalem falls when attacked by the invading army. The Temple is destroyed, and the Jews are led into captivity. Jeremiah's prophecy is fulfilled.

When Jeremiah is thrown into prison his daughter Rachel falls into the hands of Ananias, who tries to win her for himself. His suit proving unsuccessful, he orders her to be sacrificed to Moloch, when God intercedes. Lightning kills Ananias, and Rachel is liberated by her lover, Emanuel. The last words of Ananias are: "Uno Indirizzo al Tinto" (end of Act 3). Emanuel joins the ranks of the defender of Jerusalem, is mortally wounded, and dies in the arms of his beloved. Spiritually Jewdom has conquered over heathendom, and Rachel has returned pure to her lover; but physically Jewdom is defeated. Rachel loses her lover and must go into exile; this exile will, however, purify not the Jews alone, but through them the world, and will prepare man for a better future.

The dialogue which follows the drama in the 1884 edition has very little connection with it. It is sustained by Emanuel, the representative of prophethism, and by Abanaerus, the representative of mankind, and treats mainly of Rome.

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LEVI, DAVID: Hebraist and author; born in London 1742; died 1801. He was destined by his parents for the rabbinic; but the design was abandoned, and he was apprenticed to a shoemaker. Subsequently he set up in business for himself as a latter; but, meeting with considerable losses, he
abandoned this business and turned his attention to dressing the material for men's hats. Meantime he continued to pursue his studies in Hebrew, especially in the Prophets.

From 1783 to 1797 Levi was busily engaged in issuing a series of works (a list of which is given below) dealing with Jewish theology, grammar, and ritual. He rendered great services to the London Jews in translating their prayers into English and in vindicating their faith against the onslaughts of Dr. Priestley and Thomas Paine. His works present a remarkable instance of industry and perseverance under adverse conditions. During the latter part of his life he followed the business of a printer.

Among Levi's literary works were: "Rites and Ceremonies of the Jews" (London, 1783); "Lingua Sacra" (3 vols., 1785-87), a Hebrew dictionary and grammar; letters to Dr. Priestley (1787-89) in reply to the latter's "Letters to the Jews"; "The Pentateuch in Hebrew and English" (1789). He wrote also "Translations of the Hebrew Prayers and Services into English" (1789-93), which he undertook at the request of the representatives of the Portuguese Jews; "Dissertations on the Prophecies" (vol. i. 1793). In controversy with believers and unbelievers he wrote "Letters to Mr. Halhed on the Subject of the Prophects of Brothers" (1795) and "Letters to Thomas Paine, in Answer to His 'Age of Reason'" (New York, 1797). Here he attempts to show that the divine mission of the Prophets is fully established by the present dispersion of the Jews. In 1794 he published a translation of the Sefer Zerubbabel.

Levi was also poet in ordinary to the synagogues, and furnished odes when required on several public celebrations, as, for instance, on the king's escape from assassination in 1794. He rendered great service to the London Jews in vindicating their faith against the onslaughts of Dr. Priestley and Thomas Paine. His works present a remarkable instance of industry and perseverance under adverse conditions. During the latter part of his life he followed the business of a printer.

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J.

LEVI, EUGENIA: Italian authoress; born Nov. 21, 1861, at Padua; educated in that city, and in Florence and Hanover. In 1885 she was appointed professor at the Royal High School for Young Ladies at Florence.

She has written many essays and studies for the Italian journals and has published the following works: "Ricoritti," anthology of Italian prosaists and poets from Dante Alighieri to Gioseb Carducci (Florence, 1888; 5th ed. 1899); "Dal Nostri Poeti Viventi" (Florence, 1891; 2d ed. 1896); "Dal Giornale di Lin" (Rome, 1892); "Rammentiamoci" (Florence, 1893); "Dante . . . di Giorno in Giorno" (ib. 1894; 3d ed. 1898), a collection of quotations from Dante; "Pensieri d'Amore" (ib. 1894; 3d ed. 1900); "Florita di Canti Tradizionali del Popolo Italiano" (ib. 1895); "Deutsch," a translation of standard German works (ib. 1899).

F. T. H.

LEVI BEN GERSHON (RaLBaG, commonly called Gersonides; known also as Leon de Bagnols, and in Latin as Magister Leo Hebraeus): French philosopher, exegete, mathematician, and physician; born at Bagnols in 1288; died April 20, 1344. Abraham Zacuto ("Yuhaarin," ed. Filippowski, p. 224) states that Levi died at Perpignan in 1370, but the exact date of his death is given as above by Petrus of Alexandria, who translated in 1453 a note by Levi on the conjunction of Saturn with Jupiter (see Steinschneider in "Hebr. Bibl." vii. 83-84). "Gershuni," the Hebrew equivalent of "Gersonides," was first used to designate Levi b. Gershon by David Messer Leon (c. 1560). Levi was a descendant of a family of scholars. According to Zacuto (i.e.), his father was Gershon b. Solomon, the author of "Sha'ar ha-Shamayim" (but see Steinschneider, "Hebr. Uebers." p. 9, and Gross, "Gallia Judaica," p. 94); according to Zacuto (i.e.), Ibn Yahya ("Shaalchayt ha-Kabbalah," p. 88, Warsaw, 1889), Conforte ("Kore ha-Dorot," p. 19a), and Azulai ("Shem ha-Gedolim," i. 1), Nahmanides was Levi's maternal grandfather. As Levi himself, in his commentary on the Pentateuch (on Ex. xxxiv. 9), quotes Levi ha-Kohen as his grandfather, and as Levi b. Gershon is not known to have been a priest, this Levi ha-Kohen was apparently his mother's father. It was therefore suggested by Carmoly (Jost's "Annales," i. 86) that Nahmanides was the maternal grandfather of Levi's father. Levi was doubly related to Simon b. Zemah Duran. Besides being a cousin of Judah Delesfils, Duran's grandfather, he married the latter's sister (Duran, "Tashbez," i. No. 134; see Steinschneider, "Hebr. Bibl." i.e.).

Very little is known of Levi's life beyond the fact that he lived now in Orange, now in a town called in Hebrew בֵּית יָּשָׁס = "the city of hyssop" (comp. Isidore Loeb in "R. E. J." i. 73 et seq., who identifies the last-named town with Orange). In spite of Ben Adret's ban on those who taught philosophy to the young, Levi was early initiated into all its branches; and he was not thirty years old when he began to write the "Millamot Adonai," the philosophical work which brought him so much renown. Isaac de Lattes (Preface to "Sha'are Ziyyon") writes: "The great prince, our master Levi b. Gershon, was the author of many valuable works. He wrote His Versa- a commentary on the Bible and the tility. Talmud; and in all branches of science, especially in logic, physics, metaphysics, mathematics, and medicine, he has no equal on earth." Though a distinguished Talmudist, Levi never held a rabbinical office. He earned a livelihood most probably by the practise of medicine.

In his commentary on the Bible, Levi makes frequent comparisons of Hebrew and Arabic words, while he speaks of Latin as the language of the Christians (commentary on I Sam. xvi. 6). Neubauer ("Les Ecrivains Juifs Francais," p. 249)

Although Levi lived in Provence, where, under the protection of the popes, the Jews suffered less than in other provinces of France, yet he sometimes laments over the sufferings of the Jews, which, he says, "are so intense that they render meditation impossible" (Preface to "Milhamot"). In an epilogue to his commentary on Deuteronomy written in 1305 (Paris MS. No. 244) he says he was unable to revise his commentary on the Pentateuch at Avignon, as he could not obtain there a copy of the Talmud.

Levi was the author of the following philosophical works: (1) "Milhamot Adonai" (Riva di Trenta, 1560), mentioned above, begun in 1317. His works. and finished in 1329 (see below). (2) Commentary on the Pentateuch (Man- tan, 1476-80). (3) Commentary on the Earlier Prophets (Leiria, 1494). The philosophical essence of these two commentaries was published separately under the title "To'aliyyot" (Riva di Trenta, 1550 and 1564 respectively). Commentaries (4) on Job (Ferrara, 1477), (5) on Daniel (n.d.; n.p.), on Proverbs (Leiria, 1492), (6) on Canticles, Esther, Ecclesiastes, and Ruth (Riva di Trenta, 1560); (7) "Sefer ha-Hekhesh ha-Yashar," a treatise on syllogisms; (8) commentary on the Middle Commentaries and the résumés of Averroes, all of them finished about 1321 (the part of this commentary which refers to Porphyry's Isagoge to the categories, and to the treatise on interpretation, was translated into Latin by Jacob Mantino and published in the first volume of the works of Aristotle with the commentaries of Averroes); (9) "Sefer ha-Mispar," called also "Ma'asch Ḥosheb," a treatise on algebra, which Levi finished in 1321, when, he says, he was thirty-three; (10) a treatise on astronomy, originally forming the first part of the fifth section of the "Milhamot," but omitted by the editor, who considered it a separate work (see below); (11) commentary on the introduc- tion of the books I., iii.-v. of Euclid, probably the work referred to by Joseph Solomon Delmedigo (see Geiger, "Melo Ḥofnayim," p. 12. Hebr.). (12) "Dillugim," astrological note on the seven constellations, in which Levi refers to his "Milhamot"; (13) "Meshilah," on a remedy for the gout (Parma MS. No. 1189; Neubauer, "Cat. Bodl. Hebr. MSS," No. 2142, 37). Levi wrote also the following medicinal works: (4) "Sha'arim Zedek," a commentary on the thirteen hermeneutic rules of Ishmael b. Eliezer, printed in the "Berit Ya'akov" of Jacob b. Abraham Falusi (Leghorn, 1800). (14) "Meḥokek Safun," commentary on the haggadah in the fifth chapter of Baba Batra, mentioned by Solomon b. Simeon Duran ("Millhemet Mizzwah," p. 23). Neubauer (i.e. p. 233) considers it doubtful whether the authorship of this work can be correctly ascribed to Levi. (16) Commentary on Berakot, mentioned by Levi in his commentary on Deuteronomy, (17-18) Two responsa signed by Levi b. Gershon, one concerning "Kol Nidre" and mentioned by Joseph b. Ishaac of Tlemcen, the other mentioned by Isaac b. Lattes (Responsa, i. 88), and its authorship declared doubtful by Neubauer (l.c.). The Parma MS. No. 919 contains a liturgical confession beginning "Nishu'in," and attributed to Levi.

The following works are erroneously attributed to Levi b. Gershon: commentary on Averroes' "De Substancia Orbis," which seems to have been written by Moses of Narbonne; "Awwat Nefesh," a commentary on Ibn Ezra's commentary on the Pentateuch (comp. Benjacob, "Ozar ha-Sefarim," p. 81); "Magen Yeshu'ot," a treatise on the Messiah; "Ye- sod ha-Mishnah" (Wolf, "Bibl. Hebr." iii. 656); ritual institutions ("taḳḳanot"; Parma MS. De Rossi No. 1064); commentary on Bedersi's "Bethinat 'Olam."

Some description may be given here of Levi's astronomical treatise. It has been said that this was originally included in the "Milhamot."

His Astronomy. It is probably the one referred to under the title "Ben Arba'im le-Binah" by Abraham Zacuto ("Tekumah Ze-kut," ch. vi.), in allusion to Levi's being forty years old when he finished it. Steinschneider (in Ersch and Gruber, "Encyc.") section ii., part 42, p. 365, calls it simply "Sefer Tekunah." It consists of 186 chapters. After some general remarks on the usefulness of astronomy and the difficulties attending its study, Levi gives a description of an instrument which he had invented for precise astronomical observations and which he calls "meqalleh amukkot." In the ninth chapter, after having devoted to this instrument two poems (published by Edelmann in "Dibre Hefez," p. 7), he exposes the defects of the systems of Ptolemy and Al-Biruni, and gives at length his own views on the universe, supporting them by observations made by him at different times. He finished this work Nov. 24, 1328, but revised it later, and completed it by adding the results of observations made up to 1340. The ninety-ninth chapter includes astronomical tables, which were commented on by Moses Botarel. This work was highly praised by Pico di Mirandola, who frequently quoted it in his "Disputationes in Astrologiam." Its importance is also apparent from the fact that the part treating of the instrument invented by Levi (ch. iv.-xi.) was translated into Latin by order of Pope Clement VI. (1312). Later the whole work was translated into Latin, and the beginning was published by Prince Boncompagni ("Atti dell' Accademia dei Nuovi Lincei," 1863, pp. 741 et seq.).


M. Sel.

As Philosopher: The position of Levi ben Gershon in Jewish philosophy is unique. Of all the Jewish Peripatetics he alone dared to vindicate the Aristotelian system in its integrity, regardless of the conflict existing between some of its doctrines and the principal dogmas of Judaism. Possessed of a highly developed critical sense, Levi sometimes disagrees with Aristotle and asserts his own views in opposition to those of his master. Averroes: but when, after having weighed the pros and cons of
doctrine, he believes it to be sound, he is not afraid to profess it, even when it is directly at variance with an accepted dogma of Jewish theology. "The Law," he says, "can not prevent us from considering to be true that which our reason urges us to believe" (Introduction to the "Milhamot," p. 6).

Coming after Maimonides, Levi treated only of those philosophical questions which the author of the "Moreh Nebukim," because of his orthodoxy, either solved in direct opposition to Aristotelian principles, or explained by such vague statements that the student was left in the dark as to Maimonides' real opinion on the subject. These questions are: the immortality of the soul; prophecy; God's omniscience; divine providence; the nature of the celestial spheres; and the eternity of matter. To the solution of these six philosophical problems Levi devoted his "Milhamot Adonai." The work comprises six main divisions, each subdivided into chapters. The method adopted by Levi is that of Aristotle: before giving his own solution of the question under discussion he presents a critical review of the opinions of his predecessors. The first main division opens with an exposition of the theories of Alexander of Aphrodisias, Themenius, Averroes, and of certain philosophers of his time, concerning Aristotle's doctrine of the soul. Aristotle's own treatment of this subject is, indeed, very obscure: for while asserting ("De Anima," II. 1) that the soul is the first eternity of the organic body, and consequently can not be separated from it any more than form can be separated from matter, he maintains (ib. III. 5) that the two elements of the soul, the passive intellect and the active intellect, the latter is immortal. To reconcile these two conflicting statements, Alexander of Aphrodisias, in his paraphrase of Aristotle's book on the soul, makes a distinction between the material intellect (nous ivedios), which, like matter, has only a potential existence, and the acquired intellect (nous ivedaptos), which latter is the material intellect when, by study and reflection, it has passed from potentiality into actuality, and has assumed an effective existence. The cause of this transition is the universal intellect, which is God Himself. But as the relation between God and the soul is only temporary, divine intervention ceases at death, and the acquired intellect lapses into nothingness. This psychological system, in which a mere physical faculty of a substance that has nothing spiritual in its essence may by a gradual development become something immaterial and permanent, is rejected by Themenius. For him the intellect is an inherent disposition which has for its substratum a substance differing entirely from that of the body. Averroes, in his treatise on the intellect, combines the two systems, and enunciates the opinion that the intellect is a mere potentiality so long as it is in the body, but that it becomes an actual substance as soon as it leaves the body. According to some contemporaries of Levi the intellect is a faculty which is self-existent.

After a thorough criticism of these various opinions, Levi gives his own view on the nature of the intellect. The intellect, he says, which is born with

human, is but a mere faculty that has for a substratum the imaginative soul, this latter being allied to the animal soul. This faculty, when put in motion by the universal intellect, begins to have an effective existence by the acquired ideas and conceptions with which it identifies itself; for the act of thinking can not be separated from the object of the thought. This identification of the intellect with the intelligible constitutes the acquired intellect ("sekel ha-nikheh"), which is to the original faculty what form is to matter. But does the acquired intellect cease to exist with the death of the body? This question is closely connected with that of the nature of universals. If, as asserted by the realists, universals are real entities, the acquired intellect, which consists of conceived ideas that have a real existence, may survive the body; but if, as maintained by the nominalists, nothing exists but individuals, and universals are mere names, immortality is out of the question. In opposition to Maimonides ("Morch," III. 18) Levi defends the theory of the realists and maintains thereby the principle of immortality.

The second division of the "Milhamot" is devoted to prophecy. It was intended to supplement and correct some statements made by Aristotle in his unfinished work "De Sensu et Sensibilibi," which contains two chapters on divination. While Maimonides (ib. ii. 32-48) treated only of the psychological side of the problem, "What are the requisites of prophecy?" Levi considered prophecy, also the metaphysical phase, "Is prophecy possible?"; "Is the admissibility of prescience not absolutely incompatible with the belief in man's freedom of will?" To answer the first question there is, according to Levi, no need of speculative demonstrations. That there are men endowed with the faculty of foreseeing the future is, he considers, incontestable. This faculty is found not only in prophets, but also in soothsayers, visionaries, and astrologers. He cites the case of a sick man personally known to him, who, though without any medical knowledge, dreamed of the remedy which would cure him. Levi himself claimed to have received in dreams, on many occasions, solutions to puzzling metaphysical problems.

But prescience implies also predestination. This, however, seems to conflict with freedom of the will. To refute this objection, Levi endeavors to demonstrate that, though all sublunary events are determined by the celestial bodies, man may by his freedom of will and his intelligence annul such determinations. After having reconciled prediction with the principle of free will, he defines the nature of prescience and establishes a distinction between prophecy and other kinds of divination. In prophetic visions, he says, it is the rational faculty which is put into communication with the universal intellect, and therefore the prophecy is always infallible, while in divination the receptive faculty is the imaginative power, and the predictions may be often chimerical. Thus, like Maimonides, Levi holds that the origin of prophetic perceptions is the same as that of ordinary science—the universal intellect. But, while the author of the "Moreh" counts among the requisites of prophecy a fertile imagination, Levi maintains that the greatness
of the prophet consists precisely in his faculty of so checking the exercise of imagination that it may not disturb the dictates of reason. Another point of disagreement between Maimonides and Levi is the question whether intellectual and moral perfections are alone sufficient to insure to their possessor prophetic vision. For Maimonides the special will of God is the sine qua non for prophecy; for Levi moral and intellectual perfections are quite sufficient.

The most interesting part of the "Milhamot" is the third main division, which treats of God's omniscience. As is known, Aristotle limited God's knowledge to universals, arguing that if He had knowledge of particulars, He would be subject to constant changes. Maimonides rejects this theory, and endeavors to show that belief in God's omniscience is not monidessupposes, there is, except in name, no likeness between God's knowledge and man's knowledge, there is, except in name, no likeness between God's knowledge and man's knowledge, how can man reason from himself to God? Indeed, Levi argues there can be no doubt that between human knowledge and God's knowledge there is a wide difference in degree; but the assumption that there is not the slightest analogy between them is unwarranted. When the nature of God is characterized by means of positive determinations, the soul is taken as the basis of reasoning. Thus science is attributed to God, because man also possesses it to a certain extent. If, then, as Maimonides supposes, there is, except in name, no likeness between God's knowledge and man's knowledge, how can man reason from himself to God? Then, again, there are attributes which can be predicated of God, as, for instance, knowledge and life, which imply perfection, and others which must be denied to Him, as, for instance, corporeality and motion, because these imply imperfection. But, on the theory of Maimonides, there is no reason for the exclusion of any attribute, since, applied to God, all attributes necessarily lose their significance. Maimonides is indeed consistent, and excludes all positive attributes, admitting only negative ones; but the reasons given by him for their distinction are not satisfactory.

Having thus refuted Maimonides' theories both of God's omniscience and of the divine attributes, Levi gives his own views. The sublime thought of God, he says, embraces all the cosmic laws which regulate the evolutions of nature, the general influences exercised by the celestial bodies on the sublunary world, and the specific essences with which matter is invested; but sublunary events, the manifold details of the phenomenal world, are hidden from His spirit. Not to know these details, however, is not imperfection, because in knowing the universal conditions of things, He knows that which is essential, and consequently good, in the individual.

In the fourth division Levi discusses the question of divine providence. Aristotle's theory that humanity only as a whole is guided and protected by a divine providence, admits the existence of another prophecy or divination. Nor can every individual events which will be born at such a time, will exist for such a period, and will then return into non-existence. The coming into existence of this individual is for God no new fact; nothing has happened that He was unaware of, for He knew this individual, such as he now is, before his birth "("Morch," i. 20).

As to the objections made by the Peripatetics to the belief in God's omniscience; namely, how is it conceivable that God's essence should remain individual, notwithstanding the multiplicity of knowledge of which it is made up; that His intelligence should embrace the infinite; that events should maintain their character of contingency in spite of the fact that they are foreseen by the Supreme Being —these, according to Maimonides, are based on an error. Misled by the use of the term "knowledge," men believe that whatever is requisite for their knowledge is requisite for God's knowledge also. The fact is that there is no comparison whatever between man's knowledge and that of God, the latter being absolutely comprehensible to human intelligence. This theory is severely criticized by Levi, who affirms that not reason but religion alone dictated it to Maimonides. Indeed, Levi argues there can be no doubt that between human knowledge and God's knowledge there is a wide difference in degree; but the assumption that there is not the slightest analogy between them is unwarranted. When the nature of God is characterized by means of positive determinations, the soul is taken as the basis of reasoning. Thus science is attributed to God, because man also possesses it to a certain extent. If, then, as Maimonides supposes, there is, except in name, no likeness between God's knowledge and man's knowledge, how can man reason from himself to God? Then, again, there are attributes which can be predicated of God, as, for instance, knowledge and life, which imply perfection, and others which must be denied to Him, as, for instance, corporeality and motion, because these imply imperfection. But, on the theory of Maimonides, there is no reason for the exclusion of any attribute, since, applied to God, all attributes necessarily lose their significance. Maimonides is indeed consistent, and excludes all positive attributes, admitting only negative ones; but the reasons given by him for their distinction are not satisfactory.
There is, however, one great objection to this theory: namely, there can be no question of a special providence if God knows only generalities. To meet this antinomy Levi defines the nature of the special providence. All the events, he says, all the phenomena of this world, good as well as evil, are due to the influences of the celestial bodies. The various effusions of these bodies are regulated by eternal, immutable laws; so that the demiurgic principle, which knows these laws, has a perfect knowledge of all the phenomena which affect this world, of the good and evil which are in store for mankind. This subjection to ethereal substances, however, is not absolute; for man by his free will can, as stated above, annul their determinations. But in order to avert their mischievous emanations he must be warned of the danger. This warning is given by the divine providence to mankind at large; but as it is perceived only by those whose intellect is fully developed, the divine providence benefits individuals only.

The fifth division comprises three parts treating respectively of astronomy, physics, and metaphysics.

Astronomy, Physics, and Metaphysics.

The astronomical part, which forms of itself a considerable work of 186 chapters, was not included in the published edition of the "Milhamot," and is still in manuscript. As has been said above, it was translated by order of Pope Clement VI. into Latin and enjoyed such a high reputation in the Christian scientific world that the astronomer Kepler gave himself much trouble to secure a copy of it.

The second part is devoted to the research of the final causes of all that exists in the heavens, and to the solution of astronomical problems, such as whether the stars exist for themselves, or whether they are only intended to exercise an influence upon this world; whether, as supposed by Plotinus, there exists above the starred spheres a starless one which imparts the diurnal motion to the inferior heavens, or whether, as maintained by Avempace, there is none; whether the fixed stars are all situated in one and the same sphere, or whether the number of spheres corresponds to that of the stars; how the sun warms the air; why the moon borrows its light from the sun and is not luminous of itself.

In the third part Levi establishes the existence first of an active intellect, then of the planetary intelligences, and finally the existence of a primary cause, which is God. According to him, the best proof of the existence of an efficient and final cause is the phenomenon of procreation. Without the intervention of an efficient intelligence there is no possibility of explaining the generation and organization of animated beings.

But is there only one demiurgic intelligence, or are there many? After reviewing the various existing opinions on the subject, Levi concludes: (1) that the various movements of the heavenly bodies imply a hierarchy of motive principles; (2) that the number of these principles corresponds to that of the spheres; (3) that the spheres themselves are animated and intelligent beings, accomplishing their revolutions with perfect cognition of the cause thereof.

In opposition to Maimonides, he maintains that the various intelligences did not emanate gradually from the first, but were all the direct effect of the primary cause. Can not this primary cause, however, be identified, as supposed by Averroes, with one of the intelligences, especially with that which bestows motion upon the most exalted of the spheres, that of the fixed stars? This, says Levi, is impossible, first because each of these intelligences perceives only a part of the universal order, since it is confined to a limited circle of influences; if God, then, were the mobile of any sphere there would be a close connection between Him and His creatures.

The last division deals with creation and with miracles. After having refuted the arguments advanced by Aristotle in favor of the eternity of the world, and having proved that neither time nor motion is infinite, Levi demonstrates:

**Creation.**
1. that the world had a beginning;
2. that it has no end; and (3) that it did not proceed from another world. In the order of nature, he says, the whole earth was covered by water, which was enveloped by the concentric sphere of air, which, in turn, was encompassed by that of fire. Was it, he asks, as Aristotle supposes, the absorbent heat of the sun which caused the water to recede and the land to appear? In that case the southern hemisphere, where the heat is more intense, ought to present a similar phenomenon. It is, therefore, obvious that it was due to the action of a superior agent. From the fact that the world had a beginning one must not, however, infer that it will have also an end; on the contrary, it is imperishable like the heavenly bodies, which are its sources of life and motion, and of which the substances, being immaterial, are not subject to the natural laws of decay.

Having thus demonstrated that the world is not eternal "a parte ante" and is eternal "a parte post," Levi gives his own view of creation. He chooses a middle position between the theory of the existence of a primordial cosmic substance and that of a creation "ex nihilo," both of which he criticizes. According to him, there existed from eternity inert undetermined matter, devoid of form and attribute. At a given moment God bestowed upon this matter (which till then had only a potential existence) essence, form, motion, and life; and from it proceeded all sublunary beings and all heavenly substances, with the exception of the separated intelligences, which were direct emanations of the Divinity.

In the second part of the last division Levi endeavors to demonstrate that his theory of creation agrees with the account of Genesis; and he

**Miracles.** devotes the last chapters of the "Milhamot" to the discussion of miracles.

After having defined from Biblical inferences their nature, he demonstrates that the actual performer of miracles is neither God nor prophet, but the active intellect. There are, he says, two kinds of natural laws: those which regulate the economy of the heavens and by which the ethereal substances produce the ordinary sublunary phenomena, and those which govern the special operations of the demiurgic principle and by which are produced the extraordinary phenomena known as miracles. Like
freedom of the will in man, this faculty was given by God to the active intellect as a corrective of the influences of the celestial bodies, which are sometimes too harsh in their inflexibility. The supernatural as literally understood does not exist, since even a prodigy is a natural effect of a prudential law, though it is distinguished from other supernatural events by its origin and its extreme rarity. Thus a man of a highly developed intellect may foresee the accomplishment of a certain miracle which is only the result of a providential law conceived and executed by the active intellect. Miracles are subjected according to Levi, to the following laws: (1) their effect cannot remain permanently and thus supersede the law of nature; (2) no miracle can produce self-contradictory things, as, for instance, an object that shall be both totally black and totally white at the same time; (3) no miracle can take place in the celestial spheres. When Joshua said, "Sun, stand thou still upon Gibeon" (Josh. x. 12), he merely expressed the desire that the defeat of the enemy should be completed while the sun continued to shine on Gibeon. Thus the miracle consisted in the promptness of the victory. Nor is the going backward of the shadow on the dial of Ahaz (II Kings xx. 9; Isa. xxxviii. 8) to be understood in the sense of the sun’s retrogression: it was the shadow which went backward, not the sun.

The conclusions arrived at in the "Milhamot" were introduced by Levi in his Biblical commentaries, where he endeavored to reconcile them with the text of the Law. Philosophy in his Commentaries. That a philosophical or a moral teaching underlies every Biblical narrative, Levi adopted the method of giving the literal meaning and then of summing up the philosophical ideas and moral maxims contained in each section. The books of Job, Canticles, and Ecclesiastes are mainly interpreted by him philosophically. Jerusalem, according to him, symbolizes man, who, like that city, was selected for the service of God; "the daughters of Jerusalem" symbolize the faculties of the soul; and Solomon represents the intellect which governs all. Kohelet (Ecclesiastes) presents an outline of the ethics both of Aristotle and of his opponents, because moral truth can not be apodictically demonstrated. In opposition to the philosophical exegetes of his time, Levi, however, did not allegorize the historical and legislative parts of the Bible; but he endeavored to give a natural explanation of the miracles.

Levi’s philosophical theories, some of which influenced Spinoza (comp. “Theologico-Politicus,” ch. ii., where Spinoza uses Levi’s own Opposition. terms in treating of miracles), met with great opposition among the Jews. While Hasdai Crescas criticized them on philosophical grounds, others attacked them merely because they were not in keeping with the ideas of orthodoxy. Isaac ben Sheshet (Responsa, No. 45), while expressing admiration for Levi’s great Talmudical knowledge, censures his philosophical ideas, which he considers to be heresies, the mere listening to which is sinful in the eyes of a pious Jew. Abra-


I. DN.

LEVI, HERMANN: Musical director; born at Gesschen, Germany, Nov. 7, 1889; died at Munich May 13, 1900. His mother was a pianist of distinction. He studied under Vincenz Lacluhr at Mannheim (1852-1858), and at the Leipzig Conservatorium, principally under Hauptmann and Rietz (1858-59). In 1859 he became musical director at Saarbrücken, and in 1861 conductor of the German opera at Rotterdam, from which city he was summoned in 1864 to Carlsruhe, where in his capacity as court kapellmeister he aroused general attention by his masterly conducting of the "Meistersinger" (Feb., 1869).

In 1872 Levi received the appointment of court kapellmeister at Munich; and it was his thoroughly conscientious and excellent work here—notably his production of "Tristan and Isolde" in Nov., 1881—that induced Richard Wagner to select him as the conductor of "Parsifal" at the Bayreuth Music Festival of 1882. Appointed "General-Musikdirektor" at Munich in 1894, he resigned this position in 1896 owing to ill health, and was pensioned by the government.

As the foremost director of his time, Levi conducted the musical performances during the Bismarck-Péter and also on the occasion of the centenary celebration of the birth of Orlando di Lasso. He was the first to produce the trilogy "Der Ring der Nibelungen" after its performance at Bayreuth in 1876; and his masterly interpretation of the Wagnerian dramas contributed to make Munich for many years a permanent musical center for these works. Levi was a convert to Christianity.


LEVI, ISAAC, YOM-TOB, and JACOB: Sons of Abigdor ha-Levi Laniatore of Padua; founded a Hebrew printing establishment at Rome in 1518, which received special privileges from the pope through the intercession of Cardinal Egidio di Viterbo. There Elijah Levi’s אֲבִידֶדּוֹר was printed within eighteen days (with imperfect letter-press, owing to haste, as the colophon complains); this was followed by his tables of inflections, now long lost by his "Bahur." The press soon closed. In 1525 Jacob
Levi ben Japheth (Ha-Levi) Abu Sa'id: Karaita scholar; flourished, probably at Jerusalem, in the first half of the eleventh century. Although, like his father, he was considered one of the greatest authorities among the Karaites, who called him "Al-Shaikh" (the master), no details of his life are to be found in the Karaita sources. There even exists confusion in regard to his identity: in some of the sources he is considered with his brother, or his son Sa'id (comp. Pinsker, "Lik'ute Kadmoniyot," p. 119), and also with a Mohammadan scholar named Abu Hashim (Aaron ben Joseph, "Mi'bar, Paris MS."). Levi wrote in Arabic a comprehensive work on the precepts, parts of a Hebrew translation ("Sefer ha-Mizwot") of which are still extant in manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 157; Steinschneider, "Cat. Leyden," No. 22; St. Petersburg MS. of Firkovich collection, No. 613). This work, which was used by nearly all the later Karaita codifiers, contains valuable information concerning the differences between the Karaites and the Rabbinites (in whose literature the author was well versed), and the discussions among the Karaites themselves. Thus in the section dealing with the calendar, in which the year 1067 is mentioned, Levi states that in Iran the Karaites in their determination of New-Year, resembled the Rabbinites in so far as, like them, they took for their basis the autumnal equinox, while in some places the Karaites adopted the Rabbinite calendar completely.

Levi distinguishes between the views, in regard to the calendar, of the earlier and the later Rabbinites, and counts Saudia, whom he frequently attacks with the utmost violence, among the latter. In the treatise on zizit Levi says that he drew his material from the works of his father and of his predecessors. He excuses the inadequacy of his treatment marking some parts of the work on the ground of the lack of sources and of the various trials and sicknesses he had suffered during its composition.

Levi's "Mu'kaddimah," an introduction to the pericopes of the Pentateuch, is no longer in existence. A fragment, on Deut. i., of the Hebrew translation of Moses ben Isaiah Firuz was in the Firkovich collection and was published by Pinsker, but was lost during the Crimean war. He wrote also a short commentary on the Earlier Prophets, a fragment of which, covering the first ten chapters of Joshua, still exists (Brit. Mus. Or. No. 308). Steinschneider believes it possible that Levi was also the author of the short commentary on Psalms found in the British Museum (No. 836). According to Ali ben Sulaiman, Levi made a compendium of the lexicon "Agron" of David ben Abraham; however, this is contested by Abu al-Faraj, who asserts that the compendium was prepared by David himself.


Levi, Jedidiah b. Raphael Solomon: Rabbi at Alessandria and Sienna: died 1790; author of hymns for the reconstruction of the syna-
and communal worker; born Sept. 15, 1856, at Vicenza, Italy; died at Turin, Nov. 8, 1876; educated at the Collegio Foscolo at Verona. Although a man of affairs and a lawyer, he

**LEVI, LEO NAPOLEON**: American lawyer and communal worker; born Sept. 15, 1856, at Victoria, Texas; died in New York Jan. 13, 1904. Destined for a commercial career, Levi was sent to New York to take a commercial course, but manifesting no interest in his father’s business, he returned to Victoria in 1871, and in 1872 entered the University of Virginia at Charlottesville, Va., to study law. He won the debater’s medal and the essayist’s medal in one year. Levi returned, after having finished his studies, to Texas, but being only slightly over twenty years old, he had to resort to proceedings to remove his disabilities so that he could without delay be admitted to the bar. In 1878 Levi stumped the state of Texas on behalf of Gustav Sleicher, who was running for Congress and was elected, defeating Judge Ireland. Although he refused to hold a political office, Levi always took an active interest in public affairs both in Texas and in New York, to which latter state he removed in 1899, establishing a law-office in New York city.

His main activity, however, was as a communal worker, especially in his connection with the B’nai B’rith, of which he became president in 1900. In 1887 Levi addressed an “open letter” to the American rabbinate, under the title “Tell Us: What Is Judaism?” The replies being unsatisfactory, he answered his own interrogation in the pamphlet “Judaism in America.” His last public act was in connection with the petition to the Russian government drawn up in protest against the Kishineff massacre of April 19–20, 1903 (see “Report of the Executive Committee of the I. O. B. B. for 1902–3”; Isidor Singer, “Russia at the Bar of the American People,” 1904, ch. iii.; Cyrus Adler, “The Voice of America on Kishineff,” 1904).

**LEVI, LEO**: English political economist; born in Ancona, Italy, in 1821; died in London May 7, 1888. Levi went to England at an early age, was converted to Christianity, and became a member of the English bar (1859). He devoted much time and energy to the organizing of chambers of commerce. In 1851 he published his “Commercial Law of the World”; in 1852 he was appointed to the chair of commercial law in King’s College, London. Levi was an active member of the council of the Royal Statistical Society, and contributed to its journal many papers bearing on the industrial occupations of the people. In 1887 he attended the congress of European statisticians at Rome. It was owing to Levi’s suggestion of the benefits which would result from the possession of an international commercial code that the acts were passed (1858) whereby the mercantile laws of the United Kingdom were made uniform on many points.

Levi was the author of: “Taxation, How It Is Raised and How It Is Expended” (1860); “History of British Commerce and of the Economic Progress of the British Nation from 1663 to 1870” (24 ed. 1878); “Work and Pay”; “War and Its Consequences.” He also delivered a number of public lectures and contributed many economic articles to journals and magazines. He was created doctor of political and economic science by the University of Tübingen in 1861, and was a fellow of the Society of Anti-Quaries and of the Royal Geographical Society; the King of Italy conferred upon him the rank of cavalier of St. Maurice and St. Lazarus and the Order of the Crown of Italy.


**LEVI, JUDAH**: Influential Jew at Estella, Navarre, from 1380 to 1391. In 1380 and the following years he was commissioned, with Samuel Anarillo, to collect the tax of five per cent on all real estate in the district of Estella which within the preceding fifty years had been sold or rented by Jews to Christians or Moors without the permission of the king. In 1381 he, with Yuze Orabuena and Nathan Gabay, occupied the position of farmer-general of taxes. He was engaged also in banking and exchange. He appeared frequently at court in connection with business of the king’s, and always took the part of his coreligionists. He was utterly impoverished during the last years of his life, as may be seen from the letter of Benveniste to the state treasury. After his death, which occurred about 1392, he was unjustly stigmatized as a heretic.


**LEVI BEN LAHMA**: Palestinian haggadist of the third century. He seems to have been a pupil of Simeon ben Lakish, whose haggadot he transmitted (Ber. 5a); but he transmitted some haggadot of Haniab. Hauina also (R. H. 29b; Zeb. 53b). One of Levi’s own haggadot of the third century is transmitted (Ber. 5a); but he transmitted some haggadot of Haniab. Hauina also (R. H. 29b; Zeb. 53b). He seems to have been a pupil of Simeon ben Lakish, whose haggadot he transmitted (Ber. 5a); but he transmitted some haggadot of Haniab. Hauina also (R. H. 29b; Zeb. 53b). Ta'an. 16a records three haggadic controversies between Levi b. Hama and Hania, the former being supposed by Heilprin ("Seder Ha-Dorot," ii.) and Bacher ("Ag. Pal. Amor." i. 354, passim) to be identical with Levi b. Lahma. Of Levi’s own haggadot asserts that Job was a contemporary of Moses, inferring this from a comparison of Ex. xxxiii. 16 with Job xix. 23 (B. B. 15a).

**LEVI, LEONE**: Italian author and journalist; born in Nizza-Monferrato in 1821; died in London May 7, 1888. Levi went to England at an early age, was converted to Christianity, and became a member of the English bar (1859). He devoted much time and energy to the organizing of chambers of commerce. In 1851 he published his "Commercial Law of the World"; in 1852 he was appointed to the chair of commercial law in King’s College, London. Levi was an active member of the council of the Royal Statistical Society, and contributed to its journal many papers bearing on the industrial occupations of the people. In 1887 he attended the congress of European statisticians at Rome. It was owing to Levi’s suggestion of the benefits which would result from the possession of an international commercial code that the acts were passed (1858) whereby the mercantile laws of the United Kingdom were made uniform on many points.

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**LEVI, LEONE**: Italian author and journalist; born in Nizza-Monferrato in 1821; died at Turin Nov. 8, 1876; educated at the Collegio Foscolo at Verona. Although a man of affairs and a lawyer, he
still found time to devote himself to literature, his most important work being his "Lampi della Società Contemporanea," a faithful delineation of modern life. His "Massime a Casaccio," as well as his "Il Tempio di Torino" (his last work), was published in the "Corriere Israelitico" of Triest.

BIBLIOGRAPHY : Corriere Israelitico, 1876-77, p. 185; Mortara, Indice, U. C.

LEVI, RAPHAEL : German mathematician; died May 17, 1778, in Hanover, whither his father, Jacob Joseph Levi, a poor pedlar, had gone with him, then a boy of eight years, and had died a few days after their arrival. The orphan lad was provided for at the Israelitische Armenschule. At one time Leibnitz had occasion to hear some of his observations in respect to building materials, and was struck by the strong intellectual power which they manifested. He became very much interested in him, and himself instructed him in the higher mathematics. A portrait of Levi has been preserved in the Leibnitzhaus.

Of Levi's published works the following may be mentioned: "Zwei Logarithmische Tafeln," Hanover, 1747; "Vorbericht vom Gebrauch der Neu erfundenen Logarithmischen Wechseltabellen mit Fortsetzung," Leipsic, 1748; "Supplement zu dem Vorbericht," etc., Hanover, 1748; "Tekumah ha-Shomayim: Ueber Astronomie und Kalender..."
Levi b. Shem-Tob: Portuguese convert; lived at the end of the fifteenth century; notorious for his hostility to his former coreligionists. According to Abraham b. Solomon of Torrutiel (Neubauer, “M. J. C.” i. 113–114), it was Levi b. Shem-Tob (Sheen Ra’) who advised King Emanuel of Portugal to close all the synagogues and forbid the Jews to attend prayers. This order not proving effective, King Emanuel, on the advice of Levi, issued another (April, 1497), ordering the baptism of all Jewish children (Zacuto, “Yuhasin,” p. 327, ed. Filipowski). Levi is identified by some scholars with a certain Antonio who was chief surgeon of King John II., and who wrote a pamphlet entitled “Ajudo da Fé Contra os Judeos” (Kayserling, Gesch. der Juden in Portugal,” p. 86).


M. Co.

Levi, Simha Arsheh Ben Ephraim Fischel: Russian Hebraist and author of the nineteenth century; born at Hrubieszow, government of Warsaw. He wrote a double commentary on Job, preceded by a preface and two poems (Lemberg, 1853); and “Dibre Purim” (Zolkiev, 1854), an epic poem, the central figures in which are Ahaseurus and Esther. He began the compilation, on original lines, of a Hebrew dictionary entitled “Menoula,” of which only the letter S appeared (Warsaw, 1859). Benjacob criticized this work severely in “Pirbe Zafon” (ii. 201–205, Wilna, 1844).


H. R.

Levi b. Sisi (Sisyi; Susyi): Palestinian scholar; disciple of the patriarch Judah I. and school associate of his son Simeon (Ab. Zarah 19a); one of the semi-tannaim of the last decades of the second century and of the early decades of the third. He assisted Judah in the compilation of the Mishnah and contributed baraitot (Yoma 24a). Many of Levi’s baraitot were eventually embodied in a compilation known as “Kiddushin de-Re Levi” (Kid. 70b; B. B. 52b). In the Babylonian Gemara Levi is seldom quoted with his patronymic, and neither in that nor in the Jerusalem Gemara nor in the Midrashim is he quoted with the title of “Rabbi.” Keeping this in mind, the student of rabbinics will easily determine whether passages written under the name “Levi” without a patronymic must be credited to Levi b. Sisi or to a younger namesake who is almost always cited as “R. Levi” (see Levi II). But although Levi b. Sisi is not given the title “Rab.,” he was highly esteemed among the learned, and in many instances where an anonymous passage is introduced with the statement: הוא רבה (“it was argued before the sages”) it is to be understood that the argument referred to was advanced by Levi before Judah I. (Sanh. 17b; comp. Men. 80b; Meil. 9b; see Rashbi and Tos. ad loc.).

Judah I. later spoke of Levi b. Sisi as of an equal. But the latter did not always succeed in impressing the public. At the request of a congregation at Simonias to send it a man who could act as lecturer, judge, synagogue public scribe, and teacher, and attend to the general congregational affairs, Judah I. sent Levi. When, however, Levi entered on office he signally failed to satisfy the first requirement. Questions of law and of exegesis were addressed to him, and he left them unanswered. The Simonias congregation charged the patriarch with having sent it an unfit man, but the patriarch assured it that he had selected for it a man as able as himself. He summoned Levi and propounded to him the questions originally propounded by the congregation; Levi answered every one correctly. Judah thereupon inquired why he did not do so when the congregation submitted those questions; Levi answered that his courage had failed him (Yer. Yeb. xii. 13a; comp. Yeb. 105a; Gen. R. lxxvi. 2). A late midrash speaks of him as a Biblical scholar and good lecturer (Pesik. xxv. 165b).

After Judah’s death Levi retired with Hanaina b. Hama from the academy, and when Hanaina received his long-delayed promotion, Levi removed to Babylon, whither his fame had preceded him (Shabah, 59b; see HANINA B. HAMA). He died in Babylonia, and was greatly mourned by scholars. In the course of a eulogy on him delivered by Abba bar Abba it was said that Levi alone was worth as much as the whole of humanity (Yer. Ber. ii. 5c).

Bibliography: Bacher, Ag. Tana. ii. 536; Frankel, Melo, p. 1103; Kalischer, Dorot ha-Rishonim, II. 66a; Heilprin, Seder ha-Dorot, ii. 102; Weiss, Dor., ii. 192.

S. S.

Levi Ben Solomon: Galician Talmudist; lived at Broydu in the first half of the eighteenth century. He was the author of “Ben Levi,” halakhic novellas and explanations of the difficult passages in Rashi and Tosafot (Zolkiev, 1732).

Bibliography: Steinhauser, Cat. Boll. col. 1016.

I. Br.

Levi, Solomon b. Isaac: Rabbi and scholar of the sixteenth century. He was born in Smyrna, became director of the academy Ez Hayyim at Salouica, and went subsequently to Venice. He was versed in philosophy, natural sciences, and mathematics as well as in the Talmud and the Halakah, and was eminent as a preacher. He wrote a large number of devotional and halakhic works, including the following: “Leb Abot,” commentary to Abot (Salonica, 1565 and 1571); “Dibre Shelomoh,” five sermons for each of the weekly sections and fastdays (Venice, 1590); “Lehem Shelomoh,” commentary to the Talmud, the Midrash, and the Zohar.

M. Sel.
LEVI-CATCELLANI, ENRICO: Italian lawyer; born at Padua March 29, 1873; educated at the university there (Ph.D). He was successively appointed assistant professor (1898) and professor (1902) of applied mechanics, and professor of higher mechanics. He is also (1904) instructor in applied mechanics in the Regia Scuola di Applicazione per gli Ingegneri connected with the university.

BIBLIOGRAPHY: Annuario della R. Università di Padova, 1886-88 et seq.

LEVI-CIVITA, TULLIO: Italian physicist; born at Padua March 29, 1873; educated at the university there (Ph.D). He was successively appointed assistant professor (1898) and professor (1902) of applied mechanics, and professor of higher mechanics. He is also (1904) instructor in applied mechanics in the Regia Scuola di Applicazione per gli Ingegneri connected with the university.

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LEVI-PEROTTI, GIUSTINA: A poetess, supposed to be of Sassoferrato, and assumed, until recently, to have addressed to Petrarch a sonnet beginning "Io Vorrei pur Drizzare Questo Mie Piane." This poem, to which Petrarch is said to have replied with his sonnet "La Gola, Il Sonno, e l'Oziose Piane," was published for the first time in 1504 by G. A. Gilio, who, however, attributed it to Orsenna di Guglielmo of Fabriano. It was reprinted by Tommasini, who attributed it to Giustina "Petrarca Redivivus," p. 111). Subsequently it was included in various collections of poetry, down to 1885. Although Crescimbeni, Tiraboschi, and Zecche doubted the authenticity of the sonnet, scholars like Quadro and, with some hesitations, Foscolo accepted it. Moricci concludes that the sonnet is the work of some cinquecentist, and that Giustina Levi-Perotti never existed.


LEVIAS, CASPAR: American Orientalist; born in Szagaree Feb. 13, 1860; received his elementary education in Russia and his collegiate training at Columbia College, New York (A.M.), and Johns Hopkins University, Baltimore; he was fellow in Oriental languages at the former (1893-94) and fellow in Semitic languages at the latter university (1894-95). Since 1896 Levias has been instructor at the Hebrew Union College, Cincinnati, Ohio. His published works are as follows: "A Grammar of the Aramaic Idiom Contained in the Babylonian Talmond," Cincinnati, 1900; "The Justification of Zionism," 1899. Besides those, Levias has published a large number of essays, chiefly on philological subjects, in "The American Journal of Semitic Languages" (in which his Talmonic grammar first appeared) and in the "Hebrew Union College Journal."

LEVIATHAN AND BEHEMOTH: Names of gigantic beasts or monsters described in Job xl. The former is from a root denoting "coil," "twist"; the latter is the plural form of "behemoth" =

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1987: response to the Tur and the Shulhan 'Aruk (Salonica, 1652); "Leb Sheloaloh," similar in content to the preceding.

BIBLIOGRAPHY: Nopel-Chalmond, Toledot Gehade Yeruschal, p. 351; Benjacob, Their-ba-Sfaron, passim; Reutelheimer, Cat. Bibl. col. 3565.

I. E.

LEVI, SYLVAIN: French Orientalist; born at Paris March 28, 1863. He received his education at the Ecole des Hautes Etudes, where he became "agregé es lettres" in 1886. Here, too, three years later he was appointed "maître de conférences" in Sanskrit; and in the following year his duties were so extended as to include lecturing on the religions of India in the section for the science of religion. Of both these departments he is now (1904) the director. In 1889 Levi was promoted to be "chargé de cours" in Sanskrit in the Faculty of Letters; and the next year he received the degree of "docteur es lettres," presenting as his thesis "Quid de Graecis Veterum Indorum Monumenta Tradiderint." The same year saw the publication of his "Théâtre Indien," which is the standard work on its subject. In 1894 Levi was appointed professor of Sanskrit in the Collège de France, a position which he still holds.

In addition to the two works already mentioned, Levi has edited and translated the first eight chapters of Kshemendra's "Brhatkathamajari" (Paris, 1885); "StoriadelDirittoInternazionale." In the following years: "La Colonie ela Conferenza di Ber-
"beast."—Biblical Data: Ever since Bochart ("Hierozoicon," ii. 765), "beemoth" has been taken to denote the hippopotamus; and Jablonski, to make it correspond exactly with that animal, compared an Egyptian form, "p-eh-mu" (="water-ox"), which, however, does not exist. The Biblical description contains mythical elements, and the conclusion is justified that these monsters were not real, though the hippopotamus may have furnished in the main the data for the description. Only of a unique being, and not of a common hippopotamus, could the words of Job xli. 19 have been used: "He is the first [A. V. "chief"] of the ways of God [comp. Prov. viii. 22]; he that made him maketh sport with him" (as the Septuagint reads, πενθομίσων ἐγκατασταλόντα; A. V. He that made him can make his sword to approach unto him"; comp. Ps. civ. 26); or "The mountains bring him forth food; where all the beasts of the field do play" (Job xli. 20). Obviously beemoth is represented as the primeval beast, the king of all the animals of the dry land; while leviathan is the king of all those of the water, both alike unconquerable by man (ib. xli. 14, xlii. 17-26). Gunkel ("Schöpfung und Chaos," p. 62) suggests that beemoth and leviathan were the two primeval monsters corresponding to "atam (="what ayes"; comp. Hebr. "tēhom") and Kingu (= Aramaic "ʻakna"= serpent") of Babylonian mythology. Some commentators find also in Isa. xxx. 6 ("bāhamot negeb" = "beasts of the south") a reference to the hippopotamus; others again, in Ps. lxxix. 22 ("I am as beemoth [="beasts"; A. V. "a beast"] before thee"); but neither interpretation has a substantial foundation. It is likely that the leviathan and the beemoth were originally referred to in a Habbag, ii. 15: "the destruction of the beemoth; [A. V. "beasts"] shall make them afraid" (comp. lxx. x. "thee" instead of "them").

E. G. H.

—In Rabbinical Literature: According to a midrash, the leviathan was created on the fifth day (Yalk., Gen. 12). Originally God produced a male and a female leviathan, but lest in multiplying the species should destroy the world, He slew the female, reserving her flesh for the banquet that will be given to the righteous on the advent of the Messiah (B. B. 75a; Pesik. p. 188b). Not only will the flesh of the leviathan furnish food for the table of the righteous, but there will be a great supply of it in the markets of Jerusalem (B. B. l.c.). When the leviathan God will make tents for the pious of the first rank, girdles for those of the second, chains for those of the third, and necklaces for those of the fourth. The remainder of the hide will be spread on the walls of Jerusalem; and the whole world will be illuminated by its brightness (ib.).

These haggadot concerning the leviathan are interpreted as allegories by all the commentators with the exception of some ultraconservatives like Bahya ben Asher ("Shinḥaṭ Arba"). According to Maimonides, the banquet is an allusion to the spiritual enjoyment of the intellect (commentary on Sanh. i.). The name, he says, is derived from הינע ("to join," "to unite") and הינע ("to unite") and הינע ("to unite") and הינע ("to unite") and מרי, which designates an imaginary monster in which are combined most of the various animals

In the pretation. Cabalistic literature the "piercing leviathan" and the "crooked leviathan" ( Isa. xxvii. 1), upon which the haggadah concerning the hunting of the animal is based, are interpreted as referring to Satan-Samuel and his spouse Edith ("Emek ha-Melek"). While Edith, Abra- vanel, and others consider the expressions to be allusions to the destruction of the powers which are hostile to the Jews (comp. Manassch ben Israel, "Nishmāt Hayyim," p. 48; see also Kohut, "Arucb Compietum," s. r. "Leviathan," for other references, and his essay in "Z. D. M. G." vol. xxii., p. 590, for allusions in Persian literature). The haggadic sayings obtained a hold on the imagination of the
In Apocryphal Literature: Both leviathan and behemoth are prominent in Jewish eschatology. In the Book of Enoch (ix. 7–9), Enoch says:

"On that day [the day of judgment] two monsters will be produced: a female monster, named \( \text{Leviathan} \), to dwell in the depths of the ocean over the fountains of the waters; but the male is called \( \text{Behemoth} \), who occupies with his breast a waste wilderness named \( \text{Dendain} \) [read \( \text{"the land of Naid} \) after LXX. 42 νοῦς \( \text{Naid} = νοῦς \text{,Y} \text{nai, Gen. iv. 16,} \) on the east of the garden, where the elect and the righteous dwell. And I besought that other angel that he should show me the might of these monsters; how they were produced on one day, the one being placed in the depth of the sea and the other in the main part of the wilderness. And he spake to me: Thou son of man, dost seek here to know what is hidden?" (Charles, "Book of Enoch," p. 155; comp. "the secret chambers of leviathan" which Elijah b. Benakel the Buzite will disclose, Cant. R. iv. 1).

According to II Esdras vi. 49–53, God created on the fifth day the two great monsters, leviathan and behemoth, and He separated them because the seventh part of the world which was assigned to the water could not hold them together, and He gave to the behemoth that part which was dried up on the third day and had the thousand mountains which, according to Ps. i. 10, as understood by the haggadists ("the behemoth [A. V. "cattle"] upon a thousand hills"); comp. Lev. R. xxii.; Num. R. xxii.; and Job xl. 10, furnish behemoth with the necessary food. To the leviathan God gave the seventh part of the earth filled with water; and He reserved it for the future to reveal by whom and at what time the leviathan and the behemoth should be eaten.

In the Syriac Apocalypse of Baruch, xxix. 4, also, the time is predicted when the behemoth will come forth from his seclusion on land and the leviathan out of the sea, and the two gigantic monsters, created on the fifth day, will serve as food for the elect who will survive in the days of the Messiah.

Bekemoth and leviathan form in the Gnostic system of the Ophites and others two of the seven circles or stations which the soul has to pass in order to be purged and to attain bliss (Hippolytus, "Adversus Omnes Haereses," v. 21; Origen, "Contra Celsum," vi. 25). As if the meat of the "wild ox" behemoth and the fish leviathan were not deemed sufficient for the great banquet of the righteous in the future, a fowl was added, i.e., the "ziz" (A. V. "the wild beasts" of the field), mentioned in Ps. l. 11 after the account of the behemoth in verse 10, and understood by the Rabbis to signify a gigantic bird (B. B. 37b).

LEVIN, HIRSHEL

LEVIN, FOUL THEODOR

Emden. Although he occupied himself also with secular sciences and philosophy, Levin paid special attention to Hebrew grammar and literature, and composed several Hebrew poems. Levin was a distinguished Talmudist, and in 1751, when he was only thirty years old, he threw himself into the struggle between Emden and Eybeschütz, naturally siding with the former. His epistles against Eybeschütz made such an impression that in 1756 he was elected chief rabbi of the London congregation of German and Polish Jews. In 1760 Jacob Kimhi having published at Altona a responsum in which he charged the London butchers ("shoqetim") with negligence in regard to their duties, Levin warmly defended them. The wardens of his synagogue, however, refused him permission to make a public reply to Kimhi’s charges; therefore he resigned in 1763, and accepted the rabbinate of Halberstadt. It would appear, from the letter in which the community of Halberstadt offered him the rabbinate, that Levin’s resignation was occasioned by the neglect of Biblical and Talmudic studies by the Jews of London. He afterward became rabbi of Mannheim; and in 1772 he was appointed chief rabbi of Berlin. He was a great friend of Mendelssohn.

In 1778 Levin gave his approbation to Mendelssohn’s German translation of the Pentateuch. In the preceding year the Prussian government had ordered Levin to make a résumé in German of the Jewish civil laws, such as those on inheritance, guardianship, and marriage, and to present it to the royal department of justice. Levin, not having a thorough knowledge of the German language, applied to Mendelssohn to do the work. Mendelssohn, accordingly, wrote his "Bütun gesetze der Juden," printed under Levin’s superintendence, 1778.

Despite his tolerance and enlightenmment, Levin, instigated by the rabbis of Glogau and Lissa, began in 1782 to persecute Naphtali Herz Wessely for his "Dibre Shalom ve-Emet" (Landshuth, "Tosefat Anshe ha-Shem," p. 87; Kayserling, "Mendelssohn," p. 307). He prohibited the printing of that work, and insisted upon the expulsion of the author from Berlin. But Wessely’s friends prevailed on Levin to desist from attacking Wessely, while Mendelssohn at the same time gave Levin to understand that the press in Germany was free to everybody.

Levin wrote: Epistles again Eybeschütz, printed by one of Levin’s pupils, in the "Sefer ha-Shamot u-Lehion Zehorit," Altona, 1752; glosses on Pirke Abot, printed with Emden’s commentary to Pirke Abot, Berlin, 1851; notes to the "Sefer Yuhasin" and "Sefer ha-Hinnuk," some of which were published in Kobak’s "Jeschurun." Some of his poetry was published in "Ha-Maggid" (xiv.) under the title "Naḥalat Žebi." Finally, three manuscript volumes of his responsa are to be found in the library of the London Bet ha-Midrash, bearing the numbers 24 to 26.


M. SEL.

LEVIN, ISRAEL SOLOMON: Danish grammarian and linguist; born in Randers 1810; died in Copenhagen 1888. He graduated from Randers high school, and afterward was employed as editor of a critical journal and as a translator of novels.

Levin was the author of several works on Danish grammar, notably "Dansk Lyd og Kjønskære" (1844), and of two novels, "Krigsfortellinger for Menigmaad" and "Nøgle Æt af Livet i Hamborg" (1848).

BIBLIOGRAPHY: C. F. Bricka, Danish Biografisk Lexicon.

F. C.

LEVIN, JACOB: Galician Hebraist; born at Brody in 1844. In 1863 he became coeditor with Werber on the Hebrew paper "Yibi Anoki," in which he published a series of articles on the position of the Jews in Russia before Alexander II. In 1880 he produced a didactic poem entitled "Hitpate'hot Tebel," on the evolution of religion and philosophy. Levin had previously translated into Hebrew Schiller’s "Die Braut von Messina" under the title "Me'amim Ben Afûm" (Brody, 1869).


M. SEL.

LEVIN, JOSUA HOSCHEL BEN ELIYAH ZEEB: Lithuanian Talmudist and author; born at Wilna July 22, 1818; died at Paris Nov. 15, 1883. After studying Talmud and rabbincs under Elijah Kalischer, Levin settled in Volozhin, where he lectured on Talmud and wrote several works. In 1871 he was called to the rabbinate of Prague, near Warsaw. Toward the end of his life Levin went to Paris with the intention of proceeding thence to the Holy Land; but at the request of Israel Saal he remained in the French capital and became preacher for the Russo-Polish community there.

Levin was the author of many works, of which the following have been published at Wilna: "Haggahot," notes on the Midrash Rabban; "Aliyot Eliyahu" (1856), a biography of Elijah Wilna; "Ma’yene Yehoshua," a commentary on Pirke Abot, printed in the "Ruah Hayyim" of Hayyim Volozhin (1859); "Ziyyun Yehoshua" (1859), a complete concordance to both Talmuds; "Tosefot Sheni le-Ziyyon," glosses to the Mishnah; "Peletat Siferim" (1863), novelle and essays; "Dabar be-’Itrro" (1878), discussions and explanations on halakic matters.

BIBLIOGRAPHY: Univ. Isr. xxxix. 156; Ha-Meliz, 1888, col. 143; Ha-Asif, 1., section 1, p. 141.

M. SEL.

LEVIN, JUDAH LÖB (JEHALED): Hebrew poet; born at Minsk, Russia, 1845. He studied Talmud under Rabbi Hayyim Selig and other prominent rabbis. At the age of sixteen he read through the entire Talmud. He was then married to
the daughter of a Hasid; and under the influence of his new surroundings he began the study of the Zohar and other mystical literature. In 1868 he went to Kiev as teacher in the house of Lazar Brodski, where he studied German and Russian. He was also made treasurer of the Brodski flour-mills. In 1887 he was appointed treasurer of the Brodski sugar-refinery in Tomashpol, Podolia, where he is now (1906) residing.

Levin began to write Hebrew poetry at the age of ten; and he has contributed extensively during the last thirty years to the Hebrew periodicals "Ha-Melitz," "Ha-Zefirah," "Ha-Maggid," "Ha-Asif," and "Ha-Shahar." His first collection of verse, entitled "Sifte Renanim" (Jitomir, 1871), contains mostly occasional poems. In 1877 his "Kishron ha-Ma'aseh" appeared, first in "Ha-Shahar" (vols. vii., xviii.); and then in book form. It contains four large poems throwing light on the social condition of the Jews of Russia. They are socialistic in tendency. In another volume of "Ha-Shahar" (lxx.), he published "Elhanan," an epic poem in three parts, also concerning the social condition of the Russian Jews. Levin's style is affected and lacks brilliancy. In 1883 he translated Disraeli's "Tancred" into Hebrew, and published his "Kishron ha-Goyim." The translation was much criticized by Frischman in "Al ha-Nes," Warsaw, 1883.

BIBLIOGRAPHY: Zeltinger, Bibl. Post-Mendels.; Lippe, Bibliographisches Lexicon; Klausner, Non-Verisches Lexicon; Frischman, Toha va-Beha, Warsaw, 1883. H. R.

LEVIN, LEWIS CHARLES: American politician and writer; born at Charleston, S. C., Nov. 10, 1808; died in Philadelphia March 14, 1860. When still a youth he went to Woodville, Miss., where he became a school-teacher and studied law. After having been wounded in a duel he left that town and practised law successively in Maryland, Kentucky, Louisiana, and Pennsylvania. In 1838 he settled in Philadelphia and there was admitted to the bar. There he edited the "Temperance Advocate," and soon became known as a writer and speaker in the interest of the Temperance party. He was instrumental in the formation of the Native American party in 1843, and founded in its support in Philadelphia the "Sun," of which daily paper he became the editor. In 1845 he was elected to Congress, retaining his seat until 1851. He became a member of several committees and was chairman of the committee on naval affairs.

BIBLIOGRAPHY: C. Adler, in American Jewish Year Book, 501 (1900-1). A. F. T. H.

LEVIN, MENDEL (called also Levin and Satanower): Polish scholar and author; born in Satanow, Podolia, about 1741; died in Mikolayev, in the same province, 1819. He was educated for a Talmudist, but became interested in secular studies after reading J. S. Delmedigo's "Elim," which opened for him the hitherto unknown world of science. He went to Berlin, and there, being attracted by the brilliant circle of Jewish scholars of which Moses Mendelssohn was the central figure, he remained for several years. From Berlin he went to Brody, where he exerted much influence over Perl, Krochmal, and other early representatives of the Hasidim in Galicia. Later he lived in the palatial home of Joshua Zeitlin in Ustye, government of Mogileff, at the same time that Baruch Ben Jacob resided there. He removed thence to Mikolayev, which belonged to the estate of Prince Adam Czartoryski, who engaged him as teacher for his children. M. Letteris saw an essay on Kant's philosophy written by Mendel in French for Czartoryski.

Levin's works are: "Moind ha-Binah," with an approbation by Mendelssohn (Berlin, 1789); "Refu'ot ha-`Am" (Zolkiew, 1794; 2d ed. Lemberg, 1801), popular medicine translated from the French by Tisot; "Hekabou ha-Nefesh" (Lemberg, 1809; Wilna, 1814; Warsaw, 1852), practical ethics, after Frankel; "Masse'ot ha-Yam" (Zolkiew, 1818), travels on the sea, after Campe. His paraphrase of Tibbon's translation of the "Morch Neubukin" in popular rabbinical Hebrew was published by M. Suchashev over (Zolkiew, 1829), and his introduction to that work, entitled "Elon Moreh," by H. S. Slobinsky (ODESSA, 1867). Mendel was also the author of a Yiddish translation of Proverbs (Tarnopol, 1816), which innovation called forth a satirical work against him by Tobias Feder ("Kol Mazaqeqim," Berdychev, 1816). He translated also Ecclesiastes into the same dialect; but the work was not published till long after his death (ODESSA, 1873).


LEVIN, POUl THEODOR: Danish author; born 1843 at WONGROWITZ, POSEN. He studied at the University of Berlin, and was prepared for his rabbinical career by private teachers. After officiating as rabbi for a short time at Zurich, he went in 1872 in a similar capacity to Nuremberg. Since 1894 he has been preacher of the Reform congregation in Berlin.


S. LEVIN, MORITZ: German rabbi; born 1843 at WONGROWITZ, POSEN. He studied at the University of Berlin, and was prepared for his rabbinical career by private teachers. After officiating as rabbi for a short time at Zurich, he went in 1872 in a similar capacity to Nuremberg. Since 1894 he has been preacher of the Reform congregation in Berlin.


S. LEVIN, HIRSCHEL: Danish author; born in Copenhagen June 17, 1809; educated at the University of Copenhagen (Ph. D. 1868). Levin, who has become widely known as a literary critic, has written two dramatic works—"Autoniette" and "Sej" (Copenhagen, 1895 and 1896). In 1894 he published "Dansk Litteraturhistorie i Omrides," a history of Danish literature, followed later by several general essays in the same field, among which are "Ovdis Ungdomsdigtning" (1897) and "Egne og Steder" (1899).

BIBLIOGRAPHY: Stalhousens Store Illustrerede Koncer-

s. Levin, Hirschel

s. Levin, Paul Theodor
LEVIN (ROBERT), RAHEL ANTONIE FRIEDERIKE: German writer; born at Berlin June 19, 1771; died there March 7, 1833. Her home life was uneventful, her father, a wealthy jeweler, being a strong-willed man and ruling her family despotically. She was very intimate with Dorothea and Henriette, daughters of Moses Mendelssohn. Together with them she knew Henriette Herz, with whom she later became most intimately associated, moving in the same intellectual sphere. Rahel's home became the meeting-place of men like Schlegel, Schelling, Steffens, Schack, Schleiermacher, Alexander and Wilhelm von Humboldt.

After the death of her father in 1806 she lived successively in Paris, Frankfort-on-the-Main, Hamburg, Prague, and Dresden. This period was one of misfortune for Germany; Prussia was reduced to a small kingdom and her king was in exile. Secret societies were formed in every part of the country with the object of throwing off the tyranny of Napoleon. Rahel herself belonged to one of these societies. In 1814 she married, in Berlin, Karl August Varnhagen von Ense (b. Feb. 21, 1785, at Düsseldorf; d. at Berlin Oct. 10, 1838), after having been converted to Christianity. At the time of their marriage, Varnhagen, who had fought in the Austrian army against the French, belonged to the Prussian diplomatic corps, and their house at Vienna became the meeting-place of the Prussian delegates to the Vienna Congress. She accompanied her husband in 1815 to Vienna, and in 1816 to Carlsruhe, where he was Prussian representative. After 1819 she again lived in Berlin, where Varnhagen had taken up his residence after having been retired from his diplomatic position.

Though not a productive writer herself, Rahel was the center of a circle of eminent writers, scholars, and artists in the Prussian capital. A few of her essays appeared in print in "Das Morgenblatt," "Das Schweizerische Museum," and "Der Gesellschafteter," and in 1830 her "DenkblattereinerBerlinerin" was published in Berlin. Her correspondence with David Veit and with Varnhagen von Ense was published in Leipzig in 1861 and 1874-75 respectively.

Rahel always showed the greatest interest in her former coreligionists, endeavoring by word and deed to better their position, especially during the anti-Semitic outburst in Germany in 1819. On the day of her funeral Varnhagen sent a considerable sum of money to the Jewish poor of Berlin.

The poet Ludwig Robert was a brother of Rahel, and with him she corresponded extensively; her sister Rosa was married to Karl Asser.

LEVIN, ZEBI HIRSCH. See Levin, Hirschel ben Aryeh Löb.

LEVINSOHN, ANNA HENRIETTE: Danish operatic singer; born in Copenhagen Jan. 8, 1839; died there March 23, 1899. She made her début at the Kongelige Theater in Copenhagen on Dec. 20, 1860, when she, as Nanette in "Den Lille Rødhette," completely won the hearts of her audience by her sympathetic impersonation of the guileless girl. She became "royal actress" in 1866, and was, on her retirement in 1879, appointed court singer ("Kongelig Kammerangerinde"). Her repertoire included: Rosina in "Barberen," Susanna in "Figaro's Bryllup," Papiagen in "Tryllefløjten," Anna in "Jægerbrudene," Benjamin in "Joseph og Hans Brødre," Slow in "Faust," and Venus in "Tannhäuser.

LEVINSOHN, ISAAC BAER: Russian-Hebrew scholar and writer; born at Kremenetz Oct. 13, 1788; died there Feb. 12, 1860. His father, Judah Levin, was a grandson of Jekuthiel Solomon, who settled in Kremenetz and acquired considerable wealth, and a son of Isaac, who had married the daughter of Zalman Cohen, famed for his wealth and scholarship. Levinsohn's father was a wealthy merchant and was popular among Jews and Gentiles alike. He was a master of Polish, wrote fluently in classical Hebrew (at that time a rare accomplishment), and was a thorough Talmudic scholar. At the age of three Levinsohn was sent to the heder, where he soon manifested unusual aptitude for learning; and at nine he composed a cabalistic work that elicited the praise of scholars and rabbis ("Bet Yehudah," ii. 126, note 2). At ten he was versed in Talmudic lore, and knew the Old Testament by heart. He also studied and mastered the Russian language, an unusual achievement for a Russian Jew of that time. Thanks to his great mental power and industry, he rapidly familiarized himself with the rabbinical literature. At eighteen he married and settled in Radzivilov, supporting himself by teaching and translating; his married life, however, was unhappy, and he divorced his wife.

Some of Levinsohn's first literary efforts were in the domain of Hebrew poetry. Among them he wrote a patriotic poem on the expulsion of the French from Russia, which was transmitted to Giers, the commandant of the Radzivilov garrison. Levinsohn himself regarded his verses as mere literary exercises, did not attempt to print them, and the greater part of them were lost. Excessive study brought on nervous disorders, and Levinsohn journeyed to Brody, then the
center of the Jewish Haskalah, in order to consult the local physicians. There the future reformer of the Russian Jews found a congenial atmosphere in the circle of the Maskilim. He soon made the acquaintance of Dr. Isaac Erter, the Hebrew satirist, and later of Solomon Löb Rapports. Though engaged as a bookkeeper in the local bank, he found time to continue his studies. Before long he passed the teacher's examinations and was appointed to teach Hebrew at the gymnasia of Tarnopol. There he soon became intimate with the scholar Joseph Perl, through whose influence he secured an instructorship at the Hebrew college of Brody.

Levinsohn's new position brought him into close relations with Nachman Krochmal of Zolklev, an authority on all questions of rabbinical learning and Jewish custom. In 1817 he submitted to Krochmal his first critical studies, entitled "Ha-Mazkir," and Krochmal was so favorably impressed with the work that he offered to contribute toward the expense of publication. Unfortunately, it was never printed, and only a part of it was incorporated in "Te'uddah" and "Bet Yehudah." In 1820 Levinsohn prepared, for the benefit of the Russian youth, the first Hebrew grammar, entitled "Yesode Lashon Russiya." The necessary means being lacking, this was never published and the manuscript was lost.

About this time he wrote a satire on the Hasidim entitled "Dibre Zaddikim." Returning to Kremenetz in the same year, he began his "Te'uddah" be-Yisrael, a work destined to leave an indelible impression on a whole generation of Russian Jews. It was finished in 1823, but was not published until 1828. The book attempted to solve many problems of contemporary Jewish life in Russia. It urged the study of the Scriptures before the Talmud, and the necessity of studying secular languages, particularly that of the Fatherland. It urged also the study of science and literature, and the great importance for the Jews of engaging in agricultural and industrial work. It strongly counseled the abandonment of petty trading and of other uncertain sources of livelihood.

Levinsohn's good advice, however, did not please the Hasidim, who opposed him in many ways and so embittered his existence that he was compelled to leave Kremenetz. Re-locating to Berdychev, he became private tutor in the family of a wealthy Jew, and, gathering about him a circle of progressive friends, he organized a society for the promotion of culture. Regarding it as his special mission to carry enlightenment to the young generation, he resided successively in Ostroh, Nemirov, and Tulchin. On his way to the last-named place Levinsohn stopped at Kaminka, the estate of Prince Witgenstein, the Russian field-marsh.
Levinsohn
Levirate Marriage

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them the true way of life; they wish to know what learning, aside from the Talmud and its commentaries, it is necessary for a Jew to acquire for the perfection and refinement of his nature as a man and a Jew.

Levinsohn now undertook his larger work, “Bet Yehudah,” which was “to expose to Christian eyes the world of Jewish spiritual life founded on the principles of highest morality, a world then unknown to Russian Christians.”

His “Bet Yehudah” exerted a powerful influence on the Jews of Russia and gave a plan of action to the progressive elements in the Russian Jewry. The book acquired renown outside of Russia also. It was translated into Polish, and the scholar Geiger read several chapters of it before an audience in the Breslau synagogue. But though “Bet Yehudah” was completed in 1839, it remained unpublished until 1888.

About this time the Jewish community of Zaslavl in Volhynia was accused of ritual murder; many families were imprisoned, and the entire community was in despair. Levinsohn’s opponents then laid aside the charges, their enmity and turned to him as the Accusation, only man capable of proving the falsity of the accusation. In spite of his sickness Levinsohn began his “Efes Dammim,” in defense of the accused Jews. But the necessary means not being forthcoming, he was obliged to spend his own money in collecting material and information. “The purpose of my book,” says Levinsohn, “is to acquit the Jews before the eyes of Christians, and to save them from the false accusation of using Christian blood.” “Efes Dammim” is written in the form of a dialogue between a patriarch of the Greek Church in Jerusalem, Sinias, and the chief rabbi in the Jewish synagogue there. The book shows the remarkable dialectic talent of the author. It was completed in 1884, published in 1887, republished three times, and was translated into English at the time of the “Damascus Affair” in 1840, at the instance of Sir Moses Montefiore and Cremieux. It was translated also into Russian (1889) and German (1894; another German edition appeared in 1899). In another polemical work, “Yemin Zikli,” Levinsohn proves the absurdity of the accusations against Judaism and the Talmud. This work was left by him in manuscript.

Other polemical works written by Levinsohn are “Abiyyah Shiloni ha-’Hosea” (Leipsic, 1841) and “Ta’ar ha-Sofer” (Odessa, 1868). “Abiyyah Shiloni ha-’Hosea” is directed against the work of the English missionary McCaul entitled “The Paths of the World” (London, 1839), and constitutes an introduction to Levinsohn’s larger work “Zerubabel,” completed in 1858. This latter work was published, partly by his nephew David Baer Nathansohn (Leipsic, 1868); the entire work was published later in Warsaw (1876). This work, which occupied twelve years, and was continued through sickness and suffering, was not only a defense of Judaism, but also an exposition of the value of traditional law in the Jewish religion, and of the great wisdom and moral force of its exponents and teachers. The “Ta’ar ha-Sofer” is directed against the Karaites.

In addition to these, Levinsohn wrote on Hebrew etymology and comparative philology. In this field he published “Bet ha-Ozar,” the first Levinsoln as a Wilna in 1841; the first part is entitled Philologist. “Shorashe Lebanon,” and includes studies of Hebrew roots; the second part comprises articles on various subjects, and “Alone Misli im,” a supplement to “Bet Yehudah.” After Levinsohn’s death Nathansohn published a “Toledot Shem” (Warsaw, 1877) and “Ohel Shein” (Warsaw, 1898), both containing philological studies arranged in alphabetical order, and also corrections of Ben Zeb’s “Ozar ha-Shorashim,” which was republished by Letteris. Levinsohn left a number of works in manuscript, including “Pittuje Hotam,” on the period of the Cannicks; “Yizie El,” miscellaneous essays; “Be’er Yizhak,” correspondence with contemporary scholars; “Esikol ha-Sofer,” letters, poetry, and humorous papers.

Levinsohn labored assiduously for the well-being of his coreligionists in Russia. He worked out and submitted to the government various projects for the amelioration of the condition of the Jews, such as the plan he submitted to the crown prince Konstantin in 1823, his memorandum to the minister of education in 1831, his project in regard to the censorship of Jewish books in 1833, and his plan for the establishment of Jewish colonies in 1837. Nicholas I. gave the last careful consideration. It is known, also, that the emperor wrote Levinsohn a personal letter in regard to this plan, but its contents are not known. The establishment of Jewish agricultural colonies in Bessarabia in 1838-39 and later and the organization of Jewish educational institutions undoubtedly owed much to Levinsohn’s suggestions. The government appreciated his services, and, besides monetary rewards, offered him important positions, which he declined. The failure of his health compelled him to decline also appoint-
LEVIRATE MARRIAGE (Hebr. "yibbum"): Marriage with a brother's widow. This custom is found among a large number of primitive peoples, a list of which is given by Westernarch ("History of Human Marriage," pp. 510-514). In some cases it is the duty of a man to marry his brother's widow even if she has had children by the deceased, but in most cases it occurs when there are no children, as among the Hindus ("Institutes of Maim," v. 59-63). Among the Hebrews marriage with a brother's widow was forbidden as a general rule (Lev. xiv. 16, xx. 21), but was regarded as obligatory (Deut. xxv. 56) when there was no male issue, and when the two brothers had been dwelling on the same family estate. The surviving brother could evade the obligation by the ceremony of Halizah. The case of Ruth is not one of levirate marriage, being connected rather with the institution of the Goel; but the relations of Tamar with her successive husbands and with Judah are an instance (Gen. xxxviii.). If the levirate union resulted in male issue, the child would succeed to the estates of the deceased brother. It would appear that later the levirate marriage came to be regarded as obligatory only when the widow had no children of either sex. The Septuagint translates "ben" (son) in the passage of Deuteronomy by "child," and the Sadducees in the New Testament took it in this sense (Mark xii. 19; comp. Josephus, "Ant." iv. 8, § 28). By Talmudic times the practice of levirate marriage was deemed objectionable (Bek. 13a), and was followed as a matter of duty only. To marry a brother's widow for her beauty was regarded by Abba Saal as equivalent to incest (Yeb. 39b). Bar Kappara recommends ḥalizah (Yeb. 109a). A difference of opinion appears among the later authorities, Alfasi, Maimonides, and the Spanish school generally upholding the custom, while R. Tam and the

ment as member of the Jewish commission that sat in St. Petersburg in 1848, and in 1853 he again refused an appointment as member of the special commission on Jewish affairs. The following words were inscribed, at his own request, on his tombstone: "Out of nothing God called me to life. Alas, earthly life has passed, and I shall sleep again on the bosom of Mother Nature, as this stone testifies. I have fought the enemies of God not with the sharp sword, but with the Word. That I have fought for truth and justice before the Nations, 'Zerubbabel!' and 'Efo Damim!' bear witness." Levinsohn has been called "the Mendelssohn of Russia."


H. R.

LEVINSON-LESSING, FEODOR (FRANZ) YULYEVIICH: Russian geologist; born 1861. He graduated from the physico-mathematical faculty of the University of St. Petersburg in 1883, was placed in charge of the geological collection in 1886, and was appointed privat-doent at St. Petersburg University in 1889. In 1892 he became professor and the next year dean, of the physico-mathematical faculty of Yuryev University. Aside from his work on petrography he published also essays in other branches of geology, the result of scientific journeys throughout Russia. In various periodicals more than thirty papers have been published by him, the most important being the following: "Omonetzkiaya Diabazovaya Formatziya" (in "Trudy St. Petersburgskovo Obschestva Yestestvoyele- niya," xix.); "O Fosforitnom Chernozyome" (in "Trudy Volnoekonomicheskovo Obschestva," 1890). "O Nyekotorykh Khimicheskikh Tipakh Ixvyerzhonovky Porod" (in "Vestnik Yestestvoznaniya," 1900); "Geologicheskaya Izalyedovanyi v Guberni- skikh Gorakh" (in "Zapiski Mineraluavo Obschestva," 1890); "O Nekotorykh Khimicheskih Tipakh Ixvyerzhonovky Porod" (in "Vystnik Yestestvoznaniya," 1900); "Gologicheskaya Izalyedovanyi v Guberni- skikh Gorakh" (in "Zapiski Mineraluavo Obschest- va"); "Die Variolite von Yalguba" ("Tscherm.

LEVINSTEIN, GUSTAV: German manufacturer and writer; born in Berlin May 12, 1864. He was educated at the rabbinical schools of Kovno, Wilna, and Byodostok, and received rabbinical diplomas from Rabbi Isaac Elchanan Specter and Rabbi Samuel Mohilever in 1888. He emigrated to the United States in 1891, and shortly after his arrival there was appointed minister of six Russian congregations in Philadelphia. Levinthal helped to found various communal institutions in Philadelphia and is vice-president of the Union of Orthodox Rabbis of America, and honorary vice-president of the Federation of American Zionists.

BIBLIOGRAPHY: American Jewish Year Book, 1903-4, p. 74.

A. F. H. V.

LEVIRATE MARRIAGE (Hebr. "yibbum"): Marriage with a brother's widow. This custom is found among a large number of primitive peoples, a list of which is given by Westernarch ("History of Human Marriage," pp. 510-514). In some cases it is the duty of a man to marry his brother's widow even if she has had children by the deceased, but in most cases it occurs when there are no children, as among the Hindus ("Institutes of Maim," v. 59-63). Among the Hebrews marriage with a brother's widow was forbidden as a general rule (Lev. xviii. 16, xx. 21), but was regarded as obligatory (Deut. xxv. 56) when there was no male issue, and when the two brothers had been dwelling on the same family estate. The surviving brother could evade the obligation by the ceremony of Halizah. The case of Ruth is not one of levirate marriage, being connected rather with the institution of the Goel; but the relations of Tamar with her successive husbands and with Judah are an instance (Gen. xxxviii.). If the levirate union resulted in male issue, the child would succeed to the estates of the deceased brother. It would appear that later the levirate marriage came to be regarded as obligatory only when the widow had no children of either sex. The Septuagint translates "ben" (son) in the passage of Deuteronomy by "child," and the Sadducees in the New Testament took it in this sense (Mark xii. 19; comp. Josephus, "Ant." iv. 8, § 28).

By Talmudic times the practice of levirate marriage was deemed objectionable (Bek. 13a), and was followed as a matter of duty only. To marry a brother's widow for her beauty was regarded by Abba Saul as equivalent to incest (Yeb. 39b). Bar Kappara recommends ḥalizah (Yeb. 109a). A difference of opinion appears among the later authorities, Alfasi, Maimonides, and the Spanish school generally upholding the custom, while R. Tam and the...
Northern school prefer halizah (Shulhan 'Aruk, Eben ha-'Ezer, 165). The marriage was not necessary if the brother left a child by another marriage, even if such a child were on the point of death (ib. 155). A change of religion on the part of the surviving brother does not affect the obligation of the levirate, or its alternative, the halizah (Isaac b. Shleshet, Responsa, i. 2), yet the whole question has been profoundly affected by the change from polygamy to monogamy due to the taḥkānah of Gershon ben Judah (see marriage).

The Samaritans followed a slightly different course, which may indicate an earlier custom among the Hebrews; the former practised the levirate only when the woman was betrothed and the marriage had not been consummated (Kid. 63b). The Karaites appear to have followed the same practice, and Benjamin Nahawendi, as well as Eliezer Bashi, favored it ("Aḥderet Eliahu, Nashim," p. 93a).

It has been suggested by Kalisch ("Leviticus," ii. 362-363) that the prohibition in Leviticus is of later date than the obligation under certain conditions in Deuteronomy, but it is equally possible that the Leviticus prohibition was a general one, and the permission in Deuteronomy only an exception when there was no male issue. J. F. Macleman ("Studies in Ancient History," i. 109-114) suggested that the existence of levirate marriage was due to polyandry among the primitive Hebrews, and has been followed by Buhl ("Sociale Verhältnisse," p. 34) and Barton ("Semitic Origins," pp. 66-67); but this is rather opposed to the Hebrew conditions, for it would be against the interests of the surviving brother to allow the estate to go out of his possession again. There is, besides, no evidence of polyandry among the Hebrews.


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**LEVISOHN, MORDECAI GUMPETH LEIVE:** German surgeon; born in Berlin of a family known as "Schneber"; died in Hamburg Feb. 10, 1797. He evinced an early aptitude for study, and attended the school of David Fränkel, chief rabbi of Berlin. Levisohn chose the medical profession, to which he devoted himself with enthusiasm. He left Germany for England, and, after studying under John Hunter, was appointed physician at the hospital of the Duke of Portland. Being called to Sweden by Gustavus III., he occupied for some time the position of professor at the University of Upsala. Gustavus thought highly of him, and he translated, at the king’s command, from English into Swedish his medical and polemical works. Levisohn left the court in 1781 and returned to Germany, where he published German translations of most of his English medical works. Three years later (1784) he went to Hamburg, and, being well received, settled there and followed his profession with remarkable success.

The large number of his daily patients did not prevent him from prosecuting with zeal his medical, philosophical, and theological studies. In 1785-86 he published two medical journals, and during the following years labored at his great work on religious philosophy. He was then engaged for five years in physical researches. His works are: "Ma’amor ha-Torah we-Ḥokmah" (London, 1771), a philosophical treatise (this work caused its author to be regarded in the light of a dangerous innovator); "An Essay on the Blood" (ib. 1776); "Epidemical Sore Throat" (ib. 1778); "Beschreibung der Londonischen Medicinischen Praxis den Deutschen Ärzten Vorgelegt . . . mit einer Vorrede von T. C. A. Theilen" (Berlin, 1788); "The Passions and Habits of Man, and Their Influence on Health" (Brunswick, 1787-1801); "Derek ha-Kodesh ha-Hadalashah," a Hebrew grammar.

**Bibliography:** Schröder, Hamburgische Schriftsteller; Carmoly, Les Médecins Juifs, pp. 317, 319; Pietrocco, Sketches of Anglo-Jewish History, p. 147; British Museum Catalogue. J. G. L.

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**LEVISOHN, MORDECAI GUMPETH LEIVE:** See **Levisohn, George.**

**LEVISON, ESAIAS:** Danish educator and author; born in Copenhagen April 22, 1803; died there March 23, 1891; educated at the University of Copenhagen (B.A. 1833). In 1824 Levison was appointed tutor at the Jewish school in Copenhagen, in which position he remained till within two years of his death. He published several religious educational works, of which the following may be mentioned: "Kortfattet Forklaring over Levehagen i Religionen for Ungdommen af den Mosaiske Troesbekendelse" (Copenhagen, 1825); "Bibelske Forstellinger" (ib. 1827); a Jewish prayer-book, with Hebrew text and Danish translation (ib. 1833); Levison translated into Danish Bulwer Lytton’s "Paul Clifford." For two years (1837-38) he acted as coeditor of "Borgervenen," a Danish political periodical, to which he contributed several articles. In 1855 the University of Kiel conferred upon him the honorary degree of Ph.D.

**Bibliography:** Eriksen’s Forfatter-Lexicon. J. F. C.

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**LEVISON, FERDINAND EMANUEL:** Danish physician; born in Copenhagen Nov. 9, 1843; educated at the University of Copenhagen (M.D. 1888). He was succcidentally assistant physician at Frederik’s Hospital, the Lying-in Hospital, and the Almindeligt (Communal) Hospital in Copenhagen. In 1887 he was appointed guardian of the poor, which position he still (1904) occupies. Levison is an energetic advocate of cremation; the first Danish society for cremation was founded (1881) at his initiative, and he has ever since officiated as its president.

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**LEVITA, ELIJAH** (known also as Elijah ben Asher ha-Levi Ashkenazi, Elijah Baḥur, Elijah Medakdeḳ, and Elijah Tishbi): Grammarians, Masorists, and poets; born at Neustadt, near Nuremberg, in 1468; died at Venice Dec. 1549.

From his childhood Elijah showed a predilection for Biblical studies and Hebrew grammar. He settled early in Venice; but in 1504 he was sent to Padua. He earned a livelihood by instructing Jewish children in Hebrew. At the request of his pupils he wrote a commentary to Moses Kimḥi’s "Mahalak"; but a
(From the Sulzbach collection in the Jewish Theological Seminary of America, New York.)
certain Benjamin Colbo, to whom Elijah had given the manuscript to transcribe, published the work at Pesaro under his own name. Colbo interspersed the annotations with excerpts from another work; and in this form Elijah’s first production was most incorrectly printed. In spite of this, however, it became the favorite manual for students of the Hebrew language, both among Jews and Christians. It was soon reprinted several times at Pesaro, and made its way into Germany and France, where also it was reprinted; it was translated into Latin by Sebastian Münster (Basel, 1518, 1536). It was not until 1546 that Elijah, urged by his friends, claimed the authorship of the work and published a corrected edition of it at Venice. During his stay in Padua, Elijah published in German a version of the Baha Bch.

The relatively happy circumstances enjoyed by Elijah at Padua did not long continue. In 1509 the city was taken and sacked by the army of the League of Cambray, and Elijah, losing everything he possessed, had to leave the place. He betook himself to Rome, and having heard of the scholarly and liberal-minded Ecclitus or Viterbo, general of the Augustine Order, who was studying Hebrew, he called upon him. This prelate, in exchange for Hebrew lessons from Elijah, offered to maintain him and his family. For thirteen years Gram- manian. Elijah remained in the palace of the cardinal, writing works which spread his reputation, giving lessons in Hebrew, and, in all his studies, taking lessons in Greek from the cardinal. During this period Elijah produced the “Sefer ha-Babur,” a grammatical treatise written at the request of the cardinal, to whom it was dedicated, and first published at Rome in 1518 (2d ed. Isny, 1542, and many subsequent reissues). As the author explains in his preface, he called the work “Babur” because that was his surname, and further because the word denoted both “youth” and “excellence.” The treatise is divided into four parts, each of which is subdivided into thirteen sections, corresponding to the thirteen articles of the Jewish creed; while the total number of sections, fifty-two, represents the numerical value of “Elijah,” his name. The first part discusses the nature of the Hebrew verbs; the second, the changes in the vowel-points of the different conjugations; the third, the regular nouns; and the fourth, the irregular ones.

In the same year (1518) Elijah published tables of paradigms for beginners, entitled “Lunay be-Dikdukh ha-Po’alim wena-Binyamin”; and a work, on the irregular words in the Bible, entitled “Sefer ha-Harkabah.” Desiring to explain every intricacy and anomaly in the Hebrew language, but fearing that too many digressions might prevent his grammar from becoming a popular manual, he in 1520 published dissertations on various grammatical subjects under the general title “Pikei Eliyahu.” This he divided into four parts: the first, “Perek Shirah,” discussing in thirteen stanzas the laws of the letters, the vowel-points, and the accents; the second, “Perek ha-Minnim,” written in prose, treating of the different parts of speech; the third, “Perek ha-Midhlot,” discussing the various parts of speech; and the fourth, “Perek ha-Shimmushim,” treating of the serial letters. Like his preceding works, it was translated into Latin and published by Sebastian Münster. In 1527 misfortune again overtook Elijah; he was driven from his studies when the Imperialists sacked Rome, and lost all his property and the greater part of his manuscripts. He then returned to Venice, and was engaged by the printer Daniel Bom-berg as corrector of his Hebrew press.

To the income derived from this employment was added that earned by tuition. Among his pupils was the French ambassador George de Selve, afterward Bishop of Lavaur, by who generous pecuniary assistance placed Elijah in a position to complete his great Masoretic concordance “Sefer ha-Zikronot,” on which he had labored for twenty years. This work, which de Selve, to whom it was dedicated, sent to Paris to be printed at his expense, has for some unknown reason never been published, and is still extant in manuscript in the Bibliothèque Nationale, Paris. An attempt to edit it was made by Goldberg in 1875, but he got no farther than xivK.

The introduction and the dedication to it were published by Frensdorff in Franckel’s “Monatschrift” (xii. 96–108). Still the “Sefer ha-Zikronot,” to which Elijah often refers as his chef-d’œuvre, made a good impression in Paris, and Elijah was offered by Francis I. the position of professor of Hebrew at the university there, which he declined, being unwilling to settle in a city forbidden to his coreligionists. He declined also invitations from several cardinals, bishops, and princes to accept a Hebrew professorship in Christian colleges.

Two years after the completion of the “Sefer ha-Zikronot” Elijah published his Masoretic work “Massoret ha-Massoret” (Venice, 1538), divided into three parts, respectively denominated “First Tables,” “Second Tables,” and “Broken Tables,” each with an introduction. The “First Tables” is divided into ten sections, or commandments (“Aseretha-Debarim”), dealing with the “full” and “defective” writing of syllables. The “Second Tables” treats of the “kere” and “ketib,” “kames” and “patah,” “dagsh,” “mappik,” “rafe,” etc. The “Broken Tables” discusses the abbreviations used by the Masorites. In the third introduction Elijah produces an array of most powerful arguments to prove that the vowel-points in the Hebrew Bibles were invented by the Masorites in the fifth century of the common era. This theory, although suggested by some Jewish scholars as early as the ninth century, provoked a great outcry among the Orthodox Jews, who ascribed to the vowel-points the greatest antiquity. They were already dissatisfied with Elijah for giving instruction in Hebrew to Christians, since the latter openly confessed that they studied the Hebrew language with the hope of finding in the Hebrew texts, especially in the Cabala, arguments against Judaism. To this Elijah replied in the first introduction to the “Massoret ha Massoret” that he taught only the elements of the language and did not teach Cabala at all. Moreover, he pointed out that Christian Hebraists generally defended the Jews against the attacks of the fanatical clergy. Elijah’s theory concerning the modernity
of the vowel-points caused still greater excitement among Christians, and for three centuries it gave occasion for discussions among Catholic and Protestant scholars, such as Buxtorf, Walton, De Rossi, and others. The "Massoret ha-Massoret" was so favorably received that in less than twelve months after its appearance it was republished at Basel (1529). In this edition Sebastian Münster translated into Latin the three introductions, and gave a brief summary of the contents of the three parts. The third part, or the "Broken Tables," was republished separately at Venice in 1566, under the title "Perush ha-Massoret we-Kara Shemo Shibre Luhot." This part of the book was again republished, with additions, by Samuel ben Havy in at Prague in 1610. The three introductions were also translated into Latin by Nagel in 1773. The whole book was only translated into German by Christian Gottlob Meyer, and in 1867 into English by Christian D. Ginsburg.

In 1538, also, Elijah published at Venice a treatise on the laws of the accents entitled "Sefer Tuba Taham." Meanwhile David Bomberg's printing-office had ceased to exist, and Elijah, although at that time seventy years of age, left his wife and children and departed in 1540 for Isny, accepting the invitation of Paul Fagius to superintend his Hebrew printing-press there. During his stay with Fagius (until 1542 at Isny and from 1542 to 1544 at Constance) he published the following works: "Tishbi," a dictionary containing 712 words used in Talmud and Midrash, with explanations in German and a Latin translation by Fagius (Isny, 1541); "Sefer Meturgeman," explaining all the Aramaic words found in the Targum (1542); "Shemot Debarim," an alphabetical list of the technical Hebrew words (Isny, 1542); a Judaeo-German version of the Pentateuch, the Five Megillot, and Haftarot (Constance, 1544); and a new and revised edition of the book "Baalur." On returning to Venice, Elijah, in despite of his great age, still labored on the edition of several works, among which was David Kimhi's "Miklof," to which he added notes of his own ("shenukim").

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I. BR.

LEVIYAN, ISAAC (ISAAC ILYICH): Russian painter; born near Edikhoven Aug. 18, 1860; died at Moscow July 22, 1900. His father, who earned a livelihood by giving private tuition, removed to Moscow when Levitan was still a boy and gave him a good home training. About 1875 Levitan entered the Moscow School of Art, where he finished the course. Living in great poverty, and at times in actual want, he still continued his work, and at the age of nineteen displayed considerable talent in his "An Autumn Day at Sokolniki." This picture was purchased by the well-known connoisseur Tretyakov. In 1880 Levitan exhibited "The Plowed Field," which attracted much favorable comment. As late as 1886, notwithstanding the reputation which he had acquired, he still continued to derive only a very small income from his profession.

The period 1887-97 was the most happy of Levitan's life, and to it belong his best works. He was a tireless worker and painted a very large number of pictures. Twenty-five of his paintings are to be seen in the Tretyakov gallery alone. He probably produced in all about 1,000 paintings and studies, most of them in the decade 1887-97. In 1892, when Levitan was already widely known and after the award to him of the first prize for his picture "Twilight" at the Art Lovers' Exhibition, the notorious May Laws were enforced in Moscow, and he was permitted to remain therewith only owing to the influence of powerful friends. His nearest relatives, however, were compelled to leave the city, their business was ruined, and Levitan had to render them material aid to the end of his life. In 1897 Levitan was elected an active member of the Munich society Secession, and the Academy of Art selected him an academician.

Levitan's paintings are marked by a thorough knowledge of Russian scenery and types. They possess a decided originality; at the same time they convey an expression of sadness. In his funeral oration Count A. E. Lyov said of Levitan: "He was an artist-poet. He not only painted pictures—in his paintings there was something besides; we not only saw his pictures, we also felt them. He knew how to interpret Nature and her mysteries as no other man." Even the "Novoye Vremya" (July 29, 1900), an organ decidedly anti-Semitic in its policy, admitted that "this full-blooded Jew knew, as no other man, how to make us realize and love our plain and homely country scenes."


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J. G. L.

LEVITES (Temple Servants).—Bibliical Data: Of the Levites, Aaron and his sons were chosen for the priestly office (Ex. xxviii. 1 et seq.). The menial services of the Tabernacle were assigned to the rest of the tribe (Num. i. 47 et seq.). The Kohathites were to bear the sacred furniture of the Tabernacle; the Gershonites, its curtains; and the Merarites, its boards, pins, and poles (Num. iv. 4-16, 22-28, 29-33). It is distinctly stated that the Levites shall not approach the most holy things (Num. iv. 19)—that is, they shall not act as priests, a function which the context reserves for Aaron and his sons.

In Deuteronomy the representation is quite different; "priests" and "Levites" are there synonymous.
terms, and the one is regularly placed in apposition with the other. In Deut. xviii. 1, apparently, every Levite is a potential priest. In Joshua, as in Numbers, the Levites consist of the clans of Kohath, Gershon, and Merari, and to each clan a large number of cities is assigned (comp. Josh. xxii.; see LEVI, TRIBE OF). The Levites, as the servants of the Temple, appear next in I Chronicles, where David is represented as dividing them into "courses" to wait on the sons of Aaron by doing the menial work of the Temple because they were no longer needed to carry the Tabernacle (comp. I Chron. xxiii., especially 26-28). He also appointed some to be doorkeepers of the Temple, some to have charge of its treasure, and some to be singers (I Chron. xxv., xxvi.).

Ezekiel, however, gives a somewhat different impression of the personnel of the Temple service in pre-exilic times. In ch. xlv. 9-13 he declares that in the future no uncircumcised foreigner shall enter the Temple, and that the Levites who have served at idolatrous shrines shall be deposed from the priesthood and perform the menial services of the sanctuary, such as keeping the gates and slaying the offerings. This seems to imply that before the Exile this service had been performed not by Levites, but by foreigners (an impression which Josh. ix. 23 deepens), and that those who were accounted Levites in this subordinate sense had formerly exercised a priesthood, of which Ezekiel did not approve.

After the Exile the Temple organization, as reflected in the books of Ezra and Nehemiah, is represented as dividing them into "courses" which is from the Greek (to)Aevmtcov, and the one is regularly placed in apposition with the other. In Deut. xlv. 1, apparently, every Levite is a potential priest. In Joshua, as in Numbers, the Levites consist of the clans of Kohath, Gershon, and Merari, and to each clan a large number of cities is assigned (comp. Josh. xxii.; see LEVI, TRIBE OF). The Levites, as the servants of the Temple, appear next in I Chronicles, where David is represented as dividing them into "courses" to wait on the sons of Aaron by doing the menial work of the Temple because they were no longer needed to carry the Tabernacle (comp. I Chron. xxiii., especially 26-28). He also appointed some to be doorkeepers of the Temple, some to have charge of its treasure, and some to be singers (I Chron. xxv., xxvi.).

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**Critical View:** The Biblical data thus present two inconsistent views. According to Leviticus, Numbers, the greater part of Joshua, and Chronicles, the priesthood was confined to the house of Aaron from the first, and the Levites existed as a menial class for the performance of the subordinate work of the sanctuary from the time of Moses. The portions of Leviticus, Numbers, and Joshua which contain this point of view are all from the P stratum of the Hexateuch—a post-exilic document, as the Graf-Wellhausen school believes. Chronicles, too, is a work written some time after the Exile.

In the older books of Judges, Samuel, and Kings the priestly offices are represented as not exclusively performed by Levites, who, however, were from the first preferred for these services and gradually monopolized them (see LEVI, TRIBE OF). These services were not confined to any one sanctuary, but were performed in temples all over the land (comp. Judges xviii. 30). This condition of affairs apparently continued until Josiah, in 621 B.C., instituted a reform on the basis of the Deuteronomic law (II Kings xxiii.), when all sanctuaries except that at Jerusalem were abolished. This led to the development of the Levitical system, as represented in the post-exilic literature, and as described in the books of Ezra and Nehemiah.

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**Earlier Systems:** The view of the Graf-Wellhausen critical school is that in the earlier systems, especially those of the Psalter, the Levitical system was not yet developed, and that the priestly offices are represented as not exclusively performed by Levites, who, however, were from the first preferred for these services and gradually monopolized them (see LEVI, TRIBE OF). These services were not confined to any one sanctuary, but were performed in temples all over the land (comp. Judges xviii. 30). This condition of affairs apparently continued until Josiah, in 621 B.C., instituted a reform on the basis of the Deuteronomic law (II Kings xxiii.), when all sanctuaries except that at Jerusalem were abolished. This led to the development of the Levitical system, as represented in the post-exilic literature, and as described in the books of Ezra and Nehemiah.

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**LEVITICUS.—BIBLICAL DATA:** The English name is derived from the Latin "Liber Leviticus," which is from the Greek (the) Ἱερολόγιον (i.e., βιβλίον). In Jewish writings it is customary to cite the book by its first word, "Wa-yikra." The book is composed of laws which treat of the functions of the priests, or the Levites in the larger sense. It is in reality a body of sacerdotal law. The various laws comprising this collection are represented as spoken by YHWH to Moses between the first day of the first month of the second year after the Exodus and the first day of the second month of the same year (comp. Ex. xl. 17 and Num. i. 1). There is no note...
of a definite time in Leviticus itself, but from the references cited it is clear that in the continuous narrative of the Pentateuch this is the chronological position of the book.

Ch. i.-vii.: A collection of laws relating to sacrifices. It falls into two portions: (1) ch. i.-vi. 7 (Hebr. i.-v.) and vii. 22-34 are laws addressed to the people; (2) ch. vi. 8-vii. 21 (Hebr. vi. 1-vii. 21) are addressed to the priests. Ch. i. contains laws for burnt offerings; ch. ii., for meal-offerings; ch. iii., peace-offerings; ch. iv., sin-offerings; ch. v. 1-vi. 7 (Hebr. ch. v.), trespass-offerings; ch. vi. 8-13 (Hebr. vi. 1-6) defines the duties of the priest with reference to the fire on the altar; ch. vii. 14-18 (Hebr. vi. 7-11), the meal-offering of the priests; vi. 19-23 (Hebr. vi. 12-16), the priests’ oblation; ch. vi. 24-30 (Hebr. vi. 17-23), the trespass-offering; vii. 1-7, trespass-offerings; vii. 8-10, the portions of the sacrifices which go to the priests; vii. 11-18, peace-offerings; ch. vii. 19-21, certain laws of uncleanness; vii. 22-27 prohibits eating fat or blood; ch. viii. 28-34 defines the priests’ share of the peace-offering. Ch. vii. 35-38 consists of a subscription to the preceding laws.

Ch. viii.-x.: The consecration of Aaron and his sons; though narrative in form, they contain the precedent to which subsequent ritual was expected to conform.

Ch. x. contains two narratives: one shows that it is unlawful to use strange fire at Yhwh’s altar; the other requires the priests to eat the sin-offering. Between these narratives two laws are inserted, one prohibiting intoxicating drink to the priests, the other giving sundry directions about offerings (8-15).

Ch. xi. contains laws in regard to clean and unclean animals, and separates those which may from those which may not be used for food.

Ch. xii. contains directions for the purification of women after childbirth. A distinction is made between male and female children, the latter entailing upon the mother a longer period of uncleanness.

Ch. xiii. and xiv. contain the laws of leprosy, giving the signs by which the priest may distinguish between clean and unclean eruptions.

Ch. xv. contains directions for the purifications necessary in connection with certain natural secretions of men (2-18) and women (19-30).

Ch. xvi. contains the law of the great Day of Atonement. The chief features of this ritual are the entrance of the high priest into the Holy of Holies and the sending of the goat into the wilderness (see Azazel).

Ch. xvii.-xviii. contain laws which differ in many respects from the preceding and which have many features in common. They are less ritualistic than the laws of ch. i.-xvi. and lay greater stress on individual holiness; hence the name "Holiness Code," proposed by Klostermann in 1877 for these chapters, has been generally adopted. Ch. xvii. contains general regulations respecting sacrifice; ch. xviii. prohibits unlawful marriages and unchastity; ch. xix. defines the religious and moral duties of Israelites; ch. xx. imposes penalties for the violation of the provisions of ch. xviii. In ch. xxi. regulations concerning priests are found (these regulations touch the domestic life of the priest and require that he shall have no bodily defects): ch. xxii. presents a calendar of feasts; ch. xxiii. is made up of laws for the Sabbatical year and the year of jubilee (these laws provide periodical rests for the land and secure its ultimate reversion, in case it be estranged for debt, to its original owners); ch. xxiv. is a hortatory conclusion to the Holiness Code.

Ch. xxv.-xxvii. consists of a collection of laws concerning the commutation of vows. These laws cover the following cases: where the vowed object is a person (1-8); an animal (9-15); a house (14-15); an inherited field (16-21); a purchased field (22-25); a firstling (26-27). Then follow additional laws concerning persons and things "devoted" (28-29) and concerning tithes (30-33). Verse 34 is the colophon to the Book of Leviticus, stating that these laws were given by Yhwh as commands to Moses at Mount Sinai.

E. G. H. G. A. B.

Critical View: In the critical analysis of the Pentateuch it is held that Leviticus belongs to the priestly stratum, designated by the symbol P. To this stratum the laws of Leviticus are attached by their nature and also by linguistic affinities (comp. Pentateuch, and J. Estlin Carpenter and G. Harford Buttersby, "Hexateuch," cited hereafter as "Hex."). It has been shown to be on the whole the latest. Leviticus as it stands is not, however, a consistent code of laws formulated at one time, but is the result of a considerable process of compilation. It has already been noted that chapters xvii. to xxvi. have a distinct character of their own and a distinct hortatory conclusion, which point to an independent codification of this group of laws. Within this same group many indications that it is a compilation from earlier priestly sources may also be found. Ch. xvii. 26, xix. 37, xxii. 31-33, xxiv. 22, xxv. 55, xxvi. 46, and xxvii. 34 are all passages which once stood at the end of independent laws or collections of laws. Similar titles and colophons, which are best explained as survivals from previous collections, are found also in other parts of the book, as in vi. 7 (A. V. 14): vii. 1, 2, 37, 38; vi. 48, 47; xii. 59; xiv. 54, 55; xv. 32, 33. It is necessary, therefore, to analyze these laws more closely.

It will be convenient to begin this analysis with ch. vii.-x., which are, as previously noted, narratives rather than laws. Ch. viii. relates the consecration of Aaron and his sons to the priesthood. That consecration is commanded in Ex. x. 12-15, just as the creation of the Tabernacle is commanded in Ex. xxi. 1-11. As the creation of the Tabernacle...
is described in Ex. xl. 17-38, it is probable that Lev. viii., recounting the consecration of Aaron and his sons, immediately followed Ex. xl. 30. Chapters viii.-x. have by editorial changes been made to separate this narra-
tive from its context. Lev. viii. is based on Ex. xxix., relating its fulfil-
ment, just as Ex. xxxv.-xl. is based on Ex. xxv.-
xxviii. and xxx., xxxi. It has been shown (comp. Exodus, Book of, Critical View 1.) that Ex. xxxv.-xl. is a later expansion of a briefer account of the fulfilment of the commands of xxv.-xxx.; it follows accordingly that Lev. viii. probably belongs to a similar late expansion of a shorter account of the fulfilment of the commands of ch. xxix. Lev. viii. is not so late as Ex. xxxv.-xl., since it knows but one altar.

Ch. ix. resumes the main thread of the original priestly law-book. It relates to the inaugural sac-
rifice of the Tabernacle—the real sequel to Ex. xxv.-
xxix. Probably it was originally separated from those chapters by some brief account of the con-
struction and erection of the sanctuary and the con-
secration of the priesthood. The editor’s hand may be detected in verses 1 and 29.

Ch. x. 1-3 is the continuation of ch. ix. and is from the same source. The regulations in verses 6-30 are loosely thrown together, though verses 6, 12-15, and 16-20, are, as they stand, attached to the main incident in verses 1-5. Verses 10, 11 are allied to ch. xvii.-xxvi., the Holiness Code (comp. Driver Ch. iii.) should follow immediately after ch. i.

Ch. i.-vii., as already noted, consist of two parts: people, and vi.-vii. (A. V. vi. 8-vii.
Laws of 30), addressed to the priests. It is not offerings, a unitary, harmonious code: the two parts have a different order, the peace-offering occurring in a different position in the two parts.

Ch. i.-iii. were compiled from at least two sources, and have been touched by different hands, Ch. iii. should follow immediately after ch. i.

Ch. iv., which graduates a scale of victims for the sin-offering according to the guilt of the sinner, is later than i.-iii. It is regarded by all critics as a late addition to the ritual. The altar of incense, v. 7, is unknown to the older ritual (comp. Ex. xxix. 10-14); and the ritual of the high priest’s sin-offer-
ing is much more elaborate than in Ex. xxix. 10-14 or Lev. ix. 8-11. The sin-offering, which in other laws is a goat (Lev. ix. 15, xvi. 8, and Num. xv. 24), is here a bullock. The ritual is throughout heightened, perhaps beyond all actual practise.

Ch. v.-vi. (A. V. v.) afford no indications of so late a date as ch. iv., although it is clearly a combi-
nation of laws from various sources (comp. verse 14 and v. 20 (A. V. vi. 1). The oldest nucleus seems to be v. 1-6, in which there are no ritual directions. Verses 7-10 and 11-13 are later and perhaps successive additions. Though united later, they are probably genuine laws.

The rules for the guidance of the priests (vi. [A. V. vi. 8-vii.]) are also compiled from previous col-
which denies the priests free approach to the sanctuary, makes such a connection fitting. Not all of the chapter, however, treats of this subject. With various prohibitions against entering the holy place, there is combined a curious ritual concerning the sending of a goat into the wilderness to Azazel. As this ritual is given before the directions for the observance of the day, Benzinger (in Stade’s “Zeitschrift,” ix. 65-89) has argued that in verses 4-28 two accounts have been combined, one of which dealt with entrance into the sanctuary, and the other with the Azazel ritual. The former of these consisted of verses 1-4, 6 (or 11), 12, 13, and 34b, which were perhaps followed by 29-34a. This original law prescribed a comparatively simple ritual for an annual day of atonement. With these verses 5, 7-10, 14-28 were afterward combined. This view has not escaped challenge (comp. “Hex.” ii. 164, note); but on the whole it seems probable.

The Day of Atonement appears, however, not to have been provided for by the priestly law-book in the time of Nehemiah; for, whereas the celebration of the Feast of Tabernacles, beginning with the fifteenth of the seventh month (ch. xvii. 14 et seq.), which was followed on the twenty-fourth by a confession of sin (ib. ix. 1 et seq.), is described, no mention is made of a day of atonement on the tenth. Probably, therefore, ch. xvi. and other passages dependent upon it (e.g., Lev. xxvi. 26-32 and Ex. xxx. 1-10) are of later date (comp. “Hex.” i. 156 et seq.). Even if this ritual be a late addition to the Book of Leviticus, however, there is good reason to believe that it represents a primitive rite (comp. Smith, “Rit. of Sem.” 3d ed., pp. 411 et seq., especially p. 414, and Barton, “Semitic Origins,” pp. 114, 389).

Ch. xvii.-xxvi., as already pointed out, form a group of laws by themselves. Ch. xxvi. 3-45 contains an address of Yhwh to the Israelites, setting forth the blessings which will follow if these laws are observed. The peculiar character of the discourse and its resemblance to Deut. xxviii., prove that Lev. xxvi. once formed the conclusion of a body of laws. The peculiar psychology and point of view of this chapter recur a number of times in earlier chapters (comp. xviii. 1-5, 24-30; xix. 2, 30b, 37; xx. 7, 8, 22-26; xxi. 31-38). Ch. xviii.-xxvi. are therefore bound together as one code. Recent criticism regards ch. xvii. as originally a part of the same legislation. As the “Book of the Covenant,” Ex. xx. 24-xxiii. 19, and the Deuteronomic Code, Deut. xx.-xxvi., each opened with a law regulating the altar ceremonies, it is probable that the Holiness Code (H) began in the same way, and that that beginning now underlies Lev. xvii.

The regulations of this code sometimes resemble those of Deuteronomy, sometimes those of P; and as it traverses at times the legislation of both, there can be no doubt that it once formed a separate body of laws.

This code was compiled from various sources by a writer whose vocabulary possessed such striking characteristics that it can be easily traced. Some of his favorite phrases are, “I Yhwh am holy”; “I am Yhwh”; “my statutes and ordinances”; “who sanctifies you [them]”; “I will set my face against them;” etc. (comp. Driver, “Leviticus,” in “S.B.O.T.” p. 83, and “Hex.” i. 220 et seq.). As the work now stands the laws have been somewhat interpolated by P; but these interpolations can for the most part be easily separated.

In ch. xvii. P has added verses 1, 2, 15, and 16, and all references to “the tent of meeting” and “the camp” in verses 3, 4, 5, and 6; probably, also, the last clause of verse 7. The original law required every one who slaughtered an animal to bring the blood to the sanctuary (comp. I Sam. xiv. 28-35), a thing perfectly possible before the Deuteronomic reform had banished all local sanctuaries. This law is, therefore, older than the centralization of the worship in 621 b.c. (comp. II Kings xxiii.). As P by his additions has left the law in Lev. xvi., it could have been observed by only a small community dwelling near Jerusalem.

In ch. xviii. P has transmitted H’s law of prohibited marriages and unchastity, prefixing only his own title.

Ch. xix. contains laws which are, broadly speaking, parallel to the Decalogue, though the latter portion, like the Decalogue of J in Ex. xxxiv., treats of various ritualistic matters. P’s hand is seen here only in verses 1, 2a, 8b, 21, and 32.

Ch. xx. opens with a law against Moloch-worship. Verse 3 is contradictory to verse 2. Probably the latter is the old law and the former is from the pen of the compiler of H (comp. Baentsch in Nowack’s “Hand-Kommentar,” 1905). In verses 11-21 laws against incest, sodomy, approach to a menstruous woman, etc., are found. They are parallel to ch. xviii. and from a different source. If embodied both chapters in his work. P prefixed verse 1 to the chapter.

Ch. xxi. contains regulations for priests. Originally it referred to all priests; but P has interpolated it in verses 1, 10, 12b, 16a, 21, 22, and 24, so as to make it refer to Aaron and his sons.

The laws of sacrificial food and sacrificial animals have been modified by many glosses. Some of these are anterior to H. P has added the references to Aaron and his sons in verses 1, 3, 4, and 18. In this chapter two originally independent calendars of feasts have been united. From P came verses 1-9, 21, 23-38, 39a, 39c, and 44; from H, verses 10-20, 39b, and 40-48. A later hand added verse 22, and perhaps other glosses (for details comp. “Hex.” and Baentsch ad loc.).

Ch. xxiv. 1-9, which treats of the lamps and the showbread, belongs to the P stratum, but is out of place here. Verses 10-18, 38 deal with blasphemy. They are quite unrelated to verses 15-22 except as a partial doublet, and belong, perhaps, to a secondary stratum of P. Verses 15-22 are a part of the Holiness Code.

The law of the Sabbatical year and of jubilee in ch. xxv. is now composite. The earlier portion was a part of the Holiness Code. Driver sees this portion in verses 28-9a, 10a, 15-15, 17-22, 24, 25, 33-39, 48,
Leviticus now concludes with a chapter on vows, which belongs to a late stratum of P. It is later than the institution of the year of jubilee, and introduces a law, not mentioned elsewhere, concerning the rite of cattle.

From what has been said concerning the absence of ch. xvi. from the Pentateuch of Nehemiah it is clear that some of the material of Leviticus was added to it later than Nehemiah's

Chronology of the Exile, and the Date and Place of Composition of P.

It is probable that P in its main features was in the hands of Ezra and Nehemiah. Leviticus is, however, not the work of the P who wrote the account of the sacred institutions, but of an editor who dislocated that work at many points, and who combined with it the Holiness Code and other elements.

It is commonly supposed that the priestly laws were collected in Babylonia and were brought back to Palestine by Ezra. Haupt goes so far as to claim that the Levitical ritual is influenced by Babylonian institutions (comp. Haupt, "Babylonian Elements in the Levitical Ritual," in "Jour. Bib. Lit." xix. pp. 55-81), and that a number of the words are Babylonian loan-words. Any deep Babylonian influence may well be doubted, however. It has been seen that the laws of Leviticus were collected little by little in small codes, and that they were united into their present form after the time of Nehemiah. If any of these collections were made during the Exile, it must have been the desire of the priests who collected them to preserve the sacred ritual of the Temple at Jerusalem. Like Ezekiel, they may have proposed reforms, but it is hardly likely that they would deliberately copy heathen practices. The Levitical terms which are identical with Babylonian prove more probable borrowing from Babylon than the similarities between the code of Hammurabi and the Hebrew code proves a similar borrowing there. All that is proved in either case, when radical differences are given proper weight, is that in both countries the laws and the ritual were developed from a common basis of Semitic custom.

It is generally held that the Holiness Code is younger than Ezekiel, though this is opposed by Dillmann ("Exodus und Leviticus") and Moore (in "Encyc. Bibl." s. v.). That there are many resemblances between H and Ezekiel all agree.

The Levitical dwells again and again upon offenses which are prohibited in the code of H. Compare, e.g., the laws of incest, adultery, and of commerce with a woman in her uncleanness (Lev. xxiii. 8, xx. 10-17, and Ezek. xxii. 10, 11). A list of such parallels will be found in "Hex." i. 1. 147 et seq. The same writers point out (ib. pp. 149 et seq.) that there is a similarity between Ezekiel and the Levitical portions of H so striking as to lead Colenso to regard the former as the author of those exhortations. Equally striking differences make Colenso's theory untenable; and it remains an open question whether Ezekiel influenced H, or H influenced Ezekiel. Those who regard H as the later (Wellhausen, Kuenen, Baentsch, and Addis) lay stress on the references to exile in Lev. xxvi. 34-44, while Dillmann and Moore regard such phenomena as the work of later hands. While one remembers how many hands have worked on Leviticus it must be admitted that the references to exile may well be additions; and if the antiquity of the law of the altar in ch. xviii. be recalled—a law which is clearly pre-Deuteronomic—the probability that H is really earlier than Ezekiel becomes great.

Comparisons of the laws of H with those of Deuteronomy have often been instituted, but without definite results. Lev. xix. 35, 38 is, it may be, more developed than Deut. xxx. 13-15, since the measures and weights are more definitely specified; but the point is not of sufficient significance to be decisive. On the other hand, the implication of many sanctuaries in ch. xvii. points to H's priority to Deuteronomy. At any rate it seems probable that H and Deuteronomy were collected quite independently of each other. The hortatory form of each is similar. This, together with resemblances to the language and thought of Jeremiah, points to the same general period as the date of their composition. Whether H is not the older of the two must be left an open question, with a slight balance of argument in favor of its greater antiquity. This view makes it probable that the Holiness Code was compiled in Palestine.


G. A. B.

LEVY, AARON: Revolutionary patriot; founder of Aaronsburg, Pa.; born in Amsterdam in 1742; died in Philadelphia Feb. 23, 1815. He went to America at an early age and settled in Pennsylvania, his name appearing in the first tax-assessment lists of Northumberland county. He engaged in trade with the Indians and furnished supplies to the proprietary government, and, during the war of the Revolution, to the colonial army. In 1778 Levy signed a memorial of the inhabitants of Northumberland county asking help on account of the British and Indian ravages in the vicinity. In the same year he removed to Lancaster, engaging in business with Joseph Simon. He speculated in land in Pennsylvania, and soon became one of the largest landed proprietors, owning immense tracts in nearly every county in the state. During the war he released to the state twelve tracts in Luzerne county; later he
petitioned the government requesting that they be either paid for or returned to him (see letter dated Aug. 26, 1891, in Pennsylvania State Archives, second series, xviii. 347, 442).

Robert Morris, the financier of the Revolution, was Levy's partner in many of these speculations, and borrowed considerable sums of money from him, acknowledgment of the indebtedness being made at the time of Morris' bankruptcy. Through the influence of Morris, Levy issued a large amount of money to the Continental Congress for the purpose of carrying on the war. This money was never fully repaid (see letter in reference to these loans in the Journals of Congress, March 29, 1781).

It was after the war that he engaged in his greatest speculation in land, with which his name will always be connected. In 1779 he bought a large tract of land in Center county, Pa., upon which he laid out the town of Aaronsburg, the earliest town in the county, the plan of which was recorded at Sunbury on Oct. 4, 1786; it is the first town in the United States that was planned by, and named after, a Jew. Aaron Levy was one of the original members of the Congregation Mickvé Israel, Philadelphia. He died without issue. See AARONSBURG.


LEVY, ALFRED: French rabbi; born at Luneville, Dec. 14, 1840. He studied at the Collège de Luneville and entered (1860) the Paris Rabbinical Seminary. On leaving it in 1866 he was appointed rabbi at Dijon, where he remained for two years. He then occupied for twelve years the rabbinate of his native town, and in 1880 became chief rabbi of the consistory of Lyons. He is a chevalier of the Legion of Honor.


LEVY, ALPHONSE: French painter; born at Marmoutier, Alsace, in 1843; educated at the Strasbourg lyceum. At the age of seventeen he went to Paris, where he studied under Gérôme. As an illustrator, Levy has drawn for all the great Parisian journals, devoting himself almost exclusively to scenes of Jewish life. Among his Illustrations the most important are those for the Jewish stories of Sacher Masoch, his "Jewish Life," and especially his latest collection of thirty drawings lithographed by himself. He is now (1904) engaged on a series of sketches of Jewish life in Algiers to parallel his drawings of the Ashkenazic Jews. In the Salon of the Société Nationale des Beaux-Arts and at the International Exposition of 1900 Levy won prizes, and the committee, Gérôme, Daguerre, Bouweret, Henri Bouchot, and Gustave Geoffroy, recommended him for the cross of the Legion of Honor. He has been made also an officer of the Academy. J. Ka.

LEVY, AMY: English novelist and poet; born Nov. 10, 1861, in London; died there Sept. 10, 1899. Verse written by her before she was eight years of age gave evidence of high literary talent. By the time she had entered her teens she had produced a considerable number of verses, essays, plays, and short stories characterized by a steady and rapid increase in significance and power; one of her poems written at the end of that period was published in the quarterly known as the "Pelican." In 1876 the family moved to Brighton, where she attended the high school. It was while at school that she wrote "Xanthippe," a scathing defense in verse of Socrates' spouse from a modern standpoint—a remarkable achievement for a school-girl in her teens.

On leaving school Amy Levy spent two years at Girton College, Cambridge, working faithfully at the prescribed studies, but doing much reading and writing. During her first term there a story of hers came out in "Temple Bar," and a little later "Xanthippe and Other Poems" was published in three volumes. Then came a winter in Dresden, and on her return to London she occupied herself with teaching and writing. "The Minor Poet," published in 1882, is tinged with sadness and with suggestions of autobiography. The third and last volume of her poems, "A London Plane Tree," appeared after her death.

As pure literature all three volumes have a distinctive charm. Her first novel, the "Romance of a Shop," and a short story, "Miss Meredith," were published in 1886, after a winter spent in Florence; and in 1888 "Reuben Sachs" appeared. The last-named work presents some of the less pleasing aspects of
the Jewish character, and the vivid writing of the exquisitely imagined story makes regret more keen that the author's outlook on her people was so limited.

**Bibliography:** *Dictionary of National Biography.*

J.

**Levy, Armand (Abraham):** French mathematician and mineralogist; born at Paris 1794; died there June 26, 1841. He was a graduate of the École Normale, where he became teacher of mathematics (1814-15). He went to England, where he lived till 1828, and then to Belgium. Here he was lecturer at the University of Liège, and became a member of the Academy of Sciences at Brussels. Returning to France in 1830, he was appointed professor of mineralogy at the Collège Charlemagne.


**Bibliography:** *La Grande Encyclopédie; Nouveau Larousse Illustré.*

F. T. H.

**Levy, Asser (Asser Levy Van Swellem):** One of the first Jewish settlers of New Amsterdam, as New York city was known under the Dutch; probably born in Amsterdam; died in 1680. He is first mentioned as one of the Jews who went to New Netherlands in 1654, probably as refugees from Brazil. From the start Levy was one of the champions of his people, never permitting an injury, however slight, to pass without protest. In 1655 Peter Stuyvesant, the governor of the colony, was ordered to attack the Swedes on the Delaware, and accordingly issued orders for the enlistment of all adults. Several Jews, among whom was Asser Levy, appear to have been ready to serve; but the governor and council passed an ordinance "that Jews cannot be permitted to serve as soldiers, but shall instead pay a monthly contribution for the exemption." Levy and his comrades at once refused to pay, and on Nov. 5, 1655, petitioned for leave to stand guard like other burghers or to be relieved from the tax. The petition was rejected with the comment that if the petitioners were not satisfied with the law they might go elsewhere. Levy successfully appealed to Holland, and was subsequently permitted to do guard duty like other citizens. As Levy appears also as a prominent trader at Fort Orange (Albany), it is likely that he was responsible for the rebuke given to Stuyvesant by the directors in Holland during the same year because of his refusal to permit Jews to trade there. Levy was also one of the first licensed butchers in the colony. In 1657 the burgher right was made absolutely essential for certain trading privileges, and within two days of a notice to that effect Asser Levy appeared in court requesting to be admitted as a burgher. The officials expressed their surprise at

"Blessing of the New Moon."

(From a drawing by Alphonse Levy.)
such a request. The record reads: “The Jew claims that such ought not to be refused him as he keeps watch and ward like other burgurers, showing a burgurer’s certificate from the city of Amsterdam that the Jew is a burgurer there.” The application was denied, but Levy at once brought the matter before Stuyvesant and the council, which, mindful of the previous experience, ordered that Jews should be admitted as burgurers (April 21, 1657).

As early as 1661 Levy purchased real estate at Albany; he was also the earliest Jewish owner of real estate in New York city, his transactions there commencing in June, 1662, with the purchase of land on South William street. Within ten years of his arrival Levy had become a man of consequence, and when, in 1664, the wealthiest inhabitants were summoned to lend the city money for fortifications against the English, he was the only Jew among them: he lent the city 100 florins.

It is as a litigant, however, that Levy figures most prominently in the Dutch records, his name often appearing for days in succession. He invariably argued his own case and was almost invariably successful. Only on two or three occasions did he appear as defendant. No other Jew seems to have had so many dealings with Christians, or to have been on more intimate terms with them. As a litigant he is named also in the records of Gravesend in 1674. Levy’s trading relations extended to New England, and he frequently appeared as attorney for merchants in Holland. In 1671 he lent the money for building the first Lutheran church in New York. About 1678 he built a slaughter-house in the east end of what is now known as Wall street, where he appears to have been the owner of a famous tavern.

Instead of being unpopular on account of his many lawsuits, the contrary seems to have been the case. The confidence reposed in his honesty by his Christian fellow citizens appears frequently from the court records. Property in litigation was put into his custody; he is named as executor in the wills of Christian merchants, and figures as both administrator and trustee in colonial records. His influence was not confined to New York; in the colonial records of Connecticut he appears as intervener in the reported decisions of the court records. Property in litigation was put into his custody; he is named as executor in the wills of Christian merchants, and figures as both administrator and trustee in colonial records. His influence was not confined to New York; in the colonial records of Connecticut he appears as intervener; in the case the court remitted the fine imposed upon a Jew there. The court remitted the fine with the confidencereposedinhishonestybyhisChristianfellowcitizensappearsfrequentlyfromthe
courtrecords.


LEVIN, BENJAMIN: Colonial resident of Philadelphia. On Nov. 7, 1765, he signed, with other citizens of Philadelphia, the celebrated agreement not to import merchandise from England until the repeal of the Stamp Act. On Dec. 27, 1776, he was appointed, upon the recommendation of the treasurer of the United States, an authorized signet of the bills of credit (see “Journal of the Continental Congress”).


LEVY, EDUARD CONSTANTIN: German musician; born March 3, 1796, at Sanct Avoil, Lorraine; died June 3, 1846, at Vienna. He received his first lessons in music from his father, a musician, at the Duke of Zweibrucken. As the protegé of a French officer he entered, at the age of fourteen, the Paris Conservatoire, where he became proficient in the cello and the violin. He joined the French army in 1812, served with the Old Guard through the Waterloo campaign, and at the Restoration was appointed bandmaster and drum-major. After retiring from the service he went on concert tours through France and Switzerland, married at Basel, and in 1824 went to Vienna, where he became soloist in the K. K. Hof-Oper. In 1834 he was appointed professor at the Vienna Conservatorium, and in 1835 became a member of the Imperial Hofkapelle.

Levy’s three children inherited his musical talent: Karl was a pianist, Melanie a harpist, and Richard Eduard a cornettist. In 1888 they accompanied their father on concert tours through Russia and Germany.

Bibliography: Riemann, Musikalisches Lexikon.


LEVIN, BENJAMIN: Colonial resident of Philadelphia. On Nov. 7, 1765, he signed, with other citizens of Philadelphia, the celebrated agreement not to import merchandise from England until the repeal of the Stamp Act. On Dec. 27, 1776, he was appointed, upon the recommendation of the treasurer of the United States, an authorized signet of the bills of credit (see “Journal of the Continental Congress”).


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Bibliography: Riemann, Musikalisches Lexikon.
LEVIN, ELEAZAR: Colonial resident of New York city prior to the Revolution. He fled from New York on account of the British occupation and took up his residence in Philadelphia, where he engaged in business. On Aug. 26, 1779, he presented a memorial to the Continental Congress, claiming that the United States had erected fortifications on lands at West Point on which he held a mortgage, and asking for compensation for his loss. On May 23, 1788, it is recorded that a congressional committee reported that in its opinion "it is not convenient to take any order therein." During the Revolutionary war Levy took the oath of allegiance to the state of Pennsylvania. In 1786 he acted as one of the administrators of the estate of Haym Solomon (see "Pennsylvania Journal," Jan. 15, 1785).


LEVY, EMIL: German philologist; born at Hamburg Oct. 23, 1855; educated at the universities of Heidelberg and Berlin (Ph.D. 1880). The following two years he spent in Paris and Montpellier; he became privat-docent at the University of Freiburg-in-Breisgau in 1883, and was appointed assistant professor in 1887.


LEVY, EMILE: French rabbi; born at Marmoutier, Alsace, Jan. 28, 1848. Educated at the lyceum at Strasbourg and the seminary at Paris, he became rabbi of Verdun in 1876, which position he held until 1893; in that year he became chief rabbi of Bayonne.

Levy was a contributor to the "Revue des Etudes Juives" and is the author of "La Monarchie chez les Juifs en Palestine," Paris, 1885. In collaboration with M. Bloch he has written also "Histoire de la Littérature Juive depuis l'Origine jusqu'à Nos Jours." He died in December, 1907.

LEVY, ERNST: German physician; born at Lauternburg, Alsace, March 5, 1864; educated at the universities of Strasbourg, Heidelberg, and Paris (M.D. 1887). Settling in Strasbourg, he became privat-docent in hygiene at the university there in 1891 and assistant professor in 1897.

Levy has written several monographs and essays in the German and French medical journals, and is the author also of the two following works: "Grundriss der Klinischen Bakteriologie," Berlin, 1894 (2d ed. 1898); "Bakteriologischer Leitfaden," Strasbourg, 1897 (2d ed. 1901).

Bibliography: Pogol, Biog. Let. F. T. H.

LEVY FAMILY (of America): The following is a genealogical tree of the family descended from Benjamin Levy of Philadelphia:

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LEVY, GUSTAVE: French engraver; born at Toul June 21, 1819; died at Paris in 1894; a pupil of Gelle. He exhibited first at the Salon of 1844, and engraved the portraits of Madrazo, Rigaud, and a number of others. Special mention may be made of the following engravings by him: "The Family of Concina" (from the Veronese in the
Levy, Hayman

Levy, Judith

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Dresden gallery; Raphael’s “Sistine Madonna” and “Diademed Virgin”; Caracci’s “Madonna of Silence”; Couture’s “Damoiselles”; and Rembrandt’s “Good Shepherd.” Still more popular are his engravings of the King of the Belgians (from Winterhalter’s portrait), Béranger, the poet Ventur de la Vega, and the engraver Wille. The plate of Levy’s last engraving, “The Fair Gardener,” was framed on his tombstone in the cemetery of Montmartre.

LEVY, HAYMAN: Colonial merchant of New York; born in 1721; died in New York in 1789. He engaged in business at an early age, and is mentioned as the owner of a privateer and as engaged in the fur trade in 1760 (see “New York Mercury,” Aug. 17, 1761). In 1765 the signature “Hayman Levy, Junior,” was appended to the Non-Importation Resolutions drawn up by merchants in Philadelphia, but it can not be said with certainty that it was the signature of the Hayman Levy treated here. In 1770 Levy signed in New York resolutions of a similar but more stringent character. In 1776 he failed in business, but soon recovered his losses. The occupation of New York by the British caused him to remove to Philadelphia. On July 30, 1776, he is mentioned in the Journal of the Continental Congress. Hayman Levy was one of the founders of the Congregation Mickvé Israel, organized in 1782, and served on the first board of trustees. In 1784 he returned to New York and aided in the re-establishment of the congregation in that city. He was one of the most widely known merchants of New York, and was probably the first employer of John Jacob Astor. He had sixteen children, some of whom were prominent citizens of New York.

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A. S. W. R.

LEVY, HENRI LÉOPOLD: French painter; born at Nancy Sept. 28, 1840; pupil of the Ecole des Beaux-Arts and of Picot, Cabanel, and Fromentin. His first exhibit was “Hecuba Finding the Body of her Son Polydorus on the Shore,” at the Salon of 1865; at the following Salons he exhibited “Joash Saved from the Massacre of the Grandsons of Athaliah” (1867); “Hebrew Captive Weeping over the Ruins of Jerusalem” (1869); “Herodias” (1872); “Sarpedon”; “The Sermon.” For the Church of Saint-Merri in Paris he painted mural pieces of scenes in the life of Saint Denis; these were exhibited at the Exposition of 1878. His “Coronation of the Magi” is a mural piece for the Panthéon at Paris. At the International Exposition in 1900 Levy won a gold medal for his “Eve Plucking the Apple,” “Devotion and Pity,” and “Samson and Delilah.” He died Jan. 2, 1903.

s. J. KA.

LEVY, ISAAC: French rabbi; born Jan. 20, 1835, at Marmoutier, in the old department of Bas-Rhin (Alsace). When sixteen years old he entered the rabbinical school of Metz, and was graduated thence at the age of twenty-three, receiving the diploma of a chief rabbi. In Feb., 1858, he was called as rabbi to Verdun (Meuse); in 1863 to Lunéville (Meurthe); and in 1869 to Colmar as chief rabbi of the district of Haut-Rhin.

When Alsace was annexed by Germany, Levy decided to remain a Frenchman; and the French government created a new chief rabbinate for him at Vesoul (Haute-Saône). Here he officiated for fifteen years, and then (1877) went as chief rabbi to Bordeaux. Levy is a chevalier of the Legion of Honor and an officer of public instruction. Besides a number of single sermons he has published the following: “Veilées du Vendredi” (2d ed., Paris, 1869); “Récits Bibliques” (2d ed., Paris, 1873); “Défense du Judaïsme” (ib. 1867); “Histoire Sainte” (ib. 1869 et seq.); “Alsatiana” (ib. 1870); “Nathan le Sage” (Vesoul, 1881); “Les Récréations Israelites” (2d ed., Paris, 1899); “Développement des 13 Articles de Foi” (ib. 1893); “Heures de Recueillement” (ib. 1898).

Levy edited also a supplement, entitled “Le Foyer Israélite” (1862-65), to the periodical for the young, “La Vérité Israélite.”

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LEVY, JACOB: German rabbi and lexicographer; born May, 1819, at Dabrzyzow, Posen; died at Breslau Feb. 27, 1892. Having received his Talmudic education from his father, Isaac Levy, who was district rabbi at Schildberg, and from Akiba Eger, he entered the Matthias Gymnasium at Breslau, after leaving which he studied philosophy and oriental languages at Breslau University, and received his doctor’s degree from the University of Halle in 1845.

He accepted a call to Rosenberg, Upper Silesia, where he officiated as rabbi until 1856. Wishing to live in an intellectual center, he moved to Breslau without any prospect of employment. In 1857 he became associate rabbi of the Breslau community; in 1864 he was appointed ambonor to the local court, his duty being to admonish the Jews who had to take the oath “More Judaico”; and in 1878 he was appointed instructor at the Mor-Salomon Leipziger Stiftung, an office which he continued to hold till his death.

Levy published in 1867-68 at Leipsic his “Chaldäisches Wörterbuch über die Targumim” (3d ed., ib. 1881), with notes by Prof. I. Fleischer. In recognition of this work the Prussian ministry granted him in 1875 the title of “Königlicher Professor.” His chief work, however, is his “Neuebische und Chaldäisches Wörterbuch über die Talmudim und Midraschim” (with notes by Fleischer; 4 vols., ib. 1876-89).

Levy was the first to apply modern scientific methods to rabbinic lexicography; and he aided considerably toward raising Christian scholars to an interest in rabbinical literature. All subsequent work in the field of Talmudic lexicography has been based on Levy’s labors (comp. “Z. D. M. G.” xlvii. 494 et seq.).

BIBLIOGRAPHY: Schwab, Répertoire, s.v.; Algy. Zeit. des Jud. 1892, No. 11.

s. C. L.

LEVY, JONAS PHILLIPS: American merchant; son of Michael Levy and Rachel Phillips; born in Philadelphia 1807; died in New York 1888. He was granted the freedom of the country by the government of Peru for signal services rendered in
LEVI, HAYMAN: American merchant and philanthropist; born 1751; died at Batavia, Java, Dec. 28, 1827; son of Jacob Levy. He was a merchant at London from 1772, when he went to America and founded the firm of Hayman & Levi, which became a great power in commerce. He became a great power in journalism. When he assumed the proprietorship of the paper its fortunes were at so low an ebb that the purchase-money was only £1,000. Levy worked in the interests of the paper with unflagging zeal, many members of his family also becoming connected with it; and he collected around him a band of able writers, including Sir E. Arnold and G. A. Sala. In politics the paper was Liberal until 1886, when Liberal-Unionist principles were adopted.

Levy left seven children. His eldest son, Edward, who assumed the name of "Lawson," became chief proprietor of the "Daily Telegraph," and was created a baronet in 1892, and a peer in 1903 with the title of Lord Burnham.


LEVY, JUDAH: Tunisian rabbinical author; lived at Tunis and died there in the middle of the nineteenth century; son of Nathan Levy. He was originally from Gibraltar. He published under his own name only one Hebrew work, "Mahane Levyyah." This work consists of four parts; namely: (1) a commentary on the tractate "Hilkot Semaḥot" of Meir of Rothenburg; (2) a collection of rules on the duties of the "Nezirim"; (3) a treatise entitled "Ma'amor Nezirut Shimshon"; (4) a treatise on questions of Levitical impurities, "Hilkot Tam'ah." He published also, in collaboration with David Bonan, two works with the same title, "De Ḥesheb" (Leghorn, 1837), responsa and studies on the tractate Sanhedrin.

BIBLIOGRAPHY: Cazes, Notes Bibliographiques, pp. 44-50, 257-258.

LEVY, JUDITH: English philanthropist; born in London 1706; died there Jan. 20, 1803; a daughter of Moses Hart, founder of the Great Synagogue, London; married Elias Levy, a wealthy financier and government contractor. This lady, who lived to a great age, enjoyed after her husband's death an income of £6,000 a year, and dwelt in great splendor at a house formerly belonging to Heydigger, master of the revels to King George II. She frequented many of the nobility's social gatherings and played half-guinea quadrille with the Countess of Yarmouth, Lady Holderness, Lord Stormont, and other persons of rank.

Judith Levy was a generous benefactress to her coreligionists, and in 1790 contributed £4,000 toward the cost of rebuilding the Great Synagogue. The last years of her life were spent in seclusion, now at Bath, sometimes at Richmond, and occasionally in Albermarle street, where she died. She died intestate, leaving a sum of £125,000 at her bankers; and was buried on Jan. 21 in the Jewish cemetery at Mile End.


J.

G. L.

LEVY, JOSEPH HIAM: Englisheconomist; born1888; educated at the City of London School and City of London College. He entered the British Civil Service, was assigned to the Board of Education in 1892, and rose to the position of examiner of school accounts. He was one of the most important members of the National Liberal Club; he founded its Economic Circle, became its chairman, and edited its "Transactions." Levy was lecturer and examiner in economics at the Birbeck Institute and City of London College. He was editor of "The Individualist" and of "Personal Rights," the organ of the Personal Rights Association, and has written much on economic and social topics. He retired from the Board of Education in 1902.


LEVY, JOSEPH LEONARD: American (J. G. L.)

LEVY, JOSEPH MOSES: Founder and pro-

LEVY, JUDITH.
LEVY, LOUIS (ASHER BEN MOSES): Poet and cantor of the Berlin synagogue; died Jan. 25, 1853. He wrote "Tkufat ha-Shanah" (Berlin, 1842), poems on the four seasons, in imitation of Thomson's "Seasons." The preface includes "Na'al Yad," a translation of Schiller's "Hanschuh." He wrote also some songs for festivals.


LEVY, LOUIS EDWARD: American photographer; born at Stenovitz, Bohemia, Oct. 12, 1846. He went to America in early life, and was educated at Detroit; he studied especially mathematics and astronomy at Michigan University in 1866, and optics at Detroit. He was connected with the meteorological observatory of the United States Lake Survey District in 1866, and engaged in researches in microscopical photography during 1869 and 1870. This led to his invention of a method of photochemical engraving, the "Levytype," which was patented in 1875. He established a company in Baltimore, but removed to Philadelphia in 1877, in which year he invented the "Levy fine-screen," which was perfected by his brother Max. For this he received the John Scott Legacy medal at the Franklin Institute in 1897. He invented a new process of intaglio engraving, the "photo-mezzotint," in 1889. In 1896 he invented a new method of etching, the "Levy acid blast," for which he received the Elliott Cresson gold medal at the Franklin Institute in 1899. He was awarded a medal and diploma at the World's Columbian Exposition in 1893, and decorations and diplomas from the Imperial Photographic Society of Moscow and at the recent Paris Exposition.

From 1887 to 1890 Levy was publisher and editor of the Philadelphia "Evening Herald," and at the same time of the "Mercury," a Philadelphia Sunday paper. In 1896 he edited and published "Cuba and the Cubans." He is the author of "The Russian Jewish Refugees in America" (1895), an English version of Cabrera's "Cuba y sus Jueces," and "Business, Money, and Credit" (1896), a brochure on the relations of exchange to the medium of exchange. He has contributed to many technical journals, and represented the Franklin Institute at the Scientific Congress of the Paris Exposition. In Jewish matters he is associated with many communal organizations, and he was editor, author, and publisher of "The Jewish Year" (1895) and of other publications.


LEVY, LUDWIG: German architect; born in Wolland, province of Posen, Jan. 17, 1838; died in Berlin Oct. 18, 1896. After practicing as an architect in Berlin, he received the appointment of "Rechts-Anwalt" in Fraustadt, where he at once began his literary activity, delivering lectures on legal subjects. Among his writings of this period are to be noted: "Der Staat und die Juden im Norddeutschen Bunde: Ein Mahnruf an das Norddeutsche Parlament," Lissa, 1867, and "Die Zweite Instanz in Bürgerlichen Rechtsstreitigkeiten," Berlin, 1871. In 1872 he returned to Berlin and engaged in practice there, first at the Stadtgericht, then at the Land-
LEVY, MORITZ MARCUS (CARL EDWARD MARIUS): Danish physician; born in Copenhagen Sept. 8, 1808; died there Dec. 30, 1865. He graduated as M.D. from the University of Copenhagen in 1833, having in 1830 won the university gold medal for a medical essay.

From 1833 till 1836 Levy traveled abroad, making a special study of obstetrics, and upon his return to Copenhagen he became resident physician of the Nursery Institute ("Plejestiftelsen").

In 1838 Levy accepted baptism and assumed the name "Carl Edward Marius," thereby removing an obstacle in the way of his becoming a university professor. In 1840 he was appointed lector, in 1841 assistant professor, and in 1850 professor at Copen-
LEVY, NATHAN

LEVINSON

Levy was a prolific scientific writer. Of his publications the following may be mentioned: "De Sym- 
polise seu Monstrostatrice Sirenomoruni, cum Anatomica 
Ejusmodi Monstri Descriptione," Copenhagen, 1858; 
"Om Collisionen Iuellens Perforation og Kaisersait. 
Et Bidrag til Undersøgelsen: De Jure Vita: et 
Necisquod Competit. Medicoin Partu," ib. 1840; 
"Udtog af Fodselsvidenskabens som Lærebog for 
Jordenmøde," ib. 1843. Levy was coeditor of the 
"Journal for Medicin og Chirurgic," to which he con- 
tributed extensively. A number of essays and trea 
sises dated Sept. 25, 1740, there was laid out, by Mr. 
Thomas Peim ("proprietary governor of Pennsyl- 
vania"), for a burying-place for Mr. Nathan Levy 
and family, "a plot of ground on Spruce street near 
Ninth street. Peters was evidently mistaken in the 
date, for it was on Sept. 23, 1740, that Nathan Levy 
obtained the first grant of thirty feet square; on 
June 27, 1752, he secured from the proprietary 
government the adjoining lot, thirty feet wide and 
sixty feet in depth. It was evidently the intention 
of Levy to permit the cemetery to be used by the Jews 
of his adopted city, and not to retain it for the use 
of his family alone. He had the ground boarded in. 
In 1751 he complained to the "Pennsylvania Ga- 
zeette" that "unthinking persons had fired several 
shots against the Jews' burying-ground"; he had 
therefore enclosed it with a brick wall. At his 
death, two years later, his remains were interred in 
the cemetery he had founded. It is now the prop- 
gerty of the Congregation Mickvé Israel (see PHIL- 
ADELPHIA).

1890, I, 20-21; Rosenbach, The Jews of Philadelphia Prior to 
1800, pp. 8-9, Philadelphia, 1883.

LEVY, SAMSON

Colonial merchant of Philadelphia. He was one of the originators, in 1748, of the City Dancing 
Assembly, a famous social organization of Philadelphia. In Nov., 1765, he signed, 
with other merchants of the city, including six 
Jews, the celebrated resolutions not to import goods 
from England until the Stamp Act had been re- 
pealed. He had two sons, Moses and Samson. 
Moses Levy (b. Philadelphia 1757; d. there May 9, 
1826) was educated at the University of Pennsylvania, from which he graduated in 1776. On March 
19, 1778, he was admitted to the bar; from 1802 to 
1822 he was recorder of Philadelphia; from 1823 to 
1825, presiding judge of the district court for the 
city and county of Philadelphia. At one time he 
was a member of the Pennsylvania legislature, and 
was a trustee of the University of Pennsylvania 
for twenty-four years. Samson Levy (b. Philadel- 
phia 1761; d. there Dec. 15, 1831) studied law with 
his brother Moses Levy, was admitted to the bar on 
June 9, 1877, and became one of the best-known 
lawyers of the city. He was one of the incorpora- 	ors of the Pennsylvania Academy of the Fine Arts.

BIBLIOGRAPHY: Brown, The Forum; Martin, The Bench and 
Bar of Philadelphia; Morris, The Jews of Philadelphia; 
Rosenbach, The Jews of Philadelphia Prior to 1800; Pub- 

LEVY, URIAH PHILLIPS

American naval officer; born in Philadelphia April 22, 1792; died in New York March 22, 
1862. Levy was a cabin-boy before the age of eleven; he was 
apprenticed as a sailor in 1806; in 1810 he be- 
came second mate of a brig, and later first 
mate of another. He purchased a one-third 
interest in the schooner "George-Washington," 
of which he was mas- 
ter until 1812. On Oct. 
23, 1812, he received a 
commission as sailing- 
master in the United States navy, serving 
on the ship "Alert," and later on the brig "Argus," 
bound for France. The "Argus" captured several 
prizes, and Levy was placed in command of one, but
the prize was recaptured by the English, and Levy and the crew were kept as prisoners in England for sixteen months. In 1816 he was appointed master to the “Franklin,” 74 guns, and in March, 1817, he was appointed lieutenant, his appointment being confirmed by the Senate.

Levy had many difficulties in the navy, possibly due to anti-Jewish prejudice. He fought a duel, killed his opponent, was court-martialed six times, and finally dropped from the list as captain, to which rank he had been promoted. He defended his conduct before a court of inquiry in 1855, was restored to the navy as captain, and subsequently rose to the rank of commodore.

Levy always acknowledged his Jewish allegiance. He was a great admirer of Thomas Jefferson; he purchased Monticello, the home of Jefferson (still owned by Levy’s descendants), and presented to the United States government a statue of Jefferson, which is now in the Capitol at Washington. The freedom of the city of New York was voted to him by the common council on Feb. 6, 1834, as a testimonial to his character, patriotism, and public spirit. He is buried in that portion of Cypress Hills Cemetery in use by the Congregation Shearith Israel, and on his tombstone is recorded that “he was the father of the law for the abolition of the barbarous practise of corporal punishment in the United States navy.”


S. Wo.

M. Fr.

LEVY-BACRAT, ABRAHAM: Rabbinical author of the beginning of the sixteenth century. Expelled from Spain in 1492, he settled at Tunis, where in 1507 he wrote “Sefer ha-Zikkaron,” a supercommentary on Rashi. The manuscript remained unprinted till 1845, when it was discovered in a Jewish library in Tunis. The work has several prefaces, one of which, written by the author himself, recounts his sufferings at the time of the expulsion from Spain.

Bibliography: Cadets, Notes Bibliographiques, s. v.

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LEVY-BRUHL, LUCIEN: French philosopher; born at Paris April 10, 1857; educated at the Lycée Charlemagne and the Ecole Normale Supérieure. In 1879 he received the degree of “agrégé en philosophie,” and was at once called to a professorship in philosophy at the Lycée de Poitiers, which he resigned two years later for a professorship at Amiens. In 1884 he received the degree of Ph.D., and the year following was appointed professor of philosophy at the Lycée Louis-le-Grand, succeeding Burdeau. For several years he held the same chair at the Séminaire Israélite de France, which he resigned in 1893 to become “maître de conférences” at the Ecole Normale Supérieure. In 1899 he was appointed to a similar position at the University of Paris, where, in 1902, he became “chargé de cours” of the history of modern philosophy. Since 1886 Levy-Bruhl has lectured, at the Ecole Libre des Sciences Politiques, on the history of political movements and on the development of public spirit in Germany and England during the last two centuries.

Levy-Bruhl has written: “L’Idée de Responsabilité” and “Quid de Deo Seneca Senserit” (Paris, 1894; his two graduating theses); “L’Allemagne Depuis Leibnitz” (ib. 1890); “Essai sur la Formation de la Conscience Nationale en Allemagne” (ib. 1890); “La Philosophie de Jacobi” (ib. 1894); “Histoire of Modern Philosophy in France” (Chicago, 1899); “Lettres Inédites de John Stuart Mill à Auguste Comte” (Paris, 1900; containing the answers of Comte); “La Philosophie d’Auguste Comte” (ib. 1900); “La Morale et la Science des Mours” (ib. 1903). Levy-Bruhl is a chevalier of the Legion of Honor.

J. Ka.

LEVYSOHN, SALOMON FREDERIK: Danish musician and critic; born in Copenhagen Oct. 14, 1858. He studied at the University of Copenhagen and at the Polytechniske Institut until 1878, when he decided to devote himself to the study of music. From 1884 to 1896 he was conductor of the Academical Song-Society (Studenter Sangforeningen); in 1891 he was appointed keeper of the archives of music at the Kongelige Theater in Copenhagen.

Levysohn has translated into Danish the texts of several operas, including “Don Juan” and “Othello.” He has written also a number of crit-
poetic charm so essential to the highest literary achievement. Her activity was not confined to literature. She was one of Germany's foremost leaders in the movement for the emancipation and advancement of women, favoring the opening to them of new fields of employment.

LEWANDOWSKI, LOUIS: German composer of synagogue music; born at Wroclaw, province of Posen, April 23, 1823; died Feb. 4, 1894, at Berlin. At the age of twelve he went to Berlin to study pianoforte and singing, and became solo soprano in the synagogue. He afterward studied for three years under A. B. Marx and also attended the school of composition of the Berlin Academy, where his teachers were Rungenhagen, Bach, and Grell. Graduated with high honors, he was appointed in 1840 choirmaster of the Berlin synagogue, in which capacity he rendered invaluable services in behalf of ritualistic music. His principal works are: "Kol Rinnah u-Teffilah," for chorus; "Todah u-Zinruh," for mixed chorus, solo, and organ; 40 psalms, for solo, chorus, and organ; symphonies, overtures, cantatas, and songs.

In 1866 he received the title of "royal musical director," and shortly afterward was appointed choirmaster in the Neue Synagoge, Berlin, for which he composed the entire musical service. His arrangements of ancient Hebrew melodies for choir, cantor, and organ are considered masterly productions, and are characterized by great simplicity and a profound religious sentiment. Many of Lewandowski's pupils have become prominent cantors. Lewandowski was the principal founder of the Institute for Aged and Indigent Musicians, an institution which prospered under his management.

LEWENTAL, FRANCIS DE SALES (SOLOMON); Polish publisher; born at Wloszczowa, Russian Poland, 1839; died at Wiesbaden Sept. 24, 1902. In 1862 Lewental, the son of poor Jewish parents, bought with his accumulated savings the press of the Warsaw publisher John Glicksberg (d. 1859), and began his career with the "Kalendari Ludowy," a popular almanac, which he continued until 1866. In 1865, in conjunction with others, he founded "Kosy," an illustrated weekly, which in the next year became his exclusive property. Under Lewental's management and under the editorship of Adam Plug "Kosy" became the most widely circulated illustrated weekly in Poland, and contributed in no small measure to the popularizing of Polish art and to the development of Polish wood-
engraving. In 1871 Lewental bought the "Kolko Donowow," a home magazine, and transformed it into the popular "Tygodnik Romasow i Powiesci" (discontinued in 1900). Lewental was the proprietor also of the "Swit," edited for a few years by Mary Konopnicka. In 1871, also, he issued an edition of the works of Korzeniowski, which proved so popular that it led later to similar editions of the works of Kraszewski, Kremer, Hzewuski, Skarbeck, Fredro, Syrokonia, Eliza Orzesko, Kaczkowski, Balucki, etc.

In 1874 Lewental commenced the publication of the best productions of European literature under the title "Biblioteka Najciekawszych Utworow Literatury Europejskiej." They were edited with the greatest care by Peter Chmielowski and, after him, by Stanislaus Krzeminski. The "John Matejko Album" and many other well-known works were issued from his press. In 1887 Lewental became one of the proprietors of the "Kuryer Warszawski." Though he avoided politics he did not succeed in escaping a conflict with the Russian government; he was arrested in 1900, was compelled to discontinue all his publications, and was sentenced to deportation for three years to Odessa. After a year there he obtained a passport for foreign travel. Lewental enjoyed the friendship of many literati, among them being J. I. Kraszewski, for whose retirement from his post he furnished the bail required by the Prussian government.

LEWI, JOSEPH: American physician; born at Radnitz, Bohemia, Aug. 17, 1820; died at Albany, N.Y., Dec. 19, 1897; educated at the universities of Prague and Vienna. After graduating from the latter university (M.D. 1846) he was appointed assistant at the Vienna Lying-in Hospital. In 1847 he began to practise in Radnitz, but in the following year, that of the Revolution, emigrated to America, settling in Albany in 1849. There he was appointed on the staff of the Albany hospital, and became a member and later president of the Albany County Medical Society, and senior censor of the State Medical Society. Lewi was one of the forty-two citizens of Albany who organized, in 1865, the Union League in that city. Thirteen of Lewi's fourteen children survived him. The oldest son is the journalist Isidor Lewi (b. Albany May 9, 1830). He was educated at the Albany Academy, became connected with several newspapers, and is at present (1904) an editorial writer on the "New York Tribune" and publisher of the "New Era Illustrated Magazine." Another son, Maurice J. Lewi (b. Albany Dec. 1, 1857), is a physician in New York city. He graduated from the Albany Medical College in 1877. After a postgraduate course at Heidelberg and Vienna he began to practise in his native town (1880). He became lecturer at the Albany Medical College and professor of medical jurisprudence at the Albany Law School. In 1891 he was appointed secretary of the staff board of medical examiners, which office he still (1894) occupies. In 1895 he removed to New York city.

LEWIN, ADOLF: German rabbi and author; born at Pinne, Posen, Sept. 23, 1843. Lewin was educated at the Jewish Theological Seminary and at the University of Breslau. In 1872 he was appointed rabbi in Koszmin, later in Coblenz, and in 1886 was called to the rabbinate of Freiburg-im-Breisgau. He wrote: "Die Religionsdisputation R. Jehuah," a prize essay (Breslau, 1880); "Die Makkabische Erhebung," a dissertation (ib. 1870); "Zur Judenfrage: Naturwissenschaft oder Judenhass" (ib. 1880); "Juden in Freiburg-im-Breisgau" (Treves, 1890); "Das Judentum und die Nichtjuden" (ib. 1891); "Geschichte, Geographie, und Reiseldiateratur der Juden" (in Winter and Wünsche, "Die Jüdische Literatur," II. 287-473).

LEWIN, GEORG RICHARD: German dermatologist; born at Sondershausen April 25, 1820; died at Berlin Nov. 1, 1896. He was educated at the universities of Halle and Berlin, graduating as doctor of medicine in 1845. After a postgraduate course at the universities of Vienna, Würzburg, and Paris he settled in Berlin, where he practised as a specialist in syphilology. In 1852 Lewin was admitted to the medical faculty of his alma mater as privat-docent in otology. In 1855 he became chief physician in the department of dermatology and syphilology at the Charité Hospital, and in 1866 was appointed assistant professor. In 1880 Lewin became a member of the imperial department of health, and in 1884 received the title of "Geheimer Medicinalrat." In the same year, through the influence of Bismarck, Lewin's clinic was divided into two departments, Lewin retaining the class in syphilology, while Schweninger, Bismarck's physician, was appointed chief physician for dermatology. This action of the government aroused much indignation in the medical faculties of most of the universities of Germany, and much public sympathy was expressed for Lewin.

Lewin was very successful in his profession. He introduced several new methods in the treatment of syphilis and in dermatology, among which may be mentioned the subcutaneous injection of mercuric chloride and the spray application in diseases of the throat.

He was an industrious writer, and contributed many essays to the medical journals. He was also the author of the following works: "Klinik der Krankheiten des Kehlkopfes," 2d ed., Berlin, 1863; "Inhalationstherapie und Krankheiten der Respirationorgane," 2d ed., ib. 1865; "Behandlung der Syphilis Durch Subcutane Sublimationstherapie," 2d ed., 1869.


LEWIN, LOUIS: German pharmacologist and toxicologist; born at Tuchel, West Prussia, Nov. 9, 1856. He received his education at the gymnasium and the University of Berlin (M.D. 1876). The two years following his graduation he spent at Munich, in the laboratories of Voit and Pettenkofer. Returning to Berlin, he in 1878 became assistant at the
pharmacological institute of the university, which position he resigned in 1881. In the same year he was admitted to the medical faculty at the university as privat-docent, and in 1897 he was appointed professor.

Lewin is a prolific writer. Among his many essays may be mentioned:


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LEWINSKY, ABRAHAM: German rabbi; author; born March 1, 1866, at Loslau, Upper Silesia. He entered the University of Breslau in 1884 and from that time until 1887 he studied there, and was graduated (Ph.D.). At the same time he pursued his rabbinical studies at the Jewish Theological Seminary of that city. In 1890 he was called as district rabbi to Weilburg-on-the-Lahn; and two years later he took charge of the district rabbinate of Hildesheim, which position he still (1904) occupies.

Lewinsky has published: "Beiträge zur Kenntniss der Religionsphilosophischen Anschauungen des Flavius Josephus"; "Der Hildesheimer Rabbiner Samuel Hameln" (in "Raummann Gedenkbuch" and printed separately); and "Aus dem Hildesheimer Stadtarchiv."
THE JEWISH ENCYCLOPEDIA

LEWIS, LEOPOLD DAVIS: English dramatist; born in London 1828; died there Feb. 23, 1890. Lewis was educated at King's College School and at Cambridge (B.A. 1854). At Cambridge he was one of the earliest to take honors in the Semitic languages tripus (1880) and was Hebrew scholar at his college. After leaving college he took residence at Toynbee Hall, Whitechapel, and devoted himself to social work among the Jews of the East End. In connection with this he published, with E. J. Russell, "The Jew in London" (London, 1900). He edited "The Targum on Isaiah I. 5, with Commentary" (ib. 1889).

BIBLIOGRAPHY: Jewish Year Book, 5664 (1904).

LEWIS, LEONARD: American merchant and philanthropist; born in Hamburg Oct. 10, 1847; died in London March 5, 1902. His father, Samuel Lewisohn, a prominent Hamburg merchant, sent him to the United States in 1863; about three years later he was joined by his younger brother, and they formed the firm of Lewisohn Brothers in Jan., 1866. As early as 1868 the firm turned its attention to the metal trade, becoming prominent dealers in:

cutting the directors of the Overend and Gurney Bank, who had caused the disastrous panic of 1866, and for a time he devoted special attention to financial cases. In criminal cases he drew public attention to himself by his cross-examination in the Bravo case in 1873, and from that time onward was connected with most criminal "causes célèbres," being conspicuous in the prosecution of fraudulent persons like Madame Rachel and Slade the medium. Among other cases may be mentioned the Hatton Garden diamond robbery case; Belt versus Lawes; and the Baccarat case, in which the Prince of Wales's name was mentioned; and he was selected by the Parnell commission to conduct the case for Charles Stuart Parnell and the Irish party against the London "Times." Lewis had by far the largest practise in financial cases of any lawyer in London, and was especially expert in libel cases, being retained by some of the chief newspapers. He showed himself especially skilful in exposing usurers. Lewis was knighted in 1893, and raised to the rank of baronet in 1902. He died Dec. 7, 1911.

BIBLIOGRAPHY: Men and Women of the Times; Who's Who; Burke's Peerage, Baronetage, and Knighthood, 1903. J.

LEWIS, SAMUEL A.: American politician and philanthropist; born in New York city 1831. He early engaged in business, and was so successful that he retired with a competency in 1863. In 1868 he was elected a member of the board of education of the city of New York, serving as school commissioner and chairman of the financial committee. When in 1869 the legislature changed the board from elective to appointive, Lewis was confirmed in his office of school commissioner, and in 1870 was reappointed for a term of five years. In 1871, however, he was compelled to retire. One of his first acts as a school commissioner was to abolish corporal punishment. In 1874 Lewis was elected alderman at large, and later in the same year president of the aldermanic board, holding the presidency for two consecutive terms. Lewis is one of the founders of the Mount Sinai Hospital, and has served, since its organization in 1852, on its board of management as secretary, director, and vice-president, resigning the last-named office in 1873. He founded (1872) the School-Teachers' Life Assurance Society, and was in 1874 chairman of the relief association for the Ninth Ward. In 1851 the Ladies' Benevolent Society presented him with a gold medal in acknowledgment of the valuable aid he had rendered that body. From 1868 to 1878 Lewis acted as a trustee of the College of the City of New York.


LEWISOHN, LEONARD: American merchant and philanthropist; born in Hamburg Oct. 10, 1847; died in London March 5, 1902. His father, Samuel Lewisohn, a prominent Hamburg merchant, sent him to the United States in 1863; about three years later he was joined by his younger brother, and they formed the firm of Lewisohn Brothers in Jan., 1866. As early as 1868 the firm turned its attention to the metal trade, becoming prominent dealers in

"The Wandering Jew" (a. 1889). Among other cases may be mentioned the Hatton Garden diamond robbery case; Belt versus Lawes; and the Baccarat case, in which the Prince of Wales's name was mentioned; and he was selected by the Parnell commission to conduct the case for Charles Stuart Parnell and the Irish party against the London "Times." Lewis had by far the largest practice in financial cases of any lawyer in London, and was especially expert in libel cases, being retained by some of the chief newspapers. He showed himself especially skilful in exposing usurers. Lewis was knighted in 1893, and raised to the rank of baronet in 1902. He died Dec. 7, 1911.

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LEWIS, SAMUEL: English money-lender and philanthropist; born in Birmingham 1837; died in London Jan. 13, 1901. Lewis began work when thirteen years old. He became a salesman of steel pens, then opened a jeweler's shop, and finally entered the business with which his name was most identified, that of money-lending. He became the most fashionable money-lender of his day. Nearly every noble family in Great Britain is said to have been more or less in business connection with Lewis. He left nearly twenty million dollars, of which five millions are to go to charity on the death of his widow, Ada Davis Lewis, a sister of Hope Temple, the composer.


LEWIS, SAMUEL A.: American politician and philanthropist; born in New York city 1831. He early engaged in business, and was so successful that he retired with a competency in 1863. In 1868 he was elected a member of the board of education of the city of New York, serving as school commissioner and chairman of the financial committee. When in 1869 the legislature changed the board from elective to appointive, Lewis was confirmed in his office of school commissioner, and in 1870 was reappointed for a term of five years. In 1871, however, he was compelled to retire. One of his first acts as a school commissioner was to abolish corporal punishment. In 1874 Lewis was elected alderman at large, and later in the same year president of the aldermanic board, holding the presidency for two consecutive terms. Lewis is one of the founders of the Mount Sinai Hospital, and has served, since its organization in 1852, on its board of management as secretary, director, and vice-president, resigning the last-named office in 1873. He founded (1872) the School-Teachers' Life Assurance Society, and was in 1874 chairman of the relief association for the Ninth Ward. In 1851 the Ladies' Benevolent Society presented him with a gold medal in acknowledgment of the valuable aid he had rendered that body. From 1868 to 1878 Lewis acted as a trustee of the College of the City of New York.


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lead during that year. Recognizing the commercial future of electricity and the need of copper for conducting-wires, Lewisohn specialized in that metal, and by 1879 was recognized as an important holder of "Lake Copper." Thenceforward his firm occupied a leading position in the copper markets of the world. He was also president of the United Metals Selling Company.

Lewisohn was equally prominent in the sphere of philanthropy. He contributed largely to the Alliance colony in New Jersey, founded in 1882, and to almost every philanthropic institution in New York, regardless of creed. He likewise acted as treasurer of the Hebrew Sheltering Guardian Society in New York, to which institution he gave his counsel and large sums of money. He was one of the largest contributors to the Jewish Theological Seminary of America and to the Montefiore Sanatorium for Consumptives.

A. J. LEWITA, GUSTAW: Polish pianist; born at Plock, Poland, 1855; died at Paris Feb., 1889. After graduating from the Vienna Conservatorium with distinction, he went to Paris, where he became a member of the orchestra of the Pas de Loup concerts. In 1882 Lewita was called to a professorship in the Conservatorium at Warsaw, and in 1885 was invited to Vienna to give a concert at the court of the archduke Charles. He then went to America, where he gave concerts in the most important cities and before the Emperor of Brazil.

BIBLIOGRAPHY: Het Asif, 1893, p. 134; Encyklopaedia Powszechna, ix. 261, Warsaw, 1901.

A. S. W. LEWY, BERGNART (BERNHAARD) CARL: Danish chemist; born in Copenhagen July 5, 1817; died there Jan. 1, 1889. He obtained the degree of graduate of pharmacy in 1835, and then studied chemistry for three years at the polytechnic school. In 1839 he studied in Berlin (Ph.D.), and spent the winter of 1839–40 in Rome. He then obtained a position as assistant in the private laboratory of J. B. Dumas in Paris.

Lewy soon proved himself to be the possessor of great experimental ability; so that the Académie des Sciences in 1841 entrusted him with the task of studying the atmospheric conditions around the North and Baltic seas, as well as in Copenhagen. Later he made a comparative test of the atmospheric conditions in Paris and in the surrounding country.

In 1847 Lewy was appointed professor of chemistry at Bogota, New Granada, where he enjoyed great popularity and filled many honorary offices. He was decorated by the King of Denmark, and in 1859 was awarded the gold medal of honor. His writings have appeared in "Annales de Chimie et de Physique," "Comptes Rendus" of the French Institute (Académie des Sciences), and in "Forhandlinger ved de Skandinaviske Naturforskers 4, Møde" (1844).

BIBLIOGRAPHY: C. F. Bricka, Dansk Biografisk Lexicon.

F. C. LEWY, ISRAEL: German scholar; born at Inowrzlaw in 1847; educated at the Jewish Theological Seminary and the University in Breslau. In 1874 he was appointed docent at the Lehranstalt für die Wissenschaft des Judenthums in Berlin, and in 1883, on the death of David Joel, he was called to the seminary at Breslau. Lewy's knowledge of Talmudic literature is unusually wide; he is endowed also with an exceptionally acute and dispassionate critical spirit and with a faculty for grasping the proper importance of details. His first publication was "Über Einige Fragmente aus der Mischnah des Abba Saul" (Berlin, 1876), in which he showed that the Mishnah collections of the foremost teachers in the period before the final redaction of the Mishnah itself, including that of Abba Saul, agreed as regards all the essential points of the Halakah. "Ein Wort über die Mechilla des R. Simon" (Breslau, 1889) is likewise an authoritative work in the field of halakic exegesis. Lewy has published also "Interpretation des Ersten, Zweiten und Dritten Abschnitts des Palästiniischen Talmud-Traktates Nesikin" (ib. 1893–1902), and "Ein Vortrag über das Ritual des Pesach Abends" (ib. 1904).

S. LEWYSOHN, ABRAHAM: Hebrew and rabbi of Peiskretsham, Upper Silesia; born Dec. 6, 1865; died Feb. 14, 1890. He left a large number of manuscripts—several hundred sermons in Hebrew and German, novelise on the Talmud, verses, a German work on Hebrew grammar, and a work entitled "Korot Tannaim va-Amoraim," a history of the Tannaim and Amoraim, the introduction to which, entitled "Parnasat Ḥakme ha-Talmud," was published in Kobak's "Jeschurun" (i.e., part 3, p. 81). His published works are: "Meḳo'e Minḥagim" (Berlin, 1846), a critical essay on religious customs according to the Talmud, Posekim, and Midrashim (this work was afterward plagiarized by Finkelstein, Vienna, 1851); "Sheṭe Derashot" (Gießwitz, 1856), sermons; "Toledot R. Yehoshua ben Ḥananyah," biography of R. Joshua b. Hananiah (in Köller's "Bikkurim," 1865); "Toledot Rab," biography of Rab or Abba Arika (Kobak's "Jeschurun," vi. and vil.). Lewysohn was also a contributor to "Ha-Maggid" and to Klein's "Jahrbuch."


M. SEL. LEWYSOHN, LUDWIG: German rabbi; born April 15, 1819, at Schwersenz, Posen; died at Stockholm May 26, 1901. Graduating from the Realschule, Berlin, in 1843, he studied Oriental languages in that city, and received his doctor's degree from the University of Halle in 1847, his dissertation being "De Sacrificis Veteris Testamenti.

In 1848 he became preacher at Frankfort-on-the-Oder. Three years later he was called as rabbi to Worms, where he officiated until 1858. He then accepted a call to Stockholm, where he labored from 1859 to 1893, in which year he resigned. Besides numerous contributions to Jewish periodicals (especially "Ha-Maggid"), he published "Nafshot Zaddikim" (Frankfort-on-the-Main, 1859), on the epitaphs at Worms, and "Zoologie des Talmuds" (ib. 1858).

BIBLIOGRAPHY: Reines, Tableaux Historiques, i. 123 et seq.; Zeitlin, Kiryas Sefer, i. 590.

M. L. B.
LEXICOGRAPHY. See Dictionaries.

LEYDEN. See Netherlands.

LHÉRIE. See Brunswick, Léon Lévy.

LIDRY, BÅR OF. See Ladier, Dor Bår R.

SHINEOR ZALMAN.

LIBATION. See Sacrifice.

LIBAU: Russian city in the government of Courland. It has a population (1897) of 64,505, including 9,700 Jews. Among the latter are 3,225 artisans (1,309 being masters) and 117 day-laborers. Among its educational institutions are a government school for Jews (105 pupils), a Jewish general school for girls (90 pupils), and a Talmud Torah (108 pupils). The public schools have 833 Jewish children on their rolls. A Jewish loan and savings association was organized in 1901.

LIBEL AND SLANDER. See Slander.

LIBERTINES. See Slaves and Slavery.

LIBIN, Z. See Hurewitz, Israel.

LIBOSCHUTZ, JACOB: Russian physician; born in 1741; died at Wilna Feb. 10, 1827. After studying at the University of Halle he went to St. Petersburg. His religious belief, however, rendered it impossible for him to settle there, and he established himself at Wilna, where he became celebrated. When the famous physician Professor Frank was leaving Wilna and was asked in whose charge he should be left the public health, he answered, “In the charge of God and Liboschutz” (“Deus et Judeus,” meaning “God and Liboschutz”). Liboschutz was celebrated as a diplomat and philanthropist (Fueno, “Kiryah Ne’emanah,” p. 260, Wilna, 1860).

LIBOSCHUTZ, OSIP YAKOVLEVICH: Russian physician; died at St. Petersburg in 1824; probably the son of Jacob Liboschutz. He studied medicine at Dorpat (M.D. 1806, his graduating thesis being “De Morbis Primi Paris Nervorum”). He then settled at St. Petersburg, where he became court physician, and founded a hospital for sick children. Liboschutz wrote: “Tableau Botanique de St. Petersbourget de Moscou” (Vienna, 1811); “Description de Mousses Qui Croissent aux Environs de St. Petersbourg et de Moscou” (St. Petersburg, 1811; with Trinius); “Flore des Environs de St. Petersburg et de Moscou” (ib. 1811).

BIBLIOGRAPHY: EntziklopedicheshlSlovar, xvii. 642, St. Petersburg, 1886.

LIBOWITZ, NEHEMIAH SAMUEL: Russian Hebrew scholar and author; born Jan. 3, 1862, at Kolno, government of Lomza (Lomza). He studied Talmud under R. Elijah Hasid and then under his own father, Isaac Libowitz; in addition he devoted himself to Hebrew literature, reading especially works on criticism. In 1891 he emigrated to the United States and settled in New York, where he still (1904) resides, devoting his time in part to business and in part to literature.

Libowitz is the author of: “Iggeret Bikkoret” (New York, 1895), against I. H. Weiss; “Rabbi Ye-
Libraries

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century (ib. xl. 56, 264); the list found on the back of the manuscript copy of Saadia's "Amanat" in Arabic (ib. xxxii. 126); the list found on the back of the manuscript copy of Saadia's "Amanat" in Arabic (ib. xxxii. 126); the Adlerra manuscript of the twelfth century giving a list in Arabic of over 100 books ("J. Q. R." xiii. 52, 324; JEW. EXCYC. iii. 619a, s.p. Catalogues); and the Frankfort manuscript, also from the genizah ("J. Q. R." xv. 76; for other lists see "Zelt. für Hebr. Bibl." vii. 181)—and sometimes catalogues of real collectors, such as the genizah fragment containing a list of the books of Nathan b. Jeshuah (ib. vii. 184; "J. Q. R." xiv. 247) or the catalogue of the library of Leon Mosconi ("R. E. J." xxxix. 242, xl. 62; see also Catalogues).

That care was taken in the preservation of books is seen from the advice which is given by various writers. The author of the "Sefer Hasidim" (13th cent.) advises his readers to pay particular attention to the manner in which their books are kept. Especial weight is laid upon the duty of lending books to those whose means do not allow them to purchase them. Books were scarce in those days: the want of them is bewailed by such men as Isserlein and J. Kolon (Güdemann, "Gesch." ii. 191, iii. 60). Judah ibn Tibbon (12th cent.) gives much sage counsel to his son, to whom he left his collection of Arabic and Hebrew books. He bids him make his books his companions, and to take good care of his book-chests (תנור) and bookcases (נבס), and his garden.

"Take good care of thy books; cover thy shelves with a fine covering; guard them against damp and mice. Examine thy Hebrew books on the first of every month; thy Arabic ones once every two months; thy parapht-case [תנור קסעה] once every three months. Arrange them all in good order, so that thou weary not in looking for a book when thou needest it, ... Write down the titles of the books in each row [תנור] of the cases [תנור כולה], and place each in its row, in order that thou mayest be able to see exactly in which row any particular book is without mixing up the others."

"Do the same with the cases. Take good care of the indi-

This care in the binding and handling of books is inculcated by Profat Duran (of Catalonía, 14th cent.) also, as is seen in the preface to his "Ma'aseh Efod" (ed. Friedländer and Kohn, p. 10), and by Solomon Alcove in the Public Library, Parma, Italy.

From a photograph.)

A few leaves [ TArray] which are in the convolute [תנור כולה] and fascicles: ... look continually into the catalogue [תנור כולה] in order to remember what books thou hast. ... When thou lendest a book, record its title before it leaves the house; and when it is brought back draw thy pen through the memorandum. Restore all loaned books on Pesah and Sukkot" ("Ernahnungs-schreiben des Judah ibn Tibbon," ed. Steinheimer, pp. 6, 12, Berlin, 1837; transl. in Güdemann, loc. I. 29).

In earliest times the libraries were directly connected with the bette midrash, each of such institutions having a collection of its own. This practice continued down through the Middle Ages. At times books of especial value were kept in the synagogue in a sort of cupboard, a custom which prevailed especially in Egypt. The contents of these schools' libraries must have varied in different countries. In the western French and German schools of the Middle Ages they probably contained little more than what was necessary for the almost exclusively Talmudic curriculum that was followed; but in Italy and Spain, where the curriculum embraced also philosophy, mathematics, and the natural sciences, the libraries must have been more varied and much larger.

The tradition thus begun has been kept up. Such libraries of distinctly Jewish books are now attached to seminaries and to theological schools and serve as Jewish university libraries. The chief collections may here be mentioned:

Austria: Library of the Hebrew-Theologische Lehranstalt, Vienna; Hungary: library of the Landesrabbinerschule, Budapest (20,000 vols., of which 10,000 are Judaica; 41 incunabula; 50 MSS.).
England: Library of Jews' College (in all 25,000 vols., made up of: I. Jewish College collection 4,000; the A. L. Green Library 7,000; the Montefiore Library 4,000; the A. Lowy Library 10,000; in addition 600 MSS., mainly from the Zanz and public libraries); and that of the bet ha-midrash, London (the Herschel MSS.).


Germany: Libraries of the Lehranstalt für die Wissenschaft des Judentums and the Rabbinische Seminar in Berlin; of the Jüdisch-Theologische Seminar (about 23,000 printed volumes; 2,488 MSS.) in Breslau.

Holland: Libraries of the Portuguese Rabbinical Seminary; of the Bet ha-Midrash Er Baryaam (29,000 vols.; 1,000 pamphlets; 300 portraits); of the Netherlands Israélitische Seminary.

Italy: Library of the Rabbinical Seminary, Florence.

United States: Library of the Hebrew Union College (about 13,500 vols.), Cincinnati, and that of the Jewish Theological Seminary of America, New York (14,500 vols.; 750 MSS.).

In the course of time these libraries have not proved sufficient. They served, in the main, theological purposes. An attempt at establishing a national Jewish library was made in the Abakbat Libkakyat Jerusalem, founded by Joseph Chazanowicz and now containing more than 20,000 vols. Next to this may be mentioned that of the Alliance Israélite Universelle in Paris, largely founded by lsidor Loeb and supported by donations and legacies from L. L. Rothschild (22,000 vols.; 200 MSS.; made up largely of the collections of Isidore Loeb and Bernard Lazare); the Bibliothek des Deutsch-Israelitischen Gemeindebundes (recently founded; 5,000 vols.) in Berlin; and the library of the B'nai B'rith in New York (Maimonides' Library; but this is not a solely Jewish collection).

The Italian Jewish communities seem to have been the first to establish libraries for their own use; e.g., Mantua (in 1767; 4,500 vols.) and Pitilione in Tuscany. In England the North London bet ha-midrash has its private collection; the Vienna community possesses a children's library; and Warsaw has its Synagogenbibliothek. Of late years the communal libraries have grown, especially in Germany. Breslau has its Bibliothek Libraries of the Synagogengemeinde: Dettmold, its Lehrerbibliothek and Schülerbibliothek; Gleiwitz, its Jugendbibliothek; Homburg, its Israelitische Gemeindebibliothek Mendelssohn; Carlshütte, its Jüdische Bibliothek der Israelitischen Genossenschaft; Kozmin, its Jüdische Gemeindebibliothek; Mayence, its Klingensteinerische Bibliothek für Hessische Lehrer; Neckar-Bischöfshem, its Israelitische Gemeindebibliothek; Nuremberg, its Bibliothek und Leseseein; Ralbior, its Israelitische Bibliothek; Schwerin, its Gemeindebibliothek; Stettin, its Jüdische Bibliothek; Stuttgart, its Gemeindebibliothek; Pard, its Schul- und Gemeindebibliothek; and Wiesbaden, its Gemeindebibliothek.

Few of the communal libraries mentioned above can, however, rival the great collections gathered in the large national and public libraries. These antedate the communal libraries; and, having been the first in the field, and commanding larger pecuniary resources, have been able to progress much further. The leading public collections are here cited. In many cases they are dealt with in separate articles in this encyclopedia or are referred to in the articles treating of the cities in which the collections are located.

Austria: Hofbibliothek, Vienna.

England: British Museum, London (15,000 vols.; 1,400 MSS.); Bodleian Library, Oxford (2,900 MSS.); Cambridge University Library.

France: Bibliothèque Nationale, Paris (1,300 MSS.).

Germany: Königliche Bibliothek, Berlin (5,000 vols.; 300 MSS.); Königliche Bibliothek, Munich (2,000 MSS.); Stadtbibliothek and Universitätsbibliothek, Leipzig; Stadtbibliothek, Frankfort-on-the-Main; Stadtbibliothek, Strasburg.

Holland: Academy of Sciences, Leyden (15,000 vols.); Bibliotheca Rosenthaliana in University Library, Amsterdam.

Italy: Vatican Library, Rome; Bibliotheca Casanatensis, Rome; Public Library, Parma; Bibliotheca Palatina and Bibliotheca Mediceo-Laureniana, Florence; Public Library, Terni; Bibliotheca Marciana, Venice; and Bibliotheca Ambrosiana, Milan. In addition there are smaller collections in the Biblioteca Vittorio Emanuele and the Biblioteca Angelica, Rome, and in the University Library, Bologna.

Russia: Friedland Library, in the Asiatic Museum of the Imperial Academy of Sciences, St. Petersburg (10,000 vols.; 300 MSS.); the University Library; the Jewish National Library.

United States: The Jewish community in the New York Public Library (Sabbath foundation; about 17,000 vols.), and that in the Library of Columbia University (gift of Temple Emanu-El; 3,000 vols.).

Most of the foregoing collections are based upon the private libraries of Jewish book-collectors, which have either been given to or bought for the institutions. Thus the British Museum in 1759 acquired by gift from Solomon da Costa a collection which had originally been gathered during the Commonwealth, had fallen to Charles II. at the Restoration, and had finally been purchased by the bookseller who sold it to Da Costa. The British Museum secured also (1848) the printed books in the library of H. I. Michael of Hamburg, which had consisted of 7,000 volumes, including manuscripts. The latter came into the possession of the Bodleian Library, which had previously (1829) been enriched through the purchase of the famous Oppenheimer collection. This consisted of 7,000 printed volumes and 1,000 manuscripts, nearly all Hebraica; it had been founded by the court Jew Samuel Oppenheimer of Vienna with the aid of his patron, Prince Eugene, and had passed into the possession of Samuel's son David, then into that of Hirschel Oppenheimer, and finally into that of Isaac Cohen of Hamburg. Similarly many other private collections have been acquired by various public libraries; e.g., Michael Joseph's went (1849) to Jews' College, London, and Halberstan's to the Judith Montefiore College and later to Jews' College. The manuscripts of Joseph Almanzi went to the British Museum; his printed books, to Temple Emanu-El, New York, and finally to Columbia University in that city. Raphael Emanuel Mendela's books formed the basis of the Congregational Library at Mantua (1767); while the collection of L. Rosenthal of Hanover was presented by his son to Amsterdam University Library. A. Geiger's library enriched the Lehranstalt in Berlin, as did Saravi's and Beer's the sister institution in Breslau, and David Kaufmann's large collection, that in Budapest. The collection of A. Berliner, containing many liturgical works, is now the property of the Frankfort Stadtbibliothek. The library of David Montezinos in Amsterdam, especially rich in Judeo-Spanish productions and in incunabula, is in the Portuguese Seminary of that city, while the pride of Parma is the collection made by the Christian scholar G. B. de Rossi. Samuel Adler's library was given to the Hebrew Union College, Cincinnati,
and the collection of M. Sulzberger, so rich in incunabula, to the Jewish Theological Seminary of America, where it has been added to the David Cas- sel and Halberstam libraries already in that institution. See Book-Collectors.

There is no information in regard to the classification of Hebrew books in old times. In the above-mentioned genizah fragment of a catalogue, published in "J. Q. R." xlii. 52 et seq., the books are classified as follows: Bible, Mishnah, Talmud, Theology, Halakah, and Liturgy. Some such general variant readings, corrections, and mistakes in the books have sufficed. The first to attempt a classification upon a scientific basis was Shabbethai Bass (1641–1718) in the introduction to his "Sifte Yeshenim." Though this was undertaken for bibliographic rather than for library purposes, it deserves a place here. He divides Hebrew literature into two great categories, Biblical and Post-Biblical; and each of these into ten subdivisions as follows:

**Biblical Literature:**
1. The Bible.
2. Works Explanatory of the Word of Scripture:—Bible Lexicography; Dictionaries; Grammar; Explanations of the Text of the Tanach, and of the Zohar; Commentaries on the whole Bible; Commentaries on portions of the Bible; Targumim; and Cabalistic Commentaries on the Tanach and the Books of Ruth and Lamentations: Works on the Zohar; Lexicography of the Zohar, Ramban, and Bahya; Philosophical Works Bearing on the Torah, the Cabala, Psalms, and Job; Grammar of the Kabbalah; Supercommentaries on the Zohar; Supercommentaries on Midrash; Commentaries on Midrash Rabbi to the Torah; Commentaries ("pesah") and Kabbalistic Explanations ("derashot") arranged according to the sections of the Torah; Commentaries on the Megilloth as a whole, and upon each separate Scroll; Commentaries on the Hafetz Hayyim; Commentaries and Hebrew Explanations of the Prophets and Hagiogapha as a Whole and upon the Individual Books; Homilies.
3. Books of Prayer and Song for the Synagogue Service (Liturgy); Other Poetry; Commentaries on the Liturgy; Commentaries on the Passover Haggadah; Books dealing with the Writing of Pentateuchal and Mezuzot of Legal Documents and Bills of Divorce.
4. Letter-Writing and Rhetoric; Biography and History; Geography; Proverbs and Maxims.
5. Kavanah in Connection with the Liturgy and Religious Ordinances; Cabalistic Works Not Arranged According to the Sections of the Pentateuch.
6. Grammatical Works Not Dealing Directly with the Torah; Midrash; Logic.
10. Works Dealing with Post-Biblical Literature:—Bible Lexicography; Dictionaries; Grammar; Explanations of the Text of the Tanach, and of the Zohar; Commentaries on the whole Bible; Commentaries on portions of the Bible; Targumim; and Cabalistic Commentaries on the Tanach and the Books of Ruth and Lamentations: Works on the Zohar; Lexicography of the Zohar, Ramban, and Bahya; Philosophical Works Bearing on the Torah, the Cabala, Psalms, and Job; Grammar of the Kabbalah; Supercommentaries on the Zohar; Supercommentaries on Midrash; Commentaries on Midrash Rabbi to the Torah; Commentaries ("pesah") and Kabbalistic Explanations ("derashot") arranged according to the sections of the Torah; Commentaries on the Megilloth as a whole, and upon each separate Scroll; Commentaries on the Hafetz Hayyim; Commentaries and Hebrew Explanations of the Prophets and Hagiogapha as a Whole and upon the Individual Books; Homilies.

**Post-Biblical Literature:**
1. Mishnah.
2. Commentaries on the Mishnah: Explanations and Novellae to the Gemara; Rashi, and the Tosafot; Commentaries on "Et Ta'ay'kh," Other Hasidism, and the Yerushalmi; Commentaries on Pirkei Avo.
3. Mathematics (Arithmetical, Algebra, Geometry, etc.); the Calendar; Astronomy and Astrology; Works on Philosophy, Not Arranged According to the Sections of the Pentateuch; Works on Chriosophy, etc. (Kabbalah, Kabbalistic, Kabbalistic Works on Evil Spirits and Necromancy; Dreams and their Interpretation; Music; Works on the Other Sciences.
4. Theology and the Thirteen Doctrines; Religious Discussions and Polemics.
6. Responsa on Ritual Matters; Responsa on Philosophical Matters.
7. Medicine (Human and Animal); Lapidaries (Lapidaries of "Et Ta'ay'kh").

**Works on Initial Letters ("Rashe Tabor"): Gematria, and Notarikon.
8. Commentaries and Novellae According to the Arrangement of the Genah or the Manah; Commentaries According to the Arrangement of the Arba'Turim, Shulhan 'Aruk, and "Lehu Shuvim"; Commentaries According to the Arrangement of the Mishnah Torah of Malbim; Commentaries According to the Arrangement of the Sifrei Megillot; Commentaries According to Various Arrangements; Commentaries and Laws According to Various Haskhit in the Different Portions of the Turim.
9. Talmudic Methodology; Works on the Building of the Tabernacle, on the Temple, and on its Vessels; Works Printed in the German Language (Judeo-German); Pedagogy.

In modern general libraries the books on Jewish subjects are not always shelved apart from the main collection, special sections for Jewish subjects being provided for merely in the various general sections. As a type of classification that adopted by the Bodleian Library may be cited.

**BODLEIAN LIBRARY, OXFORD.**

**Classification of Books on Jewish Subjects.**

- Shemite Mythology and Folk-Tales.
- Comparative Religion—Shemite—General and Miscellaneous, Judaism; Ancient History; Modern History; Ritual; Talmud; Liturgies and Prayers; Devotional Poems and Hymns; Sermons; Jewish History; Apocrypha; Encyclopedias; History, Biography, and Methodology of the Subject (Including Jewish Study of the Bible); Targumim; Missions to Jews; Jewish Attacks on Christianity.
- Christian Replies to Them; Bible and Jewish Subjects.
- Voyages and Travels; Syria and Palestine—Ancient and Modern; General and Miscellaneous; Jerusalem—Ancient and Modern; Judaism.
- General Descriptions and Statistics of Manners (Including General Antiquities) and Characteristics; Syrian and Palestine—Ancient; Mediaeval and Modern; Jewish Subjects.
- Ethnography: "Anglo-Israel"; Shemite; Climates, Topography, Health, Mortality, and Medicine; Syria and Palestine—Ancient and General; Mediaeval and Modern; Jewish Subjects.
- General Descriptions and Statistics of Manners (Including General Antiquities) and Characteristics; Syrian and Palestine—Ancient; Mediaeval and Modern; Jewish Subjects.
- Chronology—the Hebrew Calendar; Ancient and Modern; Eastern and Western; Crusades.
- The Jews—In Palestine and General; History and Biography of the Study; General Materials; General History—Ancient Writers (Josephus, etc.); Modern Writers; to the Entry into Canaan; to the Secession of Israel; Kingdom of Judah and Judah; Kingdom of Israel; Later Samaritan History; Captivity to the Rise of the Maccabees; Maccabees to A.D. 135; Since.
- The Jews in Dispersion; History and Biography of the Study (General and Special); General Materials and History; Asia: Asia; Asia W.; Asia of the Indus; Asia of the Indus; Africa; Spain and Portugal; Portugal; Italy; France and Belgium; Switzerland; Austria-Hungary; Balkan Peninsula; Greece; Slavonic Countries; Scandinavian Countries; Germany; Holland; United Kingdom; America; Australasia; Works on Their Re-Migration to Palestine.
- Writing and Illumination; Mosaic; Old Israelite; Samaritan, Samaritan and Palmyrene, etc.; Arab and Oriental Hebrew; Bible; Bibliography; Bibliographies of Special Literature (MMs. as well as printed books); Hebrew; Bibliographies of Special Subjects; History—the Jews; Catalogues and Histories of Libraries in Syria and Palestine; Law; Jewish.
- Miscellaneous Biography; Jewish—Ancient; Mediaeval and Modern (general and special).
- Genealogy and Monuments; Ancient; Jewish; History, Biography, and Description of General Education: Ancient Jewish; Modern Jewish (general).
- Philosophy in General—History, Biography, and Criticism: Kabala; Philosophy in General—Works; Kabala.
- Proverbs: Shemite.

The other great English library, that of the British Museum, has a special classification for its Jewish printed books, elaborated by Zedler: they are divided into fifteen regular sections, with three extra ones.
dealing with works not considered directly a part of Hebrew literature, as follows:

(1) Bible Editions; (2) Masoret; (3) Targumim; (4) Bible Exegesis; (5) Midrash; (6) Talmud; (7) Decisions; (8) Legal Literature; (9) Responsa; (10) Liturgy; (11) Religious Philosophy; (12) Ethics; (13) Cabala; (14) Grammar; (15) Lexicography; (16) Rhetoric; (17) Aristotelian Philosophy; (18) Platonian Philosophy; (19) Ghazali's Philosophy; (20) History of the Philosophers; (21) Medicine; (22) Astronomy; (23) Astrology.

Some of the public libraries have, however, a special division for Hebraica and Judaica. As specimens, the classifications used in the Frankfort Stadt-bibliothek and in the Hebrew Union College at Cincinnati may be cited.

Scheme. In the following plan of the first-named library, where the rubrics are quite general, it will be seen that a special rubric is devoted to the history of the Jews of Frankfort.

(1) Hebrew and Jewish Journals; (2) Hebrew Philosophy (General Works: Lexica; Grammars); (3) Hebrew Bibliography and History of Literature; (4) Old Testament in Hebrew; (5) Annotated Works in Non-Hebrew Literature; (6) "Auctores Hebraic Non-Mittis"; (7) Judaeo-German Literature; (8) Jewish Synagogal Music; (9) Secular Music of the Jews; (10) Jewish Literature and History in Other Languages than Hebrew; (11) Literature and History of the Frankfort Jews.

The scheme used by the Hebrew Union College contains a special rubric for manuscripts and rare editions (No. xxiv.), and makes provision also for a certain number of non-Jewish Union College books which find their way by some means into the library. The Roman numerals represent the alcoves into which the collection is divided.

I. Biblia in Various Languages; Koran; Zendavesta, etc.; II. Exegesis and Biblical History; III. Talmud; IV. Casuistics; V. Responsa and Calendar; VI. Commentaries and Critical Works on the Talmud; VII. Religious History; Theology; Religious Philosophy; Ethica; etc.; VIII. Periodicals; IX. Philology; Literature; School-Books; X. Pre-Talmudic Literature; XI. Midrashim; Homiletics; Sermons; Zohar, etc.; XII. Special History; Philosophy of History; Biography; Travels; XIII. Universal, Oriental, Jewish, Greecian, Roman, and French History; XIV. Lexicography; XV. Philosophy; Logic; Political Economy; Education; XVI. Catalogues and Works on Biography; XVII. Law; XVIII. Mathematics; Natural Sciences; Music; XIX. Fiction; XX. Liturgy; Prayer-Books; XXI. Oriental; XXII. Government and State Reports; XXIII. Reports of Colleges and Schools; Newspaper Almanacs; XXIV. Manuscripts and Rare Editions; XXV. Literature.

A peculiar system of designating the various classes of books is followed by the Landesrabbinerschule in Budapest. The signatures (A. B, Bi, etc.) are taken from the actual word designation of each class, as follows:

(1) A = Agada (or Haggadah); (2) B = Bible; (3) Bi = Bible (Hebrew); (4) C = Codex (i.e., of the Talmud Literature); (5) Ch = Christian Literature; (6) D = "Deeds" (i.e., Books); (7) D = "Diaries" (i.e., Newspapers, Journals, and Collected Works in Hebrew); (8) E = "Exegesis" (i.e., Newspapers, Journals, and Collected Works in Hebrew); (9) F = "Ecclesiasticus"; (10) G = Grammar of Hebrew and Aramaic Languages; (11) H = Homiletical Literature in Hebrew; (12) Hi = Historical Literature in Hebrew; (13) Hii = Historical Literature of the Jews, general and special; Biographies in non-Hebrew Languages, Arranged According to Special Groups; (14) I = "Isagoge" (i.e., Introductions); (15) J = Liturgy; (16) L = Hebrew, Aramaic, and Talmudic Literature; (17) Le = General Lexicography; (18) Nos = Talmudic Novelties; (19) Nh = Neo-Hebraic Literature; (20) 0 = Orientalia; (21) P = Prose "Predigt Litur-" (i.e., Sermons); (22) Ps = "Predigt Literature" (i.e., Sermons); (23) R = Talmudic Responsa; (24) T = Tal- mud, Mishnah, and Introductions to the same.

There is also a special signature, LG, for German and other literature, the books being arranged according to certain groups. Furthermore, the library of Samuel Löw Brill, presented to the seminary by the Jewish community of Pest in 1897, is kept separate from the other books and is arranged according to the size of the books (duodecimo, quarto, octavo, etc.) and the alphabetical order of the authors' names. This system, which can be seen also in the catalogues of the Berlin Royal Library, is said to have peculiar advantages.

The most complete classification of works in a Jewish collection is, however, the following, made for the New York Public Library by A. S. Freidus, and reproduced by permission of the director, Dr. John S. Billings.

NEW YORK PUBLIC LIBRARY. THE JEWISH COLLECTION—GENERAL DIVISIONS.

[The system of spelling in this list is that adopted by the library authorities.]


BIBLIOGRAPHY. LITERARY HISTORY.


GENERAL WORKS.

Periodicals in Hebrew: in Judaeo-German (see also Judaeo-German Literary Periodicals); in German; in English (American); and English (British); in French; in Other Languages; in Russian: Societies' Publications in Hebrew; Societies' Publications in Modern Languages; Collections (Pulpity): Collections in Hebrew (see also Literary Collections): Collections of Individuals: Authors in Hebrew (see also Collected Literary Works): Collections in Judaeo-German (see also Judaeo-German Literary Collections): Collections in Latin; Collections in German; Collections in English; Collections in Other Languages; Collections in Russian: Other General Works: Cyclopedias (see also Dictionaries of the Bible; Talmudical Works of Reference).

HEBREW LANGUAGE. ARAMAIC.


HEBREW BIBLE.

General Works: Criticism: Introductions: Dictionaries: Helps: Poetry (see also Prosody): Prophecy: Whole Hebrew Bi...
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ARCHEOLOGY.

(See also Calendar; Education; Geography [Biblical and Talmudical]; Medicine Among the Jews; Palestine; Temples; Woman.)

Periodicals, Societies, Collections; General Works; Inscriptions (see also Epitaphs); Numismatics; Metrology; Social and Economic Conditions; Slavery; Government (see also Jurisprudence); Sacred Antiquities (see also Ancient Judaism; Mythology; Idolatry of the Ancient Hebrews; Orac Chessay Laws; Prophecy; The Ritual); Festivals, Sacrifices, Priesthood, Temples; Art; Music; Costumes; Other Special Subjects.

PRE-TALMUDICAL LITERATURE AND SECTS.

(See also History—Return from Babylon to Completion of Talmud.)

Archeology. (See also: Calendar; Education; Geography [Biblical and Talmudical]; Medicine Among the Jews; Palestine; Temples; Woman.)

Periodicals, Societies, Collections; General Works; Inscriptions (see also Epitaphs); Numismatics; Metrology; Social and Economic Conditions; Slavery; Government (see also Jurisprudence); Sacred Antiquities (see also Ancient Judaism; Mythology; Idolatry of the Ancient Hebrews; Orac Chessay Laws; Prophecy; The Ritual); Festivals, Sacrifices, Priesthood, Temples; Art; Music; Costumes; Other Special Subjects.

HOMILETICAL LITERATURE.

Miscellaneous; Devotionals; Meditations; Private Hymnals; Readings; Synagogue Music.

DOCTRINAL THEOLOGY.

General Works; Ancient Judaism (see also Mythology; Idolatry [of the Ancient Hebrews]; Sacred Antiquities); Modern Judaism: Works in Modern Languages (see also Reform Judaism); Manuals; Catalogue; Special Subjects; Expression: Modern Jewish Theology; Judaism and Christianity (see also Judaism and Christianity; Religion); Proselytism, Proselytes.

PHILOSOPHY.

(Works for and against the study of Philosophy go here.)

Terminology; Logic; General Works; Non-Jewish Philosophers; Alexandria School (see also Philo Judaeus); Saadia; Ga-birol; Judah ha-Levi; Modern Works; Psychology (see also Psychology, s.v. Secular Sciences); Other Special Subjects.

BELLES-LETTRRES.

Belles-Lettres. (See also Dialects and Their Literatures.)

Hebrew: General Works (see also History of Modern Literature); Collection; Selectives (see also General Collections); Collected Works of Individual Authors (see also Collected Works of Individual Authors); Poetry; Collections, Individual Medieval Authors, Individual Modern Authors; Drama; Fiction; Humor and Satire; Caricature; Miscellaneous; Modern Languages: General Works; (see also Arabic; Belles-Lettres; Delinateion of the Jew in Literature); Poetry; Drama; Fiction; Relating to Biblical Times; Fiction Relating to Modern Times; Humor and Satire; Miscellaneous.

DIALICTS AND THEIR LITERATURES. LANGUAGES.

Reserved for Dialects as yet Unrepresented in the Collection: Judaic-French; Judaico-Spanish (see also Dialects in Judaeo-Spanish).

(See also Aramaic; Foreign Terms Used in Post-Biblical Hebrew.)

The Ritual.

(See also Orach Chayim Laws; Sacred Antiquities.)

General Works; Special Customs; Minhagim (see also Sephardic; Synagogue; Synagogue and Church); Reading; Liturgies; Works on the Liturgy; Collections of Liturgies; Daily Prayers (see also Christian Liturgies; Kara- lite Liturgies); Commentaries and Grammatical Notes, Rite of Reform Judaism; Saturday Prayers; Festival Prayers; Hagadah; Fast-Day Prayers; Lamentations; Benedictions; Occasional Prayers; Prayers for the Sick and the Dead (see also Folk-Music).
**LIBYA**: District in the north of Africa. The name “Libya” was often used by the ancients, sometimes to designate the whole of northern Africa (with the exception of Egypt), sometimes to denote a single province west of Egypt. According to Josephus (“Ant.” i. 6, § 9), Libya was subdued by Ptolemy (comp. Gen. x. 6), and the eponymous hero Libys was a son of Mesraios, i.e., of Egypt. Another old tradition says that Esdras (i.e., Epher; Gen. xxv. 4) conquered Libya and that the land was called “Africa” after him (Josephus, l.c. i. 15; comp. Eusebius, “Preparatio Evangelica,” ix. ii. 66; Suidas, s.v. “Afopio; Yulbasin,” ed. London, p. 238).

The Biblical data are more historical. Shishak (Shoshank), whose name is claimed to be Libyan, had Libyans in his army (A. V. “Lubims,” II Chron. xii. 3); King Asa defeated a large army of Cushites and Libyans (ib. xvi. 8; comp. xiv. 11); and the celebrated Egyptian Thebes also had Libyans in its pay (Nahum iii. 9). In all these passages the Septuagint has Kifivec. In Dan. xi. 43, Egyptians, Libyans, and Cushites appear to go together. In the Greco-Roman period Libya coincided approximately with Cyrene and the territory belonging to it. Jews lived there (“Ant.” xvi. 6, § 1); and Augustus granted them certain privileges through Plavius, the governor of the province (ib. § 5). The Christian apostles also prepared themselves to extend their mission into Libya (Acts ii. 10). The great Jewish war of the year 70 had its aftermath in Libya; and the rebellious Jonathan was denounced to the governor of the Libyan Pentapolis (Josephus, “B. J.” vii. 11, § 1). The Jews of Libya also took part in the rebellion under Trajan and Hadrian (see Cyrene). Modern investigation is inclined to connect Lehabim (Gen. x. 13; I Chron. i. 11) with the Libyans, as did the Jerusalem Targum in rendering it by the Greek Αἰγύπτι. Many proselytes came from Libya (Yer. Shabb. 7b; Yer. Kil. 31c); hence Judaism must have carried on its propaganda there. The Rabbis mention beans (Low, “Aramaische Pflanzennamen,” p. 234) and asses from Libya (Bek. 5b; Shab. 51b). The once flourishing province corresponds to the present Barka, which, under Islamic dominion, has become a desert.


**LICHTENBERG, CORNELIUS**: Hungarian Aristocrat; born in 1848 at Szegedin; studied at Budapest and Vienna (M.D. 1873). On receiving his degree he returned to Budapest, where he established himself at the university as docent in diseases of the ear (1888). The same year he was one of the found-
Lichtenberg

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Lichtenberg

Lichtenstein was an ardent admirer of the Hasidim. He offered his own share of the public school for Jewish children at Odessa. He contributed a number of articles on Biblical and Talmudic subjects to "Ha-Meliz," "Ha-Karmel," and "Ha-Maggid," and wrote "M. Mohorat ha-Shabbat" (Vienna, 1860), on Pentecost, directed against the Karaites.


LICHTENBERG, LEOPOLD: Violinist; born at San Francisco, Cal., Nov. 22, 1861. He studied under Beaujardin, and made his first appearance in concert when eight years of age. At twelve he became a pupil of Wieniawski, whom he accompanied on a tour through the United States. Some time afterward he spent six months in Paris under Lambert, and then rejoined Wieniawski at Brussels, where he studied unremittingly for three years. After winning the prize at the national "concours" held at Brussels, he made a successful tour through Holland. Upon his return to America he played with Theodor Thomas' orchestra in New York, and gave a number of recitals in other cities. After spending three years more in Europe Lichtenberg gave another series of concerts in America, after which he settled for some time in Boston, Mass., as a member of the Symphony Society. He next went to New York city to take charge of the department of violin at the National Conservatory. His fine technique and beautiful tone entitle him to high rank among violinists.

BIBLIOGRAPHY: Baker, Biographical Dictionary of Musicians.

A. J. So.

LICHTENFELD, GABRIEL JUDAH: Polish mathematician and author; born at Lublin 1811; died at Warsaw March 22, 1887. He was a descendant of Moses Isserles, and, true to the family tradition, showed early ability as a Talmudic scholar. He later became familiar with Latin, German, French, and Polish, and made a special study of philosophy and mathematics.

In the Hebrew periodical "Ha-Shahar," vol. iii., et seq., there appeared a series of Hebrew articles by Lichtenfeld which attracted attention. His reputation was enhanced by his series of articles, in the Polish periodical "Izraelita," on Jewish mathematicians. Lichtenfeld is known also by his polemics with Slonimski on mathematical subjects.

Lichtenfeld was the author of: "Yedidot ha-Shilu'rim" (Warsaw, 1865); "Zofnat Pa'neah" (ib. 1874), a critical review of S. Slonimski's "Yesode Ha-Shilu'rim"; "Tosefot" (ib. 1875), polemics against S. Slonimski; "Kohen Lelo Elohim" (ib. 1876), mathematical criticisms; "Sippurim be-Shir," etc. (ib. 1877), a collection of poems and rimed prose by himself and by his son-in-law Leon Peretz.


J. G. L.

LICHTENSTEIN, HILLEI: Hungarian rabbi; born at Vecs 1815; died at Kolomea, Galicia, May 18, 1891. After studying at the yeshibah of Moses Sofer he married, in 1837, the daughter of a well-to-do resident of Galantha, where he remained until about 1850, when he was elected rabbi of Margareten (Szent Margit). In 1854 he was elected rabbi of Klausenburg, but the opposition of the district rabbi, Abraham Friedmann, made it impossible for him to enter upon the duties of the office; finally he was expelled from Klausenburg by the authorities. Having lived for some time at Grosswardein, he was recalled to Margareten, where he remained until about 1865, when he was called to Sziksza. Thence he went, in 1867, to Kolomea, where he remained until his death. Lichtenstein was the outspoken leader of the Orthodox extremists in Hungary: he not only resisted the slightest deviation from the traditional ritual, as the removal of the Almemah from the center of the synagogue, but even vigorously denounced the adoption of modern social manners and the acquisition of secular education. He bitterly opposed the Hungarian Jewish congress of 1868-69 and the establishment of the rabbincal seminary in Budapest. In 1865 he called a rabbinical convention at Nagy-Mihaly, which protested against the founding of a seminary and sent a committee to the emperor to induce the government to prohibit its establishment. In his religious practice he adhered to the regulations of the most Orthodox Hungarian rabbis, and even went so far as to keep a seashell ass in order to be able to fulfill the law of the redemption of the first-born of the ass (see Ex. xiii. 18). He kept a sheep also in order to be able to give the first fleece to a kohen (Deut. xviii. 4), from whom subsequently he bought it back to make a gift to it. Lichtenstein was an ardent admirer of the Hasidim and made pilgrimages to the famous miracle-worker Hayyim Halberstam of Sandec. He offered his own
intercession through prayer to people in distress, but declined any gifts.

Lichtenstein was a powerful preacher and a popular writer, and the resistance to modern tendencies among the Jews of northern Hungary is largely due to his influence. He inveighed against the use of other than traditional Jewish names; he denounced not only secular education, but even the playing of musical instruments and innocent social games, like chess and checkers; and he condemned those who relied on reason, for the ideal Jew should live up to the principle of Psalm lxxiii. 23, “I was as a beast before thee” (“‘Et la-Aidot,” p. 118a, Lemberg, 1881). He was a decided opponent also of all agitation for the political emancipation of the Jews, saying that it is the duty of the Jews to suffer the tribulations of the Exile until God finds them ripe for Messianic redemption.

Of the numerous works which Lichtenstein wrote, some of them being in Hebrew and others in Judaeo-German, the most important are “Maskil el Dal” (Lemberg, 1867), “‘Et la-Aidot” (ib. 1881), and “Abkat Rokel” (ib. 1888), all of which have been repeatedly reedited. They are all devoted to the denunciation of liberal Judaism. In Hebrew Hillel signs his name י.ס. (Lashi), which is an abbreviation for לִכְהֵוְשֶאֵי (Lichtenstein).

BIBLIOGRAPHY: Hirsch Heller, Bet Hillel, Munkacs, 1886. 8.

D.

LICHTHEIM, LUDWIG: German physician; born Dec. 7, 1845, at Breslau, where he was educated at the gymnasium. He then studied medicine at the universities of Berlin, Zurich, and Breslau, graduating in 1868. From 1869 to 1873 he was assistant in the medical hospital at Breslau; from 1872 to 1873 in the surgical hospital at Halle; and from 1873 to 1877 again at Breslau in the medical polyclinic. He became privat-docent at Breslau University in 1876; assistant professor at Jena in 1877; was called in 1878 to Bern University as professor of medicine and chief of the medical clinic; and has held a similar position since 1888 in the University of Königsberg.


F. T. H.

LICHTSchein, LUDWIG: Hungarian rabbi; born in Komorn; died at Ofen in 1886. He studied at Papo, and was rabbinical assessor of Austeritz, Gross Kaniza, and Esztergom. From 1876 until his death he was rabbi at Somogy-Csurgó.

Lichtschein was the author of the following works: “A Zsidő Közép és Jelenkori Helyzetének” (Gross Kaniza, 1866), on the condition of the Jews in modern and medieval times; “Die Dreizehn Gläubensartikel” (Brünn, 1870), a sermon; “Der Targum zu den Propheten” (in Stern’s “Ha Mehakker,” i.); “Der Talmud und der Socialismus” (ib. iii.); “Kos sut Lajos és a Sátoraljaújhelyi Rabbi” (in “Magyar Zsidő Szémlé,” 1885), on Kosuth and the rabbi of Sátoralja-Ujhely.

BIBLIOGRAPHY: Petrlik, Környezet; Szinyei, Magyar Ifjúk: Lipús, Biographisches Lexikon, i. 288.

L. V.

LICHTSTEIN, ABRAHAM B. ELIEZER LIPMAN: Polish rabbi and author; lived at the end of the eighteenth and at the beginning of the nineteenth century; grandson of R. Kalman of Byelostok. He was rabbi and preacher at Prassnyys, in the government of Plotzk, Poland.

Lichtstein was the author of “Ranfe Nesahim,” a commentary on the Pentateuch in several parts, each having a separate name, viz.: “Kiryat Sefer,” an introduction to each book of the Pentateuch; “To‘aliyot ha-Ralbag,” “treating of the doctrines deduced by Levi b. Gerson from passages of the Torah; “Abak Soferim,” miscellaneous; “Mahazeh Abraham,” consisting of sermons on each section of the Torah; “Ner Mizwah,” treating of the number of the precepts according to Maimonides; “Shyiyyure Mizwah,” treating of the additional precepts according to Nahmanides, Moses b. Jacob of Coscy, and Isaac of Corbeil; “Milhemet Mizwah,” on the disputes among various authorities concerning the numbering of the precepts by Maimonides; “Torat ha-Korbanot,” on the Levitical laws of offerings and on the order of the high priest’s service in the sanctuary on the Day of Atonement; and “Shu‘are Ziyyon,” orations on theological subjects. The whole work was published together with the text of the Pentateuch, Josefov, 1839, and republished without the text, Wilna, 1894. Lichtstein was the author also of a commentary of the “Sefer ha-Tappunah,” which was published together with the text in the Orodon edition of 1799.

BIBLIOGRAPHY: Raforum Nesahin, 2d edition; Ben Jacob, Opar ha-Sefarim, pp. 690, 691. 8, 8.

N. T. L.

LICHTSTEIN, ABRAHAM JERUTHIEL SALMAN BEN MOSES JOSEPH: Rabbi of Pionsk, government of Warsaw, in the eighteenth century. He was the author of a work entitled “Zera’ Abraham” (Dyehnafurth, 1811), a commentary on the Sifre, followed by Biblical and Talmudical indexes, and accompanied with the text. Lichtstein wrote also a preface and added a homily to his son’s “Shoshannat’Amakim.”


M. SKL.

LIEBEN, ADOLF: Austrian chemist; born at Vienna Dec. 3, 1836. He studied at the universities of Vienna, Heidelberg (Ph.D. 1856), and Paris, and subsequently held the positions of privat-docent at the University of Vienna (1861), and professor in
LIEBERMANN, ELIEZER DOB: Russian writer; born in Pinschok, government of Suwalki, April 12, 1820; died in Byelostok April 15, 1895. His father was a shoemaker and gave him the usual Jewish education. At the age of twelve he was sent to his uncle R. Eliaj Schick ("Reb Elinke Lider"), then rabbi of Amstibow, who instructed him in Talmud and rabbinical literature. In 1888 he went to Wilna and joined the Maskilim; about 1844 he settled as a teacher in Byelostok; in 1867 he removed to Suwalki, remained there about twenty years, and then returned to Byelostok. Liebermann is the author of "Megillat Sefer," a collection of short stories, essays, fables, and letters (Johannisberg, 1854), and of "Zedek u-Mishpat," a Hebrew adaptation of S. D. Luzzatto's "Lezioni di Teologia Morale Israelitica" (Wilna, 1867). He wrote also "Ge Hizzayon" (Warsaw, 1889), several works still in manuscript, and a number of articles which he published in various Hebrew periodicals.


LIEBERMANN, FELIX: German historian; born July 20, 1851, in Berlin. Destined for a commercial career, he began business life in a Berlin bank in 1869. There he remained for some time, but ultimately went to England, going to Manchester in 1871. Not very long afterward he returned to Germany, where he devoted himself almost exclusively to the study of early English institutional history under Waitz and Pauli, at Göttingen.
On this subject he has published several monographs, beginning with "Anglonormannische Geschichtsquellen" (Berlin, 1879) and culminating in his monumental edition of the "Gesetze der Angelsachsen" (Berlin, 1899-1903; published by the Savigny Fund). Many of the essays contained in this great work had been published previously by Liebermann, either separately (e.g., "Quadripartitus," 1893; "Leges Edwardi," 1896; etc.) or in journals, as the "English Historical Review," "Transactions of the Royal Historical Society," etc. He contributes an annual review of the publications on English medieval history to the "Jahresbericht für Geschichtswissenschaft." In recognition of his contributions to English history the University of Cambridge conferred upon him the honorary degree of LL.D. (1899), and the Prussian government the title of professor.

BIBLIOGRAPHY: Kürschner, Deutscher Literatur-Kalender; C. Gross, Sources of English History, 1900, p. 599.

J. LIEBERMANN, MATTATHIAS BEN ASHER LEMLE: Rabbi and preacher in Prague in the second half of the seventeenth century; died there 1700. He was the author of "Mattat Yah," a collection of sermons on the Pentateuch, reaching only to Numbers xxxiii. (Frankfort-on-the-Oder, born at Berlin July 21, 1849. After studying law at Paris, and during 1876-77 resided in Holland; after in thesecondhalf of theseventeenthcentury; died 1696). Another collection of sermons by him, entitled "Peri Megadim," is preserved in manuscript.


D. LIEBERMANN, MAX: German painter; born at Berlin July 29, 1849. After studying law at Berlin University for a year, he abandoned it and took up the study of painting at Weimar in 1869 under Thumann and Pawels. In 1872 he went to Paris, and during 1876-77 resided in Holland; after living for some time in Munich he finally returned to Berlin.


"Bürgermeister Petersen;" "Vielmacht in Haarlem." Some of these works are in private collections; others are in the Kunsthalle, Hamburg; the Nationalgallerie, Berlin: the Neue Pinakothek, Munich; the Strasburg Museum; the Leipsic Museum; and various other public galleries of Europe.

Liebermann at first expressed the extreme tendencies of the modern realistic school, and illustrated the darker sides of life; his earlier works were exhibited in Paris in 1875, 1876, and 1877 ("Runkelrübenenträne," "Arbeitssaal im Amsterdamer Waisenhaus," etc.), and at Munich in 1879 ("Jesus im Tempel"). In later years, however, he has turned toward the naturalistic school, producing a number of genre paintings and expositions of Dutch rural life. He has excelled also as an etcher. Liebermann won medals at the Berlin, Munich, and Paris (1899) expositions.

BIBLIOGRAPHY: Kümmerle, Max Liebermann, Leipzig, 1898; Meyers Konversations-Lexicon; Allgemeines Künstler Lexicon, Frankfort-on-the-Main, 1895.

F. T. H.

LIEBERMANN'SCHE JAHRBUCH, DAS. See Year-Books.

LIEBLING, EMIL: German pianist; born at Pless, Silesia, April 12, 1831. After a course in piano at the Neue Akademie der Tonkunst, Berlin, under Ehrlich and Kullak, he continued his studies with Dachs at Vienna and with Liszt at Weimar. In 1867 he went to America, where, until 1871, he taught music in a Kentucky seminary. In 1874 he revisited Europe and spent the summer at Weimar with Liszt. Upon his return to America he settled at Chicago, where he has since established a high reputation as pianist, teacher, and composer. Liebling has played in New York, Chicago, and other cities, and has made concert tours with Wilhelmj, Miss Cary, Miss Kellogg, and others.


BIBLIOGRAPHY: Champin, Cyclopedia of Music and Musicians, s. p.

A. LIEBRECHT, FELIX: German folklorist; born at Namslau, Silesia, March 13, 1812; died at St. Hubert Aug. 3, 1890. He studied philology at the universities of Breslau, Munich, and Berlin, and in 1849 became professor of the German language at the Athénée Royal at Liége, Belgium. He resigned his chair and retired into private life in 1867. The following translations by him may be mentioned: Giambattista Basiles, "Pentamerone," with introduction by Jakob Grimm (Berlin, 1846); Johannes Damascenus, "Baarlam und Josaphat" (Münster, 1847); Dunlop, "Gesch. der Prosadichtung" (Berlin, 1851); an edition of Gervasius of Tilbury's "Otia Imperialia" (Hanover, 1856). A collection of original essays by him was published at Heilbronn in 1879, under the title "Zur Volkskunde."

BIBLIOGRAPHY: Meyers Konversations-Lexikon, s. v.

F. T. H.

LIEBREICH, OSKAR MATTHIAS EUGEN: German physician and pharmacologist; born at Königsberg, East Prussia, Feb. 14, 1889-
LIEBREICH, The Younger Brother of Richard LIEBREICH. He studied first chemistry in Wiesbaden and Berlin and then, after nearly two years in Africa, medicine at the universities of Tübingen, Königsberg, and Berlin, graduating as doctor of medicine in 1863. In 1867 he became assistant at the pathological institute of Berlin University, and in 1868 joined the medical faculty of the same university as privat-dozent in pharmacology. He was elected assistant professor in 1868 and appointed professor and chief of the pharmacological institute in 1872. In 1891 he received the title of "Geheime Medicinalrat." LIEBREICH has added many new remedies to the pharmacoea. In 1869 he discovered the narcotic effect of chloral hydrate; in 1873 he introduced platina-iridium cannulas for the hypodermic syringe; he showed the anesthetic effect of ethylene chloride and butyl chloride, the use of hydrargyrum formamidatum in the treatment of syphilis, the healing properties of lanolin (1885), of crythrophine (1888), of cantharidin (1891), of cresol, tolpyrin, formalin, methylene blue, and many other drugs. He is a prolific writer, and has written many essays and monographs on his discoveries; especially noteworthy are those on: the presence of protogonin in the brain as the chief chemical compound of phosphorus, the examination of lupus through phaneroscopic illumination, the use of strychnin as an antidote for chloral hydrate, the oxidation of neurin and the synthesis of oxyneurin (both discovered by him). His writings are very diverse; they deal not only with chemistry and pharmacology, but also with psychophatology, dermatology, hygiene, and balneology. Since 1887 he has edited the "Therapeutische Monatshefte."


BIBLIOGRAPHY: Paget, Biog. Lex. 8.

F. T. H.

LIEBREICH, Richard: English ophthalmologist; born at Königsberg, East Prussia, June 30, 1830; brother of Oskar LIEBREICH. He received his education at the universities of Königsberg, Berlin, and Halle (M.D. 1853). After a postgraduate course at Utrecht under Donders, and at Berlin under Brücke, he became assistant in the ophthalmological institute of Berlin University from 1854 to 1862. In the latter year he established himself as ophthalmologist in Paris, whence he removed to London in 1876. There he became lecturer and clinicist in ophthalmology at St. Thomas' Hospital.

Since about 1863 he has given up his hospital duties and reduced his private practise, spending most of his time in researches in art, especially the technique of the old masters.

LIEBREICH has constructed two ophthalmoscopes, which are universally used—a larger one, more elaborate and heavy, and a portable one. The latter especially supplied a long-felt want. Following Helmholtz's invention, LIEBREICH added two convex lenses to the small concave reflex mirror.


BIBLIOGRAPHY: Paget, Biog. Lex. 8.

F. T. H.

LIEGNETZ. See Silesia.

LIEN. See Mortgage or Hypothec.

LIFE.—Biblical Data: The word "hayyim" (= "life") denotes first of all the animal existence which, according to Scripture, begins when "the breath [or spirit] of God" ("ruah," "nesha'mah," or "nefeš") is first inhaled through the nostrils (Gen. i. 30, ii. 7, vii. 22; Job xxxiii. 4), and ceases when God withdraws His breath (Ps. cix. 29, cxxiv. 4; Job xxxiv. 14; Eccl. xii. 7). Life is the gracious gift of God (Job x. 12; Ps. xxx. 6 [A. V. 5]); with God is "the fountain of life" (Ps. xxxxi. 10 [A. V. 9]). Physical life is valued by the Hebrew as a precious good, given that he may "walk before God in the land which the Lord hath given thee," and be fruitful and multiply therein (Gen. xi. 30; xxvi. 3; Gen. xvi. 14 [A. V. 13], cxxiv. 9; comp. Isa. xxxvi. 7; Job xiii. 20). A long life, in ancient times, was regarded as the reward of virtue and piety (Ex. xx. 12; Deut. xxii. 7, xxxii. 47; Ps. xxxiv. 16; Prov. iii. 2, iv. 10, ix. 11, xii. 8, xxi. 31). The expressions "fountain of life" and "tree of life" (Prov. xi. 30, xiii. 12, xv. 4) point to the paradise legend (Gen. ii. 9-10) and possibly refer to a higher life. The brevity of life is a theme frequently dwelt upon by the poets (Ps. xxxix. 6 [A. V. 5], xc. 9-10, cll. 15; Job ix. 5, xiv. 1-2).

But it is the ethical view of life which is chiefly characteristic of Judaism. Life is sacred, and it should accordingly be guarded and treated with due regard and tenderness in every being, man or beast (Gen. ix. 6; Lev. xix. 16; Deut. xxii. 7, xxv. 4; see CHREDITY). The "righteous man regardeth the life of his beast" (Prov. xii. 10). The whole Law is summed up in the words: "I have set before you life and death, blessing and cursing; therefore choose life," (Deut. xxx. 19); and the law of conduct toward others is stated in the words: "Let thy brother live with thee" (Lev. xxv. 33-35, Hebr.). The entire object of the Law is the preservation of life: "Ye shall keep my statutes and my ordinances, which if a man do he shall live by [A. V. "in"] them" (Lev. xviii. 4, Hebr.).

In Rabbinical Literature: The same appreciative view of physical, or earthly, life prevails also among the Rabbis. A long life is regarded as Heaven's reward for certain virtues (Meg. 27b, 29a; Ber. 54b, 55a; Men. 44a; Toma 87a). Who performs only one meritorious act will have his life prolonged" (Kid. i. 10, 39b). "The object of the Law is the preservation of life, and not its destruction"; hence, ordinarily, one should rather transgress a...
commandment than incur death; only in regard to the three capital sins—idolatry, murder, and incest—should man give up his life rather than desecrate God's law (Sifra, Ahare Mot, iii.). "Better to extinguish the light on Sabbath than to extinguish life, which is God's light" (Shab. 30b).

"Hayye 'olam" (eternal light; Dan. xii. 2; Enoch, xxxvii. 4, xl. 9) occurs often in rabbinical terminology as "hayye 'olam ha-ba" (the life of the world to come; Tosef. Sanh. xii. 13; Ber. 48b, 61b; M. K. 9a; Ket. 62a; Targ. I Sam. xxv. 29). At a later time, owing probably to the martyrology under Syrian and Roman persecution, earthly life was less esteemed (Wisdom iii. 17; iv. 7-8, 14; Job xxxvi. 30, xxxvii. 3). Gradually this light of God assumed a spiritual or symbolical meaning, in such passages as "God is light," to those heavens to reflect their light upon the earth (Gen. i. 14-17); look for the study of the Torah and observe the commandments (comp. Prov. iii. 18, iv. 4, vi. 23, x. 27). The Torah is called "medicine of life" (Sifre, Deut. 45; Yoma 72b; see also Book of Life).

K.

LIGHT (Hebr. "or"): The primal element of Creation in all ancient cosmogonies; the first creation of God.—Biblical Data: "God said, Let there be light": and out of the primeval chaos there came forth "light" (Gen. i. 2-3). In the Creation psalm, God, before "stretching out the heavens like a curtain," "wraps Himself in light as in a mantle" (Ps. civ. 2, Hebr.; whence the "Father of lights" of James i. 17). He is the Former of light and the Creator of darkness (Isa. xlv. 7).

"No one knows the way to the light," which has its seat in heaven (Job xxxviii. 19, Hebr.); it emanates from the face of God (Ps. iv. 7 [A. V. 6], xlv. 4 [A. V. 5], lxxxix. 16 [A. V. 15]), whose whole being is luminous (Ex. xiiii. 21, xxiv. 10; Ps. xcvii. 10 [A. V. 9]; Job xxxv. 30, xxxvii. 3). Gradually this light of God assumed a spiritual or symbolical meaning, in such passages as "God is light," to those who walk in darkness (Isa. ix. 2; x. 17; lx. 1-3, 19-20; Micah vii. 8; Ps. xxviii. 1, xxxvi. 10 [A. V. 9]).

The sun, moon, and stars, the luminaries placed in heaven to reflect their light upon the earth (Gen. i. 14-17), are supposed to have received, or to still receive, their light from the heavenly light created on the first day. Prophecy, therefore, speaks of the time when "the light of the moon will be like that of the sun, and that of the sun sevenfold like the light of the seven days of Creation" (Isa. xxx. 26, Hebr.; the commentators who failed to understand this meaning wished to eliminate from the text the words "ke-or shib'at ha-yamim"; but see Gen. R. iii. 6, xi. 2). Similarly, Isa. lx. 19-20: "Not sun nor moon, but the Lord, shall be for thy everlasting light" (Hebr.). The Avesta also speaks of the "endless lights" in heaven in which the good souls shall dwell ("Vendidah," ii. 131; "Yast," xx. 15; "Vistas Yast,").

Light is often used as the symbol of life and joy (Job xviii. 5-6, xxxiii. 28-29; Ps. lix. 20 [A. V. 19], xcvii. 11; Esth. viii. 16). It is likened to the word of instruction (Ps. exix. 105; Prov. vi. 23).

—In Apocryphal and Rabbinical Literature: Here also light takes a prominent position as a cosmic power. Wisdom is represented as the radiance of the everlasting light, the unsplotted mirror of the power of God, more beautiful than the sun, and superior to the light which it resembles (Wisdom viii. 26, 29). God's majesty being surrounded with light to make Him invisible to all before Him (Isa. lx. 19b), the Rabbis speak of "the radiance of the Shekinah" ("ziw ha-Shekinah"; Ber 64b; Shab. 30a; B. B. 10a; comp. Hag. 14b and Heb. i. 3—"the brightness of his glory"). This was believed to be reflected in the new moon (Sanh. 42a, "Keillo mekabbel pene ha-Shekinah" = "he who sees the new moon is like one who greets the Divine Majesty"). The "radiance" ("ziw") of wisdom is reflected also in great men (Sofah ix. 15). According to the cosmogony of Slavonian Epic, Elia was made Adiel (Hadriel?), a fiery angel of great brightness, spring forth first as a visible being out of the invisible; and as Adiel burst asunder, there came forth a great light; and then God made a throne for Himself, and sat upon it, and placed the light above the throne to be the foundation of all things on high.

Similar is the "secret lore" of the Rabbis: The first act of Creation was when God robed Himself in light while the radiance of His glory ("ziw ha-adar") illumined the world from one end to the other (Gen. R. iii.; Pirke P. and elli.). "The Light Primitive of the first day was such that by it the Light first man could see from one end of the world to the other; but, finding that wicked men would arise on earth, God removed this light to reserve it for the righteous in the world to come" (Hag. 22a; Gen. R. l.c.). The luminaries receive their light from the spark of that light of heaven, which is one hundred times as bright as the light visible on earth (Tan., Beha'aloteka, ed. Buber, p. 10). According to Targ. to Isa. xxx. 26 and Judges v. 31, the light of the future will be 343 (7 × 7 × 7) times as bright as the sun. The righteous alone desire it, not the wicked, who are as the bat in the fable, of whom the cock demands, "What is the light of day to thee, who preferrest the night?" (Sanh. 98b). Enoch (xlv. 4) speaks of "the eternal light" brought forth in the Messianic time: "The great light of heaven shone forth in splendor until Adam sinned; but on account of the Sabbath God would not withdraw the light before the day was over. Then when darkness set in Adam became afraid: 'Shall Satan henceforth overpower me?' Whereupon God set before him two bricks, from which Adam drew forth sparks of light by striking one against the other; and he blessed God for the
Lightfoot, John: English Christian divine and Talmudist; born at Stoke-upon-Trent 1602; died at Ely 1675. He passed through Christ's College, Cambridge, and later took orders, serving for the rest of his life as curate, rector, and canon. From 1650 till his death he was master of St. Catherine Hall (now College), Cambridge. He was parliamentarian, Presbyterian, and a leading member of the Westminster Assembly. It was through the influence of Sir Rowland Cotton (himself a Hebraist) that Lightfoot entered on the study of Hebrew, to which, including rabbinical Hebrew, he thenceforth devoted his leisure. His first publication was the tract "Ervhbin, or Miscellaneous Christian and Judaicall, and Others, Penued for Recreation at Vacant Hours" (London, 1629). He is best known by his "Hore Hebraice et Talmudice," composed in Latin, giving Talmudic parallels on the Gospels and I Corinthians, Acts, and some chapters of Romans, which appeared at intervals from 1658 to 1674, except the part on Acts and Romans, which was brought out later by Kidder, afterward Bishop of Bath and Wells (1691). The work was reproduced at Leipsic by Carpzov, the "Hore" on the Gospels in 1675 (2d ed. 1684), and the rest in 1679; and at Oxford, in English, by Gandell in 1859. Lightfoot's collected works were first published in English (London, 1884), in two folio volumes, the one edited by George Bright, and the other by John Strype. Afterward they were published in Latin at Rotterdam (1686), and at Franeker (1689). The latest edition of his works is by J. R. Pitman (London, 1822–25).

By some critics, as Simon, Lightfoot's method in the "Hore" was disparaged as "quelquefois trop rabbinique," but in general it found favor; and it was adopted by later writers, as Schöttgen, Meuschen, and Gill. He showed considerable acquaintance with Talmud and Midrash, greater perhaps than any non-Jew has shown before the present day. He corresponded with the younger Buxtorf, and helped Walton and others in their literary undertakings. He left his library to Harvard College, but nearly the whole collection was destroyed by fire in 1764.


T.

LIGHTNING, BENEDICTION ON: The Mishnah (Ber. ix. 2) prescribes, "At the sight of shooting stars or of lightning, and at hearing earthquakes, thunder, and storms, the benediction 'Blessed be He whose power and might fill the world' should be recited. At the sight of great mountains, seas, and deserts one recites the benediction 'Blessed be He who hath made the world of Creation.'" The suggestion was made at the Babylonian school that the latter benediction is in place also on the occasions previously mentioned; and this was accepted by both Abbaye and Raba, who declared that both benedictions should be recited (Ber. 50a). However, Isaac Alfasi and Maimonides ("Yad," Berakot, x. 14) understand the Talmudic passage to mean that either benediction may be recited on the occasion of lightning and the other phenomena mentioned.

This view is accepted also by Asheri and his son Jacob (Tur Ohra Hayyim, 227); and by Joseph Caro (Shulhan 'Aruk, Ohra Hayyim, 227. 1). General custom, however, decided that while for thunder the former benediction, expressive of God's might, should be recited, the benediction for lightning should be, "Blessed be He who hath made the work of Creation" (see "Ture Zahab" and "Be'er Heceb") to Shulhan 'Aruk, Ohra Hayyim, i.e.). Accordingly, the ordinary prayer-books have this arrangement as a fixed rule.
LILIEN, EPHRAIM MOSES: Austrian artist; born at Drohobicz, Galicia, in 1874. Lilien's artistic inclinations became evident early in life. He was apprenticed to a sign-maker, with whom he worked in return for meager board, and subsequently attended the academies of art in Cracow and Munich. He later removed to Berlin, where he is at present (1904) residing.

At first Lilien's work was deficient in individuality. Even "Der Zöllner von Klausen," one of the most admired of his earlier works, is vague, colorless, and feeble. Lilien began with the illustration of books and newspapers, but soon pushed himself to the front; a number of his earlier efforts appeared in the "Jugend" and in the "Vorwärts."

LILIENBLUM, MOSES LÖB: Russian scholar and author; born at Keidany, government of Kovno, Oct. 23, 1843. From his father he learned the calculation of the course of the stars in their relation to the Hebrew calendar ("Haṭṭot Ne'urim," i. 15). At the age of thirteen he organized a society of boys for the study of "En Ya'akov" (ib. i. 14); and at the age of fifteen he married and settled at Wilkomir.

A change in the fortunes of his father-in-law throwing him upon his own resources, Lilienblum established a yeshibah in Wilna in 1865, and another in the year following (ib. i. 53-54). The advance of years, however, wrought a great change in the attitude of Lilienblum toward Judaism. He had read the writings of the Maskilim, particularly those of Mapu and M. A. Ginzburg, and these produced in him a feeling of dissatisfaction with Talmudic studies and of abhorrence for the ignorance and superstitions surrounding him; he decided, therefore, to combat these faults. In an article entitled "Orhot ha-Talmud," in "Ha-Meliz," 1868, he arraigned the superstitious beliefs and practises of his people, demanded the reform of Judaism, and insisted upon the necessity of establishing a "closer connection between religion and life."

This article, followed by others of the same nature, stirred up the Jewish communities in Russia, and a storm of indignation against him arose among the ultra-Orthodox; he was denounced as a freethinker and continued residence in Wilkomir became impossible. He then went to Odessa (1889), where he intended to prepare himself for the university ("Haṭ-..."
Lilienblum

ZIONISM. Palestine, the foundation was laid for the Zionist movement, in which Lilienblum, as secretary, has taken the most earnest and energetic part ("Derek la-'Abor Golim").

Lilienblum’s activity thus covers two distinct periods in the history of Russian Jewry. In the period of the Haskalah he followed the example of the Maskilim in demanding the reform of Judaism; but he differed from the Maskilim in that he was much less extravagant, his style being free from the flowery "meltzah" used by them, and his ideas being marked by sobriety and clearness. His "Orḥot ha-Talmud," mentioned above, and his "Haṭṭot Ne’urim" (Vienna, 1876), a description of his mate

The anti-Jewish riots of 1880 and 1881 aroused Lilienblum to a consciousness of the unsafe position of the Jews "in exile," and he gave utterance to his apprehensions in an article entitled "Oblischeyeveresiki Vopros i Palestina" (in "Razsvyet," 1881, Nos. 41, 42), in which he points to the reestablishment of the Jews in Palestine as the only solution of the Jewish question. This article did not remain without results; the idea was hailed as practical, and many set themselves to realize it. In 1883 a committee was organized at Odessa for the colonization of Palestine, of which Lilienblum served as secretary and Dr. L. Pinsker, author of "Autoemancipation," as president; at the famous conference at Kotowitz, where representatives of all European Jewries met and discussed plans of colonization in Palestine, the foundation was laid for the Zionist movement, in which Lilienblum, as secretary, has taken the most earnest and energetic part ("Derek la-'Abor Golim").

Lilienblum's activity thus covers two distinct periods in the history of Russian Jewry. In the period of the Haskalah he followed the example of the Maskilim in demanding the reform of Judaism; but he differed from the Maskilim in that he was much less extravagant, his style being free from the flowery "meltzah" used by them, and his ideas being marked by sobriety and clearness. His "Orḥot ha-Talmud," mentioned above, and his "Haṭṭot Ne’urim" (Vienna, 1876), a description of his mate

After several months' arduous work in the offices of the Ministry of Education and with Count Uvarov, he returned to Wilna and prepared a circular letter to the Jews of Russia, published under the title "Maggid Yeshu’ah." When a committee of rabbis and other prominent Jews was convoked at St. Petersburg, consisting of Rabbi Isaac ben Hayyim of Russian government of the committee for the colonization of Palestine (Warsaw, 1899); "Derek Teshuvaḥ," an addition to "Haṭṭot Ne’urim," describing the transition of the author from the negative period of the Haskalah to the positive period of national reawakening; "Pyat Momentov Zhiznī Moiseya" (in Russian: ch. 1901), a psychological analysis of some important moments in the life of Moses. Lilienblum also edited "Kawweret," a collection of articles in Hebrew (Odessa, 1890), and the "Luah Aḥasaf," 1901. He was the author of a number of other articles, of which the most important is "O Neobkhodišnosti Reform v Yevreiskoi Religii" (in "Voskhod," 1882–83). He died Feb. 15, 1910.

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A. S. W.

LILIENTHAL, MAX: Rabbi and educator; born at Munich Nov. 6, 1815; died at Cincinnati, Ohio, April 5, 1882. As a youth Lilienthal studied at the University of Munich (Ph. D. 1837). In 1839 he accepted the office of principal in the newly established Jewish school of Riga, where he was appointed preacher also. The school was opened Jan. 15, 1840. In recognition of the sentiments expressed in the sermon with which Lilienthal opened the school the emperor Nicholas presented him with a diamond ring. In Dec., 1841, at the instance of Uvarov, minister of public instruction, to whom he was recommended by Count Maltitz, the Russian ambassador to Holland, Lilienthal was sent from St. Petersburg on an official mission. It was the intention of the government to establish Jewish schools for secular and religious instruction, and the duty assigned to Lilienthal was to determine the attitude of the Jews in regard to them and to quietly their fears as to the intentions of the government; for the plans of the latter were regarded with suspicion among the Jewish masses, who believed that the real purpose of the proposed schools was to lead the Jews gradually to conversion to Christianity. Lilienthal repaired to Wilna, where the community, acting on his assurances, appropriated 5,000 rubles for school purposes, and promised Lilienthal that more money would be supplied when necessary. But notwithstanding Lilienthal’s assurances, the mistrust toward him of the Jews in Lithuania increased. At Minsk, whither he had gone at the invitation of the local kahal, he was given to understand that the Jews of Lithuania had no confidence in him. His stay in Minsk was rendered unpleasant by the resentment of the Jewish masses, and he even had to invoke the protection of the police. On his return to Wilna, Lilienthal found distrust of him growing there; thereupon, discouraged, he returned to St. Petersburg.
Lilienthal was appointed secretary of a senatorial committee "Maggid of fourteen. During the sessions Yeshu'ah." Stern had many an encounter with Lilienthal and was even provoked to accuse him of ignorance of the Talmud. In the autumn of 1842 Lilienthal went to Odessa with letters of recommendation from Uvarov to Count M. S. Vorontsov. The Odessa community received him warmly, and appointed him their rabbi. Lilienthal was soon convinced, however, that his efforts in behalf of the Russian Jews would not yield the desired results; as a foreigner it was difficult for him to gain a true insight into their traditions, hopes, and aspirations. He did not understand them, nor they him; and he was placed in an awkward and delicate position by the distrust of the Jews on the one hand, and, on the other hand, by the efforts of the government to effect their assimilation without according them full rights of citizenship.

Lilienthal left Russia suddenly in 1844 and went to the United States. Settling in New York, he became rabbi of the Congregation Anshe Chesed, Norfolk street, and, later, rabbi of Shaar ha-Shomayim, Attorney street. His somewhat advanced views led to considerable friction. He resigned his position in 1850 and established an educational institute with which he attained considerable success. In 1854 he became correspondent of the "American Israelite," and in the following year removed to Cincinnati and became associate editor of that journal and rabbi of the Congregation Bene Israel. His activity in Cincinnati extended over a period of twenty-seven years. He organized the Rabbinical Literary Editor of Association, serving as its president, "American and was at first instructor and later Israelite." professor of Jewish history and literature at Hebrew Union College. He was prominent, also, in the Jewish press as the founder and editor of the "Hebrew Review," a quarterly, and the "Sabbath-School Visitor," a weekly, and as a frequent contributor to the "Israelite," the "Occident," "Deborah" (founded by him), the "Asmonean," "Volksblatt," and "Volksfreund." He published a volume of poems entitled "Freiheit, Frühling und Liebe" (1857), several volumes of addresses and sermons, and left three dramas in manuscript—"Die Streitzen Mutter," "Rudolf von Halsburg," and "Der Einwanderer.

Lilienthal took an active interest in the affairs of the municipality. As member of the Cincinnati board of education, and as director of the Relief Union and of the university board, he contributed much to the welfare of his adopted city. He was a reformer by nature; he was instrumental in introducing reforms in his own congregation in Cincinnati, constantly preached tolerance, and urged a more liberal interpretation of Jewish law.

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LILIENTHAL, OTTO: German mechanical engineer and experimenter in aerial navigation; born May 23, 1848, at Anklam; died Aug. 9, 1896, at Rhinow. Lilienthal's theory was that artificial flight must follow the principles of bird-flight. His experiments, which were made with the assistance of his brother G. Lilienthal, extended over a period of twenty-five years; in the summer of 1891 he made, with a pair of curved wings designed for soaring, the first practical demonstration of man's ability to fly. He made the flight successfully several times, but finally met death during an experiment at Rhinow.

Lilienthal was a member of the German Society for the Advancement of Aerial Navigation. He was the author of "Der Vogelflug als Grundlage der Fliegekunst" (Berlin, 1889), in which he explained the theoretical reasons for the form of his aerial machine; and "Die Flugapparate."


S.

LILITH (לִילֵית): LXX. Ὀμοκτόνωρ; Symmachus, Λάεως; Vulg. "Lamia "; Female demon. Of the three Assyrian demons Lilu, Lilīt, and Ardat Līlīt, the second is referred to in Isa. xxxiv. 14. Schrader ("Jahrb. für Protestantische Theologie," i. 129)
takes Lilith to be a goddess of the night; she is said to have been worshiped by the Jewish exiles in Babylon (Levy, in "Z. D. M. G." ix. 470, 484). Sayce ("Hibbert Lectures," pp. 145 et seq.), Fossey ("La Magic Assyrienne," pp. 37 et seq.), and others think that "Lilith" is not connected with the Hebrew "layil" (night), but that it is the name of a demon of the storm, and this view is supported by the cuneiform inscriptions quoted by them. It must, however, be assumed that the resemblance to the Semitic "layilt" materially changed the conception of Lilith among the Semites, and especially among the Jews.

No definite conclusions can be drawn from the passage in Isaiah, where it is said of the devastated palaces of Edom that wild animals shall dwell in them "and the satyr shall cry to his follow; the screech-owl shall rest there, and find for herself a place of rest" (Isa. xxxiv. 14; see Cheyne's note ad loc.). Baudissin connects Lilith with Zech. v. 9.

Lilith is more fully described in post-Biblical literature, where she appears as a demon of the night, as suggested by her Hebrew name.


Lilith is a clear instance of the persistence of popular superstitious beliefs.

Middle Ages and Modern Times.

In the Arab and Modern literature, the name "Lilith" is found as a "holy dame" (Schlab, "Les Coupes & Inscriptions Magiques," p. 63). In the later Middle Ages the mystics systematically amplified demonology on the basis of the traditions and the current European superstitions, and they also assigned a more definite form to Lilith (see the quotations in Eisebach, "Entdecktes Juden- und, ii. 417 et seq."). The superstitions regarding her and her nefarious doings were, with other superstitions, disseminated more and more among the mass of the Jewish people. She becomes a nocturnal demon, flying about in the form of a night-owl and stealing children. She is permitted to kill all children which have been sinned begotten, even from a lawfule wife. If a child smiles during the night of the Sabbath or the New Moon, it is a sign that Lilith is playing with it. One should then strike the nose of the child three times and drive Lilith away by the prescribed rough words (Joseph Cohen, "Emek ha-Melekh," p. 84b; comp. Grünwald, "Mit- tellungen der Gesellschaft für Judische Volkskunde," v. 62); Lilith likewise appears to men in their dreams; she is the bride of Samael (Schlab, "Angiologie"; comp. Zohar ii. 267a). It is said in a Judeo-German book ("Hanahagat ha-Asidim") printed at Frankfort-on-the-Main in the beginning of the eighteenth century that Lilith deceives men and has children by them; infant mortality is regarded as a consequence of this miscegenation (comp. Grünwald, "Les Coupes, l. c. ii. 10, 62 et seq."). At the end she appears as the Queen of Sheba, who in the guise of a beautiful woman seduced a poor Jew of Worms (Grünwald, l.c. ii. 30 et seq.). As she was eager to seize new-born infants, mother and child were provided with amulets, which since early times were regarded as an efficient protection against magic and demons; Lilith is the chief figure on the "childbirth tablets" still hung on the walls of the lying-in room in the East and in eastern Europe (see Amulets). The name "Lilith" also occurs in non-Jewish superstitions (Lambert, "Volkstauben," p. 170; Grünwald, l.c. vii., col. 2, n. 4). The conception that she was Adam's first wife (comp. Gen. R. xxiv.; v. Esth. 18b) appears to have been spread through Buxtorf's "Lexicon Talmudicum," etc.

Lilith is a clear instance of the persistence of popular superstitious beliefs.


LILY : Rendering in the Bible of the Hebrew word פֶּלֶח (I Kings vii. 19) or לִילִי (I Chron. iv. 5; Cant. li. 1; Hosea xiv. 5), which is probably a loanword from the Egyptian "s-sh-sh-n"="lotus"; the white lily, Liliun candidum Linn., growing wild in the Lebanon and other regions of northern Palestine. In a figurative sense the word "shoshan" is used of the capitals of the pillars and of the molten sea in the Temple (I Kings vii. 19, 26), and in the Mishnah of a nail-head and the knob on the Erone; in the Targum it connotes "flower" in general.
The lilies among which the beloved feeds (Cant. ii. 1) are usually taken as denoting both the lily and the rose. Known among the nations as the lily among the thorns, the thirteen leaves of the lily the beginning the theme is varied, the "shoshannah" being taken as denoting both the lily and the rose. The lilies among which the beloved feeds (Cant. ii. 2) are described its name because the flower has, in every case, six [ שיר ] petals, within which are six long filaments. The Midrash alludes once to the abundance of its sap, and David Kimhi says that it has no roots. Abravanel says that dew makes the lily bloom, but rain destroys it. The heart of this flower is directed upward, even though it be among thorns, thus symbolizing the trust in God which should be felt by Israel amid all afflictions (Lev. xix. 1; Cant. R. ii. 2). The Zohar speaks of the thirteen leaves of the lily which surround the flower as the thirteen attributes of God which encompass Israel. This number is evidently derived from the description of Ibn Ezra with its six petals, six stamens, and one pistil. In the "Tikkunim" (xxv., end; xxvi., beginning) the theme is varied, the "shoshannah" being taken as denoting both the lily and the rose. The lilies among which the beloved feeds (Cant. ii. 2) are the morning and evening Shema'; the five leaves of the rose are the first five words of the Shema'; and the thirteen leaves of the lily the numerical equivalent of "chad", the last word.

The identifications of the "lily-of-the-valleys" (ib. ii. 1) and the "royal lily" of the Syriac translation of Ecclus. (Sirach) xxxix. 14 and the Mishnah (Kil. v. 8; "Tikkunim," iii. 78, 1. 9) are uncertain, although the latter has been regarded plausibly as a species of Fritillaria. The lily as the chief of flowers seems to have been represented on the shields and half-shields ascribed to Simon the Hasmonean; and was common on coats of arms in medieval Spain and in modern times.

About this flower a rich and abundant symbolism has gathered. The faces of the righteous are as the lily, and exist only for redemption as the lily for perfume; so that the later cabalists employ the flower as a symbol of the resurrection (Gamael d'el Monselice on Pirke Shirah, ed. Mantua, p. 96a). Yet most of all the lily typifies Israel. As it withers in the sun, light, but blooms beneath the dew, so Israel withers away except God becomes as dew for her (Hos. xiv. 5), and she is renowned among the nations as the lily among the flowers. The lily among thorns is likened to Rebekah, who remained pure amid evil surroundings (Bacher, "Ag. Pal. Amor." ii. 248), and to the sons of Korah (Ps. xlv. 1 [A. V. heading]). While it was as difficult to save the Israelites from the Egyptians as a lily from the thorns (Bacher, i.e. ii. 76), yet they remained faithful among those that worshiped strange gods, as the lilies keep their beauty despite gashes and wounds (Targ., Cant. i. i). The title of Ps. lxxx. is supposed by Aha of Lydda to refer to the lily; and the passage in Ps. cxxx. 1, "Out of the depths," is explained by him as an allusion to the lily-of-the-valley. The phrase "set about with lilies" (Cant. vii. 2) is applied by the Haggadah to the words of the Law; but it is more usually regarded as alluding to the seventy elders of the Sanhedrin. In a funeral oration R. Simeon b. Lakish (Bacher, i.e. i. 401) interprets Cant. vi. 2 thus: "My beloved is God, who has descended into "his garden," the world, to the "beds of spices," Israel, to feed in "the gardens," the nations of the world, and to gather the "lilies," the righteous whom he removes by death from the midst of them. Similar allegorical interpretations are common, even as late as Enoch Zundel Luria in the middle of the nineteenth century. The symbolism of the lily has passed from the Jews to the Christians, so that the angel of the Annunciation is conventionally represented as bearing lilies without filaments.


LIMA, MOSES B. ISAAC JUDAH: Lithuanian rabbinical scholar, one of the so-called Akarokim; born in the second decade of the seventeenth century; died about 1670. When a comparatively young man he successively occupied the rabbinates of Brest-Litovsk and Slonim. His fame as a scholar soon reached Wilna, whether he was called, in 1650, to fill the office of chief rabbi. Lima was of a retiring and diffident disposition, which probably accounts for the paucity of his writings. He left a manuscript commentary on Shulhan 'Aruk, which his son Raphael published (1670) under the title of "Hehal Mekokech," and which, while betraying profound erudition, was so condensed that the editor deemed it necessary to provide it with explanatory notes. Lima did not carry even this work to completion: it covers only the first 126 chapters of the Eben ha-'Ezer.


LIMERICK: Seaport town in Ireland, in which Jews began to settle about 1881, after the Russian exodus. A synagogue was founded in 1889 in Coloney street, and in the same year a bijukur bokhim. In 1901 it was found necessary to establish a Jewish board of guardians. On Jan. 11, 1904, Father Creagh, of the Redemptorist Order, delivered a violent sermon against the Jews, accusing them of ritual murder, of blaspheming Jesus, and of robbing the people of Limerick. On the following day there was a riot in which the Jews were attacked by mobs, and this was followed by a general boycott by the local Roman Catholic confraternity, numbering about 6,000 members. The chief ground for complaint against the Jews was the "weekly-instalment plan" by which they sold their goods. The outburst against the Jews drew forth many protests from Protestant and Roman Catholic clergy and laymen. The Jews of the locality suffered much from the boycott. Limerick has a population of 45,806, of which about 300 are Jews.

BIBLIOGRAPHY: Jewish Year Book, 1904; Jew. Chron. 1904, Jan. 22 and succeeding numbers. J.
LIMOGES. See France.

LINCOLN: County town of Lincolnshire, England; formerly the second town of importance in the country, and on that account largely populated by Jews in the preexpulsion period. They appear to have settled on the Steep Hill, between the old Roman colony and the new castle and cathedral. The earliest mention of them occurs in 1159, when the sheriff of Lincolnshire renders count of £40 for the Jews of Lincoln in the pipe-roll of that year.

Aaron of Lincoln conducted his extensive operations from this town as a center; and his house, though considerably "restored," still remains as one of its earliest antiquities (see Aaron of Lincoln). He took in pledge the plate of Lincoln Minster (Geraldus Cambrensis, "Opera," ed. Dymock, vii. 36). During the outbreaks against the Jews at the beginning of the reign of Richard I., the Lincoln Jews saved themselves by seeking refuge in the castle. The influence of St. Hugh, Bishop of Lincoln, may have had some effect in restraining the mob. At any rate, Jews mourned his death sincerely in 1200 (Jacobs, "Jews of Angevin England," p. 207). It would appear that Moses b. Isaac, author of the "Sefer ha-Shoham," was the son of a Lincoln Jew, his mother being Contessa of Cambridge. Much business was done not only by Aaron of Lincoln, but also by Benedict fil Isaac, as well as by Aaron's brothers Senior and Benedict, and his sons Elias, Abraha, and Vives. In the Nottingham "donum" of 1194 Lincoln comes second in point of tribute—£287 4s. 11d., as against £486 9s. 7d. for London—but the number of Jewish names mentioned in Lincoln is the largest. Aaron and his family possessed a considerable number of houses in the precincts of the Bail. Those belonging to Aaron himself escheated to the crown on his death, and were declared to be above 60s. in value. The houses of his brother Senior also became the property of the crown: but their value was only 10s.

About 1229 a raid seems to have been made upon the Jews' houses in Lincoln, Mosse de Balio, as well as Sara, the wife of Deulacresse, having been murdered in that year. In the middle of the thirteenth century the most important Lincoln Jew was Benedict fil Mosse, who is undoubtedly to be identified with Berechiah de Nicole mentioned among the Tosafists. There is also a Joco de Thirteenth Century. During the outbreaked case of Hugh of Lincoln reference is made to the school of Peitavin, from which it seems probable that there was a bet ha-midrash at Lincoln. Several Hebrew "shetarot" exist dealing with the transactions of the Jews of Lincoln, mainly with the Abbey of Nuesome. When Henry III. tailored the Jews of Lincoln, several men were made responsible for the tallage, among them Leo of Lincoln, said to be, at the time, one of the six richest Jews in England. He was also concerned with the debts of the Abbey of Nuesome. Leo was condemned for some crime; and his house in the parish of St. Martin's escheated to the crown in 1275. In 1255 occurred the case of Hugh of Lincoln, which resulted in considerable loss of life to the Jewish community. Many of these victims are referred to in later deeds with the title "ha-kadosh" or "martyr."

During the uprising of the barons in 1266 the "disinherited" attacked the Jewry of Lincoln, mainly for the purpose of destroying the deeds of indebtedness which tended to put the baronage in the king's power. It is probable that the chest of the chirographers of Lincoln was burned at this time ("Select Pleas," ed. Rigg, p. 41). Berechiah de Nicole had a son, Hayyim or Vives, and a daughter, Belaset, probably identified with the Belaset of Wal-
Limoges

Lindo

The latter drew a draft on Paris for the amount, but this was dishonored on a frivolous pretext, and Lindo does not appear to have ever obtained his money. He died in financial difficulties; his bequest to the Bevis Marks Synagogue was never paid. His son Abraham Alexander Lindo wrote a pamphlet entitled "A Word in Season" (London, 1839), but he was prohibited by the Mahamad from publishing anything more.


LINDO, DAVID ABBABANEL: English communal worker; born in London Aug. 14, 1772; died there Feb. 26, 1852. He was an uncle of Lord Beaconsfield, whom he initiated into the covenant of Abraham, and was intimately connected with the Bevis Marks Congregation, representing the rigidly legal standpoint against the struggle for Reform. At its beginning in 1838 he helped to found and became chairman of a society called "Shomere Mishmeret Akodesh," formed to resist all innovations and oppose Reform tendencies; but the Yehidim ordered the dissolution of the society as likely to lead to disunion. Lindo had no less than eighteen children, eight of whom married into well-known Sephardic families.


LINDO, ELIAS HAYYIM: English author and historian; born in 1783; died in London June 11, 1865. He spent the first half of his life in the island of St. Thomas, where he married and became one of the leading merchants. He was president of the Hebrew congregation and acted also in the honorary capacity of mohel for many years.

Lindo settled in England about 1822 and began a series of literary labors. He translated the "Conciliador" of Manasseh ben Israel (London, 1842). In 1832 he published his "Calendar," a reissue of which appeared in 1860. The tables are preceded by an essay on the structure of the Jewish calendar; and appended is a collection of general information. His last published work was the "History of the Jews of Spain and Portugal" (ib. 1849), for which he visited the Iberian Peninsula and obtained
Pedigree of the Lindo Family.
LINEN: Cloth made of flax. The Biblical terms are "bad" (LXX. λίνος; A. V. "linen"), "shesh," and "buz" (LXX. βύσσος or βύσσον; A. V. "fine linen"). In the construction of the Tabernacle linen was used for the inner cover (Ex. xxvi. 1); the hanging or screen closing the entrance to the Tabernacle (Ex. xxvi. 36); the veil which divided the "Holy" from the "Holy of Holies" (Ex. xxvi. 31); and thehangings of the court together with the curtain for the entrance to it (Ex. xxvii. 9, 10, and parallels). It was used also in the priests' vestments (Ex. xxviii. 43, xxix. 27-29; Lev. xvi. 4). According to II Chron. iii. 14 (comp. ii. 14), a curtain of buz also divided the Holy of Holies ("debr") from the Holy in the Temple of Solomon; and from I Macc. (i. 22, iv. 51) and Josephus ("B. J." v. 6, §§ 4 et seq.) it can be seen that in the two succeeding Temples both the Holy and Holy of Holies were divided by curtains of byssus.

From Ex. xxix. 27-29, compared with Ex. xxvi. 42 and Lev. xvi. 4, it would appear that "bad" and "shesh," the latter being identified with Coptic "shens" and first mentioned in connection with Egypt (Gen. xlii. 42), are, if not identical, manufactured varieties of the same substance. "Buz," again, which occurs only in later books, is assumed to be a later equivalent of "shesh" (comp. II Chron. ii. 14, iii. 14, v. 13 with Ex. xxv. 4, xxvi. 31, xxvii. 42, etc.); in I Chron. xv. 27 it corresponds to "bad" in II Sam. vi. 14. It may also be a different local name for the same fabric (comp. Ezek. xxvii. 7 and 16).

The view of many modern exegetes that the Hebrew terms denote "linen" is supported not only by the Septuagint renderings of λίνος and βύσσος, which latter generally means "linen" (comp., for instance, Herodotus, ii. 86; Thomson, "Mummy and Cloths of Egypt," in "London and Edinburgh Philosophical Magazine," 3d series, vol. v., p. 365; Budge, "The Mummy," p. 190, Cambridge, 1898), but also by the facts that in the Temple of Ezekiel the priests, while ministering, wore linen garments (Ezek. xliv. 17), and that cotton is mentioned in the Old Testament under the name of "karpas" (Esth. i. 6). Still, as the ancients did not always...
sharply distinguish between linen and cotton, it is possible that both were used in the Sanctuary and that the terms designate in general "white stuff."

It was enacted that garments should be made of only one kind of stuff (Lev. xix. 19), and later tradition (Josephus, "Ant." iii. 6, §§ 1 et seq.; idem, "B. J." v. 5, § 7; Philo, "De Vita Mosis," ii. 151; idem, "Duo de Monarchia," ii. 235 [ed. Mangey]) and the Talmud have it that only wool (for the variegated ornaments) and linen entered into the textiles used in the Tabernacle and Temple (comp. Yoma 34b; Kbl. ix. 1; comp. also Ibn Ezra on Ex. xxv. 4). According to Josephus ("Ant." xx. 9, § 6), Agrippa II permitted the Levites also to wear linen garments (comp. II Chron. v. 12; see Sha'atnez).


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**LINETZKI, ISAAC JOEL:** Russo-Yiddish humorist; born at Vinnitz Sept. 8, 1839, in which town his father, Joseph Linetzki, was a Hasidic rabbi. At the age of eighteen Isaac ran away from home and went to Odessa. Thence he intended to go to Breslau to study at the rabbinical seminary, but was intercepted at the frontier by his father's fanatical friends, who forced him to return home. Linetzki then attended the rabbinical school at Jitomir (1862-63); and while there he wrote his first poems, which were published in his "Beizer Mibasser," a Yiddish weekly published in Odessa, 1868. Zweifel and Slonimsy took a great interest in Linetzki, who on the latter's recommendation obtained a position in the office of M. Weinustin at Kiev.

In 1866 Linetzki became a contributor to "Kol Mebasser," a Yiddish weekly published in Odessa, and in 1886 he began the publication of his famous novel "Das Polsiche Jungel." The success of this work was unprecedented in Yiddish literature. Being a true account of the life of a Hasidic youth and entirely based upon actual experience, "Das Polsiche Jungel" is, in the opinion of the most eminent critics, one of the best humorous works in Yiddish (I. Wiener, "Hist. of Yiddish Literature," p. 165).

In 1875 Linetzki published at Lemberg conjointly with Goldfaden a Judaeo-German weekly, "Yisroelik." In 1876-77 he published his "Pritshepe" and the first number of his calendar, which he continued to issue for a number of years. In 1875 Linetzki published at Lemberg jointly with Goldfadena Judaeo-German weekly, "Yisroelik." In 1876-77 he published his "Pritshepe" and the first number of his calendar, which he continued to issue for a number of years. In 1875 Linetzki published at Lemberg conjointly with Goldfadena Judaeo-German weekly, "Yisroelik." In 1876-77 he published his "Pritshepe" and the first number of his calendar, which he continued to issue for a number of years. In 1875 Linetzki published at Lemberg conjointly with Goldfadena Judaeo-German weekly, "Yisroelik." In 1876-77 he published his "Pritshepe" and the first number of his calendar, which he continued to issue for a number of years.

**Lion.--Biblical Data:** There are several names for the lion in the Old Testament (comp. Job iv. 10 et seq.): "aryeh," or "ari," which is the most general name; "labi" and "lebiyah," for the old lion and lioness; "kefir" and "gur," for the young strong lion and whelp respectively; while "layish" and "shahal" occur in more poetic diction.

The lion is one of the most frequently mentioned animals in the Bible, which would indicate its former abundance in Palestine. Its favorite haunts were the bushy environments of the Jordan (Jer. xix. 19, l. 44; Zech. xi. 8), caves and thickets (Jer. iv. 7, xxv. 38; Ps. x. 9, xvii. 12), in general the woods (Jer. xii. 8; Amos iii. 8) and the desert (Isa. xxx. 6). Place-names which may be connected with the lion are: Arieh (II Kings xv. 22), Leboath and Beth-leboath (Josh. xx. 32, xix. 6), Cherubiah (Josh. ix. 17, xviii. 28; Ezra ii. 25; Neh. vii. 59), and Laish, the original name of northern Dan (Judges xviii. 29).

Many habits of the lion are incidentally mentioned in the Old Testament. The male assists in the rearing and training of the young (Ezek. xix. 2; Nah. ii. 13); it lies in wait in secret places (Deut. xxxiii. 22; Lam. iii. 10); grows over its prey (Isa. xxxvi. 4); breaks the bones of its victims (Isa. xxxvi. 13), and carries them to its lair (Gen. iv. 9). It not only was the terror of flocks (Mic. v. 8), but also attacked men (I Kings xi. 34, xx. 36; II Kings xvii. 23). It was, however, fought by shepherds with sling and staff (I Sam. xxvii. 4; Amos iii. 13), and was sometimes killed by daring men (Judges xiv. 3; II Sam. xxii. 20). From Ezek. xiv. 4, 8 it may be inferred that the usual manner of catching the animal alive was by pit and net. The custom of Oriental kings of throwing those fallen into disgrace to lions which were kept in dens, is illustrated in Dan. vi. 8 et seq.

The lion is the emblem of strength, courage, and majesty (Prov. xxvii. 13, xxvi. 13, xxx. 90). Judah is compared to a lion (Gen. xlix. 9); so also are Gad and Dan (Deut. xxxxi. 20, 23), Saul and Jonathan (II Sam. i. 23), Israel (Num. xxiii. 24, xxiv. 9), and even God Himself (Isa. xxxiv. 4; Hos. v. 14, xi. 10). Similes are derived from its terrible visage (I Chron. xii. 9), and especially from its terror-inspiring roar. The latter is ascribed to enemies (Isa. v. 29; Zeph. iii. 8; Ps. xxvii. 13; Prov. xxviii. 15); to false prophets (Ezek. xxii. 25); to the wrath of a king (Prov. xix. 12, xx. 2); to God (Jer. xxxv. 30; Joel iv. 16; Amos i. 2, iii. 8). In the Psalter the lion is often the symbol of the cruel and oppressive, the mighty and rich (e.g., Ps. x. 9, xxxiv. 11, xxxv. 17).

As an element of decorative art the figure of the lion entered into the design of the brazen Laver in the Temple of Solomon and of Solomon's throne (I Kings vii. 29, x. 20, and parallels).

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**In Rabbinical Literature:** The Talmud states six names of the lion, namely: "aryeh," "kefir," "labi," "layish," "shahal," and "shahaf" (Sanh. 95a; Ab. R. N. xxxix., end). The most general terms, however, are "are," "arya," (B. K. 4a), and "aryeh"; for the lioness, "lebiyah" (B. K. 16b); "guryata" (Shab. 67a), and "kalba" (Yalk. ii. 721); and for the young lion, "gurya"
77b). For the medicinal use of the milk of the lion is the "maggia," or little Ethiopian goat (Shab. 8a). It is for its meat or its milk (Bek. 8a). It is for the use of the talmudic writers did not know this animal from personal observation, and it was therefore engaged by them with fabulous proportions and qualities. Thus it is said in the same passages that the distance between the lobes of its lungs was nine cubits, and that its roar at a distance of 400 parasangs brought down the walls of Rome. Kohut ("Ueber die Jüdische Angelologie und Dämonologie," etc., p. 108; comp. also idem, "Aruch Completem," iv. 15) surmises that "tigris" is the Persian "thrigat," i.e., the mythical three-legged animal (comp. also Schorr in "He-Haluz," vii. 29).

The lion is often enumerated among the dangerous animals (B. K. 13b and parallels). It is especially dangerous in rutting-time (Sanh. 106a). It begins to devour its prey alive (Pes. 49b), carrying part of it to the lair for the lioness and the whelps (B. K. 16b; Sanh. 90b). Sometimes, however, the lion will stay among flocks without injuring them (Hul. 53a); it attacks man only when driven by hunger (Yeb. 121b), and never two men when they are together (Shab. 151b). Though the lion can be tamed (Sanh. 15b; comp. the expression "aritzatur," B. K. 18b), it is on account of its dangerousness kept in a cage (Shab. 106b), and when so confined is fed with the flesh of wild asses (Men. 103b). Sometimes, however, the latter use in theircircuses ("Ab. Zarah 16a). In passing a lion's den ("gob") one should recite a benediction of thanksgiving in memory of the miracle which happened to Daniel when he was thrown into such a den (Ber. 57b). The term of gestation of the lion is three years (Bek. 58a). Its tormentor is the "mafft," or little Ethiopian goat (Shab. 77b). For the medicinal use of the milk of the lioness see Yalk. 721.

The Talmud makes about the same figurative use of the lion as does the Old Testament. The lion is the king of animals (Hag. 13b) and the symbol of true mental greatness; and in this regard it is contrasted with the fox (Shab. 111b; Ab. iv. 15; Git. 88b); it is the type of strength and awe (Pes. 112a; Shebu. 22b; B. K. 85a). The sound of God's voice is likened to the roaring of the lion (Ber. 3a, b). The name of the lion is applied to God, Israel, and the Temple (comp. Isa. xxix. 1: "ariel"); Pesik. R. 28 [ed. Friedmann, p. 153] and parallels). The lion also symbolizes the mighty spirit of temptation and seduction to idolatry (Sanh. 64a; comp. I Peter v. 8). The Temple of Ezekiel is compared to the lion in its structure, both being broad in front and narrow behind (Mid. iv. 7). The lion is also the fifth sign ("Leo") of the zodiac, corresponding to the fifth month, Ab (Pesik. R. i.e., Yalk., Ex. 418).

The lion is likened to the lion in its structure, both being broad in front and narrow behind (Mid. iv. 7). The lion is also the fifth sign ("Leo") of the zodiac, corresponding to the fifth month, Ab (Pesik. R. i.e., Yalk., Ex. 418).

LION, ISAAC JACOB: Dutch journalist; born at Amersfort Dec. 17, 1821; died at The Hague Aug. 27, 1873. Settling in Amsterdam, he occupied himself with literary work, and became in 1840 editor of the "Handelsblad." In 1849 he applied himself to stenography, and in the following year was appointed shorthand writer to the Second Chamber (Tweede Kamer der Staten Generaal). Jointly with the lawyer D. Leon he established in 1850 the weekly "De Gemeente Stem." He was also correspondent for several weeklies and dailies. In 1856 he became editor of the "Indier," and in 1860 proprietor of the "s'Gravenhaagse Nieuwsbode," which paper he combined with the "Indier" and published as the "Dagblad van 's Graafenhage en Zuido-Holland." This paper is still (1904) in existence.

LION, ISAAC JULIUS: Dutch journalist; born at Elberfeld; died Oct. 19, 1869. In 1894 he entered the Prussian army, and in 1880 that of Holland. In 1834 he went to India, and was honorably discharged as an officer at his own request in 1841. After this he devoted himself to industrial enterprises, having acquired a great practical knowledge of Indian affairs. He was the Nester of Indian journalism, being the founder of the "Bataviaasch Handelsblad." To his great perseverance must be ascribed the appointment of a committee to consider the establishment of a railway in Java.

BIBLIOGRAPHY: Van der As, Biographisch Woordenboek, xi.

LION, KING JULIUS: Dutch journalist; born at Yaroslav, Galicia, Oct. 24, 1856; educated at the universities in Tarnow and Vienna and at the universities of Leipsic and Strasburg. In 1881 he was appointed librarian to the Austrian Reichsrath, which post he still occupies (1904). In 1894 the title of "Regierungsrat" was conferred upon him. Lipin has written: "Der Entfesselte Prometheus" (1876); "Renatus" (1878); "Das Buch der Freude" (1880); "Totenfeiler" (1887), all published at Leipsic. In 1883 he translated the "Pan Thadeeus" of Mickiewitz, and in 1886 wrote the libretto for Goldmark's "Merlin."

BIBLIOGRAPHY: Meyers Konversations-Lexikon, F. T. H.

LIPKIN: Russo-Jewish family which derives its origin from Dob Bär Lipkin, rabbi of Plungian in the first half of the eighteenth century (see Ezekiel Katzenellenbogen, "Koneset Ezekiel," No. 7). The pedigree of the most important members of the family will be found on the following page.

Israel Lipkin (known as Rabbi Israel Salanter, after his place of residence, Salaty): Russian rabbi; born at Zhagory at the beginning of the nineteenth century; died at Konsberg, Prussia, Feb. 2, 1883. He received his first training from his father, Zeeb Wolf, who was rabbi at Zhagory. After his marriage Lipkin settled at Salaty, where he continued his studies under Rabbi Hirsch Broda and Rabbi Joseph Zundel (died in Jerusalem 1896). Zundel exerted a deep influence on the development of Lipkin's character; and the latter showed his ap-
prediction of his teacher by referring to him in the preface to his periodical "Tebunah" as the light which he followed all his days.

In 1842 Lipkin was called to Wilna as head of the yeshibah Tombeka Torah. During his incumbency he established a new yeshibah at Zarechye, a suburb of Wilna, where he lectured for about three years.

Lipkin's great service lay in his insistence on the practical application of the moral teachings of Judaism and in his emphasis of the necessity of manual labor on the part of the Jews. He established societies for the study of religious ethics, with but little regard for worldly affairs; and at his suggestion the works on religious ethics of Moses Hayyim Luzatto, Mendel Lezin, and Solomon Ibn Gabriol were reprinted at Wilna.

When, in 1848, the Russian government established the rabbinical school at Wilna, Lipkin declined an invitation to become instructor in Talmud and rabbinical law. He settled in Kovno and established a yeshibah, connected with the bet ha-midrash of Hirsch Naviaszky, of which he retained charge until 1857, when failing health compelled him to move to Germany for medical treatment. He remained in the house of the philanthropists, the Hirsch brothers of Halberstadt, until his health improved, and then (in 1861) began the publication of the Hebrew monthly "Tebunah," devoted to rabbinical law and religious ethics. On account of his failing health this periodical was discontinued at the end of a year, and Lipkin again lived for a time the life of a wanderer, visiting yeshivot and offering advice to teachers and students wherever his assistance was sought. Toward the end of his life Lipkin was called to Paris to organize a community among the Russian immigrants, and he remained there for two years.

Lipkin was a singular combination of the ultra-Orthodox Jew and the man of the world, particularly in regard to the duties of citizenship. He preached love for the fatherland and respect for the laws of the country. When the ukase making military service universally obligatory appeared, Lipkin wrote an appeal to the rabbis and community leaders urging them to keep lists of recruits so as to leave no pretext for the contention that the Jews shirked such service. He was considered one of the most eminent Orthodox rabbis of the nineteenth century because of his broad Talmudic scholarship, his deep piety, and his personal influence for good; and he was probably the only rabbi of his time that exerted a wide influence on his fellow rabbis and on the Jewish communities of Russia. His disciples collected and published some of his sayings, commentaries, and sermons in "Eben Yisrael" (Warsaw, 1853) and in "Etz Peri" (Wilna, 1880).


J. G. L.

Lipmann Lipkin: Russian mathematician; born at Salaty, government of Kovno, 1846; died at St. Petersberg Feb. 9 (21), 1876; son of Israel Salanter. Lipkin's early training consisted in the study of the Bible, the Talmud, and other religious books. At an early age he began to show a deci-
examination brilliantly. His dissertation was almost completed when he was attacked by smallpox, of which he died.

Lipkin’s name first became known in the mathematical world through his mechanical device for the change of linear into circular motion, this mechanism having been invented by him while he was still a pupil at the technical high school. He described his invention in the journal of the Russian Academy (“Mélanges Mathématiques de l’Académie Impériale à St. Petersbourg,” 1870), under the title “Über eine Gelenkgeräteführung von L. Lipkin.” The Russian mathematician Chebyshev had tried to show that an exact solution was impossible; and his views were accepted until Lipkin’s discovery proved the contrary. This invention has been described in numerous text-books, such as Collignon’s “Traité de Mécanique, Cinématique” (Paris, 1873), where it is called “Lipkin’s Parallelogram.”

A model of Lipkin’s invention was exhibited at the exposition at Vienna in 1878, and was later secured from the inventor by the Museum of the Institute of Engineers of Ways of Communication, St. Petersbourg. Lipkin never lost his deep interest in purely Jewish affairs, as is shown by his contributions to “Ha-Zefirah.”

BIBLIOGRAPHY: Feuerwäschte Bibliotheka, v. 191 (translated into German in Allg. Zeit. des Jud. 1876, p. 131); Ho-Zefirah, 1876.

J. G. L.

LIPMAN, CLARA: American actress; born in Chicago. She made her début as an ingenue with Modjeska in 1888, and subsequently played similar parts in A. M. Palmer’s company. She created the principal rôle in “Ineog” (1891), but before this had interpreted leading parts in classic drama in various English and German companies. In 1898 she played the part of Julie Don Don in “The Girl from Paris.” With her husband, Louis Mann, she starred for five years, appearing in “All on Account of Eliza,” “The Red Kloof,” “The Telephone Girl,” “The Girl in the Barracks,” “Master and Pupil,” etc. During the season of 1902–3 she withdrew from the stage on account of an accident to one of her arms. Clara Lipman is the author of a play entitled “Pepi” (1898).

F. H. V.

LIPMAN, SAMUEL PHILIPPUS: Dutch jurist; born in London April 27, 1802; died at Hilversum July 7, 1871. He was educated at Glueckstadt, Hamburg, and Amsterdam; studied law at Leyden (1819–22), and in 1823 established himself as a lawyer at Amsterdam, where he soon became famous as a pleader. In May, 1838, he was converted to Roman Catholicism. He then removed to The Hague, and devoted himself after 1862 entirely to religious study.


BIBLIOGRAPHY: De Tijl, July 15, 1871; De Wechter, Aug. 1, 1871; Levensberichten van de voorschriften voor Wetterkunde, 1872; Van der Aa. Biographisch Woordenboek, xxl.

E. St.

LIPMANN -MÜHLHAUSEN, YOM -TOH

MITZLOTHEN, YOM -TOH

BEN SOLOMON: Austrian controversialist, Talmudist, and cabalist of the fourteenth and fifteenth centuries. According to Bishop Bodecker of Brandenburg, who wrote a refutation of Lipmann’s “Niz­za­hon,” Lipmann lived at Cracow. But Naphtali Hirsch Treves, in the introduction to his “Siddur,” calls him Lipmann-Mühlhausen of Prague, adding that he lived in the part of the town called “Wys­chi­grold.” Manuscript No. 223 in the Halberstam collection contains a document issued at Prague in 1418 and signed by Lipmann-Mühlhausen, as dayyan. It is seen from his “Nizzahon” that, besides his rabbinical studies, Lipmann occupied himself with the study of the Bible, that attainments, he was acquainted with Karaitic literature, that he read the New Testament, and that he knew Latin. His authority in rabbinical matters is shown by his circular to the rabbis warning them against the use of any shofar not made of a ram’s horn (comp. Luzzatto in “Kem­rem Hemed,” vii. 56). There are also responsa addressed to him by Jacob b. Moses Mölln (Neubauer, “Cat. Bodl. Hebr. MSS,” No. 907, 5), and Israel Isserlin mentions him (“Terumat ha-Deshen,” No. 24) as one of five scholars who met at Erfurt. In 1499 (Aug. 16) Lipmann and many other Jews were thrown into prison at the instigation of a converted Jew named Peter, who accused them of insulting Christianity in their works. Lipmann was ordered to justify himself, but while he brilliantly refuted Peter’s accusations, as a result of the charges seventy-seven Jews were martyred on Aug. 22, 1400, and three more, by fire, on Sept. 11 in the same year. Of the accused Lipmann alone escaped death.

Lipmann was the author of: “Sefer ha-Niz­za­hon,” a refutation of Christianity and Karaism and a demonstration of the superiority of rabbinical Judaism; “Zikron Sefer ha-Niz­za­hon,” a refutation of Christianity; and the cabalist “Zefirah.”

His Works.

In verse of the preceding work (pp. 107–117 in the “Tela Ignem Satane” of Wagenseil, who supplied a Latin translation and added a long refutation, Freiburg, 1861; Geiger, in Breslauer’s “Deutscher Volkskalender,” iii. 48, declares Lipmann’s authorship of this poem doubtful); a commentary to the “Shir ha-Yihud” (“Freiburg, 1860). In Samson b. Eleazar’s “Terumat ha-Deshen,” No. 24) as one of fivescholars who met at Erfurt.

His refutation of Christianity, an abstract of which is given as a cabalistic work entitled “Sefer Alfa Beta,” a cabalistic treatise on the Hebrew alphabet, entitled “Sefer Alfa Beta,” a cabalistic treatise on the Hebrew alphabet, entitled “Zefirah.”

Menahem Zviyyoni’s “Zefun Ziiyyoni” is ascribed, in a pam­
In Amsterdam (1709 and 1711) and Königsberg (1847). Sebald Snelle published the Hebrew text with a Latin translation and refutation of the paragraph (§8) directed against Christianity. A "Nizzahon" (§197), a commentary to Pirke Abot, was first published by Hackspan (Altdorf, 1644), and at various dates he published Latin translations of the paragraphs directed against Christianity.

Very characteristic is Lipmann's refutation of the assumed miraculous birth of Jesus, as well as his demonstration of the falsity of the conclusions of the Christians who claim that the birth of Jesus was foretold by the Prophets and Hagiographa. In the introduction Lipmann says that he divided the "Nizzahon" (§197) into two parts, the "Correctiones Lipmannianae," and the "Refutationes." The "Nizzahon" was reprinted, with the addition of Kimhi's "Wikkuah," in Amsterdam (1709 and 1711) and Königsberg (1847). Sebald Snelle published the Hebrew text with a Latin translation and refutation of the paragraph (§8) denying the miraculous birth of Jesus (Altdorf, 1643); and at various dates he published Latin translations of the paragraphs directed against Christianity. A Latin translation of the whole work, with the exception of the passages taken from the Pentateuch, was made by John Heinrich Bleudinger (Altdorf, 1645). As will be readily understood, the work gave rise to many polemics and called forth replies from Christians. The first was Stephen Bodecker, Bishop of Brandenburg, a younger contemporary of Lipmann, who wrote a refutation of the "Nizzahon" (comp. Wolf, "Bibl. Hebr." i. 736). The following other refutations are published: Wilhelm Schickard, "Triumphator Vapulanssive Refutatio," etc. (Tübingen, 1659); Stephen Gerlow, "Disputatio Contra Lipmanni Nizzachon" (Königsberg, 1647); Christian Schotan, "Anti-Lipmanniana" (Franeker, 1659), giving also the Hebrew text of the "Nizzahon."
the community, for in 1723 the Jews of Detmold asked permission to build a second synagogue. These synagogues, however, were merely rented rooms. In 1742 the community evidently reunited, for it acquired a house and a barn, and constructed out of the latter a synagogue, which is still in use. In 1810, during the regency of the princess Pauline, the Jews in Lippe received family names and were regularly registered. At this time there were 175 Jewish families in Lippe; twenty-seven of these families were resident in Detmold, under Rabbi Abraham Löb Farnbach, succeeded by his son Dr. Enoch Farnbach (Fahrenbach), who officiated until his death (Oct. 5, 1872). The civic rights of the Jews, as well as their systems of school and synagogue, were regulated afresh by the laws of 1858 and 1879. From 1872 (Oct.) to 1879 (March) the rabbinate was provisionally filled by the teacher Leseritz of Detmold and, afterward, by Rabbi Klein of Lemoog.

After this period, consequent upon the steady decrease in the size of the community, the rabbinical position was left vacant. The supervision of religious instruction in the twelve congregations of the principality, comprising about 900 members, some 230 of whom belonged to Detmold, was entrusted to the teacher and preacher Abraham Palt of Detmold. Detmold is the birthplace of Leopold Zunz and of Dr. Abraham Treuenfels, while Dr. Hermann Vortkasten, at present (1904) rabbi in Stettin, is a native of Lage in the principality of Lippe.

As a benefactor to the Jews in Lippe, and, particularly, of the Detmold community, may be mentioned the court commissioner Solomon Joel Herford (d. Sept. 21, 1816). He was the founder of the Joel Herfordische Schule, the Joel Herfordische Mit- den Stiftungen, and the Judische Militär-Unterstützungskasse.

LIPPE, CHAIM DAVID: Austrian publisher and bibliographer; born Dec. 22, 1823, at Stanislawow, Galicia; died Aug. 26, 1900, at Vienna. For some time he was cantor and instructor in religion at Eperies, Hungary, but he left that town for Vienna, where he conducted a Jewish publishing-house, which issued several popular works. He himself edited a bibliographical lexicon of modern Jewish literature ("Ch. D. Lippe's Bibliographisches Lexicon der Gesammten Jüdischen Literatur der Gegenwart und Adress-Anzeiger," Vienna, 1881; 2d ed. 1900).

LIPPE, EDOUARD: French engineer; born at Verdun Feb. 22, 1833. Educated at his native town, the lycée at Metz, and the Ecole Centrale des Arts et Manufactures at Paris, he graduated as engineer in 1856. Joining the firm of Dogoues & Laurent, architects, he resided in the French capital and took an active part in the defense of Paris as captain of the volunteer engineer corps during the Franco-Russian war. In 1878 he established himself in Paris, founding the house of Edouard Lipmann & Company. He became especially interested in the boring of deep wells (one bored by his firm at the Place Herbert at Paris was 718 meters deep), especially petroleum-wells, and in the building of bridges, canals, and roads in various parts of the world.

Lipmann has published several essays in the professional papers, especially in the "Genie Civil," and is the author of "Petit Traité de Sondage." He has received several honorable mentions at the international expositions; e.g., at Amsterdam in 1888, and at Paris in 1867, 1878, 1889, and 1890. Lipmann is an officer of the Legion of Honor.

BIBLIOGRAPHY: Curtinier, Dict. Nat. ii. 127.

F. T. H.

LIPPMANN, EDWARD: Austrian chemist; born at Prague Sept. 28, 1842; educated at the gymnasium of Vienna and the universities of Leipzig and Heidelberg (Ph. D. 1864). He took a postgraduate course at Paris, and in 1868 became privat-dozent at the University of Vienna. During 1872 he took charge of the classes of Professor Linne mann at the technical high school at Brtnia; in 1873 he was appointed assistant professor of chemistry at Vienna University and chief of the third chemical institute; and in 1877 he was appointed professor of analytical chemistry at the Vienna Handelsakademie, which position he resigned in 1881. He is at present (1904) lecturer of chemistry at the Vienna technical high school.

Lipmann has contributed many essays to the reports of the Vienna Imperial Academy of Sciences and to the professional journals of Europe.

BIBLIOGRAPHY: Eisenberg, Das Geistige Wien, ii., Vienna, 1886.

F. T. H.

LIPPMANN, GABRIEL: French physicist; born at Hollerich, Luxemburg, in 1845. After being educated at the Ecole Normale and in Germany, he went to Paris, taking the degree of D.Sc. in 1875. During his stay in Germany he had given special attention to electricity, and subsequently invented the capillary electrometer, an electrocapillary motor, etc. In 1891 he discovered the process of color photography, which discovery he amplified in 1892. He prepared glass slides, which were covered with a very finely granulated bromid-of-silver solution, and which, when dried, were placed in a concave frame filled with quicksilver, giving a mirror-like surface to the solution. When the photograph is taken the light-rays form a wave of light in the solution in conjunction with the rays from the quicksilver-mirror, giving light "maxima" and dark "minima." These when reproduced give, by reflected light, a true picture in the original colors. However, the very long exposure necessary (about ten minutes) makes the process unsatisfactory. This discovery won him recognition. In 1888 he succeeded Briot as professor of physical mathematics at the Sorbonne, and in 1885 he became professor of experimental physics at the same institution. In 1886 he was elected member of the Académie des Sciences, succeeding Dessain. Lipmann has contributed many essays to the professional journals, and is the author of "Cours de Thermodynamique," Paris, 1886, and "Cours d'Acoustique et d'Optique," ib. 1888.

BIBLIOGRAPHY: Nouveau Larousse Illustre.

F. T. H.

Bibliography: Bamberger, Gesch. der Juden in Aschaffenburg, p. 78; Ben Chananja, 1864, No. 22. s. M. L. B.

LIPPOLD: German physician and financier; born at Prag; lived at Berlin in the sixteenth century. He was in great favor with the Elector Joachim II., acting as his financial adviser and as administrator of Jewish affairs. After the sudden death of Joachim (1571), his son and successor, Johann Georg, accused Lippold of having poisoned the elector. Being put to the torture of the rack, he confessed this crime; and, although he afterward retracted, he was executed Jan. 28, 1573, the Jews receiving his body, and his son-in-law, Moses Teitelbaum, rabbi at Ujheley. He held the office of rabbi in several cities in Galicia, and at last went to Brigul, where he remained till his death. He was the author of “Ari she-be-Haburah” and “Gelurut Ari,” novellae on Ketubot, mentioned in “Emek Berakah,” by Joseph Saul Nathanson. Besides these works he wrote “Aryeh de-‘Ial,” containing novellae on Kiddushin, Tuma, Menahot, Kilaim, and Niddah, as well as responsa on the four parts of the Shulhan ‘Aruk.

This work was published in Lemberg.

Bibliography: Walden, Shem ha-Gedolim be-Hadashot, i. 88; ii. 16; Eliezer Cohen, Kinei’ Soferim, p. 1045 (note 1738), and p. 110a. s. N. T. L.

Baruch Isaac Lipschitz: Son of Israel Lipschitz; born in Dessau; died in Berlin Dec. 18, 1877. He was at first rabbi at Landsberg, and then district rabbi in Mecklenburg-Schwerin, but was obliged to resign both positions in consequence of disagreements with his congregations. Thereafter he lived in private at Hamburg. He wrote “Torath Sch’muel, ein Erbauungsbuch für Israeliten” (Hamburg, 1867).

Baruch Mordecai b. Jacob Lipschitz (Lipschitz): Russian rabbi and author; born about 1810; died at Siedlce, Poland, March 30, 1883. At an early age he became known for his wide Talmudical learning; and later he ranked with the leading rabbinical authorities of his time. Rabbin from all parts applied to him for decisions in regard to difficult questions, and his responsa were characterized by clearness and sound sense. He officiated as rabbi for forty-three years in various cities, including Semiatitz, Wolkowisk, Novogrodek, and finally Siedlce, where he remained till his death.

Lipschitz was the author of: “Berit Ya’akov” (Warsaw, 1857–77), responsa on the four parts of the Shulhan ‘Aruk; “Bet Mordekai,” sermons; “Minhat Bikkurim,” novellae on the Shulhan ‘Aruk; and novellae on the Jerusalem Talmud. The last three works remain in manuscript.

Bibliography: Ha-Zefrah, 1885, No. 14; Ha-Asif, 1885, p. 758; H. N. Steinschneider, Jr. Wöloch, p. 164. s. N. T. L.

Eliezer ben Solomon Lipschütz: German rabbi; died at Neuwied about 1748. At the age of thirty he became rabbi at Ostrow, where he gathered many pupils about him. Several years later he accepted a rabbinate elsewhere, but differences with
Wahhaftige Abcederseynung oder gesаsset des angestiftes Leipolt Jüden-
Jumpt fürbaltung der Execution, welche an seinen/andern verurteielyen graumäen und
in menschlichen schalten halten, so er an dem
wahnsiigen Christlichen Blut begangen den 38. Januar 1576. in Berlyen/nach inhalt Günslichen und
Kaiserlichen Rechten/novdrungen werden is.

Daneben füreiglich seine und anderer Jüdenstrafe/so etwain von ihnen weder alle menschliche Differenzen/und mittheilen
gegen den Christen menschlichen geübet/aus grauernigen Historien/aller eröffneten Christen zu gut und
warring (duss dass sie sich für solchen blut
Egen beyro stedtlicher weissen Führen an Nemen geselb/n und am tag geben.
K. T. Z. T.

Execution of Lippold, 1576.
(From a contemporary copperplate.)
his congregation soon compelled him to resign. He wandered about until finally he went to Cracow, where he obtained a rabbinate through the influence of his wife's uncle, Simon Jolles. There, too, he had many enemies, and on the death of Jolles he was obliged to leave Cracow. After some time he became rabbi at Neuwied, where he remained until his death. He wrote "Hishbô R. Eli'ezer we-Sîlah ha-Sadeh," responsa, published together with a number of responsa by his son Israel Lipschütz (Neuwied, 1749), and "Dammesek Eli'ezer," novelle (to Shulhan 'Aruk, Yoreh De'ah and Hoshen Mishpat) and responsa, among the latter being some written by his brother Ephraim Lipschütz (ib. 1749).

BIBLIOGRAPHY: Preface to Hishbô R. Eli'ezer we-Sîlah ha-Sadeh; Dembiitzer, Kehillat Yoel, ii. 354; Cracow, 1888.

Gedaliah ben Israel Lipschütz: Rabbi at Obrzízk, near Posen; flourished in the eighteenth and nineteenth centuries (d. 1826). He was the author of the following works: "Regel Yesharot" (Dyénhurnfurth, 1776), explanations of Rashî and Tosafot to the section Nezikin, notes on Abot de-Rabbi Natan and on the small tractates of the Talmud, with two supplements treating of weights, measures, and geometry in the Talmud, and explaining the calculations found in Kilayim iii., v.; "Hûme Matnîta" (Berlin, 1784), divided into six parts ("kinnîm"), containing a commentary on the Talmud, explanations of all the foreign words found in the Talmud, a commentary on Asherî (Rosh), notes on Alfasi, a commentary on Targum Onkelos, and explanation of the difficult mishnayot; "Keneset Yisrael" (Breslau, 1818), notes on the Mishnah and on various Talmudic subjects, extracted from several works left by Gedaliah in manuscript, and published by his son Israel Lipschütz.

BIBLIOGRAPHY: Steinschneider, Cat. Bodl. col. 1003; Fürst, Bibl. Jud. ii. 253; Fuenz, Kneset Yisrael, s.v. s. s. I. Br.

Gedaliah ben Solomon Lipschütz: Polish scholar; lived at Lublin in the sixteenth and seventeenth centuries. He was a relative and also a pupil of Meir of Lublin, whose responsa he edited, adding to them an index (Venice, 1618). He wrote a commentary to Albo's "Iketkim," entitled "Eg Shatul" (ib. 1618). This commentary may be considered a double one; in "Shorashim" the commentator explains the text of Albo, while in the part called "Anafim" he gives an exposition of Albo's views, comparing them with the views of other philosophers. In the preface, Lipschütz says that he composed the commentary in his twenty-sixth year, but that for various reasons he could not publish it. Later, at the request of friends, he revised his work, which revision he completed at Lublin, Feb. 12, 1617. He compiled an index to the Biblical and Midrashic passages in Albo's text.


M. Sel.

Hayyim ben Moses Lipschütz: Polish rabbi of the seventeenth century; born at Ostrog about 1620. He wrote "Derek Hayyim" (Sulzbach, 1702), a book containing prayers and ritual laws for persons who are traveling, published by some of his pupils. Although the book contains prayers which show that the author was a follower of Shabbethai Zebi, it is interesting to know that it had the approbation of eight of the most renowned rabbis of the time.


B. Br.

Israel Lipschütz: Son of Eliezer Lipschütz; rabbi at Cleve. There he became notorious in connection with a "get" controversy which attracted the attention of a large number of contemporary Jewish scholars. The dispute arose over a divorce granted by him in August, 1766, which was declared invalid and which the rabbinate of Frankfort-on-the-Main opposed with such persistence and vehemence that it became a "cause célèbre." Israel Lipschütz was severely criticized and stoutly defended. Toward his own defense he published (Cleve, 1770) seventy-three similar decisions, under the title "Or Yisrael," to counterbalance the "Or ha-Yashar" published by Simon Kopenhagen in the previous year at Amsterdam.

BIBLIOGRAPHY: M. Horovitz, Frankfurter Rabbiner, iii. 67 et seq.; Frankfort-on-the-Main, 1884.

Israel Lipschütz: Son of Gedaliah Lipschütz; born 1782; died Sept. 19, 1860. He was rabbi first at Dessau and then at Danzig. He led the life of an ascetic, frequently fasted three days in succession, and studied incessantly. He wrote "Tif'eret Yisrael," a commentary on the Mishnah, in which he applied to the orders a nomenclature of his own: Zera'im hecalled "Zera'emunah," Tohorot, "T'am wa-Da'at" (Hanover, 1890); Nezikin, "Kos Ye'sh'u'ot." (Danzig, 1845). His ethical will ("Zawwa'ah"); 1861) contains twenty-eight paragraphs, consisting chiefly of moral and ascetic precepts. He left in manuscript many notes ("derashot") to Caro's Shulhan 'Aruk and to Maimonides' Yad ha-Hazakah, a comprehensive treatise on the order Tohorot, and many responsa.

BIBLIOGRAPHY: Walden, Shem ha-Gedolin de-HaIash, i. 408, Warsaw, 1864; Steinschneider, Hebr. Bibl. iv. 67.

Joshua Aaron Lipschütz: Rabbi at Bützow, Mecklenburg-Schwerin; born in Poland in 1768. He was a correspondent of Jacob Emden ("She'elat Ya'abez," pp. 50 et seq.).

M. K.

Judah Löb b. Isaac Lipschütz: Austrian rabbi and author of the seventeenth century; rabbi at Eidlitz, Bohemia. He wrote: "Hanahgat Adam," a collection of rules from other works, on daily religious practises (Fürth, 1691; Amsterdam, 1717; Zolkiev, 1770); "Zaddik Tamim," a redaction of the former work with many additions (Fürth, 1869; an abridgment of the book was seen in manuscript by Nepi, in Padua); "We-Zot li-Yehudah," explanations added to Jacob Well's "Shehítot u-Bedikot," on the rules of slaughtering cattle (Fürth, 1699; Frankfort-on-the-Main, 1820).


L. G.

N. T. L.
Moses ben Noah Isaac Lipschütz: Polish rabbi, and the author of the commentary "Lehem Mishneh," on the orders Zera'im, Mo'ed, and Kosha'im (published, according to Azulai, in 1506). He wrote a commentary also to the treatise Abot (Lublin, 1612; reprinted at Cracow in 1637 and included in the edition of the Mishnah published at Amsterdam in 1736).

BIBLIOGRAPHY: Azulai, Shem ha-Gedolim, ii. 71.

Noah b. Abraham Lipschütz (called Noah Mindes): Polish rabbinical scholar; died in Wilna Dec. 23, 1797. He was a prominent member of the Jewish community of Wilna, and married a daughter of Eliah Peses. Lipschütz's daughter and a son of Eliah, son of Eliah, were cantors at Wilna.

Lipschütz was the author of two cabalistic works, "Farperma'ot le-Hokmah" (Shklov, 1785), on the Pentateuch, and "Nifla'ot Hadashot" (Grodnó, 1797), which latter includes cabalistic explanations by R. Samsón Ostropolener. Both works were published anonymously. Noah died about three months after Eliah Gaon and was buried near him.

BIBLIOGRAPHY: Fuenn, Kivrah Ne'emanah, pp. 170-171, Wilna, 1890.

Solomon ben Moses Lipschütz: German cantor; born at Fürth about 1675; died at Metz after 1708. He studied at Nikolsburg in the yeshibah of David Oppenheim, and for some time acted as cantor, shobet, and teacher at Wallerstein. He then went to Pforzèse, and thence to Prague, where he became chief cantor in the Phinehas and Zigeuner synagogues. In 1706 he retired to Frankfort-on-the-Main, but in the following year accepted the position of cantor at Metz, where he died. Lipschütz was the author of "Te'udat Shelomoh" (Offenbach, 1708), a book of morals and laws for cantors, published with the approbation of the rabbi and parnas of Metz.

BIBLIOGRAPHY: Fuenn, Kivrah Ne'emanah, pp. 170-171, Wilna, 1890.

LIPSCHUTZ, SOLOMON: American chess-player; born at Ungvar, Hungary, July 4, 1863. At the age of seventeen he emigrated to New York, where he soon became known in chess circles. In 1883 he was chosen as one of a team to represent New York in a match with the Philadelphia Chess Club, and won both of his games. In 1885 he won the championship of the New York Chess Club, and in the following year took part in the international tournament held in London, where he succeeded in defeating Zukertorj and Mackenzie, among others. At the Masters' Tournament at New York in 1889 Lipschutz gained the sixth place, he being the only American player to secure a prize. In 1890 he won the championship of the United States, and repeated his success in 1892. He secured for the Manhattan Chess Club the absolute possession of the "Staats-Zeitung" challenge cup by winning it three times in succession (one tie against Steinitz). Twice pitted against Lasker, he has drawn his games on each occasion. Several of the games played by Lipschutz have been published in "Examples of Chess Master-Play" (New Barnet, 1893). Lipschutz revised "The Chess-Player's Manual," and he edited "The Rice Gambit," New York, 1901.

BIBLIOGRAPHY: Chess Monthly, Dec., 1890.

A.

LISBON: Capital of Portugal. It had the largest Jewish community in the country and was the residence of the chief rabbi ("arrabah mor"). It had several "Judarias" or Jewish streets, one of them in the part of the city called "de Pedreira," between the cloisters do Carmo and da Trindade; another, laid out later, was in the quarter da Conceição. In 1457 a third Judaria was created, the de Alfama, near the Pedro gate. In the Rua Nova, passing through the most beautiful and the liveliest part of the city, resided the rich and prominent Jews, the large synagogue being in the same thoroughfare. A small synagogue was erected by Joseph ibn Yahya about 1360, at his own expense. For a long period the Jews of Lisbon were left undisturbed. The first storm broke upon them during the war between Dom Ferdinand of Portugal and Henry II. of Castile. The Castilian army forced its way into Lisbon; several Jews were killed, and the Rua Nova was plundered and destroyed by the rapacious soldiery (1370). The grand master of the Knights of St. Bennet of Aviz, later King John L, successor of Dom Ferdinand, protected the Jews in the capital against pillage. As a sign of their gratitude, the Jews, in addition to their contribution to the gift of 10,000 livres made to the king by the city, presented him 70 marks and made him a loan of 1,000 reis.

The Jews of Lisbon, who in 1462 paid for "serviço real" alone 50,000 reis (about 8,500 francs), were engaged in various mercantile pursuits and trades. When Dom Duarte imposed restrictions upon free intercourse between Jews and Christians, representatives of the Jewish community at Lisbon applied to the king for the removal of the restrictions, and the king granted the request in a letter to the community dated Dec. 5, 1436. The prosperity and consequent luxury of the Jews aroused the envy and hatred of the Christians, even to the point of violence. Toward the end of the year 1449 some young men maltreated several Jews at the fish-market, and the royal corregidor had them publicly whipped. This Outbreaks against Lisbon aroused the anger of the people against the Jews, who were attacked, and a number of whom were killed, despite their brave resistance. Probably the fight would have ended in a terrible massacre but for the armed intervention of the Count de Monsanto. The attack was renewed, and the king was compelled to adopt severe measures against persons convicted of aggressions against the Jews. The profound hatred against the latter was increased by the arrival of immigrants from Castile, who sought shelter at Lisbon.

In 1493 the populace again assailed the Jews, plundered their stores, and destroyed their dwellings; it was at this time that Isaac Abravanel lost his entire possessions, including his valuable library. To increase their troubles, the pestilence broke out simultaneously with the immigration of their core-
ligionists from Spain. By order of the city council the refugees from Spain were required to leave the city at once; though, through the intervention of the king, John II., the city council was compelled to grant to Samuel Nayas, procurator of the Castilian Jews, the right to stay there, and to the Castilian physician Samuel Judah the right to practise medicine (Rios, "Hist." iii. 388-349). In 1497, by order of King Emanuel, the Jews were driven out of Portugal; the Lisbon community ceased to exist, and the large synagogue was transformed into a church.

The number of Jewish scholars of Lisbon is not especially large. Besides the members of the old families Ibú Yahya and Negro, who were born in the Portuguese capital Navarro, Judah Cohen, and others, as well as the rabbis Joseph and Moses Hayyun and a certain Don Abaham, who was a physician and, in 1484, became also rabbi at Lisbon. Lisbon is the birthplace of Isaac Abravanel and his sons, and of Jacob ibn Habib, and at Lisbon lived Joseph Vecinho (physician to King John II.), Abraham Zacuto, and Abraham Zarzar. The learned Eliezer Toldano in 1485 established in this city a Hebrew printing-press, of which several books were the product. Among these was the Pentateuch with the commentary of Moses ben Nahman (1489). In Lisbon Samuel ben Tom-Tob wrote (1410) a Torah roll now preserved in Bern; Samuel de Medina, in 1469, a Pentateuch; and Eliezer, son of Moses Gagos, in 1494, a ritual work for Isaac, son of Isaiah Cohen.

After their expulsion from Lisbon no Jews resided there openly, but there was a large number of "secret Jews," or "Christãos Novos" (New Christians), who were compelled to attend the Church ceremonies, but in secret lived in accordance with Jewish precepts. The Portuguese people hated these New Christians, or Makanos, far more than the confessed Jews, though King Emanuel favored them in order to win them by kindness to the Christian faith. But the king was power- less to protect them in face of the in- tiations at cendiary speeches of fanatic priests.

Lisbon. On May 25, 1504, Whitisunday, a number of New Christians happened to meet in the Rua Nova, and were chatting together, when suddenly they were surrounded by a crowd of turbulent youths who insulted and reviled them. One of the New Christians finally drew his sword and injured some of the tormentors. A tumult ensued, which soon was checked by the appearance of the governor of the city with an armed guard. Forty of the rioters were arrested and condemned to be whipped and to be exiled for life to the island of St. Thomas, but through the intervention of the queen they were pardoned.

This uprising was the forerunner of the terrible massacre of the secret Jews in Lisbon which occurred in April, 1506. During the celebration of the Jewish Passover on the night of April 17 in that year, a party of New Christians was suddenly attacked and seventeen of them were arrested, but were set at liberty after two days. The people, enraged at this act, talked of bribery, and were ready to burn all New Christians at the stake. Two days later, on April 19, a number of Christians and New Christians attended a service in the Church of the Dominicans, in order that they might beseech God to stop the terrible, devastating pestilence. Suddenly, in a side chapel called the "Jesus Chapel," a crucifix radiating an extraordinary brightness attracted the attention of the Christians who saw therein a miracle. One of the secret Jews was incantuous enough to express his lack of faith in the wonder. This was the spark that caused the conflagration. The people were excited to the highest pitch and committed most fearful deeds of violence. The unbelieving New Christian was seized by the hair, dragged out of the church, and killed forthwith by the infuriated women, and his body was burned on a hastily erected pile on the Rocio Praça. Two Dominican monks, José Mochon, from Évora, and Bernardo, an Aragonese, marched through the streets carrying the crucifix, calling aloud "Heresia! Heresia!" and exhorting the people to extirpate all heretics. The mob was soon joined by German, Dutch, and French sailors, and a terrible massacre began. On the first day, over five hundred New Christians were killed and burned; next day the brutalities were renewed in even worse form. Babies in the cradle were not spared; women seeking shelter in the church were dragged from the altar, outraged, and flung into the flames. The day's work ended with the murder of the tax-farmer José Rodriguez Mascarenhas, the richest and most hated New Christian; he was dragged to the Rua Nova, killed by the populace, and burned amid great rejoicing. Over two thousand (according to other authorities, four thousand) secret Jews were killed during the course of forty-eight hours.

The king, who was far from the capital at the time, was deeply incensed, and proceeded with severity against the criminals. The ringleaders were hanged, and many others were quartered or decapitated. The two Dominican monks who stirred up the people were expelled from their order and garroted, and their bodies were burned. Every resi- dent of the city of Lisbon (which thereafter was no longer allowed to call itself "the most faithful") who was found guilty of either robbery or murder was punished corporally and subjected to loss of property (Damião de Goes, "Cron. de D. Manco," pp. 141 et seq.; Garcia de Resende, "Miscelanea," xl. 6; Fland, "Chron. de D. Alfonso," v. 130; "Shebet Yehudah," p. 89; Usque, "Consolaçam," p. 200; hicid; the statement in "Emek ha-Bakah," p. 90; Herculano, "Inquisição em Portugal," i. 152 et seq.; De Mendoza, "Historia de Portugal," vi. 955; Rios, "Hist." iii. 363 et seq.; Kayserling, "Gesch. der Juden in Portugal," pp. 145 et seq.; Grätz, "Gesch." ix.).

After the catastrophe a number of secret Jews left the country; the greater part of these fugitives returned to Lisbon, however, and for a time they were protected by the king, but were always hated by the people. The arrival of David Reuben at the capital of Portugal produced a favorable excitement among the secret Jews. They believed him to be their savior and honored him as the expected Messiah. A New
Christian of Lisbon, a young man of twenty-four, Diogo Pires, who held a government position, openly confessed the Jewish faith and, calling himself "Solomon Molko," became a adherent of Reuben. By means of large money payments, the rich New Christians in Lisbon were able to postpone, but not prevent, the introduction of the Inquisition.

Lisbon was the seat of a congregation called "The Brotherhood of San Antonio," which existed among the secret Jews; it met in the Rua de Moueda, in a house which contained a secret synagogue, where Diocles Antonio Homem conducted the service. He suffered for his attachment to Judaism by death at the stake on May 5, 1634. Not a few of the secret Jews who were distinguished as poets, physicians, and scholars, and who in Italy and Holland openly avowed themselves to be Jews, called Lisbon their birthplace, or resided there at some time. In this city Duarte Pinhel, or Abraham Uzque, wrote his Latin grammar (1548), and Amatus Lusitanus and Abraham Furrar practiced medicine. Moses Gideon Abudin, Manuel de Pina, and others were born at Lisbon (see Auto da Fê; Inquisition; Portugal).

BIBLIOGRAPHY: Krzyzewski, Gesc. der Juden in Portugal, Leipzig, 1867; J. Mendes dos Remedios, Os Judios em Portugal, i., Coimbra, 1895; Rios, Hist. ii. 374, 286; ii. 174, 357.

---Modern:--- Besides the Marranos who continued to reside in Lisbon after the expulsion, the city has at all times contained a certain number of avowed Jews, in a manner which contained a secret. That is evidenced by the edict issued Feb. 7, 1537, by John III., in which the Jews were ordered to wear badges so that they might be distinguished from Christians. A greater spirit of tolerance toward the Jews began to prevail in government circles with the accession of the Braganza dynasty (1640), which had been considerably assisted by Jewish financiers in its struggles against Philip IV. of Spain. But, owing to the fear of the Inquisition, which continued to persecute the Neo-Christians or Marranos, and to the fanaticism of the populace, only a few Jews ventured to settle in Lisbon. It was only toward the middle of the eighteenth century that a Jewish community began to be formed by the inflow of Jews from Gibraltar, who, as British subjects, could practise their religion freely, though privately. The Eighteenth Century, issued by King Joseph under the influence of his minister, the Marquis de Pombal, and which deprived the Inquisition of all tyrannical and arbitrary powers, gave a new impulse to the settlement of Jews at Lisbon, and toward the close of the eighteenth century there were a considerable number of them in the Portuguese capital, and the need of a near-by burial-place began to be keenly felt. For this purpose a small piece of ground was leased, in 1801, in the English cemetery situated in the Rua de Estrella, and the first to be buried there was a certain Jose Amzalaga (d. Feb. 26, 1804). The lease, which had been made privately without special legal sanction, was renewed, in 1883, at an annual rental of 1,000 reis.

At the beginning of the nineteenth century there were in Lisbon several widely known Jewish firms, which rendered great services to Portugal by supplying grain during a famine that occurred about 1810. In recognition of these services the government agreed to permit the foundation of a synagogue, although hitherto the laws of the country had not permitted the practise of any form of religion other than the Roman Catholic. The synagogue, under the name "Sha'ar ha-Shamayim," was founded in 1818 by R. Abraham Da-Bella; the Jews, however, had no legal sanction; they were only tolerated. According to the information given in 1825 by the prelate Joaquim José Feireira Garç with the French historian Capefigue, there were in Lisbon at that time about 500 Jews, the majority of whom were engaged in brokerage and in foreign trade, and they owned three private synagogues.

Although by the law the Jews were considered as foreigners, some of them took part in the political movements of the country. Levy Bensabath and his son Marcos Bensabath distinguished themselves by their struggles against the absolute government of Dom Miguel I. (1828-1834). Later Marcos Bensabath became an officer in a regiment of light infantry. In 1853 R. Abraham Da-Bella died, and his synagogue was managed by a committee composed of Leao Amzalak, Levy Bensabath, Abraham Cohen, Fortunato Naure, and Mur and Moisès Busaglio. Several years later occurred the death of Salamão Mor José, and the two congregations then; they were united (about 1856). The union was of short duration, and a new synagogue was erected in 1860 in the Alley dos Apostolos; it is still the principal prayer-house in Lisbon. About that time Jacob Tolecido of Tangiers was called to the rabbinate of Lisbon and officiated there until 1899. An important event for the Jews of Lisbon was the recognition of their religion by the government Oct. 30, 1868, when the community was authorized to use as a burial-place a plot of ground it had acquired for the purpose in 1855. On June 30, 1892, the government sanctioned the constitution of the charitable society Gemilut Hasadim. In 1890 a plan for the complete organization of the community of Lisbon was adopted, according to which all the Orthodox Jews, both Sephardim and Ashkenazim, were to form one congregation. An interesting article (No. 31) of their constitution runs as follows: "Should the Portuguese Jews disappear from this town and from the kingdom, the German Jews here at that time may take under their care and for their own use the synagogues, estates, portable objects, and other things of value then in the possession of the Portuguese Jews or accruing to them later; but the German Jews shall restore the whole to the Portuguese congregation should it be reestablished." Besides the Gemilut Hasadim Society, there exists at Lisbon a useful benevolent association known as the Sonel Nophilin, founded in 1865; this institution, in 1900, established a kasher restaurant for the poor, and is now (1904) contemplating the establishment of an asylum for Jewish travelers. On May 25, 1902, was
The corner-stone of the new Sha'are Tikvah synagogue, which has replaced the various synagogues formerly in use. In accordance with the law, the new building is situated in an enclosure and bears no outward sign of being a place of worship.

The community of Lisbon now numbers about 400 persons in a total population of 357,000; they are mostly natives of Gibraltar, Morocco, or the Azores, and the majority of them are ship-owners and merchants. Among those Jews who have become widely known in connection with science, letters, or the arts are the following: Alfred Benarous, professor of fine arts; Bensaude, professor at the Industrial Institute; Joseph Benoliel, professor at the Marques de Pombal Industrial School; Jacob Bensaude, professor of English at the Collège du Porto; Salançó Saragga, a distinguished Hebrew; Dr. Raul Bensaude, consulting physician to the King of Portugal, and officiating rabbi since the death of Jacob Toledano in 1899. The hazzan of the community is Levy ben Simon of Jaffa.


DISSON, EUGENE: Lawyer, and a member of the French Senate; born at Nyons, near Avignon, Aug. 2, 1818; died at Montpellier Feb. 6, 1891. He was a lawyer at Montpellier under the government of July, 1830, and became attorney of the department of Hérault, where he energetically opposed the “Government of Moral Order.” On Feb. 20, 1876, he was elected to represent the second district of Montpellier in the Chamber of Deputies, where he was one of the leaders of the Republican Union. After the crisis of May 16, 1877, he was reelected (Oct. 14).

In 1887 he introduced the measures which established almost complete freedom of the press in France. The elections of Aug. 21, 1887, compelled Lisbonne to retire from public life; he soon reentered it, however (Jan. 5, 1888), and as senator from Hérault introduced a measure in restriction of those of 1887. This was carried by the Senate, but was defeated in the Chamber of Deputies.

Bibliography: La Grande Encyclopédie, s. J. K.

LISKER, ABRAHAM BEN HAYYIM: Russian rabbi of the seventeenth century; native of Brest-Litovsk. After studying in the yeshibot of Lublin and Cracow, Lisker was called to the rabbinate of Rossien, in the government of Kovno. He was the author of “Be‘er Abraham,” a commentary on the six orders of the Mishnah and based upon preceding commentaries, to which he added his own novelle under the title “Mo Be‘er.” Only that part of his commentary that deals with the first three orders has been published: Zera‘im (Frankfort-on-the-Oder, 1665) and Mo’ed and Nashim (ib. 1688).

Bibliography: Ben Jacob, Opar ha-Sefarim, p. 381; Michael, Or ha-Hayyim, No. 40.

LISSA (called formerly Polnisch Liissa): Town of Prussia. Originally a village, it was incorporated in 1534; and soon afterward the first Jews settled there, with the authorization of Count Andreas Leszynski (1580-1606). Many of these Jewish settlers were probably of German origin, as the names “Auerbach” and “Oldenburg” frequently occur. The first privilege granted to them is dated March 10, 1626. In that year there already existed a synagogue at Lissa, also a cemetery, the plot for which had been presented by Count Leszynski. The earliest extant tombstone is dated 1662. At that date the community was fully organized and the schedule of taxation determined. Communal expenses were defrayed by taxes on slaughtering, dowries, the sale of houses, the ritual bath, and legacies. The Jews of Lissa not only engaged in commerce, but also followed trades: there were tailors, furriers, shoemakers, goldsmiths, lacemakers, locksmiths, tanners, barbers, embroiderers in gold, jewelers, buttonmakers, dyers, and turners. Most of these trades were organized into guilds, each of which generally had its own rabbi. The strong competition between the Jewish artisans and merchants and the Christians often led to sangunary conflicts.

The Jews of Lissa suffered much during the wars in which Poland engaged, and more especially from the Cossack persecutions under Bogdan Chmielnicki. On the partition of Poland Lissa was annexed to Prussia.

In its most prosperous days Lissa contained between 4,000 and 5,000 Jews. It became the seat of a famous yeshibah which attracted students even from distant parts of Germany (“Memoiren der Glückel von Hameln,” ed. Kaufmann, pp. 231-244). The first rabbi of Lissa was Isaac Eisenburg (1648), whose successors were: Jacob Isaac ben Shalom (d. 1675); Isaac ben Moses Gershon (d. 1685); Ephraim Kalisch; Mordecai ben Zebi Hirsch (d. 1758); Hirsch’s brother, Abraham b. Zebi Hirsch (died as rabbi of Frankfort-on-the-Main. 1768); Phoebus Heilman (rabbi of Bonn; died at Metz); Aryeh ben Samuel; Tebele Horachow (d. 1793); and Jacob
Lissa (died at Stry in 1832). After Jacob Lissa's death the rabbinate remained vacant until 1864, when the present incumbent, Dr. S. Bick, was elected. Among the many Talmudic scholars of Lissa was Akiba Eger, the younger (subsequently rabbi at Posen), who lived there from 1770 to 1791. The present (1904) population of Lissa is about 14,000, including about 1,200 Jews.

LISSACK, MORRIS: English author and communal worker; born at Schwerin-on-the-Wartha, grand duchy of Posen, in 1861; died at London Jan. 13, 1895. He emigrated to England in 1885, and in 1889 settled as a "teacher of languages and dealer in jewelry" at Bedford, where he lived for nearly a half-century. In 1851 he published a book entitled "Jewish Perseverance, or The Jew at Home and Abroad," an autobiography with pious meditations and moral reflections. Lissack became a trustee of the Harpur Charity, Bedford, and took advantage of his position to secure concessions in favor of Jewish pupils. He was also an active worker in the cause of Jewish emancipation.

Bibliography: J. G. L.

LISSAUER, ABRAHAM: German physician and anthropologist; born at Berent, West Prussia, Aug. 29, 1832; educated at the gymnasium of his native town and at the universities of Vienna and Berlin (M.D. 1856). He practised in Neidenburg till 1863, when he removed to Danzig; but gave up his practise in 1892 upon his appointment as custos and librarian of the Anthropological Society of Berlin.


Bibliography: Pagel, Biog. Lex. Vienna, 1901. s. F. T. H.

LISSAUER, HEINRICH: German physician; born at Neidenburg Sept. 13, 1861; died at Hallstadt, Upper Austria, Sept. 21, 1891; son of Abraham Lissauer. He studied medicine at the universities of Heidelberg, Berlin, and Leipzig, receiving his diploma in 1886. Settling as a physician in Breslau, he became assistant at the psychiatric hospital and clinic of the university, which position he continued to hold until his death.

He wrote several essays in the medical journals, especially on pharmacology and on the anatomy and pathology of the nerves. Among these may be mentioned: "Beitrag zum Faserverlauf im Hinterhorn des Menschen von Rückenmarks und zum Verhalten Desselben bei Tabes Dorsalis," in "Archiv für Psychiatrie," xvii.; "Ein Fall von Seelenblindheit Nebst einem Beitrag zur Theorie Derselben," Ö. xxxi.; "Schüllgeveränderungen bei Progressiver Paralyse," in "Deutsche Medizinische Wochenschrift," 1890.

Bibliography: Pagel, Biog. Lex. Vienna, 1901. s. F. T. H.

LISSER, ELEAZAR BEN SOLOMON (ZALMAN): Polish scholar; lived at Kleezowo in the eighteenth and nineteenth centuries. He was the author of a twofold commentary on Jedidiah Bedersi's "Behinat Olam," published with the text at Frankfort-on-the-Oder (1793). The first part, entitled "Miglenet Eleazar," deals with the interpretation of the text; the second, entitled "Ha-Mazzir," contains the vocabulary. Eleazar wrote twofold commentaries also, under similar titles, on Benjamin Musafia's "Zeker Rab" and on Abraham ibn Ezra's "Hidah," which he published with the text, the former at Altona (1807), and the latter, under the general title "Homat Esh," at Breslau (1799), with an appendix containing literary essays by Eleazar and also enigmas.


LISSER, JOSHUA FALK: Prominent rabbi and Talmudist of the second half of the eighteenth century; a descendant of Joshua Falk Kohen of Lemberg and of R. Liwa (MahRal) of Prague, and a pupil of R. Moses Zarah Eidlin of Prague, author of "Or la-Yesharim." He was dayyan or judge at Lissa while R. David Tsebel was chief rabbi there, and was, therefore, a member of the council which in 1782, under the presidency of David Tsebel, condemned and burned Naphthali Herz Wessely's letter entitled "Dibre Shalom we-Emet." Lisser wrote commentaries on the minor tractates Abot de-Rabbi Nathan, Sema'hot, and Derek Erez Rabbah we-Zuta, with textual emendations ("Binyan Yehoshua"), Dyhernfurth, 1788); the commentary on the Abot de-Rabbi Nathan was reprinted in the Wilna (1807) edition of the Talmud. In the preface he apologizes for his textual emendations by referring to Solomon Luria and Samuel Edels, who had likewise suggested variants in their commentaries.

Bibliography: J. G. L.

LITERATURBLATT DES ORIENTS. See ORIENT, DER.

LITERATURE, HEBREW: Under this designation may be comprised all the works written by Jews in the Hebrew and the Aramaic tongue. Works written in Hebrew by non-Jews are too few to require consideration here. The term "Jewish literature" should be used in a broader sense, including works written by Jews upon Jewish subjects, irrespective of the language in which they may be expressed, while the term "Judaica" should be applied to works written by Jews or non-Jews upon Jewish subjects, but in languages other than Hebrew. An exception is made in the case of Aramaic, not only because of its intimate philological connection with Hebrew, but also because at an early date it became practically a second mother tongue for the Jews, and was used in the Bible, in many of the Talmudic discussions, in the prayer-book, and in the
The Law as a literature has continued its development from the earliest times down to the present day, and has been of greater influence upon the life of the Jews than any other branch of literature. It owes its growth chiefly to the doctrine, long inculcated in the Jewish mind, that along with the written law Moses received also an oral law, which was faithfully handed down by an unbroken chain of teachers and leaders to the men of the Great Synod and by them to succeeding generations. This gave rise to the Talmudic law, or Halakah, which deals, like the Biblical law, not only with man's civil and public life, but also with his private habits and thoughts, his conscience, and his morality. Traces of the Halakah are discoverable even in the Later Prophets, but its period of full development lies between 300 B.C. and 450 C.E. (see Mishnah; Talmud). In the latter half of the fifth century the Babylonian schools declined and the teachers of the Law no longer assumed authority. They confined their teachings to the comparison and explanation of the laws that came down to them from previous generations, allowing themselves to introduce only methodological and mnemonic signs into the Talmud. This sums up literary activity in the line of the Law during the period following the close of the Talmud. See SABRAI.

The development of the Halakah in the subsequent period received impetus from the fact that the Babylonian schools once more raised themselves to an important position, owing, perhaps, to Arabic dominion in that country. The Geonim, as the teachers of this period are called, did not produce independent halakah, but continued to promote the study of the Talmud. What the Bible was to the Tannaim and Amoraim that the Talmud became, in its turn, to the Geonim and later teachers. It lay before them as an object of exposition, investigation, and discussion. The succeeding period was one of systematization, condensation, and elucidation: introductions, commentaries, compendiums, and dictionaries were the outcome of the study of the Talmud in those days. A new epoch commenced with the activity of Maimonides. His "Mishneh Torah" embraces the whole field of Halakah, and became an object of much discussion and explanation. In the fourteenth century the halakic literature began to deteriorate, and instead of being the guide of conduct it became a mere play of the intellect. In the sixteenth century, however, it again received a fresh impetus through the Shulhan 'Aruk of Joseph Caro, which is still the standard work of traditional Judaism. Works on the Halakah are to be found in various forms, viz., in the form of commentaries (Perushim; Kunzresim), glosses (Nimi'kim), additions (Tosefta), novelle (Hiddushim), collections (Likkutim), compilations (Kobezim), compendiums (Kizzurim), decisions (Pesaqkim), and judgments (Dinim), as well as in independent codes and responses.

From the prophetic utterances to the preachings and homilies of later days was but a short step, and accordingly public preaching for general instruction and moral edification was instituted among the Jews in very early times. This gave rise to the prophetic literature. Haggadah, which did for the spirit what the Halakah did for the practice of Judaism. Just as the Halakah embraces various kinds of law, so does the Haggadah embrace different forms of thought. In a restricted sense, however, the Haggadah may be said to deal with ethics and metaphysics, and it is in this sense that it may be regarded as the natural issue of the earlier prophecies. In its ethical characteristics the Haggadah was greatly influenced by the Wisdom literature of the Bible, but in its metaphysical tendencies it shows the influence of Hellenistic philosophy. To the ethical Haggadah belong a few apocryphal books, such as Ben Sir, the Apocalypse of Zerubbabel, and the Wisdom of Solomon, and the still more important works Sirke Abot, Abot de-Rabbi Nathan, and Masseket Derek Erez. The metaphysical Haggadah did not develop into a separate literature until a much later date. See Midrash; Targum.

About the middle of the eighth century Arabic philosophy began to exercise a strong influence over the Jewish mind, and owing to the rationalistic character of that philosophy the Midrash ceased to grow, and its place was taken by theological and philosophical works of a systematic nature. The prophetic spirit is no longer so clearly discernible as before, owing to the large intermixture of foreign thought, but, on the other hand, the prodigious development of Hebrew literature in the Middle Ages must be ascribed to this foreign influence, for its presence is felt in almost every branch of thought cultivated in those days. It is seen in the rise of Karaism, in the development of philology and exegesis, as well as in the cultivation of general sciences among the Jews. Later, again, when Jewish thought came in touch with Christian mysticism, the developed Cabala sprang into existence in place of the metaphysical Haggadah (see CABALA). Finally, a great part of the large controversial literature owes its existence to the conflict between Judaism and Mohismemanism.

The theological literature previous to the twelfth...
century is very fragmentary, and consists mostly of partial translations from the Arabic. Though the
beginning of this literature dates from the
days of Saadia Gaon, there is no independent work of the kind in
Haggadah. Hebrew until a much later date, and
the earliest among the prominent
men in this field, Ibn Gaibriol (11th cent.), Judah ha-Levi and Maimonides (13th cent.), wrote in
Arabic, as had Saadia. The first important theologians in Hebrew were Levi ben Gerson (14th cent.), Joseph Albo (15th cent.), and Eliezer Delmedigo (15th cent.).

The ethical literature was continued in the works of Gaibriol and Bahya ben Joseph (11th cent.), Halevi (12th cent.), Isaac Abaob and Eleazar ben Judah (13th cent.), Jedaiah Bedersi (14th cent.), Leon of Modena (16th cent.), and Moses Haiyim Luzzatto (18th cent.), as well as in the large literature of ethical Wills and correspondence current throughout the Middle Ages.

The metaphysical Haggadah assumed under the influence of Arabic philosophy the aspect of a
systematic philosophy, and through the influence of Christian mysticism it became a sort of theosophy which looked for the hidden and disregarded the evident meaning of the Law, and which, under the name of Cabala, began to develop an extensive literature, first in Italy and in Provence, and later in the East. The founder of the Cabala was R. Isaac the Blind (12th cent.), who was followed, in the thirteenth century, by a host of eminent scholars. To the same century undoubtedly belongs the most famous cabalistic work, the Zohar, which is ascribed by all critics to Moses de Leon. The cabalistic literature of the fourteenth and fifteenth centuries is mostly anonymous and not original. But a new epoch opens with the teachings of R. Isaac Luria in the sixteenth century. He inaugurated the "practical" Cabala. No longer content to be restricted to the world of thought, this Cabala assumed to interfere in the world of action and to direct man's conduct in life. Luria's chief disciple was Hayyim Vital, who compiled the teachings of his master to writing. In the latter part of the seventeenth century this "practical" Cabala was at the root of the Shabbethaian movement, and in the eighteenth century it was the cause of the extravagances of the Hasidim, the chief of whom were Israel Ba'al Shem, Bar of Meseritz, and Salmon of Liadi.

With the rise of systematic theology there came into existence an extensive literature of controversy. For although traces of this literature may be found in the Talmud, it was not until Judaic

Polemical ism came into conflict with its two
Literature, sister religions and with Karaimism
that religious controversy became a significant part of Hebrew literature. The first great work of this kind is the "Cuzari" of Judah ha-Levi, which is directed mainly against Moham-
medanism and Karaimism. But the most fruitful period for religious controversy was the fourteenth and fifteenth centuries, and the leading authors of that period were Prohat Duran, Joseph Albo, Isaac Abravanel, and Yom Tov Lipmann Heller. In the sixteenth century two strong polemics were written against Christianity: the "Hoda'at Ba'al Din" of Joseph Nasi and the "Hizzuk Emunah" of Isaac ben Abraham Tuki. In modern times Isaac Baer Levinsohn wrote many controversial works.

Another product of the influence which Arabic philosophy exerted over Judaism is Karaism. It took its origin in the latter part of the eighth century and came early under the influence of Moham-
medan dogmatism. Its literature dates from the same period, and consists mainly of dogmatism, exe-
gesis, and grammatical works: its most prominent author was Judah ha-Levi, the Elder (13th cent.); Aaron ben Eleazar, author of "Ez ha-Hayyim" and "Gan Eden" (14th cent.); Elijah Bashiya (15th cent.); and Zerub Tuki (17th cent.). In the sixteenth century the most prominent Karaite scholar was Abraham ben Samuel Pirkovitch. To the influence of Arabic literature must be ascribed also the scientific development of Hebrew grammar, which in turn greatly affected Biblical exegesis; both form important branches of Hebrew literature, but we must reserve these for their special places.

"The meager achievements of the Jews in the province of history do not justify the conclusion that they are wanting in historic perception. The lack of Jewish writings on these subjects is traceable to the sufferings and persecutions that have marked their path. Before the chronicle had had time to record past afflictions, new sorrows and troubles broke upon them" (G. Karpeles, "Jewish Literature, and Other Essays," p. 29). Though real historical works, in the modern sense of the eighth century), the German period, there are a number of historic documents, e.g., Seder Olam Zuta, Seder Tanaim ve-Amoraim, and the Letter of Shera Gaon. From the tenth century there is the "Yosippon," and from the eleventh the "Sefor ha-Kabbalah" of Abraham ibn Daud. Besides these there are some notable books of travel to be mentioned, as the "Sefor Eldad ha-Dani" (11th cent.), the "Sibbiy Rab Petalabah" (12th cent.), and the "Massa't" of Benjamin of Tudela (12th cent.). The fifteenth, sixteenth, and seventeenth centuries produced notable chroniclers like Solomon Ibn Verga (15th cent.), Abraham Zacuto (16th cent.), Joseph Ha-Kohen (16th cent.), David Gans (16th cent.), David Conforti (17th cent.), and Jehiel Heilprin (17th cent.). Azariah del Ross (16th cent.) may be regarded as the first critical literary historian, and his work is authoritative even to-day. In the eighteenth century Hayyim Joseph David Azulai is the most prominent literary historian, while in the nineteenth century the chief works on history and the history of literature are those of Rapoport, Schoen, I. H. Weiss, Frankel, and Isaac Halevy. See Historiography.
The literature devoted to the liturgy of the Synagogue extends over a long period. Although in the Bible there is no mention made of any Psalmody, composition specially written for the purpose of prayer, it is not unlikely that many Psalms were recited in the Temple service and then adopted as prayers. And it is not certain that the oldest prayers were largely mosaics, made up of quotations from the Scriptures, the liturgy may justly be regarded as a development of the Psalm literature. It was due to this Biblical origin also that the language of the old prayers was in most cases Hebrew and the style fluent and forcible. The later development of the liturgy, however, was closely connected with the development of the Midrash. This is evident from the fact that the additions which grew up around the old nucleus of the prayer were in the spirit of the Midrash, until finally the Midrash itself entered into the liturgy. Under the influence of the new forms of poetry in the Arabic period the daily prayers, and still more those of the festivals, assumed various forms. Liturgical poems adapted for special occasions were produced and new technical names invented. By degrees even dogmatic theology and halakah were versified and introduced into the liturgy. The important occasions of life—birth, marriage, and death—were made the subject of synagogue poetry. The literature of the liturgy is so large that no attempt is made to record names. It will be sufficient to state that although a skeleton of much of the ritual was already fixed in Talmudic times additions to it were made as late as the sixteenth century. See Liturgy; Piyut.

From religious to secular poetry is but a step, yet it was only in the middle of the tenth century that secular poetry began to flourish. In Arabic influence was strongly felt from the days of Hasdai (10th cent.) down to those of Immanuel of Rome (14th cent.). From the fifteenth to the seventeenth century inclusive, Hebrew poetry declined, and was not revived until the beginning of the eighteenth century, when it came under the influence of modern literatures. The period from Moses Hayyim Luzzatto to that of Naphtali Tscherny may be called the Italian period, and that from Wessely to Abraham Bar Lebonsohn, the German period. Judah Loeb Gordon, though he came under the influence of foreign literatures, made the foreign taste subservient to the Jewish spirit. He is also the first poet to deal with real life, while the recent school of poets, under the influence of the national movement, shows a tendency to return to romanticism. Owing also to the influence of modern literatures, Hebrew has developed a literature of fiction and essays which deserves general recognition.

Finally, a word must be said of the works written in Hebrew that deal with the arts and sciences. Originally, the sciences developed among the Jews as a branch of Halakah, receiving recognition only by virtue of some religious function which they were made to serve, as, for example, astronomy in connection with the fixing of the calendar, upon which depended the observance of the festivals. Later, however, when the Jews came in contact with Arabic civilization, the sciences came to be cultivated for their own sake, and since the middle of the tenth century many books have been written on the various arts and sciences, irrespective of their religious bearing. See also Dictionaries; Drama; Fables; Folk-songs; Folk-tales; Grammar; Hebrew; Hebrew Language; Poetry, Didactic; Semitic Languages; Translations.


J. I. D.

LITERATURE, MODERN HEBREW: Modern Hebrew literature (1749-1904), in distinction to that form of Neo-Hebraic literature known as rabbinical literature (see LITERATURE, HEbraIC), which is distinctly religious in character, presents itself under a twofold aspect: (1) humanistic, relating to the emancipation of the language by a return to the classical models of the Bible, leading to the subsequent development of modern Hebrew; (2) humanitarian, dealing with the secularization of the language with a view to the religious and social emancipation of the Jews of the ghetto. These two tendencies are expressed by the word Haskalah, a term denoting the movement which predominated in Hebrew literature from the second half of the eighteenth century down to the death of Smolenskin in 1883.

Beginning with the eighteenth century, many attempts were made to emancipate Hebrew from the forms and ideas of the Middle Ages. Period of Italy, with critics and poets like Azariah dei Rossi, Leon of Modena, Francesco, etc., who were inspired by the Italian Renaissance, led in this period of transition in Hebrew literature. But it was not until the appearance of Moses Hayyim Luzzatto that Hebrew poetry shook off the medieval fetters which hindered its free development. His allegorical drama "La-Yesharim Tehillah" (1749), which may be regarded as the first product of this modern Hebrew literature, is a poem that in its classic perfection of style is second only to the Bible. In the less advanced countries especially it has contributed to the regeneration of Hebrew and has stimulated a host of imitators among writers removed from modern literary centers.
At Amsterdam, Luzzatto's pupil, David Franco Mendes (1713-92), in his imitations of Racine ("Ge-
mul 'Atalah") and of Metastasio ("Yelidit"), con-
tinued his master's work, without, however, equal-
ing Luzzatto's poetic inspiration and originality. In
Germany, where, in consequence of the ideas pro-
mulgated by the encyclopedists, the Jews de-
veloped more normally, and where, moreover, in
the middle of the eighteenth century, Hebrew was
still almost the only literary language accessible to
the masses, another successor of Luzzatto, Naphtali
Hartwig Wessely (1725-1803), inaugurated the has-
kalah movement. His "Shire Tiferet," or "Mo-
siade," which, though falling short of poetic inspi-
tion, is written in a pure, oratorical style and is
marked by a lofty, moral tone, made him, so to
speak, poet laureate of the period.

Under the stimulus of Mendelssohn, literary soci-
cies were formed by the Maskilim in the large com-
nunities, which undertook to prop-

First

German

tigate modern ideas among the Jews
and to familiarize them with modern
Maskilim, secular life. Two schools or parties,
which were more or less distinct, un-
dertook this work: (1) the Brunnser, a group of com-
mentators and translators of the Bible who, under
the leadership of Mendelssohn, desired to replace the
Judaeo-German dialect with pure German and to
provide a more rational interpretation of the sacred
text; (2) the Me'assefim, scholars connected with
the first literary collection in Hebrew, "Ha-Me'as-
sef," which was established in 1785 at Breslau by
Isaac Eichel and B. Lindau, and which became the
organ of the haskalah and a bond of union among
the Hebraists.

Wessely may be regarded as the spiritual leader
of the Me'assefim. Although a devout believer him-
self, he did not hesitate to meet the objections which
the Orthodox rabbis of Austria and Germany op-
posed to all educational and civic reforms advocated
by the government of Joseph II. In his eight mes-
sages (1784), "Dibre Shalom we-Emet," he empha-
sized the necessity, even from the standpoint of the
Talmud, of these reforms as well as of secular stud-
ies, especially the study of modern languages and
classical Hebrew and of manual training. Despite
the opposition of the Orthodox rabbis of Germany
and Austria, the aid of the liberal Italian rabbis
enabled him to arouse public opinion in favor of the
haskalah, and thus to prepare the way for the Me'as-
sefim. "Ha-Me'assef" was discontinued after an
existence of seven years, the French Revolution and
the downfall of the old order of things destroying
the interest in the Hebrew language, which was the
only relic left to the emancipated Maskilim. The
literary and scientific value of "Ha-Me'assef" is very
doubtful. In their instinctive aversion to every-
things' medieval and rabbinic, the Me'assefim went
to the other extreme and adopted the affected style of
the "melizah," which was cultivated by their suc-
cessors, and which often ended in mere artificial
juggling with words. As regards their content
most of the pieces in the collection have only a
slight interest, being merely puerile imitations of
German pseudo-romanticism. Having broken with
the Messianic ideal of traditional Judaism, and being
unable to replace it with another ideal more in con-
formity with modern ideas, the Me'assefim ended in
advocating assimilation with the surrounding peo-
ple. But the importance of this first secular period-
ical in Hebrew was such that it imposed its name
upon the entire literary movement of the second
half of the eighteenth century, which is called "the
period of the Me'assefim."

Among the Me'assefim, I. Eichel is noteworthy
for his uncompromising attitude, unusual at that
time, toward rabbinism, and Baruch Lindau is known
for his works on the subject of natural science and
written in Hebrew. The most influential, however,
was the rabbi Solomon Pappenheim (1776-1814),
a eminent philologist, whose sentimental elegy,
"Arba' Kosot," was the book of the day and con-
tributed much to the dissemination of the melizah.
The most valuable contributors to "Ha-Me'assef"
were, perhaps, the Me'assefim of Polish origin, espe-
cially the grammarians and stylist S. Dubno, S.
Maimon, the commentator of Maimonides; the ce-
centric but gifted Isaac Satanow, author of the
maxims "Mishle Asaf" and \"The Jewish Encyclopedia\";
and the grammarians Judah Ben-Zeem (Bensew) of
Cracow.

In short, although the Me'assefim lacked original-
ity, they accomplished the double task which they
had set themselves. Hebrew, which
had been almost entirely neglected in
the Slavic countries, was again stud-

Influence

of the

Me'assefim.

ied, giving rise to a literature more or
less worthy the name and producing
the Maskilim, a class of secular scholars who were
active during the following century in awakening the
masses from their medieval slumbers and in dispu-
ting, in the name of science and modern life, the
authority of the Rabbis over the people (see HASKALAH).

The nineteenth century did not open auspiciously
for Hebrew literature, especially in western Europe.
Hebrew disappeared more and more as a living lan-
guage among the emancipated Jews, who had bro-
k'en with their national ideals and were ambitious of
assimilating themselves entirely with their neigh-
bors. It is true that the Napoleonic wars gave
birth to a whole literature of odes and hymns, many
of which were sung in the synagogues, the most
poetical and characteristic being Elie Halfan Ha-
levy's "Ha-Shalom" (Paris, 1804); but the few rabbis
who continued to use Hebrew did not influence
the masses. In Italy, however, there was still an
ardent band of Hebrew scholars, among them the
poet E. Luzzatto. About this time the center of liter-
ary activity was definitively transferred to the Slavic
countries, where was witnessed a remarkable revival
of Hebrew letters. The lead which Austria, fol-
lowed by Italy, took in the movement at the begin-
ing of the nineteenth century was later yielded to
Russia; and that country has maintained its leader-
ship down to the present time.

At the close of the eighteenth century Polish Ju-
daisms, which for a long time had been politically
isolated and had devoted itself ex-

Poland and

Austria.

clusively to the Talmudic law, came in
contact with modern ideas, and awa-
kened from its centuries of slumber. Galicia be-
came a center for the haskalah. The "Me'assef,"
which had been edited in a new series in Germany by Solomon ha-Kohen (Dossau, 1809-11), but without much success, was revived at Vienna and later in Galicia, and succeeded, first under the title of "Bikkure ha-’Ittim" (1839-41), and then under that of "Keren Ḥemed" (1833-42), in gathering together many writers, the larger proportion of whom were Polish. In Poland, however, where the Jewish population lived apart, and could not even aspire to the dreams of equality and liberty of the German writers, the Maskilim were confronted with very complicated problems. On the one hand, political upheavals, modern instruction, and military service had paved the way for the mysticism of the Hasidim, which seized the masses despite the efforts of the liberal rabbis aided by writers like D. Samosz and Tobias Feder.

On the other hand, light literature and romantic imitations could not satisfy scholars saturated with Talmudic study. In order to meet these needs Hebrew literature descended from its heights to devote its attention to the necessities of daily life. Joseph Perl, a Macenas and himself a scholar, encouraged this movement, and published the parody "Megaleh Tovirin," directed against the superstitions and the cult of the Hasidic zaddikim. Solomon Krochmal, Rapoport (1790-1867), who began by translating Racine and Schiller, now turned to the critical study of the past. By his able reconstruction of the lives and the scientific work of the masters of the Middle Ages, by his careful critical method, and by his devotion to the Law and the Jewish spirit, Rapoport created the SCIENCE OF JUDAISM.

But this science, which was warmly received especially by the cultivated minds of western Europe, could not satisfy the poor Polish scholars, living in entirely Jewish surroundings, and, no longer contented with the reasons advanced by the medieval masters, anxiously questioning the wherefore of the present and future existence of Israel. Then a master mind arose, to give an answer at once ingenious and adapted to the time. Nachman Krochmal, teaching gratuitously in his obscure corner of Poland, succeeded in uniting the propositions of modern critics with the principles of the Jewish tradition, thereby creating a Jewish philosophy in conformity with modern thought. Starting with Hegel’s axiom of real and of absolute reason, Krochmal sets forth in his essays and in his ingenious Biblical and philosophic studies that the Jewish people is a concrete national organism, a separate unity, whose existence is justified, as the existence of all other nationalities is justified. But, at the same time, as the people of the Prophets, it has, in addition a spiritual reason for its existence, which transcends national boundaries, and will join the entire human race in one bond.

Many poets, scholars, and popular writers besides Rapoport and Krochmal contributed to the dissemination of Hebrew and to the emancipation of the Jews of Galicia. The satirical poet Isaac Erter (1792-1841), whose collection of essays, "Ha-Zofeh le-Bet Yisrael," is one of the purest works of modern Hebrew literature, attacked Hasidic superstitions and prejudices in a vigorous and classical style, marked by bright fancy and a cutting sarcasm which heaped ridicule upon the rabbi and satire upon the zaddik.

Meir Halisky Letterow acquired merit and renown and was for a long time considered poet laureate of the period by reason of his numerous translations, both in prose and in poetry, including "Feast" and works by Racine and Byron, and also on account of original lyric poetry, his song "Yonah Homyiyah" being a masterpiece. The popularizer of Galician history and geography, Samson Bloch, also won a reputation, although his insipid and prolix style does not warrant the success achieved by his works. The Galician scholar Judah Mises is noted especially for his violent attacks on rabbinical tradition and for his extreme radicalism, his work being continued by I. A. Schorr, the daring editor of "He-Haluz."

Outside of Galicia, where the scholars issued their works, and where periodicals multiplied, some of which were published at Vienna, as "Kokebe Yishah" (ed. Stern), "Ozar Nehmad" (ed. Blumenfeld), were Polish, groups of Maskilim or individual scholars were to be found toward the middle of the century in all the countries of Europe. In Germany the campaign for and against religious reform gave opportunity to certain scholars and rabbis to conduct their polemics in Hebrew. Zunz, Geiger, Z. Frankel, Jellinek, Carmoly, Fürst, J. Schwarz, and others, also published part of their works in Hebrew. Moses Mendelssohn of Hamburg, a pupil of Wessely and author of the makam "Pene Tefilah" (Amsterdam, 1872), may be considered as the epilogue of "The Geonica". In the Netherlands, especially at Amsterdam, there was also a circle of epigones, including the poet Samuel Molder (1789-1869). In Austria, Vienna was the depot for publishing Hebrew books and periodicals, and Prague became an active center for the haskalah. The best known among the Maskilim here is J. L. Jeitlits (1773-1838), author of witty epigrams ("Bene ha-Ne’urim") and of works directed against the Hasidim and against superstition, and director of the "Bikkure ha-’Ittim." There were scholars in Hungary also, the most gifted among them being Solomon Lewison of Moor (1789-1892), a remarkable stylist, whose classical "Molizat Yeshurun" places him above all the poets of the period.

Decadence—Gabriel Stüdfeld, father of Max Nordau, and Simon Bacher, may also be mentioned. The reflex of this movement was felt even in Rumania (J. Barasch, etc.). Galicia, however, the center of the haskalah, finally succumbed to Ḥasidism, while the moderns gave up Hebrew, and ended by more or less openly advocating assimilation. A few circles of Maskilim barely succeeded in perpetuating the Hebrew tradition, but had no influence on the masses.

The Italian school exercised a more pronounced influence. I. S. Reggio (1784-1854) endeavored in his "Ha-Torah weha-Philosofah" to reconcile modern thought with the Jewish law, while in his numerous writings and publications he openly sided with the German religious reformers. Joseph Al-
manzi, Hayyim Salomon, S. Lolli, and others wrote poems on the grandeur of the Law and the glory of Israel: these contained, however, not a spark of originality. More interesting perhaps is the only poetess of the period, Rachel Morpurgo (1790–1860), whose poems evince religious piety and a mystic faith in Israel's future. The most original and gifted Italian writer of the period is Samuel David Luzzatto (ShHeDaL, 1800–65), whose influence reached beyond Italy and beyond his time. Gifted with an encyclopedic mind, Luzzatto did good work alike in poetry (“Kinnor Na’im”), in philology (“Bet ha-Ozar” and “Betulat Bat Yehudah”), in philosophy, and in general literature. At the same time Luzzatto was the first modern writer to introduce religious romanticism into Hebrew and to attack northern rationalism in the name of religious and national feeling. True Jewish science is founded on faith. Faith is the only arbiter of supreme morality which gives us true happiness. The happiness of the Jewish people, the people of morality, does not depend on its political emancipation, but on faith and on morality. . . .” These ideas led Luzzatto into polemics with his northern friends, but they also helped to familiarize the believers in Russia with modern literature. Luzzatto thus found the key to the heart of the masses; and it was due to him that the work of the Maskilim, which had failed of permanent results in the West, in the East led to the development of a national literature. But in Italy also Hebrew declined more and more, even among scholars; and by the second half of the century it was almost entirely forgotten in the civilized countries of Europe.

The large bodies of Jews in the Polish districts annexed to Russia were entirely removed from all political and social life, and vegetated in a kind of profound resignation or in mystical piety. At the Europeanized city of Odessa, however, Galician Jews formed a circle of Maskilim, which, though active, was restricted in its influence. Here in the middle of the century were the scholars S. Pinsker and S. Stern, who were soon joined by the Karaites Berkovitch and by the poet Jacob Eichenbaum. The acknowledged leader of these Maskilim of southern Russia was Isaac Bär Levinsohn, the apostle of humanism in Russia, whose influence penetrated even into government circles, but whose literary work has been overestimated. His personal endeavors, as well as his books (“Te’udah be-Yisra’el” and “Bet Yehudah”), in which he recommends to the Orthodox the study of the sciences and the pursuit of manual employments, contributed to general emancipation rather than to that of Hebrew literature in particular. Lithuania, an eminently Jewish country, was more favored by circumstances; and here the haskalah was destined to lead to the unfolding of a literature. At Shklov, the first city to come in contact with the outside world, a group of humanists arose as early as the beginning of the century. But it was at Wilna, the capital of the country, abandoned by its native population and entirely removed from outside influence, that the Hebrew language flourished to an extraordinary degree. It was due to the enlightened tolerance of the geon Elijah Wilna and the zeal of his pupils that Wilna became, toward the end of the eighteenth century, the home of excellent grammarians and stylists. About 1820 or 1830 a circle of Maskilim, called “Polemic,” and evidently inspired by the writers of Germany, was formed, which assiduously cultivated modern Hebrew literature. Two eminent scholars lent special luster to this new literary movement. M. A. Ginzburg well deserves his title “the father of prose,” which he won for himself through his numerous translations, histories, and scientific compilations, his picturesque narration of the ritual murder at Damascus, his realistic autobiography “Abi’ezer” (“A glowing critic of customs of the past), and especially through his style, which is at once temperate, realistic, and modern. At the same time Abraham Bär Levinsohn, called “the father of poetry,” lent new radiance and vigour to Hebrew verse. The touching lyric quality of some of his poems, the profound pessimism, the plaint over life, and the fear of death, which betray the feelings of the Jew tried by the ordeal of ghetto life, all stamped him as the veritable poet of the ghetto. The simplicity of his ideas, his rabbinical dialectic and even his frequent prolixity only added to his popularity. His poems “Shire Sefat Kodesh” were extraordinarily successful; and his elegant, limpid, and often energetic style is still justly admired.

It was due to these two masters that modern Hebrew literature was widely disseminated throughout Lithuania, circles devoted to the haskalah being formed nearly everywhere. Hebrew became the language of daily life, the literary language, and what is still more characteristic, the language of folk-lore. In fact, the list of popular Hebrew poems by known or unknown authors is too long to be noted here. The unhappy political situation of the Russian Jews under Nicholas I.—a period of persecutions of all kinds and of terror—had particularly contributed to produce this state of mind in the harassed people; and while Hasidism completed its work of producing intellectual obscurantism and hopeless resignation in the province of Poland and in southern Russia, mysticism found in Lithuania a redoubtable enemy in the sentimentality of the unfolding Hebrew literature.

The diffusion of the affected style of the melizah and the return to the language of the past awakened among this unhappy people a regret for the glorious Biblical times and a romanticism that was to bear rich fruit. Popular Hebrew poetry had become fundamentally Zionistic, as is evident from the anonymous poems and literary then written (“Shoshannah,” “Ziyyon, Ziyyon,” etc.). Literary romanticism soon followed upon this romantic tendency. The Lithuanian writers, sharing the life and patriotic thoughts of the people, and encouraged by the example of S. D. Luzzatto, who united modern culture with ardent patriotism, turned to romanticism. The prolific popularizer of romantic fiction, Kalman Schulman (1826–1900) inaugurated romantic fiction and introduced the romantic form into Hebrew through his Hebrew version of “Les Myths..."
The hopes of the Maskilim were not realized: Russia did not continue its radical reforms; and a...
reaction began between 1865 and 1870. Disappointed in their dreams of equality, writers now bent all their energies to the work of the emancipation of individuals from among the masses, by disseminating instruction and by advocating the pursuit of trades as being necessary to fit the Jews to deal with the exigencies of life and to take part in the battle for subsistence incident to the economic changes of the time.

In Galicia a circle of scholars, under the leadership of Scher, director of "He-Haluz," and A. Krochmal, advocated religious reforms, boldly attacking tradition and even the law of Moses. But in Russia, especially in Lithuania, the scholars did not go so far. The ideology of the Maskilim was not accepted by the scholars who came in closer contact with the masses; and instead of attacking principles, they advocated practical reforms and changes in conformity with the needs of daily life. Utilitarianism succeeded to the ideology of theearliestTHE JEWISH ENCYCLOPEDIA

Utilitarianism. Moses Lilienblum inaugurated a campaign in favor of the union of life and faith—an endeavor perilous to its author and his emulators, but noteworthy as being the last attempt of rabbinic Judaism to adapt itself to the needs of modern life without giving up its minute observances. In his instructive volume "Haštót Ne'urím," Lilienblum has left a curious document describing the inner conflicts of a young Talmudist of the ghetto who has passed through all the stages between the simple life of an Orthodox believer and that of a skeptical freethinker. Viewing the life of the modern Jew, emancipated and indifferent to all that is Jewish, he is shaken in his highest convictions and cries out, "The Law will never go hand in hand with life." Lilienblum himself at last became a utilitarian, seeking in Jewish life nothing but individual material well-being, and testifying regretfully to the downfall of the haskalah by reason of an excess of ideology. "Young men must think and work for their own lives only." This became the watchword of the last Maskilim toward 1870.

The ghetto, however, had not yet spoken its final word. Within the confines of traditional Judaism itself the modernization of Hebrew and of the religious spirit was accentuated, leading to a compromise between faith and life. Orthodox journals were beginning to be the mouthpieces of a conservative party more in touch with modern ideas. Side by side with the realistic press—"Ha-Meliz," the organ of the realists; "Ha-Zefirah," a popular scientific journal; "He-Haluz," an antireligious paper; and others—there were "Ha-Maggid" and "Ha-Lebatz," in which Orthodox rabbis enthusiastically advocated the cultivation of Hebrew and boldly offered plans for its rejuvenation as well as for the colonization of Palestine. Michel Pines, the antagonist of Lilienblum, published in 1872 his "Yalde Ruhi," a treatise displaying deep faith, and in which he bravely defends traditional Judaism, insisting that ritual and religious observances are necessary to a maintenance of the harmony of faith, morals, and national factor.

M. Pines. In Russia and traveled first through Austria and later through the other western countries, sorrowfully noting the decadence of Judaism and of his patriotic ideal. At Vienna he issued in 1868 "Ha-Shahar," whose object it was to attack medieval obscurantism and the prevailing mood of modern Jewish thought. For eighteen years Pines continued this laborious campaign. In his "Am 'Olami" (1872) he appears as the champion of the national preservation of Israel and of the realization of the rabbinical ideal freed from all mysticism. This secularization of an ideal which had constituted Israel's power of resistance had important results. In the first place it restored to Judaism and to Hebrew the best among the young men, who, while still profoundly attached to Judaism and to the life of the masses, had no longer any faith. For eighteen years Pines prepared the way for Zionism. But this was not all. Smolenskin recognized that one of the chief factors in the process of assimilation was the idea set forth by Mendelssohn and especially by his disciples (Geiger and others) that Judaism does not constitute a nation but a religious confession, an idea which would naturally induce the assimilation of the freethinkers. Smolenskin attacked this idea in a series of articles, which, though violent and often unjust, were yet needed to point out the priority of the national factor over the religious factor in the conservation of Judaism.

For eighteen years "Ha-Shahar" was the rallying-point for daring ideas and campaigns against the obscurantists and the moderns. It was especially noted for the realistic novels of Smolenskin, which, despite their technical shortcomings, take a high place in Hebrew literature. Side by side with character sketches of the ghetto and violent attacks on obscurantism appear a profound love for the masses and an ardent faith in Israel's future and in the apotheosis of young scholars endowed with the soul of prophecy, veritable dreamers of the
ghetto. For the first time the Hebrew language, as modernized by Smolenskin, took immense strides. "Ha-Shaḥar" published only original work; and through the support and influence of its editor there arose a whole school of realists who wrote in Hebrew. In addition to Gordon and Lilienblum, there were Brandstätter (the clever creator of the short story in Hebrew), S. Mandelkern, J. L. Levin, Ben Zion, M. Cohn, Silberman, and others. Science was represented by S. Rubin, D. Kohan, Heller, D. Mülà, etc.

The influence of "Ha-Shaḥar" was felt throughout Hebrew literature. The popular poet and scholar of the south, A. B. Gottlober, founded his review "Ha-Boker Or" (1876) for the purpose of defending Mendelssohn and the haskalah. Gottlober himself contributed character sketches of the Hasi-dim, while the gifted writer R. A. Braudes began in its pages his novel "Ha-Dat weh-n-Bayyim," in which he depicts with masterly hand the struggle for the union of life and faith. Even America boasted a Hebrew journal, "Ha-Zofeh be-Erez Nod," published by Sobel. A converted Jew, Salkinson, produced an admirable Hebrew translation of Shakespeare and of Milton, and the socialist Freiman published a review in Hebrew entitled "Ha-Emet" (1878). More important, however, was the great work by I. H. Weiss, "Dor Dor we-Dorshaw," dealing with the evolution of religious tradition. The sciences were taken up by H. Rabbinowitz, Pories, S. Sachs, Reifman, Harkavy, Gurland, J. Halevy, A. Epstein, Zweifel, Popirna, Buber, etc. Even the style was modernized, although the melizah did not disappear, as is seen by the writings of Schulman, Friedberg, and others.

Smolenskin's ideas bore fruit. With the return of the national ideal, Hebrew as the national language was again revived. Leon Gordon's literary jubilee was enthusiastically celebrated in St. Petersburg, and after his return from a journey through Russia in 1889, he was everywhere received as national author, even by the students of the capitals. The appearance of anti-Semitism, the renewed persecutions, and the terrible years 1881 and 1882 finally destroyed the ideals of the haskalah, whose last Hebrew followers were forced to admit that Smolenskin was right.

When the first colonies in Palestine had been founded, and there existed no longer a belief in the possibility of religious reform without an upheaval of Judaism as a whole, it was commonly admitted that the work of Israel's national rebirth should be introduced largely to the propagation of Zionism and to the modernization of Hebrew style. The founding of two large publishing-houses (the "Ahiasaf" and "Tushiyah"), through the efforts of Ben-Avigor, finally regulated the conditions for the progress of Hebrew, and created a class of paid writers. Journals, more than other forms of literature, are multiplying, and there are a number even in America.

Literary activity was resumed after a short interval, now on an entirely national basis and in agreement with the many needs of a nationalist group. All the branches of letters, science, and art were assiduously cultivated, without neglecting the renaissance of the Jewish people in the land of their fathers. In the field of poetry, besides Mandelkern and Gottlober, both converted to Zionism, are to be found DovLitvak, author of Zionistic songs describing the miseries of the Russian Jews; the two Zionist poets Isaac Rabinowitz and Sarah Shapira, and the gifted lyric poet M. H. Mané, who died at an early age. Perhaps the most noteworthy was C. A. Shapira, an eminent lyric poet, who, embittered by indignation, introduced a new note into Hebrew poetry—hatred of persecution. There is, finally, N. H. Imber, the poet of renascent Palestine and the author of popular songs. Bialik is a lyric poet of much vigor, an incomparable stylist, and a romanticist of note, while his younger contemporary Saul Tsemchowsky is proceeding along new lines, introducing pure estheticism, the cult of beauty and of love, in the language of the Prophets. The most gifted among the younger poets are S. L. Gordon, N. Pinés, A. Lubochitzky, Kaplan, Lipschitz, and A. Cohan.

In the field of belles-lettres Ben-Avigor is the creator of the new realistic movement; this he ex-
pounds in his psychologic stories and especially in his "Menahem ha-Sopher," in which he attacks, in the name of modern life, national chauvinism. Braudes became prominent as a romanticist. The aged A. J. Abramowitsch, who has returned to Hebrew, delights his readers by his artistic satires. I. L. Perez has in his songs, as in his poetry, a tendency toward symbolism. M. J. Berdyczewski attempts to introduce Nietzschean individualism into his stories and articles. Pelerberg expresses the sufferings of a young scholar seeking truth. Goldin is a pleasing but sentimental writer of stories. Borgen is an outspoken realist and close observer. Others deserving mention are: J. Rubinovitz; Turow; A. S. Rubinovitz; Epstein; Asch; J. Steinberg; Goldberg; Brener; the Galicians Silberbusch and Samueli; the poet and prose-writer David Frischman, the translator of "Caín"; J. Ch. Tawjew, who is a distinguished feuilletonist and writer on pedagogies; A. L. Léviinsky, the story-teller, author of a Zionist Utopia ("Travels in Palestine in 5800"); and J. L. Landau, the only dramatic poet. As Landau is a poet rather than a psychologist, his "Herod" and other plays are not intended for the theater. The Orientalist Joseph Halévy has published a volume of patriotic poems.

The reaction of 1890 in the work of colonizing Palestine and the evident necessity of taking some steps to meet such a reaction produced the work of "Aḥad ha-ʿAm" (Asher Ginzberg). He is notably a critic of manners; and in the name of pure ideology he attacked first actual colonization and then political Zionism. Judaism before everything, and not the Jews: a moral and spiritual, not an economic and a political center; a national ideal taking the place of faith—such, in the rough, is the idea of this acute and paradoxical publicist. A number of young men, influenced by his collection "Ha-Pardes" and the review "Ha-Shiloah," founded by him and continued by Klauser, have followed in his lead. Quite opposite in tendencies is Zeeb Yaʿbez, the editor of "Ha-Mizrah," a remarkable stylist and religious romanticist. L. Rubinovitz, the director of "Ha-Meliẓ," in his articles "Ha-Yerushalim weha-Hinnuk" also shows himself to be a defender of Jewish tradition, while Ben-Judah, the author of "Hashkaʿah" (Jerusalem), constantly opposes obscurantism. N. Sokolow, by the power of his genius, forces Hebrew and modern ideas even upon the Ḡaṣidim. The critic Reuben Braudes is a close observer, an admirable stylist, and a charming story-teller. The historian S. Bernfeld is a scholarly close observer, an admirable stylist, and a charming story-teller. The historian S. Bernfeld is a scholarly close observer, an admirable stylist, and a charming story-teller. The historian S. Bernfeld is a scholarly close observer, an admirable stylist, and a charming story-teller. The historian S. Bernfeld is a scholarly close observer, an admirable stylist, and a charming story-teller.

THE JEWISH ENCYCLOPEDIA

LITHUANIA (Russian or Polish, Litwa; in Jewish writings צִיוּר) : Formerly a grand duchy, politically connected more or less intimately with Poland, and with the latter annexed to Russia.

Lithuania originally embraced only the waystations of Wilna and Treki; but in the thirteenth century it augmented its territory at the expense of the neighboring principalities and included the duchy of Samogitia (Zhamul; צִמּוּ). In the first half of the fourteenth century, when Russia was already under the Tatar yoke, the Lithuanian grand duke Gediminas (1316-41) still further increased his possessions by family alliances and by conquest until they came to embrace the territories of Vitebsk, Kiev (1321), Minsk, etc. Under Olgerd and Keistat, sons of Gediminas, the Russian principalities of Chernigov-Syeversk, Podolia (1392), and Volynia (1377) were also added to Lithuania; and the territory thus extended from the Baltic to the Black Sea.

As early as the eighth century Jews lived in parts of the Lithuanian territory. Beginning with that period they conducted the trade between South Russia, i.e., Lithuania, and the Baltic, especially with Danzig. Julfa (Vineta or Wolfin, in Pomerania), and other cities on the Vistula, Oder, and Elbe (see Georg Jacob, "Welche Handelssortikel Bezogen die Araber des Mittelalters aus Baltischen Ländern?" p. 1).

When Duke Boleslaw I. of Poland sent Bishop Adalbert of Prague in 997 to preach the Gospel to the heathen Prussians (Lithuanians), the bishop complained that Christian prisoners of war were sold for base money to Jews, and that he was not able to redeem them. Records, of that time, of Jewish residents in Kryn are still extant. About the middle of the twelfth century Rabbi Eliezer of Mayence referred to some ritual customs of the Russian, i.e., Lithuanian, Jews ("Eben ha-Ẓever," p. 74a, Paris, 1710), and in the same century mention was made also of Moses of Kiev. In the thirteenth century Jews lived in Chernigov, Volynia, and Smolensk.
Among them there were men of learning, as is evidenced by a manuscript in the Vatican Library (Codex 300) dated 1094, and consisting of a commentary on the Bible written in “Russia.” Another commentary, dated 1124, also written in Russia, is preserved in Codex Oppenheim Additamenta, Quar. No. 13, at present in the Bodleian Library, Oxford. About the same time there lived in Chernigov Izze (Isaac), who is probably identical with Isaac of Russia. In the first half of the fourteenth century there lived in Toledo, Spain, a Talmudic scholar, Asher ben Sinai, who came from Russia (Asher, Responsa, part 51, No. 2; Zunz, “Ir ha-Zedek,” p. 45). These isolated cases do not prove, however, that Talmudic learning had, at the period in question, become widely diffused in the Lithuanian-Russian territory. As Harkavy has pointed out, the individual efforts of the Russian Talmudists to spread Jewish knowledge did not meet with success until the sixteenth century. In a letter written by Eliezer of Bohemia (1190) to Judah Hasid it is stated that in most places in Poland, Russia, and Hungary there were no Talmudic scholars, chiefly because of the poverty of the Jews there, which compelled the communities to secure the services of men able to discharge the three functions of cantor, rabbi, and teacher (“Or Zarua,” p. 40, § 113, Jitomir, 1862). These references to Russia do not necessarily always apply to Lithuania, since Galicia was also designated by that name in Hebrew writings of the Middle Ages, while the Muscovite territory of that time was referred to as “Moskva.” The mention of the name “Lita” first occurs in a responsam of the fifteenth century by Israel Isserlein. He refers to a certain Tobias who had returned from Gordita (Grodno ?) in Lithuania, and states that “it is rare for our people from Germany to go to Lithuania” (Israel Bruna, Responsa, §§ 25, 73).

The origin of the Lithuanian Jews has been the subject of much speculation. It is now almost certain that they were made up of two distinct streams of Jewish immigration. The older of the two entered Lithuania by way of South Russia, where Jews had lived in considerable numbers since the beginning of the common era (see Armenia; Bosporus; Crimea; Kertch). The Origin of the Lithuanian Jews is the subject of much speculation. It is now almost certain that they were made up of two distinct streams of Jewish immigration. The older of the two entered Lithuania by way of South Russia, where Jews had lived in considerable numbers since the beginning of the common era (see Armenia; Bosporus; Crimea; Kertch). The Origin of the Lithuanian Jewish community is not well understood. Its origins can be traced back to the first Jewish settlers who arrived in the region during the twelfth century and were granted privileges by the Lithuanian rulers. Among these settlers were men of learning, such as a commentary on the Bible written in “Russia.” Another commentary, dated 1124, was also written in Russia and is preserved in Codex Oppenheim Additamenta, Quar. No. 13, at present in the Bodleian Library, Oxford.

Some of the cities which later became the important centers of Jewish life in Lithuania were at first mere villages. Grodno, one of the oldest, was founded by a Russian prince, and is first mentioned in the chronicles of 1128. Novogrudok was founded somewhat later by Yaroslav; Kerlov in 1250; Vortua and Twremeit in 1252; Elragola in 1282; Goloschany and Kovno in 1380; Telsi, Wilna, Lida, and Troki in 1320. With the campaign of Gedimin and his subjection of Kiev and Volhynia (1290–21) the Jewish inhabitants of these territories were induced to spread throughout the northern provinces of the grand duchy. The probable importance of the southern Jews in the development of Lithuania is indicated by their numerical prominence in Volhynia in the thirteenth century. According to an annalist who describes the funeral of the grand duke Vladimir Vasilikovich in the city of Vladimir (Volhynia), “the Jews wept at his funeral as at the fall of Jerusalem, or soon being led into captivity.” This sympathy and the record thereof would seem to indicate that long before the event in question the Jews had enjoyed considerable prosperity and influence, and this gave them a certain standing under the new régime. They took an active part in the development of the new cities under the tolerant rule of Gedimin.

Little is known of the fortunes of the Lithuanian Jews during the troubled times that followed the death of Gedimin and the accession of his grandson Witold (1314). To the latter the Jews owed a charter of privileges which was The Charter of the Jews. The documents granting privileges first to the Jews of Brest (July 1, 1388) and later to those of Troki, Grodno (1389), Lutsk, Vladimir, and other large towns are the earliest documents to recognize the Lithuanian Jews as possessing a distinct organization. The gathering together of the scattered Jewish settlements under the auspices of a powerful ruler with enough power to form such an organization and to obtain privileges from their Lithuanian rulers implies the lapse of considerable time. The Jews who dwelt in smaller towns and villages were not in need of such privileges at this time, as Harkavy suggests, and the mode of life, the comparative poverty, and the ignorance of Jewish learning among the Lithuanian Jews retarded their intercommunal organization. But powerful forces hastened this organization toward the close of the fourteenth century. The chief of these was probably the cooperation of the Jews of Poland with their Lithuanian brethren. After the death of Casimir the Great (1370), the condition of the Polish Jews changed for the worse. The influence of the Catholic clergy at the Polish court grew; Louis of Anjou was indifferent to the welfare of his subjects, and his eagerness to convert the Jews to Christianity, together with the increased Jewish immigration from Germany, caused the Polish Jews to become apprehensive for their future. On this account it seems more than likely that influential Polish Jews cooperated with the leading Lithuanian communities in securing a special charter from Witold.
The preamble of the charter reads as follows:

"In the name of God, Amen. All deeds of men, when they are not made known by the testimony of witnesses or in writing, pass away and vanish and are forgotten. Therefore, we, Alexander, also called Witold, by the grace of God Grand Duke of Lithuania and ruler of Brest, Dorogicz, Luisk, Vladimir, and other places, make known by this charter to the present and future generations, or to whomever it may concern to know or hear of it, that, after due deliberation with our nobles we have decided to grant to all the Jews living in our domains the rights and liberties mentioned in the following charter."

has loaned money to a Christian, but has no witnesses to prove it, the latter may clear himself by taking an oath. (5) Jews may make loans on any personal property except blood-stained articles or articles employed in religious service. (6) Where a Christian asserts that an article pawned to a Jew has been stolen from a Christian, the Jew, after swearing that he was ignorant of the robbery, is relieved of responsibility to the owner of the article, and need not return it until the sun advanced by him, with the interest, has been repaid. (7) Where a Jew loses pawned property by fire or robbery he is relieved from responsibility for articles so lost if he takes an oath that such articles were lost together with his own. (8) A suit be-

The charter contains thirty-seven sections, which may be summarized as follows:

(1) In criminal or other cases involving the person or property of a Jew, the latter cannot be convicted on the testimony of one Christian witness; there must be two witnesses—a Christian and a Jew. (2) Where a Christian asserts that he has placed an article in pawn with a Jew, and the Jew denies it, the latter may clear himself by taking the prescribed oath. (3) Where a Christian claims that he has pawned an article with a Jew for a sum less than that claimed by the latter, the Jew’s claim shall be allowed if he take the usual oath. (4) Where a Jew claims be-

[Map of Lithuania]
the country, and when he carries merchandise he shall pay the same duties as the localburghers. (13) Jews may not appear in court after being twice summoned, but if a Jew inflicting wounds on another Jew shall be fined in accordance with local custom. (19) A Jew may take an oath on the Old Testament in important cases only, as the claim exceeds in value fifty “groschen" of pure silver, or where the case is brought before the king. (25) Where a Christian is suspected of killing a Jew, though there were no witnesses, and the relatives of the victim declare the crime, he shall be punished according to local usage. (27) A Jew may not carry merchandise. (28) The charter itself was modeled upon similar documents granted by Casimir the Great, earlier by Bole- slaw of Kalisz, to the Jews of Poland. These in their turn were based on the charters of Henry of Glogau (1231), King Ottokar of Bohemia (1254-67), and Frederick II. (1244), and the last-mentioned upon the charter of the Bishop of Speyer (1084). The successive remodeling of the different documents were made necessary by the characteristic customs and conditions of the various countries; and for this reason the charter granted by Witold to the Jews of Brest and Troki is distinguished from its Polish and German models by certain peculiarities. The chief digressions are in §§ 8, 21, 28, 33, and 35.

The distinctive features were made more manifest in the later issues of these privileges by the attempt to conform them to the needs of Lithuanian-Russian life. While the earlier charters of Brest and Troki were evidently framed upon western models for a class of Jews largely engaged in money-lending, the charters of Grodno (June 18, 1289 and 1460) show the members of that community engaged in various occupations, including agriculture. The charter of 1289 indicates that the Jews of Grodno, the residence of Witold, had lived there for many years, owning land and possessing a synagogue and cemetery near the Jewish quarter. They also followed handicrafts and engaged in commerce on equal terms with the Christians.

As the Jews of Germany were servants of the rulers (“Kammerknechte”), so the Lithuanian Jews formed a class of freemen subject in all criminal cases directly to the jurisdiction of the grand duke and his official representatives, and in petty suits to the jurisdiction of local officials on an equal footing with the lesser nobles (“Shlyakhtas”), boyars, and other free citizens. The official representatives of the grand duke were the elders (“starosta”), known as the “Jewish judge” (“judex Judseorum”), and his deputy. The Jewish judge decided all cases between Christians and Jews and all criminal suits in which Jews were concerned; in civil suits, however, he acted only on the application of the interested parties. Either party who failed to obey the judge’s summons had to pay him a fine. To him also belonged all fines collected from Jews for the “Sta- rosta,” the guardianship of the persons, property, and freedom of worship of the Jews. He had no right to summon any one to his court except upon the complaint of an interested party. In matters of religion the Jews were given extensive autonomy.

Under these equitable laws the Jews of Lithuania reached a degree of prosperity unknown to their Polish and German coreligionists at that time. The communities of Brest, Grodno, Troki, Lutsk, and Minsk rapidly grew in wealth and influence. Every community had at its head a Jewish elder. These elders represented the communities in all external relations, in securing new privileges, and in the regulation of taxes. Such officials are not, however, referred to by the title “elder” before the end of the sixteenth century. Up to that time the documents merely state, for instance, that the “Jews of Brest humbly apply,” etc. On assuming office the elders declared under oath that they would discharge the duties of the position faithfully, and would relinquish the office at the expiration of the appointed term. The elder acted in conjunction with the rabbi, whose jurisdiction included all Jewish affairs with the exception of judicial cases assigned to the court of the deputy, and by the latter to the king. In religious affairs, however, an appeal from the decision of the rabbi and the elder was permitted only to a council consisting of the chief rabbis of the king’s cities. The cantor, sexton, and shohet were subject to the orders of the rabbi and elder.

The favorable position of the Jews in Lithuania during the reign of Witold brought to the front a
number of the wealthier Jews, who, besides engaging in commerce, also leased certain sources of the ducal revenues or became owners of estates. The first known Jewish farmer of customs duties in Lithuania was "Shanya" (probably Shaka), who was presented by Witold with the villages Vinnike and Kalusov in the district of Vladimir. The good-will and tolerance of Witold endeared him to his Jewish subjects, and for a long time traditions concerning his generosity and nobility of character were current among them. He ruled Lithuania independently even when that country and Poland were united for a time in 1418. His cousin, the Polish king Ladislaus II., Jagellon, did not interfere with his administration during Witold's lifetime.

After Witold's death Ladislaus assumed active sovereignty over a part of Lithuania. He granted (1432) the Magdeburg Rights to the Poles, Germans, and Russians of the city of Lutsk, while in the case of the Jews and Armenians the Polish laws were made effective (see Poland). This policy toward his Jewish subjects in Poland was influenced by the clerical party, and he attempted to curtail the privileges granted to them by his predecessors. However, his rule in Lithuania was too short to have a lasting effect on the life of the Lithuanian Jews.

Swidrigailo, who became Grand Duke of Lithuania at the death of Witold (1490), strove to prevent the annexation of Volhynia and Podolia to the Polish crown. He availed himself of the service of Jewish tax-farmers, leasing the customs duties for Vladimir to the Jew Shanya and those of Busk to the Jew Yatzyka. There is, however, reason for the belief that he was not always friendly toward the Jews, as is shown by his grant of the Magdeburg Rights to the city of Kremennets and the placing of all the inhabitants, including the Jews, under the jurisdiction of the German waywode Yurka (May 9, 1438). The latter act may have been prompted by his desire to retain the allegiance of the German inhabitants of Volhynia. Swidrigailo was assassinated in the year 1440, and was succeeded by Casimir Jagellon.

As Grand Duke of Lithuania (1440-92) Casimir Jagellon pursued toward his Jewish subjects the liberal policy of Witold. In 1441 he granted the Magdeburg Rights to the Karaites of Troki on conditions similar to those under which they were granted to the Christians of Troki, Wilna, and Kovno; giving the Troki Karaites, however, a wider autonomy in judicial matters and in communal affairs, allowing them one-half of the city revenues, and presenting them with a parcel of land. The Troki and Lutsk Karaites were descendents of 380 families brought, according to tradition, by Witold from the Crimea at the end of the fourteenth century, when Rabbinite Jews were already established in Troki (see Graetz, "History," Hebr. trans. by Rabnowitz, vi. 235). Settlement originally in New Troki, the Karaites subsequently spread to other Lithuanian and Galician towns. The poorer among them were, like most of the Rabbinite Jews, engaged in agriculture and handicrafts, while the richer members were, like the wealthier Rabbinites, leaseholders and tax-farmers. The Lithuanian rulers of that time did not make any distinction between Rabbinites and Karaites, designating both in their decrees merely as "Jews" ("Zidy"). See Karaites.

In 1453, for services rendered to him, Casimir granted to the Jew Michael of Hrubieszów, his wife, and their son Judah, exemption from all taxes and customs duties throughout the country. Between 1463 and 1478 he presented to Levin Schalomovich certain lands in the way-wodeship of Brest, together with the commercial Litwy," the Jews of Lithuania after the reign of Casimir Jagellon were intimately connected with the development of the country's commerce. Their business ventures reached far beyond Lithuania, most of the export trade to Prussia and the Baltic Sea being in their hands.

Historians are agreed that Casimir was not a strong and just ruler. He did not scruple to give contradictory promises to Poland and Lithuania, and his frequent favors to the Jews do not necessarily show that he was their friend. At most he considered them as useful agents in his financial undertakings.
The influential Jewish tax-farmers often encountered difficulties with foreign merchants. The Russian Grand Duke Ivan Vassilivich III. repeatedly made representations to Casimir in regard to the high-handed treatment of Moscovite merchants and ambassadors by the tax-collectors Shan (the son-in-law of Agron), Simha, Ryabchik, and others. The king upheld his Jewish tax-farmers on the ground that the Russian merchants attempted to evade payment of customs duties by choosing rarely traveled roads. From these documents it is also clear that the Jewish customs officials had under them armed men to arrest violators of the regulations. At Casimir's death (1492) many of his Jewish creditors were left unpaid.

Casimir was succeeded as king of Poland by his son John Albert, and on the Lithuanian throne by his younger son, Alexander Jagellon. The latter confirmed the charter of privileges granted to the Jews by his predecessors, and even gave them additional rights. His father's Jewish creditors received part of the sums due to them, the rest being withheld under various pretenses. Jewish tax-farmers continued to lease the customs duties in the important cities, as is exemplified by a lease of those of Brest, Drohoczyn, Grodno, and Byelek (Oct. 14, 1494) to four Jews of Brest. The favorable attitude toward the Jews which had characterized the Lithuanian rulers for generations was changed by a decree promulgated by Alexander in April, 1495. By this decree all Jews living in Lithuania proper and the adjacent territories were summarily ordered to leave the country.

The expulsion was evidently not accompanied by the usual cruelties; for there was no popular animosity toward the Lithuanian Jews, and the decree was regarded as an act of mere willfulness on the part of an absolute ruler. Some of the nobility, however, approved Alexander's decree, expecting to profit by the departure of their Jewish creditors, as is indicated by numerous lawsuits on the return of the exiles to Lithuania in 1508. It is known from the Hebrew sources that some of the exiles migrated to the Crimea, and that by far the greater number settled in Poland, where, by permission of King John Albert, they established themselves in the towns situated near the Lithuanian boundary. This permission, given at first for a period of two years, was extended "because of the extreme poverty of the Jews on account of the great losses sustained by them." The extension, which applied to all the towns of the kingdom, accorded the enjoyment of all the liberties that had been granted to their Polish brethren (Cracow, June 29, 1498). The expelled Karaites settled in the Polish town of Ratno.

The causes of the unexpected expulsion have been widely discussed. It has been suggested by Narbut and other Lithuanian historians that the decree was the outcome of Alexander's personal animosity toward the Jews, he having been educated by the Polish historian Dlugosc (Longinus), an avowed enemy of the Jews. Others have held that it was instigated by the grand duchess Helena, daughter of Ivan III. of Russia. Legend has it that she was at first very friendly toward the Jews, but having been rendered barren by a Jewish midwife through the aid of witchcraft, her father demanded the punishment of the witches, and the decree of expulsion followed. The improbability of this story has been demonstrated by Bershadski ("Litovskie Yevreii," p. 251), who shows that the marriage took place in 1498, and that the expulsion occurred in April of the same year. Bershadski and Harkavy suggest as a probable motive the pressure put upon Alexander by the Catholic clergy. He may have been influenced by the expulsion of the Jews from Spain (1492). This view is strengthened by his continued favors to the baptized Jews, as exemplified by his lease to Simsha of Troki (who had adopted the Christian faith); of the customs at Putivl in the same year to Feodor, "the newly baptized," and his son-in-law Peter; and to the Tartar the former tax-farmer of Putivl, "the newly baptized" Ivan, of one-third of the income from these customs duties; and above all by the very marked favors shown by him to Abraham Jesofovich after his baptism, Alexander going so far as to create him a member of the hereditary nobility. These favors indicate that if the expulsion was due to animosity on Alexander's part, such animosity was a religious rather than a racial one. Another motive suggested by Bershadski was the financial embarrassment of the grand duke, then heavily indebted to the wealthy Jewish tax-farmers and leaseholders. During the settlement with his Jewish creditors (Dec., 1494), i.e., four months before the expulsion, it was noticed that Alexander was much troubled over the condition of his finances, as was evidenced by his repudiation for one reason or another of a part of his debts ("Russko-Yevreiski Arkhiv," i., No. 29). Alexander's extravagance was commonly known; and it was said of him that "he pawned everything that he did not give away." The depleted condition of his treasury may have driven him to adopt drastic measures. By confiscating the estates of the Jews the grand duke became the owner of their property. He presented a part of these estates to monasteries, charitable institutions, and baptized Jews "for certain considerations," and turned the proceeds into the grand-ducal treasury. A third motive assumed by Bershadski was the desire to replace the Jews by German settlers. As to the second and third of these possible motives, documents show that, while they may have helped Alexander to reach his decision, yet there was a certain foundation for the popular tradition concerning the influence of Grand Duchess Helena in the matter. As the daughter of Ivan III. she must have been aware of the grave apprehensions created in Moscow by the successful propaganda of the Judaizing sect, and the probable fear of the Lithuanian clergy that the Judaizing Heresy would spread to Lithuania. The success of the new teaching was impressed upon it by the conversion of Helena's sister-in-law the Princess Helena of Moscow (daughter-in-law of Ivan III.), the Russian secretary of state Kuritzyn, and the Metropolitan of Moscow Zosima. The clergy, alarmed at the success of the new heresy, probably convinced Alexander that its
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encouragement by Ivan III, and his court would create a grave political danger for Lithuania. Soon after the promulgation of the decree the Jewish tax-farmers hastened to adjust their affairs and to render their accounts to Alexander, but evidently they could collect only a small portion of the sums due to them. The more valuable of the real property left by them was soon disposed of by the grand duke. In June, 1495, he presented his furrier Sova with an estate near Troki, together with the cattle, grain, and all else pertaining to it, which had belonged to the Jew Shiloma. On June 26 of the same year he presented the nobleman Soroka and his brother with estates belonging to the Jews Enko Momotlivy and Itzchak Levanovich and situated in the district of Lutsk. On July 15

Estate of the Bishop of Wilna was granted the Jewish houses and estates of the Jews Bogdan Property. Chatzkovich and Ilia Kunchich, while the city of Wilna received as a gift the house formerly belonging to the Jew Janushovski. On Aug. 10 the farm of the Konyukovich brothers in the district of Grodno was given by Alexander to his secretary Lyzovy, and on Aug. 30 he presented a house in Lutsk, once the property of the Jew Enka, to his stabienik Martin Chrebtovich. On March 12, 1496, the nobleman Semashkovich received the farm in Volhynia belonging to the Jews Nikon and Shiloma Simshich, and on March 21 all the properties left vacant by the Jews in Grodno. On Oct. 4 the estates of the brothers Enkovich of Brest were presented to Alexander's secretary Fedka Janushovski; on Jan. 27, 1497, the estate of Kornitza, formerly belonging to the Jew Levon Shalomich, was given to Pavel, magistrate of Brest-Litovsk. In July of the same year all the unoccupied properties left by the Jews of Lutsk were presented to the elders of the city, in order to encourage new settlers. This distribution of Jewish property by Alexander was continued until the middle of 1501.

Soon after Alexander's accession to the throne of Poland he permitted the Jewish exiles to return to Lithuania. Beginning March, 1508, as is shown by documents still extant, their houses, lands, synagogues, and cemeteries were returned to them, and permission was granted them to collect their old debts. The new charter of privileges permitted them to live throughout Lithuania as heretofore. It also directed the vice-regent of Wilna and Return to Grodno, Prince Alexander Juryevich, Lithuania. to see that the Jews were restored to the enjoyment of their former property and assisted in the collection of debts due to them. The privilege was accorded them of repurchasing also the property originally owned by them at the price paid by their successors to the grand duke. They were likewise to pay all expenses for improvements and for the erection of new buildings, and were obliged to pay all mortgages. Moreover, they were required to equip annually a cavalry detachment of 1,000 horsemen besides paying large annual sums to the local authorities.

The return of the Jews and their attempt to regain their old possessions led to many difficulties and lawsuits. Alexander found it necessary to issue an additional decree (April, 1508), directing his vice-regent to enforce the law. In spite of this some of the property was not recovered by the Jews for years.

The tax-farmers returned to their old occupations, and were shown many marks of favor by Alexander. He could not, however, obliterate the remembrance that he had robbed the Jews. The permission given the exiles to return is ascribed to the depleted condition of his treasury and to the impending war with Russia, combined with the efforts of the influential Jews of Poland and the baptized Jews of Lithuania to secure their return.

The improvement in the condition of the Jews was especially marked in the reign of Alexander's youngest brother, Sigismund I. (1506-48). Among his first decrees was one (Dec. 22, 1506) which re-

Sigismund lieved the two synagogues of Lutsk—

Leib the Rabbi and the Karaites—from the annual tax of 13 kop groschen imposed upon them by the city authorities. In January of the following year he confirmed, at the request of the Lithuanian Jews, the grant of privileges made by Wibold in 1588. This was modeled after the original charter of Brest and was included in the first Lithuanian statute of 1529. Numerous other examples of his good-will toward the Jews show that while being a good Catholic he was free from fanaticism and religious intolerance. He looked upon his Jewish subjects as a class of men contributing by their usefulness to the welfare of the country, and as being entitled to the protection of equitable laws. Like his predecessors, Sigismund availed himself extensively of the services of the wealthy tax-farmers. He borrowed large sums from them and in return accorded them special privileges. The most influential among the tax-farmers at his court, at the beginning of his reign, was Michael Jessofich. When, in 1508, Prince Gliński rebelled against Sigismund, and by an agreement with the rulers of Moscow attempted to effect the annexation of portions of Poland and Lithuania to the Muscovite empire, two Jews of Brest, Itzko and Berek, aided the prince in his undertaking, and furnished him with secret information. Michael Jessofich excommunicated them with the blowing of the shofar and with great public solemnity. In recognition of Michael's services, and prompted also by the desire to establish a more perfect system of tax-collection, Sigismund appointed him prefect over all the Lithuanian Jews (1514). This was a similar appointment to that of Abraham of Bohemia as prefect of the Polish Jews (1512). Like Abraham, Michael was invested with wide powers. He had the right to communicate directly with the king on important Jewish matters, and with the aid of a learned rabbi to administer justice among his coreligionists in accordance with their special laws. Michael's actual authority concerned the collection of taxes rather than the internal communal administration; and whatever his religious powers may have been, he certainly was not chief rabbi of the Lithuanian Jews, as some Jewish historians have stated.

This and similar acts, accompanied by the strengthening of the communal organizations, added to the prosperity of the Lithuanian communities. The most flourishing among them at the time were those
of Brest, Grodno, Troki, Pinsk, Ostrog, Lutsk, and Tykotzin. The members of the communities found themselves in a better position legally than the burghers, although in practice the Jews were often deprived of the full enjoyment of their rights. According to the Lithuanian statutes of 1529 the murder of a Jew, a nobleman, or a burgher was punishable by death, and compensation was to be paid by the family of the murderer to that of the victim. But while the life of a Jew or a nobleman was valued at 100 kop groschen, that of a burgher was valued at only 12 kop groschen. Proporionate compensation was provided for personal injuries. The prominent Jewish tax-farmers frequently exceeded their legal powers, as is shown by complaints to the authorities. Thus in 1538 Goshko Kozhichich, a Jew of Brest, was fined 20 kop groschen for the illegal imprisonment of the nobleman Lyshinski. Similarly in 1542 the Jew Zacharias Markovich was ordered to pay 12 kop groschen as compensation for assaulting the king's boyar Grishka Kochevich. On the other hand, numerous instances are recorded of the friendly intercourse between Jews and Christians. They drank and ate in common, and the Jews took part in the Christian festivals and even vied with their Christian neighbors in athletic feats. But with the exception of a few wealthy Jewish tax collectors, the Jews of Lithuania were not a great economic or political force. In their mode of life they were not markedly different from the rest of the population, and the names of the Jewish middle class are rarely met with in official documents. The rich Jews, however, are frequently mentioned in connection with their official business.

About 1539, rumors were spread by a baptized Jew that many Christians had adopted the Mosaic faith and had found refuge and protection. Rumors of conversions among the Jews of Lithuania. An investigation was ordered by Sigismund I, but it failed to disclose anything incriminating the Jews. None the less, in the course of the inquiry the king's nobles subjected the Jews to great annoyance. They unjustly arrested them on the highways, broke into their houses, and otherwise maltreated them. Before the conclusion of the investigation another rumor was spread ascribing to the Lithuanian Jews the intention to emigrate to Turkey and to take the new converts with them. New inquiries accompanied by similar excesses and abuses were made. The Jews sent numerous deputations to the king, protesting their innocence. Their assertions were substantiated by the findings of a special commission; and Sigismund hastened to declare the Jews free from any suspicion (1540).

In the last years of Sigismund's reign, and even during part of that of Sigismund August, Boka Sfonza shared in their government, sometimes assuming absolute authority. The energetic queen was herself eager to make and to save money. Among the many decrees issued by her in her own name are two of special interest, as evidencing the occurrence of internal conflicts in Jewish communities. These dealt with the quarrel in the community of Grodno between the powerful Judah family (Yudich) and the rest of the community, due to the appointment of a rabbi in opposition to the wishes of a majority of the congregation. This rabbi was Mordecai, son-in-law of Judah Bogdanovich, and he is probably identical with Mordecai ben Moses Jaffe, rabbi of Cracow, who died about 1568. He should not be confounded with Mordecai ben Abraham Jaffe, author of "Lebushim" (1530-1612), who also was rabbi of Grodno (1572). Queen Bona decreed that the opposing faction be permitted to appoint a rabbi of its own, who was not to be related to the Judah family, and that the members of the latter should not call themselves "elders" of the Jews, a title that should be assumed only with the consent of the entire community. Accordingly, Moses ben Aaron was elected rabbi by opponents of the Judah family. This case tends to show that Mordecai Jaffe represented the Bohemian party, and Moses ben Aaron the Lithuanian-Polish faction.

Sigismund II., August, only son of Sigismund I., succeeded as Grand Duke of Lithuania (1544) before the death of his father. He succeeded to the Polish throne in 1548. Liberal in his rule and in his treatment of his Jewish subjects, he accorded them the same tolerance as he did the Lutherans and Calvinists, who were then beginning to grow in numbers both in Poland and in Lithuania. Like all the Jagellons, he was a great spendthrift and of loose morals, but was none the less mindful of the welfare of his people. At the beginning of his reign the power of the lesser nobles ("Shlyakhta") was still limited. They did not participate in the legislative, judicial, or administrative affairs of Lithuania. Until then the rights of the nobility, and of the Jews had differed but slightly. Thus the rabbi of Brest, Mendel Frank, was styled "the king's officer," and the Jew Shmulo Isralevich was appointed deputy to the governor of Wilna. The more prominent Jews were always called in official documents "Pany" ("Sirs"). Like the nobility, the Jews carried swords, and were ready to fight whenever the occasion warranted. They wore also golden chains, and rings on which were engraved coats of arms. Until the union of Lublia (1669) the Jews of Lithuania, with few exceptions, lived on grand-ducal lands, and as subjects of the king enjoyed his protection. Thus the king ordered the reigning prince, Juri Semionovich of Slutsk, to pay damages for illegal acts against certain Jews, instructing the local authorities in case of opposition on the part of the prince to place the Jews in possession of his estates. The Jews could also collect debts not only from the Lithuanian lords, but even from such prominent persons as the Grand Duke of Ryazan. King Sigismund even entered into a diplomatic correspondence with the Grand Duke of Moscow urging the restoration of merchant-freemen confiscated in Russia from Lithuanian Jewish merchants. The relations between the Jews and the local authorities were governed partly by their charters of privileges and partly by custom. The Jews, for instance, made presents to the magistrate or elder, but were quite independent in their dealings with them. The local officials were answerable to the king for illegal acts.

The middle of the sixteenth century witnessed a
growing antagonism between the lesser nobility and the Jews. Their relations became strained, and the enmity of the Christians began to disturb the life of the Lithuanian Israelites. The anti-Jewish feeling, due at first to economic causes engendered by competition, was fostered by the clergy, who were then engaged in a crusade against heretics, notably the Lutherans, Calvinists, and Jews. The Reformation, which had spread from Germany, tended to weaken the allegiance to the Catholic Church. Frequent instances occurred of the marriage of Catholic women to Jews, Turks, or Tatars. The Bishop of Wilna complained to Sigismund August (Dec., 1548) of the frequency of such mixed marriages and of the education of the offspring in their fathers' faiths. The Shlyakhta also saw in the Jews dangerous competitors in commercial and financial undertakings. In their dealings with the agricultural classes the lords preferred the Jews as middlemen, thus creating a feeling of injury on the part of the Shlyakhta. The exemption of the Jews from military service and the power and wealth of the Jewish tax-farmers intensified the resentment of the Shlyakhta. Members of the nobility, like Borzobogaty, Zagorovski, and others, attempted to compete with the Jews as leaseholders of customs revenues, but were never successful. Since the Jews lived in the towns and on the lands of the king, the nobility could not wield any authority over them nor derive profit from them. They had not even the right to settle Jews on their estates without the permission of the king; but, on the other hand, they were often annoyed by the erection on their estates of the tollhouses of the Jewish tax-collectors.

Hence when the favorable moment arrived the Lithuanian nobility endeavored to secure greater power over the Jews. At the Diet of Wilna in 1551 the nobility urged the imposition of a special poll-tax of one ducat per head, and the Volhynian nobles demanded that the Jewish tax-collectors be forbidden to erect tollhouses or place guards in power and exerted a greater influence on the former country. The introduction of the reformed faith (the teachings of Calvin) met with ready acceptance by the nobility and middle classes. The new religious ideas brought in their wake a taste for science and literature, and Jewish and Christian children sought learning in the same schools. A number of young men went to Germany and Italy for the study of medicine and astronomy. The inmates of the yeshivot (of Lithuania especially) were acquainted with the writings of Aristotle, as is evidenced by the complaint of Solomon Luria that Rabbi Moses Isserles was responsible for much free thought. He had noticed in the prayer-books of the scholars (baḥurim) the prayer of Aristotle. Cardinal Commendoni testifies that many Russian and Lithuanian Jews had distinguished themselves in medicine and astronomy. The Jews of Lithuania were, like their Catholic neighbors, affected by the broader spiritual atmosphere of the day. The Polish Calvinists, among them Prince Radziwiłł, enjoyed extensive influence at court, and Radziwiłł was almost

A similar unfounded accusation of two other servants of Borodavka in 1566 led Sigismund August to declare the innocence of the accused, and to reaffirm the decree of Aug. 9, 1564, by which all Jews accused of the murder of Christian children or of desecrating the host were to be tried by the king himself before the assembled Diet. Until the time of trial the accused were to be surrendered for safe-keeping to two of their coreligionists. The guilt of the accused could be declared only on the testimony of four Christian and three Jewish witnesses. The failure to prove the accusation rendered the accuser liable to loss of life and property. In this decree the king also reminded the Christians of the grand duchy that previous charters and papal bulls had amply proved that Jews were not in need of Christian blood for the purposes of their ritual.

The opposition to the Jews was finally crystallized and found definite expression in the repressive Lithuanian statute of 1566, when the Lithuanian nobles were first allowed to take part in the national legislation. Paragraph 12 of this statute contains the following articles: "The Act of 1566. Jews shall not wear costly clothing, nor gold chains, nor shall their wives wear gold or silver ornaments. The Jews shall have silver mountings on their sabers and daggers; they shall be distinguished by characteristic clothes; they shall wear yellow caps, and their wives kerchiefs of yellow linen, in order that all may be enabled to distinguish Jews from Christians." Other restrictions of a similar nature are contained in the same paragraph. However, the king checked the desire of the nobility to modify essentially the old charters of the Jews.

Twenty years later the royal veto was ineffective against the increasing power of the nobility; but by that time the attitude of the latter toward the Jews had undergone such a complete change that instead of adding new restrictions the nobility abolished most of the regulations which had been so objectionable.

Through the union with Lithuania, Poland gained in power and exerted a greater influence on the former country. The introduction of the reformed faith (the teachings of Calvin) met with ready acceptance by the nobility and middle classes. The new religious ideas brought in their wake a taste for science and literature, and Jewish and Christian children sought learning in the same schools. A number of young men went to Germany and Italy for the study of medicine and astronomy. The inmates of the yeshivot (of Lithuania especially) were acquainted with the writings of Aristotle, as is evidenced by the complaint of Solomon Luria that Rabbi Moses Isserles was responsible for much free thought. He had noticed in the prayer-books of the scholars (baḥurim) the prayer of Aristotle. Cardinal Commendoni testifies that many Russian and Lithuanian Jews had distinguished themselves in medicine and astronomy. The Jews of Lithuania were, like their Catholic neighbors, affected by the broader spiritual atmosphere of the day. The Polish Calvinists, among them Prince Radziwiłł, enjoyed extensive influence at court, and Radziwiłł was almost
successful in causing Sigismund August to renounce allegiance to the papal authority. The extreme Calvinists, like the Socinians and the followers of Simon BUNNY, attacked the doctrine of the Trinity as a form of polytheism. Therefore they were styled Unitarians or anti-Trinitarians, and were frequently referred to by their opponents as “half-Jews.” The influence of the religious unrest of the times on Jewish thought is evidenced by the discussions which took place between the Jews and the dissenters (see CZECHOWIC). The learned Karaite Isaac ben Abraham of Troki took a prominent part in such discussions. His polemical experience is described in his work “Hizzuk Emunah” (translated into Latin by Wagenseil and published with the Hebrew text in 1681, and later translated into Spanish, German, and French). This work is frequently cited by the French encyclopedists in their attacks on Catholicism. The French Duke Henry of Anjou, one of the leaders in the massacre of St. Bartholomew, was elected to succeed Sigismund August on the thrones of Poland and Lithuania. He was an enemy of the Jews notwithstanding the fact that he largely owed his election to the efforts of Solomon ASHKENAZI. He planned strict measures against his Jewish subjects, and blood accusations occurred during his short reign. Fortunately he escaped to France in 1574 to assume the crown left vacant by the death of his brother. After the short interregnum which followed, the Polish people elected the Transylvanian Duke Stephen BATHORI. During the latter’s equitable rule of eleven years the condition of the Polish and Lithuanian Jews was greatly improved.

In July, 1576, he ordered by decree that all persons making false blood accusations or baseless charges of desecration of the host, then being spread in Lithuania, should be severely punished, his own investigations having convinced him that such accusations were instigated merely to incite riots. He found not only that the Jews were innocent and beyond suspicion, but also that the Shiyakhta, under whom had made the accusations had themselves been misled by fanatical agitators. He declared that “whosoever shall disobey this decree shall be severely punished irrespective of his position in society; and whoever shall spread such rumors shall be considered a calumniator; and he who shall make such false charges before the authorities shall be punished by death.” In the same month he confirmed by decree all of the ancient privileges of the Lithuanian Jews. At the beginning of his reign Mordecai JAFFE (author of the “Lebushim”) went to Lithuania. He at first officiated in Grodno, and built the large synagogue which is still standing there and which has on its ark an inscription showing that the building was completed in 1578. Mordecai Jaffe by his great rabbinical and secular knowledge played an important rôle in the COUNCIL OF FOUR LANDS and in the development of the methodical study of rabbinical literature in Lithuania and Poland. See also BATHORI, STEPHEN.

The long reign of Sigismund III. (1587-1632) witnessed gradual but decisive changes in the relations of the Lithuanian Jews to the rest of the population.

Sigismund III. and Ladislaus IV.

Born in the Protestant family of the Vasas, Sigismund was educated by his father, John III., in the Catholic faith with a view to his future occupation of the Polish throne. The Jesuit training of Sigismund was reflected in his attitude toward his non-Catholic subjects. The severe measures which he took against the dissenters affected the Jews also. In the attack of the Jesuits on Protestants and Greek Catholics the Jesuits caused the promulgation of numerous decrees restricting the ancient privileges of the Lithuanian Jews. They secured complete control of the education of the Polish-Lithuanian youth and instilled into the future citizens a religious intolerance hitherto unknown in Lithuania and which later made the existence of the Jewish subjects almost unbearable. A return to medieval methods was prevented only by the unsettled political and social condition of the country and the independence of the Shiyakhta. This independence, however, gradually vanished, and in the political degeneration which followed, the lesser nobility became a tool in the hands of a few reactionary leaders.

The king himself, following in the footsteps of his predecessors, attempted to pose as the protector of the Jews. He confirmed their charters of privileges (1588), and frequently took their part in their struggle with the Christian merchant guilds; but more often he sacrificed them to the self-assumed power of the city magistrates. The commercial rivalry between the Jews and the burghers, and the disregard by the latter of the ancient rights of the Jews, led Sigismund to issue several special decrees declaring the inviolability of Jewish autonomy in religious and judicial matters. The first of these decrees was due to the efforts of Saul Judich, representing the Jews of Brest (1598), and was called forth by the illegal assumption of authority over the Jews by the magistrates of Brest in matters reserved to the jurisdiction of the kahals or the king. The object of the magistrates was the collection of excessive fees and other extortions. This Saul Judich was one of the most prominent farmers of taxes and customs duties in Lithuania, and as "servant of the king" was in a position to render important services to his coreligionists. He is first mentioned in a decree of 1580 as having, in company with other communal leaders, strongly defended the rights of the Jews of Brest against the Christian merchants. As Bershadski shows, he is the Saul WAHL, the favorite of Prince Radziwill, who, according to legend, was made King of Poland for one night.

In the same year (1580) Sigismund granted the Jews of Wilna, as a protection against the oppressive measures of the city magistrates, a charter permitting them to purchase real estate, to engage in trade on the same footing as the Christian merchants, to occupy houses belonging to the nobles, and to build synagogues. As tenants of the nobility they were to be exempt from city taxes, and in their lawsuits with Christians they were to be subject to the jurisdiction of the king's waywodes only. A few days later the king accorded them the additional right to establish in the lower portion of the city a syna...
gogue, cemetery, and bath-house, as well as stores for the sale of kosher meat. The burgurers naturally resented the grant of these privileges and used every effort to secure their curtailment. Their endeavors evidently met with success, for in 1606 the Jews of Wilna found it necessary to petition the king for protection.

Later decrees of Sigismund show that ultimately anti-Jewish influences prevailed at his court. In 1597 he granted the Magdeburg Rights to the city of Vitebsk, but denied by a legal technicality the right of the Jews to reside permanently in the city. Another decree provided that no synagogue should be built without the king's permission. In the carrying out of this enactment the Jews were practically compelled to secure the permission of the Catholic clergy also whenever they desired to build a synagogue. Still another decree, which was later incorporated into the statutes, provided for the elevation to nobility of Jewish converts to Christianity. The rapidly growing number of the so-called "Jerusalem nobles" later caused alarm among the Polish nobility, and in 1708 the law was repealed.

With the permanent establishment of the Jesuits in Poland and in Lithuania, the ranification of their intrigues and their active participation in politics and in legislation gave them a predominating influence in the affairs of the country. Having come to Lithuania in the reign of Sigismund, the Jesuits had not hesitated to use their influence against the liberty of conscience of the Jews. Thus in the Catholic Church itself there were two parties, one favorable and the other antagonistic to the Jews. The latter half of the seventeenth century were practically destitute. The wars which raged constantly in Lithuania in the reign of Sigismund produced by various economic evils had taken such deep root that Ladislaus, well-meaning as he was, found himself unable to stem the tide of class dissensions. The Jews themselves felt grateful for whatever efforts he made in their behalf, as was thus voiced by one of the leading rabbis of his time, Shabbethai ben Meir ha-Kohen of Wilna (SHAk): "He was a righteous king, worthy to be counted among the just; for he always showed favor to the Jews, and was true to his promise." The Jewish masses, who had found safety on the estates of the landed nobility, ultimately became scapegoats in the bitter struggle of the Greek Catholic peasantry with the Polish nobles and Roman Catholic clergy, a struggle which culminated in the Cossacks' Uprising.

The fury of this uprising destroyed the organization of the Lithuanian Jewish communities. The survivors who returned to their old homes in the latter half of the seventeenth century were practically destitute. The wars which raged constantly in the Lithuanian territory brought ruin to the entire country and deprived the Jews of the opportunity to earn more than a bare livelihood. The intensity of their struggle for existence left them no time to reestablish the conditions which had existed up to 1648. John Casimir (1648-68) sought to ameliorate their condition by granting various concessions to the Jewish communities of Lithuania.

Effect of Cossacks' Uprising.

On March 11 and 16, 1633, he confirmed the charters of privileges of the Jews of Lithuania, and decreed that all suits between Jews and Christians should be tried by the waywodes and elders and not by the city magistrates, who were the avowed enemies of the Jews, and often discriminated against them. He also checked the anti-Jewish student demonstrations, instigated by Jesuit teachers. All appeals in suits between Jews were to be brought before the king or his vice-regent.

Notwithstanding his religious tolerance, however, Ladislaus lacked the energy to resist the power of the clergy and the merchants, and was vacillating in his policy. At times he supported the Jews; at other times he yielded to the influence of his opponents. In 1638 and again in 1646 he confirmed the decree of his father (July, 1626) expelling Jews from the central portion of Moghilef and assigning them new quarters in the lower portion of the city. At the instigation of the Christian merchants of Wilna he also limited the rights of the Jews of that city, and the bishops and the archbishops, who, as landed proprietors, availed themselves of the services of the Jews. Thus in the Catholic Church itself there were two parties, one favorable and the other antagonistic to the Jews; and it is often found that the archbishops and bishops were in opposition to the Church councils.

On the whole, the animosity toward the Jews produced by various economic evils had taken such deep root that Ladislaus, well-meaning as he was, found himself unable to stem the tide of class dissensions. The Jews themselves felt grateful for whatever efforts he made in their behalf, as was thus voiced by one of the leading rabbis of his time, Shabbethai ben Meir ha-Kohen of Wilna (SHAk): "He was a righteous king, worthy to be counted among the just; for he always showed favor to the Jews, and was true to his promise." The Jewish masses, who had found safety on the estates of the landed nobility, ultimately became scapegoats in the bitter struggle of the Greek Catholic peasantry with the Polish nobles and Roman Catholic clergy, a struggle which culminated in the Cossacks' Uprising. The fury of this uprising destroyed the organization of the Lithuanian Jewish communities. The survivors who returned to their old homes in the latter half of the seventeenth century were practically destitute. The wars which raged constantly in the Lithuanian territory brought ruin to the entire country and deprived the Jews of the opportunity to earn more than a bare livelihood. The intensity of their struggle for existence left them no time to reestablish the conditions which had existed up to 1648. John Casimir (1648-68) sought to ameliorate their condition by granting various concessions to the Jewish communities of Lithuania.

Influence II. August, the Jesuits at first kept free from politics, and occupied themselves with educational work, science, and literature. Stephen Bathori had no fear of their intrigues, and even entrusted them with the management of the newly established academy in Wilna. However, aided by the demoralized condition of the country, they soon succeeded in arraying the religious factions against one another. Bribery was rampant at the court and among the city officials. The masses were unruly and licentious, and the Silyakhta wilful, the clergy fanatical, and the magistrates lawless. The Jews were frequently made to suffer in these factional struggles. The restrictions put upon them grew constantly; they were forbidden to engage in retail trade, handicrafts, and other remunerative callings, and they were practically outlawed. The only occupation in which they were to any extent safe from the rapacity of city officials was the keeping of taverns in the townlets and villages. There, their only masters were the nobles, whom it was easier to please than the numerous functionaries and Silyakhta. Thus the Jews unfortunately became in some parts of Lithuania useful tools in the hands of the nobility for the exploitation of the peasantry. The lords then found it expedient to take the Jews under their protection. Prominent among them were the Radziwils in Lithuania, and the Wisehevtzisk in the Ukraine.

Ladislaus IV. (1632-48) was not a zealous Catholic, and he had no love for the Jesuits. He attempted to make peace between the warring religious factions, and sought to revive the ancient rights of the Jews. On March 11 and 16, 1633, he confirmed the charters of privileges of the Jews of Lithuania, and decreed that all suits between Jews and Christians should be tried by the waywodes and elders and not
Attempts to return to the old order in the communal organization were not wanting, as is evident from contemporary documents. Thus in 1567 Jewish elders from various towns and villages in the grand duchy of Lithuania secured a charter from King Michael Wiszniewetski (1669–73), decreeing “that on account of the increasing number of Jews guilty of offenses against the Shyiakhta and other Christians, which result in the enmity of the Christians toward the Jews, and because of the inability of the Jewish elders to punish such offenders, who are protected by the lords, the king permits the kaḥals to summon the criminals before the Jewish courts for punishment and exclusion from the community when necessary.” The efforts to resurrect the old power of the kaḥals were not successful.

The impoverished Jewish merchants, having no capital of their own, were compelled to borrow money from the nobility, from churches, congregations, monasteries, and various religious orders. Loans from the latter were usually for an unlimited period and were secured by mortgages on the real estate of the kaḥal. The kaḥals thus became hopelessly indebted to the clergy and the nobility.

For other prominent scholars in Lithuania at that time see BREST-LITOVSK; GRODNO; KREMEZNETZ; OSROG; WILNA.

The far-reaching authority of the leading rabbis of Poland and Lithuania, and their wide knowledge of practical life, are apparent from numerous decisions cited in the responsa. They were always the champions of justice and morality. In the “Eṭan he-Ezraḥi” (Ostrog, 1796) of Abraham Rapoport (known also as Abraham Schrenzel; d. 1690), Rabbi Meir Sack is cited as follows: “I emphatically protest against the custom of our communal leaders of pursuing the freedom of Jewish criminals. Such a policy encourages crime among our people. I am especially troubled by the fact that, thanks to the clergy, such criminals may escape punishment by adopting Christianity. Mistaken pieté impels our leaders to bribe the officials, in order to prevent such conversions. We should endeavor to deprive criminals of opportunities to escape justice.” The same sentiment was expressed in the sixteenth century by R. Meir Lublin (Responsa, § 138). Another instance, cited by Katz from the same responsa, likewise shows that Jewish criminals invoked the aid of priests against the authority of Jewish courts by promising to become converts to Christianity.

The decisions of the Polish-Lithuanian rabbis are frequently marked by breadth of view also, as is instanced by a decision of Joel Sirkes (“Bet Hadash,” § 137) to the effect that Jews may employ in their religious services the melodies used in Christian churches, “since music is neither Jewish nor Christian, and is governed by universal laws.”

Decisions by Solomon Luria, Meir Katz, and Mordecai Jaffe show that the rabbis were acquainted with the Russian language and its philology. Jaffe, for instance, in a divorce case where the spelling of the woman’s name as “Lupka” or “Lubka” was in question, decided that the word is correctly spelled with a “b,” and not with a “p,” since the origin of the name was the Russian verb “lut’b” = “to love,” and not “hup’t” = “to beat” (“Lebush ha-Buz we-Argaman,” § 129). Meir Katz (“Geburat Anashim,” § 1) explains that the name of Brest-
Lithuanian communities contributed one-fifth of the amount. They would pay the sum of 2,000 gulden, the privilege of Silz had the right to sell meat—an occupation which provided a livelihood for a large portion of the Lithuanian Jews. For the period of a year following this prohibition, the Jewish community was on several occasions assessed and expressed her regret at having been unable to save the Jew Shlomo from drowning. A number of Christians had looked on indifferent while the drowning Jew was struggling in the water. They were upbraided and beaten severely by the priest, who appeared a few minutes later, for having failed to rescue the Jew.

Rabbi Solomon Luria gives an account (Responsa, § 20) of a quarrel that occurred in a Lithuanian community concerning a cantor whom some of the members wished to dismiss. The synagogue was closed in order to prevent him from exercising his functions, and religious services were thus discontinued for several days. The matter was referred upon carried to the local lord, who ordered the reopening of the building, saying that the life of God might not be closed, and that the cantor’s claims should be decided by the learned rabbis of Lithuania. Joseph Katz mentions (“She’erit Yo-sef,” § 70) a Jewish community which was forbidden by the local authorities to kill cattle and to sell meat—an occupation which provided a livelihood for a large portion of the Lithuanian Jews. For the period of a year following this prohibition the Jewish community was on several occasions assessed at the rate of three gulden per head of cattle in order to furnish funds wherewith to induce the officials to grant a hearing of the case. The Jews finally reached an agreement with the town magistrates under which they were to pay 40 gulden annually for the right to slaughter cattle. According to Hillel ben Hera (“Bet Hillel,” Yoreh De’ah, § 90), Naphtali says the Jews of Wilna had been compelled to uncover when taking an oath in court, but later purchased from the tribunal the privilege of uncovering with covered head, a practise subsequently made unnecessary by a decision of one of their rabbis to the effect that an oath might be taken with uncovered head.

The responsa of Meir Lublin show (§ 40) that the Lithuanian communities frequently aided the German and the Austrian Jews. On the expulsion of the Jews from Silesia, when the Jewish inhabitants of Slz had the privilege of remaining on condition that they would pay the sum of 2,000 gulden, the Lithuanian communities contributed one-fifth of the amount.

The influence in communal life of prominent rabbinical scholars, such as Mordecai Jaffe, Moses Isserles, Solomon Luria, and Meir Lublin, proved but a slight check to the growing misrule of the kahal. The individuality of the Lithuanian Jew was lost in the kahal, whose advantages were thus largely counterbalanced by the suppression of personal liberty. The tyranny of the kahal administration and the external oppression drove the great mass of the Lithuanian Jews to seek consolation in the formalism of Talmudic precepts. The Talmud and its endless commentaries became the sole source of information and instruction. Every Jew was compelled by the communal elders to train his children in Talmudic lore. The Halakah offered a solution for every question in Jewish life, while the poetry of the Haggadah supplied alleviation for sorrow and hope for the future. Reformers arising among the Lithuanian Jews were forced by the kahal elders either to leave the community or to bend to the will of the administration. All was sacrificed to the inviolability of customs sanctioned by tradition or by the letter of the Law. The ties of friendship and family relationship were subordinated to the interests of the community. Hence it is little to be wondered at that the Cabala found fertile soil in Lithuania.

The marked indications of approaching political anarchy were the chief causes of the organization of the Lithuanian Council.


H. R.

LITHUANIAN COUNCIL (Hebr. Wa’ad Medinot Lita, or Wa’ad ha-Medinot ha-Rashiyyot de-Lita): Long before the Union of Lublin, probably with the beginning of the sixteenth century, the Jews of Poland and Lithuania were taxed as a single body, the pro rata assessment being made by the Jews themselves. In 1613 Sigismund III. decreed separate assessments for the Jews of Lithuania and Poland. The former were obliged to pay 9,000 gulden and the latter 7,000 gulden, the per capita payment being the same in each case. In order to assure an equitable distribution of the taxes among the several communities, and because of the desire to secure uniform legislation in religious matters and to protect their communal interests, the Jews of Lithuania organized, in 1623, a separate council of their own, this council being known as the "Wa’ad ha-Medinot ha-Rashiyyot de-Lita." Previously, from the Union of Lublin in 1569 until 1623, the Jews of Lithuania, not being, perhaps, in urgent need of a council of their own, had their representatives in the Council of Three Countries (Poland,
Russia, Lithuania), or in the Council of Five Lands (see Council of Four Lands).

It was customary for the Lithuanian delegates to hold preliminary meetings at Brest-Litovsk before taking part in the deliberation of the general councils. It has not yet been determined, however, to what extent the Lithuanian Jews were governed by the decisions of these councils; only this much is certain, that while they were well represented at the councils' sessions they occasionally refused to obey their rulings. The Lithuanian councils were originally composed of delegates from the three most important communities—Pinsk, Brest, and Grodno. Wilna was added in 1652, and Slutsk in 1691. The councils were designated in accordance with the number of communities represented.

Relation as "Wa'ad Shalosh [Aria], or Ha-to Council of Four Lands. Districts o. Lithuania" (= "Council of Three [Four, or Five] Main Cities of Four Lands.

The Lithuanian Council in time became an authoritative body in all local Jewish affairs; but, while practically an independent body, it assumed a subordinate position to the Council of Four Lands. At times the two councils worked in unison in matters of common interest during the sessions of the Council of Four Lands, but where differences occurred, the authority of the latter prevailed. Thus, in the dispute in regard to Tykotzin, in the government of Lonza, a boundary town between Poland and Lithuania, it was decided to place the town under the jurisdiction of the Council of Four Lands, although formerly it had been regarded as Lithuanian territory. Similarly, in the dispute between Tykotzin and Grodno concerning the less important neighboring communities of Zabludov, Horodok, and Khvoreschka, the latter were assigned by the Council of Four Lands to Tykotzin. In this case, however, the decision was not accepted as final ("Sefer ha-Yobel," pp. 257-259).

The Lithuanian Council, like that of the Four Lands, had no fixed meeting-place; it assembled biennially or triennially at Zabludov, Seltzy, or elsewhere. Like that of the Four Lands, also, it served to cement the interests of the Lithuanian and other Russo-Polish Jews at a time when dissolution and demoralization reigned in the Polish kingdom, and it acted as a bulwark against the rancor of the Christian clergy, especially the Jesuits, who made continuous attacks on the Jews. The records of the Lithuanian Council are better preserved than those of the Council of Four Lands. There is an extensive complete list of the meetings held by the Lithuanian Council from 1623 to 1762, when it was abolished, after over 1,000 regulations ("takkanot") had been adopted. These takkanot were made with the following ends in view:

1. To encourage and entice to the people the study of the Talmud by establishing yeshivot, and to supervise the conduct of students.
2. To protect the interests of the Jewish people as a whole and as individuals against the malice of non-Jews by placing the cause of the Jews in the Polish diets.
3. To supervise the conduct of the communities as well as of individuals. In order to prevent them from resorting to the antagonism of their neighbors by indulging in improper and illegal trades.
4. To determine and properly distribute the government taxes imposed upon Jews.
5. To determine the boundaries of each shahal district.
6. To determine the duties of each community and its share in the common efforts and expenditures in cases where blood accusations were to be contested.
7. To determine the right of membership to be granted to new settlers in the communities ("besakat reshishah"); as each Jewish community stood responsible for the conduct of its individuals, restrictions were necessary to regulate the granting of membership to newcomers.
8. To aid poverty-stricken communities and individuals.
9. To maintain and aid poor settlers in Palestine.

Of the regulations enacted at the meetings of the Lithuanian Council the following deserve mention, since they afford an insight into the state of the Lithuanian Jews and into the character of the council itself: "Every community shall carefully guard against card- and dice-playing, and offenders shall be fined and subjected to corporal punishment" (1623; No. 51). "Beggars invading Lithuania and Russia [meaning White Russia], especially those who disguise themselves as scholars and pious persons while committing secretly various wicked acts, shall not be allowed to remain in any one community more than twenty-four hours" (1632; No. 67). "It shall be the duty of the communal leaders to expose any attempts at fraud which may be discovered on the part of Jews borrowing money or goods from a 'shlakhtitz' [peasant], or leasing from lords estates, taxes, and other sources of revenue. On the refusal of the parties likely to be defrauded to heed the warning of the communal leaders, the latter shall declare the transaction void, using force if necessary, in order that the Christians concerned may not suffer loss" (No. 26). "It is incumbent upon the three chief communities of Lithuania annually for the marriage of thirty poor girls, giving each a dowry of thirty golden." Among the takkanot there are also regulations regarding competition in business, against luxury, and against expensive and gaudy dresses.

In 1654-56, when the Russians invaded Lithuania, the activities of the Lithuanian Council relaxed. It convened less frequently, and the regulations adopted between 1656 and 1670 deal in the main with financial accounts. After 1670, however, it resumed its former energy.

The Lithuanian Council was abolished about 1762, at the same time and for the same reason as the Council of Four Lands. Thenceforward taxes were no longer imposed on Lithuania as a whole, but on each community separately, the prime motive for the union of the communities being thus abolished.

H. R.

LITTHAUER, LUCIUS NATHAN: American congressman and manufacturer; born in Gloversville, N. Y., Jan. 20, 1859. He graduated from Harvard University in 1878, after which he engaged in the glove-manufacturing business with his father, whom he succeeded in 1882. He was elected in 1896 to the 55th Congress as Republican representative of the 25th District of New York and has been re-elected to each succeeding Congress. He has served as a member of the Committee on Appropriations.

Bibliography: The Congressional Directory of the 55th Congress; American Jewish Year Book, 1903-3.

A. LITTE OF REGENSBURG. See Judaeo-German Literature.

LITTHAUER, ISSACHAR BÄR: Polish-German Talmudist; flourished at the beginning of
the nineteenth century. He wrote: "Iggeret Yissakar," on morality and religion, in the form of a letter to his son (Budapest and Lemberg, 1826); "Da'at Yissakar," commentary on Rashi to the Pentateuch and the Five Megillot (Budapest, 1827).


A. S. W.

LITTLE RUSSIA. See Russia.

LITURGISCHE ZEITSCHRIFT. See Periodicals.

LITURGY: The Jewish religious service falls, generally, into two main divisions—instruction and prayer. This division of the service has existed since the earliest times. In the time of Isaiah the people gathered in the courts of the Temple to receive instruction from the Prophets and to pray (Isa. i. 12-15).

Service. while on the day of the New Moon and the Sabbath women also visited them (II Kings iv. 29). At the Feast of Tabernacles in the Sabbatical year the Law was read to the assembled people (Deut. xxxi. 10-18), and Ezra recited passages from the Pentateuch to the community (Neh. viii. 5-8). In the course of time this led to the custom of reading certain portions of the Scripture, especially of the Pentateuch, to the people on the Sabbath, on feast-days, and even on Mondays and Thursdays, as well as on New Moon and fast-days, and by the first century of the common era this was regarded as an ancient usage (Josephus, "Contra Ap." ii. 17, end; Acts xv. 21; B. K. 82a et passim; comp. Philo, ed. Mang. ii. 598, 630; Winer, "B. R." ii. 549; Zunz, "G. V." pp. 1-7).

This part of the worship is described under Haftarah; Megillot; Law, Reading from the Torah; Divisions of Divine Service. Temples of the Prophets and to pray (Isa. i. 12-15), and in private gatherings. In its descriptions of Temple festivities the Book of Chronicles alludes to them, especially to the eighteen "Halleluiahe," "Hal- lel," and "Hodu" Psalms (Ps. cv.-cxlvi., cxv.-cxlvi.; cxxv.-cxxxvi., cxxxv.-cxlvi., cxcxvi.-cxlvi.). . . . Prophecy and psalmody were gradually typified into two persons, Moses and David. . . . Even after the destruction of the Temple these united elements left their impress upon the Synagogue: the readings were devoted to the Law and the discourses to the Prophets, while entire psalms, or verses from them, were used as prayers" (Zunz, "S. P." pp. 4 et seq.). The place which many Psalms occupied in the worship may still be recognized from their form (final verses, notes on the mode of recitation, etc.) or from their contents (see the commentaries to the Psalms by Olshausen, Hupfeld, and others, and especially by Graetz). The authors of the superscriptions and concluding words of the Psalms recognize the collection as liturgical (Ps. lxxii., end: "The prayers of David . . . are ended"), and tradition frequently alludes to this fact (e.g., Tamid, end). In the ritual of the Synagogue the Psalms retain their ancient position, at least as regards the text of the prayers. . . . In the Sabbath and festival discourses the wise man becomes the prophet, and the leader in prayer the psalmist" (Zunz, l.c.).

In addition to the sacrifice, which was in the care of the priests, and the singing of the Psalms, which was performed by the Levites, the Temple had its special liturgy for the third class of the people, the Israelites. The entire nation had been divided into twenty-four sections, so that to each division of priests there corresponded one of Levites and one of Israelites. Each section served a week in the Temple, and this period was a time of fasting, for the Israelites assigned to the section doing service, both those who were in Jerusalem and those who had remained in their country homes. Every day they read a prescribed portion of the first chapter of Genesis. These details are recorded in Ta'an. iv. 1, in both Talmuds ad loc., and in Tosaf., Ta'an. iv., which seem to assign the beginnings of synagogal worship to the Temple; that there was some foundation for their account is shown by the fact that Joshua b. Hananiah, a teacher living in the time of the Temple, is mentioned. It is possible, however, that the reading of the Torah insight, that the prayers were instituted to correspond with the sacrifices (Ber. 24b, passim). The fact that in prayer the face was turned toward the Temple (Dan. vi. 10; II Chron. vi. 34: Ber. 4b-5a, passim), as well as the contents of the prayer, together with various other indications, clearly shows that the synagogal liturgy was derived primarily from the Temple worship.

In the Temple itself, side by side with the sacrificial cult, there existed a liturgy whose most splendid remnants are the Psalms, which constituted the prayer of the Second Temple, and now occupy an "important position in the synagogal liturgy. Those Psalms which are cast in the form of prayers and hymns soon took their place as hymns in the service of the sanctuary, even though they were not originally composed for this purpose, and they were sung, especially on feast-days, in the synagogue and in private gatherings. In its descriptions of Temple festivities the Book of Chronicles alludes to them, especially to the eighteen "Halleluiahe," "Hallel," and "Hodu" Psalms (Ps. cv.-cxlvi., cxv.-cxlvi.; cxxv.-cxxxvi., cxxxv.-cxlvi., cxcxvi.-cxlvi.). . . . Prophecy and psalmody were gradually typified into two persons, Moses and David. . . . Even after the destruction of the Temple these united elements left their impress upon the Synagogue: the readings were devoted to the Law and the discourses to the Prophets, while entire psalms, or verses from them, were used as prayers" (Zunz, "S. P." pp. 4 et seq.). The place which many Psalms occupied in the worship may still be recognized from their form (final verses, notes on the mode of recitation, etc.) or from their contents (see the commentaries to the Psalms by Olshausen, Hupfeld, and others, and especially by Graetz). The authors of the superscriptions and concluding words of the Psalms recognize the collection as liturgical (Ps. lxxii., end: "The prayers of David . . . are ended"), and tradition frequently alludes to this fact (e.g., Tamid, end). In the ritual of the Synagogue the Psalms retain their ancient position, at least as regards the text of the prayers. . . . In the Sabbath and festival discourses the wise man becomes the prophet, and the leader in prayer the psalmist" (Zunz, l.c.).

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was taken over into the Temple ritual from an already existing synagogue.

The services in periods of drought constitute an independent source for the liturgy of the Synagogue. The frequent scarcity of rain greatly distressed the people, for it meant famine and death to man and beast. At such times public assemblies for fasting and prayer were held as early as the time of the Prophets, in which old and young, the bride and the groom, took part (Joel i.; ii. 16-17; Jer. viii., especially verse 11). An entire treatise of the Mishnah (Ta'anit) is devoted to the regulations in regard to fasting, and its second chapter discusses the liturgy in detail. The prayer consisted of twenty-four benedictions, of which eighteen were those of the daily prayer and six were additional (see Schlirer, “Gesch.” 3d ed., ii. 490; Israel Levi, twenty-four benedictions, of which eighteen were only in the service for the Day of Atonement.

The liturgy for the fast was developed long before the common era, and it is highly probable not only that it was evolved independently of the Temple, but that it influenced the beginnings of the daily form of worship.

It is certain, however, that the institution of the reading of the “Shema” (Deut. vi. 4-9) originated entirely in the Temple service. At the morning sacrifice the priests read the Ten Commandments and the “Shema” and recited several benedictions. The beginning of these prayers, perhaps, date back to the Persian period, their brevity and pure, simple Hebrew favoring this view. Their development, doubtless, was gradual and occupied several centuries. The Readings as the Persians recited the first and last three benedictions constitute the foundation and hence are the oldest portion; and they are mentioned in the Mishnah with special names designating the several sentences (R. H. iv.; Tamid v. 1; R. H. 32a). The intermediate twelve sentences are of later date. The ancient version, which designates that portion for all the days of the year, while the other passages of the “Tefillah” are excluded on the Sabbath and on festivals, is almost certainly a proof of greater age. The ancient version which designates that portion for all the days of the year, while the other passages of the “Tefillah” are excluded on the Sabbath and on festivals, is almost certainly a proof of greater age. The ancient version which designates that portion for all the days of the year, while the other passages of the “Tefillah” are excluded on the Sabbath and on festivals, is almost certainly a proof of greater age. The ancient version which designates that portion for all the days of the year, while the other passages of the “Tefillah” are excluded on the Sabbath and on festivals, is almost certainly a proof of greater age.

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forms ("berek," "meborak," etc.) in the "pi'el" and "pu'ai." Originally "to bend the knee" (comp. "berek" = form of the root "barak" occur frequently in the Bible, even in the oldest portions. The word meant "plead," "to pray," because the ancients commonly knelt on such occasions. In this sense the participle ("barak") is used in the "kal," and all the other forms ("berek," "meborak," etc.) in the "pi'el" and "pa'al." The adjuration "Praise God!" was probably addressed to the people of earlier times only in the flush of victory after deliverance from the dangers of war (Judges v. 2, 9), but later, when a regular Temple cult had been instituted, Doxologies it may have been uttered daily, so During that it became a liturgical formula Public with which divine worship was generally concluded (Pss. lxxviii. 27 [A. V. 26], c. 4, "praise"). In Pss. cxxxv. (comp. also cxviii. 2-4) Israelites, priests, Levites, and the pious are "benedicted" by groups to "bless the Lord!" and it is noteworthy that this invitation is placed at the conclusion of the Psalm. The final verse, "Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord," constituted the benediction spoken by those who had been summoned. The benedictions that conclude the closing chapters of the five books of Psalms (xxli., lxxii., lxxix., cxvii., cxxv., cxxxv., etc.), all being in substance one and the same eulogy, may represent synagogal formulas from the time of the Temple which the people intoned after completing the singing of the several books. Occasionally, however, the people concluded with a simple "Amen" (comp. the Psalms quoted and abbreviated by the Talmud, in the passage cited above (Ber. 33a), as "benedictions, prayers, sanctifications and habdalahs," are merely berakot. In the sanctuary the people later responded with another formula, mentioned below. They were educated for prayer only by centuries of practise, and hence in general "to Safed, as for rescue from danger, etc. The different kinds of benedictions and prayers of thanksgiving, has just been outlined. This is clear from the fact that the "Teffillah" is regarded as a rubinical, while the "Shema" is regarded as "Shema," a Biblical prayer. As late as 100 and c.e. a prominent scribe asserted that "Teffillah," the entire "Teffillah" was unnecessary and that the evening "Teffillah" was not binding, in consequence of which view he became involved in a controversy with the patriarch Gamaliel II. (Ber. 28a, passim; Elbogen, l.c.). On account of its length it was not suitable for the mass of the people. As a matter of fact, only seven, nine, or ten benedictions are included in the "Teffillah" for the feast-days, although they are of earlier date and of greater importance, in view of the occasion. On these days, also, the daily benediction was very short, consisting probably only of a few words, perhaps as follows: "Cleanse our hearts that we may serve Thee faithfully" (Frisch, in "Magyar-Zsido Szemle," 1892. pp. 204 et seq., where the importance of a short prayer is shown; comp. ib. pp. 213 of seq., where the same author attempts to sketch the historical development of the "Teffillah"). Probably both because it was the custom of the Temple and because they were ignorant of the "Teffillah," the people themselves did not pray, but listened to the hazzan, the "delegate of the community," and punctuated his sentences with "Amen" (R. H. 32a; Elbogen, l.c.). In the sanctuary the people later responded with another formula, mentioned below. They were educated for prayer only by centuries of practise, and hence in general "to bend the knee" (comp. "berek" = form of the root "barak" occur frequently in the Bible, even in the oldest portions. The word meant "plead," "to pray," because the ancients commonly knelt on such occasions. In this sense the participle ("barak") is used in the "kal," and all the other forms ("berek," "meborak," etc.) in the "pi'el" and "pa'al." The origin of this liturgical usage was the custom, on joyful occasions, of praising God for his goodness. A few examples may be given here in their Biblical order. Private Benedic- tions the Lord God of Shem" (Gen. ix. 26); Eliezer prays, "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his trust" (Gen. xxiv. 27); and Jethro exclaims, "Blessed be the Lord, who hath delivered you out of the land of the Egyptians, and out of the hand of Pharaoh" (Ex. xviii. 10). Similar utterances are found in I Sam. xxv. 32 (David to Abigail) and xxv. 39 (where David says of Nabal's death, "Blessed be the Lord, that hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh") (Ex. xviii. 10). 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The significance of the benediction steadily increased in the course of centuries until it finally was used on the occasion of every manifestation of nature and of human life. While it appears in the Bible only in connection with public worship and on a few special occasions, in the traditional literature it accompanies all the expressions of individual life, and sanctifies all functions of the body and the soul. The pious Jew, between on going to sleep and on awakening, and on all intervening occasions, uttered, and still utters, words of praise to God. God is praised for His mercy on occasions of joy or sorrow, on satisfying the needs or desires of the body, on studying the Law, or on fulfilling the ordinances of religion. The benediction, like the entire religion, is individualized and specialized. It continually reminds the Jew of God, and only when unclean, before he has bathed or purified himself in some other way, is he forbidden to utter it. The fact that the treatise Berakot, devoted to it, preceded all the other treatises, indicates its extent and importance, and its popularity is shown by the minute questions referring to it, which were discussed even by the earliest scribes. “The benedictions of a man indicate whether he is a scholar” (Ber. 56a; comp. Ta'an. 15a). Some examples are selected here from the mass of material, which may show the variety of these utterances and their nature.

There were persons who were very exact in regard to the benedictions and watched their neighbors closely (ib. 37b). If any one made a mistake in the form in use, it was transferred to the liturgy from popular speech.

The doxology in all these passages is really a prayer of gratitude to God for blessings bestowed, either on the speaker or on another.

Form. The occasion of the thanksgiving is stated at the end and is generally introduced by the relative pronoun “asher” (also by “ki” Ps. xxviii. 6), or by a particle preceded by an article (comp. however, Zech. xi. 5). The same order occurs also in the benedictions prescribed by the Talmud. The benediction proper is expressed in most cases by “baruk,” which generally constitutes the first word. An exception is found in I Kings x. 9 (II Chron. ix. 8), which has “Yehi Adonai Eloheke baruk,” “initiating the phraseology of “Yehi Shen Adonai meborak” (Job i. 21; Ps. exilii. 2). Neither of these formulas is found elsewhere in the Bible. The Tetragrammaton alone designates the name of God in Ex. xviii. 10; Ruth iv. 14; I Sam. xxv. 39; I Kings vii. 50; Zech. xi. 5; Ps. xxviii. 6, lxxxix. 53, cxxix. 6, cxxxv. 21 (once “Adonai,” Ps. lxvii. 20 [A.V. 19], and twice “Elohim,” Ps. lxvi. 20, lxvii. 36 [A.V. 35]). Usually “Elohim,” “Elohe Yisrael,” or some similar expression is added to the Tetragrammaton, so that God is generally named in the third person. The phrase “Baruk Attah Adonai,lammedenihukkeka” (Ps. cxix. 12) is an exception, and the benedictions in the Talmud have, curiously enough, this form also, although only as regards the use of the second person, since “Eloheenu Melek ha-’Olam” is normally added to the Tetragrammaton. This use of the second person indicates a later origin, which occurs also in the first benediction of the “Shemoneh ‘Esreh.” The earliest form of the Torah benediction is found in Ps. cxix. 12, which also adds the formula “Adonai,” “Elohim,” “Elohe Yisrael,” or some similar expression of ignorance among the Talmudists— was approved (ib. 40b). Prayers and doxologies might be recited in any language (Sotah 32a et passim). Weekdays and feast-days, as well as all kinds of food, have their special benedictions (Ber. 49b, below). A blessing might not be pronounced over anything that had been “accursed” (min kelalah, “unsound fruit,” etc.; ib. 40b), nor in case of nocturnal pollution, nor unnecessarily (ib. 20b, 33a). The doxology is pronounced before fulfilling any of the commandments (Pes. 7b; comp. Tosef., Ber. vii. 1).

One hundred benedictions a day shall be pronounced by every one (Men. 49b, below), but whoever writes them down sins as grievously as if he had burned the Torah (Shah. 115b). The Tetragrammaton and a reference to God as the King of the World are essential to every benediction (Ber. 12a, 49b, 49a). While Johanan b. Zakka still used the Biblical form and in a doxology referred to God in the third person (Hag. 14b, “Baruk Adonai Elohe Yisrael she-natan,” etc.), only the second person is used in the later doxologies (“Baruk Attah Adonai Eloheku Melek ha-’Olam”). The last three words are omitted in certain cases (Ber. 46a, below). The knee shall be bent on uttering “baruk” (ib. 13b), although this rule refers only to prayer and not to other benedictions (comp. also ib. 54b, relating to the king and high priest). One person may pronounce the benediction for all the other persons assembled (ib. 53a). The principal person at table is entitled to say grace (ib. 47a, 45b), to which the others respond with “Amen,” which is regarded as more important than the pronouncing of the bera-
kath itself (ib. 53b), and it is even praiseworthy to say “Amen” after one’s own eulogy. One should not pronounce a “rapid, chopped, or orphaned “Amen,” nor speak the benediction too quickly,” nor lift the voice at the “Amen” above the voice of the speaker (ib. 45a, b, 47i). The form of some benedictions depends on the number of those present (ib. 49b). “Thou shalt praise God for evil fortune as well as for good” (ib. 1x. 1). One should say, even in the house of mourning, “Blessed be the Merciful One who granthet good things” (“Baruk ha-Tob weha-Meṭḥī”). Akiba, however, says, “Blessed be the Just Judge” (“Baruk Dayyan Emet,” ib. 46b, 54b, 60b). After a successful journey by sea or desert, after recovery from illness, or after release from prison, one should say, “Blessed be he who granthet favors” (“Baruk gomei hasadim,” ib. 54b). There was also a special blessing for a person who had been blest (ib. 60b). See Benediction.

God was praised at the crowing of the cock for having given it understanding to distinguish between day and night, and there were special benedictions for every act of dressing, which are now collected at the beginning of the hook of daily prayer (Ber. 60b). “Whoso profits infused from this world without reciting a benediction defrauds it” (ib. 35a). Everything that may be enjoyed (fruits of the earth, etc.) has a corresponding benediction; only the words “everything came into being at His word” may be applied to them all is even a benediction for perfume (ib. 43b), where individual rules are given for other things. Bread and wine, being the most important articles of food, have special benedictions (ib. vi. 1). The seven kinds of fruit of the Holy Land enjoy certain prerogatives, and the oil of the patriarch and of the emperor is especially honored (ib. 40b, 43a, 44a). Most of the regulations refer to the prayer after meals, which is often called “the three benedictions.” It had to be spoken and might not be recited mentally (ib. 15a, b). It was obligatory also upon women, slaves, and children, who might pronounce it in place of the head of the family, and did so if he was unacquainted with Hebrew (ib. 20b). This and the Torah benediction alone were regarded as Biblical, while the introduction of the others was ascribed to the Great Synagogue (ib. 38a, 48b; Meg. 17a). The first benediction of the prayer at meals, it is said, was composed by Moses, the second by Joshua, and the third by David and Solomon (Ber. 49b); Moses was the first one who could praise God for the food offered (the manna). Joshua the first who could praise him for the Holy Land, and David and Solomon the first who could praise him for Jerusalem, which was delivered into their hands. The fourth benediction (“Ha-Tob weha-Meṭḥī”), it was said, was introduced at Jabneh in thanksgiving for the burial of those who had been killed in the great war with Rome (70 c.e.). These four benedictions, according to a “heavenly voice” (see Bat Kol), are worth forty denarii (Hul. 87b). The blessing at meals had to be pronounced while sitting (Ber. 51b), and there are ten regulations regarding the wine used in connection with it (ib. 51a). It is dangerous, on account of the demons, to drink two cups of wine, or any even number (ib. 51b). The benediction pronounced over bread is also mentioned in the New Testament (Matt. xv. 36; John vi. 11: Acts xxvii. 35) and by Philo (ed. Manegy, ii. 481).

The Torah benediction and the reading of the “Shema” (Deut. vi. 4–8) are likewise explained as being Biblical, while the “Shemoneh Eser” is regarded as a rabbinical institution (Ber. 21a). As the doxologies preceding the “Shema” are really Torah benedictions, they also are declared to be Biblical (comp. ib. 11b, 48b, and the interesting passage, Slab. 88a, referring to the “threefold” Torah). The following is considered the best benakah: “Blessed be the Lord who hath given the doctrine” (ib. 11b). The division of the benedictions into Biblical and rabbinical is important for the matter of chronology, the first group being earlier in origin. The most important doxologies of the prayer are “Yehi Shemo ha-gadol meborak” (ib. 21a = Job i. 21 and Ps. cxiii. 2; Aramaic, “Yehe Shemekh rablahi meborkh,” Bar. 54b; Slab. 38b, 39a; Targ. Yer. to Gen. xlii. 2; Deut. vi. 4) and the “Baruk Shem kebald Malkut le-’olam wa-ed” already mentioned (Pes. 56a; Deut. R. ii. 31, 36). In the sanctuary the people pronounced this blessing, but no “Amen” (Ta’an. 16; Ber. 54a). The following rules and customs deserve special notice from a historical and religious point of view: A special benediction was pronounced at the circumcision of a proselyte (Slab. 17b, “le-mul et ha-gerim”). At Jabneh a special benediction against Judaico-Christian (Minim) was composed after the destruction of the Temple (ib. 28b). If the hazzan commits an error in reciting this passage he is removed (ib. 29a). “Anyone one says, ‘The pious praise Thee,’ is guilty of heresy” (Meg. iv. 9). While, according to R. Judah, any one uttering a benediction on seeing the sun is also guilty of heresy (Tosef., Ber. vii. 6). This misnian teacher ordains that one should praise God every day “that Thou hast not created me a heathen or a woman or a slave” (Men. 43b, below; comp. Gal. iii. 28; Diogenes Laertius, i. 1, § 7; James Darmesteter, “Une Priere Jude-Persane,” p. 9, Paris, 1891; “Monatsschrift,” xxxvii. 14; “Magyar Zsido Szemle,” x. 100). On seeing a Hermes one should say, “Blessed be He who is lenient toward them that break His law,” and on beholding a place where an idol has been destroyed, “Blessed be He who destroyeth idols in our land; as He hath destroyed it in this place, so may He destroy all in the land of Israel, and lead the hearts of their worshippers back unto His service.” In a foreign country, however, one should say nothing for the majority of the inhabitants there are heathen (Ber. 57b; comp. x. 1). “Any one beholding a place where miracles have been vouchsafed to Israel should say, ‘Blessed be He who hath shown marvelous things unto our fathers on this spot’” (ib.), together with benedictions applying to ma-
The idea of sacramentalism was foreign to Judaism. Ascribists to them. It is certain, however, that the custom of sacrificial watches ("Ma'amad"), as well as the beginning of the "Ma'amad" and the prayers for special occasions. The benedictions at the beginning of the "Ma'amad" and the prayers at the end became respectively the "Shema" and the "Tefillah" (Rappoport, "Kalir"; Zunz, "G. V." pp. 367 et seq.). The latter, which about 100 C.E. had neither definite reduction nor general binding force, probably consisted at first of only six numbers for week-days and seven for Sabbath and fast-days: in the remaining numbers either a Hastic or a political origin may be traced. Even in the second century the final assembly was not yet accustomed to go to the synagogue at "Musaf" (Yer. R. H. iv. 8; Rappoport, "Erek Millin," p. 164), and the attendance was generally small (Zunz, "G. V." p. 389). It took centuries before the order of prayer as found in the Babylonian Talmud became established: it was neither desired nor was it possible to give it a fixed and definite form (Zunz, "Ritus," pp. 1 et seq.).

Private prayer existed side by side with the official liturgy. A large number of prayers composed by scribes and recited on special occasions are mentioned in traditional literature, and prayers by laymen are also quoted. In general, an important place was assigned to prayer, although its thoughtless drudging was condemned. Thus, it is said, "Prayer is more pleasing to God than good works and sacrifices" (Ber. 32b and parallels); while Johanan felt, "Would that prayer lasted the entire day." Worship was held to be equivalent to prayer, and indeed the ritual was actually modeled upon the sacrificial cult (Sifre, Deut. xi. 14; Ta'an. 2a; Ber. 29b). There were many rules regarding prayer (ib. 28, 31; Sanh. 22; Ab. ii. 18, etc.). He who prays should drop his eyes, but lift up his heart (Yeb. 105b), although he should not raise his voice (Ber. 24, 31). The saying "God wisteth the heart" (Sanh. 106b) has become a proverb. The suppliant knelt, or fell on his face, stretching out his hands and his feet (prostration; Ber. 54b), although this is now done only on the Day of Atonement at the "Aboth" (see ADRATION). The pious made themselves ready an hour before prayer, and stood still for an hour after it (Ber. 81b). A drunken man was not allowed to pray ("Er. 64; see the eight prescriptions which, according to "Yad," Tefillah, v. 1, must be observed). All faces were turned toward the sanctuary (Ber. 30a), and Maimonides ordained (i.e. v. 6, following Ber. 31) that the windows should be opened during prayer. The hands were washed before praying (Ber. 16, 26; Shab. 10), a custom with which the construction of synagogues on the banks of rivers is connected. Ten adults were required to be present at worship (Meg. 34a), a custom which still obtains. On the other hand, the entire congregation did not pray, as it does to-day; but the leader in prayer, the "messenger of the congregation," the most learned among them (Ta'an. 17b), standing in a depression, prayed for all (Ps. cxxx. 1; Ber. 109); "to step down before the Tabernacle" is equivalent to "leading in prayer" (R. H., end).

Among the people various superstitious arose in connection with the recitation of prayers. The reader of the "Shema" must not blink his eyes, nor compress his lips, nor point with his fingers (Yoma 19). It is forbidden to pray with phylacteries in

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**Private Prayer.**

In the course of time, addition was made to the fixed portions of public worship. The principal component parts of public worship were the "Shema" and the "Tefillah," the preceding recitation from the Psalms, etc., having only the force of custom. As late as the time of Maimonides, morning prayer began with "Kaddish" before "Bar-kehu" and ended with it ("Yad," Tefillah, ix.), and this practise still obtains in the Sephardic ritual.

In the course of time, additions to the liturgy were multiplied. The ritual, even in its simpler portions, took definite form only by degrees. The earliest elements of synagogal worship were developed from the Temple service and the custom of sacrificial watches ("Ma'amad"), as well as from private and public worship—from psalms and prayers which were composed at different times for special occasions. The benedictions at the beginning of the "Ma'amad" and the prayers
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course of time, found its way into the regular prayer-books and was then accepted as part of the ritual service (ib. p. 84).

The Cabala, which had taken deep root by 1500, effected material changes in the Siddur. "In the beginning of the seventeenth century Isaias Horowitz and others, with their following of the school of Luria, began to introduce new prayers, strange words, and unintelligible meditations ["kawvanot"], with which they deluged public and private worship. All the siddurim and mahzorim from Tlemçen to Kaffa are filled with mystic alterations and additions; even amulet-formulas were included and thus introduced among the people. This cabalistico-ascetic movement progressed from Palestine to Italy and Poland, from Poland to Germany and Holland, and from Jerusalem and Leghorn to Barbary. Based on ancient customs, it introduced fasting on the 'Small Day of Atonement' and on the eve of New-Moon, early-morning devotions, regular societies which held meetings for prayer and fasting on Mondays and Thursdays, and others which assembled nightly to lament over the Exile, and the like. . . . Through the dissemination of the printed Siddur, of formulas for grace at meals, and of 'tikkun' of all kinds, prayers, either old and obsolescent or new, found their way from foreign ritual books and from the works of the Cabalists into the ritual of the communities, and there they were retained, modifying to a considerable degree public worship" (ib., pp. 149 et seq.). On commentaries to the prayers, and on ritual books, etc., see Zunz, l.c., pp. 21 et seq., 153 et seq.; Abudarham, p. 30; for the varieties of prayer-books used after 1180 see Zunz, "Ritus," p. 83; for mystic vigil order, etc., after 1380, evening assembly at the Feast of Weeks and the "Hosh'na Rabah," etc., see ib. pp. 151 et seq.

On the whole, the original prayers, as handed down by the Talmud and the Geonim, agree in all the rituals with Amram's Siddur, although this, as regards the position of the Psalms and of the "Baruk sh-Adam," or the wording of individual phrases and clauses, coincides sometimes with the Roman and sometimes with the German or the Spanish Mahzor. The various rituals are divided into two chief groups, the Arabian-Spanish and the German-Roman. In the former group, the Spanish, or, more correctly, the Castilian, ritual has been preserved in the purest form. This group includes the rituals of Aragon, Catalonia, Avignon, Tripoli (for further details see ib. pp. 38 et seq.). "Saddia's Siddur apparently contained the substance of the old prayer-order of Egypt, his version of the 'Teffillah' in particular being the one used in that country. . . . After 1300, however, the use of Maimonides' prayer-order became prevalent in Egypt, Palestine, Maghreb, and among the Mozarabic communities generally, the members of which were subsequently called 'Moriscos'" (ib. p. 55). At Saragossa and Traga the "Musaf Teffilah" on New-Year's Day was not recited by the congregation alone before its recitation by the hazzan, but together with the latter, the ignorance of the majority of the congregation being assigned as the reason for this practise (ib. p. 41). As Spain was a center for the first group of rituals, so was Germany for the second. The several rituals may vary in details, but they agree in essentials. The Jews of Germany, Bohemia, Moravia, Silesia, Poland, Prussia, and Hungary have one and the same order of prayer (ib. p. 75). The French ritual is really that of Burgundy, and the English communities had probably the same or a similar one (ib. pp. 68 et seq.). The Roman ritual was widely disseminated, and the "Romanian" or Greek ritual exists in the Romanian Mahzor, which dates from some period after 1530 (ib. pp. 76-79). The Romanian group includes also the rituals of Corfu and Kaffa, while the Palestinian ritual, which varied to some extent in the earlier period, lost its independence in the twelfth century (ib. pp. 82-84). The interrelation of the various rituals appears in individual portions of the service, chiefly in those which were not based on ancient usage, such as the dirges ("kinot") for the Ninth of Ab and the "Hosha'na not."

"The Day of Atonement did not always have the somber coloring given it in the Middle Ages. Even in the time of the Soferim the people danced in the vineyards on that day, and as late as the beginning of the fourteenth century it does not seem to have been customary in Palestine for every one to spend the whole day in the synagogue (Hul. 101b). The form of the 'Tefillah' had not been definitely fixed by the third century; it occasioned more than one commentary. The fourth century it does not seem to have been customary in Palestine for every one to spend the whole day in the synagogue (Hul. 101b). The form of the 'Tefillah' had not been definitely fixed by the third century; it occasioned more than one commentary. The form of the 'Tefillah' had not been definitely fixed by the third century; it occasioned more than one commentary. The form of the 'Tefillah' had not been definitely fixed by the third century; it occasioned more than one commentary. The form of the 'Tefillah' had not been definitely fixed by the third century; it occasioned more than one commentary. The form of the 'Tefillah' had not been definitely fixed by the third century; it occasioned more than one commentary."

The Day of Atonement. The Day of Atonement was observed, however, in antiquity, which, as stated above, possessed a definitely fixed fast-day liturgy (Zunz, "Ritus," pp. 101, 118). The second and the fifth day of the week (comp. Luke xviii. 12) were set apart even in antiquity as lesson-days, on which the people went to the synagogue. In the early Middle Ages the pious began to consider these as penitential days. Penitence consisted in prayer and fasting, there being no fast-day without a prayer of atonement ("Selihan"), while to utter this without fasting was considered unseemly.

The ten days of penance between New-Year and the Day of Atonement were observed, however, in antiquity, which, as stated above, possessed a definitely fixed fast-day liturgy (Zunz, "Ritus," pp. 120-130; idem, "S. P." p. 88).

Toward the end of the Middle Ages there were many changes in the form of worship, for reasons both internal and external. "Gutenberg and Luther no less than the Cabala and the Inquisition influenced the ritual of the Synagogue. After the first decades of the fifteenth century the minute regulations of the ritual manuals allowed scarcely any initiative to the hazzan, who had, moreover, lost his former high position, being now neither a poet nor a teacher of the
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Law, nor was it either of these at any time in Germany or Poland. When the art of printing made manuals and prayer-books accessible to all, the editor took the place of the hasidim. Printing imposed restrictions. . . . The similarity of the copies in the hands of the people produced uniformity; the Minhag' conformed to the printed editions. Within forty or fifty years printed Hebrew prayer-books were current in the countries in which there were Jews and printing-presses. The German ritual was the first one printed (Grace at meals, 1480; 'Selihah,' n.d. and 1498; prayer-book, 1506; Maḥzor, c. 1521); then followed the Roman ritual (prayer-book and Maḥzor, 1486; 'Selihah,' 1487; 'Hosha'na,' 1503); the Polish (prayer-book, 1512; Maḥzor, 1522; 'Yozerot,' 1536; 'Selihah,' 1539; all printed at Prague), and those of Spain (n.d. and 1519), Greece (1520), Catalonia (1527), Aragon (n.d.), and the Karaites (1528) (Zunz, "Ritus," p. 145; for further details on commentaries, translations, editions of prayer-books, and the ritual of the Karaites, ib. pp. 158-162; on the last-named see also Zunz, "G. V." pp. 439 et seq.; and comp. Lady McDougall, 'Hymns of Jewish Origin,' in "Songs of the Church," London, 1903).

After the expulsion of the Jews from Spain in 1492 the Spanish ritual was more widely introduced and became an important factor. The "informers" caused material changes in the Maḥzor. Even in the Middle Ages they brought charges against the prayer-books as well as the Talmud, and consequently their owners in alarm erased passages, cut out entire leaves, and changed single words here and there. The Kol Nidre and the 'Alenu were special objects of attack at the close of the fourteenth century; in the second half of the following century the persecutions steadily increased, especially on the part of the preaching friars, and soon the Inquisition began to act in the same direction. When printing and a knowledge of the language facilitated examination of the liturgical prayers, the Roman Church being at the same time endangered by the Reformation, the books were watched more carefully, and a censorship which constantly increased in severity fettered the prayer-books also. Certain expressions were no longer allowed in the editions, . . . Since that time some prayers have disappeared entirely and others have been mutilated. . . . The Herdenheim edition of the 'Selihah' (1546) removed "all offensive and dangerous matter." Thenceforth not only the Siddur and Maḥzor, but all Jewish printed books, were subject to constant attack from the Dominicans, who employed converted Jews. . . . In the year 1559 the prayer-books of the community of Prague were taken to Vienna to be examined. "These mutilations increased in the course of time (Zunz, "Ritus," pp. 145 et seq., and appendix vi.; comp. also idem, "G. S." iii. 389; Berliner, "Einfluss des Ersten Hebräischen Buchdrucks auf den Cultus und die Cultur der Juden," Frankfort-on-the-Main, 1896; Popper, "The Censorship of Hebrew Books," New York, 1899). The reform of worship began with Moses Mendelssohn as a result of the general readjustment in Jewish life and learning. Wolf Heidenheim especially rendered enduring services to this reform by the correctness of his editions, his excellent notes, and the translations adapted to his time. The editions of the Siddur by Landshuth (Königsberg, Reforms in 1845) and Baer (Rödelheim, 1868) are the Nine- also valuable. Liturgy was and is still teenth the field on which the different par-

Century. Liturgy was and is still teenth the field on which the different par-

Liturgy. It considered the views which gave rise to these prayers in connection with modern ideas and has abandoned the prayers, either partly or entirely. See Benedictions; Grace at Meals; Handalah; Habennu; Had Gaday; Haftarah; Haggadah (Shel Pesah); Hakafot; Hallel; Hallelkah; Happiness; Hazan; Heidenheim, Wolf; Holleness; Maḥzor; Megillat, The Five; Music. Synagogal Prayer-Books; Reform; etc.

Bibliography: L. Zunz. G. V.; idem. 'Ritus'; idem. S. P.; idem. Literaturgesch., (with Supplement, 1867); Steinmei-
der, Jüdische Literatur, in Eich and Gruber, Enzyklop. sation ii., part 28 (English ed., Jewish Literature, London, 1865); Hebrew ed., Sifrut Yisrael, Warsaw, 1897; Scharfer, Gesch. 3d ed., Leipzig, 1900; 2. See Index. A. Thiel; Benjamins, Die ha-Soferim, iii. 600, 722-885 (editions of the prayer-books). Some of the many other works on liturgical literature are quoted in the body of the article.

A. L. B.

LITWACK or LITTWWACK, JUDA: Dutch mathematician; born in Poland about 1760; died Jan. 15, 1866; buried at Uerweren. A disciple of Moses Mendelssohn, he removed to Amsterdam, where he became one of the most important members of the 'Adat Yeshurun congregation. With C. Asser and Lemon he was appointed a deputation to the Sanhedrin at Paris, where he became one of the most important members of the 'Adat Yeshurun congregation. With C. Asser and Lemon he was appointed a deputation to the Sanhedrin at Paris, where he delivered a discourse in the German language (Feb. 12, 1807).

Litwack was a member of the Mathesis Arithmone Genetrix society. He wrote "Verhandeling Over de Proefgetallen Gen. 11," Amsterdam, 1817 (3d ed., 1831). Bibliography: Bierens de Haan, Bibliography Neerlandische; Collection des Procecs Verhentz, ii.; Graz, Gesch. xl. 328; Jahrbuch, 1836, p. 36; Vaterlandsche Letteren en-ingen, 1817, p. 482. E. St.

LIVER (122): A glandular organ situated, in man, to the right beneath the diaphragm and above the stomach. In six passages of the Bible in which the liver is mentioned the expression הָרֵץ הָרֶץ is met with in reference to the part of the organ which had to be sacrificed as a fatty piece (Ex.
Liverpool

The augural significance of the liver, hepato scopy, is mentioned only once in the Bible, and then as a foreign custom. Ezekiel (xxi. 21) says of Nebuchadnezzar: “For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked into the liver” (see JEW. ENCYC. IV. 624a, s. r. DIVINATION). Levi (3d cent.) remarks on this passage: “as the Arabian, who slaughters a sheep and inspects the liver” (EccL. R. xii. 7). s. s.

L. B.—M. S.

LIVERPOOL: Chief seaport in the northwest of England, situated on the Mersey, and in the county of Lancashire. There was a primitive settlement of Jews in the town about 1750, but this later became extinct. Tombstones with Hebrew inscriptions were discovered beneath some structures between Derby street and Cumberland street, an old portion of the city. The synagogue with cemetery attached was marked in a map of Liverpool for 1798; but at the time of Harwood’s large survey in 1808 it had disappeared. It became a Sandemanian chapel (W. Robinson, “History of Liverpool,” 1810, p. 388).

It seems that the first Jewish settlers were mainly recruited from the Portuguese Jews of Bevis Marks, London, and were of Early Set- tlements. Those who were about to proceed to Ireland, Dublin being then an established Jewish center.

About 1780 the Jews again assembled for worship in Turton Court, on the site of the present custom-house. From their names, as given in a Liverpool directory of 1790, they appear to have been a medley of Germans, Poles, and Londoners, mostly itinerant dealers and vendors of old clothes. Here and there a Sephardi is recorded as a merchant; but the Polish element must have predominated, as the early minute-books of the community are written in Judeo-German with square, not cursive, characters.

The next removal, in Dec., 1789, was to Frederick street, the Liverpool corporation assigning to the Jews for religious purposes a building with a garden in the rear for a cemetery. At the extreme end of this synagogue, which could hold sixty or seventy worshipers, was a glass roof evidently intended for a sukkah or tabernacle. In the basement was a “mikveh,” or ritual bath. In 1806 the corporation presented the Jews with another site in Seel street, where the Old Hebrew Congregation met from 1807 until 1874, when it removed to the present handsome building on Prince’s Boulevard. In 1883 the town had encroached on the cemetery in Oakes street, and a burial-ground was purchased in Fairfield (Deane road), then quite rural; this in turn became inadequate, and a new one in Broad Green was opened in June, 1904.

The Seel street synagogue was the first in the United Kingdom in which sermons were delivered in English; this happened in 1806, the preacher being Tobias Goodman. D. W. Marks acted as secre-
LIZARD: A saurian or lacertilian reptile. About forty species and twenty-eight genera of lizards found in Palestine have been enumerated, the most common of which are the green lizard (*Lacerta viridis*) and its varieties, and the wall-lizard belonging to the genus *Zootoca*. It is therefore generally agreed that besides "leta'ah," traditionally rendered by "lizard," the following terms, enumerated among the "creeping things that creep upon the earth" (Lev. xi.29 et seq.), also denote some kind of lizard: "zab" (Arabic, "thunder"), identified with the *Uromastix attenuata* (A. V. "turtle"; R. V. "great lizard"); "anakah" with the gecko, of which six species are found in Palestine (A. V. "ferret"; R. V. "gecko"; see *Ferret"); "koah" (Vulgate and Kimhi, "stello") with the monitor (A. V. "chameleon"); R. V. "land-crocodile; see *Chameleon*); "bomet" with the sand-lizard (A. V. "snail"; R. V. "sand-lizard"); "tinhenmet," by reason of the etymology of the name (= "breathing," "blowing"), with the chameleon (A. V. "mole"; R. V. "chameleon"); see *Chameleon*); "semenit" (Prov. xxx. 29), the same word which the Targum Yerushalmi uses for "leta'ah," and the Samaritan version for "anakah," the meaning of the passage being that the lizard may be held in the hand with impunity (A. V. "spider"; R. V. "lizard").

In the Talmud "leta'ah" is the general term for the *Lacertilia*. It is described as having a thick but soft and separable skin (Shab. 107a, b; Hul. 122a), and its eggs have the white and yolk unseparable (Ab. Zarah 40a [Rashi]). A case of resuscitation of an apparently dead lizard by pouring cold water on it is related in Pes. 88b. In Sanh. 107b the semenit is mentioned as inspiring terror in the scorpion and also as serving as a cure for its bite, with which may be compared Pliny, "Historia Naturalis," xxix. 4, 29. In Sanh. 108b it is related that King Amon, after abolishing the Temple service, placed a semenit upon the altar. The chameleon is considered to be intended by "zekita" in Shab. 108a. This may be connected with "zikah" (= "wind"), meaning properly "the windy," the ancients believing the chameleon to live on air (comp. Pliny, l.c., viii. 33, 35).


E. O. H. I. M. C.

LOANS: In the commonwealth of Israel, as among other nations of antiquity, loans of money, or of corn or like commodities, were made as a matter of favor by the wealthy to those standing in need, and but seldom, if ever, in the way of furnishing capital necessary for enterprises in trade or agriculture. At least in all passages of Scripture, lender and borrower stand, at the time of the loan, in the attitude of benefactor and dependent (Ps. cxlii. 5); after the loan, in that of master and servant (Prov. xxii. 7); and, when the lender enforces his demand, in that of tyrant and sufferer (II Kings iv. 1). It is made the duty of the well-to-do Israelite to lend of his affluence to his poor brother (i.e., fellow Israelite) according to the borrower's wants, at least when a pledge is offered (Ex. xxii. 25; Deut. xiv. 7), and that without claiming interest (see *Usury*); and he should not refuse even when the approach of the year of release endangers the recovery of the loan (Deut. xiv. 7), and though the security of the pledge is much weakened by the lender's duty of returning it when the debtor needs it (see *Pledge*). In truth, to lend is regarded in Scripture (ib. 1-11) as an act of benevolence the reward for which must be expected only from God.

R. Ishmael, of the time of Hadrian (see *Mez.*, Ex. xxii. 25), reckons the command to lend to the poor as one of the affirmative precepts; and the Talmud (B. M. 71a) derives from Ex. xxii. 25 the rule that between the Gentile who offers interest and the Israelite from whom it is not allowed to be accepted,
the latter should have the preference; between the rich and the poor, one should lend to the poor; between kinsmen and townsmen, lend to kinsmen first, but give the preference to townsmen over those from a distance. To lend is deemed more meritorious than to give (Maimonides, " Yad", Mal-
weh, i. 1); for by a timely loan the receiver may be saved from beggary.

The lender or creditor is bidden also, on inferential Scriptural grounds (ib.; Deut. xv. 2-3), not to press the borrower or debtor when he knows that the latter can not pay; which admonition was so extended by the Rabbis that they forbade the creditor to show himself to the unfortunate debtor, in order that he might not put the latter to shame (" Yad," I.e. xiii. 3).

On the other hand, it is a most sacred duty of the borrower to pay if he can. To withhold payment is wickedness (Ps. xxxvii. 21), and, according to the Rabbis, the debtor, when able to pay, must not even put the creditor off, telling him to come again; nor must he waste the borrowed money or lose it recklessly, so that he can not repay it.

Under the written law (Deut. xv.) all debts arising from a loan are canceled by the passage of the year of release over them, on the last day (last of Elul) of that year. The text (ib. verse 9) warns earnestly against the baseness of not lending to the poor from fear of such release; yet in the days of King Herod this kind of baseness prevailed among the well-to-do Jews; to such an extent that Hillel the Elder, who according to rabbinical tradition was at that time president of the Sanhedrin, in order that the door might not be shut in the face of borrowers thought it best to contrive a fiction whereby to nullify the Scriptural law (see Sheb. viii. 2-3; Sifre, ad loc.).

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faithful service to the emperor, by whom he was knighted. At Linz in 1492 Reuchlin, who had been sent to the emperor's court by his protector Eberhard of Württemberg, met Loans; and the latter became his first teacher in Hebrew grammar. Reuchlin always held him in grateful remembrance; he cites him as "preceptor meus, mea sententia valde docut homo Jacobus Jehiel Loans Hebraeus" ("Rudimenta Hebraica," p. 249) or "humanissimus preceptor meus homo excellens" (ib. p. 619). Gelger supposes that Reuchlin took Loans as a model ("Rudimenta Hebraica," p. 249) or "humanissimus preceptor meus homo excellens" (ib. p. 619). Gelger supposes that Reuchlin took Loans as a model.

**LOB, ELIEZER:** German rabbi; born at Pfungstadt, grand duchy of Hesse, 1857; died at Altona Jan. 28, 1892. He was educated at the gymnasium of Darmstadt and at the University of Giessen, and received his rabbinical instruction chiefly under Benjamin II. Auerbach, rabbi of Darmstadt, whose daughter he married. At first he was principal of the Jüdische Realschule in his native city, founded by him (1857-61). Subsequently he was called to the rabbinate of Ichenhausen, Bavaria, where he remained until 1873, when he was called to succeed Jacob Ettlinger as chief rabbi of Altona. He contributed to the "Jüdische Presse," and prepared for publication H. J. Michael's bibliographical work "Or ha-Hayyim," but ill health prevented him from completing his labor, which was finished by A. Berliner. A rabbinical work by him, "Dammešek Elise'zer," remained in manuscript. He was a devoted worker for Orthodox communal affairs and was for years a trustee of the Hildesheimer Senators of Berlin.

**LOB, JOSEPH (REB LÖB SARAH'S):** Early Hasidic rabbi; died in Yaltishkov, Podolia, about 1797. His was the strangest and most mysterious character of the many miracle-working rabbis of the Hasidim of the latter part of the eighteenth century. He continually traveled from one Polish city to another, spending money lavishly, but never accepting anything from his adherents. Most of the wonderful stories which are still told about him connect him with kings and princes and with successful efforts to influence the authorities in behalf of Jews. This caused Gottlob to suspect that he was in the secret service of the Polish or the Austrian government, a view seemingly absurd, although a letter by R. Baer of Meseritz, stating that "R. Lób Sarah's of Rosno is to be assisted and implicitly believed, for he is rendering important services to Jews, and will himself orally explain things which can not be put down in writing" (Primishlauer's "Darke Yesharim," Jitomir, 1805), lends some slight support to the supposition. The story of an eye-witness that R. Lób Sarah's passed the guards unnoticed and en-

**LOANZ, JOSEPH.** See JOSEL (JOSELMANN, JOSELIN) of ROSHEIM.

**LOBENSTEIN, ABRAHAM BEN SIMON:** German-Jewish scholar; born in Posen, 1527; died at Wilna Oct. 24, 1581. He enjoyed great consideration in Wilna on account of his learning and of the assistance rendered by him to Talmudic students. He was the first (in partnership with Tobias b. Abraham Abbe) to establish a Hebrew printing-house at Wilna (1799). The first work printed there was Saadiah's "Ma'amor ha-Tehiyah weha-Pedut." Owing to competition the establishment existed a short time only.

**Bibliography:** Fuenk, Kirath No'emanuth, pp. 190, 225.

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**LÖB BEN BARUCH BENDET:** Rabbi of Byelostok, Russia, in the eighteenth and nineteenth centuries; author of "Sha'agat Aryeh" (Byelostok, 1805), novella on the tractate Makkot. The author quotes frequently his father's "Net Tamid" (Grodno, 1789); and in the preface he states that he has written novelle on the whole Talmud.

**Bibliography:** Benjakob, Osar ha-Sefarim, p. 503; Walden, Shen ha-Gedolim he-Hadash, p. 79.

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**Bibliography:** Duker, Ithoh, Ithoh le-Moshab, pp. 133-138, Cracow, 1903.

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tered the royal palace of Warsaw on the day of the coronation of Stanislaus Poniatowski (1764), and the account of his seven years' struggle with Emperor Joseph II., on whom he inflicted terrible sufferings. He is characteristic examples of the miracles ascribed to him by the superstitious people. R. Azriel of Kozin (near Kremenetz), his pupil (according to Gottlober, his driver), was considered as his successor.


P. Wi.

LOB JUDAH B. EPHRAIM: Rabbi of the second half of the seventeenth century; probably born in Wilna, from which city his father, Ephraim b. Jacob ha-Kohen, fled to Buda (Ofen, incorporated into the present Budapest) during the Cossack uprising of 1655; died in Palestine after 1686. Lob remained in Buda until 1684, when he went to Jerusalem, and there, with the assistance of Moses Galanti the younger, began to prepare for publication his father's work "Sha'ar Efraim." When Charles of Lorraine restored Buda from the Turks in 1686, the members of Lob's family lost all their possessions and removed to Prague. Lob returned from Palestine to that city; and wealthy people there assisted him to publish the "Sha'ar Efraim," with his own notes and an appendix (Sulzbach, 1686). He went again to the Holy Land, and died in Safed (according to others, in Jerusalem).

Bibliography: Azulai, Shem ha-Gedolim, s.v. Ephraim of Wilna; Feuer, Kiryat Ne'mizathah, pp. 84-85, Wilna, 1890; idem, Knesset Yisrael, p. 396, Warsaw, 1886; Eleazar ha-Kohen, Ki'umot Seferim, p. 52a, Lemberg, 1882.

P. Wi.

LOB JUDAH B. ISAAC: Polish rabbi; died in Cracow about 1730; grandson of R. Joshua, author of "Magineh Shelomoh." He officiated as rabbi at Shidlow, Poland, being at the same time a representative of Cracow in the Council of Four Lands. After 1715 he became rabbi and president of the yeshibah at Cracow, where he remained till his death.

Lob Judah is known by his approbations to many books, among which may be mentioned "Panim Me'ivot," by Meir Eisenstadt (Amsterdam, 1714), and "Berit Shalom," by Phinehas b. Pelta (Frankfort-on-the-Main, 1718).

Of his family are known only two sons: David Samuel, who succeeded his father, first in Shidlow and afterward in Cracow, and Isaac, rabbi of Tarlow, Galicia.

Bibliography: Zunz, 'Ir ha-Zedeḳ, p. 139-140; Friedberg, Lubot Zikharon, pp. 25, 26.

H. R.

N. T. L.

LOB JUDAH BEN JOSHUA: Bohemian scholar; lived at Prague in the middle of the seventeenth century. He filled the office of secretary to Simon Spira, chief rabbi of Prague, and he published, under the title "Millhamah be-Shalom," an account of the siege of Prague by the Swedes in 1648 and of the suffering of the Jews on that occasion. Printed first at Prague, it was reproduced later, with a Latin translation by Wagenseil, in "Exerciseatio Tertia," and republished in the "Bikure ha-Ittim," iv. 103 et seq.

VIII.—10


I. Br.

LOB HA-LEVI OF BRODY: Galician rabbi of the beginning of the nineteenth century; filled office first at Podhajce, then at Brody. Among his contemporaries was Ephraim Zalman Margaliot, chief rabbi of Brody, in whose "Bet Efrayim" occurs a responsum of Lobs. He was the author of "Leb Aryeh." (Lemberg, 1829), a commentary on Hullin.

Bibliography: Benjacob, Ozar ha-Sefarim, p. 253; Walden, Shem ha-Gedolim ha-Hadash, p. 82.

D. M. Sel.

LOB BEN MEIR. See JUDAH BEN MEIR.

LOB MOKIAH OF POLONNOYE: Polish preacher and leader of the Hasidic party in the second half of the eighteenth century. Lob was a pupil of Israel Ba'ali Shem-Tob and of Bar of Merszitz, and contributed much to the former's thaumaturgy. Several wonderful things are narrated about him in the "Sibbe Ba'ali Shem-Tob." Lob was the author of a work entitled "Kol Aryeh." (Korzez, 1809), homiletic annotations on the Pentateuch.

Bibliography: Robinson, Toladot Beni Simeh-Tob, p. 58; Königsegg, 1856; Walden, Shem ha-Gedolim ha-Hadash, p. 79.

H. R.

M. Sel.

LOB BEN MOSES HA-KOHEN: Polish rabbi of the eighteenth century; author of "Pene Aryeh." (Novidvor, 1787), novelle on the Talmud, to which is added a pamphlet entitled "Kontres Mille de-Abot," novelle by Lob's father and father-in-law.

Bibliography: Benjacob, Ozar ha-Sefarim, p. 486; First, Bibl. Jud. ii. 265.

H. R.

M. Sel.

LOB OF POLONNOYE. See Lob Mokiah.

LOB BEN SAMUEL ZEBI HIRSCH: Russian rabbi; born probably at Pinczow, government of Kielce, Poland, about 1630; died at Brest-Litovsk 1714. Lob was on his father's side the grandson of Joel Shirei and stepson of David ben Samuel ha-Levi, of whom he was also the pupil. He studied besides under Joshua Hochel, author of "Magineh Shelomoh," and under Yom-Tob Lipmann Heller. He was rabbi successively of Swirz, Galicia (before 1668), Kamorna, Stobnitz, Zamose (1679-89), Tiktin, Cracow, and finally Brest-Litovsk (1701-14). He was considered by his contemporaries so great a Talmudic authority that in 1699 he was sent with his stepbrother Issiah ha-Levi to Constantinople to investigate the claims of Shabbethai Zebi. His responses were published later, under the title "Shabagat Aryeh." (Neuwied, 1736), by his grandson Abraham Nathan Meisels, who added some of his own under the title "Kol Shahal." Other responses of Lob's are to be found in the "Shebat Ya'alob." No. 107 edited by his grandson, and in "Teshubot Geonim Batra'e," published first in Constantinople, then in the present Budapest during the Cossack uprising of 1655; died in Palestine after 1686. Lob returned from Palestine to that city; and wealthy people there assisted him to publish the "Sha'ar Efraim," with his own notes and an appendix (Sulzbach, 1686). He went again to the Holy Land, and died in Safed (according to others, in Jerusalem).


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LOB BEN SAMUEL ZEBI HIRSCH: Russian rabbi; born probably at Pinczow, government of Kielce, Poland, about 1630; died at Brest-Litovsk 1714. Lob was on his father's side the grandson of Joel Shirei and stepson of David ben Samuel ha-Levi, of whom he was also the pupil. He studied besides under Joshua Hochel, author of "Magineh Shelomoh," and under Yom-Tob Lipmann Heller. He was rabbi successively of Swirz, Galicia (before 1668), Kamorna, Stobnitz, Zamose (1679-89), Tiktin, Cracow, and finally Brest-Litovsk (1701-14). He was considered by his contemporaries so great a Talmudic authority that in 1699 he was sent with his stepbrother Issiah ha-Levi to Constantinople to investigate the claims of Shabbethai Zebi. His responses were published later, under the title "Shabagat Aryeh." (Neuwied, 1736), by his grandson Abraham Nathan Meisels, who added some of his own under the title "Kol Shahal." Other responses of Lob's are to be found in the "Shebat Ya'alob." No. 107 edited by his grandson, and in "Teshubot Geonim Batra'e," published first in Turkey by the author of "Ma'ane Elihu," and afterward in Prague (1816).

Bibliography: Friedberg, Lubot Zikharon, pp. 24, 25; Asher, Shem ha-Gedolim, ii. 128; Michael, Or ha-Hemagia, No. 527; Zunz, 'Ir ha-Zedeḳ, pp. 150 et seq. and note 64.
**LOB OF SHPOLA:** Early Hasidic rabbi; died at an advanced age Oct. 4, 1810. It is said that he was a poor “mehammed” or teacher in his younger days, and that he did not assume the title of rabbi because, unlike other “zaddikim” of that period, he was not the pupil or disciple of a great zaddik. Although his only claim to prominence in the Hasidic world was a visit which he paid once to R. Israel Ba’al Shem-Tob, the nominal founder of Hasidism, both R. Baruch of Medzhibozh and R. Nachman of Bratzlave (the first a grandson and the second a great-grandson of the Ba’al Shem) developed a fierce antagonism to him. He was popularly known as “the Shpola Zekel” (grandfather of Shpola), and was revered for his great piety. He led a very simple, almost ascetic, life, and distributed in charity most of the money given him by his numerous adherents. He left no writings, and if his detractors are to be believed, he did not possess the knowledge and intelligence to produce anything of value; but he so impressed his contemporaries that his name is still preserved among the Hasidim, especially those of southern Russia, as that of one of the saintly, miracle-working rabbis of the first period of Hasidism.

Bibliography: Gottlieber, in Ha-Boker Ov., v. 384-388; Rodkinson, Toledot Ba’ale Shem-Tob, pp. 36-40, Königsberg, 1876.

P. Wl.

**LOB (ARYEH) BEN ZACHARIAH** (called also Rocher R. Lob): Polish rabbi; born at Czernowitz about 1620; died there 1671. When a young man he was called as rabbi to Vienna, where he officiated for a few years. Thence he went to Przemysl, Galicia, and in 1663 he became rabbi at his native place, where he remained until his death. He was the author of “Tikkune Tesubinah,” an ethical work in Judeo-German. Czernowitz, 1666.


H. R. B. Fr.

**LOBATO:** Marano family, several of whose members lived at Amsterdam. The best-known members of the family are:

**Diego Gomez Lobato** (called also Abraham Cohen Lobato): Portuguese Marano; born at Lisbon, where he was living in 1599; cousin and countryman of the poet Paul de Pina (Rehuel Jeashurun). When the latter was going to Rome, intending to enter a monastery there, Lobato gave him a letter, dated April 3, 1599, addressed to Elijah Montalto (subsequently physician to Maria de Medici), who was then living at Leghorn, asking Elijah to dissuade Paul from his purpose. Paul de Pina was in fact induced by Montalto to desist from carrying out his intention. He became an enthusiastic follower of Judaism, and lived, like Diego Gomez Lobato, at Amsterdam.

**Isaac Cohen Lobato:** Portuguese Marano; born at Lisbon; died at an advanced age in Amsterdam; a relation of Diego Gomez Lobato. At the performance in the first synagogue of Amsterdam of Rehuel Jeashurun’s cantional poem “Dialogo de los Siete Montes” (composed in 1624), in which the mountains of the Holy Land are introduced as speakers, Lobato took the leading part of Mt. Zion.

In 1678 he, together with David Mendes Coutinho, founded the philanthropic society Sha’are Zedek at Amsterdam.

**Rehuel Cohen Lobato:** Sephardic author, lived at Amsterdam; father of Isaac Cohen Lobato. Together with Moses Belmonte he issued a new Spanish translation of the Pirke Abot, entitled “Perekyn” (Amsterdam, 1644).


M. M. K.

**LOBATTO, REHUEL:** Dutch mathematician; born at Amsterdam June 6, 1797; died at Delft Feb. 9, 1866. He sprang from a Portuguese Marano family which had gone to Holland in 1604. From his mother, a Da Costa, he acquired a complete knowledge of the south-European languages; and while yet a schoolboy he displayed remarkable talent for mathematics. Lüttaeck and Van Swinden were his teachers, and at Brussels Quetelet, with whom he edited the “Correspondance Mathématique et Physique.” In 1823 he published “Wisskundige Mengelingen.” In 1838 he was appointed gager at Delft; afterward he became inspector-general of the gaging-office there; and in 1843 he was appointed teacher of higher mathematics in the same city.

Lobatto was the author of a great number of articles in scientific periodicals and of various school-books. From 1838 till 1849 he was editor of the official annual of statistics. In 1841 he was appointed by Minister Rochussen member of a commission for the conversion of the public debt. The Order of the Netherlands Lion was conferred upon him; he received the degree of doctor “honoris causa” from Groningen University, and was a member of the Royal Academy of Sciences.

Bibliography: Mathies, in Jaarboek Kôninklijke Akademie voor Wetenschappen, Amsterdam, 1880 (gives complete list of Lobatto’s works); Spectator (The Hague), 1866; Diena de Haan, Bibliographie V. d. Aa Woordenboek, xxii.

D. E. St.

8. F. T. H.

LÖBEL, HIRSCHEL. See LEVIN, HIRSCHEL.

LÖBELE OF PROSSNITZ. See PROSSNITZ, LÖBEl.

LOBO, MOSES JESURUN: Spanish poet; lived at Amsterdam in the seventeenth century. He was one of the poets who celebrated the martyrdom of Abraham Nuñez Bernal in 1655; and his elegies form a part of the "Elogios" (Amsterdam, 1655). Daniel de Barrios ("Relacion de los Poetas," p. 56 = "R. E. J." xviii. 258) speaks of an excellent Spanish poet, Custodio Lobo, otherwise called Moses Jesurun Ribero ("died at Leghorn"); some anti-Christian verses by whom he quotes. The similarity of their names induced Wolf ("Bibl. Hebr.") iii., No. 1579d) to suppose the two poets to be identical.


9. M. SEL.

LOCK. See Key.

LOCUST: Of all the insects the locust is most frequently mentioned in the Old Testament. It occurs under the following nine names, which probably denote different species; but there is no certain clue by which the exact species intended by each name can be identified: (1) "arbeh" (A. V. sometimes "grasshopper"), the most common term, comprising the whole genus; (2) "sol'am," derived by Ibn Ezra from "sela'" = "rock" (rock-locust; A. V. "bald locust"); (3) "hargol" (A. V. "beetle"; R. V. "cricket"); Jewish exegetes, "grasshopper"; (4) "hagab" (A. V. usually "grasshopper"; seems likewise to be used in a general sense in Num. xiii. 33; Isa. xx. 29); (5) "hash" (I Kings viii. 37; Ps. lxvi. 46); (6) "gazam" (Joel i. 4; Amos iv. 9), usually rendered "palmer-worm"; (7) "yelek" (Jer. li. 27; Nahum iii. 17; LXX. and Vulgate, "bronz"); (8) "zelazal" (Deut. xxvi. 42) may be an onomatopoetic designation of locusts in general; (9) "gebin" and "gobai" (Na- hun iii. 17; Amos vii. 1; A. V. "grasshopper"); R. V. margin to the latter passage, "green worms") are probably also general terms. The first four species are enumerated among the "winging creeping things" which are allowed to be eaten, and are described as having "legs above their feet to leap vitally upon the earth" (Lev. xii. 21 et seq.).

Upward of forty orthopterous insects have been discovered in Palestine. The <i>Aeropilina lineola</i>, <i>A. peregrinum</i>, and the <i>Orthidea migratoria</i> are counted among the most destructive, and are therefore the most dreaded.

The term "locusts" is sometimes used figuratively; e.g., for swarming horses and mighty hosts (Judges vi. 5, vii. 12; Jer. xvi. 28; Prov. xxx. 28); for pran-
Asylum, opened in 1895 with 64 children. The report of 1897 shows an average expenditure of 14,900 rubles per annum. A Hebrew technical school, organized by J. K. Possanski, Bernard Dobronicki, and S. Jarzynski, has an attendance of 300 pupils. The Jewish clerks employed in the factories formed a mutual aid society in 1896. Isidor Kempinski shortly before his death (1900) founded a secular school for Jewish children.

The Jews of Lodz have contributed liberally to charitable institutions abroad. For example, they gave 10,000 rubles to Rabbi Hildesheimer toward a Hebrew school for Russian Jewish immigrants in Berlin in 1883; and it is estimated that in the same year they expended in charity more than 1,000,000 rubles. They contributed also a large sum to help their Christian neighbors build a Russian church in Lodz.

Among the Jewish celebrities who are natives of Lodz is David Janowski, the champion chess-player of France. On his visit to his native city in 1900 the authorities recognized his successes by presenting him with a gold medal.

Distinguished Natives. The artists Herschenberg, Glitzentstein, and Pilchowsky also were born in Lodz. The last-named received a gold medal at the Paris Exposition of 1900 for his painting "The Wandering Jew." Another gold medal was awarded to Emanuel Sadokierski of Lodz for excellence in bookbinding and for articles made of papier-mâché ("Currier Warszawski", 1900, No. 239). The Jews of Lodz, however, refused to send a manufacturing exhibit to the Paris Exposition, thereby marking their indignation at the proceedings in the Dreyfus affair. Among Jewish writers of Lodz are David Fischbach, the Hebrew novelist, and Sarah Fége Foner, author of the Hebrew novels "Beged Bogedim" and "Ahabat Yesharim." She organized in Lodz the Bat Ziyyon Society for teaching girls the Hebrew language and Jewish history and literature.

The present (1904) population is about 300,000, including 75,000 Jews. The statistics of 1896 give 1,827 births, 1,886 deaths, and 564 marriages among the Jews of Lodz in that year.

J. D. E.

LOEB, ISIDORE: French scholar; born at Sulzmaut (Soulzmaut), Upper Alsace, Nov. 1, 1839; died at Paris, June 3, 1892. The son of Rabbi Seligmann Loeb of Sulzmaut, he was educated in Bible and Talmud by his father. After having followed the usual course in the public school of his native town, Loeb studied at the college of Rufach and at the lycée of Colmar, in which city he at the same time attended classes in Hebrew and Talmud at the preparatory rabbinical school founded by Chief Rabbi Solomon Kasten. In 1856 he entered the Central Rabbinical School (École Centrale Rabbinique) at Metz, where he soon ranked high through his knowledge of Hebrew, his literary ability, and his proficiency in mathematics. In 1862 he was graduated, and received his rabbinical diploma from the Sémiare Israëlite de France at Paris, which had replaced (1839) the Metz École Centrale Rabbinique.
Loeb did not immediately enter upon a rabbinical career, but tutored for some years, first at Bayonne and then at Paris. In 1863 he was called to the rabbinate of St. Etienne (Loire). His installation sermon, on the duties of the smaller congregations ("Les Devoirs des Petites Communautés"), is one of the best examples of French pulpit rhetoric.

Soon, however, he felt a desire to extend the field of his activity. He went to Paris, where he was appointed (June 1, 1869) secretary of the Alliance Israélite Universelle, which position he held until his death. It was largely due to Loeb's labors that this association became an important factor in the progress of Oriental Judaism; and he created the library of the Alliance, which is one of the most valuable Jewish libraries in existence. Meanwhile he continued his historical and philological researches, and developed an extensive literary activity. The chair of Jewish history in the Rabbinical Seminary of Paris having become vacant through the resignation of Albert Cohn (1878), Loeb was appointed his successor. He held this position for twelve years. His main activity, however, was devoted to the Société des Études Juives, which was organized in Paris in 1880. Beginning with the first number, he successfully edited the "Revue des Études Juives," the organ of that society, and was, moreover, a voluminous and brilliant contributor thereto.

The following works published by Loeb deserve especial notice: "La Situation des Israélites en Turquie, en Serbie, et en Roumanie" (1869); "Biographie d'Albert Cohn" (1878); "Tables du Calendrier Juif depuis l'Ere Cherétique jusqu'au XXXe Siècle"; "Les Juifs de Russie" (1891); "La Littérature hébraïque" (1892-97). He is the author of various scientific articles, many noteworthy paintings to their exhibitions. Among the most important are the portraits of I. Zangwill (1898), J. H. Schiff (1904), Eleanor Robinson (1904); and the following pictures: "Temple of the Winds," 1896 (silver medal, Pan-American Exposition, Buffalo, 1903); "The Breeze" (1900); "The Joyous Life" (1903); and "The Dawn," 1903 (Webb prize). He died July 13, 1909.

BIBLIOGRAPHY: L. Lévi, list of Loeb's works, in B. E. J. vol. XXXIV.; Z. Kahn, biographical sketch, ibid.

Z. K.

L. LOEB, MORRIS: American chemist; born at Cincinnati, Ohio, May 23, 1863; son of Solomon Loeb; educated at the New York College of Pharmacy and at the universities of Harvard, Berlin, Heidelberg, and Leipzig. In 1888 he became private assistant to Professor Gibbs of Newport, R. I., and a year later, postdoctor at Clark University, Worcester, Mass. He has been professor of chemistry at New York University since 1891, and director of the chemical laboratory there since 1894.

Loeb has largely occupied himself with matters of Jewish interest and holds offices in many charitable associations and other communal organizations. He is president of the Hebrew Technical Institute, president of the (N. Y.) Hebrew Charities Building Fund, director of the Jewish Theological Seminary of America and of the Educational Alliance (1892-97). He is the author of various scientific articles, chiefly on physical and inorganic chemistry.

A.

L. LOEWEN: English orientalist and theologian; born at Züll, Prussian Silesia, 1809; died in London 1888. He was educated at the yeshibot of Lissa, Nikolsburg, Presburg, and at the University of Berlin. Stopping at Hamburg on his way to London, he was entrusted with the clas-
brought the manufacture to such a pitch of perfection that never before had it been introduced into Germany. He utilized American machinery that had not been introduced into Germany. In Cairo he was presented to the khedive, Mohammed Ali Pasha, for whom he translated some hieroglyphic inscriptions. While in Palestine he was attacked by Bedouins, who took everything he had with him, including his collections and notebooks. On his return he met at Rome Sir Moses and Lady Montefiore, who invited him to travel with them to the Holy Land. When in 1849 Sir Moses went on his Damascus expedition, Loewe accompanied him as his interpreter. In the firm he founded for the relief of the accused, Loewe discovered that the word "pardon" ("afw") was used instead of "acquittal," and it was due to Sir Moses' exertions that the change to "acquittal" was made.

Altogether, Loewe accompanied Sir Moses Montefiore on nine different philanthropic missions. When Jews' College was opened in 1856, he was nominated principal; and when Sir Moses Montefiore opened a theological college at Ramsgate in 1869, he made his friend principal of that institution, which position Loewe retained until three years after the death of his patron.

Loewe wrote: "The Origin of the Egyptian Language," London, 1837; a translation of J. B. Levinsohn's "Efes Dammim," ib. 1841; a translation of David Nieto's "Mattah Dan," ib. 1849 (awarded the York Medal); "Observations on a Unique Coptic Gold Coin," 1849; a dictionary of the Circassian language, 1854; as well as several sermons and a Nubian grammar (the latter still in manuscript).


J. H. IMM.

LOEWE, LUDWIG: German manufacturer, philanthropist, and member of the Reichstag; born at Heiligenstadt Nov. 27, 1837; died at Berlin Sept. 11, 1886. The son of a poor teacher, he attended the gymnasium in his native city, and then went to Berlin. While still a young man he accidentally made the acquaintance of Ferdinand Lassalle before the period of the latter's socialistic agitation, and was admitted to his brilliant social circle.

Loewe first entered upon a mercantile career as a dealer in woollens, then became a machinist, and in 1864 established a manufactory of sewing-machines in Berlin. In 1870 he visited the United States to study the construction of machinery, and on his return to Germany founded a factory for the production of tool-machinery in accordance with American methods, utilizing American machinery that had not been introduced into Germany. He brought the manufacture to such a pitch of perfection that the Prussian War Department arranged with him for the establishment of a factory for the production of weapons. Under a guaranty from the government, Loewe established a remarkable plant to supply not only weapons for the army, but also machinery for expositions.

From 1864 until his death Loewe was a member of the Berlin Municipal Council, and was particularly influential in developing the school system. He was elected a member of the Prussian Abgeordnetenhaus in 1873, and two years later a member of the Reichstag; he identified himself at first with the "Fortschittspartei," being a devoted follower of Johann Jacoby, and afterward with the progressive party ("Deutsch-Freiheitnige"). Subsequently his contracts with the government in connection with the furnishing of small arms were the subject of calumnious animadversions by the anti-Semitic Herrman Ahlwardt. Loewe having died, his brother Isidor, then at the head of the firm, insisted upon a complete investigation, which resulted in the demonstration of the utter baselessness of the charges made by the anti-Semitic leader. These charges were nothing less than that the Loewes were members of an international Jewish conspiracy to secure control of the entire world; that the greatest obstacle to gratifying this ambition being the obstinacy of the Germans, the surest means of breaking that obstinacy was by the defeat of the Germans in war; that this could be most effectually secured by arming the German soldiers with defective weapons; and that to this end the Loewes had, by fraud and bribery, foisted upon the German military authorities nearly half a million guns that would explode in battle, maiming and disabling those who carried them and frightening their comrades, thus causing stampedes and routs.

Loewe was for some time president of the Jewish congregation in Berlin.


M. Co.

LOEWENTHAL, EDUARD: German writer and editor; born March 12, 1836, at Ernsbach, Wurttemberg; educated at the high school at Stuttgart and at the University of Tubingen, where he studied jurisprudence and philosophy (Ph.D. 1850). He founded at Frankfort-on-the-Main the "Allgemeine Deutsche Universitatszeitung," and became assistant editor on Max Wirth's "Der Arbeitgeber." Soon afterward he became editor of Payne's "Die Glocke" at Leipzig, and established there the "Zeitgeist." In 1879 he became editor-in-chief of the "Neue Freie Zeitung," and in the following year founded the Deutscher Verein für Internationale Friedenspropaganda.

After having served two terms in prison as the result of press lawsuits, Loewenthal went to Brussels, London (where he remained for a year), and Paris. In the last-named city he founded the "Weltbühne, Deutsche Pariser Zeitung," and a French monthly, "Le Monde de l'Esprit." In 1888 he returned to Berlin, Emperor Frederick III. having proclaimed an amnesty for political offenders.

Among Loewenthal's works may be mentioned: "System und Gesch. des Naturalismus" (6th ed. 1868; Engl. transl. 1897); "Gesetz der Sphärischen Molekularbewegung" (also an English edition); "Napoleon III. und the Commune of Paris" (drama); "Eine Religion ohne Bekenntniss" (1867); "Der Militarismus als Ursache der Massenverarmung" (1868; translated into French, at the expense of J. H. IMM.), and the Berlin Municipal Council, and was particularly influential in developing the school system. He was elected a member of the Prussian Abgeordnetenhaus in 1873, and two years later a member of the Reichstag; he identified himself at first with the "Fortschittspartei," being a devoted follower of Johann Jacoby, and afterward with the progressive party ("Deutsch-Freiheitnige"). Subsequently his contracts with the government in connection with the furnishing of small arms were the subject of calumnious animadversions by the anti-Semitic Herrman Ahlwardt. Loewe having died, his brother Isidor, then at the head of the firm, insisted upon a complete investigation, which resulted in the demonstration of the utter baselessness of the charges made by the anti-Semitic leader. These charges were nothing less than that the Loewes were members of an international Jewish conspiracy to secure control of the entire world; that the greatest obstacle to gratifying this ambition being the obstinacy of the Germans, the surest means of breaking that obstinacy was by the defeat of the Germans in war; that this could be most effectually secured by arming the German soldiers with defective weapons; and that to this end the Loewes had, by fraud and bribery, foisted upon the German military authorities nearly half a million guns that would explode in battle, maiming and disabling those who carried them and frightening their comrades, thus causing stampedes and routs.

Loewe was for some time president of the Jewish congregation in Berlin.


M. Co.
of the Société des Amis de la Paix, 1869); “Grundzüge zur Reform und Kodifikation des Völkerechts” (1873; translated into English and French); “Le Cogitantisme ou la Religion Scientifique” (1888); “Der Staat Bellamy’s und seine Nachfolger” (1895); “Grundrisse der Gesch, der Philosophie” (1896); “Die Religiöse Bewegung im 19. Jahrhundert” (1900); “Die Pulguro-Genesis im Ge- gensatz zur Evolutionstheorie” (1902); "Gesch. der Friedensbewegung” (1903).

L. LA.

LOEWY, EMANUEL: Austrian archeologist; born at Vienna, Austria, April 15, 1853. A descendant of a Hungarian family, he received his education at his native city, where he was employed at the observatory. In 1860 he was called to the Paris Observatory as assistant astronomer, being appointed astronomer in 1864. In 1865 he became a French citizen. In 1872 he was appointed a member of the Bureau des Longitudes; in 1873 he was elected to the French Institute (Académie des Sciences); in the same year he became assistant director and in 1896 director of the Paris Observatory. Loewy since 1878 has been editor of “Éphémérides des Etoiles de Célébration Lumineuse,” and since 1896 of the “Rapport Annuel sur l’État de l’Observatoire de Paris.” He invented several important astronomical instruments, among which is especially well known his “equatorial coude” or elbow-telescope, with which he secured the best photographs of the moon. He published with Puiseux since 1896 the “Atlas Photographique de la Lune.”


F. T. H.

LOGIC: The science of correct thinking; the science of the principles governing the comparative and constructive faculties in the pursuit and use of the truth. Although, judging from the principles that were propounded by the Tannaim for the deduction of halakot from the Biblical text, it can be surmised that the Rabbis were acquainted with the laws of syllogisms, analogies, etc., no mention of logical science is made in Jewish literature prior to the Judeo-Arabic period (see TALMUD). It was only with the transplantation of the Arabo-Greek philosophy to Jewish soil that the Aristotelian “organon,” as propounded by the Arabs, became the vade-mecum of every Jewish student, and was regarded as indispensable to the acquisition of metaphysical and psychological knowledge. The Hebrew terms adopted for “logic” were הונחêt הירך, which is the literal translation of the Arabic “ilm al-kalam,” and המוסכמם, corresponding to the Arabic “ilm al-mantiq,” each signifying both the “science of speech” and “the science of thinking.” The term “hkamat higgayon” was, according to Shem-Tob (“Sefar ha-Emunot,” p. 46), first so employed by the Tibbonides. It is found also in the Talmud, but in the sense of “reception.” Eliezer said to his pupils, “Restrain your children from הקメディア, (Ber. 28b), intending thereby to warn them against parading a superficial knowledge of the Bible gained by verbal memorization. The anti-Maimonists, however, interpreted the word “higgayon” in the sense of “logic,” and saw in Eliezer’s saying a warning against the study of that science.

The first work on logic written by a Jew was the "Maqalat fi Salafat al-Manṭik" of Maimonides (12th cent.), translated into Hebrew by Moses ibn Tibbon under the title "Millot ha-Higgayon." It is divided into fourteen chapters containing explanations of 175 logical terms. The Hebrew terminology used by the transla- tion on Logie: has been adopted by all subsequent writers on Hebrew philosophical litera- ture. The eight books of the "Organon," without counting Porphyry’s introduction, are enumerated. The "Millot ha-Higgayon" was first published with two anonymous commentaries at Venice in 1553, and has since passed through fourteen editions. Commentaries upon it were written by Mor- decai Comtino (15th cent.) and Moses Mendelssohn. A Latin translation was published by Sebastian Münster (Basel, 1527); and German ones were made by M. S. Neumann (Venice, 1829) and Heilberg (Breslau, 1839).

During the thirteenth and fourteenth centuries Jewish literature was enriched with several writings on logic. The works of Al-Farabi and of Averroes were translated and commented upon; and the translations have survived the originals. Of Al-Farabi’s essays on logic the following are still extant in Hebrew manuscripts in various European libraries: the introduction (Arabic, "Tautiyah"; Heb. תואתי), in three versions; the "Isagoge of Por- phyry"; "Hermeneutics"; "Posterior Analytics,"
the translation of which is attributed to Moses ibn Tibbon; “Topics,” in two versions; and “Syllogisms,” an abridgment of which was made by Jacob ben Abba Mari Anatoili under the title “Sefer Hekeš Kesef.”

**Translations of Al-Farabi.** A commentary on Al-Farabi’s five chapters on logic was written in the fifteenth century by the Karaites Abraham Bali. Of Averroes’ Short Commentary there are two Hebrew versions: one made by Jacob ben Machir of Montpellier in 1189 and published under the title “Kol Meleket Hilggunay” at Riva di Trenza in 1539, and the other made by Samuel Marsili ben Judah of Tarascon in 1529. A Latin translation of Jacob ben Machir’s version was made by Abraham de Balmes. A commentary on the Short Commentary was written by Moses NARBONI (1450–56). Of Averroes’ Middle Commentaries those on Porphyry’s introduction, “Categories,” “Interpretation,” “Syllogisms,” and “Demonstration” were translated by Jacob ben Abba Mari Anatoili; on “Topics” and “Sophistical Refutations,” by Kalonymus ben Kalonymus of Arles in 1313; on “Rhetoric” and “Poetics” by Todros Todros of Trinquetaille in 1337. Anatoili’s translation of the first five books was used by Joseph Caspi, who wrote an abridgment of the books on logic under the title “Zevor ha-Kesef.” A translation from the Greek of Aristotle’s logic was made in the fourteenth century by Shemariah ben Elijah Ikritiof Negropont. At the end of the same century Joseph ben Moses Kilti treated, in his work “Minhat Yelmedah,” of Aristotle’s logic in the fashion of the aphorisms of Hippocrates. Shortly after appeared a work on Aristotle’s logic written by Elijah ben Eliezer of Candia. Another original work of the same period was the “Kehale Hilggunay” of David ibn Bila.

Averroes’ Middle Commentaries were much commented upon during the fourteenth and fifteenth centuries. The oldest supercommentary known is that found in the Vatican Library (MS. No. 337). It dates from 1316 and deals with Porphyry’s “Isagoge,” “Categories,” and “Hermeneutics.” The other known supercommentaries of the fourteenth century are those of: Jedaiah Bedersi, mentioned in 1313; on “Rhetoric” and “Poetics” by Todros of Trinquetaille in 1337. An original writer on logic of the fifteenth century was Mordecai Comtino.

Like the other branches of philosophy, the study of logic has since the sixteenth century been neglected by the Jews, and no important work on this subject has been published in Hebrew. Among the Jewish logicians of modern times the most notable was Solomon Maimon, who wrote “Versuch Einer Neuen Logik” (Berlin, 1794), in which he attempted to expound an algebraic or symbolic system of logic.

**BIBLIOGRAPHY: Munk, Mélanges, p. 108 et passim; RENAN, Averroes et l’Averroisme, pp. 154 et seq.; STEINSCHNEIDER, Hebr., Uebers., pp. 43 et seq.; IDEM, Al-Farabi, Index.**

### LOGOS, THE

See **Memra; Philo; Wisdom.**

#### LOLLI, DAVID

ITALIAN PHYSICIAN; BORN AT GÖRTZ 1838; DIED AT TRIEST 1884; SON OF SAMUEL VITA LOLLI; STUDIED MEDICINE AT PADUA AND VIENNA. ON THE OUTBREAK OF THE ITALIAN WAR FOR LIBERATION HE ABANDONED HIS STUDIES, HASTENED TO PADUA TO JOIN THE VOLUNTEERS, TOOK PART IN THE UNSUCCESSFUL ATTEMPT TO HOLD VICENZA, AND THEN JOINED THE GARRISON GUARDING VENICE. WHEN THE CHOLERA BROKE OUT IN THE BESIEGED CITY, LOLLI ALSO ATTEMPTED TO SAVE HIS RECOVERY HE RETURNED TO HIS NATIVE CITY, BUT SUBSEQUENTLY ESTABLISHED HIMSELF AS A PHYSICIAN AT TRIEST. HE CONTINUED TO AGITATE FOR THE INDEPENDENCE OF ITALY (IN WHICH HE INCLUDED GÖRTZ AND TRIEST), AND OFTEN INCURRED GREAT DANGER IN CONSEQUENCE.

Lolli wrote much, especially on psychology and magnetism. Most of his works remained in manuscripts; but the following were published: “Sul Magnetismo Animale, Pubblicato Nell’ Occasione di Conseguire la Laurea,” Padua, 1859; “Sulla Migliaire, Due Parole di Occasione,” Triest, 1857; “Sul Forte e Sarai Libero (Seneca): Sil Libero e Sarai Forte,” Milan, 1859, published anonymously for political reasons; “I Numi,” Milan, 1866, a symbolic story, published under the pseudonym “Albo Apostasioso;” “Sul Cholera,” Triest, 1866; and “L’Amore dal Lato Fisiologico, Filosofico, e Sociale,” Milan, 1888.

E. L.

#### LOLLI, EUDE

ITALIAN RABBI; BORN AT GÖRTZ AUG. 23, 1826; DIED AT PADUA, DEC. 15, 1904; EDUCATED IN HIS NATIVE TOWN AND AT THE RABBINICAL COLLEGE OF PADUA, GRADUATING THEREIN 1854. IN 1865 HE WAS APPOINTED PROFESSOR OF THE COLLEGE, A POSI-
tion he held until the institution was definitely closed in 1871. In 1869 he was elected chief rabbi of Padua, and in 1875 he became lecturer in, and in 1880 professor of, Hebrew and Chaldee at the University of Padua.

Lolli was the author of: ‘Dizionario del Linguaggio Ebraico-Rabbizzino,’ Padua, 1869; ‘Prelezione ad un Corso di Lingua Ebraica e Caldaica,’ 1877; ‘Corso di Grammatica della Lingua Ebraica,’ ib. 1878. He also contributed a large portion to S. D. Luzzatto’s ‘La Sacra Bibbia Volgarizzata,’ Rovigo, 1872. He died Dec. 15, 1904.


F. T. H.

LOMBROSO (LUMBROSO): Sephardic family; members of which lived in Tunis, Marseilles, and Italy. The two forms of the family name are doubtless due to different readings of the Hebrew לברוסו.

Abram Lumbroso, Baron: Tunisian physician and scientist; born in Tunis 1813; died in Leghorn 1880. He was a highly respected merchant in the Italian colony of the former city, and was much trusted by the Tunisian government, to which he was of service on many critical occasions.

Giacomo Lumbroso: Brother of Abram Lumbroso; head of a prominent business house at Marseilles, where he was consul for Tunis till the latter came under the protectorate of France.

Giacomo Lumbroso, Baron: Son of Abram Lumbroso. He studied law in Tunis, graduating with honors, but devoted himself principally to historical and archeologic researches, upon which he has written many important works. He was professor of ancient history, first in the University of Pisa and afterward in that of Rome. He resigned the latter position and retired to private life. Baron Giacomo is a member of the Accademia dei Lincei.

BIBLIOGRAPHY: De Gubernatis, Piccolo Dizionario dei Contemporanei, Rome, 1895.

Giacomo Lumbroso: Italian physician; born in Leghorn 1859. He was privat-docent in neuropathology and electrotherapeutics at the Institute of Florence, and physician-in-chief at the united royal hospitals of Leghorn.

BIBLIOGRAPHY: De Gubernatis, Piccolo Dizionario dei Contemporanei, Rome, 1895.

E. L.

Isaac Lumbroso: Chief rabbi of Tunis and rabbinical author; died in 1732. He was prominent in the Tunisian Jewry, being judge of the community about 1710—an epoch coinciding with the schism which divided the Jews of the city into two camps, native Tunisians and Gournis or Italians. Lumbroso was appointed rabbinical judge of the latter; and, being a man of means, he filled at the same time the position of receiver of taxes to the bey as well as that of caid, being the representative official of his community.

From a literary point of view, Lumbroso, who was one of the most brilliant pupils of Rabbi Zemah Zarfati, was the most important among the Tunisian rabbis of the eighteenth century. He encouraged and generously assisted his fellow rabbis; and his reputation as a Talmudist and cabalist has survived to the present day.

Lumbroso was the author of "Zera' Yizhak," published posthumously at Tunis in 1768. This work, the only one which has as yet been printed in that city, is a commentary on the different sections of the Talmud. Several funeral orations, pronounced
Lombroso, Cesare: Italian alienist and criminologist; born Nov. 18, 1835, at Verona. Both his paternal and his maternal ancestors belonged to the tribe of Levi. On his father’s side he was descended from a family which for many generations had been rich in rabbis and Hebraists. His maternal ancestors were chiefly manufacturers and bankers who had long been established at Chieri, Piedmont. But in this branch of his family, also, there were many men of great talent, among others the poet David Levi, who took an important part in the Italian struggle for liberty, first as a Carbonaro, and afterward as a deputy.

Under Professor Marzolo, Lombroso studied Hebrew, Aramaic, Arabic, and Chinesic, intending to devote himself wholly to philology. He afterward studied medicine at Padua, Paris, and Vienna, and from the very beginning showed an especial preference for the study of insanity. While still a student he wrote two essays—on insanity in antiquity, and on the insanity of Cardinal—in which, for the first time, he pointed out the connection between madness and genius.

Lombroso served as physician in the Austro-Italian war (1859). The scientific results of his military service were two papers on amputation (which were awarded the Riberi prize, the only official academic reward he ever received), and a volume on Calabrian folk-lore, which subject he had an opportunity of studying after the conclusion of peace, when he and his regiment were transferred to Calabria. As this regiment was composed of soldiers from all parts of Italy, Lombroso took advantage of the opportunity thus afforded him to study the ethnical types of the Italian people, and to lay the foundation for an ethnographical-anthropological chart of Italy. Some time later he was sent from Calabria to Pavia, where he asked permission to visit the insane asylum regularly, in order to acquire greater knowledge in his specialty. This permission being refused, he abandoned the military career.

His experience during the following year was a very trying one. He taught at the University of Pavia, and served as a physician in the insane asylum; but in both cases he gave his services gratuitously; and at night, in order to earn a bare subsistence, he had to make translations from the German. It was under such circumstances that he produced, among other works, his Italian edition of Molschott’s well-known work, “Kreislauf des Lebens,” under the title “Il Circuito della Materia.” At length, after a year of extreme want, he was made professor of psychiatry at Pavia, with a yearly salary of 2,000 francs ($400), at that time a very considerable sum to him. His first two pamphlets, which he wrote during two sleepless nights, deal with genius and madness, and contain in embryo all the ideas afterward developed in his great work, “L’Uomo di Genio” (see below). During the first year of his professorship he wrote “L’Uomo Bianco e l’Uomo di Colore,” a work treating of the development of the human race, which development is conceived entirely from the point of view of the theory of evolution, and is filled with Darwinian ideas, although at that time Lombroso knew neither Darwin nor Herbert Spencer.

In Pavia, also, Lombroso began his studies of pelagra, a peculiar skin-disease prevalent in northern Italy and the origin of which was totally unknown. He showed conclusively that it was due to a poison developed in old, moldy corn, the only food of the poor agricultural laborers of the country. On account of his discovery of the real cause of this malady he was denounced by the landed proprietary to the government as a madman; and it was demanded that he should be deprived of his professorship. Years later, however, his theory of pelagra was accepted by the whole profession. On the skull of a criminal executed at Pavia, he noticed the fossa occipitalis media, an atavistic feature which he was the first to observe.

Lombroso was transferred from Pavia University to that of Turin, where he was made the professor of psychiatry and of medical jurisprudence. He made a collection of criminals’ skulls and photographs, of writings and works of art by lunatics and condemned criminals, as well as of prison appliances, which is one of the most extensive and instructive of its kind. He had many disciples, who are called collectively in Italy “La Scuola Lombrosiana.” Many of these (e.g., Enrico Ferri, Baron Garofalo Roncoroni, Patrizi, Ferrero, Zerboglio, and Carrara) have as a result of their investigations attained to national and even world-wide renown.
Lombroso's name is chiefly connected with two theories: (1) that genius is a peculiar, psychical form of larvate epilepsy; (2) that there is a degenerate class of human beings, distinguished by anatomical and psychical characteristics, who are born with criminal instincts and who represent a reversion to a very primitive form of humanity. He made a rich collection of materials for the investigation of his theory that genius is a form of epilepsy. Both he and his pupils carefully studied the best-known geniuses of all nations, ages, and spheres of activity; they brought together everything pertaining to their lives, works, appearance, hereditary characteristics, illnesses, idiosyncrasies, habits, etc., and noted all traits that could make it seem probable that the subjects had suffered from epileptic disturbances.

In his theory of the born criminal, Lombroso recognized crime as a phenomenon of degeneration, and placed the criminal among those abnormal types of the human species which, according as their development is either defective or excessive, present the effect of atavism or of evolution — i.e., become on the one hand idiots or criminals; on the other, saints, martyrs, altruists, revolutionists, artists, or poets. The effect of this theory was felt chiefly in the field of criminal jurisdiction. It gave rise to a distinct science — criminal anthropology; and it effected a revolution in the mode of viewing both the criminal and the crime which has found expression in the newer penal codes.

Of Lombroso's works may be mentioned:
"L'Uomo Delinquente in Rapporto alla Antropologia, alla Giurisprudenza ed alle Discipline Carismatiche" (8 vols., 4th ed. Turin, 1889; German transl. by Fränkel, "Der Verbrecher in Anthropologischer, Acrystalischer und Juristischer Beziehung," 2 vols., Hamburg, 1887-90; Atlas, 1895); "L'Uomo di Genio" (ib. 1889; 6th ed. 1894; German transl. by Fränkel, "Der Geniale Mensch," Hamburg, 1890; translated into French, Spanish, Portuguese, Russian, etc.); (with Guglielmo Ferrero, afterward Lombroso's son-in-law) "La Donna Delinquente" (ib. 1893; German transl.); "Das Web als Verbrecherin und Prostituierte," Hamburg, 1894; (with Laschi) "Il Delitto Politico" (3 vols., ib. 1890); "Le Crime, Causes et Remèdes"; "L'Antisemitismo e le Scienze Moderne" (ib. 1894; German ed., Leipzig, 1894); "Grafologia" (Milan, 1894); "Gli Anarchisti" (ib. 1894; German transl., Hamburg, 1895).

Lombroso was associate editor of the "Archivio di Psichiatria, Antropologia Criminale e Scienze Penali." He died Oct. 19, 1909.

**Bibliography:** Gubernatis, Esercitazioni di Giure: La Grande Encyclopédie; Meyers Konversations-Lexikon; Kurella, Gewira Lombruso und die Naturgeschichte des Verbrechers, Hamburg, 1892.

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**LOMZA (LOMZHA):** Capital of the government of Lomza, Russian Poland; situated on the left bank of the River Narev. In 1897 it had a total population of 26,075, including 9,822 Jews. The earliest known references to an organized Jewish community in Lomza date from the beginning of the nineteenth century. The first rabbi recorded is Solomon Zalman Hasid, a cabalist, who corresponded with Akiba Eger. He was rabbi of the Lomza community for thirty years, and died there about 1840. He was succeeded by R. Benjamin Diskin (who officiated until 1848) and the latter, by his son Joshua Löb Diskin (b. Grodno 1818; d. Jerusalem 1898). Abraham Samuel Diskin, another son of Benjamin Diskin, was born in Lomza in 1837, and became rabbi of Volkovisk (government of Grodno), where he died in 1887. He was the author of "Le Binyamin." Joshua Löb Diskin was succeeded by R. Eliezer Hayyim Meisel, now (1904) rabbi at Lodz. The fifth rabbi was Eliezer Simhah Rabinowitz (1879), now at Kalvariya. The present rabbi is Malchiel Zedli Tennebaum, author of "Dibre Malkiel."

In 1884 a destructive fire rendered eighty families homeless. In 1885 a yeshibah was established in Lomza by R. Eliezer Shulawitz, the pupil of R. Israel Salanter. The institution is attended by hundreds of boys, who are provided there with food and clothing. Among the prominent members of the Lomza community may be mentioned Dr. Ephraim Edelstein, son-in-law of Lazar Rosenthal of Yasevovka.

Besides the general schools, Lomza has special Jewish schools, including 20 kadarsim (450 pupils), and 1 Talmud Torah (180 pupils). The yeshibah has about 330 students. The charitable institutions include a hospital, a poor-house, a free-loan association, and a society for aiding the poor. Manufacturing and trading have been but little developed in Lomza. In 1897 there were 1,837 Jewish artisans there.

**Bibliography:** Ho-Ashl, iv., iv.; Ho-Zefrah, 1877, No. 11; 1879, No. 29; 1885, No. 31; 1884, p. 270; 1887, p. 10; 1888, p. 138.

**J. G. L. — S. J.**

**LONDON:** Capital city of England. According to Eusebius of Caesarea, in the time of the Roman Emperor Hadrian (A.D. 117), London was visited by Jews from the Rhine valley, one of whom, from Mayence, had a friendly dispute, about 1107, with Gilbert Crispin, Abbot of Westminster. Another Jew was even converted to Christianity by Anselm ("Opera," III., epist. cxvii.). The earliest reference to a collective Jewish settlement is in "The Terrier of St. Paul's," of about 1115, where mention is made of some land in the "Jew street," which from its description corresponds to a part of Old Jewry. In 1130 the Jews of London incurred a fine of £2,000 — an enormous sum in those days — "for the sick man whom they killed"; possibly some charge of magic was involved. Among the persons paying this fine was "Rubi Gotse" (Rabbi Josce or Joseph), whose sons Isaac and Abraham were the chief members of the London community toward the end of the century, and whose house in Rouen was in possession of the family as late as 1298 ("Rot. Cart." 165b). In 1158 Abraham ibn Ezra visited London and wrote there his letter on the Sabbath and his "Yesod Mora." Up to 1177 London was so far the principal seat of Jews in England that Jews dying in any part of the country had to be buried in the capital, probably in the cemetery known afterward.
as “Jewin Garden,” and now as “Jewin street.”

The expulsion of the Jews from the Isle of France in 1182 brought about a large acquisition to the London community, which was probably then visited by Judah Sir Leon, whose name occurs as “Lee le Brand” in a list of London Jews who contributed to the Saladin tithe Dec., 1185. This list includes Jews from Paris, Joigny, Pontoise, Estampes, Spain, and Morocco.

The massacre of the Jews at the coronation of Richard I. Sept. 3, 1189 (see England), was the first proof that the Jews of England had no popular ill-will against them.

Massacre of 1189. Richard did practically nothing to punish the rioters, though he granted a special form of charter to Isaac El Joc, the chief London Jew of the time, “and his men,” which is the earliest extant charter of English Jews. In 1194 the Jews of London contributed £498 9s. 7d. out of £1,808.7s. 7d. toward the ransom of the king: in the list of contributors three Jewish “bishops” are mentioned— Deulesalt, Vives, and Abraham. In the same year was passed the “Ordinance of the Jewry,” which in a measure made London the center of the English Jewry for treasury purposes. Westminster becoming the seat of the Exchequer of the Jews, which was fully organized by the beginning of the thirteenth century. Meanwhile anti-Jewish feeling in London spread to such an extent that King John found it necessary in 1204 to rebuke the mayor for its existence. After the massacre of 1189, it would appear, the Jews began to desert Old Jewry, and to spread westward into the streets surrounding the Cheape, or market-place, almost immediately in front of the Guildhall. To a certain extent the Jews were crowded out from Old Jewry by the Church, which during the twelfth century established there the monastery of St. Thomas of Acon, St. Mary Colechurch, and at the back St. Martin in Pomary, looking upon Ironmonger lane, where, it would seem, the Jews’ College, or high school of all the English Jews, was located.

Escheats and purchases tended also to drive the Jews away from this quarter, the corner houses of Ironmonger lane being taken from Jews by the Earl of Lancaster and the Earl of Essex respectively. The Jewish dwellings spread along Gresham street, Milk street, and Wood street. The fact that the chief noblemen of the time were anxious to obtain them shows these houses to have been strongly built, as was indeed the complaint at the time of the riots.

Besides their predominant position, due to the existence of the Exchequer of the Jews, and which brought to London all the Jewish business of the country, the Jews of the capital had also spiritual domination, inasmuch as their presbyter or chief rabbi held a position analogous to that of the archbishop (see Presbyter).

The chief synagogue of the London Jewry at this date appears to have been on the site of Bakewell Hall. It probably continued to be used down to the Expulsion, though for certain reasons it was in private hands from 1283 to 1390. Another synagogue, in the northeast corner of Old Jewry, was handed over to the Fratres de Sacca, while still another was given to St. Anthony’s Hospital, on the site of which is now the City Bank. Reference to more than one synagogue among the Jews of London is distinctly seen in the proclamations which were ordered to be made in the “synagogues” to determine whether or not a person was in debt to the Jews (see “Select Pleas of the Jewish Exchequer,” ed. Rigg, p. 9).

The Jews of London suffered from their position as buffer between the king and the barons. In 1215 the barons opposing John sacked the Jewish quarter and used the tombstones of the Jewish cemetery to repair Ludgate (Stow, “Survey of London,” ed. Thomas, p. 15). Similarly, in the trouble with Simon de Montfort, in 1263, the barons looted the London Jewry in pursuance of their opposition to the oppression of the king, into whose hands fell the debts of the Jews in London and elsewhere. This outburst had been preceded in 1262 by a popular riot against the Jews in which no less than 700 had been killed. A curious suit of this occasion is given in “Select Pleas,” pp. 75-78, from which it appears that some of the Jews of that time took refuge in the Tower of London. It is a mistake, however, to suppose that there was a separate Jewry in that neighborhood. Most of the trials that took place with regard to ritual or other accusations were held in the Tower (see Norwich). Nevertheless the Tower continued to be the main protection of the Jews against the violence of the mob; and they are reported to have been among its chief defenders in 1269 against the Earl of Gloucester and the disbursed.

In 1244 London witnessed an accusation of ritual murder, a dead child having been found with gashes upon it which a baptized Jew declared to be in the shape of Hebrew letters. The body was buried with much pomp in St. Paul’s Cathedral, and the Jews were fined the enormous sum of 60,000 marks (about £40,000). Later on, in 1279, certain Jews of Northampton, on the accusation of having murdered a boy in that city, were brought to London, dragged at horses’ tails, and hanged.

Toward the later part of their stay in London the Jews became more and more oppressed and degraded, and many of them, to avoid starvation, resorted to doubtful expedients, such as clipping. This led at times to false accusations; and on one occasion a Jew named Manser fil Aaron sued for an inquiry concerning some tools for clipping which had been found on the roof of his house near the synagogue (1277). In the following year no fewer than 690 Jews were imprisoned in the Tower, of whom 267 were hanged for clipping the coinage. On another occasion the lord mayor gave orders that no meat declared unfit by the Jewish butchers should be exposed for sale to Christians (Riley, “Chron.” p. 177).

Disputes as to jurisdiction over the Jews often occurred between the Jewish Exchequer and the lord mayor. Thus in the year 1290 pleas of disceizin tenements of the city of London were withdrawn from the cognizance of the justice of the
The Jews and assigned for trial in the mayor's court, though they were reassigned to the Exchequer in 1271. In that year Jews were prevented from acquiring any more property in London, on the ground that this might diminish the Church tithes ("De Antiquis Legibus Liber," pp. 234 et seq.). The Church was very careful to prevent any encroachment on its rights; and it endeavored to curtail those of the Synagogue as much as possible. In 1288 Bishop Peckham caused all synagogues in the diocese of London to be closed; and it is for this reason that there exists no record of any synagogue falling into the hands of the king at the Expulsion (1290), though it is probable that the house held by Antera, widow of Vives fil Mosse of Ironmonger lane, was identical with the synagogue and was used for that purpose.

At the Expulsion the houses held by the Jews fell into the hands of the king, and were with few ex-
ceptions transferred to some of his favorites. In all, the position of about twenty-five houses can still be traced (see accompanying map), though it is doubtful whether the 2,000 Jews of London could have been accommodated in that small number of dwellings. As will be seen, the houses were clustered around the Cheape or market. Many of their owners were members of the Haggin family, from which it has been conjectured Huggin lane received its name (but see HAGIN DEULACRES). Traces of the presence of Jews are found also in surrounding manors which now form part of London, as West Ham, Southwark, etc.

From the Expulsion to the seventeenth century London was only occasionally visited by Jews, mainly from Spain. In 1542 a certain number of persons were arrested on the suspicion of being Jews. Indeed, their presence appears to have become so common that in an old play ("Every Woman in Her Humour," 1609) a citizen's wife thus advises any one desirous of going to court: "You may hire a good suit at a Jew's." From this it would appear that Jewish traffic in old clothes had already begun. Toward the middle of the reign of Charles I. a number of Spanish Jews, headed by Antonio Fernandez Carvajal, settled in London in order to share in the benefits of the trade between Holland and the Spanish colonies. They passed as Spaniards, and attended mass at the chapel of the Spanish embassy; but when the Independents, with Cromwell at their head, became predominant in English affairs, several of these Jews assisted him in obtaining information about Spanish designs (see INTELLIGencers). Meanwhile Manasseh ben Israel attempted to secure formal permission for the return of the Jews to England. At the conference at Whitehall on Dec. 18, 1655, the matter was left undecided; but it was put to a practical test in the following year by the Robles case, as a result of which Cromwell granted the lease of a burial-ground at Mile End for 999 years ("Jew. Chron." Nov. 26, 1880). Even previous to this the Jews had met for worship in a private house fitted up as a synagogue in Creechurch lane, Leadenhall street; and it is possible to assume the existence of a second meeting-place at St. Helens in the same neighborhood by 1662. These places of worship were fairly well known to the general public, though they were protected by treble doors and other means of concealment. Thomas Greenhalgh visited the one in Creechurch lane in 1664; and from the number of births in that year it would appear that about 280 Jewish souls resided in London at the beginning of
the reign of Charles II. These must have increased considerably by 1677, when more than fifty Jewish names occur in the first London directory (Jacobs and Wolf, "Bibl. Anglo-Jud." pp. 59–61), implying a population of at least 500 Jewish souls. There is evidence of a number of aliens pretending to be Jews in that very year (L. Wolf, in "Jew. Chron." Sept. 28, 1894, p. 10).

Much opposition was directed against the Jews by the citizens of London, who regarded them as formidable rivals in foreign trade. Besides a petition of Thomas Violet against them in 1660, attempts were made in 1664, 1673, and 1685 to put a stop to their activity and even to their stay in England. On the last occasion the ingenious point was made that the grants of denization given to the London Jews by Charles II. had expired with his death, and that their goods were, therefore, liable to alien duty aside for the Jewish brokers. In 1697 a new set of regulations was passed by a committee of the Exchange appointed by the aldermen, which limited the number of English brokers to 100, of alien brokers to 12, and of Jewish brokers to 12. Of the 12 Jews admitted all appear to have been Sephardim except Benjamin Levy, who was probably an Ashkenazi. A petition in 1715 against the admission of Jews to the Exchange was refused by the board of aldermen.

The Sephardim soon established communal institutions, following, it may be conjectured, the example of Amsterdam, from which city most of them had emigrated. The Gates of Hope School was founded as early as 1664; and this was followed by the Villa Real Schools in 1730. The Sephardic Orphan Asylum had been established as early as 1703, and a composite society, whose title commenced with "Ionen Dalim," was founded in 1704 to aid lying-in women, support the poor, and to give marriage portions to fatherless girls. In 1736 a Marriage Portion Society was founded, and eleven years later the Beth Holim, or hospital, came into existence, this in turn being followed in 1749 by the institution known as "Mahesim Tobim." Thanks to these and other minor institutions, the life of a Sephardic Jew in London was assisted at every stage from birth, through circumcision, to marriage, and onward to death, while even the girls of the community were assisted with dowries. This unfortunately had a panzerizing effect, which came to be felt toward the beginning of the nineteenth
The institutions centered around the great Sephardic synagogue built in Bevis Marks Sept., 1701 (see Bevis Marks Synagogue). This was a center of light and learning, having the society Etz Haim (founded as early as 1664) for the study of the Law. Later this was merged with the yeshibah into one institution called the “Medrash,” which is still in existence. In the early days of the community almost all the names of importance were connected with Bevis Marks, e.g., the Cortissos, Lagunas, Mendes, Pimentels, Samudas, Salvadors, Sarmentos, Sinassos, and Villa Reals; the Nietos and the Azevedos likewise represented a high state of culture and Hebrew learning. By the middle of the eighteenth century these and other families, such as the Franks, Treves, Seixas, Nunes, Lamegos, Salomon, Pereiras, and Francos, had accumulated considerable wealth, mainly in foreign commerce; and in a pamphlet of the time it was reckoned that there were 100 families with an income ranging between £1,000 and £2,000, while the average expenditure of the 1,000 families raised above pauperism was estimated at £300 per annum. The whole community was reckoned to be worth £5,000,000 (“Further Considerations of the Act,” pp. 34-35, London, 1758). The Jews were mainly concerned in the East-Indian and West-Indian trades and in the importation of bullion. The Jamaica trade was almost monopolized by them (ib. pp. 44-49). The most important member of the community was Samson Gideon, who by his coolness during the crisis of the South Sea Bubble and the rising of 1745 rendered great service to the government and acquired large means for himself. The riots that followed the passage of the bill of 1738 for the naturalization of Jews had in many ways a disastrous effect upon the Sephardic section of the community. Despairing of emancipation, a large number of the wealthiest and most cultured either were baptized themselves or had their children baptized, Gideon leading the way in the latter expedient.
arrangement representatives of the "Dutch Jews" were allowed to join in their deliberations (see London Board of Deputies).

Meanwhile the "Dutch Jews" or Ashkenazim had from the beginning of the century been slowly increasing in numbers and importance. They had established a synagogue as early as 1692 in Broad street, Mitre square; and thirty years later the congregation was enabled by the generosity of Moses Hart (Moses of Breslau) to remove to a much more spacious building in Duke's place, Aldgate, still known as the "Great Shool." His brother, Aaron Hart, was established as the chief rabbi; and his daughter, Mrs. Judith Levy, contributed liberally to the synagogue's maintenance. Three years later of the Ashkenazic community consisted of petty traders and hawkers, not to speak of the followers of more disreputable occupations. P. Colquhoun, in his "Treatise on the Police of the Metropolis" (London, 1800), attributes a good deal of crime and vice to their influence; and his account is confirmed by less formal sketches in books like P. Egan's "Life in London" and by the caricatures of Rowlandson and his school. The lower orders of the Sephardic section also were suffering somewhat from demoralization. Prize-fighters like Aby Belasco, Samuel Elias, and Daniel Mendoza, though they contributed to remove some of the prejudice of the lower orders, did not help to raise the general tone.

a schism occurred, and the HAMBRU' SYNAGOGUE was founded. It was not till 1745 that the Jews of the German ritual found it necessary to establish any charity. The Hakenosath Berith was then organized, to be followed as late as 1780 by the Meshi'vath Nephesh. Rigid separation existed between the two sections of the community. Even in death they were divided: the Ashkenazic cemetery was at Alderney road, Mile End.

The social condition of the Ashkenazim toward the end of the eighteenth century was by no means satisfactory. Apart from a very few distinguished merchants like Abraham and Benjamin Goldsmid, Levy Barent Cohen, and Levy Salomons, the bulk of the Ashkenazic community consisted of petty traders and hawkers, not to speak of the followers of more disreputable occupations. P. Colquhoun, in his "Treatise on the Police of the Metropolis" (London, 1800), attributes a good deal of crime and vice to their influence; and his account is confirmed by less formal sketches in books like P. Egan's "Life in London" and by the caricatures of Rowlandson and his school. The lower orders of the Sephardic section also were suffering somewhat from demoralization. Prize-fighters like Aby Belasco, Samuel Elias, and Daniel Mendoza, though they contributed to remove some of the prejudice of the lower orders, did not help to raise the general tone.

The revelations of Colquhoun led earnest spirits within the community to seek for remedies; and Joshua van Oven with Colquhoun's assistance drafted a plan for assisting the Jewish poor which was destined to bear fruit fifty years later in the Board of Guardians. Attention was directed to the education of the poor in 1811, when the Westminster Jews' Free School was established; and six years later the Jews' Free School was founded in Ebenezer square, and replaced a Talmud Torah founded in 1770. The first head master was H. N. Solomon, who afterward founded a private school at Edmonton which, together with that...
of L. Neumegen at Highgate, afterward at Kew, educated most of the leaders of the Ashkenazim during the first two-thirds of the nineteenth century. Even earlier, care had been taken of orphans. By the exertions of Abraham and Benjamin Goldsmid the sum of £20,000 was collected between 1795 and 1797, with which in 1806 the Jews' hospital, called “Neveh Zedek,” was opened June 28, 1807, at Mile End for the support of the aged poor and for the education of orphan children. This was removed to Norwood in 1863 to a building erected on ground presented by Barnett Meyers. A similar institution, the Jews' Orphan Asylum, founded in 1831, was amalgamated with the Neveh Zedek in 1876; and these were supplemented by the National and Infant schools founded in 1836, and by the Jews' Infant School founded in 1841 by Walter Josephs. Provision for the aged poor was made by the Aged Needy Society, founded in 1829, and by the almshouse established by Abraham Moses and Henry Solomon nine years later. The blind were cared for from 1819 onward by the Institution for the Relief of the Indigent Blind. The poor were cared for by a committee of the three London synagogues—the Great, the Hambro', and the New.

Meanwhile echoes of the Mendelssohnian movement had reached London, besides which the general wealth of the Sephardic community had brought its members in contact with the main currents of culture. One of the Sephardim, Emanuel Mendes da Costa, had been secretary of the Second Royal Society; and his brother Solomon Mendes had presented to the newly founded British Museum 200 Hebrew books, which formed the nucleus of the magnificent Hebrew collection of that library. Moses Mendes had proved himself a poetaster of some ability; and Oliver Goldsmith in his “Haunch of Venison” depicted a Jewish journalist of his time as a characteristic figure. But the “mahamad” of Bevis Marks went on in its old way without regard to any changes, spiritual or otherwise, in the community which it ruled; inflicting fines, and repelling many of the most promising members who were getting in touch with more refined methods of worship. Many of them ceased their connection with the Synagogue, either formally by becoming baptized or by resigning and allowing their children to be brought up in the dominant faith. Among the families thus deserting the Synagogue at the beginning of the nineteenth century may be enumerated the Basevis, D’Israelis, Ricardos, Samudos, Uzzielis, Lopezes, and Ximines. Not that the Sephardim were left without some important figures: Hananel de Castro, David Abravanel Lindo, Jacob and Moses Mocatta, not to mention Sir Moses Montefiore, were still left to uphold the more rigid traditions of Bevis Marks (Gaster, “Hist. of Bevis Marks,” p. 172, London, 1901).

The hegemony in the community was thus transferred to the Ashkenazic section, which had been reinforced by the powerful personality of Nathan Meyer Rothschild, who had removed from Manchester to London in 1805 and who thenceforth became the central figure of the community. By his side stood the venerable figure of the “Rav,” Solomon Herschel. Even in the literary sphere the Ashkenazim began to show ability. Whereas David Levi had been almost the sole representative at the end of the eighteenth century, in the first third of the nineteenth Michael Josephs, Moses Samuels, and Hyman Hurwitz treated the various branches of Hebrew learning; and the arts were represented by John Braham in secular, and by the two Aschers in sacred, music. Against these names the Sephardim could only show those of Elias Hyam Lindo and...
though, appropriately enough, it was Baron Lionel Jewish alderman (1847), and the first Jewish lord to be the first Jew elected member of Parliament, for the city of London, which had shown so much sympathy for Jewish emancipation (see England).

Rothschild who first actually took his seat as member, but was unable to occupy that office owing to his religion. For ten years he urged the right of his coreligionists to such a position, till at last he succeeded in getting a bill passed allowing Jews to become aldermen in the city of London and, thereby, eligible as lord mayor. Salomons was the first Jewish sheriff (1838), the first Jewish alderman (1847), and the first Jewish lord mayor (1855) of London. He was clearly destined to be the first Jew elected member of Parliament, though, appropriately enough, it was Baron Lionel Rothschild who first actually took his seat as member for the city of London, which had shown so much sympathy for Jewish emancipation (see England).

The sympathy thus attracted to Jews in the city was prominently shown during the Damascus Affair, when a Mansion House meeting was held (July 3, 1840) to protest against the threatened disaster. Incidentally, the struggle for Reform aided in opening out new careers for the disfranchised Jews of London. Francis Goldsmid, one of the most strenuous fighters for the cause, was admitted to the bar in 1838, though there were doubts as to his eligibility. He was followed in 1842 by John (afterward Sir John) Simon, who was ultimately one of the last sergeants-at-law.

Meanwhile the community in both its sections was rent by a schism which left traces almost to the end of the century. Among the Ashkenazic and Sephardic communities, in accordance with the traditions of the Middle Ages, there was a definite proposal for Reform presented to the mahzom by a number of the "Yehidim." The petition was rejected as similar ones in 1839 and in 1840, so that in 1840 twenty-four gentlemen, eighteen of the Sephardic and six of the Ashkenazic section of the community, determined to organize a congregation in which their ideas as to decorum in the service should be carried out. The new congregation dedicated its synagogue in Burton street Jan. 27, 1842, notwithstanding a "caution" which had been issued Oct. 24, 1841, against the prayer-book to be used by it, and a "herem" issued five days before the inauguration of the synagogue against all holding communion with its members. This ban was not removed till March 8, 1849. For the further history of the movement see Reform Judaism.

The schism produced disastrous effects upon the harmony of the community. The older congregations would not even allow deceased members of the new one to be buried in their graveyard; and it was necessary to establish a new cemetery at Ball's Pond (1843). The Board of Deputies, under the influence of Sir Moses Montefiore, refused to recognize the new congregation as one qualified to solemnize valid Jewish marriages; and a special clause of the Act of 1856 had to be passed to enable the West London Synagogue of British Jews to perform such marriages.

It is not without significance that the beginnings of the Jewish press in London coincided in point of time with the stress of the Reform controversy. Both "The Voice of Jacob," edited by Jacob Franklin, and "The Jewish Chronicle," edited by D. Meldola and Moses Angel—the latter of whom had in the preceding year become head master of the Jews' Free School, over which he was to preside for nearly half a century—came into existence in 1841. About the same time a band of German Jewish scholars established themselves in England and helped to arouse a greater interest in Jewish literature on scientific principles than had been hitherto displayed. Among these should be especially mentioned Joseph Zedner, keeper of the Hebrew books in the British Museum; the eccentric but versatile Leopold Dukes; H. Filipowski; L. Loewe; B. H. Ascher; T. Theodores; Albert Löwy; and Abraham Benisch, who was to guide the fortunes of "The Jewish Chronicle" during the most critical years of its career. The treasures of Oxford were about this time visited by the great masters Zunz and Stein- schneider. They found few in England capable of appreciating their knowledge and methods, Abraham de Sola, David Meldola, and Morris Raphall being almost the only English Jews with even a tincture of rabbinic learning. On the other hand, the native intellect was branching out in other directions. Showing distinction in the law were James Graham Lewis, Francis Goldsmid, and John Simon; in dramatic management, Benjamin Lumley; in song, Mombach in the synagogue, and Henry Russell outside it; in music, Charles Sioman, Charles K. Salaman, and Sir Julius Benedict; in painting, Solomon Alexander Hart, the first Jewish R.A., and Abraham Solomon; in commerce, besides the Rothschilds and Goldsmids, the Wormses, Sassoons, Sterns, and
Sir Benjamin Phillips were rising names distinguished both within and without the community. J. M. Levy and Lionel Lawson were securing a large circulation for the first penny London newspaper, the "Daily Telegraph." Confining their activities within the community were men like Barnet Abrahams, dayyan of the Sephardim; Sampson Samuel: H. N. Solomon; N. L. Valentine; the Beddingtongs: Louis Merton; and Sampson Lucas. All these may be said to have flourished in the middle of the century, toward the end of the struggle for complete independence.

With them, but of a later generation, were growing up men who were destined between 1850 and 1880 further to consolidate the London community, now firmly established in the respect and confidence of the other citizens.

Further Consolidation (1856-1871). The chief rabbi, N. M. Adler, began the process by establishing Jews' College in 1860 following it up, in cooperation with Dayyan Barnet Abrahams, with the establishment of the Jewish Association for the Diffusion of Religious Knowledge. Ephraim Alex with the aid of the energetic Lionel L. Cohen founded in 1859 the Board of Guardians for the Relief of the Jewish Whitechapel district with the classic "Petticoat lane" as a nucleus; but as wealth increased among the Ashkenazic Jews a steady western exodus took place, so that it was necessary as early as 1855 to establish, under the ministry of the Rev. A. L. Green, in Great Portland street, a branch synagogue of the "Great Shool." Synagogues at Bayswater (1863), in the Borough (1867), and at North London (1868) were further evidences of the dispersion tendency: and it became necessary to secure harmony in divine service and consolidation in financial responsibility by bringing these synagogues under one management.

At the suggestion of Chief Rabbi N. M. Adler, the three city synagogues—the Great, the Hambro',
and the New—with their western branches at Portland street and Bayswater agreed to a scheme (April 19, 1868), which was submitted to the Charity Commissioners of England and embodied by them in an Act of Parliament. This was passed July 14, 1870, although the legislature hesitated to establish the Synagogue just at the time when it was disestablishing the Irish Church. The original five synagogues have since been joined by ten others (see United Synagogue). One of the consequences of this arrangement, which upon the face of it appears to be merely financial, was to give a certain pontifical importance to the chief rabbi, without whose consent, according to a special declaration attached to but not forming part of the Act of Parliament, no de Mesquita (d. 1751). Moses Cohen d’Azevedo again raised the position of haham to some consequence during his rule (1763-84). Of his successors, Raphael Melola (1805–28), Benjamin Artom (1866–1879), and Moses Gaster, the present incumbent (elected in 1887), have been the most distinguished.

But by the end of the eighteenth century the “Ravs” or chief rabbis of the Ashkenazim had begun to vie in importance with the hahamim of the Sephardim. The first of these was Aaron Hart (Uri Phoebus), brother of Moses Hart, founder of the Great Synagogue. He was succeeded by Hirschel Levin (sometimes called “Hirschel Löbel” and “Hart Lyon”) who held office only seven years (1756-59), and then returned to the Continent. He was succeeded by David Tebele Schiff, who was chief rabbi from 1755 to 1792, and who founded a hereditary rabbinate for the next century, though his successor, Solomon Herschell (1802-42), was related to Schiff’s predecessor, Hirschel Levin. Chief Rabbi N. M. Adler, who followed Herschell, was a relative of Schiff, and did much for the harmonizing of the London community; Jews’ College, the United Synagogue, and, to a certain extent, the Board of Guardians owe their existence to his initiative. He was succeeded by his son, Herman Adler, the present (1904) incumbent of the post.

Besides Jews’ College, the Board of Guardians, and the United Synagogue, the same generation arranged for a more efficient performance of its duties toward Jews oppressed in other lands. This function would naturally have fallen to the Board of Deputies; but, owing to its action with regard to the Reform Synagogue, certain members of this latter, espe-

changes in ritual could be undertaken by any constituent synagogue.

Indeed, one of the characteristic features of the London community has always been the importance of the chief rabbi (called among the Sephardim “haham”) of the prominent congregation, around whom as a sort of center of crystallization the community has rallied. At first the Sephardim held this position, which had been secured by the important work of David Nieto, who became chief of the Sephardim in 1702 and was one of the most distinguished Jews of his time, being equally noted as philosopher, physician, mathematician, and astronomer. His predecessors, Jacob Sasportas (1636-66) and Solomon Aylon (1689-1701), were not suited either by character or by attainments to acquire great influence. David Nieto was succeeded by his son Isaac, who in turn was followed by Moses Gomez was succeeded by David Tebele Schiff, who was chief rabbi from 1755 to 1792, and who founded a hereditary rabbinate for the next century, though his successor, Solomon Herschell (1802-42), was related to Schiff’s predecessor, Hirschel Levin. Chief Rabbi N. M. Adler, who followed Herschell, was a relative of Schiff, and did much for the harmonizing of the London community; Jews’ College, the United Synagogue, and, to a certain extent, the Board of Guardians owe their existence to his initiative. He was succeeded by his son, Herman Adler, the present (1904) incumbent of the post.

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Specialist Sir Francis Goldsmid and Jacob Waley, determined to form an independent institution to act for the British dominions in the same way that the Alliance Israélite Universelle had acted for the Continent. Owing to the Franco-Prussian war the Alliance had lost all support in Germany, and increased support from England had become necessary; this was afforded by the Anglo-Jewish Association, founded in 1871 with Albert Löwy as its secretary, who was instrumental also in founding the Society of Hebrew Literature in 1873.

By the beginning of the last quarter of the nineteenth century the London Jewish community had fully overcome the difficulties which had beset it at the beginning of the century; and it now organized all branches of its activity in a systematic and adequate manner. A series of remarkably able public servants—Asher Asher at the United Synagogue, A. Benisch at the "Jewish Chronicle," Moses Angel at the Jews' Free School, A. Löwy at the Anglo-Jewish Association, S. Landesbut at the Board of Guardians, and S. Almosnino, secretary of the Bevis Marks Synagogue and of almost all the Sephardic institutions—gave a tone of dignity as well as of efficiency to communal affairs. They were supported by leaders, some of whom, as Sir Julian Goldsmid and Baron Henry de Worms (afterward Lord Pirbright), had shown their capacity in national affairs, while others, like Lionel L. Cohen and his brother Alfred, Barrow Emanuel, David Benjamin, and Charles Samuel (to mention only those who are dead), had devoted their great abilities and administrative capacity to the internal needs of the community. Other members of the community were attaining distinction in the various branches of professional life. Sir George Jessel was the most distinguished judge, Judah P. Benjamin the most renowned barrister, and George Lewis the most noted solicitor practising English law. In medicine Ernest Hart, Henry Behrend, and R. Lieb-reich were noted; and in chemistry Ludwig Mond had become distinguished. Taste and capacity for literature were being shown by Sydney M. Samuel and Amy Levy; Frederic H. Cowen and in a less degree Edward Solomon were gaining distinction.

Social Condition

About 1880.

The circumstances of the case, however, preclude the formation of a fund which ultimately amounted to more than £108,000 for the relief of Russo-Jewish refugees. This was supplemented by a further sum of £100,000 in 1890, when a similar indignation meeting was held at the Guildhall to protest against the May Laws (see Mansion House and Guildhall Meetings).

The total income was about £3,900,000, or an average per head of £83.

As regards their occupations, an examination of the London directory for those merchants sufficiently important to appear in its pages resulted in the following classification (ib. v.):

<table>
<thead>
<tr>
<th>Class</th>
<th>No. of Professions</th>
<th>Individuals</th>
<th>Class</th>
<th>No. of Professions</th>
<th>Individuals</th>
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<tbody>
<tr>
<td>Merchants and factors</td>
<td>84</td>
<td>688</td>
<td>Leather</td>
<td>17</td>
<td>51</td>
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<tr>
<td>Clothing</td>
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<td>46</td>
<td>Iron</td>
<td>13</td>
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<td>Furniture</td>
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<td>34</td>
<td>Instruments</td>
<td>11</td>
<td>62</td>
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<td>Food</td>
<td>19</td>
<td>111</td>
<td>Tobacco</td>
<td>9</td>
<td>164</td>
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<td>20</td>
<td>102</td>
<td>Money-dealers</td>
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<tr>
<td>Jewelry</td>
<td>17</td>
<td>245</td>
<td>Town</td>
<td>4</td>
<td>56</td>
</tr>
</tbody>
</table>

There were but three occupations having over one hundred names: Stock Exchange brokers, 188; general merchants, 131; and tailors, 123. Then came clothiers, 89; bootmakers, 89; city of London brokers, 78; diamond-cutters, 78; furniture-brokers, 69; watchmakers, 57. The trades in which Jewish merchants had the largest representation were those in coconuts, oranges, canes and umbrellas, merschaum pipes, and valentines.

Unfortunately this prosperous condition of the community was rudely disturbed by the Russian persecutions of 1881; these mark an epoch in Anglo-Saxon Jewry, upon whose members has fallen the greatest burden resulting from them. On Jan. 11 and 13, 1882, appeared in "The Times" of London an account of the persecution of the Jews in Russia, written by Joseph Russian Jacobs, which drew the attention of the whole world to the subject and led to a Mansion House meeting (Feb. 1) and to the formation of a fund which ultimately amounted to more than £108,000 for the relief of Russo-Jewish refugees. This was supplemented by a further sum of £100,000 in 1890, when a similar indignation meeting was held at the Guildhall to protest against the May Laws (see Mansion House and Guildhall Meetings).

The circumstances of the case, however, prevented the Russo-Jewish Committee, even under the able chairmanship of Sir Julian Goldsmid, from doing much more than supplement the work of the Board of Guardians, upon which fell the chief burden of the Russian exodus into England. But the
publicity of the protest made on these occasions, and the large sums collected, naturally made the London community the head of all concerted attempts to stem the rising tide of Russian oppression, and gave London for a time the leading position among the Jewish communities of the world. As passing events which helped to confirm the consciousness of this proud position may be mentioned the centenary in 1885 of Sir Moses Montefiore's birth, celebrated throughout the world, and the Anglo-Jewish Historical Exhibition (suggested and carried out by Isidore Spielmann) at the Albert Hall, London, in 1887. This exhibition led, six years later, to the foundation of the Jewish Historical Society of England.

The number of refugees permanently added to the London Jewish community—most of them merely passing through on their way to America—was not of very large proportions; but an average of about 2,500 in a condition of practical destitution annually added to a community of less than 50,000 souls naturally taxed the communal resources to the utmost. To prevent evils likely to result from the landing of refugees unacquainted with the English language and customs, the Poor Jews' Temporary Shelter and the Jewish Association for the Protection of Girls and Women were founded in 1885.

The newcomers generally showed a tendency to reject or neglect the religious supremacy of the English chief rabbi; and to check this and to serve other purposes a Federation of East End Synagogues was effected in 1887 under the auspices of Samuel (afterward Sir Samuel) Montagu. The want of capacity and technical skill among the newcomers, or "greeners," caused them to fall into the hands of hard taskmasters, and resulted in their becoming victims of the "sweating system," which formed the subject of a parliamentary inquiry (1888-90), due to the not overfriendly efforts of Arnold White. The poverty resulting from this system led to serious evils in the way of overcrowding with resulting immorality. Several remedial institutions were founded to obviate these evil results in the case of boys, the most prominent of which were the Jewish Lads' Brigade (1885) and the Brady Street Club for Working Boys. It was nevertheless found necessary in 1901 to establish an industrial school for Jewish boys who had shown criminal tendencies.

The increased tide of alien immigration became especially noticeable as it was mainly directed into one administrative district of East London, that of Stepney. The overcrowding which already existed in this district was accentuated; and a certain amount of displacement of the native inhabitants took place owing to the excessive rise in rents, producing a system of "key money," by which a bonus was paid by the incoming tenant for the privilege of paying rent. Certain branches of the tailoring, shoemaking, and carpentering trades tended to become monopolized by the Russo-Polish Jews settled in Stepney. Toward the end of the nineteenth century a certain amount of objection began to be raised to this and other tendencies of the immigrants. A special organization known as "The British Brothers' League," headed by Major Evans Gordon, raised an agitation against any further immigration of the kind; and owing in large measure to its clamor, a royal commission was appointed to examine into the alleged effects of unrestricted immigration. Though nominally directed against all aliens, it was almost without disguise applied chiefly to aliens of the Jewish faith. A previous commission, appointed to consider the same subject in 1889, had decided that the evils, if any, were so insignificant that they did not require any special legislation.
INTERIOR OF THE NEW WEST END SYNAGOGUE, LONDON.
(From a photograph.)
The commission, on which Lord Rothschild sat as member, devoted a considerable amount of attention to the subject, holding forty-nine public meetings mostly with regard to the London Jews of the East End. On the whole, it gave a fairly favorable account of the alien immigrant. He was acknowledged to be fairly healthy and reasonably clean on arrival, thrifty and industrious, and law-abiding. His children were especially bright and assimilative of English ways. It was not proved to the satisfaction of the commission that any severe displacement of labor had been caused by the "greener," who on his part tended to introduce new though less highly efficient methods of production in the clothing and furniture industries. The one true indictment found against the immigrant was that of overcrowding; and the recommendations of the commission were chiefly directed against this. It suggested that any district in which aliens congregated should be declared a prohibited area, and no alien should be admitted thereto for a period of two years after his arrival; and that to insure this all immigrants should be registered. Legislation intended to carry this out was introduced into Parliament in 1894, but withdrawn. An unfortunate admission of Leonard Cohen, president of the Board of Guardians, that his institution found it necessary to send back a certain number of "undesirables," weakened the possible resistance of the London community to the proposal that the repatriation of such undesirables should be undertaken by the government.

During the last quarter of the nineteenth century a certain revival of interest in Jewish literature and history occurred among native London Jews. A small study circle associated with the Jews' College, gave opportunities for young men of promise to display their ability. These efforts have been more recently seconded by those of Jewish literary societies spread throughout London, and of a Jewish Study Society founded in 1900, mainly in imitation of the American Council of Jewish Women. "The Jewish Quarterly Review," founded by C. G. Montefiore and edited by him and by Israel Abrahams, has gradually become one of the most important scientific journals connected with Jewish science. Both of these gentlemen have been connected from time to time with movements intended to render religious worship more free from traditional trammels. The latest of these movements was that of the Jewish Religious Union in the year 1902, which was eminently a year of unions, as it saw also the formation of the Jewish Literary Societies Union, the Union of Jewish Women, and the Jewish Congregational Union.

One more movement may be referred to as characteristic of the London Jewry. About 1885 a number of the younger intellectual workers in the community were collected around Asher I. Myers, editor of "The Jewish Chronicle," in an informal body: they called themselves "The Wandering Jews," and included S. Schechter, I. Zangwill, Israel Abrahams, Josephi Jacobs, Lucien Wolf, and others. These met for several years in one another's houses for the informal discussion of Jewish topics, and this ultimately led to the foundation of the Maccabeans, an institution intended to keep professional Jews in touch with their coreligionists. This mixing with the outer world while still retaining fellowship with Israel is most characteristic of London, as indeed of the whole of English Jewry.

Recent immigration has tended to divide London Jewry into two diverse and to a certain extent antagonistic elements; but the experiences and the administrative policy of the past decade have tended to bridge over the gap and reunite the two classes in communal organization. The beginning of the twentieth century finds difficulties similar to those found at the beginning of the nineteenth. Former experience shows that it is within the power of the community to remedy its own shortcomings.

This sketch of the history of the institutions and the prominent men that have made up the London community may be concluded with a list of the latter, from 1700 onward, including many who could not otherwise be specifically referred to. Persons whose date of birth alone is given are still living.

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
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<tbody>
<tr>
<td>Abraham, Abraham</td>
<td>d. 1803</td>
<td>Author and communal worker</td>
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<td>Abraham, Abraham</td>
<td>1800-80</td>
<td>Hebrew writer on sheet</td>
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<td>1831-62</td>
<td>Dayyan</td>
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<td>Barnettt, Lionel</td>
<td>b. Dec. 9, 1629</td>
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<td>Abraham, Israel</td>
<td>b. 1838</td>
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<td>b. 1842</td>
<td>Head Master, Jews' Free School</td>
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<td>Adler, Elkan Nathan</td>
<td>b. 1893</td>
<td>Community worker: bibliophile</td>
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<tr>
<td>man</td>
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<td>Adler, Nathan Marcus</td>
<td>1800-90</td>
<td>Novelist</td>
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<td>Aguilar, Ephraim</td>
<td>1733-1762</td>
<td>Founding Jewish Board of Guardians.</td>
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<td>Levine, Perez Pereira,</td>
<td>1827-34</td>
<td>Author and printer.</td>
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<td>Barond A. Aguilera</td>
<td>1803-90</td>
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<td>Honorary Secretary, Board of Guardians.</td>
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<td>1716-88</td>
<td>Scholar</td>
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<td>c. 1720, 1812</td>
<td>Poetess</td>
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</tr>
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<td>1800-80</td>
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<td>rued d.</td>
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<td>Almeida, Manuela Nu-</td>
<td>1800-80</td>
<td>Secretary, Great Synagogue.</td>
</tr>
<tr>
<td>rued d.</td>
<td></td>
<td>Dayyan</td>
</tr>
<tr>
<td>Ansell, Zalman</td>
<td>d. 1790</td>
<td>Journalist</td>
</tr>
<tr>
<td>Aria, Mrs. David d.</td>
<td>b. Aug. 11, 1666</td>
<td>Treasurer, New Synagogue.</td>
</tr>
<tr>
<td>Aaron, Benjamin</td>
<td>1822-78</td>
<td>Rabbi and author.</td>
</tr>
<tr>
<td>Ascher, B. H.</td>
<td>1812-50</td>
<td>Music composer.</td>
</tr>
<tr>
<td>Ascher, Joseph</td>
<td>1875-1882</td>
<td>First Secretary, United Synagogue.</td>
</tr>
<tr>
<td>Ascher, Simon</td>
<td>1800-80</td>
<td>Communal worker</td>
</tr>
<tr>
<td>Asher, Zalman</td>
<td>d. 1855</td>
<td>Communal worker</td>
</tr>
<tr>
<td>Avigdor, Elia d.</td>
<td>d. 1855</td>
<td>Communal worker</td>
</tr>
<tr>
<td>Avigdor, Countess Rach-</td>
<td>1850-90</td>
<td>Communal worker</td>
</tr>
<tr>
<td>el d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avigdor - Goldfinch,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Osnad Elia d.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Azeredo, Moses Cohen</td>
<td>d. 1784</td>
<td></td>
</tr>
<tr>
<td>d.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

London
London

THE JEWISH ENCYCLOPEDIA

171

Description.
Ballin, Mrs. Ada Sara .
Barnato, B. I
Barnett, A. L
Barnett, Morris
Baruh, Raphael
Beddington, Alfred H. . .
Beddington, Ed. Henry .
Beer, Mrs. Rachel
Behrend, Henry
Belais, Abraham
Belaseo, Any
Beiasco, David (David
James) .
Belisario, Isaac Blendes..
Belisario, Miriam Mendes.
Belmonte, Bienvenida
Cohen.
Benedict, Sir Julius
Benham, Arthur
Benisch, Abraham
Benjamin, David
Benjamin, Judah Philip.
Bensusan, Samuel Levy .
Bentwich, Herbert
Bernal, Ralph
Bisehoffsheim, Mrs. H. L.
Blank, Joseph E
Bolaffey, Hananiah
Brahani, John
Buzaglo, A braham
Carvajal, Antonio Fernandez de.
Castello, Daniel
Castello, Manuel
Castro, Hananel de.
Castro, Jacob de
Castro, Jacob de
Chapman, Rev. John .
Cohen, Alfred L
Cohen, Arthur
Cohen, Benjamin Louis.
Cohen, Rev. Francis L. . .
Cohen, Leonard L.
Cohen, Levy Barent. .
Cohen, Lionel Louis..
Cohen, Louis Louis
Cohen, Nathaniel Louis..
Cohen, Samuel Isaac
Cortissos, Don Jose—
Costa, Benjamin Mendez'
da.
Costa, Emanuel Mendez
da.
Costa, Solomon da
Cowan, Phineas —
Cowen, Frederic H.
Dainow, Hirsch
Davids, Arthur Lumley. .
Davidson, Ellis Abraham
Davis, David Montague.
Davis, Felix Arthur
Davis, Frederick .
Davis, Israel
Davis, James. . .
Davis, Maurice.
Davis, Myer David
Delpini, Carlo Anton..
Deutsch, Emanuel Oscar. .
Disraeli, Benjamin, Earl
of Beaconsfleld.
D'Israeli, Isaac
Dolaro, Selina
Duparc, M

1852-97...
1797-1878.
1800-56...
d. 1800...
1835-1900.
1819-72. . .
1828-93. . . .
1773-1853. .
b. 1797....
1839-93. . . .
d. 1791....
d. 1885. . . .
tl. c. 1720. .
1804-85. . . .
1875-95. . . .
1811-78....
1815-93. . . .
1811-81. . . .
b. Sept. 29,
1873.
b. May 11,
1856.
d. 1854....
b. 1866 ...
b. 1779....
1774-1856..
d. 1788....
d. 1659....
1831-83....
b. Mar. 81,
1827.
1794-1849. .
b. 1758....
1704-89....
b. 1845....
1836-1903..
b. 1830....
b. 1844....
b. Nov. 14,
1862.
b. April 17.
1858.
1740-1808..
1832-87....
1799-1882. .
b. 1847....
. 1861.
1656-1742. .
1704-64. . . .
1717-91....
fl. c. 1760. .
1832-99. . . .
1852.
1832-77....
1811-32. . . .
1828-78. . . .
1863.
1843-1900. .
b. 184:
1821-98.
b. 1830.
d. 1828.
1831-73.
1804-81.
1766-1848
1852-89.
b. 1852.

Journalist.
Financier.
Dayyan.
Dramatist and actor.
Author.
Communal worker.
Communal worker.
Journalist.
Physician, author, and
communal worker.
Hebrew author.
Pugilist.
Actor.
Preacher.
Authoress.
Poetess.
Composer and musi
cian.
Dramatist.
Hebraist and journalist.
Communal worker.
American statesman
and English barrister.
Journalist.
Communal worker.
Politician and art-col
lector.
Communal worker.
Communal secretary.
Hebraist and author.
Composer and singer.
Inventor and author.
Founder of London
Jewish community.
Communal worker.
Communal worker.
Communal worker (Sephardie) .
Comedian.
Physician and surgeon.
Communal worker and
educationist.
Communal worker.
Communal worker and
King's counsel.
Member of Parliament.
Minister, Borough New
Synagogue.
President, Board of
Guardians.
Communal worker.
Communal worker, fin
ancier, and politician.
Financier.
Communal worker.
Communal secretary.
Army contractor.
Philanthropist.
Librarian to the Royal
Society and scientific
writer.
Donor of Hebrew libra
ry to British Museum.
Public worker.
Composer and con
ductor.
Maggid.
Orientalist.
Technologist.
Composer.
Communal worker.
Antiquary.
Proprietor "Jewish
Chronicle."
Playwright and jour
nalist.
Physician and commu
nal worker.
A nglo-Jewish historian.
Clown and theatrical
manager.
Orientalist.
Statesman.
Author.
Actress.
Secretary, Anglo-Jew
ish Association.

Dyte, I). M
Eicuholz, Alfred
Eisenstadt, Jacob
Eliakim b. Abraham
Elias, Samuel (" Dutch
Sam").
Ellis. Sir Barrow Helbert.
Emanuel, Barrow
Emanuel, Charles Herbert
Lewis.
Emanuel, Frank L
Emanuel, Joel
Emanuel, Lewis
Emanuel, Walter L.. . .
Evans, Samuel ("Young
Dutch Sam ").
Falk, Hayyiui Samuel Ja
cob ("Ba'alShem").
Farjeon, B. L
Faudel, Henry
Fandel-Phillips, Sir|
George, Bart.
I"ay, Rev. David
Fernandez, Benjamin
Dias.
Franklin, Ellis A
Franklin, Ernest Louis. .
Franklin, Jacob Abraham
Freund, Jonas

fl. c, 1800.
b. Nov. 26,
1869.
fl. c. 1770. .
fl. c. 1794. .
1775-1816. .
1823-87....
1842-1904..
b. Jan. 10,
1868.
b. 1886....
d. 1842....
1832-98. . . .
b. 1869....
1801-43....
1708-82....
1833-1903..
d. 1863....
b. 1840....
b. April,
1854.
c. 1720....
b. Oct., 1823
b. Aug. 16,
1859.
1809-77....
d. 1880....

Friedlandor, Michael
b. April 29,
1833.
b. 1863....
Gaster, Anghel
Gaster, Very Rev. Moses. b. 1856....
Gideon, Samson
Goldsmid, Abraham
Goldsmid, Albert Edward
W.
Goldsmid, Anna Maria.
Goldsmid, Benjamin
Goldsmid, Sir Francis,
Bart.
Goldsmid, Sir Isaac Lyon,
Bart.
Goldsmid, Sir Julian
Goldstiicker, Theodor
Gollancz, Rev. Hermann.
Gollancz, Israel
Gollancz, S. M
Gompertz, Benjamin.
Gompertz, Ephraim..
Gompertz, Isaac
Gompertz, Lewis
Goodman, Edward John.
Goodman, Tobias
Gordon, Lord George. .
Gordon, Samuel
Green, Rev. A. A
Green, Rev. Aaron Levy..
Greenberg, L. J
Guedalla, Henry .
Guedalla, Judah. .
Harris, Henry
Harris, Rev. Isidore

1699-1762..
1756-1810..
1846-1904..
1805-89....
1755-1808..
1808-78....
1778-1859..
1838-96....
1821-72. . . .
b. Nov. 30,
1852.
b. 1864....
1822-1900..
1779-1865..
1774-1856..
d. 1861....
b. Dec. 19,
1836.
D. 1834....
1751-93....
b. Septem
ber. 1871.
b. I860...
1821-83....

b. c. 1820. .
1760-1858. .
1819-99....
1853.
1670-1756. .
Hart. Aaron..
1836-98....
Hart, Ernest .
d. 1756....
Hart, Moses. .
Hart, Solomon Alexander. 1806-81....
Hartog, Cectle Sarah

Saved life of George III.
Educationist.
Author of " Toiedot
Ya'akob."
Hebrew author.
Pugilist.
Indian statesman.
Communal worker.
Secretary, Board ol
Deputies.
Artist.
Philanthropist.
Secretary, Board ol
Deputies.
Litterateur.
Pugilist.
Cabalist.
Novelist.
Worker for emancipa
tion.
Communal worker.
Minister, Central Syna
gogue.
Author.
Communal worker.
Communal worker.
Journalist and philan
thropist.
Physician and founder
of the German Hos
pital.
Principal, Jews' Col
lege.
Physician.
Hanaro of the Spanish
and Portuguese Con
gregation.
Financier.
Financier and philan
thropist.
Colonel; communal
worker and Zionist.
Authoress and commu
nal worker.
Financier and philan
thropist.
Philanthropist and poli
tician.
Financier and philan
thropist.
Communal leader.
Professor of Sanskrit,
King's College.
Professor of Hebrew,
University College.
Secretary, British Acad
emy.
Hazzan.
Actuary and mathema
tician.
Economist and mathe
matician.
Poet.
Founder of "Animals'
Friend."
Journalist.
Preacher and author.
Convert to Judaism.
Novelist.
Minister, Hampstead
Synagogue.
Minister and preacher.
Communal worker and
Zionist.
Communal worker.
Moroccan merchant and
philanthropist.
Communal worker.
Minister, West London
Synagogue of British
Jews.
Chief rabbi.
Physician.
Founder of Duke's
Place Synagogue.
Artist.
Musician,


<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
<th>Description</th>
<th>Name</th>
<th>Date</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Henriques, David Guisano</td>
<td>1891-76</td>
<td>Prominent reformer.</td>
<td>Lucas, Alice (Mrs. Henry</td>
<td>Lucas, Sampson</td>
<td>Poetess.</td>
</tr>
<tr>
<td>Henry, Michael</td>
<td>1830-75</td>
<td>Chief rabbi.</td>
<td>Lyon, George Lewis</td>
<td>1828-1901</td>
<td>Theatrical director.</td>
</tr>
<tr>
<td>Herschell, Solomon</td>
<td>1762-1842</td>
<td>Hebrewist and journalist.</td>
<td>Lyon, Hart</td>
<td>1724-1800</td>
<td>Journalist and communal worker; editor, &quot;Jewish World.&quot;</td>
</tr>
<tr>
<td>Hirschfeld, Hartwig</td>
<td></td>
<td>Profesor of Hebrew and author.</td>
<td>Magnanus, Lady</td>
<td>1846</td>
<td>Author and journalist</td>
</tr>
<tr>
<td>Hurwitz, Hyman</td>
<td></td>
<td>Founder of Hambro' Synagogue.</td>
<td>Magnanus, Laura</td>
<td>1878</td>
<td>Communal worker.</td>
</tr>
<tr>
<td>Isaac, Benjamin</td>
<td>d. 1790</td>
<td>Mayor; lord mayor.</td>
<td>Marks, B. S.</td>
<td>1845</td>
<td>Author of &quot;Jewish Encyclopedia.&quot;</td>
</tr>
<tr>
<td>Isacres, Ruddus D.</td>
<td>1839-85</td>
<td>Communal worker; architect.</td>
<td>Medina, Sir Solomon de</td>
<td>fl. 1711</td>
<td>Army contractor.</td>
</tr>
<tr>
<td>Jackson, Harry</td>
<td>1803-86</td>
<td>Wizard and prestidigitator.</td>
<td>Meldola, David</td>
<td>fl. 1727</td>
<td>Physician.</td>
</tr>
<tr>
<td>Kalisch, Marcus M.</td>
<td>1828-65</td>
<td>Hebrewist and Bible commentator.</td>
<td>Medved, Sir Joseph</td>
<td>fl. 1831</td>
<td>Physician.</td>
</tr>
<tr>
<td>Kelzer, Moses</td>
<td>d. 1825</td>
<td>Hebrewist and pedagogue.</td>
<td>Medved, Sir Joseph</td>
<td>fl. 1841</td>
<td>Physician.</td>
</tr>
<tr>
<td>Lamaso, Daniel Israel</td>
<td>d. 1773</td>
<td>Hebrewist and poet.</td>
<td>Medved, Sir Joseph</td>
<td>fl. 1848</td>
<td>Physician.</td>
</tr>
<tr>
<td>Landes, Moses</td>
<td>1827-47</td>
<td>Community worker; Secretary, Board of Guardians.</td>
<td>Medved, Sir Joseph</td>
<td>fl. 1850</td>
<td>Physician.</td>
</tr>
</tbody>
</table>

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### Present Conditions (Statistics): It is possible to ascertain with some accuracy the Jewish population of London owing to the fact that statistics of Jewish deaths and marriages have been recorded with some completeness by the United Synagogue and the Board of Deputies for the last thirty years. To the information from these sources may be added the reports of the number of Jewish children attending the Jewish schools, given by Jacobs and Harris in successive issues of the "Jewish Year Book" with ever-increasing fullness. The following table gives these data at intervals of five years for the last thirty years:

<table>
<thead>
<tr>
<th>Year</th>
<th>Deaths</th>
<th>Marriages</th>
<th>School-Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>1873</td>
<td>847</td>
<td>331</td>
<td></td>
</tr>
<tr>
<td>1878</td>
<td>855</td>
<td>361</td>
<td></td>
</tr>
<tr>
<td>1883</td>
<td>959</td>
<td>381</td>
<td>7,383</td>
</tr>
<tr>
<td>1888</td>
<td>1,297</td>
<td>589</td>
<td></td>
</tr>
<tr>
<td>1893</td>
<td>1,763</td>
<td>317</td>
<td>15,944</td>
</tr>
<tr>
<td>1898</td>
<td>1,793</td>
<td>1,066</td>
<td>19,422</td>
</tr>
<tr>
<td>1902</td>
<td>2,533</td>
<td>1,478</td>
<td>31,915</td>
</tr>
</tbody>
</table>

From the last given data the number of Jews in London in the middle of 1902 can be ascertained...
with some degree of probability. The general death-rate of London for the year 1902 was 17.6 per thousand, but since the Jewish population is composed so largely (three-quarters as against one-half in the general London population) of young men and women of the most viable ages, 15-60, it is unlikely that the death-rate was higher than 15 per thousand (the same as that in the Jewish quarter of the borough of Stepney in 1901). This would give a Jewish population in London of 145,866 in 1902, an estimate which is confirmed by the number of seat-holders, 1,478, which, at 10 per thousand—a very high rate indeed—would give 147,800. The number of school-children, however, would point to an even higher total. Of these, 31,515, out of a total of 761,729, were in board and voluntary schools. If the proportion of school-children to population held with regard to the Jewish children as to the total population (4,586,541) within the school board area, this would imply a Jewish population of about 187,457. But these statistics are for a year later than that of the death-rate figures quoted above, and besides it is probable that more Jewish children are entered on the school-books, and more of those entered attend, than with the general population, so that the figures are somewhat misleading. Altogether it is likely that the Jewish population of London in the middle of 1902 was about 150,000, of whom at least 100,000 were in the East End of London, half of these being in the borough of Stepney ("Alien Immigration Commission," iii. 90). Of the remainder the majority are well-to-do residents in the Maida Vale, Bayswater, and Hammersmith districts, though subordinate ghettos have been created in Soho and Southwark. From the above-cited figures it would seem probable that the London Jewish population trebled during the years between 1883 and 1902. Part of this increase is doubtless due to the excess of births over deaths and to migration from the provinces, but at least 50,000 have been added by foreign immigration during that period, an average of 2,500 per annum.

### Synagogues

Beside these there are 38 minor synagogues combined in the **Federation of Synagogues**, of which the chief are Cannon St. Road, London Chevra Torah, Sandy's Row, and West End Talmud Torah. Outside these two great associations stand the Spanish and Portuguese Congregation with its center at Bevis Marks, and the West London Synagogue of British Jews at Berkeley street (see Reform Judaism). Of the remaining 10 synagogues the most interesting is the Western, in St. Alban's place; it was founded in 1797 and was for a long time the only synagogue outside the "city." Altogether the expenditure of these 65 synagogues may be reckoned at something like £50,000 per annum, while besides these there is a very large number of "hebrot" scattered throughout the Jewish quarter. Many London Jews, however, still remain unattached to any prominent synagogal organization, and for the chief holidays of the New-Year, in the autumn, a large hall in the East End is hired, where the services are attended by no less than 5,000 persons. A large proportion of the Jewish inhabitants of London make use of one or other of the numerous charitable institutions. In 1888 the proportion was one-fourth (Jacobs, "Jewish Statistics," p. 14), though it is probably not so high at present. From 1895 to 1901 an annual average of 851 cases of foreigners arriving during the year applied to the Board of Guardians, or Russo-Jewish Committee ("Alien Immigration Commission," iii. 93). As a case includes on an average 3 persons, this would imply that nearly the whole of the 2,500 persons arriving during the year have reason to apply, for one cause or another, to the Board of Guardians. On the other hand, the assistance needed and given is often very slight, and the proportion of those who remain chronically connected with the charitable institutions is fairly small, probably not more than 5 per cent of the whole Jewish population.

### Synagogue

Almost every need of a Jewish person from birth to burial is provided for by one or other of the metropolitan Jewish charities, of which the following is a classified list, with the amounts expended during the year 1903: in most cases dates of foundation are given in parentheses:

<table>
<thead>
<tr>
<th>Orphans</th>
<th>Girls</th>
<th>Deaf and Dumb and Blind</th>
<th>Apprenticeship</th>
<th>Labor Registry</th>
<th>Emigration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jew's Hospital and Orphan Asylum, West Norwood (1796)</td>
<td>Domestic Training Home (1894)</td>
<td>Deaf and Dumb Home (1883)</td>
<td>Mahasim Tobim (for Sephardim only; 1749)</td>
<td>Location and Information Bureau (1892)</td>
<td>Emigration Society (1852)</td>
</tr>
<tr>
<td>£ s. d.</td>
<td>£ s. d.</td>
<td>£ s. d.</td>
<td>£ s. d.</td>
<td>£ s. d.</td>
<td>£ s. d.</td>
</tr>
<tr>
<td>10,506 10 10</td>
<td>1,61 2 1</td>
<td>2,145 8 3</td>
<td>138 0 0</td>
<td>1,025 4 10</td>
<td>698 14 9</td>
</tr>
</tbody>
</table>
London

THE JEWISH ENCYCLOPEDIA

LOANS.

<table>
<thead>
<tr>
<th>Loan</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ladies' Benevolent Loan Society (1844)</td>
<td>2,476</td>
<td>0</td>
</tr>
<tr>
<td>Western Jewish Philanthropic Society (1857)</td>
<td>247</td>
<td>3</td>
</tr>
<tr>
<td>Excessor Fund (1862)</td>
<td>150</td>
<td>0</td>
</tr>
</tbody>
</table>

RELIEF IN KIND.

(a) Meals.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Soup-Kitchen for the Jewish Poor (1854)</td>
<td>2,099</td>
<td>6</td>
</tr>
<tr>
<td>Society for Providing Penny Dinners at Board and Jewish Schools (1885)</td>
<td>406</td>
<td>5</td>
</tr>
<tr>
<td>Society for Providing Sabbath Meals (1869)</td>
<td>299</td>
<td>6</td>
</tr>
</tbody>
</table>

(b) Clothing.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish Ladies' Clothing Association (upon Investigation by Visiting Committee; 1892)</td>
<td>359</td>
<td>4</td>
</tr>
</tbody>
</table>

(c) Bread, Meat, Coal, and Groceries.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>East End Bread, Meat, and Coal Charity (1896)</td>
<td>331</td>
<td>13</td>
</tr>
<tr>
<td>Metropolitan Promoters of Charity (1860)</td>
<td>474</td>
<td>16</td>
</tr>
<tr>
<td>Meshivath Nephesh (1790)</td>
<td>2,455</td>
<td>0</td>
</tr>
<tr>
<td>North London Grocery Fund (1886)</td>
<td>319</td>
<td>4</td>
</tr>
</tbody>
</table>

NEEDING FOR INVALIDS.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sick-Room Helps Association</td>
<td>1,136</td>
<td>19</td>
</tr>
<tr>
<td>Ladies' Society for Helping the Poor and Sick</td>
<td>20</td>
<td>0</td>
</tr>
</tbody>
</table>

LIVING IN Institutions.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ladies' Benevolent Institution</td>
<td>2,500</td>
<td>0</td>
</tr>
<tr>
<td>Homan Dallin, Menahem Abelin, Hebrat Yetzemot, and Hebrat Muzil (for Sephardim only; 1724)</td>
<td>245</td>
<td>0</td>
</tr>
<tr>
<td>Lying-in Charity</td>
<td>165</td>
<td>0</td>
</tr>
</tbody>
</table>

CONVALESCENT HOMES.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baroness de Hirsch Convalescent Home (1868)</td>
<td>2,100</td>
<td>9</td>
</tr>
<tr>
<td>Jewish Convalescent Home (1882)</td>
<td>1,305</td>
<td>2</td>
</tr>
</tbody>
</table>

INCURABLES.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home and Hospital for Jewish Incurables (1889)</td>
<td>3,174</td>
<td>8</td>
</tr>
</tbody>
</table>

THE AGED.

(a) Homes.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Home for Aged Jews (1884)</td>
<td>2,773</td>
<td>6</td>
</tr>
<tr>
<td>Beth Holm Hospital (in connection with the Spanish and Portuguese Congregation; 1747)</td>
<td>1,190</td>
<td>0</td>
</tr>
<tr>
<td>Salomon's Alms-houses (in connection with the United Synagogue; 1823)</td>
<td>245</td>
<td>0</td>
</tr>
<tr>
<td>H. Moses' Alms-houses (Jewish Board of Guardians; 1825)</td>
<td>165</td>
<td>0</td>
</tr>
</tbody>
</table>

(b) Pensions.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Society for Relieving the Aged Needy (1829)</td>
<td>1,474</td>
<td>15</td>
</tr>
<tr>
<td>Jews' Hospital and Orphan Asylum, West Norwood (1859)</td>
<td>374</td>
<td>0</td>
</tr>
</tbody>
</table>

WIDOWS.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>City of London Benevolent Society for Assisting Widows of the Jewish Faith (1867)</td>
<td>359</td>
<td>4</td>
</tr>
<tr>
<td>Israelite Marriages Portion and Widows' Pension Society</td>
<td>150</td>
<td>0</td>
</tr>
</tbody>
</table>

MARRIAGE PORTIONS.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marriage Portion Society (1836)</td>
<td>61</td>
<td>19</td>
</tr>
<tr>
<td>Society for Granting Marriage Portions to Orphans (for Sephardim only)</td>
<td>144</td>
<td>4</td>
</tr>
</tbody>
</table>

CHILDREN.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish Branch of Children's Country Holiday Fund (1888)</td>
<td>404</td>
<td>0</td>
</tr>
<tr>
<td>Initiation Society (1749)</td>
<td>514</td>
<td>14</td>
</tr>
<tr>
<td>Jewish Creche (1867)</td>
<td>483</td>
<td>15</td>
</tr>
</tbody>
</table>

PREVENTIVE AND RESCUE WORK.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jewish Association for the Protection of Girls and Women (1885)</td>
<td>942</td>
<td>4</td>
</tr>
</tbody>
</table>

GENERAL.

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hebrew Society for Brotherly Help (1860)</td>
<td>200</td>
<td>0</td>
</tr>
<tr>
<td>Poor Jews' Temporary Shelter (1885)</td>
<td>3,880</td>
<td>7</td>
</tr>
</tbody>
</table>

Spanish and Portuguese Jews' Board of Guardians (1827) | 1,657   | 10     |
| Jewish Ladies' West End Charity (1845)                 | 970     | 6      |
| South London (1842)                                    | 99      | 16     |
| Tradesmen's Benevolent Society (1838)                  | 522     | 0      |

Board of Guardians for the Relief of the Jewish Poor (1845).

<table>
<thead>
<tr>
<th>Institution</th>
<th>£</th>
<th>s. d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relief</td>
<td>2,301</td>
<td>11</td>
</tr>
<tr>
<td>Sanitary Department</td>
<td>216</td>
<td>5</td>
</tr>
<tr>
<td>Loans</td>
<td>18,465</td>
<td>11</td>
</tr>
<tr>
<td>Workrooms</td>
<td>112</td>
<td>15</td>
</tr>
<tr>
<td>Industrial</td>
<td>2,887</td>
<td>18</td>
</tr>
<tr>
<td>Russo-Jewish Committee</td>
<td>2,214</td>
<td>3</td>
</tr>
<tr>
<td>Administration</td>
<td>3,184</td>
<td>11</td>
</tr>
<tr>
<td>Almshouses</td>
<td>44</td>
<td>2</td>
</tr>
</tbody>
</table>

United Synagogue Charities (exclusive of contribution to Board of Guardians; 1870):

- Pensions                                           | £885   | 17     |
- Grants                                              | 340    | 0      |
- Relief in Kind                                      | 718    | 13     |
- Marriage Portions                                    | 104    | 0      |
- Ministers' Augmentation                              | 200    | 0      |
- Special Requests                                     | 146    | 15     |
- Festival Distributions                               | 472    | 13     |
- Maggol                                             | 358    | 0      |
- Visitations Committee                                | 300    | 0      |
- Talmud Torah                                        | 29     | 2      |
- Mikvah and Poor of Holy Land                        | 40     | 0      |
- Charity Funerals                                     | 1,027  | 15     |
- Free Religious Services                              | 473    | 12     |
- Educational Institutions                             | 3,896  | 3      |

| Total                                                | £6,617  | 13     |

From this total should be deducted the figures of the loan department of the Board of Guardians and of the other loan societies, amounting to £39,323 15s. 5d., leaving a total expenditure of £29,300 8s. 0d. for the charity budget of the London Jewry in 1902, apart from private donations. Among such a large body of persons it is natural that a certain proportion of them should fall by the way, either from weakness or wickedness. Comparatively speaking, these are few in number. Only 1,909 found it necessary to apply for Poor Law relief throughout London in 1901, at least four-fifths of these being merely applicants for medicine. Records have been kept of the number of Jewish inmates of public institutions in and around London for the last thirty years, from which may be compiled the following table showing the number received annually:

<table>
<thead>
<tr>
<th>Year</th>
<th>Asylums</th>
<th>Hospitals</th>
<th>Workhouses</th>
<th>Prisons</th>
<th>Refugees</th>
<th>District Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1873</td>
<td>88</td>
<td>69</td>
<td>4</td>
<td>81</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>1878</td>
<td>46</td>
<td>383</td>
<td>12</td>
<td>136</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>1883</td>
<td>20</td>
<td>500</td>
<td>23</td>
<td>227</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>1888</td>
<td>48</td>
<td>777</td>
<td>78</td>
<td>241</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>1893</td>
<td>51</td>
<td>1,190</td>
<td>299</td>
<td>598</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>1898</td>
<td>106</td>
<td>1,609</td>
<td>351</td>
<td>514</td>
<td>20</td>
<td>3</td>
</tr>
<tr>
<td>1902</td>
<td>129</td>
<td>2,391</td>
<td>498</td>
<td>736</td>
<td>9</td>
<td>35</td>
</tr>
</tbody>
</table>

The prisoners were held mostly for minor offenses. Thus in 1902, while 796 were received, the maximum number of inmates at any one time was 233, showing that, in the majority of instances, they served very short sentences. As regards other undesirable qualities the Alien Immigration Commission recorded...
of a similar character exist in North and Northeast London. The Jews’ College still remains the center of Jewish learning in London, though large provision is now made for more popular lectures and instruction by the Jewish Study Society and its various offshoots, which are combined in the Union of Jewish Literary Societies, founded in 1902.

It is impossible to give any full account of the occupations of London Jews, but in the census of 1901 there is a list of occupations of Russians and Poles in London, which at any rate enables the statistician to determine the most popular occupations among the least-favored individuals of the London Jewry. It is as follows:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under ten years</td>
<td>1,367</td>
<td>1,356</td>
<td>2,723</td>
</tr>
<tr>
<td>Over</td>
<td>26,804</td>
<td>22,984</td>
<td>49,788</td>
</tr>
<tr>
<td>Of whom earn their living</td>
<td>24,164</td>
<td>5,358</td>
<td>30,522</td>
</tr>
<tr>
<td>Clothing trades</td>
<td>14,086</td>
<td>3,656</td>
<td>17,742</td>
</tr>
<tr>
<td>Tailors</td>
<td>10,463</td>
<td>2,036</td>
<td>12,500</td>
</tr>
<tr>
<td>Women’s tailors</td>
<td>36</td>
<td>454</td>
<td>500</td>
</tr>
<tr>
<td>Capmakers</td>
<td>273</td>
<td>214</td>
<td>487</td>
</tr>
<tr>
<td>Furriers</td>
<td>319</td>
<td>167</td>
<td>486</td>
</tr>
<tr>
<td>Shoemakers</td>
<td>2,380</td>
<td>130</td>
<td>2,510</td>
</tr>
<tr>
<td>Slipper-makers</td>
<td>153</td>
<td>6</td>
<td>159</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>494</td>
<td>134</td>
<td>628</td>
</tr>
<tr>
<td>Furniture trades</td>
<td>2,550</td>
<td>12</td>
<td>2,562</td>
</tr>
<tr>
<td>Cabinet-makers</td>
<td>1,284</td>
<td>1</td>
<td>1,285</td>
</tr>
<tr>
<td>Polishers</td>
<td>55</td>
<td>1</td>
<td>56</td>
</tr>
<tr>
<td>Carpet-makers</td>
<td>153</td>
<td>2</td>
<td>155</td>
</tr>
<tr>
<td>Turners</td>
<td>253</td>
<td>2</td>
<td>255</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>246</td>
<td>5</td>
<td>251</td>
</tr>
<tr>
<td>Painters</td>
<td>226</td>
<td>1</td>
<td>227</td>
</tr>
<tr>
<td>Carpenters</td>
<td>210</td>
<td>1</td>
<td>211</td>
</tr>
<tr>
<td>Watchmakers</td>
<td>153</td>
<td>1</td>
<td>154</td>
</tr>
<tr>
<td>Goldsmiths</td>
<td>143</td>
<td>1</td>
<td>144</td>
</tr>
<tr>
<td>Tobacco-workers</td>
<td>342</td>
<td>331</td>
<td>673</td>
</tr>
<tr>
<td>Tobacco-dealers</td>
<td>150</td>
<td>12</td>
<td>162</td>
</tr>
<tr>
<td>Workers and dealers in food produce</td>
<td>1,382</td>
<td>177</td>
<td>1,559</td>
</tr>
<tr>
<td>Pedlers</td>
<td>494</td>
<td>69</td>
<td>563</td>
</tr>
<tr>
<td>Tradespeople</td>
<td>609</td>
<td>44</td>
<td>653</td>
</tr>
<tr>
<td>Travelers</td>
<td>343</td>
<td>16</td>
<td>360</td>
</tr>
<tr>
<td>Agents</td>
<td>153</td>
<td>25</td>
<td>178</td>
</tr>
<tr>
<td>Others</td>
<td>153</td>
<td>3</td>
<td>156</td>
</tr>
<tr>
<td>Teachers</td>
<td>219</td>
<td>28</td>
<td>247</td>
</tr>
<tr>
<td>Servants</td>
<td>164</td>
<td>554</td>
<td>718</td>
</tr>
<tr>
<td>Barbers (probably not Jewish)</td>
<td>519</td>
<td>14</td>
<td>533</td>
</tr>
<tr>
<td>Others</td>
<td>2,570</td>
<td>1,729</td>
<td>4,299</td>
</tr>
</tbody>
</table>

With regard to the classes which have been longest settled in the country, the proportions, though probably not the numbers, of those employed in the various occupations are not likely to be much different from the estimate made in 1883 and given above.

A large number of societies for mutual assistance exist in the London Jewry, no less than 140 being recorded in the last issue of the “Jewish Year Book,” besides many separate branches of the Friendly larger orders, like the Grand Order of Benefit Israel, the Ancient Order of Mount Society.

Sinai, the Hebrew Order of Druids, the orders Achei Aneth and Achei Berith, and the Order of Ancient Maccabees. In addition, most of the hebrot are also benefit societies, and there have existed altogether about 39 Jewish trade-unions in London (see Halpern, “Die Jüdischen Arbeiter in London,” pp. 66–68). Many of these latter, however, exist only for a short time, and occasionally are created simply for the purposes of

Only 93 bankruptcies among alien Jews in the London district during the three years ending March 31, 1903 ("Report," i. 835). Nine-tenths of all the Jews who reside in London send their children to the ordinary public schools, one-third of these going to the voluntary and the remainder to the Board schools. The chief Jewish voluntary schools are given in the following list, with the number attending them in 1903:

<table>
<thead>
<tr>
<th>School</th>
<th>Boys</th>
<th>Girls</th>
<th>Infants</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jews’ Free School</td>
<td>2,289</td>
<td>1,310</td>
<td>1,727</td>
<td>5,326</td>
</tr>
<tr>
<td>Stepney Jewish</td>
<td>600</td>
<td>271</td>
<td>192</td>
<td>963</td>
</tr>
<tr>
<td>Westminster Jewish</td>
<td>125</td>
<td>95</td>
<td>81</td>
<td>301</td>
</tr>
<tr>
<td>Norwood Asylum</td>
<td>150</td>
<td>132</td>
<td>30</td>
<td>312</td>
</tr>
<tr>
<td>Beef and Dumb</td>
<td>35</td>
<td>16</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>South London</td>
<td>109</td>
<td>72</td>
<td>35</td>
<td>216</td>
</tr>
<tr>
<td>Thralt street</td>
<td>15</td>
<td>170</td>
<td>321</td>
<td></td>
</tr>
<tr>
<td>Hayes Industrial</td>
<td>7</td>
<td>57</td>
<td>679</td>
<td></td>
</tr>
</tbody>
</table>

Of the children attending the Jewish voluntary schools about one-fifth were born abroad, one-eighth in England of native parents, and the rest were born in England of foreign parents. The greatest of Jewish schools is the Jews’ Free School, Bell Lane, one of the largest institutions of its kind in the world. The total expenditure of these schools is about £52,000 per annum. Quite a large majority of Jewish children in London go to other than purely Jewish schools, the proportion being shown by the following table:

<table>
<thead>
<tr>
<th>School</th>
<th>Boys</th>
<th>Girls</th>
<th>Infants</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Board schools</td>
<td>6,189</td>
<td>6,416</td>
<td>6,741</td>
<td>21,346</td>
</tr>
</tbody>
</table>
| Voluntary schools
| (Jewish) | 3,466 | 2,371 | 2,243 | 8,080 |
| (non-Jewish) | 5 | 57 | 679 |
| Total | 31,515 |
a strike. The most prominent of them appear to be the United Ladies' Tailoresses, founded in 1891, and the Independent Cabinet Makers' Association, founded in 1895. The aim of Jewish workmen to become masters on their own account seems to stand in the way of their becoming trade-unionists.

London is one of the chief centers of Zionism, which was taken up with great enthusiasm. It is the seat of the Jewish Colonial Trust, and the Fifth Zionist Congress was held there.

Zionism. Of Zionist societies, 23 exist there, besides the English Zionist Federation, of which Sir Francis Montefiore is the president. No less than 51 Zionists' share clubs exist in London to enable Zionists of small means to become shareholders in the Jewish Colonial Trust.


Typography: The earliest Hebrew printing in the city of London was done by Christian printers, the first book being an edition of the Psalms in four languages which appeared in London in 1643.

Steinschneider suggests that the Hebrew was printed from incised wooden blocks. The printer's name was Thomas Harper. An edition of Abot with punctuated text was published at London in 1651, the printing being done by Thomas Roycroft, who appears also to have printed the Walton polyglot of 1653-57. The first book printed for and by a Jew in London appears to have been the "Urim ve-Tummin" by Uri Phoebus (1707). It is doubtful whether Johanan ben Isaac's attack upon this work was printed in London; the continuation was certainly done in Amsterdam. The Christian printer Thomas Ilive printed a few Hebrew works, among others the "Ma'afis Baru," 1715, of David Nieto. Similarly, about 1770, three Jews, Isaac ben Jedidiah, Moses ben Gershom, and Jacob Cohen, published a certain number of works printed by William Tooko. The first regular printer and publisher may be regarded as David ben Mordecai Levi (1704-99), though previous to this the Alexanderes had begun their series of prayer-books (from 1770 onward), to be succeeded by the Valentines, who have published most of the rituals of the London community. For a long period the firm of Wurtzinger, Lea & Company published most books in London requiring Hebrew type, apart from the Bible and the books of the conversionist societies. Filippewski may be here mentioned for printing and publishing the various works he edited in new and very clear though small type, in the middle of the nineteenth century.

Bibliography: Steinschneider, in Frech and Gruber, Enzyk., section II., part 28, p. 91; Cat. of the Anglo-Jewish Historical Exhibition, p. 43.

J. LONDON COMMITTEE OF DEPUTIES OF BRITISH JEWS (more commonly London Board of Deputies) : A body formed to safeguard the interests of British Jews as a religious community. It can be traced to a committee called "The Committee of Diligence," which committee was formed to watch the progress through the Irish Parliament, in 1745, of the bill for Jewish naturalization. After the rejection of the Naturalization Bill of 1753, and on the accession of George III. in 1760, "deputies of the Portuguese nation" were appointed to attend court and express the loyalty of the British Jews, which they did on Nov. 19, 1760. The German, or "Dutch," Jews were not formally represented on the committee, but arrangements were made by which they should cooperate in important cases. The board was established to protect the interests of British Jews not only in the British Isles, but in the colonies. It was appealed to from Jamaica in 1761 and from the Balearic Isles in 1766. Meetings were held sporadically in 1778 and 1789. In the latter year Moses J. Levi was elected as president, and in 1813 the German members of the board became regularly connected with it. The deputies watched over all the legislation relating to marriages, labor laws, and other matters which might affect Jews prejudicially, and aided considerably in the struggle for Jewish emancipation. In 1835 Sir Moses Montefiore was elected president, and he remained in that office until his death, being supported by Sampson Samuel as secretary (appointed 1868), and later by Lewis Emanuel (d. 1888), who was succeeded by his son Charles, the present (1904) secretary. The committee took an active part in the Damascus Affair as well as in the Reform; as president, Sir Moses, throughout his incumbency of the office, vetoed every attempt at opposition on the part of the representatives from the West London Synagogue.

Beginning in 1888, attempts were made to get the provincial congregations to appoint representatives on the board, with varying but on the whole increasing success, the arrangement generally being for the provincial congregation to select as its representative a London resident—if possible, one of the congregation who had settled in London. The board had much to do with the foundation of the Morocco Fund as well as of the Rumanian Committee, but since the formation of the Anglo-Jewish Association in 1871 it has worked conjointly with that body wherever any communication with the Foreign Office or with a foreign government is concerned. It helped also to found the Russo-Jewish Committee in 1888. The elections are held triennially, the last occurring in May, 1904, when sixty-five deputies were selected, thirty-one from eighteen metropolitan synagogues, thirty-two from provincial synagogues, and two from colonial congregations. The expenses are borne pro rata by the various synagogues and congregations.


J. LONDON, JACOB BEN JUDAH HAZZAN : English scholar; born in London at the beginning of the eighteenth century. When quite young he went to Amsterdam, where he lived for a long time. Later he traveled through Italy, and in the course of his journey had the misfortune to be taken for a

Hosted by Google
spy, on account of the numerous papers—the contents of which were unintelligible to the police—he had with him.

London was the author of an ethical work entitled “Hista’arut Melek ha-Negeb ‘im Melek ha Zafon” (Amsterdam, 1737); the work is explained by two accompanying commentaries, “Sinah” and “Bozeh,” the former being a general interpretation of the text, the latter containing definitions of the difficult words. London was also the editor of the “Shib’ah ‘Enayim” (Leghorn, 1745), containing editions of various works by Nahmanides, Absaḥ Isaac de Leon, and Abraham Bolat.


I. Br.

LONDON, SOLOMON B. MOSES RA-

PHALE: Russian author and publisher; lived at Novogradok, Lithuania, in the first half of the eighteenth century. He was the pupil of Samuel Schotten, rabbi at Frankfurt-on-the-Main. He edited the following works: “Zeker ha-Beit,” on the rite of circumcision (Amsterdam, 1710); the “Zeri ha-Yagon” of Shem-Tob ibn Falaqera (Ibnanu, 1716); “Maṭṭeh Mosḥiḥ,” by Moses b. Abraham Mat, rabbi of Przemysl (Frankfort-on-the-Main, 1730); “Minḥah Ḥabadah,” on the Pirke Abott, containing extracts from Rashi, Maimonides, and the “Pirke Mosḥiḥ” and “Lev Abot” of Michael Morynstshelch (ib. 1723); “Ṭikkun Shelomoh,” the order of Sabbath prayers according to Isaac Luria (Venice, 1738; Amsterdam, 1775; Dyhernfurth, 1806); “Orḥot Zadikim,” with a Judaeo-German translation (Amsterdam, 1735); the “Agur” of Jacob Landau (Offenbach, 1738); “Reḥiḥiat Shelomoh,” a collection of rites, prayers, and “dinim,” with a small Hebrew and Judaeo-German vocabulary under the title “Ḥanuk Kaṭan” (Amsterdam, 1744; Frankfort-on-the-Oder, 1790; Hanover, 1899); the “Sefer ha-Gan,” moral exhortations of Judah Ḥasid, and the “Ḥad-rakah” of Johanan Luria (Firth, 1747).


H. R.

LONG BRANCH. See New Jersey.

LONGO, SAADIA BEN ABRAH

AM: Turkish Hebrew poet; lived at Constantinople about the middle of the sixteenth century. A manuscript in the Bodleian Library (Neubauer, “Cat. Bodl. Hebr. MSS.” No. 1986) contains a collection of Longo’s poems on various subjects; letters written by him to contemporary scholars and by them to him; a poetical correspondence between Longo and David Onkenira; and a paper entitled “Nahal Ḥayyām,” in prose interspersed with verse in which occur 1,000 words beginning with א, an arrangement similar to that which was followed in the “Elef Alfin” of Ibn Laṭīm. Some of Longo’s dirges were published under the title “Shib’re Luḥot” (Salonica, 1594). To them is prefixed a chronicle of Jewish writers and their works, entitled “Seder Zemannim.” Longo wrote, besides, poems on many works of his contemporaries; these poems are printed at the beginning of the works to which they refer.

Bibliography: Fürst, Bibl. Jud. ii. 255; Stein Schneider, Cat. Bodl. col. 2227.

M. Sel.

LONZANO, ABRAHAM BEN RAPHAEL: Austrian grammarian; lived at the beginning of the eighteenth century. He was baptized at Idstein and took the name of Wilhelm Heinrich Neumann. His Hebrew grammar, “Kiyyuν Abru-

ham,” was published in Zolkw in 1728 (De le Rol, “Die Evangeliache Christenheit und die Juden,” i. 93; Stein Schneider, “Cat. Bodl.” col. 699).

M. Sc.

LONZANO, MENAHEM BEN JUDAH BEN MENAHEM DE: Palestinian Masoretic and midrashic scholar, lexicographer, and poet; died after 1609 in Jerusalem. His nativity is unknown, but it has been supposed that he was born in Italy. According to Jellineck, who identified Lonzano (יונתן) or Longano, a seaport of Messenia, his home was Greece; it may, however, have been Longono, a port of Tuscany near Leghorn. In early childhood Lonzano lost both father and mother, and throughout his entire life he was haunted by poverty, care, and sickness (“Scheṭe Yadal,” p. 81a).

In his youth he went to Jerusalem and married there, but in consequence of the turbulence of the times and the poverty of his friend Judah Cordovero, he was compelled to leave the city; he went to Constantinonple, where he enjoyed the hospitality of a certain Solomon (“Ṭobah Tōkahat,” pp. 140, 148). There also he met Samuel di Modena, whom he calls “teacher,” and under whom he studied for some time (Conforte, “Kore ha-Dorot,” p. 44a).

From Constantinople he returned to Jerusalem: he was compelled to travel continually to earn his bread. In old age, again driven by poverty, he returned to Italy, having spent altogether about forty years of his life in Jerusalem. Though paralyzed in both feet and with the sight of one eye entirely lost, he preached twice in an Italian synagogue and gave the community cause to marvel at his unusual knowledge of midrashic literature. A fund was raised by the congregation to support him and to enable him to return to Jerusalem, and a petition was sent to a wealthy man asking him for a generous contribution. This letter (Mortara, No. 12) has been published by David Kaufmann (“J. Q. R.” viii. 525 et seq.). Lonzano died in the outskirts of Jerusalem and was buried there (comp. “Shibhe Yerushalayim,” p. 3a; “Ḥibbat Yerushalayim,” p. 42b; Luncz, “Jerusalem,” i. 115). Lonzano had three children: a son, Adonikam, died at an early age. He was the father-in-law of the historian David Conforte (“Kore ha-Dorot,” l.c.): Lonzano of Florence (1716), author of a responsum mentioned in “Shemesh Zolakah” (i., No. 15, p. 376), may be one of his descendants (Landszicht, “Ammude ha-‘Abodah,” p. 184).

Lonzano’s first work, composed and printed in his youth, probably in Constantinople about 1572, contains “Derek Ḥayyām,” a moral poem of
Lonzano


He wrote commentaries to most of his poems; this was, indeed, often necessary on account of the obscurity of his verses, especially where they are cabalistical in content, and employed cabalistic terminology.

He generally indicates the meters of the piyyūṭin, many of which were set to Arabic melodies because these, the author thought, were better adapted, on account of their melancholy, to arouse feelings of devotion and humility (“Shete Yadot,” p. 65b); or, as he says farther on in the same work (p. 142a), because they sound more solemn than any others.

He is well aware of the fact that high authorities objected to the use of foreign melodies for religious purposes, but he does not share their view, although he objects strongly to the practise of imitating the sound of foreign words by means of Hebrew assonants.

He condemns, for instance, “Shem Nora,” imitating the title of the Italian song “Seniola”; and he felt compelled to declare solemnly before God and Israel that he used foreign terms only to praise the Lord and not for profane or frivolous purposes (ib. p. 123a).

From the point of view of literary history the passage in “Shete Yadot” (p. 187b) in which he names those p̄iyyūṭinim he preferred is valuable. He considers a good religious poem one that would cheer and gladden him while it would also make him weep; that would break the haughtiness of his heart and inspire him with love for God (comp. Sachs, “Die Religiöse Poesie der Juden in Spanien,” p. 257).

Although his own poems display little taste or beauty, the cabalists were fond of quoting them, and some of his p̄iyyūṭinim became part of the Sephardic Middle (comp. Maẓẓor Sephardi for “Shete Yadot,” ed. Vienna, 1896, p. 21-22). Hebnens, “Catalogue Ḥeshek Shelomoh,” p. 58, No. 573, Amsterdam, 1857; Landshuth, “ʿAmmude ha-ʿAbo-dah,” p. 181).

Lonzano called his chief work “Shete Yadot” (= “Two Hands”; Venice, 1618), taking the title from Ex. xxvi. 17; and keeping to the same figure, he divided these two “hands” into five “fingers” (“ezbaʿot” each. The five fingers of the first part, called “Yad ʿAni” (“Hand of the Poor”; comp. Exek. xvi. 40), are severally entitled “Or Torah,” “Maʿarik,” “ʿAbodat Mikdash,” “Derek Ḥayyim,” and “Tobah Tokahat.”

(1) “Or Torah,” Masoretic studies, and emendations of the Masoretic text of the Pentateuch. For this he used old Pentateuchal manuscripts, from which he took much valuable material not found in other sources. He possessed some very valuable unprinted midrashim, among them some which even the author of the ‘Aruk and of the Yalkūṭ had never seen. To aid him in collecting his splendid library his friends wrote to the communities of Jerusalem, Aleppo, and Damascus, and he obtained books from those cities. An illustration of Lonzano’s scientific spirit is found in the passage in which he says: “I have made this correction on the strength of ten or more manuscripts, not one of which could be copied [now] for 100 ducats, and some of which are more than five or six hundred years old, namely: the ‘Massoret Seyag la-Torah’ of Meir ben Todros ha-Levi Abulafia (a manuscript of the Masorah), the ‘Kiryat Sefer’ of Meir, the ‘Et Sofer’ of David Kimhi, the ‘Simḥot Sason,’ and various others. Accordingly, if any one is in doubt as to the reading of any passage in the Bible, with God’s help I will resolve his perplexity, especially if I am at home.” Lonzano could not endure the thought that this scientific material was lying idle or that it might perish with him. He therefore determined to publish the book, even at an expense of a hundred ducats for printing, although he was well aware that he was acting cruelly toward his needy family in Jerusalem, to which he could send no money. The “Or Torah” was afterward published separately (Amsterdam, 1638; Hamburg, 1738; Berlin, 1745; Zolkiov, 1747; see Benjakob, “Ozar ha-Seferim,” p. 28).

(2) “Maʿarik,” explanations in alphabetical order of foreign words in the Talmuds, the Midrashim, and the Zohar. His knowledge of Arabic and Greek, gained during his toilsome journeys, proved of great service in his philology, as well as in his literary work. In the introduction to this part he speaks, not without humor, of his new method of treating theselearned works of the rabbis. His contemporaries and against the authority of old, recognized teachers, including even the author of the ‘Aruk. The summary of the “Maʿarik” by Philippe d’Aquino, the author of the lexicon “Maʿarik ha-Maʿareket” (Paris, 1829), like the whole of the work “Shete Yadot,” is as valuable as it is rare. It has been published in modern times by A. Jellinek (Leipsic, 1853), and is printed in the Lemberg edition of the ‘Aruk of Nathan ben Jehiel of Rome under the title “Arbaʿah Seferim Niftaḥim” (1857).

(3) The “ʿAbodat Mikdash” and (4) “Derek Ḥayyim” are reprints, with additions, from his first work, mentioned above; the “ʿAbodat Mikdash” was published also by Judah Perez in his collection “Shaʿare Ruḥanim” (Venice, 1710), by Jacob En-den (Leghorn, 1707), by Azriel of Wilna (Pfort, 1728), and at Venice at the end of the sixteenth century (see Fürst, “Bibl. Jud.” ii. 356; Zedner, “Cat. Hebrew Books Brit. Mus.” p. 532).

(5) “Tobah Tokahat,” didactic poems, written at the house of Solomon, his patron in Constantinople. These are largely borrowed from a collection of short moral proverbs, entitled “Sefer Tozeʾot Ḥayyim,” by a certain Moses ben Nathanael ibn Solomon.

The second part of the “Shete Yadot,” called “Yad ha-Melek,” and also divided into five “fingers,” is a collection of old midrashic works, some of which appeared here for the first time: others afforded more complete and correct texts than any previously known. Lonzano himself, on account of lack of money, could print only: (1) “Haggadat Bereshit”; of the remaining four “fingers” of the “Yad ha-Melek,” (2) “Midrash Agur” was published, according to Benjakob (“Ozar ha-Seferim,”...
Isaac Lopez: Hakam at Amsterdam. He issued a new and revised edition of Aboab’s “Nomologia” (Amsterdam, 1737).

Isaac Henriquez Lopez: Hakam in London at the beginning of the eighteenth century. At the inauguration of the society known as “Sahare Ora Vaavil Yethomim” he delivered a discourse which was printed under the title “Oracon . . . Que se Hizieron en la Celebridad de la Fundacion de la Santa y Pla Hermadad de Sahare Ora Vaavil Yethomim” (London, 1766).

M. K.

LOPEZ, SIR MANASSEH MASSEH: English politician; born in Jamaica Jan. 23, 1755; died at Maristow House, Devonshire, 1831; descended from ancient Sephardic stock. Both he and his father, Mordecai Rodriguez Lopez, became converts to Christianity in 1802.

In the same year Manasseh Lopez was returned to Parliament as member for New Romney, and was created a baronet Oct. 5, 1805, with remainder to his nephew Ralph Franco. At the next election Lopez secured a seat for Barnstable, for which borough he was again returned in 1818. On March 18, 1819, he was found guilty of having bribed the electors of the borough of Grampound to secure his election, and on conviction was sentenced to two years’ imprisonment with a fine of £1,000 ($7,000). On Nov. 13 he was again prosecuted for a similar offense, and on conviction was sentenced to another fine and term of imprisonment. Notwithstanding this, Lopez was once more returned to Parliament, in 1822, as member for the borough of Westbury. He was re-elected in 1826, but resigned to make room for Sir Robert Peel, who had been rejected at Oxford University.

Subsequently Lopez filled the office of recorder of Westbury, in addition to being a magistrate for two counties.


G. L.

LOPEZ, RODRIGO: Court physician to Queen Elizabeth; born in Portugal about 1525; executed June 7, 1594, for having attempted to poison the queen. He settled in London in 1559, and in 1571 was residing in the parish of St. Peter le Poer. Previous to this he had become a member of the College of Physicians, and was selected in the last-mentioned year to read the anatomy lecture at the college—an honor which he declined. Before 1584 he had become body-physician to the Earl of Leicester; and he was accused of assisting that nobleman in removing some of his enemies by poison. Two years later he became chief physician to Queen Elizabeth, who in 1589 granted him the monopoly of importing aniseed and sumac into England.

At court Lopez became acquainted with the Earl of Essex, and was thus brought into relations with Don Antonio, the pretender to the crown of Portugal, and with Antonio Perez, the discharged secretary of Phillip II. He assisted them in inducing the queen to permit the attempted invasion of Portugal in 1589, and suffered some loss of influence through its failure. An indirect revelation of some of Essex’s ailments set that nobleman against him; and about 1590 Lopez began intriguing against Antonio with the court of Spain, at first with the connivance of Walsingham, who hoped through Manuel de Andrada, one of Lopez’s adherents, to obtain useful information of Spanish projects. Andrada brought back a diar-
mon and ruby ring worth £100 as an earnest of the reward Lopez would get if he removed Don Antonio. Lopez offered the ring to the queen, who refused it, presumptive evidence, according to Major Hume, that she knew it came from Philip II. Later on, the ring was used as evidence of Lopez's designs against the queen.

In Oct., 1593, one Esteban de Gama was seized in Lopez's house on a charge of conspiring against Don Antonio; and shortly afterward a person named Gomez d'Avila was likewise seized on landing at Dover. He proved to have mysterious correspondence relating to “the price of pearls” and to musk and amber, and to be in some relation with Lopez. A third conspirator, Ticino, was induced to come over from Brussels with an invalid safe-conduct. By confronting the prisoners some evidence was elicited leading to the conclusion that the “price of pearls” referred to a plot against the queen, in which Lopez was implicated. He was seized and examined by the Earl of Essex, who failed, however, to find any definite cause for suspicion. Later, confessions of the minor conspirators led to Lopez being put on the rack, where he confessed to having entertained suggestions as to poisoning the queen for the sum of 50,000 ducats, but, as he alleged, merely with the design of cozening the King of Spain and of getting as much money out of him as possible. This excuse was not accepted; and, after lingering some time in the Tower, he, with D'Avila and Ticino, was hanged, drawn, and quartered as a traitor, declaring with his last breath that he loved the queen as well as he loved Jesus Christ.

His Execution. was hanged, drawn, and quartered as a traitor, declaring with his last breath amid the derision of the spectators that he loved the queen as well as he loved Jesus Christ.

His trial created a great sensation at the time. References are made to it in Marlowe's “Faustus,” Dekker's “Whore of Babylon,” and Middleton's “Game at Chess”; while it has been suggested by Sidney Lee that he was the original Shylock in “The Merchant of Venice,” a version of which appears to have been put on the stage about two months after Lopez's execution. The fact that Shakespeare was on the side of the Earl of Essex, and that Antonio is adopted as the name of the hero, lends some plausibility to this suggestion. See SHYLOCK.

Historians are divided as to the exact amount of criminality involved in Lopez's connection with Spanish plots. Dimock (“English Historical Re-

view,” 1894, pp. 440-473) denies his innocence on the ground that he kept the negotiations secret. Major Hume (“Treason and Plot,” pp. 115-152, New York, 1901) considers his guilt unproved, as he had been permitted to make similar false suggestions with the connivance of Walsingham in 1590.


LOPEZ-LAGUNA. See LAGUNA.

LOPEZ ROSA: Portuguese Marrano family of Lisbon, which owned a printing establishment there in 1647.

Duarte Lopez Rosa: Physician; born at Beja. Duarte was condemned by the Inquisition at Lisbon (Oct. 10, 1723) as an adherent of Judaism.

Moses Duarte Lopez Rosa: Physician and poet of the seventeenth century; born at Beja, stayed for a time at Rome, and then settled in Amsterdam, where in 1680 he openly confessed Judaism, taking the name of Moses. He was a member of the Academia de los Floridos at Amsterdam. Especially attached to the Portuguese royal couple, he addressed sonnets and a longer poem to the royal bride elect, a princess of Neuburg, and to the bridesman, D. Manuel Telles da Silva; and some years later he wrote a poem on the birth of an infant.


The Lord's Prayer, The

Buy (Ezekiel) Lopez Rosa: Astrologer; born in Portugal; lived at Amsterdam in the seventeenth century. He gave an exposition of the "seven weeks" of Daniel ix. 25.

Bibliography: Barrios, Relación de los Poetas, p. 54; Kayserling, Bibl. Esp.-Port.-Jud. p. 96; Steinschneider, Cat. Hebr. col. 844.

Simon Lopez Rosa (called also Abraham Farrar): Physician, and director of the oldest Spanish-Portuguese congregation (Bet Ya'akov) in Amsterdam; died Dec. 14, 1618 (his wife died nine days later). He was not an orthodox Jew. He spoke slightly of the Haggadah and the Cabala, and converted many members of the community to his liberal views. A precursor of Uriel Acosta, Lopez Rosa opposed the rulings of the Rabbis, thus occasioning a quarrel in the congregation, which led to the founding in 1618 of a new congregation (Bet Yisrael). R. Joel Sirkes of Brest-Litovsk, to whom the rabbis of Amsterdam case the article, advised them to excommunicate Lopez Rosa.


Lord's Prayer, The: Name given by the Christian world to the prayer which Jesus taught his disciples (Matt. vi. 9-13; Luke xi. 1-4). According to Luke the teaching of the prayer was suggested by one of Jesus' disciples who, on seeing him holding communion with God in prayer, asked him to teach them also to pray, as John the Baptist had similarly taught his disciples a certain form of prayer. Obviously, then, the latter was of a similar character. From the Talmudic parallels (Tosef., Ber. iii. 7; Ber. 16b-17a, 29b; Yer. Ber. iv. 7d) it may be learned that it was customary for prominent masters to recite brief prayers of their own in addition to the formulas of prayer in circulation among the Hasidean circles; and there is nothing in it expressive of the Christian belief that the Messiah had arrived in the person of Jesus. On the contrary, the first and principal part is a prayer for the coming of the kingdom of God, exactly as is the Kaddish, with which it must be compared in order to be thoroughly understood.

The invocation "Our Father" = "Abinu" or Abba (hence in Luke simply "Father") is one common in the Jewish liturgy (see Shemonot Eshrei, the fourth, fifth, and sixth benedictions, and comp. especially in the New-Year's ritual the prayer "Our Father, our King! Dispose and close the glory of Thy Kingdom Meaning, unto us speedily"). More frequent in Hasidean circles was the invocation "Our Father who art in heaven" (Ber. v. 1; Yoma viii. 9; Soṭa i. 15; Abot v. 20; Tosef., Demai, ii. 9; and elsewhere, "Yehi razon mi-libni abinu she-ba-shamayim," and often in the liturgy). A comparison with the Kaddish ("May His great name be hallowed in the world which He created, according to His will, and may He establish His Kingdom... speedily and at a near time"); see Baer, "Abodat Yisrael," p. 129, note), with the Sabbath "Keduashah" ("Mayest Thou be magnified and hallowed in the midst of Jerusalem... so that our eyes may behold Thy Kingdom"), and with the "'Al ha-Kol" (Masek. Soferim xiv. 12, and prayer-book: "Magnified and hallowed... be thename of the supreme King of Kings in the worlds which He created, this world and the world to come, in accordance with His will... and may we see Him eye to eye when He returneth to His habitation") shows that the three sentences, "Hallowed be Thy name," "Thy Kingdom come," and "Thy will be done on earth as in heaven," originally expressed one idea only—the petition that the Messianic kingdom might appear speedily, yet always subject to God's will. The hallowing of God's name in the world forms part of the ushering in of His kingdom (Ezek. xxxviii. 23), while the words "Thy will be done" refer to the time of the coming, signifying that none but God Himself knows the time of His "divine pleasure." ("razaon"; Isa. lxi. 2; Ps. lxix. 14; Luke ii. 14).

The problem for the followers of Jesus was to find an adequate form for this very petition, since they could not, like the disciples of John and the rest of the Essenes, pray "May Thy Kingdom come speedily" in view of the fact that for them the Messiah had appeared in the person of Jesus. The former had to be replaced by a petition which was both less vague and more definite: "Thy Kingdom come"; and the New Testament exegetes explain it as referring to the second coming of the Messiah, the time of the perfection of the kingdom of God (comp. Luke xxi. 18). In the course of time the interpretation of the sentence "Thy will be done" was broadened in the sense of the submitting of everything to God's will, in the manner of the prayer of R. Eliezer (1st cent.): "Do Thy will in heaven above and give rest of spirit to those that fear Thee on earth, and do what is good in Thine eyes. Blessed be Thou who hearest prayer!" (Tosef., Ber. iii. 7).

The rest of the prayer, also, stands in close relation to the Messianic expectation. Exactly as R. Eliezer...
zz (Mek.: "Eleazar of Modin") said: "He who created the day created also its provision: wherefore he who, while having sufficient food for the day, says: 'What shall I eat to-morrow?' belongs to the men of little faith such as were the Israelites at the giving of the manna" (Mek., Beshallah, Wayassas`, ii.; Soṭah 49b), so Jesus said: "Take no thought for your life, what ye shall eat or drink. . . O ye of little faith. . . Seek ye first the Kingdom of God. . . and all these things shall be added to you" (Matt. vi. 35-34; Luke xii. 22-31; comp. also Simeon b. Yohai, Mek. l.c.; Ber. 35b; Kidd. iv. 14).

Faith being thus the prerequisite of those that wait upon the Lord, the prayer "Thy Kingdom come. . ." (the Hebrew equivalent of "awonot" = "sins") as we also for our trespasses (Mark xi. 25; R. V.).

Repentance being another prerequisite of redemption (Pirke R. El. xiii.; Targ. Yer. and Midr. Leḳah Tob to Deut. xxx. 2; Philo, "De Exercitationibus," §§ 8-9), a prayer for forgiveness of sin is also required in this connection. But on this point special stress was laid by the Jewish sages of old. "Forgive thy neighbor the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest," says Ben Sira (Eccles. [Sirach] xxvii. 2). "To whom is sin pardoned? To him who forgiveth injury" (Derek Ereẓ Zuta viii. 3; R. H. 17a; see also Jew. Encyc. iv. 590, s.v. Didascalia). Accordingly Jesus said: "Whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses" (Mark xi. 25; R. V.). It was this precept which prompted the formula "And forgive us our sins" in the Lord's Prayer of the early Christians (see commentaries on the passage).

Directly connected with this is the prayer "And lead us not into temptation." This also is found in the Jewish morning prayer (Ber. 60b; comp. Rab: "Never should a man bring himself into temptation as David did, saying, 'Examine me, O Lord, and prove me' [Ps. xxvi. 2], and stumbled" [Sanh. 107a]). And as sin is the work of Satan (James i. 15), there comes the final prayer, "But deliver us from the evil one [Satan]." This, with variations, is the theme of many Hasidic prayers (Ber. 10b-17a, 60b), "the evil one" being softened into "yezer ha-ras" = "evil desire," and "evil companionship" or "evil accident"; so likewise "the evil one" in the Lord's Prayer was later on referred to things evil (see commentaries on the passage).

The doxology added in Matthew, following a number of manuscripts, is a portion of I Chron. xxi. 11 and was the liturgical chant which the Lord's Prayer was concluded in the Church; it occurs in the Jewish ritual also, the whole verse being chanted at the opening of the Ark of the Law.

On closer analysis it becomes apparent that the closing verses, Matt. vi. 14-15, refer solely to the prayer for forgiveness. Consequently the original passage was identical with Mark xi. 25; and the Lord's Prayer in its entirety is a later insertion in the Gospel of Matthew. Possibly the whole was taken over from the "Didache" (viii. 2), which in its original Jewish form may have contained the prayer exactly as "the disciples of John" were wont to recite it.


K.

LORD'S SUPPER (called also The Last Supper): Name taken from I Cor. xi. 20, and given by the Christian world to the rite known as the eucharist, the partaking of the cup of wine and the bread offered in memory of Jesus' death and brought into connection with the story of his last meal, which he is said to have taken with his disciples on the eve of his crucifixion. According to the synoptic Gospels (Matt. xxvi. 26-39; Mark xiv. 23-25; Luke xxii. 15-18, 19), Jesus was partaking of the Passover meal with his disciples on the fourteenth of Nisan, before his capture by the officers of the high priest. The Gospel of John, however, knows nothing of the institution and assigns the crucifixion to the fourteenth day of Nisan, the day when the Passover lamb is sacrificed. This discrepancy shows that the identification of the "crucified Christ" with the "lamb of God which taketh away the sin of the world" (John i. 29 [adapted from Isa. liii. 7]; I Peter i. 19; Acts viii. 32; Rev. v. 6; and elsewhere) gradually led to an identification of Jesus with the Passover lamb also (see I Cor. v. 7).

Subsequently the mystic love-meals of the Mithra-worshippers, who also broke bread and drank the soma-wine in memory of Mithra's last supper (see T. Gumori, "Die Mysterien des Mithra," pp. 48-101, 118-119, Leipzig, 1908), caused the love-feasts of the early Christians to be celebrated as actual remembrances of the last supper eaten by Jesus; and so a special passage was inserted (I Cor. xi. 23-28, interrupting the context, and contradictory to ἐβ. x. 4) in which the apostle rather oddly declares that he had received from Jesus by inspiration the statement that he had instituted the eucharist on the night of his betrayal, giving the formulas for the bread and the cup which, with some variations, appears in each of the three synoptic Gospels. Incompatible with the whole story, however, is the fact that the Christian Didache (ix. 1-4; comp. Jew. Encyc. iv. 587) gives the eucharist formulas for the cup and the wine used in Christian circles without any reference to the crucifixion or to the last supper. This makes it probable that the institution had developed out of the Essene communion-meals and was only at a later time referred to Jesus.

The original idea of the Essene communion-feasts, borrowed from Persian, remained attached to the hope for the banquets (of levithian) in paradise; wherefore Jesus is reported as having especially referred to wine in the Kingdom of God (Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18, 30).

The whole story of the Passover celebration by Jesus on the eve of his crucifixion thus arose in circles where real familiarity with Jewish law and life no longer existed. It has, however, been argued that
the ritual of the mass or communion service is derived from that of the Passover eve service (see Bickell, "Messe und Pascha").

K.

LORIA. See Luria.

LORIA, ACHILLE: Italian political economist; born at Mantua March 2, 1857; educated at the lyceum of his native city and the universities of Bologna, Pavia, Rome, Berlin, and London. He became professor of political economy in the University of Sienna in 1881; and he has held a similar appointment in the University of Padua since 1891.


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F. T. H.

LORIA, GINO: Italian mathematician; born at Mantua May 19, 1863; educated at the Mantua lyceum and at the University of Turin, becoming doctor of mathematics in 1884. The same year he was appointed demonstrator in mathematics in the University of Turin; in 1886, teacher at the military academy, Turin; and in 1887, assistant professor in the University of Genoa, where since 1891 he has held the chair of descriptive geometry.

Loria's publications treat of pure mathematics and its history, and have appeared in Italian and foreign magazines. He is also the author of "Il Passato ed il Presente delle Principali Teorie Geometriche," 2d ed. 1896 (translated into German, Polish, and English).

F. T. H.


LORM, HIERONYMUS. See Landesmann, Heinrich.

LORRAINE. See Metz.

LOS ANGELES: Commercial and manufacturing city in the state of California; situated on the left bank of the river of the same name, and about 14 miles from the Pacific Ocean. Jews first settled in Los Angeles in 1849; and they increased in number so rapidly that within a few years they organized a congregation and erected a house of worship. They also obtained from the city the grant of a tract of land for a cemetery, and established a charitable organization to afford decent burial for the poor.

At present (1904) the Jews number about 3,000 in a total population of about 120,000. There are a number of Jewish educational and charitable institutions, of which may be mentioned: Ladies' Hebrew Benevolent Society, Los Angeles Lodge I. O. B. B. and two other B'nai B'rith lodges, Kaspere Cohn Hospital Association, and Ladies' Aid Society. The congregation has had five rabbis: A. W. Edelman, E. Schreiber, A. Blum, M. G. Solomon, and S. Hecht, the present incumbent.

The Jewish contingent of the population has taken an active part in promoting the business interests of the city, and a number of Jews are prominent as bankers, manufacturers, real-estate dealers, wholesale-grocery merchants, etc. There are also several Jewish physicians, lawyers, architects, and mechanics. See Jew. Encyc. iii. 311, s. r. California.

A.

LOST PROPERTY. See Finder of Property.

LOT (ד'ג).—Biblical Data: Son of Haran, Abraham's brother, and, consequently, nephew of Abraham; emigrated with his grandfather, Terah, from Ur of the Chaldees to Haran (Gen. xi. 31). Lot joined Abraham in the land of Canaan, and in the time of famine went with him to Egypt (ib. xii. 4, xiii. 1). Owing to Lot's riches in flocks and tents a quarrel arose between him and his herdsman and those of Abraham, the result of which was the separation of uncle and nephew. Lot chose the fertile plain of the Jordan, and extended his tents to Sodom (ib. xiii. 5–12). After the defeat of the King of Sodom and his allies in the valley of Siddim, Lot, who had been dwelling among them, was taken prisoner, with all his family and property, by Chedorlaomer; but he was rescued by Abraham (ib. xiv. 13–16).

In Gen. xix. Lot is represented as the counterpart of Abraham in regard to hospitality: like Abraham, he rose to meet the angels, whom he took for men, bowing to them; and, like Abraham, too, he "pressed" them to enter his house and "made them a feast" (ib. xix. 1–5). When his dwelling was surrounded by the profligate people of Sodom, Lot placed his duty as a host above that as a father and offered them his two unmarried daughters. The angels then announced to him that their mission was to destroy the guilty cities, and urged him to leave the place. Lot tried, but unsuccessfully, to persuade his sons-in-law to leave also. He himself hesitated to flee, and the angels took him, his wife, and his two daughters by the hand, "the Lord being merciful unto him," and led him out of the city. They then enjoined him to flee to the mountain without looking behind him; but the mountain being so far off Lot requested them to spare the small city of Zoar in order that he might find refuge there; and his request was granted. During the flight to Zoar, Lot's wife, who looked behind her, was turned into a pillar of salt (ib. xix. 4–22, 26).

Lot, fearing that Zoar, also, might be destroyed eventually, went up to the mountain and dwelt in a cave, where, by an incestuous intercourse with his two daughters, he became the ancestor of the two nations Moab and Ammon (ib. xix. 30–38). Lot is twice mentioned in the expression "children of Lot," applied to Ammon and Moab (Deut. ii. 19; Ps. lxxxiii. 8).

E. G. H.

M. Skl.

In Rabbinical Literature: Lot is generally represented by the Rabbis in an unfavorable light. When the quarrel arose between his shepherds and those of Abraham (Gen. xiii. 7), there was a quarrel between Abraham and Lot also. The latter sent his flocks to graze in fields that did not belong to him; and when Abraham, induced by the complaints of the wronged owners, remonstrated,
Lot showed himself rebellious (Targ. of pseudo-Jonathan and Yer. to Gen. xiii. 7; Pesik. R. 3 [ed. Friedmann, pp. 9b-10a]; Gen. R. xli. 6-7). Lot, while separating himself from Abraham, separated himself from God also, saying, "I have no desire either in Abraham or in his God" (Gen. R. xli. 9-10). It was only after the wicked ("rasha'") Lot had left Abraham that God spoke again to the latter (Pesik. R. i.e.; comp. Gen. xiii. 14). Lot was given over to lust; therefore he chose Sodom as his residence (Pesik. R. i.e.; Gen. R. xli. 9), and his daughters' act of incest was due to his neglect. The account of it was therefore read every Saturday in the synagogues as a warning to the public (Nazir 23b; Gen. R. li. 12).

The above-mentioned incident of the flocks shows that Lot was not too conscientious; he was besides very greedy of wealth; and at Sodom he practised usury (Gen. R. li. 8). His hesitation to leave the city (comp. Gen. xix. 16) was due to his regret for his great wealth which he was obliged to abandon (Gen. R. li. 17). The Rabbis cited the drunkenness of Lot as an example of the degree of intoxication which renders a man incapable ("Er. 65a"). All the special favors which Lot received from God were granted through the merit of Abraham; otherwise he would have perished with the people of Sodom (Gen. R. xli. 4; Midr. ha-Gadol to Gen. xiii. 11). His being spared at the time of the destruction of Sodom is recorded also as a reward for not having betrayed Abraham when the latter told Pharaoh that Sarah was his sister (ib. ii. 8).

The Pirke Rabbi Eli'ezer, however, shows a much milder attitude toward Lot, interpreting the word "zaddik" of Gen. xviii. 23 as referring to him (Pirke R. El. xxv.). Besides passing over in silence Lot's shameful deeds, it records the hospitality which, in imitation of Abraham, he practised at Sodom: even after the people of Sodom had proclaimed that any hospitable person would be burned, he continued to practise it under cover of night. This trait is mentioned also in Gen. R. (i. 8); but it is there narrated in a manner which renders Lot's merits insignificant. It is further said (ib. i. 9; Lev. R. xviii.) that Lot pleaded the whole night in favor of the people of Sodom. The Alphabet of Ben Sira (ed. Bagdad, pp. 3b, 17b, 19b), apparently borrowing from the Koran (suras vii. 78-82, xxii. 43), calls Lot "a perfectly righteous man" ("zaddik ganur") and prophet (comp. II Peter ii. 7, 8; Epstein, "Mi-Kadmoniyot ha-Ye'udim," 121).

Genesis Rabbah (i. 14) concludes that Lot had at the time of the destruction of Sodom four daughters, two married and two betrothed, and that the latter escaped with their father. But he had previously had a daughter named Pelo'et, who was married to one of the inhabitants of Sodom. She secretly practised hospitality, but being one day discovered by the people of Sodom, was sentenced to be burned (Pirke R. El. i.e.; "Sefer ha-Yashar," "Lek Leha," ed. Leghorn, p. 28a). Lot's wife, called "Ir'it" or "Idit," desirous to see whether her other two daughters followed her, looked behind her; but she then saw the back of the Shekinah and was accordingly punished for her imprudence (Pirke R. El. i.e.). She was turned into a pillar of salt because she had previously sinned by not giving salt to strangers (Targ. pseudo-Jonathan and Yer. to Gen. xix. 26; comp. Gen. R. li. 7). According to a legend, oxen used to consume every day the pillar of salt by licking it down to the toes, but it was restored by the morning (Pirke R. El. i.e.; Sefer ha-Yashar, "Wayena," p. 28a, b). Lot's wife, being turned into a pillar of salt, was not considered as a dead body, contact with which rendered one unclean (Niddah 70b). The transformation was one of those miraculous occurrences at sight of which one must recite a benediction (Ber. 54a).

M. Sel.

Critical View: Lot is regarded by the critics as an eponym representing the supposed common ancestor of the two tribes or nations of Moab and Ammon. His relation to Abraham is in this view intended to mark the ethnographic connection of these two tribes with the Israelites; and his choice of an eastern location may be taken as indicating a voluntary relinquishment of all claims of the Moabites and Ammonites to Canaan. His relations with his daughters probably represent some rough pleasantries common among the Israelitish folk and indicating their scorn for their nearest neighbors. Fenelon, however ("Early Hebrew Life"), suggests that in a patriarchal state such unions would not be indecorous, since in social stages where descent was traced...
only through the mother the father would be no relation to the children.

The story about Lot’s wife, also, bears marks of popular origin, and is regarded by critics and travelers as a folk-legend intended to explain some pillar of crystallized rock-salt resembling the female human form. Owing to its composition, such a pillar would soon dissolve. One in the neighborhood of the Dead Sea was identified by Josephus (“Ant.” i. 11, § 4) as that of Lot’s wife; and another (or the same) had that name at the time of Clement of Rome (I Cor. xi. 2).

As Lot is declared to have dwelt in a cave (Gen. xix. 30), Ewald (“History of Israel,” i. 313) and Dillmann (ed. loc.) identify him with Lotan, the leader of one of the tribes of Horites or cave-dwellers (Gen. xxxvi. 22, 29). The Dead Sea is still called “Bahir Lot.”

J.

LOTS: Means of determining chances. Primitive peoples, and occasionally those on a higher plane of culture, resort to lots for the purposes of augury. They spin a coconut or entangle strips of leather in order to obtain an omen. Thieves especially are detected by the casting of lots, etc. (Tylor, Primitive Culture, German ed., i. 78-82). The pagans on a ship with Jonah under stress of a storm cast lots into Agamemnon’s helmet in order to ascertain who among them had incurred the Divine anger (Jonah i. 7).

The Greek heroes cast their lots in order to find out who among them had his first-born who were to pay each five shekels. One in the neighborhood of the Dead Sea was identified by Josephus (“Ant.” i. 11, § 4) as that of Lot’s wife; and another (or the same) had that name at the time of Clement of Rome (I Cor. xi. 2).

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Lots are cast in ancient Italy oracles with carved lots were used.

In Ancient Arabia (Wellhausen, “Reste Arab. Israel. schen Heidenthums,” 2d ed., pp. 126 et seq.; comp. Sprenger, Leben und Lehre des Mohammed,” i. 259 et seq.; Huber, “Ueber das Meiser-Spiel der Heidischen Araber,” Leipzig, 1888). As the priestly lot-oracles are discussed under Epiph., Umm and Thummim, and Tephem, the present article deals merely with the lot in secular life. Joshua draws the lot, and Saul the guilty one, by means of the lot (Josh. vii. 16 et seq.; I Sam. xiv. 42; comp. I Sam. x. 20 et seq.). Primitive peoples divide land and other common property by means of the lot. In Hebrew the word for “lot” (“goral”) has retained the meaning of “share”; it has also acquired the more general meaning of “fate” (Isa. xvii. 14, xviii. 6; Jer. xii. 25; Ps. xvi. 5; Dan. xii.). The land west of the Jordan is divided among the several tribes by lot (Num. xxvi. 55 et seq., xxxiii. 54, xxxiv. 18, xxxvi. 2; Josh. xiii. 6, xiv. 9, xv. 1, xvii. 1, xviii. 6-10, xix. 51, xxii. 4; Ps. lxxviii. 50, ev. 11; comp. Ezek. xlv. 1, xlvii. 29). Jewish tradition, finding offense in this kind of allotment, declared that the land was really divided under the inspiration of the Holy Spirit, the lot being merely the visible means of confirming the division for the people (Sifre, Num. 132; B. B. 129a).

Prosv. xvi. 38 and xviii. 18 indicate that lots were cast in legal controversies. The wicked “part my garments among them, and cast lots upon my vesture” (Ps. xxi. 19; comp. Matt. xxvii. 35; John xxix. 24). Booty of war is divided by lot (Joel iv. 3; Nahum iii. 10; Ob. 11; see also Judges xx. 9; Neh. x. 53, xi. 1; I Chron. xiv. 5, xxxv. 8, xxxvi. 13; see Herzog-Hauck, “Real-Encyc.” 3d ed., xi. 643 et seq.).

According to the etymology of the word “goral,” the lots were probably small stones, or sticks, as Hos. iv. 13 indicates. They were thrown, or possibly shaken (Prov. xvi. 33, “into the lap”), so that one fell out, whereby the case in question was decided. It can not be ascertained whether a tablet with writing on it is meant in Lev. xvi. 8, as the Mishnah assumes (Yoma iii. 9, iv. 1). At the time of the Second Temple the lot was prominent in the Temple cult, and customs were developed.

In Talmud and Midrash. The priests drew lots in all cases where differences might arise (Yoma 37a, 39a-41a, 62a-63b, 65b; Zeb. 113b; Men. 59b; Keb. 29a). In Tamid i. 2 the overseer of the Temple calls for the lot; and Yoma 24b records a discussion whether the priests shall draw lots in holy or in secular garments. Lots were cast four times in succession (Yoma ii. 1). The Prophets speak of the four classes of priests that returned from the Diaspora to twenty-four; they mixed up the names of the additional ones and placed them in an urn (מַנִּית) and then let each of the four original classes of priests draw five names (תְּמוּנָה), and the lot was either a black or a white pebble (Yer. Yoma iv., beginning), or was made of olive-, nut-, or cypress-wood (Yoma 37a). A third kind, consisting of pieces of paper with writing on them (פִּנְדָא), is frequently mentioned.

Many facts seem to indicate that choosing by lot was common in post-Biblical times. Moses chose the seventy elders (Num. xi. 26) by selecting six men from each of the twelve tribes, and then placing seventy-two pieces of paper (פִּנְדָא), of which two were blank, into an urn, one being drawn by each man. He proceeded similarly in determining the 273 first-born who were to pay each five shekels ransom, 23,273 tickets in all being drawn (Yer. Sanh. 19c, below, and parallel passages). Eldad and Mead were, according to Targ. Yer. to Num. xi. 26, among the elders who drew lots. Jacob’s sons also drew lots to decide who should take Joseph’s coat to their father (Gen. R. lxxxiv.). Achan attempted to bring the casting of lots into discredit when he said to Joshua: “If I order you and the high priest Eleazar to draw lots, one of you will certainly be pronounced guilty” (Sanh. 45b).

Nebuchadnezzar’s casting of lots (Ezek. xxi. 25 et seq.) is mentioned; but, according to the vernacular of the time, the Greek word σάρκης is used, which occurs also in...
Acts i. 26 (Lam. R., Preface, No. 5; Midr. Teh. x. 6; comp. ib. x. 5 on casting of lots among the Romans, and Krauss, "Lehnwörter," ii. 545b).

In Palestine brothers divided their patrimony by lot as late as, and probably much later than, the second century (B. B. 106b). Apparently the lot was also occasionally used in ordaining teachers (Yer. Bik. 65d, l. 24). Under Grecian influence the drawing of lots degenerated into dice-playing. "No one is accepted as witness who plays with little stones [φίσσω]," i.e., gambles professionally (Yer. Sanh. iii. 6 and parallel passages). The same regulation applies to the dice-player (κυβέρνεται and κυβελέα), who is frequently referred to (see passages in Krauss, i.e. ii. 501).

The drawing of lots and its companion practise, the throwing of dice, were common in the Middle Ages; and they are even in vogue at the present time. Moses of Coucy (c. 1250) mentions xylomancy. Splinters of wood the rind of which had been removed on one side, were tossed up, and according as they fell on the peeled or the unpeeled side, augured favorably or unfavorably (Gudemann, "Gesch." i. 82). An Italian teacher denounced the casting of lots (ib. ii. 221). Dice-playing was especially in vogue among the Jews of the Middle Ages, and was, as well as other games of hazard, frequently forbidden (ib. ii. 210). In Germany there was a game of chance, called "Rück oder Schneid," in which a knife was used (Berliner, p. 22). Many books on games of chance originated in the later Middle Ages (see bibliography below). The present writer has in his possession a Bokhara manuscript containing a "Lot-Book of Daniel." It mentions also ("σεγουλο") for detecting a thief. The Jews of the present day, likewise, are not unacquainted with the various modes of casting lots found among all peoples and used for various and generally harmless purposes; but among these remnants of ancient superstition customs that are Jewish in origin are probably to be found only in Hasidic circles and in the East.


LOTTERIES. See Gambling.

LOUISVILLE. See Kentucky.

LOUSADA (OF PEAK HOUSE): Name of a family that has held for many generations large possessions in Jamaica. A member of the family was created Duke de Lousada and Marquis di San Miniato. It is the only Jewish family that has held so exalted a title. Its members claim to be descendants of the original Spanish grandees of that name. Isaac de Lousada was confirmed, in 1848, in the titles that had been borne by his "ancestor" the Duke de Lousada, grand chamberlain to Charles III., King of the Two Sicilies. This monarch, when crowned King of Spain, created the duke a grandee of the first class. Isaac de Lousada died in 1857, and was succeeded by his eldest son, Emanuel, second duke (b. 1809; d. 1884). Emanuel was succeeded by his nephew, Horace Francis, the third and present (1904) duke, son of Count Francis (d. 1870), the second son of the first duke. Count Francis married Marianne, daughter of Sir Charles Wolsely: he was created Marquis di San Miniato by the Grand Duke of Tuscany in 1846. Following is a pedigree of the family:

<table>
<thead>
<tr>
<th>Moses de Lousada</th>
<th>Sarah</th>
<th>Emanuel (1809-85; 3rd duke)</th>
<th>Horace Francis (3rd duke; 2d marquis; b. 1837)</th>
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<tr>
<td></td>
<td></td>
<td>(b. 1818; 2d duke)</td>
<td>Herman (b. 1815; d. 1882)</td>
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<td></td>
<td></td>
<td></td>
<td>Marianne Wolsely (d. 1870)</td>
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<td></td>
<td></td>
<td></td>
<td>Francois Tard Wolsely</td>
</tr>
<tr>
<td>Moses Baruch Lousada</td>
<td>Bella Barrow</td>
<td>(1826)</td>
<td>Juan Baruch = Tryphena (1832; daughter of S. Barrow)</td>
</tr>
<tr>
<td>Isaac Baruch (1st Duke de Lousada, 1848; d. 1857)</td>
<td>Bella Barrow (d. 1826)</td>
<td>John Baruch (d. 1831)</td>
<td>Isaac = Sarah (daughter of Duke de Lousada, b. 1831; d. 1857)</td>
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<td></td>
<td></td>
<td>Isidore Lousada = Sarah (daughter of Duke de Lousada, d. 1863)</td>
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<td></td>
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<td>George = Juliana Goldsmit (b. 1818; 2d duke)</td>
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<td>Herbert G. Lousada = Bella Barrow (d. 1857)</td>
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<td>John Baruch (d. 1831)</td>
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<td>Arthur = Bella Barrow (d. 1826)</td>
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<td>2 others Major Wills = Bella Barrow (d. 1826)</td>
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<td>Bella Barrow = Sarah (daughter of Duke de Lousada, d. 1863)</td>
</tr>
</tbody>
</table>

Bibliography: Debrett, Peerage, 1901, p. 928; Isaac da Costa, Israel en de Volken, p. 469, Utrecht, 1839; Burke, Landed Gentry, 1888, i. 901; Rietstap, Armorial General, i. 101, London, 1884.

J. H. GUT.

LOVE (הָרָקִיע) : The deep affection by which one person feels closely drawn to another and impelled to give up much, or do much, for him without regard of self.—Biblical Data: While the word הָרָקִיע, like the Greek ὀγιασμόν, denotes also sexual love (Hos. ii. 7, 9, 12; Ezek. xxiii. 5, 9; Judges xvi. 4; II Sam. xiii. 15), it becomes, owing to the higher ethical spirit pervading Judaism, more and more expressive of the purer sentiment so exquisitely characterized in Cant. viii. 6-7: "Love is strong as death. . . . Many waters can not quench love,
neither can the floods drown it: If a man would give all the substance of his house for love, it would utterly be contemned." Besides love of man for woman, "ahabah" denotes parental love (Gen. xxv. 28, xxxvii. 8), and it is transferred to that love of man for man which is better termed friendship, and which is exemplified in the love of David and Jonathan and characterized by the former in the words, "My brother Jonathan, very dear [A. V. "pleasant"] last thou been unto me; thy love to me was wonderful, passing the love of women" (II Sam. i. 26, Hebr.). Hence "lover" becomes identical with "friend" (Prov. xviii. 24; Ps. xxxviii. 12 [A. V. 11], lxxxviii. 19 [A. V. 18]). Gradually the entire system of life is permeated by the principle of love, and the relation between God and man as well as between man and man is based upon it.

It is the prophet Hosea who, chastened by his experience in his own life, gives to love a deeper and purer meaning, while finding that God loves Israel notwithstanding its backslidings (Hos. xi. 1). It is a love of free will (ib. xiv. 5 [A. V. 4]). Upon love Deuteronomy builds its entire system. God loved the fathers (Deut. x. 15), and because He transferred this love to their descendants, the entire people of Israel, He chose them, though not on account of their own merit, to be His own peculiar (missionary) nation and shielded them against their foes (ib. vi. 6-8, xiii. 6). He therefore demands their love in return (ib. vi. 5; x. 13; xi. 1, 13, 22; xii. 4; xiii. 9; xxx. 6, 16, 20). He loves also the stranger, and demands love for the stranger in return (ib. x. 18-19). The love of God for Israel is declared by Jeremiah to be "an everlasting love" (Jer. xxxi. 3), and by the exilic seer and the last of the prophets accentuate this love of God (Isa. lxix. 9; Mal. i. 2).

The love of God for mankind in general is not expressed by the term "love," but by "mercy" (Ps. cxlv. 9); it is, however, extended to all who observe His commandments (Ex. xx. 6; Deut. vii. 9), who follow righteousness and speak "right" (Prov. xv. 9, xvi. 13; Ps. cxlvii. 8), because He loves righteousness and justice (Isa. ixi. 8; Ps. xi. 7, xcvii. 4). Nor is the love of God for Israel favoritism. "Whom the Lord loveth He chasteneth" (A. V. "correcteth"; Prov. iii. 12). Love being the essence of God's holy nature, the law of human life culminates in the commandment "Thou shalt love thy neighbor as thyself" (Lev. xix. 18). This love includes the enemy (Ex. xxii. 4-5). The words "Thou shalt not hate thy brother in thy heart: thou shalt not bear sin against [A. V. "suffer sin upon him"] him . . . nor bear any grudge against the children of thy people" (Hebr.) show in what manner the enemy can be loved—one must remove the cause of hatred in order to be able to love his neighbor (Lev. xix. 17). This includes the stranger (Lev. xix. 34); the criminal also is called "thy brother" (Deut. xxv. 3; see BROTHELY LIT.).

--In Apocryphal and Rabbinical Literature: Love as a divine principle was especially developed among the Hasidim, who made love of God and love of man the qualifying principles of their lives (Philo, "Quod Omnis Probus Liber," § 12; see ESSENES). To them God appeared as "the spirit of love for all men" (Wisdom i. 6). "Thou lovest all things that are. . . Never wouldst Thou have made anything if Thou hast hated it. . . Thou sparest all, for they are Thine. O Lord, Thou Lover of souls" (ib. xi. 24-26). Philo also ("De Opificiis Mundi," i. 4; comp. Müller, "Buch von der Wertschöpfung," 1841, p. 150) finds love, or goodness, to be the principle and motive power of the divine creation. So God says to Ezra, as he complains about the ills of the world, "Thou canst not love My creation more than 1 do" (IV Esdras vii. 45). Love for God and man is accordingly declared to be the principle of conduct in the Didache and in the Testaments of the Twelve Patriarchs (Simeon, 3, 4; Issachar, 5; Zebulun, 8; Dan, 5; Gad, 7; Benjamin, 8). Love of all creatures is taught by Hillel (Abot i. 12; Wisdom xii. 19; Philo, "De Humanitate," §§ 12-14; comp. BROTHERLY LOVE AND GOLDEN RULE).

The Rabbis also declare that the world was created by the divine principle of love (Gen. R. xii. 15) and that the human world is founded on mercy (Ab. R. iv.). "Beloved is man by Justice the God, in whose likeness he is made; especial love was shown him in being made aware of this godliness of Principle. his" (Ab. iii. 14). Still, a deeper conception of the Rabbis made justice the fundamental principle of life, and not mere love.

"When God saw that the world could not stand on rigid justice, then only He tempered it with love" (Gen. R. i.e.). Love pardons but fails to eradicate sin in individuals or society at large. Upon justice, truth, and peace the world is founded (Ab. i. 15; Deut. R. v. 1). Love is not strong and firm enough to form the foundation of life, whether in individuals, who must strive for character, or in society at large, which can not afford to tolerate wrong-doing. Love prevails only where God is recognized as Father, and this tender relation works for pity and forgiveness (Ber. 7a). All depends upon whether that state has been attained in which the will of God is done from mere love.

Whether the heathen as well as Jews may attain this state of true God-childship is a question at issue between the Hellenistic and a few of the more liberal Palestinian rabbis on the one hand and the greater majority of the rabbis on the other. The former insist that Job and Enoch attained this state as well as Abraham; the latter deny it, asserting that fear and not love of God was the motive power of the ancient heathen (comp. Testament of Job, i. 24 [in Kolot Memorial View. v. 5 and Gen. R. xxv.]). Christianity was partly influenced by the broader Hellenistic views in stating that "God is love" and that all men are children of God (I John iii. 1: 4v. 7-8, 11-50; v. 3). Still, the prevailing view in the New Testament is that of Paul, according to whom it is the Holy Spirit which, through baptism, works love and renders the believers "sons of God," for whom there would otherwise be only salvation by righteousness (Rom. viii. 14-31; comp. i. 17). In other words, only through belief in the especial God-sou-
This conception of a divine love bought by sacrificial blood was not uncommon among the rabbis; R. Akiba, for instance, declares: "Beloved are the Israelites inasmuch as they are called children of God"; especially did love manifest itself in making known to them that they are children of God (Abot iii. 13, with reference to Deut. xiv. 1). The entire relation between Israel and God is found by R. Akiba to be typified in the Song of Songs, which to him is "the holiest of all books," because it allegorizes the divine love (Yad. iii. 5; Cant. R., Introduction). Whether Israel may claim God's love, as His children when disregarding His commandments is a matter of dispute between R. Meir (who affirms) and R. Judah (who denies; Sifre, Deut. 96).

The love of God means the surrounding of life with His commandments (Men. 43b) and is conditioned by the love of the Torah (R. H. 2a) and love for Israel (hence the name God's Son) to love as the title of God's son and the right to claim His fatherly love. This view is maintained also in John v. 20-24, x. 17, xv. 9, xvii. 26. Still greater importance was attached to love when it was rendered a cosmic principle in the philosophical systems of Hasdai Crescas and, through him, of Spinoza. Instead of rendering the

As Cosmic creative intellect the essence of the

Principle. Deity, as did Malemonides and all the

Aristotelians, Crescas, like Plato of old, makes love the essential quality of God. Love is divine bliss, and hence love of God is the source of eternal bliss for mortal man ("Or Adonai," i. 3, 5; comp. Spinoza's "Amor Intellectualis," v. 32-36; see Joel, "Don Chasidai Crescas'" Religionsphilosophische Lehren," 1866, p. 37; idem, "Spinoza's Theologisch-Politiseher Tractat," 1870, pp. ix., xi.). But, more than Crescas, it was probably Don Judah Isaac Abravanel, known as Leo HEBREUS, from whom Spinoza borrowed the idea of "intellec-

tual love" as a cosmic principle, and who, following the Platonic and pantheistic tendency of the period of the Italian Renaissance, made in his "Dialoghi di Amore" the "amore intellettivo" and "amore materiale" or "rationale," the essence of God and the central force and end of the world. "Love links all things together in the cosmos, but while love in the natural world is sensual and selfish, divine love is unselfish and uplifting. God's love created the world and brings about the perfection of all things, especially of man, who, when good, is God-loving as well as God-beloved, and whose love of God leads him to eternal bliss, which is identical with divine love." This intellectual love is identical with the Biblical "to him [God] shalt thou cleave" (Deut. x. 20, xi. 22, xii. 5; Sifre, Deut. 49; Soṭah 14a) and gives rise to the "imitatio Dei." It is highest perfection and supreme joy (B. Zimmels, "Leo He-

breus," 1886, especially pp. 51, 67, 74-79, 89-100). Leo Hebreus' view of love as the principle of the world appears to have exerted some influence also upon Schiller in his "Philosophische Briefe" (1888, x. 289; Zimmels, i.e. pp. 8-11).

BIBLIOGRAPHY: Grünbaum, Der Grundzuge und Desen Ent-

wicklung der Liebe im Judentum, in "Gewaltige" des

Zoll. Theol. x. 265, iii. 90, 180; Schenkel's Bibelkoment.

K.

LOVE-FEAST. See Agape.

LOVEMAN, ROBERT: American poet; born at Cleveland, Ohio, April 11, 1864; educated and now (1904) residing at Dalton, Ga.; M.A., University of Alabama. He has published the following volumes of verse, which have won for him recognition from contemporary critics: "Poems," Tuscaloosa, Ala.

BIBLIOGRAPHY: Who's Who in America, 1900-3; Sedman, An American Anthology, New York, 1900; Adams, Dict. of Authors.

A. LÖVINSON, ERMANNO (formerly HERMANN): German historian; born in Berlin June 3, 1863; educated at Berlin University (Ph.D. 1888). Since 1889 he has lived in Italy, and since 1895 has been assistant archivist of the royal state archives at Rome.


S. LOVY, ISRAEL: French cantor and synagogal composer; born near Danzig Sept., 1773; died in Paris Jan. 7, 1832. He received a Talmudic and secular education at Glogau, where his father was hazzan. Lovy traveled extensively, visiting the greatest cantors of the time, and studying the works of the greatest masters, especially those of Haydn and Mozart. In 1799 he settled at Fürth, where he became accomplished in violin, violoncello, and piano, and proficient in French and Italian. After having served for short terms congregations in Mayence, Strasbourg, and London, he was called in 1818 to Paris, where he officiated as cantor until his death. Lovy was gifted with a voice of unusual strength, compass, and sweetness, and the greatest masters of vocal music at Paris attended the Jewish services to hear him sing. He received attractive offers from the stage, but the Jewish Consistory of Paris, which at first protested against the participation of the Orthodoxy element of the community, which at first protested against the innovation.

BIBLIOGRAPHY: Mendel and Reismann, Musikalishes Conversations-Lehren, Berlin, 1827; Arch. Isr. 1850 (biography by his grandson Eugene Manheim).

I. S. MAN.

LOW, A. MAURICE: Anglo-American writer; born in London July 14, 1860. Educated at King's College School in that city, and afterward in Austria, he devoted himself to journalism. Since 1888 he has been correspondent at Washington, D. C., for the "Boston Globe," and since 1896 for the London "Daily Chronicle," being the first Washington correspondent to be appointed by an English paper.


LOW, ASHER BEN ARYEH LÖB: Chief rabbi of Carlsruhe; born at Minsk in 1754; died at Carlsruhe July 29, 1837. He studied under his father Areyeh Löb, rabbi of Metz; and when the latter had become blind he assisted him in conducting his yeshibah or rabbinical college. In 1788 Asher was elected rabbi of Niederwerrn, and in 1785 rabbi of Wallerstein. When in 1809 the Grand Duke of Baden organized the Jewish congregations of his country upon the Napoleonic model, Asher was elected member of the consistory and chief rabbi ("Obernath" and "Landrabbiner") of the grand duchy. He accepted these positions in 1810, and occupied them until his death, declining a call to Paris and, later, one to Metz. Asher was a strict Talmudist of the old school, and very orthodox in his views, though at the same time tolerant of those of others.

In his last years his health was very precarious, and the work of the rabbinate was done by his assistant, Elias Willstätter. Shortly before his death he sent various manuscripts dealing with rabbinical subjects to Wilna; but only some responses were published—in a work of his father, "She'elot u-Teshubot Sha'a'agat Areyeh Ha-Hadashot," Wilna, 1873. One of his sons, who adopted the family name "Ascher," was rabbi of Bühl, and died there Feb. 20, 1898.


J. S. MAN.

LOW, BENJAMIN WOLF: Polish-Hungarian rabbi; born in Wodzislaw, government of Kielce, Poland, 1775; died at Verbo, Hungary, March 6, 1851. His father, Eleazar Löw, instructed him in Talmudic literature, and at an early age he became rabbi of a Polish congregation. In 1812, following his father to Austria, he became rabbi of Kolin, Bohemia. In 1836 he was called as rabbi to Gross-Tapolessy, Hungary, and in 1886 to Verbo, where he spent the remainder of his life. His only work is "Sha'are Torah," a treatise on the principles of Talmudic law which shows the author's methodological mind and vast knowledge of Talmudic literature. Three parts of the work appeared in print (Vienna, 1821 and 1850; Satoralja-Ujhely, 1872), while the fourth part is still in manuscript. Wolf Löw was twice married; his first wife, from whom he obtained a divorce, was the daughter of Ephraim Zalman Margolioth of Brody; the second was the daughter of Isaac Landau, rabbi of Auschwitz. Löw's son Jeremiah, rabbi in Satoralja-Ujhely, was the recognized leader of the Orthodox party in Hungary and its spokesman in an audience which its demotion obtained with the emperor in order to protest against the establishment of a rabbinical seminary ("Allg. Zeit. des Jud." 1864, p. 292). He was nevertheless opposed to the secession of the Orthodox from the whole body of Judaism and therefore refused to take part in a congress planned by the Or-
Low was a leading authority both from a scientific point of view and in questions of practical theology. The absolute (1850–60) as well as the constitutional government (1867) of Austria and especially that of Hungary were guided by the replies he gave to their questions in matters referring to the organization of the Jewish ritual and schools. Jewish education throughout Hungary owes much to him. Down to his death he was the leader of the progressive Hungarian Jews, especially after the general congress—which was convened against his advice and in which he did not take part—had resulted in a schism among the Jews of Hungary instead of the union that had been anticipated.

Aside from his works on the Halakah, Low left only one other larger work, "Hu-Mafteah" (1855), a history (in German) of exegesis among the Jews; this is still authoritative. After the

**His Works.** Emancipation, when he gave up the editorship of "Ben Chananja," he devoted himself to larger archeological monographs, of which the following were published: "Die Graphischen Requisiten" (1870–71) and "Die Lebensalter der Juden in der jüdischen Literatur" (1870). Fragments of a third volume, "Der Synagogale Ritus," were published posthumously (1884). His smaller works have appeared in five volumes (Szegedin, 1889–1900), the last of which contains a complete bibliography of his works.


Of Low's sons, Immanuel Low, a rabbi and Orientalist (born at Szegedin, Hungary, Jan. 20, 1854), was educated at his native town and at Berlin, where he studied at the Lehranstalt für die Wissenschaft des Judentums and at the university, graduating as rabbi and as Ph.D. in 1878. The same year he became rabbi in Szegedin, where he is still (1904) officiating.


Another son, Samuel Lőw (born Sept. 11, 1846, at Papa; studied at Szegedin and Vienna [M.D. 1871]).
is a physician. In 1873 he went to Budapest, where three years later he founded the "Pester Medizinalsch-Chirurgische Presse." In this periodical, of which he is (1894) the editor-in-chief, most of his scientific articles have appeared.

A third son, Theodor Löw (born Nov. 14, 1848, at Papa), is a lawyer in Budapest. The following are his chief works: "ImnayIMaydak axaj Maygar Cödeljájhoxh?" (Budapest, 1882), on the new Hungarian bankruptcy proceedings, and "A Maygar Bütetö Törvénykönyv a Bütetettéköl és Vészetegóvöl" (ib. 1884), on the Hungarian criminal and civil codes.

BIBLIOGRAPHY: Szizrnejj, Magyar Irök Etilez; Löw and Ku-

A fourth son, Tobias Löw, was born June 5, 1844, at Gross-Kanizsa, Hungary, and died June 7, 1880, at Budapest, where he had been acting attorney-general. In 1874 he founded the "Magyar Izassigügy," a legal periodical in the interests of Hungarian jurisprudence and legislation. Löw took an active part in the preparation of the Hungarian penal code, for which he edited the material (1880).

A fifth son, William Löw, is a lawyer and editor in New York City.

BIBLIOGRAPHY: Szisznejj, Magyar Irök Etilez.

S.

LÖW, MORITZ: Astronomer; born at Mako, Hungary, in 1841; died in Steglitz, Berlin, May 25, 1900; studied at the universities of Leipzig and Vien-
na, and received his Ph.D. degree from the University of Budapest (1867). After graduating he became an assistant at the Leipsic observatory, and in 1883 was appointed section chief in the Prussian geodetic institute at Berlin, with the title of professor.

Löw's principal works are: "Elemente der Planeten"; "Einfuss der Verbefferten Sternhörner auf die Polhöhe der Gradmessung in Ostpreussen"; "Polhöhe von Helgoland"; "Zur Theorie der Passage- Instrumente im Ersten Vertikal"; "Astronomisch-Geodätische Ortsbestimmungen im Harz"; "Polhöhebestimmungen im Harzgebirge Ausgeführt 1887-91."

BIBLIOGRAPHY: Alig. Zeit. des Jud. June 8, 1900 (Gemeinde-
hote, p. 5; Univ. Jw. 15, 1890, p. 406.

N. D.

LÖW, SAMUEL (called also Samuel Kollin, or Kein): Talmudist; son of Natš (Nathan) ha-Levi; born at Kolín, Bohemia, about 1720; died May 20, 1806, at Boskowitz, Moravia, where for nearly sixty years he had presided over a yeshibah. He wrote: "Mahazitha-Shekel," an extensive sub-commentary on Abraham Abbe Gombiner's "Ma-
gen Abraham" on Shulhann Aruk, Orah Háyim (Vienna, 1817-8; 2d ed. 1817; several times re-
printed); "Hilkot Niddah" (Lemberg, 1859); and "Hilkot Melihah" (ib. 1860). His son Wolf Bosko-
wtz delivered the sermon at his funeral ("Ma'amor Esther," Ofen, 1887). His descendant in the fifth generation, Dr. Max Anton Löw, a convert to Roman Catholicism, was the attorney of the anti-

VIII.—13


S. MAX.

LÖWE, AUGUST: Russian mathematician and author of mathematical works. Of his books the best known are: "Oscheponaymatna Teoriiya Per-
spektivy," 1858; "Oscheponyamaytnaya Praktitches-
yaya Geometriya," 2d ed. 1890; "Nizhaya Geo-
desiy," 2d ed. 1861; "Praktitcheskaya-Arifmetika Diya Dvevitz," 1862; "Kurs Arifmetiki i Sobra-
nye Arifmeticheskikh Zadach," 2d ed. 1871; "Na-
chalnaya Osnovaniya Geometrii," 2d ed. 1871; and "Arifmetika Diya Nachalnuyk Narodyukh Uch-
lishch," 1872.

BIBLIOGRAPHY: Entziklopedichski Sloraz, xvi, 420.

1. G. L.

LÖWE BEN BEZALEEL. See Judah Löw, ben Bezalel.

LÖWE, JOEL: German commentator; born in 1760; died in Breslau, Feb. 11, 1802. He signed his name in Hebrew writings as Joel (or Yeshayahu) ben Abraham ben Judah ("Sohn des R. Judah Löb"). At the age of twenty he went to Berlin, where he received instruction from Isaac Satanow, who was a follower of Moses Mendelssohn. In Berlin Löwe met Mendelssohn, his acquaintance with whom soon ripened into friendship. Mendels-
sohn's influence was doubtless instrumental in securing for Löwe the position of tutor in the house of the influential David Friedländer. Löwe became a most intimate friend of another prominent Mendelssohnian, Isaac Abraham Euchel, whose first work, a Hebrew biography of Mendelssohn, contains a dedicatory letter addressed to Löwe. At the close of his life Löwe was principal of the Wilhelms-Schule in Breslau.

Löwe was an excellent Hebraist, grammarian, and exegete, and, like most Mendelssohnians, was also a "Schöngest." Conjointly with Aaron Wolfsohn he edited "Ha-Messzel," in which periodical he published a large number of poems and essays. He belonged to the h'urists who assisted Mendelssohn in his commentaries on the Bible. His own main work was a critical Hebrew commentary and an excellent introduction to the Psalms (1788), which latter forms a history of Biblical poetry; and he published, also, Mendelssohn's German translation of the Psalms in Hebrew letters. In company with Aaron Wolfsohn, Löwe published Mendelssohn's German translation of the Song of Solomon with a Hebrew commentary. He was the first to translate the "Haggadah shel Pesah" into German (1785). Of his "Amnue ha-Lashon," on the elements of the Hebrew language, only the first part was pub-
lished (1794). He wrote also on chronology, and was a contributor to Eichhorn's "Allgemeine Bibli-
othek der Biblischen Literatur." His plan to publish a Hebrew grammar on a large scale did not materialize.

E. StIR.

LÖWE, KONRAD: Austrian actor; born at Prossnitz, Moravia, Feb. 6, 1856. He took a law course at the University of Vienna, and then went on the stage (1878). After filling engagements in various Austrian and German cities he was called in
1895 to the Hofburgtheater, Vienna, of which company he has since been a member. He plays heroic parts.

Lowé has also been active as a writer and dramatist. He has published a volume of poetry entitled "Leben und Liebe" (Leipsic, 1890), and has adapted Grabbe's "Herzog Theodor von Gothaund" (Vienna, 1892).

LÖWE, LUDWIG: German physician; born at Berlin March 11, 1844. After graduating from the gymnasium, he attended the universities of Jena, Würzburg, Strasburg, and Breslau, leaving the last institution with the degree of doctor of medicine in 1872. In the following year he became an assistant at the anatomical institute of the University of Strasburg, which position he held till 1878, when he became an assistant at the dermatological hospital and dispensary of the Charité at Berlin, resigning this position in 1876. In 1878 he was admitted to the medical faculty of the University of Bern as lecturer on anatomy. He finally returned to Berlin and established himself as a specialist in diseases of the ear, nose, and throat.

Löwe has contributed several essays to medical journals, and is the author of: "Beiträge zur Anatomie der Nase" (Berlin, 1878, 2d ed. 1880); "Beiträge zur Entwicklungsgeschichte des Nervensystems" (vol. i., Berlin, 1880; vol. ii., Leipsic, 1880); "Lehrbuch der Ohrenheilkunde," 1884.

Bibliography: Passel, Biogr. Lex. 1901.

S. F. T. H.

LÖWE, MOSES SAMUEL (Johann Michael Siegfried Löwe): German painter and engraver; born at Königsberg, Prussia, June 24, 1756; died there May 10, 1831. Aided by the friendship and influence of the Friedländer family, he had achieved such a reputation by 1780 that the emigrant painter of his time. He was also a master of the game of chess. His "Bildnisse jetz Lebender Berliner Gelehrten mit Selbstbiographien" (Berlin, 1880; vol. i., Berlin, 1880; vol. ii., Leipsic, 1880); "Lehrbuch der Ohrenheilkunde," 1884.

Bibliography: Passel, Biogr. Lex. 1901.

S. F. T. H.

LOWENBERG, JULIUS: German geographer; born in Strzelno, Prussia, 1800; died at Berlin Dec. 12, 1893. He was educated in Berlin, where he became acquainted with Alexander von Humboldt, who assisted him in various ways. He wrote: "Afrika" (1833); "Historisch-Geographischer Atlas" (1836-40); "Lehrbuch der Geographie" (1840); "Alexander von Humboldt" (1842); "Humboldt's Reisen in Amerika und Asien" (1844); "Gesch. der Geographischen Entdeckungen" (1829); "Die Entdeckungs- und Forschungsreisen in den Beiden Polarzonen" (1866). His last years he spent in the Jewish home for aged people in Berlin.


D.

LÖWENFELD, LEOPOLD: German physician; born in Munich Jan. 23, 1847; educated at the gymnasium and university in his native city (M. D. 1870). During the Franco-Prussian war he was assistant physician in a Bavarian field-hospital. After several years of practise in the United States, he settled permanently in his native city (1875).


S.

LÖWENGARD, MAX: German rabbi; born in Württemberg; died at Basel May 25, 1876. He was a friend of Berthold Auerbach and a diligent student of Schelling's philosophy. Though a fervent advocate of Reform in his youth, he became a zealous supporter of Orthodoxy in the latter part of his life, after having occupied rabbinate in Gebehausen and other communities of Württemberg. He was the author of "Beiträge zur Kritik der Reformbestrebungen in der Synagoge" (Stuttgart, 1844); "Auch Einige Worte Über das Neue GebetbuCh im Hamburger Tempel" (Tübingen, 1842); and "Jehova, Nicht Moloch, War der Gott der Hebräer," a refutation of Gulliany's "Die Menschenopfer der Alten Hebräer" (Berlin, 1843). The first work appeared under the pseudonym "Juda Leon.


I. Br.

LOVENSTAMM, LEVI SAUL. See AYER LEOK BEN SAUL.

LÖWENSTAMM, SAUL: Rabbi and Talmudist; born at Rzeszów 1717; died at Amsterdam June 19, 1790. He is known as the author of "Binyan Ariel" (Amsterdam, 1778), which title he chose as a pun on "Ben Aryeh." As he tells in the preface, he was appointed rabbi at VÖORAS (Lakacz, Hungary), and afterward at Dubno in succession to his father-in-law, Abraham Kahana (d. 1749); and in 1753 at Amsterdam, on the death of his father, Levi Saul Löwenstamm.

Besides "Binyan Ariel," Saul Löwenstamm wrote annotations on Niddah (Amsterdam, 1765), on the Shulhan Arukh (d. 1766), on the Pentateuch (d. 1768-777), on the Mishnah (d. 1775), and many approbations and poems (1706-78). His "Binyan Ariel" is divided into three parts: (1) annotations on the Pentateuch; (2) on the Five Rolls; and (3) on some passages from the Talmud.

Löwenstamm devoted much attention to the bet ha-midrash founded by his father. The generosity of the members of the community enabled him to build a new home, which he occupied June 22, 1778. Some of the memorial addresses delivered on his death have been published. He was succeeded by his son Jacob Moses Löwenstamm.
LOWENSTEIN, BARUCH SOLOMON: Russian mathematician; born at Wolowarka, Russia, in the second quarter of the nineteenth century. He was twice decorated by the Emperor of Austria. In addition to some sermons, he published: The Book of Proverbs, edited from manuscripts, with a Hebrew commentary, trigonometry, and astronomy (Warsaw, 1860).


D. S. MAN.

LOWENSTEIN, BERNHARD: Austrian rabbi; born at Mesceritz, province of Posen, Feb. 1, 1821; died at Lemberg March 15, 1888. Upon the recommendation of Ludwig Philippson he was elected preacher in Szent Miklos, Liptau, Hungary (1845), where he became known as the pioneer of the modern synagogue service in Hungary. In 1857 he left Szent Miklos for the rabbinate of Butschowitz, Moravia, whence, shortly afterward, he was called as rabbi to Lemberg. Lowenstein was an impressive preacher and an indefatigable communal worker. He was twice decorated by the Emperor of Austria. In addition to some sermons, he published a volume of poems under the title “Judasische Klänge” (Briinn, 1862). He also edited the Penta-gurim, with Targum Onkelos, Rashi’s commentary, and in the same year he gained first prize at Bir-


D. S. MAN.

LOWENSTEIN, L. H.: Hebrew scholar; died at Frankfurt-on-the-Main about 1850. He was reviser in the publishing-house of Isaac Lehrberger at Rödelheim, which office was afterward held by Se-licman Beker. He published: The Book of Prov- erbs, edited from manuscripts, with a Hebrew commentary and a German metrical translation (Frank-fort-on-the-Main, 1888); “Kol Bokim,” the Book of Lamentations, with a Hebrew commentary and a German metrical translation, to which he added various dirges introduced into the liturgy of the Synagogue (ib. 1888); “Damasch: die Judenverfol- gung zu Damascus und Ihre Wirkung auf die Öf- fentliche Meinung, Nebat Nachweisungen über den Ursprung der Gegen die Juden Wiederholten Beschul- digung des Ritualmords” (Rödelheim, 1849; 2d ed. 1841); “Mizmor le-Todah,” an ode addressed to Moses Montefiore on his return from the Orient (ib. 1841); “Stimmen Berühmter Christen über den Damascener Blutprozess” (ib. 1842). He also edited the Penta-teach with Targum Onkelos, Rashi’s commentary, and an explanation of the French words occurring in the last-named (2 vols., ib. 1848).


D. S. MAN.

LOWENSTEIN, LEOPOLD: German rabbi; born in Gailingen, Baden, Dec. 1, 1848. He attended the gymnasium at Bischofsheim-on-the-Tauber, receiving at the same time instruction in the Talmud from his father, who was district rabbi there. He subsequently entered the University of Würzburg (1862), attending concurrently the Tal-mudic lectures of Rabbi Seigmann Bär Bamberger, and then went to the yeshibah of Rabbi Israel Hils- desheimer at Eisenstadt, Hungary. In 1872 he became district rabbi in his native place, and exchanged that position in 1887 for his present one in Mosbach, Baden, where he officiates as rabbi for the three districts of Mosbach, Merchingen, and Wurmt- heim. In 1891 he was decorated with the Zähringer Löwenorden.

Lowenstein published: “Gesch. der Juden am Bodensee” (1879), and “Beiträge zur Gesch. der Ju- den in Deutschland,” i. 1895, ii. 1898; since 1900 he has edited the “Blätter für Jüdische Gesch. und Literatur,” which appears as a supplement to “Der Israelit” of Mayence.

S. LOWENSTEIN, RUDOLF: German author; born at Breslau Feb. 20, 1819; died at Berlin Jan. 6, 1891. When only nine years of age he was bap-tized. Educated at the gymnasium at Glogau and the universities of Breslau and Berlin, he received the degree of Ph. D. in 1843. As early as 1836 some of Lowenstein’s poems had been printed in the journals of Silesia; and his reputa-tion was established by the appearance in 1846 of his “Der Kindergarten,” a collection of songs for children. In 1848 he with David Kalisch and Ernst Dohm founded the well-known “Kladderadatsch,” of which he became one of the chief editors. The revolution of 1848 found Lowenstein on the liberal side, and he was expelled from Prussia in 1849 for his political activity. Returning to Berlin in 1850, he resumed the editorship of “Kladderadatsch” and continued in this capacity for thirty-seven years. In 1883 he became editor also of the political part of the “Gerichtszeitung.” In 1887 he retired from public life. Besides his “Der Kindergarten,” he wrote “Elreth die Frauen,” Berlin, 1874, and many songs, most of which were set to music. His political poems in the “Kladderadatsch” gained him a wide reputation, especially those written during the eventful period 1860–80.


F. T. H.

LOWENTHAL, JOHANN JACOB: Hunga-rian chess-master; born July, 1810, in Budapest; died at St. Leonard’s-on-Sea, England, July 20, 1876. He was educated at the gymnasium of his native city, and received a civil appointment under the administration of Louis Kossuth. On the down-fall of the latter, Löwenthal was expelled from Aus-tria-Hungary, and he emigrated to America (1849). In 1851 he went to London, and thenceforward resided permanently in England. At the Manchester tourney of 1857 Löwenthal defeated Anderssen for first place; in 1858 he lost a match with Morphy; and in the same year he gained first prize at Bir-

Löwenthal was for some time chess editor of “The Illustrated News of the World” and of “The Era.” He was editor also of “The Chess Players'
tic career. He published numerous articles in Russian papers, and when, in 1882, Daniel Neufeldt founded the Jutzenka, Löwinson became an active collaborator on it, always defending the interests of his coreligionists. He was a great controversialist, and had heated discussions with R. Hirsch. His last work, "Ha-Maggid," and with L. J. Shapiro in the "Jutzenka."

He settled in Serhel, government of Suwałki, where he made the acquaintance of David Gordon, editor of "Ha-Maggid," and Rabbi Hayyim Filippower. About 1868 he passed his examination at the Rabbinical Seminary of Wilna, where he was ordained rabbi; but he never accepted a rabbinate.

Of his first work, "Ha-Adam be-Zelem Elohim" (Königsberg, 1855), only a limited number of copies were printed, which he distributed among his friends. His numerous articles and essays on Jewish literature and science he published under the nom de plume י.ב.ב.


I. S. B.

LOWSOHN, SOLOMON: Historian and poet; born in Mor, district of Stuhlweissenburg, Hungary, in 1788; died there April 27, 1821. He studied at the yeshibah of Prague, among his fellow students being his relative Moses Saphir, the humorist. He subsequently became a compiler in the printing establishment of Anton Edler von Schmid in Vienna.

Löwisohn's works include: "Sihah be-'Olaniha-Neshamot" (Prague, 1811); "Melizat Yeshurun" (Vienna, 1816), poems; "Melkere Erez," treating of the topography of the Bible. He wrote also for the Mishnah edition published in 1815 an essay on the language of the Mishnah. Further, he translated and annotated the festival prayers, and part of the ritual for the 9th of Av (Vienna, 1819). His most important work is "Vorlesungen über die Neuere Gesch. der Juden" (ib, 1890), of which the first volume only was published.


LOWY, ADOLF: German physiologist; born in Mor, district of Stuhlweissenburg, Hungary, in 1788; died there April 27, 1821. He studied at the yeshibah of Prague, among his fellow students being his relative Moses Saphir, the humorist. He subsequently became a compiler in the printing establishment of Anton Edler von Schmid in Vienna.

Löwisohu's works include: "Sihah be-'Olaniha-Neshamot" (Prague, 1811); "Melizat Yeshurun" (Vienna, 1816), poems; "Melkere Erez," treating of the topography of the Bible. He wrote also for the Mishnah edition published in 1815 an essay on the language of the Mishnah. Further, he translated and annotated the festival prayers, and part of the ritual for the 9th of Av (Vienna, 1819). His most important work is "Vorlesungen über die Neuere Gesch. der Juden" (ib, 1890), of which the first volume only was published.


LOWY, ALBERT: English rabbi and communal worker; born at Balsam, Moravia, Dec. 1816. He studied first at Olmuzh, and then moved to Vienna, where under Professor Steinschneider he began a systematic study of Hebrew and Arabic. A few years after the formation of the Reform Synagogue in London, Löwy was appointed minister in association with the Rev. Professor Marks, whom he assisted in compiling the prayer-book of the congregation. He served for fifty years, retiring in 1892. From 1871 to 1889 he acted as secretary of the Anglo-Jewish Association, which, with Dr. Bevisch, he had helped to found.

Löwy's knowledge of Samaritan literature enabled him to collect and catalogue the Samaritan manuscripts belonging to the Earl of Crawford and Balcarres. He printed in the "Trans. Soc. Bibl. Arch.," 1875, the first specimen of a dialect of Aramaic current among the Jews of Urmiya; and his contribution gave rise to the subsequent literature on the subject. In 1891 he printed a "Catalogue of Hebrew and Judaica in the Library of the Corporation of the City of London," with a copious subject-index. In recognition of his researches, the University of St. Andrews conferred upon him in 1893 the honorary degree of LL.D.

Löwy helped to found the Society of Hebrew Literature; and was a frequent lecturer before the Society of Biblical Archeology and other learned associations. He died May 21, 1908.


G. L.

LOWY, JACOB EZEKIEL: German rabbi and author; born at Hohenpolatz, Austrian Silesia, Aug. 24, 1844; died at Beuthen Nov. 29, 1894. After attending various yeshivot in his native country, he became a pupil of Wolf Löw in Nagy Tapecsany, and then, inclining to Hasidism, he went successively to Lemberg and Brody in order to continue his rabbinical education. Finally he went to Berlin, where he acquired some secular learning. Having obtained after great difficulties a license to marry, he settled as a business man in Bielitz, and in 1846 was appointed district rabbi of Wadowice, with a seat at Oswiecim (Auschwitz). In 1854 he was elected rabbi of Beuthen, which position he continued to hold until his death.

Löwy was the author of "Bikkeret ha-Talmud: Kritis-Talmudisches Lexikon" (vol. i., Vienna, 1868), containing 150 articles for a proposed Talmudic encyclopedia.

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D.

LUACH. See ALMANAC; CALENDAR.

LUBARSKY, HESCHEL ABRAMOVICH: Russian writer; born at Balta, Sept., 1878. He was educated in a family of Hasidim, in the Odessa Commercial School, and in the Riga Polytechnical Institute. In 1897, while a student in the latter institution, he joined the Zionist movement. Shortly after he went to Palestine, where he visited the Jewish agricultural colonies, which he described in a series of articles under the title "V Stranye Predkov." Returning to Odessa in 1898, he wrote "Palaestina," descriptive of the Holy Land and of the condition of the Jews there (Warsaw, 1900). In 1900 Lubarsky graduated from the Riga Polytechnical Institute (as engineer), and is now (1904) pursuing his studies in Berlin. He has contributed numer-
ous articles to the Russo-Jewish periodicals, and, in 1903, published a pamphlet, “Shestoi Kongress Zioni-
skoy,” on the subject of the Sixth Zionist Congress. His father, Abraham Eljah, is a well-known Zioni.

LÜBECK: Free city of Germany; situated on the River Trave, not far from the Baltic Sea; it forms, with the surrounding territory, a free state. In 1900 it had a population of 82,813, including 663 Jews. Like most of the free cities of Germany, Lübeck did not tolerate the Jews. In 1350 the city council wrote to Duke Otto of Brunswick-Lüneburg requesting him to exterminate the Jews living in his territory, as they were responsible for the plague, which would not cease until all Jews had been killed.

As the council does not mention any order to this effect in the city, it is clear that Jews could not have lived there before then. In 1499 the local chronicler, Reimer Kock, states expressly that “there are no Jews in Lübeck, as they are not needed here.”

The Thirty Years’ war and, perhaps, the Chmielnicki persecutions in Poland seem to have caused a number of Jews to go to Lübeck. The guild of the goldsmiths complained in 1658 that “many Jews and other suspicious characters sneak daily into the city to deal in precious metals”; and the council decreed, April 15, 1677, that no Jew should be permitted to stay in the city overnight without the express permission of the senate, which was rarely given. In 1680 two “Schutzjuden” of the senate, Samuel Frank and Nathan Siemssen, are mentioned. But when the senate accepted Siemssen’s son-in-law, Nathan Goldschmidt, as “Schutzjude,” the citizens objected, and wherever he rented a house the neighbors protested to the senate. It was, perhaps, due to an intrigue that Goldschmidt was accused of having received stolen goods (Feb. 15, 1694); the trial dragged on for at least five years, and its result is not known. The guilds continued to demand of the council the expulsion of all Jews, and finally saw their wishes fulfilled (March 4, 1699). In spite of that victory of the guilds, Jews not only made brief visits to the city, but the council permitted, as early as 1701, one Jew to remain as “Schutzjude” in consideration of an annual payment of 300 marks courant (884).

The great difficulties which stood in the way of prospective Jewish settlers in Lübeck suggested the evasion of the prohibition by a settle-

Settlement in the neighboring territory of Denmark. A number of Jews, mostly Bordhoo. Polish fugitives, settled in the vil-

lage of Moisling as early as 1700, and, in spite of constant protests by the guilds, the council had to grant them, as Danish subjects, the right to enter the city, although under great restrictions. Desiring to obtain jurisdiction over the Jews in Moisling, the city of Lübeck acquired, in 1765, the estate whose owner had feudal rights over the inhabitants of that village; when, in 1806, the King of Denmark ceded the district that included Moisling to Lübeck, the Jews there became subjects of the latter city. But when Lübeck was annexed to France (Jan. 1, 1811) all discriminations ceased: the special taxes of the “Schutzjuden” were abolished, and many Jews of Moisling, as well as of other places, moved to Lübeck, where they at once purchased a lot for a synagogue. In the following years their numbers were rapidly augmented, especially in consequence of the expulsions during the siege of Hamburg. As soon, however, as the French domination had ceased, the senate began to debate the restriction of the Jews, to whom it proposed giving “an appropriate new constitution” (1815), while the guilds peremptorily demanded their expulsion. The Jews protested against this violation of their rights, and, together with the Jewish citizens of other free cities, appealed to the Congress of Vienna, engaging Carl August Buchholz as their advocate. But the city

New Synagogue at Lübeck, (From a photograph.)
Lublin

would not yield, in spite of the intercession of the
Russian chancellor Prince Hardenberg and of the
Austrian chancellor Prince Metternich. The Con-
gress of Vienna finally adopted Article 16 of the
"Bundesakte," which guaranteed to the Jews in all
German states the rights which they had obtained
"from" the various states, instead of "in" the vari-
ous states, as the original text read (June 8, 1815).
Having thus obtained a free hand, the

Expelled senate of Lübeck decreed (March 6,
After Con-
1816) that all Jews should leave the
gress of city within four weeks. The Jews

Vienna.
again protested, but finally were com-
pelled to accept the proposition of the
senate, which guaranteed to all Jews who would set-
tle in Moisling the rights of Lübeck citizens, sub-
ject to certain limitations (Sept., 1821); in 1824 all
Jews, with the exception of a few "Schutzjuden,"
left the city. The senate now showed a certain
amount of good-will toward its Jewish subjects by
giving them a house in Moisling for their rabbi, and
by building a new synagogue, for which the congre-
gation was required to pay only a moderate annual
rent.

Since 1831 the Jews have had to serve in the mili-
tia; in 1837 a parochial school, subsidized by the
city, was opened; and in 1839 the senate issued an
order which compelled the gilds to register Jewish
apprentices. A commission appointed in 1842 re-
ported that the condition of the Jews should be im-
proved by an extension of their rights, but their
emancipation did not become perfect until the law
of Oct. 9, 1848, abolished all their disabilities. In
1850 a new synagogue was acquired. This brought
to the young congregation considerable annoyance;
the ill-disposed neighbors, who claimed that the
ritual bath connected with it spread an unbearable
smell of garlic, endeavored to obtain an injunction
against it (this building gave way to a new syna-
gogue in 1880). In 1859 the rabbi moved from Mois-
lung to Lübeck, and in the same year a parochial
school was opened in the city. In 1869 the school in
Moisling was closed, and in 1873 the Moisling syna-
gogue, which had not been used for some time, was
demolished. A law of Aug. 12, 1862, modified the
form of oath ("More Judaico") which Jews until
that time had been compelled to use, and introduced
a new form, which remained in force until the Ger-
an law of 1879, regulating civil procedure, abol-
ished it.

The Lübeck congregation has a parochial school
of three grades, and religious instruction for Jewish
children attending public schools has been made
compulsory by the law of Oct. 17, 1885. The city
pays to the congregation an annual subsidy. The
rabbis of the congregation have been: Akiha Werte-
heimer (called also Akiha Victor; up to 1816; d.
1835, as rabbi of Altona); Ephraim Joel, an uncle
of Manuel and David Joel (1825-51); Silssmann
rabbis of the congregation have been: Akiba Wert-
heimer (called also Akiba Victor: up to 1816; d.
1835, as rabbi of Altona); Ephraim Joel, an uncle
of Manuel and David Joel (1825-51); Silssmann
rabbis of the congregation have been: Akiba Wert-
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rabbis of the congregation have been: Akiba Wert-

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LUBLIN

Lublin

LUBLIN: City of Russian Poland, in the gov-
ernment of the same name; situated 60 miles south-
est of Warsaw; in importance the third city of
Poland. Numbers of Jews were living in Lublin
in the fourteenth century. They were not allowed
to dwell in the city proper, but were restricted to
the suburb of Kazimierz on the Bystrycz, a tribu-
tary of the Wierprz. This suburb was named after
Casimir III., by whose order it was assigned to the
Jews in 1396. Later it became known as the
"Piski Zydowskie" (Jewish Strand). The Jews
were allowed gradually to occupy a district within
the city until the accession to the Polish throne of
Sigismund II. (1518), who confined the settlement of
the Jews to their original quarter. In the following
year the king imposed upon them a special tax called
"Striegeld," and, to please their competitors, the
Christian merchants, restrained their commercial en-
terprises. The manufacture of beer, which was at
that time exclusively in the hands of the Jews, was
now restricted by the king to those who had ac-
quired real property in the city. In 1553 he pro-
hibited the Jews from dealing in food.

From the middle of the sixteenth to the middle of
the eighteenth century Lublin was a great center of
Jewish activity and the principal place of meet-
ing of the Council of Four Lands.

At the end of the sixteenth century the Jews, in
consideration of the payment of special taxes, were
permitted to reside in the Podzance quarter of Lublin. The government

Taxes and record of licenses (part xxxvi., No.
14) of the year 1596 shows that there were
then 100 Jewish houses in Podzance, and that the annual tax was
fixed at 80 florins and 27 grivins. Sigismund Aug-
uest increased the tax on houses to 250 fl. Besides
taxing the tenants of the houses 70 fl., he imposed the following additional taxes: for 16 butcher-shops,
55 fl. 6 gr.; for 20 hot-bath tubs, 89 fl.; for a bath-
house and a liquor-shop at Podzance, 200 fl. The
number of Jews in the city at that time may there-
fore be estimated at about 2,000. Their numbers
steadily increased, and in 1630 the annual tax paid
by them amounted to 300 Polish guilders. Ladis-
laus IV. confirmed (March 21, 1632) the privileges
granted to the Jews by former kings of Poland.
Immediately prior to the Cossacks' Uprising in 1648 the Jesuits instigated a riot and attacked the Jewish quarter. Twenty houses were ransacked, eight Jews being killed and twenty wounded. The Jesuits were prosecuted before Ladislaus IV, and were severely punished. Later (1630) the Jesuits established in Lublin a printing-press which existed till 1670. They published many works hostile to the Jews, thus creating enmity between the latter and the Christian inhabitants. To the influence of the Jesuits is attributed also the decree of 1650, forbidding Jewish apothecaries to prepare medicine, and that of 1654, prohibiting performances by Jewish musicians not having a special permit from the government.

The Jewish population of Lublin in 1656 was about 2,000 families, and, including those who for safety fled from the neighboring villages, there must have been in the city at least 10,000 Jews, most of whom were massacred by the Cossacks. Among the martyrs were many prominent rabbis and scholars. Some entered the cemetery and, after engraving their names upon the wall, arranged to be buried alive rather than fall into the hands of the mob and be tortured. Rabbi Samuel b. David, in his "Hesed Shemuel" (ed. Amsterdam, 1699, pp. 2b, 43b), assigns the occurrence to the day preceding the Sukkot festival of 5417 (= Oct. 15, 1656), and describes his own miraculous escape (see Cossacks' Uprising).

Under the magistrate Jan Carl Danielowicz the Jews of Lublin fared better than they had done at any previous time. In his charter of Nov. 21, 1675, concerning the rights of the Jews, Danielowicz reviews the privileges granted by the former Polish kings, which he declares to be a safeguard to Jewish life and property. He enumerates the following provisions: (1) The Jews of Lublin to contribute no more than the customary real-estate tax of 700 Polish guilders (this tax covered the dwellings, synagogues, charitable institutions, cemetery, shops, wax-factories, and bath-houses). (2) All contracts made between Christians and Jews residing in Poland, regarding the purchase and sale of mead, beer, brandy, etc., to be valid. (3) The commercial tax on Jews to be no higher than the same tax on Christian citizens in proportion to their respective numbers. (4) Jews to be exempt from having soldiers quartered among them either permanently or temporarily. (5) Jews to be exempt from furnishing food and clothing supplies to the guard of the city hall. (6) No enclosure to be made on the Jewish cemetery. (7) In legal suits concerning chattels appeals to be made to the city magistrate; in other cases, to the Supreme Court. "I make," he says, "these provisions voluntarily, and promise to fulfill them for the benefit of the Jews who have petitioned me, and for the benefit of their descendants, so long as I live; and I pray that my successors shall follow my example." King John Sobieski in 1679 prohibited trading between Jews and Christians during Christian holidays, and ordered the confiscation of any goods sold on those days. King Augustus II. in 1720 further restricted Jewish commerce, and annulled the leases of shops to Jews in the Christian quarters of the town on the ground that the Jews were keen competitors of the Christian merchants. Augustus III. forbade (1736) Jews to act as agents of Christians. It is claimed that this restriction was formulated at the solicitation of the Jewish congregation against certain of its members, who, in order to shirk the communal tax, and also to avoid the special government tax, severed their connection with the synagogue and transacted business as the nominal agents of Christians, and shared the profits with them. Stanislaus Augustus Poniatowski, the last King of Poland, on his coronation in 1764, ordered the expulsion of Jews from Lublin and its suburbs. Later they were permitted to return subject to curtailed privileges and heavy taxes. The Russian army captured Lublin in 1831.

Jewish communal life in Lublin began with the above-mentioned settlement of Jews in the suburb of Piaski, where they were permitted to form a congregation under a charter and with the emblem of a hornless deer. Not only were they allowed to have their own civil laws, but they were even appointed attorneys and judges in the general courts. Indeed, to such an extent was this the case that the wayodes of Warsaw specially assembled in 1540 to prohibit such appointments.

The Jewish cemetery, situated on the Grudziak hill, was granted to the Jews by Tenczinski in 1555; but it had already been utilized as a Jewish burial-ground, as is evidenced by the record of a tombstone dated 1541.

The congregational minute-books, which had been placed in the government archives, were destroyed by fire in 1829. They contained valuable data for the history of the Lublin Jews and of the Council of Four Lands. There is left but one pinkes of the hebra kaddisha beginning with 1685, interesting extracts from which are published in Nissenbaum, "Le-Feḳot ha-Yehudim be-Lublin," p. 14. The record includes a proclamation of 1694 by the "beers of the burial society excommunicating evil-minded persons who had denounced their Jewish neighbors for selfish purposes before Christian priests and noblemen. These persons were blacklisted by the members of the society, who pledged themselves not to give them a decent funeral nor to bury them within the Jewish cemetery. The offenders were, however, afforded the opportunity to retract their denunciations and to give a solemn promise never to repeat the offense (ib. p. 142).

Lublin possesses five synagogues: (1) The Meharschial Synagogue, the oldest in the town, formerly attended by Solomon Luria. It has seats for about 3,000. (2) The Synagogue of Zebi b. Moses Doctor ("Doc-Charitable tor" meaning "Rabbi"); otherwise known as Jeleno [Hirsch] Doctorowitz, founded by Zebi in 1660 by permission of King Ladislaus IV. It appears that this synagogue was also rebuilt by Zebi to commemorate the victories of King John Sobieski in 1683. (3) The Synagogue of Saul Wahl (d. 1617). This synagogue is known also as the "Läufer run-
ners") Synagogue," because it was formerly used by visitors and strangers. (4) The Kahal Synagogue, often visited by Samuel Edels (d. 1631). (5) The Parnes Synagogue, founded by Abraham Parnes (d. 1768). There are also a "Tailors' Synagogue" and several others of recent date.

Among the charitable and educational institutions are the Jewish hospital, housed in a modern building, with 56 beds; an asylum for the aged, for widows, and for orphans; a Hebrew free school (Talmud Torah); and a Jewish school, in which the teaching of Hebrew and of secular knowledge is combined under Jewish and non-Jewish masters. On the yeshibah founded by various rabbis see Jacob Pollak; Shalom Shachna; Solomon Luria; Meir ben Gedaliah Lublin.

The government census of 1896 gave the total population as 45,758, of whom 2,788 were Jews. In 1899 the total Jewish population of the government of Lublin was 186,787. Lublin is an industrial and manufacturing town, containing 3 distilleries, 3 breweries, 4 tanneries, 6 brick factories, 4 soap-and-candle factories, 3 tobacco factories, 2 implement factories, and 1 flour-mill; also factories of yarn and of linen and hemp goods. The Jews control most of these, and nearly all the mercantile and banking business.


J. D. E.

Typography: The first Hebrew printing-house at Lublin was founded in 1547 by Joseph b. Moses of Przemysl (1585), besides a great many pamphlets.

For nearly two hundred years the printing of Hebrew books at Lublin was suspended. In 1570 Hirschhorn and Schneidemesser opened a new printing-house, and issued the collection of responsa known as "Noda' bi-Yehudah" and other books. In 1901 they printed a beautiful edition of the Bible with various commentaries.


J. B. Fr.

LUBLIN, MEIR BEN GEDALIAH (Ma-Ha'Rah): Polish rabbi; born at Lublin (?). He died there May 3, 1616. He was descended from a family of rabbis, and he speaks of his father as being an eminent Talmudist (Maharam, Kabb. rabbin. No. 1). His principal teacher was his father-in-law, Isaac ha-Kohen Shapirio, rabbi of Cracow (ib. No. 105), and he distinguished himself so highly in the knowledge of the Talmud and Posekim that in 1587, when he was not yet thirty years old, he was invited to the rabbinate of Cracow. Up to that time he seems to have lived in Lublin; for in one of his responsa (No. 128), which bears neither date nor place, he writes, "all my tools [i.e., books] are still with me here." He was engaged in continual controvers}
took special interest in his yeshibah, and often he signed his responsa "the one who is much occupied with his pupils" (Responsa, Nos. 80, 81, et passim). He was consulted by rabbis even from Italy and Turkey (ib. Nos. 13, 18, 21, 89).

His printed works are: (1) "Meir Ene Ḥakamim" (Venice, 1619), novelic forms a casuistic commentary on the Talmud, Rashi, and Tosafot; published by his son Gedaliah. It has since been republished several times, and is now printed in all the principal editions of the Talmud under the heading "Maharam." (2) "Manhar Ene Ḥakamim" (ib. 1618), a collection of 140 responsa, published by his son Gedaliah, who in collaboration with his brother Isaac added a preface. His unpublished works include: "Ma'or ha-Gadol," a commentary on the four Turim; "Ma'or ha-Kaṭon," a commentary on the "Sha'are Dura"; "Ner Mitzwot Gadol"; "Torah Or," a homiletic commentary on the Pentateuch; "Or Shib'at ha-Yamim," a collection, apparently unfinished, of orally transmitted laws.

The method employed by Lublin in his commentary on the Talmud was the opposite of that adopted by him when lecturing to his pupils in the yeshibah. In the latter case, as is usual with great casuists, he explained the passages of the Talmud, of Rashi, or of the Tosafot at great length, or, as he expressed himself, "by profound pilpul" (Maharam on 'Ab. Zarah 22a; Hull. 2b; Niddah 2b). But in his commentary or novelic he for the most part adopted a short and simple explanation, giving as his reason for not expounding a passage at greater length that he did not wish to dwell on it too long (Hull. 9b, 81b). In certain cases where he employed pilpul, he justified himself by saying that he was obliged to do so as the students might otherwise interpret the passage wrongly (Shab. 48a), or because he wished to sharpen their minds (ib. 20a). He showed a great tendency to correct the text of the Talmud (comp. Maharam on Gitt. 5, 6; Yeb. 59 et passim).

Being a fearless critic, Lublin did not spare even the Tosafists when their expressions seemed to him obscure (Maharam on Suk. 10; Bezh. 7). He was generally dogmatic both in his Method of novelic and in his responsa; he declared on several occasions that his interpretation was the right one and that the passage could not be rendered otherwise (Maharam on Shab. 67 et passim). He often attacked Solomon Luria and Samuel Edeis, saying that their interpretations were erroneous and might mislead students (Shab. 56b; Hull. 25a et passim). In his responsa he took for his basis the Aḥaronim, whom he declared to be of greater authority than the Tosafists, Maimonides, or Mordecai b. Hiyyel (Responsa, Nos. 114, 133, 137). He violently attacked Joseph Caro's Shulhan 'Aruk, declaring that it was a mixture of laws from different authorities and having no connection with one another (ib. No. 11; Isserles, Responsa, No. 133). Lubin paid little heed to the Cabala, though it is evident from his responsa No. 94 that he believed in the sacredness of the Zohar.

LUBLINER, HUGO (pseudonym, Hugo Bürger): German dramatist; born at Breslau April 22, 1846. He studied at the industrial school in Berlin, and became manager of a cotton and woolen mill. Inclination led him to dramatic composition. At first he wrote occasionally only, but with such success that he at length gave up business and devoted himself wholly to the production of plays.

Among the best-known of Lubliner's works are: "Nur Nicht Romantisch" (1865), one-act comedy, the only one of his earlier efforts that still holds the stage; "Der Frauenadovokat." (1873), three-act comedy, which has been performed at all the principal German theaters; "Die Modelle des Sheridan" (1875), four-act comedy; "Die Florentiner" (1876), tragedy; "Die Adoptierten" (1877), drama; "Gabriele" (1878), drama; "Die Frau Ohne Gelst" (1879), comedy; "Auf der Brautfahrt" (1880), comedy; "Gold und Eisen" (1881); "Der Jour Fix" (1882), comedy; "Aus der Grossstadt" (1883); "Die Mitbürger" (1884), comedy, (with G. von Moser) "Glück bei Frauen"; (with Paul Lindau) "Frau Susanne"; "Gräfin Lambach" (1886); "Die Gläubiger des Glücks" (6th ed., Breslau, 1888); "Die Frau von Neunzehn Jahren" (ib. 1887), the last two as parts of the romance-cycle; "Berlin im Kaiserreich"; "Die Arme Reiches" (1886), comedy; "Der Name" (1888), drama; "Im Spiegel" (1890), comedy; "Der Kommende Tag" (1891), drama; and the following comedies: "Das Neue Stück" (1894); "Ans der Menschenlichen Komödie" (1895); "An der Riviera" (1895); "Die junge Frau Arneck" (1895); "Ronan eines Anständigen Mädchens" (1896); "Andere Luft" (1897); "Das Fünfste Rad" (1898); and "Splitter und Balken" (1899). Some of the foregoing pieces were collected in "Dramatische Werke" (4 vols., Berlin, 1891-92).

Among the best-known of Lubliner's works are: "Nur Nicht Romantisch" (1865), one-act comedy, the only one of his earlier efforts that still holds the stage; "Der Frauenadovokat." (1873), three-act comedy, which has been performed at all the principal German theaters; "Die Modelle des Sheridan" (1875), four-act comedy; "Die Florentiner" (1876), tragedy; "Die Adoptierten" (1877), drama; "Gabriele" (1878), drama; "Die Frau Ohne Gelst" (1879), comedy; "Auf der Brautfahrt" (1880), comedy; "Gold und Eisen" (1881); "Der Jour Fix" (1882), comedy; "Aus der Grossstadt" (1883); "Die Mitbürger" (1884), comedy, (with G. von Moser) "Glück bei Frauen"; (with Paul Lindau) "Frau Susanne"; "Gräfin Lambach" (1886); "Die Gläubiger des Glücks" (6th ed., Breslau, 1888); "Die Frau von Neunzehn Jahren" (ib. 1887), the last two as parts of the romance-cycle; "Berlin im Kaiserreich"; "Die Arme Reiches" (1886), comedy; "Der Name" (1888), drama; "Im Spiegel" (1890), comedy; "Der Kommende Tag" (1891), drama; and the following comedies: "Das Neue Stück" (1894); "Ans der Menschenlichen Komödie" (1895); "An der Riviera" (1895); "Die junge Frau Arneck" (1895); "Ronan eines Anständigen Mädchens" (1896); "Andere Luft" (1897); "Das Fünfste Rad" (1898); and "Splitter und Balken" (1899). Some of the foregoing pieces were collected in "Dramatische Werke" (4 vols., Berlin, 1891-92).
THE JEWISH ENCYCLOPEDIA

LUCAS, LOUIS ARTHUR: African explorer; born in London Sept. 22, 1851; died at sea Nov. 20, 1876. After traveling in the United States (1872) and Egypt (1873), he organized an expedition to explore the Kongo. He left London Sept. 2, 1875, and arrived at Khartum in Jan., 1876, leaving that place three months, he died on a steamboat between Sua and Egypt (1873), he organized an expedition to explore the Kongo. He left London Sept. 2, 1875, and reached Suakim on Nov. 18 of that year. After the following April, he next went with Colonel Gordon to the Albert Nyanza, and navigated the northern part of the lake in the first steamboat ever to arrive together with its founders; hence it was called "Jews' City," an epithet applied also to

1868. He was occupied for a time as a clerk in a second-hand bookstore at Venice, after which he engaged in journalism at Berlin. Later he became one of the foremost Jewish writers. In addition to his journalistic work Lubinsky produced the following works, published in Berlin: "Jüdische Charaktere bei Grillparzer, Hebbel, und O. Ludwigm"; "Literatur und Gesellschaft im 19ten Jahrhundert" (1890); "Munktatul" and "Der Imperator," dramas (1901); "Gescheheter," a novel (1900); "Hannibal," a drama (1905). He died Jan. 1, 1911.

BIBLIOGRAPHY: Kirschntr, Deutscher Literatur-Kalender, p. 81; Ablhouses, 1888-96, p. 117.

A. S. W.

LUBOML: Town in the government of Volhynia, Russia. Jews lived there as early as the sixteenth century, though the attitude of the Christian inhabitants toward them was distinctly hostile. In 1557 the Jewish community resolved that none of its members should buy property within the city, for there was danger of its being attacked or set on fire by the Christian inhabitants. In 1576 this decision was reaffirmed by the leaders of the community with the endorsement of R. Abraham Polyak. Those who had violated this rule were warned to sell their property to Christians, under penalty of a fine or of some other punishment. Outside the town the Jews owned eight parcels of land; some of them leased grist-mills, and others leased three lakes, paying their leases in money, pepper, saffron, and salt fish to the total value of about 400 gold ducats. The population of Luboml in 1897 was 4,600, of whom 8,800 were Jews. It has 349 Jewish artificers and 80 carpenters. Other Jews of Luboml include a druggist, a clockmaker, and a silversmith. In 1906 Luboml was incorporated into the town of Lemberg.

BIBLIOGRAPHY: Katz, Le-Korot ha-Tshudim, p. 7, Berlin, 1899; Regesten i Nadpis, i. 241, St. Petersburg, 1899.

S. J.

LUCCA (Hebr. פּוּכָּה): City of Tuscany, Italy. Its Jewish community is known in literature especially through the Kalonymus family of Lucca, whose ancestor saved the life of the German emperor Otto II. after the battle of Cotrone in Calabria (983), and seems thereupon to have settled at Mayence, where the family had extensive privileges. In the twelfth century the community again appears in literature in the person of Abraham ibn Ezra, who lived at Lucca for a time while writing his grammatical works "Yesod" and "Sefat Yeter," as well as his commentary on the Pentateuch and Isaiah. He seems to have given instruction here in Hebrew grammar and Biblical science; one of his pupils, Hayyim, he mentions by name. The community was not a large one at that time; for Benjamin of Tudela, who visited it in 1165, found only forty Jews, under the leadership of R. David Samuel and R. Jacob.

In 1431 permission was granted to Angelo di Gaio, a Jew from Forlì, to settle in Lucca and to open a bank for loans. A dispute arose, however, when King Sigismund, as he passed through Lucca, forcibly imposed a tax of 1,500 gold florins on the Jews, and Di Gaio left the city, while his son Gaeteto opened a bank elsewhere. Later a similar permission was granted to Lucca to Isaac Manuelli & Co., who with others had settled in the city, and had a synagogue in a private house, besides a cemetery. Certain enemies of the Jews lodged a complaint against them with Pope Nicholas V.; but he, annul-ling the constitutions of Clement V. and a decree of the Bishop of Lucerne declaring himself in favor of the Jews and confirmed their privileges. Other Jews who had banks in Lucca were David Dattalior da Tivoli and Vitalia Isaac. In 1459, however, as a result of the anti-Jewish preaching of Bernardino da Feltro (in whose way many difficulties were placed at first in order to protect the Jews), the community decided to open a mont-de-pieta, and the Jews, who had objected to its establishment, were obliged to pay a fine of 1,300 florins.

Since their residence in Lucca was neither profitable nor secure, the Jews abandoned the city; according to some sources they were driven from it. After 1500 they returned, but they were in general not permitted to stay more than fifteen days consecutively. There are records, dated as late as May, 1728, of the names of Jews who had permission to make an extended residence in the city. After the French Revolution the Bacciochi family desired in vain to attract to the principality Jews who would buy property from the state.

Lucca has never had a Jewish community of any importance, and at present (1904) only about thirty Jews live there.

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G. L.

LUCENA (לועכה, לוכנה): City near Cordova, Spain, magnificently situated, and surrounded by strong walls and wide moats. In early times it was inhabited almost exclusively by Jews, who had arrived together with its founders; hence it was called "Jews' City," an epithet applied also to
Granada and Tarragona. The Jews of Lucena, who carried on extensive trade and industries, were, according to an Arabic writer, richer than those of any other city. They enjoyed the same freedom as their coreligionists in the large Mohammedan cities. Their rabbi, who was elected by the entire community, was granted special privileges, and acted as judge in the civil and criminal cases arising in the community.

The Jews lived peaceably until the Almoravides came into power. A certain fakih of Cordova pretended to have discovered a tradition according to which the Jews had entered into an agreement with Mohammed that they would embrace Islam at the end of the fifth century after the Hegira. Yusuf ibn Teshufin thereupon went to Lucena (1107) to induce the Jews of that city to fulfill the promises made by their ancestors. As the Jews suspected Yusuf of caring for their money rather than for their faith, they applied to Ibn Hamdin, the caliph of Cordova, or, according to Condé, to the vizier Abadalah ibn ‘Ali, who induced the king to promise the matter by accepting a very large sum of money. The Jews were glad to escape so easily. A worse fate befell them thirty-nine years later under the rule of the Almohades, whose leader, Abd al-Mu’min, persecuted and robbed them and forced them to accept Islam; and the flourishing and wealthy city, the seat of Jewish science, was destroyed (1146). At the beginning of the eleventh century several important scholars lived in Lucena, as also their most brilliant pupil, Abu al-Walid ibn Janah. When Ferdinand III. of Castile conquered Andalusia he presented Lucena to the first bishop of Cordova, Don Lope, his former teacher. Isaac Alfasi founded a large Talmudic academy in Lucena, and here also Isaac ibn Ghayyat, Isaac ibn Albahia, and Joseph ibn Migash were prominent.

The earliest records of the town contain regulations for the sale of the flesh of animals slaughtered according to ritual: “When a Jew slaughters an animal, the meat shall be sold ‘hinen an in der Schall,’ and it shall also be stated that it belongs to the Jew.” The regulations further say that the Jews who have obtained rights of sojourn or citizenship “shall offend no one, either by words or by deeds, either in the city or without it. And no one shall offend or injure the Jews ‘von dehnel Kindes wegen un des Rates wissende,’ on pain of paying a fine of five pounds, without remission; and if the offender be so poor that he can not pay this fine, he shall moreover set foot in the city.” As elsewhere in Switzerland, the Jews in Lucerne were engaged in money-lending, they alone being privileged to charge interest on loans. In 1401 they were expelled from the city. It was not until about 1894 that a Jew (from En-dingen) again settled in Lucerne. The city has now (1904) a Jewish community numbering forty-two members. In 1900 there were 336 Jews in the entire canton.

BIBLIOGRAPHY: Titrish, Jüdische Geschichten in der Schweiz, pp. 175 et seq.; Pflüger, Gesch. der Stadt und des Kantons Lucern, p. 134; Kopp, Geschichtsbilder der Schweiz, i, 347 et seq.

6. M. K.

LUCIFER (θεωσις): Septuagint translation of “Heliel [read “Holiel”] ben Shahar” (= “son of the morning”), name of the day, or morning, star, to whose mythical fate that of the King of Babylon is compared in the prophetic vision (Isa. xiv. 12-14). It is obvious that the prophet in attributing to the Babylonian king boastful pride, followed by a fall, borrowed the idea from a popular legend connected with the morning star: and Gunkel (“Schöpfung und Chaos,” pp. 137-138) is undoubtedly correct when he holds that it represents a Babylonian or Hebrew star-myth similar to the Greek legend of Phaethon. The brilliancy of the morning star, which excites all pre-Chaldeans, but is not seen during the night, may easily have given rise to a myth such as was told of Ethan and Zuh: he was led by his pride to strive for the highest seat among the stars (comp. Ezek. xxviii. 14; Ps. xlviii. 3 [A.V. 2]), but was hurled down by the supreme ruler of the Babylonian Olympus. Stars were regarded throughout antiquity as living celestial beings (Job xxxviii. 7).

The familiarity of the people of Palestine with such a myth is shown by the legend, localized on Mount Hermon, the northern mountain of Palestine and possibly the original mountain of the gods in that country, of the fall of the angels under the leadership of Samhazai (the heaven-seizer) and Azael (Enoch, vi. 6 et seq.; see FALL OF ANGELS). Another legend represents Samhazai, because he repented of his sin, as being suspended between heaven and earth (like a star) instead of being hurled down to Sheol (see Mör. Abikir in Yalk., 4. 44; Raymund Martin, “Pugio Fidei,” p. 564). The Lucifer myth was transferred to Satan in the pre-Christian century, as may be learned from Vita Ade et Evae (12) and Slavonic Enoch (xxix. 4, xxx. 4), where Satan-Satanial (Samuel?) is described as having been one of the archangels. Because he contrived “to make his throne higher than the clouds over the earth and resemble ‘My power’ on high,” Satan-Satanial was hurled down, with his hosts of angels, and since then he has been flying in the air continually above the abyss (comp. Test. Patr., Benjamín, 3; Ephes. ii. 12, 15). Accordingly Tertullian (“Contra Mar- lonem,” v. 11, 17), Origen (“Ezekiel Opera,” iii. 336), and others, identify Lucifer with Satan, who also is represented as being “cast down from heaven” (Rev. xii. 7, 10; comp. Luke x. 18).


K.

LUCUAS: Toward the end of the reign of the emperor Trajan, in 116, the Jews of Cyrene rebelled, their leader being Lucas according to Eusebius (“Hist. Eccl.” iv. 2), Andreas according to Dio Cassius (lxviii. 32). These two statements can not be harmonized, as some historians have attempted to do, by supposing that either of the two names was a symbolic one (Lucuas = “the bright or shining one,”...
Lucasseized as “the brave”); for the authors would not have passed over such an explanation in silence. Moreover, Eusebius and Dio Cassius refer to different phases of the rebellion. According to a later source, Abu al-Faraj, Lucassought refuge in Palæstina, where he was defeated by Marcus Turbo. According to Eusebius he was proclaimed king; and the Papyrus Parisiensis No. 68 (published by Wilcken in “Hermes,” xxvii. 464 et seg.) refers perhaps to him.


S. Kr.

LUADASSY (GANS), MORIZ: Hungarian journalist; born at Komorn in 1825; died at Reichenau Aug. 29, 1883. As early as 1848 he was editor of the “Esti Lapok” in Budapest and of the “Magyar Világ,” advocating in both periodicals the cause of the Conservatives. About fifteen years later he went to Vienna, where, with Georg Apponyi and Paul Sennyei, he founded the “Debatte,” which advocated the establishment of a dual government in Austro-Hungary and the political equality of the two countries. When Count Julius Andrassy was premier, Ludassy was chief of the Hungarian press bureau and was at the same time ministerial councilor in the department of the interior. He retired to Vienna, however, where he was commissioned by Minister Beust to edit the “Tagespresse,” the organ of the imperial court party during the war of 1870–71. In recognition of his services he was created a Hungarian noble.

One of his sons, Julius Ludassy, whose pen-name is “Julius Goose,” is one of the editors of the “Fremdenblatt” in Vienna. He has written several comedies, among them “Maximen,” “Spleen,” and “Garlick.”


L. V.


LULAB: Name given to the festive palm-branch which with the Etrog is carried and waved on the Feast of Tabernacles (Sukkot). The three constituents of the lulab are: (1) a shoot of the palm-tree in its folded state before the leaves are spread out; this must be at least three handbreadths long, so that it may be waved, and must be bound round with a twig or tendril of its own kind; (2) three twigs of myrtle of the species which has its leaves in whorls of three; and (3) two willow-branches of the kind of which the wood is reddish and the leaves are long and entire (Suk. 29b, 32b, 34a). The myrtle-twigs and willow-branches are tied to the lower end of the palm-branch—the former on the right, and the latter on the left—by means of three rings of palm-strips. These branches constitute with the etrog the “four species” (“arba’ anet ha-minim”).

The use of the lulab is closely connected with the reciting of the Hallel (Ps. cxiii.– cxviii.). In the Second Temple it was waved during the recitation of the passages expressive of thanksgiving or prayer, viz., Ps. cxviii. 1–4, 25 (Suk. 37b). The manner of waving was as follows: Facing east and holding the lulab in the right hand and the etrog in the left, the worshipers shook the former in the directions east, south, west, and north, upward and downward, forward and backward; this was in acknowledgment of God’s sovereignty over nature (cb.). After the additional sacrifices of the day had been offered the lulab and etrog were carried in procession around the altar in the court while Ps. cxviii. 25, or the refrain חַיָּה יְוָא יְוָא יְוָא יְוָא יְוָא קַנָּד אַסְפָּא. was chanted.

On each of the first six days one such processionial circuit (“hakkafah”) was made; on the seventh day seven circuits took place, and at the end the etrogs were eaten by the children (Suk. 45a; see also Hosha’na Rabbah). According to tradition, the carrying of the lulab was observed in the Temple throughout the seven days of the feast, but outside of it on one day only. After the destruction of the Temple, R. Johanan ben Zakkai ordained that the practice should be observed everywhere during seven days, “in remembrance of the Temple” (Suk. 41a, 45b).

This ordinance is observed in the synagogue (ex-
cept on Sabbath). The mode of carrying and waving the lulab and etrog is the same as it was in the Temple, but the first waving takes place before the commencement of Hallel, while the usual formula of benediction is recited:

In the Synagogue. Musaf service (which takes the place of the additional sacrifices in the Temple) the processional circuits, the preacher or hazzan leading, are made around the reading-desk, or bema, on which the Torah-scroll is held in an upright position, while the hosannas (hymns beginning and closing with the words הושענה) are chanted, in the same manner as in the Temple.

The ordinance is binding on every observant Jew. One should not break fast before carrying it out. In countries where, owing to the cost, not every household can afford a lulab and an etrog, the poor are allowed the use of those belonging to their wealthy brethren. Usually the congregation owned a lulab and an etrog which are carried from house to house, so that children and feeble persons who cannot come to the synagogue may observe the commandment and be allowed to break their fast in due time.

The ordinance of the lulab is derived from Lev. xxiii. 40: "And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and the boughs of thick trees, and willow of the brook: and ye shall rejoice before the Lord your God seven days." Aside from the palm-branch and the willows the passage does not specify what shall be used; and the interpretation of the "fruit of goodly trees" and the "boughs of thick trees" to mean the etrog and myrtle respectively, as also the precise manner of using the four species to mean etrog, lulab, myrtle, and willow-branches. A justification is attempted in Suk. 32b on the ground that "boughs of thick trees" implies a tree whose leaves cover the branches, and that this is characteristic of the myrtle, or a tree whose fruit and wood taste alike (have the same aroma), which again is a peculiarity of the myrtle. The presence of the latter characteristic is given as justification for the choice of the etrog also (ib. 57a). In Ta'an. 2b the four species are put in close relation with the prayers for the annual rainfall (comp. also Lev. R. xxx. 18), which was believed to be determined upon on the Feast of Tabernacles (R. H. 16a; comp. Suk. 37b); and it is added that the choice of them is suitable, for as "they can not exist without water, so also the world can not exist without water."

In addition to these explanations, the Midrash (ib. 9-14; comp. Tan., Emor, 17) indulges in many symbolical explanations of the four species, e.g., they refer to God Himself in His various attributes and activities; they remind one of the three patriarchs and Joseph, or of the four mothers of Israel; they represent the great Sanhedrin with the scholars and their disciples and scribes attached to it; or the whole people of Israel in its four divisions of (1) pious and learned, (2) learned but not pious, (3) pious but not learned, and (4) those who are neither; and lastly they symbolize the four chief constituents of the human body—the spinal column, the heart, the eye, and the mouth. The Samaritans and Karaites refer the passage in Leviticus to the parts constituting the booth ("sukkah"), pointing to Neh. viii. 15, where, however, some different species ("olive-branches" and "branches of wild olive") are enumerated.

The assumption—drawn from the fact that Plutarch ("Symp." iv. 6, 2) and Josephus ("Ant." xiii. 15, § 5: "for it is the custom among the Jews for each to have on the Feast of Booths a thyrsus of palms and citrons"); comp. also II Macc. x. 7 refer to the lulab as "thyrse" (θύρσας), and the latter, in "Ant." iii. 10, § 4 ("carrying in their hands a bunch of myrtle, willow-branches, palms, and citrons"), as εἰκοσιά— that the carrying of the lulab was connected with the Bacchic celebrations, or with the Pyaneupsia and Thargelia, ignores the spirit and tendency of the Judaism of the Maccabean period. It
LULIANI BEN TABRIN: Palestinian scholar of the beginning of the fourth century. The name, which is the equivalent of "Julianus ben Tibrianus," has been corrupted into ליעליאני בן תביינא in Pesik. R. 7 (ed. Friedmann, p. 26a). His father's name, the usual form of which is יבָּנַי (Ex. R. xlv.) and יבָּנָי (Gen. R. xxviii. 24). Luliani is particularly known as the transmitter of haggadot of his teacher, Isaac Nappaha. He is frequently mentioned in pre-Talmudic literature and in the Midrash. There is, however, one haggadah ascribed to Luliani himself: "When the lesser people listen to the great and yet the latter do not alleviate the burden of the former, they shall account for it to God" (Ruth R., Introduction, 6); but a similar sentence is ascribed to R. Isaac in Deut. R. 1. 8. The statement of Midrash Tehillim (to Ps. xviii. 39) that Luliani transmitted a haggadah of R. Ismael is apparently a mistake due to the abbreviation "ש." Luliani is mentioned also as having asked his teacher Isaac a halakhic question (Yer. Meg. 75c). Luliani was the father of the Hiyya b. Luliani, who is stated to have caused rain to fall in time of drought (Ta'an. 25a).

Bibliography: Bacher, Ag. Pal. Amor. ii. 210 et passim; Heilprin, Seder ha-Dorot, ii. s. s.

LUMBROSO. See Lumbroso.

LUMBROSO, JACOB or JOHN: Physician, planter, and trader resident in the palatinate of Maryland, America, in the middle of the seventeenth century; born at Lisbon; died between Sept. 24, 1665, and May 31, 1666. From Portugal he removed to Holland, and ultimately established himself in Maryland Jan. 24, 1656. His arrival formed, directly or indirectly, an important event in the life of the province. He early exercised his profession, and apparently enjoyed a lucrative practise. On Sept. 10, 1665, letters of denization were issued to him, together with certain privileges, enabling him to take up land under the liberal terms established by the proprietary—a privilege of which he promptly availed himself. A "Mistress Lumbroso" was living in Sept., 1663, having arrived in Maryland in the preceding year. She was probably not of Jewish descent. Lumbroso appeared as a witness in a lawsuit in 1657, and served as a juror in 1663. In 1665 he was granted a commission to trade with the Indians. He seems to have been in active intercourse with London merchants and to have corresponded with a sister in Holland. He amassed considerable wealth both in real and in personal property.

Although Jews were resident in Maryland probably from its settlement, Lumbroso is the first Israelite—indeed the only one of that time—of whose faith there is documentary evidence. He was one of the earliest medical practitioners in the palatinate, and for nearly a decade continued to be an important figure in its economic activity. His career is of widest interest in its relation to the history and nature of religious toleration in Maryland. After living for at least two years in undisturbed quiet as a recognized Jew, and probably as a professed one, he was in 1658, through the activity of zealots and in consequence of his own indiscretion, arrested, under the provisions of the so-called Toleration Act of 1649, for "blasphemy," that is, for denial of the doctrine of the Trinity, thus becoming liable to punishment by death and forfeiture of lands and goods. The general amnesty proclaimed in the province ten days later, upon the accession of Richard Cromwell to the English protectorate, gave him freedom. Whether in consequence of his high economic importance or because of the milder interpretation put upon the statute in the case of discreet unbelievers, no further attempt was made to vindicate the letter of the law; and thereafter Lumbroso gradually succeeded in exercising most of the rights of a fully naturalized citizen.

Record exists of a John Lumbrozo, born in June, 1666, who apparently was a posthumous child of Jacob's. But the widow married very soon after his birth; and the name "Lumbrozo" figures no more in Maryland colonial records.


A. I. M. C.

LUMLEY, BENJAMIN: Director of Her Majesty's Theatre, Drury Lane, London; born in Canada 1811; died in London March 17, 1875. He was the son of Louis Levy, a Canadian merchant who died in London about 1801. Benjamin was educated at King Edward's School, Birmingham, and early in life assumed the name "Lumley." In 1822 he became a solicitor in London, and from 1837 to 1842 was a parliamentary agent, publishing in 1838 a standard book on "Parliamentary Practise on Passing Private Bills." From 1836 to 1841 he superintended the finances of Her Majesty's Theatre for Laporte, and on Sept. 23, 1841, succeeded him in the management. He transformed the whole system of opera, and employed artists like Grisi, Persiani, Mario, Tamburini, and Lablache in grand opera, and Taglioni, Cerito, and Eslser in the ballets.

These latter he made much more elaborate, introducing the famous "pas-de-quatre" in 1845. In 1847, however, as a result of many quarrels with his "stars," a rival opera-house was opened in Covent Garden, and Lumley was saved from ruin only by securing the services of Jenny Lind. On her retirement from the stage in 1849, Lumley's fortunes became embarrassed; and his attempt at controlling the Paris Opera House in 1850-51 led to further pecuniary difficulties. After the burning of Covent Garden Theatre in 1856 Lumley resumed the management of the Drury Lane house; but he failed to make it pay, and finally became reduced to such circumstances that he accepted the results of two benefit performances (1863). He introduced into England over thirty Italian operas, including Donizetti's "La Favorita," Verdi's "Ernani" and "La Traviata," and Auber's "Masaniello."
Lunel, Abraham Moses: Russian scholar and editor; born Dec. 9, 1854, at Kovno, Russia; went when very young to Jerusalem, where he still (1904) lives. Luncz, who has been blind for many years, has founded, in conjunction with Dr. Koisewski, an institution for the blind at Jerusalem.

In the exploration of the Holy Land, Luncz has rendered great services from the historical, geographical, and physical standpoint, through his guide-books for Palestine, his Palestine annuals, and his Jerusalem almanac: (1) "Netitot Ziyyon we-Yerushalayim: Topography of Jerusalem and Its Surroundings" (vol. 1, 1876); (2) "Jerusalem Jahrbuch zur Beförderung einer Wissenschaftlichen Genauen Kenntniss des Jetzigen und des Alten Palästina" (Hebrew and German, 6 vols., 1881-1903); (3) "Literarischer Palästina-Almanach" (Hebrew; since 1894). He owns a Hebrew printing-press, from which he has begun the issue of a Palestinian library, Estori Farhi's "Kaftor wa-Ferah" and Schwarz's "Tebu'otha-Are?" being the first works published. He has now (1904) in the press a new edition of the Jerusalem Talmud with commentary and introduction.

BIBLIOGRAPHY: Sokolow Sefer Zikaron, p. 184.

Lunel (הנה יריב): Chief town of the department of Hérault, France; at times it is called מֵלָה (see Zerahiah Gerundi, preface to "Ma'or," and I. de Lattes, "Sha'are Ziyyon," p. 75). The Jewish community here is an ancient one; important in the eleventh century, it became still more prominent in the twelfth. Benjamine of Tudela, who visited it in 1166, says ("Itinerary," i. 3) that it consisted of 300 members, some of whom were very learned and wealthy and took pleasure in offering hospitality to poor students eager to attend its famous academy. This institution had become so important in the twelfth century that it was at times called the "dwelling-place of the Torah" ("Ma'or" to Pes. vii.), and the "vestibule of the Temple" ("Temim De'im," No. 7).

The lords of Lunel were in general very well disposed toward the Jews. In 1232 one of them, Gauccelin, employed two Jews of his dominion as intermediaries to consult the Spanish Jewish doctor Ibrahim in behalf of Alphonse of Poitiers, whose eyesight had become seriously affected. In 1295 Rosselin of Lunel, in spite of the interdictions of the Church councils, pawned the revenues of his barony to a Jew named Thauros. In 1319 the Jews of Lunel were arrested, and the property was seized of those among them who were charged with having, during the preceding Holy Week, "in outrageous mockery" carried a crucifix through the streets of Lunel and trailed it in the dust (MS. Aubais, in the Nîmes Library, fol. 60).

At present there is not a single Jewish family in Lunel, and only a few vestiges of the synagogue remain in the former Hôtel de Berinis (now belonging to A. Ménard) in the Rue Alphonse Ménard. According to a document in the municipal archives (case 5, book 1, No. 2319) the cemetery was situated on the Mas Desports road.

The following scholars, or "sages of Lunel," are mentioned in the twelfth and thirteenth centuries: Meshullam b. Jacob, a very learned man; Judah b. Saul ibn Tibbon, physician and translator; Samuel ibn Tibbon, translator of Maimonides' "Moreh Nebukhim"; the Talmudists Zerahiah b. Isaac ha-Levi (Gerundi), Jonathan b. David ha-Kohen, and Manoah; Abba Mari b. Moses b. Joseph (Don Astruc of Lunel), author of the "Minhat Kena'ot," a collection in which he preserved the letters exchanged from 1303 to 1306 between the champions of orthodoxy and the advocates of science and philosophy (among the former were the Lunel rabbis Isaac b. Abigdor Simeon b. Joseph, called "En Duran of Lunel," and Meir b. Isaiah; among the latter, Solomon b. Isaac, called the "prince," who was commissioned in 1286, together with several other Jews, to collect the taxes imposed by King Philip the Fair upon the Jews in the jurisdiction of the seigneurial (Cornisson); the physician Solomon, who is probably identical with Maestro Solomon Davin, author of a work on fever; Sen Samuel, commentator of the "Moreh Nebukhim"; and the astronomer Salomon; and in the fourteenth century, the philosopher Asher b. Abraham Cohen.

Several scholars from Lunel bore the surname "Yarhi" (= "of Lunel"), among them: Abraham b. Nathan ha-Yarhi, David ha-Yarhi, Aryeh Judah ha-Yarhi b. Levi (Zunz, "literaturgesch." p. 495; idem, "Z. G." p. 489), and Solomon b. Abba Mari ha-Yarhi, who lived in the second half of the fourteenth century and wrote a Hebrew grammar entitled "Lesheon Limmudim." The name "Lunel" is still a very common one among the Jews of southern France.

Luntschitz, Solomon Ephraim: See Ephraim, Solomon ben Aaron.

Lutze: Name of a family descended from the Loans, or Loantz, family of Worms. According to a family tradition, Elijah, the sixth in line of direct descent from Moses, son of Joselman Loans, emigrated from Worms and settled in the town of Kelm (Chefen; now in the government of Kovno) about the year 1700, and became its rabbi. He left a son, Meir (b. 1709), whose first son, Elijah of Krozhe (Krozher; 1723-1814), was a wealthy and pious Talmudist, and whose descendants adopted the name of Rabinowitz. His second son, Ezekiel, became rabbi of Shavli about 1749, and continued in that position until his death in 1808. One of Ezekiel's sons, Moses, enjoyed the rare distinction of...
Luria: A family with wide ramifications and several of whose members were distinguished for mystical tendencies and rabbinical knowledge.

Abraham b. Nissan Luria: Russian rabbi and grammarian of the first half of the nineteenth century. He was rabbi of Skod (Shaul?) in Lithuania, and is known chiefly through his grammatical work "Nâyînot Abrahâm" (Wilna, 1821). It consists of two parts, of which the first is on the grammatical passages in Rashi's commentary on the Bible, and the second on similar passages occurring in the older commentaries on the Mishnah and Talmud.

Bibliography: First, Bibl. Jud. ii. 257; Fuenn, Saphah le-Ne'emanim, p. 149, Wilna, 1881.

David b. Aaron Luria: Russian educator; born in Minsk about 1800; died in Königsberg, Prussia, July, 1873. The son of wealthy parents, he was given a liberal Jewish education, which he later supplemented by the acquisition of a knowledge of the secular sciences. After Lilienthal's failure (1842) to induce the Jews of Minsk to establish a school for Jewish children, Luria took up the work and succeeded beyond all expectations. At first opposed by the Orthodox, he soon overcame all opposition, and in 1843 gained control of the Talmud Torah of Minsk. As its superintendent, he transformed it into a modern institution; and his admirable management won the recognition not only of the local authorities, but even of the central government (see "Journal of the Ministry of Public Education," vol. 53, i. 40).

Luria's success not only turned his former antagonists into warm supporters, but induced the well-to-do Jewish merchants to open a school for their children so that they might be enabled to receive as good an education as was given to the orphans in the Talmud Torah. Thus a merchants' school was founded, also under Luria's management; but it failed on account of circumstances over which he had no control. The support it had received, however, encouraged him to establish the Midrash Ezrahim or citizens' school, for children of the middle class, which proved a great success, although its fees were more than double those of the local gymnasium. But all his hopes were destroyed when his classes in the Talmud Torah and his Midrash Ezrahim were closed by order of the government, to make room for the government schools which were then being established in Jewish communities. Greatly disappointed, "his only rewards being a gold medal from the czar and a short poem by Gottlober" ("Ha-Nizzanim," p. 214, Wilna, 1850), he retired to his books and studies, and for the rest of his life took but little interest in public affairs.

Luria was the author of "Omer ba-Sadeh" (Wilna, 1853), a book for the young, in which Biblical passages are explained in a moral and patriotic sense.


Enoch Zundel b. Isaiah Luria: Russian preacher and author; died in Brest-Litovsk Feb. 13, 1847. He lived for several years in Wilna, and later became successively preacher in New Zhagory and Novgorodok, both in the government of
Kovno. He wrote "Kenaf Renanim" on "Perek Shiloh" (Krotoschin, 1849; Presburg, 1859; Warsaw, 1888). He wrote also "Motot Kenafayim," sermons and addenda to his former work, but it remained in manuscript. A review of the "Kenaf Renanim" is given in "Orient, Lit." 1842, No. 26.


II. H. P. W.

Isaac ben Solomon Ashkenazi Luria (ARI): Founder of the modern Cabala; born of German parents at Jerusalem in 1534; died at Safed Aug. 5, 1572. While still a child he lost his father, and was brought up by his rich uncle Mordecai Francis, tax-farmer at Cairo, who placed him under the best Jewish teachers. Luria showed himself a diligent student of rabbinical literature; and, under the guidance of Bezaelel Ashkenazi, he, while quite young, became proficient in that branch of Jewish learning. At the age of fifteen he married his cousin, and, being supplied with a means of livelihood, was enabled to continue his studies undisturbed. When about twenty-two years old, becoming engaged with the study of the Zohar, which had recently been printed for the first time, he adopted the life of a hermit. He removed to the banks of the Nile, and for seven years secluded himself in an isolated cottage, giving himself up entirely to meditation. He visited his family only on the Sabbath, speaking Lives as very seldom, and always in Hebrew.

Hermit. Such a mode of life could not fail to produce its effect on a man endowed by nature with a lively imagination. Luria became a visionary. He believed he had frequent interviews with the prophet Elijah, by whom he was initiated into sublime doctrines. He asserted that while asleep his soul ascended to heaven, and conversed with the great teachers of the past.

In 1569 Luria removed to Palestine; and after a short sojourn at Jerusalem, where his new cabalistic system seems to have met with but little success, he settled at Safed. There he formed a circle of cabalists to whom he imparted the doctrines by means of which he hoped to establish on a new basis the moral system of the world. To this circle belonged Moses Cordovero, Solomon Alkabiz, Joseph Caro, Moses Alshech, Elijah de Vidas, Joseph Hagiz, Eliezer Galadoa, and Moses Bassola. They met every Friday, and each confessed to another his sins.

Soon Luria had two classes of disciples: (1) novices, to whom he expounded the elementary Cabala, and (2) initiates, who became the depositaries of his secret teachings and his formulas of invocation and conjuration. The most renowned of the initiates was Hayyim Vital of Calabria, who, according to his master, possessed a soul which had not been soiled by Adam's sin. In his company Luria visited the sepulchers of Shimeon ben Yohai and of other eminent teachers, the situation of which had been revealed to him by his constant mentor, the prophet Elijah. Luria's cabalistic circle gradually widened and became a separate congregation, in which his mystic doctrines were supreme, influencing all the religious ceremonies. On Sabbath Luria dressed himself in white and wore a fourfold garment to signify the four letters of the Ineffable Name. His followers looked upon him as a saint who had the power to perform all kinds of miracles, while he himself pretended to be Messiah ben Joseph, the forerunner of Messiah ben David.

Luria used to deliver his lectures extempore and, with the exception of some cabalistic poems in Arabic for the Sabbath service, did not write anything. The real exponent of his cabalistic system was Hayyim Vital. His Utterances. all the notes of the lectures which Luria's disciples had made; and from these notes were produced numerous works, the most important of which was the "EE Hayyim," in six volumes (see below). At first this circulated in manuscript copies; and each of Luria's disciples had to pledge himself, under pain of excommunication, not to allow a copy to be made for a foreign country; so that for a time all the manuscripts remained in Palestine. At last, however, one was brought to Europe and was published at Zalkelev in 1772 by Satanow. In this work are expanded both the speculative Cabala, based on the Zohar, and the practical or miraculous Cabala (תלמוד הלל), of which Luria was the originator.

The characteristic feature of Luria's system in the speculative Cabala is his definition of the Sefirot and his theory of the intermediary agents, which he calls "parzufim" (from πρόσωπον ="face"). Before the creation of the world, he says, the En Sof filled the infinite space. When the Creation was decided upon, in order that His attributes, which belong to other beings as well, should manifest themselves in their perfection, the En Sof retired into His own nature, or, to use the cabalistic term, concentrated Himself (תלמוד הלל). From this concentration proceeded the infinite light. When in its turn the light concentrated, there appeared in the center an empty space encompassed by ten circles or dynamic vessels ("kelim") called "Sefirot," by means of which the infinite realities, though forming an absolute unity, may appear to every finite personality; for the finite has no real existence of itself. However, the infinite light did not wholly desert the center; a thin conduit (רווק) of light traversed the circles and penetrated into the center. But while the three outermost circles, being of a purer substance because of their nearness to the En Sof, were able to bear the light, the inner six were unable to do so, and burst. It was, therefore, necessary to remove them from the focus of the light. For this purpose the Sefirot were transformed into "figures" ("parzufim"). The first Sefirah, Keter, was transformed into the potentially existing three heads of the Macroprosopon ("Erek Anfin"): the second Sefirah, Hokmah, into the active masculine principle called "Father" ("Abba"); the third Sefirah, Binah, into the passive, feminine principle called "Mother" ("Imma"); the six broken Sefirot, into the male child ("Ze'er"), which is the product of the masculine active and the feminine passive principles; the tenth Sefirah, Malkuth, into the female child ("Bat"). This proceeding was absolutely necessary. Had God in the beginning created these figures instead of the Sefirot, there would have been no evil in the
world, and consequently no reward and punishment; for the source of evil is in the broken Sefirot or vessels, while the light of the En Sof produces only that which is good. These five figures are found in each of the four worlds: namely, in the world of emanation (ת万户תמ"ע); in that of creation (ת万户תמ"ע); in that of action (ת万户תמ"ע); and in that of the material world.

Luria's psychological system, upon which is based his practical Cabala, is closely connected with his metaphysical doctrines. From the five figures, he says, emanated five souls, Neshamah, Ruah, Ne-fesh, Hayyah, and Yehidah; the first of these being the highest, and the last the lowest. Man's soul is the connecting-link between the infinite and the finite, and as such is of a manifold character. All the souls destined for the human race were created together with the various organs of Adam. As there are superior and inferior organs, so there are superior and inferior souls, according to the organs with which they are respectively coupled. Thus there are souls of the brain, souls of the eye, souls of the hand, etc. Each human soul is a spark ("nigoz") from Adam. The first sin of the first man caused confusion among the various classes of souls: the superior intermingled with the inferior; good with evil; so that even the purest soul received an admixture of evil, or, as Luria calls it, of the element of the "shells" ("kelipot"). From the lowest classes of souls proceeded the pagan world, while from the higher emanated the Israelitish world. But, in consequence of the confusion, the former are not wholly deprived of the original good, and the latter are not altogether free from sin. This state of confusion, which gives a continual impulse toward evil, will cease with the arrival of the Messiah, who will establish the moral system of the world upon a new basis. Until that time man's soul, because of its deficiencies, can not return to its source, and has to wander not only through the bodies of men and of animals, but even through inanimate things such as wood, rivers, and stones.

To this doctrine of metempsychosis Luria added the theory of the impregnation ("ibbur") of souls; that is to say, if a purified soul has neglected some religious duties on earth, it must return to the earthly life, and, attaching itself to the soul of a living man, unite with it in order to make good the neglect. Further, the departed soul of a man freed from sin appears again on earth to support a weak soul which feels unequal to its task. However, this union, which may extend to three souls at one time, can only take place between souls of homogeneous character; that is, between those which are sparks of the same Adamite organ. The dispersion of Israel has for its purpose the salvation of men's souls; and the purified souls of Israelites unite with the souls of men of other races in order to free them from demoniacal influences. According to Luria, man bears on his forehead a mark by which one may learn the nature of his soul: to which degree and class it belongs; the relation existing between it and the superior world; the wanderings it has already accomplished; the means by which it can contribute to the establishment of the new moral system of the world; how it can be freed from demoniacal influences; and to which soul it should be united in order to become purified. This union can be effected by formulas of conjuration.

Luria introduced his mystic system into religious observances. Every commandment had for him a mystic meaning. The Sabbath and all its ceremonies was looked upon as Ritual, the embodiment of the Divinity in temporal life; and every ceremony performed on that day was considered to have an influence upon the superior world. Every word, every syllable, of the prescribed prayers contain hidden names of God upon which one should meditate devoutly while reciting. New mystic ceremonies were ordained and codified under the name of Shulhan 'Aruk shel Ari. This tendency to substitute a mystic Judaism for the rabbinical Judaism, against which Luria was warned by his teacher of Cabala, David ibn Abi Zimra, became still stronger after Luria's death. His disciples, who applied to him the epithets "Holy" and "Divine," sank further in mysticism and paved the way for the pseudo-Messiah Shabbethai Zebi.

The following are the works attributed to Luria by his disciples, given in the order of their publication:

1. Marpe Nefesh, on the purification of the soul. Venice, 1595.
2. Tikunei ha-Teshubah, on penitence. Published by Elijah Moses de Vidas. Venice, 1600.
4. Sefer ha-Kawwanot, mystic explanations of the prayers. Venice. (With corrections by Petachiah ben Joseph, Hanan, 1624; Amsterdam, 1744; Jessee, 1723; abridged, under the title "Zot Tukhukat ha-Torah," by Abraham Haazekuni, Venice, 1663.)
5. Tikunque Simhout, mystic poems for sabbath, and explanations of the Sabbath ceremonies. Venice, 1626.
6. Sefer Mayyan ha-Yoknah, on Creation and on the union between the higher and lower spheres, first published by Abraham Kalmakework. Amsterdam.
7. Derek Emet, annotations on the Zohar and the "Sefer ha-Tikunque." In three parts, Venice, 1663.
10. Miburbh se-Abot, cabalistic commentary on Pirke Aboth.
11. Re'amunim n-Resifim, prophecies of Constantinople. Amsterdam, 1735.
14. Tikunque Sh Charleston, midnight prayers termed "buzot." Amsterdam, 1747.
15. Gedol Or, on metempsychosis. Published by Meir ben Halevah Binyamin Smyrna.
17. Seder ha-Tikkunoth, a book of prayer. Published by Arreh ben Abraham, Zollman.
18. Likkute Shas, cabalistic dissertations on several Talmudic treatises. Amsterdam, 1758.
19. Zohar ha-Bakho, commentary on the Zohar, with the text. Amsterdam.
20. Kol ha-Ranah, on the Zohar with additions by Jacob ben Hayyim Zemah. Korses.
22. Ma'or ve-Sheneh, cabalistic commentaries. Published by Joseph ben Abraham Raphael Kastor, Leghorn. Haya'yim Vital, as stated above, produced from the notes of Luria's lectures a work entitled "Eg Hayyim," (Korse, 1784), in six volumes: (1) "Opevet Hayyim," containing twenty-one cabalistic essays; (2) "Sefer Iserim," cabalistic explanations of the Bible; (3) "Sefer Kawwanot," mystic explanations.
of the prayers; (4) "Ta'ame ha-Miqvot," on the precepts; (5) "Sefer ha-Tiggunim," on netzefim psychosis; (6) "Sefer Likkutim," miscellaneous. According to Azulai, Luria wrote in the earlier part of his life novel on Sebahim and Bezah. A halakic consultation addressed by Luria to Joseph Caro is inserted in "Abḳaṭ Boker" (c. 1360).

Bibliography: Solomon Schechter, ha-Bertram, Shabbat ha-Ari, 1st ed., 1678; Orṭop Zaddikiyah, Leghorn, 1785; Naphili Herz ben Jacob Elhanan, Toledot ha-Ari, published with the "Etzel ha-Metek," Amsterdam, 1637; Hayyim Cohen, Mesh "Noah ha-Ari, in the introduction to his Ma'or Haṭṭinim, ib. 205; Solomon Sofer ha-Ari, ib. 129; Me'lahq Neḥama Arba'ah, Shelah ha-Bezah, ib. 104; Conforte, Kivy ha-Dorot, p. 408; Rassia, Dizionario, p. 390; Steinmeiwer, Cat. Boll. Heb. MSS., "No. 257," a magic and mystical commentary on the Pentateuch, founded on Rashi. This commentary was appended a dissertation in which Luria refuted the arguments advanced by Christians against Judaism.

Bibliography: Carmoly, Itineraire de la Terre Sainte, p. 329; Zunz, Z., pp. 100-130; Orient, Lit. xi. 504; Steinmeiwer, Cat. Boll. col. 1986.

K. I. Br.

Johanan ben Aaron ben Nathanael Luria: Alsatian Talmudist; lived successively at Niederheim and Strasbourg at the end of the fifteenth century and in the beginning of the sixteenth. After having studied for many years in German yeshibot, he returned to Alsace and settled in Strasbourg, where he founded a yeshibah by permission of the government. Luria was the author of an ethical work entitled "Hudnakhah" (Cracow, c. 1570) and of "Meshihat Nefesh" (Neubauer, "Cat. Boll. Heb. MSS.," No. 257), a magico-mystical commentary on the Pentateuch, founded on Rashi. This commentary was appended a dissertation in which Luria refuted the arguments advanced by Christians against Judaism.

Bibliography: Carmoly, Itineraire de la Terre Sainte, p. 329; Zunz, Z., pp. 100-130; Orient, Lit. xi. 504; Steinmeiwer, Cat. Boll. col. 1986.

K. I. Br.

Solomon b. Jehiel Luria: Rabbi and author; born in Brest-Litovsk, Lithuania, 1510; died at Lublin Nov. 7, 1573. When still a youth his parents sent him to Posen, where he studied under the guidance of his grandfather Rabbi Isaac Klauberia. He left Posen in 1535, owing to an extensive fire which destroyed his grandfather's property. On his return to his native place he assiduously continued his studies. Here he married Lipka, daughter of Rabbi Kalonymus. After some time he was elected rabbi of Brest, and established a yeshibah there. About 1550 he received the appointment of rabbi and head of the yeshibah at Ostrog, and in 1555 he moved to Lublin, where he became head of the famous yeshibah.

Concerning his method of study and teaching he says: "I was painstaking always to trace the last source of the Halakah, which I used to discuss with my friends and pupils, spending sometimes a week in research and close reasoning till I came upon the root of the matter; then I used to put it down in my book. And it was always my habit to quote all the opinions of my predecessors, according to their rank of authority, also the decisions and rulings of those who compiled the responsa, in order to avoid the suspicion of plagiarism or the reproach that I had overlooked the opinions of the great authority."

In two years I did not reach in my studies farther than half of the tractate Method Yebamot. I spent a whole year of Study on two chapters of the tractate Ketubbot; and the chapter "Mizwa Hakilzah" [Yebamot] took me half a year." It is therefore not surprising that Luria was very independent, and was not afraid to say in public: "Do not take any notice of what people have been accustomed to now to consider as permitted; for most of them used to read only the "Tur Orah Hayyim" by Rabbi Jacob ben Asher. He gave permission in the name of his father, Rabbi Asher; and in his introduction he even asserts that whenever he quotes the ruling of his father, it should be considered as decisive for practice. And, indeed, many people took it for granted that it is to be looked upon as the last and absolute decision, as though it were handed down to us as a tradition of Moses from Mount Sinai. The fact that he agrees with his father does not pledge us to agree with him; indeed, so [is] it in many ritual matters that the general usage is against him." Nor does he spare even Joseph Caro, whom he accuses of having occasionally expressed merely superficial views in his effort to harmonize conflicting laws, as well as of having sometimes based his decisions on the reading of corrupt texts.

With even more asperity he speaks of Benjamin Zeeb and his responsa. "Benjamin Zeeb," which he warns the public are worthless and full of plagiarism. Of some of the rabbis of his time he says as follows: "The ordained are many; but some who know something are few. The number of overbearing ones is steadily increasing, none of whom knows his place. As soon as they are ordained they begin to dominate and, by means of their wealth, to gather about themselves disciples, just as lords hire slaves to run before them. They rule over the scholars and the congregation. They excommunicate and anathematize, and they ordain pupils who did not study under them, and receive therefor money and reward. They are always seeking their own interests."

Though Luria was not on very good terms with most of his contemporaries, yet he formed an intimate friendship with Rabbi Moses Isserles of Cracow, as may be seen with from their correspondence. But this friendship did not prevent Luria from remonstrating with Isserles when he learned that the latter was devoted to the study of philosophy, for he exhorted him with the words: "Thou art turning to the wisdom of the unenlightened Aristotle. Wo unto my eyes that they have seen such a thing! This is a sin for such a prince in Israel. The adherents of the Cabala eonsured severely, saying: "These modern ones pretend to belong to the sect of the cabalists. . . . They can not see in the light of the Zohar, which they do not understand. . . . Therefore, do not go in their ways. Have nothing to do with things secret."

Luria's works include: (1) "Hokmat Shelomoh" (Cracow, 1582), critical notes on the Talmud and its earlier commentaries; it has been appended to the later editions of the Talmud; (2) responsa (Lublin, 1574); (3) "Yam shel Shelemoh." (Pugge, 1615, and later), novellae on different treatises of the Talmud: on Baba Kamma; on Hullin (Cracow, 1645); on Yebamot (Altoum, 1740); on Bezah (Lublin, 1636); on Kiddushin (Berlin, 1766); and on Gittin (ib. 1766); (4) "Yeru'ot Shelomoh," supercommentary on the commentary of Elijah Mizrahi on Rashi, prepared for print by his pupil Jehiel ben Moshe-
While Luther always upheld the Bible as the basis of belief, and while he speaks very highly of Hebrew, which he calls the best, the richest, and at the same time the plainest language, he himself did not go back to the original text; indeed, he admits that he knew nothing of Hebrew grammar (ib. lix. 313). A Hebrew book he had received, he gave to a friend, saying, "Excidit enim vires meas" ("Luther's Schriftliche Werke," p. 357). He speaks very highly of Moses and David Kimhi, whose knowledge of Hebrew, he was not a Hebrew scholar, and while he speaks very highly of Hebrew, which he calls the best, the richest, and at the same time the plainest language, he speaks very highly of Hebrew, which he calls the best, the richest, and at the same time the plainest language.

Luther, evidently by his Catholic opponents, that he had denied the supernatural birth of Jesus. After defending himself against the charge of being a Jew at heart, he speaks of the Jews and of the way to convert them to Christianity. His exegetical principle is one which reveals the context by inspiration rather than by grammatical exposition, and while he speaks very highly of Hebrew, which he calls the best, the richest, and at the same time the plainest language, he speaks very highly of Hebrew, which he calls the best, the richest, and at the same time the plainest language.

LUST. See Yezer ha-Ra'.

LUSTRATION. See Ablution.

LUTHER, MARTIN*: German church reformer; born at Eisleben Nov. 10, 1483; died there Feb. 18, 1546. The Reformation originated in the Renaissance, being due partly to the general critical examination of traditional doctrines, and partly to the study of ancient languages, particularly of Greek and Hebrew, a study which was advocated and fostered by the Humanists, and the necessity of which was implied in the fundamental principle of Luther that Scripture alone is the infallible guide in religious belief. Luther attempted from the start to win over Reuchlin, the author of the first Hebrew grammar written by a Christian and the defender of rabbinical literature against the coarse blockheads, against what he calls the plainest language.

LUSTANUS, AMATUS. See Juan Rodrigo de Castel-Branco.


B. F R.

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Luria, B. F R.

Hebr. Sprache in Deutschland," pp. 7-132, Breslau, 1850). He speaks highly of the Jews as having been chosen by God as the instruments for the promulgation of his message to the world. "The Jews," he says, "are of the best blood on earth" (Luther, l.c. xxv. 409); "through them alone the Holy Ghost wished to give all books of Holy Scripture to the world; they are the children and we are the goats and the strangers; indeed, like the Canaanite woman, should be satisfied to be the dogs that eat the cruts which fall from their master's table" (xxv. 260).

In Luther's attitude toward the Jews two periods have to be distinguished. During the earlier, which lasted until 1537 or shortly before, he is full of compassion for their misery and enthusiastic for their conversion to Christianity; in the later, toward the end of his life, he denounces them in unmeasured terms, saying that it is useless to convert any Jew, and accusing them of a relentless hatred of Christianity and of all the crimes which their enemies ever charged them with—well-poisoning, ritual murder, cowardly assassinations of their patients, etc. He wishes the princes to persecute them mercilessly and the preachers to set the mob against them. "What caused this change of attitude is not exactly known. Luther himself speaks of polemical works written by Jews in which they blasphemed Jesus and Mary, of the propaganda which they made among Christians and which caused quite a number of Christians in Moravia to embrace Judaism, and of three Jews who had come to him to convert him. The first of Luther's works dealing with the Jews is a pamphlet entitled "Dass Jesus ein Geborner Jude Sei," which appeared in 1543 and was reprinted seven times in the same year (ib. xxix. 45-74). The occasion for publishing the pamphlet "Jude Sei," was the accusation hurled against Luther, evidently by his Catholic antagonists, that he had denied the supernatural birth of Jesus. After defending himself against the charge of being a Jew at heart, he speaks of the Jews and of the way to convert them to Christianity. "Our fools, the popes, bishops, sophists, and monks, these coarse blockheads," dealt with the Jews in such a manner that any Christian would have preferred to be a Jew. Indeed, had I been a Jew and had I seen such idiots and dunderheads ["die groben Eselskijpfe"], I should rather have become a hog than a Christian. Indeed, had I been a Jew and had I seen such idiots and dunderheads ["die groben Eselskijpfe"], I should rather have become a hog than a Christian. Indeed, had I been a Jew and had I seen such idiots and dunderheads ["die groben Eselskijpfe"], I should rather have become a hog than a Christian. Indeed, had I been a Jew and had I seen such idiots and dunderheads ["die groben Eselskijpfe"], I should rather have become a hog than a Christian.

*This article is limited to the presentation of Luther's relation to Jews and Judaism.
Luther closes this remarkable pamphlet with the following appeal: "I would advise and beg everybody to deal kindly with the Jews and to instruct them in the Scripture; in such a case we could expect them to come over to us. If, however, we use brute force and slander them ["gehen mit Lügenfeiender unmuth"], saying that they need the blood of Christians to get rid of the animal, and other nonsense of that kind, and treat them like dogs, what good can we expect of them? Finally, how can we expect them to improve if we prohibit them to work among us and to have social intercourse with us, and so force them into usury? If we wish to make them better we must deal with them not according to the law of the pope, but according to the law of Christian charity. We must receive them kindly and allow them to compete with us in earning a livelihood, so that they may have an opportunity to witness Christian life and doctrine; and if some remain obstinate, what of it? Not every one of us is a good Christian" (ib. xxix. 74).

This book was undoubtedly written with the purpose of winning the Jews over to Christianity, as may be inferred from the fact that he sent it in the year of publication to a converted Jew named Bernhard (Geiger, "Jüd. Zeit." vii. 24 et seq.). Luther was an enthusiastic believer in the Christianity of the Jews, no doubt influenced from the Reformed Church the fulness of Paul's prophecy that all Israel shall be saved (Rom. xi. 26). "If this prophecy has not been fulfilled yet, it is because pacapcy has presented such a perverted Christianity that the Jews have been repulsed by it." It is very probable that Luther expected the attestation of the truth of Christianity by a general conversion of the Jews, and, being disappointed, changed his attitude toward them. In one of his letters he speaks of a Polish Jew who had been hired to assassinate him, but this was most likely merely a vague rumor in which he did not himself believe (Geiger, "Jüd. Zeit." vii. 26). In 1537, when Duke John Frederick of Saxony, who was a strong supporter of the Reformation, ordered the expulsion of the Jews from his country, Josel Rosheim, the advocate of the Alsatian Jews, armed with a letter of introduction from Luther's friend Capito, asked Luther to intercede with the duke in behalf of his coreligionists. Luther, however, refused to act, saying that the Jews had not appreciated the kindness he had shown them in his book and that they were "doing things which are unbearable to Christians." The somewhat obscure allusions of this letter seem to indicate that he was incensed at the Jews for their refusal to become Christians (ib. v. 78-80; Geiger, "Jüd. Zeit." v. 28; "R. E. J." xiii. 112).

Two books published by Luther in 1544 are especially marked by bitterness—"Von den Juden und Ihren Lügen" and "Von Schem Hamphoras und von Geschlecht Christi," both printed in Wittenberg (ib. xxxii. 99-358). The occasion for writing the first book was, as he states, the audacity with which the Jews attacked the Christian dogmas and especially the Christological exposition of the Old Testament. The bitterness noticeable in the writings of his last years and which was "Von den Juden und progress of his work, to the dissensions among his followers, and, not Lügen." the least, to his physical ailments, is evident to a degree which is grievous to his most ardent admirers. He must have been influenced by some converts from Judaism, such as Antonius Margaritha and Bernhard Ziegler (ib. xxxii. 357), probably the Bernhard referred to above, for he attacks the views expressed in the prayer-book as blasphemous, and repeats the old accusations that the Jew does not consider the "goyim" as human beings, that he prays for their misfortune (ib. xxxii. 193), and that when a Christian comes to his house he says to him "Sched willkomm," which the Christian understands as a welcome, though in reality the Jew is calling him a "devil" (ib. xxxii. 322). Luther predicted that he would force the Jews from his country, Josel Rosheim, the advocate of the Alsatian Jews, armed with a letter of appointment at the slow conversion of the Jews, and, being disappointed, uses against them are vile even for sixteenth-century standards. After admonishing his readers not to have the slightest intercourse with the Jews, he says: "If that which you already suffer from the Jew is not sufficient strike him in the jaw." The most fanatic statement is the following: "If I had power over them I would assemble the most prominent men and demand that they prove that we Christians do not worship the one God, under the penalty of having their tongues torn out through the backs of their necks" (ib. xxxii. 257).

His "Shem Hamphoras" was written to refute a statement made by some Jews that Jesus performed his miracles with the aid of magic art. "Shem Hamphoras" is a cabalistic and rabbinical literature, saying that if Jews possess the knowledge of magic art they must have had it from Judas Iscariot (ib. xxxii. 342 et seq.). In both works he repeatedly declares it useless to attempt the conversion of any Jew, for a Jewish heart is so "stocksteineisenteufelhurt" that it can never be changed (ib. xxxii. 276). He also quotes, in his "Table-Talks," a report that in a church of Cologne is the statue of a dean who was a convert from Judaism and who had ordered the statue to be made with a cat in one hand and a mouse in the other, because just as mouse and cat will never live in harmony, neither will Jew and Christian (ib. lixii. 371).
These books aroused grave fears among the Jews, and Josel Rosheim asked the city council of Strasburg to allow him to publish a book in refutation of Luther's pamphlets (July 11, 1534); but this the council considered unnecessary. Josel complains that although he made seven attempts to see Luther he was never admitted, and in his memoirs, written in the year following Luther's death, he speaks with bitterness of the great reformer's attitude toward the Jews, expressing the hope that he was in hell, both body and soul ("R. E. J." xvi. 92; see also, on Josel's relations with Luther, Feilchenfeld, "Rabbi Josel von Roschim," p. 121, Strasbourg, 1888). Luther often referred to the Jews in his commentaries on the Bible, as in his exposition of the 109th Psalm, in which he explains the reference to the lot of the wicked to be a prophecy of Israel's misery. The argument that the sufferings of the Jews are the just punishment for their rejection of Jesus is as common with him as with all medieval theologians. The totally different attitudes which he took at different times with regard to the Jews made him, during the anti-Semitic controversies of the end of the nineteenth century, an authority quoted alike by friends and enemies of the Jews.

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D. LUTSK (LUTZK): District city in the government of Volhynia, Russia, situated on the right bank of the Styr at its junction with the Gizhtza. Between the years 1224 and 1227 about 300 Karaite families removed from Wilna to Volhynia, and some of them settled in Lutsk. About the same time a number of Rabbinite Jews also came to Volhynia. Lutsk Jews are mentioned in Witold's charter of privileges granted to the Jews of Lithuania July 1, 1228. Reference is made to them also in the grant of the Magdeburg Rights to the burgurers of Lutsk by Ladislaus Jagellon Oct. 31, 1432, whereby the Jews and Armenians of that city are accorded the same rights as those of Cracow and Lemberg, except as regards the collection of customs duties, which the king reserves for himself. Toward the end of the fifteenth century the Jewish community of Lutsk had acquired considerable wealth and influence, and some of its members figured prominently as tax-farmers. The records of that time mention the names of the brothers Ostasheka and Jonathan Ilyich, Shaksnavitch, and Novakhovich, Israel, Esco, Judah, and Olkon. The Centuries, last-named is probably the Alkan Duniylewic to whom King Casimir Jagellon at the time of his death owed 415 kop groschen, a debt partly repudiated by his heir, Alexander Jagellon. On the expulsion of the Jews from Lithuania in 1493 the extensive estates owned by the wealthy Jews of Lutsk were distributed among Alexander's favorites. Thus on June 26, 1495, he presented to the Polish nobles Soroka and his brother two estates in the district of Lutsk belonging to the Jews Enka Momotiviy and Itzkhaik Levanovich; on March 12, 1496, he gave the estate of Topoli, formerly the property of the Jew Simchich, to the alderman of Lutsk; on June 5, 1496, he presented another Jewish estate to Prince Ostrozki; and on July 31, 1497, for the encouragement of Christian settlers, he made to the Christian inhabitants of Lutsk a general grant of the vacant lands and houses belonging to the expelled Jews. On the return of the Jews to the city in 1503 they formed two separate communities, one Rabbinite and the other Karaite, having their respective synagogues, as appears from a decree issued by King Sigismund Dec. 22, 1506, by which he grants the petition of the Jews of Lutsk for the removal of the burdensome tax of 12 kop groschen on each of the two synagogues. To some extent at least the Collectors. Jews regained their former wealth and influence, becoming prominent as before in the farming of the taxes and as leastholders, and engaging in important commercial undertakings. The more important of them were Shemakia Duniylewic and Nissan Kozka (1507); Mishko Polchovich, Abraham Shakhnovitch, Mordas Chagadayevich, Prush, Nissan Shimechel, and Rebinko Leveycyevich (1509). In 1509 the collection of taxes in Lutsk and in other towns was awarded to the Jew Michael Jesofovich, who again farmed the taxes on salt and wax in Lutsk from 1520 to 1526.

During the first half of the sixteenth century the Jews of Lutsk continued to share in the prosperous condition of their coreligionists throughout Poland and Lithuania. They were often granted special privileges and exemptions, as is evidenced by a number of contemporary documents. By a royal decree dated July 18, 1528, the Jews equally with the burghers were freed from the payment of taxes to the crown for a period of ten years, and of municipal taxes for five years. This decree was issued in response to a petition for such exemption on account of a destructive fire which had devastated the city. Similarly in 1531 the Jews of Lutsk, in common with those of other towns, were exempted from the payment of the special tax called "Schereblisha"; and on July 30, 1556, King Sigismund August exempted them from the payment of customs duties on all commodities except wax and salt, on the same conditions as the Christian inhabitants.

Documents of the middle of the sixteenth century bear witness to the growing friction between the Jewish community of Lutsk and the local authorities. In 1545 both the Rabbinite and the Karaite community made complaint that Prince Matvei Chetvertinski, ignoring the privileges granted to the Jews of Lutsk by the king, had blocked the road to their cemetery and cut off access to a certain pond. An inspector sent to investigate the case reported thereon to King Sigismund August, who ordered the prince to reopen the road and to abstain from further obstructing it. As time went on the friction increased, due largely to the great power of the Jewish leaseholders and tax-farmers, who were under the immediate jurisdiction of the king, and who naturally refused to acknowledge the authority of the local officials. For instance, in 1560 Mendel Isakovitch, a Lutsk Jew,
complained to the king that the authorities of Volhynia had placed under their jurisdiction his (Men\-del's) secretaries and other employees engaged in the collection of the taxes. The king ordered that henceforth these officials should not be interfered with. Again, in 1561, the burgomaster and alderman of Lutsk complained in the name of the burghe\-ers that the agents of the Jewish leaseholder Yeska Shlomich had caused them great damage by collect\-ing during the fair of St. Simon large sums for the privilege of selling spirituous liquors, in conse\-quence of which the visitors had departed and the burghe\-rs were obliged to wander in the villages like Gipsies. Moreover, the same agents had prohibited the burghe\-rs from leaving the town with spirituous liquors in the possession, thereby caus\-ing them pecuniary loss. In 1566 the burghe\-rs of Lutsk descended on the royal estate of Guidovskoye and seized the Jew Shmouila Gooshich, whom they put to death notwithstanding the protest of the other employees on the estate. In 1569 the alder\-man of Lutsk, Prince Kortizki, imprisoned the Jews of the city on account of the non-payment of their share of the tax levied on the Jews of Lithuania. King Sigismund August, however, ordered their rele\-ease, since they had already paid the poll-tax of 15 groschen determined upon by the Diet of Grodno. The king ordered also the removal of the seals which had been placed on the synagogue and other property of the Jews. In the same year the whole of Volhynia was added to Poland, and the members of both of the Jewish communities of Lutsk took the oath of allegiance (June 29, 1569).

A considerable number of legal documents dating from the latter half of the sixteenth century make mention of the Jews of Lutsk and of their relations to their neighbors. In 1571 John Stefanovich, the superior of the monastery of Derwansk, stated in his will that he had paid in behalf of the town secre\-tary of Lutsk the sum of 2½ groschen to the Jews Isel and Yesko for the building of a cella. In the list of property left by Andrei Rusin, Bishop of Pinsk and Turov, reference is made to certain docu\-ments belonging to a Jew and relating to three prop\-erties "at the end of the crooked bridge of Lutsk"; also to ten documents written in Hebrew. Among the servants of the bishop are enumerated several bought from this Jew. In 1583 Batko (Simeon) Misu\-novich, who had recently been baptized, requested the alderman of Lutsk to enter in the city records his bequest to his son Moshka of certain moneys due to him (Simeon).

A number of documents preserved in the central archives of Kiev, and dated 1569, afford interesting information concerning the life of the Jews of Lutsk at this time. Among these is the complaint of the Jew Yakhna Leveyevich, a soldier in the service of Prince Constantia Ostrozki, against his father-in\-law, Nissan Rabiyeovich of Klevan, who in Yakh\-na's absence had visited his house, taken away his wife and his goods, and had then disappeared. The enumeration of the articles abstracted includes Turkish knives, a Hungarian sword with silver mountings, a silver dagger, saddles, and gold or\-naments, besides household utensils. In 1601 Prince Grigori Sangushko Koshirski pre\-sented for entry in the city records of Lutsk a copy of the lease to the Jews Abraham Shmouilovich of Turisk, Getz Pert\-sovic of Torchinsk, and their heirs, of his estates in the town of Gorokhov, the estate and village of old Gorokhov, and a number of other estates and villages. The lease was for a period of three years, and the lessees were permitted among other things to exercise complete jurisdiction over the peasants, even to the extent of inflicting the death penalty if necessary.

On March 6, 1625, Leib Israilevich and Ila Abramovich, Jewish scholars of Lutsk, reported for entry in the city records an attack made upon them by the nobles Lesetzki and their followers while the complainants were accompanying to the cemetery the body of Leib Isakovich. The Lesetzki had filled in the freshly dug grave, had destroyed the bridge leading to the cemetery, had nailed fast the cemetery gates, and had refused to allow the burial to take place until a debt due to one of them should have been paid. The priest, ap\-pealed to by the Jews, ordered the Lesetzki not to molest the Jews; but the nobles collected an armed mob, drove off the Jews, many of whom were wounded, and threw the body of Isakovich into the ditch.

In Oct., 1637, the burghe\-rs of Lutsk lodged a com\-plaint against all the Jews to the effect that they had paid nothing into the city treasury, that they had freed many houses from local jurisdiction, that they had built many others on land belonging to the burghe\-rs, and had established on the city walls breweries and distilleries, thus diminishing the city's power of defense; further, that they had refused to perform military and guard duty, and that they had purchased liquor from the merchants of places outside of the city limits, reselling it within the city. Complaint of excessive taxation was also made by Jewish leaseholders and their representatives.

In 1647 one of the priests of Lutsk forbade the communicants of his church to buy meat from Jew\-ish butchers. The matter was carried to the courts, and the priest was ordered to pay damages.

During the Cossack uprising under Chmielnicki (1648-49) the Jewish community suffered severely, and a number of Jews were killed. In 1662 the Diet of Volhynia exempted the Jews of Lutsk and other Volhynian towns from the payment of all taxes except that on braid.
Luxemburg - in 1875, after occupying the rabbinate for twenty years, he held the rabbinate for two years, and died at the age of thirty-eight. His eldest son, Naftali, succeeded him when not quite twenty years of age, and served his community more than fifty years. He established several charitable institutions, and, when he died in 1848, was succeeded by his eldest son, Aaron Selig. R. Aaron Selig died in 1875, after occupying the rabbinate for twenty-seven years. He was the author of "Sefer Zilyonyi " (Wlinn, 1872), on various religious and theological subjects.

Aaron Selig was succeeded by Eleazar Don-Echi, a nephew, and his oldest son-in-law. The latter is the author of "Eben Shehiyah," and is the present (1904) rabbi of Luxemburg.

In the early spring of 1888 a Christian girl, who had been for several months a servant in the household of the Jew Zimel Lotzov, disappeared, and was afterward found drowned near the town. The procurator of the government, influenced by the clergy, made out a case against the Lotzov family and the whole community. Prince Urussoff, the Russian jurist and philanthropist, left St. Petersburg to defend the Jews, the result being that the jury declared them innocent of any connection with the drowning of the girl. But the procurator was not satisfied with this verdict and transferred the case to the courts of Vitebsk, where Lotzov and his wife were sentenced to Siberia—Lotzov to penal servitude for life in the government mines, his wife to imprisonment for six years. Prince Urussoff again defended them, but his eloquence, as well as the testimony of physicians and other witnesses, failed to save them, because the representatives of the government used every possible means, lawful and unlawful, to influence the minds of the Vitebsk judges.

The Lotzovs were declared guilty, not as murderers themselves, but as the shelterers of murderers who had killed a Christian girl for some unknown reason.

The Jews of Luxemburg contributed materially to the establishment of Jewish agricultural colonies in Kherson, Yekehtinoslav, and northwestern Russia. In 1885 many Jews of Luxemburg sold their property for small sums and went to South Russia, where the government gave them farming land. A few decades after the migration to the Kherson and Yekehtinoslav colonies, two Jewish agricultural colonies were founded by the government near Luxemburg.

Luxemburg has a population of 6,000, half of which are Jews. Of these 310 are artisans and 65 day-laborers. The educational institutions consist of: a Jewish one-class school with 30 pupils, 20 hadarim with 150, and a Talmud Torah with 42; there are also 49 Jewish pupils attending the district and common schools.

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I. Zi.

LUXEMBURG: Grand duchy of central Europe, its capital bearing the same name. The sources do not definitely indicate when Jews first settled in Luxemburg. The first record of a Jew residing there occurs in a document of the year 1276. At this time the Jewish population of the duchy seems to have been small and in indigent circumstances; for the impoverished nobility of Luxemburg transacted their money affairs with the Jews of Trier, Coblenz, Saarburg, and Wittlich. During the entire Middle Ages the Jews lived in a ghetto, where there were a few 

Early History. Jews' gate, a cemetery, and a synagogue. It appears that subsequently the cemetery ceased to exist: for down to the beginning of the nineteenth century the Jews buried...
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Luxemburg

Their dead are buried at Freudenburg, in the district of Saarburg, province of the Ilrhein. As elsewhere in the German empire, the Jews of Luxemburg were the "servi camerae" of the German emperors, and as a source of income to the imperial exchequer they were placed by the emperors under the protection of the local princes. Thus, on May 7, 1350, at the time of the Black Death, Charles IV. ordered the governor and the provost of Luxemburg to look to the safety of the Jews living there. In 1370, when the Jews of Brussels were accused of having desecrated a holy wafer, Wenzel, Duke of Brabant and Luxemburg, expelled all the Jews from Brabant; and none are met with in the country during the next fifty or sixty years.

With the beginning of the Burgundian rule (1441) Jews are again found at Luxemburg; each of them had to pay two gulden for a protection that was merely nominal. In March, 1470, notwithstanding the presence of the governor and the militia, the townspeople attacked the Jews, plundered and demolished their houses, and maltreated them, so that they were barely able to flee to the castle on the Bockfelsen ( Clausener Berg), to which they were admitted by the governor and whence they subsequently reached places of safety.

In the beginning of the sixteenth century there were Jews at Echternach, Luxemburg, Arlon, and Igel. But no Jews are mentioned after 1537, and probably none were living at Luxemburg from the time of the Spanish rule, 1555, to the end of the eighteenth century, although Maranos seem to have lived there in the seventeenth century.

In the Sixteenth Century. All the more worthy of note is it that, by a Jewish engineer, Isaac de Tra[y]bac, in 1644. Little is known of the Maranos' occupations. They were probably engaged in retail business; for by a decree of the provincial council, dated April 15, 1513, they were forbidden to sell cloth otherwise than by the piece. They were never required to wear the so-called Jews' hat or yellow badge; and although they were compelled to take an oath "more Judaico" they were not required to submit to the humiliating ceremonies that usually accompanied it. A decree of Philip V., issued Sept. 6, 1763, determined the poll-tax that traveling Jews had to pay at the bridges of various cities, this decree being confirmed Sept. 20, 1729. These conditions seem to have obtained during the entire eighteenth century down to the beginning of the French Revolution; for as late as 1787 a Jew complained of this unjust tax, without receiving satisfaction.

By the laws of Jan. 28 and July 20, 1790, and Sept. 27 and Nov. 13, 1791, the Jews were granted equal civil rights with the other citizens. The community, numbering seventy-five persons, was organized by a law of March 17, 1815, and was placed under the jurisdiction of the consistory of Trèves. When, on the termination of the French rule, Luxemburg was incorporated with the Netherlands (1815), the community was joined to the synagoge of Maestricht; and when Holland was separated from Belgium by the Belgian revolution of 1830 the community was joined to the synagoge of Maasburg was incorporated with the Netherlands (1815), and was placed under the jurisdiction of the consistory of Trèves.

The community was directed by a board of seven members, whose election is subject to confirmation by the government. Although legally the Jews of Luxemburg have full civil rights, they hold no government offices and are not represented in municipal councils. One exception, however, is to be recorded, due principally to local circumstances. In Ham, near Luxemburg, the office of mayor is held by a Jew, Jules Godchaux, his predecessors having been his father, Samson, and the latter's cousin, Paul Godchaux. The Luxemburg Jews are engaged in industry, commerce, and agriculture. In their cloth-, glove-, and furniture-factories, they employ hundreds of working men, thus contributing materially to the national wealth. Socially, the Jews are on the same footing as the other citizens; and anti-Semitism has made no progress there, although clericalism in its organ "Luxemburger Wort" has occasionally started an anti-Jewish agitation. In one case the editor was fined 500 francs for libeling Jews and Judaism (April 2, 1889).

In the Eighteenth Century. Eighteenth Hirsch (1843-66), former rabbi of Desden; and Jews are living in about twenty other smaller localities. The communities of Ettelbrück and Grevenmacher have each their own cemetery; at Eisek a new synagoge was built in 1899. The grand duchy has about 1,200 Jews in a total population of 298,548, and the capital 407, in 20,998. Only the community in the city of Luxemburg is officially recognized. It is under city and state supervision, and enjoys all the privileges accorded other ecclesiastical bodies. The affairs of the community are directed by a board of seven members, whose election is subject to confirmation by the government. Although legally the Jews of Luxemburg have full civil rights, they hold no government offices and are not represented in municipal councils. One exception, however, is to be recorded, due principally to local circumstances. In Ham, near Luxemburg, the office of mayor is held by a Jew, Jules Godchaux, his predecessors having been his father, Samson, and the latter's cousin, Paul Godchaux. The Luxemburg Jews are engaged in industry, commerce, and agriculture. In their cloth-, glove-, and furniture-factories, they employ hundreds of working men, thus contributing materially to the national wealth. Socially, the Jews are on the same footing as the other citizens; and anti-Semitism has made no progress there, although clericalism in its organ "Luxemburger Wort" has occasionally started an anti-Jewish agitation. In one case the editor was fined 500 francs for libeling Jews and Judaism (April 2, 1889).

In the Nineteenth Century. In 1870. In 1871 Dr. Isaac Blumenstein was elected rabbi, and upon his death (Aug. 3, 1893) Dr. Samuel Fuchs was called to the rabbinate. A new cemetery was laid out in 1884, and a handsome new synagoge was built in 1894. On Jan. 12, 1898, the supreme court declared the community, as represented by its president, to possess the rights of a corporation. There are also Jewish communities at Ettelbrück, Grevenmacher, Esch, and Manderen; and Jews are living in about twenty other smaller localities. The communities of Ettelbruck and Grevenmacher have each their own cemetery; at Eisek a new synagogue was built in 1899. The grand duchy has about 1,200 Jews in a total population of 298,548, and the capital 407, in 20,998. Only the community in the city of Luxemburg is officially recognized. It is under city and state supervision, and enjoys all the privileges accorded other ecclesiastical bodies. The affairs of the community are directed by a board of seven members, whose election is subject to confirmation by the government. Although legally the Jews of Luxemburg have full civil rights, they hold no government offices and are not represented in municipal councils. One exception, however, is to be recorded, due principally to local circumstances. In Ham, near Luxemburg, the office of mayor is held by a Jew, Jules Godchaux, his predecessors having been his father, Samson, and the latter's cousin, Paul Godchaux. The Luxemburg Jews are engaged in industry, commerce, and agriculture. In their cloth-, glove-, and furniture-factories, they employ hundreds of working men, thus contributing materially to the national wealth. Socially, the Jews are on the same footing as the other citizens; and anti-Semitism has made no progress there, although clericalism in its organ "Luxemburger Wort" has occasionally started an anti-Jewish agitation. In one case the editor was fined 500 francs for libeling Jews and Judaism (April 2, 1889).

LUZ: 1. Older name of the city of Beth-el (Gen. xxviii. 19, xxxv. 6, xlvi. 3; Josh. xvi. 2, xviii. 18; Judges i. 23).

2. Name of a city in the land of the Hittites, built by an emigrant from Beth-el, who was spared and sent abroad by the Israelitish invaders because he showed them the entrance to the city (Judges i. 26). "Luz" being the Hebrew word for an almond-tree, it has been suggested that the city derived its name from such a tree or grove of trees. Winckler compares the Arabic "lauz" ("asylum"). Robinson ("Researches," iii. 389) identifies the city either with Luwiazh, near the city of Dan, or (ib. iii. 425) with Kamid al-Lauz, north of Heshbon (now Hashiyah); Talmudic references seem to point to its location as somewhere near the Phenician coast (Sotha...
Luzki

46b; Sanh. 12a; Gen. R. lxxix. 7). Legend invested the place with miraculous qualities. "Luz, the city known for its blue dye, is the city which Sennacherib entered but could not harm; Nebuchadnezzar, but could not destroy; the city over which the angel of death has no power; outside the walls of which the aged who are tired of life are placed, where they meet death." (Sotah 46b); wherefore it is said of Luz, "the name thereof is unto this day." (Judges i. 58, Hebr.). It is further noted that an almond-tree with a hole in it stood before the entrance to a cave that was near Luz; through that hole persons entered the cave and found the way to the city, which was altogether hidden (Gen. R. l.c.).

3. Aramaic name for the os coecyx, the "nut" of the spinal column. The belief was that, being indestructible, it will form the nucleus for the resurrection of the body. The Talmud narrates that the emperor Hadrian, when told by R. Joshua that the revival of the body at the resurrection will start with the "almond," or the "nut," of the spinal column, had investigations made and found that water could not soften, nor fire burn, nor the pestle and mortar crush it (Lev. R. xviii.; Eccl. R. xii.).

The legend of the "resurrection bone," connected with Ps. xxxv. 21 (A. V. 20: "unum ex illis [ossibus] non confingetur") and identified with the cauda equina (see Eisseneimer, "Entdecktes Judenthum," ii. 981-983), was accepted as an axiomatic truth by the Christian and Mohammedan theologians and anatomists, and in the Middle Ages the bone received the name "Juden KnOchlein" (Jew-bone; see also Steinschneider, "Polemische Literatur," 1877, p. 315, 421; idem, "Hebr. Bibl." xxii. 98; idem, "Hebr. Uebers." p. 319; Low, "Aramäische Pflanzennamen," 1881, p. 320). Possibly the legend owes its origin to the Egyptian rite of burying "the spinal column of Osiris," at the close of the days of mourning for Osiris, after which his resurrection was celebrated (Brugsch, "Religion und Mythologie," 1888, pp. 618, 634).


K.

LUZKI, SIMHAI ISAAC BEN MOSES: Karaite writer and bibliographer; born at Lutsk at the end of the seventeenth century; died, according to Pirkovitch, at Chufut-Kale, Crimea, or, according to another source, at Lutsk, March, 1766. He was well versed in rabbinical literature and was also a diligent student of Cabala. An indefatigable and able copyist, he went in 1751 to Chufut-Kale, where there was a flourishing Karaite community which possessed a rich library of Karaite manuscripts. He was received into the house of the Karaite writer Mordecai ben Benakah Yerushalmi, and succeeded Samuel Kaali as teacher of the bet ha-midrash at Chufut-Kale. Luzki rendered great services to Karaite literature both as copyist and as writer. To his labors are due the preservation of many valuable works; and his book on bibliography (see below), although sometimes lacking critical sense, became an indispensable guide to the student of ancient Karaite literature.

The following are Luzki's works in the chronological order of their composition, as given by himself in his "Oral Zaddikim":

1. "Be'er Yizhaḳ," commentary on Judah Gihon's "Miḥnat Yehudah" on the Pentateuch; "Shab Yizhaḳ," commentary on the prayer for the Day of Atonement; "Reshit Hokmah," commentary in three volumes on the daily prayers; "Me'irat 'Enayim," code in two volumes, of which the first, entitled "Ner Mizrah," comprises the Commandments and their explanations, and the second, entitled "Ner Zaddikim," enumerates the differences between the Rabbinites and the Karaites and gives a genealogy of the Karaite scholars and a list of their works; "Shu'are Zedek," on the calendar; "Aḥdot Yizhaḳ," on the laws concerning the slaughtering of animals, and on the ten Karaite articles of belief; "Kebod Elohim," compiled by Joseph ben Mordecai Troki, on the Creation and prayer "Ha-Elef Leket;" "Arba' Yesodot," on the four dogmatic principles, namely, the creation of the world, the existence of an invisible God, His holiness and spirituality, and His unity; "Tefillah le-Mosheh," questions and answers exchanged between God and Moses; "Halikot 'Olam," description of the creation of the world and of the nature of all things according to their quantitative and qualitative attributes; "'Ene Yizhaḳ," commentary on Elijah Bashyazi's calendrical tables; "Toledot Yizḥak," religious poems, enigmas, letters, etc., in two volumes; "Ture Zehab u-Nekuddot ha-Kesef," on the precepts, in two volumes, of which the first, "Ture Zehab," enumerates in verse all the precepts, arranged in the order of the 620 letters of the Decalogue; the second, "Nekuddot Kesef," being a commentary thereon; "Sefer Bereshit," a mystic explanation of the Creation; "Reḥeb Elohim," on the mysteries of the Divine Chariot; "Kebod Melahim," a mystic explanation of the letters of the Hebrew alphabet; "Sefer ha-Tappuah," mystical exegesis on the Divine Chariot, according to the modern Cabala; "Libnat ha-Sappir," on the ten Sehot.

The only two writings of Luzki's which have been printed are: (1) "Or ha-Ḥayyim" (Koslov, 1885), commentary on Aaron ben Elijah's philosophical work "Ez Ḥayyim," and (2) "Oral Zaddikim" (Vienna, 1887), which is an abridgment of the "Ner Zaddikim." Another redaction of the last-named work, prepared by Luzki in 1756 at the request of Mordecai ben Benakah Yerushalmi, and entitled "Igeret Mikra'e Kodesh," gives a fuller description of the works enumerated in the "Oral Zaddikim."

Luzki was a strong believer in Cabala, which he defends in his "Or ha-Ḥayyim," "Libnat ha-Sappir," and "Sefer ha-Tappuah." He asserts that the Zohar was composed before the Mishnah, although it became known only at the time of Joseph Gikatilla. Had Maimonides, he says, known this divine book he would not have spent his time on the futilities of philosophy; and when Luzki criticizes the Cabala it is only the practical and not the speculative part. Luzki cites the great rabbinical authorities who believed in the authenticity of the Zohar, from Abravanel down to Joseph Delmedigo. According
LUZZATTI, LUIGI: Italian statesman and political economist; born at Venice March 11, 1841; studied at the University of Padua (Doctor of Law 1863) and in Venice. While in the latter city he was strongly influenced by Politeo, professor of philosophy, and by Zanella, the lyric poet and teacher of literature from Vicenza. At the age of twenty Luzzatti had already given lectures on economics in Venice. He was an enthusiastic supporter of the doctrine of free trade. At twenty-two he became a teacher at the Istituto Tecnico in Milan; in 1867, professor of economics in the University of Padua; and in the same year the government appointed him commissioner for the Paris Exposition.

In 1869 he became general secretary under Minghetti in the agricultural department of the ministry. Shortly afterward he entered Parliament as deputy from Oderzo, and later was chosen as the representative of Padua.

Luzzatti has held his seat in Parliament uninterruptedly for more than thirty years. He is one of the leaders of the Right, and has repeatedly been president of the budget committee. In matters relating to economic development he has rendered his country incalculable service. He introduced the ideas of Schultze-Delitzsch into Italy, and made them national. He also labored in behalf of cooperative associations and for the establishment of postal and school savings-banks. He is an authority on all questions connected with the tariff, and has a firm grasp of the subject of commercial treaties.

Luzzatti is a tireless worker, speaker, and writer. At all times he upholds Italy's friendship with France. He has frequently been entrusted by successive Italian governments with delicate international negotiations. As one of the delegates who arranged (1902) the commercial treaty with France, he received the grand cross of the Legion of Honor. When in 1901 King Victor Emmanuel III. established the Order of Labor, Luzzatti, in recognition of his labors in behalf of the working classes, was the first to receive the new decoration. He fights against the Agrarians, who have now become so powerful in Germany; and he endeavors to make propaganda in favor of commercial treaties to prevent "Middle-Age economics" from invading Europe.

From Feb., 1891, to May, 1892, and from July, 1896, to June, 1898, Luzzatti was minister of the treasury in Rudini's cabinet. He then returned to his chair of economics at the University of Rome. At present (1904) he is minister of the treasury in the cabinet of Giolitti.

His works include the following: "Il Socialismo e le Questioni Sociali Immazzzi ai Parlamenti d'Europa," 1883; "Schultze-Delitzsch," 1888; "Emulazione e Progressi delle Bauche d'Emissione in Italia," 1886; "L'Abuso del Credito e la Finanza Italiana," 1889; "La Pace Sociale all'Esposizione di Parigi," 1890.

LUZZATTO (LUZZATTI) : Name of a family of Italian scholars whose genealogy can be traced back to the first half of the sixteenth century. According to a tradition communicated by S. D. Luzzatto the family descends from a German who immigrated into Italy from the province of Lusatia, and who was named after his native place ("Lau- satia"); "Lauisiati" = "Luzzatto"). The name "Luzzatto," which one branch of this family bears, can similarly be traced back to the plural form "Lau- stiat." The German rite is credibly reported to have been observed in the family synagogue (Scuola Luzzatto) in Venice.

The earliest member of the family of whom there is record is one Abraham Luzzatto, who lived at Safed at the beginning of the sixteenth century. His descendants may be grouped with some degree of probability in the following pedigree:

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<table>
<thead>
<tr>
<th>Abraham Luzzatto</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaac (Safed)</td>
</tr>
<tr>
<td>Samuel (Venice; c. 1567)</td>
</tr>
<tr>
<td>Jacob (b. 1550)</td>
</tr>
<tr>
<td>Abraham (d. 1593)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Isaac Judah (d. 1605)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simon (b. 1560; d. 1600)</td>
</tr>
<tr>
<td>Baruch (Padua; b. 1527; d. 1609)</td>
</tr>
<tr>
<td>Isaac (Triest)</td>
</tr>
<tr>
<td>Raphael</td>
</tr>
<tr>
<td>Solomon (Triest)</td>
</tr>
<tr>
<td>Benedetto (b. 1707; d. 1747)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Isaac Ephraim</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jacob (Triest; Montecalvi; b. 1728; d. 1795)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Jacob (d. 1658)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samuel David (b. 1600; d. 1665)</td>
</tr>
</tbody>
</table>
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Bibliography: "Autobiografia di S. D. Luzzatto Procedente di Alcune Notizie Storico-Letterarie sulla Famiglia Luz-
Luzzatto (whose surname is the Italian equivalent of the title of one of his father’s principal works, “Oseh Ger,” which was written at the time of Filosseno’s birth) showed from childhood remarkable linguistic aptitude, and having mastered several European languages, he devoted himself to the study of Semitic languages and Sanskrit. When a boy of thirteen he deciphered some old inscriptions on the tombstones of Padua which had puzzled older scholars. Two years later, happening to read D’Abbadié’s narrative of his travels in Abyssinia, he resolved to write a history of the Falashas. In spite of his premature death, he wrote several important works: L’Asia Antica, Occidentale e Medica (Milan, 1847); “Mémoire sur l’Inscription Canéphôme Persane de Behistan,” in “Journal de l’Institut Lombard” (ib. 1818); “Le Sancerisme de la Langue Assyrienne” (Padua, 1849); “Études sur les Inscriptions Assyriennes de Persépolis, Hamadan, Van, et Khorsabad” (ib. 1850); “Notice sur Abu Joussouf Hasdai ibn Shapourit” (ib. 1852); “Mémoire sur les Juifs d’Abyssinie ou Falashas” (printed posthumously in “Arch. Isr.” xli.-xlv.). He also translated into Italian eighteen chapters of Ezekiel, adding to the same a Hebrew commentary. Luzzatto contributed to many periodicals, mostly on philological or exegetical subjects. Of special interest are his observations on the inscriptions in the ruins of the ancient Jewish cemetery in Paris (“Mémoires des Antiquités de France,” xxii. 60).

Bibliography: S. Cahen, in Arch., xxv. 270 et seq.; First, Arch., xi. 261; H. S. Morais, Eminent Israelites, pp. 218 et seq., Philadelphia, 1880. M. S.

Isaia Luzzatto: Italian notary; born at Padua Sept. 27, 1836; died there Nov. 7, 1888; son of S. D. Luzzatto; graduated in law at the university of his native city. He was for some time attorney for one of the principal Jewish families of the community. His life was saddened by illness and other troubles. Besides a small work, written in his youth, on the battle of Legnano, he wrote various books to serve as a guide for the publication of his father’s writings: “Materiale per la Vita di S. D. Luzzatto” (extract from the “Corriere Israelitico”), Triest, 1877; “Index Raisonnable des Livres de Correspondance de F. S. D. Luzzatto de Trieste, Précedé d’un Avant-Propos et Suivi d’un Essai de Penseés et Jugements Tirés de Ses Lettres Indées,” Padua, 1878; “Materiale per la Illustrazione degli Scritti Editi e Inediti di S. D. Luzzatto,” ib. 1878; “Catalogo Ragionato degli Scritti Spariti di S. D. Luzzatto, con Riferimento Agli Altri Suoi Scritti, Editi e Inediti,” ib. 1881.

Bibliography: Versitto Israelitico, 1888, p. 380. U. C.

Jacob ben Isaac Luzzatto: Oriental rabbi and preacher; flourished at Safed in the second half of the sixteenth century. In the pinkes of Venice it is stated that a Jacob Luzzatto died in that city April 13, 1557, at the age of about sixty; he may well have been the subject of this article, though there is nothing to sustain the identification. Luzzatto was the author of “Kafor wa-Fenab” or “Yashresh Ya‘akov” (Basil, 1580), containing be-
Moses Hayyim Luzzatto: Italian cabalist and poet; born at Padua 1707; died at Acre May 6, 1747. His father was the wealthy merchant Jacob Luzzatto, and his mother also was a descendant of the Luzzatto family. He was carefully educated by his father in Latin and in other languages. At the age of thirteen he entered the Talmud Torah of his native city, which was then widely known through its instructors Isaiah Bassani and Isaac Hayyim Cohen de Cantarini, with the former of whom Luzzatto was especially intimate. He read omnivorously in the library of the Talmud Torah, being attracted particularly by the cabalistic works he found there.

Benjamin ha-Kohen Vital of Reggio (comp. Kaufmann in "Monatschrift," xii. 700 et seq.), a pupil of Moses Zacuto and father-in-law of Bassani, seems to have exerted a great influence on Luzzatto's development as poet and cabalist. Luzzatto soon took up Isaac Luria's works, endeavoring to master the practical Cabala by their aid; and he instructed his former teachers in its mysteries in a school which he opened in his own house after Bassani had moved to Reggio.

The Talmud and mysticism, however, did not satisfy Luzzatto's versatile mind; and at an early age he began a thorough study of the Hebrew language and of poetic composition. He wrote epithalamia and elegies, a noteworthy example of the latter being the dirge on the death of his teacher Cantarini, a lofty poem of twenty-four verses written in classical Hebrew. Before completing his twentieth year Luzzatto had begun his composition of one hundred and fifty hymns modeled on the Biblical Psalter. In these psalms, composed in conformity with the laws of parallelism, he freed himself from all foreign influences, imitating the style of the Bible so faithfully that his poems seem entirely a remissiveness of Biblical words and thoughts. They provoked the criticism of the Rabbis, however, and were one of the causes of the persecutions to which Luzzatto was later subjected. R. Jacob Popper of Frankfort-on-the-Main thought it unpardonable presumption to attempt to equal the "anointed of the God of Jacob." Only two psalms are known of which it can with certainty be said that they belonged to Luzzatto's psalter ("Bikkure ha-Itlim," 1825, p. 56; 1826, p. 99); in addition seven hymns by him were sung at the inauguration of the enlarged Spanish synagogue at Padua in the work "Hannikat ha-Maron" (Venice, 1729); but it is not certain whether they were taken from the psalter.

As a youth Luzzatto essayed also dramatic poetry, writing at the age of seventeen his first Biblical drama, "Shimon u-Felastim," of which only fragments have been preserved, in another work of his. This youthful production foreshadows the coming master; it is perfect in versification, simple in language, original and thoughtful in substance. This first large work was followed by the "Lesheh Limmudim," a discussion of Hebrew style with a new theory of Hebrew versification, in which the author showed his thorough knowledge of classical rhetoric. It is in a certain sense a scientific demonstration of the neoclassic Italian style, in contrast with the medieval. There is a vast difference between Luzzatto's style, which recalls the simplicity, smoothness, and vigor of the Bible, and the insipid, exaggerated, and affected work of his contemporaries. The book, dedicated to his teacher Bassani, was printed at Mantua 1727, with a text which deviates from the manuscript formerly in the possession of M. S. Ghirondi.

In the same year or somewhat later, Luzzatto wrote his allegorical festival drama "Migdal 'Oz." (or "Tunmat Yesharim"), on the occasion of the marriage of his friend Israel Benjamin Bassani. This four-act play, which shows Latin and Italian as well as Biblical influence, illustrates the victory of justice over iniquity. It is masterly in versification and melodious in language, the lyrical passages being especially lovely; and it has a wealth of pleasing imagery reminiscent of Guarini's "Pastor Fido." The drama was edited by M. Letteris, and published with notes by S. D. Luzzatto and prelomgenomena by Franz Delitzsch, Leipzig, 1837.

The Cabala, however, attracted Luzzatto more than did science or poetry; and he was seized with the illusion that he enjoyed the special favor of a heavenly genius ("maggid") which vouchsafed divine revelations to him as it had done to his cabalistic predecessors. He imagined that he beheld heavenly visions and that he conversed with the prophet Elijah, Adam, the Patriarchs, and others; and he finally became convinced that he was the Messiah, called to redeem humanity and more especially Israel. Many cabalistic works, including "Shib'im Tikunim," "Kela 'ale Hokmat ha-Emet," "Havdalah," "Ma'amor ha-Geulah," "Likutei Kavvanot," "Hibbur al 'Akeleth," "Ma'amor ha-Wikekukab," "Perush al 'Aseret ha-Dibrot," "Ma'amor al ha- 'Ikhdudin Asher be-Sefer ha-


M. Sel.
Zohar." "Perush la-Tikkunim ha-Meyuhalmi le-RaSIBBI," were the fruit of these aberrations of a great mind. He explained his teachings in pure, simple Hebrew reminiscent of the language of the Mishnah. In his cabalistic commentary on the Pentateuch, on the other hand, which he entitled "Zohar Tinyana," he imitated the language of the Zohar, thinking that this "second Zohar" would in time take the place of the first.


Among Luzzatto's pupils was a Pole, Jekuthiel b. Lab Gordon of Wilna, who had been informed that Luzzatto in Padua, Venice, Leghorn, and Altona. No de Luzzatto, who now found himself unwillingly the center of public discussion. Every effort was made to condemn him; and letters and responsa multiplied in Padua, Venice, Loghorn, and Altona. No decisive steps were taken at the time in Italy itself; but the German rabbis, yielding to Luzzatto's entreaties, who were headed by Moses Hagiz, pronounced the ban upon any who should write in the language of the Zohar, in the name of the "faithful sheepherd," or of other saints.

The Venetian rabbis thereupon requested Bassani at Reggio to explain to Luzzatto the consequences of his actions, and to take an active part in the controversy generally. Bassani then went to Padua and induced Luzzatto to declare in writing before

the delegates of the Venetian rabbinate that he would renounce the teachings of the Cabala, would not show his works to any one, and would publish nothing in future without the approval of his teacher Bassani and other reliable men. Luzzatto's works were locked up in a casket, one key of which was given to Bassani and another to the representatives of the Venetian rabbinate. Luzzatto himself received the title of rabbi.

He now seemed definitely to have renounced his connection with the Cabala, and he turned again to literature, producing his finest poems. He traveled, cultivated his friends, married the daughter of R. David at Mautua, and took part also in the business affairs of his relatives.

Activity. Luzzatto's reputation thus spread beyond Cabalistic Despite all this, he could not permanently resist the attractions of the Cabala. It seems that decreasing prosperity once more led him to mysticism; for, notwithstanding his promises, he composed the cabalistic works "Ketelam Roshonim le-Hokmat ha-Emet," "Tefillah we-Shir 'al Ge'ulat Mizrayim," "Tefillah we-Shir 'al Mattan Torah," and "Wikkunaḥ ha-Sekel weha-Neshama," and Bassani was weak enough to shun his duty and to refrain from opposition to this activity. The news reached the Venetian rabbis, who had been informed that Luzzatto intended also to publish his polemic against Leon of Modena. They sent a cedelar eulog to those who had been set to watch Luzzatto; and when he refused to take an oath that he would publish no more works without submitting them to the censure of the Venetian rabbinate, the six rabbis of Venice pronounced (Dec., 1734) a ban upon him and his works, and made it incumbent upon every one who possessed any copies of his writings to deliver them to the rabbinate. News of the ban was sent to all the communities of Germany; and Hagiz was informed of the victory he had gained.

It was now impossible for Luzzatto to remain in Italy; for he was abandoned by all except Bassani and a few faithful friends. He therefore decided to emigrate to Amsterdam. On the journey he did not neglect to exhort his pupils to endurance and harmony. In Frankfort-on-the-Main a deep humiliation awaited him: he had to promise under oath to give up his mystic studies and not to print or even write a sentence cabalistic in content. Not until his fortieth year would he be permitted to study the mysteries of the Cabala, and then only in the Holy Land in company with worthy men. This declaration was communicated to many rabbis in different countries; and Luzzatto's works were taken away from him.

Luzzatto was welcomed at Amsterdam with great honor. He was received into the house of the prominent Moses de Chaves, whose son he taught, and the Sephardic community offered him a salary; but, preferring his personal independence, he supported himself by grinding optical lenses. He devoted his spare time to study and teaching, and was soon able to send for his wife, son, and parents, who likewise were cordially received. Luzzatto now resumed his correspondence with Bassani and his pupils; he commended the latter to his teacher

Renewed}
and exhorted them to remain faithful to the study of the Cabala. This correspondence became known to the Venetian rabbis, and as they could do nothing further to Luzzatto, they attacked Bassani, who was suspected of having restored them to him. This casket, which was supposed to be guarded by a cherub (Zunz, "Die Monatstage des Kalenderjahrs," p. 26), is said to have found its way to Prague after many vicissitudes (comp. Kaufmann, "Contributions à la Biographie de Mosé Hayyim Luzzatto, Yekutiel Gordon et Mosé Iages.—La Caisse des Manuscrits de Luzzatto et Jacob Cohen Popers," in "K.E. J."xxiii. 256-261). The ban was then renewed against those having forbidden works by Luzzatto in their possession and failing to deliver the same to the rabbinate of Venice.

Meanwhile Luzzatto's reputation was increasing at Amsterdam. He won the friendship of the foremost men there and displayed great activity as a teacher, still continuing his cabalistic studies. In that city he published the following works: "Mesilat Yesharim" (1740), a popular survey of religious ethics, which was widely read; the Talmudic and methodologic treatise "Derek Tebunot" (1743); the smaller works, dealing with various subjects, "Ma'amar ha-Tikkaron," "Ma'amor 'al ha-Agudot," "Derek Hokmah," "Ma'amor ha-Hokmah" (1743); and the allegorical drama "La-Yesharim Tehillah," written on the marriage of his pupil Jacob de Chaves—"a work of art unique in Neo-Hebraic literature, masterly in form, language, and thought, a monument to his great gifts, fitted to immortalize him and the tongue in which he composed it." This drama, which in its simple plot bears much resemblance to that of the "Migdal 'Oz," is closely connected in sentiment with the ethical works written by Luzzatto at Amsterdam and is filled with lofty thought. It was imitated by many on account of its style, which is modeled, though with great freedom, on that of the Bible. Luzzatto had only fifty copies printed, which he distributed among the prominent members of the Sephardic community of the city.

At Amsterdam Luzzatto lived quietly and comfortably for ten years, making one short visit to London. When his period of renunciation of the Cabala drew to a close he was filled with a longing for the Holy Land, and after many hardships he arrived with his wife and son at Safed. He exchanged some letters with his disciples at Padua, in which he spoke of his aims and hopes; but in the midst of his plans for the future he, together with his wife and son, died of the Plague in his fortieth year, and was buried at Tiberias beside R. Akiba.


E. N.

Samuel David (ShaDaL) Luzzatto: Italian philologist, poet, and Biblical exegete; born at Triest Aug. 22, 1800; died at Padua Sept. 30, 1865.

While still a boy he entered the Talmud Torah of his native city, where besides Talmud, in which he was taught by Abraham Eliezer ha-Levi, chief rabbi of Triest and a distinguished pietist, he studied ancient and modern languages and profane science under Modena de Cologna, Leon Vita Saraval, and Raphael Baruch Segré, whose son-in-law he later became. He studied Hebrew also at home, with his father, who, though a turner by trade, was an eminent Talmudist.

Luzzatto manifested extraordinary ability from his very childhood, so that while reading the Book of Job at school he formed the intention to write a commentary thereon, considering the existing commentaries to be deficient. In 1811 he received as a prize Montesquieu's "Considérations sur les Causes de la Grandeur des Romains," etc., which contributed much to the development of his critical faculties. Indeed, his literary activity began in that very year, for it was then that he undertook to write a Hebrew grammar in Italian, translated into Hebrew the life of Æsop, and wrote exegetical Early notes on the Pentateuch (comp. "Il Ability. Vessillo Israelitico," xxv. 374, xxvi. 16). The discovery of an unpublished commentary on the Targum of Onkelos induced him to study Aramaic (preface to his "Oheb Ger").

At the age of thirteen Luzzatto was withdrawn from school, attending only the lectures in Talmud of Abraham Eliezer ha-Levi. While he was reading the "En Ya'akov" by Jacob ibn Habib, he came to the conclusion that the vowels and accents did not
exist in the time of the Talmudists, and that the Zohar, speaking as it does of vowels and accents, must necessarily be of later composition. He propounded this theory in a pamphlet which was the origin of his later work "Wikkuah 'al ha-Kabalah."

In 1814 there began a most trying time for Luzzatto. His mother dying in that year, he had to do the housework, including cooking, and to help his father in his work as a turner. Nevertheless, by the end of 1815 he had composed thirty-seven poems, which form a part of his "Kinnor Na'im," and in 1817 had finished his "Ma'amad ha-Nikkud," a treatise on the vowels. In 1818 he began to write his "Torah Nidreshet," a philosophico-theological work of which he composed only twenty-four chapters, the first twelve being published in the "Kokebe Yiḥuk," vol. v., xxvi., xxvii., xxviii., and the remainder translated into Italian by M. Cunzporto and published in "Mosē," i.-ii. In 1839 Cunzporto published a translation of the whole work in book form. In spite of his father's desire that he should learn a trade, Luzzatto had no inclination for one, and in order to earn his livelihood he was obliged to give private lessons, finding pupils with great difficulty on account of his timidity. From 1824, in which year his father died, he had to depend entirely upon himself. Until 1839 he earned a livelihood by giving lessons and by writing for the "Bikkure ha-'Ittim"; in that year he was appointed professor at the rabbinical college of Padua.

At Padua Luzzatto had a much larger scope for his literary activity, as he was able to devote all his time to literary work. Besides, while explaining certain parts of the Bible to his pupils he wrote down all his observations. Luzzatto was the first Jewish scholar to turn his attention to Syriac, considering a knowledge of this language necessary for the understanding of the Targum. His letter published in Kirchheim's "Karme Shomeron" shows his thorough acquaintance with Samaritan. He was also the first Jew who permitted himself to amend the text of the Old Testament; and his critical emendations have met with the approval of Christian scholars.

In Hebrew.


Obey Ger, guide to the understanding of the Targum of Onkelos, with notes and variants; accompanied by a short Syriac grammar and notes on and variants in the Targum of Psalms. Vienna, 1830.

Hafitha sheba-'Arakin of Isaiah Berlin, edited by Luzzatto, with notes of his own. Part 1, Bresil, 1859; part ii., Vienna, 1859.

Seder Tanaim wa-Amoraim, revised and edited with variants. Prague, 1859.


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The "Penine Schadai" (= "The Pearls of Samuel David Luzzatto"), published by Luzzatto's sons, is a collection of eighty-nine of the more interesting of Luzzatto's letters. These letters are really scientific treatises, which are divided in this book into different categories as follows: bibliographical (Nos. i.-xxii.), containing letters on Ibn Ezra's "Yesod Mora" and "Yesod Mishpat"; liturgical-bibliographical and various other subjects (Nos. xxii.-xxxii.); Biblical-caetical (Nos. xxxii.-ili.); containing among others a commentary on Ecclesiastes and a letter on Samaritan writing; exegetical letters (Nos. illi.-xxii.); grammatical (Nos. ili.-xxxiii.); historical (Nos. lxii.-lxxiv.); in which the antiquity of the Book of Job is discussed; philosophical (Nos. lxxvii.-lxxviii.), including letters on dreams and on the Aristotelian philosophy; theological (Nos. lxxviii.-lxxxvii.), in the last letter of which Luzzatto proves that Ibn Gabirol's ideas were very different from those of Spinoza, and declares that every honest man should rise against the Spinozists.


Simeon (Simhah) ben Isaac Luzzatto: Italian rabbi and apologist; born about 1589; died Jan. 6, 1668, at Venice, where he was rabbi. Luzzatto was one of the most prominent demagogues of his time, and when still a young man he had already acquired renown as a rabbi and scholar. He is styled "rabbi" at the head of a long responsa entitled "Mish'ah Mayim," which he wrote in 1606 in regard to the "mikveh" of Rovigo ("Masbhib Milhamot," pp. 381-505). He shared the rabbinate of Venice with Leon of Modena, who held him in great esteem; according to Wolf ("Bibl. Hebr." iii. 1150), they wrote together a work on the Karaites. The above-mentioned responsa shows him to have been an authority in rabbinics; and he is quoted by Isaac Lampronti ("Pahad Yizhak," i., s. v., n. 15), Raphael Meldola ("Mayim Rabbim," No. 11), Mordecai Jaffe ("Lebush," end of "Eben ha-'Ezer"), and other rabbinical authorities.

As may be seen from his Italian writings, Luzzatto was well acquainted with ancient literature and philosophy as well as with the literature of his time, while he is praised by Joseph Delmedigo as a distinguished mathematician (comp. His "Dis- Conforte," Kore ha-Dorot," p. 50a).

"Conforso." Luzzatto wrote two important works in Italian—"Discurso Circa il Sito degli Hebrei" (Venice, 1688) and "Socrate" (ib. 1651). The former is a treatise on the position of the Jews, particularly of those that lived in Venice. It is an apology for the Jews in eighteen arguments, each of which forms a chapter. For instance, one chapter defends them on the ground of their usefulness in commerce; another explains the causes of decreases in certain revenues of a state and shows that encouragement of the activities of the Jews would tend to increase those revenues. He points out that the Jews are especially fitted for commerce; that they loyally observe the laws of the state; that the Venetian republic reaped great advantages from their relations with them. The chief merit of this book is its impartiality, for while Luzzatto depicts the better characteristics of the Jews he does not ignore their faults. He shows remarkable knowledge of the commerce of his time and of the political influences that affected it. According to him, the common people felt little antipathy toward the Jews, upon whom, to some extent, they depended for their living. It was among the patricians that the fanatical religious zealots were found; out of envy, advocated restrictions and even banishment. Wolf translated the last three chapters into Latin; they comprise (1) an examination of Hebrew literature and of the various classes of Jewish scholars; (2) an account of the directions in which the Jews were permitted freedom, and of their sufferings; and (3) a survey of the Jews in non-Italian countries ("Bibl. Hebr." iv. 1115-1135). The thir
teenth chapter was translated into Hebrew by Reggio in his "Iggeret Yaslih" (I. 65–70).

In the second work, "Socrate," written in his youth, Luzzatto endeavors to prove the impotence of human reason when unaided by divine revelation. It is in the form of a parable, in which he puts his thoughts into the mouth of Socrates. His Reason, being imprisoned by Orthodox Authority, appealed for liberation to the Academy of Delphi, which had been founded to rectify the errors of the human intellect. The academy granted her petition not withstanding the remonstrance of Pythagoras and Aristotle, who argued that Reason, when free, would spread abroad most frightful errors. Liberated Reason caused great mischief, and the academicians did not know what to do, when Socrates advised combining Reason with Revelation. It is apparent that Luzzatto was a thinker and a believer as well; he did not share Manasseh b. Israel’s dream that the ten tribes still exist together in some part of the world. He maintained that Daniel’s revelation refers not to a future Messiah, but to past historical events. This utterance of Luzzatto was either misunderstood or deliberately perverted by the convert Samuel Nahmias (Giulio Morosini), who, in his "Via della Fide," makes Luzzatto say that Daniel’s revelation may perhaps point to Jesus as the Messiah (comp. Wolf, L. iv. 1128).

Luzzatto, who dedicated this book to the doge and Senate of Venice, stated that his ancestors had settled in Venice two centuries previously. In the first book (pp. 5a, 99a), Luzzatto quotes a work of his own entitled "Trattatodell’Opinionie Dogmi degli HebreiedeiRitiLoroPiuPrincipali." Jacob Aboab asserts that he saw in Venice a collection of Luzzatto’s speeches and responsa, which included a decision in regard to the use of a gondola on the Sabbath.


LYOW, AARON MOSES BEN ZEBI HIRSCH: Grammarians, scribe, and dayyan of Lemberg in the eighteenth century. He wrote: "Shirah Hadashah" (Zolkiev, 1764), a Hebrew grammar in verse, divided into six poems with explanations in prose, composed after the model of Elijah Levita’s "Perek Shirah"; "Ohel Mosheh" (ib. 1765), a complete Hebrew grammar in four parts, following Kimhi’s "Sefer ha-Zikkaron" and criticizing Zalman Hanau (RaZal); also "Hakahik le-Mosheh," novellae on the Talmud and decisions; and "Ohel Mo’ed," a treatise on the Hebrew language, both of which works are still unpublished.


LYDDA or LOD (לד): City in Palestine, later named Diospolis; situated one hour northeast of Ramleh, about three hours southeast of Jaffa, and, according to the Talmud (Ma’as. Sh. v. 2; Bezah 5a), a day’s journey west of Jerusalem. It seems to have been built originally by a descendent of Ben-jamin (I Chron. viii. 12), and to have been occupied again by Benjamites after the Exile (Ezra ii. 33; Neh. xi. 35). According to the Talmud (Yer. Meg. i. 1) it was a fortified city as early as the days of Joshua. At the time of the Syrian domination the city and district belonged to Samaria, and Demetrius II. (Nicator) apportioned it to Judea (I Mac. xi. 34; Josephus, "Ant." xiii. 4, § 8). Cestius Gal bus, Roman procurator under Nero, burned Lydda when he advanced upon Jerusalem from Cesarea (Josephus, "B. J." ii. 19, § 1), but soon afterward it is named as the capital of one of the toarchipæs into which Judea was later divided, surrendering as such to Vespasian (ib. iii. 3, § 5; iv. 8, § 1). Josephus describes it as a "village" equal in size to a "city" ("Ant." xx. 6, § 2).

At a time which can not definitely be fixed, but which was during the Roman period, the name of the place was changed to Diospolis, which name is found on coins struck under Septimius Severus and Caracalla. The city is frequently mentioned by Eusebius and Jerome. It became a bishopric at an early date, its bishops signing at the various councils either as bishops of Lydda or as bishops of Diospolis (comp. Roland, "Palestina ex Monumentis Veteribus Illustrata," p. 877; Robinson, "Palästina," ii. 263 et seq.). At an early date Lydda was a center of the veneration of St. George, for both Antoninus Martyr (c. 600) and Benjami of Tudela refer to it as the burial-place of the saint (comp. Roland, l.c.). On the varying fortunes of the city see Robinson, "Palästina" (l.c.). The present village of Lidd still preserves traces of the historical Lydda, which is described in tradition as second only to Jerusalem (comp. Van de Velde, "Reise Durch Syrien und Palästina," i. 332; Munk-Levy, "Palästina," pp. 148 et seq.; Schwarz, "Das Heilige Land," p. 104; Neubauer, "G. T." pp. 76 et seq.; Socin, "Palästina und Syrien," 3d ed., pp. 11 et seq.).

After the destruction of Jerusalem Lydda was famous as a seat of Jewish scholarship, and the academy which flourished there is frequently mentioned in the Talmud and other works of traditional literature. The term "scholars of the South" ("zikne Darom," Hal. 132b; Zeb. 23a: "rabbanan di-Daroma," Lev. R. 20. 165b; Yer. Pes. v. 20. 165b: rabbanan di-Daroma") Lev. R. 20. 165b; Yer. Pes. v. 20. 165b.

After the destruction of Jerusalem Lydda was also the scene of R. Akiba’s activity (R. H. i. 6). Responsa from Lydda are often mentioned (Tosef., Mik. vii. [viii.], end); but despite the reputation which the teachers at the academy enjoyed, there seems to have been a certain feeling of animosity against them. In consequence of their arrogance, and it was therefore denied that they possessed any deep knowledge of the Law (comp. Pes. 62b; Yer. Pes. 32a: Yer. Sanh. 18c, d; Bacher, "Ag. Pal. Amor." i. 60, iii. 16).
Lying

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At Lydda, in the garret of one Nitsa, during the Hadrianic persecutions, was adopted the historical resolution that where martyrdom was the only alternative, all the religious laws, excepting three, might be transgressed, the three exceptions being the laws concerning idolatry, incest, and murder (Yer. Sheb. iv. 35; Sanh. 74a; Yer. Sanh. iii. 21; comp. Pesik. xiii.). At another meeting held in Nitsa's garret the question whether the study of the Law is more important than the practise of the Law was unanimously decided in the affirmative (Kid. 40b; comp. Sifre to Deut. xi. 13 [ed. Friedmann, p. 79b] and parallel).

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LYING (Hebr. "šaškaṭ", "kažab," "kăbašh," and "šaw"): Telling a falsehood with the intent of deceiving.—Biblical Data: Lying is most vigorously condemned in the Law: "Keep thee far from a false matter" (Ex. xxiii. 7); "Neither deal falsely, neither lie one to another" (Lev. xix. 11). Regarding the false oath see PERJURY. Lying on the witness-stand to harm another is a crime specially mentioned in the Decalogue (Ex. xx. 16), and the punishment is that the false witness he dealt with as the one witnessed against would have been dealt with if guilty (Deut. xix. 15–21). Regarding lying in fraudulent dealing see FRAUD AND MISTAKE.

Lying is abhorred throughout Scripture as an offense against the holy God who "lieth not" (I Sam. xv. 29; Ps. lxxix. 34–35); it is an "abomination of the Lord" (Prov. xii. 28). "He that believeth lies shall not tarry in my sight" (Ps. cx. 7; comp. xxiv. 4 and xv. 2). "They speak falsely every one with his neighbor; with flattering lips and with a double heart... The Lord shall cut off all flattering lips" (Ps. xii. 3–4, Hebr. [A. V. 2–3]). "Speak ye every one the truth to his neighbor... love no false oath; for all these are things that I hate, saith the Lord" (Zech. viii. 16–17). "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth" (Zeph. iii. 19). With the Psalmist, one should "hate every false way" and "abhor lying" (Ps. cxix. 104, 129, 136).

In Apocryphal and Rabbinical Literature: Ben Sira warns against the habit of lying as even worse than theft, because it brings ruin and disgrace (Ecclus. xx. 24–28; comp. vii. 12–14); he warns also against duplicity of tongue (v. 9, 14; xxviii. 13), which "is a snare of death" (Didach., i. 4). The spirit of lying is one of the seven evil spirits in man (Test. Twelve Patr., Reuben, 3). "Hate lying in order that the Lord may live among you and be faithful to you" warns Daniel (6. Ogla. 1–6). Especially emphatic are the Rabhins in condemning lying. "God's seal is truth" (Shab. 55a; Gen. R. 1xxi.). "He who changes his word acts as if he were worshipping other gods" (Sanh. 92a). Among the "three God hatethis he who speaks the thing he means not," "with duplicity of tongue" (Pes. 113b), "Liars can not behold the majesty of God" (Sotah 42a). "To conceal the truth, or to deceive others by creating a false impression, even for a good purpose, is a transgression of the command, 'Thou shalt keep thee far from a false matter'" (Sheb. 31a). To pretend an affectionate feeling in order to win the good opinion of another is sinning against truth (Tos. to B. K. vii. 8). The Shammaites declared it sinful even to lavish, at the wedding-feast, laudations on a bride which are not in harmony with the truth, as, for instance, to call her beautiful when she is ugly (Ket. 17a). "In case of doubt, train thy tongue always to say 'I do not know,' lest thou be caught in an untruth" (Ber. 4a). "Never tell a child 'I shall give you so-and-so' unless you actually will give it to him; else the child will learn to utter untruths himself" (Shab. 40b). "Canaan, in his last will, told his children not to speak the truth" (Pes. 113b). "Let thy yea be yea and thy nay 'nay'" (B. M. 40a). "Truth will abide; falsehood will not abide" (Sh. 104a). In case a life depends upon your telling a falsehood, as, for instance, when a robber or murderer inquires after one he pursues, the law permits lying (Ned. ii. 4; Shulhan 'Aruk, Yoreh De'ah, 232, 14; see also under HYPOCRISY). In the Daily Prayers the silent prayer begins with the words, "My God, keep my tongue from evil and my lips from speaking falsehood!" (Ber. 17a); and at the beginning of the Morning Prayers are recited these words, taken from Tanna debe Eliyahu Rabbah 21: "At all times man should be God-fearing in secret also, and ever confess the truth and speak the truth in his heart."


LYON, ABRAHAM DE: One of the first Jewish settlers in Georgia, U. S. A.; ancestor of the well-known family of that name which has figured prominently in the annals of that state. According to a family tradition he was born in Spain. The early records, however, invariably describe him as "a vineron from Portugal" and as having been for years prior to his emigration "a vineron in Portugal." He introduced viticulture and cultivated several kinds of grapes, among them the Porto and Malaga, to great perfection. He proposed to the trustees of the colony of Georgia a wine-producing country; and De Lyon soon attracted the attention of their agents by his ability as a horticulturist and vigner. He introduced viticulture and cultivated among the Porto and Malaga, to great perfection. He proposed to the trustees that if they would lend him £200 sterling he would employ that sum, with a further sum of his own, in importing from Portugal "vines and vineyards." His proposition was accepted, and the money was sent to Oglethorpe, who, however, gave only a part of it to De Lyon, claiming that "he had other uses for the money."

In his journal, under date of Dec., 1737, Col. William Stephens, the agent of the trustees, gives an elaborate description of De Lyon's vineyard.

De Lyon probably removed from Georgia about 1740, when the illiberal policy of the trustees caused both Jewish and Christian settlers to leave; and there is a definite record of Mrs. De Lyon's depart-
LYON, GEORGE LEWIS: English journalist and communal worker; born at Portsea, England, Dec. 11, 1828; died in London Feb. 14, 1904. After acting for a time as secretary of the Portsmouth Hebrew Benevolent Institution, Lyon went to London in the early fifties and became secretary of the Jews' and General Literary and Scientific Institution. On resigning this position he devoted himself to financial journalism, and became city correspondent of many London and provincial newspapers. In Feb., 1873, he founded and edited the "Jewish World," which journal, however, passed into other hands some years before his death.

Lyon was secretary of the Jews' Infant School and subsequently of the Jews' Emigration Society.


A. L. H.

LYON, HARRT. See Hirsch, LEVIN JOSEPH.

LYON (LEON), MYER: Operatic singer and hazzan; died at Kingston, Jamaica, about 1800; uncle of John Braham; both he and his nephew were choristers at the same time at the Great Synagogue, London. Lyon was also a public singer: and his voice was said to have surpassed that of his uncle in sweetness and melody. His first appearance was at Covent Garden (1775) in "Artaxerxes." He subsequently joined Giordani in the management of an English opera-house in Dublin, and was also engaged by Palmer for the Royalty Theatre. He finally became hazzan in the English and German Synagogue, Kingston, Jamaica, being the first qualified hazzan in the English colonies.

Lyon composed many morceaux for both theater and synagogue, particularly for the "Musaf" of Rosh ha-Shanah and Yom Kippur.


A. L.

The name "Leoni" is given to the melody associated in English hymnals with the verses commencing "The God of Abraham praise." These were composed by Thomas Olivers, a Wesleyan minister, London, on a Friday evening in 1770, and was deeply (1725-99). He had attended the Great Synagogue, moved by the service, carrying away a keen impression of the singing of Myer Lyon (Leoni) in the closing hymn Yigdal. Lyon afterward gave him the melody, and Olivers called it by his name. The hymn was an immediate success. Eight editions were called for in two years, and the thirtieth edition was reached in 1779.

The melody thus furnished was the tune then (and still) used by the English Jews for the concluding hymn in the Sabbath eve service. The characteristic and effective tune, of no great age, is also utilized among Continental Jews on the festivals. A tune by the late Sir John Stainer is now more often sung with Olivers' verses in the Church of England service.


J. F. L. C.

LYON, ROBERT: American journalist; born in London, England, Jan. 15, 1810; died in New York city March 10, 1858. After a brief business career in London, he emigrated to the United States (1844), and, meeting no success in a manufacturing enterprise, began to publish (Oct. 26, 1849) "The Asmonean," the first American Jewish weekly of its kind, which he conducted until his death. He edited at the same time the New York "Mercantile Journal," an organ devoted to trade. For a time Isaac M. Wise and other Jewish writers or laymen were regular contributors to "The Asmonean," which, however, failed to win more than local fame.

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A. S. I.
Beginning with the fourteenth century, official records show that Jews had returned to Lyons and were living there. The ordinance of Charles V., dated Sept. 27, 1364, decreeing that the Jews of Lyons should contribute to the common charges, clearly proves their presence in the city. At that time they lived in the same quarter, Rue Juiverie, and bade them settle in another quarter, situated on the right bank of the Rhône. Their number increased daily, as is seen from a document of the time in which the city complains of the benefits derived by the clergy from the Jews (“Archives du Rhône,” carton CC, 290). In 1386 Charles VI. by letters patent renewed the ordinance of his father ordering the Jews to contribute to the expenses of the city (“Archives de la Ville de Lyon,” CC, 286). They had then, as under Louis II., a conservator of their rights, the “magister Judaeorum.” In 1383 the archbishop claimed jurisdiction over the Jews, who protested, declaring themselves subject to the king. They lost their case, however, as is shown by a document of the fourteenth century in which are found the names of certain Jews of Lyons: Josson of Montmelian, Josson of Vermontois, Dalmon Moyse, Saussin, and Abraham Noblet (“Archives du Rhône,” ch. metrop., fols. 116–119).

The edict of Sept. 17, 1394, by which Charles VI. expelled all Jews from France, did not immediately affect those at Lyons. Several historians give 1430 as the date of their definite departure from the city and of their arrival at Trevoux, whither they transferred the gold- and silver-thread industry. The names “Trefousse,” “Dreyfus,” etc., are probably Alsatian corruptions of “Trevoux,” as certain malcontents from “Trevoux” and took refuge in Alsace.

From this time until the middle of the eighteenth century Jews were not allowed to live in Lyons. Two documents, dated respectively 1548 and 1571, show that their presence was at these dates considered a scandal to the city and the Christian religion.

Toward the end of the reign of Louis XV. several Jewish families again settled at Lyons. Some of them came from the cities of the south—Avignon, Carpentras, and Cavallion; others, from Bordeaux or Alsace. At the very beginning of this reign the community numbered about fifteen families. A special vault was assigned to them for burial in the ground adjoining the hospital; and the mortuary records, still extant in the archives of the city, show that between the years 1767 and 1787 thirty-two bodies were interred there. The syndic of the new community was Elijah Rouget of Avignon. In a letter dated 1781 the lieutenant-general of the police of Lyons confers this dignity upon him and indicates to him the formalities to be observed before the magistrates by those Jews who live in the city and by those who are merely passing through Lyons. The successor of Elijah Rouget in the syndicate was Benjamin Naquet, who held the office for twenty years.

During the Revolution little attention was paid to the Jews of Lyons, since there was only a small number of them in the city, and they passed unnoticed. One of them, however, figures among the victims executed by the revolutionary tribunal which was instituted under the Reign of Terror; this was Azariah Vital, executed in 1793.

After becoming French citizens by the decree of the convention of Sept. 27, 1791, the members of the Lyonnaise community in 1793 acquired for a cemetery, at a cost of 13,000 francs, a piece of land located at the Guillotière.

The history of the community during the first half of the nineteenth century includes nothing of particular interest. Numbering only 200 souls under the empire and 500 under the Restoration and the constitutional monarchy, it was controlled after 1808 by the consistory of Marseilles, its affairs being regulated by a board of administration. Of the numerous administrators may be mentioned Isaac Heift (1808–18), Isaac Cerf of Rioqué (1828–38), and Nordheim (1838–51). Religious services were held in a modest prayer-house, first in the Rue Bellecorde, on the second floor of a house occupied by numerous tenants, then on the ground floor of one in the Rue du Peyrat. Until 1830 the service was performed by an officiating minister. In that year a decree of the president of the republic instituted a rabbinate at Lyons, which included in its jurisdiction the departments of the Rhône, of the Isère, and of the Loire. On Dec. 26, 1830, Jacques Weinberg, rabbi at Ribeauville, was called to fill the post.

In 1834 the suggestion was made to create a new consistory with Lyons as its center. This was effected Aug. 24, 1837: it comprises the departments of the Loire, the Ain, the Isère, the Jura, the Saône and Loire, and the Doubs. The consistory of Lyons has been represented at the central consistory by the Orientalist Salomon Munk (1858–67); by Michel Alcan, professor in the Conservatoire des Arts et Métiers (1867–77); by the poet Eugène Manuel (1877–1900); and by M. Camille Lyon, departmental chief in the council of state (the present representative). In the ten years succeeding its foundation the Israelite population had become doubled. The consistory obtained from the municipal council of Lyons for the site of a synagogue a parcel of land situated in one of the most beautiful quarters, on the Quai Tilsitt, facing the hill of Fourviére. On June 23, 1864, the new Synagogue of Abraham Hirsch, was inaugurated.

It is considered to be one of the most beautiful in France. In 1864 a home for the aged was built. In 1870 a new cemetery, adjacent to the old one, was purchased. The various presidents of the consistory have been: J. Kuppenheim, Abraham Hirsch, Leon Kahn, and Henri Gaisman. M. Weinberg, who was the first to occupy the post of grand rabbi after the creation of the consistory, and who died in 1879, was succeeded by the present (1904) incumbent, Alfred Levy, who was installed at the office for twenty years.

During the Revolution little attention was paid to the Jews of Lyons, since there was only a small number of them in the city, and they passed unnoticed. One of them, however, figures among the victims executed by the revolutionary tribunal which was instituted under the Reign of Terror; this was Azariah Vital, executed in 1793.
Lyons July 1, 1880, having previously been rabbi at Dijon (1867-69) and at Lunéville (1869-80).

The Jews of Lyons at present (1904) number about 1,500 in a total population of 466,767. The annual communal budget includes 40,000 francs for religious purposes and 25,000 francs for charities. Besides the home for the aged mentioned above, there are: a board of charities, destined especially to help poor travelers, of whom there are always a great number at Lyons; two women's charitable societies; a young women's society for the protection of poor girls; a young people's society for educating poor boys; and two mutual aid societies.

Among those members who hold honorable offices and render distinguished services to the state may be mentioned: Edouard Millaud, senator; Abraham Hirsch, honorary chief architect of the city of Lyons; Aron, counselor of the Court of Appeal; Aron, chief engineer of the Paris-Lyon-Mediterranean Railway Company; Brah, solicitor of the Court of Appeal; Edmond Well, professor in the faculty of medicine; Emmanuel Lévy, lecturer in the faculty of law; Lang, director of the École de Martinière; Lévy Léon and Well, professors at the Lycée; Seyerwetz, subdirector of the school of chemistry; Marc Lévy, professor at the school of commerce; Isidore, commandant of artillery and subdirector of the arsenal.

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A. L.

LYONS, ISRAEL: Hebrew teacher and author; born in Poland; died 1770. He emigrated to England and settled in Cambridge. Here he practised the craft of silversmith and acquired a reputation as a Hebrew scholar. This led to his appointment as "teacher of the Hebrew tongue" in the University of Cambridge. He wrote "The Scholar's Instructor, or Hebrew Grammar, with Many Additions and Emendations Which the Author Has Found Necessary in His Long Course of Teaching Hebrew," a second edition of which appeared in 1767 and a fourth in 1828, while his treatise "Observations and Enquiries Relating to Various Parts of Scripture History" was printed by the Cambridge Press in 1768 and published by subscription.


J.

LYONS, ISRAEL: English astronomer, botanist, and mathematician; born at Cambridge 1739; died in London 1775; son of Israel Lyons. In his earliest youth he showed a remarkable aptitude for study, especially for mathematics. He began in 1750 the study of botany, which he continued till his death. In 1758 he published a "Treatise on Fluxions," dedicated to his patron, Dr. Smith, master of Trinity College; and in 1763 "Fasciculus Plantarum Circa Cantabrigiam Nascentium, Quae post Raüm Observatae Furere." Lyons was invited by Sir Joseph Banks, president of the Royal Society, who had received his earliest lessons in science from him, to lecture at Oxford in 1762, but he soon returned to Cambridge. He was appointed by the board to accompany Captain Philip (afterward Lord Mulgrave) on a voyage to the north pole in 1773. On his return he married and settled in London, where he died in about a year. At the time of his death he was engaged in publishing some papers of Edmund Halley, secretary of the Royal Society.


I. C.

LYONS, JACQUES JUDAH: American minister; son of Judah and Mary Lyons; born in Surinam, Dutch Guiana, Aug. 33, 1814; died in New York Aug. 13, 1877. He was educated in Surinam, and was minister of the Spanish and Portuguese congregation there. Neweh Shalom, for five years. He left Surinam in 1837, and went to Richmond, Va., where for two years he was minister of the Congregation Beth Schalom. In 1850 he was elected minister of the Spanish and Portuguese congregation Shearith Israel, New York city, in succession to Isaac Seixas, and served the congregation thirty-eight years, successfully combating every movement to change the form of worship in his congregation.

Lyons was among those who founded The Jews' (now Mount Sinai) Hospital; he was actively concerned in founding the Jewish Board of Delegates and Hebrew Free Schools and was superintendent of the Polonies Talmud Torah School, in connection with his own congregation. For many years he was president of the Hebra Hased ve-Emet and of the Sampson-Simpson Theological Fund. Lyons was an ardent student and collected a library that is now in possession of the Jewish Theological Seminary of America. In 1857, in connection with the Rev. Dr. Abraham de Sola of Montreal, he prepared and published a Hebrew calendar covering fifty years, together with an essay on the Jewish calendar system.

A. F. H. V.

LYRA, NICOLAS DE: French exegete; born at Lyre, near Evreux, Normandy, about 1270; died at Paris Oct. 23, 1340. The only certain dates in connection with his life are furnished by his epitaph in the monastery of the Minorites at Paris, which has been edited by Warblin. He entered the Franciscan order at Vercin in 1291 and studied later at Paris, where he became doctor of theology and taught at the Sorbonne until 1323, when he was appointed provincial of his order for Burgundy.

Lyra, who was later declared to be of Jewish descent, wrote an anti-Jewish work entitled "De Mesias Ejusque Adventu Praeterito." His most important activities, however, were exegetical. Of the four methods of interpretation indicated in the mnemonic verse

"Littera gesta docet, quid eredas allegoria, Moralis quid agas, quo tendas anagogia,"

he was the first to emphasize as the most important that dependent upon the literal sense ("sensus literalis"), and he endeavored to apply this system of Biblical exegesis to the exclusion of all others. His
chief work, to which he devoted himself from 1322 to 1330, is his "Postilla Perpetua, sive Brevia Commentaria in Universa Biblia" (first printed at Rome 1471-73, Cologne 1478, Venice 1482, and often since, either in whole or in part). After his death his book was supplemented by such additions as the general introduction, "De Libris Canonici et Non Canonici," and by numerous prefaces. The "Postilla" includes fifty books of commentary on the entire Old and New Testaments and the Apocrypha, which latter is regarded as less binding in character. There are also thirty-five books of "Moralties" ("Moralia"). The author presents his point of view in the three prologues to his work, especially in the second—"De Intentione Autoris et Modo Procedendi." Even in cases which tradition has interpreted mystically he still considers the literal meaning as the decisive one; he offers esoteric explanations but seldom, and then almost always with a Christological tendency, for he seeks to find the deeds of the New Testament the fulfilment of the words of the Old.

Lyra used the original texts of the Old and New Testaments rather than the corrupt Latin translations. His knowledge of Jewish tradition was drawn from Rashi, whom he transcribes almost word for word, and who also was an advocate of literal exegesis ("peshaṭ"). Raymond Martin was his authority for Aramaic and Arabic, and he was frequently indebted to many others, particularly to Thomas Aquinas on the Book of Job. During the Middle Ages, Lyra was highly esteemed and widely read on account of his sound scholarship, judicious interpretation, and freedom from dogmatic prejudice. Luther frequently used Lyra's works; to them he owed his rabbinical knowledge, especially his acquaintance with Rashi, and it is to this influence that the well-known verse alludes—"Si Lyra non lyrasset, Lutherus non saltasset."

**Bibliography:** Wadding, Annales Minorum, v. 304 et seq.; Fabricius, Bibliotheca Latina, xi. 300 et seq.; Hammond, 1591; Herzog-Hauck, Real-Ency., xi. 28 et seq.; Nicolaus von Lyra and Seine Stellung in der Gesch. der Mittelalterlichen Schriftkultur, in Katholik, ii. 940 et seq. (1850); Fichers, Der Nicolaus von Lyra Postilla Perpetua, in Jahrh., für Protestantische Theologie, 1889; Siegfried, Roschis Einfluss auf Nicolaus von Lyra und Luther, in Archiv für Erforschung des Alten Testamentes, i. 282; Reisch, Roschis Einfluss auf Nicolaus von Lyra in der Auslegung des Rechts, in Stade's Zeitschrift, 1891. See also the works of Richard Simon, Dietrich, and Reuss.

**LYRE.** See HARP AND LYRE.

**LYSIAS.** Syrian statesman of royal descent; died 162 B.C. (I Macc. iii. 32; Josephus, "Ant." xii. 7, § 2). When Antiochus Epiphanes undertook a campaign against the Parthians in 166-165, he appointed Lysias regent and guardian of his heir, Antiochus V. (Eupator), who called Lysias brother (II Macc. xi. 22). The new viceroy was charged with the suppression of the Jewish revolt, and on the defeat of his generals he himself led a strong army against the rebels (165). He seems to have marched along the Palestinian coast to southern Judea, but he was defeated at Beth-Zur, south of Jerusalem, and was obliged to retreat to Antioch (I Macc. iii. 34-36; iv. 26-35; "Ant." xii. 5, § 5).

According to I Maccabees, which Niese regards as the best authority on the subject, this campaign took place after the consecration of the Temple by Judas Maccabeus. The same source also states that Lysias made peace with Judas and quotes the letter in which the former is supposed to have granted the demands of the Jews (II Macc. xi. 1-21).

According to II Maccabees, however, this peace was not concluded until a later date. After the death of Antiochus Epiphanes, Lysias went to Judea (163) with the young king Antiochus V. He again attacked from the south, besieged Beth-Zur, and thus compelled Judas to raise the siege of Acre and give battle. The Jewish army was defeated near Beth-Zecchariah, and Beth-Zur fell into the hands of the victors. The Syrians had already laid siege to Jerusalem, then held by the Jews, who, would, in all probability, have been utterly defeated had not Lysias been compelled to make war upon his rival Philip, who had been appointed guardian of Antiochus V. (I Macc. vi. 28-48; II Macc. xii. 1-17; "Ant." xii. 9, §§ 3-5; idem, "B. J." i. 1, § 5). The regiment found it advisable, therefore, to make peace with the Jews, whom he allowed to resume their former prerogatives (I Macc. vii. 55-62; II Macc. xii. 25-26; "Ant." xii. 9, §§ 6-7).

Realizing that it was impossible to deprive the Jews of their religious freedom, Lysias proved himself a better politician than his king, Antiochus Epiphanes. He would have conquered Philip had not his own soldiers betrayed him and his ward, Antiochus V., to the pretender Demetrius I. (Soter), who put them both to death (162; I Macc. vii. 1-4; II Macc. xiv. 2; Appian, "Syrian War," § 47; "Ant." xii. 10, § 1).

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**Bibliography:** Niese, in Hermes, xxxv. 468-476; Schürer, Gesch., i. 206, 213-216.

**S. Kr.**

**LYSIMACHUS.** Anti-Jewish Alexandrian writer; lived before Apion. Like the Stoic Chereemon, he went beyond even Manetho in his inimical account of the exodus of the Jews from Egypt. According to Lysimachus, the Jews, numbering 110,000, left Egypt in the reign of King Bokchoris, journeyed through the desert on the advice of a certain Moses, and after many hardships finally arrived at Judea, where they founded the city of Hierosyla (= "Temple robbery"), which they subsequently called "Hierosolyma."

The fragments of Lysimachus found in Josephus ("Contra Ap." i. 34 et seq.), as well as in the works Θεογιανν Παραδος and Νεοτος, which are often quoted in ancient literature, have been collected by C. Müller in "Fragmenta Historiorum Graecorum," iii. 384-312 (see. also, Reimach, "Textes d'Auteurs Griques," pp. 117 et seq.).

**Bibliography:** Josephus, Contra Ap., i. 34 et seq.; ii. 2, 14; Schürer, Gesch., iii. 483 et seq.; Westermann, in Pauly-Wissowa, Real-Ency., iv. 1381.

**M. K.**
MA'ACAH: 1. Small Aramean kingdom east of the Sea of Galilee (I Chron. xix. 6). Its territory was in the region assigned to the half-tribe of Manasseh east of the Jordan. Maacah, its king, became a mercenary of the Ammonites in their war against David (II Sam. x. 6). It is probable that the city Abel of Beth-maachah in Naphtali (ib. xx. 15) derived its name from its relation to this kingdom and people.

2. A wife of David, and daughter of Talmai, King of Geshur (ib. iii. 3), a near neighbor of the Maachathites.

3. King of Gath, to whose son, Achish, Shimei’s servants fled early in Solomon’s reign (I Kings ii. 40). About a half-century earlier than this event, David with 600 men had fled to Achish, son of Maoch, King of Gath (I Sam. xxvii. 2); but the identification of Maoch is doubtful, though kinship is exceedingly probable.

4. Wife of Rehoboam, King of Judah, and mother of Abijah; in I Kings xv. 2 she is called the daughter of "Abishalom," but of "Absalom" in II Chron. xi. 20, 21. She was removed from her position as queen mother by her grandson Asa (ib. xv. 16).

Other persons of this name are mentioned in Gen. xxii. 24; I Chron. ii. 48, vii. 15, viii. 29, ix. 45, xvii. 16.

E. G. H.

I. M. P.

MA'ALI IBN HIBAT ALLAH, ABU AL-: Egyptian physician; lived at Fustat (Cairo) at the end of the twelfth century. He was the physician of Salah al-Din (Saladin) and, after the death of the latter, of his brother Al-Malikal-'Adil. Ibn Abi Usaibi'ah, in his biographies of the Arabic physicians, speaks highly of Abu al-Ma'ali’s learning, generosity, and great influence at court. He relates further that almost all his children embraced Islam. Al-Ma'ali wrote many works and essays on medicine, which are no longer in existence. Steinschneider is inclined to identify Ma'ali with the brother-in-law of Maimonides and the secretory of the mother of the vizier Al-Fadal. Ma'ali wrote a work on medicine entitled "Ta'alikwa-Maghrabat.

Bibliography: Steinschneider, Die Arabische Literatur der Juden, § 155. u. 1 Br.

MA'AMAD. See Mahamad.

MA'ARABI (AL-MAGHREBI), ISRAEL BEN SAMUEL HA-DAYYAN: Karaitescholar; lived at Cairo in the thirteenth and fourteenth centuries; teacher of the Karaitis physician and writer Japhet ibn Zaghir of Cairo. Ma'arabi wrote, in Arabic, a work on the precepts (probably "Kitab al-Fara'id"), of which only the part dealing with the laws concerning the slaughtering of animals and the part treating upon the calendar (but in a Hebrew translation) are extant in manuscript, the former in London (Brit. Mus., Or. No. 2329), St. Petersburg (Firkovich collection, No. 640), and Strasbourg (No. 50), the latter in Leyden (Nos. 25 and 69) and St. Petersburg (No. 716, where the name of the author is erroneously given as "Elijah ha-Dayanah"). A Hebrew translation of the part on the laws of slaughtering was published under the title "Hilkot 'Jayan Shebithah" at Vienna (1830); a Hebrew translation of the part treating upon the calendar was incorporated in the "Tikkun ha-Kara'im," reproduced by Wolf in his "Bibliotheca Hebraea" (iv. 1077 seq.). In addition to the work on the precepts, Ma'arabi wrote: "Tarbi'at al' Aka'idal-Sittali," on the six articles of belief (the belief in God, in His messenger [Moses], in the Prophets, in the Torah, in Jerusalem, in the Last Judgment); "Sharh 'Aseret ha-Debarim," a commentary on the Decalogue (St. Petersburg, Firkovich collection, No. 688); "Iggeret," a decision on a contested case of marriage (Fischl MSS., No. 59 E.); "Mukaddimah," a commentary on Prov. iii. 13, or, according to Neubauer, a prayer for the dead ("ziduk ha-din"). Ma'arabi attacked, in his work on the precepts, the theories of the "Ba'ale ha-Rikkub" with regard to the laws of incest, and advocated the reform that had been proposed by Joseph ha Roeh.

Bibliography: Munk, in Jost’s Annalen, iii. 93; idem, Notice sur Abou Pendad Merwan ibn Daniel, in Rev. Ecol. Isl., xxx. 148-160; Steinach, Die Arabische Literatur der Juden, § 184; Fürst, Gesch. der Karaiten, p. 250; Grütz, Gesch. viii. 365; Gottleber, Bibilore le-Tedid ha-Kara'im, p. 189; Neubauer, Aus der Petersburger Bibliothek, pp. 35, 37.

J. I. BR.

MA'ARABI, NAHUM: Moroccan Hebrew poet and translator of the thirteenth century ("Ma'arabi," "Maghrabi" = "the western" or "the Moorish"). His poems are found only in Moroccan collections. Two of them, of a liturgical character, were published by L. Dukes in "Zur Kenntniss der Hebräischen Poesie" (pp. 162-163), and they were translated into German by M. Sachs in "Die Religionspoesie" (p. 131). Ma'arabi translated from Arabic into Hebrew: (1) Maimonides' "Iggeret Teman," under the title "Peta' Tikwah," to which he added a preface in verse (Basel, 1631); (2) the commentary to the "Sefer Yezirah" by Isaac Israeli or Jacob b. Nissim, prefacing it with a poem (a fragment of it was published by L. Dukes in "Zur Kenntniss der Hebräischen Poesie" (pp. 408-409); (3) Joseph ibn Zaddik's "Microcosmos," under the title "He-Olam ha-Katon" (the translation is anonymous, but see Steinschneider ["Hebr. Uebers." pp. 408-409]); (4) Sandia's commentary on the thirteen hermeneutic rules ("Shelosh Esreh Middot") of R. Ishmael.


J. M. Sel.

MA'ARIB: The evening prayer, from the first benediction in which the name is taken, the Tal- mudic term being "Teffilat 'Arbit." one of the three daily prayers instituted in conformity with the three prayer recitals in the nursery, and the three morning and evening prayers, which were added to the original three daily prayers proposed by the rabbis of the Talmud.


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at noon, will I pray," Ps. iv. 18 [A. V. 17]; and Daniel (Dan. vi. 10). The Talmud ascribes to the Patriarchs the origin of the prayers, and credits Jacob with the "Ma'arib," because it is said: "And he lighted ["wa-yifga"] upon a certain place . . . because the sun was set" (Gen. xxviii. 11, interpreting "wa-yifga") as "and he prayed" (comp. "ifga" = "make intercession," Jer. vii. 16).

In Biblical times prayers were devotional in character and were considered as voluntary offerings. But after the destruction of the Temple, prayers became obligatory as substitutes for the sacrifices: "So will we render as bullocks the offering of our lips" ( Hos. xiv. 2, R. V.). But as much as the offering of sacrifices in the Temple occurred only twice a day, morning and afternoon, only the corresponding two prayers became an obligation, while the "Ma'arib" still remained a voluntary prayer, according to the best authority (Ber. 27b). This of course refers to the standing-prayer, "Shemoneh 'Esreh," and not to the "Shema," which it is obligatory to read morning and evening. Consequently in Talmudic times and in a greater part of the geonic period, as the "Seder R. Amram Gaon" clearly shows, the standing-prayer was omitted from the "Ma'arib" service. To replace the Eighteen Benedictions, eighteen scattered Biblical verses, each mentioning the name of God, were introduced at the end of the "Ma'arib" service. This composition, beginning with "Baruk Adomai le-"oam," was arranged by the rabbis of Babylonia and accepted by the rabbis of Palestine. Maimonides admits that the "Ma'arib" is only voluntary, but he claims that since the Jews everywhere, by common custom, consented to say the prayer regularly, it is equivalent to an obligation ("Yad," Tefillah, i. 6).

"Ma'arib" usually follows the "Min'nah" prayer at the synagogue, to avoid the trouble of a second gathering of the congregation. The time for the "Ma'arib" service begins when three stars are visible in the heavens. The time may be extended to midnight, and in case of an emergency to the rising of the morning star (Ber. i. 1). The service begins with "Wehu Rahum" and "Baruk," and continues with the first benediction, "Asher bi-Delaro," the second benediction, "Ahabat 'Olam," and the third benediction, "Emet we-Emunah." The fourth benediction, "Hashikibenu" (Ber. 4b), the eighteen verses mentioned above, "Yiro'u 'Enenu," the standing-prayer, and the "Alenu." If the "Ma'arib" service is conducted by a quorum of ten, the leader does not repeat the standing-prayer.

On Friday evening the "Ma'arib" service commences somewhat earlier, preceded by "Leku Neranannah." The Sephardim begin with "Wehu Rahum," as usual, but the Ashkenazim omit this, as the Sabbath is a day of joy not to be disturbed with any supplication or devotional prayer of the character of "Wehu Rahum." The Zohar gives another reason for the omission—that on Sabbath "the Higher Judgment must not be revoked" (Zohar, Terumah, p. 190a, ed. Wilna, 1892). The leader of the congregation repeats a part of the standing-prayer for Sabbath, "Magen Abot," "Bame Madli-


J. D. E.

MAARSSEN, JOSEPH BEN JACOB: Dutch scholar and publisher; member of a family of printers; lived at Amsterdam in the seventeenth and eighteenth centuries. Maarssen published the following works: (1) A Judeo-German translation, by himself, from the Dutch of an account of the uprising that occurred at Amsterdam in 1696. It was edited (Amsterdam, 1707), under the title "Eine Beschreibung von die Rebelerei zu Amsterdam," by the translator's father, who had witnessed the events. (2) "Hanok la-Na'ar," models of Judeo-German letters, with a glossary containing more than one hundred Latin, French, and German words, compiled by him in collaboration with Moses Bendin (Amsterdam, 1714-15). (3) "Leshon Zahab," or "Miktam le-Dawid," by David Maarssen, models of Hebrew letters, published as a supplement to the preceding work (ib. 1714). (4) "Yehoshuas ben Sirak," the wisdom of Ben Sirah, translated by Maarssen into Judeo-German from the Dutch (ib. 1712). (5) "Sechs Artliche Geschichte der Juden" by himself, from the Dutch of Boeuccio's, translated, also by Maarssen, from the Dutch (ib. 1710). (6) "Tikkun Soharim we-Tikkun Hillel," specimens of commercial notes and of the laws concerning commercial bills, compiled by him in collaboration with Zehi Hirsch ben Gershon SzeevbrSzessyn and Moses Bendin (ib. 1714).

BIBLIOGRAPHY: Steinschneider, in Serapeum, ix. 335, 345; x. 106; idem, Cat. Bodl. col. 1392; idem, in Ehrz and Gruber, Enzye, section ii., part 25, p. 70.

D.

MAAS, JOSEPH: English musician and singer; born at Dartford, Kent, Jan. 30, 1847; died at London Jan. 16, 1886. Maas acted as chorister for five years at Rochester Cathedral (from 1856) and studied under J. C. Hopkins and Madame Bodda-Pyne. When his voice broke he became a clerk in the dockyards at Chatham. In 1869 he went to Milan, returning to England in 1871, when he appeared at one of the Henry Leslie Choir Concerts at St. James's Hall; he sang in "Rabil and Bijou" at Covent Garden in Sept., 1872. He made his reputation as an operatic singer in America, where he remained for a number of years, chiefly as first tenor in various English opera companies. On his return to England he was engaged by Carl Rosa, and appeared in "The Golden Cross" at the Adelphi Theatre in 1878. In 1879 he appeared at Her Majesty's Theatre as Biesel in Wagner's opera of that name. In the ballad operas of Balfe and Wallace his popularity was unequalled; one of his best and most successful parts was that of the hero in Massenet's "Manon" at Drury Lane Theatre. Maas sang for a short time in Italian opera at Her Majesty's and Covent Garden theaters. On the concert platform he had few rivals in English ballads and as a soloist in Handel's oratorios.

BIBLIOGRAPHY: The Times (London), Jan. 18 and 23, 1886.
KABAH (literally, "work of Creation" and "work some age, of course, of the Chariot"): Talmudic terms for the esoteric Merkabah, based on the description of the Divine is concerned with the theosophic viewsof those times.

Bibliography: Servi, Israelti (VEuropa, pp. 195, 196; Ar-clnrcxIsraelites, March 15, 1865; UniversIsraelite* April 8, 1865; UniversIsraelite* April 8, 1865; Yer. Hag. ii. 1, the teacher read the headings of the chapters, after which, subject to the approval of the teacher, the pupil read to the end of the chapter. R. Zera said that even the chapter headings might be communicated only to a person who was heard of a school and was cautious in temperament. According to R. Ammi, the secret doctrine might be entrusted only to one who possessed the five qualities enumerated in Isa. iii. 3. A certain age is, of course, necessary. When R. Johanan wished to initiate R. Eliezer in the Ma‘aseh Merkabah, the latter an- swered, "I am not yet old enough." A boy who recognized the meaning of 7077 (Ezek. i. 4) was consumed by fire (Hag. 13b), and the perils con- nected with the unauthorized discussion of these subjects are often described (Hag. ii. 1; Shab. 30b).

Hag. 11b states that it is permissible to inquire concerning the events of the six days of Creation, but not regarding what happened before the Creation. In no case, then, Mystery, is the entire cosmogony included in the term "Ma‘aseh Bereshit," but only its more mystic aspects, nor can all the passages of the Talmud and the Midrash dealing with these problems be considered as parts of the doctrine. Thus, ideas like those regarding the ten agencies by means of which God created the world, or questions as to whether heaven or earth was first created, or con- cerning the foundations of the world, or as to whether there are two heavens or seven (all these problems being mentioned in connection with the interdiction against teaching the Ma‘aseh Bereshit to more than one person), do not belong to the doctrine itself, for such arguments are forbidden by the dictum, "Thou mayest speak of the seven heavens, but of the things thereafter thou mayest not speak." The views which are found scattered throughout the Talmud, and especially in Gen. R. i.-xii., are generally haggadic in character; indeed the question arises whether anything more than mere allusions may be expected therein regarding the Ma‘aseh Bereshit in so far as it is esoteric in content. Some information seems to be given, though only by intimation, in the well-known story in Hag. 14b-15b of the four scholars that entered paradise (that is, penetrated the mysteries of the secret doctrine), of whom only R. Akiba remained uninjured. R. Akiba’s words at the beginning of the story (14a), "When ye reach the shining marble stone do not cry out ‘Water, water,’ seem to point to those theories of Creation which assume water to be the original element.

Ben Yoma is represented as interested in the de- termination of the space between the upper and lower waters. Hag. ii. 1 also indicates this in the story of R. Judah b. Pazzi, who opened his discourse on Ma‘aseh Bereshit with the words, "In the begin- ning the world was water in water." Thus the question of the primal elements undoubtedly belongs to this field. Here again one must distinguish hag- gadic and devotional from mystic and philosophic thought, and must not teach views such as that the world was created out of "tohu" and "bohu" and "ñoshek," or that air, wind, and storm were the primal elements, as component parts of the doctrine of Creation. In like manner the cosmogonic conceptions of the Apocrypha and of gnostic mysticism must not be considered as indications of the secret teachings of the Ma‘aseh Bereshit.

Somewhat simpler is the question regarding the nature of the Ma‘aseh Merkabah, which is designated as "an important matter" in the Talmud (Shuk. 29a) and which, perhaps, occupies on the Chariot of whole a more prominent position than Fire. the Ma‘aseh Bereshit. Just as in the case of the latter, the purely haggadic explanations of Ezek. i., as found, for instance, in Hag. 13b, must not be taken into consideration. This
Ma'asch
Ma'aser

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chapter of Ezekiel, it is declared, may be studied even by young pupils, because a boy can seldom recog-
nize the doctrines implied therein. The object, there-fore, was to find special secrets in these verses. R. Akiba is said (Hag. 15b-16a) to have gathered his mys-
tic deductions from Deut. xxxiii. 2 ("and he came with ten thousands of saints"), Cant. v. 10 ("the chiefest among ten thousand"), Isa. xlvi. 2 ("The Lord of hosts is his name"), and 1 Kings xix. 11, 12 (Elijah's great theophany). The Ma'asch Merka-
annah, therefore, dealt with esoteric teachings concern-
ing the visible manifestations of God, and hence with

Applica-
tions.

Practical

The Ma'asch Merkabah seems to have had practi-
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cent that certain mystic expositions of the Ezekiel
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him, would cause God to appear. When R. Eleazar
b. 'Arak was discoursing upon the

of Resh Lakish was added: "His eyes shall be dull
who looketh on this thing in the dark, and it resem-
bles Ezekiel's vision," the king [because he

resembles God in majesty], and the priest [because
he utters the name of God]."

This Talmudic doctrine may well be connected
with the old Jewish esoteric teachings of the time of the
Second Temple, as partly preserved in the Apoc-

ology and demonology, though not to the same
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Ma'aseh

Ma'aser

The first products of Judeo-German literature, which is very voluminous, were principally translations of the prayer-books and the Bible, and devotional books. The ma'aseh books constitute a group by themselves; their object was to furnish entertainment and instruction for women and girls, who, unlike the men, were not in duty bound to learn Hebrew. Where the subject is a non-Jewish one, Hebrew words may be altogether lacking in the story, except the invariable formula at the end of the book—"ma'aseh" or "ma'aseh once upon a time." A note in Hebrew regarding the author, and a Hebrew verse on the title-page. At first the writers generally chose non-Jewish stories, but as the literature developed, Jewish subjects were given the preference. It is to be noted, furthermore, that in the earlier period consecutive stories of considerable length were employed, while later the ma'aseh collections took the form of readers and anthologies containing short stories ending with a moral; for this reason fables also are included.

The non-Jewish subjects at first selected were various in nature. Indeed the Jews were led to make these collections by their acquaintance with the stories from the cycles of King Arthur, Dietrich of Bern, and the "Nibelungenlied," all of which were well known in the region of the Rhine. Thus a Judaeo-German version was made of the poem "Ritter aus Provinzien- land," Sigmund Is Scin Name Gemann, und Magdalena, Tochter des Königs von England. In 1501 Elijah Levita composed at Venice the well-known "Bara Buch" or "Bovo Ma'aseh," a Judaeo-German rimed version of the English romance "Bevis of Hampdon," following Italian versions in which the hero is called "Bovo d'Antonia," the form of the name which gave Levita's rendering its title. Sources apparently the most remote were drawn upon for material, such as the facetia of Till Eulenspiegel, and even Boccaccio's frivolous tales, which found their way into Jewish-German from Dutch versions.

Eventually the authors preferred to narrate instructive, moralizing stories, which they obtained from various Jewish books, especially from the Babylonian Talmud, the Midrash, Yalkut, the Zohar, and such historical books as the "Yullasam," "Shalshelet ha-Kabbalah," and "Shebe't Yehudah." Each story begins with the words "ma'aseh es geschach" or "ma'aseh es vor einmal" ("a ma'aseh happened," or "there was a ma'aseh once upon a time"). The authors prefer to narrate instructive stories or miracles of anonymous hasidim, and they frequently tell tales of famous Jewish rabbis like Maimonides and Luria, or of earlier ones like Joshua ha-Levi and Akiba. The stories are noble and lofty and sincere in their religious feeling, and are told in simple, straightforward language. The ma'aseh books contain highly valuable material for the knowledge of the life and thought of the Jews of the Middle Ages, but as yet they have scarcely been studied from this point of view. A detailed bibliographical list of this literature is given by Steinschneider in his Bodelian catalogue.


MA'ASER. See Tithe.
MA'ASEROT (מַסֵּרִים = "titles"): Seventh masseket of the Mishnah, Tosefta, and Palestinian Gemara, in the Talmudic order of Zera'im. It deals with the tithe of agricultural produce due to the Levites (Num. xviii. 21). In contradistinction to the tithe called "ma'aser sheni," which the owner must consume at Jerusalem (Deut. xiv. 22 et seq.), and to the triennial poor man's title (Deut. xiv. 28 et seq., xxvi. 12 et seq.), called "ma'aser ani," the tithe treated in this masseket is denominated "ma'aser Levi" (the Levite's tithe) or "ma'aser rishon" (first tithe; see Ma'as. Sh. v. 6, 10). The latter name was formerly applied to this treatise (see Joshua ha-Levi, "Halikot 'Olam," i. 1; Frankel, "Darke ha-Mishnah," p. 257), which is so styled in the Erfurt manuscript of Tosefta (ed. Zuckermandel). The treatise is divided into five chapters (three in the Tosefta), and its contents, briefly stated, are as follows:

Ch. i.: Whatever is edible, and is private property, and grows in the ground is subject to tithe. Plants that are edible while young as well as when full grown are subject to tithe before maturity (if any part of the crop is taken before maturity); but of plants that are not properly eatable before they reach a certain stage of ripeness one may eat, without separating the tithes, until they develop. The Mishnah then proceeds to designate the respective stages at which plants come under the general head of edibles and are consequently subject to tithe. As between picking for marketing and for domestic consumption a distinction is made: in the latter case one may use small quantities before bringing the mass under shelter (comp. iii. 5).

Ch. ii.-iv.: Under what circumstances a Haber may eat of the produce of an 'Am ha-Arez without first separating the ma'aser. If a laborer, hired to assist in gathering figs, stipulates with his employer that he be allowed to eat of the fruit, he may eat without regard to tithe; but if his stipulation includes one of his dependents, or if he sends one of his dependents instead, the latter will not be privileged to partake of the fruit before the tithe is properly set aside. [The laborer is by law entitled to eat of the produce he handles (see B. M. vii. 2 et seq.), as a kind of charity; comp. B. M. 92a et seq.] After the crop reaches the employer's enclosed premises the laborer may eat thereof only if his employer has not promised to board him.

Ch. v.: Laws regarding cases in which one is required to pay tithes when he transplants vegetables; laws regarding the sale of crops to one who is suspected of non-observance; law regarding the paying of tithes in the case of vegetable fields purchased in Syria.

S. M.

MACCAEBEES, THE: Association of English Jewish professional men and others; founded in 1892; its aim is social intercourse and cooperation among its members with a view to the promotion of the higher interests of the Jewish race. At first membership was not limited to any one class in the community, but shortly after the establishment of the club admission was restricted to Jewish professional men. The term "professional men" was, however, very widely interpreted, and subsequent legislation has empowered the committee to elect in any year ten Jews who have become prominent by reason of their public services or their connection with literature, science, or art. These specially elected members must not number more than one in four of the ordinary membership.

The establishment of the Maccabeans was primarily due to Herman Cohen, with whom the idea originated, and whose efforts were well supported by several professional friends, including Solomon J. Solomon, A.R.A. (first president); and Asher I. Myers (treasurer). Herman Cohen himself became first honorary secretary. The Maccabeans hold frequent meetings for the reading and discussion of papers of Jewish interest. Not only do these meetings offer a free platform on which all parties in the community meet and discuss controversial topics of general interest, but as a result of papers read before the Maccabeans the Jewish Lads' Brigade, the Jewish Athletic Association, and the Education Aid Society, among other movements, have been started.

A. M. H.

MACCABEES, THE (Greek, Οἱ Μακαβαῖοι): Name given to the Hasmonean family. Originally the designation "Maccabeus" (Jerome, "Machaebus") was applied solely to Judas, the third son of Mattathias the Hasmonean (I Macc. ii. 4, iii. 1, et passim). Mattathias' other sons having different surnames; but as Judas became the leader of the party after his father's death, and as he was also the most heroic warrior, his surname was applied not only to all the descendants of Mattathias, but even to others who took part in the revolutionary movement under the leadership of the Hasmonaean. Hence the title "Books of the Maccabees."

The etymology of the name, in spite of the efforts of the scholars, who have advanced various theories on the subject, remains undetermined. According to Jerome ("Prologus Galeatus"), the First Book of the Maccabees was originally written in Hebrew. Origen (in Eusebius, "Hist. Eccl." book vi., last chapter) even gives the Hebrew title, צרכש שך ייב, but the Greek and Latin forms of the name must have been transliterations from the Hebrew.

But the original Hebrew text is lost; and there is
MACCABEES, BOOKS OF: I. There are four books which pass under this name—I, II, III, and IV Maccabees. The first of these is the only one of the four which can be regarded as a reliable historical source.

I Maccabees: The First Book of the Maccabees covers the period of forty years from the accession of Antiochus (175 B.C.) to the death of Simon the Maccabee (135 B.C.). Its contents are as follows: Ch. i. 1-9 is a brief historical introduction; i. 10-xxvii. 70 treats of the rise of the Maccabean revolt; iii. 1-xxvii. 23 is devoted to the Maccabean struggle under Judas; ix. 23-xii. 53, to the fortunes of Israel under Jonathan; xiii. 1-xvi. 24, to the administration of Simon. The events are followed with intense interest and sympathy. At times the enthusiasm of the writer rises to a high pitch and breaks out into poetry of a genuine Semitic character (comp. iii. 5-9). The style is simple, terse, restrained, and objective, modeled throughout on that of the historical books of the Old Testament. The fact that just proportions are observed in treating the different parts of the narrative proves the author to have been a writer of considerable skill. He dates all events in terms of the Seleucid era.

It is clear from the Semitic idioms which occur throughout the work that it was composed in a Semitic language (see, for example, ii. 40, iv. 2), and certain passages indicate with great clearness that the original language was Hebrew (see ii. 39, iii. 19). To this fact Origen and Jerome also bear testimony, though it is possible that the version or paraphrase known to them was Aramaic.

The Hebrew original seems not to have borne the name "Maccabees," though it is not known what was its real designation. Eusebius ("Hist. Eccl." vi. 25) quotes Origen as authority for the name סַ֣מְוָ֔בַא תַּהֲכָ֣בֶא" ("Maccabaei"). Dalman ("Grammar," p. 6), whom Torrey (Cheyne and Black, "Encyc. Bibl.") follows, takes the name as a corruption of מַצָּכָ֔בָא תַּהֲכָ֣בֶא" ("Book of the Hasmonaeans"). If this be the correct interpretation, an Aramaic translation of the book must have been made at an early time, and it was this translation which was known to Origen and Jerome—a view which does not seem improbable. Be this as it may, the Hebrew was translated very early into Greek, and the Greek only has survived. The Greek version seems to be a literal one, often preserving the Semitic, and sometimes even the Hebrew, idiom; but it is clear, and probably it is, on the whole, a satisfactory translation.

It is transmitted in three uncial manuscripts of the Septuagint—the Codex Sinaiticus, the Codex Alexandrinus, and the Codex Venetus—as well as in several cursives.

Concerning the author no information is obtainable beyond that which may be inferred from the book itself. He was a devout and patriotic Jew who lived and wrote in Palestine. This latter fact is proved by his intimate and exact geographical knowledge of the Holy Land (comp. i. 23-40; viii. 36-40; xii. 22-23; xvi. 5, 6) and by his lack of accurate knowledge of any of the foreign countries which he mentions. The author was also a loyal admirer of the Hasmonae family; he believed that it Israel owed her deliverance and existence. He admired not only the military deeds of Judas (comp. v. 63), but also those of Jonathan (comp. x. 13-21) and Simon (comp. xiv. 4-18). The narrative is told not as though deliverance came by miracle, but as though it was due to the military genius of these men, exercised under the favoring guidance of God (I. 64, iii. 8). Curiously enough the word "God" does not appear in the work, nor does the word "Lord." The idea is not lacking, however, as in the Book of Esther, but is represented by "Heaven," or by the pronoun "He." The author was a deeply religious man in spite of this mannerism. He was very zealous for the Law and for the national religious institutions (see i. 11, 15, 49; ii. 20-22; iii. 21), for the Scriptures (i. 56, iii. 48), and for the Temple (v. 21, 28; iii. 43).

It should be noted, also, that throughout the work the priesthood is represented in a favorable light. The renegade priests Jason and Menelaus are not mentioned—a fact in striking contrast with the treatment which the Second Book of the Maccabees
Maccabees

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accords them. From these facts Geiger conjectured that the author was a Sadducee, and most recent writers follow him in this opinion, although they consider him wrong in calling the First Book of the Maccabees a partisan document; its temperate and just tone certainly redeems it from such a stricture. The terminus a quo of the work is found in the fact that John Hyrcanus I, who began to reign in 135 B.C., is mentioned at the close of the book (xvi. 21-24).

The As the Romans are throughout spoken of in terms of respect and friendliness, it is clear that the terminus ad quem must be sought at some time before the conquest of Jerusalem by Pompey in 63 B.C. As to whether the date can be more nearly determined scholars are not agreed. The determining fact is held by most to be the statement in xvi. 25, 24, that the “rest of the acts of John . . . are written in the chronicles of his high-priesthood.” It is thought by many that this implies that John had died and that a sufficient time had elapsed since his death to permit the circulation of the chronicles. Bissell (Lange’s “Commentary,” p. 479) thinks that not more than a score or two of years had passed, while Schürer (“Hist. of the Jewish People,” div. ii., vol. iii., p. 8) and Fairweather (in “Cambridge Bible” and Hastings, “Dict. Bible”) think that not more than a dozen or two had elapsed, and date the work in the first or second decade of the first century B.C. Torrey, on the other hand, thinks (“Encyc. Bibl.”) that this reference to the chronicle of the priesthood is an imitation of well-known passages in the Books of Kings, that it was intended solely as a compliment to John, and that the work was composed early in his reign (i.e., soon after 185 B.C.) by one who had been an interested spectator of the whole Maccabean movement. The vivid character of the narrative and the fact that it closes so abruptly after the death of Simon make this a very plausible view.

Those who maintain the later date of the work are obliged to account for the vivid details which it contains by supposing that the writer employed older sources, such as letters and ters and memoranda. In Torrey’s view no such sources are needed, as the author, where he did not have personal knowledge, could have talked with participants or eye-witnesses of the events. In either case the First Book of the Maccabees is one of the best sources known for the history of the Jews.

J. D. Michaelis held that Josephus used the Hebrew original of the book, which differed in some important particulars from the present text. Destination (“Die Quellen des Josephus,” 1882) revived this theory and endeavored to prove (pp. 80 et seq.) that ch. xiv.-xvi. were not contained in the edition used by Josephus. Destination bases his argument on the fact that Josephus treats this portion very scantily in comparison with his treatment of the other material of the book, although these chapters contain quite as much and as interesting material. He has been followed by Wellhausen (“I. J. G.” pp. 292 et seq.). But Torrey (in “Encyc. Bibl.”), by utilizing the investigations of Mommsen, has shown that Josephus actually knew some of this material and introduced it at a later point in his work (“Ant.” xiv. 8, § 5), in describing the history of Hyrcanus II. In all probability, therefore, the First Book of the Maccabees has retained its original form.

Bibliography: Grimm, Das Erste Buch der Makkabaiker, in Kautzsch’s “Encyclopaedisches Handbuch zu den Apokryphen,” 1881; Wace, Apocrypha; Bissell, Apocrypha, in Lange’s “Commentary;” Fairweather and Black, First Book of Maccabees, in Cambridge Bible for Schools and Colleges; Kautzsch, Apocrypha; Torrey, Schweitzer’s Hebrew Text of 1 Maccabees, in Jour. Bib. Lit. xxi. 3-5.

II Maccabees: The Second Book of the Maccabees opens with two letters written by Jews resident in Palestine to brethren dwelling in Egypt. The first letter occupies ch. i. 1-10a; the second, ch. i. 10b-ii. 18. These letters, it is thought by some, formed no part of the original work. The preface is found in ch. ii. 19-32, and states that Jason of Cyrene had composed five books on the Maccabean revolt, which the writer undertakes to epitomize for his readers. Ch. iii. relates how the attempt of Heliodorus to plunder the Temple was miraculously thwarted; ch. iv. narrates the wickedness of the high priests Jason and Menelaus, and of Simon, the Temple overseer; ch. v., how Antiochus began the persecution of the Jews; ch. vi. and vii., the story of the martyrdom of Eleazar and the seven young men and their mother; while ch. viii.-xv. are occupied with the history of the wars of Judas Maccabaeus.

The time covered by this chapter is of the very end of the reign of Seleucus IV., whose servant was Heliodorus, Historical to the victory of Judas over Nicanor and Religious book terminates here to be found in Character. its aim, which was to set before the Jews of the Diaspora the importance of observing the two Maccabean feasts—the Feast of the Dedication and the Feast of Nicanor. In no other way, the writer believed, could they share in the glory and the fruits of the great struggle for liberty. The author is so intent on this that though he has lauded Judas as a splendid example of religious patriotism he passes in silence over his death. The writer further takes occasion often to impress upon his readers the sacred character of the Temple at Jerusalem, which the Diaspora might easily undervalue. In contrast with I Maccabees, the language of II Maccabees is highly religious. God appears as the great “Sovereign” who miraculously delivers His people (see iii. 24 and, perhaps, ii. 21). The author is a religious teacher (see iii. 1 et seq., iv. 15-17, v. 17-20, et al.); he did not write for the sake of the history as such. This places his work in a very different class from that of I Maccabees. In the earlier part he supplies some welcome information not contained in I Maccabees, and in nearly every chapter are interesting facts—some of them confirmed by Josephus—which may, with caution, be used. But his purpose, style, and temperament are such that, since the time of Ewald, it has been recognized that the work is not a sober and restrained history like I Maccabees, but is rhetorical and bombastic.

One important fact to be noted is the writer’s belief in the bodily resurrection of the dead (see vii. 9, 11, 14, 36; xiv. 16; and especially xiv. 43-45). This, together with his attitude toward the priesthood as
shown in his lifting the veil which I Maccabees had drawn over Jason and Menelaus, led Berthold and Geiger to regard the author as a Pharisee and the work as a Pharisaic party document. This much, at least, is true—the writer’s sympathies were with the Pharisees. The author claims that he epitomized the work of Jason of Cyrene (i. 28), which seems to have been his only source.

Sources.

unless he himself prefixed the two letters to his work. Jason is thought by Schürer (I.e. p. 212) to have compiled his work from hearsay shortly after 160 B.C. at Cyrene. If this is true, the work of Jason, like II Maccabees, concluded with the victory over Nicanor. There can be no doubt that both the work of Jason and that of his epitomizer (i.e., the author of II Maccabees) were written in Greek, and that the latter was a Hellenistic Jew.

There is a reference in ch. xv. 37 to the Book of Esther, which would preclude any earlier date of authorship than about 130 B.C. (see Cornill, “Einleitung,” p. 292). On the other hand, II Maccabees was known to the author of the Epistle to the Hebrews (see Peak, in “The Century Bible,” p. 229) and to Philo (see Schürer, I.e. p. 214). The work, therefore, must have been composed about the beginning of the common era.

The two letters prefixed to II Maccabees have excited much discussion. Some scholars regard them as the basis of the author’s work, which he himself prefixed to it because they treat of the topics of which he wished to speak—the Temple at Jerusalem and the importance of observing its feasts. Others hold that the letters were placed in their present position by a later hand, while some believe them to be fabricated. There is in the letters nothing which is inconsistent with their belonging to the time from which they profess to come, and there seems to be no good reason for doubting that it was the epitomist himself who prefixed them to the book.


III Maccabees: The Third Book of the Maccabees has in reality nothing to do either with the Maccabees or with their times. It received its name probably because it is a fiction concerning the persecution of the Jews by a foreign king; that king was Ptolemy Philopator (222–205 B.C.). The story runs as follows: After Ptolemy’s defeat of Antiochus III. in 217 B.C., at the battle of Raphia, the former visited Jerusalem and tried to enter the Temple, but was miraculously prevented (i. 1–ii. 24). Returning to Alexandria, he assembled the Jews in the hippodrome to be massacred, but the necessity of writing down their names exhausted the paper in Egypt, so that they escaped (ii. 25–iv. 21). The king devised a plan for having the Jews trampled to death by elephants; this also was frustrated in various improbable ways (v. 1–vii. 21). The king then underwent a change of heart and bestowed great favor on the Jews, and the day on which this occurred was ever after celebrated as a festival in memory of the deliverance (vi. 22–vii. 23).

The author of this fiction was certainly an Alexandrian Jew who wrote in Greek, for its style is even more rhetorical and bombastic than that of II Maccabees. The work begins abruptly and is thought to be but a fragment of a once larger whole. Whether there is any foundation for the story concerning Philopator with which the writer begins there is no means of knowing. If true, it is one of a very few grains of fact in the whole account.

Josephus (“Contra Ap.” ii. 5) tells how Ptolemy Physco (146–117 B.C.) cast the Jews of Alexandria, who, as adherents of Cleopatra, were his political opponents, to into elephants.

Authorship. When the elephants turned on his own ship and people the king saw a sudden apparition and gave up his purpose. The Jews, it is added, celebrate the day of their deliverance. It would seem that the author of III Maccabees, anxious to connect this celebration with Jerusalem, has transferred it to an earlier Ptolemy and given it an entirely unhistorical setting. His narrative can not be regarded as a successful fiction, as it abounds in psychological as well as historical improbabilities.

This work was written later than II Maccabees, for its author made use of that book (see ii. 9; comp. II Macc. vi. 18 et seq. and xiv. 33 with III Macc. iii. 25–33; see also Grimm, I.e. p. 220). He can not have written earlier, therefore, than the end of the first century B.C. On the other hand, he can not have written later than the first century C.E. or his work would not have been used by Christians. Ewald regarded this work as a polemic against Caligula and dated it accordingly about 40 C.E.; this view has been abandoned by more recent writers, since Philopator is not represented as claiming divine honors.

Bibliography: In addition to the works cited in the bibliography to the second part of this article: Heinsius, Biblicus Inseverum in Tres, 1901, pp. 341–346; L. Abrahams, in J. Q. J., 1890, lxi. 29 et seq.; Ewald, Gesch. des Volkes Israel, iv. 611–614.

IV Maccabees: The Fourth Book of the Maccabees, so called, is a semiphilosophic discourse, or sermon, on the “supremacy of the pious reason” (ch. i. 1). It consists of a prologue (i. 1–12) and of two principal parts. The first of these (i. 13–ii. 18) is devoted to the elucidation of the author’s philosophical thesis, and the second (iii. 19–xvii. 24) to the illustration of the thesis by examples drawn from II Maccabees. In the latter portion of the work there is, first (iii. 19–iv. 26), a brief review of the sufferings of the Jews under Seleucus and his son (?) Antiochus Epiphanes; the conquering power of reason is illustrated (v. 1–vii. 23) by the example of Eleazar, drawn from II Macc. v. 18–31; by that of the seven brethren (vii. 24–xiv. 10), drawn from II Macc. vii. 1–23; and by that of their mother (xiv. 11–xvi. 25), taken from II Macc. vii. 25 et seq. In ch. xvii. and xviii. the author expresses his impressions with reference to these martyrdoms.

It appears, therefore, that the only connection this work has with the Maccabees is in the fact that the author’s illustrations are drawn from the Second Book of the Maccabees.
Ch. xviii. 3-24 has been thought by several scholars to be the work of a later hand, but the opinion does not appear to be well founded.

**Integrity and Character.** Ch. xviii. 3 would form a weak ending to the book, while xviii. 20-24 suits well the style of the author of the earlier parts, and the apparent incongruity of xviii. 6-19 would seem to be designed in this hortatory composition to make a strong impression on its hearers. This latter view is strengthened if it be remembered that the work is throughout a discourse addressed directly to listeners (comp. i. 17; ii. 13; xiii. 19; xviii. 1). Ewald and Freundenthal called it a sermon and held that it is an example of Alexandrian synagogue preaching, but this view is now abandoned, for even in the Diaspora the sermon of the synagogue was usually founded on a passage from the Bible. This discourse, also, is too abstruse for an ordinary congregation; it is an address to a more select circle.

Its style is oratorical and ornate, though not so extravagant as that of III Maccabees. It contains a large philosophic element of the Stoic type, though its author possessed a taste for philosophy rather than real philosophical insight. It contains also a core of Judaism. The writer was a Jew who could clothe his religion in a philosophic garb in accordance with the tendency of the times. The Hellenic and the Jewish elements in his work both appear at their best and in a combination almost without a parallel; the nearest example is the New Testament Epistle to the Hebrews. It is probable, therefore, that the author of IV Maccabees was an Alexandrian Jew. Eusebius ("Hist. Eccl." iii. 10) and Jerome ("De Viris Illustribus," xiii.) ascribe the work to Josephus—an opinion which was for a long time followed, and which has caused the text of IV Maccabees to be included in many editions of the works of Josephus. But the language and style of the work differ so radically from those of the writings of Josephus that it is clear that this is a mistaken opinion. Of some of its historical combinations, as in iv. 5 and v. 1, Josephus could hardly have been guilty. The writer of IV Maccabees had certainly come under the influence of the culture of Alexandria, even if he lived and wrote in some other city. As to the time when the book was written, the data for an opinion are the same as in the case of III Maccabees: it is written probably at the close of the last century B.C. or during the first century B.C., and before the time of Caligula, for the Jews seem to have been at peace at the time.

The writer is a strong believer in immortality, but he has abandoned the Pharisaic standpoint of II Maccabees, which recognizes a bodily resurrection, and holds to the view that all souls exist forever, the good being together in a state of happiness (xvii. 18), with the Patriarchs (v. 37) and with God (ix. 8 and xvii. 18). These views are the more striking as they are entwined with the same narratives which in II Maccabees express the more materialistic view. The writer holds, also, that the suffering of the martyrs was vicarious; by it they wrought delivery for their nation (comp. i. 11, xvii. 19-23, xviii. 24).

**Bibliography:** For the Greek text of IV Maccabees, as well as of the other books, see Swete, "The Old Testament in Greek," vol. iii., 1894; for the translation, see Rackham, "Apokryphen," ii. 153 et seq.; for introductions, see Bessel in Lange's "Com mentary," and Schürer, "History of the Jewish People." see also Bursch, "The Fourth Book of Maccabees in the Sarboe, 1885.

**I.** I Maccabees, now extant only in Greek, was originally composed in Hebrew or Aramaic, most probably the former; but the original can not have been long in circulation. The fragment of a Hebrew text of I Maccabees published by Chwolson (1895) and again by Schweizer (1901) is not part of the original; and it may well be that even I Maccabees knew only an Aramaic translation and not the original. It calls (Eusebius, "Hist. Eccl." vi. 29) I Maccabees "Σαιροεοθαλογονταβοληθα 

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ORIGINS. — I Maccabees was an Alexandrian Jew. Eusebius (Eusebius, "Hist. Eccl." iii. 10) and Jerome ("De Viris Illustribus," xiii.) ascribe the work to Josephus—a title which has given rise to much conjecture. Only two suggestions need be named: Denzinger's "Πασαριος τον ἢρικον σπηλαον" ("Book of the Family of the Chief of the People of God"), given in his "Essai sur l'Histoire et la Géographie de la Palestine" (p. 450, Paris, 1867), and Dalman's ραπα μεμοτατοι εριονομοι, in his "Grammatik des Jüdisch-Palästinschen Aramäisch" (p. 6, Leipzig, 1894). Of the name "Maccabees" it may be mentioned that in a text of the Megillat Antekytaxis ("J. Q. R." x. 291 et seq.) the reading is מַכְבָּאֵנ ("the zealot"), which would be very acceptable were it better attested.

As to the date of the book, much turns on the meaning of the last two verses. Some critics, indeed, doubt the authenticity of the whole of the last section (xiv. 16-xvi. 24), but the trend of opinion is in favor of the integrity of the book. Schürer and Niese (in "Kritik der Beiden Makkabaerbilcher," Berlin, 1900) maintain that the last verses imply that I Maccabees was written after the death of John Hyrcanus (105 B.C.), but there is good reason for holding that the reference is to the beginning (133 B.C.) and not to the end of Hyrcanus' reign (see "J. Q. R." xiii. 313 et seq.).

Critics are practically unanimous in attaching great value to I Maccabees as a historical record. "On the whole, the book must be pronounced a work of the highest value, comparing favorably, in point of trustworthiness, with the best Greek and Roman histories" (Torrey). This is high praise; but it is fully deserved (comp. Schürer, "Gesch." iii. 141). Niese (l.c.) has done good service in vindicating the authenticity of Judas' embassy to Rome; and it is no peculiar demerit in I Maccabees that in the reports of the numbers engaged in battle, of speeches, and even of documents, its account is inexact and sometimes quite incredible. Such defects are shared by Thucydides and Livy. The substance, not the exact form, of documents was given by ancient historians. On the other hand, it differs somewhat from the Biblical histories in its standpoint. The divine element is not wanting, and success is ultimately traced (as in Mattathias' deathbed utterances) to God. Judas invariably sings psalms of thanksgiving for victory, and the key-note of the revolt is "Not unto us, O Lord, not unto us,"
but unto thy name give glory " (Ps. cxv. 1). The period also, as many hold, gave rise to numerous new psalms. But in I Maccabees, nevertheless, history is written from the human standpoint. Victory is earned by endeavor as well as bestowed by grace. Partly because of this phenomenon, it was urged by Geiger ("Urschrift," 1857, pp. 200-230) that one may detect a dynastic purpose in the book and that its author was a Sadducean apostle for the Hasmonaean.

It is certainly true that the author is silent concerning the worst excesses of the (Sadducean) high priests, and attaches primary importance to the founder of the dynasty, Mattathias. Mattathias is unknown to II Maccabees, though the latter is supposed by Geiger to be a Pharisaic counterblast to the Sadducean I Maccabees. Yet, strangely enough, in the Pharisaic tradition of the Talmud and Synagogue Mattathias plays a large part, so large that Judas is thrown into the background.

On one important point some modern writers are unfair to the book. God is not "named" in it; the term "heaven" replaces the divine name. From this the inference has been drawn that "God was absolutely conceived as reigning in the remote heaven, and no longer as dwelling among the people by the Shekinah" (Fairweather and Black, "I Maccabees," Introduction, p. 47). This is as false an inference as would be a similar conclusion from the opening words of the Lord's Prayer, "Our Father who art in Heaven." God is not "named" throughout the Lord's Prayer. In I Maccabees the personal pronoun is most significantly used (iii. 22, 51; iv. 10, 55) with relation to the term "heaven"; and, more remarkably still, the pronoun is sometimes used (ii. 61) without any noun at all: "And thus consider ye from generation to generation, that none that put their trust in him shall want for strength." That there grew up a disinclination to "name" God is undoubtedly; but whatever the origin of this scrupulosity, it was not any sense of the remoteness of God (see discussion by Benjacob, "Im Namen Gottes," p. 164, Berlin, 1903). From the Maccabean period onward God becomes ever nearer to Israel. If there was a fault at all, it was not that God became too transcendent; the tendency was rather in the direction of overfamiliarity than of undue aloofness.

Unlike I Maccabees, the book known as II Maccabees was written in Greek. For the history of the war it is of less value than I Maccabees, though some recent writers (in particular Niese) have maintained the opposite opinion. It adds, however, important particulars regarding the events that led up to the Maccabean revolt. Besides this, II Maccabees, written quite independently of I Maccabees, is a strong support of the general truth of the familiar story of the revolt, though II Maccabees is embelished with angelical and miraculous II Maccabees. Its style is rhetorical, its purpose didactic. It emanated from Alexandria and was addressed to the Greek-speaking Jews of the Diaspora. It was designed to impress on them the unity of Judaism, the importance of Jerusalem as the center of religious life, and the duty of observing the two feasts of Hanukkah and Nicanor's Day (see Nicanor). That the book has a Pharisaic color is undoubted, but not in the sense of being a partisan pamphlet in reply to I Maccabees, which, indeed, the author of II Maccabees most probably did not know. Moreover, II Maccabees takes no account of Mattathias, nor, indeed, of any of the band of heroes except Judas; and this is not easily forced into evidence of Pharisaic partisanship. On the other hand, in II Macc. xiv. 6 Judas is represented as the leader of the Hasideans, who have many points in common with the Pharisees, and from whom the Hasidic sects of the alienated.

Of specifically non-Sadducean doctrines, II Maccabees has a very clear expression of belief in the resurrection. Death is a "short pain that bringeth everlasting life" (II Macc. vii. 36; comp. other passages in the same chapter and xiv. 48). Judaism is represented (II Macc. xii. 43 et seq.) as making offerings for the dead because "he took thought of the resurrection." The reference to such offerings is, however, without parallel in Jewish literature, and nothing is otherwise known of such offerings being made at the Temple in Jerusalem (see Israel Levy, "La Commemoration des Ames dans le Judaisme," in "R. E. J.," xxix. 48).

The book is usually held to belong to the latter part of the first century B.C.; Jason (of whose work it purports to be an epitome) wrote at least a century earlier. Niese places II Maccabees at the date 155-124 B.C., thus regarding it as older than, as well as superior to, I Maccabees. In this preference of the second to the first book, Niese stands practically alone, but he has done great service in vindicating the importance and value of the former (comp. also Sluys, "De Maccabourum Libris I et II Quaestiones," Amsterdam, 1904). It remains to add that the authenticity of the letters prefixed to II Maccabees has been fiercely assailed. Yet it is coming to be recognized that the letters have a clear bearing on the design of the book, as explained above, and it is quite conceivable, though very improbable, that they were part of the original work of Jason. On these letters see, besides earlier literature, Herkowen, "Die Briefe zum Beginn des Zweiten Makkabellerbuchs," Freiburg, 1904.

One point remains. The martyrdoms described in II Maccabees, especially of the mother and her seven sons, have given the book undying value as an inspiration and encouragement to the faithful of all ages and creeds. As will be seen below (in connection with IV Maccabees), this feature of the Maccabean heroism made a special appeal to the Christianity of the first four centuries. "The figure of the martyr, as the Church knows it, dates from the persecution of Antiochus; all subsequent martyrlogies derive from the Jewish books which recorded the sufferings of those who in that day were strong and did exploits" (E. Bevan, "House of Seleucus," 1902, ii. 175).

III Maccabees purports to record a persecution of the Jews in Alexandria during the reign of Ptolemy (IV.) Philopator (222-204 B.C.). The Jews are assembled in the hippodrome, and 500 infuriated elephants are to be let loose upon them. In the event the elephants turned against the persecutors, and the Jews not only escaped, but were treated with much...
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bees." From other points of view, the book is, however, of considerable importance
for the festival of Aug. 1 (the "Birthday of the Maccabees") for at least four centuries. Homilies by
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to a persecution in the Fayum. Certainly, the rapid transference of Jewish allegiance from Egyptian
to Syrian hegemony about 200 B.C. finds its explanation if the Jews of Egypt were then undergoing persecution. That the author was an Alexandrian is unquestionable. On the other hand, Willrich ("Hermes," 1904, xxxix. 244) disputes the Fayum theory and supports the view that the book is best explained as referring to Caligula.

The beautiful work known as IV Maccabees is a homily, not a history. As Freudenthal was the first to show, it is a sermon addressed to a Greek-speaking audience, and delivered perhaps on Hanukkah ("Die Flavius Josephus Beigelegte Schrift über die Herrschaft der Ver.
nunft [IV Makkabäerbuch]," Breslau, 1869), the thesis being that, reason (religion) can control the passions; the author illustrates this with many examples, especially from the story of the Maccabean martyrology as related in II Macc. vi., vii. A very noble level of eloquence is reached by the writer, and the book is in many ways one of the best products of the Hellenistic Jewish thought.

The authorship of IV Maccabees was at one time ascribed (as by Eusèbius, Jerome, and other authorities) to Josephus, but this is clearly wrong. Nothing can with definiteness be asserted as to the date of the book; it belongs probably to the period shortly before the fall of Jerusalem. In its present form it contains possibly some Christian interpolations (e.g., vii. 19, xiii. 17, xvi. 25), but they are certainly very few and insignificant. Later on, Christian homilists used the same topic, the martyrdoms, as the theme for sermons; the Church maintained a Maccabean feast (though not on the same date as the Jews) for at least four centuries. Homilies by Gregory Nazianzen and Chrysostom for the festival of Aug. 1 (the "Birthday of the Maccabees") are extant on this subject. On the "Maccabees as Christian Saints" see Maas in "Monatschrift," xlv. 145 et seq.

V Maccabees, so called by Cotton ("Five Books of Maccabees," 1832), is known also as the Arabic II Maccabees. It is included in the Paris and London Polyglots. It has clear relations to

V Maccabees, the Arabic "Yosippus," and the Hebrew "Yosippon." Late in origin and without historical value, the book is, however, of considerable importance from other points of view.

Macedonia: Country of southeastern Europe; now a part of the Turkish empire. It is the native country of Alexander the Great, who is, therefore, called "Alexander the Macedonian" in rabbinical writings. In Dan. xi. 30 the Macedonians are mentioned under the name "Kittim" (R. V.), and Eusebius and the Hebrew Josephus or Gorionides (Knobel, "Völkerkunde," p. 108) use the same designation.

In the apocalyptic literature this kingdom is known as the "fourth beast" (Dan. vii. 7). The First Book of the Maccabees, which originally was written in Hebrew, also uses the word "Kittim" for Macedonians, and mentions Philip and Alexander (i. 1), as well as Philip III. and his illegitimate son Perseus (viii. 5), as kings of the Macedonians. Since the Greek Syrians style themselves "successors of Alexander," these Syrians also are called "Macedonians" (II Macc. viii. 20).

The Rabbis, whose acquaintance with Greek life was one acquired during the Macedonian era, identified the Hebrew "Yavan" (Javan) with Macedonia (Targ. Yer. to Gen. x. 2; Targ. of I Chron. i. 5; Yoma 10a; Gen. R. xxxvii. 1), and to them, as to Daniel, Macedonia represented the eschatological kingdom (Mek. to Ex. xx. 18; Targ. of I Sam. ii. 4); with them the expression "Javan" is interchangeable with "Macedonia." They mention, probably in a figurative sense, the "jaundice" of Macedonia (Targ. Yer. to Deut. xxviii. 23); also the gold from the same country (Targ. to Esth. viii. 15; 2d Targ. to Esth. vi. 10).

Many Macedonian idioms, it is claimed, are found in the Jewish-Hellenistic language, especially as it appears in the Septuagint (Swete, "Introduction to the O. T. in Greek," p. 291, Cambridge, 1900). Cities having Macedonian names were founded on Palestinian soil, such as Bercea, Dion, Pella. Certain weapons of the Macedonians are referred to by Josephus ("B. J." v. 11, § 8).

Many Jews must have lived in Macedonia, since Christian doctrines found a ready and easy acceptance there. Paul visited the Macedonian regions on his second missionary journey (Acts xvi. 9; comp. I Cor. i. 5); his fellow workers Silas and Timothy labored there (Acts xvii. 14, xviii. 5). Paul visited it again on his third journey (Acts xx. 1; II Cor. i. 18, ii. 13, vii. 5), stopping in the cities Philippi, Thessalonica, and Bercea. Jewish inscriptions have been found in Thessalonica ("R. E. J." x. 78), and the presence of Jews in Macedonia is proved also by Agrrippa's letter to Caligula (Philoh, "Legatio ad Caesarem," § 86 [ed. Mangely, ii. 587]). For an account of the Jews in Macedonia in modern times see Turkey.

Bibliography: Schürer, Gesch. iii. 37; Krauss, Lehmrörter, ii. 309.

Machado: Name of a family of Maranos which appears to have emigrated from America to Lisbon. The name is met with in Mexico and the West Indies at a very early date. As early as 1600, during the course of the trial of Jorge de Almeida by the Inquisition in Mexico, Isabel Machado and her father, Antonio Machado, were charged with

Honor by the king. That there is much of the wonderful in this story is obvious, and it may well be that the similar story told in Josephus

III Macca-
bees. ("Contra Ap." ii. 5) concerning Ptole-
my (VII.) Physcon is, as most assume, the original of III Maccabees. The book would thus belong at the latest to the first century B.C.; at the earliest to the last century B.C. Recently important new light has been thrown on the book by the discovery of early Jewish settlements in the Fayum. On independent grounds, the present writer ("J. Q. R." ix. 39) and Prof. A. Büchler ("Tobichen und Onichen," pp. 173 et seq., Vienna, 1899) have put forward the theory that the book refers to a persecution in the Fayum. Certainly, the rapid transference of Jewish allegiance from Egyptian to Syrian hegemony about 200 B.C. finds its explanation if the Jews of Egypt were then undergoing persecution. That the author was an Alexandrian is unquestionable. On the other hand, Willrich ("Hermes," 1904, xxxix. 244) disputes the Fayum theory and supports the view that the book is best explained as referring to Caligula.

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J. I. A.
MACHIR

being Jews. Abraham de Macado is mentioned as a resident of Martinique in 1680, and M. Machado is known to have been a planter in Surinam, about 1690.

The most important family bearing the name in America is the one in New York. It is descended from David Mendez Machado, who went from Lisbon, as a refugee from the Inquisition, to England, where he joined the emigrants going to Georgia, arriving at Savannah in 1738. David Mendez Machado married Zipporah, daughter of Dr. Samuel Nunez, one of the early settlers of Georgia, and shortly afterward left Savannah for New York; there, in 1734, he became a resident of the Spanish and Portuguese congregation Shearith Israel, with which he remained until his death in 1753. Aaron Machado, presumably a brother, became a free man in New York in 1739. David Mendez Machado had two children: Rebecca, born in New York, 1746, married at Philadelphia, in 1762, Jonas Phillips (see Phillips); and Sarah, married Mr. Moses of Charleston, S. C. Among the distinguished descendants of David Mendez Machado may be mentioned Commodore Uriah P. Levy, Henry M. Phillips, Jonas B. Phillips, Mordecai M. Noah, and N. Taylor Phillips.

Following is a family tree of the Machado family of New York:

- David Mendez Machado = Zipporah Nunez (d. 1738)
- Sarah = Mr. Moses (d. 1759) [Mr. Moses]
- Rebecca = (1723) Jonas Phillips (1746-1803) (d. 1799) [Jonas Phillips]
- Israel Moses (1736-1803) (d. 1799) [Israel Moses]
- Raphael Moses (1738-1810) (d. 1810) [Raphael Moses Jr.]


L. H.C.

MACHERUS: Mountain fortress in Perea, on the boundary between Palestine and Arabia. Alexander Janneus first built a fortification there (Josephus, “B. J.” vii. 6, § 2). His wife Salome Alexandra turned over to the Sadducean party all the cities with the exception of Hyrcania, Alexandria, and Machaerus (Josephus, “Ant.” xiii. 16, § 8), where the Hasmonaeans had their treasures. Gabinius advanced upon Machaerus; Alexander surrendered, and the fortification was razed to the ground by the former (“Ant.” xiv. 5, §§ 3, 4). Shortly afterward Aristobulus fortified himself there, and Gabinius captured the position again after a siege of two days (“B. J.” i. 8, § 6). Herod restored it as a frontier fort against the Arabs, founded a walled city there, and built towers, turning the whole mountain-top into a fortification. In the middle of the fortified space he built a splendid palace (“B. J.” vii. 6, § 2). According to Pliny (“Historia Naturalis,” v. 16, § 72), it was, next to Jerusalem, the strongest fortress in Palestine. In the war against the Romans it was occupied by Jews after the Roman garrison had retired from it (“B. J.” i. c.). Not till two years after the fall of Jerusalem did Lucretius Basso advance upon Machaerus with a Roman army. The fort was defended by a heroic youth called Eleazar; he fell into the hands of the Romans and was to have been crucified; but the Jews, to save him, surrendered the city on condition that they be allowed a safe retreat. The Romans, however, broke their word; about 1,700 men were killed, and the women and children were sold as slaves; 3,000 Zealots who had joined the fugitives from Machaerus were killed in a bloody battle near the Jordan (ib. vii. 6, §§ 1-5).

Several wonderful features of Josephus’ narrative can be explained through Talmudic accounts. According to Josephus, in the Herodian palace was a rue which grew as high as a flag-tree (“B. J.” vii. 6, § 2); with this statement should be compared Yer. Peah vii. 4 and Ket. 111b (see Winer, “B. R.” s. r. “Seuf!”). Josephus says that from two hills in the vicinity flowed two springs, one warm and the other cold, and that together they afforded an agreeable and healthful bath; allusion is made to these hills in the Talmud also when it declares that the mists from the mountains of Machaerus grew fat upon the odors from the Temple (Tamid 30; Yoma 39b), meaning probably odors from the mountain of Machaerus itself, which was used as a signal-fire station for the announcement of New Moon (R. H. 23b; Tosef., R. H. ii. 2).

The spelling of the name Macherus varies in the rabbinical writings between מֶכֶרְוָּס, מֶכֶרְוָּס, מַכֹּכֵרְוָּס, etc., also מַכֹּכָּס; it was pronounced “Mekhawar” (comp. מָכֶדַּקֶּס, “Machaveros” in writings of the Middle Ages). Accordingly, Macaipovs in Josephus is probably only a Greek form of the Semitic name, and is not connected with מַכֹּכַּס ("knife"). Strabo (xvi. 2, § 40) and Stephen of Byzantium also mention the place. John the Baptist is said to have been killed at Machaerus (“Ant.” xviii. 5, § 3). It is identified with the present Mukar, east of the Dead Sea (Rauher, “Palästina,” p. 264; Brunn, in “Monatschrift,” 1873, p. 345).


M. G.

MACHIM, MASAHOD COHEN: Moorish envoy to England, in 1813, from Mulai Sulaiman, Emperor of Morocco (1794-1822), in whose reign Christian slavery was abolished in Morocco. His son Moir Cohen Machim visited England in the same capacity in 1827.


I. CO.

MACHIR: 1. The first-born son of Manasseh (Jos, xvii. 1; I Chron. vii. 14); founder of the most important or dominant branch of the tribe of Manasseh. His importance is shown by the collocation of Ephraim and Machir (instead of Manasseh) in Deborah’s Song (Judges v. 14), which seems to imply that the whole tribe was once known by his name. This is confirmed by the statement that Machir was the only son of Manasseh (Num. xxvi. 9). In Gen. ii. 23 the children of Machir are said to have been “born upon Joseph’s knees” (R. V.), that is, they were adopted by Joseph (Gunkel, “Genesis,” p. 442; Stade’s “Zeitschrift,” 1866, pp. 145 et seq.).
Machir removed to the east of the Jordan, conquered Gilead (Num. xxxii. 39, 40; Deut. iii. 13), and added Bashan to his territory. Hence Machir is spoken of as the father of Gilead (I Chron. ii. 21, 23; vii. 14; Num. xxvi. 29), and Gilead is called the son of Machir (Num. xxvii. 36; Josh. xvii. 8; I Chron. vii. 17). The conquest of Gilead is generally regarded as made not during the first invasion of the lands east of the Jordan, but subsequently by a reflex movement from western Palestine.

The Midrash (Num. R. xiv. 19) mentions three sons of Machir, for whom the three whole offerings referred to in Num. vii. 57 were brought by the chief of the tribe of Manasseh. These sons inherited the possessions of their brother Jair, who died childless.

2. Son of Ammiel, who had an estate at Lo-debar, east of the Jordan, not far from Mahanaim (II Sam. ix. 4 et seq., xvii. 37). He remained faithful to the house of Saul, giving refuge to the son of Jonathan, Merib-baal, or Mephibosheth. Later, however, he showed his loyalty to David by supplying his army at Mahanaim during the rebellion of Absalom (Smith, "Samuel," pp. 310, 356, New York, 1900). He was sent to Narbonne to speak of the exalted position occupied by the descendants of Machir's "king of the Jews," and gave him a section of the city of Narbonne. The place of residence of the Machir family at Narbonne was designated in official documents as "Cortada Regis Judreorum" (Saige, "Hist. des Juifs du Languedoc," p. 44). Machir is said to have founded a Talmudical school there which vied in greatness with those of Babylonia and which at the time of his death was designated as "Cortada Regis Judreorum" (Saige, "Hist. des Juifs du Languedoc," p. 44). Machir is said to have founded a Talmudical school there which vied in greatness with those of Babylonia and which at the time of his death was designated as "Cortada Regis Judreorum." Later, however, he showed his loyalty to David by supplying his army at Mahanaim during the rebellion of Absalom (Smith, "Samuel," pp. 310, 356, New York, 1900). He was sent to Narbonne to speak of the exalted position occupied by the descendants of Machir's "king of the Jews," and gave him a section of the city of Narbonne. The place of residence of the Machir family at Narbonne was designated in official documents as "Cortada Regis Judreorum" (Saige, "Hist. des Juifs du Languedoc," p. 44). Machir removed to the east of the Jordan, conquered Gilead (Num. xxxii. 39, 40; Deut. iii. 13), and added Bashan to his territory. Hence Machir is spoken of as the father of Gilead (I Chron. ii. 21, 23; vii. 14; Num. xxvi. 29), and Gilead is called the son of Machir (Num. xxvii. 36; Josh. xvii. 8; I Chron. vii. 17). The conquest of Gilead is generally regarded as made not during the first invasion of the lands east of the Jordan, but subsequently by a reflex movement from western Palestine.

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**I. B.**

**MACHIR BEN ABA MARI:*** Author of a work entitled "Yalkut ha-Makiri," but about whom not even the country or the period in which he lived is known. Steinschneider ("Jewish Literature," p. 149) supposes that Machir lived in Provence; but the question of his date remains a subject of discussion among modern scholars. The work itself is similar in its contents to the "Yalkut Shim'onii," with the difference that while the latter covers the whole Bible, Machir extended his compilation of Talmudic and midrashic sentences only to the books of Isaiah, Jeremiah, Ezekiel, the twelve Minor Prophets, Psalms, Proverbs, and Job. In the introductions, apparently very similar, to these books, Machir gives the reason which induced him to undertake such a work: he desired to gather the scattered aggadic sentences into one group. He seems to have thought it unnecessary to do the same thing for the Pentateuch and the Five Scrolls, as it had been done already, to a certain extent, in the Midrash Rabbah; but it may be concluded that Machir intended to make such a compilation on the earlier prophetic books also. From his introduction to the part on Isaiah it would seem that he began with Psalms and finished with Isaiah, though in his introduction to the part on the Psalms he mentions the other parts.

Machir used the following sources in his compilation: the two Talmuds, the Tosefta, the minor treatises, the Sifra, the Mishna, and the Midrash Rabbah: on the Pentateuch, Midrash Kohelet, Midrash Tehillim, Midrash Mibshe, Midrash Iyyob, Midrash Tanhuma, a Midrash quoted as "Yalkuth ha-Makiri," Pirke Rabbi Eliezer, Seder "Olam, and Haggadat Shir ha-Shirim, frequently quoting the last-named Midrash in the part on Isaiah. Machir had another version of Deuteronomy Rabbah, of which only the part on the section "Debarim" exists now (comp. S. Buber, "Likkutim mi-Midrash Eile ha-Debarim Zuta," Introduction). It is difficult to ascertain whether Machir knew of the Midrash Yelimmedeneu; in the Midrash Rabbah he quotes only Midrash Tanhuma, but the passages which he cites are not found in the present text of that work, so that it is possible that he took these passages from the Yelimmedeneu.

Only the following parts of the "Yalkut ha-Makiri" are extant: Isaiah, published by I. Sipa (Berlin, 1894; comp. Israel Levi in "R. E. J." xxviii. 300) from a Leyden manuscript; Psalms, published by S. Buber (Berlin, 1890) from two manuscripts (one, previously in the possession of Joseph b. Solomon of Vyazhin, was used by David Luria, and its introduction was published by M. Straschun in Fuen's "Kiryah Ne'emanah," p. 304, the other is MS. No. 167 in the Bodleian Library); the twelve Minor Prophets (Brit. Mus., Harleian MSS., No. 5704); Proverbs, extant in a MS. which is in the possession of Grünhut ("Zelt f. Hebr. Bibl." 1900, p. 41), and which was seen by Azulai ("Shem ha-Gedolim," ii., s.e. "Yalkut ha-Makiri").

Gaster ("R. E. J." xxv. 43 et seq.) attached great importance to Machir's work, thinking that it was older than the "Yalkut Shim'onii," the second part of which at least Gaster concluded was a bad adaptation from the "Yalkut ha-Makiri." Gaster's conclusions, however, were contested by A. Epstein ("R. E. J." xxvi. 75 et seq.), who declares that Machir's "Yalkut" is both inferior and later than the "Yalkut Shim'onii." Buber conclusively proved, in the introduction to his edition of the "Yalkut ha-Makiri," that the two works are independent of each other, that Machir lived later than the author of the "Yalkut Shim'onii," and that he had not seen the...
MACHIR BEN JUDAH: French scholar of the tenth and eleventh centuries; born at Metz; brother of Gershom Mo'or ha-Golah. He is known by his dictionary entitled "Alfa Beta de-R. Makir," not extant, but quoted often by Rashi, RaSHBaM, Eliezer b. Nathan, Jacob Tam, and other Tosafists. As the title indicates, the dictionary was arranged in alphabetical order, and from the many quotations by Rashi in his commentary on the Talmud (Hul. 20b; Pes. 50a et passim) it seems that it dealt chiefly with the difficult words and passages of the Talmud; but (by Rashi) he is quoted also for the interpretation of the word "botnim," in Gen. xlvii. 11. Machir adopted for the most part the interpretations of his brother, who was Nathan ben Jehiel's teacher. Still he sometimes differed from his brother in the interpretation of words, and in such cases Nathan often adopted the opinion of Machir (comp. Jacob Tam, "Sefer ha-Yashar," p. 58b), though he never quotes him in his "Arak." The quotations from Machir by Rashi and the other rabbis mentioned above were collected by Solomon L. Rapoport in his biography of Nathan b. Jehiel ("Bikkure ha-'Ittim," x. 8, xi. 82).

MACHLUP, ADOLF: Hungarian merchant and philanthropist; born at Eisenstadt in 1833; died at Budapest Jan. 1, 1893. He studied at Buda and Pest, and at the Polytechnic School in Vienna, and took part in the revolutionary movement of 1848. In 1867 he and his brother Eduard built at Buda the first leather-factory in Hungary, and in 1868 the first factory for steerin candles and soap. Both these enterprizes did much to advance Hungarian industry and trade. Machlup left large sums to many Jewish as well as non-Jewish societies, including a bequest of 200,000 gulden to found a non-sectarian Home for Convalescents in the city of Budapest.

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MACHORRO (Machorro, Maczoro, Magoro): Name of a family of Sephardim that flourished in Brazil, Germany, Holland, Hungary, and Italy. Thirteen persons bearing the name are buried in Altona, the earliest epitaph being dated 1620 and the latest 1782. A Jacob de Daniel Machorro was one of the contributors to an album which contained the autographs and verses of thousands of persons who had inspected Prof. D. Mill's model of the Temple of Solomon at Utrecht (c. 1748–57). Mention is made of a Maczoro, in Temesvar, Hungary, in 1772. Abraham, Moses, and Solomon Machorro flourished at Amsterdam about the middle of the seventeenth century. The first two were members of the society Temime Derek. Abraham is highly praised by De Barrios as one skilled equally in the use of the flute and of the pen. Elijah Machorro, a kinsman of Abraham Machorro, lived in Brazil about the same time. Moses ben Daniel Machorro was rabbi in Venice about 1693. One of his decisions with reference to the cutting of the hair on the "middle days" of the festivals ("hol ha-mo'ed") is published in Moses Hagiz. "Leḳeṭ ha-Ḳenah," on Yoreh De'ah (pp. 31–32, Amsterdam, 1706; see BEARD). A Portuguese version of this responsa, not known to bibliographers, seems to have been circulated in Amsterdam about 1704 (comp. "Catalogue Cardozo," p. 115, Amsterdam, 1870). It is well worthy mention that one of the numerous Maranos figuring in the trial of Gabriel de Granada in Mexico (1642–45) was named Juan Pacheco de Leon, alias Solomon Machorro ("Publications Am. Jew. Hist. Soc." No. 7, p. 3).


MACHPELAH.—Biblical and Post-Biblical Data: Name of a field and cave bought by Abraham as a burying-place. The meaning of the name, which always occurs with the definite article, is not clear; according to the Targumim and the Septuagint it means "the double," while Gesenius ("Th."), with more reason, connects it with the Ethiopic for "the pointed," as regarding the end of which was a cave, paying four hundred silver shekels. The cave became the family burying-place, Sarah being the first to be buried there; later, Abra

Bibliography: Pallas Nagy Lexicon. T.

L. V.
Hebrew characters. The cave is filled with barrels containing bones of people, which are taken as a sacred place. At the end of the field of the Machpelah stands Abraham’s house with a spring in front of it.” (Itinerary,” ed. Asher, pp. 40-42, Hebr.). Samuel b. Samson visited the cave in 1210; he says that the visitor must descend by twenty-four steps in a passageway so narrow that the rock touches him on either hand (“Pal. Explor. Fund.” Quarterly Statement, 1882, p. 212). Now the cave is concealed by a mosque; this was formerly a church, built by the Crusaders between 1167 and 1187 and restored by the Arabs (comp. Stanley, “Sinai and Palestine,” p. 149). See Hebron.

E. G. H.

M. SEL.

—In Rabbinical Literature: The name of “Machpelah” (= “the doubled one”) belongs, according to the Rabbis, to the cave alone, their reasons for the name being various: It was a double cave, with two stories (Rab); it contained pairs of tombs (Samuel); it had a double value in the eyes of people who saw it; any one there could expect a double reward in the future world; when God buried Adam there he had to fold him together (Abahu: ‘Er. 53a; Gen. R. ivii. 10). Adam and Eve were the first pair buried there, and therefore Hebron, where the cave was situated, bore the additional name of “Kir-jath-arba” (= “the city of four”; i.e., of the tombs of Adam and Eve, Abraham and Sarah, Isaac and Rebekah, Jacob and Leah (‘Er. 53a; Sotah 18a; comp. Gen. R. ivii. 4).

According to Pirke R. El. xxxvi., the cave of Machpelah was at Jebus, and the reason that induced Abraham to buy it was the following: When Abraham went to fetch the calf for his guests (comp. Gen. xviii. 7) it escaped to the cave of Machpelah. Abraham ran after it, and when he entered the cave he saw Adam and Eve lying in their beds as though they were sleeping, while lighted candles were around them, exhalating a fragrant odor. Abraham, filled with a desire to possess the cave, determined to buy it at any price. The Jebusites, however, refused to sell it to him until he had sworn that when his descendants conquered the land of Canaan they would spare the city of Jebus (Jerusalem). Abraham accordingly took the oath, and the Jebusites inscribed it on brazen idols which they placed in the markets of the city. This was the reason why the children of Benjamin did not drive out the inhabitants of Jebus (Judges i. 21). Abraham secured his purchase of the cave of Machpelah by a formal deed signed by four witnesses: Amigal, son of Abishua the Hittite; Elihoureph, son of Ashanah the Hivite; Ishion, son of Abira the Gadite; Abdul, son of Abudish the Zidonite (“Sefer ha-Yashar,” i.e. comp. “Sefer ha-Yashar,” i.e. pp. 97a-98a, where it is said that Hushim cut off Esau’s head, which was buried on the spot). There is another tradition, to the effect that Esau was slain by Judah in the cave of Machpelah at Isaac’s burial (Midr. Teh. xviii.; Yalk., Gen. 192).

M. SEL.

MACROCOSM. See Microcosm and Macrocosm.

MADAI. See Media.

MADRID: Capital of Spain. Jews lived there as early as the twelfth century. By the old municipal law (“Fuero de Madrid”) they were given the same privileges as the other inhabitants, with the one exception that Christian butchers were forbidden to sell “carme trefa” (meat which the ritual laws forbid Jews to eat), or any other flesh of animals slaughtered by Jews, under penalty of a fine of 10 maravedis or of imprisonment. A certain Yucaf de Don Salomon Aben Çalal (Sahal) in Madrid, in the year 1336, sold a vineyard belonging to him situated in Ensinierna, near Madrid, to García de Canillas; the deed, bearing the date of March 21, 1336, signed by Leon Cag( Isaac)Caragojas as witness, is printed in the “Boletín de la Real Academia de la Historia” (x. 160). In the years 1348 and 1369 Jews were living in villages in the neighborhood of Madrid—Parta, Torrején de Vadasco, Polvoranca, Alcavandas, Barajas, and Covena. Undoubtedly they were numerically insignificant, for in the year 1474 the taxes of the Jews in Madrid, Ciempozuelos, Pinto, Barajas, and Torrején de Vadasco amounted to only 1,590 maravedis. In the year 1384 the monastery of S. Domingo in Madrid received from King John I. an annuity of 8,000 maravedis, payable from the taxes of the Jews.

As was the case with the Jews in the remainder of Castile in 1391, of those in Madrid some were plundered and murdered and others were forcibly baptized. The city council, as in Valencia, demanded the punishment of the rioters and their leaders; some were captured, and others, among them Ruy Sanchez de Urosco, Lope Fernandez and Diego de Vargas, and Ruy Garcia de la Torre, took to flight; the government empowered the council to confiscate the property of those found guilty. The destruction of the Jewry in Madrid inflicted great loss upon the monastery of S. Domingo. The Jewry was situated in the Calle de la Fè, in the immediate vicinity of Las Damas street and next to the S. Laurencia Church; this street contained the synagogue, and until 1492 was known as “Synagoge street.” After 1391 the Jewry was rebuilt. By an order of Ferdinand and Isabella of May 28, 1480, it was surrounded by a wall, the gates of which were locked at dusk.

Several Jewish physicians lived in Madrid. One of them, Rabbi Jacob, was privileged (Nov. 9, 1481) to live outside the Jewry, so that he might visit his patients at night unhindered. As physicians or sur-
geons there were appointed by the council, in 1481 and 1489, Don Juda and his son Maestre Zulema (Salomon) and Rabbi Jacob (probably the one already mentioned) and his son Rabbi Joseph. The Jews were compelled to take part in the public church festivals. At one of these festivals, held on June 22, 1480, both the Jews and the Moors in Madrid were compelled to give an exhibition of the dancing power of their respective races.

Since 1969 Jews have again begun to live in Madrid, going there from Tunis, Mogador, Lisbon, Alexandria, and from various cities in France and elsewhere—about twenty families in all. They have not formed a congregation nor consecrated a cemetery; but they hold services on New-Year and on the Day of Atonement in a private house.

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M A F T I R : 1. The reader of the concluding portion of the Pentateuchal section on Sabbaths and holy days in the synagogue. On regular Sabbaths, the portion forms a part of the section read by the seventh reader, and is repeated by the one appointed to read the Haftarah. For special Sabbaths and holy days the maf'tir reads a separate Pentateuchal portion bearing on the occasion. Such was the custom established by Rashi and his teachers. But the general custom of the congregations in France was that the maf'tir on such occasions recited the last portion of the regular lesson besides reading the special one (Meg. 23a). All congregations have since accepted the decision of Rashi. The maf'tir is not counted in the quorum of readers, which must not be less than seven on Sabbaths or than five on holy days. Since the maf'tir repeats but a few sentences and is not counted in the necessary quorum, it was held that he received somewhat less honor than the other readers, and therefore he was compensated in Talmudic times by being granted the privilege of reading the 'Shema' and the 'Amidah' on the same day (Meg. iv. 6, 24a).

2. The reader of the Haftarah. He should not begin to read the Haftarah unless he has previously read a portion of the Torah (Meg. 23a); nor should he read the Haftarah until the scroll is rolled up (So'ah 30b). The text of the Haftarah must not be less than twenty-one verses in the books of the Prophets, three verses being thus allowed for each of the seven readers of the Torah (Meg. 23a). The benedictions recited by the maf'tir (other than the two for the reading of the Pentateuchal portion) are five—one before and four after the Haftarah; they are mentioned in Soferim xiii. 9. The first benediction begins with "Praised be the Lord, . . . who chose goodly prophets and approved their words spoken in truth"; the end of the second benediction reads, "who is faithful in all His words"; the third ends with "who is building Jerusalem"; the fourth with "the shield of David"; the fifth with "who sanctified the Sabbath" (or "the holy days"). Maimonides copied the older version reading "building Jerusalem"; but R. Abraham ben David amends this to "who maketh Zion joyful through her children," which version has since been retained.

The reading of the Haftarah is generally reserved for a bar mitzvah, or for a bridegroom on the Sabbath before his marriage. On Shebu'ot, after the first benediction and before the Haftarah, the maf'tir recites a poem beginning "Yezib pitgam."

3. Sometimes, the usher or sexton whose duty it was to watch at the conclusion of the prayer-service at the synagogue and to gather and usher in the students in the bet ha-midrash. "Avira Shamrail was a maf'tir for the yeshibah of the "great teacher" (perhaps Judah ha-Nasi I.; Hal. 51a). See Bar Mizvah; Haftarah; Law, Reading from the, Bibliography: Dombitz, Jewish Services in Synagogue and Home, pp. 361, 370.

J. D. E.

MAGAZIN FÜR DIE WISSENSCHAFT DES JUDENTHUMS: Journal founded by Dr. Abraim Berliner Jan. 1, 1874. It appeared first as a bimonthly, in quarto form, under the title "Magazin für Jüdische Geschichte und Literatur," and contained a series of articles by Berliner on Hebrew manuscripts in the Italian libraries, besides studies in the history of Jewish culture, criticisms of new publications, extracts from midrashim, etc. Many of the most prominent Jewish scholars were contributors, and the success of the magazine justified Berliner in enlarging its scope. With its third volume (1876) it was changed to an octavo quarterly in order that lengthier and more strictly scientific articles (exegetical, philological, historical) might be admitted; its title became "Magazin für die Wissenschaft des Judenthums," a special Hebrew supplement ("Ozar Tob") was added to contain principally material from unpublished Hebrew manuscripts, and Dr. David Hoffmann became associated in the editorship. The excellence of the contributions, including many by the editors and by such scholars as Steinschneider, D. Kaufmann, D. Oppenheim, M. Wolff, Harkavy, A. Epstein, and Becker, was maintained for twenty years, when pressure of other duties compelled the editors to suspend publication (1898).

W. P.

MAGDALA: Town in Palestine in the province of Galilee; probably the birthplace of Mary Magdalene. There is a Talmudic sentence which declares that Magdala was destroyed (by the Romans) on account of its immorality (Lam. R. ii. 2). Jesus once went to Magdala by ship on the Sea of Genesaret (Matt. xv. 39; even if the reading Mayda'az = Mayda'az be accepted in place of Mayda'az it must be inferred that Magdala is meant). Because he made the journey by boat some have held that the town was on the eastern shore of the sea; such a conclusion is not necessary, however, and Magdala was more probably on the western shore, perhaps the present Al-majdal, a small village an hour and a quarter north of Tiberias.

Rabbinical accounts are clear only in indicating Magdala as situated near Tiberias. In Tosef., Er. vi. 13 (ed. Zuckermandel, p. 145; comp. Yer. Er. v. 23d, where the description is more detailed and accurate), it is true, Tiberias is placed near Gadara also, which latter place is known to have been situated east of the Jordan. But the proximity to Tiberias is noted also in Yer. Ma'as iii. 50c; and
Simeon ben Lakish, who had a quarrel with the patriarch, fled to Magdala from the neighboring Tiberias (Yer. Sanh. ii. 19d; Hor. iii. 47a). There were in Magdala a seminary or a synagogue, and a school for children (Eccl. R. x. 8). In several passages in the Talmud and Midrash "Magdala" occurs as a variant of "Migdal Zabba'aya" (tower of the dyers). Neubauer is consequently of the opinion that the latter as well as other names compounded with "Migdal" refers to a quarter in the town of Magdala; but this is not the case. Only so much is certain, that a few teachers of the Law were born in Magdala—e.g., R. Isaac (B. M. 25a) and Yulhan (Yer. Ber. ix. 14a; Tan. i. 64b). In the Talmud besides the usual Aramaic name "Magdala" the Hebrew form "Migdol" occasionally occurs (e.g., e.g., in Num. xxxiii. 7). This is without significance, however, as is shown by the fact that the Biblical "Migdol" is regularly rendered by the Septuagint as Μαγδος (e.g., in Matt. vi. 13).

The history of the Jews in Magdeburg in the succeeding centuries resembles in all respects that in the Middle Ages. It may be inferred that they were prosperous from the fact that many Jews of Magdeburg accompanied the funeral procession of Archbishop Walthard in 1013 and manifested their grief in lamentations (see Aronius, l.c. p. 61). On the other hand, the First Crusade (1096) is said to have caused the expulsion of the Jews from the Judendorf (Aronius, l.c. p. 80; Die Ages. 93; comp. p. 111). In a communication from Pope Innocent III. to the clergy of the archbishopric of Magdeburg, dated Dec. 31, 1199, in which they are urged to come to the assistance of the Christians in the Orient, there is the provision that the secular arm shall compel the Jews to release their Christian debtors from paying interest and that, until they shall have released them, they shall not be permitted to have any intercourse with Christians (Aronius, l.c. p. 155). How far this regulation was observed is unknown. Archbishop Albrecht of Magdeburg, although friendly to the Jews, could not prevent the destruction of the Judendorf in 1213 by the troops of Otto IV. (A. Levy, "Gesch. der Juden in Sachsen," p. 8, Berlin, 1900). In 1261, on the Feast of Tabernacles of that year, when Jews from other cities were in town, Archbishop Albrecht, finding it necessary to reful his empty coffers, seized their money and valuables, and held the richest of them for high ransoms. He seems to have done the same at Halle; no less than 100,000 silver marks are said to have been extorted from the Jews of the two cities (Aronius, l.c. p. 281; M. Spanier, "Zur Gesch. der Juden in Magdeburg," in "Zeitschrift für die Gesch. der Juden in Deutschland," v. 279). His successor as archbishop, Conrad of Sternberg, was even more unfriendly to the Jews on religious grounds.

The religious fanaticism awakened by the Crusades and the desire of the cities for independence found vent at this time in wholesale persecutions of the Jews. When in 1301 a Christian girl from the Judendorf circulated the rumor that the Jews had nailed an image of Jesus to a cross, crucifying him in effigy, the citizens fell upon the ghetto, plundered it, and killed some Jews and drove others away. A document of 1312 has been preserved, according to which the Jews, finding it necessary to reful their coffers, seized their money and valuables, and held the richest of them for high ransoms. He seems to have done the same at Halle; no less than 100,000 silver marks are said to have been extorted from the Jews of the two cities (Aronius, l.c. p. 281; M. Spanier, "Zur Gesch. der Juden in Magdeburg," in "Zeitschrift für die Gesch. der Juden in Deutschland," v. 279). His successor as archbishop, Conrad of Sternberg, was even more unfriendly to the Jews on religious grounds.

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Ludwig Philippson, who was rabbi from 1833, speaks of an old rabbi named Salme, to whom the banishment of the Jews from Magdeburg on account of an unimportant altercation between two Jews and two monks. The edict was enforced nine months later after the council of Sudenburg had paid the Jews the equivalent of their houses and gowns. More than 1,400 emigrated. The synagogue of the Judendorf was turned into a chapel in honor of the Virgin Mary and named "Marienkapelle," and the name "Judendorf" was changed to "Mariendorf" (see H. A. Erhard,"Das Judendorf bei Magdeburg und der Erzbischof Ernst zu Magdeburg, Judenverfolgung im Jahre 1493," in Lederer's "Archiv für die Geschichtskunde des Preussischen Staates," 1890, i. 318).

Of the internal life of the community up to the time of its banishment very little is known. It submitted religious questions to Meir Rothenburg (d. 1395; Responsa, No. 23, ed. Cremona, 1557) and to various French scholars. At the time of Isaac ben Moses of Vienna (1500-70) there lived in Magdeburg a Rabbi Hezekiah ben Jacob, with whom the former was in correspondence (Steinschneider, "Hebr. Bibl." viii. 2). In the fifteenth century Jacob Mölln mentions a scholar, Rabbi Isaac, of Magdeburg ("Minhagim," Hilkot Hanukkah). At that time the community seems to have been active and flourishing and to have had a yeshibah which was attended also by students from other places, who were assured of safe-conduct by a patent of protection issued in 1410.

After the banishment (1493) no Jew was allowed the right to settle in Magdeburg, whose magistrate, in a letter to the king dated Sept. 14, 1711, speaks of that right as "a high royal favor." It was not until 1729 that a Jew, Gunpert by name, obtained permission to reside in the Altstadt of Magdeburg, and up to 1806 only one protected Jew at a time enjoyed this privilege. If Jews attempted to remain in the Neustadt, the council of the city was soon forced to expel them, as is seen from the case of Lewin Bauer (see M. Spanier, l.c. pp. 392 et seq.).

The present community did not come into existence until the third decade of the nineteenth century. Its first preacher, who was also the principal of the newly founded religious school of the community (the first of its kind in North Germany), was Ludwig Philippson, who was rabbi from 1833 to 1862 (Kayserling, "Ludwig Philippson," pp. 47 et seq., Leipzig, 1898). Philippson, in his reminiscences, speaks of an old rabbi named Salme, to whom he was for a time assistant. Philippson was succeeded as rabbi by M. Gürkemann (1862-66) and M. Rahmer (1869-1904). A new synagogue was built in the city of Magdeburg in the years 1850-51. The community has a burial association, institutions for the support of invalids, widows, and orphans, various other benevolent foundations, a Jewish women's society, and a society for Jewish history and literature.

MAGDEBURG LAW (MAGDEBURG RIGHTS): General name for a system of privileges "securing the administrative independence of municipalities," which was adopted in many parts of Germany, Poland, and Bohemia ("Encyc. Brit."). Usually it was introduced into the Slavic countries at the instance and for the benefit of the German merchants and artisans, who formed the most important part of the population of many cities. Jews and Germans were always competitors in those cities, and as the Jews lived under special privileges and were not considered a part of the native population, not only were they excluded from participating in the benefits of the Magdeburg law, but their condition usually was rendered worse wherever it was introduced. In Wilna, where the Magdeburg law was granted to the municipality as early as the fourteenth century, the Jews were expressly excluded from its benefits, but in the near-by city of Troki the Jewish community secured from Grand Duke Casimir Jagellon the Magdeburg rights for itself, and independently of the Christian community, which had received the same rights earlier. This grant, dated March 27, 1444, gave the Jews of Troki equal rights with their Christian neighbors (see LITHUANIA).

One of the most interesting provisions of the Magdeburg law relating to Jews was that a Jew could not be made "Gewaersmann," that is, he could not be compelled to tell from whom he acquired any object which had been sold or pledged to him and which was found in his possession. This actually amounted to permission to buy stolen property.

MAGEN DAWID ("David's shield"): The hexagram formed by the combination of two equilateral triangles; used as the symbol of Judaism. It is placed upon synagogues, sacred vessels, and the like, and was adopted as a device by the American Jewish Publication Society in 1873 (see illustration, "Jew. Encyc." i. 529), the Zionist Congress of Basel (ib. ii. 570)—hence by "Die Welt" (Vienna), the official organ of Zionism—and by other bodies. The hebra kaddishah of the Jewish community of Johannesburg, South Africa, calls itself "Hebra Kaddishah zum Rothen Magen David," following the designation of the "red cross" societies. The Jewish view of God, which permitted no images of Him, was and still is opposed to the acceptance of any symbols, and neither the Bible nor the Talmud recognizes their existence. It is noteworthy, moreover, that the shield of David is not mentioned in rabbinical literature. The "Magen David," therefore, probably did not originate within
Rabbinism, the official and dominant Judaism for more than 2,000 years. Nevertheless, a David's shield has recently been noted on a Jewish tombstone at Tarentum, in southern Italy, which may date as early as the third century of the common era (see Herbert M. Adler in “J. Q. R.” xiv. 111).

The earliest Jewish literary source which mentions it, the "Eshkol ha-Kofer" of the Karaite Judah Hadassi (middle of the 12th cent.), says, in ch. 242: "Seven names of angels precede the mezuzah: Michael, Gabriel, etc. . . . Tetragrammaton protect thee! And likewise the sign called 'David's shield' is placed beside the name of each angel." It was, therefore, at this time a sign on amulets.

In the magic papyri of antiquity, pentagrams, together with stars and other signs, are frequently found on amulets bearing the Jewish names of God— "Sabaot," "Adonai," "Eloai"— and used to guard against fever and other diseases (Wessely, "Neue Zauberpapyri," pp. 68, 70, and note). Curiously enough, only the pentacle appears, not the hexagram. In the great magic papyrus at Paris and London there are twenty-two signs side by side, and a circle with twelve signs, but neither a pentacle nor a hexagram (Wessely, i.e. pp. 31, 112), although there is a triangle, perhaps in place of the latter. In the many illustrations of amulets given by Budge in his "Egyptian Magic" (London, 1899) not a single pentacle or hexagram appears. The syncretism of Hellenistic, Jewish, and Coptic influences did not, therefore, originate the symbol. It is probable that it was the Cabala that derived it from the Semites ("Magie dans l'Antiquite," p. 98, Paris, 1904), although the name by no means proves the Jewish or Semitic origin of the sign. The Hindus likewise employed the hexagram as a means of protection, and as such it is mentioned in the earliest source, quoted above. In the synagogues, perhaps, it took the place of the mezuzah, and the name "shield of David" may have been given it in virtue of its protective powers. The hexagram may have been employed originally also as an architectural ornament on synagogues, as it is, for example, on the cathedrals of Brandenburg and Stendal, and on the Marktkirche at Hanover. A pentacle in this form, "Magen Dawid," is found on the ancient synagogue at Tell Hum. Charles IV. prescribed for the Jews of Prague, in 1354, a red flag with both David's shield and Solomon's seal, while the red flag with which the Jews met King Matthias of Hungary in the fifteenth century showed two pentacles with two golden stars (Schwandtner, "Scriptores Rurum Hungaricarum," ii. 149). The pentacle, therefore, may also have been used among the Jews. It occurs in a manuscript as early as the year 1073 (facsimile in M. Friedmann, "Seder Eliyahu Rabbah ve-Seder Eliyahu Zuta," Vienna, 1901).


MAGGID. See Cabala.

MAGGID: Itinerant preacher, skilled as a narrator of stories. A preacher of the more scholarly sort was called "darshan" and usually occupied the official position of rabbi. The title of "maggid mesharim" (= "a preacher of uprightness"); abbreviated מָעִידְךָ probably dates from the sixteenth century. There always have been two distinct classes of leaders in Israel—the scholar and rabbi, and the preacher or maggid. That the popular prophet was sometimes called "maggid" is maintained by those who translate "maggid mishneh" Zech. ix. 12, by "the maggid repeats" (Lowy, "Bešoret ha-Talmud," p. 50). Like the Greek sophists, the early maggidim based their preaching on questions addressed to them by the multitude. Thus the Pesiţa, the first collection of set speeches, usually begins with "yalammetenu rabbenu" (= "let our master teach us"). An excellent example is the Passover Haggadah, which is introduced by four questions; the reciter of the answer is called "maggid." When there were no questions the maggid chose a Biblical text, which was called the "petihah" (opening).

The greater popularity of the maggid as compared with the darshan is instanced by the fact that the people left the lecture-room of the R. Hyya, the darshan, and flocked to hear R. Abbahu, the maggid. To appease the sensitive Hyya, Abbahu modestly declared, "Ye are like two merchants, one selling diamonds and the other selling trinkets, which are more in demand." (Sotah 40a).
Talmudists like R. Meir combined the functions of a darshan and a maggid (Sanh. 38b). When R. Isaac Nappaha was requested by one in his audience to preach a popular haggadah, and by another a halakic discourse, he answered, “I am like the man who had two wives, one young and one old, and each wishing her husband to resemble her in appearance: the younger pulled out his gray hair while the older pulled out his black hair, with the result that he became entirely bald.” R. Isaac tciereupon delivered a lecture that embraced both halakah and haggadah (B. K. 60b).

Levi ben Sisi, his son Joshua, and others were at the head of a regular school of rabbinical maggdid. R. Ze’era was opposed to their methods of twisting and distorting the Biblical verses to suit their momentary fancy. In Ze’era’s estimation their works were of no more value than books on magic (Teb. Ma’as. ii. 9). In the geonic period and in the Middle Ages the principal of the yeshibah, or the magag, delivered a lecture before each festival, giving instructions in the laws governing the occasion.

In Geonic days of the festival. The maggid’s function was to preach to the common people in the vernacular whenever occasion required, usually on Sabbath afternoon, bashing his sermon on the sidra of the week. The wandering, or traveling, maggid then began to appear, and subsequently became a power in Jewry. His mission was to preach morality, to awaken the dormant spirit of Judaism, and to keep alive the Mes sanic hope in the hearts of the people. The maggid’s deliverances were generally lacking in literary merit, and were composed largely of current phrases, old quotations, and Biblical interpretations which were designed merely for temporary effect; therefore none of the sermons which were delivered by them have been preserved.

Maggidism reached a period of high literary activity in the sixteenth century. The expulsion of the Jews from Spain in 1492 revealed a master maggid in Isaac Abravanel. His homiletic commentary on the Bible became an inexhaustible source of suggestion for future maggidim. In his method of explaining every chapter, preceded by a number of questions, he followed the early maggidim and sophists. His long arguments in an easy and fluent style were admirably suited to the purposes of a maggid. Moses Asher, a maggid in Safed, Palestine, preached every Sabbath before large audiences. In his commentaries he followed closely the method of Abravanel. Alshech also became an authority for the maggidim, who quoted him frequently.

The persecutions of the Jews brought forth a number of maggidim who endeavored to excite the Messianic hope as a balm to the trou fulness of the day. Moses Mendelssohn named Kranz the “Jewish IEsop.” Kranz’s pupil Abraham Bar Plahm and a host of other maggidim adopted this method. In the same period there were Jacob Israel of Kremnitz, author of “Shebeḥ ni-Yisrneu,” a commentary on the Psalms (Zolcklev, 1772); Judah Löw Edel of Sionim, author of “Afikone Yehudah,” sermons (Lemberg, 1802); Hayyim Abraham Katz of Mogilaf, author of “Miḥamak be-Shaloum” (Shklov, 1797); Ezekiel Feivel of Deretschin, author of “Toledot Adam” (Dyhhernfurth, 1809) and maggid in Wilna (Lexinsoloh, “Bet Yehudah,” ii. 140).

The most celebrated maggid during the nineteenth century was Moses Isaac ben Noah Darshan, the “Kelmer Maggid” (b. 1828; d. 1900, in Lida). He was among the “terror” maggidim of the “Shebeḥ Musar” school and preached to crowded
synagogues for over fifty years in almost every city of Russian Poland. Another prominent maggid was Hayyim Zedek, known as the "Rumsheyniker" (Gersoni, "Sketches of Jewish Life and History," pp. 62-74, New York, 1873). The "philosophical" maggid is one who preaches from Arama 'a "Akedat" and Bahya's "Hobot ha-Lehabot."

Maggidim. Enoch Sundl Luris, the author of "Kenah Renanim," on "Pirkhe Shira" (Krotoschin, 1842), was a noted philosophical maggid.

Mor Leibush Malbim (d. 1880), in his voluminous commentaries on the Bible, followed to some extent Aburav and Aishcheh, and his conclusions are polished and logical. Malbim's commentaries are considered to offer the best material for the use of maggidim.

From the "terror," or "Musar," maggid developed the "penitential" maggid, who, especially during the New-Year's Day and Yom Kippur, urged the wicked to repent of their sins and seek God's forgiveness. Jacob Joseph, chief rabbi of the Russian Jews in New York (d. 1902), formerly maggid of Wilna, was one of these. In the middle of his preaching he would pause to recite with the people the "Shema,' the "Kolenu," and the "Ashamnu," raising the audience to a high pitch of religious emotion.

The maggid usually ended his preaching with the words, "u-ba le-Ziyon goel," etc. (a re-deemer shall come to Zion speedily in our days; let us say "Amen"). Some of the wandering maggidim act also as meshulhalim. The yeshibot in Russia and the charitable institutions of Jerusalem, especially the Wa'ad ha-Kelali, send abroad meshulhal-maggidim. The resident maggid who preaches at different synagogues in one city is called the "Stadt Maggid," as in Wilna and other large cities in Russia. The modern, or "maskil," maggid is called "Volkredner" (people's orator), and closely follows the method of the "Prediger" in his method of preaching. Zebi Hirsch Dainow (d. 1877) was the first of the modern type of maggid, which soon developed into that of the "national," or "Zionistic," maggid. Hirsch Masliansky and Joseph Zeff, both of New York, are representatives of the latter class. See Homiletics.

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MAGGID (STEINSCHNEIDER), HILLEL NOAH: Russian genealogist and historian; a descendant of the family of Saul Wahl; born at Wilna 1829; died there Oct. 29, 1903. His father was a bibliographer, and his grandfather Phinehas was rabbi at Polotsk and Wilna, the emissary of Elijah of Wilna in his struggle with the Hasidim, and the author of nine exegetical works. Having lost his father at the age of eighteen, Maggid learned the calling of a lapidary, but not content with cutting epitaphs on tombstones and monuments, he occasionally composed inscriptions. He early joined the Progressivists of Wilna, among whom were Fuenn, Lebensohn, and M. A. Günzburg. He indulged his taste for general literature and published various articles and bibliographical papers in the current Hebrew periodicals. Among these may be noted his biography of David Oppenheim, rabbi of Prague (in "Gan Pehahim," 1882), and his notes on the history of the Jewish community of Lemberg (in "Anshe Shem," 1885). Maggid also collaborated with Fuenn in the latter's history of the Jewish community of Wilna ("Kiryah Ne'emanah"). Maggid's most important work was "Ir Wilna," the first volume of which appeared in Wilna in 1900; it contains the biographies of more than three hundred prominent rabbis, preachers, and communal workers. The notes alone, referring to genealogical literature, show that the author was familiar with responsa literature as well as with general rabbinical and historical works in Hebrew literature. Maggid left in manuscript two other volumes, containing biographies of the important scholars and communal workers of Wilna in more recent times. The third volume contains also new material for the history of the Jews in Wilna and Lithuania, and includes numerous documents hitherto unpublished. A sketch of his life was written by Ben 'Ammi in his "Ocherki o Livyo" (in "Voskod"). Maggid's son is David Maggid of St. Petersburg, author of "Toledot Mishpat," Günszburg.


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MAGGID MISHNEH. See Periodicals.

MAGHARIYYAH, AL-: Arabic name of a Jewish sect, meaning "Men of the Caves." According to the account given by Joseph al-Kirbišin the sect was founded in the first century before the common era and derived its designation from the fact that it kept its books in caves. Except the writings of one named "the Alexandrian," and a later work entitled "Sefer Yadua,'" these books, he says, were of little value. The sect reckoned the months from the appearance of the new moon and prohibited games of every kind. It possessed strange commentaries on the Bible, and, contrary to the Sadducees, it was opposed to all anthropomorphisms. Believing God to be too sublime to mingle with matter, the sect rejected the idea that the world was created directly by Him, and invented an intermediary power. This power was an angel who produced the world, in which he is God's representative. The Law and all communications to prophets proceeded from this angel, to whom are referable all the anthropomorphic expressions concerning God found in the Bible.

This account of the tenets of the Maghairyah agrees with that of the Jewish sect erroneously called by Shahrastani "Al-Mukaribah," and coupled by him with that of the Yudghanites founded in the eighth century ("Kitab al-Milal wal-Nahal," ed. Cureton, p. 169). This confusion of names and dates led to the erroneous ascription of its foundation to Benjamin ben Moses al-Nahawendi, who was influenced by the writings of the Maghairyah (some of them were still extant at the time of David ben Merwan al-Mukammaz), as, according to Kirbišin, was also Arius, the founder of the Christian sect of the Arians.
Harkavy identifies the Maghāriyya with the Essenes. The reasons given by him for this identification are: (1) the name of the sect, which, according to him, does not refer to its books, but to its followers, who lived in caves or in the desert, this being known to have been the Essene mode of life; (2) the coincidence in the date of its foundation with that of the Essenes; (3) the theory of the angel, which is in keeping with the tenets of the Essenes; (4) Kookisani's omission of the Essenes from his list of the Jewish sects, which omission would be unaccountable had he not considered the Maghāriyya to be identical with the Essenes. Harkavy goes still further and identifies the "Alexandrian" author with Philo, whose sympathies with the Essenes are well known, and sees in the theory of the angel a perfect analogy to Philo's "Logos."

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I. BR.

MAGI. See BABYLONIA.

MAGIC (מַגִּיק): The pretended art of producing preternatural effects; one of the two principal divisions of occultism, the other being DIVINATION. The effects produced may be either physical (as a storm or death under conditions insufficient to explain its occurrence, or any phenomenon impossible in the ordinary course of nature) or mental, and the latter either intellectual (as preternatural insight or knowledge) or emotional (as love or hate arising or disappearing in obedience to the arbitrary will of the magician). The methods of producing these effects include on the one hand actions of various sorts, and on the other incantations, invocations, and the recitation of formulas. Even in the Talmud the act and the results produced by it are regarded as the criteria of magic, and these two factors appear in all forms of witchcraft as essential characteristics. Closely connected with magic are SUPERSTITION and DEMONOLOGY. In so far as gods are invoked (demons frequently being degraded gods), magic is akin to idolatry, and, in a certain sense, to ASTRONOMY.

Jewish magic is mentioned as early as Deut. xviii. 10-11, where various classes of diviners, astrologers, and exorcists are named, their ceremonies being forbidden as idolatrous monies (comp. II Kings xxii. 6; II Chron. xxxiii. 6). Nor is there any doubt expressed as to the actual potency of magic, and the magician, who may misuse it, is accordingly feared and abhorred (Micah v. 11 [A. V. 12]; Jer. xxvii. 9; Ex. xxxii. 17-23; et al.). The commonest form of magic was the love-charm, especially the love-charm required for an illicit amour. Such magic was practised especially by women, so that magic was the love-charm, especially the love-charm required for an illicit amour. Such magic was practised especially by women, so that magic was the love-charm, especially the love-charm required for an illicit amour. Such magic was practised especially by women, so that magic was the love-charm, especially the love-charm required for an illicit amour. "Open not thy mouth for evil" (Ber. 19a and parallels). Those words of the magician are all-powerful which he utters at the right time and place and under proper conditions (Blau, l.c. pp. 68-82). Since magic official Judaism bitterly opposed black magic.

Agencies. Magic, there was a constant stream of prohibitions against it, and from these the existence of various forms of witchcraft can be inferred. The secret Jewish name of God was a powerful factor in incantation, as is shown by the Egyptian magic papyri written in Greek, in which heathen and Jewish names of the Deity are frequently found in juxtaposition or combination, termed "우양 (羌阳)" by the Talmud (ib. pp. 117-146).
In addition to the magic word and the magic formula there were various magic objects (ib. pp. 156-165) which were used to avert the Evil Eye. Women and children, and even animals, as being weaker and less capable of resistance, were protected by Amulets and Talismans. These charms consisted either of natural objects or of papers with writing on them. Copies of the Bible had protective power and were carried especially on journeys, while the tehillin, as their Greek name, Phylacteries, implies, were also regarded as preservative, at least in Hellenistic circles. A were the slips of paper ("mezuzot") attached to the door-posts. Blu (ib. pp. 96-117) has edited, translated, and explained two Hellenistic esorcal formulas, one of which was found in a grave in Hadrumetum (in the ancient Byzacium), in the Roman province of Africa.

In addition to the official sources from which the data given above are derived, the Apocrypha, in view of its antiquity, deserves attention in connection with the subject of magic. The general picture which it presents is the same as that given by the Bible and the Talmud. According to the Book of Enoch (lx. 7), the angels taught the daughters of men "incantations, exorcisms, and the cutting of roots, and revealed to them healing plants" (comp. vii. 1 et seq. with vii. 6, ix. 8; x. 7-8 with xiii. 2, xvi. 3, and lxix. 12 et seq.). The heart, liver, and gall are magic agencies, and the blind Tobit recovers his sight when his eyes are anointed with the gall of a fish (vi. 4 et seq., viii. 2, xi. 10; see Stylities, iii. 90 et seq., discussed in "Alter Orient," i. 41; Ascssio Isaac, iv. 5; Syriac Apoc. Baruch, ix. 1, where the muttering of the incantations of the Ammonites is mentioned; see Kautzsch, "Apokryphen," ii. 433, note). Noah's book of healing (Jubilees, x.) was magical in character, as were the writings of Solomon and Moses, mentioned elsewhere.

In the Middle Ages, as in antiquity, the Jews were regarded as magicians, and many of them doubtless profited by the general development.

Medieval illusion. In the ninth century a Jewish magician named Zambrio is found in Magicians. Italy (Gudmann, "Gesch." ii. 40; comp. p. 335), and Sicilian sorcerers flourished even a century earlier (Zunz, "Z. G." p. 488; "Magyar Zsidó Szemle," xv. 47). The Arabic author Mos'udi speaks of a Jewish magician (Budge, "Egyptian Magic," p. 25). The Jews were considered sorcerers in Germany also (Gudmann, i.e. iii. 225; comp. "Israelitische Monatschrift," 1899, No. 7; "Hebräische Bibliographie," 1908, No. 24; McCulloch, p. 39, "Juda: . . . pessimi magi"); "Jüdische Wahrsager," in Van Vloten, "Recherches sur la Domination Arabe," pp. 55 et seq., Amsterdam, 1894). In times of drought, during the Middle Ages, the people turned to the Jews, who were supposed to be able to cause rain, and they are still regarded by some peoples as magicians.

The diversity existing within ancient Jewish magic and the essential contradiction between witchcraft and monothelism are in themselves evidences of foreign influence on the system. The scholars of the first centuries of the present era refer frequently and unanimously to Egypt as the original home of magic arts (Blaue, i.e. pp. 37-49). In the Bible the real homes of all varieties of witchcraft are given as Egypt (Ex. vii. et passim) and Babylon (Isa. xlvii. 9-15). It is very probable that in this respect both countries influenced Israel, and their political power and high civilization made it inevitable that their influence should be deep, although the lack of historical data renders it impossible to determine its extent or trace its course. The influence of Egyptian and Babylonian sources, which was for a long period under the control of the Ptolemies both in its civilization and its government, the Egyptian and Syrian syncretism influenced first the Hellenistic Jews, especially those of Alexandria, and through them the Jews of Palestine. The Jews and Judaeo-Christian view as to the source of Hebrew magic is confirmed by the Books of Hermes and by the recently discovered Greek and Coptic magic papyri, in which the Jewish element is the same as that given by the Bible and the Talmud. In view of the authority which the Talmud possessed for posterity the magic in it could have influence later generations. There is no doubt that the majority of the theurgical and magic elements in the post-Talmudic literature which Jellinek collected in his "Bet ha-Midrash," date from Talmudic, and in part even from pre-Talmudic, times (see Gnosticism). This may be assumed also for the magical portions of the geonic literature in general, especially as the Geonim lived and worked in Babylonia. This ancient magic, blended with Hellenistic and medieval European elements, was incorporated in the "practical Cabala." At the close of the Middle Ages the Cabala influenced the Jewish and the Christian world alike. The "Nishmat Hayyim" of Manasseh ben Israel, chief rabbi in Amsterdam in the seventeenth century, is filled with superstition and magic, and many Christian scholars were seduced. The evil deeply and widely infected the people, and is still active, especially among the Hasidim. See Abracadabra; Abruana; Asmodeus; Astrology; Asura; August; Balaam; Bibliomancy; Blessing and Cursing; Cursing; Death; Folk-Medicine; Hermes, Books of; Hellenistic Influence; Necromancy; etc.

Bibliography: Zimmern, Beiträge zur Konstanz der Bah-}

vonischen Religion, Leipzig, 1834; Blau, Das Althochdeutsche Zeurnerschen, Strassburg, 1825; Schinz, Hebräische, Lateinische, Magische, und Magische Heldert in Talmud, Vienna, 1892; Davies, Magic, Divination, and Divination Among the Hebrews and Their Neighbors, London, 1888 (with extensive bibliography); Gaster, The Sword of Moses, f. 1896; Gudmann, Gesch. der Juden, in Namoco Grutes, Berlin, 1862; Reitemann-Poland, Studien zur griechischen-lymp- 


J. L. B.

MAGNUS, MEIR DI GABRIELE: French silk manufacturer; lived at Venice. In 1587 he went to Rome to promote the manufacture of silk, which had been begun in that city; and on June 4 of the same year the monopoly of silk manufacture by his improved process was secured to him for sixty years, only the sister of the pope taking a share of the profits. He was also permitted to live outside the ghetto for fifteen years. In 1588 Magino printed his Italian lectures on the uses of silk and on its manufacture, dedicating the book to Pope Sixtus V. In the same year he received a privilege and patent for polishing mirrors and cut glass with a vegetable oil which he had discovered.

Bibliography: Ranke, Römische Papiere, i. 455; Nathe Etters, Il Ghetto di Roma, p. 218; Vogelstein and Rieger, Gesch. der Juden in Rom. ii. 190 et seq.; Berliner, Gesch. der Juden in Rom. ii. 35.

D.

MAGISTER JUDÆORUM. See Bishop of the Jews; Hochmeister.

MAGISTRATE. See Judge.

MAGNATUS, ELIJAH. See Elijah ben Samuel ben Parnes of Stephanow; Genazano, Elijah Hayyim ben Benjamin of.

MAGNÉSIA. See Manissa.

MAGNET. See Periodicals.

MAGNUS, EDUARD: German painter; born at Berlin Jan. 7, 1799; died there Aug. 8, 1872. After studying successively medicine, architecture, and philosophy, he finally adopted the profession of painting, attending the Berlin Academy of Fine Arts. From 1826 to 1829 he traveled in France and Italy, revisiting the latter country in 1831. In 1850-53 he again toured through France and also visited Spain. In 1857 he became a member of the Berlin Academy, and in 1841 received the title of professor. His general culture secured for him considerable influence in artistic circles. He is best known by his portraits, of which "Thorwaldsen," "Prince Rudzivill as a Child," "Count Wrangel," "Mendelssohn-Bartholdy," "Gustav Magnus," "Countess Arnim," "Madame Egells," "Henrietta Sonntag," "Jeuny Linel" (National Gallery, Berlin), and "E. Mandel" are the most important. His genre pictures include: "The Fisher Boy of Nice," "The Returning Greek," "Italian Women," "Children Playing with Flowers," and "Italian Landscape" (a very poetic production). In recognition of his ability he was decorated with the ribbon of the Order of Michael, the Order of the Red Eagle of the fourth class, and several gold medals.

Bibliography: Seybert, Künstler-Lexikon; Meyers Konversations-Lexikon.

J. So.

MAGNUS, HEINRICH GUSTAV: German chemist and physicist; born in Berlin May 2, 1802; died there April 4, 1870. He was graduated from the University of Berlin in 1827, afterward studying a year at Stockholm under Berzelius, and later spending some time in Paris under Gay-Lussac and Thénard. In 1831 Magnus began teaching as privat-docent in Berlin; in 1884 he became assistant professor of physics and technology in the university there, and in 1845 was appointed professor. The physical cabinet of the university was formed by him. He ceased teaching in Feb., 1869.

The first work published by Magnus was "Über die Selbstantzändlichkeit des Feinzerteilten Elsons" (1825). While at Stockholm in 1828 he discovered the compound known as "the green salt of Magnus." He discovered also sulfovinic, ethionic, and isethionic acids, and (with Ammonmüller) periodic acid; investigated the diminution in density produced in garnet and vesuvianite by melting; and studied the property inherent in the blood of absorbing carbonic acid and oxygen (founding thereon the theory of the absorption of the blood). On Dec. 13, 1841, he published the results of his experiments upon the coefficient of the dilatation of gases (Regnault having published his results in the same field on Nov. 25 of the same year); in 1860 and 1861 he announced the results of his experiments on the transmission of heat through gases by conducibility and radiation, which led to a long controversy with Tyndall.

He made researches also in magnetic and in thermal electricity, hydraulics, the deflection of projectiles from firearms, the diathermal power of gases, the polarization of radiant heat, etc. The results of his experiments and researches may be found in Poggendorff's "Annalen" or in the publications of the Berlin Academy of Sciences.


N. D.

MAGNUS, LADY KATIE: English authoress and communal worker; born at Portsmouth May 2, 1844; daughter of E. Emanuel; wife of Sir Philip Magnus. She has been connected with various committees of the Berkeley Street Synagogue, has taken a great interest in the Jews' Deaf and Dumb Home, and is treasurer of the Jewish Girls' Club. Lady Magnus has written much on Jewish topics, beginning with "Little Miriam's Bible Stories" and "Holiday Stories," as well as two sketches of Jewish history—"About the Jews Since Bible Times" (London, 1881) and "Outlines of Jewish History;" the latter has run into three editions, and has been republished (with additional chapters on America) by the Jewish Publication Society of America (Philadelphia, 1900). She has contributed much to the periodicals, and a collection of her various papers was published under the title "Salvage" (1899). Those relating to Jewish topics are included in her "Jewish Portraits," which has run into a second edition (London, 1901). She is also the author of "First Makers of England," London, 1901.

Bibliography: Jewish Year Book, 5668 (1900-1).

J.

MAGNUS, LAURIE: English author and publisher; son of Sir Philip Magnus; born in London in 1872; educated at Magdalen College, Oxford. He was the Berlin correspondent of the London "Morning Post" (1897-98) and leader-writer for the
same paper. He is now (1904) joint managing director of George Routledge & Sons, Ltd. Magnus has edited a series of "Secondary Education Text-Books" for the publishing-house of John Murray, has published "A Primer of Wordsworth," translated the first volume of "Greek Thinkers" (from the German of Prof. T. Gomperz), and has edited "Prayers from the Poets" and "Flowers of the Cave" (in conjunction with Cecil Headlam). He has written "Aspects of the Jewish Question" (1902), reprinted and enlarged from the London "Quarterly Review."

**Bibliography:** [Jewish Year Book, 1901-2.](#)

**Magnus, Ludwig Immanuel:** German mathematician; born in Berlin March 15, 1790; died there Sept. 25, 1861; cousin of Heinrich Gustav Magnus. His father died when he was young; and his mother induced him to enter his uncle's bank; after business hours he studied Euclid. In the Napoleonic wars he was a volunteer in the artillery, being soon promoted to the rank of gunner and serving from 1813 to 1815. On the conclusion of peace he again took up the business of banking in Berlin; in his leisure hours studying higher mathematics, and teaching that subject in the academy founded in 1816 by a brother of the sculptor Cauer. On the removal of the academy to Charlottenburg (1826) Magnus continued to be one of its regular staff of teachers; and he held that position until 1834, when Cauer died. Magnus then abandoned teaching, and spent the next nine years as head revenue officer in the recently founded Berliner Kassenverein, retiring in 1843 on a competency. Hard work had, however, broken his health, and he did nothing more for mathematics. During the latter part of his life he was an invalid, suffering from a disease of the eyes.

By 1834 Magnus' reputation as a mathematician had become established, and the University of Bonn conferred upon him the honorary degree of doctor. Magnus' mathematical writings appeared in Gergonne's "Annales des Mathematiques," vols. x. and xvi. (1829-35); in Crelle's "Journal," vols. v., vii., viii., and ix. (1830-32); in the third part (1833) of Meier Hirsch's "Sammlung Geometrischer Aufgaben"; and in "Sammlung von Aufgaben und Lehrsätzen aus der Analytischen Geometrie des Raumes" (published in 1837, but written long before).

**Bibliography:** Allg. Deutsche Biographie, xx. 91-92, Leipzig, 1884; Poggendorff. Biog.-Literarisch Handwörterbuch, Leipzig, 1865, s.v.

**Magnus, Paul Wilhelm:** German botanist; born at Berlin Feb. 29, 1844; educated at the Werdergymnasium and the university of his native city and at the University of Freiburg-im-Breisgau (Ph.D. Berlin, 1870). He became in 1875 private docent at his alma mater, where since 1880 he has occupied the position of assistant professor of botany. He was a member for botany of the Prussian commission for the exploration of the seas, and as such took part in the expeditions of 1871 in the Baltic Sea, of 1872 in the North Sea, and of 1874 on The Sley. He made reports of these expeditions, which were published by the government. Magnus contributed articles on botany to various scientific journals, and is the author of: "Beiträge zur Kenntnis der Gattung Najas," 1870; "Morphologie der Sphacelarinen," 1873; "Pflize des Kantons Graubünden," 1890.

**Magnus, Sir Philip:** English educationist; born in London Oct. 7, 1842; educated at University College in that city, and at the University of London (B.A. 1863; B.Sc. 1864). Destined for the Jewish ministry, he pursued his studies in Berlin (1865-66). On his return to England he became one of the ministers of the Berkeley Street Synagogue, London. At the same time he did much private teaching, and was professor of mechanics at the Catholic University. His "Lessons in Elementary Mechanics" (London, 1874) was for a long time the standard text-book on the subject. In 1880 he was appointed secretary of the City and Guilds of London Institute for the Advancement of Technical Education, and in that capacity became the leading authority on technical education in the United Kingdom. He was a member of a royal commission for this subject (1881-84), visiting in connection therewith the chief educational centers of western Europe. In 1886 he was knighted in recognition of his services to education. In 1885 he published a work on "Industrial Education," as one of a series of text-books on education edited by him. He was principal of the Flusbury Technical College from 1885 to 1888, and a member of the London School Board in 1890 and 1891. In 1900 he became fellow of the senate of London University, and at the present time (1904) is connected in an honorary capacity with many important educational institutions.

Magnus' work at the Guilds Institute caused him to resign his position in the Jewish ministry; but he has retained his interest in many communal institutions, being vice-president of the Anglo-Jewish Association, president of the Deaf and Dumb Home, and a representative on the board of deputies of the Berkeley Street Synagogue, of which he has been also a warden.


**When the government (March 16, 1722) issued a new regulation for the administration of the Berlin Jewish congregation, Magnus and Moses Levi Gumpertz were appointed permanent chief elders with a salary of 800 thalers each.**

**Bibliography:** Geiger, Gesch. der Juden in Berlin, 1, 10-21, 32, Berlin, 1871; Grätz, Gesch. x. 389-390, 392, Leipzig, 1868.

**Magnus, Paul Wilhelm:** German botanist; born at Berlin Feb. 29, 1844; educated at the Werdergymnasium and the university of his native city and at the University of Freiburg-im-Breisgau (Ph.D. Berlin, 1870). He became in 1875 private docent at his alma mater, where since 1880 he has occupied the position of assistant professor of botany. He was a member for botany of the Prussian commission for the exploration of the seas, and as such took part in the expeditions of 1871 in the Baltic Sea, of 1872 in the North Sea, and of 1874 on The Sley. He made reports of these expeditions, which were published by the government. Magnus contributed articles on botany to various scientific journals, and is the author of: "Beiträge zur Kenntniss der Gattung Najas," 1870; "Morphologie der Sphacelarinen," 1873; "Pflize des Kantons Graubünden," 1890.

**Bibliography:** [Jewish Year Book, 1901-2.](#)
in the synagogue. Whenever a vacancy occurred, *hidim*—those who had full rights of membership between elections, which happened chiefly through death, the remaining members, with eight ex-members, formed an electoral committee, and conferred our new colleague from the congregation. If the assembly approved of the choice, it held good. This was the rule in the Bevis Marks Synagogue of London, and the regulations were practically the same in the other Portuguese communities.

The laws of the mahamad, according to which the affairs of the synagogue were administered, were called *ascamot*. Basing its authority on them, the mahamad exercised over the members of the congregation a despotic control which degenerated into a sort of police supervision. No member could marry or be divorced without the consent of this board, nor could one bring a lawsuit against a fellow member without first consulting the mahamad on the subject, except in cases where such a delay in bringing complaint would cause him injury. No book, and no treatise of a religious or political nature, in any language whatsoever, could be printed without the permission of the mahamad. Thus Haham David Nieto published his “Maṭṭeḥ Dan” “con licencia de los Señores del Mahamad” (London, 1714), and Isaac Nieto dedicates his sermon on Yom Kippur “a los muy Ilustres Sr. del Mahamad, y por su Orden Impreso” (ib. 1756). In London, for the greater political security of the congregation, every one was forbidden by the mahamad to join parties “which any of the people may form against the government, the ministry, or the judicial administration of the kingdom.”

In the synagogue, or in the law-court of the mahamad, no one might oppose an order of the mahamad or of the presiding officer who represented it, or criticize such an order, or write or circulate writings containing adverse criticisms of actions taken by it. The haham of the congregation enjoyed the same protection. No non-Portuguese Jew might pray in the Portuguese synagogue without the permission of the mahamad, nor might any one refuse an office or function in the services, or in the administration of synagogal affairs, which the mahamad or its president might assign him. According to the ascamot of the Bevis Marks Synagogue of London, any one who did not accept election as a member of the mahamad, or who had not shown his willingness to accept it, before the expiration of eight days, was fined £40; if he had been elected treasurer, he was fined £30. The strict application of this rule, in 1813, led Isaac D’Israeli to sever his connection with the Bevis Marks Synagogue, since he would neither accept the office of warden nor pay the fine of £40. The board was especially strict in the observance of the first ascama, that no one might hold services outside the synagogue, except in a house of mourning during the first seven days thereafter.

The mahamad was very prompt in imposing penalties where its regulations were ignored or violated, though excommunication, exclusion from the synagogue for a certain length of time, fines for the benefit of the poor-fund, withdrawal of all “mizwot,” forfeiture of the right to vote, and similar disciplinary measures began naturally in the course of time to lose their desired effect. Occasionally, moreover, the mahamad appealed to the secular authorities to execute its decrees, as in London in 1788, when it desired to remove those who, during the service on Purim, according to ancient
custom, beat on the synagogue kettle-drums whenever the name of Hanan was read from the Megillah. At Amsterdam, in the year 1670, the mahamad applied to the magistracy for confirmation and support in the execution of its decree that no one might sever his connection with the congregation even when under the strictest excommunication. A confession of repentance made by the delinquent before God and the congregation was sufficient to bring about a mitigation of the punishment or to secure a total revocation of the decree of excommunication.

The members of the mahamad were at the same time members of the tax-commission, and in this capacity were comprised among the "fintadores" (see JEW. ENCYC. v. 388b, s. c. FINTA).

In the Portuguese communities the affairs of the congregation and of the synagogue are still administered by a mahamad, although the disciplinary powers granted by the old ascanot have been very materially curtailed. The regime of the old mahamad of London is humorously described by Israel Zangwill in "The King of Schnorrers" (pp. 105 et seq.).


MAHANAIM: City on the east of the Jordan, near the River Jabbok; first mentioned as the place where Jacob, returning from Aram to southern Canaan, had a vision of angels (Gen. xxvii. 1-2), prophetic ha the name of Mahanaim was a sanctuary at a very early period. In the records in the Book of Joshua of the allotments to the tribes Mahanaim is accounted a part of the inheritance of the tribe of Gad (xvi. 38). Apparently it was on the border between Gad and Manasseh, and it was assigned as a Levitical city (Josh. xiii. 36, 38; comp. I Chron. vi. 80).

Mahanaim gained a temporary prominence in the days of the beginnings of the kingdom. It was then a stronghold, adapted to serve as a refuge for fugitives of importance (II Sam. xv. 24). To it Absalom, Saul's general, brought Ish-bosheth, Saul's son and successor (II Sam. ii. 8); during his brief and ill-starred reign Mahanaim was his capital. To Mahanaim David fled at the time of Absalom's rebellion (II Sam. xvii. 24, 27; I Kings ii. 8), and made it his residence until his recall to Jerusalem. Later on it was the headquarters of one of Solomon's commissary officers (I Kings iv. 14). According to Maspero ("The Struggle of the Nations," p. 773), Mahanaim was among the cities plundered by Shishak during his invasion (I Kings xiv. 25) of Israelish territory. There is no subsequent reference to the city in the annals. It is not improbable that a vigorous resistance to Shishak or to some other invader brought about its utter demolition. The form of the name appears to be dual, hence the common rendering "two companies" or "camps." The narrator of Jacob's plan (Gen. xxxvi. 7) for avoiding the loss of all his property so understood the name. Many scholars at the present day prefer to regard the termination in this case as the expansion of a shorter ending rather than as a sign of the dual.

The exact location of Mahanaim is very uncertain, the Biblical data being inconclusive. The city was certainly in northern Gilead and in a situation which commanded an extensive view (II Sam. xvii. 24); it was approached from the south by way of the Jordan valley and probably through a wadi that debouched into it (II Sam. ii. 29). Most explorers agree in placing it at or near the wadi 'Ajlun.


MAHER-SHALAL-HASH-BAZ: Symbolic name of the son of Isaiah indicating the sudden attack on Damascus and Syria by the King of Assyria (Isa. vii. 5-4). Isaiah had first been commanded by God to write it on a large roll (ib. vii. 1).

E. G. H.

MAHLER, EDUARD: Austrian astronomer; born in Prague Aug. 1, 1871. After completing his studies at the gymnasium in Prague, he studied the history of art and archeology at the universities of Prague and Vienna (Ph.D.), and in 1902 became privat-dozent in archeology at the German university at Prague. He has contributed a number of articles to the "Jahreshefte des Oesterreichischen Archiologischen Institutes" (of which institute he is a corresponding member), the "Revue Archéologique," and the "Journal d'Archéologie Numismatique." He is the author of "Polyklet und seine Schule: ein Beitrag zur Gesch. der Griechischen Plastik" (Leipzig, 1902). He also delivered a series of lectures at the American School for Archeology at Rome.

MAHLER, ARTHUR: Austrian archeologist; born in Cziffer, Hungary, 1857. He was graduated from the Vienna public school in 1876, and then studied mathematics and physics at the university in that city, taking his degree in 1880. From Nov. 1, 1882, till the death of T. Oppolzer (Dec., 1886), Mahler shared in the latter's scientific labors. On June 1, 1885, he was appointed assistant in the royal Austrian commission on measurement of degrees. Mahler has devoted himself chiefly to chronology. In early life he paid considerable attention to ancient Oriental history, Assyriology, and Egyptology, in which subjects he is at present privat-dozent at the University of Budapest. On Sept. 6, 1890, he received the royal gold medal "litteris et artibus" of Sweden and Norway; and since 1898 he has been an official of the Hungarian National Museum.


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Near it was the citadel of Koke (Nasrabad, i.e., "The City"). Babylonian city on the Tigris, three parasangs south of Ctesiphon. Near it the citadel of Koke (ناصر‌اباد, ۆخۆ), which was regarded as a part of Mahoza. Owing to its proximity to the royal canal, Nehar Malka, it was called also "Mahoza Malka" (Maag-Malcha). Mahoza existed in the third century (see below) and seems to have been inhabited solely by Jews, for one of the amoraim expressed his astonishment at not seeing a "mezuzah" on the gates of Mahoza (Yoma 11a). Most of the Jews there were descend-
community, since 1871, has supported a parochial school which has now 200 pupils.

Among its institutions are the Jewish Women's Society, the Bikur Holim (with a membership of 220), and a bet ha-midrash. The community supports also a number of poor students.

MAHZOR (plural, Kahzerim): Term applied to the compilation of prayers and piyyutim; originally it designated the astronomical or yearly cycle. By the Sephardim it was used for a collection which contains the prayers for the whole year, while the Ashkenazim employed it exclusively for the prayer-book containing the festival ritual. The Mahzor varies with the custom (תפוקה) of the countries or cities in which it is used. Among the different European Mahzorim the oldest is the "Mahzor Romanit" known as "Haazaniyya shel Romanit," or "Griego," it originating in the Byzantine empire (whence the name "Romanit"), and differs from the Ashkenazic in that it contains fewer poetical compositions of Kalir. It was edited by Eliajah ben Benjamin ha-Levi (who enriched it with poetical compositions of his own), and according to Zedner was published first at Venice, in the printing-office of Daniel Bomberg, and then at Constantinople (1575-1576). It is divided into two large volumes and contains, besides the prayers for the year and the piyyutim, the Five Scrolls, the Book of Job, the Haggadah of Passover, the beginnings and endings of the Sabbathical sections of the Pentateuch, and calendrical rules.

From the Byzantine empire the use of piyyutim was introduced into southern Italy, and thence into Rome. The Romans adopted some parts of the Mahzor Romanit, discarded others, and added much that was new, thus forming a new rite known by the name "Minhag Bene Roma," or "Minhag Lo'azim," or "Minhag Haftorot." The Roman rite was widely disseminated from Rome, and after 1520 the Greek rite was based upon the Roman Mahzor, which served also as a basis for the rituals of Corfu and Kaffa. The Roman Mahzor was published first at Soncino in 1485. Johanan Treves wrote a commentary on it under the title "Kimha de-Abishona," which was published, together with the text, at Bologna in 1540. An Italian translation of the Mahzor was published at Bologna in 1538, at Vienna in 1583, and at Leghorn in 1587.

The use of piyyutim was introduced into northern Europe probably from Italy. There, again, the Mahzor underwent many changes, and a German ("Ashkenazi") ritual was established which is contained in the "Mahzor Ashkenaz," the "Mahzor Pehm [Bohemia]" we-Polin [Poland], and the "Minhag Zarfat" (= "French ritual"). Of these the first two only are now in use. The French ritual was never published: it is extant partly in manuscript and partly in the ritual of the three Italian communities of Assi, Passano, and Moncalvo, where many French Jews settled after their expulsion from France in 1306 and 1394. The several Mahzorim included in the Ashkenazic ritual vary in some details, but agree in essentials. They are distinguished from those of other rituals in containing numerous piyyutim based upon the Halakah and Haggadah. The German ritual is used by the Jews in Germany, Bohemia, Moravia, or Silesia, Prussian Poland, Russia, Austria, Hungary, France, and England. The Ashkenazic Mahzor was first published about 1521, the Polish in 1532. Among the commentaries on the German and Polish Mahzor, which have often been published together with the text, are those of: Benjamin ben Meir ha-Levi of Nuremberg (Tanhausen, 1549), Isaac ben Jacob Jozcebel (entitled "Hadarat Kodesh," Venice, 1534), an anonymous writer (entitled "Ma'agle Zedek," Venice, 1568), Zebi Hirsch Zundels (Lublin, 1579), Nathan Shapiro (Cracow, 1604), Joseph Bezaleel Kaz Mebokck (Prague, 1610), a second anonymous writer (with additions entitled "Sefer ha-Musbir," by Joseph Nemet, and with glosses and notes entitled "Masbhor ha-Hadas," by Moses Kossmann, Amsterdam, 1667), Hirz Slatz (Wilhelmsdorf, 1758), Benjamin Wolf Heilcheim (Kaschelheim, 1800), Uri Feibuson ben Areyh Loh (entitled "Keri'e Mo'ed," Breslau, 1805), Moses Israel Budinguer (Metz, 1817), and Jehiel Michael ha-Levi (entitled "Mattteh Lewi," Slobuta, 1827).

Translations of parts of the German Mahzor into the vernacular of the countries in which they were used began to be made as early as the fourteenth century. In 1571 Abigdor ben Moses published a Judaeo-German translation of the Mahzor for New-Year and the Day of Atonement. In 1600 the Judaeo-German translation of the whole Mahzor was published by Benjamin Wolf Heilcheim, 1800. He was followed by Prosper of Alsace (Metz, 1817), Moses ben Israel Landau (Prague, 1834), Moritz Freinkel (Berlin, 1838–40), I. N. Mannheimer (Vienna, 1840), Moses Pappenheimer and Jeremiah Heinemann (Berlin, 1840–41), Raphael Jacob Fischenthal (Krotoschin, 1845), Meir ha-Levi Letters (Prague, 1845), and Michael Sachs (Berlin, 1856). A French translation of the whole Mahzor was published by Elhanan Durlacher (Paris, 1852).

The first attempt to render the Mahzor into English was made by A. Alexander, who in 1787 published the piyyutim for the eve of the Day of Atonement, and in 1789 the whole service for New-Year. In 1794 David Levi published an English version of the services for New-Year, the Day of Atonement, and the feasts of Tabernacles and Pentecost, and thirteen years later gave a new version of the whole Mahzor. In 1800 a new English version was published by David Aaron de Sola. A Dutch translation of the entire Mahzor was published by Gabriel Isaac Pollack in 1841. The services for New-Year and the Day of Atonement were rendered into Russian by Rabbi Hurwitz after 1880.

Spain, in the Middle Ages the home of Jewish poetry, could hardly be satisfied with the piyyutim of Kalir, which had been introduced into the "Sidur" of R. Amram Gaon, or from Italy. These, therefore, were replaced by new piyyutim composed by Spanish poets, as Joseph ben Abitur, Solomon Gabirol, Isaac Ghayyat, Judah ha-
MAI

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Levi, and Abraham and Moses ibn Ezra. Indeed, the number of piyyutim composed by Spanish poets was so great that almost every Spanish city had its own ritual. After the Spanish exile the same ritual was adopted by all the Sephardim with the exception of the Catalan and Aragonian congregations of Salónica, which still use their old Mahzor for New-Year and the Day of Atonement.

The Mahzor of the Sephardic ritual was first published at Venice in 1614. As representing distinct branches of the Sephardic ritual may be regarded: the Tripoli Mahzor for New-Year and the Day of Atonement (published first at Venice in 1648, under the title "Sifte Irenanot"); the Mahzor of Tunis (published at Pisa); the Mahzor of Algiers ("Mihag Alagza ir"); published first at Amsterdam in 1885; and the mahzorim of Provence and Languedoc, four of which are still extant—those of Avignon, Carpentras, Cavallonn, and Montpellier. Many piyyutim of the Sephardim were incorporated into the Mahzor of northern France, and some of these entered the German Mahzor. Parts of the Spanish Mahzor, like the "Abodah" of Joseph ben Abitur, the "Azharoni" of Solomon ibn Gabirol, and various poems by Isaac ibn Ghayyat, were annotated by Jacob Anatoli, Moses ibn Tibbon, Isaac ben Todros, Simon Duran, and by others. Jacob Tam compiled a mahzor modeled upon the Spanish Mahzor, and many liturgical poems of Spain are found in the Mahzor Vitry, compiled by Simeon ben Samuel of Vitry, pupil of Rashí.

The Spanish Mahzor exerted an influence upon the Karaitic ritual. Several rabbinical poems of Spanish origin were introduced into the Karaitic service before it was arranged by Aaron ben Joseph. See Liturgy; Poetry; Prayer-Books.


MAI, JOHANN HEINRICH (the elder): German Protestant theologian; born in Pforzheim Feb., 1853; died in Giessen Sept., 1719. In 1689 he became professor in the University of Giessen. Besides various Biblical exegetical works he wrote: "Syposias Theologiae Judaicae" (Giessen, 1698); "Exercitatio . . . de Jure Anni Septimi" (ed. by von Sternberg). In October of the latter year he was awarded silver medals. In 1885 and 1886 Maimon executed portraits of the daughter of the King of Wurttemberg. This gave him the distinction of being the first German rabbi belonging to the nobility ("Allg. Zeit. des Jud." 1873, p. 585).

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J. B. Fr.

MAIER, JOSEPH VON: German rabbi; born Apr. 24, 1790; died at Stuttgart Aug. 19, 1873; rabbi at Stuttgart, 1833-73; president of the first rabbinical conference held at Brunswick in 1844, and he was also a member of the Jewish Consistory of Württemberg. In recognition of his action for reform in Jewish prayer and for organizing the Jewish communities he was ennobled by the King of Württemberg. This gave him the distinction of being the first German rabbi belonging to the nobility ("Allg. Zeit. des Jud." 1873, p. 585). S. I. War.

MAIMING. See Mayhem.

MAIMONIDIAN (MAIMUN) BEN JOSEPH: Spanish exegete and moralist; born about 1110; father of Moses Maimonides. He studied under Joseph ibn Migash at Lecena, and became a dayyan. He was the author of a commentary, in Arabic, on the Pentateuch, fragments of which are quoted by his grandson Abraham. Maimon wrote in Arabic also on the "dinim" concerning the ritual and the festivals. It is, possibly, from this source that Maimonides quotes in his commentary on the Mishnah (Bek. viii. 7; "Edut, i. 3, iv. 7; and Sheb. vi. 7) and in his "Yad" (Shehîtah, xi. 10). His only extant work, however, is a letter of consolation which has been identified with the "Iggeret ha-Shemud" attributed to his son; the Arabic text was edited and translated by L. M. Simmons ("J. Q. R." ii. 66-101). It was written in the year 1190, while Maimon and his son Moses were at Fez. They left Fez in 1165 and arrived at Jerusalem on Oct. 13 in that year (see Moses ben MAIMON).


J.

MAIMON, MOISEI LEIBOVICH: Russian painter; born at Wilkowizk, government of Suwalki, Russian Poland, Feb. 4, 1860. After attending the schools of painting in Warsaw and Wilna he entered, in 1880, the Academy of Fine Arts at St. Petersburg; in 1881 he was awarded a silver medal for a painting from life, and in 1883 he graduated. At the exhibitions of the academy in 1884 and 1885 he was again awarded silver medals. In 1883 and 1886 Maimon executed portraits of the daughter of General Minkevitz and of the son of Baron Ungern von Sternberg. In October of the latter year he was awarded a gold medal by the academy for his "St. Irene Cures St. Sebastian," and for his "Ivan the Terrible Taking Orders Before His Death from the Metropolitan" the title of "Artist of the First Degree" was conferred upon him. He painted many portraits, among them those of the czar, czarina, the three princes, and Prof. Daniel CHWOLSON (1900; St. Petersburg Artists' Exhibition). His paintings include: "The House-Cleaner," "The Wagons at the Market-Place," "An Applicant," and "The Poli-
Maimon

Solomon Maimon

Solomon Maimon, the Jewish Encyclopedia,

Maimon, Solomon Ben Joshua: Philosophical writer; born at Nieszwitz, Lithuania, in 1754; died at Niedersiegendorf, Silesia, Nov. 22, 1800. Endowed with greaty ability, he became versed in rabbinical literature while still a child. He was married at the age of twelve, by his father, to the daughter of a widow of his native town; at the age of fourteen Maimon was a father. Pressed by his mother-in-law, with whom he was perpetually quarreling, to earn a livelihood, he became tutor to the family of an innkeeper in a neighboring village. His days were spent in expounding the Pentateuch to his unpromising pupils, and the greater part of his nights in studying Jewish philosophical literature. He derived special pleasure from speculative science. Maimonides’ "Moreh Nebukim" became his guiding star, and it was in token of reverence for that great master that he assumed the name of "Maimon." He soon plunged into cabalistic mysticism, which he endeavored to place upon a philosophical basis, being convinced that the Cabala was an attempt, veiled in allegory and fable, at a scientific explanation of existence. This endeavor of Maimon’s irritated the Hasidim with whom he associated, and he received rebukes instead of the expected compliments. Disillusioned, he turned to secular studies. Maimon began to study physics, especially optics, from old German books, which he procured at considerable pains. The further he advanced in the study the stronger grew his innate thirst for knowledge, and, being harassed both by his implacable mother-in-law and by his coreligionists, who began to regard him as a heretic, he decided to go to Germany and there study medicine. A pious merchant accorded him passage to Königsberg, and, after many struggles, at the age of twenty-five he reached Berlin.

But a rude reception awaited the future philosopher, whose words Goethe was to treat with respect, and to whom Schiller and Kerner were to pay tributes of praise; he was refused admission as a vagabond by the Jewish gatekeeper. In his despair Maimon appealed to a rabbi he had met, showing him the manuscript of his commentary on the "Morch." Unfortunately, the rabbi belonged to those for whom Maimonides’ philosophical work is the symbol of heresy. For six months Maimon wandered about the country, in company with a professional beggar, until he reached Posen. There he was befriended by the pious rabbi Hirsch Janow, who, conceiving a high opinion of Maimon’s rabbinical learning, furnished him with means of subsistence. After two years of comfortable life Maimon grew weary of his superstitious surroundings, and recklessly wounded the religious feelings of his Orthodox protectors. Again he went to Berlin; this time, owing to the protection of a countryman of his settled there, he was admitted. Soon a happy accident brought him into contact with Moses Mendelssohn. In reading Wolff’s "Metaphysics" Maimon was quick to detect the deficiencies in his proofs of the existence of God; Maimon wrote a criticism of them and sent it to Mendelssohn, who, recognizing in him a profound thinker, took him under his protection.

Maimon had now an excellent opportunity to begin an honorable career; but his mind, fed on metaphysical problems, had become adaptable to any regular occupation. He abandoned his project of studying medicine and took up pharmacy; but after three years of study he was not in a position to exercise it professionally. He frequented bad society, acquired habits of intemperance, and made a profession of cynicism which scandalized his protectors. Finally he was abandoned by Mendelssohn and had to leave Berlin. Mendelssohn, however, gave him letters of recommendation which secured him a good reception in the leading Jewish circles of Holland, whither he went after a short stay in Hamburg. In Holland, again, his uncouth manners and unman-
Maimon's temper alienated his friends. In desperation he returned to Hamburg and, in order to improve his position, decided to embrace Christianity. Addressing a letter to a Lutheran clergyman, he expressed his readiness to abandon Judaism. Maimon, however, had a natural aversion to hypocrisy, and naively confessed that he was not religious conviction that made him prefer Christianity, for, he says, Judaism is more in keeping with reason than is Christianity. The honest clergyman naturally refused to baptize him, but procured the means of entering the gymnasium of Altona in order that he might improve his knowledge of languages.

After two years Maimon left the gymnasium and returned to Berlin. His former friends, especially Mendelssohn, befriended him again, and sent him to Dessau, where he was to translate into Hebrew German scientific works intended for circulation among the Russian and Polish Jews. Their publication, however, was abandoned, and Maimon, dissatisfied with his friends, went to Breslau, where, through the assistance of Ephraim Kuhl and Professor Grave, he found pupils. While there Maimon received a visit from his son, then twenty years of age, who demanded, in the name of his mother, that Maimon should return to his family or give her a letter of divorce. Maimon had refused a similar demand, made through a messenger, while he was still in Hamburg, because he hoped to be able in the near future to support his family; now that he could no longer entertain such a hope he endeavored to persuade his wife and son to join him in Germany. They refused, however, and Maimon finally gave the desired divorce.

In 1786 Maimon once more returned to Berlin, and, protected by Ben David, Asher, and Marcus Herz, devoted himself to literary-philosophic activities. In 1790 Count Kalkreuth gave him an asylum on his estate at Niedersiegersdorf. Until that year Maimon had published only philosophical articles. In 1788 he became acquainted with Kant's philosophy, and under its influence wrote "Versuch über die Transcendentalen Philosophie" (Berlin, 1790), in reference to which Kant declared, in a letter to Marcus Herz, that of all his critics and opponents Maimon was the most acute. In 1791 Maimon published a philosophical lexicon, in which he had collected a series of dissertations on the principal points of philosophy. This work gave rise to a violent controversy between him and Reinhold; Maimon defended his views in "Streifereien im Gebiete der Philosophie" (ib. 1793).

After having published three historical and critical works on philosophy—"Ueber die Progresse der Philosophie" (ib. 1793); "Versuch einer Neuen Logik" (ib. 1794), in which he attempted to expound an algebraic or symbolic system of logic; and "Die Kategorien des Aristoteles" (ib. 1794), with explanatory notes—propaedeutic to his theory of logic—Maimon produced his most important work, "Kritische Untersuchungen über die Menschlichen Geist" (ib. 1797), which secured him a prominent place among the historians of philosophy. Therein he originated that speculative monistic idealism which, during the first half of the nineteenth century, pervaded not only philosophy, but all sciences, and by which Fichte, Schelling, "Kritische Untersuchungen" great question at issue in Kant's analysis of the mind was, "Has man any ideas which are absolutely and objectively true?" The answer to which depends on another question, "Has man any ideas independent of experience?" For all ideas derived from experience, there can be no question of objective ideas, experience being essentially subjective.

Kant answered the second question in the affirmative, and the first in the negative. He showed that in consciousness certain elements are given which are not derived from experience, but which are necessarily true. However, these given elements or "things in themselves" man knows only as they appear to him, but not as they are "per se." This concept of "things in themselves" is rejected by Maimon, who holds that the matter of exterior objects which produce impression on man's sensibility is absolutely intelligible. He also contended the Kantian distinction between sensibility and understanding as well as the subjectivity of the intuitions of time and space. For him, sense is imperfect understanding, and time and space are sensuous impressions of diversity, or diversity presented as externality. In practical philosophy he criticized Kant for having substituted an unpractical principle for the only positive for action; diversity present as externality.

In the same work Maimon expresses his views on Judaism. He divides Jewish history into five main periods: (1) the period of natural religion, extending from the Patriarchs to Moses; (2) that of revealed or positive religion, from Moses to the Great Sanhedrin; (3) the mishnaic period; (4) the Talmudic period; (5) the post-Talmudic period. Maimon censures the Rabbis for having burdened the people with minute prescriptions and ceremonies, but praises their high moral standard. Only those, he says, who have not penetrated into the real spirit of the Talmud and who are not familiar with the custom of the ancients, especially of Orientals, of veiling their theological,

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Major was an excellent pianist and has become known through his composition of chamber-music. His works include: two trios; several violin sonatas; a piano concerto; a serenade for stringed orchestra; a "Hungarian Sonata"; several songs; and choruses for female voices.

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L. V.

MAJOR, SOLOMON IBN: Turkish rabbi; flourished toward the end of the sixteenth century at Salonica, where he was head of the yeshibah. Many distinguished rabbis were Major's pupils, among them being Joseph Florentin, Abraham Falcon, and his own son Moses ibn Major. He was the author of a number of responsa, some of which are printed in the "Teshubot" of Hayyim Shabbethai (Salonica, 1651), some in the latter's "Torat Hayyim" (ib. 1713), and some in Judah Lerma's "Pele'at Bet Yehudah" (Venice, 1647).

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D.

M. Sel.

MAJORCA. See Balearic Islands.

MAJORITY (יָד): 1. More than half of a given number or group; the greater part: applied to opinions. In their endeavor to find a Biblical basis for every principle of law the Rabbis interpreted Ex. xxiii. 2 so as to derive the majority principle from it (Sanh. 3b). But since this passage stands in connection with laws regulating the administration of justice, the principle was applied only where a definite number (ר' ינֵי יָד) was concerned, as when a difference of opinion arose among the judges in instituting a court of justice (see דקוטט); or as in the case, frequently quoted in the Talmud, where a piece of meat was found in a street that contained nine shops for kasher meat and one for terefah, in which case it was held that the meat came from one of the kasher shops, since they were in the majority. Other Biblical passages and laws had to be employed in order to find a Mosaic basis for the majority principle where the numbers were not definite (ים יָד; יָד). The principle was followed in all legal and ritual enactments and gave rise to a number of maxims, by which the Rabbis were guided in the decision of various cases. For instance, the majority of women marry when they are virgins (Ket. 16a); most children are born after nine months of pregnancy (Yeb. 57a); most women give birth to healthy children (Yeb. 36a); the majority of idolaters are loose in their moral conduct (Ket. 13b); most of those engaged in the ritual slaughtering of animals are expert (Hul. 86a); most of the accous of minors are of no value (Hul. 86a); the majority of animals yield milk only after they have borne young (Bek. 20a); most sick people recover, while most of those who are dangerously sick (= "goses") do not recover (Git. 28a).

These and many similar maxims scattered throughout the Talmud were valuable not only in the decision of a doubtful case (see הָלָּאָכָא), but also in determining the state of an object. There were, however, some rabbis who would not be guided entirely by the majority principle, holding that the case under consideration might belong to the exceptional minority (יָד פָּקַד). R. Meir (Yeb. 61b) forbade a minor from performing the levirate rite or the halizah, declaring that he might later be found to be impotent, although the majority of
persons are not impotent. R. Jose (Yeb. 67a, b), R. Akiba (Bek. 20b), R. Tarfon (Mak. 7b; comp. Hul. 11b; Tos. Hul. 11b, s.v. “Labosh”), and many other tannaim and amora'im also, were careful to provide for the minority. But the consensus of opinion among the Rabbis was to follow the majority in all cases, even where capital punishment was involved (Sanh. 69a).

The performance of the greater part of an act was sometimes counted, on the majority principle, as equivalent to the performance of the whole act. If, in slaughtering an animal, one cuts through the greater part only of the esophagus and the windpipe, although the Law requires that both these be severed, the animal is ritually fit for food (Hul. 27a; see Shemittah). Similarly, after the greater part of a child's body protrudes from the womb, the child is considered as born (Nid. 29a).

When the principle of majority conflicted with the principle of ḥazakah the former took precedence (Kid. 80a). The same is the case when it conflicts with the principle of proximity (“karob”; B. B. 23b). The principle of majority does not apply to monetary cases (B. B. 92b; B. K. 27b; Tos. B. K. 27b s.v. “Ko.”). While in the case of a disagreement among the judges the opinion of the majority is followed (see Acquittal), in the case of disagreeing witnesses majority is entirely disregarded. If a hundred witnesses testified to a certain fact and two witnesses refuted their testimony the testimony of none was believed (Mak. 5b; Maimonides, “Yad,” iv.23; comp. viii.24, where twenty-five is given as the age-limit; in I Chron. xxiii.27 and in Ezra iii.8 the age-limit is put at twenty; comp. Hul. 24a), and were dismissed from service at the age of thirty (Num. iv.23; comp. vii.34, where twenty-five is given as the age-limit; in I Chron. xxiii.37 and in Ezra iii.8 the age-limit is put at twenty; comp. Hul. 24a), and were dismissed from service at the age of fifty (comp. iv.8). In the case of vows to the sanctuary (“’arakin”), mention is made of various ages with regard to determining the assessment value of the individual (Lev. xxvii.1-8; see Estimate; Vow).

The Rabbis, however, reckoned the age of maturity from the time when the first signs of puberty appear (Nid. 53a), and estimated that these signs come, with women, about the beginning of the thirteenth year, and about the beginning of the fourteenth year with men. From this period one was regarded as an adult and as responsible for one's actions to the laws of the community. In the case of females, the rabbinical law recognized several distinct stages: those of the “ketanah,” from the age of three to the age of twelve and one day; the “na'arah,” the six months following that period; and the “bogeret,” from the expiration of these six months. In the case of males, distinction was made in general only between the period preceding the age of thirteen and one day and that following it, although, as will be seen below, other stages were occasionally recognized.

The attainment of the age of majority, however, did not of itself render one an adult; the prescribed age and the symptoms of puberty together were necessary to establish the majority of a person. If there were no signs of puberty at the age of majority (i.e., at the beginning of the thirteenth year in a female and at the beginning of the fourteenth in a male) the person retained the status of a minor until the age of twenty. If after that period signs of impotence developed, thus explaining the absence of the signs of puberty, the person was admitted to the status of an adult; if such signs did not develop, the person remained in the status of a minor until the age of thirty-five years and one day—the greater part of the time allotted to man on earth (comp. Ps. xc.10). In the case of a woman, the bearing of children was regarded as sufficient to establish her majority (Yeb. 12b; Maimonides, “Yad,” Isḥut, ii.9; comp. “Maggid Mishneh” and “Lehem Mishneh” ad loc.: for the whole subject see Nid. v.3-8; vi.1, 11-12; “Yad,” l.c. ch. ii.).

The ketanah might be given in marriage by her father, and the marriage was valid, necessitating a formal divorce if separation was desired. Her earnings and her findings, also, belonged to her father (Kid. 44b). In the absence of her father, her mother or her brothers might contract a marriage for her, but such a marriage might be annulled by her without any formality before she reached the age of maturity (see Mar. 17a). Illegitimate intercourse with her carried with it the regular punishment for the transgressor, although she could not be punished (Nid. 44b). The na'arah, however, although still under the control of her father (Kid. 41a), was considered a responsible person (comp. Nid. 45b) and hence was regarded as entirely independent of her father's will and was looked upon as an adult in all respects (Nid. 47a; Kot. 46b).

The Rabbis recognized in males a stage similar to that of the ketanah. A boy nine years of age was regarded as being of a nubile age, so that if he had illegitimate intercourse with a woman forbidden to him she would be liable to punishment, although he could not be punished until he reached the age of maturity—thirteen years and one day (Nid. 44a). His marriage, however, was not valid (Kid. 50b; “Yad,” l.c. iv.7), although he could acquire a “yeḥanah” through intercourse (Nid. 45a; B. B. 158b). A stage similar to that of the na'arah was recognized by the Rabbis in the case of the rebellious son (Deut. xxi.18-21). The period during which one might become liable to the punishment inflicted upon the rebellious son was extended to include the three months (six months in Yer. Sanh. viii.1) immediately succeeding the age of maturity (Sanh. 90a). After a boy had reached the age of maturity he was regarded a responsible person in all ritual
and criminal matters, and the court inflicted punishment upon him for any transgressions. The Rabbis entertained the belief that heavenly punishment was not visited for sins committed before the age of twenty (Shab. 89b; comp. B. B. 121b; Mahzor Vitry, ed. Hurwitz, p. 559; Hakam Zebi, Responsa, § 49; but comp. "Sefer Hasidim," ed. Winternitz, § 16, where the opinion is expressed that the heavenly punishment does not depend on age but on the intelligence of the transgressor; see also Asher ben Jehiel, Responsa, xvi. 1).

According to the Mosaic law minors are unable to enter upon any business transaction. The Rabbis, however, provided that those who are above the age of six and manifest an appreciation of business dealings should be able to dispose of movable property (Git. 99a, 63a). After they had reached the age of maturity they might dispose of real property that came into their possession through gift or purchase, but they could not dispose of inherited immovable property until they reached the age of twenty (B. B. 155a, 156a; see Consent; Gifts; Infancy). The same principle was followed with regard to their testimony. After the age of thirteen and one day their testimony was admitted, though in general only when the disposition of movable property was involved. If, however, they showed signs of intelligence and of an appreciation of the value of their testimony, they might testify also in cases involving immovable property (B. B. 156b; "Yad," Edut, ix. 8). Minors were disqualified from testifying in any case, although the testimony of an adult with regard to incidents that he had witnessed in his minority was in some cases admitted into evidence (Ret. 28a; B. K. 88a; see Evidence). For the age at which one might become a judge see Judge in Rabbinical Literature.

Although the minor was considered not responsible for any act of his and could not be summoned to court for any injury caused to another by him or by his property, still when one of his animals showed signs of viciousness (see Goring Ox) the court for any injury caused to another by him or his act could not be summoned to court and accompanied its utter defeat. On its return to Makkedah the five kings were led out and executed.

On arriving at the age of maturity the boy is obliged to observe all the commandments of Judaism (Ab. v. 21; comp. Mahzor Vitry, i.e.; see Bar Mitzvah). From that time on he may be counted as one of the ten needed for public worship (Shulhan 'Aruk, Orach Hayyim, 55, 9), and he may even act as hazzan in case of emergency, although, as a rule, the hazzan is required to have a full religious beard (Rul. 24b; Shulhan 'Aruk, i.e.; see Bar Mitzvah). While the minor is regarded in many respects as incapable of performing religious observances (Kil. xvi. 15; Toh. viii. 6; Mak. vi. 1) and is placed in the same category as the deaf-mute and the idiot (see Deaf and Dumb; Insanity) still parents are enjoined to train their children in the observance of religious duties and customs even before they reach the age of maturity. On the Day of Atonement children of nine years of age should be made to fast part of the day, and those who have reached the age of eleven and are healthy should fast the whole day (Yoma 78b, 82a). In all other religious observances, as in making the pilgrimage to Jerusalem on every festival (Hag. 2a, 6a), in attending the general assembly on Sukkot following the Sabbatical year (Hag. 10b; see Deut. xxxi. 12), and in wearing zizit or tellinim ("Ar. 2b"). the father is expected to train his child during various stages of its minority.

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J. H. G.

MAKAI, EMIL: Hungarian poet; born at Mako Nov. 17, 1871; died at Budapest Aug. 6, 1901; son of Rabbi A. E. Fischer. He was educated at the Rabbinical Seminary in Budapest and distinguished himself as a student by his poetic talent. Some of the medieval Hebrew poets, like Gabirol, Ha-Levi, Moses ibn Ezra, Al-Harizi, and Immanuel of Rome, he made known by his happy renderings of their productions. He wrote also "Absalom," a Biblical drama; "Zádi Költökből" (1891), a collection from the Hebrew poets; and "Enesek Enëke" (1892); and he published a few volumes of lyric poetry.

MAKKEDAH: City situated, according to the Priestly description of tribal boundaries and groups of cities contained in the Book of Joshua (xv. 41), among the foothills bordering upon Judah and extending westward to the maritime plain. It is mentioned several times in the narrative (Josh. x.) of the pursuit of the routed forces of the allied southern kings by the Israelites under Joshua, and once (xii. 16) in the list of the princes conquered during the southern campaign. Apparently Makkedah was a stronghold of some importance, being deemed worthy of especial mention side by side with Libnah, Lachish, and Hebron (x. 28-37). Near the city was a large cave in which the five allies sought refuge. When this was reported to Joshua he ordered the exit of the cave to be blocked by boulders and guarded. The army then followed the fleeing enemy and accomplished its utter defeat. On its return to Makkedah the five kings were led out and executed.

The site of Makkedah is much in doubt. Warren was the first to identify it with the modern Al-Mughar ("the cave"), several miles southwest from Ekron, and about eight miles from the sea and twenty-five miles from Gibeah. The determining reason for this identification is the presence of caves at Al-Mughar. According to Major Conder it is the only site in the Shefelah where caves are to be found. Eusebius declared that Makkedah was eight miles east of Eleutheropolis, but this seems incredible.

F. K. S.
MAKKOT (מַקָּמֶת = "blows," "punishments"): Treatise of the Mishnah, Tosefta, and Gemara (Palestinian and Babylonian). It is fifth in the order of Nezikin ("Damages"), following Sanhedrin, to which in contents it is closely related and with which it was formerly united (see Maimonides, "Hakdamah"). It is divided into three chapters (containing respectively 10, 8, and 16 mishnatim), and treats of the conditions under which false witnesses are pronounced guilty of and punished for, conspiracy (Deut. xix. 16 et seq.); of the conditions under which the homicide is interned in a city of refuge (Ex. xxix. 13; Deut. xix. 4–5); of the penalty of flagellation (Deut. xxv. 1 et seq.), when incurred and how administered. Following is an epitome of its contents:

I. According to the Pentateuochal law, the false witness suffers the penalty which he intended should fall on his guiltless brother (Deut. xix. 19). However, there are cases where the same penalty can not be inflicted, as where conspirators would degrade a priest by falsely declaring him to be the offspring of a union between a priest and a divorcée, a union that would debar him from participating in priestly functions (Lev. xxi. 13–14); or where they would bring about an innocent man's banishment to a city of refuge by falsely charging him with manslaughter. In either case the same penalty can not be imposed: in the first instance, because the witnesses' children, who are entirely innocent, would be tainted: in the second, because the cities of refuge are for the protection of the involuntary homicide only (see HOMICIDE). Therefore the penalty is commuted from degradation or internment to flagellation. But in general the same penalty is meted out to false witnesses. Thus, where they conspire to have one adjudged indebted to another in a certain sum of money, and it is legally proved that their testimony is fabricated, they are jointly condemned to pay the accused a like sum. Or, where they testify that A had borrowed from B a certain sum to be repaid at the end of a month, and it is proved that the loan was made for ten years, they are jointly fined to the amount that would be given for the use of the sum in question for the period of ten years less the one month.

Where the penalty involved is capital or corporal punishment, each of the confuted witnesses is subjected to the full penalty. Thus, if they aver that a certain man had been sentenced to receive thirty-nine lashes, but had escaped before the execution of the sentence, and it is legally proved that their testimony is false, each of them will receive thirty-nine lashes. However, to subject the confuted witnesses to the penalty attached to the crime charged by them it must be legally demonstrated that they themselves could not possibly have witnessed the crime or the transaction concerning which they testified, supposing it to have been committed, and it is necessary that the court should have pronounced their intended victim guilty, but should not have executed the sentence before the confutation. Nor can the false witnesses be found guilty of plotting and be subjected to the penalty involved by their accusation unless they constitute a legal number and a legal "set," and unless the whole set is confuted. (See Alibi.) If among a large number of witnesses one is discovered to be debaered from testifying in the case before the court, or to be disqualifed from being witness anywhere, the whole number is disqualified. An escaped convict, being recaptured and brought before the tribunal that had originally convicted him, can have no new trial, but is dealt with according to the sentence passed. If such a one is brought before another tribunal and a legal number of witnesses testify that in their presence a certain court had found him guilty of a certain crime, and that he had escaped before suffering the penalty, the latter court is bound to have the convict duly punished. The chapter concludes with sentiments opposed to capital punishment. A sanhedrin that averages one sentence of death in every seven years is a murderous tribunal; Eleazer b. Azariah is of opinion that it is such if it average one sentence of death in seventy years; and Tarfon and Akiba declare that they would never have permitted the execution of a human being. Simon b. Gamaliel, however, believes that removing the fear of punishment would contribute toward an increase in bloodshed.

II. Accidental homicide subjects its author to exile in one of the cities assigned as cities of refuge. Every Israelite is subject to this law, no exception being made on account of descent or station or relationship. A parent accidentally killing a child, or vice versa, is subject to exile; and so is the high priest. Accusation of Accidental Homicide. The only exception allowed is in favor of the sightless. But as "accidents" admit of gradation, not all accidental homicides are subject to the penalty of Exile (see HOMICIDE). The number of the cities of refuge is six—three in Canaan and three beyond the Jordan (Num. xxv. 13–14), and careful provision is made for their easy reach. On his way to the city the exile is accompanied by scholars whose duty it is to defend him against the avenger of blood. Once interned in one of the cities he remains there for life, or until the death of the high priest during whose term the accident occurred (Num. xxxv. 25 et seq.). If the high priest himself is the exile, the death of his successor does not release him; neither does the death of a high priest free an exile who has slain a high priest. If the exile goes beyond the bounds of the city, the avenger of blood may kill him with impunity (see AVENGER). In case the exile again becomes subject to exile, he is transferred from the district in which he had resided to another, but he must not leave the city. If honors are offered the exile in his asylum, he must not accept them without first acquainting the people with the reason for his presence there; if then the people think him worthy he may accept. When, on the death of a high priest, he returns to his original home, all the property he had left there is restored to him; but he can not resume an office which he held at the time of his banishment.

III. The third chapter enumerates fifty-nine offenses, each entailing flagellation. Of these, three are marital sins of priests; four, prohibited intermarriages; seven, sexual relations of an incestuous
nature; eight, violations of dietary laws; twelve, various violations of the negative precepts; twenty-five, abuses of Levitical laws and vows. When the offense has been persisted in, the punishment depends on the number of forewarnings (see HATRA'AN). The Mishnah gives thirty-nine as the maximum number of stripes the court may impose for any one misdemeanor; but the convict must be examined as to his physical ability to endure the full count without endangering his life. The convict is bound in bent position to a post, and the public executioner administers the punishment with a leather strap while one of the judges recites appropriate Scriptural verses (Deut. xxviii. 15, 29; xxix. 8; Ps. lxxviii. 38). Any one guilty of a sin which is punished by excision may he cleared by a sin offering (Lev. vi. 6). Any one who breaks a covenant and wins a case by the decision of a court is punished by excision. The author of this midrash, Hanina b. Gamuel, adds, "If by the commission of a sin one forfeits his soul before God, so much the more reason is there for the belief that, by a meritorious deed, such as voluntary submission to punishment, his soul is saved."

The tractate concludes with a few aggadic passages bearing upon the punishment awaiting the sinner and the reward reserved for the righteous. The Gemara, Jerusalem as well as Babylonian, elaborates the concise rules embodied in the Mishnah, citing opinions and counter-opinions.

Gemarot. Scriptural texts to prove one or the other, and precedents. Haggadot also abound there, but chiefly in the Babylonian. The following is quoted from the Yerushalmi: Referring to the provision that the roads leading to the several cities of refuge must be kept in good order (li. 5 [ed. Krotochlin, p. 8]), Eleazar b. Jacob asserts that there were signs bearing the direction "miklat" (= "refuge," "asylum"), and Abun states more exactly that the roads were provided with sign-posts attached to which were index-hands inscribed with the word "miklat." Thereupon Phinehas remarks, "From the consideration of such merciful provisions one can learn the meaning of the saying of the Psalmist, 'Good and upright is the Lord, therefore will He point sinners the way [to the city of refuge]" (Ps. xxv. 8, Heb.).

s. s.

MAKO: Town in Hungary, in the county of Csanad. It has a total population of 33,729, of which 1,642 are Jews (1900). Jews began to settle there about the middle of the eighteenth century, under the protection of Stanislavich, the Bishop of Csanad, who, in 1740, assigned a special quarter to them. They soon formed a community, and by 1747 had established a hebra kaddisha. The first rabbi of Mako was Judah b. Abraham ha-Levi, who occupied the rabbinate from 1778 to 1884. He was succeeded by Salomon Ulman (1856-85). Ulman wrote a commentary on certain sections of Yoreh De'ah, under the title "Yeri'ot Shelomoh" (Vienna, 1884). He was followed by Anton Enoch Fischer (1864-96), former rabbi of Dunapentelep. Fischer introduced German and (later) Hungarian in his sermons. Mako has a Jewish school (of which Marcus Steinhardt has been one of the teachers for forty years), established in 1891, a Jewish women's association, a Jewish students' aid society, and a Jewish women's lying-in hospital. The present (1904) incumbent is Dr. A. Kecskemeti.

D.

MAKOWER, HERMANN: German jurist; born at Santomischel, Posen, March 8, 1860; died at Berlin April 1, 1898. His father, recognizing the inadequate educational facilities of the town, sent him, alone and almost penniless, at the age of nine, to win a living and an education in Berlin. There he attended the Franzéische Gymnasium, secured a position as chorister in a synagogue, and met Siegmund Meyer, a boy of the same age, with whom he formed a friendship that lasted throughout his life. Makower gave private lessons, and after graduation served as "Referendarius" and assessor, and ultimately became "Grundbuchrichter" at the Berlin city court, a position never before held by one of his coreligionists. In 1857 he published his first contribution to legal literature, "Die Stellung der Vertheidigung im Preussischen Strafverfahren" (Berlin, 1857). He gave up his prospects for judicial advancement for the more substantial rewards of a career as legal practitioner.

Makower's activities in the sphere of commercial law were inaugurated by his "Studien zur Konkursordnung vom 8. Mai 1855" (Berlin, 1861). The following year appeared his great work, in the preparation of which his friend Siegmund Meyer co-operated with him—"Das Allgemeine Deutsche Handelsgesetzbuoch, Nebst dem Preussischen Einührungsgesetzes vom 24. Juni 1861, und der Instruktion vom 13. Dezbr. 1851, für den Praktischen Gebrauch aus den Quellen Erläutert." (Berlin, 1862; 11th ed., 1893); this was followed by "Zur Revision der Deutschen Konkursordnung" (ib, 1894), and by a number of minor writings on insurance companies and the protesting of bills and notes, and by discussions of various points in commercial law.

He enjoyed a very large and lucrative practise, and won for himself a clientele among the greatest men of his time. One of the celebrated cases with which he was identified was that of the historian Theodor Mommsen, charged with slandering Prince Bismarck. He opened his argument at one of the several trials of this case with these words: "Two princes represent antithetical views: one, a prince of diplomacy, the other, a prince of learning; one, a man who makes history, the other, a man who writes history"; after appealing to the highest courts of the empire Mommsen was finally acquitted (1883).

Makower was zealously interested in the communal and congregational life of the Jews in Berlin, and earnestly supported the efforts to sustain the Lehranstalt für die Wissenschaft des Judenthums. For its benefit he delivered a lecture, Jan. 10, 1881, entitled "Unsere Gemeinde" (Posen, 1881). Another contribution to the literature of Jewish communal affairs was his treatise on "Die Gemeinde-Verhütung der Juden in Preussen" (Berlin, 1873). He was instrumental in the publication of the "Regesten zur Geschichte der Juden im Deutschen Reich," and was one of the most active in collabora-
tion on the "Grundsätze der Jüdischen Sittenlehre." From 1866 to 1892 he was a member of the board of the Jewish community of Berlin; from 1870 to 1892 he was its president.


M. Co.

**MAKRE DARDEKE:** Name given in the Middle Ages to Hebrew glossaries primarily intended for the use of students of the Bible; its literal meaning is "teacher of children." The first and most noteworthy work of this kind is the one published at Naples in 1488, the author of which is Perez Trévôt. The work gives every Hebrew vocabulary, accompanied by a translation into Italian and Arabic and a short explanation in Hebrew, at times quoting the French glosses occurring in the Bible commentary of Rashi and in the works of R. David Kimhi. The work was composed in 1393, in southern Italy, with the purpose of promoting a better understanding of the Scriptures among the Italian Jews (who had neglected Biblical study), and order to enable them to answer successfully Christian and Moslem attacks on Judaism. This work is of importance for the fourteenth-century Italian it contains. Similar works, based on this, were afterward produced in other countries, French, German, or Spanish being substituted for the original Italian and Arabic. The Italian glosses of the "Makre Dardeke" were published separately by M. Schwab in "R. E. J." (xvi. 235 et seq.).

**Bibliography:** Bodek, in Orient, viii. 612-618; Grünaubaum, Jüdisch-Deutsche Cat. von Autiven, p. 92 et seq.; süddeutsche Gesch. ii. 200; Perles, Beiträge zur Gesch. der Hebr. und Aram. Studien, pp. 115-130.

G. L.

**MAKSHAN, SAMUEL BEN PHINHEHAS HAI-KOHEN:** Bohemian Talmudist of the sixteenth century; born in Prague. He wrote: "Tojilal, Dibre Shemuel," commentary on the Targum of Esther (Prague, 1594 [according to Zusn., "Z. G." p. 278; 1601 according to other bibliographers]); "Bet Din shel Shemuel," commentary on Rashi to Esther and Ruth and on the Targum of the latter (Lublin, 1606); "Yegon Leb," commentary on Lamentations (Cracow, n.d.).

**Bibliography:** Fürst, Bibl. Jud. ii. 318; Steinschneider, Cat. Bolln. col. 2485.

D. M. Sel.

**MAKSHIRIN ("Predisposings"):** Name of the eighth tractate, in the Mishnah and Tosefta, of the sixth Talmudic order Tohorot ("Purifications"). This tractate contains six chapters, divided respectively into 6, 11, 8, 10, 11, and 8 sections, while the Tosefta has only three chapters and 31 sections. It treats of the effects of liquids in rendering foods with which they may come into contact susceptible, under certain conditions, of Levitical uncleanness. It is based on the Scriptural provision, "If any water be put upon the seed, and any part of their carcass fall therein, it shall be unclean" (Lev. xi. 21; see 28, where Scriptural phraseology is added to prove the connotation of "mashkeh"). "Water" includes discharges of the eye, ear, and other organs. There is no Gemara, Yerushalmi or Babli, to this treatise.

S. S.

**MALABAR.** See Cochín.

**MALACH, HAYYIM.** See Hayyim Mal'ak.
MALACHI, BOOK OF.—Biblical Data: The Book of Malachi is the last in the canon of the Old Testament Prophets. It has three chapters in the Masoretic text, while in the Septuagint, the Vulgate, and the Peshitta it has four. The King James Version also, following the latter versions, has four chapters. As in the books of Isaiah, Lamentations, and Ecclesiastes, the last verse in the Masoretic text is a repetition of the last verse but one. The style of the book is more prosaic than that of any of the other prophetical books; the parallelism met with in the others is here less pronounced, and the imagery often lacks force and beauty. The method of treatment is rather novel; it approaches the teaching method of the schools; Cornill speaks of it as “casuistic-dialectic.” Thus the prophet first states his proposition; then he follows with remonstrances that might be raised by those he addresses; finally he reasserts his original thesis (comp. i. 3 et seq., 6 et seq.; ii. 13 et seq., 17; iii. 8, 13 et seq.). This form adds vividness to the argument. The book may be divided into three sections—(1) i. 1—ii. 9; (2) ii. 10—17; (3) iii. (A. V. iii. and iv.), the divisions given being those of the Masoretic text.

Ch. i. 2—ii. 9 represent YHWH as Ruler and loving Father. It opens with a tender allusion to the love shown by YHWH to Judah in the past; yet Judah acted faithlessly, deserting his benefactor. Malachi then addresses himself to the priests.

Contents. those who are to lead the people in the way of YHWH. He castigates them for being despising, in the parallelism met with in YIN’s altars polluted bread and animals that have blemishes. By doing so they show that they despise YHWH (i. 6–10). But YHWH can do without their worship, for the time will come when the whole heathen world will worship Him (i. 11–14). If the priests will not heed the admonition, dire punishment will be visited upon them (ii. 1–8).

Ch. ii. 10–17 speaks of YHWH as the supreme God and Father of all, and inveighs against those who had left their Jewish wives and married heathen women.

Ch. iii. (A. V. iii. and iv.) speaks of YHWH as the righteous and final Judge. It begins with the announcement that the messenger of YHWH will come to prepare the way for Him by purifying the social and religious life (1–4). YHWH will call to judgment all those who have transgressed the moral law and have been lax in the observance of the ritual; He invites all who have gone astray to return to Him and receive His blessings (5–10). The faithful will be blessed, while those who persist in disobeying the law of God will be punished (16–21). The book closes with a final exhortation to the godly.

Malachi, as opposed to the other prophetical books, lays much stress upon ceremonial observance (i. 6 et seq., 13 et seq.; iii. 7 et seq., 22): the priest is YHWH’s messenger (ii. 7, iii. 3 et seq.), and the law of Moses, with its statutes and observances, must be strictly observed (iii. 23). Yet he is Prophetic not a formalist; the book breathes the Tone. genuine prophetic spirit. Thus, from the idea of the brotherhood of all Israelites he deduces the social duties which they owe to one another (ii. 10). Ceremonial observance is of value in his eyes only so long as it leads to spiritual service. In scathing language he lays bare the moral degeneracy of his time, a time given over to adultery, false swearing, oppression of the hireling and the widow and the fatherless (iii. 5 et seq.). Especially severe is he toward those who had entered into wedlock with heathen women (ii. 11–16).

The conditions that existed under his predecessors Haggai and Zechariah seem to have existed at the time of Malachi. The Exile is a matter of the past; the Temple is built, and sacrifices are being offered (i. 10, iii. 1–10). Malachi describes most faithfully the temper of his generation. The people had strayed away from YHWH, and sought, by an assumption of indifference and by mockery, to hide their restlessness. The exiles had been disillusioned when they found the land of their fathers a wilderness. Drought, locusts, failure of harvests (iii. 10 et seq.) had deepened their discontent. YHWH’s sanctuary had been rebuilt, but still their condition did not improve; they were growing impatient. They were asking for proofs of YHWH’s love (iii. 13 et seq.). Under the pressure of these unfavorable circumstances, priests and people neglected to show YHWH the honor due to Him (i. 2 et seq.). Malachi lays stress upon the inevitableness of the Day of Judgment, the coming of which would prove to the skeptical that devotion and fear of God are not in vain, but will be rewarded. The messenger of YHWH and the Last Judgment form the closing chapters. As in the book of Isaiah, Lamentations, and Haggai, the ideal of the divine coming is identified with the person of Elijah, who will regenerate the people and restore them to union with YHWH.

In Rabbinical Literature: Malachi is identified with Mordecai by R. Nahman and with Ezra by Joshua b. Karha (Meg. 15a). Jerome, in his preface to the commentary on Malachi, mentions that in his day the belief was current that Malachi was identical with Ezra (“Malachia Hebrei Esdram Existimant”). The Targum of Jonathan ben Uziel to the words “By the hand of Malachi” (i. 1) gives the gloss “Whose name is called Ezra the scribe.” According to Soṭah 48b, when Malachi died the Holy Spirit departed from Israel. According to R. H. 19b, he was one of the three prophets concerning whom there are certain traditions with regard to the fixing of the Jewish almanac. A tradition preserved in pseudo-Epiphanius (“De Vitis Proph.”) relates that Malachi was of the tribe of Zebedaeus, and was born after the Captivity. According to the same apocryphal story he died young, and was buried in his own country with his fathers.

Critical View: The name דַּעְעֵיתא is not a “nomen proprium”; it is generally assumed to be an abbreviation of דְּעֵיתא דְּעוֹלָם (= “messenger of YHWH”), which conforms to the Malachia of the Septuagint and the “Malachiæ” of the Vulgate. The Septuagint superscription is εν χειρί ἄγγελον αἰώνιον, for יְהֵונָלָם. Wellhausen, Kuenen, and Nowack consider ch. i. 1 a late addition, pointing to Zech. ix. 1, xii. 1. Cornill states that Zech. ix.–xiv. and Malachi are anonymous, and were, therefore, placed at the end of the prophetical books. Mal. iii. 1 shows almost conclusively that the term דַּעְעֵיתא was misunderstood, and that the proper name originated in a
MALAGA (малага, мальга, мала): Spanish Mediterranean seaport; capital of the province of Malaga; said to have been founded by the Phenicians. Malaga was an important place of commerce in the time of the Romans and had Jewish inhabitants at a very early date. During the Moorish supremacy the Jews there enjoyed complete equality and, especially in the time of Samuel ibn Nagdalah, were even held in high esteem, although under the Almoravides they shared the sufferings of their brethren in the rest of Spain. The sources of information are very scanty concerning the Jewish community of Malaga, which, although not so large as those of Seville, Cordova, and Granada, was still of some importance. When the city was taken by the Spanish, Aug. 18, 1487, the Jews from Seville and Cordova, who had been baptized by force and had sought protection in Malaga from the persecutions of the Inquisition, were cruelly tortured and killed. All the Malaga Jews, 400 to 450 in number, mostly women who spoke Arabic and dressed like Moorish women, were taken captive and condemned to slavery with the remainder of the inhabitants. The young Solomon ibn Verga was sent to the Spanish communities to collect money for their ransom, and succeeded in raising 20,000 gold doubloons. With this sum, added to the money and jewels the captives themselves possessed, they were redeemed and sent to Africa in two sailing vessels by the chief tax-collector Don Abraham Senior, who had become a Christian and who, probably because of his change of faith, is not mentioned by the contemporary Jewish chroniclers. After the year 1492 Jews were no longer allowed to live in Malaga, though Maranos were still found there in the eighteenth century. Malaga is the birthplace of Solomon ibn Gabirol, and there lived Isaac ha-Levi ibn Hakam ha-Sofar (a contemporary of Isaac b. Sheshet), Judah and Moses Alashkar, and others.

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MALBIM, MEIR LÖB BEN JEHIEL MIKAEL: Russian rabbi, preacher, and Hebrewist; born at Volochisk, Volhynia, in 1809; died at Kiev Sept. 18, 1879. The name "Malbim" is derived from the initials of his name (דלי), and became his family name by frequent usage. Malbim was educated in Hebrew and Talmud by his father and by his stepfather (R. Löb of Volochisk). He showed unusual talent from his early childhood, and his works indicate that he had a considerable knowledge of secular sciences. From 1888 to 1845 he was rabbi of Wreschen, district of Posen, and in the latter year was called to the rabbinate of Rimen, where he remained until 1860; he was thereafter known as "der Kempener." In 1860 Malbim became the chief rabbi of Bucharest, Rumania. But he could not agree with the rich German Jews there; they wished to introduce the Reform rite, and did not shrink even from violence in the pursuit of their aims. By intrigues they succeeded in throwing him into prison, and though he was liberated through the intervention of Sir Moses Montefiore, it was upon the condition that he leave Rumania.

Malbim went to Constantinople and complained to the Turkish government, but obtained no satisfaction. After staying six months in Paris, he went to Lencziza, government of Kalisz, Russian Poland, as successor to his deceased father-in-law, Hayyim Auerbach (1866). Shortly after he was rabbi at Kherson, and thence was called to the rabbinate of Moghilef, on the Dnieper (1870). There, too, his lack of subservience provoked the resentment of the richer Jews; these denounced him as a political criminal, and the governor of Moghilef ordered him to leave the town. Malbim then went to Königsberg as chief rabbi of the Polish community, but there he

Meir Löb Malbim.
fared no better than in Bucharest and Moghibi; he was continually harassed by the German Jews. When Malbim passed through Wilna in 1879 the community there would have appointed him rabbi in place of Isaac Elijah Landau, but the governor of Wilna opposed the election on the ground that he could not sanction the appointment of a rabbi who had been expelled from Moghibi as a political criminal. In September of the same year Malbim was on his way to Kremenchug, to the rabbinate of which town he had been appointed, when he fell sick and died at Kiev.

Malbim was the author of: “Arzot ha-Hayyim,” commentary and novelle on the Shulhan Aruk (Breslau, 1837); “Arzot ha-Shalom,” collection of sermons (Krotoschin, 1839); “Ha-Torah weha-Miqwah,” commentary on the Pentateuch and Sifra (Warsaw, 1874–80); “Mikra’e Kodesh,” commentary on the Prophets and Hagigographia (ib. 1874; this commentary is double—one on the words and the sense; Malbim always endeavored to explain the different meanings of synonyme): “Mashal u-Melizah,” dramatic philippic, in verse, against hypocrisy (Paris, 1867).

Bibliography: Der Israelit, 598, p. 1079; S. Sachs, in Hadarim, ii. 96 et seq., 106 et seq. M. Sel.

MALCHA : Russian town, in the government of Gродno. A Jewish community existed in Malcha in 1883, when, in consequence of rumors current as to the killing of a Christian laborer by the Jews, the khalal of Malcha invited the constable of the district of Brest, Alexander Shavlovski, to visit Malcha and investigate the matter. No evidence being found to justify the rumor, the Jews made a formal protest against the spreading of the accusation. It has a total population (1903) of about 3,000, half of whom are Jews. Of the latter, 291 are artisans. In the hadarim 90 Jewish children are instructed, and in the two Talmud Torahs, 40. The charitable organizations consist of a bikur holim, a gemilut hasidim, etc.


MALCHIN. See MECKLENBURG.

MALCHUS (CLEODEMUS THE PROPHET): Hellenistic writer of the second century B.C. His Semitic name, “Malchus,” a very common one in Phenia and Syria but not met with among the Jews, combined with the pagan traditions abounding in his work, has given rise to discussions concerning his origin. Ewald supposes him to have been a Phenician; Herzfeld, a Syrian; Friedenthal endeavors to prove that he was a Samaritan; and Schürer holds that he must have been either a Jew or a Samaritan.

Cleodemus was the author of a history of the Jews in Greek, in which Jewish traditions are blended with Greek mythology. A short notice of this history, which is no longer in existence, is quoted by Josephus (“Ant.” i. 15) from Alexander Polyhistor. Cleodemus relates that among the sons of Abraham and Ketarah were three, Apher, Surim, and Japhran (“Asfòv, 'Aspèv, 'Ijòpav”), from whom the town of Apha, the land of Assyria, and Africa derived their names. He relates further that these three sons helped Hercules in his fights against Libya and Anteus, and that Hercules married the daughter of Apha, by whom he had a son, Didorus, from whose son Sophon the Sophacians derived their name.

Bibliography: Ewald, Gesch. vii. 91; Herzfeld, Gesch. des Volkes Israel, iii. 458, 525; Friedenthal, Alexander Polyhistor, p. 130 et passim; Schürer, Gesch. 357 (Eng. transl. ii. 300). T. E. I. Bn.

MALEA (MALEHA; MELEA), MEIR : “Almoxarif mayor”; chief farmer of taxes of King Ferdinand III. (the Holy) of Castile, whose favor he gained through his honesty and zeal in the interest of the state. Don Meir, who was versed in the Talmud and was held in high esteem by his coreligionists, is called by Moses ben Nahman “the great prince, the learned Don Meir Almoxarif.” Ferdinand’s son and successor, Alfonso X. (the Wise), whose finances, in consequence of the troubled condition of the state, were in great confusion, employed, after the death of Don Meir, his sons Don Zag (Isaac) and Don Juzef, who inherited the influence and position of their father, to remove the financial difficulties. When Alfonso desired to subdue his vassal Aben Natifot de Niebla, Don Zag undertook the provisioning and administration of the entire army, being given as security the lease of all the customs duties and taxes.

Don Zag remained the only lessee of taxes until 1276, when he met competitors in the persons of his brother-in-law Don Abraham ibn Xuxen (Shushan) and one Roy Fernandez of Sahagun, and was compelled to enter into partnership with them. For two years these three paid the king an annual rent of 80,000 gold maravedis. Don Zag, who possessed the complete confidence of the king, took, with his brother Don Juzef, in addition to the lease of the taxes, that of the fines, most of which were concerned with commerce and customs, and the officials of the king were placed at their disposal to recover such fines. They certainly rendered in this capacity great services to the state, but they nevertheless incurred in no small measure the anger of the population.

Don Zag, who was exceedingly wealthy, fell suddenly, through the following incident, from the height upon which he stood: When King Alfonso undertook the siege of the city of Algeziras, he ordered the almoxarif to employ in victualing the army the large sum which he had collected as tax-lessee. Just then Don Zag was accidentally met by the infante, Don Sancho, who was in conflict with his royal father, and the infante succeeded in taking the money from Don Zag under the pretense that he wished to send it to his mother, Donna Violante, living in separation from the king. The king, exceedingly enraged, ordered Don Zag and the other Jewish tax-lessees to be thrown into dark dungeons. When the infante returned to Seville from his victorious campaign against the Moors, in the autumn of 1280, the king had the unfortunate Don Zag dragged through the city and executed in the presence of the infante. The infante had endeavored to relieve the almoxarif, who was suffering on his account and who had rendered such valuable services to the state, but all his endeavors proved futile. One Sabbath
MALKUT SCLAGEN. See Stripes.

MALTER, HENRY: American rabbi and scholar; born at Zabno, Galicia, March 23, 1867; educated at the Zabno eleventh-grade school, and later at the universities of Berlin (1889-93) and Heidelberg (Ph.D. 1894). He pursued his Jewish studies at the Veitel Heine-Ephraimische Lehranstalt, Berlin (under Steinschneider) from 1890 to 1898, and at the Berlin Hochschule from 1894 to 1898, receiving his rabbinical diploma from the latter institution. He acted as librarian of the scientific library of the Jewish community at Berlin in 1899, and in 1900 was appointed professor of medieval philosophy and Arabic at the Hebrew Union College, Cincinnati; since 1902 he has also filled the office of rabbi of the Sheerith Israel Congregation of Cincinnati. His publications include: “Sifrut Yisrael,” a Hebrew edition of Steinschneider’s “Jewish Literature,” with additional bibliographical notes; “Die Beschneidung in der Neueren Zeit” (in Glasberg’s “Die Beschneidung,” Berlin, 1896); “Die Abhandlung des Abu Hamid al-Gazzali” (Frankfort-on-the-Main, 1896); “Katalog der von Fischel Hirsch Nachgelassenen Bücher” (Berlin, 1899). He has also contributed to “Ha-Maggid,” “Ha-Shiloah,” “Deborah,” “American Journal of Semitic Languages,” and the “Hebrew Union College Journal” and “Annual.”

MALVANO, GIACOMO: Italian diplomat; born at Turin Dec. 14, 1841. In 1892 he entered the diplomatic service, and by 1897 had become envoy extraordinary and minister plenipotentiary; two years later he was appointed councillor of state, and shortly afterward became general secretary in the ministry of foreign affairs. In 1875-76 he formed one of a committee appointed to draft certain commercial treaties; in 1879 he attended the monetary conference held at Paris, as the delegate of the Italian government. In 1891-92 he arranged a number of commercial treaties with Austro-Hungary, Germany, and Switzerland. He was repeatedly nominated vice-president and member of council of the Italian Geographical Society; he still (1904) occupies the latter position.

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MAMKUT (MAMMON): Mishnaic Hebrew and Aramaic for “riches.” The word itself is given in the Sermon on the Mount, “Ye can not serve God and mammon” (Matt. vi. 24). There is no evidence that there was a Syriac god of this name, the modern idea that such a god existed being derived from Milton’s personification of the name—“Mammon, the least erected spirit that fell from heaven” (“Paradise Lost,” i. 670). The word occurs in Abot ii. 12, where almsgiving is called “the salt of Mammon or riches.” Geseius suggests that the word was derived from “mattmon” (“treasure”), with assimilation of the “tet.” The spelling with three “m’s,” however, is apparently not justified; the Greek form with two is held by most scholars to be correct.

J. MAMRAN: A check; an expression used by Polish Jews from the end of the sixteenth to the be-
ginning of the nineteenth century. The word is derived from "membrana," Low Latin equivalent for "promissory note." It was first used by Mordecai Jaffe in "Ir Shoshan" (ch. 48), and was recognized by the law of East Prussia of 1801. Later laws, declaring that in legal documents only the language of the country may be used, threw the term into disuse. There are various forms of the word—"mamre," "mamram," "mamramm," "mamramme," etc., and a number of false etymological derivations (e.g., from hamman = "to exchange"); or from "mama" = "mother." It appears in Ps. cxiv. 3 (A. V. 2), and in Ps. lxvii. 69; Luke xii. 20; xx. 20; and in Messiah apocalyptic prophecies which are ascribed to Jesus regarded, in accordance with this conception, as the "son of man" in the clouds (of glory) (Matt. xii. 20; xxvii. 39; dixvi. 27; xix. 14; Ps. lvi. 64; Mark viii. 98, xiv. 69; John i. 51, iii. 18, v. 27, vi. 62).

The term "son of man" has a quite different meaning in such sayings as "the son of man is lord even of the Sabbath day" (Matt. xxi. 8 and parallels). It denotes simply man as master over the Sabbath in the same sense given it in the saying of the Rabbis, "The Sabbath is given over unto you, but not you unto the Sabbath" (Mek., Ki Tissa, 1). In many passages the expression "son of man" is used in the sense of "that person," or "myself," a use of it known to have been common in Talmudic times. Thus when Jesus says "the son of man hath not where to lay his head" (Matt. xxi. 20), he means simply "myself"; and likewise when he speaks of his future suffering and betrayal, the term "son of man" has nothing to do with the Messianic title (Matt. xvii. 22 and parallels). Afterward the records confounded the two usages, and consequently Matthew uses the term promiscuously in a manner which has to this day puzzled most of the commentators (see Wellhausen, "Des Menschen Sohn," in "Skizzen und Vorarbeiten," 1899, pp. 187-215; and comp. Dalman, "Die Worte Jesu," 1898, pp. 191-218).

The following passage in Yer. Ta'an. ii. 60b is remarkable. Commenting on Num. xxiii. 19 ("God is not a man that he should lie, neither son of man that he should repent"), R. Abbahu, who had frequent disputes with Christians in Cæsarea and was therefore acquainted with their terminology, said: "If a man says, 'I am God,' he lies; if he says, 'I am the son of man,' he will repent; if he says, 'I will ascend to heaven,' he will not succeed."


K. MANASSEH: 1. The elder of two sons born before the famine to Joseph and Osnath, daughter of the priest of Heliopolis (Gen. xii. 50-51, xlvi. 29). Biblical etymology, deriving his name from סַמְסֵל ("to forget"), makes it signify "He who causes one to forget," and explains it in the passage "God . . . hath made me forget all my toil" (ib. xii. 51). According to Gen. xlvi. 5, Manasseh and Ephraim were put by the patriarch Jacob on an equality with Reuben and Simeon as progenitors of separate tribes. In the blessings invoked by Jacob on the heads of Manasseh and Ephraim, Manasseh, although the elder, was made subordinate to Ephraim (ib. xlviii. 14). Tradition does not tell what caused Jacob's preference for Ephraim (see Ephraim and Junior Right). Notwithstanding his subordination, Manasseh's blessing
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was not to be despised. Manasseh, like Ephraim, was to be protected by "the Angel which redeemed" Jacob "from all evil," and was to grow into a great people (ib. viii. 16, 19). Because Gen. xlviii. 20 reads, "in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh," the phrase "God make thee as Ephraim and as Manasseh" has been given a place in the benediction Jewish parents pronounce over their sons on the eves of Subbaths and holy days. 1 Chron. vii. 14 reports that Manasseh was the youngest of the three sons of Joseph, while at the time of the Exodus Manasseh numbered 32,200 (Num. i. 33, ii. 21), against Ephraim's 40,500 (Num. i. 32-33, ii. 19), before Israel's entrance into Canaan forty years later Manasseh had increased to 32,700 (Num. xxxvi. 34), and Ephraim had fallen to 32,500 (Num. xxxvi. 37). This made Manasseh rank sixth in numerical importance, the tribes more numerous being Judah, Issachar, Zebulun, Dan, and Asher.

During the march through the Sinaitic desert Manasseh's position was, with Ephraim and Benjamin, on the western side of the Tabernacle (Num. ii. 18-24); the chief of the tribe was Gamaliel, son of Pedahzur (Num. i. 10, ii. 20, vii. 54).

The Targums of Jerusalem and pseudo-Jonathan to Num. ii. 18 report that the standard of the three Rachel tribes revealed the figure of a boy, with the inscription: "The cloud of the Lord rested on them until they went forth out of the camp"; and the Talmud mentions that Manasseh's tribal banner, during the journey to the Promised Land, consisted of a black flag with the embroidered figure of a unicorn. Among the twelve spies sent by Moses to report on Canaan, Manasseh was represented by Gaddi, son of Susi (Num. xiii. 11). Manasseh is recorded as prompting the enactment of laws regulating the possession of property in Canaan by daughters where the father had died without a son; the particular case in question was that of the daughters of Zelophehad (Num. xxvii. 1-8).

Manasseh was valorous. It took a prominent part in the defeat of the natives encountered on both sides of the Jordan. Reference is made to its prowess in Num. xxxvi. 39; Deut. iii. 14; Josh. xvii. 1; and particularly in I Chron. v. 18-23. Its warriors Machir, Jair, and Nobah conquered the most difficult districts, Argob and the hills of Gilead. The fearless chieftains Gideon, who with a small army defeated the Midianites (Judges vi. 15), and Jephthah, who vanquished the Ammonites (Judges xi.), belonged to Manasseh.

The territory inhabited by Manasseh lay on both sides of the Jordan. The part east of the Jordan was acquired after the conquest of Gilead (Num. xxxiii.), and was requested on the ground of being specially adapted for the grazing of cattle—the same argument as that urged by Reuben and Gad for preferring that section of Canaan. The boundaries of Eastern and Western Manasseh cannot be given with exactness. Territorially Manasseh probably extended from the Jabbok to Mount Hermon (its northern portion consisting of Argob and Bashan), while Western Manasseh extended from Ephraim, lying directly south, to the slopes of Mount Carmel (comp. Josh. xvii. 35: "Get thee up to the wood country").

Although more numerous than Ephraim shortly before the conquest of Canaan, Manasseh did not compare with Ephraim in wealth, power, and population in later times; Western Manasseh never completely expelled the natives (Josh. xvii. 12; Judges i. 27).

At the time of David's accession to the throne, Western Manasseh sent to Hebron 18,000, and Eastern Manasseh 120,000—Reubenites and Gadites included. After this event Eastern Manasseh gradually disappears and Western Manasseh lacks prominence, although both sections had separate rulers; Joel, son of Pedaiah, governed the latter, and Iddo, son of Zechariah, governed the former (I Chron. xxvii. 20-21).

Manasseh is heard of in the revival under Asa; in the Passover celebration in the days of Hezekiah; in the subsequent attack on idolatry; in the reform instituted by Josiah; and in the restoration of the Temple (II Chron. xv. 9; xxx. 1, 10-11, 18; xxxi. 1; xxxiv. 6, 9).

Like Reuben and Gad, Manasseh ultimately lost its identity; it became assimilated with the inhabitants of the country, whose idolatries it practised. The children of Manasseh "transgressed against the God of their fathers, and went a-whoring after the gods of the people of the land, whom God destroyed before them" (I Chron. v. 25). In Ps. lx. 9 (A. V. 7) and eviii. 8 Manasseh is called a most precious possession.

3. According to II Kings xxi. 1, Manasseh, the successor of Hezekiah upon the throne of Judah, was but a boy of twelve at his father's death. His reign of fifty-three years is the longest recorded in the annals of Judah. There can be no doubt that Sennacherib, the King of Assyria, departed to his capital in the days of Hezekiah (II Kings xix. 36), regarding Judah as a conquered and tribute-paying province; and so it remained during the reigns of Esarhaddon and Assurbanipal, his successors upon the throne of Assyria. In their published inscriptions Manasseh of Judah is distinctly mentioned as a vassal king (Schrader, "K. B." ii. 148, 238). That these sovereigns cherished a real interest in their western domain is shown by their settlement of colonists in Samaria (Ezra iv. 2, 9-10). Each of them invaded and plundered Egypt and maintained protracted sieges of the strong cities of Phoenicia.

In II Kings, written within a century or so of Manasseh's death, there is no hint of revolt. The Chronicler, however, declares (II Chron. xxxiii. 11) that in consequence of the deliberate unfaithfulness of Judah God brought upon the nation  "the captains of the host of the King of Assyria," who
took Manasseh in chains to Babylon. Thence, having truly repented, he was restored to his throne, where he demonstrated the genuineness of his change of heart by giving himself to measures of defense, administration, and religious reform. To harmonize the Chronicler's testimony with that of the Hebrew contemporary writings is even more difficult. The crying need in the days of Josiah, Manasseh's immediate successor, was religious reform; Jeremiah declared (xxv. 4; comp. II Kings xxiii. 26) that Manasseh's sins had yet to be expiated.

The writer in Kings emphasizes three deplorable details of the reign of Manasseh: the religious reaction which followed hard upon his accession; its extension by the free adoption of foreign cults; and the bitter persecution of the prophetic party. During Manasseh's half-century the popular worship was a medley of native and foreign cults, the influence of which was slow to disappear (Ezek. viii.).

Such a reaction involved the persecution of those who had bitterly condemned the popular syncretism. The prophets were put to the sword (Jer. ii. 30). "Innocent blood" reddened the streets of Jerusalem (II Kings xxiv. 4). For many decades those who sympathized with prophetic ideas were in constant peril.

The Story. Manasseh is given as an instructive lesson to bishops in their dealings with the erring and in the administration of justice. The story is based upon II Kings xxi. and II Chron. xxxii.-xxxiii. After recounting the sins of Manasseh it relates that he was taken captive to Babylon, bound in shackles of iron, and cast into prison. Bread made of bran and water mixed with vinegar was given him in small quantities, only so much as would keep him alive. In his great affliction he repented of his sins, humbled himself, and sought Yhwh's forgiveness. Then followed the prayer, after which Yhwh had compassion upon him. A flame of fire appeared about him, his chains and shackles melted, and he was restored to Jerusalem and to his kingdom. Thereupon he worshiped Yhwh only and sought to undo the evil he had done in the earlier part of his reign.

The Prayer. The prayer opens with an invocation addressed to the "Lord, Almighty, God of our fathers, Abraham, Isaac, and Jacob, and of their righteous seed." His power, glory, and majesty are described, and His compassion, long-suffering, and grace to the repentant sinner. The passage following (not found in the Greek MSS. of the LXX.) declares that God has promised forgiveness to the transgressor and has "appointed repentance unto sinners, that they may be saved." He has not appointed repentance only to persons such as the Patriarchs, who have not sinned, but "unto me that am a sinner." There follows a confession of sin, couched for the most part in general terms. The only approach to specific statement is in the words, "I did not Thy will, neither kept I Thy commandments" (omitted by Codex A. "Apostolic Constitutions," and by Latin MSS.); "I have set up abominations and multiplied offenses." This, of course, may be understood as referring to his idolatrous practices. Next He pleads for forgiveness, and concludes with a confident expectation that God will save him and with an outburst of praise for His mercy.

Ewald and, more recently, Budd (Stade's "Zeitschrift," 1892, pp. 39 et seq.) have maintained the view that the Greek version of the prayer is a trans-
The story in 2 Chronicles assumes the existence of a Prayer of Manasseh and of various details of his life in the "history of Hozai" (R. V.) or "of the seers" (LXX., ἡμείς τῶν λογισμῶν τῶν ἤρωντων). This history must have been lost, and the Greek prayer is, most probably, the attempt of some pious Jew of later times to reproduce it. Schürer ("Hist. of the Jewish People," division ii., vol. iii., p. 188) compares the interpolation of the prayers of Mordecai and Esther as supplements to the Book of Esther, and the Prayer of Azariah and the Song of the Three Holy Children as supplements to the Book of Daniel. There is, indeed, nothing in the conception of God's forgiving grace to the repentant sinner which is not implied in the story in Chronicles as well as in other still earlier Old Testament passages, as Ex. xxxiv. 6-7, and Ps. xxxiv. 18, 17. The emphasis, however, upon the fact that God is God of the penitent as well as of the righteous, and the conception of the Patriarchs as conspicuous examples of the latter, point to the later Judaism. F. C. Porter (Hastings, "Dict. Bible") thinks it is a Hellenistic composition. So does Swete ("Introduction to the O. T. in Greek," p. 253). Nestle ("Septuaginta-studien," 1899, iii.) maintains that the text of the prayer in the Greek manuscripts of the Septuagint comes from the "Apostolic Constitutions," or from the "Didascalia," and that it is not, as has been commonly supposed, drawn by the latter from the Septuagint.

There appears to be no trace of the Prayer of Manasseh in Jewish tradition. The Jerusalem Talmud (Sanh. x. 3) relates that Manasseh was put into an iron mule, beneath which a fire was kindled. In his torture he prayed in vain to the idols he had formerly worshiped. At last he besought the God of his fathers, and was delivered (comp. Apoc. Baruch, vi. 4).


T. J. F. McL.

Manasseh ben Israel: Dutch polymath; born at La Rochelle about 1604 (see Bethencourt in "Jew. Chron." May 20, 1904); died at Middleburg, Netherlands, Nov. 26, 1657. After the auto da fé of Aug. 3, 1606, his parents had thought it prudent to leave Lisbon. They soon passed on from La Rochelle to Amsterdam, where Manasseh was brought up under Isaac Uzziel of Fez, the rabbi of the new congregation Neveh Shalom; the latter died in 1629 and was succeeded by Manasseh. Two years later Manasseh married Rachel Soeiro. He soon became distinguished as one of the best orators of the Amsterdam pulpit, rivalling even Isaac Abouab. The contrast between their preaching was acutely indicated by a Spanish priest of the time, Fra Antonio Vieyra, who reported, after hearing both, that "Manasseh said what he knew and Abouab knew what he said." Neither preaching nor private tuition being sufficient to provide him with a suitable livelihood, Manasseh started the first Hebrew press in Amsterdam (indeed, in all Holland) in which he produced a Hebrew prayer-book (Jan. 13, 1627) set up from entirely new type, an index to the Midrash Rabbah (1628), a Hebrew grammar of his teacher's, Isaac Uzziel (1628), and an elegant and handy edition of the Mishnah.

Meanwhile Manasseh ben Israel was occupied with the compilation of his chief work, "El Conciliador," a laborious enumeration and discussion of all the passages contained in the Old Testament which seem to conflict with one another. Manasseh said he had been commonly supposed, drawn by the latter from the Septuagint.

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Meanwhile Manasseh ben Israel was occupied with the compilation of his chief work, "El Conciliador," a laborious enumeration and discussion of all the passages contained in the Old Testament which seem to conflict with one another. Manasseh brought his very extensive rabbinical knowledge to bear upon each of these, and wrote, in fluent Spanish, an exposition of the recognized Jewish method of reconciling the seeming inconsistencies. The book was almost the first written in a modern language by a Jew which had an independent interest for Christian readers, and it accordingly gave Manasseh a wide-spread reputation in the learned world. Some of the best scholars of his time had correspondence with him—
Isaac and Dionysius Vossius, Hugo Grotius, Caspar Barlaeus, Cuneus Bochart, Huet, and Blondel; Anna Marie de Schurman consulted him. His Jewish acquaintance was even more numerous, and included Emanuel Frances, and the Buenos Abravanel relatives of his wife), Pintos, Abudientes, and Henriques. He corresponded also with Zacuto Lusitano, Daniel Caceres, and Diego Barrassa (to whom he dedicated one of his works), and assisted Joseph Delmedigo to publish a selection of his works at Amsterdam.

Notwithstanding this wide fame, Manasseh ben Israel still found it difficult to obtain a living for himself, wife, and three children; he determined, therefore, on settling in Brazil, whither, in 1638, he had sent his brother-in-law, Ephraim Soeiro, on a joint venture. At this time the three synagogues of Amsterdam were reorganized, and, as seems probable, Manasseh ben Israel lost his position as rabbi of the Neveh Shalom. In preparation for his departure he dedicated the second part of the "Conciliiator," which appeared about that time, to members of the Jewish community of Pernambuco. At this moment the brothers Pocven came to his aid and established a yeshibah, placing him at the head (1640). Manasseh was thus enabled to devote himself entirely to authorship and to his ever-widening correspondence with Jewish and Christian literati.

Manasseh was most profoundly interested in Messianic problems, being convinced, for example, of the Davidic origin of the Abravanel family, from which his own wife was descended. He was full of cabalistic opinions, though he was careful not to expound them in those of his works that were written in modern languages and intended to be read by Gentiles. In particular, he was convinced that the restoration to the Holy Land could not take place until the Jews had spread into and inhabited every part of the world. In 1644 he came in contact with Antonio de Montesinos (Aaron Levi), who convinced him that the North-American Indians were the Lost Ten Tribes. He appears to have directed his attention to the countries in Europe where Jews were not permitted to live, trusting that by obtaining their admission the coming of the Messiah would be accelerated. He entered into correspondence with Christina, Queen of Sweden, ostensibly regarding matters of Hebrew learning, but probably with the design of getting her help in obtaining for the Jews admission into Sweden. But his chief attention was directed to securing the readmission of Jews into England, with many leading theologians of which country he was in active correspondence on this point.

Manasseh attracted the notice of many Protestant theologians who likewise were convinced of the speedy coming of the Messiah and who naturally desired to know the views of Jewish theologians on a topic so specially Jewish. Among these Christian theologians were Abraham von Franken- berg, the Silesian mystic, and Johannes Mochinger. But it was especially several of the more mystical-minded of the Puritans in England who had become interested in the question, and Manasseh entered into correspondence with several of them, including John Dury, Thomas Thorowgood, and Nathaniel Holmes. The first-named had written to Manasseh on the subject of the Israelitish descent of the American Indians, thereby redirecting his attention to Antonio de Montesinos' views. Manasseh determined, therefore, to write a treatise on the Lost Ten Tribes, and in support of the readmission of the Jews into England published his "Esperança de Israel" (Hope of Israel; 1650). This work appeared first in Spanish, then in a Latin translation; to the latter he wrote a prefatory epistle addressed to the Parliament or Supreme Court of England in order to gain its favor and goodwill for the Jews. The pamphlet aroused much interest in England, several replies being written, especially with regard to the identity of the North-American Indians with the Lost Ten Tribes. One of the replies, "An Epistle to the Learned Manasseh ben Israel" (London, 1650), was...
written by Sir Edward Spencer, member of Parliament for Middlesex; another appeared anonymously under the title “The Great Deliverence of the Whole House of Israel” (ib. 1652). Both these replies insisted upon the need of conversion to Christianity before the Messianic prophecies about Israel could be fulfilled, and it was, perhaps, for this reason that the matter was dropped for a time.

Meanwhile Cromwell’s attention had been drawn to the war between Holland and England, and Manasseh sent his son Samuel and his nephew David Dormido to consult with Cromwell. They being unsuccessful, Samuel returned to Amsterdam in 1655 to persuade his father to attempt the task himself.

Manasseh arrived in London in October of that year, and immediately printed his “Humble Addresses to the Lord Protector,” the result being a national conference held at Whitehall in December, 1655. It does not appear that Manasseh spoke at this conference, though his pamphlet was submitted to it. A formal declaration was made by the lawyers present at the conference that there was nothing in English law to prevent the settlement of Jews in England, though the question of its desirability was ingeniously evaded by Cromwell (see CROMWELL). Prynne wrote his “Short Demurrer” against the proposal, and this was answered by Manasseh ben Israel in his “Vindiciae Judaeorum” (London, 1656).

Meanwhile the opening of the Robles case had brought the question to a practical issue, though not in the sense Manasseh was striving for. He appears to have quarreled with the London Jews, and had to go for help to Cromwell, who, at the end of 1656, made him a grant of £23, and in the following year gave him a pension of £100 a year. In September, 1657, his son Samuel died; with the aid of a grant from Cromwell, Manasseh took the body to Holland to be buried at Middleburg, where he himself died two months later. Though he had not succeeded in obtaining formal permission for the resettlement of the Jews in England, he had by the publicity of his appeal brought the subject prominently before the ruling minds of England, and thus indirectly led to the recognition of the fact that there was nothing in English law against the readmission.

The pamphlets connected with the return of the Jews to England have been republished, with an introduction, by Lucien Wolf through the Jewish Historical Society of England (London, 1901); the first part of the “Conciliador” appeared at Frankfort-on-the-Main in 1632; the remaining three parts at Amsterdam in 1641, 1650, and 1651. Manasseh wrote also a series of works in Latin on various theological problems, giving the usual rabbinic solutions, all printed at Amsterdam— "De Creatione" (1635), "De Resurrectione Mortuorum" (1635), "De Termino Vitae" (1639); an essay in Spanish, "De la Fragilidad Hu-
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Snorgony: but he soon divorced her and married the daughter of a merchant in the village of Ilye, where he spent most of his life. His erudition early drew a circle of friends and disciples around him, and in discussing with them the rabbinical laws and regulations he did not hesitate to criticize such authorities as the Shulhan Aruk and Rashi. He even dared to interpret some parts of the Mishnah in contradiction to the explanation given by the Gemara: for such daring he probably would have been put under the ban had not an influential rabbi, Joseph Mazel of Wyazyn, come to his rescue. The latter took great interest in Manasseh and threw open to him his extensive and valuable library of rabbinical and philosophical literature.

Manasseh became acquainted also with Elijah Gaon of Wilna, whom he visited once a year; but when Elijah discovered that Manasseh visited Zalman of Liozna, the leader of the northern Hasidim, he credited those of his disciples who asserted that Manasseh showed Elijah of Hasidic leanings, and held aloof from him, though Manasseh explained to the gaon that only a love of knowledge induced him to visit Zalman, and that his views differed widely from those of the Hasidim. Manasseh really sympathized somewhat with the latter, expecting that their movement might develop into something better than the existing rabbinical orthodoxy. In his writings Manasseh holds Elijah of Wilna in high esteem, declaring in "Binit Mikra" (Grodno, 1818) that from him he had learned to interpret the Talmud by the simple philological method of the "peshat," while the majority of Talmudic teachers used the less scientific methods of the "derash." He even says that but for Elijah of Wilna the Torah would have been forgotten in Israel ("Alfe Menassheh," § 102: comp. § 177).

The suspicions of the Orthodox members of Manasseh's community increased when he began to study philosophy, mathematics, and astronomy. He had formed the resolution to go to Berlin for the purpose of becoming acquainted with the circle of Moses Mendelssohn; but at Königsberg he was stopped by some of his Orthodox coreligionists, who induced the Prussian authorities to refuse him a passport. Thus he was forced to return home, where, with the sole aid of some old manuals, he studied German, Polish, natural philosophy, and mechanics.

Manasseh had large ideas of educating the Russo-Jewish youth, but the rabbis of his time were not prepared to accept them. In his "Pesher Dabar" (Wilna, 1807) he complains "that the Jews are divorced from real life and advanced its practical needs and demands; that the leaders of the Jews are shortsighted men who, instead of enlightening their followers, darken their intellect with casuistic restrictions, in which each rabbi endeavors to outdo his predecessors and contemporaries. The wealthy class thinks only of its profits, and is not scrupulous with regard to the means of getting money. Even those who are honest and endeavor to help their poorer brethren do it in such an unintelligent way that they do harm rather than good. Instead of educating the children of the poor to become artisans, they add to the number of idlers, and are thus responsible for the dangerous consequences of such an education." Plungianski (see bibliography) is of the opinion that these words were directed against Elijah; and from the preface to "Pesher Dabar" it is evident that Manasseh desired to make peace between the leader of the Hasidim and the gaon. The consequences to the author of this daring appeal to the rabbis were serious: many rabbis destroyed his book, and some of his disciples and nearest friends left him.

Manasseh's father-in-law, having lost his fortune, left his native town and went to Brody, where he made the acquaintance of R. Jacob Landau, who expressed his disapproval of Manasseh's radical criticism of Rashi. He went next to Brest-Litovsk, where R. Aryeh Löb Katzenellenbogen engaged him as teacher to his sons, on the express condition that he adopt the interpretation of Rashi. Manasseh, however, could not abandon his critical methods, and, being dismissed, returned to Ilye. During his stay in Volhynia, on his way to Brody, Manasseh had begun to print his "Alfe Menassheh," but when the printer became acquainted with the radical spirit of the work he threw both proofs and manuscript into the fire. Manasseh at once proceeded to rewrite his book, and owing to his remarkable memory was able to complete it; he published it in Wilna in 1827 (republished in Warsaw in 1860). In this work Manasseh demonstrates that in accordance with the rabbinical teachings the Rabbis have the power to amend certain Jewish legal decisions when there is a necessity for it. Manasseh was compelled to suppress the paragraph containing this (§ 20) because Samuel Katzenellenbogen threatened that if it were not withdrawn he would order the work publicly burned in the synagogue-yard.

When the Russian government ordered the establishment of rabbinical schools, Manasseh wrote a work on higher mathematics, mechanics, and strategies and asked his friends to induce some scholar to translate this work into Russian in order to show the government what a Jew could produce on those lines. His friend Joseph of Wyazyn feared, however, the unfavorable comment of the officials, who might say that the Jews, instead of working on farms, were preparing war plans. It was resolved therefore to burn the manuscript. Judah Löb of Kovno, Samuel Elisberg, and Wolf Adelson may be mentioned among Manasseh's friends.

Manasseh was undoubtedly a great scholar, and his mind was remarkable for subtlety and power of analysis; he was also a friend of the people, and translated his "Samma-de-Hayye" into Judeo-German for the purpose of reaching them. In another work, "Shekel ha-Kodesh" (Shklov, 1823), he defends himself against the accusation of being an ambitious innovator. He says that his opponents can not even understand that one can risk his peace by antagonizing influential rabbis out of mere love for one's people. He asserts that he never sought wealth, fame, or pleasure, and that he lived on bread and water; but that the thirst for self-perfection would not allow him to rest until he had fulfilled his mission. In the same book he shows that it is
erected a synagogue for itself. Sixteen years later, in 1824, to fill the pulpit of Temple Emanu-El, New York. A schism occurred, in consequence of which a separate congregation had recently been organized. The upper part of a house in Long Millgate served as the first place of worship of the new community. Lemon Nathan became its first president and Rabbi Ahron (Aaron Jacobs) its first minister. A son of Rabbi Ahron, Alexander Jacobs, became an early president of the Manchester Jews, and in 1804 established their first local charity. It was known as the Manchester Jewish Philanthropic Society, and its object was to grant relief during the winter months to poor resident Jews. The original cemetery was opened in 1794, in the neighborhood of St. Thomas' Church, Pendleton. The congregation next worshiped in Ainsworth Court, Long Millgate, removing, in 1824, to Halliwell street, where it erected a synagogue for itself. Sixteen years later a schism occurred, in consequence of which a separate congregation was formed which worshiped in Miller's lane, acquiring a cemetery of its own at Miles Platting; after a time, however, the two congregations were reunited. A third cemetery was acquired at Prestwich, in 1843.

The appointment of Dr. Schiller-Szinessy as rabbi of the Halliwell Street Synagogue was productive of another schism, which led to the establishment, in 1856, of a Reform synagogue, under the auspices of Professor Theodores, Horatio Micholls, Dr. Hesse, Sigismund Schloss, and others. On the retirement of Dr. Schiller-Szinessy, in 1861, he was succeeded by Dr. Gustav Gottfeld, who ministered at Manchester for thirteen years, until called to America to fill the pulpit of Temple Emanu-El, New York. Dr. Gottfeld's most prominent successor at Manchester was the Rev. L. M. Simmons (d. 1900).

The Halliwell Street Congregation continued to grow, and in 1858 it removed to Cheetham Hill, where a magnificent place of worship was built, which became known as the "Great Synagogue" and is now the principal synagogue in Manchester. Prof. S. M. Isaacs of Liverpool—the first regular English preacher in Great Britain—became preacher of the Great Synagogue in that year, dividing his ministrations between the two cities. In 1863 he left Liverpool and thenceforth devoted himself entirely to the Manchester synagogue; he died in 1878, and was succeeded by the Rev. Dr. B. Salomon. In 1871 two new synagogues were established, one in Oxford road, for the Jews living in South Manchester, and another in York street, for the Spanish and Portuguese Jews. The rapid growth of the community since 1890 has necessitated the foundation of several new congregations, and there are now nearly thirty synagogues.

In 1888 the Manchester Hebrew Association had founded religious classes, and in 1842, as an outcome of these classes, a Jewish school was established through the instrumentality of Abraham Franklin and his brother Jacob Franklin (subsequently editor of the "Voice of Jacob"), Philip Lucas (who became the first president), and Eleazar Moses. A couple of rooms were engaged, in the first instance, at the Salford Lyceum Institution, and an enlarged building in York street was acquired in 1851. In 1869 the present structure in Derby street was erected. The school now (1904) has 2,300 scholars (800 in the boys' and girls' classes respectively, and 700 infants). The head master, Ephraim Harris, M.A., has occupied that position since 1869. The Jewish Board of Guardians was founded in 1867.

Other important Jewish institutions in Manchester are: the Hebrew Philanthropic and Loan Society (established 1861); the Sustentation Fund (connected with the Manchester Congregation of British Jews); the Visiting Committee (founded in 1865, in conjunction with Liverpool, for hospital and prison visitation); the United Sisters' Maternity Society; the Jewish Ladies' Visiting Association; the Children's Holiday Home; the Jewish Home for Aged and Needy Jews; the Hebrew Bread, Meat, and Coal Society; the Soup Kitchen for the Jewish Poor; the Talman Torah School; the Jewish Working Men's Club (founded 1887); the Manchester Board of Shechita; the Manchester Nationalisation Society; the Manchester branch of the Jewish Ladies' Brigade; and the Manchester Jewish Hospital. Zionism is also strongly represented in Manchester.

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H. R.

MANCHESTER: City in Lancashire, England, and one of the chief British manufacturing centers. It has a population of 543,969, of whom about 23,000 are Jews (the second largest Jewish community in the British empire). The history of the Manchester Jewish community dates from about 1780, when Jews commenced to settle near Shudehill and Long Millgate. The first synagogue was founded by two brothers, Lemon and Jacob Nathan, from Liverpool, where a congregation had recently been organized. The upper part of a house in Long Millgate served as the first place of worship of the new community. Lemon Nathan became its first president and Rabbi Ahron (Aaron Jacobs) its first minister. A son of Rabbi Ahron, Alexander Jacobs, became an early president of the Manchester Jews, and in 1804 established their first local charity. It was known as the Manchester Jewish Philanthropic Society, and its object was to grant relief during the winter months to poor resident Jews. The original cemetery was opened in 1794, in the neighborhood of St. Thomas' Church, Pendleton. The congregation next worshiped in Ainsworth Court, Long Millgate, removing, in 1824, to Halliwell street, where it erected a synagogue for itself. Sixteen years later a schism occurred, in consequence of which a separate congregation was formed which worshiped in Miller's lane, acquiring a cemetery of its own at Miles Platting; after a time, however, the two congregations were reunited. A third cemetery was acquired at Prestwich, in 1843.

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I. H.

MANDÆANS: Eastern religious sect that professes and practises an admixture of Christian, Jewish, and heathen doctrines and customs. The members of the sect live in Lower Babylonia, in the territory of Wasit and Bassora, near Khuzistan, and speak the languages of the localities in which they are settled (Arabic and Persian). Their sacred books are in an Aramaic dialect which has close affinities with that of the Talmud of Babylon, and they are written in peculiar characters resembling Old Palmyrenian script. Besides the name "MANDÆANS," derived from מנדא = "word of Language, life"), the most important figure in the Mandæan religious system, they take, in their dealings with other communions, the name of "Sabians," and call the wise and learned among them "NASORÆANS." To European scholars of the seventeenth century, who first heard of their existence through Christian missionaries, they were known under the erroneous appellation of "Christians of St. John" (the Baptist), on account
of the reverence in which St. John is held among the members of the sect and because of their frequent baptisms. The sacred books of the Mandaeans consist of fragments, of various antiquity, derived from an older literature. Of these the most important is the מַעְנָב ("treasure") or מַעְנָבְנָן (= "the great book"), which dates from somewhere between 650 and 900 C.E. It is divided into two unequal parts: the larger, intended for the living, is termed מַעְנָבְנָן (= "to the right hand"); the smaller, containing prayers to be read on the burial of priests, is called מַעְנָבְנָן (= "to the left hand"). In this book, and in some other works of lesser importance, is expounded the Mandean religious system, in which Jewish influence is distinctly visible. It is essentially of the type of ancient Gnosticism, traces of which are found in the Talmud, the Midrash, and in a modified form in the later Cabala.

The מַעְנָב gives three conflicting accounts of the Creation, the least complicated of which may be summarized as follows: A triad of divinities existed at the beginning of all things—Pira Rabbi ("the great fruit"), Ayar Ziva Rabbi ("the ether of great brilliancy"), and Mana Rabbi. (According to Joseph Halévy, Mana is the Biblical מָנָי, which the Talmud and Midrash regarded as a celestial food.)

The connection between Pira and Nastic Mana is easily explained by the Gnostic Elements. The idea which compares the divine essence to the grain of a fig.) The last-named, the most prominent of the three, is the King of Light, from whom all things proceeded. From him emanated the Great Jordan, which permeates the whole ether, the domain of Ayar. (The idea that water, air [ether], and fire existed before creation is found in Palestinian midrash of the fourth century; see Epstein, in "R. E. J." xxi. 77.) Then Mana called into existence Hayye Kadmaye ("primallife"), and, when the act was accomplished, withdrew into strictest privacy, being visible only to the souls of pious Mandaeans.

As the revealed and governing deity, Hayye Kadmaye is entitled to the chief worship and adoration. Biblical saints as false prophets. Such were Abraham (who lived, according to their computation, 6,000 years after Noah, during the reign of the sun), Misra (Moses, in whose time the true religion was professed by the Egyptians, from whom the Mandaeans claim to descend), and Shilmon (Solomon, son of David, to whom the devils yielded obedience; comp. Git. 57a). A true prophet was Yahya (John), son of Zechariah, who was an incarnation of Hibil.

Among the "utre" (angels) who emanated from Hayye Tiyane the most prominent is Hayye Til-taye ("third life"), often called Abatur ("father of the 'utre"). He sits on the verge of the world of light that lies toward the lower regions, and weighs in his balance the deeds of the spirits ascending to him from the earthly life. Beneath him originally was an immense void, with troubled black water at the bottom in which his image was reflected, the reflection ultimately becoming solidified into Peta-biel, called also Gabriel, who partakes of the nature of matter. Peta-biel received the mission to humble the earth and to people it. Accordingly he made Adam and Eve, but was unable to make them stand upright; whereupon Hibil, Shitiel, and Anosh were sent by Hayye Kadmaye to infuse into their forms spirit from Mana Rabbi himself. Hibil then instructed man in the true religion, and apprised him that his Creator was not Peta-biel, but the Supreme God who is far above him. Peta-biel was then ex- tended to the universe, made up of four vestibules and three hells. Each of these vestibules has two rulers—Zarzay and Zarzanny, Hag and Mag (see Gog and Magog), Gaf and Gafan, Aun and Kus. In the highest hell rules the grisly king Shaelum (in Haggadic literature, Ashmodai; see ASMODEUS).

Invested with the power of Mana Rabbi, Hibil descended into these lower regions and brought forth Ruia, the mother of falsehood and lies, the queen of darkness, and prevented her return to the nether world (see LITRIN). She then bore the devil Ur; he in his turn begat a son, Ur, who cast the sins of the world into the seven hells. These hells were then divided into seven laps, each of which one of the planets rules. The whole human race, with the exception of one True and single pair, has been destroyed three times. The Mandaeans consider the Prophets. Biblical saints as false prophets. Such were Abraham (who lived, according to their computation, 6,000 years after Noah, during the reign of the sun), Misra (Moses, in whose time the true religion was professed by the Egyptians, from whom the Mandaeans claim to descend), and Shilmon (Solomon, son of David, to whom the devils yielded obedience; comp. Git. 57a). A true prophet was Yahya (John), son of Zechariah, who was an incarnation of Hibil.

During forty years Yahya baptized myriads of men in the Jordan. By a mistake he baptized the false prophet Yishu Meshia (Jesus), son of the devil Ruia Kadishita. Thereupon Hibil's younger brother Anosh descended from heaven, caused himself to be baptized, performed miracles, and brought about the crucifixion of the false Messiah. Then he preached the true religion, destroyed the city of Jerusalem ("Ur-Shalom" = "the devil
Mandelstamm

finished it"), which had been built by Adonai, and dispersed over the world the Jews, who had put Yahya to death. It is interesting to note that the Mandaeans accuse the Christians of using the blood of Jewish children in the preparation of hosts.


MANDEL, PAUL: Hungarian jurist and deputy; born at Nyirbator Jan. 6, 1839. He studied law in Budapest and Vienna, and in 1875 was elected to the Hungarian Parliament as representative of his native city. He has retained his seat from that time up to the present (1904); he became a member of the law committee in 1881, and has taken a prominent part in framing the laws concerning guardianship, copyright, and the office of royal notary public. His parliamentary speeches in 1878 against capital punishment aroused much attention, as did those in 1884 in the cause of religious freedom, and in 1885 against the anti-Semitism.

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MANDELKERN, SOLOMON B. SIMHAH

DOB: Russian poet and author; born in Mlynow, Volhynia, 1846; died in Vienna March 24, 1902.

He was educated as a Talmudist. After his father’s death he went to Dubno (he was then fourteen), where he was the first rabbinical student of the city. He has retained his seat from that time up to the present (1904); he became a member of the law committee in 1881, and has taken a prominent part in framing the laws concerning guardianship, copyright, and the office of royal notary public. His parliamentary speeches in 1878 against capital punishment aroused much attention, as did those in 1884 in the cause of religious freedom, and in 1885 against the anti-Semitism.

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the first part of his "Hazon la-Mo'ed" (Vienna, 1877) Benjamin describes a journey which he made from Zhagory to Moscow about 1833. The second part of the work consists of letters which he wrote from Wilna in 1841-43 in regard to Lillenthal's mission in Russia. Like most of the leading Maskilim of the time, Mandelstamm was at first very enthusiastic about the movement; but he was much disappointed at the results and expressed strong disapproval of Lillenthal's methods. The third part contains a description of the Crimea with plans for bettering the condition of the Russian Jews.

Mandelstamm was employed by the Günzburgs, with some intervals, for more than forty years, and from 1864 until the time of his death he was their representative in Simferopol. He visited Paris in 1875 and gave a graphic description, in Hebrew, of the French capital in his "Paris" (Warsaw, 1875). He furthermore wrote "Mishle Binyamin," (published also separately), and contributed to "Ha-Meliẓ" (1892, Nos. 267-271) a very interesting description of the younger days of his brother Leon and to "Ha-Zefirah" (xv., Nos. 12 et seq.) an article on the anti-Jewish riots of 1881-82. He is considered one of the best of Hebrew prose-writers, although his too florid style and his continual deviations from the subject can hardly please a modern reader.

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MANDELSTAMM, LEON (ARYEH LÖB)

B. JOSEPH: Russian Hebraist, poet, and educator; born in Zhagory, government of Kovno, in 1809; died in St. Petersburg Sept. 12, 1889. He was the fourth son of Joseph Mandelstamm, a man of liberal and progressive views who had imbibed German ideas and collected German books during his business travels in Germany. Under the guidance of his father and older brothers Leon acquired a large amount of rabbinical and secular knowledge before he was fifteen years of age. He married while very young, and settled with his wife's parents in Kielany, government of Wilna; but his progressive thoughts and habits were considered heretical there, and he was compelled to divorce his wife after about six months of married life.

Mandelstamm then resumed his studies with renewed vigor, and about 1833 went to Wilna with the intention of entering its university; but that institution being about to be transferred to Kiev, he entered the University of Moscow instead. He graduated as a "candidate" (bachelor) in philology from the University of St. Petersburg in 1844, being the first Jew in Russia to attain that honor.

Mandelstamm acted as secretary to the rabbinical commission called at St. Petersburg in the summer of 1843 to draw up a system of education for the Jews of Russia. When Lillenthal, who had been selected to carry out the plans of the commission, or the plans of Uvarov, the Russian minister of public instruction, suddenly left Russia in 1845, Mandelstamm was appointed in his place and served under Uvarov and his successors until he retired in 1857. In these twelve years he wrote, edited, and published various books for use in Jewish schools, superintended the establishment of schools in various localities, including the rabbinical schools of Wilna and Jitomir, and appointed teachers for them (see Gottlober in "Ha-Maggid," xvii. 392). He had charge also of the disbursement of the candle-tax funds, which were for the purpose of supporting such progressive masses, having been levied for the tax and the purpose for which it was levied, saw in him the embodiment of all the evil of the new movement. The ill-feeling against him disappeared in later years (see Gurland in "Ha-Shahar," iv. 112).

After his retirement from the service of the government he engaged in various financial enterprises, but few of which were successful. He spent much time in Germany, especially in Berlin, where most of his works were published. His Russian translation of the Bible was at first prohibited in Russia, and was permitted later only on condition that it would not be sold without the Hebrew text ("Allg. Zeit. des Jud." 1870, pp. 438-439; ib. 1871, p. 840). His last years were spent in poverty and neglect. Having died suddenly on a ferry-boat, he was buried in a pauper's grave; several days afterward, however, he was disinterred and buried with proper honors in the Jewish cemetery of St. Petersburg. His library was taken to the United States by A. M. Bank and was sold to the New York Public Library, where it formed the nucleus of the Jewish department of that institution.

Mandelstamm was the author of: "Stikhotchovoreniya," poems (Moscow, 1840); "Hinnuk Ne'arim," Hebraic and German text-book for schools, in two parts (Wilna, 1849-50); notes to the Bible, in the edition (24 vols.), with the German translation, printed (under his supervision) by the Russian government (St. Petersburg, 1832) and known as the "Mandelstamm edition" of the Bible; "Shene Paskim," better known as "Kebod Melek," in Hebrew and German (ib. 1852); "V Zashchitu Yevreyev" (ib. 1858); "Sefer Millim," Russian-Hebraic and Hebrew-Russian dictionary (ib. 1859); "Hore Thalmodluzic," in German (Berlin, 1860); Russian translation of the Pentateuch (ib. 1863; 2d ed. 1871); "Die Bibel, Neu Uebersetzt und Erklär't" (the Book of Genesis and a dramatization of Canticles, both annotated; ib. 1862); "Biblishe Studien," in two parts (ib. 1862); "Saratovskie Mucheniki," an account of a ritual-murder trial of 1837 (Berlin, 1863); "Einleitung in den Pentateuch" (ib. 1864); "Yevreiskaya Semyaya," a drama (ib. 1864; 3d ed., St. Petersburg, 1872); "O Zhelezniikh Dorogakh," on Russian railroads (St. Petersburg, 1865-67); "Bibleiskoe Gosudarstvo," in "Yevreiskaya Biblioteka," for 1871; "Stimmen in der Wüste," German songs (London, 1880). He also contributed numerous articles to periodicals in various languages. A part of his "Hore Thalmudic," under the title "Rabbi Joshua ben Hana-nia," appeared in an English translation (Berlin, n.d.). The four volumes of extracts from Maimonides' "Yad ha-Hazakah," with German translation, published by the Russian government (St. Petersburg, 1851), were prepared, under Mandelstamm's supervision, by his townsmen Hyyim Sack.

Mandelstamm had a son, Joseph, a physician, who...
died long before him. A daughter, by a second marriage, is the wife of Dr. M. L. Zimmerman of Philadelphia.

BIBLIOGRAPHY: Bloch's Wochenschrift, 1889, No. 45; Brockhaus-Efron, Russian Encyclopedia; Jüdische Presse, xx., No. 30; R. Mandelstamm, Almanach Mandelstamm's, in His-Meltz, 1882, Nos. 207-217; His-Meltz, 1890; Moszkowski Vilchomori, 1889, No. 270; Yivoj ([weekly ed.], 1899, No. 36; His-Meltz, 1899, Nos. 138, 190, 191, 252.

P. Wl.

MANDELSTAMM, MAX (EMANUEL): Russian physician and Zionist; born in Zhagory, government of Kovno, in 1838. His father, Ezekiel Mandelstamm, younger brother of Benjamin and Leon Mandelstamm, taught him French and German, in addition to the usual studies of the "heder." Later Max attended a school in Mitaufor about a year, and the gymnasium at Wilna from 1850 to 1854. At the age of sixteen he entered the University of Dorpat as a medical student, and later studied at Kharkof, where he graduated in 1860. After practising medicine in Chernigov for about four years he went to Berlin (1864) and entered the university, where he studied ophthalmology under Graefe and pathology under Virchow. Later he studied for some time in Heidelberg under Helmholtz, and in 1866 he became assistant physician in Pagenstecher's hospital for eye-diseases in Wiesbaden. Two years later he settled in Kiev, where he still (1904) resides. He is considered one of the leading oculists in Russia. He was privat-docent at the University of Kiev for twelve years, and was thrice chosen professor; but the election was each time declared void on account of his being a Jew. He was for four years the head of the clinic for eye-diseases at the university, and is now the head of a private ophthalmic hospital which he established in 1890.

Mandelstamm takes a prominent part in Jewish affairs both in Kiev and in Russia generally. He was president of a committee to assist emigration in 1881 and 1882, and was one of the two Jewish representatives who were permitted to plead the cause of the Jews before the commission which investigated Jewish affairs after the riots of 1881. He has taken a leading part also in Zionism since the inception of the movement, and has been a conspicuous figure at all the Zionist congresses held during recent years. Most of Mandelstamm's writings are on subjects relating to his scientific specialty, and have appeared in Graefe's "Archiv" (vols. xi., xiii., xix.) and "Centralblatt für Praktische Augenheilkunde"; only one essay has been translated into English, under the title "How Jews Live," London, 1900. His articles on Zionism appeared in "Welt" and "Ost und West.

BIBLIOGRAPHY: Brainin, in Ahiasaf, 1900, pp. 336-349.

P. Wl.

MANDL, CHRISTOF: Hungarian author; converted to Christianity in 1534. His godfather was George, Margrave of Brandenburg, to whom Mandl dedicated his "Dass Jesus Christus Sey das Ewig Wort" (1536), in which Jesus is represented as the Redeemer. His other works are "Rechnung der 70 Wochen Danielis" (1539) and another, published in 1557, in which Jesus is described as the Messiah (Büclicher, "A Zsidók Törzszövete Budapesten," Budapest, 1901).

D. A. Bt.

MANDL, LUDWIG LAZAR: Hungarian anatomist and pathologist; born at Budapest Dec., 1812; died in Paris July 5, 1881; educated at Vienna and Budapest (M.D. 1836). He then settled in Paris to study microscopy. His researches in the embryology of the higher mammalia attracted the attention of the Parisian Society of Physicians, which, in 1845, requested him to prepare anatomical specimens. In 1846 he began to lecture on microscopic anatomy at the Collège de France. In the same year he was made a knight of the Legion of Honor. After 1862 he lectured before the Medical Clinic of Paris on diseases of the vocal organs.

Mandl was a prolific writer; the following are among his principal works: "Sanguis Respectu Physiologicorum" (Budapest, 1836); "Anatomia Microscopica" (Paris, 1838-58); " Traité Pratique du Microscope" (ib. 1839); " Mémoires d'Anatomie Pathologique" (ib. 1840); "Manuel d'Anatomie Générale" (ib. 1843; awarded a prize by the French Academy in 1850); "Traité d'Anatomie Microscopique" (ib. 1847; awarded a prize by the French Institute in 1850); "Mémoires Concernant la Pathologie et la Thérapeutique des Organes de la Respiration" (ib. 1855); "Traité Pratique de Maladies de Larynx et de Pharynx" (ib. 1872).

BIBLIOGRAPHY: Jüdisches Alterthum, p. 129 (inaccurate); Aliy. Deutsche Biog. xx. 178; Reich, Beth-El, iv. 31; Böhm, Magyar Irod. L. V.

MANDL, MORITZ: Austrian dramatist and journalist; born in Presburg May 13, 1840. He went to Vienna and there joined the editorial staff of the "Wanderer" (1862) and later that of the "Neue Freie Presse." Since 1877 he has been assistant editor of the "Fremdenblatt."

Mandl has written: "Deutschland und der Augenblick" (Leipsic, 1861), a pamphlet that won some attention; "Käthenen von Hellbronn" (Vienna, 1872), a German epic; a dramatic prologue to the Vienna "Kleist-Fest" of 1876; and several plays.

BIBLIOGRAPHY: Eisenberg, Das Geistige Wien, i. 336-357.

N. D.

MANE. See Weights and Measures.

MANESSIER DE VESOUL: French communal leader; originally from Vesoul and probably of the family of Héliot of Vesoul, whose ledger has been published by Isidore Loeb (in "R. E. J." viii., ix.). He is chiefly known in connection with the Paris community. It was he who negotiated for
the return of the Jews to France about the year 1358. He was appointed by the king "procureur général" of the Jews, with the function of granting or withholding the right of entrance into France to every individual Jew, being in turn responsible for their contributions to the treasury. He held this position as late as 1376. Associated with him about 1370 was one Jacob de Pont St. Maxence. After a time these two quarreled, and Jacob accused Manessier and Vivant (Manessier's brother) of certain malversations in his office, of having established a synagogue without the king's permission, and of having pronounced an edict of excommunication contrary to the provisions of the act of Parliament of Feb. 3, 1374. Manessier was imprisoned in the Châtelet, Paris. The king's proctor demanded a fine, with imprisonment until the fine had been paid. It is, however, probable that this was re-mitted, as Manessier afterward recovered his credit with the court, after having made peace with Jacob.

Bibliography: Isidore Loeb, in Gritzitz jubelschrift, pp. 54-36.

J. MANETHO (Greek, Mavethoc or Mavetho): Greco-Egyptian writer whose history of Egypt, forming a source of Josephus, especially in his book "Contra Apionem" (i. 14 et seq.; ed. Niese, §§ 73–105; 228–231), possesses special interest for the history of Israel. Manetho was high priest of Sebennytus in the Delta (according to some, erroneously, of Heliopolis), and lived under the first two Ptolemies. His history was written after 271 B.C.; its importance rests on Manetho's ability to use hieroglyphic sources directly. Though he seems to have enjoyed considerable reputation among the contemporary Greeks, it does not appear that his history was much read in the first century of the common era. Josephus is the only writer who furnishes coherent extracts. After him, Julius Africanus (221) and Eusebius (326) extracted chronological tables of Egyptian dynasties and kings for their Biblical chronographies. Both extracts were preserved by Georgius Syncellus (c. 792). The confusion of facts and names in Josephus' extracts (especially on the Exodus, "Contra Ap." i. 26; ed. Niese, §§ 228 et seq.) is almost incredible. Some of the errors may be attributed to Josephus himself. What Josephus reports about the Hyksos (or Hykussos) dynasty contains valuable information; but the connection of those kings and the Israelites is an untenable theory. What remains of the Manethonian Exodus account after the correction of the most manifest blunders seems, however, to show that the writer used the Biblical narrative and tried to combine it with some popular Egyptian tales.

Bibliography: The extant fragments of Manetho have often been collected (by Rosellini, Bunsen, and others). They are most conveniently accessible in C. Müller, Historici Graeci Minores, ii. 511; and the most valuable treatise on them is Unger, DiC Chronologie des Manetho, 1867. For scattered literature see Wiedemann, Gesch. Ägyptens, p. 292.

T. MANETTI, GIANNIZZO: Italian statesman and Christian Hebraist; born in Florence 1586; died at Naples Oct. 25, 1459. At the suggestion of Pope Nicholas V., who had made him one of his secretaries, Manetti learned Hebrew from a Jew named Manuel. He is said to have had a Jewish servant with whom he spoke Hebrew; and his son Agnolo from an early age was taught Hebrew besides Latin and Greek.

Manetti translated the Psalms at Nicholas' request, but had to defend the principles of his translation in a special treatise. In the hope of gaining the 5,000 ducats promised by the pope for the discovery of the original Hebrew of the Gospel of Matthew, Manetti collected many Hebrew manuscripts which are now in the Vatican. He also began a large apologetic work against the Jews.

Bibliography: Burkhardt, Renaissance in Italy, l. 270; Steinschneider, in Zeit. für Hebr. Bibl. l. 67; Michaud, in Biographie Universelle; Nuova Encyclopaedia Italiana.

J. MANI, ELIJAH: Turkish rabbi; died in Hebron, Palestine, in the summer of 1890. He was a native of Bagdad, where he was held in great esteem for his piety and his knowledge of the Cabala. About 1856 he went to Jerusalem, and two years later settled in Hebron. When R. Moses Pereire of that city died, Mani succeeded him as rabbi of the Sephardim. For fourteen years he accepted no renumeration, but later was forced by poverty to over-come his scruples. He was very active in charitable and communal affairs, and his simple and noble life won for him the respect and admiration of all the inhabitants of that ancient city; Mohammedans as well as Jews thronged to his funeral. He is said to have written eleven works, which he refused to publish.

Bibliography: Abtasef, 1561 (1600-1), pp. 385-386.

S. S. MANISSA (the ancient Magnesia ad Sipy-lum): Town in the Turkish vilayet of Aidin, twenty-eight miles northeast of Smyrna. It has a population of 40,000, of whom 1,800 are Jews (against 1,500 in 1838). The community there is said to be older than that of Smyrna. Richard Pococke, who visited the city about 1733–34, says ("Description of the East," ii. 50): "Several Jews [of Manissa] exported goods to Smyrna and Europe. They also manufactured callicoes, and usually were rich. To-day they are the commercial leaders. As artisans, they are chiefly shoemakers, tinsmiths, etc. The young women have recently begun to learn the manufacture of Turkish rugs, and this industry is in quite a flourishing condition." When Tournefort visited the district in 1703 ("Voyage au Levant," ii. 490) he found three synagogues there; now there are five—named Shalom, Mayorca, Toledo, 'Ez Hayyim, and Talmud Torah. The oldest of these, Shalom, was destroyed by fire, but has been rebuilt.

Among its benevolent societies are the hebrakadisha; the Hospital Society; the Moharru-Mattan, which assists and dowers girls who wish to marry; the Hesed shel Emet, which provides for poor families in time of mourning; the Shilluhim, to assist strangers and the poor to emigrate; and the Ozer Dullim, which provides the poor with shoes. The different societies have their own revenues.

There are two cemeteries, one old and the other
dating back about a century. In the former, tombstones dated 5406 (= 1646) have been found. A portion of the old cemetery was occupied for some years by Mohammedan refugees, who mistook it for vacant ground, and built houses there. To save the new cemetery from a similar fate, it was enclosed with walls in 1900 by the hebra kadiusha, which spent for this purpose 400 Turkish livres. The community has a small but well-organized hospital, which was founded in 1899 on the initiative of Rabbi Hayyim Mazliah and Rabeno Algranati. Before the establishment of schools by the Alliance Israélite Universelle (one for boys in 1892 and another for girls in 1896) the Talmud Torah was the only educational center. The school buildings stand on a fine estate belonging to the community. After the foundation of these schools the Talmud Torah ceased to exist, and modern ideas of progress have been adopted. Hebrew, French, and Turkish are taught in the schools, and a reading-room was established in 1895. Greek, Turkish, and Judeno-Spanish are the vernaculars. The community is governed by a chief rabbi, who is also the government representative. Since the abolition of the communal tax called "'arikah," the tax upon salt has met the communal needs and the salaries of the rabbis and shofetim.

The oldest of the chief rabbis of whom any mention is made was Aaron Lapappa, the author of the "Bene Aharon" ( Smyrna, 1874), who was succeeded by Benjamin Melammed. After Melammed, the next rabbis known were Zerahiah Azulai, author of "Sukkat Dawid"; Raphael Abraham Mazliah, author of "Ma'amar ha-Melek" (Salonica, 1808); Joseph Mazliah, Abraham Mazliah, Joseph Hjakin, Moses Mazliah, and David Gomel, the present (1904) rabbi. Blood accusations have been brought against the Jews of Manissa, one in 1883 and the other in 1893. In 1857 two hundred Jews died of the Plague. In a chest in the synagogue Shalom is preserved a parchment manuscript of eight books of the Bible, in three volumes. The first volume contains the books of Genesis and Exodus; the second those of Leviticus, Numbers, and Deuteronomy; and the third Joshua, Judges, and Isaiah. At the end of the last volume is the name of the copyist, Reuben bar Todros, and the date of the book, 5049 (1289). These books are greatly venerated. Some years ago the second volume was sent to Paris to be sold in order to obtain money for the needs of the community. As soon as the book had left Manissa there occurred a succession of sudden and premature deaths. Attributing these misfortunes to the removal of the volume, the community telegraphed for its immediate return.

Among the famous Jews born in Manissa was Samtob (Shem-Tob) Shikar, a composer of Oriental music.

About eighty years ago, in the time of Kam Oglu Osman, Chelebi Aaron Franco was the government treasurer; on the downfall of the former, Franco shared his disgrace. Franco's enemies went so far as to pass sentence of death on him, but he was saved through the efforts of Hayyim Palaggi, chief rabbi of Smyrna. One of the contemporaries of Franco was a certain Chelebi Abrahami Mayo, proprietor of a large estate. Samtob (Shem-Tob) Joseph is at present the veterinary surgeon of Manissa and its dependencies; several Jews are members of local tribunals, and David Franco is the present dragoman of the Italian vice-consulate.

MANN, LOUIS: American actor; born in New York city 1865; son of Daniel and Caroline Mann. He began his career as an actor when but six years of age. In 1880 Mann went on tour with a small company, and subsequently was engaged by the elder Salvini (1881), by Lewis Morrison (1882), and by J. K. Emmett (1888). At the conclusion of these engagements Mann set out as a "barnstormer" in classical drama. Among the parts he has created may be mentioned that of Utteron the lawyer, in Robert Louis Stevenson's "Dr. Jekyll and Mr. Hyde," as presented by Daniel Bandmann (1887). Mann next appeared in "Innoc," in which he took one of the leading parts (1891). His next conspicuous success was in 1896, in a burlesque of the character of Scengul in "The Merry World." Later he turned his attention to German comedy parts and originated those in "The Strange Adventures of Miss Brown" (1896), "The Girl from Paris" (1897), "The Telephone Girl" (1898), "All on Account of Eliza" (1901), and "Master and Pupil." Since then Mann has devoted himself especially to these and character parts. In 1902 he took the leading role in "The Red Kloof," and later joined Weber and Fields of New York, being associated with them in their productions until the dissolution of their partnership in 1904.

MANNA (מָנָנָה).—Biblical Data: The miraculously supplied food on which the Israelites subsisted in the wilderness. Its name is said to have originated in the question סנה ("What is it?" Ex. xvi. 15, R. V.; comp. Rashi ad loc.), asked by the Israelites when they first saw it. According to George Ebers ("Durch Gosen zum Sinai," p. 290), the name comes from the Egyptian "mennu" (= "food"). The manna is also designated "bread" (Ex. xvi. 4); it is called "the corn of heaven" and "the bread of the mighty" in Ps. lxxviii. 24-25, R. V., and, in a deprecatory sense, "the light bread" in Num. xxi. 5. The manna descended in the night in the form of coriander-seed of the color of bdellium (Num. xi. 7), so that in the morning the ground looked as if it were covered with hoar frost. The grains were ground or pounded into flour, and then the flour was prepared and baked in the form of cakes, the taste of which was like that of "wafers made with honey" or "as the taste of fresh oil" (Ex. xvi. 31; Num. xi. 8).

The gathering of the manna was connected with several miracles: it was collected before sunrise, for, in spite of its hard substance, it melted in the sun. The quantity collected made exactly one omer for every person, whether one collected much or little. On Friday morning the portions were double, for the manna could not be found on Sabbath. The manna was eaten the day it was gathered; if it were left until the following morning it corrupted and bred worms, though the manna gathered on Friday and kept for the Sabbath remained fresh. It con-
tinued to descend during the forty years the Israelites were in the wilderness, but when they arrived at Gilgal, on the 14th of Nisan, and began to eat the grain grown there, the manna ceased to fall.

In order to perpetuate the memory of this providence, Aaron was told to put an omer of manna in a vessel and lay it "before the testimony" (Ex. xvi. 17-33; Josh. v. 10-13). Num. xxi. 5 makes it appear that manna was the only food of the Israelites while they were in the wilderness, although references to provisions of fine flour, oil, and meat are met with elsewhere. It may be either that the manna constituted their main but not only food-supply during the whole forty years, or that it became their exclusive food after the provisions they took with them from Egypt were exhausted.

Certain modern scholars attempt to identify the manna of Exodus with the exudation of the tamarisk-tree (named by Ehrenberg the "Tamarix mannifera") of the Sinaitic peninsula. The Arabs call it "mann al-sama" (= "heavenly manna"), and collect it and sell it to pilgrims. It has been identified also with the exudation of other trees found in those regions.

A more recent view identifies the Biblical manna with lichen and allied species of plants found in Arabia and other parts of western Asia. The reports of modern travelers, however, are contradictory in regard to "manna."

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In Rabbinical Literature: Manna was one of the ten things created on the first Friday of Creation, in the twilight (Abot v. 9; comp. Targ. pseudo-Jonathan to Ex. xvi. 4, 15). According to Zabdi b. Levi, the manna which fell near the camp of the Israelites in the wilderness covered an area two thousand cubits square; it remained on the ground until four hours after sunrise, when it melted. It fell to a depth of sixty cubits, or, according to Ith b. Akiba (Midr. Talm. to Ps. xxiii.), of fifty cubits, and the quantity which fell every day would have sufficed to nourish the people for two thousand years. The question why it was necessary that the manna should fall every day is answered by the Rabbis in different ways: the Israelites could not be encumbered with its burden; they needed warm food every day, and the manna was warm when it fell; they needed that their hearts should be turned to God for their daily bread. It was so conspicuous that all the kings of the East and West could see it from their palaces (Yoma 76a; Tan., Be-shallah, 21).

In order that the manna might remain clean, a north wind first swept the ground, and then rains washed it. Then, after the ground had been covered with a layer of dew, the manna fell upon it, and was itself then covered with dew (Mek., Beshallah, Wayassa', 3; comp. Sifre, Num. 89). It so fell that the righteous had no trouble in gathering it, finding it at the doors of their tents; those of less firm belief had to go farther for it; the wicked had to go far from the camp to gather it (Yoma 75a).

A very different statement, but of the same nature, is given in Tan., Beshallah, 22: The diligent went out into the field to gather the manna; the less diligent went just outside their tents; but the indolent lay in their sleeping places while the manna fell into their outstretched hands. Created only for the children of Israel, the heathen could not secure the smallest quantity of it, for when one stretched out his hand to pick it up, it slipped from his grasp (Sifre, Deut. 313; Midr. Abkir, in Yalk., Ex. 258); according to another opinion, it tasted bitter to the heathen (Tan., l.c.).

The melting of the manna formed streams which furnished drink to many deer and other animals, and when those animals were afterward killed by heathen, the latter recognized in the meat the taste of the manna (Yoma l.c.). With the manna precious stones fell every morning (Yoma l.c.). The manna was adapted to the taste of each individual; to the adult it tasted like the food of the adult, while to the sucking child it tasted like the milk of its mother's breasts. By wishing, one could taste in the manna anything desired, whether fowl or fruit; thus the statement that the people ground it, or pounded it, and then baked it (Num. xi. 8), is only figurative, for if one so wished it tasted like food made of flour ground or pounded, baked or cooked. According to a different interpretation, the wicked were compelled to grind it and prepare it until it was fit for food, while for the righteous it was ground by angels before it fell from heaven.
The manna exhaled a fragrant odor, and during the forty years the Israelites wandered in the wilderness it served the women as perfume. Being a heavenly food, the manna contained nutritious matter only, without any waste products, so that during the whole time the Israelites lived upon it the grosser est office of the body remained unexercised. The Israelites, nevertheless, complained of it (comp. Num. xi. 6): “Shall a human being not discharge of what he eats? our bowels will surely be swollen” (Yoma, i.e.; Sifre, Num. 87-89; Tan., l.c.).

A miracle attended the collecting of the manna, in that the number of omers gathered by each family was found to correspond to the number of its members. This rendered the manna useful in solving most difficult problems. For instance, when two people came before Moses, one accusing the other of having stolen his slave and the other claiming to have bought the slave, Moses deferred his decision until the following morning, when the number of omers of manna in their respective houses showed to whom the slave belonged. In this way many otherwise inextricable complications could be unraveled (Yoma 75a).

The Rabbis disagreed as to the period of time for which the pot of manna was placed by Aaron “before the testimony.” It was placed there only for the following generation: it was placed there for all future generations; it was to be kept there until the coming of the Messiah. It is one of the three things which will be restored by Elijah. Jeremiah, when reproving with the children of Israel for their neglect of the Torah, showed them the pot of manna: “see how God nourishest those that occupy themselves with the study of the Law.” There is also a disagreement between the Rabbis with regard to the length of time after Moses’ death in which the Israelites ate the manna—whether for forty days, seventy days, or for the fourteen years during which the land of Canaan was conquered and divided among the tribes. According to R. Joshua, the manna ceased to descend immediately after Moses’ death, and the Israelites were compelled to eat what they had gathered previously (Mek., i.e.).

The manna is reserved as the future food of the righteous, for which purpose it is ground in a mill for the manna. The manna exhaled a fragrant odor, and during the four months it remained upon the earth. The manna is reserved as the future food of the righteous, who is the only one who can eat what they had gathered previously (Mek., i.e.).

The manna is reserved as the future food of the righteous, on which the manna’s portion is placed by Aaron’s “before the testimony.” The manna is reserved as the future food of the righteous, who is the only one who can eat what they had gathered previously (Mek., i.e.).

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Michael May and Elias Haium. The rabbi at that time was Samuel Helmann (1726-51), an opponent of Jonathan Eybeschütz. On Helmann’s appointment as rabbi at Metz, David (Tebele) Hess was elected chief rabbi in Mannheim. During his tenure of office occurred the notorious divorce dispute of Cleve, which involved a member of the Mannheim congregation and aroused a bitter controversy among the rabbis of Germany (1766; see “Or Yisrael,” Cleve, 1770; Horovitz, “Frankfurter Rabbiner,” iv, 27-31, Frankfort-on-the-Main, 1885; Lubetzki, “Bikle Bamm,” p. 44b, Paris, 1890). The elector Karl Theodor granted more Jews the right to live in Mannheim (1744), at the same time, however, ordering them to settle in the side streets, as they should not be allowed to own a house in the main street. For thirty-two years the chief rabbi at the klaus was Naphshah Hirsch Katzenellenbogen. The “Stadt-rabbiner” was Hirsch Levi (1779-83), who left Mannheim for Berlin. In 1784 Michael Scheuer, from Mayence, was appointed “Stadt-rabbiner” and held the office for twenty-five years and died in 1809. His successor were: Gottschalk Abraham, who had been klaus rabbi and “Oberland” rabbi (d. 1824); Hirsch Taura (d. 1849); Moses Praeger (d. 1861), who introduced a Reform service (1856); B. Friedman (1863-79); and the present (1904) rabbi, M. Steckel-macher (since 1899). Mannheim contains many Jewish philanthropic institutions.

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I. L.

MANNHEIMER (MAGYAR), GUSTAV: Hungarian painter; born at Budapest Feb. 27, 1854. He studied at the schools of drawing in Budapest, Munich, Vienna, and Rome. The best known of his paintings are: “On Flowery Meadow,” “Procession at Anacapri,” “Young Tramps,” and “Italian Evening Landscape.”


N. D.

MANNHEIMER, ISAAC NOAH: Jewish preacher; born in Copenhagen Oct. 17, 1793; died at Vienna March 17, 1865. The son of a hazzan, he began the study of the Talmud at an early age, though not to the neglect of secular studies. On completing the course of the cathedral school at Copenhagen, he took up philosophy, Oriental languages, and theology at the university there, at the same time continuing his studies in Talmud and Jewish science. When the Jews of Denmark were emancipated in 1814 confirmation was made obligatory, and the office of catechist was instituted by the state, Mannheimer being the first incumbent (1816). The first confirmation took place May, 1817. In 1821 Mannheimer went to Vienna, where there was then no congregation, the community being divided into two opposing parties. Mannheimer, who was welcomed by both factions, soon succeeded in organizing a congregation, drafting a program and ritual on the traditional basis and harmonizing the views of the two parties. He returned to Copenhagen in December of the same year. Failing in his attempt to secure a new synagogue for Reform services, he accepted a call to the pulpit left vacant by Zunz in Berlin. German services, however, were interdicted in that city; the temple formerly under the ministry of B. Beer was closed, and the royal cabinet order of Dec. 26, 1823, obtained by the Orthodox party, frustrated the attempt to adapt the old ritual to new forms by delivering German sermons in the chief synagogue. Mannheimer therefore left Berlin and took temporary charge of the pulpit of Hamburg, preaching also at Léipzig during the fairs. In 1824 he married Liseke Damier, and in November of the same year he was called to the new synagogue of Vienna. As he could not receive the title of preacher or rabbi, he was inducted, in June, 1825, as “Divoor der Wiener K. K. Genehmigten Öffentlichen Israelitischen Religionsschule”; he dedicated the new temple in April, 1826, and officiated there until 1829.

Mannheimer’s success was due in great measure to his oratorical gifts. His sermons were, for their time, models (Geiger, “Einleitung in das Studium der Jüdischen Theologie,” in Nachgelassene Schriften,” ii. 81). His German translation of the prayer-book and of the fast-day prayers, and his arrangement of the fast-day liturgy, are of permanent importance for the ritual, the conservative spirit in which this work was undertaken leading to its adoption by many communities.

In 1848 Mannheimer was returned by Brody to the Austrian Reichstag, where he delivered two memorable speeches, one on the Jew-tax (Oct. 5, 1848) and the other on the abolition of capital punishment (Jan. 29, 1849). On his seventieth birthday the city of Vienna conferred honorary citizenship upon him. He devoted the gifts bestowed by the community upon him on that occasion to a foundation for the aid of rabbis, preachers, and teachers, which still bears his name.

Mannheimer published the following works: “Predikener Holste ved det Mosaikos Tros-Samfund’s Anudtigs-Övelser i Modersmaalet i Sommerhalvaaret 1819” (Copenhagen, 1819); “Gottesdienstliche Vorträge Gehalten im Israelitischen Bethaus zu Wien im Monate Tischri 5504” (Vienna, 1844); “Gottesdienstliche Vorträge für die Wochenabschnitte des Jahres,” vol. i, Genesis and Exodus (ib. 1853; partly translated into Hebrew by F. Kuttner, under the title ננ יב, ib. 1865); a translation of the prayer-book and of the fast-day prayers according to the ritual of the Vienna Temple (1840; frequently reprinted). His polemics and responsa include: “Gutachten für das Gebetbuch des Hamburger Tempels” (1841); “Gutachten Gegen die Reformpartei in Frankfurter-am-Main in Angelegenheit der Beschneidungsfrage” (1843); “Einige Worte über Juden und Judenthum” (supplement to the “Österreichische Medicinische Wochenschrift,” 1842, No. 34), directed against Professor Rosso’s statements.
in reference to the Jewish question (1848). Two numbers of his "Gottesdienstliche Vorträge" appeared posthumously, edited by S. Hammerschlag (Vienna, 1876).


MANNHEIMER (HERSCHMAN), LOUISE: Writer and poetess; born at Prague Sept. 3, 1845. In 1866 she went with her parents to New York, where she became the wife of Prof. Sigmund Mannheimer. She wrote German and English poems, and articles and reviews for German and English periodicals. Zimmermann's "Deutsch in Amerika" (Chicago, 1894) contains some of her poems and a short biographical notice. Among her productions in English are "The Storm," a translation of one of Judah ha-Levi's poems, and "The Harvest," a prize poem (printed in "The American Jews' Annual,"

A. F. T. H.

S. MAN.

MANNHEIMER, SIGMUND: American educator; born at Kemel, Hesse-Nassau, May 16, 1855. Educated at the teachers' seminary at Ems, Nassau, he became teacher in the Jewish schools of Schierstein (1858) and Hegenheim (1858). In 1861 he entered the University of Paris (Bachelier des Lettres, 1868), becoming professor of German in 1864. In 1865 he went to America and lived successively in Baltimore (to 1867), New York (to 1873), St. Louis (to 1876), and Rochester, N. Y. (where he became teacher at the Jewish school). In 1884 he was appointed professor of exegesis and Aramaic, and librarian, at Hebrew Union College, Cincinnati, Ohio.

Mannheimer has published: "Die Wahrheit über den Talmud" (Basel, 1858; translated from the French of T. Klein); "Hebrew Reader and Grammar" (New York, 1873; 4th ed., Cincinnati, 1903); "Anti-Semitism" (Cincinnati, 1897; translated from the French of Leroy-Beaulieu); "Iggeret Musar," an English translation of Solomon Alami's "Iggeret Musar" (ib. 1898). He died Dec. 18, 1909.

A. F. T. H.

MANOAH B. JACOB: French Talmudist; lived at Lunel in the second half of the thirteenth century. He is sometimes quoted under the abbreviation "Jah (= "R. Manoah"); Halberstam MSS., No. 345). Manoah often cites decisions in the name of his father. After a brief residence at Narbonne, where he studied with Meir b. Simon and Reuben b. Hayyim, Manoah returned to Lunel. Like several of his contemporaries, he was a student of the works of Maimonides, and wrote a commentary on the latter's Yad ha-Hazakah, which is quoted in "Sha'are Zlyyon" under the title "Sefer ha-Manoah," and in "Kore ha-Dorot," under the title "Sefer ha-Menahah." It was printed at Constantinople in 1518.


S. K.

MANOAH OF LUNEL. See MANOAH B. JACOB.

MANOAH B. SHEMARIAH HANDEL: Polish author; born at Bresztitzczka (Пшвіц), Volhynia; died in 1612. He was the author of the following works: "Iokmat Manoah," glosses to the Talmud (printed in the Cracow 1602-5 edition of the Talmud, and separately at Prague, in 1602, by his son); "Menahah ha-Lhabot," commentary to Bahya ben Joseph's "Al-Hidayah ila Fana' al-Alul" (Lublin, 1586; frequently reprinted); "Manoah Maza Hen," on the title-page of which the emperor Rudolph and King Matthias are mentioned. Manoah must have composed a number of other works, for his son, who preserved those already noted, speaks of his intention to publish "all" his father's works on the Talmud, the Cabala, and astronomy.


G. WE.

MANRESA: Town in Spain, in the province of Barcelona. In the twelfth century it is said to have contained 500 Jewish families, most of which lived in a narrow lane named "Gran rua" near the town hall; their cemetery, still called "Fossana dels Jueus," was outside the city. In the thirteenth and fourteenth centuries the Jews there were engaged in manufacturing, in trading (including that in slaves), in money-lending (at the rate of 20 per cent, the usual interest at that time), and in the cultivation of their vineyards and estates. The hostility of the Christians toward the Jews which prevailed throughout Catalonia was manifested in Manresa also. In 1325 the Christian inhabitants of the town endeavored to prevent the Jews from baking their Passover bread, so that the latter were obliged to appeal to the king for protection. The Jews in Manresa did not escape the general persecution of 1391, and many of them professed to accept Christianity. After 1414 comparatively few Jews remained in the town, and in 1492 they sold their property for whatever they could get for it and left the country. At the beginning of the fifteenth century Manresa had 90,000 inhabitants; three centuries later it contained barely one-fifth of that number. Several members of the Zabarra (Sabara) family lived in Manresa. The town is not mentioned in the "Shebet Yehudah."

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M. K.

MANRESA: Meetings held at the summons of the lord mayor of London by citizens of the English metropolis to protest against the persecution of the Jews. The first of these was held on July 23, 1840, to protest against the blood accusation brought against the Jews of Damascus. A demand for this
meeting was made by 210 important residents of the city. Speeches were delivered by Daniel O'Connell, Alderman Thompson, Dr. Bowring, and others, expressing their disbelief in the accusation and demanding the release of the accused. The resolutions of the meeting were sent by the lord mayor to the chief ambassadors of foreign powers residing in England, and an especially favorable reply was received from the Emperor of Russia. Over forty years later meetings were convened by the lord mayor of London to protest against the persecutions of the Jews in Russia. Attention had been called to these by articles in the London "Times" of Jan. 9 and 11, 1882, written by Joseph Jacobs, and a resolution was made for a Mansion House Meeting in consequence. The resolution was signed by thirty-eight persons, including the Archbishop of Canterbury, Cardinal Manning, Charles Darwin, John Tyndall, and eighteen members of Parliament. This meeting was followed by numerous others throughout the United Kingdom, including one at the University of Oxford.

The requisition for the Guildhall Meeting of Dec. 10, 1890, was signed by eighty-three persons, again headed by the Archbishop of Canterbury and Cardinal Manning, and including nineteen peers, twenty-seven members of Parliament, and the foremost representatives of nearly every learned profession. The following resolution, proposed by the Duke of Westminster and seconded by the Bishop of Ripon, was adopted: "That in the opinion of this meeting the renewal of the persecution of the Jews in Russia from the operation of severe and exceptional edicts and disabilities are deeply to be deplored, and that in this last decade of the nineteenth century religious liberty is a principle which should be recognized by every Christian community as among the natural human rights." In the name of the citizens of London a memorandum was addressed to the czar to this effect, praying that the Jews of Russia should be granted political and social equality with the rest of his subjects. The czar refusing officially to receive the communication, it was returned through the foreign office.

As a consequence of the first of the two last-mentioned meetings, a Mansion House Fund was raised of £108,000 and was administered by a Mansion House Committee; this later took over the £100,000 collected after the Guildhall Meeting, when it became known henceforth as the Russo-Jewish Committee. In the early stages of its work the Mansion House Committee supervised the transportation of large numbers of Russo-Jewish refugees from Brody to America, having a branch committee at Liverpool presided over by B. L. Benas. The chairman of both committees was Sir Julian Goldsmith, and the honorary secretary was N. S. Joseph. The committee took part also in all the conferences held to consider the position of the Russian Jews and helped to found agricultural colonies at Moosomin, Canada; Painted Woods, N. Dak.; Vineyard, N. J.; and elsewhere. None of these colonies, however, had a very long life. The Russo-Jewish Committee, besides assisting the Jewish Board of Guardians by arranging for the immigration, repatriation, and settlement of refugees, founded also in London a Location and Information Bureau as a labor registry, and evening classes in English for the refugees, so as to enable them to earn their living outside the congested districts.

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O. J. S.—J.

MANŞUR MARZUK: Egyptian rabbi and author; settled at Salonica toward the close of the eighteenth century. He was the author of several works: "Zur Todah" (Salonica, 1788), a commentary on the Yad ha-Ḥakakah; "Ben Pedahzur" (ib. 1786), sermons; "Korban Elīzur," a Talmudic commentary.


M. Fr.

MANTINO, JACOB BEN SAMUEL: Italian physician; died at Damascus in 1549. His parents—and perhaps Mantino himself—were natives of Tossa, Spain, which place they left at the time of the banishment of the Jews from Spain (1492). Mantino studied medicine and philosophy at the universities of Padua and Bologna. Having graduated, he established himself at the latter place, and devoted his hours of leisure to the translation of scientific works from Hebrew into Latin. By these translations he soon acquired a high reputation, and he was befriended by the highest dignitaries of the court of Pope Clement VII.

The war of 1537 compelled Mantino to leave the Pontifical States. He settled at Verona, where the new bishop, Giberti, protected him. In 1538, when Giberti left Verona for Rome, Mantino decided to settle at Venice, where the Council of Ten exempted him from wearing the Jews' hat. This privilege was granted him, at first for a term of several months, upon the recommendation of the French and English ambassadors, the papal legate, and other dignitaries whom he numbered among his patients. At the expiration of the proper term Mantino found an influential protector in another of his patients, Théodore Trivulce, marshal of France and governor of Genoa; the latter, urging his own services to the Venetian Republic, insisted that the council should make the exemption perpetual.

The efforts of the English king Henry VIII. to get rid of his wife Catherine on the pretext that their marriage was contrary to the Biblical law, and that the dispensation obtained from Pope Julius II. was invalid, involved Mantino in difficulties. Henry sent Richard Croke to Italy in order to obtain opinions favorable to his case, and the latter addressed himself to Jewish as well as to Christian scholars. Pope Clement VII., in his turn, consulted Mantino, who decided against Henry. This decision created for Mantino many enemies in Venice, where Croke had won a favorable opinion from the famous physician and scholar Elijah Menahem Halton, among others. Meanwhile the Messianic dreamer Solomon Molko, whom Mantino had energetically opposed while he was in Venice, went to Rome, followed by Mantino. Having many friends and protectors at the court of Clement VII., Mantino soon acquired...
Mantino attained the zenith of his influence at the accession to the papal throne of Paul III. (1555), who appointed him his physician. This high position did not prevent Mantino from concerning himself with the affairs of the Jewish community of Rome, in whose records he appears as a member of the rabbinate, with the title “gaon.”

In 1544, for some unknown reason, Mantino returned to Venice, where again he was exempted from wearing the Jews’ hat. Five years later he accompanied, as physician, the Venetian ambassador to Damascus, where he died soon after his arrival.

Mantino translated the following commentaries of Averroes: “Paraphrasis Averrois de Partibus et Generatione Animalium,” with the commentary of Levi ben Gershon (dedicated to Pope Leo X.; Rome, 1521); commentary (the compendium) on Aristotle’s “Metaphysics”; the “middle commentaries” on Aristotle’s “Isagoge”—books i.-iv. of “Topics” and “Poetics” (Venice, 1550); commentary on Plato’s “Republic” (dedicated to Pope Paul III.); proem to the large commentary on Aristotle’s “Physics”; the large commentary on the third book of Aristotle on the soul; proem to book xii. of Aristotle’s “Physics.” He translated also Averroes’ medical work “Colliget” (“Kullayot”), the first book of Avicenna’s “Canon,” and Maimonides’ “Shemonah Perakim.”

MANTLE OF THE LAW (צמרתLake): The cover of the scroll of the Pentateuch. The Hebrew name “mappah” is derived from the Greek μάσπα. Originally, a wrapping of fine silk was spread along the full length of the parchment, to protect the writing from dust and injury when the scroll was rolled up. The mantle is mentioned in a passage of the Mishnah that all books or scrolls were provided with coverings (Kelim xiv. 1). When Levi b. Samuel and Huna b. Hiyya were preparing coverings for the books of R. Judah, they thought the scroll of Esther did not require a mitpahat, for which opinion they were rebuked by R. Judah (Sanh. 100a).

In the Orient, mantles are often not used, carved wooden boxes being substituted for them.

The “mantle of the Law,” as it is popularly called, is made in the form of a bag, to fit the scroll after it is rolled up. It is open at the bottom and closed at the top except for two openings to allow the scroll-handles (“ez hayyim”) to pass through. The mantle is made of expensive material, which must not have been used for any other purpose. Old, worn-out mantles should not be thrown away, but should be stored in the genizah or sewed into a shroud for a corpse to be buried in (Shulhan ‘Aruk, Orach Hayyim, 154, 4). Between the sectional readings of the Pentateuch at the synagogue the scroll is closed and covered with the mantle. On special occasions, when two scrolls are read from, Mantle of the Law, Velvet, Seventeenth Century. (In the Victoria and Albert Museum, London.)


I. BR.

MANTLE OF THE LAW (צמרתLake): The cover of the scroll of the Pentateuch. The Hebrew name
the one first used must be rolled up and covered before the mantle is removed from the second scroll (ib. 147). The mantle of the Law is usually decorated or embroidered with the Crown of the Law, the Lion of Judah, and with tassels and ornaments. The mantle is often made and presented to the synagogue by women, and sometimes bears the name of the donor or donors.

MANTUA: Fortified Italian city, on the Mincio; capital of the duchy of Mantua. It has a population of 29,160, including 1,100 Jews (1901). In 1858 it had 2,523 Jews—the greatest number in its history. The first mention of Jews in Mantua dates from the twelfth century, when Abraham ibn Ezra finished (1145) there his grammatical work "Zahot." Apparently he was in that city again in 1153. There are no further references to Jews in connection with Mantua until they are mentioned in the new statutes of the city at the end of the fourteenth century, when a large number seem to have lived there. In 1459 a special tax of 2,000 ducats was imposed on the community, though by vigorous protest they succeeded in having it reduced to 600 ducats. The importance of the community about that time is evident from the fact that two famous rabbis, Joseph Mantino and Judah da Napoli (Messer Leon), officiated in Mantua, although, on account of their inability to agree, both were expelled from the city in 1475. In the following year, with the consent of the pope, the Jews were permitted to lend money at interest, and eight years later Bernardino da Feltrè founded a "moute di pietà" there, the granting of its charter being one of the first acts of the government of the new prince, Francesco Gonzaga (1466-1519), who was generally ill-disposed toward the Jews. In 1485 he ordered all of them, with their wives, to attend Bernardino's anti-Gonzagas. Jewish sermons. In 1496, when the preachers again demanded that restrictions be placed on courtezans and Jews, the wife of the prince, during his absence, ordered the wearing of the Jewish badge.

From this time the treatment of the Jews varied, and intermittently they were favored by the princes. Although Frederick Gonzaga, the first Duke of Mantua, had a Jewish physician, Abraham Portaleone, he forbade the Jews to keep Christian servants, an exception being made in regard to necessary services performed on the Sabbath. In 1531 the Marano Solomon Molko was burned publicly at the stake during the visit of Emperor Charles V. Although the congregation had received permission from Pope Clement VII. in 1530 to build an Ashkenazic synagogue, the duke did not confirm it until 1540, at the earnest solicitation of Isaac Porto; the last-named was called to the rabbinate of Mantua in 1550, as the first of an uninterrupted succession of rabbis whose names are preserved in the communal archives.

The condition of the Jews improved under Duke Frederick's successors. A decree of 1545 says: "We desire that the Jews shall be as free and secure in pursuing their business and professions in our city and in our duchy as the Christians." These were the best days of the community, the numbers of which probably were augmented by Portuguese immigrants. The Jewish merchants of Mantua carried on extensive business with foreign countries. Jews were often welcomed at court, and after 1542 the duke had Jewish musicians and Jewish actors. Nevertheless, oppressive measures were enacted against them; their cemetery was taken from them in
1549 that an extension to a monastery might be
built in its place. Guglielmo Gonzaga, who was
also the first Duke of Monferrato, confirmed their
old privileges and suppressed a riot which threatened
them in 1562. The security which the community
enjoyed enabled it to interest itself in Jewish affairs at large,
and it was instrumental in securing the reception of a delega-
tion from the Jewish communities, in 1563,
by the Council of Trent, which delegation obtained permi-
sion to print Hebrew books.

In 1577 new edicts were issued regarding the wearing of
the badge. Evil times came with Vincenzo Gon-
zaga (1587–1612), who, in
1590, expelled all foreign Jews from the city to
prevent the increase of the Jewish population. In the fol-
lowing year this decree was reinforced by men-acces against the entire community. On April 22, 1600, Giu-
ditta Franchetti, eighty years of age, was pub-
licly burned on a charge of witchcraft, and other members
of the community were sentenced to heavy punishments.
In 1602, however, in spite of these rigorous pro-
cedings, the Franciscan monk Bartolomeo da Salutivo publicly
accused the prince of leniency toward the Jews.
As the populace was threatening them, Vincenzo
was obliged to interfere sternly in their behalf
(Aug. 14), although at the beginning of the year he
had issued orders for the complete separation of
Jews and Christians. He next forbade Jewish phy-
sicians to treat Christians without special permission,
and, at the instance of Pope Clement VIII., decreed
(Nov. 7) that the Jews should sell all their real estate
within a year; he placed all their civic and commer-
cial affairs under the jurisdiction of a special official
termed "commissario degli Ebrei," and in certain
other relations they were subjected to ecclesias-
tical control.

This office of Jewish commissioneer existed until 1768. In
1610 the establishment of a ghetto was decreed, and in
1612 the Jews were compelled to move into it. The new
dict called the "Tolleranza Generale" subjected them to
still more rigorous treatment; it was renewed every eight
years, on payment of a large sum, and remained in force until 1791.

Charles of Rethel, who succeeded to the dukedom on the
extinction of the house of Gonzaga in 1638, as-
sured the Jews of his favor.
During the siege of Mantua by Emperor Ferdi-
nand II., in the same year, they helped to fortify and defend the
city, even breaking the Sabbath; and when the
city was betrayed (1630) to the enemy 1,800 Jews
were expelled and their property confiscated; nor
could they return until after many bitter experiences,
as Abraham Maserani has recounted in his "Ha-Ga-
lut weha-Pedut" (Venice, 1634). In 1699 the commu-
ity was released from the obligation of attending
Christian sermons, and about 1700 various Jews received extensive industrial privileges, and were even entrusted with the management of state domains.

When Mantua came into the possession of the Hapsburgs, after the war of the Spanish succession, the Austrian governors tried to protect the Jews from the many petty annoyances which the latter had to suffer through clerical intrigues; for the decree issued in 1740 by the grand inquisitor of the Roman Curia marked the culmination of the persecution and humiliation of the Jews by Rome. In Mantua they were permitted to institute a suit for compensation for annoyance on the street on the testimony of a single witness. To avoid being insulted by the students of the gymnasium—it had become customary for the students to insult Jews whenever they met them—the Jews made a yearly payment in kind to the principal. On special occasions, as during sieges, large assessments were levied upon the community, which was especially taxed during the reign of Maria Theresa, though under her the civic status of the Jews began to improve. In 1793 the sanitary laws were declared to be equally binding upon Jews and Christians, and the restriction regarding Jewish physicians was abrogated.

The condition of the Jews improved still further when Joseph II. was made coregent. In 1772 they were allowed to loan money at the "monete-di-pieta," while in 1779 many of the ancient restrictions were repealed, the badge was abolished, Jews were admitted to the public schools and were allowed to acquire real estate, and the tribunal of the Inquisition was suppressed. Under Leopold II. (1790-92) a deputation sent to Vienna succeeded in having the "Tolleranza Generale" made permanent and in securing the repeal of all special taxes on the community, while the emperor declared that he would put the Jews on an equality with all other citizens in all points compatible with the general welfare. But under Francis I. (1792-1835) the Jews had more troubled times and were again heavily taxed.

The community of Mantua, like all other Italian communities, had a period of freedom in 1797, during the French invasion of Italy. Two Jews, David Pavia and Felice Coen, were made members of the municipal council, and the latter became also a member of the central administration of the district of the Mineo, while Rabbi Abraham de Cologna was a member of the cabinet of the Cisalpine Republic. The gates of the ghetto were torn down by the people in 1798, but in the following year the city was retaken by the Austrians, and the political sus-1 percentages, including some Jews, were imprisoned. Zechariah Carpi has given an account of his sufferings in his "Toledot Yizhak" (Cracow, 1892). The French, however, soon retook the city, and Napoleon's pro-Jewish legislation went into force. Abraham de Cologna represented Mantua at the Congress of Lyons in 1801, and he took part also in the Convention of Notables at Paris, being made vice-president of the Sanhedrin (1806-7) and subsequently president of the consistory.

In 1814 Mantua again came under Austrian rule. The Jews retained their rights, but were not permitted to hold public offices, with the exception of those connected with the possession of real estate, and even this exception was declared to be revocable. The number of Jewish families was to be limited, special permission being necessary for immigration and for marriage. Francis I., however, declared that he would endeavor to place the Jews upon an equality with the other citizens, his desire being to see that all shared alike in the welfare of the state. He ordered that the rabbis of the community should give proof of sufficient secular and religious education. In 1821 Mantua proposed to the communities of Lombardy and Venice that a rabbinical seminary should be founded, and as a result the institute at Padua was opened in 1829. The community continued to suffer from its insecure legal status and from the enmity of the populace, and was imperiled by the riots of 1834 and 1843. The Jews did not obtain full civic liberty until Mantua was incorporated in the kingdom of Italy by the peace of 1866. One of the heroes of the Italian struggle for unity, Giuseppe Finzi, was a Mantuan Jew.

The community of Mantua repeatedly held an important position in Judaism. At the time of the Renaissance it was distinguished for the number of its scholars and liberal thinkers; it was the birthplace of Azariah del Ross. For a long time the com-
munity was obliged to furnish to the dukes of Gonzaga a company of actors who from 1525 to 1597 gave dramatic representations, which form an important chapter in the early history of the Italian stage. The dramaticurged the company, Leone Sommo, produced in his “Dialoghi sull’Arte Rappresentativa” the first work of its kind; in recognition of his merits as a poet he was made a knight, and a member of the Academy of Padua. Among the Jewish musicians at the court of Mantua were the harpists Abraham dell’Aspa and his grandson; Isacchino Massarano was distinguished as a lutist, a singer, and a dancing-master; Solomon Rossi was known as a composer of religious and secular songs, while his sister Europa was a singer, and her son Anselmo and Davide Civitá were esteemed as composers. Mordecai Finzi was a mathematician and Abraham Colon an engineer. Mantua was foremost, also, in the sixteenth century in the field of Jewish science. As a century previously Joseph Colon had taught there, so now the brothers Moses and David Provencal were famous as Talmudists, founding the rabbinical academy which flourished down to modern times; while a third brother, Judah Moscato, was famous as a preacher and philosopher. The brothers Provencal were so enthusiastic in the cause of science that David and his son Abraham determined to establish a university in their house (1564), and issued a detailed prospectus inviting students (“Ha-Lebanon,” v. 418 et seq.; “Berliner Festschrift,” pp. 164 et seq.). Subsequently Mantua became the chief seat of the cabalists.

The community of Mantua has had many famous rabbis, and a number of rabbinical families whose members succeeded one another in office. The most noteworthy names are: Basilea, Briel, Cases, Colonna, Fano, Jaré, Modena, Mortara, Moscato, Portalcone, Provencal, Del Rossi, Romanelli, Saraval, Viterbi, and Zucato. Marco Mortara officiated from 1842 until 1894, and was succeeded by Isaiah Levi.

Since the sixteenth century the community has had six places of worship: Scuola Grande (built 1537), transferred a century later to its present site; Scuola Norsa Torrazzo (founded 1513); Scuola Cases (founded 1590); Scuola Beccaria (founded 1595 over a slaughter-house and named after it); Scuola Porto (founded 1540); and Scuola Ostiglia (founded 1558). In the first three the Italian ritual is followed, in the last three the German. Their foundations have recently been in part united. The community owns a large library containing numerous manuscripts and important archives, from which Stern has published a number of documents. Among Mantua’s philanthropic institutions is the Casa di Ricovero, an asylum for the aged founded in 1525 and connected with a foundation for the promotion of trade and industry among the Jews and a home for apprentices. In 1854 Samuele Trabotti devoted his entire fortune to a fund for dowering Jewish brides, educating Jewish youths in the arts and sciences, establishing prizes for artisans, and relieving the sick and the poor. This richly endowed foundation absorbed the existing institutions of similar character.


—Typography: Mantua was among the earliest places at which Hebrew works were printed. The physician Abraham Conat started printing there as early as 1476, when he produced the Tur Oran Hayyim; some of his productions may have been begun even in the preceding year. He had the merit of producing the only Hebrew incunabulum published during its author’s lifetime—“Marseaux.” His wife, Estellina Conat, made herself responsible for the “Bohímat ‘Olam,” issued from his press after his death. In the printing of Levi ben Gershon’s Pentateuch, Conat was associated with Abraham of Cologne, possibly identical with the Abraham de Tintori who afterward emigrated to Bologna. Hebrew printing was resumed at Mantua in 1513 by Samuel Latif, who appears to have been forced from business a year later by the competition of the Souchins. The next printers of Hebrew books were Christians—the Rudellis and Philiphons (1561-97); their printer’s sign was a peaceck. A large number of Jewish workmen, including Meir Sofer, his son, and his son-in-law, were employed by them. In the seventeenth century Eliezer de Italia started a Hebrew printing-press (1612), being followed by Judah de Perugia in 1623. In the eighteenth century Isaac Jaré and Raphael Hayyim de Italia printed at Mantua. For reproductions from books printed at Mantua see Jewish Encyclopedia, iv. 172, 173, 205; viii. 361.

BIBLIOGRAPHY: Steinheinreich, in Erich and Gruber, Encyc. section ii., part 23, pp. 34, 43-81; Col. Bodl. col. 310.

J. MANUEL, EUGÈNE: French educator and poet; born at Paris July 13, 1823; died there June 1, 1901. A grandson on his mother’s side of the famous Paris hazzan Loy, he remained throughout his brilliant career intimately attached to the faith of his ancestors. After having finished his studies at the Collège Charlemagne he entered the École Normale (1843-46), where he had as comrades Émile Burnouf, Paul Janet, Gaston Boissier, Caro, Alfred Mâzères, and Pasteur, all of whom have become renowned in the world of letters and science. Manuel became professor of rhetoric successively at the colleges of Dijon, Grenoble, Tours, and in the lyceums Charlemagne (1841-49) and Saint-Louis and the Collège Rollin in Paris. After the Franco-Prussian war Jules Simon, having become minister of public instruction, appointed Manuel his “chef du cabinet” and in 1872 “directeur du secrétariat.”

Soon after, Manuel became inspector-general of secondary public instruction (1876) and was asked to devote much of his energy and time to literature. In 1859 he had already published an edition of the “Morceaux Choisis des . . . Œuvres Ly-
Rousselin 1854-58), was in four volumes, and was entitled "La France sous l'Aspect Géographique, Historique et Administratif." His earliest poems, "Pages Intimes," date from the year 1866, and it was they which laid the foundation for his literary fame. The ring of patriotism in his "Poèmes Populaires," which appeared in 1871, rendered them very popular. "Henri Regnault," "Les Pigeons de la République," "En Voyage," and "Pendant la Guerre" have placed Manuel in the rank of the foremost poets of his time. This last dramatic poem and "Les Ouvriers" were played at the Théâtre Français with Coquelin and Sarah Bernhardt in the leading roles (Jan. 17, 1870). About this time "L'Absent" and "Pour les Blessés" were represented at the Théâtre Français. Manuel made several unsuccessful attempts to gain admission to the Académie Française.

Those of Manuel's poems which bear a special relation to Judaism are: "La Prière;" "Caïn et Abel;" and "Les Trois Peuples" (Jerusalem, Athens, Rome). His biography of his grandfather Israel Lövy, in the "Archives Israélites" (1850), deserves special mention. For twenty years Manuel was professor of Greek and Latin literature at the Jewish Theological Seminary at Paris, and he was one of the six founders of the Alliance Israélite Universelle, remaining a member of that institution until his death. After the death of Michel Alcan, Manuel was elected to represent the Jews of Lyons in the Central Consistory of the Jews of France (1877). He was a commander of the Legion of Honor. On Oct. 27, 1901, the Société Historique d'Antiquité et de Passy, of which he was one of the founders, placed a memorial tablet on the house in which the poet died.

**BIBLIOGRAPHY.** Archives Israélites, June, 1901; Univers Israélite, June, 1901; A la Mémorie de Eugène Manuel, 1901; A la Mémorie de Eugène Manuel, 1902; M. Bloch, in R. E. J. xvi.

8. **MANUSCRIPTS.** The first materials used for writing were such substances as stone, wood, and metal, upon which the characters were engraved with a stylus. At a very early time, however, animal substances were employed, and letters were written upon them with various liquid preparations. The usual word for a written document, "sefer," which occurs 182 times in different forms in the Bible, is to be supplied in many places, as, for instance, with "Torah," designates a codex. The oldest complete and dated manuscript of the Bible, the codex of the Prophets at St. Petersburg, was written in 916. In ancient times school children had tablets for their first lessons in reading and writing, while wax tablets (cirex) were in general use among citizens, so that the prototype of the book was familiar from a very early period. There is, therefore, no need to assume foreign influence, whether Greco-Roman or Oriental and Christian, to explain the development of the scroll into the codex. The transition probably began in the seventh century and proceeded gradually, since no distinct mention of a codex has yet been discovered in the Talmud and Midrash.

These books of antiquity were always of small size (II Kings xxii. 8-10; II Chron. xxxiv. 15 et seq.; Neh. viii. 1 et seq.; see references from the Talmud, Midrash, and classic literature in Blau, i.e. pp. 72 et seq.), and people sat cross-legged when reading them.

**Scroll and Codex.** In post-Biblical times the employment of such scrolls may be traced for a thousand years, and in copies of the Pentateuch for the synagogue this usage has survived until the present time. Both the Letter of Aristeas (i.e.) and I Mac. iii. 48 speak of scrolls. On the arch of Titus a man is depicted carrying on his back a long roll, undoubtedly a representation of the Torah scroll of the Temple of Jerusalem, which was taken to Rome (see Josephus, "J. J." vii. 6, § 8). The Talmud and Midrash know books only in this form (Blau, i.e. pp. 40-41), and the Christian documents of the first three centuries testify also to the use of rolls (Schulze, in "Greifswaldter Studien Hermann Cremer Dargebracht," pp. 148-158). When and where the codex form first appeared among the Jews is as yet unknown. It is not impossible that the word "differa," in Soferim ii. 6, designates a codex.

The usual word for writing, "katab," the fundamental meaning of which is "to place signs in succession," is found in the Bible 220 times (Blau, "Studien zum Althebräischen Buchwesen," pp. 9 et seq.). For private writing in the first centuries of the common era various materials were used, including clay tablets for bills. Books might be written only on skins of animals, of which three kinds were prepared—"gevil," "kelafl," and "dokosostos." "Gevil" is the plain hide with the hair scraped off (i.e., leather);
The largest scroll, the official copy of the Torah, which was used in the Second Temple had at most a height of six and a diameter of two handbreadths (ib. pp. 76 et seq.). The smallness of the books was compensated by the minuteness of the characters (ib. p. 79 et seq.). The contents of a manuscript might be very small, as, for example, one of the Book of Obadiah, or the original roll of fasts (c. 100 C.E.), while the normal size probably never exceeded that of the collection of the Twelve Prophets. At the time of the first selection of the canon (c. 4th cent. B.C.) large scrolls could not have been popular, as is shown by the division of the Torah into five parts, by the division of the Book of the History of the Kings into the books of Samuel and Kings, by the separation of the books of Ezra and Nehemiah from the Chronicles, and by other instances. About the year 100 B.C.E., however, there were certainly collective scrolls which contained the three sections of the Bible in one roll, each, while there were even some which included all the books of the Scriptures in one large roll. Such a one, probably, was the Hexapla of Origen. There was, moreover, no lack of copies of single portions, which contained a section of a book, such as the Roll of Jealousy (= Num. v. 11-23, etc.; Blau, l.c. pp. 46-70).

The preparation of books has had an eventful history. At the time of the chronicles (c. 3d cent. B.C.) Bible copies were rare; they had been almost entirely destroyed by the Syrians before the Maccabean revolt. Afterward, however, their number increased steadily, since it was made incumbent on everyone to write a copy of the Torah for himself, and each congregation owned at least one. In the Talmudic period there was an enormous number of copies, especially as it was customary to wear portions of the Bible (chiefly Torah rolls) around the arm as amulets. Manuscripts of the Bible were found also in heathen families, and pagans even liked to trade in these books, which they were able to write themselves. Christians converted from Judaism or paganism owned many Hebrew writings (ib. pp. 84-97). In consequence of the ever-increasing demand a kind of book-trade developed as early as the first century. In general, however, people ordered their manuscripts direct from the copyist, according to ancient custom. The Apocrypha, the original of which has been lost, and other non-Biblical Hebrew books, were not in special demand and did not circulate in large numbers.

The high value placed upon the Scriptures is evidenced by the great care taken for their preservation. The scrolls were wound on a stick, the Torah on two sticks. Coverings of various kinds served to protect them, and cases of various forms were used for keeping them. The rolls were firmly tied with a cord, and sometimes they were sealed to prevent any one from reading them without permission (ib. pp. 178-188 et seq.).

Oldest Codices. When worn out the manuscripts of the Bible were protected against profanation by being placed in the coffins of dead scribes. In consequence of this custom not a single Biblical manuscript has been preserved from ancient times, nor is there any hope that one will ever come to light. Nevertheless, a few archetypes which existed in antiquity are mentioned. In the first rank among these stands the copy of the Torah of the Second Temple, already noted (I Macc., Introduction; II Macc. ii. 14; Josephus, "Ant." v. 1, § 17; Blau, l.c. pp. 99 et seq.). "The Book of the Court" (M. K. iii. 4a et al.) was the copy from which the high priest read on the Day of Atonement and which served as a model (Blau, l.c. p. 107).

Three other codices from the Temple court are mentioned: "Sefer Me'on," "Sefer Zadok," and "Sefer HI," and they still served as models at the beginning of the fourth century (ib. p. 104). After the destruction of the Temple the Torah of the celebrated copyist R. Me'ir, the codex of Emperor Severus, and others (ib. p. 111) are mentioned, while from post-Talmudic times date the codices of Hillel, Sanbuki, and others. The most celebrated was the codex of Ben Asher, used by Maimonides (H. L. Strack, "Prolegomena Critica in Vetus Testamentum Hebraicum"). See Bible Manuscripts.


J. L. B.

It is now necessary to inquire how the Hebrew manuscripts collected in various public and private libraries were written, and in what form the material of which they consisted was preserved. The time over which the inquiry extends ranges, roughly speaking, from about the year 900 of the common era down to the present day, though in some instances, notably in the case of papyri, an earlier period is referred to. For inscriptions on stone, metal, and other hard substances see Paleography.

I. Materials Used to Receive Writing.—Papyrus (Greek, παπυρος, from the ancient Egyptian word "p-apa"); but in Herodotus always μηδός, no doubt also from an Egyptian term Hebrew, "neyar," apparently representing the Arabic "neyar," the name of a grass. The number of Hebrew papyri hitherto discovered is quite insignificant as compared with the numerous classical papyri recently brought into Europe from Egypt. There is the small number of Egyptian-Aramaic papyri belonging to the late Ptolemaic or early Roman period, of which the British Museum papyrus No. c.v. is a good representative specimen (see the first specimen of writing on the earliest Plate I.; also "Proc. Soc. Bibl. Arch." xxv., parts 4 and 5). Some pieces dating from the sixth to the ninth century have been described by Steinschneider, Chwolson, and others (for references see bibliography below). The Cambridge University Library possesses a mutilated liturgical codex assigned to the ninth century. The papyrus of the Decalogue in the same library, first described by S. A. Cook ("Proc. Soc. Bibl. Arch." xxv., part 1; see Jew. Encyc. iv. 493, s.v. Decalogue), may be assigned to the sixth or seventh century (see Pl. III., No. 5b). A few Oxford fragments, probably of the sixth century, have been
The British Museum copy of the Mahzor Vitry (MS. Add. 27, 200–27, 201: 12th cent.; French origin) is written on a very inferior sort of material. French as well as German vellum employed for Hebrew in the Middle Ages is, in fact, as a rule coarse as compared with the Spanish and Italian kinds; but Brit. Mus. MS. Add. 11, 630 (collection of works, 12th cent.), from the south of France, is an example of exceedingly fine, smooth vellum. The vellum used for Hebrew charters in England in the twelfth and thirteenth centuries (note especially the large collection belonging to Westminster Abbey) is fairly good, though fineness of manufacture can not be expected in material used for this particular purpose. Some of the early examples of vellum (11th and 12th cent.) found in the Cairo Genizah are stout and smooth; other specimens are of a rougher manufacture. No example of purple-stained vellum, of which there are fair numbers among Greek and Latin manuscripts, has so far come to light among Hebrew ones. On the comparative use of vellum and paper see below.

Paper (Greek, παπυρος, name taken over from "papyrus"; called also "charta bombicina," "charta damascena," etc.; Hebrew, תַּרְפָּא, תַּרְפָּא, קָרָאהל or קָרָאהל, "papyrus"; called also "charta bombicina," "charta damascena") was known to the Chinese at a very early period; and the Arabs are said to have first learned its use at Samarcand about the middle of the eighth century (for an account of recent researches on this matter see "J. R. A. S." Oct., 1908, first article, where further references will be found). A Judeo-Persian document lately brought from Khotan, written (in Persian in Hebrew characters) on paper, appears to belong to the eighth century (see "J. R. A. S." Oct., 1908, fifth article). Another extant example of a Judeo-Persian document is dated 1090 ("J. Q. R." 1899, pp. 671 et seq.).

The Karaites, standing as they did in very close connection with the Arab world, and being also less tied by this kind of conservatism, appear to have used no other material than paper for their manuscripts in book form. Karaite collections of manuscripts are, therefore, an excellent means of studying the kinds of paper made in Palestine, Egypt, and Turkey during a practically uninterrupted period from the tenth century onward. Thus Brit. Mus. MS. Or. 2540 (Exodus: Hebrew text in Arabic characters; see the first two specimens on Pl. IV., col. 2) belongs to the tenth century. Among the dated Karaite manuscripts are found specimens belonging to 1004, 1024, 1057, 1211, 1381, 1564, 1614, 1700, 1744, and 1869.

The usual kind of Karaite paper (apparently made for the most part of fine linen rag) is stout, of a yellowish tint, and with a glossy surface. In later times the yellowish tint gradually disappears, the texture becomes rougher, and the surface less smooth. The early specimens of paper used by the Karaites are, moreover, much finer than the Khotan Hebrew-Persian document (probably Chinese paper) already referred to. An early dated example of a Rabbinitz manuscript on paper is Brit. Mus. MS. Or. 73 (1192; Rashi's com-
amentary on Baba Megi'a, written in the East). A British Museum copy of the "TaKaemoni" (MS. Add. 27,113; Spanish Oriental writing) is dated 1382. The last-named two manuscripts show the same kind of slight yellowish tint; but the paper of the second is thicker than that of the first. A specimen of Italian paper of 1383-84 is furnished by Cambridge University Library MSS. Dd. 11, 13; and Brit. Mus. MS. Add. 27,295 (also of about the middle of the 14th cent.) is a specimen of fairly early Spanish paper.

The European Jews were slow in allowing paper to displace vellum; for though several paper-factories are known to have existed in the thirteenth and fourteenth centuries (indeed, the earliest known mention of paper made in Europe occurs in the tract of Peter, Abbot of Cluny, 1129-50), there are comparatively few Hebrew paper-manuscripts of the fourteenth century. There is a fair number of the following century; and the proportion kept on growing until the use of paper became quite common among the Jews from the seventeenth century onward.

Egypt as a center of Arab life would naturally abound in paper manuscripts fairly early; and the contents of the Cairo Geniza accordingly include specimens dated 902 (in the possession of E. N. Adler), 977, 1005, etc. (at the British Museum and elsewhere). In Yemen paper was used by the Jews pretty freely side by side with vellum from the fifteenth century and probably earlier. The older specimens of Yemenite paper often show an exaggerated kind of yellow tint. For the rest, the Jews of the different countries would naturally depend on the paper manufactured there; and the information contained, e.g., in Sir E. M. Thompson's "Greek and Latin Palaeography," will, therefore, be found to apply to Hebrew manuscripts also in so far as vellum can be shown to have in some degree accords.

**Paper in Egypt.**

The ink (Hebrew, "deyo"; Arabic variety, "hibr") used by the Jews during the period here considered would naturally be much the same as that used by their Gentile neighbors in different countries. On the manufacture of ink generally see Thompson, *I. c.* pp. 50, 51. The ink sanctioned by Maimonides, and no doubt used by him for writing his own scroll of the Law, was, according to a responsa discovered a few years ago, made of oil, pitch, resin, gum arabic, etc. By burning these substances a soot was formed which was mixed with gum and honey, and the thin slices formed of it were finally dissolved in an infusion of galls (see "J. Q. R." July and Oct., 1899). Vitrıl (ויתר), and the quill pen need be considered here. It is difficult to say when the quill came into use, and for how long the reed was used alongside of it. Syrian scribes are known to have used the quill as far back as 509 (Wright, "Cat. Syriac MSS. in Brit. Mus."").

**Hetegrophy**

With regard to writing-instruments, only the reed ("kulmos"; καλλίμος) and the quill pen need be considered here. It is difficult to say when the quill came into use, and for how long the reed was used alongside of it. Syrian scribes are known to have used the quill as far back as 509 (Wright, "Cat. Syriac MSS. in Brit. Mus.""); and the Os.

**Pens.**

The reed, on the other hand, continued in use to some extent through the Middle Ages, and appears to have survived in Italy into the fifteenth century (Thompson, *I. c.* p. 49). Several early Hebrew codices of Eastern origin appear to have been written with a reed; but the greater suitability of the more flexible quill pen could not have been overlooked by Jewish scribes even in comparatively early times.

**Kinds of Ink.**

The Roll (Hebrew, "megillah"; Latin, "volumen"; used only for the five scrolls, the Torah roll itself being always called "Sefer Torah"). This consists of a number of strips of leather or vellum sewed together to form a continuous whole. It is, at one end, fixed to a stick round which it is rolled; and it is usually provided with a flat, round border-piece at top and bottom to keep the roll even. The number of columns to a strip varies considerably; and there is also great diversity in the height of rolls. Brit. Mus. MS. Harley 7619, which is about 263 ins. high, is probably one of the largest extent. Esther rolls are sometimes of very diminutive dimensions. A very remarkable and perhaps unique specimen of a roll is Brit. Mus. MS. Add. 26,883 (containing cabalistic prayers written in Italian in the 15th cent.), which, though measuring about 123 ins. from end to end (the height being about 40 ins.), is all of one piece instead of consisting of strips sewed together. The vellum of this roll is very fine; and the workmanship in straightening out so long a piece must have been exceedingly elaborate. Rolls of Ruth, Lamentations, the Song of Solomon, and Ecclesiastes are far less frequent than those of Esther. The Yemenite rolls of the נְבֵי נָבִיאָי (to which the haftarah for the Ninth of Ab is found attached), as also a leather
roll of 1560 containing the haftarot, have already been mentioned. For Karaite Torah rolls consult Harkavy and Strack, "Catalog der Jüdischen Bibelhandschriften zu St. Petersburg," Nos. 1-47. For Samaritan rolls see Harkavy, "Catalog der Hebräischen und Samaritanischen Handschriften der Kaiserlichen Öffentlichen Bibliothek" (in Russian), St. Petersburg, 1875.

Manuscripts in Book Form: Manuscripts in book form date from the whole period under consideration, and were doubtless in use for a number of centuries before. Most of the early codices that have been preserved are very large. Thus Brt. Mus. MS. Or. 4445 measures about 16½ ins. by 13 ins.; the St. Petersbursg codex of 916, about 14½ ins. by 12½ ins.; the Vatican codex of the Sifra, dating from 1073, about 12½ ins. by 10 ins.; the British Museum copy of the Mahzor Vitry, about 15½ ins. by 12 ins. Small sizes are, however, not wanting. German codices of the Bible and liturgy written in the thirteenth and fourteenth centuries are generally very large. Among manuscripts written in Italy the quarto and octavo sizes are much more common than in Germany. Spanish Bible codices of the thirteenth to the fifteenth century are as a rule handsome quartos; but the comparatively few Spanish service-books extant are usually very small, probably on account of the prescription of the Sabbath of omittam in the horizontallines havein many cases curedline instead of standing on it; so, e.g., Brit.

Ruling; of ruling. The prickings in the margin were made to mark the distances between the horizontal lines. In Karaite manuscripts the signatures are often in the left-hand upper corner of the first page.

The ruling of Hebrew manuscripts is not different from that observable in contemporary classical ones. There are usually perpendicular lines to mark off the columns, besides the horizontal ruling. The prickings in the margin made to mark the distances between the horizontal lines have in many cases been cut away in the process of binding. The writing sometimes depends from the ruled line instead of standing on it; so, e.g., Brit.

Size of Books. Spain, and owing to the fact that small volumes could be more easily hidden away. North-African manuscripts of the fourteenth and fifteenth centuries are more often octavos than quartos, whereas the Hebrew Bible codices are generally folios, and liturgies either folios or quartos. The Karaites had a great predilection for the octavo size.

In the arrangement of quires (generally 8 or 10 leaves to a gathering), etc., Hebrew manuscripts do not differ from contemporary Latin and Greek ones; and the student may, therefore, be referred to general works on paleography. "When a Hebrew vellum manuscript is opened, "the two pages before the reader have the same appearance, either the yellow tinge of the hair side or the whitter surface of the flesh side" (Thompson, i.e., pp. 62–63). There is usually at the end of each quire a catchword indicating the first word of the next quire. Signatures in Hebrew letters—in the case of Hebrew-Arabic works, sometimes in either Arabic letters or numerals—were generally placed in the left-hand lower corner on the last page of a quire, but occasionally in the right-hand upper corner of the first page. In some cases both methods were adopted. In Karaite manuscripts the signatures are often in the left-hand upper corner of the first page.

The ruling of Hebrew manuscripts is not different from that observable in contemporary classical ones. There are usually perpendicular lines to mark off the columns, besides the horizontal ruling. The prickings in the margin made to mark the distances between the horizontal lines have in many cases been cut away in the process of binding. The writing sometimes depends from the ruled line instead of standing on it; so, e.g., Brit.
sian origin, probably 11th cent.). With regard to No. 3 it should be noted that though the final “nun” (of which, however, no instance appears in the specimen) is long in the document, this is no mark of later date; for the long form of the letter appears in early papyri (as in specimen No. 2). In Nos. 4-6 the final “nun” is uniformly short. No. 8 shows the superlinear punctuation combined with the ordinary mode of accentuation.

**Square Rabbinic Writing**

Square Rabbinic Writing: This series shows an approximation in greater or less degree to the freer Rabbinic style of writing.

**Syro-Egyptian** (Nos. 32-38): No. 32 is taken from an Oxford papyrus of the sixth or seventh century (see “J. Q. R.” xvi., No. 61); No. 33, from a manuscript of the above-mentioned Hebrew Ecclesiastes (perhaps 9th cent.) belonging to E. N. Adler; No. 34, from the Genizah document Brit. Mus. MS. Or. 5538 (dated 1003); No. 35, from the Genizah document Brit. Mus. MS. Or. 5536 (dated 1015); No. 36, from the Genizah document Brit. Mus. MS. Or. 5545 (dated 1089); No. 37, from the Genizah document Brit. Mus. MS. Or. 5551 (dated 1151); No. 38, from Neubauer, Pl. IV. (signature of Maimonides). The Rabbinic tendency in No. 35 is only slight; but the נ is written freely, and the general appearance of the specimen shows affinity with semi-Rabbinic. It is necessary to note the slighter approximation of the square to the freer Rabbinic forms.

**Spanish and North-African** (Nos. 39-42): No. 39 is taken from Brit. Mus. MS. Harley 5550 (13th cent.); No. 40, from Brit. Mus. MS. Or. 5866 (middle of 15th cent.); No. 41, from Brit. Mus. MS. Or. 5690 (15th cent.); No. 42, from Brit. Mus. MS. Add. 19,780 (17th cent.). No. 40 appears to be of decidedly Spanish origin, the remaining three numbers being North-African (No. 42 can be definitely located as Algerian).

**Italian** (Nos. 43-46): No. 43 is taken from the Leyden copy of the Talmud Yerushalmi (dated 1281; see “O. S.” Pl. LXL); No. 44, from Brit. Mus. MS. Add. 18,690 (written between 1332 and 1350); No. 45, from Brit. Mus. MS. Add. 19,944 (dated 1441); No. 46, from Brit. Mus. MS. Or. 1081 (dated 1390). No. 46 appears to show French characteristics combined with Italian ones.

**Franco-German** (Nos. 47-50): No. 47 is taken from the Vatican copy of the Sifra (dated 1073; see “O. S.” Pl. XXVIII); No. 48, from Brit. Mus. MS. Add. 27,314 (dated 1091); No. 49, from Brit. Mus. MS. Arundel Or. 51 (dated 1189); No. 50, from Brit. Mus. MS. Or. 5466 (dated 1690). In Nos. 47-49 the tendency to semi-Rabbinic is but slight.

**Greek** (No. 51): This specimen is taken from Brit. Mus. MS. Harley 5583 (15th-16th cent.).

**Yemenite** (Nos. 52-55): No. 52 is taken from Brit. Mus. MS. Or. 4837 (a fine copy of Ibn Janah’s “Kitab al-Uṣūl,” 14th cent.); No. 53, from Neubauer, Pl. XXXII. (dated 1491).

**Karaite** (Nos. 54-56): No. 54 is taken from Neubauer, Pl. XXXIV. (13th-14th cent.); No. 55, ṯ. Pl. XXXV. (written before 1335); No. 56, ṯ. Pl. XXXVI. (dated 1747).

**Persian** (Nos. 57-58): No. 57 is taken from Brit. Mus. MS. Or. 5446 (Pentateuch in Persian; dated 1319); No. 58, from Brit. Mus. MS. Or. 2451 (dated 1488).

**C. Rabbinic Writing**

C. Rabbinic Writing: This series exhibits various styles of writing of a decided Rabbinic character.

**Early Oriental** (Nos. 59-60): No. 59 is taken from the Decalogue papyrus referred to above (probably 6th or 7th cent.); No. 60, from Brit. Mus. MS. Or. 78 (perhaps written at Mosul; dated 1190).

**Syro-Egyptian** (Nos. 61-68): No. 61 is taken from
Autograph; dated 1515.

Specimens (Karaite) of writing in which the Hebrew text is written in the Arabic character and provided with Hebrew punctuation. No. 75 is taken from Brit. Mus. MS. Add. 27,113 (dated 1289); No. 67, from Neubauer, Pl. VII. (dated 1480; described as Syrian Rabbinc Hebrew character); No. 68, ib. Pl. XIII. (15th cent.; described as Oriental Provençal).

Italian (No. 69): Specimen taken from Brit. Mus. MS. Or. 5024 (dated 1374).

Franco-German (Nos. 70-72): No. 70 is taken from Brit. Mus. MS. Add. 17,040 (dated 1394); No. 71, from Cambridge University Library MS. Add. 560 (dated 1401; see "O. S." Pl. LXVIII.); No. 72, from Brit. Mus. MS. Add. 27,199 (Elijah Levita’s autograph; dated 1515).

Greek (Nos. 73-74): No. 73 is taken from Neubauer, Pl. XXIII. (written before 1184); No. 74, ib. Pl. XXV. (dated 1375).

D. Cursive Writing: This series is preceded by two specimens (Karaite) of writing in which the Hebrew text is written in the Arabic character and provided with Hebrew punctuation. No. 75 is taken from Brit. Mus. MS. Or. 2540 (10th cent.), and No. 76 from Brit. Mus. MS. Or. 2549 (11th cent.). No. 77 (Neubauer, Pl. XIX.; dated 1506) is Oriental. No. 78 (ib. Pl. X.; handwriting of Jacob b. Hayyim, early 16th cent.) is a specimen of Spanish cursive. Nos. 79-83 are Italian. No. 79, from Neubauer, Pl. XXIX.; is old Italian; No. 80, from Brit. Mus. MS. Add. 27,096, is Moredecai Dato’s writing (16th cent.). No. 81, from Brit. Mus. MS. Add. 27,148, is Judah Molena’s autograph (1484); No. 82, from Brit. Mus. MS. Add. 98,991, is Solomon Portaleone’s autograph (17th cent.); and No. 83, from Brit. Mus. MS. Add. 27,103, is Joseph Almanzi’s autograph. Nos. 84 and 85 are German, the former being taken from Brit. Mus. MS. Add.

Specimens 18,695 (a Mahzor in a Judæo-German translation, dated 1504), and the latter from Neubauer, Pl. XVII. (Heidenheim’s autograph). No. 86 is Karaite German cursive writing, dated 1826 (Neubauer, Pl. XXXVII.).

Codex Gaster 80, fol. 23b, which contains forms rarely found elsewhere. Remarkable is the abbreviation of the word "عواطف" in line 2. The manuscript contains Maimonides’ "Sefer ha-Madda," and may belong to the fourteenth or to the fifteenth century. The writing appears to combine Yemenite with Persian characteristics (perhaps displaying the former more than the latter).

V. Illuminations: Illuminations in Hebrew manuscripts are far from being rare. Roughly speaking, the proportion of illuminated codices in a large and representative collection of Hebrew manuscripts would probably be found to be about seven or eight, if not more, in every hundred. On some early Eastern illuminations of Biblical codices (mostly in gold) see M. Gaster, "Hebrew Illuminated Bibles of the IXth and Xth Centuries (Codices Gaster 150, 151)." A fair specimen of early Persian chain-like ornamentation can be seen in "O. S." Pl. LIV. (Brit. Mus. MS. Or. 1407).

Comparative Frequent Illumination are found, e.g., in Brit. Mus. MSS. of the years 1483-84, and in Brit. Mus. MSS. Har- tions. A finely ornamented page of an early Karaite Biblical text (10th cent.) has been reproduced in colors for the present article (see frontispiece). In this instance, however, the arabesque form has been much modified. On Haggadah illuminations see Haggadah.

Spain and Provence seem to have been foremost in the last-named branch of illumination. Fine German illuminations are comparatively rare. The ornamentations, or what were meant for such, found in German copies of the Bible, etc., are as a rule grotesque rather than appropriate. Very interesting specimens of French illuminations, however, are found in Brit. Mus. MS. Add. 11,630 (12th and 13th cent.), containing a collection of Biblical, liturgical, and other texts. A finely ornamented page of an early Karaitic Biblical text (10th cent.) has been reproduced in colors in G. Margollioth, "Catalogue of the Hebrew and Samaritan MSS. in the British Museum," vol. I., Pl. V. (Brit. Mus. MS. Or. 2540).

VI. Palimpsests: Hebrew palimpsests, i.e., manuscripts showing Hebrew written over erased or partly erased earlier writing, are rare. The Jews, as was only natural, did not, as a rule, like to utilize for sacred purposes material that had been used for other objects. Some notable examples of Hebrew palimpsests have, however, been found in the Cairo Genizah. From this source come the Oxford fragments containing Hebrew writing of apparently the twelfth century, and Colophons. tury over Palestinian Syriac of the sixth and seventh, and eighth and ninth centuries (see Gwilliam and others in "Anecdota Oxoniensia," Semitic Series, 1899-96). More interesting still are the Cambridge palimpsests which contain Hebrew of the eleventh and twelfth centuries written over portions of Aquila’s Greek version of the Old Testament and Origen’s Hexapla (see F. C. Burkitt, "Fragments of the Books of the Pentateuch According to the Translation of Aquila," 1897; and C. Taylor, "Hebrew-Greek Cairo-Genizah Palimpsests," 1900). A page of palimpsest in which a Hebrew liturgical text of 1179 was written over Latin writing of the tenth century can be seen
VII. Colophons: At the end of a manuscript, and sometimes also at the conclusion of parts of the same, a colophon (Greek, κολοφόνιον or "finishing stroke") is often found. In its fullest form the colophon contains (1) the title of the work, (2) the name of the scribe, (3) the name of the person for whom the manuscript was written, (4) the place of writing, (5) the date, and (6) precatory and benedictory sentences, usually taken from the Bible (see Colophon).

The mention of the title in a colophon is, in the case of unknown or little-known works, helpful for identification. If, as not infrequently happens, the beginning of the manuscripts has been lost, the entries of scribes' names at times reveal long genealogies of families among which the profession of copying had descended from father to son for a number of generations. Scribes sometimes mark off their names also in the initial letters of one or more pages of the manuscripts. The complimentary epilogues (avodot lamed) by the scribe on his rich, or comparatively rich, employer are often conspicuous enough; but the more important references to descent and position are not wanting. There are also cases in which the scribe writes his manuscript for himself or for one or other of his children. The mention of the place of writing is, of course, useful for localizing the different styles of writing, though, as has already been mentioned, caution has to be exercised in this respect.

The manner of dating a manuscript demands special notice. For some points connected with the subject see Chronology and Era. Mention should be made first of the two specifically Jewish modes of dating, and then of eras borrowed from other nations.

(1) The era of the Creation is in common use in manuscripts written in most parts of Europe; and as it appears to have been generally adopted about the middle of the tenth century of the common era, it was used in the entire period here dealt with. If the full number of years from the Creation is given, the reckoning is styled "perat gadol" (abbreviated פ"ג; and the year of the common era is obtained by subtracting the number 3760 (or 3761, if the manuscript was written, or rather finished, in the first three months of the Jewish year. But the thousands are often omitted; and the reckoning is then called "perat katan" (abbreviated פ"ק). In such cases the number 1240 (or 1241) has to be added in order to obtain the date of the common era.

(2) Dating from the destruction of the Second Temple (i.e., from the year 68) is comparatively rare in manuscripts, but it is not, as has been thought, strictly confined to Greece; for this mode of dating is found not only in the Carlsruhe copy of the Prophets, which was written in a Greek Ashkenazic hand in 1105-6 (מו"ר: כה פ"ז ת"א = 4886 of the Creation or 1088 from the destruction of the Temple), but also in the Vatican copy of the Sifra written in a French hand in 1073, and (see below) in a manuscript from Yemen.

A very common mode of dating manuscripts written in the East is (3) by the Seleucidian or Greek era ("le-heshbon ha-Ye'ananim," "le-minyan she'atarot," or simply "li-shetarot"); sometimes considered to synchronize with the cessation of prophecy. In order to obtain the corresponding C.E. date, 311 (or 312 if the manuscript is dated within the first three months of the Jewish year) has to be subtracted. This era is by far the most common in Hebrew manuscripts written in Yemen, though the era of the Creation as well as the Mohammedan "Minyan She'atarot" era being sometimes followed by another. The Karaites use also the Greek era; but the reckoning from the Creation is more common in their colophons. The Karaites add the Mohammedan era more frequently than do the Jews of Yemen.

(4) The Mohammedan era just referred to is generally introduced under the designation "heshbon ha-Ya'hshem el'elim"; but the expression "le-keren ze'tera" (in allusion to Dan. vii. 8) is also found.

(5) The common era is of very rare occurrence in Hebrew colophons; and it then only follows the year of the Creation previously given. Thus Brit. Mus. MS. Harley 5704 (containing a unique copy of the Yalkute Makirion the Minor Prophets, written for Cardinal Aegidius) is dated "Tuesday, the 16th day of Ab, in the year 274 of the 'small reckoning' [פ' בא"ס: 74 (1778 since the cessation of prophecy; the term "li-yezirah" being then added by mistake.). There are some instances where the Christian month is given side by side with the year of the Creation.

A remarkable instance of multiple dating (though given at the beginning of the manuscript, and, therefore, not in the form of a colophon) is found in Brit. Mus. MS. Add. 27,294 (containing an Arabic commentary in Hebrew characters on Maimonides' Mishneh Torah, ch. i.-iv.; see "J. Q. R." xiii. 488), which was written by the scholarly Yemenite compiler Sa'idi ibn Daud. It contains the following datings: (1) ת"א ת"א (1889 years since the destruction of the First Temple); Multiple (2) ת"א ת"א (1398 since the destruction of the Second Temple); (3) ... ת"א ת"א (date of Exodus no longer legible); (4) ת"א ת"א (1778, according to the era of contracts); (5) ... ת"א (date of the Creation no longer legible); (6) ת"א ת"א (1778 since the cessation of prophecy; the same as No. 4).

It should here be remarked that the date of a manuscript may, in the absence of a colophon, be computed from the table of calendar cycles of nineteen years that is sometimes (more especially in liturgical manuscripts) added to the text. Thus Brit. Mus. MS. Add. 27,295 must have been written about 1480; for the table of cycles commences with the two hundred and sixty cycles past yielding 260 x 19 = 4940 A.M. = 1180 C.E. In manuscripts containing digests of Talmudical law, the date may...
sometimes be gathered from the year given in the form of the letter of divorcement ("get"), etc.

A curious addition, sometimes attached to colophons (in certain cases standing by itself), is the preceptive phrase that the scribe should suffer no injury (כיה יא) "until an ass should mount on the ladder [dreamed of by Jacob]" (Gen. 31:26); see "O. S." description of Pl. LXVII.

VIII. Owners, etc.: A large number of manuscripts contain the names of those who at one time or another owned them. These are generally found on fly-leaves at the beginning or at the end, but sometimes also in the margin of inner leaves. Occasionally owners record the births of their children on the fly-leaves, more rarely deaths and other events. In a number of instances manuscripts are marked as having been obtained by an owner at the division of his late father's or another testator's property. Contracts of transfer of manuscripts by sale are also often found; and occasionally the pensing of a manuscript is recorded on one of its fly-leaves. The money value that was at the time attached to the manuscript is sometimes stated in the notices of sale.

IX. Censors: On this subject see Censorship of Hebrew Books. The following few remarks may, however, be added to what is said in that article: An instance of self-imposed censorship in France, about 1391, is found in a Hebrew manuscript at the British Museum (Add. 19,664). Brit. Mus. MS. Add. 17,650 contains (in the form of a fly-leaf) a document, dated Lugo, Feb. 16, 1610, by which permission was given to carry the codex to Montevideo by an owner at the division of his late father's property. Contracts of transfer of manuscripts by sale are also often found; and occasionally the pensing of a manuscript is recorded on one of its fly-leaves. The money value that was at the time attached to the manuscript is sometimes stated in the notices of sale.

The following list gives the number of known Hebrew manuscripts in existence with the names of libraries or private owners possessing them. The dates in parentheses are those of the printed catalogues of the collections.

**ENGLAND.**

- Bodleian, Oxford (1890). 2,541
- British Museum (1893). 1,106
- Cambridge University... 702
- Jesus' College (1893). 280
- Bodleian (1884). 147
- C. D. Ginsburg...... 90
- Trinity College, Cambridge... 28
- Christ Church, Oxford... 18

**FRANCE AND SWITZERLAND.**

- Paris, Bibliothèque Nationale (1866). 1,313
- Germania (1888). 1,476
- Vienna, Österreichische... 318
- Basel... 20
- Berne... 20
- Nimes... 15
- Lyons... 12
- Elsewhere... 9

**RUSSIA.**

- St. Petersburg...... 880
- Friedlandiana...... 300
- GERMANY AND AUSTRIA-HUNGARY.

- Munich (1897). 408
- Hamburg (1879)... 355
- Berlin (1881)... 259
- Vienna (1874)... 257
- Brussel: Seminary... 190
- Strassburg (1861)... 51
- Leipzig, Ratsebibliothek (1838)... 43
- Erfurt (1883)... 17
- Budapest, Seminary.... 12
- (Geiger (Hochschule), Berlin...... 12

**ITALY.**

- Parma (1863, 1880)... 834
- Vatican, Rome (1890)... 580
- Turin (1874)... 254
- Mantua (1878)... 178
- Florence.... 130

**UNITED STATES.**

- New York... 116
- Columbia University... 100
- Sutro, San Francisco... 135
- HOLLAND AND SCANDINAVIA.

- Leyden (1858)... 116
- Upsala (1893)... 28
- Copenhagen (1866)... 16
- Lund (1898)... 6

Besides these there are other collections not yet catalogued; some in private hands, e.g., those of Dr. M. Gaster of London, and of the late D. Kaufmann at Budapest, others in public libraries, as, for example, the Alliance Israelite Library. The fragments of the Cairo Genizah, numbering many thousands, and scattered in Cambridge, Oxford, London, and Paris, are not included. Many libraries, as the Bodleian and Bibliotheque Nationale, have received notable accessions since their catalogues were printed.

**BIBLIOGRAPHY:** In addition to the sources given in the article the following may be cited: On papyrus: Steinmaurer, in "Zeitschrift für die Geschichte der christlichen Schriftsurkunden," xxxi. 68; Erman and Kahle, Aus den Papyri des Königlichen Museums, p. 280; Mitteilungen aus dem Kaiserlichen Reich. i. 38-44; Catalogues: See list in J. S. U. K. V. 18. 1896; and The Fragments Hitherto Recovered of the Hebrew Text of Ecclesiastes, Oxford and Cambridge, 1901.

**BIBLIOGRAPHY:** In addition to the sources given in the article the following may be cited: On papyrus: Steinmaurer, in "Zeitschrift für die Geschichte der christlichen Schriftsurkunden," xxvii. 35; Erman and Kahle, Aus den Papyri des Königlichen Museums, p. 280; Mitteilungen aus dem Kaiserlichen Reich. i. 38-44; Catalogues: See list in J. S. U. K. V. 18. 1896; and The Fragments Hitherto Recovered of the Hebrew Text of Ecclesiastes, Oxford and Cambridge, 1901.

- MA'ÖZ ZUR (מַּעְזָזָעִיר): Commencement of the hymn originally sung only in the domestic circle, but now used also in the synagogue, after the kindling of the lights on the Feast of Dedication (Hanukkah). The acrostic signature is that of Mordecai Zunz ("Literaturgesch." p. 580). He may have been the Mordecai ben Isaac ha-Levi who wrote the Sabbath table-hymn "Malch Yafeh" (Maguenis), or even the scholar referred to in Tos. to Niddah 36a. Or, to judge from the appeal in the closing verse, now generally suppressed, he may have been the Mordecai whose father-in-law was martyred at Mayence in 1096.

The bright and stirring tune now so generally associated with "Ma'oz Zur" serves as the "representative theme" in musical references to the feast (comp. ADDIN HU; AKAĐ-

**Traditional HUT: HALLEL.** Indeed, it has come to be regarded as the only Hanukkah melody, four other Hebrew hymns for the occasion being also sung to it (comp. Zunz, i.e. pp. 422, 429; D. Kaufmann, in "Ha-Asif," ii. 298), as well as G. Goethel's paraphrase, "Rock of Ages," in the "Union Hymnal" (No. 297). It was originally sung for "Shene Zetim" ("Olives Twain"), the "Me'orah," or piyyut, next preceding the schema in the Morning Service of the first Sabbath in the eight days of the Feast of Dedication. Curiously enough, "Shene Zetim" alone is now sometimes sung to a melody which two centuries ago was associated rather with "Ma'oz Zur." The latter is a Jewish-sounding air in the minor mode, and is found in Benedetto
Marcello's "Estro Poetico Armonico," or "Parafrasi Sopra li Salmi" (Venice, 1724), quoted as a melody of the German Jews, and utilized by Marcello as the theme for his "Psalm XV." This air has been transcribed by Cantor Birnbaum of Königsberg in the "Israelitische Wochenschrift" (1878, No. 31).

The present melody for the Hanukkah hymn has been identified by Birnbaum as an adaptation from the old German folk-song "So weiss ich eins, dass mich erfreut, das pluemlein auff preiter heyde," given in Böhme's "Altdeutsches Liederbuch" (No. 685); it was widely spread among German Jews as early as 1450. By an interesting coincidence, this folk-melody was also the first utilized by Luther for his German chorals. He set it to his "Nun freute euch lieben Christengemein" (comp. Julian, "Dictionary of Hymnology," s.v. "Sing praise to God who reigns above"). It is familiar among English-speaking people as the tune for a translation by F. E. Cox.

MAPU, ABRAHAM: Russian Hebrew novelist; born near Kovno Jan. 10, 1808; died at Königsberg Oct. 9, 1867. Mapu introduced the novel into Hebrew literature. His early education in Bible and Talmud was received at the heder, on leaving which, at the age of twelve, he continued the study of the Talmud in private, and was so successful that he soon acquired the name of "'Illui" (Friedberg, "Zikonrot," in "Hausfreund," i. 22). Moved thereto by his own poetical and impulsive disposition and influenced by his father, Jekuthiel, himself a mystic and cabalist, Mapu took up, at the age of fifteen, the study of Cabala. According to an anecdote re-
the scholar Senior Sachs, who greatly heightened his love for ancient Hebrew history and literature and for the beauties of Biblical diction, of which Mapu made later such good use in his romances (Brainin, "Abraham Mapu," p. 36). A few years later he became teacher in the house of Apatov Parnes at Wilna, and then was appointed teacher of Jewish religion and German at the gymnasium of Kovno. In 1860 his health began to fail; he suffered especially from palsy in his right hand, which made writing difficult for him; in 1867 he went for medical treatment to Königsberg, where he died (ib. i. 67).

The literary activity of Mapu fell in a period of barrenness for Hebrew literature, as far as fiction was concerned. Here and there a poem of moderate value, or a translation of a French romance, had appeared, but there was not one original novel. His first book, "Ababat Ziyyon," begun in 1831 and published at Wilna in 1833, is a romance of the time of King Ziyyon. Hezekiah and Isaiah. In this as well as in his other works, one recognizes the unmistakable influence of the French Romantic school—of Victor Hugo, Dumas (père), and Eugene Sue, particularly of the last-named, whom Mapu always admired (ib. i. 49). Perhaps through their influence Mapu succeeded in giving to his characters genuine naïveté and naturalness, which combined with a highly successful use of Biblical diction to make this work classic. "Ababat Ziyyon" was translated into German as "Tamar" by S. Mandelkern (2d ed., Leipzig, 1897), without mention of Mapu's authorship; it was translated into English, under the title "Amnon, Prince and Peasant," by Frank Jaffe (London, 1887), and by Schapiro, under the title "In the Days of Isaiah" (New York, 1903); into Yiddish, in Warsaw (1874). His second work, "Asmat Shomeron" (Wilna, 1865), is likewise a work of powerful imagination. It is a romance of the times of Alauz, King of Judah, and of Pekah b. Remaliyah and Hosea b. Elah, kings of Israel, depicting the wild, orgiastic character of Samaritan society and setting against it the purity and simplicity of Judean society. "Ayit Zabua" (Wilna, 1857-61) is a novel, in five parts, of modern life, picturing the struggle of the Maskilim against the "painted vulture," or hypocrite—a standing epithet at that time for the ultra-Orthodox.

Mapu wrote also "Hoveh Hezyonot," a romance, in ten parts, of the times of Shabbethai Zebi; but owing to the intervention of the "hypocrites" of his town the manuscript was destroyed while on its way to the minister of public instruction for approval, only a fragment being preserved. His other works are "Hanok la-Na'ar" and "Amon Pada-

bibliography:
A. Kaplan, Hayye Mapu, Vienna, 1870; Brainin, Abraham Mapu, Piotr'okow, 1900; Friedberg, Zab ranks, in Ha-Meassef, i. 21 et seq.; S. Sachs, Le-Toledot Abraham Mapu, in Ha-Meassef, pp. 18 et seq. Supplement to Ha-Be tik, Warsaw, 1900; N. Slouschz, Littérature Hebraique, pp. 104 et seq., Paris, 1903.

A. S. W.

Mar (מָר): Aramaic noun meaning "lord." Daniel addresses the king as "Mari" (= "my lord"); Dan. iv. 16 [A. V. 19]; comp. Heb. "Adoni," used in speaking to the king. In the Palestinian schools "Mari" and "Rabbi" were customarily employed in addressing the sages. It is said of King Jehoshaphat that on seeing a scholar he rose from his throne, and saluted him with the words, "Abi, abii; rabbi, rabbi; mari, mari" (Ket. 103b; Mak. 24a). Jesus was addressed by his disciples both as "Mari" and as "Rabbi" (comp. Dalman, "Die Worte Jesu," p. 269 et seq.). In conversation, "Mari" was used as a respectful form of address in Palestine (comp. Yer. Pes. 21b, lines 48-49: "Mari," in Babylonia (comp. Yoma 20b: "רבי מר"). In the latter country "Mar" became also a title preceding the name, and it was sometimes customary to call scholars "Mar" and not "Rab," particularly in the case of the two great contemporaries of Rab (Abba Arika)—Mar Samuel and Mar Ukba. When Abaye was speaking of his uncle and teacher Rabbah bar Nahmani, he merely said "Mar," without adding any name (Pes. 101a). When Tabyomi, R. Ashi's son, cited in a lecture sentences by his father, he did not refer to him by name, but said "Abba Mari" (= "my father, my lord").

Tabyomi's contemporaries never referred to him by name, but called him "Mar"; in the Talmud he is, therefore, designated only as "Mar bar Ashi." "Mar" and "Rab" (= "lord" and "master") together became a customary title of the Babylonian scholar in the geonic period. Sherira Gaon is the first one to use this combination, in the letter in which he refers to the first geonim.

Title and Mar Rab Hanan at Pumbedita and Name. Mar Rab Mar at Sura (where "Mar" is already a proper name; see Jew. Encyc. v. 568, s. v. GAOX)—and he always prefixes the double title "Mar Rab" to their names (ib. v. 571). In the prayer "Yekum Purkan," dating from the time of the Geonim, the scholars are designated as "Maranah we-Rabbanan" (= "our lords and masters"). The title "Mar Rab," also, was combined with the personal suffix of the first person plural, so that the Geonim were called "Marana Rabbanah" (= "our lord, our master"). This seems to have been the official title in the headings of the questions addressed to the Geonim (comp. Harkavy, "Respon sen der Gaonern," p. 149; Neubauer, "M. J. C.", i. 41, etc.), and it is the exact Aramaic counterpart of the Hebrew "Adonenu we-Rabbenu," by which, according to the tannaitic Midrash, the king was to be addressed (Tosef., Sanh. iv. 8). The gaon was called also simply "Marana" (Harkavy, i. pp. 88, 107, 140, 143), or the Hebrew "Adonenu" was used instead (ib. pp. 88, 187, 278, 314), which was rendered in Arabic by "Sayyiduna." "Mar Rab" was applied
Mara Marano

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also to scholars who were not geonim (Harkavy, l.c. pp. 54, 172).

The title "Mar" was not customary in the West, so that Abraham Ibn Daud, in his "Sefer ha-Rab
to distinguish the Geonim merely as "Rab." Men-
no Solod's "Seref ha-Kab
to the Geonim merely as "Rab." Men-
no Solod's "Seref ha-Kab

The Hebrew form "Moreno" instead of "Marana" was changed to "Morenu," with the meaning "doctor

The title "Maran" (ך ר מ א) or halting-place of the Israelites in the wilderness (Ex. xv. 23; Num. xxxiii.8), s.s. 'W. B.

The name of a station or halting-place of the Israelites in the wilderness (Ex. xv. 23; Num. xxxiii.8), so called in reference to

The well is variously identified with 'Ayun Musa, 'Ain Naba, or Al-Gharkadah (comp. Holzinger, "Exodus," p. 55; Dill-

The Talmud says that at

The third category, which includes by far the

MARRANOS (plural, Maranos, generally written Marranos): Crypto-Jews of the Iberian Peninsula. The term, which is frequently derived from the New Testament phrase "maran atha" ("our Lord hath come"), denotes in Spanish "damm," "accursed," "banned"; also "hog," and in Portuguese it is used as an opprobrious epithet of the Jews because they do not eat pork. The name was applied to the Spanish Jews who, through compulsion or for

Classes of religion, gladly embraced the opportunity of exchanging their oppressed condition as Jews for the brilliant careers opened to them by the acceptance of Christianity. They simulated the Christian faith when it was to their advantage, and mocked at Jews and Judaism. A number of Spanish poets belong to this category, such as Pero Ferrus, Juan de Valadod, Rodrigo Cota, and Juan de España of Toledo, called also "El Viejo" (the old one). They considered a sound Talmudist, and who, like the monk Diego de Valencia, himself a baptized Jew, introduced in his pasquinades Hebrew and Talmudic words to mock the Jews. There were also many who, for the sake of displaying their new zeal, persecuted their former coreligionists, writing books against them, and denouncing to the authorities those who wished to return to the faith of their fathers, as happened frequently at Valencia, Barcelona, and many other cities (Isaac b. Sheshet, Responsa, No. 11).

The second category consists of those who cherished their love for the Jewish faith in which they had been reared. They preserved the traditions of their fathers; and, in spite of the high positions which they held, they secretly attended synagogue, and fought and suffered for their paternal religion.

Many of the wealthiest Maranos of Aragon belonged to this category, including the Zaportas of Monzon, who were related by marriage to the royal house of Aragon; the Saavedras; the sons of Alazar Yonel of Saragossa, who intermarried with the Cavallerias and the Santanges; the very wealthy Espes; the Paternos, who came from the vicinity of Verdin to settle in Aragon; the Clementes; the sons of Moses Chamoro; the Villanovas of Calatauyad; the Coscons; and others.

The third category, which includes by far the largest number of Maranos, comprises those who yielded through stress of circumstances, but in their
home life remained Jews and seized the first opportunity of openly avowing their faith. They did not voluntarily take their children to the Temporal baptismal font; and if obliged to do so, Maranos. they on reaching home washed the place which had been sprinkled. They ate no pork, celebrated the Passover, and gave oil to the synagogue. “In the city of Seville an inquisitor said to the regent: ‘My lord, if you wish to know how the Maranos keep the Sabbath, let us ascend the tower.’ When they had reached the top, the former said to the latter: ‘Lift up your eyes and look. That house is the home of a Marano; there is one which belongs to another; and there are many more. You will not see smoke rising from any of them, in spite of the severe cold; for they have no fire because it is the Sabbath.’ Pretending that leavened bread did not agree with him, one Marano ate unleavened bread throughout the year, in order that he might be able to partake of it at Passover without being suspected. At the festival on which the Jews blew the shofar, the Maranos went into the country and remained in the mountains and in the valleys, so that the sound might not reach the city. They employed a man specially to slaughter animals, drain away the blood, and deliver the meat at their homes, and another to circumscribe secretly” (“Shibehet Yehudah,” pp. 96 et seq.). The Jews of that time judged the Maranos gently and indulgently; in Italy a special prayer was offered for them every Sabbath, asking that “God might lead them from oppression to liberty, from darkness to the light of religion” (MS. Roman Mahzor of the year 1441). To the Maranos who lived in secret conformity with the Jewish law, the Rabbis applied the Talmudic passage: “Although he has sinned, he must still be considered a Jew”; and Anusim, who took the first opportunity of going to a foreign country and openly professing Judaism, might act as witnesses in religious matters according to rabbinic law. A distinction was frequently made between Spanish and Portuguese Maranos in regard to marriage and divorce (Issac b. Sheshet, l.c. Nos. 4, 11; Saadiah ibn Danan, in Edelmann, “Hemah Genuzah,” pp. 14 et seq.; Joseph b. Leb, Responsa, i. 15; the responsa of Moses ben Habib, Samuel de Medina, and many others).

The large numbers of the Maranos, as well as their wealth and influence, aroused the envy and hatred of the populace, whom the clergy incited against them as unbelieving Christians and hypocrites. The Neo-Christians were hated much more than the Jews, and were persecuted as bitterly as their former coreligionists had been. The first riot against them broke out at Toledo in 1449, and was accompanied with murder and pillage. Instigated by two canons, Juan Alfonso and Pedro Lopez Galvez, the mob plundered and burned the houses of the Maranos. When they had broken through the walls of the city, they were met by a body of soldiers; the rioters, however, proved to be the leaders of the movement, and the soldiers dispersed the mob. The rioters then attacked the house of the Marano family of Pacheco, together with his brother; and the rapacious mob straightway fell upon the Maranos, denouncing them as heretics, killing them, and plundering and burning their houses. To stop the excesses, the highly respected D. Alonso Fernandez de Aguilar, whose wife was a member of the widely ramified Marano family of Pacheco, together with his brother D. Gonzalo Fernandez de Cordova (“el gran Capitan”), the glory of the Spanish army, and a troop of soldiers, hastened to protect the Neo-Christians. D. Alonso called upon the mob to retire, but instead of obeying, the smith insulted the count, who immediately fell him with his lance. The people, blinded by fanaticism, regarded their slain leader as a martyr. Incited by Alonso de Aguilar’s enmity, the knight Diego de Aguayo, they seized weapons and again attacked the Maranos. Girls were outraged: and men, women, and children were pitilessly slain. The massacre and pillage lasted three days; those who escaped seeking refuge in the castle, whither their protectors also had to retire. It was then decreed that, in order to prevent the repetition of such excesses, no Marano should henceforth live in Cordova or its vicinity, nor should one ever again hold public office.

Like the persecution of the Jews in 1391, the at-
tack on the Maranos in 1473 spread to other cities. At Montoro, Bujalance, Adamur, La Rambla, Sarnaelia, and elsewhere, they were killed, and their houses were plundered. At Jaen the populace was so bitter against them that the constable Miguel Lucas de lranzo, who undertook to protect them, was himself killed in church by the ringleaders (March 21, 22). The Maranos were fiercely attacked by the populace in Andujar, Ubeda, Baeza, and Almodovar del Campo also. In Valladolid the populace was content with plundering the Neo-Christians, but the massacre was very fierce at Segovia (May 16, 1474). Here the attack, instigated by D. Juan Pacheco, himself a member of a Marano family, was terrible; corpses lay in heaps in all the streets and squares, and not a Neo-Christian would have escaped alive had not the alcalde de Cubanas interfered. At Carmona every Marano was killed.

The introduction of the Inquisition was bitterly opposed by the Maranos of Seville and other cities of Castile, and especially of Aragon, where they rendered considerable service to the king, and held high legal, financial, and military positions. As D. Miguel Lucas de lranzo, constable of Castile, had been slain in the cathedral of Jaen, so the inquisitor Pedro de Armas was assassinated twelve years later in the cathedral of Saragossa, the former by Christians, the latter by Maranos. The murderers of De lranzo went scot-free, while those of the inquisitor were punished most cruelly. Together with the introduction of the Inquisition an edict was issued that henceforth the Jews must live within their ghetto and be separated from the Maranos. Despite the law, however, the Jews remained in communication with their Neo-Christian brethren. "They sought ways and means to win them from Catholicism and bring them back to Judaism. They instructed the Maranos in the tenets and ceremonies of the Jewish religion; held meetings in which they taught them what they must believe and observe according to the Mosaic law; and enabled them to circumcise themselves and their children. They furnished them with prayer-books; explained the fast-days; read with them the history of their people and their Law; announced to them the coming of the Passover; procured unleavened bread for them for that festival, as well as kasher meat throughout the year; encouraged them to live in conformity with the law of Moses, and persuaded them that there was no law and no truth except the Jewish religion." All these charges were brought against the Jews in the edict issued by Ferdinand and Isabella, and formed the grounds for their banishment from the country. The decree of expulsion materially increased the number, already large, of those who purchased a further sojourn in their beloved home by accepting baptism.

The Portuguese Maranos or Christaos Novos clung much more faithfully and steadfastly than their Spanish brethren to the religion of their fathers, bearing the most terrible tortures for the sake of their faith. The scholar Simon Mimi of Lisbon, who would not renounce Judaism even in prison, his wife, his sons-in-law, and other Maranos were enclosed in a wall built up to their necks, the prisoners being left for three days in this agonizing situation. As they would not yield the walls were torn down, after six of the victims had died, and Mimi was dragged through the city and slain. Two Maranos who served as wardens in the prison buried the body of the martyr in the Jewish cemetery at the risk of their lives (Abraham Saba, "Zeror ha-Mor," p. 105b; Grätz, "Gesch." viii. 398).

The Portuguese, being even more fanatical than the Spaniards, hated the Maranos much more than the Jews, considering them neither Christians nor Jews, but atheists and heretics. Many a Portuguese preferred death to being treated by a Marano physician. The hatred which was felt for the Maranos, and which had long smoldered, broke out at Lisbon. On April 17, 1506, several Maranos were discovered who had in their possession "some lambs and poultry prepared according to Jewish custom; also unleavened bread and bitter herbs according to the regulations for the Passover, which festival they celebrated far into the night." Several of them were seized, but were released after a few days. The populace, which had expected to see them punished, swore vengeance. On the same day on which the Maranos were liberated, the Dominicans displayed in a side-chapel of their church, where several Neo-Christians were present, a crucifix in a reliquary in glass from which a peculiar light issued. A Neo-Christian, who was so incautious as to explain this ostensible miracle as being due to natural causes, was dragged from the church and was killed by an infuriated woman. A Dominican roused the populace still more; and two others, crucifix in hand, went through the streets of the city, crying "Heresy!" and calling upon the people to destroy the Maranos. All Neo-Christians at Lisbon, found in the streets were killed, and a terrible massacre ensued. More than 500 Maranos were slain and burned on the first day; and the scenes of murder were even more atrocious on the day following. The innocent victims of popular fury, young and old, living and dead, were dragged from their houses and thrown upon the pyre. Even Christians who in any way resembled Maranos were killed. Among the last victims, and the most hated of all, was the tax-farmer Joao Rodrigo Macearenhas, one of the wealthiest and most distinguished Maranos of Lisbon; his house was entirely demolished. In this manner at least 2,000 Maranos perished within forty-eight hours. King Manuel severely punished the inhabitants of the city. The ringleaders were either hanged or quartered, and the Dominicans who had occasioned the riot were garroted and burned. All persons convicted of murder or pillage suffered corporal punishment, and their property was confiscated, while religious freedom was granted to all Maranos for twenty years.

The Neo-Christians of Portugal, who were distinguished for their knowledge, their commerce, and their banking enterprises, but were bitterly hated, despised, and reviled by the Christians, were led to entertain better hopes for the future by the appearance of a foreign Jew, David Re'ubeni. Not only was this Jew invited by King John to visit Portu
Florence; and Neo-Christians contributed to make special badges, and that the Jews in the cities and towns of Spain were persecuted and driven out on one day; and to achieve this the more easily, the prelates petitioned the king to believe that the Inquisition might well be the most effective means of allaying the popular fury.

The Portuguese Maranos waged a long and bitter war against the introduction of the tribunal, and spent much of their wealth in making political and other efforts to win over to their cause the Curia and the most influential cardinals. The sacrifices made by both the Spanish and the Portuguese Neo-Christians were indeed astonishing. The same Maranos who from Toledo had instigated the riot of the communes in 1515, Alfonso Gutierrez, Garcia Alvarez “el Rico” (the wealthy), and the Zapatas, offered through their representative 80,000 gold crowns to Emperor Charles V. if he would mitigate the harshness of the Inquisition (“R.E.J.” xlvii. 270 et seq.). At these sacrifices, however, especially those made by the Mendes of Lisbon and Flanders, were powerless to prevent or retard the introduction of the Holy Office into Portugal. The Maranos were delivered over to the popular fury and to the heartless servants of the Inquisition. They suffered unspeakably. At Trancoso and Lamego, where many wealthy Maranos were living, at Miranda, Viseu, Guarda, Braga, and elsewhere, they were robbed and killed. At Covilhã the people planned to massacre all the Neo-Christians on one day; and to achieve this the more easily, the prelates petitioned the Cortes in 1563 that the Maranos be required to wear special badges, and that the Jews in the cities and villages be ordered to live in ghettos as before.

The Maranos, who were constantly threatened and persecuted by the Inquisition, tried in every way to leave the country, either in bands or as individual refugees. Many of them escaped to Italy, attracted thither by the climate, which resembled that of the Iberian peninsula, and by its Dispersion, kindred language. They settled at Leghorn, at Venice, where they were protected from persecutions of the Inquisition. At Milan they materially advanced the interests of the city by their industry and commerce, although João de la Foya captured and robbed large numbers of them in that city. At Bologna, Pisa, Naples, Reggio, and many other Italian cities they freely exercised their religion, and were soon so numerous that Fernando de Gomes Loureiro, an abbot from Oporto, filled an entire book with the names of the Maranos who had drawn large sums from Portugal and had openly avowed Judaism in Italy. In Piedmont Duke Emanuel Phlipbert of Savoy welcomed the Maranos from Covidin, Pablo Hernando, Ruy Lopez, and Rodriguez, together with their families, and granted them commercial and industrial privileges, as well as the free exercise of their religion. Rome was full of Maranos. Pope Paul III. received them at Ancona for commercial reasons, and granted complete liberty to all persons from Portugal and Aragon, even if belonging to the class of Neo-Christians. Three thousand Portuguese Jews and Maranos were living at Ancona in 1553. Two years later the fanatical Pope Paul IV. issued orders to have all the Maranos thrown into the prisons of the Inquisition which he had instituted. Sixty of them, who acknowledged the Catholic faith as penitents, were transported to the island of Malta; twenty-four, who adhered to Judaism, were publicly burned (May, 1556); and those who escaped from the Inquisition were received at Pesaro by Duke Guido Ubaldo of Urbino. As Guido was disappointed, however, in his hope of seeing all the Jews and Maranos of Turkey select Pesaro as a commercial center, he expelled them (July 9, 1558) the Neo-Christians from Pesaro and other districts (ib. xvi. 61 et seq.). Many Maranos were attracted to Ragusa, materially advanced the interests of the city by their trade, and granted them commercial and industrial privileges, as well as the free exercise of their religion. Rome was full of Maranos. Pope Paul III. received them at Ancona for commercial reasons, and granted complete liberty to all persons from Portugal and Aragon, even if belonging to the class of Neo-Christians. Three thousand Portuguese Jews and Maranos were living at Ancona in 1553.

In France, as Christians; were married by Catholic priests; had their children baptized, and publicly pretended to be Catholics. In secret, however, they circumcised their children, kept the Sabbath and fast-days as far as they could, and prayed together. King Henry III. confirmed the privileges granted them by Henry II., and protected them against such slanders and accusations as those which a certain Pontel brought against them. Spanish and Portuguese Maranos petitioned Henry IV. to permit them to emigrate to France, saying that should he do so, a large number of their fellow sufferers, “good men all of them,” would choose France as their home. Many of them entered French territory, but many also continued who entered French territory were obliged to leave within a short time. Under Louis XIII. the Maranos of Bayonne were assigned to the suburb of St. Esprit. At St. Esprit, as well as at Peyrehorade, Bidache, Orthez, Biarritz, and St. Jean de Luz, they gradually avowed Judaism openly. In 1640 several hundred Maranos, considered to be Jews, were living at St. Jean de Luz; and at St. Esprit there was a synagogue as early as 1660.
Next to Turkey the Maranos turned chiefly to Flanders, attracted by its flourishing cities, such as Antwerp, where they settled at an early date, and Brussels. Before the end of the sixteenth century Portuguese Maranos, under the leadership of Jacob Tirado, arrived at Amsterdam. So many others followed that the city was called a new Jerusalem, while hundreds of Neo-Christian families settled at Rotterdam also. Maranos from Flanders, and others direct from the Pyrenean Peninsula, went under the guise of Catholics to In Flanders. Hamburg and Altona about 1580, where they established commercial relations with their former homes. Christian IV. of Denmark invited some Neo-Christian families to settle at Glückstadt about 1626, granting certain privileges to them and also to the Maranos who came to Emden about 1649.

Large numbers of Maranos, however, remained in Spain and Portugal, despite the extensive emigration and the fate of countless victims of the Inquisition. The Neo-Christians of Portugal breathed more freely when Philip III. came to the throne and by the law of April 4, 1601, granted them the privilege of unrestricted sale of their real estate as well as free departure from the country for themselves, their families, and their property. Many, availing themselves of this permission, followed their coreligionists to Africa and Turkey. After a few years, however, the privilege was revoked, and the Inquisition resumed its activity. But the Portuguese who were not blinded by fanaticism perceived that no forcible measures could induce the Maranos to give up the religion of their fathers.

Individual Neo-Christians, as Antonio Fernandez Carvaçal and several from Spain, Hamburg, and Amsterdam, went to London, whence their families spread to Brazil, where Maranos had settled at an early date, and to other countries of America. The migrations to Constantinople and Salonica, where refugees had settled after the expulsion from Spain, as well as to Servia, to Rumelia and Bulgaria, and even to Vienna and Temesvar, continued down to the middle of the eighteenth century.

Whether there are still Maranos in Spain or not, this much is certain, that there are many persons in Barcelona, Saragossa, Madrid, Cordova, Toledo, and Burgos who, conscious of their Jewish descent, are well disposed toward the Jews. In Portugal there is a community of Maranos at Covilhã. See Inquisition.

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M. K.

MARBE HASKALAH. See Society for the Promotion of Culture Among the Jews of Russia.

MARBLE (מַרְבָּל): A stone composed mainly of calcium carbonate or of calcium and magnesium carbonates. It is mentioned in the Old Testament in three very late passages only. According to I Chron. xxix. 9, David prepared, among other materials, white "marble stones" for the building of the Temple. The account of the building in the Book of Kings does not mention the use of marble. In the Song of Solomon (v.15) the author compares the legs of the bridegroom to marble pillars in golden sockets. Finally, Esther i. 6 speaks of marble columns and of a pavement of white and colored marble in the palace of the Persian king. In the last-cited passage it is not wholly certain if the text is intact in the versions; consequently there is doubt whether marble is really meant. In the other two passages also the correctness of the text has been doubted (see "Encyc. Bibl." s. e. "Marble").

Moreover, the fact that all the old authorities, especially the accounts of the building of the Temple, preserve complete silence on the subject shows that the Hebrews in olden times were not acquainted with the use of marble as a building-stone. Its employment for building purposes seems to have been very limited even among the Assyrians.

e. g. ii. I. Be.

MARBURG: 1. Town in the Prussian province of Hesse-Nassau. Jews are first mentioned as living in Marburg in a document dated May 13, 1317, which indicates that they were then organized as a community and possessed a synagogue; also that they dwelt in a special quarter of the town. From a document of 1453 it appears that the synagogue was demolished in that year, and that the Jewish cemetery passed into Christian hands; hence the Jews must have been expelled from Marburg about that time. They gradually returned to the city; and in 1532 Landgrave Philipp revoked the decree of expulsion issued by him in 1524, and permitted the Jews provisionally to remain in his territory for a period of six years. Two Jews, named respectively Liebmann and Gottschalk, availed themselves of this permission in 1536.

As the Hessian cities repeatedly petitioned against the admission of Jews, the number of the latter remained very small: in 1744 there were only six Jewish families at Marburg; in 1776, eight. No one was permitted to harbor foreign Jews, except at the times of the fairs, on pain of being fined and of losing the privilege of protection. The Marburg community increased somewhat with the granting of freedom of residence; but even as late as 1903 it numbered only about 300 members in a total population of 16,068. It possesses a handsome synagogue (built in 1897), a parochial and a religious school, and a home for pupils and apprentices (opened in 1901) with seventy inmates.

Since 1823 Marburg has been the seat of the board of management of the union including the Jewish communities in the districts of Marburg, Kirchhain, Frankenberg, and Ziegenhain. Marburg is the seat also of a district rabbi, which includes not only the former districts, but also those of Biedenkopf and Wetzlar. The district rabbis have been: Moses Solomon Gosen, 1834-62; Liebmann Gersfeld, 1863-76; and Dr. Leo Munk, the present (1904) incumbent, appointed in 1876. There are a number of educational and philanthropic societies. Hermann Cohen has been for a number of years professor of philosophy at the University of Marburg.

D. L. Mu.
Marburg

2. Austrian town, the second in the duchy of Styria. It has a population of 24,501, including about 100 Jews. Jews first settled at Marburg toward the end of the thirteenth century; gravestones of that period are still found there. According to the records they had a synagogue in their ghetto in 1277, as well as a school and a bath-house. The Jews of Marburg were respected merchants; they owned houses, fields, mills, and vineyards, and lived peaceably with their neighbors. They were not affected by the great persecutions of 1336 and 1338, and many Jews persecuted elsewhere found refuge at Marburg on payment of an annual tax of 40 gulden. In the old tax-records of Marburg the Jews are described as quiet and wealthy merchants who paid their taxes promptly. The Jews who were expelled from the territory of the neighboring city of Cilli in 1404 were received at Marburg, to the benefit of its commerce and industry. The decree of Frederick III. (1410-1493) relating to the importation of Hungarian wines was especially favorable to the Jewish wine-merchants. About this time R. Israel Isserlevi, one of the foremost rabbis of the fifteenth century, and a native of Marburg, officiated there. Up to the middle of the fifteenth century the Jews of Marburg were generally respected; the Jew Elijah was one of its most prominent citizens, and Gerl, Jacob, and Aram Rorer were in the employ of noblemen as their treasurers. Mention is made also of the Jews Cham, who owned six, and Maul, who owned three, houses in Marburg. The wealthy money-lender Abraham b. Isaac advanced the money for part of the expenses of the Diet and contributed large sums for the equipment of the army. The Jews Hirsel, Stusskind, and Aaron b. Soldmann are mentioned among those who gave money to the Christian Church.

Marburg is one of the four cities of Styria the Jews of which had a special judge ("Judenrichter"), whose position was regarded as "very lucrative"; about 1440 it was held by the governor Sigmund von Rogendorf himself. There were special "Judenmeister" for internal Jewish affairs. Notes of debts held by Jews against Christians had to be endorsed by the city judge. In 1477, when the Jews of Marburg were building a new synagogue, David b. Aram, who had removed a short time before to Radkersburg, refused to pay the contribution of twelve gulden which the community levied upon him. The result was a tedious lawsuit, which Frederick III. finally settled by deciding that the defendant's assessment should be nullified, and that he should be neither excommunicated nor subjected to coercion of any other kind. The Jews of the city continued to enjoy the protection of the authorities and the good-will of their Christian fellow citizens until 1496, when the emperor Maximilian decreed the expulsion of all Jews from Styria. Those in Marburg, apparently, were permitted to remain until they had settled their financial affairs, for as late as 1499 some were still living there. Their property was purchased by Christian families, the synagogue being taken by Bernardin Drukker, who transformed it into a Christian church. After Drukker's death the records contained in the building were destroyed by the magistrate of the city, and the church was turned into a storehouse; in 1659 it was again converted into a church; in 1785 it became a storehouse again; it is now (1904) in use as a tenement. The ritual bath-house was destroyed during the last century. After the expulsion Jews were not permitted even to pass through Marburg except on the payment of a poll-tax. In 1783 they were allowed to attend some of the fairs in Styria, but not at Marburg. In 1811 three Jews were baptized in that city, but none settled there again until 1867, when the merchant Jacob Schlesinger was admitted. Some of the Jews now resident there are government and district officials.

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S. M.
MARC, CHARLES CHRISTIEN HENRI: French physician; born in Amsterdam Nov. 4, 1771; died in Paris Jan. 12, 1841. He took the degree of M.D. at Erlangen in 1792, and practised at Vienna, Bamberg, and in Bohemia. In 1794 he went to Paris, where with Fourcroy, Cabanis, Desgenelles, and others, he founded the Societe Medica de Emulation. For several years he had a hard struggle, but by 1811 his position had become secure; his books won him fame, and he became a member of the Board of Health (1810) and of the Academy of Medicine (soon after its foundation, in 1820). In 1829, with Esquirol, Parent-Duchatelet, Ovila, and others, he founded the "Annales d'Hygiene Publique et de Medicine Legale," to which he wrote the introduction. After the Revolution of July, 1830, he became first physician to Louis Philippe. He embraced Christianity.

Marc published: "Observations Generales sur les Poisons" (1795, translated into several languages); "Sur les Hemorrhoides Fermees" (Paris, 1804, translated from the German of Hildenbrand); "Manuel d'Autopsie Cadavere Medicale-Legale" (1808, translated from Roze); "Recherches sur l'Emploi du Sulfate de Per dans le Traitement des Fievres Intermittentes" (ib. 1810); "La Vaccine Soumise aux Simples Lumieres de la Raison" (ib. 1810 and 1830); "Des Polies Consideree dans Ses Rapports avec les Questions Medico-Judiciaires" (2 vols., ib. 1810; one of the first works to show the connection between crime and insanity); etc. He contributed many articles to the "Bibliotheque Medicale," the "Dictionnaire de Medicine," the "Dictionnaire des Sciences Medicales," and to other journals.

Bibliography: La Grande Encyclopedie; Larousse, Diet.

MARC-MOSSE, JOSEPH: French poet and author; born in Carpentras about 1780; died in Paris Feb. 21, 1835. His name appears to have been originally "Moses"; he was known also under the pseudonyms "L'Ame" and "Lejoyeux de Saint Acre." At the age of six Joseph wrote verses, and at seven knew by heart the finer scenes of Fenelon's "Telemaque." In 1787 he was kidnapped by the Catholic clergy, baptized, and shut up in a monastery, whence for five years his friends, notwithstanding great efforts, found it impossible to extricate him. In 1792, however, after the outbreak of the Revolution, he was restored to his family, transformed into a little "abbé galant"—dissipated in body, depraved in taste, corrupt in morals, and given over to laziness and sensuality. He presently went to Paris, where he showed himself a born courtier and frequenter of the society of the great, and where he was much sought after and admired. The irregularities of his life gradually brought on consumption, and, rather than endure the trials that lay before him, he committed suicide, in company with his English wife.

Marc-Mosse wrote: "Chronique de Paris" (1819); "Archives des Lettres, des Sciences et des Arts" (1820-21); "Eucharis, ou les Sensations de l'Amour" (1824); "La Camineade" (epic-autrie poem); "Le Printemps" (lyrl read by the author at the Paris Athenee in 1810); "Odes" (to the refugees from Spain, to war, to Napoleon's marriage); "La France Consolée," etc.; a critical examination of Lamennais' "Essai sur l'Indifference en Matiere de Religion" (in the defense of the Ismaelites). He wrote also many amatory poems, studies, and treatises upon the art of pleasing, the art of preserving and increasing beauty, the art of making oneself loved by women, etc. (1808-11), and he left a large number of works in manuscript.


N. D.

MARCELLO, BENEDETTO: Italian musician; born at Venice 1686; died there 1739. He is particularly celebrated for his settings to the Psalms, fifty of which, under the title of "Estro Poetico-Armonico, Parafrasi Sopra li Salmi," were published at Venice between 1724 and 1727, in eight volumes. Important for the study of Hebrew melody is the circumstance that for the themes of eleven of the earlier Psalms, Marcello utilized Jewish airs, taking six from the German and five from the Spanish tradition. Some historians of music, led by Forkel, have fallen into the error of assuming that Marcello's selected melodies reproduce the ancient Temple intonations for the Psalms. The list of Hebrew originals, given by Marcello himself, should, however, have guarded against this. The themes utilized by Marcello are: (1) to Ps. ix., a chant of the Spanish Jews for Ps. cxiv.; (2) to Ps. xii., a German chant for Ps. cxiv.; (3) to Ps. xiv., a "Hallel" air used in the Spanish ritual; (4) to Ps. xvi., a German melody for "Ma'oz Zur"; (5) to Ps. xvii., a Spanish chant for Ps. xcvi. and xcviii.; (6) to Ps. xviii., a Spanish hymn by Solomon ben Mazzal Tob, No. 238 in Soncino's collection; (7) to Ps. xix., a German melody for the hymn "Ha-Mabdil"; (8) to Ps. xx., a Spanish melody for Ibn Gabirol's hymn "Shin'ar Asher Nisgar" (Dukes, Ehrensaïn, p. 76; F. H. Cowen has employed the same melody for the "Dance of the Reapers" in his oratorio "Ruth," composed for the Worcester Musical Festival of 1887); (9) to Ps. xx., a German melody for the Sabbath evening hymn "Lekah Dodi"; (10) to Ps. xxii., a German melody for Ibn Gabirol's hymn "Shofet Kol ha-Aretz" (comp. Baez, "Ha'ali Tefillah," Frankfort-on-the-Main, No. 1420); (11) to Ps. xxiii., a German air, in folk-song style, for the "Kaddish" at the conclusion of the service on the eve of the New-Year.


D.

MARCUS AURELIUS ANTONINUS. See Antoninus.
MARCUS, BRENTGEN: First Jewish court singer in Germany; flourished toward the end of the seventeenth century. She lived with her father, Isaac Marcus, in the town of Wesel in Brandenburg, where, in 1690, Frederick of Brandenburg, afterward King Frederick I. of Prussia, heard her sing. Admiring her voice, and desiring to secure for her a musical education, he sent her and her father to Berlin. On July 16 of that year he wrote to the Prince of Anhalt and the council notifying them of his discovery and his wishes concerning Brentgen, and commended her to the attention of his wife, the princess Charlotte, who, however, was not at Berlin when the singer arrived. On July 23 the Prince of Anhalt wrote to the crown prince that he and others had heard and admired her unusually fine voice, and that provision would be made for her in accordance with his wishes.

BIOGRAPHY: Isaak Münz, Eine Jüdische Hofdichterin vor 300 Jahren, in Der Israelit, xxxv. No. 6, Supplement.

MARCUS, LEWI (LEWIN): German lawyer; born Oct. 15, 1869, at Rhena, Mecklenburg; died Oct. 7, 1891, at Manchester, England. On account of his indefatigable exertions in behalf of his coreligionists he became known as the "Gabriel Riesser of Mecklenburg." He was the first Jewish deputy of the Mecklenburg Diet, of which he became vice-president. He was made honorary citizen of the city of Schwerin, and for seventeen years was acting president of its municipal council (Kayserling, "Gedenkblätter," Leipsie, 1892), and president of the Jewish community of Schwerin.

I. War.

MARCUS, LOUIS. See Marcus, Ludwig.

MARCUSE, ADOLF: German astronomer; born Nov. 17, 1860, in Magdeburg; educated at the universities of Strasburg and Berlin (Ph.D. 1884). Before his graduation he took part, as assistant, in the German expedition (1882) to South Carolina to observe the transit of Venus. In 1885 he studied at the Russian observatory at Polkova, near St. Petersburg; in 1886 he went to Santiago, Chile, as astronomer-in-chief to the national observatory, remaining there for two years; while in South America he visited the Argentine Republic, Brazil, and Peru. On his return to Germany he received an appointment at the royal observatory in Berlin, where in behalf of the Centralbureau der International Erdmessung he was engaged, until 1891, in making continuous observations of the periodical changes of latitude. In April, 1891, he was commissioned by the same society to conduct the astronomical-geodetic expedition to the Hawaiian Islands; as a result of his observations the investigation of the changes of geographical latitude’s was considerably advanced.

After his return from the South Sea Islands and from a journey to Samoa, Australia, and Ceylon, he constructed a large photographic zenith-telescopes in Berlin for the purpose of improving the photographic method of determining the altitude of the pole, and of rendering it available for scientific purposes. His lectures at the Royal University of Berlin are chiefly on the determination of geographical and nautical locations by means of astronomy, with practical demonstrations at the observatory. He improved also the photographic method of determining locality by constructing a photographic instrument for purposes of travel. Since 1903 he has been one of the editors of the "Geographisches Jahrbuch" (Gotha). Marcuse is a member of the International astronomical and of the geographical societies of Berlin, of the Free Photographic Association, and of the German society for the study of aerial navigation. Of his writings the following may be mentioned: "Die Physische Beschaffenheit der Cometen" (Berlin, 1881); "Beobachtungsergebnisse der Königlichen Sternwarte" (part 4, ib. 1888); "Die Hawaiischen Inseln" (ib. 1894); "Die Atmosphärische Luft" (ib. 1896); "Die Photographische Bestimmungsweise der Polhöhe" (ib. 1897); "Die Fehler der Sinnesswahrnehmungen bei Präzisionmessungen" (ib. 1897); "Beiträge zur Nautischen Astronomie" (ib. 1899); "Anwendung Photographischer Methoden zur Geographischen Ortsbestimmung" (ib. 1900); "Die Neuere Entwicklung der Geographischen Ortsbestimmung" (ib. 1901); "Physik der Erde" (ib. 1902); "Bearbeitung der Berliner Polhöhen 1899-1890 im Antrage des Centralvereins der Internationalen Erdmessung" (ib. 1902); "Handbuch der Geographischen Ortsbestimmung" (Brunswick, 1904).

MARCZALI, HEINRICH: Hungarian historian; born at Marczali April 3, 1856; educated at Rauh, Papa, Budapest, Berlin, and Paris. In 1878 he became professor at the gymnasium of his native town. He became a member of the Hungarian Academy in 1899, and two years later he was appointed professor of Hungarian history at the University of Budapest. In addition to numerous contributions to specialist journals, he has written the following books: "A Földrajzi Viszonyok Befolyása Magyarország Történetére" (Budapest, 1874); "A Magyar Történet Kitűrő" (ib. 1890; German transi. "Quellen der Ungarischen Gesch." Berlin, 1889); "Regesták a Külföldi Levéltárból" (Budapest, 1882); "Ujkor Története" (ib. 1883-86); "Magyarorszög Története II. Jozsef Korában" (ib. 1882-85); "Maria Theresia" (ib. 1891); "A Legujabb Kor Tortenete" (ib. 1892); "Az Arpadokes Dalmaczia" (French transl. under the title "Les Relations de la Dalmatie du XI. au XIII. Siècle," Paris, 1898); the first, second, and eighth volumes of the great history of Hungary published by Sziágyi.

BIBLIOGRAPHY: Pollinus Liber.

MARETZEK, MAX: Austrian impresario; born at Brunn, Moravia, June 28, 1821; died at Pleasant Plains, New York, May 14, 1897. He was a pupil of Seyfried in Vienna, and also attended the university in that city. Several years later he became connected with Italian opera in London. In 1848 he went to New York, where he began his career as leader of the orchestra at the Italian opera. From 1849 to 1878 he was organizer and manager of grand opera at the Astor Place Opera House, the Academy of Music, and Pike’s Opera House (now the Grand Opera House). He occasionally made professional tours to other cities of the United
States, and to Mexico and Cuba. In 1819 he brought to America the celebrated singer Michele Berteneda, who afterward became his wife.

In Oct., 1834, Maretzek leased the Academy of Music, and in the following year had a brilliant season, his company including La Grange, Brignoli, Vestvali, and Baldelli. "Semiramis" and "Il Trovatore" were produced for the first time in America during that season. "Rigoletto" was brought out in 1835, and "Traviata" and "William Tell" in 1856. In 1898 Maretzek engaged Pecenolini, and on Nov. 21 of that year he introduced Adelina Patti. He controlled the Academy from 1864 until it burned down in 1896. Among his singers of that period were Gazzaniga, Clara Louise Kellogg, Ronconi, Adelaida Phillips, Mazzolini, and Strecchi.

Upon the restoration of the Academy of Music in 1867, opera was given there under his direction, with Kellogg, Mazzolini, and Diacchi. Upon the enlargement of the Academy in 1872, the list of operas introduced by Maretzek to the New York public, in addition to those already mentioned, includes the following: "Forza del Destino"; "Ione"; "Carnevale di Venezia"; "Don Sebastiano"; "Saffo"; Peri's "Judith"; "Fra Diavolo"; "Le Prophète"; "L'Africaine"; "Aroldo"; "I Masnadieri"; "Medea"; "Crispolino e la Comare"; "Romeo et Juliette"; "L'Etoile du Nord"; "Luise Müller"; "Diose Foscarì"; "Attila"; "Roberto"; "Anna Bolena"; "Polliceto"; "Maria di Rohan"; "Linda di Chamounix"; "La Favorita"; "Don Pasquale"; "Macbeth"; "Marino Faliero"; "Belisario"; "Tamerlano". During the latter part of his life Maretzek enjoyed great popularity as a teacher of singing in New York. On Oct. 12, 1889, his golden jubilee was celebrated, Mr. Lehmman, Herr Kalisch, Signor Perotti, Mme. Fursch-Madi, Miss Anna Juch, Herr Alvary, Herr Fischer, the Daly and Palmer companies, as well as several other artists, participated. Maretzek composed the operas "Hamlet" (Brün, 1843) and "Sleepy Hollow" (Academy of Music, New York, 1879). He composed also orchestral and chamber music, piano-forte pieces, songs, etc., and wrote "Crotchets and Quavers," New York, 1857.


Margalit, Margaliot. See Margalitho.

Margalitho, Margalith. See Margalitho.

Margalita, Aaron: Polish convert to Christianity; born 1683 at Zolkiew. He was a learned rabbi, and traveled as a maggid in Poland and Germany, preaching in the synagogues. In Holland he remained for seven years teaching rabbinics at Leyden. He thus became intimate with Trigland, through whose influence he was converted to the Reformed Church, as Margalitha himself relates in his work "Oblatio Aaronis seu Tractatus de Pasquibus Christi," Frankfurt-on-the-Oder, 1706.

Disappointed in his hope of receiving support which would enable him to study for an academic career, he left Holland and went to Berlin. Here he denounced the Talmudic Haggadah as containing blasphemous-doctrines against the Christian religion, whereupon King Frederick I. of Prussia ordered that the copies of a new edition of the Mishna Rabbah, which had been published at Frankfurt-on-the-Oder in 1705, should be placed under seal until the Christian theological faculty of that city should render an opinion upon the work. This opinion being favorable, the order of suspension was revoked and the sale of the book was permitted.

Through the protection of King Frederick, Margalita was appointed professor of rabbinic Hebrew at the University of Frankfurt-on-the-Oder. Here he remained but a short time, and it is said that in 1712 he became a convert to the Lutheran Church at Hamburg. Jücher says in his lexicon that for having expressed a desire to return to Judaism, Margalita was imprisoned at Copenhagen, where he died a few years later.

Margolioth

Margolioth; (מַרְגּוֹלִיָּה; the name occurs also as Margaliot, Marginis, Margulies, Maroglouth, and in various other forms): Polish family of Talmudic scholars that traces its descent from Rashi, on the one side, and from the families of Shor and Samuel Edels on the other. The first Margoliot known was Samuel, dayyan at Posen about 1550; one of his sons, Moses Mordecai, was rabbi at Cracow. The daughter of R. Moses Mordecai married a relative, Mendel Margoliot, rabbi at Przemysl (d. April 2, 1652), and bore him eight sons, all of whom were distinguished Talmudists. It is not certain from which one of Mendel Margoliot's sons Judah of Potok (d. 1672) was descended. From Mordecai b. Menahem Monis, the great-great-grandson of Judah of Potok, descended a line of scholars. Mordecai himself was a cabalist and had Talmudic


A. S. W.

Abi Ezra Selig Margolioth: German Talmudist; flourished in the first half of the eighteenth century; born at Kalisch, where he was subsequently preacher. He preached also at Prague for a short time. He then went to Halberstadt, where he was prebendary of the "Klaus" founded by Beren Lehmam in 1705. According to Stein-schneider, he then went with his wife to Palestine, Lehmam furnishing him with the necessary funds. Margolioth was the author of: "Kosef Nibhar," commentary on the Pentateuch (Amsterdam, 1712). "Hibbure Li-kitut," novelle and responso (Venice, 1715).
Margolioth

THE JEWISH ENCYCLOPEDIA

Bibliography: Azulai, Shem ha-Gedolim, ii. 68; Steinschneider, Cat. Bodl. No. 2264; Auerbach, Gesch. der Gemeinde Halberstadt, p. 62.

A. PE.

Abraham Elijah b. Nathan Margolioth: Rabbi of Nachod, Bohemia, where he was a "morch zdeket" (acting rabbi) at the beginning of the eighteenth century. With Eliezer b. Pethahiah, hazan of Worms, he wrote "Teffillah le-Kibbuz Galyotenu," published at Amsterdam in 1705 (Ben Jacob, "Ozar ha-Sefarim," p. 661; Steinschneider, "Cat. Bodl." No. 3347; Wolf, "Bibl. Hebr." iii. 21).

P. W.

Alexander Margolioth: Polish rabbi; died in Satanov, Podolia, Jan. 3, 1802. He succeeded his father, Zebi Hirsch, as rabbi of Zbaraz, Galicia, and was there in 1774. Later he became rabbi of Satanov, where he remained until his death, which occurred in 1810 (Steinschneider, "Cat. Bodl." No. 3347; Wolf, "Bibl. Hebr." ii. 212; Pict. Sefer ha-Shuvah, "Ram." (Warsaw, 1859)). He was the teacher of his nephew Ephraim Solomon Margolioth of Brody.

Bibliography: Eisenstadt-Wiener, Da'at Kedoshim, pp. 72; Posen, Ravvelet Vairac, p. 128.

P. W.

Asher Solomon Margolioth. See Judah Löb ben Asher Margolioth.

Ephraim Zalman Margolioth: Galician rabbi; born in Brody Dec. 19, 1762; died Aug. 24, 1828. He received his Talmudic education at different yeshivot, in which he distinguished himself for the acuteness of his intellect and for his astonishing memory. His correspondence with Ezekiel Landau, and other leading Talmudists, so gained for him one of the number. Being of independent means, he opened in his house a yeshibah of which he was the head; and several of his pupils became eminent rabbis.

Margolioth was considered a high rabbinical authority. He published the following works: "Bet Efrayim" (2 vols., Lemberg, 1809-10), commentary on parts of the Yoreh De'ah; oration at the funeral of R. Meir Kristianopolter (ib. 1815); "Bet Efrayim" (4 parts, ib. 1818), responsa on the four parts of the Shulhan 'Aruk; "Yad Efrayim" (Dubno, 1820), commentaries on Shulhan 'Aruk, Oral Hayyim: "Sha'are Efrayim" (ib. 1820), on the rules pertaining to the reading of the Law; "Yad Efrayim" (Zolkiev, 1823), extensive commentaries on the names of men and of women to be employed in letters of divorce; "Shem Efrayim" (Berdychev, 1826), commentary on the Pentateuch; "Matzot Efrayim" (Zolkiev, 1831), on the ritual laws to be observed from the beginning of the month of Elul until after the Feast of Tabernacles, as well as on the regulations regarding the Kaddish of orphans: "Zem' Efrayim" (Lemberg, 1853), commentary on the Pesikta Rabbati. Many other works by him are still in manuscript.


B. Fr.

Hayyim Mordecai Margolioth: Polish rabbi; died at Dunajowce 1818; brother of Ephraim Solomon Margolioth. Hayyim Mordecai was at first rabbi at Brestlitzki, and later became rabbi in Great Dubno, where he established a printing-office. He was among those who elected the three deputies sent to St. Petersburg to confer with the government upon Jewish affairs, and was the author of "Sha'are Teshubah," commentary to Shulhan 'Aruk, Oral Hayyim (Dubno, 1829); it contains extracts from other works and appears in most editions of the Shulhan 'Aruk.

Bibliography: Th Dubnoare-Bebrachek; p. 26; Cracow, 1862; Steinschneider, Cat. Bodl. No. 4686; Fürst, Bibl. Jud. i. 267.

Isaac ben Jacob Margolioth of Prague, where he died April 17, 1525; son of Jacob Margolioth, rabbi of Nuremberg. He is mentioned in connection with the Mintz Margolioth affair, in which he sided with his father. He wrote the preface to his father's "Seder Gittn wa-Halizah."

Bibliography: Eisenstadt-Wiener, Da'at Kedoshim, pp. 1-68; St. Petersburg, 1887-88; S. Rapoport, Gut 'Ed, p. 46; Prague, 1896.

E. C.

A. S. W.

Jacob Margolioth of Nuremberg: Germain rabbi of the fifteenth century; died at an advanced age about 1493. His contemporaries Joseph Colon (Responsa, No. 20) and Judah Minz (Responsa, No. 13) speak of him as one of the greatest rabbis of his time, which caused Gratz ("Gesch." viii. 268) to hold that in all probability he presided over the meeting of German rabbis held in Nuremberg in 1474. Emperor Frederick III. ordered, in 1487, the two brothers Abraham and Solomon of Ulm to submit their disputes to Jacob Margolioth, "Hochmeister" of Nuremberg (see Wiener, "Regesten der Gesch. der Juden in Deutschland," No. 120). In the quarrel between Moses Capsall and Joseph Colon, Margolioth sided with the former. Later, according to Grätz ("Gesch." viii. 58), he opposed Jacob Pollack, who is said to have been his pupil; but the above-quoted responsa of Judah Minz proves this to be only a surmise.

Zunz ("Z. G." p. 106), and after him Grätz and Puech, confounded this Jacob Margolioth with a younger contemporary at Ratisbon, of the same name, who corresponded with Reuchlin. It is probable that Jacob Margolioth "of Nuremberg" is identical with R. Jacob Margolioth "of Worms," and perhaps with R. Jacob Margolioth "of Ratisbon." (See Jacob Marmuda Margolioth (Moses Minz, Responsa, Nos. 73, 114). He is commonly accepted as the author of "Seder Gittn wa-Halizah," and, consequently, as the father of Isaac b. Jacob Margolioth of Prague (d. 1525), the editor of that work, which appeared together with the "Tib Gittn" of Ephraim Zalman Margolioth (Zolkiev, 1823).

Bibliography: Eisenstadt-Wiener, Da'at Kedoshim, Appendix, pp. 67-68; St. Petersburg, 1887-88; Puech, Knesset Vairac, pp. 555-556; Warsaw, 1886; ibid., Kiryat Ne'emanoth, p. 328; Wilms, 1880; Wiener, in Minnatschrift, 1890, xvii. 345 et seq.
Jacob Margolioth of Ratisbon: German rabbi and Hebraist; flourished about 1500. He is known chiefly by a Hebrew letter addressed to Reuchlin, which is preserved in "Epistole Clarorum Virorum ad Reuchlinum" (see text in Fuenn, "Keneset Yisrael," pp. 555-556, where he is confounded with Jacob Margolioth, rabbi of Nuremberg). His son, the apostate Antonius Margarita, relates the great services which Jacob rendered his townsmen by interceding in their behalf with Siegmund von Rohrbach, who was imperial governor at Ratisbon from 1499 to 1513 (quoted by Wiener from Margarita's "Der Gantz Judisch Glaub," p. 134, Lemberg (1564)). According to the same authority this Jacob Margolioth had another son, who was a musician in Prague; this led Wiener to believe that this musician may be identical with R. Isaac b. Jacob Margolioth of Prague (d. 1526), who edited his father's "Seder Gitin" (Vienna, 1886). The Rashi (ib. 355 et seq.) (where all other sources are quoted and discussed).


Jacob Koppel b. Zebi Margolioth: Polish preacher and moralist of the seventeenth century; died 1673 (?). He came from Vladimir, Volhynia, where he was an eyewitness of the massacres of 1648-9, from which he escaped to Germany. He was the author of "Marot Ya'aḵok," tables of ethical rules (Venice, 1662); "Mizlah Ya’aḵok," a sermon on penitence and some aggadic novelles (ib. 1662); and "Kol Ya’aḵok," on the Pentateuch and the Talmud, to which is appended an elegy on the victims of the above-mentioned massacres (Amsterdam, 1708).


Judah Löb ben Asher Margolioth: Grandson of R. Mordecai Jaffe; died at Frankfort-on-the-Oder June 14, 1811. He was successively rabbi at Busnow, Szczebrzesyn, Polotsk, Lesla, and Frankfort-on-the-Oder, and wrote the following works: "Korb Reshit," responsa and discussions on Rosh ha-Shanah (Frankfort-on-the-Oder, 1778); "Peri Tebu'ah," responsa (parts i. and ii., Novidvor, 1784-91); "Or Orot," treatises on the essence of the soul, on immortality, etc. (Frankfort-on-the-Oder, 1751); "Or Olam," treatises on natural philosophy, to which is appended Sandia Gaon's commentary on Canticles (ib. 1777); "Bet Middot," on ethics, and "Mishna" (ib. 1802); "Amlah Ne'imah," on the Haggadah and the Pentateuch (in manuscript); "Iggeret ha-Melitzah," on mysticism (Novidvor, 1794); "Sefer Tob Ve-Yalta;" an edition of poems on dogmatics, grammatical, and liturgical subjects (Frankfort-on-the-Oder, 1770). He was probably the first Judeo-Polish author to write on natural philosophy.


Meir b. Zebi Hirsch Margolioth: Polish rabbi and author; born probably at Horodenka, Galicia; died at an advanced age at Ostrog, Volhynia, April 24, 1790. He was rabbi of the district of Lemberg for more than forty years (c. 1742-82), at the time when Lemberg had two rabbis, one for the city proper and one for the surrounding district. In 1782 he seems to have gone to Ostrog, where he remained until his death. Margolioth was a pupil of R. Israel Ba'al Shem Tov (BEShT), the reputed founder of Hasidism, and was probably the greatest Talmudical authority of the time to confess to such discipleship. He was the author of "Meir Netilim," responsa and novelles (Poloń, 1791); "Sad Yakin u-Bo'ar," on the Cabala (ib.), and "Derek ha-Tob veHa-Yashar," on the Shulḥan 'Aruk (Poloń and Słobödza, 1799).

Margolioth left four sons: Joseph Nahman, rabbi of Poloń and father of R. Hayyim of Ostrog; Bezalel, rabbi of Zviahil and successor to his father as rabbi of Ostrog; Saul, rabbi successively of Komor, Zbaraż, and Lublin; and Naphtali Mordecai. Margolioth's daughter married Naphtali Herz ha-Kohen, rabbi of Scharigrod. Margolioth had also an older brother, Isaac Dob Bar (rabbi of Jazlowitz and the district of Podolia; author of "Be'er Yizḥak"), who is mentioned in his works. Isaac Dob Bar was one of the three rabbis (the other two being R. Israel Ba'al Shem and R. Hayyim Cohen Rapoport of Lemberg) who represented the Talmudist position in the discussion with the Frankists under the auspices of Bishop Mikulski in 1759. Margolioth's mother was a sister of R. Areyeh Lebush b. Mordecai of Stanislaw (d. 1772).


Moses Mordecai b. Samuel Margolioth: Talmudist and cabalist; born probably at Pozsony, where his father was rabbi, about 1540; died at Cracow Nov. 21, 1616. On the death of Joseph Katz (1591) Moses Mordecai Margolioth became head of the yeshibah at Cracow, which office he retained over twenty years. He wrote: "Hasde Adonai," on the thirteen attributes of God (Cracow, 1598); "Selihah 'al ha-Ḳedoshim," prayer for the martyrs of 1596, published in an edition of selihot (Dyhernfurth, 1702); "Zohar Hadash 'im Midrash ha-Ne'am" (Cracow, 1603).


Naphtali Margolioth (Margaritha): Scholar and author; born at Vienna 1562. He embraced Christianity in 1608, taking the name of Julius Conrad Otto, and later became professor of Hebrew at Altorf. Subsequently he returned to Judaism. He wrote: "Usus Ebraeae Linguae" (Nuremberg, 1604); "Grammatica Hebrew," (ib. 1605).
appointed to a fellowship in Semitic languages at Columbia University, and later assistant professor, of Hebrew and Biblical exegesis at the Hebrew Union College of Cincinnati. In 1897 he became assistant professor of Semitic languages in the University of California; in 1898, associate professor; and since 1902 he has been acting head of the Semitic department.


BIBLIOGRAPHY: The American Israelite, 1902. A. F. T. II.

MARGOLIOTH, ISAC BEN ELIAH: Russo-Polish rabbi and author; born in Kalvariya, government of Suwalki, Russian Poland, 1842; died in New York Aug. 1, 1887; son of the rabbi of Wizel of Prague.

Margolis was the author of "Ma'oz ha-Talmud" (Warsaw, 1808), an apologetic work in defense of the Talmud and the Shulhan'Aruk against certain critics; "Ma'oz ha-Yam" (Wilna, 1870), a reply to the attacks of M. L. Lilienblum in "Megillah'Afah"; and "Sippure Yeshurun" (Berlin, 1876), a collection of Talmudic and Midrashic legends, anecdotes, etc., written in an elegant Hebrew style. He also contributed largely to the Hebrew periodicals "Ha-Zefirah," "Ha-Meliz." and "Ma'oz ha-Yam." He was later transferred from Rome to Florence. In 1899 he was appointed chief rabbi of Florence. In 1897 he became assistant professor, of Hebrew and Biblical exegesis at the Hebrew Union College of Cincinnati. In 1897 he became assistant professor of Semitic languages in the University of California; in 1898, associate professor; and since 1902 he has been acting head of the Semitic department.


BIBLIOGRAPHY: The American Israelite, 1902. A. F. T. II.

MARGOLIOTH, MARGULIES, MARGULIS. See Margolioth.

MARGOLIUTH, MOSES: Convert to Christianity; born in Suwalki, Poland, Dec. 3, 1820; died in London Feb. 25, 1881. He went to Liverpool, England, in 1837, where he met a convert named Lazarus, and the Rev. H. S. Joseph: the latter baptized Margoliuth in April, 1838. He entered Trinity College, Dublin, Jan., 1840; became curate of St. Augustine, Liverpool, June 30, 1844; and had many ecclesiastical appointments, ultimately becoming vicar of Little Linford, Buckinghamshire (1857-81). He took the degree of Ph.D. at Erlangen in 1857. In 1847 he started a Hebrew-Christian monthly magazine entitled "The Star of Jacob." Margoliuth wrote the following works, all published in London: "Modern Judaism" (1848); "The History of the Jews of Great Britain" (1857; a work of some merit in the last two volumes); "A Pilgrimage to the Land of My Fathers" (1858); "The Curates of Riverdale" (1860); "The Spirit of Prophecy" (1864); "The Poetry of the Hebrew Pentateuch" (1871). Margoliuth was one of the revisers of the English version of the Old Testament. He wrote also a considerable number of minor works.


MARGULIES, SAMUEL HIRSCH: Rabbi; born at Brzezan, Galicia, Oct. 9, 1838; a descendant of Rabbi Ephraim Zalman Margoliot; educated at the theological seminary at Breslau. He was from 1883 to 1897 rabbi of the Congregation Neve Shalom in Hamburg; till 1890, of the congregation at Wellburg, Hesse-Nassau; and since 1890 he has been chief rabbi of Florence. In 1889 he was appointed principal of the Collegio Rabbinico Italiano, which was later transferred from Rome to Florence. Margulies has published several essays in Berliner's "Magazin" and in the "Monatschrift," and is the author of: "Saadja Alfarim's Arabeische Psalmen-Cheretzung," Breslau, 1884; "Zwei Pesach-Preiligen," Frankfort-on-the-Main, 1888; "Dichter und Patriot," Treves, 1896. He is also (1904) editor of the "Rivista Israelitica." F. T. H.

MARHAB IBN AL-HARITH: Jewish Arabian warrior and poet; killed during Moham-
Mariamne was of Himyarite descent, distinguished himself by his bravery in defending one of the forts of Khaibar. He is represented in the “Ta’rikh al-Hamis” (quoted by Caussin de Perceval) as a man of uncommon strength and audacity, wearing two cuirasses, a double turban and a helmet, and a sword at each side, and brandishing a three-pointed lance. According to the custom of Arab warriors, Marhaba sent a poem challenging any one of Mohammed’s heroes to single combat. All Mohammed’s cousin and third successor, answered the challenge, and Marhaba was killed. According to Ibn Hisham, Mohammed’s biographer, it was Mohammed ibn Maslahah, who, wishing to avenge his brother, killed, on the previous day, offered to fight Marhaba. Ibn Hisham further says that the two combatants kept a tree between them as a defense, and that the branches of the tree immediately over their heads were soon cut away. Marhaba accidentally dropping his sword, Mohammed seized the opportunity to deal him a fatal blow.


M. SEL.

MAREOLIS

1. Wife of Herod the Great; the first of this name. She was the daughter of the Hasmonian Alexander, a son of Aristobulus II., who was conquered and put to flight by Herod’s father, Antipater. Her mother was Alexandra, daughter of the reigning prince Hyrcanus II. When Herod, at that time tetrarch, entered Jerusalem in triumph in 42 B.C., Alexandra sought to bring about the marriage of her daughter to him, hoping thus to avoid the ruin of her house. Josephus, “Ant.” xiv. 13, 1; idem, “B. J.” i. 12, § 8. The war, however, left Herod no leisure; and not until five years after his betrothal to Mariamne, and three years after he had become nominal king of Judea, did he leave the siege of Jerusalem, in 37 B.C., and celebrate his marriage in Samaria (“Ant.” xiv. 15, § 14; “B. J.” i. 17, § 8). Mariamne bore him three sons, Alexander, Aristobulus, and one who died young, and two daughters, Salampsio and Cypros.

The marriage proved an unhappy one. The king, indeed, loved the beautiful woman passionately; but the queen could not forget that Herod had been the murderer of all her family and that he had succeeded to the throne really at the cost of her paternal house. She displayed a natural pride toward this parvenu which was especially felt by Herod’s mother and by his sister Salome, who wrought so much evil in the course of her life.

The queen ruled the king completely. This was made manifest when Alexandra insisted that her son, Mariamne’s brother, should be made high priest. On the advice of Delleius, the friend of Antony—who wished to give the latter’s passion another direction—she sent pictures of her two beautiful children to the Egyptian queen, Cleopatra. Antony had, in fact, designs on the youthful Aristobulus; and since Mariamne also asked the favor of the king, he found him to be easily obtained.

Seemingly disposed of Mariamne had not his love for her been greater than his anger. He, however, left in charge of Joseph’s brother-in-law, commanding him to kill her in case he (Herod) should not return alive. As Joseph had occasion to associate a good deal with Mariamne in connection with governmental affairs, he good-naturedly told her of the boundless love the king felt for her and of the secret instructions which Herod had given her. A false report of Herod’s death being circulated, Mariamne sought refuge with the Roman legions. Herod, however, was dismissed with the favor of Antony. On his return Salome accused Mariamne of adultery with Joseph. Herod at first would not believe the charge; but it chanced that the queen reproached him for the youth high priest (35 B.C.; “Ant.” xv. 2, § 6; “B. J.” i. 22, § 8), although, in reality, only to kill him on a suitable occasion. When, later, Herod was obliged to justify before Antony at Laodicea the killing of Aristobulus, he placed Mariamne under the protection of Joseph, his brother-in-law, commanding him to kill her in case he (Herod) should not return alive. As Joseph had occasion to associate a good deal with Mariamne in connection with governmental affairs, he good-naturedly told her of the boundless love the king felt for her and of the secret instructions which Herod had given her. A false report of Herod’s death being circulated, Mariamne sought refuge with the Roman legions. Herod, however, was dismissed with the favor of Antony. On his return Salome accused Mariamne of adultery with Joseph. Herod at first would not believe the charge; but it chanced that the queen reproached him for the youth high priest (35 B.C.; “Ant.” xv. 2, § 6; “B. J.” i. 22, §§ 4-5), although, in reality, only to kill him on a suitable occasion. When, later, Herod was obliged to justify before Antony at Laodicea the killing of Aristobulus, he placed Mariamne under the protection of Joseph, his brother-in-law, commanding him to kill her in case he (Herod) should not return alive. As Joseph had occasion to associate a good deal with Mariamne in connection with governmental affairs, he good-naturedly told her of the boundless love the king felt for her and of the secret instructions which Herod had given her. A false report of Herod’s death being circulated, Mariamne sought refuge with the Roman legions. Herod, however, was dismissed with the favor of Antony. On his return Salome accused Mariamne of adultery with Joseph. Herod at first would not believe the charge; but it chanced that the queen reproached him for the youth high priest (35 B.C.; “Ant.” xv. 2, § 6; “B. J.” i. 22, § 8), although, in reality, only to kill him on a suitable occasion. When, later, Herod was obliged to justify before Antony at Laodicea the killing of Aristobulus, he placed Mariamne under the protection of Joseph, his brother-in-law, commanding him to kill her in case he (Herod) should not return alive. As Joseph had occasion to associate a good deal with Mariamne in connection with governmental affairs, he good-naturedly told her of the boundless love the king felt for her and of the secret instructions which Herod had given her. A false report of Herod’s death being circulated, Mariamne sought refuge with the Roman legions. Herod, however, was dismissed with the favor of Antony. On his return Salome accused Mariamne of adultery with Joseph. Herod at first would not believe the charge; but it chanced that the queen reproached him for the youth high priest (35 B.C.; “Ant.” xv. 2, § 6; “B. J.” i. 22, § 8), although, in reality, only to kill him on a suitable occasion. When, later, Herod was obliged to justify before Antony at Laodicea the killing of Aristobulus, he placed Mariamne under the protection of Joseph, his brother-in-law, commanding him to kill her in case he (Herod) should not return alive. As Joseph had occasion to associate a good deal with Mariamne in connection with governmental affairs, he good-naturedly told her of the boundless love the king felt for her and of the secret instructions which Herod had given her. A false report of Herod’s death being circulated, Mariamne sought refuge with the Roman legions. Herod, however, was dismissed with the favor of Antony. On his return Salome accused Mariamne of adultery with Joseph. Herod at first would not believe the charge; but it chanced that the queen reproached him for the youth high priest (35 B.C.; “Ant.” xv. 2, § 6; “B. J.” i. 22, § 8), although, in reality, only to kill him on a suitable occasion. When, later, Herod was obliged to justify before Antony at Laodicea the killing of Aristobulus, he placed Mar-
in-law, and Herod caused Mariamne to be accused before a tribunal composed of his friends, which pronounced sentence of death. The king and some of the judges did not wish to hasten the execution, desiring merely to put Mariamne in prison; but Salome represented that the people might raise a disturbance and seek to release Mariamne, and the latter was consequently led to death. During the entire route to the place of execution her own mother, Alexandra, desiring to rehabilitate herself in Herod's eyes, reviled her, accusing her of adultery and of ingratitude toward Herod. Mariamne answered not a word, and died calm and composed ("Ant." xv. 6, § 5; vi. 7, § 6), being about twenty-eight years of age (29 B.C.).

The fact that Mariamne was twice accused under similar circumstances of adultery with the regent, makes it probable that Josephus' account contains some inaccuracies, the more so as the second account is wholly lacking in "B. J." (Destinon, "Di Quellen des Josephus," p. 118). The second account, however, can not be a simple repetition on the part of Josephus of the first, since Josephus himself, in relating the second incident, refers to the first ("Ant." xv. 7, § 1). It is remarkable that Josephus mentions Joseph's second time without any particular further accounts (ib. 6, § 5), which looks, it is true, as though he had before him two parallel accounts which he tried to combine in this way. According to "B. J.", Mariamne was put to death in the first case—that is, in the year 34. But this is impossible, since she could not have borne five children between the years 37 and 34. Indeed on closer scrutiny the two incidents do not appear at all identical, since in the second case it is not the regent Phæroras with whom Mariamne is associated, but Sohemus, who was of comparatively low rank. Hence the two incidents are probably historical, and the omission of the second account in "B. J." is due to the fact that Josephus, as usual, has condensed his narration in that work. The historian Nicholas of Damascus believed in Mariamne's guilt ("Ant." xvii. 6, § 1).

There is a Talmudic legend concerning the marriage and death of Mariamne, although her name is not mentioned. It is to the effect that when the whole house of the Hasmonæans had been rooted out, she threw herself from the roof and was killed (B. B. 3b). Out of love for her, Herod is said to have kept her body preserved in honey for seven years (ib.; S. Geiger, in "Ozar Nehmad," iii. 233). In the Talmud this sort of mental Legends. derangement is called a "deed of Herod" (Sanh. 66b). Josephus relates also that after her death Herod tried in hunting and banqueting to forget his loss, but that even his strong nature succumbed and he fell ill in Samaria, where he had made Mariamne his wife ("Ant." xv. 7, § 7). The Mariamne tower in Jerusalem, built by Herod, was without doubt named after her; it was called also "Queen" (Barchii; "B. J." ii. 17, § 8: v. 4, § 30).

Josephus writes the name Μαριαμνη, adding the inflectional ending to Μαριαμνη (= מרים), the Septuagint form of the name. In some editions of Josephus, Marigny stood with double "m"; this was dissimilated to "mn" in the Middle Ages, and the name has so remained (S. Pape-Beirser, "Wörterbuch der Griechischen Eigennamen," 3d ed. 1870, s. t.).

2. Wife of Herod the Great; the second of this name. She was held to be very beautiful; and Herod, on first seeing her, was seized with an uncontrollable passion for her. Since he did not wish to obtain possession of her by force, he thought it best to marry her. He advanced her father, Simon the son of Boethus (a man of humble birth, originally from Alexandria, but at that time living in Jerusalem), to the position of high priest (25 B.C.) a few years after the execution of the first Mariamne (Josephus, "Ant." xviii. 5, § 4; comp. ib. xvii. 1, § 2; idem, "B. J." i. 28, § 4).

Mariamne bore Herod one son, also called Herod ("Ant." xvii. 1, § 2), who married Herodias (ib. xviii. 5, § 4), and who was in fact the destined heir to the throne ("B. J." i. 29, § 2; comp. ib. 30, § 3). Mariamne knew of Herod's intention in regard to her son. (ib. 30, § 7). Josephus always writes Μαριαμνη as Mariamne, as he does also in the case of persons of the same name.

MARJAMPOLE (Polish, Marjampole; called formerly Strupolec): Town situated in the government of Suwalki, Russian Poland. The Jewish community there, like the town itself, is of comparatively recent date. At first the community was independent, in communal affairs, upon the neighboring town of Kalvariya. Its first rabbi, Hayyim Shershaver, was elected in 1780, though the community was too poor to build a synagogue; and the rabbi then visited a number of towns in order to collect money for that purpose. In the Polish revolution of 1831 a Polish regiment passed through Mariampole and carried away four of the Jewish elders who were faithful to the Russians, and left them bound in the forest. In the same year, on the occasion of an encounter between the Russians and the Poles at Mariampole, the latter locked all the Jews in the synagogue, with the result that only one Jew was killed. Mariampole has (1897) a total population of 6,298, of which over two thousand are Jews.

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BIBLIOGRAPHY: Todíh Matarába, i. 116. A. S. W.

MARIK, SOLOMON: Spanish surgeon, of whose life no details are known. He wrote in Spanish in Hebrew script a work entitled "Libro de la Ciroga," of which a fragment exists in a volume of miscellanea in the royal library at Warsaw.

DAVID MARICH or MARIK, a physician and merchant, and Abraham Marich, both Spanish exiles, together with nineteen others, received permission from Duke Alfonso of Este on Feb. 1, 1493, to settle with their families at Ferrara ("R. E. J." xv. 120).

MARINI, SOLOMON B. ISAAC: Italian rabbi of the seventeenth century; died in 1670. He was the only rabbi at Padua who survived the plague of 1631, which decimated the community. His wisdom and his eloquence contributed much to the restoration of order. He wrote a commentary to Isaiah entitled "Tikkun 'Olam" (Verona, 1632). He was renowned as a scholar, teacher, and pastor, and among his pupils was the physician and rabbi Isaac Hayyim Cantarini. His brother, Shabbethai b. Isaac Marini (d. 1685), was a physician.

Bibliography: Nephi-Chaimroni, Toledot Gedole Yisrael, pp. 396, 188 et seq.

I. E.

MARIX, ADOLPH: American naval commander; born Apr. 24, 1848, in Saxony. He went to America while still a boy, and in 1864 entered the United States Naval Academy at Annapolis, Md., graduating in 1868. In 1869 he was promoted to the rank of ensign, and in the following year was assigned to special duty on the U. S. S. "Congress." He was promoted master in 1870, served on the "Canandaigua" with the North Atlantic squadron during 1871-72, was commissioned lieutenant in 1872, and served thereafter on various ships in the North Atlantic and Asiatic stations until 1879, when he was assigned to service in the Hydrographic Office. In 1880 he was ordered to the training-ship "Minnesota," from which, in 1882, he was transferred to the battle-ship "Brooklyn," then with the South Atlantic squadron. From 1883 to 1886 he served again on the Asiatic station, after which he was assigned to special service in the judge-advocate-general's office. In connection with his duties in this department he was sent to Australia (1888), and on his return (1889) was ordered to the training-ship "Jamestown," from which he (1892) was transferred to the Hydrographic Office in New York. In 1893 he was promoted lieutenant-commander and assigned to the receiving-ship "Minnesota," until in 1895 he was transferred to the ill-fated battle-ship "Maine," on which he served until January, 1898, when he took command of the U. S. S. "Scorpion." He served as recorder of the Maine court of inquiry. In March, 1899, he was promoted to the rank of commander.

Commander Marix was by act of Congress advanced two numbers for "eminent and conspicuous conduct in battle in two engagements at Manzanillo July 1 and July 18, 1898," during the Spanish-American war.


F. C.

MARK. See Seal; Signature.


MARKENS, ISAAC: American writer; born in New York city Oct. 9, 1816; son of Elias Markens, a linguist and Orientalist. Isaac Markens was educated in the public schools of his native city. He became a merchant, and afterward private secretary to Railway Commissioner Albert Fink. Subsequently he entered the journalistic field, and wrote for the New York "Commercial Advertiser" and the "Mail and Express." In 1888 he published "The Hebrews in America," a series of historical and biographical sketches of value as being the first of their kind on American Jewish history.

Markens was for several years secretary to the board of arbitration of the Joint Executive Committee of Eastern and Western Railways.

MARKS, B. S.: English artist; born in 1827 at Cardiff, where he received his art education and followed the profession of portrait-painter until his removal to London in 1867. As a native of Wales he became Royal Cambrian Academician. During the more than thirty years of his professional career in London he has executed commissions for many distinguished sitters, including the Prince of Wales, Lord Rothschild, Chief Rabbi N. M. Adler, the late Lord Shaftesbury, Lord Aberdare, and Field-Marshal Sir John Burgoyne. Marks is an active communal worker in connection with Jewish schools and institutions. He was a member of the committees of the Jews' Free School and of the Westminster and the Bayswater schools, and for a long period acted as honorary art teacher to the pupils and teaching staffs.

In the general community Marks has been active in the free-library and art-school movements, and contributed to the establishment of the Cardiff and Ealing libraries. His son, Percy L. Marks, is an architect, and has published "Principles of Planning" (London, 1901). His daughter, Constance Isabelle, has shown considerable mathematical talent, having become editor of the mathematical department of the "Educational Times." Two other daughters, Anne and Gertrude, follow their father's profession, while another, Helena, has published several songs.

Bibliography: Young Israel, Aug., 1888; Jewish Year Book, 1900-1 and 1903-4.

G. L.

MARKS, DAVID WOOLF: The "father" of Anglo-Jewish Reform; born in London Nov. 22, 1811; educated at the Jews' Free School, London. He acted as pupil-teacher at Solomon's boarding-school at Hammersmith for five years, and then became assistant reader at St. Alban's Synagogue, but resigned the latter position to go to Liverpool as assistant reader and secretary. At Liverpool his desire for Reform found expression in his refusal to read the Law on the second days of festivals. Meanwhile Marks devoted himself to general literature, and ultimately secured the appointment of professor of belles-lettres at Wigan College, Liverpool. About 1840 a movement was in progress in London for establishing a Reform synagogue, and the sympathy with Reform of which Marks had given evidence brought him under the notice of the founders of that movement; he was accordingly elected, at the age of twenty-nine, minister of the West London Synagogue of British Jews.

During his sixty years' ministration to that congregation Marks effected important changes in the community. He was active in furthering educational projects, in instituting regular pulpit instruction, and in improving decorum in Jewish public worship. In 1848 he was appointed to the chair of Hebrew at University College, London, which he filled until 1898. He died May 3, 1909.
MARKS, MARKUS LUDWIG: German Orientalist; born in Dessau Oct. 31, 1798; died in Paris July 15, 1843. He attended the Franzschule and the ducal gymnasmium in Dessau; he was sent to the latter by the hereditary Prince of Anhalt-Dessau, his father having lost his means. He then studied medicine at Berlin University (1818–21), but when in the last year of his course he abandoned medicine for philosophy, and studied astronomy under Encke at the Berlin Observatory so ardently that his mind was for a time affected. When scarcely recovered he became a member of the Society for Jewish Culture and Science in Berlin. In its “Zeitschrift für die Wissenschaft des Judentums” for 1822 (pp. 401–418) appeared his first publication, the beginning of a work on the natural history of Palestine, which was still unfinished when the periodical discontinued publication. He then began his life labor—a work on the foreign colonies in Abyssinia and Senaar from the seventh century B.C. to the fourth century C.E. In 1825 Markus went to Paris, where Cuvier appreciated his attainments; through Cuvier’s influence Markus was engaged to edit part of the notes to Panckoucke’s Latin-French edition of Pliny (1829). He steadily proceeded with his work on Abyssinia, though he was without means to publish it; but two extracts from it appeared in the “Journal Asiatique” for 1829. In 1830 Cuvier secured for him an appointment as teacher of German in the royal college at Dijon, where he wrote the elementary works needed by the pupils.

The loss of his devoted mother in 1835 having left Markus almost alone in the world (he already had lost nearly all his brothers and sisters), he fell into a state of melancholy which made teaching in Dijon distasteful to him. His work on the Vandals having been very well received, he resigned his position in Dijon and (1888) returned to Paris. It was one day about this time that Markus met Heine and a companion walking on the boulevard. Heine’s companion, struck by Markus’s somewhat ludicrous appearance, inquired, “Who is that man?” Heine, who had known the Orientalist at the university, replied, “That is the King of Abyssinia.” This title, so thoughtlessly conferred, thereafter clung to him. Markus died in Dr. Pinel’s asylum for the insane, Baroness de Rothschild bore the funeral expenses, and Heine wrote an obituary. Markus had a remarkable memory and was called the “walking library.” He was very modest, and, in spite of his poverty, charitable to the extent of his means.

He wrote: “Storia dei Vandali” (1836); “Geographie Ancienne des Etats Barbaresques” (1842); translation of a part of K. Mannert’s “Geographie
HIGH SCHOOL AT VIENNA AND TOUGHPROFESSOR AT PARIS. RETURNING TO VIENNA IN 1898, HE SETTLED THERE AS AN ARCHITECT. SEVERAL IMPORTANT WORKS WERE UNTAKEN BY MARMOREK, INCLUDING THE ILLUMINATED FOUNTAIN AT THE FINE ARTS EXHIBITION OF PAUL VON THE VIENNA MUSEUM. THE PLAN OF THE VILLA DISTRICT OF VIENNA.

MARMOREK, LIKE HIS BROTHER ALEXANDER, WAS AN Enthusiastic Zionist, having been a member of the VIENNA ZIONIST SOCIETY. AT THE FIRST ZIONIST CONGRESS, HE WAS APPOINTED MEMBER OF THE ACTIONS COMMITTEE, WHICH OFFICE HE HELD FOR SEVERAL YEARS. IN 1902, HE WAS A MEMBER OF THE "ARISH EXPEDITION.

AT THE CONGRESS OF BASEL IN 1901, MARMOREK PROPOSED TO RECOGNIZE THE HOSPITALITY OF BASEL BY ERECTING A ZIONIST CAMP AND MOZART, AND EXHIBITING HIS OWN PLANS THEREFOR. HE DIED APRIL 7, 1909.


s. F. T. H.

MARRIAGE.—BIBLICAL DATA: The earliest Hebrew literature represents a comparatively high development of social and domestic life. Of primitive conditions of polyandry, as exists among the early Arabs, there is no certain evidence in the Old Testament. Even of the matriarchate, reckoning of kinship through the mother, which W. Robertson Smith holds to have been originally the universal rule of Arabia, "Kinship and Marriage," 2d ed., pp. 145-190, there is no clear indication. Traces thereof have been supposed to remain in certain family connections, such as those of Milcah and Sarah, or in tribal groups, such as the sons of Leah and Rachel, and also in the evidently closer and more intimate relationship between children of the same mother or with relatives on the maternal side. There is, however, probably nothing more in these than such distinctions as would necessarily arise in polygamous families and in the natural intimacy between full brothers and sisters. Polygamy, or, more correctly, polygyny, was the prevalent form of the marriage relation in Old Testament times. There seems to have been no limit to the number of wives or concubines a man might have, except his ability to maintain them and their children. As a matter of fact, however, only men of wealth, chiefs, or kings had many wives; the historian draws special attention to the large households of Gideon, David, and Solomon (Judges viii. 30; II Sam. v. 13; I Kings xi. 1 et seq.). The Patriarchs had not many wives; Isaac appears to have been content with one. Cases such as those of Elkanah (I Sam. i. 1-2) and Jeholada (II Chron. xxiv. 8), each of whom had two wives, may have been common (comp. Deut. xxi. 15).

Not infrequently the Hebraic slave-girl became the wife or the concubine of her master. Instances are given of the wife voluntarily giving her maid to be wife to her husband (Gen. xvi. 3; xxx. 3, 9). The lot of the childless wife in such a home was evidently an unhappy one. The law of later times was designed to limit the practice and to correct the abuses of polygamy. The king is enjoined not to multiply wives, "that his heart turn not away"

The first marriage, therefore one of the earliest of the modern Zionists. He was appointed member of the Actions Committee, which office he held several years. In 1902, he was a member of the "Arish Expedition."

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By the Prophets polygamy was discouraged. In the prophetic history monogamy is presented as the ideal original state (Gen. ii. 18 et seq.). Plurality of wives first occurs among the degenerate Cananites (Gen. iv. 25); but Noah is the husband of one wife, and so, apparently, is the patriarch Job. The idyllic pictures of II Kings iv., Ps. cxxxviii., Prov. xxxi. 10 et seq., are of monogamous homes. Hosea and Isaiah were monogamists. When the Prophets represent Jehovah's relation to Israel by the figure of marriage, it is as a jealous husband choosing and betrothing to himself one beloved wife (Hos. ii.; Isa. 1. 1, liv. 5). The books of Proverbs and Ecclesiasticus exalt the place and character of the wife in the undivided home (Prov. xii. 4, xviii. 22, xix. 14, xxxi. 10 et seq.; Ecclus. [Sirsach] xxv. 1. 8; xxxv. 1. 1 et seq., 13 et seq.; comp. Eccl. ix. 9). Monogamy was the rule among the Jews in Roman times, but there were notable exceptions. While the New Testament does not expressly prohibit, it discredits and discourages, polygamy (e.g., Matt. xix. 4–5; 1 Tim. iii. 2, 13).

In the earliest Hebrew history endogamy prevails; particular care is taken that Isaac and Jacob shall contract marriage only with their cousins (Gen. xxv. 50; comp. xxvii. 46). Some of the sons of Jacob also departed from this custom (Gen. xxxvii. 1–5, xlii. 45). Moses married outside his own people, but he was a fugitive, and became an adopted member of his wife's tribe (Ex. ii. 21; comp. iv. 18). It was, nevertheless, looked upon as right and fitting that marriage should take place within the circle of one's own kindred (Gen. xxiv. 2–4, xxix. 19; comp. Judges iv. 3).

However, the changed conditions subsequent to settlement in Canaan made an intermingling of races inevitable (see Judges iii. 6; Ruth i. 4; II Sam. xi. 3; I Kings vii. 14; I Chron. ii. 17; II Chron. xxiv. 36), and the custom of the kings in making foreign alliances by marriage favored this (II Sam. iii. 3; I Kings i. 1, xi. 1, xxxi. 31). The Deuteronomic law forbids marriage with the Canaanites, but, apparently, makes an exception to the endogamous rule in favor of the Edomites and Egyptians (Deut. vii. 3, xxxii. 7; comp. Ex. xxxiv. 16). The period of the Exile and the century following was also a period of laxity, but strict laws prohibiting marriage with the foreigner were enforced in the time of Ezra and Nehemiah (Ezra ix. 10; Neh. xii. 23–90).

The older custom of internarriage within the circle of kinship was governed by no strict rules. Of course marriage with a daughter or uterine sister was not tolerated, but there was no bar to union with close relatives on the father's side, and even down to the Babylonian exile such unions appear to have been common (Gen. xx. 12; Ex. vi. 20; Num. xxvi. 59; II Sam. xiii. 13; Ezek. xxiii. 10–11). Deuteronomy prohibits certain marriages with near relatives (xxii. 30; xxvii. 20, 22–23), but the most elaborate legislation in this direction is found in Leviticus (xxvii. 7–17, xx. 11–21). According to this law a man may not marry his mother, stepmother, mother-in-law, father's sister, mother's sister, paternal uncle's wife, half-sister, stepsister (daughter of stepmother and her former husband), sister-in-law (brother's wife), living wife's sister, daughter-in-law, stepdaughter, granddaughter, or daughter of stepson or stepdaughter. It is clear that marriage with a deceased wife's sister is not forbidden, but it has been argued that the near relatives of the wife equally with those of the husband are within the forbidden degree to him and that, as the wife's mother and daughter are barred, so also, by analogy, is the wife's sister. Whatever its anomalies or defects, there is no doubt that by this law a high ideal of domestic and social purity was maintained. The pre-Islamic Arabic custom, authorized by Mohammed, was closely similar. See Iscest.

The ancient custom of levirate marriage requires to be considered here. According to the story in Gen. xxxviii., it was an obligation resting upon a man to take in marriage the childless widow of a deceased brother and "to raise up seed to his brother." The Deuteronomic law provides that where brothers live together, if one die without sons, the widow shall not marry another living, but that the husband's brother shall take her, and that the first-born son shall be reckoned the son of the dead brother and shall succeed to his inheritance. Apparently there is a twofold purpose here—to perpetuate the husband's name and to prevent the alienation of the property. The widow is permitted to insult publicly an unwilling brother-in-law by looming his shoe and spitting in his face (see HALIZAI). Thenceforth his name is to be called in Israel "the house of him that hath his shoe loosed" (Deut. v. 10; comp. Matt. xii. 23–25; Mark xii. 19; Luke xx. 28). A slightly different example of the same custom is presented in the Book of Ruth. Indeed, the custom has been shown to have been widely prevalent outside of Israel (Westermarck, "History of Human Marriage," pp. 510–514). It is difficult to determine whether or not the law in Lev. xviii. 16 and xx. 21 is intended as an abrogation of the old levirate law. More probably Leviticus states the general rule to which the levirate is a particular exception (see Nowack, "Lehrbuch der Hebräischen Archäologie," i. 346; Driver, "Deuteronomy," ad loc.). See LEVIRATE MARRIAGE.

The wife was regarded as property (see Ex. xx. 17; comp. the Hebrew terms "ba'al" = "husband" and "ba'olah" = "wife"; literally, the "owner" or "master" and the "owned"). She was, however, valuable property and was, as a rule, well cared for. She and Wife was not isolated as among the Moham-
and in the royal household she sometimes became an important power in the state. It will be sufficient to recall the stories of Sarah and Rebekah; of Deborah, a prophetess, the wife of Lappidoth, who judged Israel; of Jael, the wife of Heber the Kenite; of Abigail (Nabal's wife) and the Shunammite woman; of Jezebel and Athaliah. In the prophetic account of the Creation (Gen. ii., iii.) she is made a helpmeet for her husband, bone of his bone and flesh of his flesh. In the home the innermost apartment was hers, or, in some instances, a separate house ( Judges xvi. 1, xvi. 9; I Kings vii. 8). She performs the ordinary household duties or manages the affairs of her household and directs her servants (I Sam. ii. 19; Prov. xxxxi. 10 et seq.). She must be chaste and obedient, and infidelity on her part is looked upon as a gross sin (Gen. iii. 16; Deut. xxix. 20 et seq.; Ezek. xvi.; John viii. 5-7). A false accusation against her is severely punished (Deut. xxii. 13 et seq.); a curious ordeal is prescribed in Num. v. 11-31 for testing the truth or falsity of a charge of infidelity. Adultery is strictly forbidden in the moral code and is denounced by the Prophets as a crime comparable to stealing, murder, false swearing, and idolatry (Ex. xx. 14; Jer. vii. 9, xxiii. 10; Hos. iv. 2; Mal. iii. 5). The husband must provide his wife with food and dainties. While greater laxity was evidently permitted to him than to the wife, yet conjugal fidelity was highly esteemed and sexual license regarded as foolish and even fatal (Judges ix.-xx.; I Sam. xi.-xii.; Prov. ii., v., vi., vii.). In the New Testament love and fidelity on the part of the husband, and obedience on the part of the wife, are inculcated (Acts xv. 29; Ephes. v. 22-33; Coloss. iii. 18-19; I Thess. iv. 3-6). The first step toward marriage was betrothal, involving the consent of the parent or guardian of the girl and the payment of a price. The act of betrothal is expressed by the Hebrew word “araz”; the price paid, by “mohar.” (Gen. xxxiv. 12; Ex. xxii. 16-17; Deut. xx. 7, xxii. 29; Hos. ii. 19-20). The mohar may be in the form of service in the field or in war (Gen. xxix.; I Sam. xvii. 23). Probably it was customary, even in early times, to give the bride a portion of the mohar, or at least to give her presents (Gen. xxvi. 33, xxxi. 15, xxxiv. 12). After betrothal the bride might be taken to her husband's house and the nuptials celebrated either immediately or later (Gen. xxxiv. 46-67; Judges xv. 5 et seq.). The initial steps, it appears, were customarily taken by the parents of the suitor, who formally made the proposal (Gen. xxiv., xxxiv. 4-6; Judges xiv. 2, 10). Not infrequently, however, in the comparatively free social intercourse of those days, the young man and woman had met and formed a mutual attachment resulting in a love-match (Gen. xxix. 9-12, 18; I Sam. xviii. 20, 28).

The bride did not always go to her husband empty-handed. Sometimes she received gifts from her father, and a king's parting gift to his daughter was in one case a conquered city (Josh. xv. 16 et seq.; Judges i. 12 et seq.; 1 Kings ix. 16). In post-exilic times mention is made of a wife's dowry and of a woman being able, by her own wealth, to sup-

port her husband (Tobit viii. 21; Ecles. Sirach xxv. 29). Mention is made also of a written marriage contract (Tobit vii. 14).

After betrothal the bride was subject to the same restrictions as a wife (Deut. xxii. 23-24). Of the marriage ceremonial little is known; it is not mentioned at all in the story of Isaac, while in that of Jacob (Gen. xxix.) a marriage-feast and a nuptial week are spoken of. The central features in later times were the wedding-procession and the wedding-feast. The bridegroom in festive attire and accompanied by his friends went to the home of the bride, whence she, likewise in bridal garments, veiled, and accompanied by her companions, was led to the house of his parents (Isa. xxii. 10; Judges xiv. 10-11; Jer. ii. 32; Isa. xlix. 18; Ps. xlv. 8-16). The procession was accompanied with songs by, or in praise of, the bride and bridegroom, and was lighted, if in the evening, by torches or lamps (Jer. vii. 34, xvi. 9, xxv. 10; I Mac. ix. 37-39; Matt. xxv. 1-12; comp. Ps. xlv. and the Canticles, possibly representing such wedding-songs). There followed the nuptial feast in the house of the bridegroom, and the subsequent festivities sometimes continued for several days (Matt. xix. 15, xxii. 1-14; John ii. 1). The husband has the right to divorce his wife, but he was required by the Deuteronomistic law to give her a writing of divorce (Deut. xxiv. 1). She may remarry, but if she is again divorced or is left a widow her former husband may not receive her again (Deut. xxiv. 2-4). Older practises are probably represented in Hos. ii. and II Sam. iii. 14. In two cases the right to divorce was withdrawn (Deut. xxii. 19, 29). The prophet Malachi protested most strongly against the practice (Mal. ii. 10-15). In the teaching of Jesus it is expressly condemned except on the ground of adultery (Matt. v. 31-32; Mark x. 12-13; Luke xvi. 18; comp. I Cor. vii. 11-13). See Divorce and Get.


J. F. McL.

In Rabbinical Literature: Wedded life was regarded by the Rabbis as the most natural and the most exalted state. The unmarried man lives without joy, without blessing, and without good; also, according to others, without the Torah, without a wall (protection), and without peace (Yeb. 62b; Gen. R. xvii. 2). R. Hisd, in interpreting the expression “in want of all things” as used in Deut. xxiv. 48, said that it meant “without a wife” (Ned. 41b). Another amora, R. Eleazar, referring to Gen. v. 2, wished to deprive the unmarried man of his manhood (Yeb. 63a). It is therefore permitted for one to sell a scroll of the Law if the money is needed for the purpose of getting married (Meg. 27a; Yer. Bik. iii. 6; comp. Desecration). At marriage all slurs are forgiven (Yeb. 63a; Yer. Bik. iii. 8).

One should be careful in selecting a wife. A say-

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The quarrelsome woman was abhorred by the Rabbis referring to the initial words of two passages, Prov. xvi.22 ("Whoso findeth a wife findeth a good thing") and Eccl. vii.26 ("And I find more bitter than death the woman."). The pursuit of the study of the Law, however, should be postponed until after marriage, when a man is settled in mind and can devote himself entirely to that vocation (Yoma 72b; Men. 110a; comp. Kid. 29b).

To marry a woman for her wealth was deprecated by the Rabbis (Kid. 70a; "Seder Eliyahu Zuṭa," ch. iii., ed. Friedmann, Vienna, 1902; Shulḥan Aruk, Eben ha-'Ezer, 3, 1. Isseries' gloss; "Sefer Hasidim," §§ 1094, 1096, ed. Waisletzki, Berlin, 1891; see Downy). The daughter of a respectable family is most to be desired (B. B. 108b); especially should the brothers of the bride be good and respectable men, for the character of the children is like that of the brothers of the mother (B. B. 110a; "Sefer Hasidim," §§ 1092, 1099, 1100). One should sell all he possesses in order to marry the daughter of a learned man (Pes. 49a, b; Ket. 111b; Yalk., Ex. 269; comp. Yoma 71a). A marriage between the daughter of a priest or of a learned man and an ignoramus ("'am ha-areq ") will not be a successful one (Pes. 49a). All the promises of the Prophets will be fulfilled upon him who gives his daughter in marriage to a learned man (Ber. 34b); it is as if he united himself with the divine presence itself ("Shekinah"; Ket. 111b). It is deemed advisable that the wife should not be of a higher rank than the husband, in accordance with the homely saying, "A shoe that is larger than my foot I do not desire" (Kid. 49a). The Rabbis were very much opposed to marriage between an old man and a young woman, or vice versa (Yeb. 78a, b); they also advised against marrying a divorced woman or a widow (Pes. 112a). Marriage should be contracted with no other intention than that of doing the will of God (Sotah 12a; "Seder Eliyahu Zuṭa," ch. iii.).

The acquisition of a good and virtuous wife was regarded by the Rabbis as one of the greatest blessings. The praise given to the virtuous woman in Prov. xxxi. is elaborated in Ecclesiasticus (Sirach), from which the Rabbis frequently quote these sayings: "Blessed is the man that hath a virtuous wife, for the number of his days shall be doubled" (xxvi. 1, Hebr.; comp. Yeb. 63b). He is rich in influence who has a wife whose deeds are noble (Shab. 25b), for the wife can influence her husband more than he can influence her (see Gen. R. xvii. 1). In Palestine the custom was to address a man who had just been married with the question, "Maza o Moze?" ("Whoso findeth a wife findeth a good thing") and Eccl. vii. 26 ("And I find more bitter than death the woman.") (Ber. 5a; Yeb. 63b). The quarrelsome woman was abhorred by the Rabbis of the Talmud, so that one would rather have all the evils combined than a bad wife (Shab. 11b). Some of the prominent Rabbis are recorded as having suffered much from the spitefulness of their wives (Yeb. 63a; comp. B. B. 145b).

Physical beauty in woman was highly appreciated by the Rabbis; a beautiful wife is one of the things that contributes to man's happiness (Ber. 57a; comp. Yoma 74b). A woman that has beautiful eyes needs no further recommendation (Ta'an. 24a). "The highest attribute of a woman is her beauty" was the song of the maidens of Jerusalem at their gatherings on the Fifteenth of Ab and the Day of Atonement when wishing to attract the attention of the assembled youths (Ta'an. 31a). While it is commendable to marry soon after betrothal (Midr. Shemuel xvii. 4 and note, ed. Buber, Cracow, 1908), no one should marry a woman unless he has seen her beforehand (Kid. 41a; "Sefer Hasidim," § 1143). Similarity in stature or in complexion between the man and the woman was regarded with disfavor. A tall man should not marry a tall woman, nor a short man a short woman; a dark man should not marry a dark woman, nor a fair-complexioned man a fair-complexioned woman (Ber. 45b).

The proverb that "marriages are made in heaven" is illustrated by a story in the Midrash. A Roman matron, on being told by R. Jose ben Halafta that God arranges all marriages, said that this was an easy matter, and boasted that she could do as much herself. Thereupon she assembled her male and female slaves and paired them off in couples; but on the morrow they all went to her with complaints. Then she admitted that divine intervention is necessary to suitable marriages (Gen. R. ixviii. 3-4). Even God Himself finds it as difficult an undertaking as the dividing of the Red Sea. Forty days before a child is born its mate is determined upon (Gen. R. ixviii. 3-4; Sotah 2a; Sanh. 22a; comp. M. K. 15b; "Sefer Hasidim," § 1128). R. Jose asked of Elijah, "The Bible calls the wife a helperme; in what manner does she assist her husband?" To this Elijah replied, "A man brings wheat to his house, but he would have to chew the grains of wheat; he brings flax to his house, but he would have to clothe himself in flax—were it not for the wife, who [in preparing these materials] enlightens his eyes and helps him onto his feet" (Yeb. 63a; Lekah Ḥob to Gen. ii. 18; comp. "Seder Eliyahu Rabba," x. [ix.], where the story is given at greater length). To the worthy man the wife is a helpmeet; to the unworthy man the wife is a hindrance (Yeb. 63a).

The term "kiddushin" (sanctification), by which the act of marriage is designated in rabbinical writings, points to the reverence in which this ceremony was held. "He thus prohibits her to the whole world as a sacred object" is the explanation given to that term (Kid. 29b). Marriage was the symbol frequently employed by the Prophets to designate the relation between God and Israel (Hos. ii. 2-9; Isa. ixvii. 4-5; liv. 6; Jer. iii. 1, 20; Ezek. xvi.; et al.). The love-songs of Canticles were taken by the Rabbis to refer to the love of God for Israel (see "Aggadat Shir ha-Shirim" to Cant. viii. 5; "Seder Eliyahu Rabba," ch. vii. [vi.] and x. [ix.]; et al.); God betrothed Israel with few gifts in this world, but the marriage which will take place in the Messianic time will be attended with many gifts (Ex. R. xvi. 30). The relation of Israel to the Torah...
is also symbolized as that of man to wife. The Torah is betrothed to Israel and therefore forbidden to every other nation (Ex. R. xxxiii. 8; Sanh. 59a; Pes. 49d).

**Bibliography**: Buchholz, Die Familie, Breslau, 1867; Szwalski, Haage ha-Yehudim, ch. iii., Warsaw, 1885.

**Statistics**: The number of marriages and the conditions under which they are contracted differ in the Jewish from those of the surrounding population. A smaller proportion marry, though these, for the most part, marry earlier than their neighbors. However, the changed social conditions in Germany in recent years are tending to modify the proportions. The number of Jews marrying to every thousand of the Jewish population (including children) is almost invariably less than among the general population, as may be seen from the following table:

<table>
<thead>
<tr>
<th>Place</th>
<th>Epoch</th>
<th>Jews</th>
<th>Christians</th>
<th>Authority</th>
</tr>
</thead>
<tbody>
<tr>
<td>Algiers</td>
<td>1837</td>
<td>75</td>
<td>75</td>
<td>&quot;Annuaire Statistique de la France,&quot; 1831, p. 369.</td>
</tr>
<tr>
<td>Baden</td>
<td>1855-63</td>
<td>78</td>
<td>74</td>
<td>&quot;&quot; ib.</td>
</tr>
</tbody>
</table>
| Bavaria | 1836-68 | 75 | 75         | "" "
| Bucarest | 1875 | 85   | 85         | "" "
| "       | 1820-70 | 75 | 75         | "" "
| "       | 1875-82 | 65 | 78         | "" "
| "       | 1888-92 | 66 | 80         | "" "
| Russia  | 1855-59 | 82 | 82         | "" "
| "       | 1860-69 | 66 | 81         | "" "
| "       | 1866-72 | 80 | 83         | "" "
| "       | 1867-72 | 80 | 83         | "" "
| Tuscany | 1868 | 73   | 73         | "" "
| Victoria (Aust.) | 1871-80 | 73 | 63         | "" "

Jews live generally in towns, and fewer town-dwellers marry than country people. There is a larger preponderance of Jewesses over Jews in most of the countries of western Europe, where emigration removes the young men, and this slightly reduces the rate of marriage. In fact, the rate is probably illusory because reckoned on the whole of the population, including children. The larger the number of marriages the larger the number of children, and, therefore, the larger the population. Thus because the number of marriages among Jews is really greater, it has the appearance of being smaller.

The age at which marriage is contracted affects more than any other circumstance the physical, mental, and social characteristics of the offspring, determining the average duration of a generation, the fertility of marriage, and the physical and mental health of children, and, it has been conjectured, the proportion of sex to sex in the offspring. The most important ages are those below 20 and those between 20 and 30, the latter being the normal and more desirable period for marriage. The following details are known with regard to Jewish marriages at these ages. The figures in parentheses refer to females.

<table>
<thead>
<tr>
<th>Place</th>
<th>Epoch</th>
<th>Jews</th>
<th>Christians</th>
<th>Authority</th>
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<tbody>
<tr>
<td>Moscow</td>
<td>1865-72</td>
<td>42.8</td>
<td>42.8</td>
<td>&quot;&quot; Buchanan, &quot;Groses Vil-</td>
</tr>
</tbody>
</table>
| Budapest | 1858-75 | 88 | 88         | "" "
| Prague  | 1868-70 | 80 | 80         | "" "
| Prussia | 1867-73 | 91 | 91         | "" "
| Russia  | 1868-70 | 74 | 74         | "" "
| "       | 1869-72 | 73 | 73         | "" "

This is probably due to the greater viability of Jews, since the longer husband and wife live the less likely is either to contract a second marriage. Thus among Jews in Budapest in 1870 less than 66 per cent of those over 60 had husband, or wife, living, as against 51 per cent among Catholics and 33 per cent among Protestants ("Statistik des Jahresbuch," 1873, p. 39). It is probable that Jews more frequently than others marry their cousins. Jacob has shown this for England, where marriage of cousins occurs to the extent of 7.5 per cent.

Marriages, in the general population ("Studies in Jewish Statistics," ch. i.); Stieda has shown the same for Lorraine, where such marriages occur in the proportion of 23.9 per 1,000 among Jews as against 1.86 among Protestants, and 9.97 among Catholics.

The following table gives the proportion of intermarriages between Jews and Christians, and in-
In Berlin, 1885-86, Jewish divorces were 2.7 into the contract as against 3.6 for Protestants and 2.7 for Catholics; as soon as the amount of the "kenas," (the penalty for breaking the contract) was fixed, a glass was thrown upon the floor, the broken pieces of which were saved to be laid upon the eyes of the espoused pair after death.

In Poland, even to-day, the bridegroom receives pastry ("chosenbrod") when he visits his betrothed. During the week before the wedding day the betrothed pair was allowed to leave the house only when accompanied. On Friday evening, or sometimes two Sabbaths, before the wedding, a feast was given in honor of the parents; this feast was commonly called "spinholz" ("ponsalisa" or "spindel"). or, in Poland, "vorspiel." On the day before the wedding the most prominent members of the community carried the presents of the groom to the bride with special ceremonies; as was customary also in non-Jewish circles, the presents consisted generally of a girdle, "covering" before the ceremony still obtains, in conformity with Rebekah's example), mantle (" kursen"), and wreath, subsequently also of a " silones tefliah," a prayer-book with the inscription " Love, fraternity, peace, and good-fellowship.") Among the Greco-Turkish Jews a ring was included, called "nissu' in"; among the Greeks and Romans it was called "symbolum" (hence the Jewish " silones"). The groom received a ring and shoes, latera tallit and a shroud. The rings were handed down in the family: the rings were formerly often of fine workmanship, having the miniature model of a synagogue carried on them and the inscription " good luck" (= "good luck").

Two weddings on one day, especially of brothers or sisters, were avoided, and it was considered unlucky if the father-in-law and the son-in-law had the same name. In Talmudic times virgins married preferably on Wednesday, and widows on Thursday (later, on Friday afternoon), a custom that still obtains in the East. A wedding in Mayence at the end of the fourteenth century took the following course: Early in the morning the "schulklofer" invited the whole community to the ceremony. The leaders took the bridegroom, with music and candles, to the court of the synagogue; then the musicians and candle-bearers brought the bride with her friends and an escort of women. At the door of the synagogue the groom took the bride's hand, while the two were showered with wheat and coins (given afterward to the poor), and Ps. cxlvii. 14, and later Gen. i. 28 ("Be fruitful, and multiply"), were recited as a greeting; after this they sat for a short time, hand in hand, on the bench in front of the synagogue. Then the bride was escorted home, where she put on the festive robe of the married, and under it the shroud ("sargenes"). The groom also modified his festive appearance by drawing the hood ("gugel") over his head, which he strewed with ashes; even to-day the groom in
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In eastern Europe wears the sargenes. With this sign of mourning for Zion even at the height of human felicity, belonged in Talmudic times another—the breaking of a glass, the pieces of which were gathered up by girls “for luck,” while the “sham-shamash” cried out “Zeh ha-ot” (= “This is the sign”), and all present responded “Mazzal tov.” The grief at Zion’s loss appeared likewise in the mournful strains of the wedding-songs in the Talmud, as also in the poems of Judah ha-Levi, who first composed individual “carmina” on the model of Ps. xlv. and the “kallah” songs down to the eighteenth century.

As soon as the groom had sat down beside the Ark of the Law, the morning prayer began, after which the bride was led with music to the door of the synagogue; thence she was escorted by the rabbi and the elders of the community to the bema (see Almemah), taking her place at the right of the groom (comp. Ps. xlv. 10 [A. V. 9], in which the last letters of the words נשתלשה [“upon thy right hand did stand the queen”], taken in reverse order, spell נטבת [“bride”]), where the mothers of the young couple stood. Bride and groom were covered with the tallit, or with the long end of the groom’s sash, and wedded. Later the wedding-tent (“huppah”) came into use; this was a reminiscence of the litter in which the bride was formerly carried or of the room in which the couple were left alone for a time. Then the groom was escorted home, and after him the bride, whom he met at the door and as she entered he placed her hand on the upper post, thus making her the mistress of the house. The wedding-festival proper, in the bride’s house, did not begin until the evening; it lasted until Sunday morning, but was interrupted by the Sabbath morning service. At this, as at every service, the groom was the center of interest; in his honor songs were rendered that grew more numerous as marriages became less frequent, and more solemn as the social and political condition of the Jews was rendered more unfortunate. On return turning home the groom handed to his young wife his mantle, girdle, and hat to signify that she shared his property.

The bridal procession (mentioned in Biblical writings) was headed, among the Spanish Jews, by nines, fiddlers, and armed riders. In Egypt the bride was decked with helmet and sword, while the groom and his escort wore feminine garments and colored their finger-nails with henna, as women did. The women played the cymbals and danced. Even the most dignified scholars, also, danced in Talmudic times. Later, music was regarded as an essential part of the wedding, non-Jews being engaged to play on the Sabbath, while on the other hand Jewish musicians played at the festivities of Christians. The garlanding of the bridal pair, a custom of Biblical origin that was carried to an extreme of extravagance, ceased with the destruction of the Temple; yet the myrtle-wreath of the bride has been retained. Even in New Testament times young girls with torches escorted the pair (Matt. xxv.); in Arabia a pole to the top of which a light had been fastened is carried at the head of the procession. In Bagdad the groom is accompanied to the house of the bride by poor people carrying lamps, and he distributes for this service coins among them. On the way the poor thrust live sheep in front of him, and whenever he steps on the head of one he gives a certain amount to its owner. The bride is usually led seven times (or at least once) around the groom; or both sit while the people, old and young, dance around them. According to an ancient Persian custom, at the head of the procession, in Talmudic times, nuts and flowers were strewn in the path of the pair, and they were showered with barley which had been planted in a pot shortly before the wedding (on the use of hops in this connection see Helm, “Kulturpflanzen,” p. 488; and on the use of rice among the Indians, whose wedding-customs are very similar to those of the Jews, see Dorville, “Gesch. der Verschiedenen Völker des Erdbodens”). On the birth of a boy a cedar was planted; on that of a girl, an acacia; and when the girl became a bride her litter was made from the branches of that acacia. In Germany the young couple’s first meal consisted of milk and honey, and salt was sprinkled in the house (comp. Num. xviii. 19). In Tur Malka two hens are carried before the couple, and after the wedding chicken is placed before them (“geschaffen um dem”).. In the East they jump over a vessel containing a fish, and in Germany fish was formerly eaten on the second day of the wedding-week; all these customs are symbols of fertility. The fasting of the bridal pair dates back to the Talmud; it is either due to the fact that their sins are forgiven or is intended to remind them of the duty of temperance. The wedding-songs were often in the form of riddles, following Biblical precedent (Samson’s wedding), and were improvised especially by the jester (“marschallik”), who, however, at times moved his hearers to tears by serious speech, as he still does in eastern Europe. Plays also were given, a practise which prevailed otherwise only at Purim.

Before the fourteenth century the presence of the rabbi was not required; nor did he speak at the cer-
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Ceremony, though he did at the feast, when the groom likewise delivered a "derashah" (Talmudic discourse; hence the use of the word "derashah" for wedding-gifts). Weddings were occasionally celebrated in the open air in the Middle Ages, although the Talmud protested against the custom; it was done probably because of the limited space in the synagogue or in the bride's house; later the custom was interpreted symbolically (see p. 242; Rinman, "Mas'ot Shelomoh," p. 5). At the synagogue service on the Sabbath after the wedding the congregation read to the groom the chapter on Isaac's marriage, a custom that ceased in Europe with the seventeenth century. In the East the Arabic translation is read in addition to the Hebrew.

During the seven blessings at the ceremony the bride and the groom, in accordance with a widespread superstition, each tried to secure the mastery in the household by putting one of the feet on the foot of the other. At the time of the Geonim (as occasionally to-day in the East) these seven blessings were uttered twice—once in the house of a relative of the bride, whither the latter had been taken from her father's house on the evening before the day of the wedding, and once in the house of the groom.

The ring, without stone or inscription, is put on the first finger of the bride's right hand. The marriage certificate, the wording of which varies according to time and place (Chorny, "Sefer ha-Massa'ot," pp. 156, 159; Kaufmann, in "Monatschrift," 1897; S. Krauss, in "Zeit. für Hebr. Bibl." 1901; A. Berliner, in "Mekize Nirdamim," ix.), dates from the Hellenistic period; among the Sephardim, especially the Italian Sephardim, and in Cochin, it was artistically ornamented. In early times it often bore the portraits of the bridal pair. Among the Jews of the Caucasus it is sometimes put in the grave (Chorny, i.e. p. 26).

The reports of travelers concerning the marriage ceremonies among the Oriental Jews are interesting. Thus Rinman tells of the White Jews at Cochin: If the contracting parties have come to an understanding, the couple are taken before the elders of the community, the eldest of whom asks the groom whether he consents to the union; if he has parents, he answers, "The will of my parents is my will"; if not, "I desire her." Then the bride is questioned, and if she also consents, the elder takes a cup of wine and drinks to the health of the pair, the others present doing likewise; then they partake of coffee and confectionery and leave. On the day of the wedding the groom wears a white turban and the bride a fine cap; after the ceremony both clothe themselves in red silk, and on the seventh day in green silk or in silk of some other color.

The costs of the feast are borne by the father of the bride, the father of the groom furnishing only wine and meat (often forty beoves during the fifteen days of the feast, although beef is given only to the servants, the guests being fed with fowl). The owner of the largest house in the community surrenders his apartments for the wedding festivities. On the Sabbath the groom spreads a feast for his friends; then the whole community goes to the house of the bride to escort her to the house of one of her relatives, who serves coffee to them. At the end of the Sabbath the bride is led to the house in which the ceremony is to take place, and there the people eat and drink until after midnight. On the following evening the bride is led to the mikveh, or ritual bath. On Tuesday morning the goldsmith comes to make the ring for the bride, which he wears until her death. While she puts the ring on, the women sing Mala- barrenian songs. In the evening the groom is led with music to the synagogue, where he stands on the steps before the Ark of the Law and recites the evening prayer with the congregation. Then the whole community, with the sound of trumpets and drums, calls for the bride, who walks under a kind of sun-umbrella carried by her father, in accordance with a Talmudic law. She sits down with her bridesmaids to the right of the Ark; before her stands a silver inkstand, to be used by the signatories to the ketubah.

The groom, in the tallit, sits down opposite her with his two best men; the hazzan thereupon fills a golden cup with wine and gives it to the groom, receiving in return 71 francs; and the groom, reciting the first blessing, drinks part of the wine and gives some to the bride. Then he hands her the ring, with the words: "Thou, daughter of——, art betrothed unto me,——, son of——, according to the law of Moses and Israel." Thereupon the ketubah is read to a certain melody, and the groom gives it to the bride, after having thrice repeated, "Here is thy ketubah." The hazzan then causes the groom to take hold of his tallit, and to promise that he "will fulfill his duties as husband." After the hazzan has pronounced the seven blessings, the bride is unveiled, to the song "Yafah kalebanah," based on Cant. vi. 10. Hand in hand, the young couple now proceed, with music and torch-bearers, and followed by the people, to the house in which the festivities are to be held. There the groom dances with his friends, and the bride with hers, and all partake of refreshments. At 10 o'clock they sit down to the feast, the bridal couple at the head of the table, and next to them the leaders of the community, men on the one side and women on the other. The old people call out "Yehi he-hatan weha-kallah!" (Long live groom and bride!), and the young people answer, "Hep! Hep!" (This custom is derived from the Portuguese.) The hazzan then sings, the community responding, after which the elders sing, and the hazzan pronounces grace and intones Ps. cxi., "Esset Hayil," and finally the seven blessings (a different elder of the community blesses the bride and groom on each of the seven wedding-days). Then the young people dance with the groom, clap their hands, and again sing Ps. cxi.

On Wednesday evening the groom goes to the bride, who has assumed a white gown, which the women take away as soon as the groom is gone. The next day the elder women, after a meal, gather to pass judgment on the virtue of the young wife. On the following Sabbath there is another feast. In the synagogue is read from a printed copy of the Torah the section, "And Abraham had reached the days," with the Aramaic translation. After the service
every one gathers in the house of festivity; the bride, in gorgeous garments, with a wreath of pearly on her head, stands in front of her throne, the women sing before her, the men eat, drink, and dance, and then all sit down to dinner. Smaller festivities are held daily until the following Wednesday. On Tuesday evening there is a greater feast, when the guests present their gifts. There is no difference between the weddings of the rich and the poor, since the rich give to the poor everything that is required for the occasion.

In Cochin and among the Cingalese the following order is observed: The bride counts seven days from the day on which the groom declares his intention of marrying her.

In Ceylon.

On the night before the eighth day she takes a bath, the women assisting her, and singing. The next night, called "kafo," she is led with music to the women's ritual bath, after which the rabbi sings a song beginning "Ya'afah kalebanah Torah" (an acrostic containing "Yig'ach"); a Torah-roll, opened at the Decalogue, is placed before the bride, who kisses it while putting her hand to her eyes. Then the rabbi blesses her, placing his hand on her head. The people eat, and sing acrostics with the names "Abraham" and "Solomon"; after washing their hands they say grace and go home. On the following day they gather again in the wedding-house; the bride presents the places of the groom in a vessel, and the goldsmith examines the gold and silver to see that they are not below the minimum value of one "peruta" or mitke each. Here, also, the women sing. At a second gathering on the same day the groom appears with his hair cut, having bathed and donned new garments, including a new turban; as soon as he comes to the table the guests sing Ps. cx.xii., the groom is placed among them, and they recite Esth. viii. 15 et seq.; he is then blessed and sits down at table. This meal is called "ajlul." After dinner the rabbi sings "Kalil hatan l'i-rakah," and the several blessings of grace are recited in turn by various guests. Then the rabbi reads, with the people, a song beginning "Yismah hatan ba-kallah." In the town of Tilla on the Sabbath the passage Gen. xxiv. is read to the groom from a second Torah-roll, and the janitor of the synagogue renders the song "Mi Kamoka," by Judah ha-Levi (in the Sephardic mahzor for Purim). On the morning of the third day the friends of the groom color his hands and feet red (the people go barefoot in Tilla); in the evening there is a great feast, after which they shave the groom's head and put on the turban the bride has given him, he, on his part, having presented his friends and the brothers of the bride with turbans; all then proceed, with dancing and singing and with torches, to the house of the bride. There the groom pronounces one blessing over a cup of wine and the others over a second cup; he takes a ring and coins of gold, copper, and (chiefly) silver, and says to the bride, in Aramaic: "Be hallowed and be betrothed unto me, —, the bridegroom, thou, bride and virgin [divorcee or widow], by this cup of wine and by this coin; on account of them thou shalt pass into my possession, according to the law of Moses and of Israel." After having given her wine, he offers her the money and the ring, before witnesses, and translates from the Arabic the marriage certificate, which he also gives her. The congregation sings the seven blessings together with songs in honor of the couple, and the choir-leader recites Ps. ili., the people responding "Hallelujah." Then the groom says, "You have blessed me, may God bless you; you have made me glad, may God make you glad," and drinks the wine. On Friday evening there is a feast in the house of the bride, at which the groom gives her the wedding-gift. On the Sabbath she is taken to the house of the groom, where the festivities last for seven days, on each of which the seven blessings are recited. During this time the groom sits daily for one hour under the huppah.

In Bagdad the palms and the soles of the bride and her friends are colored with henna the night before the wedding. The people make merry first in the house of the bride, then in that of the groom. The next day, about five hours before sunset, the "Tala-mim" accompany the groom and his relatives to the house of the bride. The hakam lifts the bride's veil in order to show her to the groom, but lets it fall
Marriage Processions among German Jews, Eighteenth Century.

(From Bodmer's "Kirchliche Verfasung," 1768.)
again immediately. In Bagdad also the celebration lasts seven days.

Chorny (I.e. p. 298) says that in the Caucasus the ceremony is always performed on Wednesday. On the preceding Thursday three or four girls, relatives of the bride, put on her clothes and invite other girls to sleep in a special room with her. Toward evening the groom sends meat and rice-flour to the bride and her friends. The latter go out to sprinkle the flour on the young people, who dance while the boys and girls clap their hands. On this evening also the groom spreads a feast for his friends. On Sabbath morning the friends of the bride, among whom there must be at least five grown persons, clad in the bride's garments, go from house to house leaving invitations to the feast and receiving wherever they may stop sugar, coffee, apples, or eggs.

After the service, at which the groom is not called up for the Torah, which is read only after the ceremony, the guests accompany the pair to the house of the groom for a feast, and then to the house of the bride, where the men eat first and the women afterward, the girls furnishing music with harmonicas, trumpets, etc. On the Sabbath, as well as on the following day, the bride spreads a table for her friends; on Sunday the groom for his friends. On Monday and Tuesday the bride visits the friends of her household with her girl companions, who sing a Tatar song. She is clad in mourning to indicate her sorrow at leaving her parents' house. The visitors everywhere receive presents and refreshments. As they approach the house of the groom, his companions appear and pelt the procession with sand and small stones. The groom is similarly led about among his friends. If he is rich he is even obliged to have silk wedding-garments made for the members of his household.

On Tuesday evening the father of the groom spreads a feast for the whole community. On Wednesday the bride and groom fast. About noon the rabbi, with a male relative of the groom and some women, goes to the house of the bride in order to inspect the clothing which she has had made with the money of the groom. Quarrels often arise on this occasion. If the father is wealthy he adds a sum of money to that which has been provided by the groom.

Then the groom and bride are taken to the sea for the bath, after which they put on the wedding-garments. The groom is preceded by young men, and the bride by girls, with drums and with hand-clapping and Tatar songs. While the hair of the weeping bride is being combed, the girls light the lamps; then the bride, kneeling, receives her mother's blessing. The brothers of the bride, if she has any, otherwise an uncle, lead her to the ceremony in the court of the synagogue, the girls following with lights, generally white candles ornamented with blossoms.
MARRIAGE SCENE IN GALICIA.
The groom also is brought with songs from the sea; girls go to meet him in festive train, with dishes of confectionery, and with a branch hung with silken kerchiefs and coins. Arrived at home, he is kissed on the forehead by all the women; then, after having been blessed by his relatives, he is led with music to the court of the synagogue, where, under the huppah, the rabbi with two pupils awaits the pair. The music ceasing, the groom goes under the huppah, while the bride’s parents are mourning at home for their child and those of the groom are preparing for the ceremony. The bride is led a few times around the groom, the bridesmaids and the others carrying lights. The ritual is that of the Sephardim; the rabbi sits during the ceremony, and both he and the groom hold a glass of wine during the blessings, drinking after each of them.

After the ceremony, guns and rockets are discharged; the bride, closely veiled by her attendants, is put on a horse, which a relative of the groom leads while another holds a mirror before her face; and with shouting and music the couple are led home, showered on the way with rice. Arrived at the house of the bride, the girls dance, and as soon as she crosses the sill the door-posts are smeared with honey, while a light burns over the door; at the same time the young men again discharge pistols. The musicians are then paid, and the wedding procession is ended.

Afterward the groom goes walking with his friends until the evening, when the men and the women eat in separate rooms without music. After the meal is finished the gifts, of gold only, are presented, the rabbi blessing each giver. The bride keeps with her in the room of the women only a sister and an aunt, if she has any, and a few friends. Late in the evening, after the guests have departed, the groom is led to the bride. After a time the young men call him out, discharging guns. The bride’s mother must prepare for them a cock and a hen, or all her chickens will be stolen and departed, the groom is led to the bride. After a time the young men call him out, discharging guns. The bride’s mother must prepare for them a cock and a hen, or all her chickens will be stolen and departed, the groom is led to the bride. After a time the young men call him out, discharging guns. 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are given on the authority of the Soferim ("Scribes"). See HALLAH; INCEST; LEVIRATE MARRIAGE.

Prohibitions of marriage. On grounds other than those of consanguinity refer to the following: (1) Manzics, persons born of incest or of adultery; they are not permitted to marry Israelites (see BASTARD; FOUNDLING; ILLEGITIMATES). (2) Ammonites or Moabites; they may not marry Israelite women. (3) Egyptians or Idumeans to the third degree. (4) Nethinim or Gibeonites. The Rabbis declare: "Now all proselytes are permitted to marry Israelites; and we do not suspect that they are descendants of any of the nations forbidden in the Bible" ("Yad," Issur Biah, xii. 25; Tosaf., Kid. v. 6; Yad. iv. 4; Ber. 28a; see INTERMARRIAGE; PROSLEYTES). (5) Slaves. (6) Spadones, i.e., persons forcibly emancipated, but not those that are born so. When the defect is a result of a disease, there is a difference of opinion among the authorities (Eben ha-'Ezer, 5).

One who is suspected of having committed adultery with another man's wife is not permitted to marry her after she has been divorced or after she has become a widow (Sota 25a; Yeb. 24b; see ADULTERY. The Biblical prohibition regarding one that remarried his divorced wife after she has been married to another (Deut. xxiv. 4) is extended by the Rabbis to the following cases: No one may remarry his divorced wife if he divorced her on suspicion of adultery, or because she had subjected herself to certain vows, or on account of her barrenness (see DIVORCE). Those who assist at a divorce proceeding, or the witnesses who testify to the death of an absent husband, may not marry the woman thus released (Yeb. 25a; Git. 45a; "Yad," Gerushin, x. 13; Eben ha-'Ezer, 10. 3; 12, 1-2).

Besides the proselyte and the profane (HALLAH) or the divorced woman (Lev. xxi. 17 [A. V. 14]), the descendants of Aaron were forbidden to marry also the "haluzah," the woman who performed the ceremony of HALLAH ("loosening the shoe") upon her deceased husband's brother (Yeb. 24a). A priest's wife who had been criminally assaulted had to be divorced by her husband (ib. 56b). A woman captured by an enemy in time of war was under suspicion of having been assaulted by her captors, and hence priests were forbidden to marry her, unless witnesses who were with her during the whole time of her captivity testified that she had not been assaulted (Ket. 23a, 27a). The Rabbis insisted on the fulfillment of these laws even after the Temple had been destroyed and the priestly office abolished; and they compelled an Aaronite, under penalty of excommunication or other means, to divorce the woman that he had married contrary to the Law ("Yad," Issur Biah, xvii.-xx.; Eben ha-'Ezer, 6, 7; see PRIESTLY CODE).

There are some prohibitions which relate specifically to the woman's remarriage. A woman who was twice widowed, if both husbands died natural deaths, might not marry again (Yeb. 64b; "Yad," i.e. xx. 31; Eben ha-'Ezer, 9). A widow or a divorced woman might not remarry before the expiration of ninety days from her husband's death or from the time when the bill of divorce was handed to her. This provision was made in order to ascertain whether she was pregnant.

Remarriage. and that in the event of her being so the paternity of her child might be established. For the sake of uniformity the Rabbis required the woman to wait that length of time even when there could be no suspicion of pregnancy. If she was visibly pregnant, she might not remarry until after her delivery, and even then, if the child lived, she was required to wait until it was twenty-four months old. A woman who had an unwanted child was required to wait the same period. If the child died during the interval, she might remarry immediately (Yeb. 41a, 42a; "Yad," Gerushin, xi. 18-28; Eben ha-'Ezer, 13; see DIVORCE; WIDOW).

There are certain times during which marriage is forbidden. During the first thirty days of mourning after the death of a near relative no marriage may be entered upon. A widower may not remarry until three festivals have passed after the death of his wife. If, however, she left him with little children needing the care of a mother, or if he had not yet discharged his duty of propagating the species, i.e., if he had no children (see above), he might remarry after a lapse of seven days (M. K. 23a: "Yad," Ebel, v. 5; Yoreh De'ah, 392). No marriage might be entered upon on Sabbaths, holy days, or the week-days of the holy days, except in very urgent cases (Bezah 36b; "Yad," Shabbat, xxiii. 14; ib. Ishut, x. 14; Eben ha-'Ezer, 64. 5; Orah Hayyim, 309, 4, 534, 1; Isserles' gloss). The first nine days of the month of Ab were regarded as days of mourning and no marriage might then be performed. Some extended this prohibition to the three weeks intervening between the fast of the Seventeenth of Tammuz and that of the Ninth of Ab (Orah Hayyim, 551, 2, 10, Isserles' gloss, and commentaries). The period between Passover and Shabu'ot ("Scritat ha-'Omer") was also regarded as one of mourning; and no marriage might be performed during this time, except on a few specified days. In some places it was customary to refrain from marriage only until the thirty-third day of the Omer (ib. 493, 1; Isserles' gloss; see MOURNING; OMER).

Marriage, being regarded also as a civil transaction, required the consent of the contracting parties in order to make it valid (see CONSENT). Hence idiots or imbeciles were considered incapable of contracting a legal marriage (see INSANITY). The deaf-mute was also debarred from entering Conditions. a legal marriage for the same reason, but the Rabbis sanctioned the marriage of a deaf-mute if contracted by means of signs (see DEAF AND DUMB IN JEWISH LAW). Minors (i.e., such as have not reached the age of puberty, which was held to begin at thirteen years in males, and twelve in females), are also precluded from contracting marriages (see MAJORITY). A daughter who was a minor could be given in marriage by her father; and such a marriage was valid. In the case of her father's death, her mother or her brothers could give her in marriage, subject to her confirmation or annulment on her reaching the age of puberty.
A marriage contract under certain conditions was valid when the conditions were fulfilled. The conditions had to be formulated in accordance with the general laws governing conditions (see Conditions).

In rabbinic times there were two distinct stages in the marriage ceremony: (1) its initiation or the Betrothal ("crusin"), and (2) its completion or the marriage proper ("nisu'in"). These might or might not have been preceded by an engagement ("shiddukin"), although the prevailing custom was to have a formal engagement before marriage, when a contract ("tena'im") was drawn up in which the parties promised, under the penalty of a fine ("kenas"), to be married at an appointed time (see Breach of Promise of Marriage). The Rabbis regarded it as improper to marry without a previous engagement, and would punish one who did so, although the act itself was considered valid (Kid. 12b: "Yad," Ishut, ii. 22; Eben ha-'Ezer, 26, 4).

The contract was collected in any of the three following ways: (1) by the man handing a coin (a perutah, the smallest Palestinian coin, was sufficient for the purpose) or its equivalent to the woman in the presence of two competent witnesses, and pronouncing the words "Be thou consecrated to me," or any other phrase conveying the same idea; (2) by the man handing a contract ("shetar") to the woman containing the same formula; (3) by actual cohabitation between groom and bride. This last form of betrothal was discouraged by the Rabbis, and sometimes such a procedure met with severe punishment at the hands of the authorities. The manner of betrothal first mentioned seems to have been the most common, but later this was modified, so that instead of money the man gave his bride a ring, plain, and made of gold, the value of which was constant (Tos., Kid. 9a, s.v. "Wehilketa"; Eben ha-'Ezer, 27, 1; 81, 2; Isserles' gloss; see Betrothal). The act of betrothal might be effected also by proxies appointed either by the bride or by the groom or by both; but it was recommended that the contracting parties be present at the ceremony ("Yad," Ishut, ill. 19; Eben ha-'Ezer, 35, 36). After betrothal the parties were regarded as man and wife; and the act could be dissolved only by death or by a formal bill of divorce. If the woman proved unfaithful during the period of betrothal she was treated as an adulteress, and her punishment (that of stoning; Deut. xxii. 23, 24; Sanh. 66b) was considered to be much more severe than that (strangulation) inflicted upon the unfaithful married woman (Deut. xxix. 22; Sanh. 59b). The parties were not, however, entitled to conjugal rights, nor were they bound by the obligations of married life (see Husband and Wife).

After the lapse of a certain period from the time of betrothal (twelve months if the bride was a virgin and a minor, and thirty days if she was an adult or a widow; Ket. 57h), during which the bride could prepare her trousseau, the marriage proper was celebrated. This was attended with the ceremony of home-taking ("likkuvin" or "nisu'in") and isolation of the bridal pair in the bridal chamber ("huppah"). From that time they became husband and wife, even if there was no cohabitation. Various ceremonies attended the act of marriage (see Marriage Ceremony). An important feature was the handing over of the marriage contract ("ketubah") to the bride. In later times the two stages of marriage were combined, a custom universally followed at the present time.

Besides the cross-references cited above see Conferences; Dowry; Ketubah; Pilegesh; Polyammy.


J. H. G.

MARRIAGE SETTLEMENT. See Ketubah.

MARRIED WOMAN. See Marriage; Woman.

MARSEILLES (Marsilis): See Ketubah.

MARRIES WOMAN. See Marries Woman.

Marseilles (מַרְסַיְלִים): Seaport of southern France with about 5,000 Jews in a population (1896) of 420,800. It had a Jewish colony as early as the fifth century, and in 567 a number of exiles from Clermont, Auvergne, sought refuge there from the intolerance of Bishop Avitus. Pope Gregory intervened in their behalf in 591, reproaching Theodore, Bishop of Marseilles, for having attempted to convert them by force and not by persuasion. Benjamin of Tudela says ("Itinerary," 1.6) that when he passed through the city, about 1165, the Jewish community numbered 300 members, who worshiped in two synagogues. In the thirteenth century the Jews carried on an extensive commerce and had considerable relations with the East. While they are called "citizens of Marseilles"("cives Massillae"), as appears from the compact made in 1219 between the city and the bishop in regard to the municipal franchises, and from the agreement between the inhabitants of Marseilles and the Duke of Avignon in 1257, this does not seem to denote that they had equal rights with their Christian fellow citizens. Their condition, which seems to have been favorable during the earlier parts of the Middle Ages, underwent a change in 1262, when the city was obliged to capitulate in consequence of an insurrection against the Duke of Anjou, Count of Provence, to whom the Jews were surrendered as property which he might tax at pleasure. The count, on the other hand, was well disposed toward the Jews, and in March, 1276, issued a severe edict against the inquisitors who had compelled them to wear a badge of greater size than the one worn by them since the Lateran Council of 1215, and extorted large sums from them under the pretext of fines.

Still, although theoretically the Jews were citizens, certain passages of the laws make it clear that they were not treated as such. After the age of seven they were obliged to have on their breasts a disk of some colored material, as large as the hand, while married Jewesses were required to wear special veils, "orales," under penalty of a fine of five...
souls. As in other cities of Provence, the Jews of Marseilles were forbidden to testify against Christians if their testimony was challenged, or to work on Sundays and Christian holy days. They were likewise prohibited from going to the baths more than once a week, from journeying to Alexandria, or from embarking in groups of more than four on the same ship. Jewish passengers on a vessel, moreover, were forced to refrain from meat on days when the Christian passengers abstained.

Toward the end of the thirteenth century a Jew living near the episcopal palace arranged some Purim games which the Christians regarded as a mockery of their religion, and the bishop, making the whole community responsible, imposed a heavy fine upon it (Ibn Adret, Responsa, iii. 389).

The fourteenth century was a golden age for the Jews, for they were placed under the absolute protection of the municipality. The municipal council did not permit the statutes to be construed in any way to their disadvantage, nor did it hesitate to oppose the guardian of the community in his claim to the court of Provence, or the most hostile of the clergy, to secure for the Jews the security promised them by the laws of the city. They were permitted to engage in the same trades as the Christians; most then were brokers, wine- or cloth-merchants, or tailors. There was also one "magister lapidis" or stone-cutter. Another Jew, Crescas Davin, called Sabonerius, is said to have introduced the soap industry in 1371, and he was succeeded by his son Solomon Davin.

Although the majority of the Jews were engaged in commerce, there were also a number of physicians (Barthélemy, "Les Médecins à Marseille Avant et Pendant le Moyen Age," Marseilles, 1885; reprinted nearly entire in "R. E. J." vii. 293, 294).

The counts of Provence intervened in behalf of the Jews whenever occasion demanded. Thus, in 1390 King Robert enjoined his royal officers to afford special protection to the Jews, to assist them under all circumstances, and to receive them at need either in his castles and fortresses or in the town; and in 1381 and 1382 Philippe de Sanguinet, seneschal of Provence, decreed that the Jewish communities in general and all Jews in particular should be protected against every vexation and that their property should be guarded by royal officers.

No complaint seems ever to have been brought against the community as a whole. In 1357 it helped to defend the city, threatened by a siege; in 1388 it contributed fifty florins to a loan which the citizens of Marseilles found themselves obliged to contract. In return, Queen Marie, in 1387, and her son Louis II. in 1389, confirmed the liberties, privileges, and immunities of the Jews.

Under Provençal Rule. As long as Provence was independent, the counts refused to listen to the exaggerated complaints against the Jews, who continued to live under benevolent municipal statutes and franchises. In 1423 Queen Yolande of Naples, Countess of Provence, forbade her royal officers to accept certain personal property from the Jews, under penalty of forfeiture of office and of payment of 100 marks fine.

In 1433 King René, who ten years previously had entertained certain charges which had been brought against the Jews without investigating them, declared that they had a right to his special protection, since they could count on it alone, not being able to rely on that of the Church. In 1481, on the complaint of two Jewish deputies, Solomon Botarelli and Baron de Castres, René closed the baptistery of Saint-Martin, where a Christian woman had forcibly baptized a young Jewish girl, and obliged the parishioners to have their children baptized in the Church of St. Jacques de la Cerrigocire.

In 1484 the lawless bands which overran the cities of Provence, attacking and pillaging the Jews, assailed the community of Marseilles, and in the following year the inhabitants of the city, accusing the Jews of usury and of various imaginary crimes, fell upon them and massacred a large number, demanding that King Charles VIII. immediately expel the remainder from Provence. The king, not daring to comply at once with a demand soProjects of contrary to the tolerance hitherto Exactions practiced by the counts of Provence, decreed that all Jews desiring to depart should be permitted to leave the city unmolested, provided they had fulfilled all their engagements with the Christians. The municipal council, ignoring this royal command, forbade any Jew or Jewess to leave with property. The Jews protested vigorously to the provost and the municipal council against this unjustifiable action, and demanded the protection of the magistrates. These protests must have been in so far effective as to secure them a reprieve, for in 1490 the community was still numerous enough to ransom 118 Aragonian Jews captured by the pirate Bartholomei Janfredi, paying the sum of 1,500 écus, which it borrowed from a Christian. Eight years later a royal decree of banishment from Marseilles was issued against the Jews, though it was not carried out completely until about 1501.

In the seventeenth and eighteenth centuries some Jews had again settled at Marseilles. Among them were Villarreal, who was expelled in 1699 for having induced some Jewish families to come to the city and having opened a synagogue in his house; Lopez, originally from Bordeaux, who was driven out in 1711; and Rouget, who, in virtue of a residence of fifteen years at Marseilles, claimed in 1771 the right of engaging in marine commerce.

Since 1808 Marseilles has been the seat of a consistory, whose administrative authority extends over all the Jewish communities of southern France.

The Jewish quarter, with its principal street, which was called "Carreria Jusatarie" or "Carreria Judaeorum," and its lanes and byways, formed a kind of island designated Ghetto. "Insula Jusatarie," and occupied a considerable area. In 1530 the Jews planned to leave their ghetto, but the inquisitor objected and obliged them to remain. When the city was taken by King Alphonso V. of Aragon, in 1423, the Jews suffered especially, and most of them fled from Marseilles, seeking refuge in various places of Provence. Some returned within a short time, under the protection of a safe-conduct, while the remainder
were enjoined to return within fifteen days, under penalty of furnishing their coreligionists with a sufficient security to guarantee the payment of the communal debt incurred by the gogues and before the disasters of 1423. The Cemeteries. Jews had two synagogues in the Middle Ages, one "Scola Major," and the other "Scola Minor." A Latin document mentions a third synagogue in an entirely different quarter. The present temple was built in 1865.

In medieval times the Jewish cemetery was situated on the Mont-Juif or Montjusien, but after the expulsion of the Jews King Charles VIII. presented the site to a citizen of Marseilles. In 1788 Solomon de Silva and Mordecai Hay Darmon bought a plot in the Quartier du Roset. This served as a cemetery for the Jews until 1804, when it no longer sufficed; and a larger piece of land was bought in the vicinity ("R. E. J." xiv. 302). At present (1904) the community of Marseilles owns two cemeteries, one, now closed, near the Place Castellane, and the other in the Quartier de St. Pierre.

The hospital was situated in the vicinity of the large synagogue, and the two almshouses were under the supervision of rector.s. One of them was called "Saraca." The Jew Bonias Salemas left it in 1426 a bequest of four measures of pure wine (comp. Maimonides, "Iggerot," ed. Amsterdam, p. 6). The following are some of the scholars of Marseilles: twelfth century: Simeon b. Antolier, Ana-Falcon, and Joseph b. Johanan; fifteenth century: Solomon b. Joseph, Nissim b. Moses, Shem-Tob Falcoen, and Joseph b. Johanan; sixteenth century: Judah b. David (called also Maestre Bonjudas Bon-Johanan), and Jacob b. David Provencal. Of the modern rabbis may be noted Jonas Weyt (d. 1903) and his successor, the present (1904) incumbent, Honel Meiss.

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MARBISH, LOUIS: American lawyer and communal worker; born at Syracuse, N. Y., Dec. 14, 1856; educated at the Syracuse high school and at the Columbia College Law School. He entered upon the practice of his profession in Syracuse in 1878, removing to New York city in 1894. As a member of the bar Marshall has attained a distinguished position. He was appointed by Governor Hill in 1900, a member of the commission to revise the judiciary article of the constitution of New York, and was elected to the New York Constitutional Convention of 1894, serving as vice-chairman of the judiciary committee and chairman of the committee on "future amendments." He has served also as vice-president of the New York State Bar Association and has written numerous articles and essays on professional subjects.

Marshall is active also as a Jewish communal leader. He is a director and chairman of the executive committee of the Jewish Theological Seminary of America, and is a director of the Congregations Emanu-El, the Educational Alliance, and the Jewish Protection and Aid Society (all of New York), and of the New York branch of the Alliance Israélite Universelle. Marshall has taken special interest in the establishment of a Jewish "protectory" for delinquent Jewish children, and has occasionally delivered addresses and lectures on Jewish subjects.


MARIN, RAYMOND: Spanish Christian theologian; born in the first half of the thirteenth century at Subirats in Catalonia; died after 1295. In 1290 he was selected by the provincial chapter, sitting in Toledo, to study Oriental languages at a Dominican school which had been founded for the express purpose of preparing its pupils to engage in polemics against Jews and Moors. Subsequently he lived for a long time in a monastery at Barcelona. In March, 1264, he was commissioned, with the Bishop of Barcelona, Raymond de Peñafort, and two other Dominicans, Arnoldus de Sagarra and Petrus Jama, to examine the Hebrew manuscripts and books which the Jews, by order of the king, were to submit to them, and to cancel passages deemed offensive to the Christian religion. This is the first instance of Dominican censorship of the Talmud in Spain. Their report was not at all severe, however, since Raymond Martin declared that many passages were confirmatory of the truth of Christianity, and that the Talmud should not be burned entirely ("Pugio Fidei," 11. 14, § 8).

Martin was the author of two anti-Jewish books, one of which, the "Capistranum Judaeorum," has never been printed. His chief work, the "Pugio Fidei," mentioned by Victor Salkatceia in 1529, was lost for a long time, but was finally brought to light by Justus Scalliger, and edited by Joseph de Voisin, with many notes, under the title "Pugio Fidei"...
Raymundi Martini Ordinis Preclatorum Adversus Mauros et Judaeos (Paris, 1651). Better known than this edition is its reprint by J. B. Carpzov (Leipsic, 1667), with the anti-Jewish preface "Introductio in Theologiam Judaicam." The work treats of God's omniscience, the Creation, immortality, and the resurrection of the dead, and attempts to show the falsity of the Jewish religion; the latter part of the work is valuable on account of its extracts from the Talmud, the Midrash, and from other sources. Martin has been accused of forgery because of his quotations from Genesis Rabbah, which was not otherwise known; but Zunz defends him against this charge ("G. V." p. 300).

Martin was widely read in Hebrew literature, quoting not only from Talmudic and Midrashic works, but from Rashi, Ibn Ezra, Maimonides, and Kimhi. His fundamental views, which he attempts to substantiate by his citations, are that Jesus is denounced in rabbinical literature as the Messiah and son of God; that the Jewish laws, although revealed by God, are abrogated by the advent of the Messiah; that the Talmudists corrupted the text of the Bible, as is indicated by the "tikkun soferim." Martin's work was for a long time the chief source for Dominican polemics.

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**MARTINET, ADAM:** German Catholic Orientalist; born in Hochstätt, near Bamberg, in Jan., 1800; date of death uncertain. Martinet, who was a professor in the lyceum of Bamberg, was the author of "Tif"eret Yisrael," or "Hebraische Chrestomathie der Biblischen und Neueren Literatur, mit Anmerkungen und Glossar" (Bamberg, 1837), in which are given selections from the writings of Rapoport, Wesely, Friedländer, and other modern Hebrew authors.

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**MARTINEZ, FERRAND:** Archdeacon of Ecija in the fourteenth century, and one of the most inveterate enemies of the Jewish people; lived at Seville, where among Christians he was highly regarded for his piety and philanthropy. In his sermons and public discourses he continually fanned the hatred of the Christian population against the Jews, to whom he ascribed all sorts of vices. As vicar-general of Archbishop Barroso of Seville he arrogated to himself the right of jurisdiction over the Jews in his diocese, injuring them wherever he could, and demanding that the magistrates of Alcañiz and Guadefra, Ecija, and other places no longer suffer the Jews among them. The Jewish community of Seville, at that time the richest and most important community of the country, was forced to appeal to King Henry II., who commanded the archdeacon, in a letter dated Aug. 25, 1578, not to meddle in future with the affairs of his subjects the Jews; not to incite the people against them; and to abstain from deciding their lawsuits. The Jews were empowered to withdraw from the archdeacon's jurisdiction, and the royal officials of Seville and other cities were summoned to protect the Jews in their rights. But this made no impression on Ferrand Martinez; and the Jews were obliged, four years later, to complain to King John I. John severely reproved him (March 3, 1582); but to no effect. The king issued a new edict (Aug. 25, 1583) in which he commanded the archdeacon to desist, on pain of heavy punishment. Nothing, however, could keep Ferrand Martinez from pursuing his purpose of exterminating the Jews.

The community of Seville finally decided to summon the archdeacon before the highest tribunal. On Feb. 11, 1588, Ferrand Martinez, and the clothier Judah Aben Abraham, the representative of the community of Seville, together with their witnesses, appeared before the "alcaldes mayores" Ferrand Gonzalez and Ruy Perez. Judah, referring to the two royal edicts, demanded in the name of the community that the archdeacon should desist once and for all from any arbitrary and unlawful acts against the community; otherwise the community would immediately bring a complaint before the king. Ferrand Martinez declared in his written answer, read eight days later before the tribunal, that he would continue to preach and act as heretofore; that all he had done so far had been done on the advice of the archbishop and for the benefit of the Church and the welfare of the king. He asserted also that the Jews had accused him to the archdeacon for deciding an important case in their favor. The archdeacon, however, refused to address himself to the tribunal, and the case was dismissed.

The community of Seville took matters into its own hands. Summoning a body of theologians and experts in canonical law, the community called upon Martinez to recant. As Martinez refused to do so, he was forbidden to perform thenceforth any ecclesiastical functions whatsoever, or to decide any case, on pain of excommunication. When Ferrand Martinez was deposed from office the Jews of Seville felt relieved, but their relief was of short duration. The archbishop Barroso and King John died within three months. The king was succeeded by Henry III., a child of eleven years, under the tutelage of his bigoted mother. The archdeacon promptly chose the excommunicated archdeacon for vicar-general. Ferrand Martinez immediately (Dec. 8, 1590) appointed Vicar-general to demolish all synagogues in their General parishes, and send to him without delay all lamps, Hebrew books, and scrolls of the Law found there, on pain of excommunication. The clergy of Ecija and Alcañiz de Guadefra obeyed at once; and the synagogues of Soria and Santillana also came near being torn down.

The Jewish community of Seville turned in its consternation to the king (about Dec. 15, 1590), who
seven days later sent a letter to the archiepiscopal chapter, holding it responsible for all damages done to the Jews, and commanding it to rebuild or to repair at its own expense all synagogues that had been torn down or damaged. He gave strict orders that the archiepiscopal chapter should be at once deposed from office and placed where he could do no further harm. The chapter proceeded to obey the king's command; but Martinez declared that an ecclesiastic was subject to the Church and not to the king, and that the chapter had no right to depose him from office, or to demand that he rebuild the demolished synagogues.

Under Leonora's regency Martinez could defy even the king, receiving effective support from the people he had aroused. The first riots broke out in March, 1391, during which several Jews were killed. The great massacre occurred at Seville June 6, 1391, when several thousand Jews were killed and many forced to accept baptism. The people rose against the Jews throughout Castile, Aragon, and Majorca, many thousands being slain or forced into the Church. Ferrand Martinez was imprisoned at Seville in 1395 by command of Henry III., but was soon released. The people worshiped him as a saint. Before his death he presented his whole fortune to the hospital of San Maria at Seville, which he had founded.


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MARTINI GEESE. See Barnacle-Goose.

MARTINIQUE: Island in the West Indies, now constituting a French colony. In the beginning of the seventeenth century a number of Dutch Jews settled at Martinique and in the neighboring islands, and were in very prosperous circumstances when France took possession of the island in 1635. But in 1658 the Jesuits, jealous of the commercial supremacy of the Jews, induced the sovereign council of Martinique to issue an edict forbidding Jewish commerce in the islands. At the instance, however, of the home authorities the council revoked this decision, which menaced the interests of the colony, and consented to restore the Jews to their commercial rights.

This freedom was of short duration. In 1664 Governor-General Tracy was induced by the Jesuits to issue a decree forbidding "persons of the Jewish nation to buy or sell on the Sabbath-day [Sunday] ... on pain of a fine of 300 pounds of petun, of which one-third shall go to the church, one-third to the poor, and one-third to the informer." The Jews thereupon appealed to the new governor, Baas, who restored to them the free exercise of trade and commerce. The enemies then approached the governor, who, yielding to their importunities, forbade (1669) Jews "to perform on Saturday any ceremony relating to their faith, ... to work on Sunday, or to appear in public from Maundy Thursday to Easter Sunday." But, like his predecessor, Baas soon perceived the importance of Jewish commerce and industry and sent Colbert a report favorable to the Jews, requesting certain privileges for them, especially that of the free exercise of their religion. Colbert pleaded the cause of the Jews so well before the king that on May 23, 1671, Louis XIV. decreed that the Jews of Martinique should henceforth enjoy not only religious liberty but also the same privileges as the other inhabitants. During the life of Colbert all hostile schemes against the Jews failed, despite the powerful support which their enemies found in Count de Blévac, who had succeeded Baas as governor. But with Colbert's death they lost their protector, and the governor, yielding to the Jesuits, on Sept. 21, 1688, during a visit to France, obtained from Louis XIV. an edict banning the Jews from Martinique. This order, evidently, was not put into execution at once, since two years later a new decree was issued, known as the "Code Noir," which obliged the Jews to leave the island within three months. No exceptions were to be made, not even in favor of Benjamin d'Acsota, who had introduced the cultivation of the sugarcane in the island. In 1694 six Jewish families went to Martinique, but were at once expelled.

In the first half of the eighteenth century some Jews obtained permission to live in the colony. Laws were passed granting them a degree of legal existence, and the "Code Noir" was declared to apply only to foreign Jews. In 1722 David Rodrigues Pereire of Bordeaux established an office at St. Pierre. In 1764 Count d'Estaing imposed a tax upon the Jews, who were then numerous in Martinique, some residing there under the protection of "naturalization papers" and others being merely tolerated. Wishing to have their position clearly defined, they appealed to their coreligionists of Bordeaux, with whom they were in family and business relations, to request Louis XVI. to extend to colonial Jews the privileges enjoyed by the Jews of Bordeaux. Rodrigues Pereire of Bordeaux took up the cause of the Jews of Martinique, and addressed an eloquent memorial to Minister Tartine, who, after investigating the matter for some months, declared against any change (1776). All subsequent attempts made to improve their condition were equally unsuccessful, and they continued to live under a régime of bare toleration down to 1789, when the French Revolution removed their disabilities.


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MARTYRDOM, RESTRICTION OF: True to the principle current in rabbinical literature—"live through them [the laws], but do not die through them" (Yoma 85b, based on Lev. xviii. 5)—the Rabbis endeavored to restrain the desire for martyrdom on the part of the Jews of the period of the Hadrinian persecutions such a restraint was obviously necessary. Akiba is related to have courted martyrdom rather than give up the teaching of the Law, in spite of the warning given to him by Papus (Ber. 61b); as did also Hananiah b. Teradion, in spite of the counsel of Jose ben Kisma ('Ab. Zarah 18a). R. Ishmael, on the other hand, was of the opinion that one may even worship idols.
in order to save one's life, although he admits that martyrdom should be preferred to a public profession of idolatry (Sanh. 74a; 'Ab. Zarah 24b). Probably it was during this period that the following principle was adopted, at a sitting of rabbis in the house of a certain Nitzah in Lydias: "All negative commandments of the Bible, except those with regard to idolatry, adultery, and murder, may be transgressed if there is danger of life" (Sanh. 74a; Yer. Sanh. iii. 6; Yer. Sheh. iv. 1; comp. Pesiḳ. R. ed. Friedmann, p. 55a). At the same meeting the question whether the study of the Law is more important than the practise of the Law was decided in the affirmative, for the reason that study leads to practise (Kid. 40b; Cant. R. ii. 31; Sifre, Deut. 41).

This question was of practical importance to the rabbis of that time, and the decision meant that one must submit to martyrdom rather than forsake the study and the teaching of the Law (see B. K. 17a). The later rabbis, while disregarding this last decision, regarded it as a forfeiting of life to no avail ("Yad," i.e.; "Bedekha-Bayit"). One who transgresses the Law instead of submitting to martyrdom should part with all he has rather than transgress a law of the Bible (R.Nissimon Alfasito Sanh. 74a, b; Maimonides, "Yad," I.e.; Voreh De'ah, 157, 1). In a case in which a Jew is permitted to transgress a law when the alternative is death, he may submit to martyrdom, if he prefer martyrdom to the transgression. In a time of general persecution of Jews one should prefer martyrdom when the transgression of the Law would involve a deliberate act. Thus, a woman is not obliged to undergo martyrdom if attacked with an immoral intent (comp. Sanh. 74b; Yer. Sheh. iv. 1; comp. Pesik. R. ed. Wistiuetzki, § 13G5). One who transgresses the Law in order to save himself as to compel the Jew to transgress a law (R. Nissimon Alfasito Pes. ii. 1, s.v. "Weha"); R. Nissimon Alfasito Yoreh De'ah, 157, 1, s.v. "Pitbe Teshubah," comp. "Sefer Hasidim," §§ 233, 254).

If a number of Jews are threatened with death if they do not deliver one among them to be slain, they should submit to the alternative of martyrdom. There is a difference of opinion, however, in a case where the one demanded is indicated by name. Some authorities hold the view that in such a case they may surrender the one thus specified in order to save themselves from death; while others are of the opinion that they may surrender him only when he is guilty of some act that involves the death-penalty. The same is true if one among a number of women is demanded for immoral purposes (Ter. viii. 12; Yer. Ter. viii. 4, end; Tosaf. ib. vii. 23; comp. Rashi to Sanh. 72b, s.v. "Yada").

In times of persecution a Jew may not say that he is a Gentile in order to save himself from death, although he may mislead his persecutors into an understanding that he is not a Jew (R. Nissimon Alfasito 'Ab. Zarah 24b; Yoreh De'ah, 157, 2). In such a case it is permitted to the Jew to put on garments with "sha'atnez" (wool and flax) in them, or to shave himself from death, although he admitsthat he is not a Jew (R. Nissimon Alfasito 'Ab. Zarah 24b; Yoreh De'ah, 157, 2). In such a case it is permitted to the Jew to put on garments with "sha'atnez." In those worn by nuns, in order to deceive the persecutors ("Hatam Sofer") to Shulhan 'Aruk, Orah Hayyim, 159; "Sefer Hasidim," §§ 282–297, 309–326).

Although it is forbidden to a Jew to be alone with a non-Jew (Ab. Zarah 24a), in case of persecution a Jew may seek protection at the house of a non-Jew (Rosh, Responsa, x. 17; Yoreh De'ah, 157, 2; comp. "Sefer Hasidim," § 551).
Martyrs

and intended only for the use of individual churches.

The martyrologies, which were introduced in the seventh century, were an amplification of the calendars, and contained short biographies, and lists of the festivals of other churches. The arrangement of these books clearly appears in the present official "Martyrologium Romanum." The third class of stories, the "Vita Sanctorum," had the alternative name of "legends," as being intended both for private and for public reading.

Israel likewise has its "saints," though the word is used in an entirely different sense from that employed by the Christian Church. Only a brief portion of the liturgy is set aside for commemorating the martyrs of Israel, and "Saints" the literature on the Jewish heroes of or Martyrs, the faith is comparatively small. The "kedoshim," the saints of Israel, had merely fulfilled their religious duty when they steadfastly endured torture and death. Their widows did not marry again, since their murdered husbands still lived in liturgical poems, simple notices, or formal narratives, and in single lists; in Germany these lists were read at the Haskarat Neeshamot to the community, which, on the Sabbath before Pentecost and before the anniversary of the destruction of Jerusalem, as well as on the 9th of Ab, commended the souls of the martyrs to the mercy of God. The lists of martyrs and martyrdoms occur in the Memorbuch, which was compiled in 1296 by Isaac b. Samuel of Meiningen; by re-

Among the lists of martyrs made in Germany, the home of persecutions, are those of Worms of 1096 and 1349, preserved in several places: the Nuremberg list of 1349, and the lists in the memor-books of Sonheim, Hellbronn, Krautheim, Neustadt-on-the-Aisch, Sindingen, and Widdern (1298), dating from the time of the persecutions instigated in France by the nobleman Rindfleisch. A detailed martyrology, however, is found in the mem-

The Nuremberg quest of the Historische Commission Martyrology. "Das Martyrologium of the Nürnberger Memorbuch," and published in 1898 as the third volume of the "Quellen zur Gesch. der Juden in Deutschland." The compiler drew his material not only from ancient accounts of the persecutions, but also, in all probability, from lists which were kept in the Jewish communal archives of Nuremberg. In lapidary style he gives an elo-

Juden in Deutschland." The compiler drew his anonymous author, also showing that the Jews have special martyrdoms, and that thefortitude shown by them during their execution. These legends became in the ge-

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MARTYRS, THE TEN: Among the numerous victims of the persecutions of Hadrian, tradition names ten great teachers who suffered martyrdom for the sake of their faith, and many of the Jews are marvelously steadfast when they face the Inquisition "(comp. also "Unschuldige Nachrichten auf das Jahr 1740," p. 10; Delitzsch, "Zur Gesch. der Jüdischen Poesie," p. 122).

Among the lists of martyrs made in Germany, the home of persecutions, are those of Worms of 1096 and 1349, preserved in several places: the Nuremberg list of 1349; and the lists in the memor-books of Sonheim, Hellbronn, Krautheim, Neustadt-on-the-Aisch, Sindingen, and Widdern (1298), dating from the time of the persecutions instigated in France by the nobleman Rindfleisch. A detailed martyrology, however, is found in the mem-

The Nuremberg quest of the Historische Commission Martyrology. "Das Martyrologium of the Nürnberg Memorbuch," and published in 1898 as the third volume of the "Quellen zur Gesch. der Juden in Deutschland." The compiler drew his material not only from ancient accounts of the persecutions, but also, in all probability, from lists which were kept in the Jewish communal archives of Nuremberg. In lapidary style he gives an elo-

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S. SA.

MARTYRS, THE TEN: Among the numerous victims of the persecutions of Hadrian, tradition names ten great teachers who suffered martyrdom for the sake of an edict of the Roman emperor, instructed their pupils in the Law. They are referred to in haggadic literature as the 'Asa-

Rah Harago Malkut." Popular imagination seized upon this episode in Jewish history and embellished it with various legends relating the virtues of the martyrs and the fortitude shown by them during their execution. These legends became in the geographic period the subject of a special midrash—the Midrash 'Asarah Harago Malkut, or Midrash Ekezkerah, of which there exist four versions, each differing from the others in various points of detail (see Jellinek, "B. H." i. 64, vi. 19). Contrary to the accounts given in the Talmud and in Midrash Rab
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of the ten teachers, the Midrash 'Asarah Haruge Malkut, probably in order to produce a greater effect upon the mind of the reader, describes their martyrdom as occurring on the same day.

This midrash differs from the older sources in regard also to the accusation upon which they were condemned. It says that when a certain Roman emperor who had been instructed in the Law came to the Biblical passage, "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death" (Ex. xxi. 16), he conceived the following mischievous device: He summoned Ishmael ben Eliezer (perhaps the compiler of the "Thirteen Rules"; see Ab. R. N., ed. Schechter, p. 54b; comp. Ned. ix. 10), Simeon (certainly not Simeon ben Gamaliel II; see Ta'an. 29b), Ishmael, Akiba ben Joseph, Hananiah ben Teradion, Huzpil (the interpreter["meturgeman"] of the Sanhedrin of Jamnia), Yeshebab (the secretary of the Sanhedrin), Eliezer ben Shammua (in Midr. R. i.e. "R. Eliezer Harnasah," or "R. Tryphon"), Hananiah ben Hakinai (in Midr. R. i.e. "Judah ha-Nefyetam"), and Judah ben Baba, and demanded of them what was the punishment prescribed by the Law for stealing a man. They answered, "Death"; whereupon the emperor said, "Then prepare to die, for your ancestors [alluding to the history of Joseph and his brethren] committed such a crime, and you, as the representatives of the Jewish nation, must answer for it." The rabbis asked for a delay of three days that they might ascertain, by invoking the Ineffable Name, whether the punishment pronounced against them was indeed ordained by Heaven. Ishmael ben Eliezer, in his capacity as high priest, or as the son of a high priest, was chosen to make the inquiry, and after having ascertained that it was decreed by Heaven, the rabbis submitted to their fate.

Ishmael and Simeon were the first to be taken to the place of execution, where a dispute arose between them as to which should be executed first, each desiring to precede the other in order that he should be spared the sight of the martyrdom of his colleague. Thereupon the emperor, who had decreed Ishmael to be cast, and the lot fell on Simeon, whose head was stricken from his body with a sword. Ishmael was flayed; he suffered with great fortitude, and began to weep only when his executioners reached the place of the phylacteries. The third victim was Akiba, whose flesh was torn off with a carding-implementation. While undergoing the torture he recited the Shema' with a peaceful smile on his face. Astonished at his extraordinary courage, his executioner asked him if he was a sorcerer that he could so easily overcome the pain he was suffering, to which Akiba replied, "I am no sorcerer, but I rejoice that I am permitted to love God with my life." He died at the last words of the Shema'—"God is One." The fourth martyr was Hananiah ben Teradion, who was wrapped in a scroll of the Law and placed on a pyre of green brushwood; to prolong his agony wet wool was placed on his chest. "Wo is me," cried his daughter, "that I should see thee under such terrible circumstances!" "I should indeed despair," replied the martyr, "that we are alone burned; but since the scroll of the Torah is burning with me the Power that will avenge the offense against the Law will avenge me also." His disciples then asked: "Master, what seem thou?" He answered: "I see the parchment burning while the letters of the Law soar upward." His disciples then advised him to open his mouth that the fire might enter and the sooner put an end to his sufferings; but he refused to do so, saying, "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, fanned the flame, thus accelerating the end, and then himself plunged into the fire.

The martyrdom of the remaining rabbis is noted without details, with the exception of Judah ben Baba, who is said to have been pierced by lances. He was the last of the martyrs; according to the Talmud (Sanh. 14a), he was surprised by the Romans in the valley between Usha and Shefar'am, where he was secretly investing the seven remaining pupils of Akiba with the authority to continue the teaching of the Law. The martyrdom of the "Ten Teachers" is commemorated in a serial service of the Day of Atonement. It is entitled "Eich Ezkenah," and is based upon the account given in the Midrash 'Asarah Haruge Malkut. With some difference in names it is treated also in the dirge for the Ninth of Ab entitled "Arze ha-Lebanon."


I. Br.

MARX, ADOLF BERNHARD: German musical writer; born at Halle May 15, 1799; died at Berlin May 17, 1866. He had studied music for some time with D. S. Türk when his father, who had destined him for the law, sent him to the University of Halle, where he matriculated. Shortly afterward, however, he rejected the offer of a legal appointment at Naumburg in order to devote himself entirely to music, and proceeded to Berlin, where he became a pupil of Zelter, while gaining a livelihood by teaching. In conjunction with the well-known publisher Schlesinger, he founded (1824) the "Berliner Allgemeine Musikalische Zeitung," which he conducted until 1880. In 1827 the University of Marburg conferred on him the title of doctor of philosophy; and in this capacity he lectured on the pedagogics of music at the University of Berlin, which institution in 1880 appointed him musical director of its student choir.

With Kulak and Stern, Marx founded in 1850 the Berliner Musikschule, now the Stern Musik Conservatorium, one of the most prominent musical institutes of Berlin. Here he taught until 1856, when he resigned in order to devote himself entirely to literary and university work and to the teaching of composition. His long and intimate friendship with Mendelssohn was ultimately severed because of the latter's strictures upon Marx's compositions, which, indeed, have not withstood the test of time. His musical writings, however, are far more valuable, and include: "Uber Malerei in der Tonkunst" (1828); "Die Lehre von der Musikalischen Komposition" (Berlin, 1887-1847, 4 vols.; several times re-
Marx. In 1868 she entered the Conservatoire, for at the age of four, receiving her first instruction from her teacher, who for forty years was a violoncello-player in the Conservatoire and Grand Opera orchestras. In 1868 she entered the Conservatoire, where she became a pupil of Henri Herz, in whose class at the age of fifteen she gained the first prize. Upon completing her studies she undertook a series of concert tours through France and Belgium, everywhere meeting with acordial reception. At Brussels she met Sarasate, who, recognizing her great talent, engaged her as soloist and accompanist, in which capacities she accompanied him on his tours through Europe and America, extending even to Mexico and California; she played in all in about 600 concerts. She has composed several “Rhapsodies Espagnoles,” and has arranged Sarasate’s Spanish dances for the piano.


MARX, BERTHE: French pianist; born at Paris July 28, 1859. She began to study the piano at the age of four, receiving her first instruction from her teacher, who for forty years was a violoncello-player in the Conservatoire and Grand Opera orchestras. In 1868 she entered the Conservatoire, where she became a pupil of Henri Herz, in whose class at the age of fifteen she gained the first prize. Upon completing her studies she undertook a series of concert tours through France and Belgium, everywhere meeting with a cordial reception. At Brussels she met Sarasate, who, recognizing her great talent, engaged her as soloist and accompanist, in which capacities she accompanied him on his tours through Europe and America, extending even to Mexico and California; she played in all in about 600 concerts. She has composed several “Rhapsodies Espagnoles,” and has arranged Sarasate’s Spanish dances for the piano.


MARX, DAVID: Chief rabbi of Bordeaux, France; born at Landau, Bavaria, in 1807; died Feb., 1864. On his graduation from the Ecole Centrale Rabbinique at Metz he assumed charge of the Ecole Religieuse Israelite at Nancy; and in June, 1837, before he had attained the age required for the office, he was elected by the Consistory of Bordeaux to succeed Chief Rabbi Abraham Audrade. In 1841 he proposed the introduction of confirmation at Bordeaux, a rite then regarded as a dangerous innovation. Marx organized numerous institutions in the community of Bordeaux, including a "salle d'asile" and an infirmary; and under his guidance the children of the community founded the Société de la Jeunesse Israelite de Bordeaux, for the relief of less fortunate children. At various times during his term of office he interfered in behalf of minors who had been kidnapped from their parents by Catholic proselytizers. In 1852 he was decorated by Napoleon III., then prince-president, with the cross of the Legion of Honor. On the day of his funeral Doutet, Cardinal Archbishop of Bordeaux, ordered the bells of all the churches in the city to be tolled. Marx, who was a remarkable preacher, published the following sermons: "Sermon sur le Culte Public" (Bordeaux, 1853); "Discours lors de l'Inauguration de la Synagogue de Clermont-Ferrand" (1863); "Sermon sur le Dogme et la Morale" (ib. 1865).

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MARX, JACOB: German physician; born in Bonn 1743; died in Hanover Jan. 24, 1789; studied medicine in Halle (M.D. 1765). He traveled for scientific purposes in Holland and England, in the latter country making the acquaintance of Dr. John Fothergill. He finally settled in Hanover, where he made himself greatly beloved. He has been reproached within ability to free himself from the prejudices of his time when he opposed Herz for attacking the Jewish burial customs of the period. Marx wrote: "Dissertatio de Spasmis et Motibus Convulsivis Optimum Medendi Rationale" (Halle, 1765); "Observata Quaedam Medic.


MARX, KARL: German socialist leader and political economist; born at Treves May 5, 1818; died in London March 14, 1883. His father, a practicing attorney at the Landgericht, adopted Christianity in 1824. Marx attended the gymnasium at Treves and the universities of Bonn and Berlin, graduated as doctor of philosophy, and then turned to journalism, becoming in 1842 editor of the "Rheinische Zeitung für Politik, Handel und Gewerbe," which was founded by the Liberal party at Cologne. It was the most radical journal of the time in Germany. Marx became involved in a number of controversies, particularly with the "Oberpräsident" of the Rhine province, concerning the condition of the peasantry of the Moselle district; and in 1845 he resigned his editorial position to study political economy. In that year also he married Jenny, daughter of Baron von Westphal.

Shortly after the marriage Marx, on the invitation of Arnold Ruge, went to Paris to aid in the publication of the "Deutsch-Französische Jahrhüter," of which, however, only one (double) number was issued (1844). It contained, besides other matter, the celebrated "Lobgesänge auf den König von Bayern," by Heine, and two articles by Marx himself, "Zur Kritik der Hegelschen Rechtsphilosophie" and "Zur Judenfrage."

After the publication of the "Jahrhüter," Marx became associated with the "Vorwärts," also published in Paris. The Prussian government intimated to that of France its displeasure at certain utterances of the "Vorwärts"; and Guizot ordered those of its editors who were not French citizens to leave the country. An interpellation in the French Chamber led to a revocation of the order; but Marx decided to leave Paris, and in 1845 he went to Brussels. In Paris Marx had become intimately connected with the Bund der Gerechten, which had been founded in Paris in 1836, and which afterward became the Kommunistenbund. Its leaders in London corresponded with him; and they formed a branch in Brussels from which to send representa-
Marx attended in November, and after expounding his ideas in a number of addresses, the “Kommunistische Manifest,” prepared by himself and Engels, was finally adopted, its concluding words, “Proletarier aller Länder, vereinigt Euch!” becoming the battle-cry of the laboring classes throughout the world. Upon the outbreak of the Paris revolution, in Feb., 1848, Marx prepared to go to the scene of conflict, but was arrested and forced to return to Germany. From June 1, 1848, he edited the “Neue Rheinische Zeitung.”

As leader of the left wing of the democratic movement of the Rhine province he was an important factor in the revolution. He was a member of the Rheinische Kreisausschuss der Demokraten, and with Schaffer and Schneider, as a committee of the organization, signed a proclamation (Nov., 1848) in which the members of the Democratic Association were advised to resist the collection of all taxes and to organize a military force. Marx and his associates were arrested and placed on trial for incitement to rebellion; but a jury acquitted them. In 1849 the government felt itself strong enough to order his banishment (May 16); and he went once more to France.

When Marx arrived in Paris a number of petty revolutions were ripe, in which he undoubtedly took part, although his share in them does not seem clear. When the demonstration of June 13 came to an end he was directed to leave France; and he then sought refuge in England.

Freed from agitation and revolution, Marx had now about fourteen years of peaceful literary activity. He frequently contributed to the Anglo-American press. On Sept. 24, 1864, a great meeting was held in London, at which Professor Beesly, the positivist, presided, and it was finally determined to establish a permanent organization of the working men of the civilized world. The International Working Men’s Association was thus founded. Mazzini and Marx were entrusted with the task of preparing the address and the constitution; and at the congress held in Geneva in 1868 the report of Marx was adopted. Until 1873 Marx dominated the organization at the congresses and in the executive committee. His purpose was that of propaganda alone; but the mistake of the leaders was that the influence of the association was not exerted to hinder the Paris Commune in 1871. Marx himself was guilty of an even worse mistake: he actually approved the Commune’s operations, in his pamphlet “Der Bürgerkrieg in Frankreich,” published in 1871 and reissued in 1876. In order to dissolve the Internationale without giving his opponents a chance to reorganize it, he in 1872 transferred the seat of the general council to New York, in care of his faithful follower F. A. Sorge; and so the association came to an end.

The great work of Marx’s life, and that with which his fame is most enduringly identified, is “Das Kapital,” of which the first volume was published in 1873; the second, edited by Engels, in 1885; and the third, in 1894. Of the first (4th ed., 1892) an English translation by Moore and Aveling was issued in London in 1886.


M. Co.

MARX, ROGER: French art critic; born in Nancy Aug 28, 1859. In 1878 he went to Paris, where he wrote for various theater and art journals. In 1883 he became art, and afterward literary, critic of the “Voltaire.” He was later appointed secretary of the Academy of Fine Arts, which position he resigned on the death of the director, M. Castagnary, though he continued to act as inspector of the Academy. In 1886 the government sent him on a mission to Spain to study the methods of instruction followed in the schools of industrial art and of design. In 1889 he was appointed assistant inspector-general of museums and organized the centennial section of French art at the Exposition Universelle in 1900, when, on the occasion of the opening of the fine arts exhibits, he was made an officer of the Legion of Honor. As a writer he is an individualist.

Marx has published: “Les Jouets” and “Les Dimanches de Paris,” two works of fiction; “Etude d’Art Lorrain” (1882); “L’Art à Nancy en 1882” (Nancy, 1886); “Henri Regnault” (1886); “La Dé-
corporation et l'Art Industriel à l'Exposition Universelle de 1889” (Paris, 1889); “Histoire de la Médaille Francaise Depuis Cent Ans” (1890); “The Painter Albert Bernard” (ib. 1893); “J. K. Huysmans” (ib. 1894); “La Collection des Goncourt” (1897); “Die Französischen Medaillen Unserer Zeit,” a collection of 442 medals and plaquettes (Stuttgart, 1898); “Les Médailleurs Français de 1789” (Paris, 1898); “La Décoration et les Industries d’Art” (ib. 1901); “Les Médailleurs Modernes en France et à l’Etranger” (ib. 1901); “Handbuch für Leihbibliotheken.”


MARX, SAMUEL: Chief rabbi of Bayonne, France; born in 1817 at Durlkheim, Bavaria; died in 1887; cousin of David Marx. On completing his studies at the Ecole Centrale Rabbiniq at Metz, he became director of the Ecole Religieuse Israélite at Nancy and assistant to the chief rabbi of that city. In 1843 he was appointed rabbi of Saint-Esprit and Bayonne, becoming chief rabbi three years later. Marx published the following sermons: “Sermon Prononcé à la Synagogue de Nancy, le 16 Avril, 1842”; “Discours de l'Installation, 18 Décembre, 1846” (Bayonne); “Sermon sur la Messousa” (ib. 1860); “Le Centenaire de Sir Moses Montefiore” (ib. 1866); “Le Centenaire de Sir Moses Montefiore” (ib. 1894); “The Painter Joseph Lazear, Matthias de Costa, Isaac de Barrette, Hester Cordea, and Isaacke Bollo. Whatever such evidence may suggest, the positive conclusion to which it leads is that while the Jew in proprietary Maryland was, de jure, without civil rights, was denied freedom of residence, and was liable to punishment for the bare profession of his faith, he was, de facto, permitted unnoticed domicil and was gradually allowed the exercise of certain undeclared rights.

The reduction of the palatinate to a crown colony in 1692 led naturally to a Protestant church establishment, and ecclesiastical organization, it seems, tended to identify citizenship with church membership and to disfranchise the professed Jew in the province at large. The broader organization of the cities, whither the Jew would naturally gravitate, permitted some political recognition. Thus the charter of Annapolis, granted in 1708, conferred the suffrage upon any person possessing a freehold or a visible estate of twenty pounds sterling, and those of other cities and towns gradually followed with similar privileges. But even there the Jew could hold no office. The act of 1710 reorganizing the Protestant Church establishment provided that the oath of abjuration, terminating with the words “upon the true faith of a Christian,” should be administered to “all persons that are professors of the faith, or shall hereafter be admitted to have or enjoy, any office or place of trust within this province.” The exclusion was perfected in the following year by the addition of the oaths of allegiance and abhorrence, and the test; to the last two no conscientious Jew could subscribe. No essential modification was made in this requirement until sixty years later, when it was embodied in the fundamental law of the state.

Whatever recognition the Jew could obtain, it is necessary to remember, was accorded entirely upon sufienience. Legally, profession of Judaism still remained punishable by death. In 1729 the spirit of the Toleration Act of 1649 was revived by an act repealing an apparently similar measure of 1715 “to punish blasphemers, swearers, drunkards.” It did much more than this, however, in the opening enactment, which declared that “if any person shall hereafter within this province profess, deny or say that Jesus Christ to be the Son of God, or shall deny the Holy Trinity,” he shall, for the first offense, be fined and have his tongue bored; for the second, fined and have his head burned; for the third, put to death.
This act also remained unenacted until after the adoption of the state constitution. From the restoration of the "lord proprietor" in 1715 until the outbreak of the Revolution, Jewish names are rarely mentioned. The Jewish settlements at Schaefer'sville and Lancaster seem to have contributed little to the stream of German immigration which flowed steadily from southeastern Pennsylvania into Frederick county, Md. Similarly, the Jewish communities of Philadelphia and New York do not appear to have yielded to the commercial inducements offered by the more southerly colony. The absence of such contact suggests either a deliberate avoidance of the province or the absence of public avowal of Jewish faith during residence therein. Church establishment terminated with the fall of proprietary rule and with the emergence of Maryland into statehood. With it fell, too, the force of the legislation which for a century and a half had declared profession of the Jewish faith a capital offense. The practical identification in men's minds of citizenship and church membership and the subscription to doctrinal oaths as a necessary preliminary to political office could not, however, be swept away so easily.

In Sept., 1776, a declaration of rights and a formal constitution were submitted to the Provisional Convention by a committee of five members appointed a month before. As adopted, the thirty-fifth article of the declaration of rights provided: "That no other test or qualification for any office of trust or profit than such oath of support and fidelity to this state, and such oath of office, as shall be directed by this convention or the legislature of this state, and a declaration of belief in the Christian religion." The text of the oath of fidelity was given in the fifty-fifth article of the constitution, and the requirement that the person so appointed "shall also subscribe a declaration of his belief in the Christian religion" was repeated. Henceforth the Jew in Maryland was secure in his religious profession and vested with certain political privileges. But the largest civic recognition was still withheld, and not until half a century later, after a persistent struggle extending over more than half this interval, was the fullest equality in the eye of the law accorded him.

The gradual influx of Jews into Maryland during and immediately after the Revolutionary war must undoubtedly be attributed to the commercial and industrial advantages of Baltimore. There is much similarity in these successive attempts to secure full civic recognition, and four successive defeats had been suffered. Some favorable advance in public sentiment becomes evident upon a comparison of the votes of 1804 and 1805, but general opinion still continued so pronouncedly hostile to the grant of relief that to the few determined spirits upon whom the brunt of the struggle had thus far fallen any further agitation seemed absolutely hopeless if not actually unwise. Accordingly with the legislative defeat of 1804 further formal agitation ceased until fourteen years later.

Within this period (1804-18) occurred three circumstances of prime importance with respect to further efforts to secure legislative relief: (1) the rise in material importance and communal influence of the Jews of Baltimore; (2) the actual hardship, as distinct from merely possible inconvenience, suffered from the operation of civil disabilities; (3) the enlistment of the keen sympathy and persistent efforts of certain distinguished men active in public affairs in Maryland in behalf of the struggle for the removal of civil disabilities of the Jews.

The first circumstance is largely connected with the arrival in Baltimore from Richmond, Va., in the year 1806, of the Cohen family, consisting of the widow and six sons of Israel J. Cohen. The eldest son, Jacob I. Cohen, became at an early age a successful business man, and the founder of the banking-house of Jacob I. Cohen, Jr., & Brothers,
widely and honorably known in commercial circles. With Solomon Etting he was early recognized as a leader and representative figure in the local Jewish community. His interest in public affairs was keen and sustained, his intercourse and friendship with persons engaged in public life large and intimate, and his concern for the full emancipation of Jews in Maryland intense. He was the author of the successive petitions for relief and the proposed constitutional amendments that besieg ed every session of the General Assembly from 1816 to 1896. He was the moving spirit of the sharp legislative struggle that followed each effort, and it was his personal friends, largely out of regard for him, who led in the successive contests.

The second circumstance, the actual as distinct from the possible inconvenience entailed by civil disabilities, is closely associated with the rise in material importance of members of the Jewish community. The elder Cohen had in Richmond been "conspicuous in all municipal movements, being chosen a magistrate and a member of the city council"; his sons found that so humble an office as that of wood-corder in Baltimore required a preliminary declaration of belief in the Christian religion. Reuben Etting was deemed by Thomas Jefferson worthy of appointment as United States marshal for Maryland, but for the office of constable or justice of the peace his religious persuasion was an absolute disqualification. Others who had served with distinction in the defense of Baltimore in 1812 and in subsequent military engagements were disqualified from rising from the ranks, and while personal bravery and the esteem and admiration of associates caused the letter of the law to be ignored, the officer's commission was held nevertheless by tact and upon bare sufferance. These two conditions, the larger influence and wider intercourse of leading Jewish families of Baltimore and the actual hardship suffered by the operation of civil disabilities, combined to enlist the sympathy and aid of a group of men active in public life in Maryland, and these conducted the legislative struggle for the removal of the obnoxious restriction can be indicated here only in the barest outline. Beginning with the legislative session of 1818, and continuing until the desired end was attained in 1896, a deliberate and sustained attempt was made at each successive session of the General Assembly to secure legislation relieving the Jewish appointee to political or civil office in Maryland of the necessity of subscribing to a declaration of belief in the Christian religion. The legislative struggle attracted wide-spread attention throughout the United States. The important newspapers of the country characterized the test as a disgraceful survival of religious intolerance and urged its prompt repeal. The Jew Bill became a clearly defined issue in Maryland politics. In the debate in the legislative session of 1819-20, a detailed account of which has been preserved in notes taken by Thomas Kennedy and communicated to Jacob I. Cohen, it was openly charged that certain members had failed of reelection because they had voted for the repeal of Jewish disabilities. On the other hand, Dr. Joshua I. Cohen and through the efforts of John P. Kennedy, of a curious surviving discrimination against the Jews in the existing laws of evidence, and the efforts made, also at the instance of Dr. Joshua I. Cohen, in the constitutional conventions of 1850 and 1867 to eliminate entirely the religious test. The removal of the civil disabilities of the Jews in Maryland was gracefully signalized by the prompt election in Baltimore (Oct., 1826), as members of the city council, of Solomon Etting and Jacob I. Cohen, both of whom had been throughout the moving spirits of the legislative struggle. Cohen was made president of the "First Branch," and subsequently was elected for a long series of years as a municipal representative of his ward.

Since 1825 the Jew in Maryland has suffered no formal disability with respect to political office, and he has been frequently appointed to positions of...
trust and influence. The later history of the Jews in Maryland has been in the main the history of the Jewish community of Baltimore. Small bodies of Jews are to be found in Cumberland (163 in 1901), Hagerstown (209 in 1902), and in many localities throughout the state. The Jewish population of Baltimore in 1902 was estimated at 25,000, and that of the twenty-three counties (including towns) outside of Baltimore, at 1,500, making the total Jewish population of the state 26,500.

Bibliography: Hollander, Some Unpublished Material Relating to Dr. Jacob Lumbrozo of Maryland, in Publications Am. Jew. Hist. Soc. 1883, No. 6, pp. 25-30; ibid. Civil Status of the Jews in Maryland, 1868-1877, ib. 1884, No. 2, pp. 32-44 (see also references therein cited); Sketch of Proceedings in the Legislature of Maryland, December Session, 1878, on What Is Commonly Called the Jew Bill, Baltimore, 1839; Address to the Children of Israel in Maryland, ib. 1839; Speech of Thomas Kennedy, Esq., in the Legislature of Maryland on the Bill Respecting Civil Rights and Religious Privileges, Annapolis, 1839; Memorial of Jewish Inhabitants of Maryland to the General Assembly, 1843 (n.p.); Governor Worthington's Speech on the Maryland Test Act, ed. by Ritter, Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus, p. 127; Conder and Kitchener, The Survey of Western Palestine, ii. 418-421; Smidt and Robinson, "Palastina," ii. 477; discovered Masada in the cliffs of Al-Sahb. The account of Josephus has been completely confirmed by them and by Ritter ("Erdkunde," xv. 655); and the traces of the Roman camp may still be seen.


N. D.

MASADA: Strong mountain fortress in Palestine, not far west of the Dead Sea. The fortress was built by the high priest Jonathan (a statement which Schürer upon insufficient grounds holds to be false), who also gave it its name (Josephus, "B. J." vii. 8, § 8). The name is certainly Hebrew: "Mašādâh" = "mountain fortress." Josephus writes Mašādā and Mašā́dā (variant, Mešā́dā); Sirahōv (xvi. 2, § 44) corrupts it to Monādā; while Pliny ("Historia Naturalis," v. 17, § 73) writes correctly "Masada" (comp. "Die Epitome des Solinus," ed. Monmsen, p. 25). Hillel, second in command under Cassius, took the fortress from the Herodians in 42 B.C. (Josephus, "Ant." xiv. 11, § 7; "B. J." i. 12, § 1). Later Herod took refuge here ("Ant." xiv. 13, § 8; "B. J." i. 13, § 7); Antigonus, who besieged the fortress, could not take it, in spite of the fact that the defenders suffered from a scarcity of water ("Ant." xiv. 14, § 6: 15, §§ 1-4; "B. J." i. 15, §§ 3-4). When Herod became king he repaired the fortress, building a wall with thirty-seven high turrets around the summit of the mountain, which was flat. Within the wall were dwelling-houses and a splendid palace for Herod, who wished the fortress to be a place of refuge from every danger. Grain, which was stored there, on account of the purity of the air did not spoil easily ("B. J." vii. 8, § 8).

Masada attained great importance in the war with the Romans. The Sicarii captured it and killed the Roman garrison ("B. J." ii. 17, § 2); Menahem took possession of the arms stored there by Herod (ib. § 8); Menahem's relative Eleazar b. Jair governed the fortress for about six years (ib. § 9); and Bar Giora also took refuge there for some time (ib. 22, § 2). From here the Sicarii harassed and plundered the whole vicinity, especially Egedhi (ib. iv. 7, § 2). Not until three years after the fall of Jerusalem did a Roman army, under Silva, advance upon Masada. Josephus in this connection gives a detailed account of the situation of the fortress, which was almost inaccessible and inexpugnable (ib. vii. 8, § 3); there was only one spot upon which the Romans could place a battering-ram, and even there only with great difficulty. When, finally, a breach was made in the wall, the invaders were confronted by a newly erected bulwark, which, however, they succeeded in destroying with fire. Eleazar b. Jair persuaded the besieged to kill themselves, and when the Romans entered they found alive only two women (ib. 8, §§ 1-7; 9, § 2).

With the fall of Masada the war came to an end (on the 15th of Nisan, 7: 72 according to Niese in "Hermes," xxvii. 211). Smith and Robinson ("Palastina," ii. 477) discovered Masada in the cliffs of Al-Sahb. The account of Josephus has been completely confirmed by them and by Ritter ("Erdkunde," xxvii. 211); and the traces of the Roman camp may still be seen.


S. Kr.
explained. Neuda (in "Orient. Lit." vi. 132) compares the name "Masarjawaih" with the Hebrew proper name "Mesharsheya"; but the ending ".waih" points to a Persian origin. The form "Masarjis" has been compared with the Christian proper name "Mar Serjis"; but it is not known that Masarjis embraced either Christianity or Islam.

Masarjawaih's son, who also was a translator, and was the author of two treatises (on colors and on foods), was called "Tsa," that is, "Jesus"; which name, of course, points to the fact that this son had been converted to Christianity.

Masarjawaih translated the painedct of the archdeacon or presbyter Aaron from the Syriac into Arabic and added to the thirty chapters of this translation two of his own. He also wrote in Arabic two treatises, "The Virtues of Foods, Their Advantage and Their Disadvantage," and "The Virtues of the Medicinal Plants, Their Advantage and Their Disadvantage." None of these three writings has been preserved. Their contents, however, are known to a certain extent by quotations. How much Masarjawaih added to the translation of Aaron's painedcts can hardly be decided, as the works themselves are preserved in fragments only.


MASHAL. See PARABLE.

MASHIAH, HASUN BEN: Karaite scholar; flourished in Egypt (or Babylonia) in the first half of the tenth century. According to Steinschneider, "Hasun" is a corrupted form of the Arabic name "Ḫusain," the 1 being easily confounded in manuscript with the ṯ. Ḫasun, or, as he is generally quoted by the Karaite authorities, Ben Mashiah, was a younger contemporary of Saadia Gaon, whom, according to Sahl ben Mazliah in his "Tokahat Megullah," he once challenged to a religious controversy. Ḫasun was the author of a polemical work, written probably in Arabic, in which he refuted one of Saadia's unpublished anti-Karaite writings, which came into his possession after the death of the author. Owing to a misunderstanding of a passage (§ 238) in the "Eshkol ha-Kofer" of Paalassi, Ḫasun was erroneously credited with the authorship of the anonymous chapter, on the theodicy, entitled "Sha'ar Zedek" (St. Petersburg, Firkovich MSS. Nos. 683, 685), in the religio-philosophical work "Zikron ha-Datot," and of "Kuppat ha-Rokelim." Similah Isaac Luzki attributes to Ḫasun also a work on the precepts ("Sefer ha-Mizwot"). Abraham ibn Ezra, in his introduction to the commentary on the Pentateuch, quotes a Karaite scholar named Ben Mashiah, who is probably identical with Ḫasun.
BIBLIOGRAPHY: Pinski, László, Kolonistengruppen, p. 114; Fürst, Gesch. der Karaiten, ii. 40; Kotlower, Bihag at Teledoth ha-Keru'um, p. 168; Steinmacher, Hebr. Bibl. iv. 48; Yid. Cat., Legnica, p. 600; idem, Hebr. Uebers., p. 600; idem, Die Arabische Literatur der Juden, § 41.

I. BR.

MASKIL (plural, Maskilim): 1. A title of honor used principally in Italy. The word "maskil," with the meaning of "scholar" or "enlightened man," was used by Isaac Israel, who died in 1326 ("my colleagues, the maskilim"); "Yesod Olam," ii. 11, Berlin, 1846. But in some places "maskil" meant one who held a secondary rabbinical position corresponding to that of dayyan, and Jeiel Hellprin ("Erke ha-Kinruyim," p. 458, Dyhernfurth, 1806) so defines it. In the Orient the overseers of the poor, or "gabbi zedakot," are called "maskilim" (Hazan, "Kerub Mimsah," p. 26b, Alexandria, 1893). In Italy, and especially in Tuscany, the title "maskil" is conferred on rabbinical students (see Panzieri in "Jewish Comment," vol. xiv., No. 18; "Il Corriere Israeleto," 1889, pp. 166-167), though in some parts of Italy the title given in such cases is "haber." It may be said to correspond to the title "Morenu" among the German Jews; it is considered inferior to the rabbinical title "la'kan" ("Il Vessillo Israeleto," 1900, p. 244). Azulai reports in his diary that in 1776 he experienced considerable difficulty in adjusting a trouble which had arisen in Ancona over the fact that the title "maskil" had been bestowed on the local hazan ("Ma'agal Tob," p. 6b, Leghorn, 1870).

2. Among the Jews of the Slavonic countries "maskil," usually denotes a self-taught Hebrew scholar with an imperfect knowledge of a living language (usually German), who represents the love of learning and the striving for culture awakened by Mendelssohn and his disciples; i.e., an adherent of Haskalah. Although the Maskilim became nearer to the scholars, who joined them almost to a man, nearer to the other classes of Jews who became interested in that movement.

The numerous Maskilim who emigrated to the United States, especially after the great influx of Russian immigrants, generally continued to follow their old vocation of teaching and writing Hebrew, while some contributed to the Yiddish periodicals. Many of those who went thither in their youth entered the learned professions. See LITERATURE, MODERN HEBREW.

BIBLIOGRAPHY: Atlas, Mab le-Panim v-Meh le-Abor, pp. 96 seq., Warsaw, 1897; Brainin, in Hasidim, vii. 42; Friedberg, Zikkaron, ii. 37; and seq., Warsaw, 1897; (various in Independent, New York, Jan. 12, 1897; Toroko, in Ha-Meli'a, xxix., No. 57; Wiernik, in New Era Illustrated Magazine, Feb., 1904, pp. 34-43.

2. P. W.—D.

MASKILEISON, ABRAHAM B. JUDAH: Russian rabbi and author; born 1798; died at Minsk 1848. He was a descendant of R. Israel Jaffe of Shklov, author of "Or Yisrael." Maskileison officiated as rabbi in many cities, and in his late years went to Minsk, where he remained till his death. Having no desire to use his cabalistical knowledge for gain, as was done by the miracle-working rabbis, he devoted his whole life to study. He lived in comparative poverty, being satisfied with a small income. He wrote the following works: "Maskil le-Eitan" (Shklov, 1818), novelle on parts of Moed and Kodshim, printed with the approbations of Saul Katzenellenbogen of Wilna and Manasseh Liyey; "Be'er Abraham" (Wilna, 1848), novelle on the remaining parts of the Talmud. After his death were published: "Nahal Etan" (ib., 1890), novelle on the first two parts of Maimonides' Yad ha-Hazakah; "United States, especially after the great influx of Russian immigrants, generally continued to follow their old vocation of teaching and writing Hebrew, while some contributed to the Yiddish periodicals. Many of those who went thither in their youth entered the learned professions. See LITERATURE, MODERN HEBREW.

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BIBLIOGRAPHY: Fuenn, Kneset Yisrael, p. 41; Eisenstadt-Ben Zion, Haftotot Minnus, pp. 57-58; Benjacob, Tzavot, pp. 132, 376, 395; pref. (by Maskileison's son) to Nachal Etan.

H. R.

MASKILEISON, NAPHTALI: Russian Hebrew author and book-dealer; born at Radishkovich, near Minsk, Feb. 29, 1829; died at Minsk Nov. 19, 1897. His father, R. Abraham Maskileison, a Hebrew scholar of note and the author of "Maskil le-Eitan," instructed him in Talmud. Study of the poetical works of Moses Luzzatto and N. Wessely awakened Maskileison's interest in Neo-Hebrew literature, then regarded with disfavor by the Orthodox circles in which he grew up. His first poetical production was the drama "Esther," which was praised by the poet A. B. Lebensohn. Later published, in various Hebrew periodicals, some poems which are marked by beauty of form and depth of thought. His many prose articles, published in the Hebrew periodicals during a period of forty years, are likewise distinguished for their excellence, as is his "Miktamim le-Lamed," a collection of eighty-eight letters of varied content (Wilna, 1870). One of Maskileison's most valuable undertakings was his revised edition of Jehiel Hellprin's "Seder ha-Dorot" (Warsaw, 1878-82). He system-
Masorah

Masorah: The system of critical notes on the external form of the Biblical text. This system of notes represents the literary labors of innumerable scholars, of which the beginning falls probably in Pre-Maccabean times and the end reaches to the year 1425.

The name "Masorah" occurs in many forms, the etymology, pronunciation, and genetic connection of which are much-mooted points. The term is taken from Ezek. xx. 37 and means originally "fetter." The fixation of the text was correctly considered to be in the nature of a fetter upon its text.

Etymology exposition. When, in course of time, of the Name. the Masorah had become a traditional discipline, the term became connected with the verb הַלְּט ("to hand down"), and was given the meaning of "tradition." For a full discussion of the meaning and history of the word see Bacher in "J. Q. R." iii. 785, and C. Levi in the "Hebrew Union College Annual" for 1904.

The entire body of the Masorah goes back to the Palestinian schools; but recently Dr. P. Kahle discovered a fragment of the Babylonian Masorah which differs considerably from the received text in its terminology (comp. Paul Kahle, "Der Masoretische Text des Alten Testaments nach der Ueberlieferung der Babylonischen Juden," Leipzig, 1902).

The language of the Masoretic notes is partly Hebrew and partly Palestinian Aramaic. Chronologically speaking, the Aramaic is placed between two periods of the Hebrew; the latter appearing in the oldest, the pre-amoraic period, and in the latest, the Arabic period (which begins here about 800). To the old

Language

Language; "section"; קְסַפֵּשַׁה; "verse"; קְסַפֵּשַׁה; "sense-clause"; קְסַפֵּשַׁה; "place"; קְסַפֵּשַׁה; "fetter"; קְסַפֵּשַׁה; the verb קְסַפֵּשַׁה = "to punctuate," and certain derivatives; not all of these terms, however, happen to occur in the remnants of talmudic literature which have been preserved. The Aramaic elements may thus be dated roughly from 200 to 800.

The Masoretic annotations are found in various forms: (r) in separate works, e.g., the "Oklah we-Oklah"; (b) in the form of notes written in the margins and at the end of codices. In rare cases the notes are written between the lines. The first word of each Biblical book is also as a rule surrounded by notes. The latter are called the Initial Masorah; the notes on the side margins or between the columns are called the Small or Inner Masorah; and those on the lower and upper margins, the Large or Outer Masorah. The name "Large Masorah" is applied sometimes to the lexically arranged notes at the end of the printed Bible, usually called the Final Masorah, in Hebrew literature Masoretic Concordance (תַּכְוָהָה דַּכְוָה, or תַּכְוָהָה דַּכְוָה). The Small Masorah consists of brief notes with reference to marginal readings, to statistics showing the number of times a particular form is found in Scripture, to full and defective spelling, and to abnormal lettering. The Large Masorah is more copious and more florid in its notes. The Final Masorah comprises all the longer rubrics for which space could not be found in the margin of the text, and is arranged alphabetically in the form of a concordance. The quantity of notes in the marginal Masorah contains is conditioned by the amount of vacant space on each page. In the manuscripts it varies also with the rate at which the copist was paid and the fanciful shape he gave to his gloss.

The question as to which of the above forms is the oldest can not be decided from the data now accessible. On the one hand, it is known that marginal notes were used in the beginning of the second century of the common era; on the other, there is every reason to assume the existence of Masoretic baraitas which could not have been much later. The Small Masorah is in any case not an abbreviation of the Large Masorah. Like the latter, it occurs also arranged in alphabetical order.

From the statements in Talmudic literature to the effect that there was deposited in the court of the Temple a standard copy of the Bible for the benefit of copyists, and that there were paid correctors of Biblical books among the officers of the Temple (Ket. 106a); from the fact that such a copy is mentioned in the Aristeas Letter (§ 80; comp. Blass, "Studien zum Altebr. Buchwesen," p. 106); from the statements of Philo (preamble to his "Analysis of the Political Constitution of the Jews") and of Josephus ("Contra Ap." i. 8) that the text of Scripture had never been
altered; finally, from the fact that there seem to have been no differences of readings between Pharisees and Sadducees, it may be concluded that the Scriptural text, at least as much as then belonged to the canon, was already fixed, at the latest, about 200 B.C. and perhaps a century earlier.

While the text was thus early fixed, it took centuries to produce a tolerable uniformity among all the circulating copies. This is by no means astonishing when one considers that the standard copy deposited at the Temple could be of benefit only to those who were sufficiently near Jerusalem to make use of it. This was not the case with those living in the Diaspora. When to this is added the carelessness of some抄ists, it will not seem strange that as late as the second century of the common era scholars found it necessary to warn against incorrect copies; and the conclusions we usually draw from differences in the late books between the Hebrew text and the Greek version lose much of their force.

In classical antiquity copyists were paid for their work according to the number of stichs. As the prose books of the Bible were hardly ever written in stichs, the copyists, in order to estimate the amount of work, had to count the letters. Hence developed in the course of time the Numerical Masorah, which counts and groups together the various elements and phenomena of the text. Thus דַּקְקֶן (Lev. viii. 23) forms the half of the number of verses in the Pentateuch; all the names of Divinity mentioned in connection with Abraham are holy except לֶאָכָל (Gen. xviii. 3); ten passages in the Pentateuch are dotted; three times the Pentateuch has the spelling שַׁלֹּשׁ where the reading is שָׁלֹשׁ. The collation of manuscripts and the noting of their differences furnished material for the Text-Critical Masorah.

The close relation which existed in earlier times (from the Soferim to the Amoraim inclusive) between the teacher of tradition and the Masorite, both frequently being united in one person, accounts for the Exegetical Masorah. Finally, the invention and introduction of a graphic system of vocalization and accentuation gave rise to the Grammatical Masorah.

The old Hebrew text, in all probability, written in continuous script, without any breaks. The division into words, books, sections, paragraphs, verses, and clauses (probably in the chronological order here enumerated); the fixing of the orthography, pronunciation, and cantillation; the introduction or final adoption of the square fixation of characters with the five final letters of the text. (comp. Numbers and Numerals); some textual changes to guard against blasphemy and the like: the enumeration of letters, words, verses, etc., and the substitution of some words for others in public reading, belong to the earliest labors of the Masorites. Since no additions were allowed to be made to the official text of the Bible, the early Masorites adopted other expedients: e.g., they marked the various divisions by spacing, and gave indications of halakic and haggadic teachings by full or defective spelling, abnormal forms of letters, dots, and other signs. Marginal notes were permitted only in private copies, and the first mention of such notes is found in the case of R. Meir (c. 100-150). The traditionally fixed text, especially with a view to its orthography, was called יִסְמָכָה: the traditional pronunciation, יִסָּמְכָה: the division into sense-clauses, which underlies the proper recitation or cantillation.

Tannaitic sources mention several passages of Scripture in which the conclusion is inevitable that the ancient reading must have differed from that of the present text. The explanation of this phenomenon is given in the exposition that the standard copy ("Scripture has used euphemistic language," i.e., to avoid anthropomorphism and anthropopathism). R. Simon b. Pazzi, an amora of the third century, calls these readings "emendations of the scribes" ("Tikkune Soferim"); Gen. R. xlix. 7, assuming that the Scribes actually made the changes. This view was adopted by the later Midrash and by the majority of Masorites. In Masoretic works these changes are ascribed to Ezra; to Ezra and Nehemiah; to Ezra and the Soferim; or to Ezra, Nehemiah, Zechariah, Haggai, and Baruch. All these ascriptions mean one and the same thing: that the changes were made by the Men of the Great Synagogue (comp. Tan., Deshahah, on xv. 7). Ben Asher remarks that the proper expression would have been בהכין המדרש ("Dikduke ha-Te'amim," § 57), but, in the sense of the oldest sources, the only proper expression would have been בהכין דקדוקה, a term which in an old variant has really been preserved (comp. Blau, "Masoretische Untersuchungen," p. 50). The term "Tikkune Soferim" has been understood by different scholars in various ways. Some regard it as a viva voce correction or modification of Biblical language authorized by the Soferim for homiletical purposes; i.e., the Scribes interpret a supposed euphemism, and their interpretation is called "tikkun Soferim." Others take it to mean a mental change made by the original writers or redactors of Scripture; i.e., the latter shrank from putting in writing a thought which some of the readers might expect them to express. Considering the various interpretations and the fact that neither the number nor the identity of the passages in question is definite (Mekilta counts 11, Sifre 7, Tanhumah 13, Masorah 5 or 18). S. Sachs (in "Koeren Hened," ix. 57, note) and, without mentioning him, Barnes ("Journal of Theological Studies," i. 387-414) come to the conclusion that the tikkun tradition belongs rather to the Midrash than to the Masorah; i.e., its true bearing is on exegesis, not on textual criticism. The tikkune Soferim are interpretations, not readings. The tikkun Soferim is probably connected with the tradition which ascribes the redaction of several books of Scripture to the Great Synagogue.

There are, however, phenomena in the Biblical text which force one to assume that at some time textual corrections had been made. These corrections may be classified under the following heads:

1. Removal of unseemly expressions used in reference to God; e.g., the substitution of יָרָה ("to bless") for יָרָה ("to curse") in certain passages.

2. Safeguarding of the Tetragrammaton; e.g., substitution of "Elohim" for "Yhwh" in some passages. Under this head some have counted such phenomena as the variants of the divine names in theophorous proper names; e.g., "Joahaz" for "Je-
insertions for originally omitted weak consonants.

According to others, they are later inser-

tions for Moses. The origin of the and Dotted

other three (Ps. lxxix. 14; Job xxxviii.

Words. 13, 15) is doubtful. According to

some, they are due to mistaken ma-

juscular letters; according to others, they are later

insertions of originally omitted weak consonants.

In fifteen passages in the Bible some words are stigmatized. The significance of the dots is dis-

puted. Some hold them to be marks of erasure; others believe them to indicate that in some collated

manuscripts the stigmatized words were missing, hence that the reading is doubtful; still others con-
tend that they are merely a mnemonic device to

indicate homiletical explanations which the ancients

had connected with these words; finally, some main-
tain the dots were designed to guard against the

omission by copyists of text-elements which, at first

glance or after comparison with parallel passages,

seemed to be superficial. Instead of dots some

manuscripts exhibit strokes, vertical or else horizon-
tal. The first two explanations are unacceptable

for the reason that such faulty readings would be-

long to kere and ketib, which, in case of doubt, the

majority of manuscripts would decide. The last two

theories have equal probability.

In nine passages of the Bible are found signs usu-

ally called "inverted nun", because resembling the

letter ת. Others find a resemblance in these signs
to the letter א or ג. S. Krauss (in Stade's "Zeit-
schrift," xxii. 57) holds that the signs

were originally obeli, and have text-

critical value. He assumes that the
correct reading in Massek. Soferin vi.

1, 2 is רמש: but the original reading seems to be

רמש, a word of unknown etymology. If the word

stands for רמש it would be a synonym of רוע and

mean simply "sign." But the reading רמש ("ram's horn") yields a very good sense. It is the Greek παραφασ, which had exactly such a sign

and served the same purpose (comp. Perles, "Ety-

mologische Studien," p. 41, note 1; p. xiv., col. 3).

Even in antiquity substitutions were made—at

first only orally in public worship; later also in the

form of marginal notes in private copies—of readings other than those found in the text. As Frankel has shown ("Vorstudien," pp. 220 et seq.), even the

Septuagint knew those readings and

Marginal

Readings. notes have various origins. Some of

them represent variants in ancient manuscripts and have, therefore, a text-critical value (comp. Kimhi, Introduction to Commentary on Joshua; Eichhorn, "Einleitung," § 148; also Jo-

seph ibn Waskar, in Steinerschneider, "Jewish Literature," p. 270, note 15). Others arose from the ne-

cessity of replacing erroneous, difficult, irregular, provincial, archaic, unseemly, or cacophonous ex-

pressions by correct, simpler, current, appropriate, or euphonious readings (comp. Abravanel, Intro-

duction to Commentary on Jeremiah). A third class

may have been designed to call attention to some

mystic meaning or homiletical lesson supposed to be

embodied in the text (comp. Krochmal, "Moren

Nebuke ha-Zeman," ch. xiii.; S. Bamberger, "Ein-

leitung zu Tobiah b. Eilezer's Leḳah Tob zu Ruth," p. 39, note 1). A fourth class, finally, and this very

late, is due to variants found in Talmudic literature

(comp. "Minḥat Shai" on Isa. xxxvi. 12, Ps. xlix.

13, Execl. viii. 10; Luzzatto, in "Kerem Ḥemed," ix.

9 on II Sam. xxii. 8). These variants are of a three-

fold character: (1) words to be read for those written in the text ("ketib"); (2) words to be read for those not written in the text; (3) words

written, but not to be read.
A certain school of Masorites used for the term "kere" the synonymous term "se'irim." The readings of that school are usually registered by the Masorah disparagingly with the addition "u-mat-in" = "and they are misleading."

To the Masorites belongs also the credit of inventing and elaborating graphic signs to indicate the traditional pronunciation, syntactical construction, and cantillation of the Biblical text.

The history of the Masorah may be divided into three periods: (1) creative period, from its beginning to the introduction of vowel-signs; (2) reproductive period, from the introduction of vowel-signs to the printing of the Masorah (1425); (3) critical period, from 1425 to the present time.

The materials for the history of the first period are scattered remarks in Talmudic and Midrashic literature, in the post-Talmudical treatises Masseket Sofer Torah and Masseket Soferim, and in a Masoretic chain of tradition found in Ben Asher’s "Dikduke ha-Tehumin," § 69 and elsewhere. 'Masseket Soferim is a work of unknown date by a Palestinian author.

The first five chapters are a slightly amplified reproduction of the earlier Masseket Sefer Torah, a compendium of rules to be observed by scribes in the preparation and writing of Scriptural rolls. Chapters vi. to ix. are purely Masoretic; the third part, containing rules of ritualistic matter. While the work as a whole is perhaps not earlier than the beginning of the ninth century, its Masoretic portions probably go back to the sixth or seventh century. A comparison of this work with the Masoretic material found in Talmudic literature shows that the lists of marginal readings to the Bible have been systematically enlarged. A critical comparison has been instituted between parallel passages in Scripture. Rules are given, for the first time, as to the unusual form in which certain letters and words, which the Talmud had taken special note, are to be written. The stichometrical form in which the Scriptural songs are to be arranged is described in fuller detail than it had been in the Talmud. It is also stated that in private copies the beginnings of verses used to be marked. Some readings in ch. xii. 1 mention also accents; but these readings are doubtful (comp. Vocalization). In the chain of tradition quoted in Ben Asher the earliest name is a certain Nahalai, who is said to have emigrated under the persecution of T. Amonius Rufus from Palestine to Babylonia and spread Masoretic knowledge in the city of Neharden. This would be about 140 of the common era, and the tradition, containing eight names, would date about 340.

In the course of time differences in spelling and pronunciation had developed not only between the schools of Palestine and Babylonia.

**Differences**—differences already noted in the third century (comp. Ginsburg, "Introduction," p. 197)—but in the various seats of learning in each country. In Babylonia, Iona, the school of Sura differed from that of Neharden: similar differences existed in the schools of Palestine, where the chief seat of learning in later times was the city of Tiberias. These differences must have become accentuated with the introduction of graphic signs for pronunciation and cantillation: and every locality, following the tradition of its school, had a standard codex embodying its readings.

In this period living tradition ceased, and the Masorah being in preparing their codices usually followed the one school or the other, examining, however, standard codices of other schools and noting their differences. In the first half of the tenth century Aaron b. Moses ben Asher of Tiberias and Ben Naphthali, heads of two rival Masoretic schools, each wrote a standard codex of the Bible embodying the traditions of their respective schools. Ben Asher was the last of a distinguished family of Masorites extending back to the latter half of the eighth century. In spite of the rivalry of Ben Naphtali and the opposition of Saadia Gaon, the most eminent representative of the Babylonian school of criticism, Ben Asher’s codex became recognized as the standard text of the Bible. Notwithstanding all this, for reasons unknown neither the printed text nor any manuscript which has been preserved has been entirely on Ben Asher: they are all eclectic. Aside from Ben Asher and Ben Naphtali, the names of several other Masorites have come down; but, perhaps with the exception of one—Phinehas, the head of the academy, who is supposed by modern scholars to have lived about 750—neither their times, their place, nor their connection with the various schools is known.

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The two rival authorities, Ben Asher and Ben Naphtali, practically brought the Masorah to a close. Very few additions were made by the later Masorites, styled in the thirteenth and fourteenth centuries. The time when the Masorah was used is still obscure. Among the scribes, added frequently the Masorah. Considerable influence on the development and spread of Masoretic literature was exercised during the eleventh, twelfth, and thirteenth centuries by the Franco-German school of Tosafists. R. Gershon, his brother Machir, Joseph b. Samuel Donisz (Yob 'Elem) of Linoges, R. Tam Jacob b. Meiri, Menahem b. Perez de Jouigny, Perez b. Elijah of Corbeil, Judah of Paris, Meir Sphua, and R. Meir of Rothenburg made Masoretic compilations, or additions to the subject, which are all more or less frequently referred to in the marginal glosses of Biblical codices and in the works of Hebrew grammarians.

Jacob b. Hayyim b. Adonijah, having collated a vast number of manuscripts, systematized his material and arranged the Masorah in the second Bomberg edition of the Bible (Venice, 1524-25). Besides introducing the Masorah into the margin, he compiled at the close of his Bible a concordance of the Masoretic glosses for which he could not find room in a marginal form, and added an elaborate introduction—the first treatise on the Masorah ever printed. In spite of its numerous errors, this excellent work has generally been acknowledged as the "textus receptus" of the Masorah. Next to Ibn Adonijah the critical study of the Masorah has been most advanced by Elijah Levita, who published his...
Massachusetts

Massachusetts: A northeastern state in the American Union. The earliest record of a Jew in Massachusetts bears the date of May 3, 1649, and refers to a certain Solomon Franco, for whom an allowance was made pending his return to Holland; and recorded among the inhabitants of Boston, in 1605, there are "Samuel, the Jew," and "Raphael Abandana" ("Publications Am. Jew. Hist. Soc." No. 11, pp. 78-80). On Sept. 13, 1702, Simon the Jew was baptized at Charlestown, taking the name of "Barnes," and about the same time a certain Joseph Frazor or Frazier lived in Boston. An attempt to convert him was unsuccessful, and it is recorded that he died Feb. 4, 1704, and that his body was sent to Newport, R. I., for burial. In 1722 Judah Mux is was baptized; he was an instructor in Hebrew at Harvard College from 1728 to 1760.

The first considerable colony in Massachusetts resulted directly from the Revolutionary war. In 1777 Aaron Lopez and Jacob Rivera, with fifty-nine other Jews, left Newport to find a refuge from its invasion by the British troops, and established themselves at Leicester, Mass. Lopez was a man of great wealth and, according to Ezra Stiles, in the extent of his commercial dealings was probably surpassed by no merchant in America (ib. No. 10, p. 15). He purchased an estate at Leicester and erected upon it a substantial house, which since has become the home of the Leicester Academy. The colonists rigidly observed the customs of their faith. In spite of the high opinion in which Lopez was held, it appears that in 1762 the supreme court of Massachusetts refused to grant the application of himself and Isaac Lezur for naturalization (ib. No. 6, p. 71).

It is known that other Jews went to Boston during the seventeenth century, but owing to the intel-
erance of the Puritans, they either removed or embraced Christianity. This accounts for the numerous families of distinctively Jewish name found in many of the Massachusetts towns. Just prior to the War of the Revolution Moses Michael Hays went to Boston from Newport, taking with him his own family and his two nephews, Abraham and Judah Touro. Hays was a successful insurance underwriter, and for four years (1788 to 1792) was grand master of the Grand Lodge of Masons of Massachusetts; he died in 1805. It is not known that any of his descendants live there. Abraham Touro became a very wealthy merchant, and when he died in 1822 he bequeathed $10,000 to the Massachusetts General Hospital, and $85,000 each to the Asylum for Indigent Boys, the Massachusetts Humane Society, and the Boston Female Society. His brother Judah Touro went to New Orleans. Isaac Solomon, and Abraham Solis were residents of Boston between 1780 and 1798.

In 1830 a number of Algerian Jews settled in Boston and occupied themselves in trading; some of them went to Newport to live; others disappeared, and no trace of them is left. In 1840 a number of German and Polish Jews settled in Boston, and their descendants still live there (for the history of Boston Jews see Boston). After 1880, Russian and Rumanian Jews began to settle in the towns outside of Boston, and now there are estimated to be about thirty thousand Jews in various parts of the state, exclusive of those in the capital. The newcomers have become Americanized and take an interest in public affairs; many work in factories and mills; it is estimated that 30 per cent of them are successfully established in various branches of business; a few still follow the old custom of peddling. In Boston there are 40,000 Jews, 21 synagogues, 64 lodges, many charitable societies, and a large number of social and literary clubs.


G. Mo.

MASSARANI (MASSARAN): Name of an Italian family which has been known since the latter part of the fifteenth century. Originally the name was מָסָּדֵר, from Massarano, a small town near Novara in Piedmont. Subsequently various members lived at Mantua, and still later at Milan. The earliest known bearer of the name was Isaac Massaran, who copied, in 1255, No. 23 of the Codex De Rossi; it is not certain, however, whether he belonged to this family or whether he was a native of Mazarrón, in Spain. Two centuries later the copyist Isaiah b. Jacob b. Isaiah Massaran, who owned a number of rare Talmudic works, lived at Mantua about 1500. At the same time Bezaleel b. Samson, Levi b. Jacob, Samson b. Jehiel, and Samson b. Isaiah, all belonging to the Massarani family, were living in this community. Among these Bezaleel b. Samson Massarani is especially noteworthy for his energetic efforts to save Hebrew books from the destruction with which the Inquisition threatened them. He was the chairman of the deputation of communal directors and rabbis that decided at Padua upon an anticipatory censorship in order to secure permission to reprint the Talmud. As the leader of this deputation Bezaleel went to Rome, to Pope Sixtus V., and obtained permission to print and own the Talmud after it had been censored and expurgated and the title changed. Samson Massarani was one of the deputies cited by the cardinals in 1590 before the Congregation of the Index Expurgatorius. Another Samson, a son of Bezaleel, was a pupil of R. Moses Provençal, with whom he corresponded on Talmudic subjects. In 1592 Simon Massarani published at Mantua Al-Harizi’s "Maḥzik Hakhamin," with a rimed Italian translation, under the title "Motiti di Diversi Saggi Tradotti di Lingua Hebraea in Vogare." Abraham b. Isaac Alfah described, in 1599, the expulsion of the Jews from Mantua. Ephraim Massarani was rabbi at Cento in 1626, and in correspondence with Isaac Lamporini. About the same time Isaac Massarani was rabbi at Salonic. Among the more recent members of this family may be mentioned Giacobbe Massarani, lawyer at Milan about 1850, whose son Tullo, one of the foremost writers of Italy, was formerly vice-president.
MASSARANI, TULLO: Italian senator, author, painter; born at Mantua in 1836; died Aug. 4, 1905. He studied law at Padua and took an active part in the Italian revolution of 1848, after the failure of which he fled to Frankfort-on-the-Main. From Paris he went to Switzerland, thence to Milan, where he became a member of Parliament (1890-97), and was afterward very efficient as a member of the municipal council. He is well known in Italy as a painter, his best-known painting being "The Warm Baths of Alexandria." His essay on Heine in "Crepuscolo" (1857) and his translation of the latter's works have made Heine very popular in Italy. Massarani was president of the international jury of art at the Paris Exposition of 1878. He is a member of the Lombard Institute for Arts and Sciences, of the Academy of Fine Arts, and honorary member of the Academy of San Luca. He is the author of the following works: "Quelques Mots sur la Défense de Venice" (Paris, 1849); "L'Uda Italiana Attraverso i Tempi" (ib. 1850); "Deutschland und die Italianische Frage" (Breslau, 1859); "L'Arte a Monaco e a Norimberga" (Florence, 1870); "Studi di Letteratura e di Arte" (ib. 1873); "Studi di Politica e di Storia" (ib. 1875); "Domeniche di Agosto" (ib. 1876); "Loguano, Grandi e Piccole Storie" (ib. 1876); "Enigmi Camerieri e i Suoi Tempi" (ib. 1877); "L'Arte a Parigi" (Rome, 1879); "Saggii Critici" (ib. ed. 1884); "Il Libro di Giuda" (ib. 1889); "Saggii Critici" (2d ed. 1888); "Carlo Tenca e il Pensiero Civile del Suo Tempo" (ib. 1886); "Cesare Correnti Nella Vita e Nelle Opere" (ib. 1892); "L'Odisea della Donna," prose and verse (Rome, 1898); "Come la Pensavil Dottore Lorenzi?" (1894). He has collected and published the scattering writings of Cesare Correnti.


MASTER AND SERVANT: The Pentateuch lays down the rule, in favor of the workman, that "the wages of him that is hired shall not abide with thee all night until the morning" (Lev. xix. 13); the preceding words of the same verse, "thou shalt not oppress thy neighbor" (R. V.), are also construed as forbidding the withholding of the workman's hire (B. M. 110). Even more strongly is this idea expressed in Deut. xxiv. 15: "In his day thou shalt give him his hire: neither shall the sun go down upon it" (R. V.).

Deut. xxiii. 25, which permits one who goes into the vineyard or the cornfield of his neighbor to pluck and eat grapes or ears of corn, though he may not use a vessel for the former nor a sickle for the latter, is by tradition (B. M. vii. 2-8) interpreted as applying only to the workmen who enter into the vineyard or field in the employment of the owner.

(1) What the Mishnah says about the rights and duties of workmen ("po'alm") applies mainly to those employed in husbandry; mechanics and carriers are specially treated as such. As in the law of rural leases (see LANDLORD AND TENANT), local custom was the principal standard in dealings with those hired for husbandry. The Mishnah (B. M. vii. 1) says, "He who hires workmen and asks them to work in early morning or in late evening at a place where early morning or late evening work is not customary cannot compel them [to do so]. Where the custom is to feed, he must feed; to provide sweets, he must provide [them]—all Board as according to the custom of the province." This applies also to the quality of the board, as R. Simeon ben Gamaliel points out in answer to the saying of R. Johanan ben Mattai, of whom the following is reported: He sent his son to hire laborers, and the son agreed to board them. When he returned to his father, the latter said: "My son, even if you provide for them a meal equal to the best of Solo-
mon's, you have not discharged your obligation to them, for they are the children of Abraham, Isaac, and Jacob. Before they begin to work, say to them: 'I shall give you bread and beans.'" Though R. Johanan's view is not correct, it shows the high regard in which even the lowly Iscritele, depending on hired labor for his daily bread, was held by the sages (B. M. 83-87).

(2) The passages in Leviticus and Deuteronomy on the payment of hired laborers, one giving the entire day and the other the entire night in which to pay, are thus harmonized in the Mishnah (B. M. ix. 11): "He that is hired by the day receives [his wages] at any time in the [following] night; one hired by the night, at any time in the [following] day; one hired by the hour, at any time during the night and day following; one hired by the week, month, year, or week of years, if the time ends in the day, during the remainder of the day; if during the night, he becomes it during that night or on the following day." The duty of the hirer to pay promptly is not confined to wages, but extends to payment for the use of cattle or implements (B. M. ix. 12), probably because these were often furnished by the workman, as is the case to-day with the teamster, who sets a price per day for himself and his team.

(3) In regard to the right to eat grapes or ears of corn in the master's field, the Mishnah (B. M. vii. 2-8) says: "The following eat according to Scripture: He that works on what is allied to the ground eaves at the time of finishing the work: he that works on what is separated from the ground eaves before the work is complete [for after that it is subject to tithe] of those things which grow from the earth [which excludes esculent roots]." But those engaged in milking or cheese-making, for instance, do not eat of the produce they are handling. "He whose work is among figs has no right to eat from the grapes, or vice versa; but the man may restrain his appetite until he comes to the finest fruit." All this applies to men at ordinary work; but when the workmen are engaged in bringing back some of the master's lost property, they may eat while going from furrow to furrow, or while returning from the work. If, in the case of the hirer and the mechanic, one has led the other into error, the latter has no remedy beyond a "rebuke" ("tar'amut"). In the Gemara two possible cases of this sort are mentioned. In one the householder sends one workman to employ others, and the workman so sent engages them either at higher wages than authorized (which, of course, does not bind the employer), or at lower wages, which, to their loss, they accept. In the other, after work is begun, the master (or the workman) refuses to continue. But where an ass-driver or teamster is hired under pressing circumstances, as for a wedding or a funeral, or where workmen are hired to bring in flux from the tanks, or to do similar tasks involving perishable matter, and they refuse to continue (after beginning the work), the hirer may employ others at the cost of the workmen so refusing, to the extent of the whole wage or any part thereof.

When the mechanics who have been employed refuse to continue with the work (after doing part) they are at a disadvantage: the hirer Mechanics may take out of their wages all the cost of employing others, even though the rate of wages has risen; but if the householder refuses to continue his work he is at a disadvantage: that is, he must pay them for what they have done plus the whole contract-price for the future work, less what it would cost to hire others, even though the rate of wages has fallen in the interval. In general, whoever recedes from a contract is at a disadvantage (B. B. 133a). These rules naturally would apply to husbandry also (B. M. 73a: B. B. 153a).

(5) Whenever a workman in plying his trade has in his charge any chattel or animal of his employer, his liability for loss or damage is measured by that of a "keeper for hire" (B. M. vi. 6). See Bailments.

Bibliography: Matmonides, Yad, Sekirat, i.: Caro, Shabbam "Hadachish Meshagot", s-31b. s. L. N. D.

MAT, MOSES BEN ABRAHAM: Galician rabbi; born at Przemysl about 1590; died at Opatow 1609. After having studied Talmud and rabbinics under his uncle R. Zebi and Solomon Luria, he became rabbi of Beldza, where he had a large number of pupils. He retired from this rabbinate and lived privately for a time at Vladimir. He was then called to the rabbinate of Przemysl, and, in 1597, to that of Lubomil. Toward the end of his life Mat became the chief of the community of Opatow and district rabbi of Cracow.

Mat was the author of the following works: "Taryag Migwot" (Cracow, 1581), a versification of the 613 commandments; "Matreh Mosheh" (ib. 1590-91), a treatise on the practical ritual laws; "Hov' il Mosheh" (Prague, 1611), a simple and homiletic commentary on the Pentateuch, in which he occasionally explains the commentary of Rashi. Some responsa of his are to be found in the responsa collections of his rabbinical contemporaries.


MATAH MEHASYA (MAHSEYA): Town in southern Babylonia, near Sura (see Schechter,
"Saalyana," p. 63, note 1). Sherira Gaon regarded the two places as identical, for in his accounts of the geonim of Sura he uses the names of both Matah Mehasya (or Mehasya) and Sura to indicate the seat of the academy, the former name even being the more frequent of the two. In the passage where he describes the founding of the Academy of Sura by Rab he says expressly that Rab had come to "Sura, which is Matah Mehasya" (ed. Neubauer, I. 29; variant, "Sura, called 'Matah Mehasya'.") There is no doubt, however, that these names belonged to two distinct towns, which came to be regarded as one when the seat of the academy was mentioned. They are named together in Ber. 29a, where the different modes of speech of the peoples of the two places are noted. Other Talmudic passages clearly indicate that these were two different towns (B. M. 67b: Yoma 86a). Sherira Gaon himself says (t. 30) that in the second half of the third century Ḥuna’s school (by implication the academy founded by Rab) was in the vicinity of Matah Mehasya; Rab’s colleague Jerusalem lived at Sura. It seems likely, therefore, that the school was situated between the two places.

When the academy entered upon a new period of prosperity, under Asli, in the second half of the fourth century, its seat was at Matah Mehasya, where Ashi lived, and most of the Talmudic references to this place, which, Ashi says (Ket. 4a), may not be called either a city or a borough, date from his time. He refers to its synagogue, which strangers visited on his account (Meg. 28a), and he claims to have given the town from destruction by prohibiting the construction of houses higher than the synagogue (Shab. 11a). Ashi was wont to say that the non-Jewish inhabitants of Matah Mehasya were hard-hearted, since they beheld the splendor of the Torah twice a year at the great Kallah assemblies, and yet not one of them was converted to Judaism (Ber. 27b).

Halevy assumes that Sura again became the seat of the academy after Ashi’s death ("Dorot ha-Rishonim," ii. 509), and that Mar b. Ashi restored Matah Mehasya to the position to which Ashi had raised it. From his time probably dates the maxim which the martyr Mashershaya gave his sons, contrasting the outward poverty of Matah Mehasya with the splendor of Pumbedita: "Live on the dung-heaps of Matah Mehasya and not in the palaces of Pumbedita!" (Ker. 6a; Hor. 12a). There were various differences of opinion between the scholars of Pumbedita and Matah Mehasya regarding questions of civil law, the opinions being collected in Ket. 55a. Rabba, the last amora of the Academy of Sura, lived at Matah Mehasya (see Yoma 86a; Kid. 33a; B. K., end). The Talmud refers to the destruction of Matah Mehasya (Shab. 11a), but in post-Talmudic times the town lost its name to the Academy of Sura, as stated above.

**MATATRON.** See Metatron.

**MATER SYNAGOGUE.** See Pater Synagogue.

**MATHEMATICS.** The science that treats of the measurement of quantities and the ascertainment of their properties and relations. The necessity of studying astronomy for calendric purposes caused the ancient Hebrews to cultivate various branches of mathematics, especially arithmetic and geometry, applications of which are frequent in the Mishnah and Talmud. With regard to arithmetic there occur the four rules, in both whole numbers and fractions; even the decimal system is alluded to by Rabba, who says that the Persians called the number 10 "one" (Ber. 60a). As to geometry, the treatises 'Eradin, Kelim, Ohnab, etc., contain many applications of planometry and stereometry. The terms "bigon," "trigon," "tetragon," and "penta- gon" are found several times in the Talmud, both in their geometrical sense, signifying a figure of two, three, four, or five angles, and in their arithmetical sense, expressing the numbers 2, 3, 4, and 5. As early as the forty-ninth "middot" of R. Nathan 31 to 1 is given as the relation between the circumference and the diameter of a circle. The names which occur often in the Talmud in connection with mathematical propositions are Gamaliel, Joshua, Judah, and Samuel.

Still, however rapid may have been the spread of mathematical knowledge among the Jews in the Talmudic times, no work on that science is known to have existed in Jewish literature prior to the Judeo-Arabic period. The "Mishnat Middot," which belongs probably to the "Mishnat Middot," the oldest mathematical work in Hebrew known. According to Steinschneider, who first published it (Berlin, 1864), it is an imperfect endeavor to propound the elements of geometry.

With the expansion of the Greco-Arabic philosophy the Jews began to take part in the development
of mathematics, which was regarded as a science introductory to philosophy. It was divided by the Arabian school into seven "disciplines": namely, arithmetic (מִסְפָּרִים), geometry (מִרְבָּע), astronomy (לָאָוֹרָה), astrology (מִסְפְּרָא), algebra (סְמוֹכָה), music (נַחֲלָת), and poetry (תֵּבֵּרָה). Of these only algebra and geometry are treated at length in this article, the others being dealt with under their respective names.

With the above-mentioned "Mishnat Mildot," no work on algebra or geometry is known to have been written in Hebrew before the twelfth century; the few writings composed by Jews in these branches of mathematics, which in the Middle Ages were neglected in favor of astronomy and astrology, were in Arabic. The oldest Jewish writer on mathematics in its strict sense was the renowned astronomer Mashalha (more correctly Ma Sha Allah), who flourished at the end of the eighth century and at the beginning of the ninth.

A contemporary of his, Abu Othman Sahil ibn Bishir ibn Habib ibn Hani, the author of a work on algebra entitled "Al-Jabar wal-Mukabalah." Another work on algebra, bearing the same title, and a commentary on the "Elements" of Euclid, were written about the same time by a Jewish convert to Islam, Sind ibn 'Ali. To the same period belongs Sahil Rabban al-Tabari, who was considered one of the greatest geometers of his time. Among the writers of the tenth and eleventh centuries mention should be made of Bishir ben Phinches ben Shu'ab and Jacob ben Nissim of Kairwan, the latter of whom wrote, under the title "Hisa al-Ghabar" (Icr. היסא גבאר), a work on Indian mathematics. In the twelfth century works on algebra and geometry began to appear in Hebrew, mainly as translations from the Arabic.

The first known Hebrew writer on geometry was Abraham bar Hiyya ha-Nasi, who expounded its elements in a work entitled "Hibbur ha-Mislishah ve-ha-Tishboret." This work, which probably formed a part of his encyclopedia "Yesode ha-Tebunah we-Migda' ha-Emmunah," was edited by Steltscheider in the publications of the Mekize Nirdamim Society (1895, vol. xi.). A Latin translation of Abraham bar Hiyya's work was made about 1136 by Plato of Tivoli. Another prominent writer on geometry in that century was Samuel ibn 'Abbas, who, at the request of Sultan Abu al-Fath Shihab Ghazzi, composed in Arabic a work on the difficulties encountered by the geometer. As a translator of astronomical and mathematical works from the Arabic into Latin, in the same century, the Jewish convert known by the name of Johannes Hispalensis was distinguished. An English Jew is said to have written in Latin, in 1190, a work on mathematics under the title "Mathematica Rudi- menta Quedam." The thirteenth century was especially rich in mathematical productions. The writings of the Greek and Arabic mathematicians were translated into Hebrew and commented upon. Judah ben Samuel Cohen of Toledo (1238), in his encyclopaedia—written originally in Arabic and translated by himself into Hebrew under the title "Midrash ha-Hokmah"—gives extracts from the "Elements" of Euclid. In 1278 Euclid's entire work was translated from the Arabic, probably by Moses ibn Tibbon. Another translation, entitled "Yesodot," or "Shorashim," and including Hypsicle's books, is supposed to have been made by Jacob ben Machir. Commentaries upon it by Arabian mathematicians, such as Al-Farabi and Ibn Haitham, were also rendered into Hebrew, probably by Kalonymus ben Kolonymus, who, according to the commentary of Simplicius, had translated Book xiv., and Ibn Haitham's commentary on the introduction to Book x. Among the other commentaries on the "Elements" still extant in manuscript in various European libraries are those by a pupil of Jacob ben Machir; by Abiai Mari on the introduction to Book 1.; by Levi ben Gershon on the propositions of Books i., iii., iv., and v.; by Abraham ben Solomon Yarhi; and, according to Joseph Delmedigo, by Elijah Mizrahi. Euclid's "Data" was rendered into Hebrew, from the Arabic version of Hunain ibn Ishaj, by Jacob ben Machir, under the title "Sefer ha-Mattanah." Three new translations were made between 1775 and 1875. Euclid's works were published first by Abraham ben Joseph Minz, with annotations by Meir of Furth, under the title "Reshit Limmadim hu Sefer Ilildes" (Berlin, 1765). Five years later a new translation of the first six books of the "Elements" was published by Barch Schick (The Hague, 1780). In 1875 a new translation of Books xi. and xii. was published at Jitomir. Jacob ben Machir, in the thirteenth century, translated from the Arabic the work on spherical figures of the Alexandrian mathematician Menelaus. Kalonymus ben Katya from the works of Ptolemy and the circle and spheroids and on the measure of the circle under the titles "Be-Kaddur u-be-Iztawwonot" and "Sefer Arkimedes be-Meshihat ha-Isgulot." He made the following translations also: "Sefer Mesha'ilim be-Tishboret," on algebraic propositions; "Sefer ha-Tennunah ha-Hittukiti," a work on geometry by Thabit ibn Qurra entitled "Al-Shaki al-Kaṭṭa:" "Ma'amor be-Iztawwonot weh-Hildulim," a treatise on cylinders and cones by Abu al-Kasim Ašaqḥ or Asqa' ben Mohammed. In the fifteenth century Jewish literature was enriched with several important works on algebra and geometry. Mordecai Comino, teacher of the rabbi and mathematician Elijah Mizrahi, wrote a treatise, in two parts, on arithmetic and algebra, in which he followed partly the Greek and Latin authors, partly the Mohammedan; he also annotated the "Elements." Elijah Mizrahi wrote on arithmetic, algebra, and geometry under the title "Melaket ha-Mispur." Mordecai ben Abraham Finzi translated from the Latin, under the title "Tahbirut ha-Mispur." a work on algebra by Abu Kamil Shuja'; and a work on geometry under the title "Hokmat ha-Medelah." The most prominent representative of mathematical knowledge among the Jews in the sixteenth century was the historian David Gans, who wrote three works on mathematics—"Ma'or ha-Katan," "Migdal
Dawid," and "Prozdor." Among the mathematicians of the seventeenth century the most renowned was Joseph Delmedigo, who in his "Bosmat Bat Shalom" gives a survey of geometry and devotes several chapters of his "Ma'yan Ganim" to trigonometry and algebra. In the eighteenth century the most noted mathematician among the Jews was Eliezer Wilna, who wrote a work containing treatises on trigonometry, geometry, and some principles of astronomy and algebra. The following is a list of all Hebrew works on algebra, geometry, and arithmetic published up to the last years of the nineteenth century:


Arabic, on Books xi. and xii. of the "Elements," by David Friesenhausen. Jionim, 1791.

Arabic, containing, among other scientific dissertations, treatises on arithmetic, algebra, geometry, and trigonometry, by Joseph Delmedigo. Amsterdam, 1625.

Arabic, arithmetic, in Judenso-German, by Publius Hufwitz. Amsterdam, 1791.

Arabic, on the geometrical propositions found in the Talmud, by Tobias Hufwitz. Prague, 1807.

Arabic, arithmetic, according to Eliezer Mizrahi and non-Jewish sources, by Abraham Niederländer. Prague (1807).

Arabic, arithmetic, by Jehiel Michael Epstein. Wilna, 1830.

Arabic, arithmetic, by Moses Hayyim Epstein. Dykerfurth, 1722.

Arabic, arithmetic and algebra, by Nahman Hirsch Linder of Iubino. Warsaw, 1855.

Arabic, arithmetic, translated from the French by Jacob Eichenbaum. Warsaw, 1857.

Arabic, arithmetic, in Judenso-German, by Arjeh Löb Shames. Amsterdam, 1839.

Arabic, geometry, by Gabriel Judah Lichtenfeld. Warsaw, 1845.

Arabic, containing, among other things, geometrical propositions, by Baruch Schick. Berlin, 1777.

Arabic, on the various branches of mathematics, by Hayyim Zeleg Sternimski. Jionim, 1865.

Arabic, algebra, by David Friesenhausen. Berlin, 1791.

Arabic, logarithms, by David Friesenhausen. Königsberg, 1854.

Arabic, arithmetic, by Letabé. Warsaw, 1866 (ib. 1875).

Arabic, proofs on the eleventh proposition of Euclid, by David Friesenhausen. Vienna, 1890.

Arabic, arithmetic, by Moses Samuel Neumann. Vienna, 1891.

Arabic, arithmetic and algebra, by Eliezer ben Gerson de Pintschow, Zolkiew, 1749.

Arabic, in two volumes: the first, entitled סדנ"א לברית הדשב Radical contradictions concerning the elements of algebra; the second, סדנ"א לברית הדשב Radical contradictions, by Gerhard Elia. Berlin, 1765 (Frankfort-on-the-Oder, 1766; Ostrog, 1800).

Arabic, arithmetic, in Judenso-German, by Goldenberg. Berlin, 1807.

Arabic, arithmetic and algebra, in Hebrew and Judenso-German, by Moses Zerah Eidlitz. Prague, 1775. (In Hebrew only, Zolkiew, 1837, 1845.)

Arabic, geometry, on all branches of mathematics, in three volumes, by Shalom Bloeker. Berdychev, 1884.

Arabic, arithmetic, algebra, and geometry, by Eliezer Mizrahi. Constantinople, 1854.

Arabic, logarithms, by Asher Anshei Worms. Offenbach, 1729.

Arabic, on geometry, edited by Steinschneider. Berlin, 1894. (With a German translation and notes by Hermann Schaper, Leipzig, 1898.)

Arabic, geometry and trigonometry, by Simeon Walsch. Berlin, 1786.

Arabic, arithmetic, by Menahem Zion Porto. Venice, 1827.

Bibliography: Poggendorff, Handworterb. i. 438; Zuckerman, Das Mathematische in Talmud, in Jahresbericht der Französischen Stiftung, 1878; Eduard Tauber, Die Irrationalitäten der Rabbinen, in Zeitschrift für Mathematische, 1884; idem, Zur Talmudischen Mathematik, ib. 1888; Günzburg, Calendar, vi. 112-115; Steinhardter, Juedische Literatur, passim; idem, in Bibliographia Mathematica, 1890; idem, Hebr. Uebers. idem, Die Arabische Literatur der Juden, j. i. Br.

Modern: The number of mathematicians of Jewish origin in the nineteenth century is so great that a detailed list of all could hardly be given here. As there are, moreover, no data regarding the lives of the French, English, and Russian mathematicians the biographer frequently would be obliged to resort to conjecture. For example, it is believed that Lobatschewski, one of the discoverers of absolute geometry (pangeometry), was the son of Jewish parents, since his father, a native of Poland, is known to have been converted to the Orthodox Greek Church, and conversion from Catholicism is not likely. Similarly, the ancestry of the great astronomer Friedrich Bessel calls for investigation.

The following German mathematicians may be mentioned: M. Abraham (mathematical theory of electricity); Arohold; Borchart (algebra; editor of Crellet's "Journal für die Reine und Angewandte Mathematik"); Georg Cantor (author of the theory of transfinite numbers); Moritz Cantor (history of mathematics); Eisenstein; Fuchs; Gordan (famous in all departments of pure and applied mathematics); Hensel (continued Kronecker's investigations); Hurwitz (author of prominent works in various branches of mathematics; Hamburger (differential equations); Hirsch Meyer (source for all modern collections of elementary examples; properties of symmetrical functions); Jacobi; Jolles (geometry); Königsberger (algebra; König (geometry); Königberger (transformation of hyperelliptical functions; biography of Helmholz); Kronecker; Landau (theory of numbers); Landsberg (algebraic [Abel's] functions); Lipschitz (prominent in all departments of pure and applied mathematics); Lenoir (geometry); Minkowski (most living [1904] authority on the theory of numbers); Noether (algebra and Abel's functions); Pasc (critique of the principles of mathematics; important geometrical investigations on complexes); Dringsheim (modern theory of functions); Rössler (geometrical transformation and apolarity); Rosenhain, Sauschmidt (convergence, applied mathematics); Schlesinger (comprehensive text-book, and original investigations on differential equations); Schönflies (geometry); Schwarz (director of the observatory at Göttingen; mathematical astronomy); Walsch (theory of in-
variants); Weingarten (foremost living authority on the theory of surfaces); Wollskel (theory of numbers).

Of Italian mathematicians the following are the most important, their chief distinction being won in analytic and synthetic geometry: Castelnuovo, Enriquez, Fano, Jung, Benpo Levi, Levi-Civita, Loria, Segre, Volterra (mathematical physics).

The most prominent Russian mathematicians are Stieltjes (conformations; algebraic iteration) and Seregni (inventor of a well-known counting-machine and editor of Jewish calendars).

Of the Jewish mathematicians of France those who have gained especial prominence are: Hadamard (Hadamard's theorem); Halphen (reduction of linear equations to integrable form [obtained a prize from the French Academy]); spatial curves [obtained a prize from the Berlin Academy]; compare Stiehls' biography of him in Halpens's "Traités des Fonctions Elliptiques," vol. iii.; Maurice Levi (mathematical physics; president of the Institute).

The most noteworthy English mathematician is James Joseph Sylvester.

J. S. G.

MATTATHIAS OF CRACOW. See Calahora.

MATRIARCHY: A system of society in which descent and property are traced solely through females. It has been suggested that the prominence given to the mothers of kings in the Books of Kings and to the wives of the Patriarchs are survivals of this system. The fact that the tribes can be divided into tribes descended from Rachel and tribes descended from Leah has also been urged in favor of this view, especially as the name "Rachel" means "ewe," and the name "Leah" has been traced by Robertson Smith to a Semitico root meaning "ante-lope." The view is thus dependent upon the theory that the early Israelites had a totemistic tribal system (see Totemism).


A. J.

MATTANIAH. See Zekhiah.

MATTATHIAS MACCABEUS: The originator of the Maccabean rebellion. His genealogy is given as follows in the First Book of Maccabees, the most authentic source: "Mattathias, the son of John, the son of Simeon, a priest of the sons of Jorabim, from Jerusalem; and he dwelt at Modin" (I Macc. ii. 1). Josephus ("Ant." xii. 6, § 1) traces the genealogy back for one generation further, mentioning Asmoneus (= Hasmonaeus) after Simon. But this Hasmonaeus should not be considered as Mattathias' great-grandfather, but merely as a distant ancestor of the whole house, since only so is it comprehensible why both Greek and rabbinical sources of the following period call the whole house that of the Hasmonaeans. The fact, moreover, that the names John and Simeon recur in the family in the very next generation after Mattathias, while the name "Hasmonaeus" is not found in historic times, is a proof that the first bearer of this name belongs to antiquity.

The rabbinical sources have a different account. In the Seder "Olam Zu'a, which, it is true, is not very reliable, Mattathias is given as the direct son of Hasmonai; and elsewhere also Hasmonai appears as a historic person who is very much in evidence. Thus, in Soferim xx. 8 occurs the reading: "Mattithiah, from son of Johanian the high priest, and Hasmonai, Hasmonai and his sons." The conjunction "and" must originally have stood also in the liturgical formula fixed for the Hanukkah feast, so that Mattathias and Hasmonai are to be regarded as two independent heroes who lived in the same period and who were probably relatives. In the Talmud, Hasmonai is even mentioned before Mattathias (Meg. 11a). A midrash to Deut. xxxiii. 11, quoted by Rashi, mentions the children of Hasmonai, among them Eleazar; as does also Jellinek "B. H." vi. 2. Hasmonai thus appears in these passages in the place of Mattathias.

The rabbinical sources never mention all of Mattathias' sons together, but only one at a time, sometimes Eleazar (who, according to most of the authentic sources, took only a subordinate part), sometimes John (who also is unimportant in the books of the Maccabees and in Josephus), and sometimes Judas (who is unimportant in the books of the Maccabees). The First Book of Maccabees and Josephus enumerate the sons of Mattathias as follows: John Gaddis or Caddis (Johanan Gadi), Simon Thassi, Judas Maccabeus, Eleazar Avaran, and Jonathan Apphus. The Aramaic-sounding cognomens, which have not been fully explained, were probably given them by their father, with reference to contemporary events or to the respective characters of the sons themselves. The second Book of Maccabees mentions still another brother, between Simon and Jonathan, called Joseph; but that is probably only a corrupt reading for "Johanan."

Mattathias belonged to the priestly tribe of Jorabim (comp. I Chron. xxiv. 7); the name is badly preserved in Josephus. From the statement that he was from Jerusalem, but resided in Modin, it is certain that he actually officiated in Jerusalem. The rabbinical sources which make him high priest are mistaken. Mattathias was already old when the religious persecution under Antiochus Epiphanes broke out. The king's soldiers under Apelles, who is mentioned by Josephus but not Refuses to in the Book of Maccabees, came to Sacrifice Modin, a small city in Judea. They set to Idols. up an altar to the heathen god, and ordered Mattathias, as the most influential citizen, whose example would be followed, to sacrifice in accordance with the king's command. But Mattathias said: "Though all the nations that are under the king's dominion obey him. ... yet will I, and my sons, and my brethren, walk in the covenant of our fathers" (I Macc. ii. 19-20). And when a certain Jew was about to obey the command, Mattathias, who was filled with holy wrath, killed the offender and destroyed the altar, while his sons cut down the king's officer. Thereupon Mattathias called out: "Whoever is zealous for the Law, and maintaineth the covenant, let him follow me." His countrymen, abandoning all their possessions, followed him and hid in the mountains and desert places. Others, who had hidden themselves before, joined them. When Mattathias learned that the pious ones..."
would rather be cut down by the king’s soldiers than defend themselves on the Sabbath he commanded them to fight, when necessary, on that day. This practise, says Josephus, was continued in later days. It is evident from this that Mattathias had authority in religious matters also.

From his hiding-place he scourged the neighboring districts of Judaea, drove out small bands of the king’s troops, punished the renegade Jews, destroyed the heathen temples and altars, and brought children, who through fear had not been circumcised, into the covenant of Abraham. Josephus, whose account otherwise agrees with that of I Maccabees, differs from it in stating that Mattathias reigned one year and then became ill. Also in “B. J.” (i. 1, § 3) Josephus speaks of Mattathias as a prince chosen by the people. According to both authorities, Mattathias before his death urged his sons and the people to continue steadfast in the defense of their ancestral religion. Of his sons he designated Simon as counselor and Judah as general. He died in 166 of the Seleucid era (166 B.C.), and was buried in Modin, amid the lamentations of all Israel. Niese has tried to prove from the fact that Mattathias does not appear in the Second Book of Maccabees that he never existed. This has been refuted by Schürer and Wellhausen. The importance of Mattathias is attested by the fact that rabbinical tradition mentions his name and even puts it in the Hanukkah prayer. The name Mattathias recurs in the person of his grandson, a son of Simon (I Macc. xvi. 14).


S. KR.

MATTATHIAS B. SIMON: Son of the Hasmonean prince Simon, whom he accompanied on his last journey, together with his brother Judah and his mother. Simon, with his sons, was invited by his son-in-law Ptolemy to a banquet in the fortress of Docus, near Jericho, where he was murdered, his sons being first put in fetters and then killed. The accounts in I Maccabees and in Josephus do not agree as to whether Mattathias was slain at the same time as his father, or later; Josephus, however, probably reports the affair correctly, as he refers also to other sources.

BIBLIOGRAPHY: I Macc. xvi. 16; Josephus, Ant. xiii. 8, § 1; idem, B. J. i. 2, § 3; C. Werner, Johanne Heyron, p. 10, note 22; Wernigerode, 1877; Grätz, Gesch. iii. 57 et seq. G. M. S.

MATTERSDORF, JOABBEN JEREMIAH: Hungarian rabbi; died about 1807. Through the influence of Aaron Chorin, a disciple of his father, he became rabbi of Deutschkreuz, near Mattersdorf, Hungary. He wrote “In Tov” (Zolkiev, 1806), commentary on a part of the code Eben ha-’Ezer, to which is added “Zebed Tov” on the same code, by his son-in-law Isaac (Eisik) ben Lipmann Fränkel. Joab wrote also: “Sha’are Binah,” novella to Isaac ben Reuben Alfasi’s “Sha’are Shehbulot.” Vienna, 1792. Like Joseph Caro, Marcus Benedict, and others, Mattersdorfer mistook this Isaac ben Reuben for a grandson of Isaac Alfasi; see Jewish Encyclopedia, i. 377, s.e.

ALFASI, ISAAC BEN REUBEN.

S. KH.

MATTATHÍ (SIMEON), ADAM RU'DOLPH GEORG: German convert to Christianity; born at Fürth 1715; died at Nuremberg 1779. After having studied Talmud at Prague under his father, Judel, who was lecturer on Talmud in the bet ha-midrash, Mattathí, whose name was then Simon, returned to his native town. There he was appointed teacher in the Jewish high school and afterward lecturer in the bet ha-midrash. In April, 1748, Mattathí announced to the clergy of Fürth his intention of embracing Christianity, and on their advice he went to Nuremberg, where he was baptized on Sept. 20 of the same year, and where he was afterward appointed sacristan of the Dominican Church.

Mattathí wrote several works in German which, according to his admirers, were a defense of Christianity against the attacks of the Jews, but in reality were attacks on Judaism. It must be admitted, however, that he displayed in his writings a wide knowledge of rabbinical literature.

The following is a list of his works in their chronological order; with one exception they were published at Nuremberg:


G. M. SEL.

MATTHEW. See NEW TESTAMENT.

MATTHEWS BEN MARGALOT: Associated with Judah ben Zippori in the instigation of an uprising against Herod the Great (Josephus, “Ant.” xvii. 6, § 2; idem, “B. J.” i. 33, § 2). See Judah ben Zippori. S.

MATTHEWS BEN THEOPHILUS: Name of two high priests. 1. The successor of Simon ben Boethus, and, unlike the other high priests appointed by Herod, who were foreigners, a native of Jerusalem (Josephus, “Ant.” xvii. 4, § 2). On the eve of a Day of Atonement—for the priest the most important time in the year—he had become ritually unclean, and consequently was unable to perform the duties of his office, which were discharged instead by his kinsman Joseph ben Elel (”Ant.” xvii. 6, § 4). This occurrence is mentioned in the Talmud (Tosef., Yoma, i. 4; Yoma 12b; Yer. Yoma 38a), although the name of Matthias ben Theophilus is omitted. His deposition, however, was not due to this cause, but to the fact that he was supposed
MATTITHIAH B. JOSEPH THE PROVENCAL (מַתְתִיתָיהוּ בֶּן יֹסֵף הַפְרוֹבֶנְסָל): Chief rabbi of Paris and of France from 1360 to 1385; son of Joseph b. Johanan of Treves, rabbi of Marseilles; pupil of Perez b. Isaac ha-Kohen and of Nissim b. Reuben of Gerona. In 1360 King Charles V. appointed him chief rabbi of the community of Paris and of all the newly organized communities of France, exempting him and Mancier of Vesoul from wearing the Jewish badge. Mattithiah founded a rabbinical school at Paris which soon attracted many pupils, eight of whom were called to various communities. He is probably identical with Mattithiah Treves (מַתְתִיתָיהוּ תְרֵו), the author of MS. No. 676, folio 147, containing a responsa, in the Paris Bibliothèque Nationale) and with Mattithiah "the Frank" (מַתְתִיתָיהוּ הַפְרָנָק; author of a methodological treatise on the Talmud). Isaac ben Sheshet (Responsa, No. 271) applies to him the title of "Eben Bohan" ("touchstone"); a term which has been held to imply that he composed a work bearing this name (Shabbethai Bass, "Sifta de Eshenim," x., No. 9). Zunz ("Literaturgesch.") mentions a liturgical poet by the name of Mattithiah b. Joseph "the administrator" ("la-parnas"), but this latter epithet may apply neither to Mattithiah b. Joseph nor to his father.


S. K.

MATTITHIAH B. JOSEPH THE FRANK: Scholar of the fourteenth century. He translated into Hebrew verse the "Moreh Nebukim" of Maimonides in 1363 (comp. Wolf, "Bibl. Hebr." i. No. 1882). His work seems to have been lost, unless this Mattithiah is identical with Mattithiah b. Shabbethai of Monte Politiano, a work of whose, in verse, is found in the library of the Vatican (No. 258). Steinmichaeler, after having declared ("Cat. Boll," col. 1897) that Mattithiah verified the "Moreh Nebukim," says, in his "Jewish Literature" (p. 147), that his work is a commentary, in Hebrew verse, on the "Moreh." In the Vatican Library (MS. No. 298) there is a poem of Mattithiah's, entitled "Me-bine 'Am," which is an acrostic containing his name. Steinmichaeler thinks that this Mattithiah may be identical with the Italian liturgist called Matritina, whose three dirges are found in the library of Parma (MS. De Rossi No. 1205). Zunz ("Literaturgesch.") p. 579) supposes that the latter was a poet of the sixteenth century.


J. M. Sel.

MATTITHIAH BEN MOSES BEN MATTHIAH: Spanish Talmudist; lived toward the end of the fourteenth century and at the beginning of the fifteenth. He was a member of the Yizhar family of Narbonne. As he himself relates, his ancestors on being banished from France (1306) settled together with other scholars in Catalonia and Aragon. According to Neubauer, Mattithiah is identical with the rabbi of this name cited as one of those who took part in the disputation at Tortosa in 1413.

Mattithiah was the author of the following...
works: (1) "Derashot," homilies on the Pentateuch, no longer extant; (2) a commentary on Ps. cxix. (Venice, 1546; partly translated into Latin by Philippe d'Aquin, Paris, 1629); (3) a commentary on Pirke Abot, still extant in manuscript; (4) notes on Abraham ibn Ezra's commentary on the Pentateuch (Neubauer, "Cat. Boll. Hebr. MSS." No. 286); (5) a philosophical commentary on the Pentateuch, still extant in manuscript; (6) "Parashiyot," homilies; (7) "Derashot," no longer extant.


I. Br.

MATTITHIAH OF PARIS: Head of the Talmudic school of Paris in the eleventh century and doubtless identical with Mattithiah b. Moses, one of Rashi's pupils. He is occasionally called Mattithiah the Great. He corresponded with Samuel b. Meir (Rashi11bM), who names him among the "ancients" of Paris.

BIBLIOGRAPHY: Gross, Galilua Judiaea, pp. 226, 308; Melkor Vitry, No. 280; Or Zara'a, l. 1380; Shimbode ha-Lehêlî, ii., Nos. 13, 139, 199.

E. C.

MATURITY. See Majority.

MATZEL, ASCHER: Hungarian soldier and philanthropist; born 1763 at Stampfeu, Hungary; died Nov. 22, 1842. At the age of seventeen he entered the service of the Jewish hospital in Vienna, of which he became the superintendent in 1789. Emperor Joseph II. appointed him during the war with the Turks superintendent of the hospital in the fortress of Leopoldstadt, which position he later exchanged for that of director of the hospital of Sonnil. The emperor bestowed on him many tokens of his appreciation, among others a diamond ring with the emperor's initials.

After the close of the war Matzel returned to Vienna to resume charge of the Jewish hospital. In 1813 he received from Emperor Francis the gold medal of honor and from the Emperor of Russia the Order of Merit. In 1814 Matzel became manager of the military magazine of munitions, and in 1829, during the cholera epidemic, he became chief of the board of health of the Rossau, a suburb of Vienna.

BIBLIOGRAPHY: Jüdischer Pittarch, ii, 94-106.

S.

MAURICE, CHARLES: Theatrical director; born at Agen, France, May 29, 1805; died in Hamburg Jan. 27, 1896. Maurice, who was of French descent, was educated in his native city, and until his twenty-second year, when he accompanied his father to Hamburg, was totally ignorant of the German language. Although unfamiliar with theatrical matters, Maurice assumed charge of a minor playhouse in Hamburg in 1831 and proved so successful that, when the great fire of 1842 destroyed the structure, aid came to him from all quarters, and he was enabled to replace it with the present Thalia-theater. In 1847 he assumed the management of the Stadttheater also, relinquishing it, however, in 1854. From that time on Maurice's energies were devoted to the Thalia-theater, which obtained world-wide fame under his direction. In 1883 he retired from active participation in its affairs, but in 1898 he was forced, by the death of his son and successor Gustav, to resume the management. Maurice celebrated in 1881 the fiftieth anniversary of his entry upon the theatrical field, and was the recipient of a series of remarkable felicitations.

Maurice was not merely a clever manager from the commercial point of view, but also a student of human nature remarkable for his discernment of histrionic talent. It was Maurice who developed the immature talent of Bogumil Dawison and of Friederike Gossman, and encouraged Emil Thomas, Marie Barkany, Franz Wallner, and others, whose fame was still embryonic.

BIBLIOGRAPHY: Kohut, Berühmte Israelitische Männer und Frauen, pp. 245-246.

E. Ms.

MAUROGONATO, ISACCO PESARO: Italian legislator; born in Venice Nov. 26, 1817; died in Rome April 6, 1892. He was a member of a prominent family of Ferrara. His father, Ismel Pesaro, removed to Venice on his marriage, and the son took the name of Maurogonato in addition to the family name in consequence of an inheritance left him by one of his mother's relatives. He studied law, and afterward finance and political economy. Maurogonato took an active part in the organization of the Venetian revolution of 1848-49; on its outbreak he was elected to the assembly, and was later made minister of finance. He succeeded in supplying an empty treasury with funds for carrying on the war, and was Manin's and Tommaso's right hand. When the Austrians examined the municipal accounts after regaining possession of the city they found them absolutely correct. General Gorkski exclaimed in surprise, "I never could have believed the rascally Republicans were so honest!" On the collapse of the revolution Maurogonato was one of the forty excepted from the amnesty; with Manin and Tommaso he was compelled to leave the country. He went to the Ionian Islands, but in a few years was allowed to return to Italy and engage in business at Vicenza.

In 1866 Maurogonato again entered public life as a member of the chamber. When in 1884 the recognition of the loans made to the Venetian revolutionary government of 1848-49 was proposed in Parliament, Maurogonato—who thought the proposition a just one, but did not feel that he could conscientiously advocate it to his own gain—turned over his claims, before the discussion began, to the municipality of Venice. They brought about 16,000 francs, and that sum became the foundation of a fund for furnishing annual subsidies to the veterans of the revolution. He became vice-president of the chamber and was for a number of years a member of the general budget commission. The portfolio of finance was several times offered to him, Victor Emanuel even personally urging him to accept, but he steadily refused. On Oct. 27, 1890, King Humbert made him a senator. Both houses of Parliament, the government, and the municipal councils of Venice and of Rome took official notice of his death, and King Humbert sent his condolences to his family. Imposing public funeral services were held at Rome and at Venice, in which latter city he
MAUSCHBERGER, LEOPOLD: Biblical scholar of the eighteenth century. He was the author of commentaries on the Pentateuch and the Earlier Prophets (Olmütz, 1737), and on the books of Chronicles, Ezra, Tobit, Judith, etc. (ib. 1738; Fürst, “Bibl. Jud.”).

MAUTHNER, FRITZ: Austrian poet, novelist, and satirist; born in Horitz, Bohemia, Nov. 22, 1840. He attended the Piarist gymnasium in Prague and then ostensibly studied law at the university, though in reality he busied himself almost exclusively with philosophy and the history of art. He passed only the first state examination in jurisprudence, after which he was occupied for a short time in a lawyer’s office in Prague. While there he published a collection of sonnets, under the title “Die Grosse Revolution” (1874), which almost brought upon him an indictment for treason. This was followed by “Anna” and several minor comedies, which were successfully produced. He then devoted himself exclusively to literature. After writing for a time for Prague publications, he removed, in 1876, to Berlin, where he wrote critical articles for various journals. Since 1895 he has written the dramatic articles for the “Berliner Tageblatt.” Mauthner’s works include: “Aus dem Märchenbuch der Wahrheit,” satirical prose poems; “Nach Berühmten Muster,” parodies (Stuttgart, 1879); “Der Neue Ahuaver,” romance (Bern, 1881); “Diletanten Spiege,” Travestienach Horaz’s Ars Poetica” (ib. 1883); “Credo” (Berlin. 1880); “Der Letzte Deutsche von Blatna” (ib. 1886); “Von Kekler zu Zola” (ib. 1887); “Schmoeck, oder die Literarische Karrrière der Gegenwart,” a satire (ib. 1888); “Quartett Fanfare” (1888); “Xantippe” (Dresden, 1889); “Der Pegasus, eine Tragö-Komische Geschichte” (Dresden, 1889); “Der Villenhof”; three romances published collectively under the title of “Berlin W” (1890); “Bekontiise eine Spiritistin: Hildegard Nilson” (Berlin, 1891); “Hypatia,” romance (Stuttgart, 1892); “Der Geisterscherer,” humorous romance (Berlin, 1894); “Kraft,” “Die Bunte Reihe,” and “Der Steinerne Riese,” romances (1896); “Die Böhmische Handschrift” (1897); “Beiträge zu einer Kritik der Sprache: Sprachwissenschaft und Psychologie” (Stuttgart, 1901).

MAUTHNER, EDUARD: German author and journalist; born at Budapest Nov. 13, 1824; died in Buda near Vienna, July 2, 1890. His father, who was a merchant in Budapest, died when Eduard was seven years old, whereupon his mother, with her children, of whom Eduard was the oldest, removed to Vienna. There he attended the elementary school and the gymnasium. After attending lectures on philosophy at the University of Prague (1843), where he published several poems and a tale in Glaser’s “Ost und West,” he returned to Vienna, began the study of medicine, exchanged it for that of law, and then dropped law for literature. In 1844 he removed to Leipzig, studied philosophy and ethics, and renewed friendships begun at Prague with Moritz Hartmann, Uffo Horn, and Alfred Meissner. To Lewald’s “Europa,” Herlosssohn’s “Komet,” Kunada’s “Grenzboten,” and Oettinger’s “Charivari” Mauthner contributed poems, tales, and critical and literary articles, all of which were well received by the critics. He returned to Vienna in the autumn of 1847.

While visiting his mother in Triest, the revolutionary movement of 1848 began. Mauthner hastened to Vienna, and during the revolution was active as a journalist, writing especially for Frankl’s “Sonntagsblatt.” He next acted as feuilletonist and...
dramatic critic for the "Ostdeutsche Post," the "Presse," and the "Wanderer." In 1851 his comedy, "Das Preislastspiel," took the second prize at the Hofburg Theater competition. In 1853 he traveled in Germany, Belgium, France, and England, returning to Vienna in 1854, to publish a series of sketches in the "Ostdeutsche Post" and in the "Familienbuch des Oesterreichischen Lloyd." From 1855 to 1864 he was officially connected with the Staatsalbangesellschaft; during that period he published several poetical works, and some minor comedies that were produced in Vienna. Early in 1855 he became assistant in the Imperial Court Library at Vienna, and afterward was engaged in the literary bureau of the Ministry of Foreign Affairs. He wrote: "Gräfin Aurora" (Vienna, 1852); "Kleine Erzählungen" (ib. 1858); "In Catilinam, ein Kranz Geharnischter Sonette," against Napoleon (ib. 1859); "Wahrend in the Imperial Court Library at Vienna, and afterward was engaged in the literary bureau of the Ministry of Foreign Affairs. He wrote: "Gräfin Aurora" (Vienna, 1852); "Kleine Erzählungen" (ib. 1858); "In Catilinam, ein Kranz Geharnischter Sonette," against Napoleon (ib. 1859); "Wahrend zur Donau," festival play (1881); "Ausgewählte Gedichte" (Vienna, 1889).


MAXIMS (Legal): Short sayings in which principles of law of wide application are laid down. They are known to all systems of jurisprudence: thus, "Casus nociet domino" and "Ignorantia juris nocet" are maxims of Roman law; "Nobody can plead his own wrong" and "You cannot come into a court of equity but with clean hands" are maxims of English law. Of the maxims which are current in the Talmud many belong to substantive law, others to the law of evidence and procedure. The following may be cited as examples:

"לכל שלוחה מבואר ו 권리 לא צוים" ("I am bound to make good any damage caused by whatever I am bound to guard") [B. K. i. 2]. This applies to domestic animals, to a pet or any similar source of danger, and to fire. See ACCIDENT.

אדם מודע פעלול ("A man is always forewarned") [B. K. ii. 6]: that is, a man is, like the owner of a "forewarned ox," always liable for the whole damage arising directly from his acts.

"יהו שמה חております פגין תור" ("A deaf man, a fool, and a child are bad to meet") [B. K. 87a]: because whoever harms them is liable for the damage done, while no compensation is recoverable from them for any damage done by them.

"שילוחים לא גויסים אל מקום" ("A man’s agent is, in effect, the man himself"). This is similar to the Roman principle "Quo facit per alium facit per se.

"אいけ בלאו אל פקיה" ("Who pays is not flogged") [Mak. i. 2]: that is, wherever the law orders compensation paid for an unlawful act, and the payment is made, punishment by stripes "an be not inflicted.

"לכל דברו מדבר הוותיק וחסיד" ("Whenever one thing is more nearly permanent than another it has the preference") [Hor. iii. 6] appears in the Gemara simply as "כדריך הירואין" ("The permanent ranks first").

a rule derived from the often reiterated insistence of the Torah on the celebration of the daily sacrifice on festive days, when other sacrifices also are prescribed

"אין עמודים" ["They have no mercy in judgment"] [Ket. 1 x. 2-3] means that the courts do not act on the principle of modern equity known as "marshaling the assets," the principle of giving to the creditor having the weakest hold on other funds (מארשל), a stronger hold on the fund under dispute; every creditor must take his chance, according to the opinion of R. Akiba, which prevails over that of R. Tarfon.

"سير נמצית באמצעות התיק" ([Genesis; B. B. 2b]) expresses the right of a householder to privacy; that is, to be screened while in his house or courtyard from the view of his neighbors is a legal right.

acağı תמר מארה מר ענייה ר'). הליך בכל מקום שבו והביאו בר י챠 על ענייה ("One court does not overrule the decision of another court unless it is greater in wisdom and numbers") [Eduy. i. 5] is a principle that, supplemented by the high regard in which the Tannaim (citing with R. Judah about 290) were held by succeeding generations, has done much to keep Jewish laws and customs in their old, sometimes obsolete, forms. See AHAROMIN.

"לפיון מודע פעלול" ("Let the judgment pierce the mountain") [Sanh. 6a, b], corresponding to the Latin "Piat justitias, ruat celum" (Let justice be done though the heavens fall), expresses a principle not much followed in practice, as the sages always desired a compromise between the litigants more than strict enforcement of the law.

"אין אדם פלטט אחר当时" ("No man can make himself out wicked") [Sanh. 28a] means that no penalty, such as death, exile, or stripes, nor more than full restitution, nor even a fixed sum as damages to an injured party, can be awarded upon the admission or confession of the accused (see ACCUSATORY AND INQUISTORIAL PROCEDURE; see Ket. iii. 9). Two competent witnesses are indispensable.

"איסנט אל אריאים איסנט אה" ("We have not seen is no proof") [Eduy. i. 5]. This principle was carried further in the Talmudic than it is in modern law, as the former was averse to the establishment of any fact by indirect evidence.

Law of Procedure. In the absence of evidence either way, property remains with the owner in possession, and his heirs.

"מכתביו בשכון" ("Property [abides] in its status") [B. B. ix. 8-9; see BURDEN OF PROOF)). In the absence of evidence either way, property remains with the owner in possession, and his heirs.

"הוא désir who desires to take anything from his companion must furnish the proof" [B. K. i. 11; see BURDEN of Proof]; that is, the party seeking recovery of money or property must prove his case. The English rule is that the burden of proof rests upon the party having the affirmative in any issue; the Talmudic rule will often prove at variance with this practice.

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Mauschenberger

Maxims
that claimed, or admits facts tending to such a conclusion, can not by his mere denial in regard to the balance put his adversary to proof; but he must, if the latter calls for it, confirm his denial by an oath.

The maxim known as מְכַס עֲלָה נַשְׁפָּל (*The mouth which bound [forbade] is the mouth that also loosened* ["permitted"]; Eduy. iii. 6). This maxim is given with this illustration:

Where it is known of a woman only by her own account that she has been a captive, and she says she was not defiled, her statement is taken, and she may marry into the priesthood; but if the proof of her captivity rests upon witnesses, and she claims that she was not defiled, the court would say מֵעֲלָה נַשְׁפָּל (*We do not live on what she says*); see also, for the rule, Ket. ii. 5, and, for its counterpart, Ket. i. 6–9.

The general principle known as מִכַּס עֲלָה נַשְׁפָּל, with which the discussion of a branch of law in its details sometimes ends, is to be distinguished from the ordinary legal maxim. An example is found at the end of the treatise Shebu'ot, the last chapter of which states all the cases in which a deposition, by swearing to an untrue statement of fact, incurs guilt, and concludes with: "This is the general principle: 'Whoever swears in order to make it easier for himself, is guilty; to make it harder for himself, is not guilty.'" Legal maxims are to be distinguished from such sayings of worldly wisdom as: "He who has read the letter, let him carry out its purpose."

MAY, LEWIS: American merchant and banker; born in Worms Sept. 23, 1823; died at Dobbs Ferry, N. Y., July 22, 1897. He went to the United States in 1810, and in 1845 established an independent business in Shreveport, La. In 1850 he effected an important copartnership for the purpose of carrying on trade in San Francisco, Cal., Portland, Ore., and, later, in New York. He took up his residence in the last-named city in 1856. In 1869 he retired from mercantile life and established the banking firm of May & King. He turned his business talents toward other enterprises also, serving for many years as trustee, treasurer, or director of various New York corporations.

May was treasurer and director of Mt. Sinai Hospital for nineteen years, was one of the organizers and the first president of the Young Men's Hebrew Association, and was trustee and president of Temple Emanu-El for thirty-three years. In recognition of his services the congregation of Temple Emanu-El, in 1888, presented him with a valuable testimonial, and after his death dedicated a memorial window in the Temple to him.


MAY, MITCHELL: Member of the American House of Representatives; born in Brooklyn, N. Y., July 10, 1871; educated at the Brooklyn Polytechnic Institute and Columbia Law School. He was a member of the 56th Congress (1899 to 1901) and has held several positions in Jewish communal organizations.

MAY LAWS: Temporary regulations concerning the Jews of Russia, proposed by Count Ignatiev, and sanctioned by the czar May 3 (15), 1882. They read as follows:

"(1) As a temporary measure, and until a general revision is made of their legal status, it is decreed that the Jews be forbidden to settle anew outside of towns and boroughs, exceptions being admitted only in the case of existing Jewish agricultural colonies.

(2) Temporarily forbidden is the issuing of mortgages and other deeds to Jews, as well as the registration of Jews as lessees of real property situated outside of towns and boroughs, and also the issuing to Jews of powers of attorney to manage and dispose of such real property.

(3) Jews are forbidden to transact business on Sundays and on the principal Christian holy days; the existing regulations concerning the closing of places of business belonging to Christians on such days to apply to Jews also.

(4) The measures laid down in paragraphs 1. 2. and 3 shall apply only to the governments within the Pale of Jewish Settlement [that is, they shall not apply to the ten governments of Poland]."

These regulations, as is apparent from their phraseology, were intended only as temporary measures; and the government itself when it issued them was aware of the fact that such legislation would not suffice for the permanent adjustment of the legal status of the Russian Jews. But public excitement due to the riots in South Russia ran high; there was no time to weigh the practical consequences of the new regulations either to the Jews themselves or to their non-Jewish neighbors. The regulations were to remain in force until the final revision of the laws concerning the Jews. This revision was assigned to a special commission, under the chairmanship of Count Pahlen, which soon afterward completed its task; but no further action has been taken in the matter, and the "temporary" regulations are still in force with no immediate prospect of their repeal.

The official motives for the enactments were stated...
May Laws

and money involved in them detract considerably to annoy the Jews and to resort to extortion. Appeals he lost the right to remove from village to village. Favorable to the Jews; but the expenditure of time and money involved in them has proven to be a matter of fact they were merely the outcome of the Panslavist policy for the repression of the Jews. The enactments, while not changing essentially and permanently the existing laws concerning the Jews, were intended to remove the main motives for a conflict between the Jews and the native population ("Ryшенъля Я. Осб. Собр. Сената." 1885, No. 25).

Such were ostensibly the reasons which led the government to pass the temporary regulations. As a matter of fact they were merely the outcome of the Panslavist policy for the repression of the Jews. The views of the Ultra-Conservatives have not been realized; nevertheless it is certain that the May Laws have resulted in great injury to the economic and political life of Russia.

The temporary regulations have from the beginning given rise to different interpretations and endless misunderstandings and complaints. For instance, the phrase "to settle anew outside of towns and boroughs" has been a prolific source of official applications. Their officials that by this phrase must be understood not only change of residence by a Jew from one settlement to another, but also from one house to another in the same settlement. The Senate decided against this interpretation; but in the meantime it had become a source of much annoyance to the Jews. As to the removal from one settlement to another, it appears that every Jew became internal in the village in which he happened to be living at the time of the enactment. Thus, while he was still accorded the right to remove from village to city within the Pale, he lost the right to remove from village to village. In this wise petty officials acquired the power to annoy the Jews and to resort to extortion. Appeals to the Senate have usually resulted in decisions favorable to the Jews; but the expenditure of time and money involved in them detract considerably from their effectiveness.

A few examples will suffice to show to what lengths local officials have gone in the interpretation of the May Laws. If one who had the right to reside in a village left it temporarily, he encountered trouble on returning (see the decision of the Senate in the case of Engelmann, May 13, 1895, No. 5120). Jews who had served in the army encountered difficulties, at the expiration of their terms of service, in resettling in the villages in which they had dwelt (idem, May 23, 1884; case of Reznikov, Jan. 13, 1885). Similar difficulties were experienced by Jews living in villages and employed in cities, whether they went daily, sometimes remaining there for a few days (idem, case of Feigin, Jan. 30, 1895, No. 1238), and by Jews privileged to live anywhere in the empire (idem, case of Elkin, Oct. 2, 1883). Misunderstandings occurred in the case of Jews living in the suburbs of cities also (idem, 1888, No. 18). Difficulties arose through conflicting decisions of the Senate as to what constituted a townlet (idem, July 27, 1887, No. 8849). A frequent source of annoyance was the illegal change by local administrations, without the permission of the minister of the interior, of townlets to villages (idem, March 22, 1894; Feb. 13, 1896, No. 1391; July 5, 1896, No. 6557; and many others). There are also numerous cases on record where local officials refused permission to Jews to visit villages temporarily for business purposes, although the law expressly states that Jews are only forbidden to "settle anew" (idem, 1895, No. 4035). A further limitation created by the May Laws is that Jews possessing the right of residence in villages have not the right to execute leases or contracts to purchase, the absurd condition being thus created of compelling the Jews to live under the open sky. This absurdity was finally removed by the Senate, which decided that Jews having such right of residence might rent rooms or might build houses of their own on lands leased for the purpose (idem, Sept. 28, 1892, No. 11702). The Senate likewise decreed that Jews might rent for grazing purposes lands belonging to cities and located within the city limits (idem, Oct. 10, 1890). On the other hand, it has been decreed by the Senate department of appeals that even Jews who are privileged to reside anywhere in the empire have not the right to lease lands situated outside of cities and townlets (idem, 1889, No. 24).

The May Laws also limit the rights of Jews to become shareholders in stock companies, or directors, managers, or superintendents of real property belonging to corporations and situated outside of towns or townlets in the Pale. Jewish officers may be admitted as members by a majority vote of the stockholders, but companies may not hold appointments as officers of such companies. Only a certain proportion of Jews, moreover, may be admitted, the number being limited to one-tenth of the total number of shareholders (Collection of Laws, May 30, 1897, No. 51, p. 674).

The administration of the May Laws by petty officials who were very often ignorant of their meaning intensified abuses. The Senate had to instruct the officials in the most simple principles of law; for instance, that a law is in force only from the day of its publication. The attempts to define the phrase "new settlement" led to the taking of censuses of the Jewish residents, sometimes by semi-illiterate police officials; and grievous blunders resulted. Jews were registered as living in a certain village when they really lived in another, while the names of actual residents were omitted altogether. For instance, because he was not included in the registry...
list, Gdaliya Zeigermaurer was expelled from the village of Puzheikovo, although it was proved that he had lived there for sixteen years. One Bondarchuck was improperly registered as residing in the village of Baksha, and was therefore expelled from the village of Kapustyanka, where he had lived for twenty years. The misspelling of names, a very frequent occurrence, led to annoyance and expulsion; e.g., "Gruzman" was entered as "Ruzman"; "Garvich" as "Gurovich"; and "Simonka Dorfman" as "Shlyoma." A slight error made by a petty official, not to speak of various evil motives, sufficed to bring about the expulsion of the unfortunate Jew from his home and to bring terror and despair upon him.

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MAY BAUM, SIGMUND: Rabbi in Berlin; born at Miskolcz, Hungary, April 29, 1844. He received his education at the yeshibot of Eisenstadt and Presburg, at the lyceum in the latter city, and at the university and the theological seminary of Breslau (Ph.D., Halle, 1869). From 1870 to 1873 he was rabbi at Abe-Kubin, Hungary; from 1873 to 1881, at Saaz, Bohemia; and since 1881 he has held a similar position in Berlin, where he is also docent at the Lehranstalt für die Wissenschaft des Judentums. As founder of the rabbinical society of Germany, whose president he at present (1904) is, he convened the first congress of German rabbis at Berlin in 1884. He is one of the most eloquent rabbis of Germany. In 1903 he received the title of professor.


MAYENCE: German city in the grand duchy of Hesse-Darmstadt; on the left bank of the Rhine; the seat of an archbishop, who was formerly one of the prince-electors of the Holy Roman Empire. It has a population of 84,251, of whom 3,200 are Jews. Although there are no historical documents relating to Jewish settlements while Mayence was under Roman rule, it may be assumed that Jews followed the Roman legions to the Rhine in the first centuries of the common era. Legend reports that Charlemagne called Kalonymus of Lucca as rabbi to the...
congregation of Mayence, but documentary evidence of the existence of Jews in Mayence does not antedate the first half of the tenth century, when Archbishop Frederick (937–954) made an unsuccessful attempt to restrict Jewish commercial activity. In 1012 the peace of the Jews of Mayence was disturbed by a religious persecution instigated by Henry II., and which led to apostasy or banishment. After a few months, however, the exiles returned to the city, and most of the converts to Judaism. In the following period of peace the intellectual life of the Jews of Mayence flourished as never before, under various members of the Kalonymus family and under other Talmudic authorities, including in particular Gershon ben Judah.

In 1084 the Jews were accused of having caused a conflagration which destroyed a large part of the city, and many emigrated in consequence. These refugees were received by Bishop Rüdiger Huozman of Speyer, who desired to build up his city. (The charter dated 1090 and supposed to have been issued by this bishop is a forgery of later times, based on a document of Henry IV.) Under the leadership of Emicho of Leiningen the Crusaders attacked the Jews of Mayence May 27, 1096, massacring more than one hundred in the city and fifty-three who had fled to the neighboring Rüdesheim, in spite of their brave resistance and of the protection of Archbishop Ruthard. Included by Henry IV. in the "king's peace" of 1108, the community slowly recovered, until in 1147 the Second Crusade claimed more victims, in consequence of the agitations of the monk Radulp. Persecutions which threatened the Jews in 1187 and 1188 were averted by the bishop and the emperor Frederick Barbarossa. Toward the end of the thirteenth century the accusation of ritual murder was raised at Mayence. In June, 1281, R. Meir b. Abraham ha-Kohen was slain and the synagogue desecrated and burned; on April 19, 1283, ten Jews were slain by the populace. The persecutions spread throughout the vicinity, and in 1285 the Jews of Mayence, Worms, Speyer, Frankfurt-on-the-Main, and the Wetterau decided to abandon their property and to emigrate to Palestine under the leadership of R. Meir of Rothenburg. The real estate left at Mayence—in the most beautiful part of the city, the so-called "Judenerben"—was seized by the city in 1286, but was confiscated to the state by Archbishop Adolf II. in 1482. The Jews of Mayence escaped the massacres of 1298 under Rüdewolf and 1338-39 under Armlechr. In August, 1349, at the time of the Black Death, nearly the whole community perished, and the ghetto was set on fire. The community gradually revived, however, and lived in peace for nearly ninety years, until the Jews were expelled from the city July 25, 1438, in consequence of municipal quarrels; their cemetery and synagogue were confiscated, and the tombstones were used for building purposes. When the old city government was overthrown in 1414 the Jews were permitted to return by Archbishop Dietther, who claimed them as his property. Ex-
compelled again in 1462 by Archbishop Adolf, though
soon readmitted, they were obliged to leave the city
definitely in 1473, their synagogue being transformed
into a chapel. On March 6, 1492, a Jew named
Isaac was permitted to occupy and manage the
"mikweh" (ritual bath), which had been owned by
the state for twenty years, and to bury in the
"Judenland," mentioned as a cemetery as early as
1286, the Jewish dead brought into the city.

The sufferings of the Jews of the metropolis were
shared by those in various localities in the arch-
bishopric, where Jews had settled since the Carlovin-
gian time. This is clear from the following partial

summary of places which suffered: Aschaffenburg,
persecutions in 1147, 1337, 1349; Amorbach, 1349;
Bensheim, 1349; Bingen (mentioned in
1100-73), 1349; Dietburg, 1349; Elv-
ville, 1349; Erfurt, 1231, 1366, 1349;
Klingenburg, 1398; Königsheim, 1398; Königshofen,
1398, 1349; Kreuthheim, 1398; Kilsheim, 1357; Lahn-
stein, 1287, 1349; Lorch, 1276, 1337; Miltenberg,
1349; Neudenzau, 1398; Osthheim, 1398, Seligenstadt,
1349; Tauberbischofsheim, 1235, 1298, 1337, 1349.

In the beginning of the sixteenth century only
one Jewish family was living at Mayence. In the
diocese of Mayence, outside the city, Jews were
living under the protection of Archbishop Uriel of
Gemingnen, who, on June 2, 1313, appointed the
"Jews' doctor" Beyfus to the position of "rabbi,
Hochmeister," corrector, and chief judge of all the
Jews in the diocese, assigning him the village of
Weisenau near Mayence as his residence. A move-
ment inaugurated by Archbishop Albrecht of Bran-
denburg in 1516 to expel all Jews from western Ger-
many failed through the intervention of the emperor
Maximilian. The few who found a domicile at
Mayence in the sixteenth century were obliged to
leave in 1579, together with those of the district of
the Rhine. A new community was founded in 1588,
new Jews' street and to submit to the most humiliating restrictions, while the Jews who were permitted to settle in neighboring localities were equally hampered. Although subsequent electors permitted Jews to go to Mayence, only 101 "protected" Jews were allowed there during the electorate.

The government, inspired by the tolerant legislation of Joseph II. of Austria, endeavored, even before the outbreak of the French Revolution, to ameliorate the condition of the Jews in the archbishopric. The first steps taken were the inquiry of 1782 and the rescript of July 29, 1783, while the general rescript of Feb. 9, 1784, was intended to bring about a complete change. After determining the salary of the rabbi and of the Jewish provincial board at Aschaffenburg, declaring the German language to be obligatory in bookkeeping, regulating the laws of dowry and guardianship, forbidding hasty burial, decreeing that every teacher must pass the state examination, and enacting the establishment of two or three Jewish schools in the electorate, the rescript continues: "In order to neglect nothing which may contribute to the education and the future welfare of the Jews, we permit, although we do not command, the Jewish youth of both sexes and all ages, like the Christians, to attend the Christian village and city ("Real und Normal") schools, especially in the electoral capital Mayence, and schools of all kinds." Further legislation beneficial to the Jews was checked by the outbreak of the French Revolution. From the capture of the fortress of Mayence on Oct. 21, 1792, by the French to its restoration to Germany by the terms of the Peace of Paris Nov. 9, 1814, the Jews of the city were free French citizens. The gates of the ghetto were removed on Sept. 12, 1798, by a decree of the municipal council. Members of the Mayence community were among the delegates sent to Paris in 1806 from the department of Mont Tonnerre, of which Mayence was the capital; the community sent delegates also to the Great Sanhedrin, held in the same city.

After civic liberty had been won, work on behalf of education and progress was undertaken. The regulation, introduced by Napoleon's decree of May 17, 1808, and providing that Jews must hold certificates of good character before being permitted to engage in trade, remained in force until 1847. After Mayence was incorporated with the grand duchy of Hesse June 16, 1816, full citizenship was guaranteed to the Jews therein by the law of Dec. 17, 1820, though this provision was not entirely kept. By the decree of Nov. 2, 1841, the community of Mayence, with the other communities of Hesse, was reorganized; on the establishment of the German empire they were granted full civic equality.

In spite of occasional outbursts of mob violence the lives and the property of the Jews of Mayence were generally protected by law, and they held property under the same conditions as the Christians, with whom they lived peaceably. In the twelfth century they were made KAMMBERKESCHT of the empire, a status that entailed many hardships. They were oppressed by persecutions, forcible conversions, the humiliating Jews' oath, which Archbishop Conrad (1160-1200) exacted, and other measures. Emperor Otto IV. declared in 1209 that the empire had no claim to the Jews of the archbishopric of Mayence. The archbishops, who acted as protectors of the Jews of Germany, representing the emperor by virtue of their office of imperial
chancellors, were not always lenient masters. The council held at Mayence in 1233 excommunicated Christians who associated with Jews, and issued inimical regulations, which were aggravated by Archbishop Peter in 1310. In 1295 Archbishop Gerhard, in consideration of a yearly payment of 112 Aachenheller, assigned his Jews to the city with the privilege of taxing them at will; Archbishop Gerlach renewed this agreement on Sept. 3, 1366. Mayence had its own Jews' law, which was not entirely unfavorable to them; but this did not protect them under the emperors Wenzel, Rupert, and Sigismund. In 1385 Archbishop Adolf remitted the Jews' tax and abolished the dice-tax which had been instituted in the Rhine provinces. The following centuries show an unbroken series of oppressive and exclusive measures as well as heavy taxation—the Jews being compelled to pay Imperial, state, and municipal taxes, protection money, and especially the Liefzoli, of which the last-mentioned was not abolished until 1792.

In days of peace as well as in days of oppression and persecution the Jews of Mayence preserved and cultivated their literature. An academy founded by the family of Kalonymus in the tenth century—which reached its zenith under R. Gershom and his contemporaries and pupils Judah ha-Kohen, Eliezer b. Isaac, Jacob b. Yakar, Isaac ha-Levi, Isaac b. Judah, and others—competed with that of Worms, sending its pupils into all countries. The religious, marital, social, and industrial life of the Jews of the Middle Ages was regulated by the decrees of the rabbinical synods held at Mayence in 1150, 1223, 1245, 1307, and 1381, as it had formerly been governed by the decrees of the French synod held at Troyes in the beginning of the twelfth century, and still earlier by the "regulations" ("ta'kanot") of R. Gershom. The affairs of the community were directed, probably down to the end of the fourteenth or the beginning of the fifteenth century, by the "Judenrat," under the presidency of a Bishop of the Jews (called in the documents also "Jews' pope") appointed by the archbishop. Religious affairs were conducted by the rabbi and his college. After the reorganization the Jews of Mayence lived under simple regulations, rarely being without spiritual leaders, a well-attended yeshibah, and all the usual institutions of a well-ordered community.

A list of the most prominent scholars and rabbis down to the middle of the fifteenth century, and a complete list beginning with 1583, are given below:

Members of the Kalonymus family; Gershom b. Judah, Me'or ha-Golah (c. 890-913, or 1040); Simon b. Isaac ha-Gadol (beginning of the 11th century); Eliezer b. Isaac, Scholars ha-Gadol (c. 1000); Judah ha-Kohen (author and Rabbin of the Babylonian Talmud, c. 1050); Abrahah b. Judah ha-Kohen (c. 1000); Isaac b. Judah (c. 1090); Jacob b. Yakar (c. 1080); Isaac b. ha-Kohen (D. Abraham ben Judah, c. 1080); Isaac b. Eliezar ha-Kohen (1166); martyrs of the First Crusade (1096); David, Judah ha-Levi, Menahem b. David, Samuel b. Judah the younger, Samuel b. Judah ha-Kohen; Abrahah b. Isaac ha-Kohen (c. 1100); Nathan b. Moshe (c. 1100); Eliezer b. Joseph (c. 1130); Kalonymus b. Judah (c. 1140); Eliezer b. Nathan (c. 1150); Meshulam b. Kalonymus (c. 1150); Judah b. Kalonymus b. Moses (c. 1170); Moses b. Mordecai (c. 1170); Moses b. Solomon ha-Kohen (c. 1200); Solomon b. Moses ha-Kohen (c. 1200); Samuel b. Solomon ha-Kohen (13th cent.); Baruch b. Samuel (c. 1230);Judah b. Moses ha-Kohen (c. 1250); Meir b. Baruch of Rothenburg (1230-98); Yakar b. Samuel ha-Levi (later in Cologne, 1250); Abraham b. Meir ha-Kohen (murdered in 1291); Jacob b. Isaac (1291); Isaac b. David (c. 1292); Samuel b. Yakar (called "Donzet"); Jacob ha-Levi (d. Sept. 23, 1345); Joseph b. Isaac of Thouin (died 1349); Eliezer b. Samuel ha-Kohen (c. 1327); Jacob of Nordhausen (c. 1335); Jehiel b. Moses ha-Levi (d. Nov. 11, 1380); Moses b. Jehudiel ha-Levi (1381); Todros (c. 1400); Zalmah Runkel (c. 1420); Jacob b. Moses ha-Levi (Mabari) (c. 1355-1425); Moses Minz (left Mayence 1455); Judah Minz (brother of Moses, left Mayence; d. Padua 1505); Joshua Moses b. Solomon Luria (c. 1530); Rambam (c. 1308); Joseph b. David (c. 1635); Eli Nathan b. Joseph Moses (d. 1631); Judah Loew of Frankfort (1630-38); Lob Rohe (1634-44); Nathan, son of Isaac Jacob Bön of Frankfort (1644-50); Saul Judah b. Moses Naphtali (1650-60); Simon Goldsicht (1656-62); Jacob Simon (1662-80); Jacob of Ostrog (1686-87); Samuel Sassi of Lublin (1675-95); David b. Aryeh Lob of Lída (1679-83); Wolf Traub (1683-87); Judah Löb b. Simon (1687-1714); Isaac Seckel b. Immund (1715-21); Bernhard Gabriel Eiseles (1721-29); Isaac Seckel Ebsen (1725-29); Bernard Wiener (1730-32); Moses Brandels (Moses Harf) (1734-67); David (Tewelle) Scheuer (1768-82); Noah Hayyim Zebi Berliner (1783-1800); Herz Schneider (1814-25); Samuel Wolf Levi (1819-14); Lob Elessier (Schneidig) (1823-47); Joseph Aub (1833-46); later in Berlin; d. 1880); Benedikt Cunin (until 1878; d. 1880); Marcus Lehmanna (rabbi of the Religionsgesellschaft; 1840-90); Julius First (until 1881); Siegmund Salfeld (since 1880); Jonas Bondi (rabbi of the Religionsgesellschaft since 1880).

After the French period the conditions for a time were as they had been under the electorate; but in 1850 the Hessian government undertook to regulate the affairs of the Jewish community. The internal development of the community proceeded slowly. In 1853, when in the Jewish religion was made obligatory in the high schools. In 1858 R. Joseph Aub was called to the rabbinate, with R. Benedict Cunin as assistant rabbi and teacher of religion; and in the same year the new synagogue was dedicated. The reforms introduced in this synagogue caused a number of the Orthodox members of the community to form a separate congregation—the Religionsgesellschaft, which built its own synagogue and organized a school. It continued to participate in all the affairs of the community, and as few of the members of this separate congregation left it when the law of 1878 was promulgated, a large part of the communal taxes is remitted to it annually for its religious expenses. Mayence is the birthplace of Michael Crizenach, Isaac Bernays, Joseph Derenburg, Ludwig Bamberger, and other notable men.

Following is a list of the synagogues and other communal institutions of Mayence: principal synagogue, dedicated in 1853 (see illustration); synagogue of the Religionsgesellschaft, dedicated in 1879 (see illustration); school, founded Nov. 1, 1880; elementary and religious school of the Religionsgesellschaft, founded in 1859; ritual bath (mikweh), rebuilt in 1888; the old cemetery—first mentioned in 1286, closed in 1880 (see illustration); the new cemetery, opened in 1881 (see illustration); hospital and poorhouse, opened in 1904; various other charitable and religious societies, including a society for Jewish literature, a Zionist society, and a Bene Berit lodge. In April, 1904, while certain excavations were being made in the city, a remarkable building was discovered, which has been named the "House of Kalonymus."

The grand-ducal rabbinate of Mayence, in charge
of Dr. Siegmund Salfeld, includes the communities of the following places: Bodenheim, Bretzenheim, Darmstadt, the archives of the Jewish community at Mayence, and in the Mayence city library; Joannes, Scriptores Rerum Magnaevorum, ii. 520; Jaffé, Monumenta Magicae; Gedenk, Codex Diplomaticus; Will, Regesten Archipiscopii, Magunt.; Schunk, Codex Diplomaticus; Anselm, Regesta; Bömmel, Fontes, iv. 543; Neubauer, Sten-Bec, Hebräische Berichte über die Judenverfolgung während der Kreuzzüge, in Quellen zur Gesch. der Juden in Deutschland, ii. 3et seq.; Salfeld, Mortalgrößen; Schacht, Diplomatische Gesch. der Juden in Mainz, Mayence, 1856; Heng, Stadtechronikat, Mainz, z. Bl. 100; Desse, Gesch. der Juden zu Mainz im Mittelalter, in Monatsschr., 1865, 1866; Stern, Quellen-Buch zur Gesch. der Deutschen Juden, 133-583; Caro, Das Rechtliche Verhältnis der Juden, in Monatsschr., vii. 175 et seq.; Wiener, Regesta; Bressan, Zur Gesch. der Juden in Deutschland, in Heeresmesner, N. Bibl. x. 100; Kron, Gesch. der Juden zu Mainz im Mittelalter, in Monatsschr., vii. 180, 181; 182 et seq., 185 et seq.; Stern, Der Anfang der Juden in Deutschland; Judentumstrichter, Mainz, 1852; Leopold Rotchild, Das Gesch. der Juden in Mainz, Speyer und Worms von 1232-1560, Berlin, 1904; Bressan, In Zeit, für die Gesch. der Juden in Deutschland, ii. 52 et seq.; Graetz, Gesch. vi. 16, 50; vii. 150, 514; viii. 232 et seq., 273 et seq.; Stern, Der Hochverratsprozeß gegen die Deutschen Juden im Anfange der 17. Jahrhunderts, in Kölnerer Monatsblätter, pp. 33 et seq., Berlin, 1850. On the rabbi see Zunz: Gedenkenn, Kuhn, Die Juden in Brünn, Breslau, 1856; Michael, Or ha-Hayim: carmel, Zur Gesch. der Rabbiner in Mainz, in Klein's Schulbühlein, xii. 56 et seq.; Memorbuch der Gemeinde von Mayence, 1881-1887.

MAYER, ABRAHAM: Belgian physician; born at Düsseldorf July 10, 1816; died at Antwerp March 1, 1890. After studying medicine at Bonn (M.D. 1839) he settled in Antwerp in 1848, where he practised as a physician until his death. He took an active part in public life and in the medical activities of his adopted country. For some years he was assistant surgeon in the Belgian regiment of the Hussars of the Guard; and he became a member of the board of medical inspectors to the schools at Antwerp, and president and vice-president of various medical societies in Belgium. Mayer contributed many essays to the medical journals of Belgium, including the following: “Un Cas de Mort par Suite de Brûlure (Perforation Duodé nale),” 1866; “Un Cas d’Éclampsie Puerpérée au Commence ment du Nevième Mois de la Grossesse: Enfant né Vivant à Terne,” 1868; “Quelques Observations sur les Hôpitaux de Londres,” 1869; “Une Cancer de la Bouche de l’Intoxicant Saturnine: par le Tabac à Priser,” 1870; “Deux Cas d’Intoxication Puerpérée,” 1878; “Une Note sur le Traitement du Cho lère,” 1885. Most of these were published in the proceedings of the Société de Médecine and the Société Médico-Chirurgicale, both of Antwerp.

MAYER, HENRY: American caricaturist; born at Worms July 18, 1868. Mayer is the son of a Jewish merchant of London, but was educated at Worms. In 1885 he went to Mexico, and subsequently to Texas. There he discovered his ability to draw, and developed his talent without the aid of a teacher. Mayer next went to Cincinnati and thence to Chicago, where he began his career as caricaturist and illustrator. He has published most of his sketches, including the following: “The Autobiography of a Monkey” (1898); “In Laughland” and “Fantasies in Hā! Hā!” (1899); “Trip to Toyland” (1900); “The Adventures of a Japanese Doll” (1901). Mayer has contributed to “Fliégende Blätter” (Munich), “Black and White” and “Pall Mall Magazine” (London), “Life” and “Puck” (New York), “Le Rire” (Paris), and to many other publications. His cartoons on the “Dreyfus affair” in English periodicals attracted wide-spread attention.

MAYER, MORITZ: German rabbi; born at Dürckheim-on-the-Hardt, Germany, Dec. 16, 1851; died at New York Aug. 28, 1897. He studied law at Munich, and entered on the practice of his profession in his native city, when the revolution of 1848 broke out, and he, being forced to flee, emigrated to America. Arriving in New York, he taught at Dr. Lillenthal’s institute up to 1851, when he was called as rabbi to Charleston, S.C.,
where he remained until 1856. Failing health and differences with his congregation owing to his radical views compelled him to leave Charleston; and he returned to New York, intending to practise law. For a short time he officiated as rabbi in Albany, and then, again returning to New York, he became secretary of the Grand Lodge of the Independent Order B'nai B'rith (1868), which office he held until his death.

Mayer contributed frequently to the Jewish press, and translated various German works into English; e.g., Samuel Adler's catechism; Geiger's lectures on Jewish history; Ludwig Philippson's pamphlet on the Crucifixion; and Fanny Neuda's "Hours of Devotion."


D.

MAYOR, SAMUEL: German rabbi and lawyer; born at Hechingen Jan. 3, 1807; died there Aug. 1, 1875. He studied at the Talmud Torah in his native town, entered the bet ha-midrash and the lyceum at Mannheim in 1833, and went to the University of Würzburg in 1826, where he attended at the same time the Talmudic lectures of Chief Rabbi Abraham Bing. Mayer then went to Tübingen, where he took his degree. In 1830 he was called to the rabbinate of Hechingen, which he occupied until his death. He took up also the study of law and was admitted to the bar in 1849. He was the only rabbi in Germany combining the offices of rabbi and lawyer. Mayer was a prolific writer; his chief work, the fruit of twelve years of labor, is entitled "Die Rechte der Israeliten, Athener und Römern, mit Rücksicht auf die Neuen Gesetzgebung" (vol. I., "Das Öffentliche Recht"; vol. II., "Das Privatrecht," Leipzig, 1862-66; vol. III., "Das Strafrecht," Tübingen, 1876). He edited the "Israelitischen Samstagsblatt" (1837) and the "Israelitischen Muensteralmannah." (Dinkelsbühl, 1840). He wrote also "Gesch. der Israeliten in Hohenzollern-Hechingen" (published in "Orient, Lit." 1844).


M.

MAYER, SIOMUND: Austrian physician; born at Bechtheim, Rhein-Hessen, Dec. 27, 1842. He studied at the universities of Heidelberg, Giessen, and Tübingen (M.D. 1865) and took a postgraduate course at the universities of Heidelberg and Vienna, becoming privat-docent in the latter in 1869. In 1870 he removed to Prague, where he became privat-docent at the German university and assistant at the physiological institute. He was appointed assistant professor in 1872; became chief of the histological institute in 1880; and was appointed professor of histology in 1884.

Mayer has written many essays (about 60), which have been published in the medical journals of Austria and Germany, in the reports of the Vienna Imperial Academy of Sciences, in Stricker's "Handbuch der Lehre von den Geweben," and in Hermann's "Handbuch der Physiologie." He is the author also of "Histologisches Taschenbuch," Prague, 1887. He was one of the first to introduce the use of methylene blue in microscopy and to describe the chromaffin cells in the sympathetic nerve, the degeneration and regeneration of the nervous system, the sarcocysts, etc.


MAYHEM: In English law, the offense of depriving a person of any limb, member, or organ by violence. The bearings of such an act in the rabbinical law are fully treated under Assault and Battery.

J.

MAYO, RAFAEL ISAAC BEN AARON: Talmudical scholar of Smyrna; died in 1810. He was the author of the following works: "Sefer Shorashoh ha-Yam," commentary on the Yad ha-Hazaḳah (3 vols., Salonica, 1806-15); "Darke ha-Yam," containing homilies and funeral sermons (ib. 1813); "Sefat ha-Yam," halakic decisions and responsa (ib. 1818); "P'at ha-Yam," a commentary on Pekah, with a number of halakic rules appended (ib. 1822).


I. BR.

MAZLIJAH BEN ELIJAH IBN ALBAZAK: Italian Talmudist of the eleventh century. The surname, Ibn al-Bazak, the meaning of which is unknown, shows that Mazlijah came from a family of Eastern Jews. Mazlijah knew Arabic well. After having been davyan in Sicily, he went to Pumbedita, where he attended the lectures of Hai Gaon; after Hai's death he returned to Europe. Mazlijah at that time gave Samuel ha-Nagid an Arabic work entitled "Sirat R. Hai Gaon," in which he had recorded the most noteworthy features of Hai's life; this work is quoted by Moses ibn Ezra ("Kitab al-Muḥādārah wa-Mudhakarah," ch. vii.) and by Joseph ibn 'Aknin (commentary on Canticles). Mazlijah relates in this work that he was particularly struck at the friendship which existed between Hai Gaon and the Catholicos, whom Hai did not hesitate to consult in regard to questions of exegesis.

Mazlijah was one of the teachers of Nathan b. Jehiel, who quotes him in his "Aruk" (particularly s.r. נא untersuchen) and declares that he studied under him. Geiger and Kohut identified this Mazlijah with Mazlijah ben Elijah. Kohut even suggested that it was from his teacher that Nathan learned Hai's interpretations of Arabic and Persian words.


M.

MAZLIJAH, JUDAH B. ABRAHAM PADOVA: Italian Talmudist, cabalist, and poet; rabbi of Modena, where he died Aug. 10, 1728. He was the author of two works: "Tokaḥat Megullah" and "'Ozeret Shlegel" (the latter cabalistic in nature); and of the following poems: "רובים למל isize, an acrostic containing the words י"ע משך לא שא-that is, a thought expressed in human mortality, an epitaph in the cemetery at Pinale. Only a few of his many responsa have been printed.
Judah had two sons: Manasseh Joshua of Modena, brother-in-law of Isaiah Bassani (c. 1750), some of whose responsa have been preserved; and Menahem Azariah, rabbi of Florence (c. 1775), an authority in the Law and a prolific preacher, who also wrote various poems, many of which were liturgical. The genealogy of the family is traced to Abraham b. Samuel of Padua, who married in 1590.

**Bibliography:** Senior Sachs, ה"ס, Nos. 12a, 20–23, 47; Zunz, "Literaturgesch.," pp. 417, 552; Landshuth, 'Amrnudeha-'Abo-dah, pp. 182 et seq.; Nepi-Ghirondi, Toledot Gedole Yisrael, pp. 165, 172, 239.

**MAZOHRA (MASSURIA).** See Poland.

**MAZZAH** (plural, Mazzoit): Bread that is free from leaven or other foreign elements. It is kneaded with water and without yeast or any other chemical effervescent substance, and is hastily prepared to prevent the dough from undergoing the process of spontaneous fermentation, which would make it "bamez" (leavened bread). The word is derived from the Hebrew root מגז ("to compress" or "to extract"). "Mazzah," in the singular form, is found only in Leviticus (ii. 5, viii. 26) and Numbers (vi. 19); elsewhere it occurs in the plural. The mazzah was the primitive form of bread. The discovery of the leavening process not only resulted in an increase in the mass of the dough, but made the bread more palatable. Mazzah, however, still remained the poor man's bread, as he could not afford to wait even twenty-four hours for it to leaven; and it was called therefore "lehem'oni" (the bread of the poor; Deut. xvi. 3). Mazzah was necessary, also, when a meal was to be prepared at short notice for an unexpected guest; for example, at the reception of the angels by Abraham (Gen. xviii. 6), or at Sodom by Lot (Gen. xix. 3), or for Saul by the witch of Endor (I Sam. xxviii. 24). The usual form of the plain mazzah was that of a round cake ("ugah"); this is the usual form of bread eaten today in Syria and Palestine.

The mazzah offered at sacrifices was of various forms—"lehem" (lit. = "bread"); "hallah" (= "loaf"), "rakik" (= "wafer"); the

**The Use of latter two were mixed or spread with Mazzah.**

The ordinary mazzah is prepared of "kemah min ha-shuk" (flour purchased at the market), and the bakers are careful only during the process of kneading and baking. The ordinary mazzah may be used for the first night's meal, when eating mazzah is obligatory. Yet even the market flour must be made only of wheat, barley, spelt, oats, or rye (Pes. ii. 5), rice and a species of millet being excepted (Pes. 35a).

On the theory that at night the sun underneath the earth warms the wells and rivers below and makes the water tepid (Pes. 88b), the special care of the "shemirah" consists in watching the wheat during harvesting, milling, and baking, that it shall not become leavened, either by rain swelling the grains or dampening the flour, or by too much kneading and slow baking. The shemirah is used principally for the Seder nights, while the more pious use such mazzot every day of the Passover festival. The ordinary mazzah is prepared of "kemah min ha-shuk" (flour purchased at the market), and the bakers are careful only during the process of kneading and baking. The ordinary mazzah may be used for the first night's meal, when eating mazzah is obligatory. Yet even the market flour must be made only of wheat, barley, spelt, oats, or rye (Pes. ii. 5), rice and a species of millet being excepted (Pes. 35a).

On the theory that at night the sun underneath the earth warms the wells and rivers below and makes the water tepid (Pes. 94b), R. Judah ordered that the kneading for mazzah shall be

"Mayim She-lanu." (water that has "lodged" overnight at home and has been exposed to the cold night air.) The aim is to have the water for kneading as cold as possible in order to prevent the fermentation of the dough (Shulhan 'Aruk, Orah Hayyim, 455, 3). Although not necessarily against
the Law, it is the custom to omit salt or seasoning from the mazzah (I.e. 455, 5).

The size of each mass of dough for mazzah may not exceed one-tenth of an ephah, equal to 43½ medium-sized hens' eggs, and the time allowed for preparing it is the time required for a journey of a mile (= 2,000 cubits), that is, about twenty-seven minutes (I.e. 456, 1; 459, 2). However, a continuous kneading and frequent hand-washings in cold water may extend the time. According to R. Gamaliel, the preparation of the mazzah was performed by three women: one kneaded the dough, another in a subsequent operation, thus prolonging the time and causing fermentation; as a result of their protest the form of the mazzah was changed to a square. Still, there are a great many, perhaps a majority, who use round, machine-made mazzot, while there are many pious ones who would use no other than hand-made mazzot. Eisenberg, at Kiev, Russia, recently invented a mazzah-machine capable of baking 15 poods (about 541 pounds) of dough in one or two hours ("Der Jud," 1902, No. 9).

The perforation of the mazzah, after being rolled into shape, and before baking, was for the purpose of keeping it from raising and swelling in baking. It appears that in the early centuries the perforation of the mazzah was quite artistic. In the house of R. Gamaliel the perforations of the mazzot represented figures. Evidently the perforating was done with an implement that looked like a comb, as the word "serikan" indicates. The figures were those of animals, flowers, etc. Artistic perforation was later prohibited, as it consumed too much time and caused fermentation. Baytus b. Zonin suggested stamping the mazzah with ready-made figured plates, but was opposed on the ground that no discrimination must be made in favor of any particular kind of perforation (Pes. 37a). R. Isaac b. Gayyat says the figures represented Greeks, doves, and
Maimonides permits any fancy design if made by a professional baker, as he does it quickly ("Yad," חנץ ומאזח, v. 15). In later periods the perforating implement was "Reidel," a wheel, called the "reidel," provided with sharp teeth and attached to a handle. The perforator, usually a youth, would run his reidel through the mazzah in lines crossed at right angles and about one inch apart. The mazzah-machine has an automatic perforator that makes lines at intervals of a half inch.

The baking of pudding, fillings, or sponge-cake out of ordinary flour is prohibited during Passover for fear of fermentation in consequence of the delays in preparation. But it is permitted to make all kinds of pastry out of mazzah-flour, as no fermentation is possible after the flour is baked. For baking and cooking with mazzah flour see COOKERY. Ordinary flour may be kneaded with pure fruit-juices, with eggs, or with honey, as no fermentation is possible with them. This is called "rich mazzah," and may be eaten on Passover, except on the first night, when the regular mazzah, or lehem oni, is obligatory (Pes. 36a). In the early centuries mazzah-baking was done by the wife daily, for the household's use. In the Middle Ages preparations were made to bake mazzot thirty days before Passover, except the mazzah shemirah, which was baked in the afternoon of the 14th of Nisan, at the time when the Passover lamb was formerly sacrificed (Orah Hayyim, 453, 4). Still later, when the community had a communal oven, it was incumbent on the "lord of the house" to superintend the mazzah-baking for his family (see "Am. Jew. Hist. Soc." ix. 70).

In America mazzah-baking is an important industry. In New York city alone, in 1904, 10,000 barrels of flour were used in making about 1,700,000 pounds of mazzah, distributed among fifteen bakers, one of them making mazzah by hand, and one small bakery making mazzah shemirah. The larger bakeries commence work four or five months before Passover. New York supplies many cities in the United States and Canada with mazzah. Other large mazzah-making centers are Chicago, Pittsburg, Boston, Philadelphia, and Baltimore. Mazot have become popular among non-Jews, who use them as tea-biscuits. R. Jacob Molin (d. 1420), in his "Sefer Malari," mentions the custom, in baking mazzot, of starting the fire with the willows used for Hoshan'na and for the lulab.

It is forbidden to eat mazzah on the day before Passover, in order that it may be more palatable on the evening of Passover. The three mazzah-cakes used at the Seder service on Passover eve are placed one on the other in a plate or in a threefold cover specially made for the occasion. The three mazzah-cakes are distinguished as "Kohen," "Levi," and "Israel." The fourth order of the Seder is Yahaz, in which the middle mazzah ("Levi") is broken into two parts, the larger being put aside as afikomen, with which the meal is finished; the smaller part is
left between "Kohen" and "Israel." When the Haggadah is recited the mazzot are uncovered and exposed to view. The eighth order of the Seder is Mazzah; in it a piece of the "Kohen" and a piece of the "Levi" are eaten after the benedictions "Ma-vozi" and "Mazzah." The "Israel" is eaten during the tenth order, Korek, with the bitter herbs, as practised by Hillel.

An ancient custom, which still prevails in some parts of the Orient and in Europe, is to keep a single mazzah hanging on the interior wall of the synagogue all the year in strict observance of the pas sage "That thou mayest remember the day when thou earnest out of the land of Egypt all the days of thy life" (Deut. xvi. 3). See Afikoman; Blood Accusation; Leaven; Passover; Seder.

Bibliography: Pes. 35a-40a; Maimonides, Yad, Hamezu-Mazzah, v. and vi.; Shulhan Aruk, Orad Ha-Dam, 435-462; Benzing, Archiv, pp. 85, 482, 483, 461; Rodkinson, Mazzah Miwaish Tzikkat ha-Dam, Vienna, 1883; Stanislawka, Soma de Hasige, a manual of Mazzah, Berdychev, 1895.

MAZZEBAH. See Stone and Stone-Worship.

McCaul, Alexander: English Christian missionary and author; born at Dublin May 16, 1799; died at London Nov. 13, 1863. He was educated at Trinity College, Dublin. Becoming interested in the Jews, he was sent as a missionary to Poland in 1821, where he studied Hebrew and German at Warsaw. In 1822 he went to interview the czar in regard to the conversion of the Jews. He continued to live at Warsaw for ten years, interesting the grand duke Constantine, the crown prince of Prussia, and Sir Henry Rose in his work. In 1827 he produced an elaborate attack upon Jewish legalism under the title "Old Paths"; it was published weekly for over a year. This created considerable interest among Jews, and was translated into several languages, including Hebrew ("Netibot 'Olam"). An answer in Hebrew ("Netibot Emet") was published by Judah Melleman in 1847, a translation by Stanislaw Hoga having appeared in the preceding year. McCaul wrote vigorously against the blood accusation, and refused the Protestant bishopric of Jerusalem, on the ground that it should be held by a Jew by birth, recommending M. S. Alexander for that post. He became professor of Hebrew and rabbinical literature at King's College, London.


MEAH. See Hammeah, Tower of.

MEAL-OFFERING: Comprehensive term for all sacrifices from the vegetable world; to designate these in the Old Testament the Hebrew word "minhah" is used, which, as a probable derivative of the Arabic verb "manah" = "to give" properly signifies "gift" or "present." The desire of offering to God oblations of vegetables or cereals is presupposed in the Bible to be as general a human one as that of pleasing God by animal sacrifices. The earliest example of a meal-offering is in Name and Doubtlessly the sacrifice that Cain tendered from the fruit of his field (Gen. iv. 3). Mention is made of their being placed in the sanctuary of Yhwh at Nob (ib. xxii. 7). In the term מנה the second member (I Kings xviii. 29, 36) the second member (II, iv. 2, 3) is added not as a new distinction qualifying this מנה as different from the others or as a fixed regular institution, but merely in view of the preceding fixation of time, "and when midday was past." Leavened bread (מפה) likewise was sacrificed (Amos iv. 5). Vegetable sacrifice is also designated as "minhah" when it is connected with a thank-offering (Amos v. 22), a meat-offering (Isa. xix. 21), or a burnt offering (Jer. xiv. 13; Ps. xx. 2). The foregoing shows that cereal oblations are mentioned only sporadically in the early historical books.

The Law ordains: (a) as regards the material of the meal-offering that it must consist, except in the case of the jealousy-offering (Num. v. 13), of fine flour (יומת Lev. ii. 1), oil (ib. verse 18), and incense (ib. verses 1 et seq., 15 et seq.), while leaven and honey must be kept strictly separate (ib. verse 11), the latter probably because it fermented easily (comp. the Neo-Hebraic "to ferment," in Dalman, "Ara-Regula-"ns des mächisch-Neuhebräisches Wörterb. zu Law. Targum, Talmud, und Midrasch," 1901, p. 86). (b) This material might be offered in the following forms: (a) barley flour (מפה) without oil or incense was brought for the so-called jealousy-offering (Num. v. 15); (b) fine flour (מפה), even in its original state, must have oil poured over it, and be sprinkled with incense, the last alone being lighted (Lev. ii. 1-3); (c) the meal-offering might consist of different kinds of cakes (verses
The principal collaborators on "Ha-Me'assef" were Ben Zeeb, Bras, Bresslau, Cohen, Dessau, Euchel, Franco-Mendez, Friedlander, Friedschfeld, Herz, Me'assefim

(4-7); (d) the first-fruits of the field were offered in the shape of roasted ears or ground grains of fresh corn (verse 14, where התּוֹדָה means "a later addition"; comp. König, "Syntax," § 383 b). It is an interesting detail that the meal-offering which was baked on a flat tin pan (תּוֹדָה) was broken into small pieces (תּוֹדָה: Lev. ii. 6, vi. 14). (d) The meal-offerings, according to the purpose they served, might be divided into two groups: (a) those offered alone as a substitute in the case of the poor (Lev. v. 11 et seq.) for the sin-offering; as the daily meal-offering ("tannid") of the priests (Ex. xl. 29; Lev. vi. 12-16; comp. I Chron. ix. 31); and as the jealousy-offering (Num. v. 15 et seq.), which "reminds of sin" (comp. the sheaf offered in recognition of the beginning of the harvest [Lev. xxiii. 9 et seq.], the loaves of the Feast of Weeks [ib. xxiii. 16 et seq.], and the showbread [ib. xxiv. 5 et seq.]; and (3) meal-offerings added to the animal-offerings. These "musaf" offerings were added to the thank-offering (Lev. vii. 11-13, etc.) to the sacrifice of purification of the Israelites (Lev. ix. 3) and of the lepers (ib. xiv. 10-20), and to the burnt offering (Num. xv. 1-16); and they were combined with a drink-offering. The unqualified statement that the unconsumed portion of the meal-offering should belong to the priests (Lev. ii. 3) refers probably also to the accompanying meal-offerings (comp. Franz Delitzsch in Riehm's "Handwörterb.," cols. 1519b, 1520a). Not every burnt offering, however, is to be supplemented by a meal-offering, as Lev. xii. 6 shows.

**Bibliography:** For the earlier views see Franz Delitzsch, in Spesiscopier, in Riehm's "Handwörterb.," of the Biblical Alterthümer; the later view of the history of vegetable sacrifices is supported by Benzerger, "Arch. 56 62 et seq.; Benzerger, Ecclesiastische, in Hanischkomment. 1900; Bertholot, Learned, in Kurzer Handkomentar., 1601. E. G. H.

**ME'ASHA:** 1. Palestinian tanna, to whom one reference occurs in the Mishnah (Pea ii. 6), from which it appears that he lived in the time of Hillel's descendants (comp. Heilprin, "Seder ha-Dorot," ii.).

2. Palestinian haggadist; grandson and pupil of Joshua b. Levi (Yer. Ber. ii. 3; Yer. Bezah i. 6 et al.). From the few details concerning him it appears that on Saturdays he used to have himself carried to the synagogue in order to preach (Yer. Bezah Lc.), that he was not rich, and that he died suddenly in the time of Ammi (Ket. 59b). Me'asha is particularly noted for the vision which he is reported to have seen during a trance lasting three days, and concerning which he said: "I have been in a world of confusion where people who are honored here are held in contempt" (Ruth R. iii. 1). In Pes. 50a this vision is ascribed to Joseph b. Joshua b. Levi; Joseph was probably Me'asha's father. Me'asha inferred from Isa. xxxiii. 15-17 that when one shuts his eyes to things indecent he is worthy to view the face of the Shekinah (Pesik. R. 24 [ed. Friedmann, p. 153a]; Derek Erez I.; Lev. R. xxiii. 13).

3. Palestinian amora of the fourth century; mentioned as a companion of Samuel b. Isaac and Zera (Yer. Ber. ii. 9 et al.). His halakic and haggadic sentences are met with in both Talmudim.


**ME'ASSEFIIM** ("collectors"); from פַּנָּן = "to collect"; hence the name of the periodical "Ha-Me'assef" = "The Collector"). Name designating the group of Hebrew writers who between 1784 and 1811 published their works in the periodical "Ha-Me'assef," which they had founded. In 1789 Moses Mendelssohn's German translation of the Pentateuch had appeared. In the "bi'ur" or commentary which he added to this translation, he dwelt on the beauty of the Hebrew language, its wealth of imagery, and its adaptability for poetic expression. By his comments on Scripture, also, he largely stimulated Hebrew, grammatical, and exegetical studies. The seeds he thus scattered bore fruit even in his lifetime. While reading and discussing Mendelssohn's Scriptural expositions, Isaac Abraham Euchel and Mendel Bresslau, who were at that time tutoring in the house of David Friedländer at Königsberg, conceived the idea of causing Hebrew as a literary language to be used more widely among the Jews. Assured of the material support of Simon and Samuel Friedländer, they issued in the spring of 1788 an appeal to all Jews to assist in establishing a society for the study of Hebrew (Hebrat Doreshe Lenson 'Eber). The periodical "Ha-Me'assef" was projected as a rallying-point for all those who were interested in and able to contribute to the work. The undertaking met with a cordial reception in many quarters, especially in Berlin; Mendelssohn and even the aged Naphthali Hirz Wessely promising their support and contributing to "Ha-Me'assef," the former anonymously. The first number of the periodical was announced April 13, 1788, in a prospectus, "Nahal ha-Besor," signed by Euchel, Bresslau, and Samuel and Simon Friedländer. The first volume appeared in 1784, being the earliest successful periodical published in Hebrew. The first three volumes were issued in monthly numbers at Königsberg (the frontispiece to vol. iii. being Naphthali Herz Wessely's portrait); vols. iv.-vi. appeared in quarterly numbers at Königsberg and Berlin; vol. vii. (one number only) at Breslau; vol. viii. at Berlin; the first two numbers of vol. ix. at Altona, and the last two at Dessau; vol. x. (two numbers only) also at Dessau. The new "Collector" ("Ahare ha-Me'assef" or "Ha-Me'assef ha-Hadashi"), edited by S. Cohen, may be regarded as a continuation of "Ha-Me'assef." Vol. i. appeared at Berlin in 1809; vol. ii. at Altona in 1810; and vol. iii. at Dessau in 1811.

In addition to articles on Hebrew prose and poetry "Ha-Me'assef" printed general scientific articles, interesting papers on mathematics and natural science, biographies of eminent Hebrew scholars, and articles on the history of the Roman emperors; responses on religious questions, e.g., on the speedy burial of the dead, have also been collected in its pages. The attitude of "Ha-Me'assef" was by turns Orthodox and Reform, according to the views of the collaborator. It was often very aggressive toward the strictly Orthodox view, although Wessely had from the very beginning advised a purely objective point of view.

The principal collaborators on "Ha-Me'assef" were Ben Zeeb, Bras, Bresslau, Cohen, Dessau, Euchel, Franco-Mendez, Friedländer, Friedschfeld, Herz, etc.
MEAT-LAX : In Austria, as everywhere else, the Jewish communities imposed a tax on meat, the revenue from which was used for communal purposes. During the eighteenth century, however, the national government used this method of raising a revenue from the Jews in order to support educational institutions. Such was the case in Galicia after 1791. In the congregations belonging to the kingdom of Bohemia the meat-tax, with the tax on wine and fish, was used to compensate the government for the loss of revenue attending the abolition of the toleration-tax in 1785. It was about two kreutzer on one pound of meat and ten kreutzer on a goose. The tax was levied in such a way that the butchers had to give with every pound of meat a receipt for the payment of that duty, while in the case of fowl the shohet was not permitted to kill unless the party requiring his services handed him such a receipt. This tax was farmed out to a contractor; he paid the government a fixed annual sum for the whole province and had his subcontractors in every town. The latter were almost invariably Jews, and exacted their money with merciless rigor. Those who attempted to evade the tax were heavily fined. The hardships entailed by the cruelty of these tax-farmers are vividly presented in Eduard Kulke's novels.

For the meat-tax in Russia see Korobka.

MECRIKOV. See Novachotich, L.

MECRNA (MATTHEW) DE VILLADESTES : Jewish cartographer of Majorca at the beginning of the fifteenth century. He was the author of a map, dated 1413, formerly in the convent of Val de Cristo, near Segorbe, but now in the Bibliothèque Nationale at Paris. In it he gives special prominence to the navigation in African waters of Jacme Ferrer, also of Majorca. It fills six sheets in Marcel's "Choix de Cartes et de Mappemondes des XVe et XVIe Siècles" (Paris, 1896). The map is based upon the work of Jaffuda Cresques, the probable author of the atlas of Charles V. Meia therefore belonged to the Judeo-Catalan school of cartographers. Don Miguel Bonet has discovered in the archives of Majorca a permit of the governor's lieutenant allowing the "convert Macha" to debark in Sicily. This is dated Jan. 30, 1401, and probably refers to Meia.


MECKLENBURG. Territory in North Germany; bounded on the north by the Baltic Sea. Formerly it constituted one duchy, but since 1701 it has been divided into Mecklenburg-Schwerin and Mecklenburg-Strelitz, forming two separate grand duchies of the German empire. However, their governments are still intimately connected. Mecklenburg-Schwerin has (1900) 697,770 inhabitants, among whom are 1,765 Jews, divided into 39 congregations; (1) Mecklenburg-Strelitz has 192,068 inhabitants, including 331 Jews, divided into 6 congregations. It is possible that the settlement of Jews in Mecklenburg dates from 1243, when Brandenburg expelled its Jews; but it is equally probable that the first Jewish settlers arrived from western Ger-
many, where the Jews were frequently persecuted. It is certain, however, that Jews lived in Mecklenburg as early as 1266, in a document dated April 14, 1266, in which Henry I. (the Pilgrim) conferred upon Wismar the Lübbecke rights, Jews are mentioned together with the private servants and officials of the prince. Thus Wismar seems to contain the oldest settlement of Jews in Mecklenburg. By and by they are heard of in other cities: in Bützow in 1278; Rostock, 1299; Pillau, 1302; and in the Jewish communities in Mecklenburg, about 1340; Friedland and Parchim, 1350; Neubrandenburg, 1440.

The Jews of Mecklenburg were compelled to pay a considerable sum annually for the privilege of living there and for protection by the prince. The several estates looked with great disfavor upon their presence and never neglected an opportunity of injuring them. They had no right to own real estate, and their residence, as a rule, was confined to the most neglected quarters of the city they dwelt in. In Wismar, for instance, they inhabited the Altbörsterstrasse, which was called "Platea Judæorum"; here they had a synagogue, called "Domus Judæorum." Naturally their fate was bound up with that of their protector. Thus when Henry undertook a pilgrimage to Palestine, where he remained for twenty-four years in Mohammedan captivity, the Jews were expelled from Wismar (1290), and with them from other cities: in Bützow, 1297; Rostock, 1279; Gravenitz and Güstrow, 1325; Malchin, 1329; Schwerin (now the center of the Jewish communities in Mecklenburg), about 1340; Friedland and Parchim, 1350; Neubrandenburg, 1440.

They were expelled from Wismar again in 1350, and since then and for 160 years thereafter there was no trace of Jewish residence there.

In the other cities matters were worse. Jews at Cracow and Güstrow suffered martyrdom three times within 167 years. A baptized Jewess accused her brother-in-law Eleazar of having desecrated the host; all the Jews were seized and burned, the synagogue was destroyed, and in its place was erected a chapel of the Holy Blood (1325). Two Christians of Rostock who were found guilty of having robbed and murdered a Jew and Jews were punished with banishment only (1290). In 1350 the widespread accusation that the Jews had poisoned the wells was made in Mecklenburg, and nearly all the Jews there were driven out. They seem, however, to have resettled there within a few decades.

Mecklenburg's cruel treatment of the Jews reached its climax in 1492, in connection with a charge of desecrating the host. A Jew was accused of having persuaded a priest to become a convert to Judaism and of having induced him to steal the sacred host for the purpose of desecrating it. The matter being brought before the duke, he ordered all the Jews to be placed under arrest and brought to Sternberg.

There they were subjected to horrible torture in order to extort from them a confession. But though they persistently denied the charge, the sentence to burn them alive was pronounced. On Oct. 24, 1492, twenty-four Jews and two Jewesses were taken to a hill near the city of Sternberg—burning them alive. Those not burned were banished from the land. The prominent rabbi of the time declared the ban against any Jew who would settle in cruel Mecklenburg, and there is no evidence that any Jewish settled there until the second half of the seventeenth century.

In the meantime Protestantism had taken root in Mecklenburg, and religious fanaticism was no longer so rampant as in former days. Yet it was during the reign of the Catholic prince Christian I. (1658-1692) that the second movement of Jews to Mecklenburg began. In 1676 he called to his court the Jews Abraham Haym and Nathan Benedix of Hamburg, because they were imbued with political and religious views that were regarded as anti-Catholic by his government, and was abolished (1755) by a rescript of the court Jews, Duke Frederick William abolished the poll-tax. But his successor, Charles Ludwig (1747-56), who had special political reasons for wishing to please the people, issued an edict that all unprivileged Jews should leave the land within four weeks; this left only about thirty "Schutzjuden" in Mecklenburg. The same prince called to his court the brothers Philip and Nathan Aaron, who became inundation of the present Jewish communities in Mecklenburg. Through their influence the Jewish population there increased. They made it possible for those who were still in Mecklenburg to settle in the country. At the time of the occupation of Mecklenburg by Frederick the Great and the part played by the Jews in the uprising of the peasants, who assisted the rabbis in the power of judges among the Jews. In 1765 one Marcus Moses graduated as a physician, and an edict of the duke permitted him to practise. This was the first graduation of a Jew in Mecklenburg. One Marcus Isaac (who distinguished himself during the occupation of Mecklenburg by Frederick the Great) and a certain Hirsch were the first in the commercial field; they began about this time to export wool, thus encouraging the raising of sheep, which occupation has greatly contributed to the prosperity of the country.

Under this mild government the community developed rapidly. Two synagogues were dedicated—one on Sept. 5, 1763, at Altstrelitz, the community of which numbered 130 families; the other at Schwerin in 1773. Still the populace was hostile toward the Jews and often insisted on the strict enforcement of the constitutional provisions by which the dukes of the Mecklenburg duchies pledged themselves to grant no privileges to Jewish settlers to the detriment of Christian citizens. Duke Frederick Francis I. was the first prince that earnestly desired their emancipation. On Feb. 29,
of the Jews of Mecklenburg, as of other communities in Germany, an attempt was made about 1828 to establish in Gützow a normal school where Jewish teachers might be trained, but the movement failed for lack of means. The congregation of Altstrelitz, however, established a parochial school, which at one time flourished under the famous German lexicographer Daniel SANDERS.

The movement for emancipation which began about 1830 resulted in the foundation of a society for promoting the adoption of manual occupations by Jews (1836). Three years later the government took steps toward improving the condition of the Jews by giving them a constitution. An “Oberrath” was organized consisting of two government officials, the “Landrabbiner,” and five representatives of the communities. The “Landrabbiner,” who was required to have academic training, was to raise the intellectual standard of the congregation and introduce certain reforms. The first to hold this office was Samuel HOLDHEIM, elected in 1840. He resigned in 1847 to take charge of the Berlin Reform congregation. He organized parochial schools and instituted Reform services. His reforms, however, were all of a moderate character, although they aroused considerable opposition.

A far stronger opposition was experienced by Holdheim’s successor, David EINHORN (1847–58), who when he blessed in the synagogue a child whose father refused to permit its circumcision. In the ensuing controversy Franz DELITZSCH, then professor at Rostock, participated, publishing in a Rostock daily a series of articles to which Einhorn replied in very heated terms.

With Einhorn’s resignation the government decided to strengthen the Orthodox party by calling Baruch Lipschütz, who was to effect a restoration of historic Judaism. The rigidity of his views, however, caused the government to dismiss him in 1858, when he was succeeded by another exponent of strict Orthodoxy, Solomon COHN, who in 1876 was succeeded by the present (1904) incumbent, G. F. FEILCHENFELD.

The smaller principality of Mecklenburg-Strelitz had a rabbi in the middle of the eighteenth century—Marcus Levin Süsskind, who published a German sermon preached at the dedication of the synagogue in 1768. He was succeeded by R. Sanwil of Brandenburg; the present (1904) incumbent, Jacob Hamburger, has officiated since 1852. The rabbinical author Judah Löb lived in Altstrelitz; his treatise on resurrection was translated by Professor Tychsen under the title “Die Auferstehung der Tote aus dem Gesetze Mosis Bewiesen” (1766). Later, Judah Löb was rabbi of Bimbaum, and then of Stockholm.

The University of Rostock had a famous Orientalist in Tychsen, who taught first in Bützow (1760) and then in Rostock (from 1779). A. T. Hartman, the opponent of the emancipation of the Jews, also taught in Rostock (1811–38). Among the prominent Jews who are natives of Mecklenburg may be mentioned: I. Marcus, alternate deputy to the Frankfort Parliament in 1848; the lexicographer Daniel Sanders; and the journalist Emil Jonas, translator of Scandinavian poetry into German.
MEDALS: Soon after the revival of the art of engraving medals, about the middle of the fifteenth century, a few Jewish specimens were struck in Italy, although the number was very small on account of the general oppression of the Jews at that period. The number gradually increased during the eighteenth century, keeping pace with the improvement of Jewish conditions; and in the second half of the nineteenth century, when the Jews had been emancipated in nearly all civilized countries, medals were struck so frequently that one or more appeared nearly every year. The following list contains the principal Jewish medals known. Those issued in honor of comparatively unimportant private persons and numerous miscellaneous and cabalistic medals are not included. The symbol * designates medals which are described in works mentioned in the bibliography and those in the illustrations.

1503. Benjamin b. Elijah Beer: obverse, bust; reverse, inscription; 67 mm.

1505. * Marcus Ricius Delias: bust on both sides; 49 mm.

1550. * Gracia Nasi: engraved on one side only; bust; 66 mm.

1559. Baptism of the Jew Michael of Prague: oval; obverse, bust (in the Jordan); reverse, inscription; 82 x 69 mm.

1600. Three hundredth anniversary of the alleged desecration of the host at Brussels: obverse, the Holy Sacrament; reverse, inscription; 45 mm.

1670. Idem: obverse, the Holy Sacrament; reverse, eschew;

1686. Participation of the Jews in the defense of Buda: obverse, smelting-furnace; reverse, inscription; 2 sizes, 41 and 47 mm, respectively.

1711. * Congregation in the ghetto of Frankfort: obverse, the fire; reverse, inscription; inscription about the edge; 44 mm.


1788. Süss Oppenheimer’s execution: obverse, bust; reverse, gallows; 38 mm; “Scheindl” medal; 42 mm.

1745. * Edict of exile at Prague: obverse, audience; reverse, Solomon’s Temple; 64 mm.

1775. * Moses Mendelssohn: obverse, bust; reverse, skull and butterfly; 43 mm.

1776. * Idem: one-sided cast medallion; bust, skull, etc.; 99 mm.

1791. Edict of Toleration by Emperor Joseph II.: obverse, bust; reverse, allegorical group; 53 mm.

1792. * Idem: obverse, bust; reverse, clericals of the three confessions; 43 mm.

1799. * Medal presented by the Hessian Jews to Landgrave Ludwig X.: obverse, man sacrificing; reverse, inscription; 37 mm.

1800. * Medal presented by the Hessian Jews to the Landgrave Caroline Henrietta: obverse, palm-tree; reverse, inscription; three variants, 34, 36, and 29 mm, respectively.

1801. * Wilhelmschule at Breslaw: obverse, grafted trunk; reverse, inscription; two sizes, 18 and 11 mm, respectively.

1803. * Daniel Itzig’s seventieth birthday: obverse, bust; reverse, allegorical group; 53 mm.

1804. * Lippmann Meyer’s seventy-third birthday: obverse, bust; reverse, inscription; 38 mm.

1805. * Marcus Herz: obverse, bust; reverse, Pallas; 41 mm.

1807. * Emancipation of the Russian Jews: obverse, bust; reverse, man sacrificing; 46 mm.

1808. * Napoleon and the Sunflower: obverse, bust; reverse, Napoleon and a Jew; 41 mm.

1809. * Emancipation of the Westphalian Jews: obverse, thank-offering; reverse, two dolphins; 42 mm.

1810. Building of the synagogue at Bordeaux: inscriptions on both sides; 35 mm.

1814. * Gershon Mendes Seixas: obverse, bust and inscription.

1814. Four hundred and fiftieth anniversary of the alleged desecration of the host at Brussels: obverse, the Holy Sacrament; reverse, inscription; 32 mm.

1824. Laying of the cornerstone of the synagogue at Munich: obverse, bust; reverse, engraved inscription; 20 mm.

1830. Dedication of the same synagogue: obverse, the synagogue; reverse, inscription; 39 mm.

1836. Court commission of the Dutch Jews: obverse, altar and symbols; reverse, plate; 59 mm.

1837. Giuditta Pata: one-sided medallion; head; 313 mm.

1838. * Idaem: obverse, head; reverse, inscription; two variants, 35 and 33 mm.

1840. Idaem: obverse, homage; reverse, inscription; 47 mm.

1847. Ludwig Börne: one-sided medallion; head; 169 mm.

1858. * Gabriel Rieser: obverse, allegorical group; reverse, inscription; 59 mm.

1859. Death of N. M. von Rothschild: obverse, head; reverse, inscription; 62 mm.

1860. Court commission of the Dutch Jews: obverse, symbolic picture; reverse, plain; 47 mm.


1863. Montefiore and Cremieux at Damascus: obverse, audience; reverse, inscription; 43 mm.

1871. The King in the synagogue at Maastricht: obverse, the synagogue; reverse, inscription; 41 mm.

1871. Jewish Home for the Aged at The Hague: obverse, the building; reverse, inscription; 40 mm.

1874. * Jewish hospital at Hamburg (Solomon Heilper): obverse, head; reverse, the building; two sizes, 45 and 12 mm, respectively.

1874. * Jewish loan institute at Hamburg: obverse, bee-hive; reverse, inscription; 45 mm.

1874. Montefiore and the Jews of Hamburg: obverse, escutcheon; reverse, inscription; 45 mm.

1875. Solomon Herschel: obverse, bust; reverse, Torah scroll and inscription; 62 mm.

1875. Hebrew school at Birmingham: obverse, the building; reverse, inscription; 42 mm.

1876. First Jewish confirmation at Warsaw: obverse, seven-branched candlestick and tables of the Law; reverse, inscription; 42 mm.

1876. S. M. von Rothschild’s seventieth birthday: obverse, head; reverse, escutcheon; 59 mm.

1878. * Isaac Bernays’ Jubilee: inscriptions on both sides; 51 mm.

1879. Rachel (Felix): obverse, head; reverse, inscription; 33 mm.

1879. Medal dedicated to Giacomo Meyerbeer by the Concordia Society: obverse, bust; reverse, inscription; 46 mm.

1879. Destruction of Rothschild’s castle, Surenne: inscriptions on both sides; 69 mm.

1879. Medal given by the Italian Jews to B. d’Ascoli: obverse, bust; reverse, inscription; 51 mm.

1880. Daniel Mann: obverse, bust; reverse, homage of the people; 57 mm.

1880. Society for the Emancipation of the Oriental Christians and Jews: obverse, group; reverse, inscription; 68 mm.

1880. General de Meza: obverse, bust; reverse, trophy; 45 mm.

1880. August Neander: obverse, bust; reverse, inscription; 45 mm.

1881. Dr. Gruby: obverse, snake of Asclepius; reverse, inscription; 30 mm.

1881. Orthodox synagogue at Frankfurt: obverse, the synagogue; reverse, inscription; 39 mm.

1882. Engraver Samuel Jesl: obverse, head; reverse, inscription; 68 mm.

1883. Giacomo Meyerbeer: obverse, head; reverse, lyre; 41 mm.

1885. Medal presented by the Italian Jews to Albert Cohn: obverse, temple vessels; 50 mm.

1885. Similar medal presented to Ludwig Philippson.

1885. Lemuelschule at Jerusalem: obverse, palm-tree; reverse, inscription; 33 mm.

1885. Death of Rachel (Felix): obverse, head; reverse, inscription; 53 mm; token; 23 mm.

1885. (2). M. G. Sapir: one-sided medal; bust; 47 mm.

1885. R. Henri Loeb’s jubilee: obverse, bust; reverse, inscription; 59 mm.

1885. Right conferred upon the Austrian Jews to possess real estate: obverse, allegorical picture; reverse, inscription; 75 mm.

1885. (c. 1800). Société J. H. Pereire, prize medal: obverse, Pereire’s death; reverse, inscription; 54 mm.

1885. (3). Historical painter B. Ullmann: one-sided medallion; bust; 123 mm.

1885. Synagogue at Cologne: obverse, the synagogue; reverse, interior view; 59 mm.

(In the collection of Albert Wolf, Dresden.)
9. Napoleon and Sanhedrin, 1806.
10. Marcus Herz, 1803.
11. Wilhelmschule at Breslau, 1791.

(In the collection of Albert Wolf, Dresden.)
1861. Numismatist Oberndorfer's seventieth birthday: obverse, bust; reverse, inscription; 40 mm.

1863. Preacher Mannheimer's seventieth birthday: obverse, bust; reverse, inscription; 50 mm.

1864. Moses and Judith Montefiore: obverse, busts of both; reverse, inscriptions; 68 mm.

1865. Jewish orphan asylum for boys at Amsterdam: obverse, allegorical group; reverse, building; 68 mm.

1867. Dr. M. H. Bomberg: obverse, head; reverse, inscription; 42 mm.

1867. Joseph Wurtemberger retiring from office: obverse, bust; reverse, inscription; 45 mm.

1867. Cantor Peres' jubilee of office: inscriptions on both sides; 32 mm.

1868. Deputy Dr. Max Hirsch: octagon; obverse, bust; reverse, inscription; 45 mm.

1868. The astronomer H. Goldschmidt: obverse, three heads; reverse, allegorical figure; 69 mm.

1868. Oppenheimer foundation at Hamburg: obverse, bust; reverse, inscription; 55 mm.

1868. Psychiatrist A. Remine at Tours: obverse, head (on another an escutcheon); reverse, inscription; 46 mm.

1869. Frédéric Chopin: his tragic death: two variants: (1) obverse, escutcheon; reverse, inscription; 33 mm; (2) obverse, head; reverse, inscription; 24 mm.

1869. Synagogue at Prüham (Prädersheim): obverse, the synagogue; reverse, shield of 145; 45 mm.

1870. Jubilee of the Portuguese synagogue at Amsterdam: obverse, escutcheon (pelican); reverse, inscription; 30 mm.

1870. Two hundredth anniversary of the Hijreh Kâdischa, Gauingen: inscriptions on both sides; 34 mm.

1871. Death of the painter S. L. Verveer: obverse, bust; reverse, easel; 60 mm.

1872. Portuguese synagogue at Paris: obverse, tables of the Law; reverse, inscription; 28 mm.

1873. Solomon von Mosenthal's death: obverse, head; reverse, genius; 59 mm.

1873. Minister of Justice Godofredo: obverse, bust; reverse, inscription; 60 mm.

1873. Joseph Pizzar's death: obverse, bust; reverse, masonic emblems; 42 mm.

1874. Foundation of the officials of the Jewish community of Vienna to Ludwig August Frank: obverse, head; reverse, escutcheon; 59 mm.

1874. R. E. A. Astruc's jubilee of office: obverse, bust; reverse, inscription; 55 mm.

1875. N. Montecor: prize medal for military surgeons: obverse, field-hospital; reverse, inscription; 60 mm.

1875. Adolph Crémiens's death: obverse, bust; reverse, inscription; 68 mm.

1876. Anti-Semite movement at Berlin: four variants: (1) obverse, escutcheon; reverse, inscription; (2) obverse, caricature; reverse, sign and bat; (3 and 4) inscriptions on both sides; 36 mm.

1876. Jubilee of the Edict of Toleration: obverse, bust; reverse, inscription; 30 mm.

1879. Adolf Sonnenthal's jubilee: obverse, bust; reverse, theater; 60 mm; also in form of a trailer.

1879. Jubilee of the theater director Ch. Maurice: obverse, bust; reverse, inscription.

1881. Preacher Jellinek's jubilee of office: inscriptions on both sides; 44 mm.

1881. New synagogue at Frankfurt: obverse, the synagogue; reverse, inscription; 56 mm.

1881. Prix Ostrue: obverse, fencing - weapons; reverse, inscription; 56 mm.

1881. Architect Max Fleisher: obverse, bust; reverse, synagogue; 104 mm.

1881. Montefiore's one hundredth birthday: struck three times (London, Corfu, and Manchester): obverse, bust; reverse, inscription; 42, 41; and ? mm.

1881. Ignaz Kirsh: one-sided medalion: bust; 145 mm.

1881. Medal presented by the Jewish Art Society at Luxembourg to Eugène Böche: obverse, allegorical group; reverse, inscription; 50 mm.

1882. New synagogue at Munich: obverse, the synagogue; reverse, inscription; 40 mm.

1882. Founding of a Frankfurt lodge: obverse, shield of David; reverse, tables of the Law; 25 mm.

1882. R. Abraham Alexander Wolf's sixtieth anniversary of office: obverse, bust; reverse, inscription; 38 mm.

1883. Numismatist Donabedian's death: obverse, bust; reverse, inscription; 58 mm.

1883. Gerson von Bleichröder: obverse, bust; reverse, escutcheon; 25 mm.

1883. Court choirmaster H. Levi: one-sided medalion; bust; 115 mm.

1883. Editors of the "Neue Freie Presse" (Bacher, Benedikt, and Werthmann): obverse, three busts; reverse, newspaper; 55 mm.

1886. Liquidation of the Deutsch-Israelitische Gemeinde of Hamburg: obverse, Torah cabinet; reverse, allegorical group; 42 mm.

1886. Ludwig Barnay's jubilee: obverse, bust; reverse, inscription; 45 mm.

1888. M. von Mises' ninetieth birthday: obverse, bust; reverse, escutcheon; 45 mm.

1888. M. von Wilmersдорffer's jubilee: obverse, bust; reverse, escutcheon; 49 mm.

1889. Prof. E. H. Kisch's fiftieth birthday: obverse, bust; reverse, Hygeia; 59 mm.

1889. Numismatist Adolph Meyers-Godannen: oval; obverse, bust; reverse, buildings; 71 x 57 mm.

1889. Prof. Th. Goldschmidt's fiftieth birthday: obverse, bust; reverse, allegorical group; 46 mm.

1889. Jubilee of the Nächstenliebe, Society: obverse, hand; reverse, inscription; 57 mm.

1890. State councilor P. M. C. Asser: obverse, bust; reverse, inscription; 65 mm.

1890. Preacher Adolf Jellinek's death: obverse, bust; reverse, inscription; 55 mm.

1890. Karl Marx: one-sided medalion; bust; 139 mm.

1890. Dr. Adolf Fischhof: obverse, bust; reverse, allegorical group; 58 mm.

1890. Jubilee of the factory of Ludwig Löwe: obverse, bust; reverse, allegorical figure; 56 mm.

1890. Issac Elhanan Spicker: obverse, bust; reverse, chapel.

1890. Synagogue at Galatz: obverse, the synagogue; reverse, masonic emblems; 40 mm.

1892. Prof. Moritz Benedict's jubilee: square plate; bust; 60 x 44 mm.

1892. Charlotte Furtado-Heine: horticultural prize medal, 73 mm.

1892. Michael Fischhof, founder of "Austria": obverse, bust; reverse, view of city; 50 mm.

1892. Prof. Joseph Gruber's seventieth birthday: plaque; bust; 50 x 45 mm.

1892. Zionist leader Architect O. Marmorek: plaque; bust; 115 mm.

1892. Second Zionist Congress: obverse, allegorical group; reverse, inscription; 68 mm.

1893. Israelitische Religionsgesellschaft zu Wilhelm Carl and Matthide von Bothschild: obverse, interior view of synagogue; reverse, inscription; 40 mm.

1893. Reunion of the Frankfort Israelitische Realschule: obverse, view of city; reverse, inscription; 39 mm.

1893. Choir prize of the Religionsschule of Frankfurt: obverse, interior view of synagogue; reverse, musical instruments; 39 mm.

1893. Prof. James Joseph Sivestor, prize medal for mathematics: obverse, bust; reverse, inscription; 56 mm.

1893. Steepney Jewish School: obverse, allegorical figure; reverse, inscription.

1893. Dr. K. Lippe's seventieth birthday: obverse, bust; reverse, flaming shield of David; 39 mm.

1893. Dr. Ludwig von Guttmann's death: obverse, bust; reverse, mite-inscription; 56 mm.

1893. Composer Carl Goldmark's seventieth birthday: obverse, bust; reverse, oak and laurel; 55 mm.

1893. Johns: plaque; bust; 200 x 135 mm.

1893. Fiftieth anniversary of the Stern Conservatorium: obverse, bust; reverse, allegorical figure; 42 mm.

1893. Salo Cohen, director of the Jewish community of Vil-

1893. Enlargement of the synagogue at Frankfurt: obverse, old and new synagogues: reverse, inscription; 39 mm.

1893. Composer Ignaz Brüll: plaque; bust; 200 x 135 mm.

1893. Virtuoso Alfred Grünfeld: plaque; bust; 70 x 50 mm.

1893. Synagogue at Siegedin: obverse and reverse, building; 29 mm.

1893. Musician Siegfried Ochs: obverse, bust; reverse, lyre; 50 mm.

1893. Centenary of the Frankfort Philanthropin: obverse, sower; reverse, beehive; 50 mm.
Medeba

For the names of Jews prominent as engravers of medals see Jew. Encyc. v. 175, s. f. Engraving and Engravers.

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A. W.

MEDEBA (modern name Madeba): A town east of the Dead Sea and a few miles south of Heshbon. It was wrested from the Moabites by Sihon, King of the Amorites (Num. xxx. 30); and after the conquest of Palestine it was assigned, together with the plain in which it lay, to the tribe of Reuben (Josh. xiii. 9, 16). During the war of the Ammonites against David, the Syrian allies of the former encamped at Medeba, which seems at that time to have been under Ammonite control (I Chron. xix. 6–15). Later it was seized by the Moabites again; for, according to the Moabite Stone (line 8), "Omri annexed all the land of Medeba, and Israel occupied it, his days and half his son's days, forty years." This statement is confirmed by Isa. xvi. 2, which mentions Medeba as a city of Moab, under whose control it remained until the Moabites were driven south of the Arnon by Jeroboam II.

During the Maccabean period John, brother of Jonathan and Simon Maccebeus, was murdered by a robber clan, led by Janthri or Ambri, who lived in Medeba, and who in revenge were ambushed and slain while taking part in a marriage procession near the town (I Macc. ix. 35–42; Josephus, "Ant." xiii. 1, §§ 3, 4). It was later taken by John Hyrcanus after a stubborn siege (ib. xiii. 9, § 1), and finally was captured by Alexander Janneus, although Hyrcanus II. promised to restore it to Aretas, King of Arabia, (ib. xiii. 15, § 4; xiv. 1, § 4).

L. H. G.

Medeba, after lying desolate for several centuries, was reoccupied by a colony of Greek Christians about 1880; to this colony a smaller one of Latin Christians has since been added. In erecting the necessary buildings for this new occupation many beautiful mosaics which belonged to churches and monasteries of the fourth, fifth, and sixth centuries have been recovered. Many of these may still be seen in hovels, stables, and farmyards. The most noteworthy of these is the mosaic map of Palestine, some remains of which may still be seen in the floor of the Greek church at Medeba. The discovery of this map was announced in Dec., 1896, but there is reason to believe that it had been known to a small circle of ecclesiastics for some time before this, and that when it was first discovered it was in a much better state of preservation than at present. Toward the end of 1899 efforts were made to make an accurate chart of the remains of it and to give to the world some knowledge of this remarkable production. The publications in reference to it will be found in the bibliography at the end of this article.

The artistic and technical difficulties which the makers of the map had to overcome were very great, but they surmounted them with surprising success. Exact proportions and perspective were of course not attained, but the general relations of the sacred sites were graphically pictured; much valuable information as to the condition of the land at the time at which the mosaic was made (fifth or sixth century B.C.) is given, and the traditions then current concerning the location of Biblical sites found expression. Thus the statements of Eusebius and Jerome in their onomastica are illustrated and in some cases supplemented.

Jerusalem is pictured on the map as being bisected by a long colonnaded street. The wall of Jerusalem did not enclose the southern end of the two hills on which the city stands. After enclosing the Church of Mt. Zion on the site of the present Cathedrals.

Jerusalem Map. The artistic and technical difficulties which the makers of the mosaic were especially interested in Christian themes. They accordingly pictured the Sea of Galilee as bearing a ship containing the disciples, and Peter endeavoring to walk on the water (Matt. xiv. 23–31). One easily recognizes on the map the names of many sites which are well known, such as Baitin (Bethel), Jifna, Jibia, Beer-sheba. Sites in southern Palestine and on the Philistine plain are given with considerable fulness. Gerar is shown close to Beer-sheba and to the west of it—a location which conflicts with the usual identification of Gerar with Umm Jarar, five miles to the south of Gaza. The Philistine Gath is placed near the site of the modern Ramleh.

On the south the map extends far enough to show Lower Egypt. Witnesses quoted as reliable by Father Cleopas, the librarian of the Convent of the Holy Sepulcher, said that they saw the mosaic some years before it was so badly mutilated and divided that they recognized Ephesus and Smyrna thereon. It would seem, therefore, that when intact the map included Asia Minor as well as Egypt.

Tradition in the fourth century was not always more reliable than it is now, a fact to which this map sometimes bears witness. For example, the threshing-floor of Atad, which Gen. 1. 10 places east of the Jordan, is on this map identified with Beth-hogla ("thrashing-floor of Atad, which is now Beth-hogla"). Beth-hogla, however, is the modern 'Ain (Kar) lnajah in the plain southeast of Jericho, west of the Jordan, where a Greek monastery is situated.
MEDES. See MEDIA.

MEDIA (Latin, Media; Greek, Μηδεν; Old Persian, Media; Hebr. מֵדֶּה): Ancient name of a country which is located south and west of the Caspian Sea, and is associated with events in Jewish history. The confines of Media anciently embraced territory corresponding roughly to the present Azerbaijan, the southern borders of the Caspian, the province of 'Irak-'Ajami, and the districts of modern Persia which adjoin the mountains of Kurdistan and Luristan. In the Hebrew Scriptures Media and the Medes are mentioned more than a dozen times. The antiquity of the name is believed to be shown by its having been borne by Noah's grandson Madai, son of Japheth (Gen. x.3 [A.V. 2]; xii.10). He is commonly regarded as the progenitor of the Median race, Mount Ararat being within the ancient Median borders.

From the Bible, furthermore, it is known that Israelites were placed in cities of the Medes by Shalmaneser, king of Assyria, after his conquest of Samaria (II Kings xvii.6, xviii.11); and Media is referred to under the form "Amada" or "Maddi" in the records of this king and of Tiglath-pileser. Allusions to Media in connection with Persia are not rare in certain books of the Scriptures; and the laws of the Medes and Persians were regarded as the law of God for all that was fixed and unalterable (Esth. i. 14, 18, 19; x. 2; Dan. v. 28, vi, 8, viii. 20). The part taken by Media and Elam, meaning Persia, in the overthrow of Babylon forms a portion of the prophecy of the elder Isaiah (Isa. xii. 17, xxxi. 2; comp. also Jer. xxv. 17). At Ecbatana, in the province of the Medes, moreover, was found the famous edict of Cyrus granting a decree for the building of the Temple at Jerusalem (Ezra vi. 2; II Esdras vi. 28). The same capital is prominent likewise in the Book of Judith (Judith i. 1 et seq.); and the ancient Median city Rhages figures elsewhere in this book and strikingly in the narrative of Tobit (Judith i. 5, 15; Tobit i. 14, v. 5, vi. 10). On the identification of "Darius the Median" and on Daniel's position under his rule (Dan. v. 28, vi, 8, viii. 20, ix. 1, xi. 1), see DANIEL; DARIUS.

With regard to Media as a factor in the world's history, the antiquity of the people as an Iranian nation is conceded, even though the existence of a so-called Median empire in very remote times may be open to some doubt. According to the fragments of Berosus of Babylon, however, the Median royal line extended back almost two thousand years before the time of Alexander the Great; and the historian Ctesias pretends to account for a list of kings and their reigns running back nearly to 1000 B.C. For historic purposes, however, the story of Media begins with Deioces (A'isias), whom Herodotus ("Hist." i. 16 et seq.) describes as the founder of the empire. This monarch is mentioned as "Dayauku" in the inscriptions of Sargon: and he ruled over Media from 709 to 636 B.C. or, more exactly, from 700 to 647. He was succeeded by Phraortes (Old Persian, "Fravarish"), who extended the boundaries and sway of Media and ruled from 647 to 635. Phraortes in turn was followed by Cyaxares (Old Persian, "[H]uvauxshatara"; Babylonian, "Uvakuushatar"), whose reign (635-585 B.C.) formed the culmination of the Median ascendency. It was under this ruler, in alliance with Nabopolasar, king of Babylon, that Chaldea was destroyed and Nineveh and the overthrow of the Assyrian empire took place (c. 607-604 B.C.). His successor was Astyages (Bab. "Ishtu vegu"), whom Oriental tradition erroneously identifies with the legendary Aziz-Dahak of Babylon. With the rule of Astyages (585-550 B.C.) came the decline and final overthrow of Media by Persia under Cyrus. The Median supremacy was lost sight of in the greater glory of Persia. Thenceforth the two nations came to be regarded as one, their names being often united and used interchangeably, although divisions were recognized. After the death of Alexander the Great, for example, Media Minor, which corresponds roughly to Azerbaijan, was distinguished from Media Major, which became a part of the Syrian empire; and, again, Media Major was later comprised in the Parthian domain and was finally included in the great empire of the Sassanians.

From the religious standpoint also Media is important because Zoroaster is believed to have arisen in that country; and the similarities between Zoroastrianism and Judaism are many and striking. See AVESTA; PERSIA.


MEDIATOR (Greek, Μεσοτηρ): An agent that goes between: one who interposes between parties at variance; in particular, an intercessor between God and man. Judaism recognizes in principle no mediatorship between God and man. "The Lord alone did lead him [Israel], and there was no strange god with him" (Deut. xxxii. 12). "See now that I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal" (ib. 39). "In his love and in his pity he renews them; and he bare them and carried them" (Isa. lix. 9). "What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" (Deut. iv. 7). When told by God that Israel should henceforth be led by an angel, Moses replied: "If thy presence go not with me, carry us not up hence" (Ex. xxxiii. 15). Still for the people the distance between the Deity and frail humanity was too great to be overcome by the spiritual effort of the multitude or of the common individual. Hence the prophet, believing to be in constant communion with God, is viewed in Scripture as the fit person to mediate to men in trouble. Thus Abraham is empowered by God to pray for pardon and restored health for...
Abimelech (Gen. xx. 7, 17; comp. ib. xviii. 23–33). Moses interceded on behalf of Pharaoh and the Egyptians (Ex. viii. 5–9, 24–26; ix. 28–33; x. 17–18) and also on behalf of his own people (ib. xvii. 11, xxxii. 11; Deut. ix. 15); likewise Samuel (I Sam. vii. 5; xii. 19, 23; comp. Ps. xxvii. 6). Jeremiah (Jer. xxv. 1) and Job (Job xlii. 7; comp. Ezek. xiv. 14–20). Noah, Daniel, and Job save their generations by their righteousness.

In the Apocalyptic and Hellenistic literature the idea of mediatorship is more pronounced. Jeremiah is frequently mentioned as the one who "pray-eth much for the people." (II Mac. xiv. 14); "whose works are to this city and to Jerusalem" as a firm pillar and whose prayers as a strong wall." (Apoc. Baruch, iin.); "Rest of the Words of Baruch." i. 3, ii. 3; comp. Jer. vi. 27; Pesik. 115b). According to Tobit (iii. 26), angels bring the prayers of men to God before His throne. Enoch is asked by the fallen angels to intercede for them (Enoch, xiii. 4–7). Abraham is described as interceding for the sinners in a state of suspense (Testament of Abraham, xiv.; comp. Luke xvi. 24). Moses was "the advocate of Israel who bent his knees day and night in prayer to make intercession for his people" (Assumptio Mosis, xi. 17, xi. 6). The Patriarchs in heaven were believed to be intercessors for the living (Philos, "De Exe- crationibus," § 9; Lam. R., Introduction, 23; comp. Josephus, "Ant." I. 13, § 3; for all the righteous souls (Sibyllines, ii. 331). Remarkable is the warning of Enoch to his children: "Say not our father stands before God and prays for us to be released from sin; for there is no person there to help any man that hath sinned" (Slavonic Enoch, liii. 1; comp. Isa. lix. 16).

In principle the Rabbis were against prayers to angels for intercession. "A man is in trouble who has a great man for a patron stands at the door awaiting the answer the servants will bring." (Yer. Ber. i. 6c.)

In Rabbinical literature, whether or not he will be permitted to approach him for aid. He who needs God's help ought not to ask the assistance of either Michael or Gabriel or any other angel, but should turn immediately to God; for whosoever shall call on the name of God shall be delivered" (Yer. Ber. ix. 13a, after Joel iii. 5 [A. V. v. 32]). "However exalted the Most High is, let but a man enter His house and whisper a prayer and the Almighty listens as a friend to whom a secret is confided" (Yer. Ber. i.c.).

Nevertheless, to judge from the early Christian writers (Col. ii. 19; Origen, "Contra Celsum," i. 26, v. 6; Clement, "Stromata," vi. 5, 41; Aristides, "Apologue," xiv.), angels were often invoked by certain (Gnostic!) classes of Jews. The passage in Job xxxii. 29 (comp. v. 1) also led the Rabbis to assume that angels pleaded for men at the throne of God (Yer. Kil. i. 61d). Shab. 12b reads: "He who prays in the Aramaic language will lack the aid of angels, whose language is Hebrew," while from Tosef. Hul. ii. 18 (comp. Mek., Yitro, Ex. xx. 4) it may be learned that angel-worship was not unknown in certain Jewish circles. And this led eventually, notwithstanding the opposition of many rabbinical authorities (see the passages in Zunz, "G. V." pp. 147–149), to the introduction even into the liturgy of prayers addressed to the angels and seeking their mediation. The Ineffable Name, the divine attribute of mercy, the thirteen attributes of God (see Mitnagdor), the holy throne, the gates of heaven, and the Torah were also appealed to in the liturgy (see Zunz, l.c.). A great sinner in the Talmud invokes the mountains and the stars to pray for him ("Ab. Zarah 17a).

Especially was Michael invoked as intercessor for the Jewish people (Dan. xii. 1; see Lücken, "Michael," 1898, pp. 11–23). Meṭaṭron (Mithra) also is frequently mentioned in Gnostic circles together with Michael as mediator of the Revelation (Sunh. 38b, with reference to Ex. xxiii. 21; Gen. R. v.; comp. Tan., Mishapṭiẓ, ed. Buber, p. 15). Righteous souls also appear as intercessors (Tanna debe Eliyahu R. iii.).

The Rabbis, however, insisted upon not allowing God's absolute sovereignty and power to be infringed through the interference of angels. "The angels were created on the second day so that it should not be believed that they had a share in the creation of the world" (Gen. R. i., iii.). The Lord Himself, and no angel, or seraph, or other messenger of His, smote the Egyptians at the time of Israel's redemption from Egypt (Philo, "De Vita Moysis," iii. 19; Assumptio Mosis, i. 14, iii. 12; Gal. iii. 19). The Samaritans call Moses "Mesites" (see Baneth, "Marqah," 1888, pp. 147–149), to the introduction even into the liturgy of prayers addressed to the angels and seeking their mediation. The Ineffable Name, the divine attribute of mercy, the thirteen attributes of God (see Mitnagdor), the holy throne, the gates of heaven, and the Torah were also appealed to in the liturgy (see Zunz, l.c.). A great sinner in the Talmud invokes the mountains and the stars to pray for him ("Ab. Zarah 17a).

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who created the universe has given to His arch-
angelic and most ancient Word a preeminent gift to
stand on the confines of both; while separating the
created things from the Creator he pleads before the
immortal God on behalf of the mor-
tal race which sins continually, and is
Philo's Logos.

the ambassador sent by the Ruler to
the subject race. He exults in this
office and boasts of it, saying: 'I stood in the midst
between the Lord and you' (Num. xvi. 49). From
this it was but one step to claim for Jesus the same
cosmic mediatorship, as Paul and his followers did
while presenting him as the mediator of the new
covenant and the restorer of the relations between
man and God which had been broken through sin (I
Tim. ii. 5; Heb. viii. 6, ix. 15, xii. 24). Against
this teaching R. Akiba declares: "Happy are ye
Israelites! Before whom do ye cleanse yourselves,
and who cleanses you from sin? None but your
Father in Heaven; for Scripture says: 'I shall
sprinkle upon you clean waters, and ye shall be
clean' (Ezek.xxxvi.25), and 'Israel's hope' ['mik-
weh "] is the Lord' (Joz. xvii. 13). Like the
mikweh, 'the Fountain of Water,' so is the Lord
the source of purification for all impurities" (Yo-
ma viii. 9).

Regarding the function of the priests, Judaism is
also very outspoken in denying to any human being
the power of conferring any blessing upon the people.
The words "And they shall put my name
upon the children of Israel, and I will bless them"
(Num. vi. 27) are thus commented upon (Sifre,
Num. 43; Nidda 24a; B. B. 12a, 51a, and 51b).
Israel is not to be made to believe that its blessing depends upon the priests,
nor should the priests claim the power of blessing
for themselves; but God alone is He who confers the
blessing."

Maimonides in the fifth article of his creed lays
special stress upon prayer being offered exclusively
to God and to no other being; and in his comment-
ary (Sanh. xi.) he points out particularly that the
angels should not be appealed to as mediators or in-
tercessors between God and man, and in the same man-
er Nahmanides declares it wrong to pray to angels
as intercessors (see his discourse "Torat Adonai",
ed. Jellinek, pp. 30-31). Lipman of Mülhausen in his
"Nizqahon," pp. 12, 132, writes: "Our rabbis have
rejected every kind of mediatorship, referring
to the Scripture: 'Him alone shalt thou worship,
and to him shalt thou cleave' (Deut. x. 20). Every
appeal to intercessors leads to idolatry and to in-
purity." The remark of Abraham ibn Ezra (com-
mentary on the Pentateuch, Introduction), "The
angel that mediates between god and man is reason," is
characteristic of the spirit of Judaism.

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K.

MEDICINE.—In Bible and Talmud: The
ancient Hebrew regarded health and disease as eman-
ating from the same divine source. "I kill, and I
make alive; I wound, and I heal" (Deut. xxxii. 59),
said the Lord through His servant Moses; and there-
fore they who minister to the health of their fellows
are regarded as the messengers of God, as the execu-
tors of His will. Although YHWH is the physician
of Israel (Ex. xv. 26), yet the practise of medicine is sanctioned by the Law: "If men strive together,
and one smite another . . . and . . . he keepeth his
bed . . . he shall pay for the loss of his time, and
shall cause him to be thoroughly healed" (ib. xxi.
18-19). Joseph employed house physicians (Gen.
1. 2); and Isaiah mentions especially a surgeon
or wound-dresser (Isa. iii. 7). Among the Jews,
unlike other primitive nations, the priests did not
monopolize the art and science of healing. Moses
assigned to them only the task of police supervision
in cases of contagious diseases. The Bible does not
mention a single instance of a priest having per-
formed the functions of a physician. The Prophets,
however, practised occasionally the art of healing.
Elijah brought to life a child apparently dead (I
Kings xvii. 17-22); and his disciple Elisha performed
a similar miraculous cure (II Kings iv. 18-20, 34-
35). A man of God restored the paralyzed hand of
King Jeroboam (I Kings xiii. 4-6). Isaiah cured
King Hezekiah of an inflammation by applying a
plaster made of figs (II Kings xx. 7).

At a later period physicians were held in high es-
teein by the people, as may be gathered from Ben Si-
r: "Honor a physician with the honor due unto him
for the uses which ye may have of him, for the
Lord hath created him . . . . The Lord has created
medicines out of the earth; and he that is wise will
not abhor them . . . . And He has given men skill
that He might be honored in His marvelous works.
. . . My soul, in thy sickness be not negligent; . . .
give place to the physician; . . . let him not go from
thee, for thou hast need of him " (Eclus. [Sirach]
xxxviii.1-12). Afterward the status of the medical
profession became still more exalted. The court
of justice ("bet din") employed in certain cases the
services of a physician ("rofe"), whose expert tes-
timony was decisive in criminal matters. In cases
of assault, for instance, it was his duty to give his
opinion ("umdena") as to the danger to the life of
the assaulted (Sanh. 78a; Git. 12b). Corporal pun-
ishment was inflicted under the supervision of a
physician (Makk. 29b). No physician was permitted
to practise without a license from the local judicial
council (B. B. 21a; Makk. 30b). Every city was re-
quired to have at least one physician; and to live
in a city that had none was considered hazardous
(Sanh. 17b).

The medical knowledge of the Talmudists was
based upon tradition, the dissection of human bodies,
observation of diseases, and experiments upon ani-
mals ("issuk be-debarim"; Hull. 57b).

Sources of Medical Knowledge.

When making their rounds physicians used to take their apprentices with
them (Deut. R. x.). In the majority
cases the art of healing was trans-
mitted from father to son (Yer. R. H.
i. 3, 57b). The numerous medical aphorisms pre-
served in the Talmudin and Midrashim, and the fact
that physicians took part in the discussion of many
important religious questions by the Rabbis, indi-
cate that the latter were not unacquainted with the
science of medicine (Naz. 32a; Nid. 22b). That
the demand upon the skill of physicians was consider-
able may be adduced from the statute law prohibiting
the part owner of a house from renting his part to
a physician on account of the noise and disturbance caused by the visiting patients (B. B. 21a). Physicians received for their services comparatively large fees. A current saying was: "A physician who takes nothing is worth nothing" (B. K. 85a).

What was the sum total of medical knowledge possessed by the ancient Hebrews can not be stated definitely, for the reason that neither the Bible nor the Talmud contains medical treatises as such. The Mishnah mentions a medical book, "Sefer Refutot," which was attributed to King Solomon and expurgated by King Hezekiah (Pes. iv. 9), and the Talmud cites on treatise on pharmacology, "Megillat Sammania" (Yoma 38a); but neither of these has been preserved. Medicine was an integral part of the religion of the Jews; and medical subjects are treated of or alluded to only in so far as they concern or elucidate some point of law.

There are in the Bible but few direct references to the internal organs, a bone, covered with its soft, sinews, ligaments, and with expressions in which the

**Anatomy.** names of such organs are used metaphorically, e.g.: "His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground" (Job xvi. 13); "His vessels are full of healthy fluid, and the marrow of his bones is well moistened" (ib. xxii. 24, Hebr.); "I am weary; ... my throat is dried" (Ps. lxix.). See Anatomy.

The laws concerning clean ("torah") and unclean ("tamah") afford means for ascertaining in part the familiarity of the ancient Hebrews with certain branches of anatomy. According to the Mosaic law (Num. xix. 14), any one who comes in contact with a dead body or any part thereof, or who remains in a tent wherein a corpse is found, is considered infected ("unclean") for seven days. The Mishnah teaches that this tent-infection ("tum'at ohel") takes place in the presence either of a complete corpse, or of an anatomical unit or member ("ibor"), i.e., a bone covered with its soft parts. A bone stripped of its soft parts does not infect. Should, however, a collection of such bones, by either their bulk or number, represent more than half of the skeleton ("sheled"), their infecting power is equal to that of a complete corpse (Oh. i. et seq.).

This law made it imperative that the number of bones in the human body should be ascertained. Oh. i.-viii. gives the number as 348; and the following bones are recognized and named: hand ("pisat ha-yad") 89; forearm ("kaneh") 2; elbow-joint ("marpek") 2; arm 1; shoulder-joint ("kafat"), including shoulder-blade ("kanaf") 4;

**Osteology.** foot ("pisat ha-regel") 30; ankle-joint ("karsof") 10; leg 2; knee-joint ("arkhit"), including knee-cap ("pikah") 5; thigh 1; hip joint ("koftit"), including head of femur ("buqa de-tzma") and innominate bone ("keliboset"), 3; spinal column ("shered") made up of vertebrae ("hulyot") 18; ribs 11; breast-bone ("maftach shelleb") 6; sacrum and coccyx ("taka") 6; and head 9, in which were recognized the vertex ("kederah"), two condylus processes, the foramen magnum, the fontanelles, maxillary bone, maxillary arch ("gabbot ha-zakan"), and the nasal bone ("ezem ha-lo'tam"). This enumeration gave rise to numerous disputes as to the number of bones constituting a normal skeleton. The disciples of R. Ishmael, in order to settle this question, obtained the body of a young harlot who had been put to death, and, having subjected it to prolonged boiling ("shelikah"), counted the bones and found the number of them to be 352 (Bek. 45a). Neither of the numbers given agrees with modern anatomical knowledge. The explanation of the discrepancy is to be found in the youthful age of the subject used, many of the bones not having become completely ossified; also the prolonged boiling caused them to be separated into their original component parts, so that the Talmudists counted the epiphysis and diaphysis as separate bones. As an expert osteologist is mentioned Theodorsus, a well-known physician (Nuz. 53a).

The Bible speaks of muscles under the general term "flesh" ("basar"). The abdominal muscles are mentioned in Job xi. 16. The psoas muscle is mentioned in the Talmud (Hul. 93a); and Rab Hisdai made the remarkable observation that the psoas in all clean animals, i.e., those that chew the cud and whose hoofs are cloven, has two accessory muscles whose respective fibers run longitudinally and transversely (ib. 59a). Tendons are frequently mentioned under the term "giddim."

The salivary glands or "fountains" (Niddah 55b) are situated in the cavity of the mouth (Ab. R. N. xxxi) and under the tongue (Lev. R. xvi.). The capacity of the pharynx ("het ha-bellah") was found by experiment to be larger than it seems. A hen's egg can easily be swallowed whole (Yoma 80a). The esophagus ("weshet") and larynx ("kanhe") have their respective origins in the pharynx. The structure of the esophagus is composed of two layers ("orot")—an outer, muscular one and an inner, serous one (Hul. 43a). The inner layer has longitudinal folds throughout its length, except at the upper part, which is called "tarbec ha-weshet" (ib. 45b). The lower portion of the inner layer is supplied with hair-like projections (ib. 44a).

The larynx ("kaneh," "gargeret") is composed of a large ring of cartilaginous layers ("tabba'at gedolah"), thyroid cartilage ("koba"), "pikah shiel-gargeret," and the epiglottis ("shipny koba"; Hul. 18b). The trachea is composed of incomplete cartilaginous rings ("hulyot"), and membranous ones ("bene hulyah").

The alimentary canal of ruminating animals is thus described: "The food passes from the mouth into the pharynx, thence into the esophagus ("istonika"), thence into the reticulum ("het ha-kosot"), thence into the pastriterum ("ha-masas" or "hemses"), thence into the abomasum ("karsa"), thence into the duodenum ("resh mayah"), thence into the small intestines ("kerukah ka'thinah"), thence into the blind gut ("sanya debe"), thence into the large intestines ("kerukah ubya"), thence into the rectum ("pe%'raka"), whence it makes its exit through the sphincter ani ("iskutha") (Lev. R. iii.)

According to R. Samuel, there are no hair-like projections ("milot") below the pylorus ("mezar"). The gastro-intestinal tract throughout its length...
is covered externally with the peritoneum ("kērum nuktāf") except the posterior surface of the lower portion of the rectum ("hilholet"); Hul. 49b). The peritoneum forms the greater omentum ("peder"), which is attached to the greater curvature or "bow" ("Khalita") of the stomach (ib. 50a) and the beginning of the small intestines (ib. 53a).

The liver is attached to the diaphragm ("tarspeha") by a fold of the peritoneum (ib. 46a). It is united also with the gall-bladder ("marah") by means of a narrow tube ("sinpuna"; ib. 48b). The pancreas is considered an accessory organ of the liver, and is called the "finger of the liver" ("cēba' ha-kabed"). Its relations to the abdominal organs are described correctly (Tamid 81a). The anterior abdominal wall is divided into an inner, peritoneal layer ("keres penimit") and an outer, muscular one ("keres hizounah"). The spleen and kidneys are frequently mentioned in Talmud and Midrash, but no description is given (see below).

The lungs are composed of two "rows" ("arugot"), right and left, divided vertically by a septum ("tarspeh ha-leb") which rises from the pericardium ("kis ha-leb") and is attached to the spinal column. The large bronchi and heart ("bet ha-simponot") enter respectively the inner side of each row (ib. 50a). Alongside of the bronchi enter also the large blood-vessels ("mizrakim"; ib. 93b). The number of lobes in each lung is given correctly (ib. 47a). The pleura is composed of two layers, an outer, rough one ("kerama illaya") and an inner, rose-colored one ("kerama' illaya") and an inner, rose-colored one ("kerama' illaya") and an inner, rose-colored one ("kerama' illaya") and an inner, rose-colored one ("kerama' illaya"). The heart is composed of two ventricles ("halal"), the one being hard ("kashshish"), the other thin ("kis") is divided by a septum into ("merukkam") and its features were well differentiated ("mi-zorat adam").

The brain is not mentioned in the Bible. According to the Talmudists, it has two coats, an outer ("derum mutor") and an inner coat ("pia mutor"), the one being hard ("kashshish"), the other thin ("dakik"). The spinal cord begins outside of the conoidal processes (Hul. 45a). The Zohar gives a somewhat more detailed description: "The skull contains three cavities in which the brain is lodged. From the brain issue thirty-two paths. These paths spread over the body connecting it with the brain" (Zohar on Lev. xxvi.).

From the laws relating to circumcision, flux, menstruation, etc., which are discussed at length in the Bible and especially in the Talmud, may be gathered some idea of the knowledge which the ancient Jews possessed concerning the anatomy of the generative organs. Of the male genitals the anatomical parts are mentioned as follows: The scrotum ("kis") is divided by a septum into two sacculi (Bek. 40a); the testes contains a viscous fluid (Yeb. 75a).

spermatic fluid and the urine had each a separate canal for their exit (Bek. 44b).

Besides the uterus only the visible parts of the female generative organs ("rehem"), there being many synonyms, are mentioned in the Bible. The Talmud mentions the following: Monstresceris (Hebr. "kaf tapuah"); Yer. Yeb. 1–2; vulva ("erwah"); reima pudendorum ("bet ha-setarim"; Niddah 66b); vestibulum vaginae ("bet ḫison"; ib. 41b); orificium urethrae ("hil"; ib. 17b); hymen ("betulim"); ostium vaginae ("bet shinnayim"); ib. 45b); vagina ("bet toref","bet ha-rehem"); Shab. 64a); septum vesico-vaginalis ("gag prosdor"; Niddah 18a); septum vaginae-rectalis ("karka prosdor"); ib.; uterus ("rehem"; ib.); cavulis cervicis uteri ("makor; ib. 41a); aevum uteri ("leder"; ib. 30b); "bet herayon" ("Ar. 7a").

According to the Mosaic law (Lev. xii. 2–5), a woman after giving birth to a male child remained unclean for seven days thereafter: in the case of a female child, fourteen days. Then followed a period of purification—for a male thirty days and for a female sixty-six days. According to the Mishnah, miscarriages fell under the same law, provided, however, the fetus ("shehīr") was completely formed ("merukkam") and its features were well differentiated ("mi-zorat adam"). Monstrosities and all fetuses not viable were exempt from the above-named law (Niddah iii.). This interpretation of the Biblical law served as an impetus to the Talmudists for the diligent study of embryology.

The essence in which were held those who occupied themselves with this study is shown in the legend that King David devoted a great deal of his time to these investigations (Ber. 4a). R. Samuel, it is said, was able to tell the exact age of a fetus (Niddah 25b). The fetus, it was held, is completely formed at the end of the sixth week. Aba Saul, a grave-digger by occupation, but also an embryologist, describes an embryo at the end of the sixth week as follows: "Size, that of the locust; eyes are like two specks at some distance from each other, so are the nostrils; feet like two silken cords; mouth like a hair... The soles are not well defined." He adds that the embryo should not be examined in water, but in oil, and only by sunlight (Niddah 25b). R. Samuel (ib.) contended that it was impossible to differentiate the sex before the end of the fourth month, which, by the way, is the opinion of modern embryologists. At certain autopsies it was found that the male embryos were completely formed at the end of the forty-first day, and the female embryos at the end of the eighty-first day. The Rabbinists contended that the autopsies had not been free from error (Niddah 30b). The soft parts are formed first, then the bones (Gen. R. xiv.). Monstrosities like cyclopia, monopedia, double back with double spinal column, and artresia osophagi ("weshet atum"), etc., are mentioned (Niddah 38b, 24a, b).

The Bible identifies the blood with the soul (Gen. ix. 4). The Talmudists regard blood as the essential principle of life (Hul. 15a). The relations between strength and the development of muscles is mentioned in the Bible (Job xi. 16). The Talmudists noted the fact that the muscles change their form
when in motion (Hul. 93a). Respiration is compared to burning. Expired air cannot sustain life (Sanh. 77a).

Physiology.

(Yer. Ter. viii. 4). Each gland secretes a fluid peculiar to itself, although all the glands derive their material from the same source (Num. R. xv.). The difference in the structure of the teeth in herbivorous and carnivorous animals is noted (Hul. 59). Saliva, besides moistening the tongue, adds to the palatability of food (Num. R. xv.). The stomach performs a purely mechanical function, that of churning the food; it is compared to a mill. Digestion proper ("ikkul") is carried on in the intestines. The time occupied in digestion is not the same in all individuals. The end of the digestive period is made manifest by the return of a desire for food (Bek. 32b). Eating when the bowels are full is likened to the making of a fire in a stove from which the ashes have not been removed (ib. 55a). Normal defecation hastens digestion. Birds digest their food rapidly (Shab. 82a); dogs, slowly (Oh. xi. 7). The reasoning faculties are lodged in the brain (Yeb. 9a). The movements of the body depend upon the integrity of the spinal cord (Hul. 58). Rabbi Isaac holds that the liver elaborates blood (Shab. 82a).

There are numerous references to the influence of climate, customs, trade, etc., upon the development of the organism as a whole, and upon certain groups of muscles (Ab. R. N. xxxi.; Yeb. 108a; M. K. 25b).

The phenomena preceding the period of menstruation are described in detail (Niddah xi. 8). The menstrual fluid is considered by Rabbi Meir as an extra nutritive material which is discharged periodically when no use, but which is converted into milk during the period of lactation (ib.). Absence of menstruation indicates sterility. Fear and cold may arrest the flow (ib. 56). That medicine was an integral part of the religion of Israel is made more evident from the pathological studies of the Rabbis than from any other branch of medical science. It is indeed remarkable that the Rabbis seem to have been the first to recognize practically what is at present the prevailing theory, namely, that the symptoms of all diseases are merely outward manifestations of internal changes in the tissues—a theory never advanced by their contemporaries, e.g., Hippocrates and his disciples, and only vaguely hinted at by Galen ("De Locis Affectis," i., ch. ii.). Their pathological studies were a direct outgrowth of the law concerning the "flesh that is torn of beasts in the field," which becomes unfit ("terefah") for food (Ex. xxii. 30 [A. V. 31]). Certain rules concerning this infection are enjoined upon those who come in contact with the flesh of an animal that "died of itself or is torn with beasts" (Lev. xxii. 8). The Talmudists went a step further, and declared that the word "unfit" included the flesh of animals afflicted with any disease which would have sooner or later caused the death of the animal (Hul. iii. 1).

In order, therefore, to determine the condition of the internal organs, each slaughtered animal was subjected to an autopsy; this is the practise even to-day. The pathological changes of the lungs have been most diligently studied as to color, consistency, cavities, and vegetable growths. Redness of the lungs indicates hyperemia (Hul. 47b), a condition which is not fatal (ib. 46b); blue and light-green discoloration is not considered dangerous (ib. 47b); black indicates that the object has begun to disintegrate ("lakah"); and the part of the lungs thus affected must be removed. Extirpation of the trachea and cartilage of the windpipe (ib. 45b) is considered fatal.

Perforation of the heart is considered fatal. No other pathological changes of the heart are mentioned. A transverse division of the trachea is not considered fatal, provided it is less than one-half of its circumference. Longitudinal wounds in the trachea heal quickly (ib. 45a, 54a, and 57b). Loss of substance is not considered fatal (ib. 18a). Perforation of the esophagus is fatal, since the food may escape into the mediastinum (ib. 45b). Volvulus is considered fatal (ib. 56b). Perforation of the stomach or of the intestines is fatal. Extirpation of the spleen in animals and in man is not considered...
fatal (Hul. 2). Rupture or wounding of the spleen is considered fatal. Ablation of the uterus is mentioned and is not considered fatal (Bek. vi. 4). Atrophy and abscess of the kidney are fatal (Hul. 55a, b). Accumulation of transparent fluid in the kidney is not fatal (ib. 55b).

The pathological changes in the liver mentioned in the Talmud are: that in which the organ becomes dry and bloodless and "crumbles under the nails"; abscess; and stone-like hardening. Extirpation of the liver is not considered fatal if there is left intact the part which surrounds the biliary duct and "that place from which the liver receives its vitality." Absence of one testicle is mentioned, and the subject is considered sterile (Bek. vi. 6). Hypertrophy and atrophy of the testicles (ib. 40b), scrotal hernia ("ruah ba-ashakim"), and elephantiasis are also mentioned. Various forms of hypospadias and epispadias are described (Niddah 13a; Yeb. 76a). Various surgical operations mentioned in the Bible are those of circumcision and castration, the latter being prohibited (Deut. xxiii. 2). The surgical operations mentioned in the Talmud are: amputation ("amputatio ment. bibri; extirpatio testiculorum (Deut. xxiii. 2 [A. V. 1]); subcutaneous stretching or cutting of the cord (Lev. xxii. 24; Bek. 38b); and obliteration of the testicle by means of gradual pressure. Intubation of the larynx was practised upon animals (the tube was called "keru mit shel kaneh"); and a plate ("hidduk shel karve yah") was used in a case of loss of substance of the cranium. A uterine speculum was used (Niddah 40b).

The practise was adopted of freshening up the borders of old wounds in order that union might be effected (Hul. 77). The operation for imperforate anus in the new-born is described (Shab. 34a). Wounds exposed to air were not healed; and protected ones (Hul. 46). In an accident in which the abdominal viscera were protruding through a wound the reposition of the organs was effected automatically by frightening the patient, which caused the abdominal muscles to relax; after this the external wound was closed by sutures (Shab. 82a). Nasal polyps are said to cause fetor ex ore (Ket. 77). Crutches and various other orthopedic appliances are mentioned (Shab. 65a). Intestinal parasites and hydatids are frequently mentioned (Hul. 48a). Extraction of the fetus through an incision made in the abdomen was an operation known to the Talmudists (Niddah 40b). See Baths, Bathing; Circumcision; Midwife; Miracles; Health Laws.

In Post-Talmudic Times: During the fifth and sixth centuries of the common era, the sciences languished in the Orient owing to the disturbed political conditions, to superstitions, and to the attention which was being paid to pseudo-sciences. The persecution of the Jews under Honorius (in 404 and 419), Theodosius the Great (493), and Kobad in Persia (520) resulted in the promulgation of laws forbidding Jews to hold any office, to follow any handicraft or liberal art, or to practice medicine. With the spread of Mohammedanism in the seventh century, a great revival of the sciences took place in Asia Minor. The califs opened colleges which included medical schools at Bagdad, Kufah, and Bassora, and these were well equipped and were furnished with the best of teachers. Among both the teachers and the students were to be found many Jewish names. 

-Medicine 414 THE JEWISH ENCYCLOPEDIA


Harun al-Rashid (786-809) was the founder of the university at Bagdad, the most flourishing institution of its time, possessing hospitals, 

Bagdad. a medical school, and holding medical examinations. The sciences followed the conquering armies of the Arabs from Asia Minor through Egypt and the Mediterranean countries of Africa to Spain and southern France, to Sicily, and thence to Italy. Alexandria, Cairo, and Kairwan became the seats of colleges with medical schools. At Kairwan about 790 lived the Jewish physician Shammakh, who poisoned the imam Idris by order of Harun al-Rashid; in 1515 they were reprinted in Latin in Leyden under the title "Opera Omnia Isaci Judsei." The Leyden edition contains not only Israeli's works, but also those of other physicians falsely attributed to Israeli (Steinschneider doubts
If Israel really existed, Israeli's pupil was Dushin ibn Tam (Abu Salih), also court physician (c. 950), who is said to have been a convert to Islam. Jewish physicians in Egypt were: Ephraim ibn al-Za'farani (d. 1068), celebrated through his library; Abu Sa'id ibn Husain (Al-Tahib), about 1050; Abu Mansur (c. 1125), one of the physicians of the caliph Al-Haitham; Nathanael Israeli (the Egyptian), at Cairo (c. 1150), court physician to the last Fatimite caliph of Egypt and to the great Saladin; Abu al-Barakat (c. 1150); Abu al-Fadhal ibn al-Najadi (d. 1189), a celebrated oculist; Abu al-Bayyan al-Mudawwar (d. 1184), also physician to Saladin, and David ben Solomon (1161–1241), connected with the hospital Al-Naṣiri in Cairo, both Karaites physicians; the Karaites Sa'di b. Abu Al-Bayyan (c. 1160); Abu Ja'far Joseph Nathanael Israel (c. 1175); and Abu al-Mâlî, brother-in-law of Maimonides, also in the service of Saladin.

In 1166 Maimonides himself (1135–1205) went to Egypt and settled in Fustat. Born at Cordova, Spain, he left his native land on account of the disfranchisement of the Jews by the Mohammedan rulers. He became court physician to the sultan Saladin. Of the descendants of Maimonides the following were physicians: his son Abraham (1185–1234), his grandson David (1213–1300), also the two sons of the latter, Abrahem Maimonides II. (1246–1310) and Solomon, all of whom held the office of nagid also. In Aleppo lived a pupil of Maimonides, Yusuf ibn Sa'di (d. 1238); while in Fez practised another pupil of his, Abu Al-Hayyuj Yusuf. In Cairo lived: 'Abu 'Ali al-Husayn ibn 'Isa (d. 1051); Samuel Abu Na'im 'Abbas (c. 1165); Abu al-Hasan (d. 1251); Jacob ibn Isaac (d. 1250); the Karaites Solomon Cohen and Al-Ashali Al-Mahalli (about the end of the twelfth century); Ibn Abi al-Hasan al-Barkamani and the pharmacologist Abu al-Muna al-Haruni (c. 1257); at Algiers, Simon ben Joseph Duran (1180–1444); Samuel and his son Jacob (c. 1425); the Samaritan Abu Sa'id al-Afif (c. 1450); Solomon ben Joseph (c. 1411), magel of Egypt, and physician to the sultan al-Malik al-Ashraf.

When the Arabs crossed the Straits of Gibraltar the influx of culture from Arabia into Spain was important. Here again the califs supported the universities, as those of Cordova, Seville, and Toledo, and again Jewish physicians are found, e.g.: Hasdai Abou Yousuf ibn Shapiz (915–970), who lived in Cordova, was appointed physician to 'Abel al-Rahman III., and became prime minister to that calif, for whom he translated the works of Dioscorides into Arabic; Harun at Cordova (c. 975); Amram ben Isaac (d. 997) at Toledo; Jonah (Abu al-Walid Merwan ibn Janahh at Cordova 995–1045). The physician Abu Bekr Mohammed ben Merwan ibn Zuhir (d. 1081 at Talabira) and his grandson, the celebrated Abu Merwan ibn Zuhir, who lived in Bagdad, Cairo, and Spain, are considered by many to have been Jews, but this has been frequently denied, and no positive proof of their Jewish descent has been presented. Abu Merwan was the most important physician of his time, opposing the Arabic physician Avicenna (980–1037), who in his "Canon" gave the "rules of medicine," superseding the works of Hippocrates and Galen, although he himself adopted the fundamental ideas of these two great physicians. Other Jewish physicians of note were: Judah ha-Levi (b. 1085); Sulaiman ibn al-Mudawwar (c. 1150); in Toledo, Jacob in Aragon, Joseph Constantini; in Barcelona, Judah ben Isaac, Judah ben Joseph ibn al-Fadlakhar, court physician to Ferdinand III.; in Salamanca, Bialuel ben Moses and his brother Solomon Bialuel (c. 1225); in Madrid, Solomon ben David; in Gerona, Moses b. Nahman (1194–1267) and Shen-Tob ben Isaac of Tortosa (1296–66). About 1250 lived Judah Moria; Ibrahim ben Sahl; Nathanael ben Joseph Al-Mahil; Samuel Benveniste; Jacob ben Sibhah; Joseph ibn Sason (d. at Toledo 1326); Abner of Burgos (1270–1304), a convert to Christianity; Samuel ben Yacar (d. 1333), physician to King Alfonso XI.; Todros of Asturias; Abraham ben David Caslak (d. 1340); Vidal Crescas de Caslar (c. 1327); Eliezer Cohen of Arlo; Nissim ben Reuben Gerundi (at Barcelona 1340–80); Abraham ibn Machir; Abraham ben Zarzal (d. at Toledo 1362); Shen-Tob ben Jacob; Meir Alguinuzade (d. about 1415); Joseph ibn Yves (Joseph Al-Lorqui); Solomon ben Abraham ibn Daud; Jacob of Toledo; Todros ibn Davor; Isaac ben Solomon; Abraham of Lerida, oculist to John II. of Aragon (c. 1470); in Catalonia, Galib (Gaild).

The Arabs had lost Spain forever, and the intolerance of the Christian rulers forced many Jewish physicians to leave that country. In 1335 the synod of Salamanca had declared that the Jewish physicians offered their services only to kill as many Christians as possible (Döllinger, "Die Juden in Europa," in "Akademische Vorträge"). In 1412 John II. prohibited Jews from practising in Spain. Some immigrated into France, e.g., Judah ibn Tibbon, Joseph ben Isaac ben Kimhi, Isaac ben Shen-Tob, Solomon ben Joseph ben Ayyub; some into Algiers, as Simon bar Zemah Duran; and others into Italy, as Joshua ben Joseph ibn Yves al-Lorqui (Hieronymus de Santa Fé) about 1400.

In Portugal lived Gedaliah ibn Yahya the Elder (c. 1300), physician to King Diniz; Solomon ben Moses Solomon; Moses, the physician of Lisbon; and Iran, and again Jewish physicians are found, e.g.: Hasdai Abou Yousuf ibn Shapiz (915–970), who lived in Cordova, was appointed physician to 'Abel al-Rahman III., and became prime minister to that calif, for whom he translated the works of Dioscorides into Arabic; Harun at Cordova (c. 975); Amram ben Isaac (d. 997) at Toledo; Jonah (Abu Al-Walid Merwan ibn Janahh at Cordova 995–1045). The physician Abu Bekr Mohammed ben Merwan ibn Zuhir (d. 1081 at Talabira) and his grandson, the celebrated Abu Merwan ibn Zuhir, who lived in Bagdad, Cairo, and Spain, are considered by many to have been Jews, but this has been frequently denied, and no positive proof of their Jewish descent has been presented. Abu Merwan was the most important physician of his time, opposing the Arabic physician Avicenna (980–1037), who in his "Canon" gave the "rules of medicine," superseding the works of Hippocrates and Galen, although he himself adopted the fundamental ideas of these two great physicians. Other Jewish physicians of note were: Judah Ha-Levi (b. 1085); Sulaiman ibn Al-Mudawwar (c. 1150); in Toledo, Jacob in Aragon, Joseph Constantini; in Barcelona, Judah ben Isaac, Judah ben Joseph ibn Al-Fadlakhar, court physician to Ferdinand III.; in Salamanca, Bialuel ben Moses and his brother Solomon Bialuel (c. 1225); in Madrid, Solomon ben David; in Gerona, Moses b. Nahman (1194–1267) and Shen-Tob ben Isaac of Tortosa (1296–66). About 1250 lived Judah Moria; Ibrahim ben Sahl; Nathanael ben Joseph Al-Mahil; Samuel Benveniste; Jacob ben Sibhah; Joseph ibn Sason (d. at Toledo 1326); Abner of Burgos (1270–1304), a convert to Christianity; Samuel ben Yacar (d. 1333), physician to King Alfonso XI.; Todros of Asturias; Abraham ben David Caslak (d. 1340); Vidal Crescas de Caslar (c. 1327); Eliezer Cohen of Arlo; Nissim ben Reuben Gerundi (at Barcelona 1340–80); Abraham ibn Machir; Abraham ben Zarzal (d. at Toledo 1362); Shen-Tob ben Jacob; Meir Alguinuzade (d. about 1415); Joseph ibn Yves (Joseph Al-Lorqui); Solomon ben Abraham ibn Daud; Jacob of Toledo; Todros ibn Davor; Isaac ben Solomon; Abraham of Lerida, oculist to John II. of Aragon (c. 1470); in Catalonia, Galib (Gaild).

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rabbits of old. But it was not until the ninth century that it rose to prominence and became for the Occident what Bagdad had been for the Orient, the leading medical school. In 848 Joseph taught there, and in 855 Joshua, both Jewish physicians. In the eleventh century lectures are said to have been delivered in Greek, Arabic, Hebrew (with Elinus as teacher), and Latin. The medical school of Salerno became celebrated under the name of “Civitas Hippocractica.” Elinus’ successor as teacher of Hebrew was Copho, the editor of the “Compendium Salernitanum,” the first medical encyclopedia. It is not known positively that both were Jews—Stein-schneider thinks they were not—but tradition ascribes to them a Jewish origin, as it does to Copio II. (who wrote a book on the “Anatomia Porci”—which certainly makes the ascription dubious, dedicating it to Robert, eldest son of William the Conqueror.) He was followed by Hillel ben Samuel of Verona (1229–95), who translated into Hebrew Brunó’s work on surgery, known only under the title “Chirurgia Bruní ex Latina in Hebrew Translat.”

From Salerno the Jewish physicians can be traced through Italy. From this school proceeded: Hana-neel of Amalti; Abu al-Hakim of Turia; and Faraj ben Salim (Faragut), who lived in Salerno about 1250. The last-named was physician to Charleus of Anjou, King of Sicily, and was one of the first physicians who translated—not into Hebrew, but into Latin. Other physicians of note were: in Rome, Nathan ha Me’ati, a noted translator, who rendered the “Canan” of Avicienna into Hebrew in 1279; Isaac, the court physician of Pope Boniface VIII.; Zerahiah ben Isaac ben Shealtiel of Barcelona (c. 1275); several members of the Anaw family (Benjamin, Abraham, Judah, Zedekiah, Jekuthiel, Menahem Rofe [about the fourteenth century]): Manuele and Angelus Manuele, physicians to Boniface IX.; Judah ben Solomon Nathan (En Bongodos); and Moses ben Isaac (Gajo) of Rieti (1388–1460); Isaac and his son Vital. In 1301 this school was closed to the Jews at its zenith. Among the teachers and pupils were: Isaac ben Abraham; his pupil Judah, whose pupil was Moses ben Nahman; Jacob ibn-rafton, who was dean of the medical faculty; Meshullam the physician (1045–1090), a contemporary of Rashi; Samuel ibn Tibbon, the well-known translator; Jacob ben Abba Mari of Marseilles, later court physician to the German emperor Frederick II. at Naples; Judah ben Samuel ibn Tibbon (1190–1312), Moses ibn Tibbon (1290–85), and Jacob ben Machir ibn Tibbon, called Profatius Judeus, dean of the medical faculty about 1306 (this family produced three generations of eminent physicians; see Ibn Tibbon); and Abraham Abigdor (b. 1360).

As at Bagdad and Salerno, so at Montpellier laws were promulgated against the Jews as teachers and practitioners of medicine, e.g., in the edict of Count William in 1180; of the Council of Béziers in 1246, and of Alby in 1254. In 1293 a law was enacted punishing with three months’ imprisonment Christian patients who accepted treatment from Jewish physicians. Philip of Arlós expelled Jewish physicians altogether from Montpellier in 1306. At the school of Marseilles were Shem-Tob ben Isaac of Tortosa (1306–66) and his son Abraham b. Shem-Tob. In southern France practise also Isaac ibn Manueal, Nathan ben Samuel, and the oculist Abraham of Aragon at Toulouse; in Narbonne, David Caslari (c. 1375); at Avignon, Israel Caslari (c. 1395). The councils of Avignon (1326 and 1337) and that of Rouergue also declared against Jewish physicians.

In 1350 the Jews were permitted to return to France; but a law was passed whereby only graduated and licensed physicians could practice. Again some names of Jewish doctors, especially as court physicians, are to be recalled of the Jews found, e.g.: Samuel and Meshullam to France, ben Abigdor again at Montpellier; Elias of Arles (c. 1407) at Valence; Jacob Lunel and the surgeon Dolan Belan at Carcassonne; Nathan Tauros (c. 1446) at Tarascon; Jekuthiel Judah ben Solomon and Moses ben Joshua (Maestre Vidal Blasun; died after 1382) at Narbonne; Crescas Salannas, Hayyim Bendig, Abraham Abigdor (c. 1402), Bendig of Caneto, Bel-bian (c. 1415), Solomon Monlegi (c. 1431), Moses Carcassonne (c. 1450), all at Arles: Abraham ben Solomon and Abraham Astruc (c. 1456) of St. Maxim; Cohen (c. 1446) at Marseilles (“Revue des Études juives,” April and June, 1904, pp. 265 et seq.).

From France the Jewish physicians passed into Belgium, where in the fourteenth century are found Abraham le Mirre, Magister Sause, Lyon, Ely, Isaac of Amestel, and Jacob of Chambery.
In England at this time only three Jewish physicians called for mention: the young physician who was the last victim of the massacre at Lynn in 1190: Isaac Medicus of London (Jacobs, "The Jews of Angelnia England," pp. 114, 340, London, 1883); and Abraham Motun of London (1260-90).

In Germany the influence of Jewish physicians at this time was small. Harun al-Rashid's great contemporary was Charlemagne; whose dominions are said to have practised the physicians: Meshullam ben Kalonymus, Joseph ben Gorion, Moses ben Judah, Todros of Narbonne, and Joseph ha-Levi. Under Louis the Bald a certain Zelekiah was court physician. They were probably from the Orient. Many Jews were living in Germany, a number of whom had migrated from Spain and France; but the universities were founded comparatively late, and they were not open to Jews. The Jews therefore studied Talmud and Cabala, and took no part in the renaissance of science. Horowitz says that there are no records of the Frankfort community before 1241; and this is the most important German community. That there must have existed Jewish physicians is shown by the decree of the Council of Vienna of 1217 forbidding Jews to treat Christian patients. During the ravages of the plague in 1348 and 1349 Jewish physicians were accused of having poisoned the wells; and at Strasbourg a Jewish surgeon named Bolavignus was executed in 1429 for an alleged crime of this nature. The Jewish physicians of this period included the following: Jacob of Strasbourg at Frankfort (c. 1378); Baruch (c. 1390); the city physician Solomon Pletsch of Ratisbon (1384), who received as stipend 36 florins and six yards of cloth and was required to treat the servants of the city council and the sick Jews; his successor, Isaac Friedo, who received only 20 florins; in Speyer, Lem Libert; in Schweiditz, Abraham; in Bohemia, Simon; in the Palatinate, Godlieb; at Basel, Jossel, who held the office of city physician at an annual stipend of 25 silver pounds; Gutleben, his successor, who received only 18 pounds; at Würzburg, Seligmann (c. 1407), physician to Bishop John I.; his successor, John II., permitted a woman named Sarah to practise medicine in the bishopric of Würzburg, who, with the Jewess Zerlin (c. 1475), oculist at Frankfort-on-the-Main, was the earliest Jewish woman physician in Germany of whom there is record.

In addition to those above mentioned there were: in Tirol, Rueben (c. 1452); in Graz, Niklas Unutzer (c. 1459); in Würzburg, Heymann (c. 1450); Jacob ben Jehiel Loxx, physician to the emperor Frederick III. (c. 1450), who, with Obadiah Sforno, was Hebrew teacher of Reuchlin; Michael, surgeon to Frederick III.; at Frankfort, Solomon of Zynonge (c. 1450); his son Joseph (c. 1500); and Moses of Aschaffenburg.

In the opening years of the sixteenth century persecutions of the Jewish physicians began. In 1508 appeared Victor of Caxnet's "Opus Aureum ac Novum," the third part of which treats of Jewish physicians. In 1505 Lorenz of Bibra prohibited Jews from practising in Würzburg (the edict was reenacted in 1549). Up to 1517 the physicians who wished to practise in Vienna had to acknowledge the edict under oath their belief in the "immaculate conception."

In 1422 Pope Martin V. in a bull exhorted all Christians to treat the Jews with kindness, and permitted the latter to practise medicine. But at the end of the fourteenth and at the beginning of the fifteenth century Jewish physicians found the greatest difficulty in practising medicine. Papal decrees and Church councils (as at Basel, 1494) decided against them. The Arabian influence in southern Europe had disappeared.

Hippocrates and Galen ruled supreme in the medical world up to the thirteenth century. The Arab physician Avicenna (980-1037) wrote his celebrated "Canon," which work took rank next to the writings of Hippocrates and Galen. But their works were translated into Arabic, a language which, in Europe, was known only to from 622 the Jews, who retranslated them into Hebrew and Latin, and thus held the key to medical science. Learning from those great scholars, the Jewish teachers and physicians wrote works of their own. They excelled in surgery and medicine (including ophthalmology), in therapeutics, pharmacology, and toxicology. The connection of the Jews with the drug-trade of the East helped them to contribute also to a practical knowledge of pharmacology at a time when every apothecary posed as a doctor; but with these branches of the true science of medicine there was during the first millennium of the common era combined also a knowledge of pseudo-science, astrology, and Cabala. Superstition was still an important factor. Against these pseudo-sciences Maimonides wrote. Astrology was to him not based on science, but on superstition; and in his works he warns against its use.

—in Modern Times: Human anatomy, the basis of all medicine, had not been studied scientifically by the physicians of the Talmud (they seem only to have boiled human bodies as the physicians of other countries had done, and, counting the bones, to have come to erroneous conclusions), by Hippocrates, by Galen (who used monkeys for his subjects), by Avicenna, or by their respective followers. The Jewish and Mohammedan religions and the Christian Church were all opposed to a desecration of the human body such as proper anatomical investigations would have required. The German emperor Frederick II. (1215-50) permitted dissection; but Pope Boniface VIII. prohibited it.

Luigi Mondino de' Luzzi, professor at Bologna (d. there 1826), dissected three female bodies. From that time anatomy received, with little interruption, the attention it deserved, and medicine, from being a more or less pseudo-science, commenced to be a real science, although half a millennium had still to pass before it was entirely liberated from superstition.

While the popes, such as Eugenius IV., Nicholas V., Callixtus III., and the temporal sovereigns promulgated decrees against the Jews, they still employed Jewish physicians themselves. Many of these Jews became converts to Christianity, among them Josiah Lorik of Spain, physician to Benedict XIII.
Josiah took the name of "Hieronymus de Santa Fe," and became a great enemy of his former coreligionists, who gave him the name "the Calumniator." He persecuted especially Jewish physicians and apothecaries.

There were, however, some important Jewish physicians in Italy, namely: Elijah Delmedigo (1460-97), professor at Padua and Florence; Obadiah Elias ben Judah ibn Zevi (c. 1470); Jacob Manto (c. 1500 at Mantua; his son Messer David of Naples; Judah (Laudunus) de Blancis at Perugia (c. 1520); Abraham de Balmes (d. 1523) at Padua; Solomon Vital of Venice at Corfu; Vidal Basso at Reggio; Vitale (c. 1550) and Bonajuto (c. 1610) at Spoleto; and Teodoro da Sacerdotti at the court of Julius III. Popes Paul II. and Alexander VI. favored Jewish physicians through privileges, e.g., Samuel Zarfati and Isaac Zarfati (c. 1560) physicians to Pope Clement VII.

These were succeeded by the Jewish physicians in Italy, notably: Yahayim de Tivoli; Isaac d'Abravanel (c. 1540) a teacher of Reuchlin; Judah ibn Yahya at Bologna; Benjamin, also at Bologna; Raphael at Sarzena. Several important physicians were included in the Portaleone family, e.g., Benjamin at Naples, his grandson David of Pavia, his great-grandson Abraham (c. 1549-1612) at Mantua, and Isaac Cohen at Sienna. From these names it may be seen that while Jewish physicians were more or less prohibited by the popes from practising in the east of Europe, in Italy they flourished.

Bonet de Latres of Provence, when the Jews were expelled from that district in 1498, went to Rome as physician to Pope Leo X. He is well known also through the part he took during the Pfefferkorn persecutions. From Spain emigrated Judah Abravanel and Jacob Mantino. Judah Abravanel (Leo Hebræus) was minister at the court of Pope Clement VII. at Strasburg in 1559; David de Pomis (b. 1525 at Venice) acted also as ambassador of Charles V. at Venice; Obadiah Sforno (c. 1460); David ibn Shoshan, head of the Jewish community of Mantua; his son Messer David of Naples; Judah ibn Zevi (c. 1550); at Jerusalem, Elijah of Ferra; and became a great enemy of his former coreligionists, who gave him the name "the Calumniator." He persecuted especially Jewish physicians and apothecaries.

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In the Netherlands, which during this period was mostly under Spanish rule, Jewish physicians were few: Abraham Zacuto (Zacutus Lusitanus), an emigrant from Portugal about 1500; at Amsterdam the Bueno lands and family (Abraham, Ephraim Hezekiah, Solomon); at England. Jacob, Joseph, and Solomon; Balthasar de Castro (1590–95); somewhat later Joseph Israel Mendes; Samuel de Silva; Samuel Jesuian; and Samuel de Mercado (c. 1650); Samuel de Misa (c. 1750); Johanan van Embden and Naphthali Herz (c. 1750).

In England during this period there were very few Jewish physicians, e.g., Elia Sabot (c. 1410); Rodrigo Lorvez (b. 1525 in Portugal), court physician to Queen Elizabeth 1580, for attempting to poison whom he was executed in 1584. When Cromwell permitted the Jews to settle openly in England there immigrated thither Abraham de Mercado about 1655; Joseph Mendes Bravo about 1675; Ephraim Isaac Abendana, in Cambridge and Oxford (d. 1710), and his brother Jacob (1630–95); David Nicto, in London (c. 1710); Jacob de Castro Sarmiento, in London (1692–1762); Fernando Mendez (d. 1724); Isaac de Sequera Samuel (b. 1721); Israel Lyons (1753–75); Samuel Nunez (c. 1750); Joseph Hart Myers (c. 1758–1838); Abraham Nonski (c. 1785; writer on vaccination); the three Schombergs (Isaac, d. 1781; Meir Low, d. 1761; and Raphael, d. 1792); Isaac Henrique Sequera (1758–1818); Abraham van Oven (d. 1778); Joshua van Oven (1766–1838); Solomon de Leus (c. 1775); George Gompertz Levisohn (d. 1797); Elias Friedberg; and a Doctor Jeremias (c. 1775). While before 1500 there had been very few Jewish physicians in the German-speaking countries, in the later centuries many were to be found.

Germany. Among whom were especially the under-mentioned—in Frankfort-on-the-Main: Joseph bar Ephraim Levi (d. 1582); Abraham ben Joseph Levi (d. 1581); Jacob ben Samuel and Aaron (c. 1600); Jehiel Selomoh (d. about 1611); his son Löw Saulomoh; Isaac Heln (d. 1654); Joseph Solomon Delmedigo (b. 1591 at Candia; practised in Candia, Cairo, Lithuania, Hamburg, Amsterdam, Frankfort-on-the-Main, Worms, and Prague, where he died 1655); his son-in-law Solomon Bing (b. about 1615); Jonas ben Moses Bonn; Abraham ben Isaac Wallach; Leo Simon; Abraham Heln (c. 1650); Benjamin Levi Buchsbaum (1645–1721); his sons Gutmans Wolf (1678–1770) and Lipman (b. 1677); Anselm Gutman (d. 1750); his son of Gutmans Wolf; Isaac Bar Lieben (d. 1753); Anselm Schloss Beifuss (d. 1793); and Adolf Worms (d. 1812). In Hamburg are to be mentioned: Rodrigo de Castro (1550–1627), an eminent gynecologist; his sons Benedict de Castro (1597–1684), court physician to Queen Christina of Sweden, and Daniel (Andreas) de Castro (b. 1599), court physician to King Christian IV, of Denmark; Jacob Rosales, who practised in Hamburg from 1637 to 1645; and Benjamin ben Immanuel Musaphia (1640–75). At Saalfhausen lived the physician David (c. 1550); at Mühlheim, Solomon ben Boaz; at Colmar and Rapoltswieier, Judah Carmoly (1700–85); at Colmar, Anshel Meyer (c. 1750); at Colbenz, Emanuel Waldlich (c. 1750); at Bingen, Abraham Bing (c. 1550), father of Solomon Bing of Hamburg; at Mayence, Selkoses Grotwalt (c. 1675) and his son Meier; Lipmann Levi and Poebus Cohen (c. 1755); at Bonn (also at Neuwied), Benjamin Croneburg (c. 1750); Wolf and his two sons Heinrich and Solomon (also at Duren); at Düsseldorf, Gottschalk Lazarus van Gelder (1728–85) and his son Joseph (1765–96), Selome's grandfather; at Cologne, Naphthali ben Joseph Levi (c. 1690); at Metz, Isaac (c. 1650); Naphthali Herz; Solomon ben Baruch; Mayer and Isaac Wallich (c. 1700); Jacob Wallrich; Marcus Cosman Gompertz Wolf; and Enoch Levin (c. 1750); the two brothers Willstadt (c. 1755); Elkan Isaac Wolf; and Jacob Aronsohn (c. 1790); at Hanover, Meier Cohen and Jacob Marx (c. 1755); at Bamberg, Adalbert Friedrich Markus (1758–1816). In the principalities of the Hapsburg family were only a few Jewish physicians; at Innsbruck, Lazarus (c. 1580); at Vienna, Isaac (Gänzburg) and his son Judah Löb Winckler (c. 1625; both left Viennese in 1678 and settled in Posen); Joseph Oesterreicher (1755–1832). At Prague were: Isaac ben Joshua (c. 1590); Abraham Kisch (1730–1805); Jonas Mischel Jeitzeles (1783–1806) and his son Benedict (1782–1813); at Berlin, Lippold (c. 1735), court physician to the elector Joachim II.; Hector, executed 1747 for having poisoned his master; Löbel (c. 1698); the dentist Vett Abraham (c. 1696); Marcus Elsezer Bloch (1729–96); Aaron Solomon Gumpere (1729–96); Markus Herz (1747–1806), husband of Henriette Herz; Georg Levi- son (d. 1797); at Königsberg, Isaac May and Michael Abraham (c. 1550); at Breslau, Zadok (c. 1775); at Lissa, Mordecai Rofe.

Although at the beginning of the eighteenth century conditions in Germany were not favorable for Jewish physicians, at the middle and end of the same century most of the Medical Education Jewish practitioners received degrees from German universities. In 1700 the universities of Bostock and Wittenberg counselled Christian physicians against employing Jewish physicians, who, they declared, were incompetent (meaning that they had not received a university education). In 1725 King Frederick William I. of Prussia prohibited Jews not having diplomas from practising medicine, and in 1745 appeared at Frankfort a book by Johann Helfrich Pfeil exposing the ignorance of Jewish physicians.

When the kings of Poland permitted Jews to settle in some parts of their dominions, physicians appeared there also. At Cracow lived in Poland. Ezekiel (c. 1508); Isaac Jacob (c. 1510), physician to King Sigismund I.; Solomon ben Nathan Ashkenazi (1550–1609), physician to Sigismund II. and to the sultan Sulaiman II.; Solomon Luria in Lublin; Tobias Cohn (1632–1729), who practised in Poland, Adria- nople, Constantinople, and Jerusalem, and was court physician to five Turkish sultans; Jonas Casal (c. 1678), physician to John Sobieski; Philipp Lubelski at Cracow (1688–1750); Elias Pinschow (c. 1775); at Thorn, Morgenstern (c. 1676); at Posen, the Wincklers (the father Leo [Judah Löb] emigrated from Vienna about 1670); his sons Jacob and Isaac and his grandson Wolf, all four important physicians and leaders of the community; Levi Elias Hirschel (1741–72).
In Moscow practised Magister Anton (Ehrenstein). The first Jewish physician in that city probably came from Rome. He was court physician under Ivan III. and was executed in 1485 by the servants of Prince Karakuzen, whose son he had failed to cure. He was succeeded by Leo, who was executed in 1490, also for not having cured one of Ivan's sons. In the fifteenth century there lived Solomon Jacob von Gaden, also court physician (executed in 1689). At St. Petersburg lived the court physician Antonio Ribiero Sanchez (1699-1783). The greater number of Jewish physicians are found in the larger communities, e.g., at Hasenpoth, Issachar Falkensohn Behr (b. 1746), Judah ha-Levi Hurwicz, Jacob Lobschutz, David Abrahamson (c. 1773), Aaron Solomon Tobias (d. 1792), Lazar Isaac Kune (c. 1800); at Wilna, Löb Gordon (c. 1725); at Mitau, Elrich (d. 1809); at Bausk and Odessa, Eliezer Elieas Löwenthal (c. 1725); also Bausk, Lachmann of Jewish physicians. The foregoing lists of physicians are certainly not complete. There probably lived many a good Jewish practitioner whose name has not been recorded.

In Recent Times: The French Revolution brought a great change in the status of Jewish physicians. Jews were admitted to citizenship in nearly every country of western Europe, and were permitted to study at all universities and to practise medicine. They suffered with their brethren expulsion from many countries. They were very often prohibited from practising among Christians and were allowed to follow their profession among their brethren only. The universities were often closed to them; and popes and princes issued edicts against them.

Russia. Russia. In Russia to-day (1904) there are many Jewish physicians to be found; but it is especially in Germany, Austria, and the United States that Jews have become prominent as general practitioners, specialists, university professors of medicine (since 1848), and medical journalists. It is only possible to enumerate some of those who have obtained prominence in medical circles during the nineteenth century, beginning with those who have died.

Physicians: Solomon Ludwig Steinheim (Altona, 1789-1866); Bernhard van Oyen (London, 1797-1860); Martin Stenbath (Berlin, 1798-1892; at his death the oldest physician in Germany), rector of Hufeland's "Macrobiotic"; Daniel Peixotto (London, 1800-49); Hannanele de Leon (d. 1825); J. L. Levinson (d. 1800-74); T. A. Maxmillan Heine (St. Petersburg, 1805-72), brother of Heinrich Heine; Johann Jacoby (Königsberg, 1806-77); Jonas Grätz (Breslau, 1806-89); Moritz Rapoport (Lemberg, 1806-80); Isaac A. Franklin (London, 1812-80); David Gruchy (Paris, 1810-98), known through his free public lectures; Eleazar Meidola (London, 1810-79); Ludwig Güterbock (Berlin, 1814-95); Moritz Adolph Unna (Hamburg, 1813-88); Julius Barasch (Bucharest, 1815-92); Sigismund Surto (London, 1815-86); Jacob Eduard Polak (Vienna, 1815-91), court physician at Tachau to the Shah of Persia; Ferdinand Falkenhof (Kölnsberg, 1820-1900), known through a lawsuit which was due to his marriage to a Christian woman; Samuel Kristeller (Berlin, 1820-90); Hermann Hirschfeldt (Colberg, 1855-85), to whose memory a monument was erected at Colberg; Henry Behrend (London, 1828-93); Wilhelm Luehelski (Warsaw, 1832-90); Ernest Abraham HART (London, 1836-88); and L. G. Gold (Odessa, d. 1902).

Anatomists: Friedrich Gustav Jacob Henle (Gottingen, 1806-80), one of the leading anatomists of his time; Jacob Herz (Erlangen, 1816-71), whose monument is to be seen in Erlangen—one of the three monuments erected to Jews in Germany, the other two being those of Moses Mendelssohn at Dessau, and Hermann Stricker at Colberg. Deceased: Samuel Mayr (Warsaw, 1816-86); Siegmund Sittzer (Constantinople, 1839-94), physician to Sultan 'Abd al-Majid.

Physiologists: Simone Fumini (Palermo, 1841-98), friend and pupil of Moleschott; Ernst Fritsch von Marxow (Vienna, 1846-91); Moritz Schiff (Geneva, 1823-96); Gabriel Gustav Valentin (Berlin, 1810-93), one of the leading physiologists of his age. Microscopists: Gottlieb Gluge (Brussels, 1812-98), one of the pioneers of microscopy; Ludwik Mandll (Paris, 1812-91). Embryologists: Robert Remak (Berlin, 1815-65), the first Jewish privat-doctor in Prussia, admitted to the Berlin faculty in 1847, and well known through his discoveries in neurology, embryology, and electrotherapy; Leopold Schenk (Vienna, 1840-1892), well known through his theory. Pathologists: Karl Friedrich Canstatt (Erlangen, 1807-50), founder and editor of the well-known "Jahresbericht über die Fortschritte der Gesammten Medizin Aller Länder, begun in 1841 and continued after his death by Virchow; Julius Cohnheim (Leipsic, 1839-84), author of the theory of emigration of white corpuscles as the origin of pus and of inflammation, and demonstrator of "Cohnheim's areas"; Felix Victor Bich-Hirschfeld (Leipsic, 1843-99); Moritz Heinrich Romberg (Berlin, 1793-1873), the eminent neurologist; Simon Samuel (Konigsberg, 1833-99); Solomon Stricker (Vienna, 1834-98), the founder of microtomy; Karl Weinert (Frankfort-on-the-Main, 1845-1904).

Clinicians: Jonas Freund (London, d. 1880), founder of the German Hospital, London; Heinrich Jacobson (Berlin, 1826-90); Hermann Leibert (Lewy) (Breslau, 1813-78); Ludwig Traube (Berlin, 1818-76), the father of experimental pathology; Daniel Maduro Peixotto (New York, about 1860). Surgeons: Michelangelo Aymon (Venice, 1805-77); Leopold von Dette (Vienna, 1815-98), who performed over 600 operations for calculus; Joseph Gruher (ib. 1827-1900); Aaron Jetteles (Olmütz, 1799-

Gynecologist: David Haussmann (Berlin, 1839–1895).

Pharmacologist: Hermann Friedberg (Breslau, 1817–84).

Anatomists: Joseph Gurin (Vienna, 1827–1900) and Solomon Moos (Heidelberg, 1831–85).

Ophthalmologists: Isaac Hays (Philadelphia, 1796–1879), editor of the “American Journal of Medical Science”; Ignaz Hirschler (Budapest, 1828–91); John Zecharias Laurence (London, 1828–70); Aaron Friedenwald (Baltimore, 1836–1902); Max Landesberger (New York, 1840–95); Ludwig Mathieuer (Vienna, 1840–94), to whose memory a monument was erected in the arcades of Vienna University, the only monument dedicated to a Jew in Austria.

Ophthalmologists: Jacob Gottstein (Breslau, 1838–1896); Abraham Kuhn (Strasbourg, 1839–1900); Johann Schütz (Vienna, 1835–95); Elias Pleyman (Stockholm, 1829–89); Karl Stoerk (Vienna, 1838–1899); Louis Elsberg (New York, 1836–85); Isaac Michael (Hamburg, 1848–97); G. Ash (New York, d. 1902).

Neurologist: Oscar Berger (Breslau, 1844–85).

Dermatologists: Moritz Kapoš (Kohn) (Vienna, 1837–1962); Oskar Simon (Breslau, 1845–89); Hermann von Zerst (Vienna, 1871–94), defender of the dual theory of syphilis.

Psychiatrist: Ludwig Meyer (Göttingen, 1827–1900).

Hygienists: Nikolaus Heinrich Julius (Hamburg, 1793–1862); Michel Lévy (Paris, 1806–72); Levi Ali Cohen (Groningen, 1817–89).


Balneologist: Gottfried Schmelkes (Teplitz, 1807–1870).

Physician: Oscar Minkowski (Strasbourg, 1783–1862); Michel Levy (Paris, 1809–72); Levi Ali Cohen (Groningen, 1817–89).

Neurologist: Max Riehl (Heidelberg, 1839–1900); Hermann von Zerst (Vienna, 1871–94), defender of the dual theory of syphilis.

Biologist: Ludwig Lewin Jacobson (Copenhagen, 1783–1843).

Encyclopedists: Friedrich Jacob Behrend (Berlin, 1808–89); Samuel Guttman (Berlin, 1829–90).


Historians of medicine: August Hirsch (Berlin, 1817–94), still an undisputed authority; Abraham Hartog Israels (Amsterdam, 1822–1888); Franz Romein Seligmann (Vienna, 1808–79).


Of living physicians, the following list gives the names of some of the more important, especially of those who have held official positions:

**Austria**: The alienist Arnold Pick; the physiologist Sigmund Mayer; the pathologists Philipp Joseph Pick and Alfred Pribram, all four of Prague; the aural surgeon Adam Politzer.

**Living Physicians and Gustav Gartner**: the pathologists Alois Einstein and Max Kasowitz; the clinicians Moritz Heitel, Leopold Osir, Alois Pick, Wilhelm von Winterkunitz, Emil Zuckerkandl; the dermatologist Isidor Neumann; the ophthalmologist Isidor Schabel; Samuel von Basch, body-physician to the emperor Maximilian of Mexico; the journalist Alexander Franken; Leopold von Schloemann, retired colonel-surgeon of the Austrian army, all of Vienna; the pathologists Enoch Heinrich Kisch of Marienbad and Josef Seren of Carlsbad.

**Denmark**: The pathologist Karl Julius Salomonsen of Copenhagen.

**England**: The ophthalmologist Richard Liebreich; the pathologist Sir Felix Semion; the pathologist Bertram Abrahams, all three of London; to these may be added the bacteriologist Walidemar Haffine of Calcutta, India.

**France**: The inventor of color photography Gabriel Lippmann; the bacteriologist Alexander Marferek; the physician Amsel Well; the surgeon Marc Sée; the clinicians Julius Goldschmidt, Georges Hayem, and Louis Mansl; the pathologists Benjamin Benno Loewenberg, Louis Lucien Dreyfus-Brisac, all of Paris; the neurologists Hippolyte Bernheim of Nancy and Max Nordau of Paris.

The number of Jewish physicians in Germany is very great: the anatomist Gustav Schwande of Strasbourg; the physiologists Julius Bernschein of Halle, the brothers Hermann and Immanuel Munk and Nathan Zuntz of Berlin, Isidor Rosenthal of Erlangen; the histologist Gustav Jacob Born of Breslau; the pathologists Ludwig Breuer and Oscar Israel of Berlin; the clinicians Imar Boas and Wilhelm Einstein of Göttingen, Albert Fränkel and Julius Lazarus of Berlin, Ludwig Lichtheim of Königsberg, Martin Mendelsohn of Berlin, Oscar Minkowski of Strasbourg, Carl Posner, Oscar Rosenbach, Hermann Senator, George Anton Solomon, all of Berlin; the dermatologists Gustav Behrend, Heinrich Künzer, Oskar Lassar, George Richard Lewin, all likewise of Berlin, Albert Neisser of Breslau, Paul Gerson Unna of Hamburg; the surgeons Robert Kutner, James Israel, William Levy, all of Berlin; the pathologists Adolf Baginsky and Léon Freid of Berlin and Eduard Heinrich Henoch of Dresden; the gynecologist Ernst Fränkel of Breslau, Leopold and Theodor Landau of Berlin, Julius Schottlaender of Heidelberg, Paul Zweifel of Leipzig; the neuropathists Hermann Oppenheim, Emanuel Mendel, Albert Moll, and Ernst Julius Remak, all of Berlin; the
bacteriologist Paul Ehrlich of Frankfurt-on-the-Main; the orthopedist Leopold Ewer of Berlin; the ophthalmologists Julius Hirschberg of Berlin, Hermann L. Cohn of Breslau, Ludwig L. Laqueur of Strasburg, Max Solomon of Berlin, Leopold Weirs of Heidelberg; the pharmacologists Max Jaffé of Königsberg, Oskar Matthias, Eugen Lieblich and Louis Lewin of Berlin; the pathologists Ludwig Katz and Ludwig Löwe of Berlin; the laryngologists Paul Heymann and B. Frankel of Berlin; the encyclopedist Albert Eichenburg of Berlin; the forensicist Adolf Lessner of Berlin; the hygienist Ernst Levy of Strasburg; the historian Julius Leopold Pagel of Berlin; the anthropologist Abraham Issauer of Berlin.

Hungary: The neuropathist Otto Schwartzer von Babarcz; the oculist Nathaniel Feuer; the clinician Friedrich Korantti, all of Budapest.

Italy: The specialist of forensic medicine Salvatore Ottolenghi of Sienna; the clinician Beniamino Angiulli of Padua; the great alienist Cesare Lombroso and the pathologist Pio Fox, both of Turin.

The Netherlands: The clinician Samuel Siegmund Rosenstein of Leyden.

Rumania: The physician Karpel Lippe.

Russia: Isaac Dembo of St. Petersburg, author of "Ia-Shehitha weha-Bedilah"; the ophthalmologist Max (Emanuel) Mandelstamm; the hygiene and court physician Joseph Vasilievich Bertensohn and his nephew Lev Bertensohn of St. Petersburg; the physician Joseph Chazanowicz of Byelostok, founder of the Abarbanel Library at Jerusalem; the clinician W. Manassein of Kasan; Isidorus Brensson at Wittem. Of the physicians at present practising in Courland 19.2 per cent are Jews.

Switzerland: The pathologist Moritz Roth of Basel.

Turkey: Elias Cohen Pasha of Constantinople.

United States: The first Jewish physician mentioned in colonial times in the United States is Jacob Lumbrozo, who practised about 1689 in Maryland.

The number of Jewish physicians in the United States today (1904) is very large, but only a few—mainly those who have acquired official positions—can be mentioned here: the general practitioners Mark Blumenthal, Simon Brainin, David A. D'Ancona, Julius Friedenwald, Boleslav Lapovski, Maurice T. Lewi, Samuel J. Meltzer, Alfred Meyer, William Moss, Max Rosenthal, Arthur Stein, Jacob Teschner; the pathologist David Riesman; the pathologists Alfred Abrams, Isaac Adler, Simon Flexner, and Bernard S. Talley; the hydrotherapist Simon Baruch; the microscopist Isidore Berman; and the dentists Leopold Greenbaum and John I. Hart.

The Jews had a very rich and flourishing settlement at Yathrib and built strongholds in the city and vicinity. The principal families were the Banu Kainuka', the Banu Kuraiza, and the Banu al-Nadir. The latter two were known as the "Al-Kahinah," because they traced their descent from Aaron. In the fourth century Arab tribes from Yemen began to encroach upon the Jews in Medina. They were divided into two clans, the Banu Aus and

Max Ehrlich, A. A. Eshner, Joseph Oakland Hirschfelder, G. A. Kuopf; the pathologists S. Henry Desau, Frederick Forchheimer, Henry Iloway, Abraham Jacobi, Henry Koplik, and Nathan Oppenheim; the dermatologists William Gotthell and Sigismund Lustgarten; the ophthalmologists Harry Friedenwald, Emil Gruening, Charles H. May, and H. Scharpringer; the neurologists Joseph Frankel, G. W. Jacoby, Bernhard Sachs, and William Leszynski; the biologists Jacques Loeb; the bacteriologist Milton Joseph Rosenau; and the dentists Leopold Greenbaum and John I. Hart.


J. F. T. H. MEDINA: Second sacred city of Islam; situated in the Hijaz in Arabia, about 250 miles north of Mecca. It is celebrated as the place to which the Hegira (Mohammed's flight from Mecca) was directed, and as the capital and burial-place of Mohammed. According to Arabic tradition, Yathrib and the Hijaz were originally peopled by Amalekites, who were displaced by the Israelites. There are different accounts as to when this displacement was effected: some say that it occurred under Moses (comp. "Kitab al-Aghani," iv. 263); some, under Joshua; and some, under David, who it is stated resided in the Hijaz during Absalom's rebellion.

The Jews may have settled in the Hijaz after the sack of Jerusalem by Nebuchadnezzar, and it is probable that they came in successive colonies, e.g., after Pompey's attack upon Judea (64 b.c.), after Titus' conquest of Jerusalem (70 c.e.), and again after Hadrian's persecution of the Jews (in 136 c.e.; see ARABIA).

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the Banu Khazraj. By calling in outside assistance and treacherously massacring at a banquet the principal Jews, these Arab clans finally gained the upper hand at Medina toward the end of the fifth century (for date see "J. Q. H." vii. 175, note). From this time the Jews retired into the background for about a century. About four or five years before the Hegira the Jews took an active part in the battle of Bu'ath between the Banu Aus and the Banu Khazraj. The Banu Nadir and the Banu Kuraiza fought with the Banu Aus, while the Banu Kainuka were allied with the Banu Khazraj. The latter were defeated after a long and desperate battle.

It is probable that the presence of Jews in Medina did much to prepare the way for Mohammed's teaching. When the prophet first went to Medina he was inclined to be friendly toward the Jews. They were included in the treaty between him and the inhabitants of Medina. He also made certain concessions to them on the ground of religion, and adopted their kiblah —Jerusalem—in the hope of winning them to his cause. They, however, ridiculed him, and delighted in drawing him into arguments to expose his ignorance; so that his conciliatory attitude was soon changed to enmity. A few Jews were converted to Islam, among them Abdallah ibn Salmam, whom Mohammed called the "servant of God," and of whose conversion the prophet made much.

Finally Mohammed began to use actual violence toward the Medina Jews. After the battle of Bedr a woman called Asma, said by some to be a Jewess, wrote satirical verses, and was killed in her sleep, probably with Mohammed's consent. Not long before, Abu 'Afak of the Banu Amr, who had been converted to Judaism, had been assassinated for having displeased Mohammed by writing verses ridiculing the new religion. Mohammed then seems to have decided to get rid of the Jews in a body, since they were a constant menace to his cause. He began with the Banu Kainuka', who were goldsmiths, and lived by themselves in a fortified suburb. He first summoned them to accept his religion, and they refused. Soon a pretext was found for an open attack. A Moslem girl was insulted by a Jew of the Banu Amr; the Jew was killed by a Moslem, and the latter in turn was killed by the brothers of the murdered Jew. Mohammed immediately marched against the Banu Kainuka' and besieged them in their stronghold.

Attacks. After a siege of fifteen days they surrendered, and their lives were spared only at the urgent request of Abdallah ibn Ubai, the influential leader of the Arab opposition, whose pleading Mohammed dared not ignore. Being allowed to leave the country, they emigrated toward the north. Their departure weakened the Jews, who if they had been united might have withstood Mohammed's attacks.

About a month after the emigration of the Kainuka', Abu Sufyan, the leader of the Meccan opposition, visited Huyayy of the Banu al-Nadir, but, being refused admittance by him, spent the night with another influential man of the same tribe and obtained information from him concerning the state of Medina. Another Jewish poet was assassinated about this time at Mohammed's desire. This was Ka'b ibn al-Ashraf of the Banu Nadir, who had been stirring up the Kuraish at Mecca by his verses after the battle of Bedr. Ibn Sanina, a Jewish merchant, was killed on the day after Ka'b; and the Jews now began to fear to leave their houses. In the summer of 625 Mohammed hacked and besieged the Banu al-Nadir. There appears to have been no satisfactory pretext for the attack. Mohammed claimed that he had received a revelation telling him of the treachery of the Jews. After a siege of fifteen or twenty days Abdallah ibn Ubai prevailed on the Nadir to surrender. They were exiled, being allowed to take their goods with them, and emigrated toward the north, settling in Khalbar and in Syria.

There were now left only the Banu Kuraiza, and Mohammed soon found a pretext to attack them. Some of the Jewish exiles, chief among them being the above-mentioned Huyayy, had stirred up the Kuraish and other Arab tribes against Mohammed, and they persuaded the Banu Kuraiza to join them in their plans. Mohammed, however, succeeded in making the Jews and their Arab allies suspicious of each other; and the allies, who had been besieging Medina, suddenly departed in the midst of a storm, thus leaving the Kuraiza unsupported. Mohammed marched against them, claimed special revelation to that effect, and laid siege to their fortress, which was a few miles to the southeast of the city. They surrendered after a month's siege, without having risked a fight. Their fate was left to the decision of Sa'd ibn Mu'adh of the tribe of Aus, who, in spite of the pleading of his own tribe, condemned the men to death and the women and children to slavery. The sentence was executed; and 750 Jews were killed in cold blood. Huyayy was the last to die, with his last breath denouncing Mohammed as an impostor. The prophet wished to make a beautiful woman of the tribe, by the name of Ribyanah, his wife, but, tradition says, she preferred to be his slave instead. Thus the last of the powerful Jewish tribes in Medina was destroyed. Neither Mohammed, however, nor his successor drove all the Jews out of the country. That extreme measure was taken by Omar, who claimed to have heard the prophet say that all Jews should be exiled. Medina is one of the Moslem cities that neither Jews nor Christians may enter. See Banu Kainuka'; Banu Kuraiza; Banu al-Nadir.


M. W. M.

MEDINA: Prominent Jewish family, members of which lived during the sixteenth and seventeenth centuries chiefly in Turkey and Egypt. Most probably it took its name from one of the two Spanish cities named Medina.
The following is a genealogical tree of those members of the family whose relationship is established (the numbers in parentheses correspond to those given in the text):

1. David b. Moses di Medina: Cabalistic author; flourished at the beginning of the eighteenth century. He wrote: "Nefesh Dawid" (Constantinople, 1736), a cabalistic commentary on the Pentateuch and the Five Scrolls; and "Raḥa Dawid we-Nishmat Dawid" (Salonica, 1747), in two parts, the first being a commentary on the part of the Zohar called "Idder Rabba," and the second a cabalistic commentary on Canticles.


3. Jacob di Medina: Son of Isaac Hayyim (No. 2); author of liturgical poems published under the title "Yashir Yisrael" (Leghorn, 1794), of a poem in the collection of congratulatory poems "Et ha-Zamir" (ib. 1794?), published on the occasion of the wedding of E. M. Recanate.

Bibliography: Benjaeob, *Ozar ha-Sefarim*, pp. 222 (where "son of Moses" is erroneous, as the latter was only the co-editor), 434; Zedner, *Cat. Hebr. Books Brit. Mus.* pp. 473, 516, 651, s.v. Rencat (where the name "Medina" is missing), and p. 676, s.v. Samuel b. Moses, *the Priest*.

4. Judah di Medina (surnamed Comprado or Conrado): Son of Moses (No. 5); mentioned by Conforte as a scholar. His wealth aroused the enmity of a non-Jew, who killed him at the door of his own house. The Jews of Salonica seized the murderer, and hanged him at the scene of his crime.


5. Moses di Medina: Son of Samuel (No. 8); lived at Salonica. He is praised for his Talmudic learning and for the generous use which he made of his wealth in the interest of Hebrew literature. He published the responses of his father and wrote a preface thereto. A list of his published works is given in Steinschneider, "Cat. Bodl."

6. Moses Medina: Talmudic scholar; lived at Constantinople, and later (c. 1590) at Jerusalem (see Conforte, "Kore ha-Dorot," p. 40; Steinschneider, "Cat. Bodl.", s.v. "Samuel Medina."

7. Moses Medina: Rabbi of the Portuguese congregation at London; contemporary of David Nieto. He wrote "Della Divina Providencia" (London, 1705), a defense of Nieto's work of the same title and published together with it.


8. Samuel b. Moses di Medina (RaShDaM): Talmudist and author; born 1505; died Oct. 12, 1589, at Salonica. He was principal of the Talmudic college of that city, which produced a great number of prominent scholars during the sixteenth and seventeenth centuries. His teachers were the noted Talmudists Joseph Taltazzak and Levi ibn Habib, and among his schoolmates were Isaac Arad, Joseph ibn Leb, and Moses Almosino. While on a mission to Constantinople he met the noted grammarian Menahem di Lunsano, who studied under him for some time and who therefore speaks of him as his teacher (Conforte, "Kore ha-Dorot," ed. Cassel, p. 44a).

Among Samuel's many disciples who attained prominence were Abraham de Borox and Joseph ibn Ezra. He had a controversy with Joseph Caro and other rabbis at Safed, against whom he wrote a polemical letter ("Ketab Tokahah"); see Azulai, "Shem ha-Gedolim," s.v.). A grandson of his was Samuel Hayyun, author of "Bene Shemuel," noveliae and responsa (Salonica, 1613).

Samuel's works include: "Ben Shemuel," Mantua, 1623, thirty sermons on various subjects, published with a preface by his grandson Shemaijah; "Hiddushim" (unpublished), noveliae on some Talmudic tractates (Benjaeob, "Ozar ha-Sefarim," p. 158); a collection of 956 responsa in four parts, of which the first two were published during the lifetime of the author (1575-87) under the title "Piske RaShDaM" (Benjaeob, l.c. p. 491; Conforte, l.c. p. 38a, Cassel's note; Steinschneider, "Cat. Bodl." No. 7056). A complete edition of the last-named work was undertaken later by the author's son Moses, who added a preface (Salonica, 1594-97; new ed. ib. 1798).


9. Shemaijah di Medina: Son of Moses (No. 5); born at Salonica; died at Venice June 3, 1648. Being compelled to leave Salonica owing to a quarrel with certain influential men of that city, he emigrated to Venice, where he occupied a very respected position as a member of the rabbinate. Jacob Frances wrote an elegy on his death.

Shemaijah was the author of many liturgical poems, concerning which see Steinschneider, "Cat. Bodl.", s.v. He wrote also "Ma'amal al 'Onshah Gehinnom" (unpublished), a treatise on punishment in hell, dedicated to Isaac Aboab, Jr. A commentary on Proverbs (Nepi-Ghirondi, "Teledot Gedole Yisrael," pp. 323, 332, 358) has been ascribed to him, but whether correctly so is doubtful (see Steinschneider, s.v.). He also edited "Bene Shemuel," a collection of sermons by his grandfather Samuel, and "Bene Shemuel," the work of his relation Samuel Hayyun, to which two books he wrote prefaces.

MEDINI, HAYYIM HEZEKIAH (known also under his initials Ḥ. H.): Palestinian rabbinical writer; born at Jerusalem 1833; son of Rabbi Raphael Eliahu Medini. At the age of nineteen, on completing his studies in his native city, he received the rabbinical diploma. He then went to Constantinople, where for thirteen years he was a member of a rabbinical court. In 1868 he was called as chief rabbi to Kara-Su-Bazar in the Crimea. In 1889 Medini returned to Palestine, staying first at Jerusalem, and going in 1891 to Hebron, where he has since been acting chief rabbi.

Medini's works include: "Miktab le-Hizziyahlu" (Smyrna, 1865), Talmudic studies and responsa; "Or Li" (ib. 1874), responsa; "Pakkū'ot Sadeh" (Jerusalem, 1900); "Sede Ḥemel," his chief work, an encyclopedic collection of laws and decisions in alphabetic order, twelve volumes of which have appeared since 1890 (Warsaw).

BIBLIOGRAPHY: Nahum Sokolov, in Sefer ha-Shannah, Warsaw, 1900.

MEGED YERAHIM. See Periodicals.

MEGIDDO (מגידו; once Megiddon [דנ神经, Zech. xi. 11]): Capital of one of the Canaanitish kings conquered by Joshua; assigned to Manasseh (Josh. xii. 21, xvii. 11; I Chron. vii. 29). Its Canaanitish inhabitants were only put to tribute, not driven out (Josh. xvii. 12-13; Judges i. 27-28). Megiddo is repeatedly referred to in Biblical history. It is mentioned in connection with Baanah, one of Solomon's commissariat officers, who had to provision the king's household for one month in the year. Its fortifications, which were of ancient date (being mentioned in the inscription of Thothmes III.), were restored by Solomon (I Kings iv. 13, ix. 15).

Ahaziah is said (II Kings ix. 27) to have died at Megiddo after he had escaped from Jehu; but in II Chron. xxv. 9 it is said that Ahaziah was found in Samaria, taken to Jehu, and slain. The most memorable occurrence connected with the city was the battle there or in the valley of Megiddo, between Pharaoh-nechah and Josiah, in which the latter was slain (II Kings xxix. 29-30; II Chron. xxxv. 22); "the mourning of Hadadrimmon in the valley of Megiddon" may have been on account of this battle (Zech. xi. 11; see HADAD). The same battle is mentioned by Herodotus (iii. 159), but under the name "Magdolum" instead of "Megido." The city is frequently mentioned in connection with Tannah (Josh. xii. xxii. 7; Judges xvi. 19; I Kings iv. 13; I Chron. vii. 29), near the plain of Esdraelon; the expression in Deborah's song is "in Taanach on the waters of Megiddo."

Megiddo is mentioned on the El-Amarna tablets. Robinson ("Researches," iii. 177-300) identified the site of Megiddo with the modern Al-Lajjun, on the western border of the plain of Esdraelon. Other scholars have identified it with Al-Mujaddil, near Nazareth; with Majdal, near Acre; with Jihla; and with Mujaddah, three miles south of Beth-shean.

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MEGILLAH: Name of a treatise in the Mishnah and in the Tosefta, as well as in the Babylonian and Jerusalem Talmuds. It is the tenth treatise in the mishnaic order Mo'ed, and includes four chapters, containing thirty-three paragraphs in all. Ch. i. 1-4 treats of the portion of the month Adar in which the Megillah is to be read, and, in case of a leap-year containing two months of Adar, it designates which month is to be chosen. The 15th of Adar, or in a leap-year the same day of the second Adar, is the day appointed for walled cities, and the 14th of Adar for unwalled cities and for villages. The inhabitants of the latter, however, when living
in districts where they meet weekly in the neighboring city, may read the roll on the 13th, 12th, or 11th of Adar, if the gathering takes place on one of these days. Since this distinction is made between the two months of Adar of a leap-year, while both months are alike in all other respects, ch. i. 5–11 notes several other groups of objects and cases which differ from one another in one point only: one such group, e.g., consists of the sacred books, the tefillin, and the mezuzah, the first two of which may be written in any language and script, but the last only in Hebrew and in square script. Greek is given the preference over all other foreign languages, since, according to R. Gamaliel, even the sacred books may be written in it.

Ch. ii. deals with the proper manner of reading the Megillah; with the language (mishnah 1), stating that those who do not understand Hebrew may read it in its own tongue; and with the problems whether it shall be read in whole or in part, which portions are to be read (mishnah 3) and at what time of the day. The statement that it may be read during the entire day is supplemented by the enumeration of many other regulations and customs which may be observed throughout the day if they are assigned to the daytime, or throughout the night if assigned to the night (mishnayot 5–6).

Ch. iii. discusses the sale of sacred objects, the synagogue and its furnishings, and the sacredness which still attaches in many respects to the ruins of a synagogue which has been destroyed (mishnayot 1–8). It further discusses the sections which are to be read on the Sabbaths in Adar in addition to the customary weekly sections, and what is to be read on each feast-day (mishnayot 4–6). From the standpoint of contents this chapter does not belong to the treatise Megillah, being connected with it only by its fourth paragraph.

Interpola-

Ch. iv. begins with certain rules concerning the reading of the Megillah (mishnah 1a); then follow rules referring to other ritual readings from the Law and the Prophets (mishnayot 1b–2). One of these regulations holds that ten persons must be present at each reading; and in this connection many other religious ceremonies are enumerated as requiring the presence of ten persons (mishnah 3). Mishnah 4 defines the relation of the reader to the translator; mishnayot 5–7 determine who may read, who may lead in prayer, and which priest is entitled to lift up his hands for the blessing; mishnah 8 discusses unseemly dress of the prayer-leader and unseemly behavior regarding the tefillin; mishnah 9 enumerates incorrect expressions in prayer, designates the persons who must be silenced in public prayer, and contains various allusions to the views and customs of the sectarians ("mnim") of the time; mishnah 10 enumerates the passages in the Torah which may be read but not translated, and the passages in the Prophets which may not be read as haftaret.

The sequence of chapters here given is that of the Palestinian Talmud in the manuscript of the Mishnah edited by Lowe, and is also the one found in most of the editions of the Mishnah, in the Tosefta, and in the codices of the Babylonian Talmud at Munich (MS. No. 140) and Oxford (Neubauer, "Cat. Bodl. Hebr. MSS." No. 366). The sequence of chapters in the printed editions of the Babylonian Talmud, on the other hand, corresponds with that of MS. Munich No. 95. Here the Variations chapter cited above as the fourth, "Ha-

in MS.

kore et ha-megillah 'omed," precedes the chapter which has been "signed as the third, "Bene ha-'ir." R. Hananeel offers a sequence differing from both; making "Ha-kore et ha-megillah 'omed" the second chapter, "Ha-kore et ha-megillah le-mafrea" the third, and "Bene ha-'ir" the fourth.

The Tosefta to this treatise omits many of the passages contained in the Mishnah, but, on the other hand, it discusses in full detail much that is not found therein. Noteworthy is the enumeration of the passages in the Bible in which a euphemistic word is read instead of an objectionable one (iv. 39), while the condemnation of any translation of the Scriptures is also a striking feature (iv. 41).

The Gemara of the Babylonian Talmud contains in its first chapter, besides explanations of the various mishnayot, many important comments, of which the most interesting are: (1) on the origin of the final letters י, כ, ג, and י (pp. 2b–3a); (2) on the origin of the targumin, that of the Torah being ascribed to the proselyte Onkelos, and that of the Prophets to Jonathan b. Uzziel (p. 3a); no talmud on the Hagiga in the Megillah; with the language (mishnah 1), stating that it might rouse the hatred of the Gentiles against the Jews; the hesitation at including the Book of Esther in the canon, and the reasons why it was finally admitted (p. 7a). The Gemara contains also the legend of the origin of the Septuagint (p. 9a, b), that King Ptolemy called together seventy-two elders, assigned each one a separate house, and had them translate the Torah individually and without consultation. All these translations were found to agree absolutely, even to the changes made in certain passages. Pages 10b to 17a of the Gemara form a haggadic midrash to Esther.

The second chapter of the Gemara discusses the several mishnayot, gives an account of the origin of the Shemoneh 'Esreh prayer, and explains the sequence of the several benedictions. In the Gemara on ch. iii. the most noteworthy feature is the remark on the pronunciation of Hebrew current among the inhabitants of Bet-She'on, Bet-Hefa, and Tiberion, who confounded "alef" with "ayin," and "he" with "het." The Gemara to ch. iv. contains, in addition to the notes on the mishnayot, some important regulations regarding public worship. The Gemara of the Palestinian Talmud mentions certain other feast-days in the month of Adar, which were similar to Purim, including the Day of Trajan (יְסֵרָאֹב), the 12th, and the Day of Nicoran, the 18th (i. 5). Especially noteworthy is the remark on the origin of square script and on the translation of Aquila (i. 9). The passage in the Palestinian Talmud on Aquila's version compels the assumption that "Onkelos" in the Babylonian Talmud (8a) is
MEGILLAH OF CAIRO. See EGYPT.

MEGILLAT ANTEYOKOS. See ANTIOCHUS, SCROLL OF.

MEGILLAT SETARIM ("Concealed Roll"): Name of a roll supposed to have been found in the bet ha-midrash of R. Hiyya, and which contained halakot recorded by him. These passages from it, which are maxims of R. Ise b. Judah, are quoted by Abba Arika in the Talmud (Shab. 6b, 96b; B. M. 92a) with the introductory phrase: "I found a hidden roll in the bet ha-midrash of R. Hiyya."

According to Rashi (Shab. 6b), although it was not permissible to record halakot, the scholars were accustomed to write in rolls (which were then hidden) such sentences and maxims of various tannaim as were seldom repeated in the schools, and which, therefore, liable to be forgotten; and he declares the Megillat Setarim was such a roll. This explanation is not satisfactory, however; for according to it R. Hiyya could not have been the only one to make such a roll, and yet no manuscript of this character by any other scholar is mentioned. Moreover, it is not easy to see how Rab could have had access to the scroll if it was kept in concealment merely because it was forbidden to write halakot. Rashi's assumption that the interdiction against recording halakot still existed at the time of R. Hiyya is wholly incorrect; for Judah ha-Nasi I. abrogated it by committing the Mishnah, therefore, because it contained halakot, but because of their nature, inasmuch as his roll comprised sentences which Judah ha-Nasi had excluded from his Mishnah, besides additions and emendations to Rabbi's Mishnah most of which were contrary to that author's opinions.

R. Hiyya hid his Megillah during Rabbi's lifetime that he might not offend him; but after Rabbi's death this reason no longer existed, and Rab was permitted to see the scroll. This explanation of the origin and contents of the Megillat Setarim is also indicated by its name, "concealed roll," which implies that there were rolls containing halakot which were not kept secret, among them Rabbi's Mishnah collection. This view also invalidates the assumption of Lebrecht ("Handschriften und Erste Ausgaben des Talmuds," p. 10), who, in reading "Megillat Sedarim" instead of "Megillat Setarim," infers that this roll contained the six orders ("sedarim") of the Mishnah.

BIBLIOGRAPHY: Weiss, Dor, II. 188; Frankel, Darke ha-Mishnah, p. 218, note, Leipzig, 1859.

MEGILLAT TA'ANIT ("Scroll of Fasting"): A chronicle which enumerates thirty-five eventful days on which the Jewish nation either performed glorious deeds or witnessed joyous events. These days were celebrated as feast-days. Public mourning was forbidden on fourteen of them, and public fasting on all. In most of the editions this chronicle consists of two parts, which are distinct in language and in form, namely: (1) the text or the Megillat Ta'anit proper, written in Aramaic and containing merely brief outlines in concise style; (2) scholia or commentaries on the text, written in Hebrew. The days are enumerated, not in the chronological order of the events they commemorate, but in the sequence of the calendar, the Megillat Ta'anit being divided into twelve chapters, corresponding to the months of the year. Each chapter contains the memorial days of a single month, the first chapter dealing with those of the first month, Nisan, and so on to the twelfth chapter, which treats of those of the twelfth month, Adar.

The festal occasions which these days were intended to keep alive in the memory of the people belong to different epochs; and on this basis the days may be divided into five groups, five groups, namely: (1) pre-Maccabean; (2) Hasmonean; (3) ante-Sadducean; (4) ante-Roman; and (5) of the Diaspora, the last-named comprising memorial days admitted after the destruction of the Temple. There are also a few days which do not refer to any known historical event, and are, therefore, chronologically uncertain.

These memorial days did not become festivals by being incorporated and recorded in the Megillat Ta'anit, as J. Schmilg has attempted to prove ("Ueber die Entstehung und den Historischen Werth des Siegkalenders Megillat Ta' anit," pp. 11-20), but had been known and celebrated by the people long before that time, as he himself is obliged to admit in the case of some of them; indeed, the celebration of these festivals or semi-festivals evidently existed as early as the time of Judith (Judith viii. 6). The compilers of the Megillat Ta'anit merely listed the memorial days and at the same time determined that the less important should be celebrated by a mere suspension of fasting, while public mourning was to be forbidden on the more important ones.

In an old baraita (Shab. 13b) the question as to the authorship of the work is answered as follows: "Hananiah b. Heczekiah of the Garon family, together with a number of others who had assembled for a synod at his house, compiled the Megillat Ta' anit." According to an account in the "Halakot Gedolot, Hilkom Soferin" (ed. Vienna, p. 104; ed. Zolkiev, p. 82c), the members of this synod were the "Zikne Bet Shammal" and "Zikne Bet Hillel," the eldest pupils of Shammai and Hillel. The Megillat Ta'anit must have been compiled, therefore, about the year 7 of the common era, when Judea was made a Roman province to the great indignation of the Jews (comp. Schmilg, l.c. pp. 20-36). This calendar of victories was intended to fan the spark of liberty among the people and to fill them with confidence and courage by reminding them of the victories of the Maccabees and the divine aid vouchsafed to the Jewish nation against the heathen.

The scholium to Megillah Ta'anit, xii., end, evidently quoting an old baraita, says: "Eleazar b. Hananiah of the family of Garon together with his followers compiled the Megillat Ta'anit." This Eleazar is identical with the Zealot general Eleazar, who took a noteworthy part in the beginning of the
revolt against the Romans, vanquishing the garrison at Jerusalem, as well as Agrippa’s troops, and Menahem’s Sicarian bands. According to this account, therefore, the Megillat Ta’anit was composed by the Zealots after the year 66 of the common era, during the revolution (Grätz, “Gesch.” iii., note 26), although it is not necessary to correct the Talmudic account to agree with the scholium, and to read, as does Grätz, in Shab. 18b: “Eleazar b. Hananiah,” instead of “Hananiah.” On the other hand, the view of Schmig (loc. cit.) that the scholium is incorrect, is erroneous, since there is both internal and external evidence in favor of its authenticity. The account in the Talmud and that in the scholium may both be accepted, since not only Hananah the father, but also Eleazar the son, contributed to the compilation of the work. Eleazar, one of the central figures in the war against the Romans, endeavored to strengthen the national consciousness of his people by continuing his father’s work, and increased the number of memorial days in the collection, to remind the people how God had always helped them and had given them the victory over external and internal enemies.

Eleazar did not, however, complete the work, and several days were subsequently added to the list which was definitely closed in Interpolations. 12th of Adar is designated as “Ta’an’s Day,” and the 29th of that month as “the day on which the persecutions of Hadrian ceased” (comp. Brann, loc. cit. “Monatschrift,” 1870, p. 379). Furthermore, R. Simon b. Gamaliel, who was nasi at Usha, says in the baraita Shab. 18b: “If we should turn all the days on which we have been saved from some danger into holidays, and list them in the Megillat Ta’anit, we could not satisfy ourselves; for we should be obliged to turn nearly every day into a festival” (comp. Rashi ad loc.). This sentence clearly indicates that the work was definitely completed at Usha in the time of R. Simon, in order that no further memorial days might be added.

The Hebrew commentary on the Megillat Ta’anit was written much later, the author, who did not live earlier than the seventh century, having before him the text of both the Talmud as well as that of Bereishit Rabbah (comp. Brann, l.c. pp. 410–418, 445–451). The commentator collected those baraitot of the Talmud which contained comments on the Megillat Ta’anit, and jumbled them uncritically with accounts from other, unreliable sources. The references of Schmig’s (l.c. pp. 36–41) merely prove that the scribe who endeavored to make his work pass for a product of the tannaitic period. As a matter of fact, however, the Talmud knows only the Aramaic text, which alone is meant by the term “Megillat Ta’anit.” This text, which had been committed to writing and was generally known (Ezr. 62), was explained and interpreted in the same way as the Bible (Yer. Ta’an. ii. 69a). The many quotations from the Megillat Ta’anit in the Talmud are all taken from the Aramaic text and are introduced by the word “kehit” = “it is written,” as in Hul. 129b; Meg. 5b; Ta’an. 12a and 18b; there is not a single quotation from the scholium. In Ta’an. 12a, the single passage, “bi-Megillat Ta’anit,” from The Text which Schmig tried to prove that the and the Talmud quotes the scholium as well Scholium. as the Megillat, is a later addition (comp. Brann, l.c. pp. 457 et seq.), and is not found in the Munich manuscript (comp. Rubinowitz, “Ha-Massef,” l.l. 63). Although the comments found in the scholium are mentioned in the Talmud, they are not credited to the Megillat Ta’anit, but are quoted as independent baraitot, so that the scholium took them from the Talmud, and not vice versa.

As the text and the scholium of the Megillat Ta’anit are distinct in form and in language, so do they differ also in value. The text is an actual historical source, whose statements may be regarded as authentic, while its dates are reliable if interpreted independently of the scholium. The scholium, on the other hand, is of doubtful historical value and must be used with extreme caution. Although it contains some old baraitot which are reliable, the compiler has mixed them with other, unhistorical, accounts and legends, so that even those data whose legendary character has not been proved can be credited only when they are confirmed by internal and external evidence.

The Megillat Ta’anit is extant in many editions, and has had numerous commentaries. The best edition of the Aramaic and Hebrew Editions text is that by A. Neubauer, which is based on the editio princeps and commentaries. Amsterdam edition of 1711, compared with the codex De Rossi (Parma MS. 117) and some fragments of a manuscript in the Bodleian Library, Oxford (Neubauer, “M. J. C.” II. 3–23, Oxford, 1895). Of commentaries the following may be mentioned: Abraham b. Joseph ha-Levi, double commentary (Amsterdam, 1856); Judah b. Menahem, double commentary (Dyhernfurth, 1810); Johann Meyer, Latin translation published in his “Tractatus de Temporibus,” etc. (Amsterdam, 1724). Derenbourg and Schwab have made French versions of the Aramaic text.


J. Z. L. MEGILLAT YUHASIN (= “Scroll of Genealogies”): A lost work to which several references are made in the Talmud and Mishnah. In Yeb. 40b Ben ‘Azai, in support of a point in law, says: “I found a ‘Megillat Yuhasin’ in Jerusalem wherein it was written that . . . . is a bastard born of a married woman.” On the same page two other citations from the “Megillah Yuhasin” occur: “The Mishnah of Rabbi Eliezer ben Jacob comprises but a tab, but it is choice”; and “Yunasseh killed Isaiah.” In Yer
Megillot Ta'anit

They found a Megillat Yuhasin in Jerusalem, and therein it is written, ‘Illil was a descendant of David; Yannai, of Eli.’ From these allusions it seems that the Megillat Yuhasin was a record of principal events, of genealogies, and of facts pertaining to the Law, aggadic and halakic. Pes. 62b mentions a ‘Sefer Yuhasin,’ which may be identical with the ‘Megillat Yuhasin.’ It must have been a secret book that was still extant at the beginning of the third century, for R. Johanan bar Nappaha refused to teach it to R. Simai: ‘We do not teach it to the people of Lydda and Nehardea.’ Later in the same century it became lost, and Rab laments the fact with the words (Pes. 62b): ‘Since the ‘Sefer Yuhasin’ has been lost the strength of the sages has been weakened and the light of their eyes dimmed.’

Rashi says the ‘Sefer Yuhasin’ was a history, but if it was the same as the ‘Megillat Yuhasin,’ it must have contained laws and family records also. Elijakin Milzabagi, the author of ‘Sefer Rabiah,’ proposes the explanation that the ‘Megillat Yuhasin’ contained genealogies, and the ‘Sefer Yuhasin’ history and laws, but the exact nature of the work, lost even in Talmudic times, cannot be ascertained.

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MEGILLOT, THE FIVE: The ‘five rolls’ (מִגְּילָתָהּ—Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther. At the time of the formation of the canon of the Hagigdorapha these five books were not regarded as a unit, nor is the name ‘Megillah’ as applied to them collectively found either in the Talmud or in the Midrash. In the oldest two modes of arrangement of the Hagigdorapha, the Talmudic and the Masoretic, they do not follow one another, at least in the order in which they stand in the first five editions of the Bible (comp. Jew. Encyc. iii. 144). During the Talmudic period only the Esther roll was called ‘Megillah,’ as is shown by the treatise which bears that name; but since the word assumed the meaning of ‘a small roll,’ it was applied to the other four books when they were received into the liturgy in post-Talmudic times (Blau, ‘Althebräisches Buchwesen,’ pp. 65 et seq.). The sequence of the Song of Solomon and of Ecclesiastes, and probably of Esther, in the canon of the Hagigdorapha did not escape criticism (see Jew. Encyc., iii. 140); and in the earliest arrangement Ecclesiastes seems to have stood at the end of the group (s. n. 145a).

The oldest sources for the liturgy mention Ruth, Song of Solomon, Lamentations, and Esther, but not Ecclesiastes (Soferim xiv. 3). It is clear from Soferim xiv. 8, where the last-named roll is again ignored, that this is no chance omission. On the other hand, its name is found in the Mahzor Vitry (p. 440, below): ‘The entire congregation while seated read the book [מגילה, not חמש] of Ecclesiastes [at the Feast of Tabernacles].’ That this custom was of later development is shown by the fact that the entire congregation read—that the book was not read to them. At the time of the Mishnah only Esther was read publicly. In the Talmudic period Lamentations was read privately; while the other three megillot were admitted into the liturgy only in post-Talmudic days, Ecclesiastes being the last of all.

Liturgical usage necessitated manuscripts which should contain not only the Torah and the Haftorot from the Prophets, but also the Five Rolls. For the same reason the so-called Midrash Rabah was gradually collected for the five Megillot as well as for the Torah. The allusions to the individual feasts which Müller (‘Soferim,’ p. 187) finds in the Haggadah furnish no proof that the rolls in question were read at these particular festivals; for by the same process of reasoning it might be inferred from Yer. Meg., end, that the Song of Solomon instead of Ruth was read on the Feast of Pentecost. But Yalk., Ruth, 994, says: ‘Why is Ruth read at Pentecost? Because the Torah in Liturgy was given only through suffering.’

This statement is not found, however, in any of the parallel passages; and it is, therefore, evidently a later addition, and not an ancient mid-
Me'ilah

The late origin of this usage ("minhag") is reflected in the discussions of scholars up to the sixteenth century regarding the form of the benediction and other questions (Isserles, "Orah Hayyim," p. 490, end; idem,Responsa, No. 35). Soferim xiv. 18 states that at the terminations of the festivals the proper rolls were read twice on the two evenings (Song of Solomon at the Passover; Ruth at Pentecost), or on the Sabbath of each semi-festival, the latter being the custom among the people. It is now customary in Jerusalem to write the Five Rolls on parchment like the other Biblical books, and in reading them to pronounce over all the benediction which is generally used in the case of the roll of Esther, making the proper changes (see further on the Song of Solomon at Passover and Ruth at Pentecost, Mahzor Vitry, ed. Hurwitz, pp. 304, 344).

Although the Feast of Purim was celebrated long before the present era (II Mace. xv. 30; Josephus, "Ant." xi. 6, § 13; comp. John v. 1), it is doubtful when the custom of reading the roll of Esther publicly was introduced; but it was at all events before the destruction of the Temple (Tosef., Meg. i. 6, where Zechariah ben ha-Kazzab is quoted). Although the oldest tannaim are not mentioned in the rules for reading Esther, yet the detailed character of these regulations, and the fact that there is a special tractate on them, show that the usage was developed before the common era. On the other hand, the license allowed villagers on the day of reading, the discussions among scholars as to whether one was required to read only from ii. 5 or iii. 1 or iv. 1 (Meg. ii. 3; Tosef., Meg. ii. 9), together with many concessions as compared with the lessons from the Torah (e.g., minors might read; ib. ii. 11, iv. 1), and the fact that even in later times large scope was granted to popular custom, justify the conclusion that the origin of the reading of the roll of Esther must not be dated too remotely (Meg. 2a). The custom of reading it in the month of Adar had become general probably by the third century of the common era, and had been sanctioned (Yer. Meg. 70a, 2); but the public reading of the book for those unable to read had apparently been introduced a century before. In the third century (ib. 73b, 29) the entire roll was usually read, but only once and in the daytime (Meg. ii. 4, 5), while during the persecution by Hadrian a scribe read it at night (Tosef., Meg. ii. 4). In many places in Palestine it was read on two days (Yer. Shek. 46a, 8). The custom of reading in both the evening and the morning, which now generally prevails, was not established until the post-Talmudic period (Soferim xxi. 8; comp. also Mahzor Vitry, pp. 307 et seq.). The Karaites read the roll at the ends of the two Sabbaths which precede Purim, a reminiscence
never become such. In Ta'an. 30a, below, the baraita states that on the Ninth of Ab the Bible may not be read nor the tradition studied, but that “Job, Lamentations, and the sections of Jeremiyah which deal with calamity,” may be recited. In post-Talmudic times, however, the custom of reading Lamentations had become general (Sopherim xiv. 3). The book was also read responsivey (Malzor Vitry, p. 226); and in many synagogues, because the Ninth of Ab is a day of mourning, only one light was lit by which it might be read (R. Asher, Ta'an. 9, end). The persecutions of the Crusades strongly influenced the gloom of Tish'ah be-Ab and its liturgy (see Malzor Vitry, p. 227, and Orah Hayyim, § 534). See also, Ecclesiastes; Esther; Book of Lamentations; Ruth; and Song of Songs.

L. B.

MEHLSACK, ELIAKIM. See SAMIHEL, A. G.

MEIER, MORITZ HERMANN EDUARD: German philologist; born at Glogau, Silesia, Jan. 1, 1796; died at Halle Dec. 5, 1855. He was educated at the Graue Kloster in Berlin and at the universities of Breslau and Berlin (Ph.D. 1818). He embraced Christianity in 1817. In 1819 he became privat-docent in the University of Halle; in 1820, assistant professor at Greifswald; and in 1822, professor of ancient philology at Halle.


From 1828 Meier was coeditor of the “Allgemeine Litteraturzeitung.” Hededited also (from 1830 with Känitz; from 1842 alone) the third section of Ersch and Gruber’s “Allgemeine Enzyklopädie der Wissenschaften und Künst,” and from 1832 also the first section of that work. Eckstein and Haase published in Lepizig (1861-63) a collection of Meier’s essays under the title “Opuscula Academica.”

Bibliography: G. Hertzberg, in Allgemeine Deutsche Biographie.

F. T. H.

ME’ILAH (“Trespass in Regard to a Holy Thing”); Treatise of Sefer Kodashim in the Mishnah, Tosefta, and the Babylonian Talmud. In the Mishnaic order this treatise is the eighth, and contains six chapters comprising thirty-eight paragraphs in all. It deals chiefly with the exact provisions of the Law (Lev. v. 15-16) concerning the trespass-offering and the separation which must be made by one who has used and enjoyed a consecrated thing. Its contents may be summarized as follows:

Ch. i.: Sacrifices in which trespass can occur; in what parts; in the most holy sacrifices (“kodesh kodashim”) in all parts and in the partly holy (“kodashim khallim”) in certain parts only. Cases in which trespass can occur and those in which it can not occur. Rule of R. Joshua that if the priests have once had the right to eat of a sacrifice no trespass can take place (§ 1). In this connection the question is raised whether there can be a trespass in the case of those parts of the sacrifice which have been removed from the sanctuary before the sprinkling of the blood (§§ 2-3). Effects of the sprinkling upon the sacrificial animal with regard to trespass (§ 4).

Ch. ii.: The time after which a trespass can take place in the various meat-offerings, the different offerings of food, the Pentecostal bread, and the showbread. Closely allied with this is the determination of the time after which the different sacrifices may be invalidated by certain errors, and the period after which one may become guilty of “piggul” (abomination), “notar” (leavings something over from the sacrifice), and “tame” (impurity) in connection with them (§§ 1-9).

Ch. iii.: An enumeration of many things of which one may not partake, although if he does so, he is not guilty of trespass. This leads to a discussion of other regulations concerning certain of these things, as well as of the question whether and in what case one may be guilty of trespass in connection with objects belonging to or found upon certain consecrated things, such as grass in a consecrated field, the fruit of a consecrated tree (§ 6), and the foliage in a consecrated wood (§ 8).

Ch. iv.: The combination of various sacrifices in reckoning the minimum amount necessary to be used in order to constitute trespass (§§ 1-2). In this connection many more kinds of combinations are given with relation to other legal and ritual questions.

Ch. v.: Determination of a peruta, the smallest coin, as the minimum value which the use of holy objects must have to make one guilty of trespass. Discussion of the question whether the use made of a consecrated object must be worth a peruta or whether the amount of the object consumed by this usage must equal a peruta; in connection with which a distinction is made between different objects (§ 1). The commission of trespass by various persons successively upon the same object.

Ch. vi.: Cases in which the trespass has been committed by proxy. The principle is laid down that if the agent has acted precisely in accordance with his orders, the person who gave such orders is guilty of the trespass; but if the agent has not so acted, he himself is guilty of the trespass. Enumeration of different examples (§§ 1-6). Cases in which neither of the two is guilty of trespass and instances in which both trespass (§ 4).

In the Tosefta, Me’ilah is the seventh treatise and has but three chapters. These, however, contain all that is in the six chapters of the Mishnah, with a few omissions and amplifications.

Gemara. The Gemara to this treatise is devoted almost exclusively to elucidations of the mishnayot, there being only one haggadah in the treatise, bearing on the story of BEN TEMALION.
MEIR (MEIR BA'AL HA-NES = ‘Meir the miracle-worker’): Tanna of the second century (fourth generation); born in Asia Minor. The origin of this remarkable scholar, one of the most striking figures of his age, is wrapped in obscurity. According to a haggadah he was a descendant of Nero, who, says a Jewish legend, escaped death at the time of his deposition and became subsequently a king figures of his age, is wrapped in obscurity. At first he entered the school of Akiba, but, finding himself not sufficiently prepared to grasp the lectures of that great master, he went to the school of Ishmael, where he acquired an extensive knowledge of the Law. He then returned to Akiba, who, recognizing his dialectical powers, ordained him over the heads of his other disciples (‘Er. 13b); as to his original name, the Babylonian Talmud (i.e.) gives it as ‘Me'asha,’ but the Jerusalem Talmud seems not to know it. Sometimes he is called ‘Nehoral,’ the Aramaic equivalent of ‘Meir.’ Mei'ir began to study very early in life. At first he entered the school of Akiba, but, finding himself not sufficiently prepared to grasp the lectures of that great master, he went to the school of Ishmael, where he acquired an extensive knowledge of the Law. He then returned to Akiba, who, recognizing his dialectical powers, ordained him over the heads of his other disciples (‘Er. 13b). Ordained (i.e.). This ordination, which was con in Youth, was confirmed by Judah ben Baba (Sanh. 14a; see Rashit ad loc.).

Unlike his master Akiba, Mei'ir seems to have kept aloof from the revolutionary movement of Bar Kokba. Nevertheless he suffered greatly from its consequences. His father-in-law, Hananah ben Tadion, fell a martyr to the Hadriancan persecutions, and his sister-in-law was taken to Rome and sold to a keeper of a house of ill fame. A tale of her rescue by Mei’ir, though embellished with legend, may have a foundation in fact. Urged by his wife to attempt the rescue of her sister, who, she asserted, would rather forfeit her life than her virtue, Mei’ir journeyed to Rome. Attired as a wealthy Roman, he went to the house to which she had been taken, and asked to see her. “She is very beautiful,” said the keeper, “but no man has as yet gained her favor.” Overjoyed, Mei’ir offered him a large sum of money to permit her to be carried off. The keeper hesitated; fearing that it might cost him his head, “Fear not,” said the nabb; “when danger threatens thee say, ‘Meir’s God, help me!’” Still the man hesitated. To convince him of the efficacy of his advice, Mei’ir approached a number of savage watch-dogs at the gate and by a mystic word made them cringe at his feet. His fears allayed, the keeper yielded (‘Ab. Zarah 18a; Eccl. R. vii. 12).

During the Hadriancan persecutions Mei’ir lived abroad, but he returned to Judea after the repeal of the oppressive edicts, and took a prominent part in the reestablishment of the Sanhedrin in the city of Usha. Shortly afterward Simeon ben Gamaliel II, was elected patriarch, and Mei’ir was raised to the dignity of ha-kam, in which office he was charged with the duty of preparing the subjects to be discussed in the Sanhedrin. To his activity and influence was due the adoption of the laws known as the “Institutions of Usha.” To his duties in connection with the Sanhedrin Mei’ir added the establishment of academies of his own in Bethsan, Ammaus near Tiberias, etc., where he successively lived and lectured. A wonderful feat of memory displayed by him on one of his travels is mentioned in the Talmud. On the eve of the Feast of Purim, Mei’ir found himself in a small Jewish community where no copy of the Book of Esther could be found; he thereupon wrote out the book from memory without a mistake (Tosef., Megillah, ii.).

Mei’ir infused new life into the development of the Halakah. He introduced the rule of testing the validity of a halakah on rational grounds. The dialectical powers displayed by him in halakic discus-
Meir's method of deducing a new halakah from a seemingly superfluous particle in the Scriptural text (Sotah 17a; Sifre, Balak, 131). Meir's greatest merit in the field of the Halakah was that he continued the labors of Akiba in arranging the rich material of the oral law according to subjects, thus paving the way for the compilation of the Mishnah by Judah ha-Nasi.

Meir's haggadot won by far the greater popularity; in this direction he was among the foremost.

His haggadot won by far the greater popularity; in this direction he was among the foremost. Among those of Meir's maxims that have found a place with the traditional sayings of the Fathers are these: "Have little business, and be busied in the Torah"; "Be lowly in spirit to every man"; "If thoukest from the Torah, thou wilt have many killers against thee"; "If thou laborest in the Torah, He hath much to give unto thee" (Ab. iv. 14). Other maxims of his, on study and the fear of the Lord, have been transmitted by Johanan: "Learn the ways of the Lord with thy whole heart and with thy whole soul"; "Watch at the gates of the Law";

Interiors of the alleged Tomb of Rabbi Meir at Tiberias.

(From a photograph by Elkan N. Adler, London.)

Well versed in the Greek and Latin literatures, he would quote in his haggadic lectures fables, parables, and maxims which captivated his hearers. To popularize the Haggadah, gadah he wrote haggadic glosses on the margin of his Bible and composed midrashim. Both glosses and midrashim are no longer in existence, but they are quoted in the midrashic literature, the former under the title "Torah shel Rabbi Meir," or "Sifra shel Rabbi Meir," and the latter on the Decalogue, under the title "Midrash Anoki de-Rabbi Meir" (Gen. R. ix. 5). To Meir is attributed also a collection of three hundred fables, three of which are referred to in the Talmud (Sanh. 38b; see Aesop's Fables Among the Jews). Among those of Meir's maxims that have found a

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Meir ben Eliakim

Meir was noted for his hatred of ignorance. "He that gives his daughter to an 'am ha-arez is as though he put her before a lion" (Pes. 56a).

Hatred of Ignorance. "He who leaves an 'am ha-arez in his house asleep and returns to find him awake may be sure the house has been polluted" (Toh. 8a). Still he would rise before an old man, even when he wore an 'am ha-arez (Yer. Bik. 6b).

Meir's experience of the world was wide and varied, and the Haggadah records several of his social maxims: "Love the friend who admonishes thee and hate the one who flatters thee; for the former leads thee to life and the future world, while the latter puts thee out of the world." "Conciliate not thy friend in the hour of his passion; console him not when his dead is laid out before him; question him not in the hour of his vow; and strive to see him not in the hour of his disgrace" (Ab. R. N. xxix.; comp. Deut. xxxvi. and Ald. iv. 18, where these maxims are given in the name of Simeon ben Eliezer).

Meir was fond of discourising upon traveling. "When thou art in Rome do as the Romans do" (Gen. R. xviii.). "Travelers should go in threes, for a single traveler is likely to be murdered; two are likely to quarrel; but three will always make their way in peace" (Eccl. R. iv.). Meir exalts work and recommends parents to instruct their children in a clean trade (Kid. 82a). "He who does not work on week-days will end by being compelled to work even on Sabbaths; for idleness leads to misery, and misery to crime; and once a prisoner, the idler will be forced to labor even on the Sabbath" (Ab. R. N. xxii.). "It is not the trade followed but the merit of the workman which makes him rich or poor" (Kid. i.e.). Those who run after riches are reproved by Meir in the following saying: "Man comes into the world with closed hands as though claiming ownership of everything; but he leaves it with hands open and limp, as if to show that he takes nothing with him. Yet if man has sought the best course in life, his reward awaits him.

Maxims. Beyond the grave: there he finds the table set for a feast of joy that will last through eternity" (Eccl. R. i.).

Meir's generosity and confidence in God are illustrated by the following details of his private life given in the Midrash (Eccl. R. ii. 18). By successfully following the calling of public scribe he earned three shekels a week. Of these two were spent on his household and one was given to poor fellow students. When asked why he did not save something for his children he answered, "If my children are good the Lord will provide for them, for it is said, 'I was young and I am old, yet I have never seen the righteous forsaken nor his seed demanding bread' [Ps. xxxvii. 25]. If my children are not good they deserve nothing, and it would be aiding the enemies of the Lord if I left them wealth." With all his piety, Meir showed a spirit of great tolerance. He declared that a heathen who occupied himself with the Torah was as worthy of Judaism as a high priest, for it is said, "Ye shall therefore keep my statutes . . . which if a man do, he shall live in them" (Lev. xviii. 5). He explained this to mean that eternal happiness was not the heritage of the Jews exclusively (Sifra to Lev. i.e.). Thus Meir is said to have lived on friendly terms with heathen scholars, with whom he had religious controversies; he was especially intimate with the Greek philosopher Eunomus of Gedara, to whom he paid a visit of condolence on the death of the latter's parents (Gen. R. lv.; Lam. R., p. 2).

Meir's tolerance, however, is best shown by his attitude toward the ancient Eitanite heretic (Aher), his teacher. Of all Elisha's colleagues he alone, perhaps in the hope of reclaiming him for Judaism, continued to associate with him and discuss with him scientific subjects, not heeding the remonstrances of some pious rabbis who regarded this association with some suspicion. Meir's attachment for Elisha was so great that on the death of the latter he is said to have spread his mantle over his friend's grave. Thereupon, according to a legend, a pillar of smoke arose from it, and Meir, with Aher, "Rest here in the night; in the dawn of happiness the God of mercy will deliver thee; if not, I will be thy redeemer" (Hag. 15b).

The same haggadah adds that at the death of Meir smoke ceased to issue from Elisha's grave. Notwithstanding his tolerance, Meir's treatment of the Samaritans was very severe; and he enacted several laws that were destined to widen the breach between them and the main body of Judaism (Hul. 6a). The Midrash (Gen. R. xv.; Pesik. R. 29) reports several religious controversies between Meir and Samaritan scholars concerning creation, resurrection, and similar subjects.

The later part of Meir's life was saddened by many misfortunes. In one day he lost two promising sons, who died suddenly on a Sabbath while he was at the house of study. A story is related in a midrash (quoted in Yalk., Prov. 964) of the fortitude shown on that occasion by Meir's learned wife, Be- huria. Controlling her feelings, she withheld the knowledge of their death from her husband during the Sabbath in order that the day should not be profaned by weeping and lamentation, and on the conclusion of the Sabbath sought to console her husband with a parable. Shortly after the death of his sons Meir lost his wife. According to a legend, she committed suicide after having been dishonored by one of her husband's pupils (Rashi to Ab. Zarah 18a).

The last years of Meir's life were passed in Asia Minor. He was induced to leave Palestine because of the conflict that arose between him and the patriarch. The origin of this conflict was the change introduced by Simeon in the ceremonial of the Sandekin. Custom required its members to rise when the president, the judge, or the reader entered the academy. Meir opposed this and the assembly should rise as a body only on his own entrance, while on the entrance of the judge only the first row, and on that of the reader only the second row, should rise. Meir and Nathan (the judge) felt justly offended at this new arrangement and determined to show Simeon's unfitness for his office by puzzling him with difficult halakic questions which he would be unable to answer. Informed of this con-
spiration, Simeon expelled them from the Sanhedrin, but he could not prevent them from writing difficult questions and distributing them among its members. Compelled to readmit both Nathanael and Meir, he contrived that their names should not be recorded in the ordinances enacted by him. Nathanael submitted, but Meir continued to embarrass the patriarch by addressing to him difficult questions. When, at last, the patriarch threatened excommunication, he answered, "I do not care for your sentence unless you can prove to me on whom, on what grounds, and under what conditions excommunication may be imposed," and left the Sanhedrin (Yer. M. K. iii. 51a).

Meir died somewhere in Asia Minor. "Bury me," said he to his pupils, "by the shore, that the sea which washes the land of my fathers may touch also my bones" (Yer. Kil. end). Though during life Meir had many adversaries, after his death the tribute paid to his virtue and greatness was universal.

"He opened the eyes even of the wise in the Law" is said of him in the Talmud (Er. 13b). An anoma said: "The Creator of the world knows that Meir had not his equal in his time" (Kid. 62a). R. Jose, in pronouncing Meir's funeral sermon at Sepphoris said: "He was a great man and a saint, and was humble within" (Yer. Ber. ii. 56b). Of all the Talmudists, Meir's name is most widely known among the people. In the house of every pious Jew there is a money-box hung on the wall in which the inmates deposit their alms for the poor of Palestine; this box is called "Meir Ba'al ha-Nes Pushke." 9

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3. I. BR.

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**MEIR (MAESTRO BENDIG) OF ARLES.** See Bendig, Meir.

**MEIR BEN BARUCH HA-LEVI:** Rabbi at Vienna from 1300 to 1390; a native of Fulda (Isserlis, "Terumat ha-Deshen," No. 81). His authority was acknowledged not only throughout Germany, but even by the Spanish rabbis (Isaac b. Sheshet, Responsa, No. 278). He acquired great celebrity through his introduction into Germany of the rabbinical system of ordination. Owing to persecutions, the number of competent rabbis had decreased, and persons unqualified were inducted into rabbinates. To prevent this Mei'r issued an order to the effect that no Talmudical student should officiate as rabbi unless he had been ordained and had acquired the title of "morenu" (Isaac b. Sheshet, l.c. Nos. 295-279). At first the order provoked the opposition of many rabbis, who accused Mei'r of a desire to rule; but they afterward accepted it. Later Mei'r assumed authority over the French rabbis, and sent to France Isaac b. Abba Maim with authority to appoint rabbis there.

Although Mei'r left no work, it appears from Jacob Möllin, who frequently mentions him in his "Minhagim," that he collaborated with his contemporaries Abrahma Klausner and Shalom of Neustadt in the compilation of a work on ritual customs.

Two "tehinnot" for the 10th of Adar and the 23rd of Iyyar respectively are ascribed to Mei'r.

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6. M. Sel. 10

**MEIR CALW (CALVO; יִנְאָה):** Biblical commentator; the country and year of his birth are unknown. As he quotes Levi b. Gershon it may be assumed that he lived not earlier than the fifteenth century. Mei'r Calw was the author of a commentary on the Pentateuch entitled "Minhal Hadasslah," extracts from which were published by Heldenheim in one of his editions of the Pentateuch (Rödelheim, 1818-21).

**Bibliography:** Benjacob, Ozer ha-Setarim, p. 330; Steinhardt, Cat. Bodl. coll. 166; Fürst, Bibl. Jud., iv. 161.


**MEIR OF CLISSON:** French Talmudist of the first half of the thirteenth century. He is mentioned in an extract from "Pa'neah Raza" (MS. Halleberstam) on Gen. ii. 23 as a Bible commentator. Gros takes him to be identical with Mei'r ben Baruch, who emigrated to Jerusalem in 1211 together with his brother the tosafist Joseph of Clisson and many other French rabbis.

**Bibliography:** Gros, in R. E. J., v. 128; idem, Gaon ha-Judaic, s. v., 189.

A. Pe.

**MEIR B. DAVID:** Grammarians of the last third of the thirteenth century. He wrote, under the title "Hassagat ha-Hassagah," a criticism of Ibn Jawal's "Kitab al-Mustalhak." Mei'r's work is known, however, only through passages quoted by Profat Duran ("Ma'amach Efod," pp. 116, 173). Joseph ibn Kaspi, who knew Mei'r b. David personally, quotes, in his supercommentary on Ibn Ezra, an explanation which he heard from Mei'r's lips (see Dukes, "Nahal Kedumim," p. 9). Mei'r is probably identical with the grammarians R. David, whose note on Job vii. 4 is quoted by Abraham Bedersi in his work on synonyms, "Hotam Toknit" (p. 189; comp. Introduction, p. x.).

W. B.

**MEIR BEN ELEAZAR (known also as Mei'r Lombard [מהיר הלברס], ha-Darshan):** French liturgical poet of the first half of the thirteenth century. He wrote: (1) a series of poems to be recited on the seventh evening of Passover, some of which are arranged in alphabetical order; (2) a dirge beginning "Ziyron ze'arat pe'er," giving at the end an acrostic "Meir Hazak"; (3) an alphabetical introduction to the Targum of Ex. xiii. 21, a passage which is read on the seventh day of Passover. The last-named poem is composed of six strophes, of four verses each, beginning with "It hazuta we-dugma." According to Landshuth ("Ammude ha-'Abodah," p. 159), Mei'r was the author of the dirge beginning "Abraham millin," which is recited on the Ninth of Ab; but Zunz ("Literaturgesch." p. 899; Supplement, p. 38) ascribes it to Mei'r of Rothenburg (comp. ib. p. 486).

M. Sel.

**MEIR BEN ELIASIM:** German liturgist; probably lived at Posen toward the end of the sev-
Meir ben Elijah
Meir of Rothenburg

fourteenth century; author of "Meir Elohim" (n.p., n.d.), a collection of Biblical passages to be recited on entering the synagogue, and ethical directions for prayer. Meir says in this work that he wrote two "Menorot" containing collections of prayers, and Steinschneider thinks that the "Menorah" printed at Prague in 1806 may be one of them.

BIBLIOGRAPHY: Steinschneider, Cat. Bodl. col. 169.

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MEIR BEN ELIJAH OF NORWICH: English poet; flourished about 1260 at Norwich. One long elegiac poem and fifteen smaller ones by him are found in a Vatican manuscript, from which they were published by A. Berliner (London, 1887). It is possible that Meir was a son of Elias Levesque (Jacobs and Wolf, "Bibl. Anglo-Jud." No. 102; A. Berliner, in "Hebräische Poesen von Meir ben Elijah aus Norwich," Introduction).

MEIR (MOSES MEIR) B. EPHRAIM OF PADUA: Scribe and printer at Mantua; died in 1556. He found a printing establishment at Mantua, which was continued after his death, doing good service at a time when the Inquisition was at its height. Meir was the author of: "Ya'ir Nahum," a collection of Biblical passages to be recited on Sabbath and feast days. The date of composition is supposed by Zunz to have been a century later.


J. M. SEL.

MEIR B. ISAAC OF TRINQUETAILLE: French scholar of the twelfth century; a member of the family of Menahem Meiri of Perpignan. He was a native of Carcassonne, whence his father took him to Provence, where he soon became one of the most distinguished pupils of Abraham Davhl (RaBaD) of Posquieres. After settling at Trinquetaille, a suburb of Arles, he composed the following two works: "Sefer ha-`Ezor," a defense of Alfasi against the attacks of Zerahiah b. Isaac ha-Levi Gerondi; "Hibbur ha-Mukzeh," a treatise enumerating all the things that may not be touched on Sabbath and feast-days.

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S. K.

MEIR IBN JAIR: Italian (?) Talmudist and grammian of the sixteenth century. His family name seems to have been "Meir"; for he is always mentioned under the name of "Meir le-Bet Meir" (= "Meir of the house of Meir"). He is called "Im Jair" because יאֵי is written after his name in the manuscript sources; it may, however, be an equivalent of "Meir" or may mean "May his light continue." Meir was the author of: "Yair Natib," or, according to Nepi-Ghirondi ("Toledot Gedole Yisrael," p. 253), "Meir Natib" (Sabbionetta, 1558), a treatise on the law concerning the slaughtering of animals, frequently quoted by Hayyim benveniste in his "Kenzek ha-Gedolah"; a treatise on the eight conjugations in Hebrew grammar, under the title "Simane kol Shemenah Binyanim" (ib. 1554), a work which was afterward revised by the author and published under the title of "Dikduk" (ib. 1597).

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S. K.

MEIR BEN JOSEPH BEN MERWAN HA-LEVI: French scholar; flourished at Narbonne in the twelfth century; brother of the nasi R. Moses ben Joseph ben Merwan, head of the Narbonne academy in the early part of the twelfth century. He was held in great respect and associated with Abraham ben Isaac, ab bet din, who presided over the rabbinical college of Narbonne about 1165. According to the conjecture of Gross ("Gallia Judaica," p. 414), Meir ben Joseph is identical with Meir ben Jacob, who is mentioned, with the rabbinical scholars Todros ben Moses, Abraham ben Isaac, Moses ben Joseph Me'ir b. Eleazar, ben Nathan, and Moses ben Todros, at the end of a rabbinical responsa dated at Narbonne in the middle of the twelfth century.
MEIR KADOSH (MEIR BEN JEHEL BRODA): Moravian Talmudist; born at Ungarisch-Brod in 1593. He is known for his “Megillat R. Meir” (Cracow, 1632), in which he narrates an adventure which happened to him when he was fifteen years old, and on account of which he acquired the epithet “Kadosh” (= “saint” or “martyr”). In 1608 he left his native town with eight other students in order to attend a yeshibah in Poland. On the way he was kidnapped by the waywode ofAuspfitz, who kept him in prison for fifteen weeks, and endeavored to torture him into accepting Christianity. Meir remained firm, and was finally ransomed by the Jews of Cracow and placed in the yeshibah of Moses Melsis.


MEIR HA-KOHEN: French scholar of the thirteenth century; born at Narbonne; died at Toledo, Spain, whither he had emigrated in 1263 by comparing a great number of manuscripts, endeavored to establish a correctly revised Pentateuch for France and Germany.

Meir’s identity has been frequently mistaken: Bartolocci (“Bibl. Rab. Magna,” iv. 20) identifies him with the author of the “Haggashot Maimuniyot,” a German scholar of the end of the thirteenth century; Zunz (“Literaturgesch.” p. 283) confounding him with Moses ha-Kohen of Lunel, attributes to him the “Hassagot,” or strictures on Maimonides; while Carmoly (“Ha-Karmel,” ii. 35, ed. Berlin, 1846) identifies him with Jehiel Joseph of Paris, Samuel b. Solomon of Falaise, and Samuel of Eyreux. On his return to Germany he quickly gathered around him a band of devoted pupils, including many married men, who left their families for a time in order to listen to so brilliant a teacher.

It is difficult to determine Meir’s actual official position among the German rabbis of his time. Modern historians maintain that he was chief rabbi of Germany, elected by the communities and confirmed by Emperor Rudolph. It is very doubtful, however, whether at this time the office of chief rabbi existed in Germany; and even if it did, there is nothing to prove that Meir occupied it. The designations “Chief” (Responsum, ed. Prague, No. 94) and “Father of Rabbis,” etc., merely indicate that on account of his great scholarship he everywhere was recognized as the spiritual leader, whose decrees and institutions were considered as authoritative. As far as is known, he officiated as rabbi in the following communities: Kostnitz, Augsburg, Würzburg, Rothenburg, Worms, Nuremberg, and Mainz. This order of enumeration is probably chronological; but nothing is known of Meir’s terms of office in the different cities. As he is generally called Meir “of Rothenburg” (Rothenburg-on-the-Tauber), he probably stayed longest in that city. Meir was well-to-do, perhaps rich; for, according to his own account, he had in his house at Rothenburg separate apartments for winter and summer, with an airy dining-room, and separate rooms for each of his pupils.

Meir’s decisions in questions of taxation regulated the financial conditions of the Jewish communities of Germany. Thus he decided that no member of a community should be permitted to negotiate with the authorities in matters of taxation, as this might be detrimental to the community (ib. No. 134). When Emperor Rudolph presented his son Albrecht in 1282 with Austria, Styria, and Carinthia, the communities of those districts refused to pay their portion of the taxes to the federation of communities of the empire, on the ground that they now belonged to a different state. Meir decided that the refusal of the communities to contribute to the general tax fund could be justified only if the emperor gave up those countries entirely.
Meir of Rothenburg  THE JEWISH ENCYCLOPEDIA 438

The Jews of Germany without claiming any part of their revenues (ib. No. 131). Another important decision of Meir's had reference to the ransom of Jews, who were frequently imprisoned at that time for the purpose of extorting money from them. He decided that the ransomed Jews must reimburse the community in every case; and that the latter, in case of need, was not only justified in taking, but was in duty bound to take, the property of the prisoners, even against their will, for ransom. He based his decision on the ground that in such cases the ransom was not a private matter, but concerned the Jewish communities, and that the individual ought therefore to be compelled to give up his property for his release, although he personally might prefer prison to poverty.

Meir himself was soon to experience what life in prison meant. His seizure, imprisonment, and sad death have made too deep an impression on the Jews to be a matter for doubt; moreover, contemporaneous Christian writers contain considerable references to the story. However, as some highly important points are not clear, it may be best to give here the following concise account: "R. Meir b. Baruch was about to go abroad with his wife, his daughters, his sons-in-law, and all his family, and had proceeded as far as a city in the mountains of Lombardy, where he intended to stay until all his traveling companions had gathered about him, when suddenly the wicked Bishop of Basel passed through the city on his journey from Rome, accompanied by a baptized Jew named Kuppe [ק奪פ[ן]. The latter recognized Meir and informed the bishop, who brought it about that the lord of that city, Count Meinhard of Görz, seized Meir on the fourth of Tamuz [= June 28], 1286, and delivered him to Emperor Rudolph, who cast him into prison ("marginal glosses to folio 85 of the " Minhagbuch " of Worms, written in 1625, quoted by Lewysohn, "Sechzig Literatur," p. 38; comp. also S. Back, "R. Meir ben Baruch," pp. 82 et seq.). Neither the object of his journey nor the actual reason for the imprisonment is given in any source; but modern historians have attempted various explanations.

Supposed Reasons for imprisonment were such toward the end of the thirteenth century that they were not for extortion alone, a moment sure of their lives and property. Murder, pillage, arson, and extortion were of daily occurrence. Under these circumstances many Jews emigrated; and Palestine especially attracted the fugitives from Germany, as in that country very favorable conditions obtained for the Jews during the reign of the Mongolian khan Argun and his Jewish minister Sa'd al-Daulah. It is assumed that Meir was leading such a band of emigrants, and that he was imprisoned by the government in order to put a stop to this movement, which, if continued, would have materially injured the imperial treasury.

The account of a young contemporary of Meir, who was in very close relations with him, seems to indicate, however, that Meir had entirely different reasons for emigrating. He says that the emperor demanded a great sum of money from the Jews, which the latter would not or could not pay, and that consequently their leader feared—and justly so, as the sequel showed—that the emperor would seize him as a hostage ("Zawwa'at R. Yehudah b. Asher," ed. Schechter, in "Bet Talmud," iv. 374). After his seizure Meir was probably first taken to Wasserburg (ובער), a German locality that can not now be identified, and then transferred to the fortress of Ensisheim in the district of Colmar, Upper Alsace. The Jewish communities of course did everything to secure the liberation of their greatest teacher; but the ransom demanded by the government—30,000 marks, according to one report—was such an exorbitant one that the negotiations dragged. A later authority, frequently well informed in matters of history (Solomon Luria, "Yam shel Shelomoh," to Git. iv., No. 66), says that Meir himself prevented any such high sum being paid for his liberation lest the government should repeat this expedient of imprisoning important men for the purpose of extorting money. He therefore remained in prison from June 29, 1286, until his death (1293), when he bore his seven years of captivity heroically. In the beginning he was consolled by the hope of a speedy release; and later on he submitted in the thought that it was the will of God, whose ways are always just. Even in prison he was occupied solely with studying and teaching. He wrote, or revised, a large part of his works; and his responsa now took the place of oral instruction.

Meir was a voluminous writer. His works include:

(1) Tosafot to several Talmudic treatises. Passages are quoted therefrom to Berakot, Literary Shabbat, 'Erubin, Yoma, Gitin, Nevi'im. Activity. His sons-in-law, and all his family, and had proceeded as far as a city in the mountains of Lombardy, where he intended to stay until all his traveling companions had gathered about him, when suddenly the wicked Bishop of Basel passed through the city on his journey from Rome, accompanied by a baptized Jew named Kuppe [קופפ[ן]. The latter recognized Meir and informed the bishop, who brought it about that the lord of that city, Count Meinhard of Görz, seized Meir on the fourth of Tamuz [= June 28], 1286, and delivered him to Emperor Rudolph, who cast him into prison ("marginal glosses to folio 85 of the " Minhagbuch " of Worms, written in 1625, quoted by Lewysohn, "Sechzig Literatur," p. 38; comp. also S. Back, "R. Meir ben Baruch," pp. 82 et seq.). Neither the object of his journey nor the actual reason for the imprisonment is given in any source; but modern historians have attempted various explanations.

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Ben Jehiel, especially noteworthy among Me'ir's pupils was Mordecai b. Hillel and Me'ir b. Kohen, who were largely instrumental in establishing his authority through their widely circulated compendiums of the Law. Through the works of these pupils it is possible to form an opinion of Me'ir's importance, although most of his works, with the exception of the responsa, either have perished or remain unpublished. The tosafot to Yoma, of which, as has been said above, Me'ir is the author, show him to have been a most clear and logical thinker; and it is easy to see how his methods of Talmud study became the model for his pupil Asher b. Jehiel, who in his "Halaqah," followed directly in his master's footsteps. These tosafot show also Me'ir's fine insight into methods and system, as evidenced by his frequent references to the composition and methods of the Mishnah (comp., e.g., Yoma 2a, catchword "Shi-neii," and ib. 73b, catchword "Yom ha-Kippurim").

Although Me'ir was well versed in the works of his predecessors and studied them in detail, he was very independent in his views and often combated with vigor those of the old authorities. Me'ir was a representative of the "Halakot," as his influence gave stability to usages which hitherto had been variable. He dismissed the Talmudic regulations must not become a mere rule, which looked upon the Talmud as the norm of life. For this reason he was opposed to mysticism, which had flourished in Germany from the time of Eleazar of Worms, as well as to the philosophic trend of the Spanish school.

Tendencies. It is especially noteworthy that he showed a marked independence of the superstition then prevailing in Germany among Jews as well as non-Jews. Thus he paid no regard to the "danger" of so-called pairs (see Zcor, i.e., of using or partaking of things in pairs ("Tashbez," No. 553); he trimmed his nails in the sequence of the fingers (ib. No. 560); and he advised that Jews might go bareheaded (ib. No. 549). He admitted that he knew nothing of eschatological secrets, of which the mystic books of his time were full (ib. No. 347), and declared emphatically against indiscriminate emigration to Palestine. Only those should go there, he claimed, who could support themselves well, and would be able to lead a holy life in the Holy Land (ib. Nos. 539-548). Where the Halakah, according to him, demanded onerous observance, this must be carried out; for he held that the Talmudic regulations must not become an object of derision, meaning thereby that they must be enforced by the authorities, so as not to lose their significance (Responsa, ed. Cremona, No. 194). Next to the Halakah, he assigned to religious practices a great authority, and endeavored to put them upon a firmer basis than their existing one. Me'ir is cited as an authority for many religious customs of the house and the synagogue, as his influence gave stability to usages which hitherto had been variable.

In moral as well as ethical questions he inclined to the rigorous interpretation. The following sentence in one of his responsa is characteristic: "Cursed be the woman who has a husband and does not adorn herself; and cursed be the woman who has no husband and adorns herself" (Responsa, ed. Prague, No. 199). The question whether a lawyer could bring into court arguments which he was convinced were false, he answered as follows: "No Jew may become guilty of such an ignominious sin against truth and justice" (Responsa, ed. Cremona, No. 246). Me'ir's importance lies in the fact, therefore, that he led the
Meir ben Samuel

Meir ben Samuel was one of the founders of the school of tosafists in northern France. Not only his son and pupil Rabbben Tam (“Sefer ha-Yashar,” ed. Vienna, No. 253, p. 27a), but also the tosafot (Tos. Ket. 103b; Tos. Kil. 55b, 59a; Tos. Men. 109a) quote his ritual decisions. It was Meir ben Samuel who changed the text of the Kol Nidre formula (see “Sefer ha-Yashar,” ed. Vienna, No. 144, p. 17a). A running commentary on a whole passage of the Gemara (Men. 12a et seq.), written by him and his son Samuel in the manner of Rashi’s commentary, is printed at the end of the first chapter of Menahot. Meir composed also a liturgy beginning “Abo lefaneka,” which has been translated into German by Zunz (“Synagoge Poesie,” p. 183), but which has no considerable poetic value (idem, “Literaturgesch,” p. 254; Landshuth, “Ammude ha-Abodah,” p. 185).

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MEIR B. SAMUEL OF SCEBRSZYN.

Meir b. Samuel of Scebrszyn was a Hebrew author of the seventeenth century. In the disastrous years of 1648-49 he lived at Scebrszyn, Russian Poland, an honored member of the community, whence he escaped, on its invasion by the Cossacks, to Cracow; there he published his “Zok ha-’Ittim” (1650), an account, in Hebrew verse, of Jewish persecution during the Cossack uprising. This book was afterward published by Joshua b. Meir of Lemberg under his own name; Steinschneider was the first to discover this plagiarism. Meir wrote also “Mizmor Shir,” a Sabbath hymn, in Arabic and Judeo-German (Venice, 1639).

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MEIR BEN SIMEON OF NARBONNE.

Talmudist and controversialist; lived at Narbonne in the second half of the thirteenth century. He was a disciple of Nathan ben Meir of Trinquetaille, and a contemporary of Nahmanides, with whom he maintained a scientific correspondence. Meir enjoyed a high reputation as a commentator. Asher ben David invokes his authority in his (Asher’s) commentary on the thirteenth attributes (יודו ל’); and the anonymous commentator on the Targum Onkelos highly praises Meir in his “Patshohen.”

Meir was the author of a controversial work entitled “Mielmeqet Mishnah” (Parma MSS. No. 2749). It is divided into five parts: (1) an account of a religious dispute held in 1245 before the bishop En Guillelm de la Broa and in the presence of the Jewish notables of Narbonne and Capestang; (2) controversies with Christian ecclesiastics; (3) conversations of an apologetic nature, and explanations of Biblical passages concerning the Messiah and of Talmudical haggadot interpreted by Christians in favor of their belief; (4) commentary on the “Shemua” and on the thirteenth attributes of God; and (5) letter on the “Sefer ha-Bahir,” which work Meir declares to be a forgery.

Another work by Meir, entitled “Meshib Nefesh,” defending the first chapter of Maimonides’ “ Yad ha-
Haazakah" against the attacks of an anonymous writer, is also extant in manuscript (MS. Ginzburg, No. 572, 10).

According to Neubauer ("Isr. Letterbode," iii. 57), Me'or is identical with the Meir ben Simeon mentioned in a Talmudical compilation (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1538, 2, § 665) and in other works, where he is sometimes called "Ha-Me'or,"

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M. Br.

MEIR B. SOLOMON B. DAVID: Grammarian of the end of the thirteenth century. He wrote a short but interesting grammatical work, which is extant in a manuscript formerly in the possession of Haberstam, but now in the Montefiore Library (No. 410, 3; see "R. E. J." xiv. 788). In the preface he states that the author of the Hebrew grammar entitled "Peta'h Debura'ei" was his grandfather. Purposmg to summarize some of the elements of Hebrew grammar, Meir discusses, in seven chapters, transitive and intransitive verbs, the meaning of the "hif'il," the "pi'el," and the other derived stems, and the pronominal suffixes of the verbs. As he says in the preface, he intended thereby to prepare for his own use an aid to study, and to consider problems which had not been treated in the work of his grandfather, referred to above.

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T.

MEIR BEN TORDOS. See ABELOFIA.

ME'IRI, MENAHEM BEN SOLOMON: Provençal Talmudist and commentator; born at Perpignan in 1249; died there in 1306; his Provençal name was Don Vidal Solomon. He was a disciple of Reuben ben Hayyim of Narbonne. Me'ir is regarded as one of the most brilliant commentators of the Middle Ages. His works are clear and concise and bear the stamp of a scientific and logical mind. Me'iri was the author of many works, most of which are still extant. These are: a treatise on penitence entitled "Hibbur ha-Teshubah," or "Me-shibat Nefesh," still extant in manuscript (MS. de Rossi, No. 1318); "Bet ha-Belihrinh," containing commentaries on most of the books of the Talmud, several of which were published, namely, those on Megillah (Amsterdam, 1769), Yebamot (Salonica, 1794), Shabbat (Leghorn, 1794), Nedarim, Nazir, and Shetah (ib. 1795), Yoma (ib. 1760), Abot (with Me'iri's historical and literary introduction and a short biography of the author by G. Stern; Vienna, 1854); "Kiryat Sefer," a Masonic work on the method of writing scrolls of the Law, in two parts (Smyrna, 1865-81); commentaries on the Bible, of which only those on Proverbs and the Psalms are extant (the former was published at Leiria, 1492; the latter is in manuscript; Neubauer, "Cat. Bodl." p. 69). Azulai mentions three other works by Me'iri which are no longer in existence: "Bet Yaad," on the obligation of washing the hands before meals and in the morning; "Magen Abot"; and "Ohei Mo'ed." In the commentary on Sanhedrin, Me'iri quotes another work of his entitled "Ketab Dat," which, judging from the title, must have been a catechism.

Me'iri was too much of a philosopher himself to interdict the study of philosophy. Thus, when solicited by Abba Mari to give his adhesion to the excommunication launched against the secular sciences, Me'iri wrote him a letter in which he emphatically defended science, the only concession he made being to forbid the study of secular sciences by any one before he thoroughly studied the Talmud.

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s. s.

I. Br.

MEISACH, JOSHUA: Russian Hebrew author; born at Sadi, government of Kovno, 1848. Meisach has written and edited over one hundred works in Yiddish and Hebrew. He began his literary career in 1861 with the weekly "Ha-Karmel," since which year he has contributed to a great number of Hebrew and Yiddish periodicals, has edited the magazine "Git Parnim" (i.-iii., Vilna-Warsaw, 1863-83), and has written various novels, essays, etc. Among these are the following: "Ha-Emunah ve-Ha-Bikhalah," essays (Wilna, 1874); "Mi-katvim mi-Sar Shel Yamin," essays (Warsaw, 1885-89); "Tefat Megullah," criticisms (ib. 1866); "Bamat Yitzhaq," on the theater (ib. 1889); "Ozar Hadash," anecdotes and narratives from the Talmud and the Midrash, alphabetically arranged (Wilna, 1898). Meisach now (1904) resides at Warsaw.


W. R.

MEISEL: Bohemian family which became famous chiefly through Mordecai Marcus b. Samuel Meisel, "primate" of Prague. The family seems to have come originally from Cracow, to whose community Mordecai Meisel bequeathed large sums for charitable purposes; and there, toward the end of the sixteenth century, the printer Menahem Nahum b. Moses Meisel flourished. As early as 1477, however, the name of "Meisel" is mentioned in documents relating to Prague (Lieben, "Gal Ed," p. 15).

FRUMMET MEISEL: Second wife of Mordecai Meisel; died Shachat 23, 1823. She contributed with her husband to the building of the Meisel synagogue, and some of the gifts which they presented on the occasion of its dedication (see Mordecai Marcus Meisel) are still exhibited on the anniversary of her death. On her tombstone she is described as a woman distinguished for piety and morality. It is furthermore stated that every synagogue of Prague possessed votive offerings of hers, the most noteworthy gift being a golden cup weighing 100 crowns; that she supported scholars liberally; and that she was hospitable and very philanthropic.

David Gans likewise praised her noble character and her fidelity to her husband. It seems strange, then, to read in the "Emek ha-Baka" (ed. Wiener, p. 141), that she objected so strongly to the last will and testament of Mordecai Meisel that he divorced her while he...
lay dying. Although this statement has been often questioned, there must be some truth in it, for on her gravestone she is designated as the daughter of the famous elder Isaac Rofe (Lékarz), not as Meisel's wife.


J. M. Sel.

Mordcaï Marcus Meisel
(Miška Marek in Bohemian documents): Philanthropist and communal leader at Prague; son of Samuel Meisel; born at Prague 1538; died there March 13, 1601. The persecution of the Jews of Prague by the fanatical Ferdinand I. occurred while Mordcaï was a youth. In 1543 and 1561 his family, with the other Jewish inhabitants, was forced to leave the city, though only for a time. The source of the great wealth which subsequently enabled him to become the benefactor of his coreligionists and to aid the Austrian imperial house, especially during the Turkish wars, is unknown. He is mentioned in documents for the first time in 1569, as having business relations with the communal director Isaac Rofe (Lékarz), subsequently his father-in-law. His first wife, Eva, who died before 1580, built with him the Jewish town-hall at Prague, which is still standing, as well as the neighboring Hohe Synagoge, where the Jewish court sat. With his second wife, Frummel, he built (1590-92) the Meisel synagoge, which was much admired by the Jews of the time, being, next to the Alte Synagoge, the metropolitan synagoge of the city; it still bears his name.

The costly golden and silver vessels with which he and his wife furnished this building either were lost during the lawsuit over his estate or were burned during the conflagrations in the ghetto in 1689 (June 21) and 1754 (May 16). The only gifts dedicated by Mordcaï and his wife to this synagoge that have been preserved are a curtain ("paroket") embroidered with hundreds of pearls, a similarly adorned wrapper for the scroll of the Law, and a magnificent bronze ornament for the almenar. Jacob Segre, rabbi of Casale-Monferrato, celebrated the dedication of the synagoge in a poem which is still extant, and his contemporary David Gans, the chronicler of Prague, has described in his "Zemah Dawid" the enthusiasm with which the Jewish population received the gift.

Meisel enlarged the old Jewish cemetery of Prague by purchasing adjoining uncultivated land, on which he erected a house for washing the dead, a mikveh, a bet ha midrash, a Klaus, and a hospital (still in existence). He spent much money also in ransoming Jewish prisoners; paved the ghetto of
Prague, which had been much enlarged at that time; often provided clothing, of a uniform pattern, for all the poor of his community; presented large dowries every year at Hanukkah to two poor brides chosen by lot; lent large sums without interest to needy merchants; and provided for the widows and orphans of the community. He presented costly synagogal vessels and adornments to other communities, including those of Cracow, Posen, and Jerusalem. He presented and loaned altogether the sum of 20,000 thalers to the community of Posen when it was burned out June 11, 1590; gave generously to Christian philanthropies, contributing a considerable amount toward the completion of the Church of the Savior; and repeatedly lent large sums to the empress as well as to the emperor, being rewarded with considerable privileges, many of which affected the Meisel synagogue. This synagogue was afterward with an escutcheon: it might not be entered by any officer of the law; it was exempt from taxation for all time. Although Meisel had no children, the emperor granted him the right to dispose of his estate; but after his death the heirs were involved in difficulties as a result of this privilege. He had the right also to mint shekels for ritual purposes (“pidyon ha-ben” and “nahazit ha-shkel”), and one of these coins, dated 1584, is still in existence.

Meisel's last will and testament, which he drew up in the presence of Chief Rabbi Löw (Judah Löw b. Bezaleel), the communal director Joachim Brandels, and Meir Epstein, leaving his estate to his two nephews, Samuel the Elder and Samuel the Younger, is still extant in manuscript. He was interred with the highest honors. Immediately after his burial the Bohemian treasury, at the instance of the emperor, confiscated his estate, consisting of 516,250 gulden in money together with many houses. Whatever was found was carried off; one of the chief heirs was tortured into revealing the hiding place of what had been concealed, which also was claimed. Meisel's wealth and philanthropy have become proverbial among the Jews, and many anecdotes are connected with his name.


Moses b. Mordecai Meisel: Russian scholar and communal worker; born in Wilna about 1760; died in Hebron, Palestine, after 1838. He was a man well acquainted with German literature. He was a great admirer of Moses Mendelssohn and approved Solomon Dubuo's "Biur" of Genesis (1788). There is also an approbation by Meisel of Samuel Gershon's "Debar Shemuel" (Byelostok, 1814). He left Wilna for Palestine in 1813 and settled in Hebron. Dr. Löwe, who met him there in the summer of 1838, describes him as an old man well acquainted with German literature. Meisel was the author of "Shirat Mosheh" (Shklov, 1788), a poem on the 613 precepts, each line beginning with a letter from the Ten Commandments. His son Aryeh Löb (d. 1835) was a leader among the Hasidim of Wilna.


Samuel Meisel (the elder): Nephew of Mordecai Marcus b. Samuel; born in 1593; died in 1630. He was wealthy and prominent in affairs. In 1616 he received an imperial privilege. The printing-press of Abraham Heide (Lemberger) was situated in his house. After Mordecai Meisel's death the settlement of his estate involved his family in a tedious suit with the government, and from the records of this suit is derived the information regarding the members of this family. One of the houses belonging to the estate was awarded, in 1610, to a nephew, Jacob, and his wife, Johanka; and three years later, King Matthias, successor of Rudolf II., gave the remaining real estate to another nephew, Samuel Meisel (the younger; d. 1655), son of Simon. The Meisel synagogue and other property were deducted to the Jewish community. As the state had confiscated all the money (more than 500,000 gulden) and most of the real estate, the family sued the community for the income from the synagogue, the baths, institutional buildings, etc., amounting to 800 florins a year. The rabbinate thereupon excommunicated the entirely impoverished family (c. 1670), and this led to indescribable persecutions and scandals. Decent burial was refused to Marek, son of the younger Samuel Meisel, in 1674, and the funeral cortège was insulted. His daughter was attacked by a mob, and the family had to pay large sums in order to secure honorable burial for the heir Joachim Meisel. It did not appear until the final verdict rendered in this suit by the magistrates of Prague Sept. 13, 1854, that through the machinations of the notorious apostate Philipp Lang, chamberlain to the emperor until 1698, the record of Meisel's privileges had been secretly stricken from the official register in 1601, on the ground of their having been obtained by fraud, and that the sums subsequently paid to the widow and to the heirs, and the two houses given them, were alleged to have been merely gifts. The heirs, naturally, were not satisfied with this decision; but the great fire in the ghetto of Prague, in 1659, which destroyed the Meisel synagogue and the other buildings of the estate, terminated the controversy. The family flourished at Prague down to modern times; and branches of it are found at Warsaw, Budapest, Breslau, and Berlin.


Wolf Alois Meisel: Hungarian rabbi; born at Roth-Janowitz July 16, 1815; died at Budapest Nov. 30, 1867. Owing to his father's conversion to Christianity, the family relations were so inharmonious that he reached the age of seventeen before he was able to begin his definite preparation for the future. In 1832 he went to Hamburg, where he applied himself to the study of the Talmud and grad-
uated from the gymnasium. He entered the University of Breslau in 1888, where he continued his study of the Talmud and attended lectures on rhetoric. In 1848 he was called to the rabbinate of Stettin, and on May 11, 1858, to that of Budapest. Here he was in constant conflict with his congregation owing to the state of transition, both in religion and in politics, through which the Hungarian Jews passed during his administration. His "Homilien über die Sprüche der Väter" (Stettin, 1851; Hungarian trans., by Bauer Márkó Lőrincz, Budapest, 1862) are models of Jewish pulpit-literature. His "Prinz und Derwisch," poems (Stettin, 1847; 2d ed., Budapest, 1860), and "Der Prüfstein," poems (published posthumously by the Meisel-Wohlthätigkeitverein, Budapest, 1878), are translations. He died suddenly while preaching a sermon, which Simon Bacher and his son Wilhelm Bacher published in German and Hebrew under the title "Die Brunnen Isaaks" (ib. 1867).


L. V.

MEISEL SYNAGOGUE. See MEISEL, MORDECAI MARCUS; PRAGUE.

MEISELS, DOB BERUSH B. ISAAC: Polish rabbi and statesman; born in Szczeczniney about 1800; died in Warsaw March 17, 1870. He was a scion of one of the oldest families in Cracow, and was brought up in Kamezet, Podolia, where his father (d. 1832) was rabbi. After marrying the daughter of the wealthy Solomon Bornstein of Wielicka, he settled as a banker in Cracow, of which city he became rabbi in 1832. He occupied the rabbinate for nearly a quarter of a century, but was not recognized by the entire community, a considerable part of which adhered to his opponent, R. Saul Landau. Meisels always took a conspicuous part in the civic life of his place of residence; and in the stormy times of 1846 he was chosen one of the twelve senators of Cracow. In 1848 he was elected, with the aid of Catholic votes, to represent the city in the provisional Austrian Reichsrath, meeting at Krem- sier. He took his seat among the radicals, and when the president expressed his surprise at seeing a rabbi seated on the "left," Meisels gave the reply: "Juden haben keine Rechte" (Jews have no right!).

In 1856 Meisels became rabbi of Warsaw, where he soon gained the respect and confidence of the entire population. In 1861, during the riots and excesses which preceded the outbreak of the second Polish insurrection, he did everything in his power to induce the Jews to sympathize with the cause of Poland. He accompanied the Archbishop of War- saw to the funeral of the victims of the first outbreak and marched together with Father Wyszynski at the head of a delegation to the city hall. Later he was appointed by the Russian vice-regent a member of the provisional municipal council of Warsaw; but he remained loyal to the cause of the Polish patriots, thereby, it is believed, preventing massacres of Jews which some Polish leaders had planned and which the Russian government was not anxious to avert ("Allg. Zeitschr. des Jud." 1861, p. 237). Late in
Mekilta

and the Sifre to Deuteronomy. Since the last two chapters referred to as "Mekilta de-Rabbi Yishmael," this ascribing the authorship to Izhmael. Maimonides likewise says in the Introduction to his Yad, ib. "Hazon ha-Kabbalah," "R. Izhmael interpreted from the 'we eked shemot' to the end of the Torah, and this explanation is called 'mekilta.' R. Akiba also wrote a mekilta." This R. Izhmael, however, is neither an amora by the name of Izhmael, as Frankel assumed (Introduction to Yerushalmi, p. 105b), nor Rabbi's contemporary, Rabbi Izhmael b. R. Jose, as Gedaliya ib. Yahya thought ("Shalshelet ha-Kabbalah," p. 24a, Zolkiev, 1804). He is, on the contrary, identical with R. Izhmael b. Eliesha, R. Akiba's contemporary, as is shown by the passage of Maimonides quoted above. The present Mekilta, however, can not, however, be the one composed by R. Izhmael, as is proved by R. Izhmael, the reference to R. Izhmael's pupils and to other later tannaim. Both Maimonides and the author of the "Halakot Gedolot," moreover, refer, evidently on the basis of a tradition, to a much larger mekilta extending from Ex. i. to the end of the Pentateuch, while the midrash here considered discusses only certain passages of Exodus. It must be assumed, therefore, that R. Izhmael composed an explanatory midrash to the last four books of the Pentateuch, and that his pupils amplified it (Friedmann, "Einleitung in die Mechilta," pp. 64, 73; Hoffmann, l.c. p. 73). A later editor, intending to compile a halakic midrash to Exodus, took R. Izhmael's work on the book, beginning with ch. xii., since the first eleven chapters contained no reference to the Law (Friedmann, l.c. p. 72; Hoffmann, l.c. p. 37). He even omitted passages from the portion which he took; but, by way of compensation, he incorporated much material from the other halakic midrashim, Sifra, R. Simeon b. Yo' Eli the Mekilta, and the Sifre to Deuteronomy. Since the last two works were from a different source, he generally designated them by the introductory phrase, "dabar ahar" = "another explanation," placing them after the sections taken from R. Izhmael's midrash. But the reductor based his work on the midrash of R. Izhmael's school; and the sentences of R. Izhmael and his pupils constitute the larger part of his Mekilta. Similarly most of the anonymous maxims in the work were derived from the same source; so that it also, was known as the "Mekilta of R. Yishmael" ("Mekilta de-Rabbi Yishmael"). The reductor must have been a pupil of Rabbi, since the latter is frequently mentioned (comp. Abraham ibn David in "Sefer ha-Kabbalah," in Neubauer, "M. J. C," p. 57, Oxford, 1887, who likewise ascribes it to a pupil of Rabbi). He can not, however, have been R. Hoshaiyah, as A. Epstein assumes ("Beiträge zur Jüdischen Alterthumskunde," p. 55, Vienna, 1887), and as might be inferred from Abraham ibn David's reference; for Hoshaiyah is mentioned in the Mekilta (ed. Weiss, p. 90b). Rab (Abba Arika) therefore probably redacted the work, as Menahem ibn Zerah says in the preface to "Zediah la-Derek" (p. 14b). Rab, however, did not do this in Babylonia, as Weiss assumes ("Einleitung in die Mechilta," p. 19), but in Palestine, taking it after its completion to Babylonia, so that it was called the Mekilta of Palestine ("Mekilta de-Erez Yisrael").

Baraitot from the Mekilta are introduced in the Babylonian Talmud by the phrases "Tena debe R. Yishmael" == "It was taught in the school of R. Yishmael," and in the Palestinian Talmud and the haggadic midrashim by "Tesi R. Yishmael" == "R. Yishmael taught." Yet there are many baraitot in the Talmud which contain comments on Exodus, and which are introduced by the phrase "Tena debe R. Yishmael," but are not included in the Mekilta under discussion. These must have been included in R. Izhmael's original Mekilta, and the fact that they are omitted in this midrash is evidence that its reductor excluded many of the passages from R. Izhmael's work (comp. Hoffmann, l.c. p. 43).

The Mekilta begins with Ex. xii., this being the first legal section found in Exodus. That this is the beginning of the Mekilta is shown by the "Aruk," s.f. 55, and by the "Seder Tannaim we-Amora'im" (ed. Luzzatto, p. 12, Prague, 1839). In like manner R. Nissim proves in his "Mafteah" (to Shab. 106b) that the conclusion of the Mekilta which he know corresponded with that of the Mekilta now extant.

In the editions the Mekilta is divided into nine "masektot," each of which is subdivided into "parashiyot." The nine masektot are as follows: (1) "Masekta de-Pesh'a," covering the pericope "Bo" (quoted as "Bo"), Ex. xii. 1-xiii. 16, and containing an introduction, "petikta," and 18 sections; (2) "Masekta de-Wayehi Beshalah" (quoted as "Besh."); ib. xiii. 17-xiv. 31, containing an introduction and 6 sections; (3) "Masekta de-Shirsi" (quoted as "Shir"); ib. xv. 1-21, containing 10 sections; (4) "Masekta de-Wayye Li'shav" (quoted as "Way"); ib. xvi. 22-xvii. 7, containing 6 sections; (5) "Masekta de-'Amelek," consisting of two parts, (a) the part dealing with 'Amelek (quoted as "Am."); ib. xviii. 8-16, containing 2 sections, and (b) the beginning of the pericope "Ytro" (quoted as "Ytro"); ib. xviii. 1-27, also containing 3 sections; (6) "Masekta de-Bahodesh" (quoted as "Bah."); ib. xix. 1-20, 36, containing 11 sections; (7) "Masekta de-Nezk'in," ib. xxi. 1-xii. 23; and (8) "Masekta de-Kaspri," ib. xii. 24-xiii. 19; these last two masektot, which belong to the pericope "Mishpatim," contain 20 sections, consecutively numbered, and are quoted as "Mish."; (9) "Masekta de-Shabbeta," containing 2 sections, (a) covering the pericope "Ki Tissa" (quoted as "Ki"); ib. xxx. 13-17, and (b) covering the pericope "Wayakel" (quoted as "Wayak."); ib. xxxv. 1-3. The Mekilta comprises altogether seventy-seven, or, if the two introductions be included, seventy-nine sections. All the editions, however, state at the end that there are eighty-two sections (comp. Weiss, l.c. p. 29; Friedmann, l.c. pp. 75b-76a).

Although the reductor intended to produce a halakic midrash to Exodus, the larger portion of the Mekilta is haggadic in character. From Ex. xii.
the midrash was continued without interruption as far as Ex. xxxii. 19, i.e., to the conclusion of the chief laws of the book, although there

Haggadic are many narrative portions scattered Elements. through this section whose midrash belongs properly to the haggadah. Furthermore, many haggadot are included in the legal sections as well. The halakic exegesis of the Mekilta, which is found chiefly in the masserotot "Bo," "Bab.," and "Mish." and in the sections "Ki" and "Wayyag," is, as the name "mekilta" indicates, based on the application of the midrash according to R. Ismael's system and method of teaching. In like manner, the introductory formulas and the technical terms are borrowed from his midrash (comp. Hoffmann, l.c. pp. 43-44). On the other hand, there are many explanations and expositions of the Law which follow the simpler methods of exegesis found in the earlier halakah (comp. Mid-

RASHI HALAKAH). The haggadic expositions in the Mekilta, which are found chiefly in "Beshalach" and "Vayiro," are in part retold in the Talmud itself, but the majority of them are merely interpretations of Scripture to illustrate certain ethical and moral tenets. Parables are frequently introduced in connection with these interpretations (e.g., "Bo," ed. Weiss, p. 1b; "Besh.," pp. 36a, b. 37a), as well as proverbs (e.g., "Bo," p. 2b; "Wayy.," p. 60b) and maxims (e.g., the apothegm of the ancient Zekenim, "Besh." p. 62b; "Shir," p. 46b). Especially noteworthy are the haggadot relating to the battles of the Ephraimites ("Besh.," p. 28b) and to Noah's daughter, Joseph's coffin into Moses (ib. p. 29a), besides others, which are based on old tales and legends.

It must also be noted that some of the tannaim mentioned in the Mekilta are referred to only here and in Sifre, Nun., which likewise originated in R. Ismael's school (comp. Hoffmann, l.c. pp. 38-39). On the earlier editions of the Mekilta and the commentaries to it see Weiss, l.c. pp. 25-26, and Friedmann, l.c. pp. 12-14. The following are more recent critical editions: J. H. Weiss, "Mechilta" (introduction and commentary), Vienna, 1885; M. Friedmann, "Mechilta de-Rabbi Ismael" (with introduction and commentary), ib. 1870.

BIBLIOGRAPHY: Hispel, Chajes, Togeret Bikhoret, p. 5a. Lemberg, 1840; Zunz, G. V. p. 419, note a (consider it as a cabalistic work ascribed to R. Simeon b. Yohai. M. H. Landauer (l.c.) identified it with the Mekilta de-R. Yishmael, while J. Perles (in "Monatschrift," 1858, pp. 145 et seq.) held that the medieval authors applied the name "Mekilta de-R. Shimon" merely to his maxims which were included in the Mekilta de-R. Yishmael, since separate sentences could be called "mekilta." M. Friedmann was the first to maintain, in his introduction to the Mekilta of R. Ismael (pp. 54 et seq., Vienna, 1870), that, in addition to R. Ismael's work, there was a halakic midrash to Exodus by R. Simeon, which was called the "Mekilta de-R. Shimon," and that this Mekilta formed part of the Sifre mentioned in Babli (Sanh. 86a; Ber. 47b; Meg. 25b; Kid. 49a; Shab. 41b; Hag. 3a). This assumption of Friedmann's was subsequently confirmed by the publication of a geonic responsa (Harkavy, "Teshubotha-Ge'onim," p. 107, No. 229, Berlin, 1888), where a baraita from the Sifre de-Be Rab to Exodus is quoted, which is the same passage as that cited by Nahmanides from the Mekilta de-R. Shimon b. Yohai, in his commentary on Ex. xxii. 12. This extract designates the work of R. Ismael as the "Mekilta of Palestine," in contradistinction to R. Simeon b. Yohai's midrash. It is clear, therefore, that the Mekilta of R. Simeon was implied in the title Sifre de-Be Rab (comp. Hoffmann, "Einleitung in die Halachischen Midrashim," p. 46); and it is mentioned in the Midrash Tehillim (ed. Buber, Wilna, 1891), p. 238 (comp. Buber's note there), under the Hebrew name "Mid-

dot R. Shimon b. Yohai." It is possible also that Simeon himself intended to refer to his midrash in his saying: "Learn my middot." (Gitt. 67a). The Palestinian sources, the Yerushalmi and the haggadic midrashim, introduce baraitot from this Mekilta with the phrase, "Teni R. Shimon." "R. Simeon has taught" (comp. Hoffmann, introduction to his edition of the Mekilta, pp. 53 et seq.); Hoffmann, l.c. p. 48). The phrase "Tena de-Be R. Shimon" is extremely rare, however, in Babli, where this midrash ranks as one of the "Sifre de-Be Rab" (Hoffmann, l.c. p. 50). Many sentences of R. Simeon are quoted there in the name of his son Eleazar, so that Hoffmann has very cautiously concluded (l.c. p. 51) that Eleazar edited his father's midrash.

The Mekilta de-R. Shimon has disappeared; but some extracts from it have been preserved in the collection known as "Midrash ha-Gadol," as J. Levy first pointed out ("Ein Wort über die Mehilata des
This Mekilta compiled from the Midrash ha-Gadol preserves abundant material from the earliest Scriptural commentaries, quoting, for instance, a sentence from the "Dereshe Reshumot" on Ex. xxii. 12 ("Ha-Peles," III. 238) which is found nowhere else. It contains also much from post-Talmudic literature (comp. Hoffmann, l.c. p. 387, note 19), for the collector and redactor of the Midrash ha-Gadol had a peculiar way of dressing sentences of such medieval authorities as Rashi, Ibn Ezra, "Aruk," and Maimonides in midrashic garb and presenting them as ancient maxims (comp. Schechter, Introduction to "Midrash ha-Gadol," p. 13, Cambridge, 1909).


MEKIŻE NIRDAMIM: International society for the publication of old Hebrew books and manuscripts. It was established first at Lyck, Germany, in 1864, under the direction of Rabbi Nathan Adler, Sir Moses Montefiore, and Joseph Zedner (London), Albert Colin (Paris), S. D. Luzzatto (Padua), M. Sachs (Berlin), Eizele Lipman Silberman (Lyck), and J. Straschuln (Wilna). It was reestablished at Berlin in 1885 under the supervision of Abraham Berliner (Berlin), Moses Ehrenreich (Rome), J. Derenburg and David Ginsburg (Paris), J. Halberstam (Bielitz), A. Harkavy (St. Petersburg), M. Justrow (Philadelphia), David Kaufmann (Budapest), and J. Straschuln (Wilna).

The society has published the following works:

1906. Melamed ha-Talmidim, by Jacob Anatoli.
1908. Eben Sappir, by Jacob Safir.
1908. Pesiqta ha-Yeshanah, attributed to Rab Kahana.
1889-71. Imre Sch'or, by R. H. Wesseley.
1917. Tikvot ha-Elah, by Judah Abravanel.
1923. Sefer Toledeot Rabbeinu Tigaš Lampronti.
1927. Sefer ha-Musar, by Ephraim of Modena.
1928. Yifase Tanna'im we-Amarotam, by a contemporary of Rashi.
1881. Sefer Tira'im we-Palitz, by Sandzu Geon.
1881-83. Sefer Hasidim.
1887. Metek Sefatayim, by R. Isaacman Frances.
1893. Perush al-Sefer Yegilah, by Isaac Barcelona.
1895-97. Teshubot ha-Ge'onim.
1907. Sefer ha-Galuy, by R. Joseph Kimhi.
1908. Sefer Zikaron, by Joseph Kimhi.
1900. Yeudah Ya'aleh, by Judah Cologna and Isaac Hirschenson.
1891-92. Teshubot Mallla'im, responsa of R. Meir of Rothen-

sages that this midrash contained much valuable material from the earlier halakic exegetes. Especially noteworthy is the statement that R. Simon Gamaliel, together with R. Johanan b. ZakkaI, addressed a circular letter to the Galileans and other communities ("Likkute Mekilta," p. 30), a statement which certainly antedates the parallel passage in Tosaf., Sanh. li. 6.


MEKIŢA LE-SEFER DEBARIM: A halakic midrash to Deuteronomy from the school of Rabbi Ishmael. No midrash by this name is mentioned in Talmudic literature, nor do the medieval authors refer to such a work. Although Maimonides says in his introduction to the Yad ha-Ḥazakah, "R. Ishmael explained from 'we-eleh shemot' to the conclusion of the Torah, that is, the Mekilta," he did not see this midrash, which also includes Deuteronomy, since he does not quote any Mekilta passages to that book of the Pentateuch in his "Sefer ha-Mizwot," although he draws upon the halakic midrashim in discussing most of the commandments. Maimonides probably knew, therefore, merely through an old tradition which he had heard that such a midrash by R. Ishmael existed.

But there are other circumstances which prove that there was once such a work. Many midrashic baraitot to Deuteronomy are introduced in the Talmud with the words "Tena debe R. Yishmael," and may be recognized in form and substance as Ishmael's midrashim (comp. Hoffmann, "Zur Einleitung in die Halachischen Midrashim," p. 77; idem, "Ueber eine Mechilta zu Deuteronomium," in J. Q. R., Berlin): B. B. 124b quotes a passage to a verse in Deuteronomy from the "She'ar Sifred-E Rabb," a term by which the Mekilta de-Rabbi Yishmael is designated (comp. Hoffmann, l.c. p. 40). This clearly proves that there was a midrash to Deuteronomy by R. Ishmael at the period of the Amoraim. This work, which was called also "Mekilta," disappeared at an early date, and was therefore unknown to the medieval authors. The editor of the Midrash ha-Gadol, however, knew it and included many passages from it in his collection. The citations from R. Ishmael's Mekilta to Deuteronomy which are contained in the Midrash ha-Gadol have been collected by D. Hoffmann and printed under the title "Likkute Mekilta: Collectanea aus einer Mekilta" in "Hildesheimer Jubelschrift," German part, pp. 83-98. This clearly indicates that there was a midrash to Deuteronomy by R. Ishmael at the period of the Amoraim. This work, which was called also "Mekilta," disappeared at an early date, and was therefore unknown to the medieval authors. The editor of the Midrash ha-Gadol, however, knew it and included many passages from it in his collection. The citations from R. Ishmael's Mekilta to Deuteronomy which are contained in the Midrash ha-Gadol have been collected by D. Hoffmann and printed under the title "Likkute Mekilta: Collectanea aus einer Mekilta" in "Hildesheimer Jubelschrift," German part, pp. 83-98. This clearly indicates that there was a midrash to Deuteronomy by R. Ishmael at the period of the Amoraim. This work, which was called also "Mekilta," disappeared at an early date, and was therefore unknown to the medieval authors. The editor of the Midrash ha-Gadol, however, knew it and included many passages from it in his collection. The citations from R. Ishmael's Mekilta to Deuteronomy which are contained in the Midrash ha-Gadol have been collected by D. Hoffmann and printed under the title "Likkute Mekilta: Collectanea aus einer Mekilta" in "Hildesheimer Jubelschrift," German part, pp. 83-98. This clearly indicates that there was a midrash to Deuteronomy by R. Ishmael at the period of the Amoraim. This work, which was called also "Mekilta," disappeared at an early date, and was therefore unknown to the medieval authors. The editor of the Midrash ha-Gadol, however, knew it and included many passages from it in his collection. The citations from R. Ishmael's Mekilta to Deuteronomy which are contained in the Midrash ha-Gadol have been collected by D. Hoffmann and printed under the title "Likkute Mekilta: Collectanea aus einer Mekilta" in "Hildesheimer Jubelschrift," German part, pp. 83-98.
also a chapter or two of each weekly lesson from the Pentateuch, and he generally has one or more assistants (in German "beliefer"). The gemara melammed, on the other hand, teaches Bible and Talmud to the boys, and, when they are older, the Shulhan 'Aruk as well. Searching questions are seldom asked concerning the melammed's pedagogical fitness; and it frequently happens, moreover, that parents, for charity's sake, send their children for instruction to persons who are unfit for any other vocation, but who possess more or less knowledge of the Talmud. As the profession of a melammed is not an enviable one, it is mostly practised by people who can not find any other employment.

In Russia and Poland, therefore, the word "melammed" is, in slang, synonymous with "good-for-nothing" or "dolt." Among the Karaites, however, the term denotes, like "rab" among the Rabbis, "teacher" and "master," and is regarded as a title of honor. Consequently there are among the Karaites many learned men who are called by the title "ha-melammed ha-gadol" (the great master), or merely "ha-melammed" (the master; comp. Pinsker, "Likkute Kadmoniyot," Index; Gottlober, "Bikkoret ha-Tosef ha-Kara'im," pp. 195, 207, Wilna, 1865).

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J. Z. L.

MELBOURNE: Capital of the British colony of Victoria. Attempts were made to hold services in Melbourne in the house of M. Lazarus in 1839 and in that of Solomon Benjamin in 1841; but the first congregation of the city was that entitled "The Holy Congregation of a Remnant of Israel," which was formed in 1844 with A. H. Hart as president. A synagogue, under the presidency of the above-mentioned Solomon Benjamin, was built on land granted by the government in 1847. The first minister was the Rev. Moses Rintel, a native of Edinburgh, who was called from Sydney to fill the position. In 1853 a trival difference split the community and led to the formation of a so-called "Polish" section in opposition to the English congregation. The division was led by Rabbi Rintel himself, with whom the president had quarreled because the former had not been robed in his canonicals when attending the funeral of the wife of a leading member of the congregation. Rabbi Rintel began to hold services in a small hall in Lonsdale street, which was afterward abandoned for a new location in Stephen (Exhibition) street.

The existence of the second congregation, called the "Mikra Yisrael," had the good effect of stimulating Judaism in Melbourne through the spirit of rivalry which was created between the two sections. In 1875 the "foreign," now called "Eminet," congregation of Melbourne, congregation built a synagogue in Albert street, where it still continues to hold well-attended services. Rabbi Rintel arrived in Melbourne in 1847, and he continued in his work there till his death in 1880. During his later years he exercised a considerable influence over the community. In 1863 he utilized the hall in Lonsdale street for a Jewish denominational school, which was placed under the control of a Mr. Curtis. The school had a short
life, owing to the suppression of denominational by secular education.

The original congregation with its synagogue in Bourke street was looked upon for many years, and indeed is still regarded, as the leading Jewish religious organization. It was ministered to successively by the Revs. M. Rintel, A. Marks, A. F. Orupstein, Raphael Benjamin, and Dattner Jacobsen. Joseph Abrahams (1841) incumbent, arrived from London in 1884, and has helped in the establishment of the United Jewish Education Board, of which he is president as well as of the bet din of Victoria. In the latter position Abrahams has taken a firm stand on the admission of proselytes. In East Melbourne Rintel was succeeded by Revs. M. Grünbaum, A. D. Wollinski, I. Myers, and J. Lenzer. In 1873 the Bourke street congregation established a Hebrew denominational school, where both Hebrew and English subjects were taught. It was carried on with great success for about twenty years, after which time the congregation was compelled to close it on account of an insufficiency of funds.

Intimately connected with the Bourke street congregation and for many years regarded as the leading representative Jew of Victoria was the late Hon. Edward Cohn. Mayor of Melbourne on three occasions, he was elected by East Melbourne to the Legislative Assembly, continuing to represent this constituency till his death in 1877. His successor in Parliament, was the late E. L. Zox, who also took a keen interest in synagogal and communal affairs, being at different times the president and treasurer of the Bourke street congregation. Among the living public men who maintain an interested connection with the synagogue is Sir Benjamin Benjamin.

The highest official position hitherto occupied by a Jew in Victoria was the attorney-generalship, held by the Hon. I. A. Isaacs during the Turner ministry from 1894 to 1899. His brother, J. I. Isaacs, was a member of Parliament, having been elected by the district of Owen in 1894. In addition to the above-named Jews who have sat or are still sitting in the Victorian Parliament, there are the Hon. N. Steinfeld of Ballarat, the Hon. Joseph Steinberg of Bendigo, the Hon. F. J. Levien (whose parliamentary career has extended over a longer period than that of any other Jewish member and who was the first president of the Geelong congregation), Theo. Fink, B. J. Fink, and D. B. Lazarus, the last-named of whom was at one time an ardent supporter of the Jewish community in Bendigo.

The congregation of St. Kilda, a suburb of Melbourne, came into existence in the sixth decade of the nineteenth century. The synagogue was erected in 1872. For many years past the congregation has been composed for the most part of members of middle-class families in easy circumstances. The Michaels family was for a long period among its chief supporters. The post of minister was held by E. Blaubaum from 1873 till his death (1904). He was co-editor of the "Jewish Herald," a fortnightly publication which chronicles the doings of Australian Judaism. In communal matters the St. Kilda congregation, as a rule, cooperates with the Melbourne institutions. In its district are situated the almshouses and Montefiore Hall. There is a federated board, appointed from the Bourke street, Albert street, and St. Kilda congregations, to deal with the question of mixed marriages—the most difficult of all the problems engaging the attention of the Melbourne community.

The oldest charitable institution in Melbourne is the Philanthropic Society, founded in 1856. In 1868 the Jewish Friendly Society was formed; it still does good work. A very useful society, founded in 1888, is known as the "Jewish Mutual Aid." It was the parent of the Sydney Mutual Aid, the object of both being to grant substantial loans without interest. The founders of the Melbourne society were P. Blashki, J. P., and the Rev. I. Myers; the son of the former founded the Sydney society.

MELCHIOR, MORITZ GERSON: Danish merchant; born in Copenhagen June 22, 1816; died there Sept 19, 1884. At the age of twenty-four he entered the firm of Moses & Son G. Melchior, established by his grandfather. His father and one of his brothers, with whom he was associated in business, died a few years after, and left the management of the firm in his hands until, in 1850, he was joined by his younger brother Moses Melchior (b. Jan. 29, 1835, at Copenhagen). Together they enlarged the business greatly and founded a branch in Melbourne, Australia, in order to establish a market for Danish products.

Melchior filled several important public offices in Copenhagen. He was alderman from 1851 to 1869, a member of the Maritime and Commercial Court (Sø og Handelsretten) from 1862 to 1888, and a member of the Landsting (Upper House) from 1866 to 1874. In 1861 he was one of the founders of the free-trade society, of which he later became the director. He was one of the founders also of Privatbanken (1857), and leader of the Chamber of Commerce (Grosserersocietetet) from 1873. Within the Jewish community also Melchior was prominent; he was a member of its representative committee from 1849 to 1892, of which during the last year he was the leader.

Hans Christian Andersen (the well-known author of fairy tales) was often a guest in Melchior's house, where he spent his last days.

BIBLIOGRAPHY: C. F. Brieka, Dansk Biografisk Lexicon.

MELCHIOR, NATHAN GERSON: Danish physician; born in Copenhagen Aug. 2, 1811; died there Jan. 30, 1872; brother of Moritz G. and Moses Melchior. Nathan graduated from the University of Copenhagen in 1833. In 1836-37 he traveled, studying ophthalmology at the universities of Berlin, Leipsic, Dresden, and Prague, and on his return made the treatment of diseases of the eye the specialty. In 1842 he became a member of the Medical Society of Brussels, and in 1849 of that of Mechlin. During the war with Germany (1848-50) he served as an army surgeon at a lazaretto in Copenhagen. In 1853 the title of "professor" was conferred upon him; in 1856 he was appointed privat-docent in ophthalmology at Copenhagen Uni-
Melchizedek

Meldola

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versity; two years later he became a member of the board of directors of the newly founded Ophthalmological Institute in Copenhagen; and in the same year he acted as vice-president of the ophthalmological congress at Brussels. In 1856 he was sent abroad by the king to study the means adopted by foreign countries against the contagious Egyptian eye-disease then ravaging a great part of Europe.

Melchior published a number of essays in Danish medical journals, among which may be mentioned "Et Tilfælde af Heldig Overskærelse af Musculus Rectus Internus paa begge Øjnene" and "Nogle Ord med Hensyn til Prof. Switzer's Bemærkninger om Operation for Skelven." To the "Annales d' Oculistique" he contributed (1844) an article entitled "Om Pupillens Dillatation i Sund og Syglig Tilstand." Bibliography: C. F. Bricka, Dansk Biografisk Lexicon; Erslev, Almanoligt Forskare-Lexicon, Copenhagen, 1847. S. F. C.

MELCHIZEDEK (בַּלְכְיָצְדֵּק = "king of righteousness"): King of Salem and priest of the Most High in the time of Abraham. He brought out bread and wine, blessed Abram, and received tithes from him (Gen. xiv. 18–20). Reference is made to him in Ps. cxiv. 2, where the victorious ruler is declared to be "priest forever after the order of Melchizedek." The story is neither an invention nor the product of a copyist's error, as Cheyne ("Encyc. Bibl.") thinks, but rests upon ancient Jewish tradition (as Josephus, "B. J." vi. 10, affirms; comp. Gunkel, "Genesis," 1901, p. 261), "Zedek" being an ancient name of Jerusalem (probably connected with the Phenician צדיק = "Zedik" = "Justice"); comp. Shabb., 156a, b; Gen. R. xliii.; Pesik. R. 20; see Dussler, "Studien zur Semitischen Religionsgesch." 1876, i. 14–15). Heuicc "irba-ze-dek" (Isa. i. 21, 26), "neweh zedek" (Jcr. xxxii. 23, 1. 7), "sha'are zedek" (Ps. cxviii. 19). The city's first king, accordingly, was known either as "Adoni Zedek" (Jos. i. 1 et seq.; comp. Judges i. 5–7, where "Adonizedek" is the correct reading) or as "Malki-zedek." The fact that he united the royal with the priestly dignity, like all ancient (heathen) kings, made him a welcome type to the composer of the triumphal song (Ps. cx.).

But to the Jewish propagandists of Alexandria, who were eager to win proselytes for Judaism without submitting them to the rite of circumcision, Melchizedek appealed with especial force as a type of the monotheistic pre-Abrahamic time or of non-Jewish race, like Enoch. Like Enoch, too, he was apotheosized. He was placed in the same category with Elijah, the Messiah ben Joseph, and the Messiah ben David (Suk. 92b, where "Kohenzedek" should be corrected to "Malkizekedk"). The singular feature of such supernatural origin is ascribed to all four, in that they are described as being "without father and without mother, without descent, having neither beginning of days nor end of life, but made like unto the son of God abiding forever" (Heb. vii. 2–8; comp. Ruth. R. v. 3, where the original text [see "Pugio Fidei," p. 125] referred also to Ps. cx. 4, Isa. liii. 2, and Zech. vi. 12, comp.

Yalk., Reuben Bereshit, 94:1; Ephiiphanios, "Heresis," iv. 3). According to Midr. Teh. to Ps. xxxvii., Abraham learned the practise of charity from Melchizedek. Philo speaks of him as "the logos: the priest whose inheritance is the true God" ("De Allegor. Legum," iii. 26).

The Samaritans identified the city of Salem with their sanctuary on Mount Gerizim (see LXX., Gen. xxxiii. 18; comp. Eusebius, "Preparatio Evangelica," ix. 17).

The rabbis of later generations, rather antagonistically to the cosmopolitan monotheism of Alexandria, identified Melchizedek with Shem, the ancestor of Abraham (Ne. 329; Pirke R. El. xxiii.; Targ. to Gen. xiv. 4). A singular story is told of Melchizedek in the Ethiopian Book of Adam and Eve, which, before it was turned into a Christian work, seems to have presented a strange combination of Jewish and Egyptian elements emanating from a sect afterward known as the Melchizdekenites. There (xii. 18–21) Noah tells his son Shem before his death to take "Melchizedek, the son of Caanan, whom God had chosen from all generations of men, and to stand by the dead body of Adam after it had been brought from the ark to Jerusalem as the center of the earth and fulfil the ministry before God." The angel Michael then took away Melchizedek, when fifteen years of age, from his father, and, after having anointed him as priest, brought him to (Jerusalem) the center of the earth, telling his father to share the mystery only with Shem, the son of Noah, while the Holy Spirit, speaking out of the ark when the body of Adam was hidden, greeted Melchizedek as "the first-created of God." Shem went, carrying bread and wine, and, assisted by the angel, brought the body of Adam to its destination. Melchizedek offered the bread and wine upon the altar they built near the place where Adam's body was deposited, and then Shem departed, leaving the pure lad in his garment of skins under the sole protection of the angel, no one on earth knowing of his whereabouts until, at last, Abraham met him. Compare also "Die Schatzhöhle" (Bezold's transl. 1888, pp. 26–28), where the father of Melchizedek is called "Malki" and the mother "Yo-Zedek," and see the notes to Malan's "Book of Adam and Eve" (1889, pp. 297–298). Against the opinion of Roensch ("Das Buch der Jubiläen," 1874, p. 502), that the story of Melchizedek has been intentionally omitted from the Book of Jubilees, see Charles in his Commentary to Jubilees (xiii. 25). A remnant, probably, of these Melchizdekenites appears in early Christian literature as a heretic sect which regarded Melchizedek as a great heavenly power and as a son of God, superior to Jesus (Epiphanius, "Heresis," iv. 1–9; Hippolytus, "Rectatio Haeresim," viii. 36, x. 20; pseudo-Tertullian, 48; Augustinus, "De Haeresibus," 34; see also Herzog-Hauck, "Real-Encyc. s. r. "Monarchianismus").

Bibliography: Friedländer, Antichrist, 1901, pp. 88–89. K.

MELDOLA: Ancient Sephardic family whose genealogy can be traced through sixteen genera...
Genealogical Tree of the Meldola Family.
tions without a break to Isaiah Meldola of Toledo (born in 1282). Under Spanish names it long flourished in Toledo, and produced many men of note and of learning. The name "Meldola" seems to have been assumed when some of the family first established themselves in Italy, prior to the going of Isaiah Meldola to Mantua. One branch, however, took the name "Montalto"; and from this branch was descended the Portuguese Marano family of Montalto, including Elihu Montalto (physician to Marie de Medici, queen of Henry IV. of France, and counselor to Louis XIII.), as well as the painter G. S. D. Montalto.

Subjoined is the genealogical tree of the Meldola family. The numbers in parentheses correspond to those given in the text.

1. Isaiah Meldola: One of the sages of Castile; born in Toledo, Spain, 1282; died at Mantua, Italy, in 1340. He was hakam of Toledo after having previously served as dayyan. Owing to political-religious troubles he left Spain for Italy, where some of his relatives had already settled, and he was appointed chief rabbi of Mantua and head of the college there.

2. Samuel Meldola: Son of Isaiah (No. 1); born in the earlier half of the fourteenth century; died in 1415. He succeeded his father as hakam of Mantua and as head of the college. He was distinguished as a preacher, and was the author of several theological works.

3. Isaiah Meldola: Son of Samuel (No. 2); born in Mantua toward the close of the fourteenth century; died 1475. He was hakam and dayyan, and was the author of "Hazan Yesha'yu," a commentary on Isaiah, printed in Mantua. He also practised medicine and wrote a work on physiology.

4. David Meldola: Son of Isaiah Meldola (No. 3); born at Mantua in the early part of the fifteenth century; died about 1455. He went to Spain, where he made efforts to maintain the Spanish Jewish colleges, but returned to Italy in 1492. Rejoining his relatives in Mantua, he was received at court with favor. He devoted his declining years to the writing of a number of Jewish theological works.

5. Raphael Meldola: Son of David Meldola (No. 4); born about the middle of the fifteenth century; died during the earlier half of the sixteenth century. He was hakam of the Jewish community of Mantua, and also a court counselor.

6. Samuel Meldola: Son of Raphael Meldola (No. 5); born during the latter part of the fifteenth century; died 1530. He was physician to the Duke of Mantua, winning eminence by his skill as a practitioner; and he wrote a work on medicine. He was also hakam and dayyan of Mantua.

7. Jacob Meldola: Son of Samuel Meldola (No. 6); born about the beginning of the sixteenth century; died about 1580; one of the chief rabbis of Mantua. He was the father of two sons, Eleazar (No. 8) and Samuel (No. 9).

8. Eleazar Meldola: Elder son of Jacob Meldola (No. 7); born in the sixteenth century; died, according to most authorities, in 1655, but one authority places the date much earlier. He succeeded his father as hakam of Mantua, and was very distinguished as a preacher, his oratorical powers securing for him renown throughout Italy. A volume of his orations was published in Venice.

9. Samuel Meldola: Italian physician; lived during the seventeenth century; younger son of Jacob Meldola (No. 7) and brother of Eleazar Meldola (No. 8). He was physician to the Duke of Mantua, and was the author of a work on medicine, entitled "Refu'ot Te'alah." He devoted attention also to religious and metaphysical studies and was the author of "Keri'at Shema" and "Devar Shemuel."

10. David Israel Meldola: Son of Eleazar Meldola (No. 8); born at Mantua 1612; died, according to most authorities, in 1679 at Florence, while one source gives an earlier date. He was trained for the rabbinate in his native city, but on account of the war, famine, and pestilence he fled to Florence. He went thence to Leghorn, where he was head of the college for more than twenty years, and was then persuaded to return to Florence to accept office as hakam and ab bet din.

Meldola was the author of a commentary on Scriptural passages, and of "Emunah Omen," a work on the Jewish faith. He married Miriam Azubi, and after her death espoused a grandniece of Elihu Montalto. He was survived by two sons: Eleazar (No. 11), from whom springs the elder branch of the family, and Abraham (No. 19), from whom is descended the younger branch.

11. Eleazar Meldola: Elder son of David Israel Meldola (No. 10); born 1648; died 1702 (one authority states 1704). He went from Florence to Leghorn with his younger brother, and became head of the Talmud Torah, and chief rabbi of Leghorn. He was noted as a grammarian and as the author of a work entitled "Halakah we-Haggadah." He married in 1677 Reina Senior, daughter of Jacob Senior, by whom he had seven children. After her death he married (1681) Sarah Senior, by whom he had five children.

12. Raphael Meldola: Italian rabbi; born at Leghorn in 1685; died April 17, 1748; fifth child of Eleazar Meldola (No. 11) by his wife Reina Senior. He was originally named Samuel Jacob Meldola, but on his recovery from a dangerous illness his name was changed to Raphael. He was elected rabbi of Pisa in 1732. In 1729 he was elected to succeed Isaac da Costa as chief rabbi of Bayonne and St. Esprit, and he remained hakam of these congregations until 1741, when he returned to Leghorn.

Meldola was the author of a large number of theological and ethical works, the most important being "Mayim Rabbim" (Amsterdam, 1757), and his responsa, in several volumes, which gained for him a European reputation, and which were afterward published by his son David in Amsterdam. He wrote also a poem in honor of Mendelssohn's "Jerusalem." He married in 1701 Rachel Meldola, the daughter of his uncle Abraham, by whom he had seven children. His third son, David (No. 18), and his youngest son, Moses Hezekiahu (No. 14), became very distinguished. His second son, Abraham, born in Leghorn 1705, was a noted typographer.

13. David Meldola: Third son of Raphael Meldola (No. 12); born at Leghorn 1714; died (it is
Meldola was the author of: "Mo'ed Dawid" (Amsterdam, 1740), an astronomical and mathematical work, including a poem giving the rules of the calendar (first published in the ritual work "Tefillat Yosharim," ib. 1740); "Dibre Dawid" (ib. 1753); "Darke Yesod ha-Limmud," on the methodology of the Talmud (ib. 1754); "Darke David" (Amsterdam and Hamburg, 1793-95); and many others preserved in manuscript (Nepi-Ghirondi, "Tolchin Gedole Yisrael," p. 79). He married in 1739 Rachel Sarphaty (or Sarfatti), daughter of Eliashib Nathanael Sarphaty of Amsterdam and granddaughter of Nissim Ben David Raphael Meldola (No. 10), as follows:

14. Moses Hezekiah Meldola: Youngest son of Raphael Meldola (No. 12); born at Leghorn 1754; died 1791. Though trained in the banking business, he abandoned commercial pursuits to follow a professional career. He won renown as a philologist, and was the author of a number of books on Semitic languages; he likewise attained to the rank of hakam and was appointed professor of Oriental languages in the University of Paris. He was the father of two sons, Raphael (No. 15) and Isaac.

15. Raphael Meldola: Elder son of Moses Hezekiah Meldola (No. 14); born at Leghorn 1754; died in London June 1, 1828, one of the most prominent members of the Meldola family. He received a thorough university training, both in theological and in secular branches, and displayed such remarkable talents that when only fifteen years old he was permitted to take his seat in the rabbinical college. He was preacher in Leghorn for some years, and in 1803 he obtained the title of rabbi. In 1805 Meldola was elected hakam of the Spanish and Portuguese Jews of Great Britain, and proved a worthy successor of Sasportas and Nieto. His name will ever be indissolubly associated with that of Bevis Marks, London. Possessed of a remarkably virile mind, he was a dominant factor in the British Jewry of his generation. He was the author of "Korban Minhah," "Huppat Hatanim" (1796), and "Derek Ehuah," published by his son after his death. He left several other works in manuscript. His scholarship attracted around him a circle in which were many of the most distinguished men of his day, including Benjamin D'Israeli and Isaac D'Israeli; and it is noteworthy that he opposed the policy which produced the famous rupture between the latter and the mahamad (see D'ISRAELI, ISAAC). He maintained a literary correspondence with many of the most prominent Christian clergymen and scholars of his time; and his acquaintance with the Archbishop of Canterbury and the Canon of Windsor led to his being received by King George III.

Meldola married Stella Bolaffi (Abulafia), by whom he had four sons and four daughters.

16. Rica Meldola: Eldest daughter of Raphael Meldola (No. 13); born at Leghorn 1739; married (May 26, 1819) David Aaron de Sola, senior minister and preacher of Bevis Marks Synagogue, London, and became the mother of a large family. Of her sons, Abraham de Sola was professor of Semitic languages and literature in McGill University, Montreal, Canada, and rabbi of the Sephardic congregation in that city. He was the father of the Rev. A. D. Meldola de Sola and of Clarence I. de Sola of Montreal. One of Rica's daughters, Eliza, married the Rev. Abraham P. Mendes of Birmingham and London, England, and afterward of Newport, R. I. She was the mother of the Revs. F. de Sola Mendes and H. Pereira Mendes of New York.

17. David Meldola: Eldest son of Raphael Meldola (No. 15); born at Leghorn 1757; died in London 1858. He obtained the rabbinical degree at Leghorn, and after the death of his father was elected presiding officer of the bet din of the London Sephardic community. Although not given the title of hakam, he was the acting chief rabbi from 1828 until his death. It was during his incumbency that the London Jewish community passed through the stormy period of the early Reform movement. Meldola was the founder, in conjunction with Moses Angel, of the London "Jewish Chronicle." A profound Hebraist and Talmudist, he was the author of a number of writings, including several works in manuscript on Jewish theology and prayers, besides elegies, orations, and poems in Hebrew.

18. Raphael Meldola: Son of Samuel Meldola, youngest son of Raphael Meldola (No. 15); English naturalist and chemist; born in London in 1849. In 1875 he was sent by the Royal Society to the Nicobar Islands in charge of an eclipse expedition. Since 1885 he has been professor of chemistry at the Finsbury Technical College. He has made many discoveries of important compounds and coal-tar dyes. He is the author of a large number of scientific works, among them the article on "Organic Chemistry" in the "Encyclopedia Britannica," and "The Chemistry of Photography," London, 1884; and he has translated and edited Weissmann's "Studies in the Theory of Descent," published in 1882. In 1895 and 1896 he was president of the Entomological Society. Meldola has accomplished much for the diffusion of technical instruction, being a member of the Technical Instruction Committee of the Essex County Council. In recognition of his services to science he was elected fellow of the Royal Society.

The line of Abraham, younger son of David Israel Meldola (No. 10), is as follows:

19. Abraham Meldola: Chief hazzan of
Great Synagogue, Leghorn; died 1720 or 1728. Meldola was the author of two works on "hazzanut" and Hebrew music. He married Reina Hannah, daughter of Jacob Díaz Pardo, by whom he had a daughter, Rachel, and two sons, David (No. 20) and Jacob (No. 23).

20. David Meldola: Elder son of Abraham Meldola (No. 19). He was hakam and chief of the great yeshibah at Leghorn, and was the author of several volumes of Hebrew poems. He married the daughter of Jacob Ispinoza, by whom he had a son, Jacob (No. 21), and a daughter, Reina.

21. Jacob Meldola: Italian poet; flourished during the eighteenth century; son of David Meldola (No. 20). He was also minister of the Leghorn synagogue.

22. Raphael David Meldola: Son of Jacob Meldola (No. 21); lived during the latter half of the eighteenth century. He was president of the Reshit Hokhah College, Leghorn, and gained celebrity as a poet and humorist. He published several volumes of verse. He was the father of Jacob Meldola, who occupied the rabbinate of Pisa some time in the nineteenth century.

23. Jacob Meldola: Younger son of Abraham Meldola (No. 19); died in 1761. He was a noted theologian, and the author of "Sefat Hayyim." His son, Abraham Meldola (d. 1774), was hazzan in Italy, and was the author of two volumes of discourses.


C. I. DE S.

MELLIZA ("salting"): The process of salting meat in order to make it ritually fit (kasher) for cooking. The prohibition against partaking of blood was extended by the Rabbis to include, under certain conditions, flesh containing blood (based on Gen. ix. 4; see Bloom). Hence various regulations are prescribed in the rabbinic codes which tend toward the elimination of blood from the meat before it becomes fit for use. The prohibition against blood, however, applies only to the blood of mammals and birds, not to the blood of fishes or of locusts, and even in mammals and birds only the blood which is contained in the veins or which is congealed on the surface, or which has begun to flow from the meat, is forbidden; as long as the blood is a part of the meat it may be eaten. For instance, one may cut off a piece of raw meat, wash off all the blood that may have gathered on its surface, and eat it (Ker. 20b, 21a: Shelan 'Arik, Yoreh De'ah, 67, 1). When, however, meat is to be used for cooking, during which process it will certainly discharge a great deal of its blood, it is necessary to salt it, in order to let the blood flow freely for a time before cooking it. Meat that is to be roasted over an open fire need not be salted, for all the blood that will be discharged during roasting will be consumed in the fire. The custom, however, is to salt it a little even in this case (Hul. 14a, and Tos., s. r. "We-Nashbin"; Yoreh De'ah, 76).

In preparing meat for cooking the following process is observed: The meat is first soaked in water for about half an hour in order that the pores may be opened to emit the blood. If it is left in the water longer than twenty-four hours, both the meat and the vessel containing it become unfit for use, for the meat is then regarded as if it had been cooked, and meat cooked without previous salting is forbidden. It is customary not to use for any other purpose the vessel in which meat is soaked before salting, although if it is used (after it has been washed) the food cooked in it, even if placed in it in hot, is permitted for food (Yoreh De'ah, 69, 1). The meat is next placed on a wicker basket, or on straw, or on a slanting board, and thickly salted on all sides. In the case of poultry the body should be opened and the entrails removed before it is salted. The meat is left in the salt for about an hour, or, if urgent, for about twenty minutes. The salt is then shaken off, and the meat is rinsed twice, after which it may be cooked (l.c. 69, 4-8). If the meat is cooked before the salt is washed off, the pot and all that it contains are forbidden, unless the quantity in the pot is sixty times greater than the quantity of the salt and the moisture of the blood upon it. If the meat is cooked before it is salted, the pot and all that it contains are forbidden, unless the quantity in the pot is sixty times greater than the piece of unsalted meat, and even then, according to some authorities, the piece itself is forbidden (l.c. 69, 9, 11: see also "Be'er He'zet").

Three days from the time the animal is slaughtered the meat does not discharge its blood through salting, and therefore may not be cooked except by roasting over an open fire. If, however, water has been poured over it during that time, it may be salted within three days from the time the water was poured over it, and may then be used in cooking (l.c. 69, 12, 13). The liver, because of the abundance of blood it contains, must be cut open and roasted before it may be cooked (Hul. 111a; Yoreh De'ah, 78).

Before salting the head must be cut open and the brains removed; the horary parts of the legs must be removed (l.c. 71); the heart must be cut open; and it is also customary to open the large veins of the lungs before salting (l.c. 72).

Many pieces of meat, even if some are beef and some poultry, may be placed one on the top of the other in salting. Fish and meat, however, should not be salted together, for the fish, after discharging all its blood, will absorb the blood discharged by the meat (l.c. 70). The intestines should not be salted with other parts, although if this be done they may still be used in cooking (l.c. 75). Eggs found in the body of a fowl need salting, but must...
not be salted with other meat (i.e. 75, 1, Isserles' gloss).

Bibliography: Mainmonides, End. Melkatot Amorah, 8; Eran Shullam Aruk, Torah De'ah, 80-88; Bokai, # 410-411; Kol Bo, 101; Or Zaruah, 1. 408-158; Hokmat Adam, 43:44-55.

J. H. G.

MELLI: Family of scholars and rabbis that derived its name from Melli, an Italian village in the province of Mantua. The family can be traced back to the fifteenth century.

Eliezer Melli: Rabbi of Venice in the sixteenth century. He is mentioned in the responsa of Moses Provençal (No. 191).

Elijah ben Abraham Melli: The earliest known member of the family; rabbi of Parma in the second half of the fifteenth century. Among the Italian manuscript responsa in the possession of Mortara there is one of Elijah Melli's, addressed (1476) to Joseph Colon, concerning the divorcing of a baptized Jew. It was issued at Parma, where Melli was rabbi. Appended to it is the answer of Joseph Colon approving the bill of divorce.

Jehiel Melli: Rabbi of Mantua in the beginning of the seventeenth century; author of "Ta'dul Zahah" (Mantua, 1625), an abstract of Elijah de Vidas' book on religious ethics, "Reshit Hokmah"; appended are annotations concerning ritual laws. It was published with the "Hanahgat" of Asher ben Jehiel by Melli's son-in-law, David Portasen.

Phinehas Elijah ben Zemah Elijah Melli: Rabbi in Mantua in the sixteenth century. He received the degree of chief rabbi Jan. 15, 1581. He was distinguished as a Talmudist, and is quoted by contemporaries, are among the manuscripts in the possession of Mantua. Among his correspondents were: among the manuscripts in the possession of Mortara.

Bibliography: Fuerer, Kneisel, Yisrael, p. 99; Mortara, Index, pp. 35-39; Mosé, v. 123, 379; vi. 194, 192, 284; Stein Schneider, Cat. Bodl. col. 1280.

M. Sel.

MELO, DAVID ABENATAR: Rabbi and poet; born in Spain about 1550. His translation of some of the Psalms into Spanish verse brought him under the suspicion of the Inquisition, and he was imprisoned. When, after several years of torture, he was acquitted (1611), he left Spain and emigrated to Amsterdam. He soon gained a reputation as a stylist and scholar; became a member of the academy "De los Pintos"; and was finally appointed rabbi of the Portuguese synagogue Bet Yisrael in Amsterdam. There are many allusions in his verses to the tortures he underwent while imprisoned by the Inquisition.


W. M.

MELOL or MELUL (מְלֻל), MOSES HAY: Composer and translator in Leghorn (1777-98); son of Jacob Raphael Melol and brother of David Hayyim Melol. He translated or edited the "Sefer Azharon ha-Kodesh" and the Book of Ruth (Leghorn, 1777), and translated into Ladino "Seder Hattorat Nedariim," the ritual for dissolving an oath, "como suelen practicar en la Yesiba de Geniliuth Hasadim" (ib. 1792). Mordecai Melol, a relative of his, edited "Alegra de Purim" (ib. 1792).


M. K.

MELS, ALFRED (pseudonym of Martin Cohn): German author; born at Berlin April 15, 1831; died at Summerdale, near Chicago, July 22, 1894. He studied at the University of Berlin, but in 1848 ran away to join the Foreign Legion of Algiers. He was severely wounded while on the way to Oran in charge of a detachment of recruits. Tiring of this life, he went to Paris, where he found literary employment with Alexandre Dumas.

In 1850 Mels as a private joined the rebel army of Sileswick-Holstein against Denmark, and at Idsstadt was again wounded. Recovering, he returned to Paris as correspondent for various journals. Later he went to Madrid to become the editor of "Las Novedades." This position he resigned in order to join the Spanish army, in which he rose to the rank of captain. In 1864 Mels returned to Germany to become a contributor to the "Gartenlaube" and, later, to the "Daheim." In 1866 he published anonymously "Der Feldzug der Main-Armee," an account of the progress of the Prussian army operating in the vicinity of the Main in 1866. In 1869 he went to the Paris Exposition as representative of "Daheim" and "Ueber Land und Meer."

On the outbreak of the Franco-Prussian war Mels was appointed by the London "Times" one of its correspondents with the German army; but after the fall of Sedan he resigned in order to accompany Napoleon III. to Wilhelmshöhe. Thence he went to Vienna, where he became the feuilletonist of the "Wiener Tageblatt." In 1873 he published, under the nom de plume "Den Spione," an expose and a satirical criticism of Viennese journalists and their methods: "Typen und Silhouetten von Wiener Schriftsteller und Journalisten." From Vienna he went successively to Graz, Zurich, Paris, Italy, and Chicago.

Mels's best-known work is the comedy "Heine's Junge Leiden" (1872), which has been performed more than 3,000 times. An equal measure of success was achieved by "Der Neue Frühling" (1877), after two other plays, "Der Staatsanwalt" (1869) and "Das Letzte Manuskript" (1876), had been only moderately successful. Among Mels's other works are: "Erlebtes und Erdachtes" (1869); "Herzens-Kämpfe" (1869); "Gebilde und Gestalten" (1870); "Seltsame Schicksale" (1873); "Unsichtbare Mächte" (1875); and "Feme Horizonte" (1876-78). Mels embraced Christianity in 1859.


E. Ms.
MEMEL: City in the district of Königsberg, East Prussia. It has a population of 19,796, including 1,214 Jews (1900). The earliest mention of the Jews of Memel occurs in connection with the adjournment of the diet by Duke Albrecht April 20, 1567, when he decreed their expulsion from the city. In 1664 the Great Elector granted the Dutch Jews Moses Jacobsbohn de Jonge the right of residence in the city. De Jonge, who carried on an extensive business, was finally compelled by financial difficulties to leave, and after that Jews were permitted to enter only during the fairs. Furs and Hebrew books were important articles of trade. The Prussian edict of 1812 enabled the Jews again to settle in Memel, and the extensive commerce in wood carried on with Russia attracted many Polish and Russian Jews, among others, to the city. The community was not organized until 1862, when the hebrakaddishawas established. The first rabbi was Dr. Isaac Ryle (1865–98), who established the parochial school and the hospital, as well as the method of religious instruction, and was actively interested in behalf of the Russian Jews. He was succeeded by Dr. Emanuel Carlebach.

BIBLIOGRAPHY: Bühl, Zur Gesch. der Juden in Memel, in the first Bericht der Israelitischen Religionsschule, Memel, 1903. D. H. V.

MEMOR-BOOK (German, “Memorbuch”): A manuscript list of localities or countries in which Jews have been persecuted, together with the names of the martyrs, and necrologies. Memor-books are devoted primarily to the learned and influential, although others may be included for special reasons, particularly Jews distinguished for their noble character, or who performed their duties toward the community with especial faithfulness or who gave bequeathed gifts to its institutions. These memorials to the dead, which were intended to serve as inspirations to the living, were read wholly or in part at the memorial services (see HAZKARAT NESHA-
memor-Book. The so-called "memorium"—the reading of the lists of martyrs and of places of martyrdom—was heard in the synagogue on the Sabbath before the Ninth of Ab and on the Sabbath before Pentecost also.

The earliest memor-book extant is that of the community of Nuremberg. It was begun in 1296, and is so complete that it must have had predecessors which served as models for it. At all events, notwithstanding their name, the memor-books are not borrowed from the Christian Church, but are a product of Jewish piety; for it has always been customary in Israel to remember the dead, to pray and to present offerings for them, and to hand their names down to posterity. Indeed, the Christian Church adopted this custom, which developed into the ritual observance of All Souls' Day, from Judaism. Although the different memor-books occasionally show a resemblance to a certain form of literature produced by the Catholic Church—the diptychs borrowed from the Romans, the "libri vite" or "libri viventium" used until the Carolingian period, the later calendars, necrologies, and martyrologies—yet many passages in the Church Fathers indicate that the prayers for the dead were Jewish in origin, and date from the time of the Apostles, who were Jews (comp. Bautz, "Das Fegfeuer," p. 76, Mayence, 1893; Propst, "Liturgie der Ersten Drei Christlichen Jahrhunderte," pp. 304 et seq.).

After it had become customary to remember scholars, martyrs, benefactors, and others in prayers on the Sabbath and on feast-days, the names of the dead were entered in special books, with the formulas for the "hazzarah" or the "hashkalah" (see Hazkarat Neshamot), generally beginning with the words: "Yizkor Elohim nishmat . . ." (May God remember the soul of . . .). These books contained, in addition to the general part—the introductory prayers and the names of the noble and beneficent—a simple list of the dead, with notes on their works and the sums spent for the repose of their souls. A list of localities and countries where persecutions had taken place either preceded the necrologies or was added to them.

The original name of the memor-book was taken from the Bible, and it was called either "Sefer Zikkaron" (= "Book of Remembrance," after Mal. iii. 16) or "Sefer ha-Zikronot" (= "Book of Commemorations"). The later title, "Sefer Hazkarat Neshamot" (= "Memorial Book of Souls"), was soon superseded by the general name "Memorial Book" or "Memor-Book," which was applied to similar works in Christian circles also. The names of the "pinkes" (= "book," from the Greek πίνακας), "Selbuch," and "Totenbuch" occur but seldom. The word "memor-book" is derived from the Latin "memoria" (see Salfeld, "Martyrologium," p. xii., note 5).

The memor-book of the community of Nuremberg, which was formerly designated by the misleading term "Memor-Book of Mayence," on the authority of Carmoly (in "Israelit." 1863, 1866; Grätz, Gesch.), Neubauer (in "R. E." iv. 1 et seq.), and others, was begun in 1296 by a skilful scribe, Isaac b. Samuel of Meiningen, as a gift to be presented to the community of Nuremberg at the dedication of a new synagogue (Nov. 15, 1296). It was then taken to Mayence, where it was stolen and sold. Subsequently it was acquired by Carmoly, after whose death the Israelitische Religionsgesellschaft of Mayence obtained possession of it. It consists of three parts: (1) the first necrology of the community of Nuremberg, a list of deaths and of gifts from about 1290 to 1346; (2) the martyrologium, a list of martyrs from 1096 to 1349; and (3) the second necrology of the synagouge of Nuremberg, a memor-book and list of deaths and of gifts from 1373 to 1392. The entire work was edited by Salfeld (1896 and 1898); the necrologies by Stern and Salfeld ("Nürnberg im Mittelalter," pp. 95-205, Kiel, 1894-96); and the martyrology at Berlin, 1898, text, translation, introduction, etc.

The first necrology, which was probably preceded by forty-four pages containing a history of the persecutions or a cycle of elegies, is prefaced by a prayer on the announcement of the Contents. New Moon: a benediction for the members of the community who undertake to keep the fast-day called "Sheni ve-Hamishi we-Sheni"; a benediction for the benefactors and persons attending the synagogue; a prayer for the sick; and the "Ab ha-Rahamim," a prayer for the martyrs of Israel. This is followed by a poem referring to the book, the building, and the dedication of the synagogue, and closing with the words: "The names of the donors have been entered in the Book of the Beloved, who sleep in the grave." Then come the prayers, found in nearly all the memor-books, for the souls of the spiritual heroes of Israel and of individual benefactors, and the prayers for the dead ("yizkor"), in Hebrew and Old French, for the individual martyrs and the persecuted communities.

The martyrology is introduced by a poem referring to the book, the building, and the dedication of the synagogue, and closing with the words: "The names of the donors have been entered in the Book of the Beloved, who sleep in the grave." Then come the prayers, found in nearly all the memor-books, for the souls of the spiritual heroes of Israel and of individual benefactors, and the prayers for the dead ("yizkor"), in Hebrew and Old French, for the individual martyrs and the persecuted communities.
THE JEWISH ENCYCLOPEDIA

Memor-Book

Memorial Dates

the study of the Word of God in Israel; Mar Isaac and Mistress Bola, through whose efforts the toil was repealed at Coblenz; our teacher R. Meir b. R. Burach, who has spread the study of the Word of God in Israel.

"May God remember, as He has remembered the souls of Abraham, Isaac, and Jacob, the souls of all members of communities who have been killed, stoned, burned, strangled, slaughtered, or drowned in the river, hanged, or buried alive because they remained true to their belief in the One God. Since they have suffered this grievous pain, may God remember them, together with all pious men and women who rest in peace. Amen."

"May God remember the soul of . . . together with the souls of Abraham, Isaac, and Jacob, because he bequeathed . . . to the cemetery (hemenna bê spirtene . . . comme spirtene . . . ki ad layês . . . pour mourir ki fes, vil le menrêd . . .); because he did this, may God remember him together with the pious who dwell in paradise. Amen."

The formulas in French were added later, probably after 1306, when a number of French exiles settled at Nuremberg.

Several of the extant memor-books, single lists from manuscripts and printed texts, as well as works dealing with the subject, have been used by Salfeld in his edition of the Nuremberg memor-book (see his "Martyrologium," pp. xxvi. et seq.), and a discussion of their form, contents, and importance for the history of scholars and of persecutions will be found there. The following list gives a survey of his material:

Hebrew Codex No. 43 of the Landes- und Universitäts-Bibliothek in Strassburg, pp. 15–16, with lists of the martyrs of Worms of 1096 and 1349.
Hebrew Codex No. 87 (42) of the municipal library, Hamburgh, fol. 31 et seq., with 165 places of persecution in 1386 et seq. (Salfeld, I. c. p. xxvi.);

Extract from a memor-book of 1315–14, formerly in the possession of Chief Rabbi Charlottville-Versailles, containing a list of places in which persecutions occurred between 1296 and 1328 (Jellineck, "Kontres Hamkenen, Martyr- und Menorbuch," p. 9, Vienna, 1881).
Codex Epstein in Vienna (formerly in the possession of Habermann of Bielitz), prayer-book according to the German ritual, with a list of communities which martyrs took place (first ed., "Isr. Letterbode," viii. 89; republished in "Martyrologium," p. 79; comp. also pp. xxiii., 272).
Wibel, translation of an old fragment of a Jewish martyrology ("Unschatzige Nachrichten aus das Jahr 1704"), dating from the second half of the fifteenth century.

Two anonymous memorial-books of German communities ("Martyrologium," pp. xxviii.).
Manuscript of Carmona, in possession of Dr. Brann at Breslau (b.).

Memor-books of the following places: Albheim, eighteenth century; Baysertorf, written in 1689; Bergheim-on-the-Brigt, begun in 1677; Bingenh, in 1787; Bölheim, 1745; Bonn, 1723; Breiten, between 1716 and 1748; Coblenz, 1589; Deutz (Cologne), beginning with 1516; Dettingen, 1746; Förlheim, nineteenth century; Frankfort-on-the-Main (first entry 1657); Fürth, memor-book of the Kneschale, of the Waisenverein, of the Heylsberg, of the Breslau (editted by Lötschstein in "Gertrude" "Zeitschrift," i. 274, ii. 91 et seq.); Gallippen, 1428; Gross-Gerau, eighteenth century; Hagenau, 1800; Hanau, part I., 1803; Kassel, 1785; Kirchheim, 1773; Kohendber, 1737; Kreuznach, 1555; Krienhsbacher; Mayence (cantonal) memorial-books of 1583 and 1587, Krankenpflege-Verein No. 3, beginning of eighteenth century, and Religionsgesellschaft, 1853; Mannheim, 1784; Michelstadt, beginning of eighteenth century; Minden, beginning of seventeenth century; Nieder-Einhheim; Nuremberg (incorporation of 1249); ed. Lowy, "The Memor-Book of Nürnberg," London, 1811; Ober-Einhheim; Oppenheim, 1756 (after an earlier copy); Portenstein, 1756; Friessee (comp. Ferries in "Monatschrift," xxv. 347 et seq.); Lichtenfeld near Bonn, necrology of 1650; Soutceim; Straubing; Treves, 1694; Vienna; Weihenstephan, 1708; Weisenuma near Mayence, 1759 (an earlier copy); Worms, i., ii., iii., Xanten, on the lower Rhine, one part of 1776.

Many other valuable memor-books exist besides those used by Salfeld. That of Buttenwiesien has been edited by Lamm in "Monatsschriften," xlv. 540 et seq., while those of Binswangen, Edenheim, Ehrenbreitstein (formerly called Thial; first entry 1647), Emma, Harburg (Swabia), Hochberg near Würzburg, Oettingen, Steppach, Wallerstein, Wittelsboffen, and many others are still unedited. The memor-book of Misslitz belonging to the Klaus Synagogue of Zechariah Lewi of Vienna has been described by Kaufmann (in Berlin's "Magazin," xvii. 289 et seq.), who used also the one of Düsseldorf ("Aus Heinrich Heine's Ahnensaal," p. 274), while that of Mannelsdorf has been mentioned by Zunz ("Literaturgeschichte," p. 112) and others.

Further study on the subject, together with scientific editions of the memor-books, would probably yield valuable data for statistics, economics, genealogies of scholars and families, nomenclature, diplomatics, ritual, and liturgy, as well as for Jewish history in general. See Martyrology.


S. S.

MEMORIAL DATES: Jewish communities, as a rule, have taken no note of birthdays of any of their members and only in rare cases of the dates of death. One of these cases is the anniversary of the day on which Gedaliah was assassinated (3d Tishri), upon which a fast is observed by Jews in all parts of the world; and on the 18th Tisri (Lag ba-’Omer), Jews living in Palestine visit the tomb of Simon ben Yohai, believing this date to be the anniversary of the latter's death. Jews of eastern Europe, furthermore, record the days on which eminent rabbis die, because on every "Jahrzeit" (anniversary of the fixed day of death) they make it a practise to visit the graves of such rabbis, and to ask for their intercession in heaven.

Besides these "Jahrzeiten" there are a number of days which, although they have acquired a religious aspect, have also a historical significance, and are observed either by the Jews as a whole or by local communities. Thus the Ninth of Ab is observed as a fast-day, for on that day the Temple was twice destroyed. On the twenty-fifth of Kislev the Feast of Hanukkah begins, because on that day Judas Maccabaeus consecrated anew the Temple at Jerusalem (163 n. c.).

The communities of Cologne, Worms, Mayence, and a few other cities in the Rhine district observed fast-days in memory of the martyrs who died during the First Crusade (Zunz, "Ritus," p. 127). Polish Jews fast on the 20th of Siwan on account of the Cossack atrocities of 1648 (see Fasting and Fast-Days). In Crete and Frankfort-on-the-Main as well as in certain communities in Egypt, special feasts or Purim are celebrated in commemoration of miraculous events. The Alexandrian Jews observed a
memorial day in honor of the translation of the Bible into Greek (Philo, "Vita Mosis." ii., § 7; see also Festivals.)

In imitation of these memorial days sanctified by religion, other dates of Jewish interest have been recorded from time to time, and are used in calendars, almanacs, and at times in the Jewish press. In recent years large collections of notable dates have been made by Jewish scholars and historians, beginning with L. Zunz. The following list gives in calendric order the more important and interesting of these:

JANUARY.
1. Jair Hayyim Bacharach, German rabbi, died, 1702. Several thousand Jews killed by an earthquake at Safed and Tiberias, 1587.
2. Persecutions of Jews at Landau and Buchholz, 1235.
3. "Neue Stätigkeit" for Frankfort-on-the-Main makes right of domicil perpetual, 1611. Rachel, French actress, died, 1867.
6. First auto da fé held at Seville, 1481.
7. Disputation of Totten, Joseph Albo being one of the participants, 1413. Sir Julian Goldsmit, English member of Parliament, died, 1886.
8. Samuel Cohen, translator of the Bible into French, died, 1892.
9. Liebmann Adler, American rabbi, born, 1812.
12. Edith of Juan II. of Castile, Justiciary of civil jurisdiction from the Jews, confirmed, 1412.
13. Law of Baden forms Jews into special religious community with all privileges, 1809. Alexander I. of Russia issues edict removing Jews from villages to towns and cities in the governments of Moghilef and Vitebsk, 1835.
15. Leopold Dukas, Hungarian Jewish scholar, born, 1810.
17. Solomon Sulzer, reformer of synagogue music, died, 1800.
18. Marcus Herz, physician and philosopher, died, 1816. Isaac D'Israeli, English litterateur and father of the Earl of Beaconsfield, died, 1848.
22. Abraham Ibn Ezra, Bible exegete and poet, died, 1167.
23. Ferdinand Julius Cohn, German botanist and zoologist, born, 1828. Isaac Aron, Italian statesman and senator, died, 1900.
27. Lippold, master of the Brandenburg mint, executed, 1573. Theodor Henfey, German Sanhredin and philologist, born, 1809.
28. Abraham Furtado, president of the Sanhedrin summoned by Napoleon, died, 1817.

FEBRUARY.
2. Felix Mendelssohn-Bartholdy, composer, born, 1809. Charles the Bourbon, King of Naples and of the two Sicilies, inherits the Jews back for fifty years, 1814.
5. Solomon Munk, French Arabic scholar, died, 1857. Eliah Benamosegh, Italian rabbi and cabalist, died, 1900.
6. Shabbethai Cohen (Cochi), died, 1660. Berthold Auerbach, German novelist, died, 1887.
8. Societé Felix Libertate founded at Amsterdam, 1796.
9. Auto da fé at Toledo at which 240 Jews were reconciled, 1496. Nuchieh Born, German writer, died, 1837. Isaac Beer Levinsohn, the Mendelssohn of Russia, died, 1880.
10. Zacharias Frankel, Jewish scholar and theologian, died, 1875.
14. Hebrich Weins, German poet, died, 1856.
17. Johann Christoph Wolf, Christian bibliographer of Jewish books, born, 1663.
18. Johann Bettehnin, champion of the Jews and defender of the Talmud, born, 1465. Isaac Marcus Jose, Jewish historian, born, 1783.
20. Moritz Oppenheim, German painter of Jewish family life, died, 1882.
22. Jews expelled from all Papal States except Rome and Ancona, 1839.
23. Benedict Spinoza, philosopher, died, 1677. Paulus Cessal, Jewish scholar and convert to Christianity, born, 1821.

MARCH.
1. About four thousand Jews burned at Worms, 1349.
3. The states of Austria demand that no Jews be permitted to dwell there, 1490.
6. Julius Finst, Hebrew philologist and Jewish bibliographer, died, 1873.
7. Ignaz Moscheles, German composer, died, 1857.
9. Judah Löb Bensoussen, Jewish grammatian and lexicographer, died, 1811. Ludwig Augustus Franki, German writer and poet, died, 1892.
10. Aaron of Neustadt (surnamed Blumenfeld), uncle and chief instructor of Isreal, died, 1821.
11. Mob attacks the Jewish quarter at Cordova, slaughtering many Jews and Maranos, 1412. Hermand Steinthal, linguist and philosopher, died, 1899. Ludwig Bamberger, German deputy and political economist, died, 1899.
12. Albert Cohen, Orientalist and philanthropist, died, 1859. Peddling prohibited in Romania; 20,000 Jews are thus deprived of a livelihood, 1894.
13. Jews of York stay themselves in order to avoid baptism, 1141.
Memorial Dates

18. Leopold Zunz, Jewish scholar, died, 1886.
19. Jews of Brest-Litovsk granted free trade and occupation of half of the town, 1887.
20. Riots in many cities of Germany, 1848.
21. Leo da Modena, Italian rabbi and author, died, 1848. Three Jews executed at Wilna on a false blood accusation, 1862.
23. Talmuds burned in Rome at the Feast of Pentecost, 1382. Naphthali Herz Waisel (Hartwig Wessely), died, 1800. Isaac Ariom elected senator in Italy; first Jew to hold such an office, 1577.
27. Wilhelm Beer, German astronomer, died, 1856.
29. Meir ben Tzvi ha-Levi Abulafia (RaMaH), nasi and Talmudist, died, 1231. Jews who served in Russian army permitted by edict to settle in Finland, 1588.
31. Edict of expulsion of Jews from Spain issued by Ferdinand and Isabella, 1492.

April

2. Jews expelled from Genoa, 1559.
5. Moses Ephraim Kuh, first German Jewish poet, died, 1790.
6. Aaron Bernstein, German publicist, born, 1812.
7. Emancipation of the Jews of Prussia, 1848.
8. Ferdinand Bohemian Jew gains residence in all royal towns, 1548. One hundred and twenty-eight Jews killed by soldiers and populace at Bucharest as the result of a blood accusation, 1801.
9. Leo Bider Deck, Austrian poet, died, 1839.
12. Sabato Morais, American rabbi, born, 1825. Edict of Nicholas I. forbidding agricultural colonies in Russia; general Jewish regulations issued in Russia, 1889.
14. Dankmar Adler, American architect, died, 1900.
15. Menahem ben Jacob, poet and teacher at Worms, died, 1295.
16. Frederick the Great issues a "General-Privilegium" for the Prussian Jews, 1750. Pope Pius IX. issues edict to remove the walls of the Roman ghetto, 1868.
17. Charge of host desecration at Prague leads to massacre of Jews, 1394. Earl of Beaconsfield, English premier, died, 1891.
23. First recorded auto da fé held at Troyes, 1288.
24. Anti-Semitic league of Germany presents a petition with 250,000 signatures to Bismarck, 1891.
25. Dutch West India Company directs Peter Stuyvesant to allow Jews to dwell and trade in New Netherland, 1655. Jews expelled from Russia and the Ukraine by Catherine, 1777.
27. Antony Samuel Adam-Saloneon, French sculptor, died, 1881.

May

2. All the Jews of England thrown into prison, 1297. Giacomo Meyerbeer, composer, died, 1864.
3. Jews of Speyer massacred by the Crusaders, 1006.
4. Benjamin H., Russian traveler, died, 1804.
6. Attack on the Alonah, smaller jewelry of Toledo by the enemies of Samuel ha-Levi; 1,200 injured, 1555.
7. Anti-Jewish riots in different parts of Russia, especially in Kiev, 1881.
8. Great auto da fé at Lisbon, 1662.
14. Anti-Jewish riots in Algeria, 1897.
15. Isaac Alfasi, Talmudic author, died, 1108.
16. Samuel Alfari, Italian philanthropist, died, 1889.
17. Thirty Jews burned at Rosing, near Pressburg, 1529.
19. All the Jews of Austria seized, 1429.
23. Lelewel, Polish geographer and friend of Jews, died, 1861.

June

3. Outbreaks against Jews of Seville, 1301.
5. Henry II. imposes on Jews of Toledo a tax of 20,000 gold "dolares" (c. $9,600,000), 1309.
7. Riots at Poznań lasting to July 4, on account of a false murder charge, 1866. Fanny von Arnstein, society leader at Vienna, died, 1891.
8. Jacob Tarn, most prominent of French yeshivot, died, 1870.
9. Six thousand Jews of Nemirov slaughtered by the Cossacks, 1648.
10. Jews of France ordered to wear a yellow badge, 1290.

23. Four thousand Jews slain at Toledo, 1391. Cossacks slay thousands of Jews at Homel, Poland, 1767.


32. Lipmann Heller forced to leave his post: as rabbi at Prague, 1229. Adolph Jellinek, Jewish scholar, born, 1821.


34. Mef of Rothenburg imprisoned at Rottweil by Bishop Henry of Basil, 1286. Jewish judge introduced into Venice, 1596.

35. Blood accusation at Xanten, 1821.


JULY.


5. Innocent IV. issues bull against blood accusation, 1247.

6. Three hundred Jews murdered at Tarrega, Catalonia, 1485.

7. Gregory X. issues bull against blood accusation, 1274. Ludwig Wrohlich, German theatrical manager and actor, died, 1891.

8. Seligmann Heller, German poet, born, 1851.


10. Carlinne Anne expels the Jews from Little Russia, 1740. F. H. Linda, Jewish historian, died, 1865.

11. Godfrey of Bouillon takes Jerusalem, and nearly all the Jews there are slaughtered, 1099. Solomon Yitzhaki (Rashbi), commentator, died, 1105. Berlin Congress issues clause 44 into its treaty, 1878.


13. Pope lays down principle that Jews were doomed to perpetual servitude because they had crucified Jesus, 1295. Royal decree expelling Jews from Portugal issued, 1303. Act permitting Jews to trade in New Netherlands issued, 1655.


15. Anti-Semitic riots at Neustettin, lasting two days, 1881.


17. Thirty-eight Jews burned at Berlin, 1510.


22. Jean de Bloch, Russo-Polish financier, born, 1836.


24. Pope Paul IV. establishes the ghetto at Rome, 1556. First sitting of the Assembly of Notables, 1606.


28. Auto da fe at Toledo, 1488.

29. Little St. Rustin of Lincoln disappeared, 1535. Nachman Krochmal, Galician scholar, died, 1480.

AUGUST.

1. Moredechai ben Hillel killed during the massacre of Jews at Nuremberg, 1298. Two Jews elected to the National Assembly of Holland, 1797. Last auto da fe at which a Jew was burned held at Valenciennes, 1825.

2. Jews expelled from Spain, 1492. First Portuguese synagogue at Amsterdam dedicated, 1653.


5. Great massacre of Jews at Barcelona, 1391. Maria Theresa, for an annual contribution of 3,000,000 guineas, suspends for a period of 10 years the edict expelling Jews from Austria, 1748.


10. Leopold Zunz, Jewish scholar, born, 1794. Alexander I. of Russia prohibits foreign Jews from settling permanently in Russia, 1824.


15. Simon ben Asher, astronomer, died, 1342.


17. Papal edict forbids Jews to admit Christians into synagogues, 1292.

18. Michael Beer, German poet, born, 1880.

19. Maranos of the Basque Provinces ordered to leave the Jew-is streets and to live among Christians, 1455.


22. Three thousand Jews slaughtered in Erfurt, 1499. Aaron Charin (Chorin), Hungarian rabbi, died, 1844.


25. Zebi Ashkenazi, rabbi in London and Amsterdam, died, 1658.


SEPTEMBER.

1. Jews of Brest ordered to obey court of Rabbi Mendel Frank, 1531. Anti-Jewish riots at Frankfurt-on-the-Main, under Fettmilch, 1814.

2. Jews of Holland declared by the National Assembly citizens of the Batavian republic, 1796.


4. Michael Sachs, German rabbi, born, 1866.

5. Henrietta Herz, leader of Berlin salon, born, 1764.


7. Hirsch (Heinrich) Graetz, Jewish historian, died, 1891.

8. Israelsky, accused of ritual murder at Konitz, acquitted, 1900.

9. Captain Alfred Dreyfus condemned a second time, 1899.


12. David Oppenheim, bibliographer, died, 1796.


14. Albert Cohn, Jewish scholar and philanthropist, born, 1814.

MEMORIAL DATES

MEMPHIS

MEMORIAL DATES

Memorial Dates

16. Grace Aguilar, English novelist and writer on Jewish history, died, 1847.


21. Dedication of the Medaie synagogues, 1104.


24. First congregation founded at Stockholm, 1775.


26. Zacharias Frankel, Jewish scholar and theologian, born, 1801.

OCTOBER.

1. About 7,000 Jews expelled from the government of Kier, Russia, 1888.

2. Thousands of Jews killed at Lublin by Cossacks, 1664.


7. Eleazar of Brody, rabbi at Amsterdam, died, 1741.

8. Jacob Eduard Polack, physician to the Shah of Persia, died, 1891.


10. Elijah ben Solomon of Wilna, the "Gonen," died, 1797.


15. Moritz Hartmann, Austrian poet, born, 1821.


18. Lazarus Bendavid, German philosopher and reformer, born, 1782.


20. Emin Pasha (Ed. Schnitzer), African traveler, died, 1892.


22. Roman Curia decides that a Jewish child once baptized must be brought up under Christian influences, 1897. Henriette Herz, leader of the Berlin salon, died, 1947.

23. Abraham Geiger, Jewish scholar and religious reformer, died, 1874. Inquisition at Rome refuses permission to Jews to put gravestones or inscriptions over their dead, 1938.


25. Ashkenazim in Bohemia, died, 1876. Anti-Jewish riots at Craon, 1897.


27. Jews of Kur-Hessen granted full emancipation (first in Germany) by the Conference of Jewish notables of western Europe at Brussels, to discuss Rumänian question, 1872.


NOVEMBER.


2. William II. of Germany receives a Zionism deputation headed by Dr. Theodor Herzl, at Jerusalem, 1898.

3. Third and final expulsion of the Jews from France, 1384. Ludwig Chomone, German actor, born, 1850.

4. Auto da fé held at Seville, 1481. Felix Mendelssohn-Bartholdy, composer, died, 1847.

5. David Sassoan, Italian financier, died, 1861.


7. Rabbinical synod of Mayence regulates the payment of Jewish taxes, 1223. Peter Beer, educational writer, died, 1838.


9. Sabato Morais, American Orthodox rabbi, died, 1907.

10. Law regulating the adoption of family names by Jews in Austria, 1879.


12. Act passed by General Assembly of New York permitting Jews to omit "upon the faith of a Christian" from the oath of abjuration, 1877.


15. First meeting of English Jewish Board of Deputies, 1700. "Lehrerseminar" founded at Berlin, 1858.

16. Emma Lazarus, American poetess, died, 1887.

17. Mannasse ben Israel, died, 1657. Anton Rubinstein, Russian composer and pianist, died, 1894. Isaac M. Jost, Jewish historian, died, 1890.

18. Solomon Maunin, German philosopher, died, 1900.

19. Leopold Kompert, poet, and novelist, died, 1886.


DECEMBER.

1. Manuel Fernado de Villia Real, Portuguese Jewish statesman, executed by the Inquisition at Lisbon, 1852.

2. Ukase of Elizabeth expelling Jews from Great Russia, 1626.

3. Eduard Bendemann, German painter, born, 1811.


7. Napoleon issues decree dividing the whole French empire into Jewish consistorys, 1839.

8. Isaac Leeser, American Orthodox rabbi, born, 1806.

9. Moses ben Maimon (Maimonides), philosopher, died, 1204. Emperor Charles IV. makes an agreement with Rudolph IV. of Austria and John of Bohemia not to receive Jews expelled from Austria, and vice versa, 1530. Heinrich Heine, German poet, born, 1797.

10. Matthias Straschun, Talmudic scholar, died, 1885.

11. Ludwig Dessoir, German actor, born, 1810.


15. Melchisa Hassainah founded in Russia, 1865.


18. Paulus (Salig) Casel, Jewish scholar and convert to Christianity, died, 1822.

19. King Emanuel orders all Jews to leave Portugal, 1496. Anti-Semitic riots at Warsaw, lasting three days, 1891.

20. Samuel von Astrach, Jewish scholar, died, 1839.
MEMPHIS : City of ancient Egypt, situated about ten miles south of modern Cairo. "Memphis" is the Greek form of the Egyptian "Menf," and is used in Hos. ix. 6, A. V., and in Isa. xix. 13, R. V., margin (comp. Judith i. 10). The Hebrew form is "Mof," and occurs in Hos. ix. 6; in all other places it has been corrupted to "Nof," which the versions, however, render correctly by "Memphis."

As the capital of Egypt, Memphis seems to be mentioned in Hos. ix. 6; Ezek. xxx. 13, 16 (where, however, some critics alter the name in accordance with the Septuagint); Cornill, by making certain corrections, reads it also in Ezek. xxx. 15 and Isa. xix. 13. Jer. ii. 16 places it parallel with other large Egyptian cities, especially of the Delta. According to Jer. xiv. 1, xvi. 14, the Jews fleeing from the Babylonian war to Egypt had formed a colony there.

A part of Memphis, called "the White Wall" (later forming the chateau of the city; see Herodotus, iii. 91; Thucydides, i. 104), existed at a very early period, and the residences of many Egyptian kings of the third to the sixth dynasty were built near it. From its temple the city always retained the sacred name "Temple of Ptah" ("Ḫāt-ka-ptah," whence, probably, the name "Egypt" has been taken). The civil name and an account of the development of the city are derived from the funeral pyramid of King Psj (vocalized "Apep") I. of the sixth dynasty, called "Men-nofr" = "good resting." Hence the later abbreviations "Menfe," "Men" ("Mempi" in Assyrian; Delitzsch, "Wo lag das Paradies?" p. 314), etc. Other etymologies found in Greek writers are unwarranted.

Memphis remained from the sixth dynasty to the Arab conquest perhaps the first, certainly the second, city of Egypt; and it frequently was the capital. The Arabs, however, soon caused its depopulation by founding new capitals a little to the north of it, for which the stones from the ruins of Memphis were used so exhaustively that only a few traces, near modern Mitrahine and the large necropole on the border of the desert (the pyramids of Gizeh, etc.), bear witness to the former existence of the city.

E. G. H.

MEMPHIS : Largest city of the state of Tennessee in the United States of America. Although the year 1845 is designated as the date of the earliest settlement of Jews in Memphis, it appears that a few had lived there temporarily before that time. Among the most prominent of the earlier settlers was Joseph J. Andrews, a former resident of Charleston, S. C., and Philadelphia. In 1847, when his brother died, he donated several acres of land to the Israelites of Memphis to be used as a burial-ground. This caused his resident coreligionists to organize in 1850 a Hebrew Benevolent Society. Divine service was then held only on Rosh ha-Shanah and Yom ha-Kippurim.

By 1853 there was a considerable increase in the Jewish population, and a congregation was organized under the name "B'nai Israel," with M. Simon leading services.
as president and Solomon Hess as secretary. A hall was leased in a building on Front street; and Jonas Levy, formerly of Little Rock, Ark., was engaged as hazzan and shochet.

**First Congregation.** A Hebrew school, under the direction of the Rev. L. Sternheimer, was established, and a lot was bought with $8,000 donated by Judah Touro in 1873. At the beginning of 1858 greater interest was manifested in communal affairs. A building, known as "The Farmers' and Mechanics' Bank," was purchased and dedicated (March 26, 1858) as a house of worship. At the same time the Rev. J. J. Peres was elected hazzan.

In 1894 the Rev. Simon Touska of Rochester, N. Y., was chosen as rabbi. His views were those of moderate Reform; but when an organ, a mixed choir, and family pews were introduced into the synagogue a considerable number of members seceded and formed (1892) an Orthodox congregation called "Beth-El Emess." The numerical strength of the B'nai Israel congregation was reduced; but the members held their own, and when, after the close of the Civil war, many Israelites from the West settled in Memphis, most of them affiliated with the Reform congregation. Rabbi Touska died suddenly on Dec. 30, 1876; and the congregation elected as his successor the Rev. M. Samfield, formerly rabbi of the B'nai Zion congregation, Shreveport, La. He was installed Aug. 13, 1871, and still (1904) occupies the rabbinate.

Some years later a consolidation of the Beth-El Emess congregation with B'nai Israel was effected, and in 1898 a lot on Poplar street was bought for the purpose. The building was dedicated Jan. 18, 1884. Another Orthodox congregation, established in 1862, had no permanent place of worship until 1890, when the members bought a church and converted it into a synagogue, giving their organization the name of "Baron Hirsch Congregation." The number of members is at present (1904) eighty-five. Another orthodox congregation was founded in 1904, under the name of "Anshai S'far." With a membership of fifty.

The number of Jews in Memphis is estimated at 2,500 in a total population of 120,000. The following societies are in existence: Hebrew Ladies' Benevolent Society, United Hebrew Relief Association, Young Ladies' Aid Society, Jewish Ladies' Aid Society (Orthodox), Young Men's Hebrew Association, Ladies' Salon Circle (literary), B'nai B'rith Lodge, Free Sons of Israel Lodge, Keshetel Shul Barzel Lodge, Zionist Society, Memphis Club (social). The majority of Jews are merchants, but many are engaged in various trades as tailors, shoemakers, tailors, printers, opticians, carpenters, barbers, engravers, watchmakers, painters, butchers, and manufacturers of clothing, caps, shirts, and mattresses. There are also a considerable number following the various professions, as lawyers, musicians, teachers, physicians, and journalists.

**Memra** (= "Ma'amor" or "Dibbur," "Logos"); "The Word," in the sense of the creative or directive word or speech of God manifesting His power in the world of matter or mind; a term used especially in the Targum as a substitute for "the Lord" when an anthropomorphic expression is to be avoided.

**Biblical Data:** In Scripture the word of the Lord commonly denotes the speech addressed to patriarch or prophet (Gen. xv. 1; Num. xii. 6, xxiii. 5; I Sam. iii. 21; Amos v. 1–8); but frequently it denotes also the creative word: "By the word of the Lord were the heavens made" (Ps. xcviii. 6; comp. "For He spake, and it was done""); "He sendeth his word, and melteth them [the ice]"; "Fire and hail; snow, and vapors; stormy wind fulfilling his word"; Ps. xcviii. 8, cxlvii. 18, cxlvii. 8). In this sense it is said, "For ever, O Lord, thy word is settled in heaven" (Ps. cxlix. 9). "The Word," heard and announced by the prophet, often became, in the conception of the seer, an efficacious power apart from God, as was the angel or messenger of God: "The Lord sent a word into Jacob, and it hath lighted upon Israel" (Isa. ix. 7 [A. V. 8], lv. 11); "He sent his word, and healed them" (Ps. cxlix. 9). "The Word," heard and announced by the prophet, often became, in the conception of the seer, an efficacious power apart from God, as was the angel or messenger of God: "The Lord sent a word into Jacob, and it hath lighted upon Israel" (Isa. ix. 7 [A. V. 8], lv. 11); "He sent his word, and healed them" (Ps. cxlix. 9).

**In Apocryphal and Rabbinical Literature:** While in the Book of Jubilees, xii. 22, the word of God is sent through the angel to Abraham, in other cases it becomes more and more a personified agency: "By the word of God exist His works" (Eccles. [Sirach] xiii. 15): "The Holy One, blessed be He, created the world by the 'Ma'amor'" (Mek., Beshallah, 10, with reference to Ps. xcviii. 6). Quite frequent is the expression, especially in the liturgy, "Thou who hast made the universe with Thy word and ordained man through Thy wisdom to rule over the creatures made by Thee" (Wisdom ix. 1; comp. "Who by Thy words canst the evenings to bring darkness, who openest the gates of the sky by Thy wisdom"; . . . who by His speech created the heavens, and by the breath of His mouth all their hosts"; through whose "words all things were created": see Singer's "Daily Prayer-Book," pp. 90, 290, 292). So also in IV Esdras vi. 38 ("Lord, Thou spakest on the first day of Creation: 'Let there be heaven and earth,' and Thy word hath accomplished the work"). "Thy word, O Lord, healeth all things" (Wisdom xvi. 12): "Thy word preserveth them that put their trust in Thee" (I.e. xvi. 26). Especially strong is the personification of the word in Wisdom xviii. 15: "Thine Almighty Word leaped down from heaven out of Thy royal throne as a fierce man of war." The Mishnah, with reference to the ten passages in Genesis (ch. 1) beginning with "And God said," speaks of the ten "ma'amarot" or "speeches") by which the world was created (Abot v. 1; comp. Gen. R. iv. 2: "The upper heavens were held in suspense by the creative Ma'amor"). Out of every speech ("dibbur") which emanated from God an angel was created (Hag. 14a). "The Word" (["dibbur") called none but Moses" (Lev. R. i. 4, 5). "The Word (["dibbur") went forth from the right hand of God and made a circuit around the camp of Israel" (Cant. R. i. 13).

**Personification of the Word.** In the Targum the Memra figures constantly as the manifestation of the divine
power, or as God's messenger in place of God Himself, wherever the predicate is not in conformity with the dignity or the spirituality of the Deity.

Instead of the Scriptural "You have not believed in the Lord!" (Targ. Deut. ii. 32) has "You have not believed in the word of the Lord!" instead of "I shall require it, (vengeance upon you from) Him." (Targ. Deut. xviii. 19) "My word shall require it, the Memra," instead of "the Lord," is "the consuming fire" (Targ. Deut. ix. 3; comp. Isa. xxx. 27). The Memra "planned the people" (Targ. Jer. to Ex. xxiii. 50). "The Memra smote him" (1 Sam. vi. 7; comp. Targ. 1 Kings xviii. 9; Hos. xiii. 14; et al.). Not "God," but "the Memra," is met with in Targ. Ex. xix. 13; "the shekinah" (Targ. Ex. xx. 22, "I will order My Memra to be there"). "I will cover thee with My Memra," instead of "My hand" (Targ. Ex. xxxiv. 22). Instead of "My soul," "My Memra shall reject you" (Targ. Lev. xxvi. 30; comp. Isa. i. 11, xxiii. 1; Jer. vi. 8; Ezek. xxii. 18). "The voice of the Memra," instead of "God," is heard (Gen. iii. 8; Deut. iv. 30, 36; xvi. 21; Isa. vi. 8; et al.). Where Moses says, "I stood between the Lord and you" (Ex. x. 1), the Targum has, "between the Memra of the Lord and you"; and the "sign between Me and you" becomes a "sign between My Memra and you" (Ex. xxxii. 13; 17; comp. Lev. xxvi. 40; Gen. xi. 12; xxviii. 2, 7-10; Ezek. xxix. 12). Instead of God, the Memra comes to Absalom (Gen. xx. 3, 5), and to Balaam (Num. xxiv. 4). His Memra aids and accompanies Israel in performing wonders for them (Targ. Num. xxiv. 2, 7; Deut. i. 30, xxxii. 2-3; Isa. lx. 14; Jer. xxxi. 1; Hos. ix. 10 [comp. x. 3, "the messenger-angel"]). The Memra goes before Cyrus (Isa. xl. 16); the Memra is with Jacob (Gen. xxviii. 20-21, xxxv. 3); it goes before Cyrus (Isa. xxiv. 16, xxv. 6; xxv. 13, 18; Num. xxxiv. 20; Isa. xxii. 1, 6; Ezek. xxv. 1, 17; comp. Lev. xxi. 31). Not His "hand," but His "Memra has laid the foundation of the earth" (Targ. Isa. xxiv. 12; for His Memra or Name's sake does He act (tac. xviii. 11; II Kings xix. 34). Through the Memra God could "come to the people" (Dan. xxv. 18; II Kings xiii. 23), becomes the shield of Abraham (Gen. xx. 1), and is with Moses (Ex. iii. 12; iv. 16, 15) and with Israel (Targ. Jer. to Num. xiv. 16; 35). It is His Memra that repents (Targ. Gen. vi. 8, vii. 21; I Sam. xxi. 31; Ps. siv. 31). It is the Memra under which the Lord "doeth great things" (Ps. lxxi. 14). It is the Memra, His Memra, against whom man offends (Ex. xvi. 8; Num. vi. 5; I Kings viii. 50; II Kings xxi. 20; Isa. i. 2, 16; xiv. 30; Hos. v. 1, vi. 7; Targ. Jer. to Lev. vi. 21; Deut. vi. 11); through His Memra Israel shall be justified (Targ. Isa. xxiv. 20; with the Memra Israel stands in communion (Targ. Josh. xxii. 21, 27; in the Memra man puts his trust (Targ. Gen. xxv. 6; Jer. x. 11; Targ. Jer. to Ex. xiv. 11, xxiv. 16)."Like the Shekinah (comp. Targ. Num. xxxii. 21), the Memra is accordingly the manifestation of God, "The Memra brings Israel nigh unto God and sits on His throne receiving the prayers of Israel" (Targ. Jer. to Deut. iv. 7). It shielded Noah from the flood (Targ. Jer. to Gen. vii. 16) and brought about the dispersion of the seventy nations (tac. xli; 8) and of Israel (Targ. Jer. to Ex. xxx. 29, 30); it works all the wondrous and signs (tac. xl. 14); it hardens the heart of Pharaoh (tac. xll. 15); goes before Israel in the wilderness (Targ. Jer. to Ex. xxxi. 1); blesses Israel (Targ. Jer. to Num. xxxii. 8); battles for the people (Targ. Josh. iii. 7, x. 14, xxxii. 3). As in ruling over the destiny of man the Memra is the agent of God (Targ. Jer. to Num. xxvii. 16), so also is it in the creation of the earth (Isa. xlv. 12) and in the execution of justice (Targ. Jer. to Num. xxxii. 4). So, in the future, shall the Memra be the comforter (Targ. Isa. lxvi. 13): "My Shekinah I shall put among you, My Memra shall be unto you for a redeeming deity, and you shall be unto My Name a holy people" (Targ. Jer. to Lev. xxii. 12). "My Memra shall be unto you like a good plowman who takes off the yoke from the shoulder of the oxen": "the Memra will roar to gather the exiled" (Targ. Hos. xi. 5).

VIII.—30

10. The Memra is "the witness" (Targ. Jer. xxix. 23); it will be to Israel like a father (tac. xxxi. 9) and "will rejoice over them to do them good" (tac. xxxii. 41). In the Memra the redemption will be found" (Targ. Zech. xii. 5). "The holy Word" was the subject of the hymns of Job (Test. of Job, xii. 3, ed. Kohler).

It is difficult to say how far the rabbinical concept of the Memra, which is used now as a parallel to the divine Wisdom and again as a The Logos, parallel to the Shekinah, had come under the influence of the Greek term "Logos," which denotes both word and reason, and, perhaps owing to Egyptian mythological notions, assumed in the philosophical system of Heraclitus, of Plato, and of the Stoai the metaphysical meaning of world-constructive and world-permeating intelligence (see Reizenstein, "Zwei religionsgeschichtliche Fragen," 1901, pp. 88-111; comp. Aall, "Der Logos,") and the Logos literature given by Schürer, "Gesch.," i.3, 542-544). The Memra as a cosmic power furnished Philo the corner-stone upon which he built his peculiar semi-Jewish philosophy, Philo's "divine thought," "the image" and "first-born son" of God, "the archpriest," "intercessor," and "paraclete" of humanity, the "arch type of man" (see Piltto), paved the way for the Christian conceptions of the Incarnation ("the Word become flesh") and the Trinity. The Memra (or the unoriginated Father created in His own likeness as a manifestation of His own power) appears in the Gnostic system of Marcus (Irenaeus, "Adversus Hæreses," i.14). In the ancient Church liturgy, adopted from the Synagogue, it is especially interesting to notice how often the term "Logos," in the sense of "the word by which God made the world, or made His Law or Himself known to man," was changed into "Christ" (see "Apostolic Constitutions," vii. 25-26, 84-88, et al.). Possibly on account of the Christian dogmas, rabbinic theology, outside of the Targum literature, made little use of the term "Memra." See Logos.


K.

MENAHEM: King of Israel 748-738 B.C.; son of Gadi. Zachariah, the son of Jeroboam II., had at the end of six months' reign been slain by Shal- lum, a usurper. Menahem went from Tirzah, one of the government fortresses, to Samaria, cut down the usurper, and occupied the throne (II Kings xv. 8-14). Immediately thereafter he smote Tiph- sah because it refused to yield to him, and inflicted the most barbarous punishment upon the women of the city and its borders (ib. verse 16). This Tiphahsa has been identified, by a slight change of letters, with En Tappuah (Josh. xvii. 7), a city on the borders of Ephraim and Manasseh.

It was in the reign of Menahem that the great Tigrath-pileser III. appeared on Israel's horizon: "There came again the land Pal, the King of As- syria; and Menahem gave Pal a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver. to give
to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land (ib. verses 10-20, R. V.). The identification of Pul with Tiglath-pileser III. is beyond dispute. Israel at this time had 60,000 men of wealth, and was too powerful a kingdom to yield to Assyria without a struggle.

Among the tributaries of Tiglath-pileser, as described in his own inscriptions, are found the following: Kushatluhi of the city of Kummukhi; Reshum of Gar-imeri (that is, Resin of Aram-Damascus); Mi-ni-hi-im-nil of the city of Sa-mi-ri-nai (that is, Menahem of Samaria); and Hiram of the city of Sur (Tyre). From this reference it is possible to assign Menahem to a date about 748-738 B.C. His complete subjection to the King of Assyria seems to have occurred about the close of his reign, so that his son and successor was obliged to carry the burden of Assyria's tribute.

Menahem was the only king in this anarchic period of the Northern Kingdom who died a natural death.

K. G. H. 1. M. P.

MENAHEM B. AARON IBN ZERAH: Spanish codifier; born in Navarre, probably at Estella, in the first third of the fourteenth century; died at Toledo July, 1385. His father, forced to leave France in 1306 through the expulsion of the Jews, went to Spain and settled in Estella, where Menahem passed his youth. In the massacre which took place in Estella in 1328, Menahem's parents and his four younger brothers were slain. Menahem himself was stricken to the ground, and lay all but dead from his wounds, when he was saved through the compassion of a knight, a friend of his father's. He then studied two years under Joshua ben Shu'aib, after which he went to Alcalá to join Joseph ibn al-'Aish, with whom he studied the Talmud and Tosafot. His chief teacher was Judah b. Asher, who went through the whole of the Talmud with him; with the exception of the third and fourth orders. In 1361 Menahem succeeded Joseph ibn al-'Aish as rabbi in Alcalá, and held office for eight years, during which time he also taught the Talmud.

In consequence of the civil war which broke out in 1368, Menahem lost all his property, and he then went to Toledo, where Don Samuel Abravanel took him under his protection, and enabled him to continue his studies during the rest of his life. In honor and for the benefit of this protector Menahem wrote "Zedah ha-Derek" (Ferrara, 1554). This work occupied a peculiar position among codes, and is in a certain sense unique. As the author states in the introduction (ed. Sabbionetta, p. 166), it is intended mainly for rich Jews who associate with princes and who, on account of their high station and their intercourse with the non-Jewish world, are not overly critical in regard to Jewish regulations. For such a class of readers a law-codex must not be too voluminous, but must contain the most essential laws, especially those that the higher classes would be inclined to overstep.

The "Zedah ha-Derek" is divided into five parts (comprising altogether 379 sections), which may be summarized as follows: Part i.: The ritual and all that is related to it. As, for example, the regulations concerning phylacteries, 'zizit, etc. Part ii.: Laws concerning forbidden foods. Part iii.: Marriage laws. Part iv.: Sabbath and feast-days. Part v.: Fast-days and laws for mourning. As a supplement to the last part is a treatise on the Messiah and on the resurrection of the dead. Menahem sought to emphasize the ethical side of the Law in his work. He was not satisfied with merely stating the regulations like other religious codifiers; he tried also to give a reason for them. Deficient as the "Zedah ha-Derek" is as a code, its author has succeeded remarkably well in bringing to light the religious element in the Jewish ceremonial. At the same time he is far removed from mysticism (comp. ib. ed. Sabbionetta, iv. 4, p. 187), possessing an unusually wide mental horizon. Although his parents and brothers fell victims to religious hatred, he still maintained that the superiority of Israel as the "chosen people" is based upon their fulfilling God's word, and that a non-Jew who lives in accordance with God's will is more worthy than a Jew who does not perform it (ib. i. 3, p. 33). In dogmatical questions Menahem was more inclined to a strictly Orthodox point of view than to a philosophical one, although he believed that the Biblical stories of the Creation and the Bible's teaching about the resurrection contained mysteries, which he did not venture to solve. In a Turin manuscript (A. iv. 37) are given laws by him on shehitah and bedilkah, perhaps excerpted from his larger work.

BIBLIOGRAPHY: Kayserling, Gesch. der Juden in Spanien und Portugal, i. 84; Zedah ha-Derek, p. 94; Almanzi-Luzza, Abne Zikharon, pp. 14-16 (where the date of Menahem's death is given together with the inscription on his tomb: the Jewish chronographers place his death eleven years earlier:—Steinschneider, Cat. Bodl. s.v.; Re Marian-Neubauer, Encyclopaedia Judaica, pp. 304 et seq. s. s.

L. G.

MENAHEM B. ABRAM: See Bonafos, Menahem ben Abraham.

MENAHEM BEN ELIAKIM: German scholar of the fourteenth century; a native of Bingen. He was the author of "Aruk Goren," a dictionary of the Talmud, with German translations of all the difficult words, particularly those taken from Arabic and Greek. The basis of this work is the "Aruk" of Nathan ben Jehiel, from which Menahem made many extracts and to which he added new matter. The meaning of the title probably is "a condensed 'Aruk," but Wolf ("Bibl. Hebr.," iv., No. 1426b) reads נן ה לע = "Short 'Aruk," and the Latin translation "Aruch Breve" is given by Emden in "Kolhelet David" (No. 1954), although it does not correspond to the Hebrew נן ה לע given by Isaac Metz. Wolf concluded that, in spite of the similarity of contents, the "Aruk Goren" is not to be identified with the anonymous "Aruk ha-Kaizer." 

BIBLIOGRAPHY: Steinschneider, Jewish Literature, p. 74; Zunz, Z. G. p. 120.

M. SEL.

MENAHEM ELIEZER BEN LEVI: Lithuanian Talmudist; born at Wilna; died at Minden, Dec. 23, 1816. After studying Talmud under Solomon of Vilkomir he settled at Minden, where he became head of the yeshibah. His "Ya'ir Kinnah," a commentary on Kinnim, which he wrote when still a young man, was much appreciated by Elijah Wilna:
Menahem Eliezer was aided by Heaven to find the meaning of this difficult treatise, in which so many commentators have failed." After the death of Elijah Wilna his pupils requested Menahem Eliezer to write a commentary on their teacher's notes to the Shulhan 'Aruk, Orah Hayyim. This commentary he began, but did not finish. He was the author of works on the Pentateuch and on the Mishnah, of novelike, and of responsa, none of which has been published.


MENAHEM BEN ELIJAH: Turkish liturgist of the fifteenth century; a native of Kastoria. He composed the following piyyutim: (1) "Mah ya'keru re'em be-ku'm asheroretn," a "petilah"; (2) "Yechon elyeh elyeh elyeh," a "tokhalah"; but giving it to the name of himself, his father, and his native town; (3) "He mildolet kol hodot le-baddke melleta," a hymn consisting of twelve strophes, each beginning and ending with the letter "he"; (4) a "petilah" entitled "Shirat ha-Yad ha-Haza'alah" or "Malkiel." This piyyut is peculiar in that, in addition to a short introduction, it consists of 140 lines of five words each. Every word in the first ten lines begins with a 7; in the next ten lines, with a 2; and so on to the end of the piyyut, therefore giving the full name 517 נזרש היא المه in every line.

Among the Egyptian fragments published by Neubauer in "J. Q. R." ix. 26-28 is a letter from a certain Menahem b. Elijah which refers to the Crusades. At the end of the letter the writer says that he had intended to go to Syria, but was detained through fear of the German army. As he speaks so often of Salonica, in the district of which Kastoria is situated, one might be tempted to identify him with the subject of this article; but Zunz concluded that the liturgist lived in the second half of the fifteenth century.


MENAHEM THE ESSENE: Prominent teacher of the Essene faction in the time of King Herod, about the middle of the first pre-Christian century. He was renowned for his prophetic powers. According to Josephus ("Ant." xv. 10, § 5), he was distinguished also for the saintliness of his life as well as for possessing knowledge of the future. Legend liait that when he saw young Herod going to school he clapped him on the back and addressed him as king, announcing to him that he would reign successfully, but without displaying the love and justice he ought toward men or the piety due to God, and that therefore his end would be one befitting his crimes. When afterward in the zenith of his power Herod recalled this strange prediction, he sent for Menahem and asked him how long his reign would be. As Menahem did not immediately answer, Herod urged him, asking whether his reign would last ten years; whereupon Menahem replied: "Yes, twenty; nay, thirty years." Pleased with this answer, Herod dismissed him with a clasp of the hand and thenceforth bestowed special honors upon the Essenes. This Menahem has been correctly identified with the one mentioned in the Mishnah as ab bet din and head of a school in association with Hillel ha-Nasi and as Shammai's predecessor; but the duumvirate of ab bet din and nasi is probably due to a misconception of history when the real issues between the Hasidicm or Pharisian and the Sadducean or Boethusian factions were no longer understood.

A dim reminiscence of the relation of Menahem to Herod, however, has been preserved in a baraita, quoted in Hag. 16b, which states that "Menahem went out to join those serving the king, and eighty pairs of disciples attired in silk robes went with him." Another tradition is that he became an apostate (Yer. Hag. ii. 77d). The two traditions have been confounded and appear in two other forms also: according to one, Menahem was forced to leave the Pharisaic school, and when seen with his eighty pairs of disciples was told that they no longer had a share in the God of Israel; according to the other, he went from one degree ("midrash") to another until he became a Gnostic (heretic). See, however, Grätz, "Gesch." iii. 213.

MENAHEM BEN HELBO. See Karna, Joseph, Joseph ben Simeon.

MENAHEM BEN JACOB BEN SOLOMON: German synagogue poet; died at Worms April 16, 1263. He was a member of an old family of Jewish scholars connected with that city. His great-grandfather Simon, who was living in Worms at the time of the First Crusade (1096), is said to have taught the law, "pracher," and "pavystan." A responsa of his addressed to the German Talmudist Eliezer ben Joel ha-Levi is preserved among the responsa of Judah ben Asher (p. 48a).

Menahem is known principally through his synagogue poetry. Zunz credits him with thirty-one poems—among them being examples of "Ma'arib," "Yozor," "Ofan," "Ahabah," "Sulat," "Reshit," "Kedushishah"—as well as with a number of "selli-hot." Among his elegies the following deserve mention: "Me'one Shamayim" (which found a place in the German ritual for the 9th of Ab): "Alalei Ki Ba'ru Rega" (on the martyrs of Blois, 1171, and of Boppard, 1195; part of it has been translated into German by Zunz, "S. P." p. 259); a sallihah on the ten martyrs; a sallihah commemorating the victims of a persecution in 1147 or 1190. Another sallihah, beginning "Anah ha-Shem ha-Nikbad," has been translated by Zunz into German ("S. P." p. 263). Corresponding to the condition of the Jews during this period, a tone of gloom and despondency pervades his poetry.

It has been supposed that Menahem is identical with the synagogue poet Menahem ben Jacob de Latra, quoted in De Rossi, Parum MSS., No. 1274, and with Menahem of Lutra (ילא), who produced a rimed compilation of the thirteen articles of faith.
was personally acquainted with Joseph ibn Plat. He is mentioned by Benjamin of Tudela: and he his life, neither they year of his birth nor that of his death being determined. It is known, however, that he was descended from a family of scholars. He is a grandson of Judas of Galilee, the founder of the Zealot party, of which the Sicaril were a branch. Menahem checked the lawlessness of the Sicaril, who, under his leadership, in 66 C. E., stormed the fortress of Masada and slew the Roman garrison. Later they entered the fortress of Antonia, after its garrison had been forced to retreat by the Zealots under Eleazar ben Amanias, and ruthlessly murdered the maiden and helpless left behind by the Romans. Exulting in his successes, Menahem now demanded the leadership of the Zealots, sought recognition as the Messiah, and led his men into still more cruel acts of violence. Eleazar ben Amanias, realizing that the Sicaril were a menace, turned the Zealots against Menahem, who fled to Ophla, but was captured and executed. He was succeeded by his brother Eleazar.


MENAHEM BEN JOSEPH OF TROYES: Roman halakist of the twelfth century. There are few data regarding his life, neither the year of his birth nor that of his death being determined. He is mentioned by Benjamin of Tudela: and he was personally acquainted with Joseph ibn Plat. The only known date in his history is 1166, in which year he was director of the Talmudic academy at Rome. Menahem's father, Judah ben Menahem, a younger contemporary of Nathan, was a prolific liturgical poet, whose work is, for the most part, included in the Roman Mishna. Menahem Judah himself did not write, his studies being confined to the Halakha. The names of two of his contemporaries are known, Solomon b. Abraham and Abraham, called "Ezra b. Mattathias," who were his colleagues on the rabbinical board.

Menahem's responsum referring to the benedictions at circumcision and delivered on the occasion of the visit of Joseph ibn Plat of southern France, is the only one of his that has been preserved. It is possible that he answered the question addressed by the mislaid commentator Isaac b. Mechezidek of Diponto to the "wise men of Rome"; in any case, the answer was delivered during his rabbinate. Thus he may also be identical with the Menahem celebrated by Abraham ibn Ezra in the poem "Hadamish Ma'asse El" (ed. Rosin, "Reime und Gedichte," 1, 124 et seq.). He was the father of a single son, Moses. There is ground for the assumption that this Moses was identical with the author of the Roman "zulut" "Im Tekayemun Mizwotai," which he dedicated to his son Menahem in an acrostic.

Bibliography: Zunz, Literaturgesch. pp. 140, 173; Berliner, Gesch. der Juden in Rom, II. 38; Gross, Gallia Judaica, p. 503; Vosperni and Rieger, Gesch. der Juden in Rom, I. 223, 227, 366. S. J. L.

MENAHEM BEN JOSEPH OF TROYES: Liturgical compiler: lived at Troyes in the thirteenth century, succeeding his father, Joseph Hazan ben Judah, as ha'azan. The Jewish liturgy is indebted to him for collecting the order of prayers which was used in the community of Troyes and which is often quoted under the title "Siddur Troyes" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1118; De Rossi, Parma MS. No. 403). His collection was arranged by his pupil Judah ben Eleazar, perhaps identical with the author of the commentary "Minhat Yehudah" (written about 1313), which contains a quotation from Menahem's work.


E. C. M. Sc.

MENAHEM B. JUDEA: Roman halakist of the twelfth century. There are few data regarding his life, neither the year of his birth nor that of his death being determined. It is known, however, that he was descended from a family of scholars. He is mentioned by Benjamin of Tudela: and he was personally acquainted with Joseph ibn Plat. The only known date in his history is 1166, in which year he was director of the Talmudic academy at Rome. Menahem's father, Judah b. Menahem, a younger contemporary of Nathan, was a prolific liturgical poet, whose work is, for the most part, included in the Roman Mishna. Menahem Judah himself did not write, his studies being confined to the Halakha. The names of two of his contemporaries are known, Solomon b. Abraham and Abraham, called "Ezra b. Mattathias," who were his colleagues on the rabbinical board.

Menahem's responsum referring to the benedictions at circumcision and delivered on the occasion of the visit of Joseph ibn Plat of southern France, is the only one of his that has been preserved. It is possible that he answered the question addressed by the mislaid commentator Isaac b. Mechezidek of Diponto to the "wise men of Rome"; in any case, the answer was delivered during his rabbinate. Thus he may also be identical with the Menahem celebrated by Abraham ibn Ezra in the poem "Hadamish Ma'asse El" (ed. Rosin, "Reime und Gedichte," 1, 124 et seq.). He was the father of a single son, Moses. There is ground for the assumption that this Moses was identical with the author of the Roman "zulut" "Im Tekayemun Mizwotai," which he dedicated to his son Menahem in an acrostic.

Bibliography: Zunz, Literaturgesch. pp. 140, 173; Berliner, Gesch. der Juden in Rom, II. 38; Gross, Gallia Judaica, p. 503; Vosperni and Rieger, Gesch. der Juden in Rom, I. 223, 227, 366. S. J. L.

MENAHEM BEN SOLOMON HA-LEVI: See Amelander, Menahem Mann ben Solomon ha-Levi.

MENAHEM MANUEL B. BARUCH HA-LEVI: Polish rabbi and author; died in Lemberg 1742. He was a descendant of R. Joseph Cohen of Cracow (author of "She'erit Yosef"), of R. Isaac Shrenzel, and of R. Saul Wahl. He composed the
office of dayyan in Lemberg under the presidency of R. Hayyim Rapoport.

Menahem was the author of "Zera' Baruk" (Wandsbeck, 1780), novellae on some tractates of the Talmud. Another work of his was "Emek Halakah ve-Ta'am Man" (Frankfort-on-the-Oder, 1743), consisting of two parts: (1) discourses on the Halakah; (2) explanations of the Haggadah. It contains also an approbation by R. Moses b. Aaron of Lemberg (given in 1759) and novellae by Naphtali Herz Ashkenazi and Moses Harif, both rabbis of Lemberg. According to a statement of the author in his preface to the "Emek Halakah," he wrote also a book entitled "Abodat ha-Lewi" on the order Kadoshim.

Menahem's signature as dayyan is found in documents and deeds inserted in the Lemberg memor-book.

BIBLIOGRAPHY: Buber, Anshe Shem, p. 132.

N. T. L.

MENAEIM MENDEL BEN BARUCH BENDET: Lithuanian Talmudist of the eighteenth century; born at Shklov; died in Palestine. He was a pupil of Elijah of Wilna, whose works he later helped to edit and publish. Elijah Gaon's comments on Proverbs, on the Shulhan 'Aruk (Orah Hayyim and Yoreh De'ah), on Abot, on the Sefer Yeẓirah, and on the Pesah Haggadah, and his notes to the minor tractates, were published by him. After Elijah's death Menahem Mendel went to Palestine and settled at Safed, where he became lecturer in Talmud in the bet ha-midrash established there in memory of Elijah of Wilna. He was the author of ten works, mystical in character, as yet unpublished (comp. Israel b. Samuel, "Pe'ut ha-Shulhan," Preface, Safed, 1896).


M. S. E.

MENAEIM OF MERSEBURG (Menashe, bar Mose): German author; lived between 1420 and 1450. Of his life few details are known. Jacob Well (Responsum, No. 123) speaks of him as a great and prominent scholar; and he is mentioned also by Judah Minz, and by Solomon Luria in his commentary on the Talmud. Both of them identify him with Menahem Melech Zedek, while Azulai distinguishes between the two Menahems. According to Jacob Well's allusions, Menahem must have lived in the first half of the fifteenth century.

Menahem wrote a collection of halakic notes ("nimukim"), which forms an appendix to Well's responsa. This work, which was regarded as authoritative in all the communities in Saxon, deals with the rabbinical marriage laws, the civil code, and the taxation of the communities. In contrast to the meager scientific contributions of the German Jews of the period, who discussed little besides petty liturgical questions, Menahem's book shows his lively interest in all matters that concern Judaism. Of great practical importance was his ruling in reference to the "mi'un," or the decision that if a girl has been married during minority at the instance of her mother or brothers but not at the command of her father, she has the right, when she attains her majority, to dissolve the union without a bill of divorce. Menahem, considering this immoral, repealed the law by virtue of his authority; but in the following century his ruling was set aside, and the Talmudic law again went into force.

BIBLIOGRAPHY: Grütz, Gesch. viii. 137.

G. W.

MENAEIM B. MICHAEL B. JOSEPH HA-KARA'I (called also Menahem Girni ha-Goleh): Karaite philosopher and poet; born in Babylonia; a contemporary of Saadia. He corresponded with David al-Mukhammad, whom he had met in Babylonia, on philosophical subjects, and perhaps also regarding the Karaite "sheḥiṭah." Subsequently he went to Alexandria, whence he wrote to the Karaite community at Cairo asking aid. In his letter he touched also on philosophical topics, and quoted the Karaite philosopher Joseph al-Basir. Leaving Alexandria for Cairo, Menahem continued his correspondence with David al-Mukhammad; for, although the latter was living in the same city, Menahem was restrained by poverty from approaching a man of such prominence. In one letter, written at Cairo, Menahem explained to David, in answer to the latter's reproach, that he believed both in the creation of the world and in the heavenly bodies.

Aside from the rules for slaughtering, written in verse, three of Menahem's piyyutim have been preserved in the Karaite siddur. Menahem is quoted as a grammarian in the "Sefer ha-Milḥab" of Aaron b. Elijah the Elder, and probably also in the "Ez ha-Hayyim" of Aaron b. Elijah the Younger. This Menahem must not be confounded with another who was likewise a contemporary of Saadia and who corresponded with the last-named in Arabic.


A. A. B.

MENAEIM B. MOSES TAMAR: Poet and commentator; probably a pupil of Mordecai Cancro of Constantinople; flourished in the fifteenth and sixteenth centuries at Adrianople or Philippopolis. He wrote commentaries to the books of Proverbs, Ruth, and Esther, a supercommentary to Abraham ibn Ezra's commentary to the Pentateuch, and a Hebrew grammar entitled "Rashe Besamim." He furnished a noteworthy contribution to Hebrew poetry in his "Azharot" (comp. JEW. ENCYC. ii. 370-371), to which he wrote a commentary entitled "Tanhamot El." He composed also other liturgical poems, including an imitation of Judah ha-Levi's "Zioniad," and a hymn for the commencement of Purim. It has not been proved—although the attempt has been made—that he is identical with Menahem b. Moses, the author of some liturgical poems found in the Roman Mahzor, in the Mahzor of Avignon, and in a manuscript of Abraham Bedersi's "Diwan," now in the British Museum.


H. B.
MENAHEM OBEL. See Mourning.

MENAHEM BEN PEREZ OF JOIGNY: French tosafist and Biblical commentator of the twelfth century. Zadoc Kahn ("R. E. J." iii. 7) identifies him with Menahem the Saint mentioned in Tos. (Hul. 11b); and he conjectures that Menahem was killed at Bray-sur-Seine in the massacre of 1190. Gross, however, thinks this assertion doubtful, and concludes that Menahem died about 1180. Menahem ben Perez took an active part in the synod which was assembled at Troyes under the direction of the two brothers R. Samuel b. Meir and R. Jacob Tamui.

As a tosafist, Menahem ben Perez is quoted in Tos. Ber. 59b; Er. 68a; B. M. 60a; Yoma 6a; Pes. 11b; and by later authorities. Asher b. Jehiel had before him Menahem's tosafot (Asheri, Yeb. 8a). As a Biblical commentator, he is quoted in the "Da'at Zeke'nim," p. 29a, and in the "Minhat Yehuda," p. 33b. Menahem was the author of a work entitled "Massorah Gedolah" or "The Great Masorah" (still unpublished), in which he completed the work bearing the same title by R. Gershom Meir ha-Golah. Joseph the Zealous mentions Menahem's controversy with a priest ("R. E. J." i. 15). Bibliography: Grätz, in Monatsschrift, xxxvi. 19; Gross, Gallia Judaica, pp. 251-252. M. SEL.

MENAHEM PORTO. See Porto.

MENAHEM OF RECANATI. See Recanati.

MENAHEM BEN SARUK (MENAHEM B. JACOB IBN SARUK): Spanish philologist of the tenth century. He was a native of Tortosa, and went, apparently at an early age, to Cordova, where he found a patron in Isaac, the father of the subsequent statesman Hasdai ibn Shaprut. At Isaac's death Menahem eulogized his protector's virtues in an inscription placed in the synagogue which had been built by Isaac at Cordova. He wrote also elegies on him, which were universally recited during the period of mourning. Menahem then returned to his native city, where he engaged in business.

Hasdai ibn Shaprut, however, recalled Menahem to Cordova and encouraged him to complete his life-work, a dictionary of the Hebrew language. In other ways also his new patron availed himself of his protegé's literary talents. Hasdai on his mother's death requested Menahem to compose a dirge; and when Hasdai addressed his questions to the king of the Chazars, Menahem was commissioned to write the letter, which has become an important historical document. Menahem, however, carried on his work amid great privations, as Hasdai did not prove a liberal patron.

The dictionary had scarcely been completed when its author passed in Dunash ben Labaet, who had come to Spain from Fez, and who wrote a criticism on the work, which he prefaced by a eulogistic dedication to Hasdai. The slanders of personal enemies likewise seem to have aroused Hasdai's anger against Menahem to such a pitch that the latter, at the command of the powerful statesman, suffered bodily violence, his house being destroyed. In a touching letter to Hasdai (a valuable source from which most of these statements have been taken) Menahem, who probably died shortly afterward, complained of the wrong done him. He seems to have made some impression on his patron. Menahem himself had not replied to Dunash, but his pupils defended their teacher, and in response to Dunash's criticism wrote a detailed refutation which was marked by polemical acumen and exact grammatical knowledge. Judah b. David Hayyuj, one of these three young scholars who so effectually defended their master, became the founder of scientific Hebrew grammar; another, Isaac ibn Gikatilla, was subsequently, as one of the most learned men of Lucena, the teacher of Abul-Walid Merwan Ibn Janah. Thus the most flourishing period of Hebrew philology, whose chief representatives were Hayyuj and Ibn Janah, began with Menahem ben Saruk.

The place to be assigned to the "Maḥberet," as Menahem entitled his dictionary, has been briefly discussed elsewhere (see Jew. Encyc. iv. 589, s. r. Dictionaries). This was the first complete lexical treatment of the Biblical vocabulary composed in Hebrew in which the view then prevailing, that there were both uniliteral and biliteral roots, was definitely systematized and worked out. This theory was set aside later by Menahem's own pupil, Hayyuj, who correctly assumed the triliteral character of Hebrew roots; but, because it was written in Hebrew, Menahem's dictionary remained for a long time the chief source of philological instruction for Jews who were unacquainted with Arabic, especially, therefore, for those in the Christian countries of Europe. Thus Rashī in the second half of the eleventh century refers to Menahem's dictionary as a philosophical authority; Rashī's grandson, Jacob b. Meir Tam, composed a work for the special purpose of vindicating Menahem against the attacks of Dunash; and (about 1140) Menahem b. Solomon composed in Italy a dictionary which was based for the most part on the "Maḥberet."

Regarding the grammatical importance of Menahem ben Saruk's work, it may be noted that, although he had no systematic knowledge of the forms of the language, and was unacquainted even with Saadia's grammatical works, yet he recognized throughout his lexicon that there are inviolable laws underlying the language, and that its forms and phenomena are subject to definite rules. This insight, which appears in the terminology he employs, bridges the apparent chasm between him and his pupil Hayyuj. As Menahem composed his work in Hebrew, he could not use the terminology of the Arabic grammarians; yet he tacitly adopted some of their terms, translating them into Hebrew and explained some words, although without acknowledging it, on the analogy of kindred Arabic expressions. He avoids, however, any open comparison of the language of the Bible with that of the Koran, notwithstanding the precedent furnished him by Saadia and Ibn Kurish, authors whom he quotes in his dictionary. He doubtless refrained from such comparison because of the narrow-minded religious
MENAHEM BEN SARUK: French Biblical commentator at the end of the twelfth century; a native of Provence and a pupil of Joseph Kimhi. The Bibliothèque Nationale, Paris (MS. No. 192, 1-2), contains Menahem's commentary to the books of Jeremiah and Ezekiel; the commentary to the former was completed in 1191; the commentary to the latter ends in the middle of ch. xl.

BIBLIOGRAPHY: Gross, Gaillia Judaica, p. 450.

MENAHEM BEN SOLOMON B. ISAAC: Author of the "Sekel Tob" and the "Eben Bohan": flourished in the first half of the twelfth century. The presence of twenty-five Italian glosses in his works indicates that he lived in Italy. The "Sekel Tob," written in 1139 at Rome, is a midrashic compilation on the Pentateuch. The substance of the old midrashim is quoted in smooth and ornate language, from which foreign words are excluded, the general method being that of Tobias b. Eliezer's "Lekah Tob," which is frequently quoted, both with and without acknowledgment. Menahem's sources, in addition to the Targumim, are the whole of the earlier midrashic literature as well as the literature of geonic mysticism. He interprets also halakic authors, especially Alfasi and R. Hananeel. Menahem explains verses as well as single words literally, although he expressly states that the midrashic interpretation is deeper and more thorough. "Sekel Tob" is frequently quoted both for its exegesis and for its halakic decisions. In the Middle Ages it was still intact, but now only the portion from Gen. xxv. 1 to Ex. xi. 2 (edited by Buber, Berlin, 1900) is in existence, in two separate manuscripts in the Bodleian Library. Fragments of his commentary to Leviticus are found in a Munich manuscript, and, according to Steinschneider, portions of a similar commentary to the Five Megillot are contained in a codex at Berlin.

Of Menahem's other work, the "Eben Bohan," only fragments are extant (Munich MS. No. 55). A part of it has been translated by Dukes, and it has been analyzed in detail by Bacher. This work, completed at Rome in 1149, in five months, was intended to prepare the author's three young sons for the study of the Bible. Menahem undertook to prepare for the first time in Hebrew a comprehensive manual of the Hebrew language and of Biblical exegesis. The work was divided into fifty parts; the first part, by far the largest and most valuable, was a dictionary of the Hebrew language; the other parts, now known only by their chapter-headings, dealt with grammar. The author's work follows chiefly Menahem b. Saruk; occasionally, and with dilution, however, he advances his own views, and the entire conception of the form and contents of the work shows a certain degree of independence. It was intended, according to Bacher, to uphold Menahem b. Saruk's system against the teachings of Hayyuj and Ibn Janah, introduced about that time (1143) into Italy by Abraham Ibn Ezra.


MENAHEM OF TIKTIN (MaHaRaM TIK-TIN; MENAHEM DAVID BEN ISAAC): Polish rabbi and author of the sixteenth century; pupil of Moses Isserles. Menahem occupied himself with emending and annotating various texts; his notes on the hilkhot of Isaac Alfasi and Mordecai b. Hillel have been published under the title "Haggahot Maharam Tiktin." These "haggahot" were first published by Menahem's son Asher (Cracow, 1587-1593), and have since been republished in the editions of Alfasi. According to Asher b. Menahem (preface to his edition of the "Haggahot"), Menahem wrote many other works, and particularly notes to the Targum, to the commentaries of Rashi and Nahmanides, to the prayers and piyyutim, to the Zohar and other cabalistic works.

BIBLIOGRAPHY: Fuenn, Kirjah Ne'emanah, p. 55; Buber, Buber's Judentum, vi. 352-352; Steinschneider, Cat. Bodl. col. 11745.

MENAHEM VARDIMAS THE ELDER: French tosafist and liturgist; died at Dreux 1224. The name "Vardimas," found in Talmud Babli (Shab. 118b) as a by-name of Menahem, was adopted by this tosafist probably to distinguish him from other persons bearing the name "Menahem." According to Gross, Menahem is identical with the person of the same name mentioned by Samuel of Falaise as having been his master, the epithet "Ha-Kadosh" given by Samuel meaning simply "the Pious" and not the "Martyr." Menahem's authority in halakic matters is invoked by Moses of Coucy ("Semoq," § 27) and by many others. He is mentioned among those who took part in the famous discussion on phytoceuticals, which, according to Gedaliah ibn Yahya ("Shesheshet ha-Kabbalah," p. 52a), was held in Menahem's house.

In a manuscript commentary on the Pentateuch (Neuberger, "Cat. Bodl. Heb. MSS." No. 210), Menahem is cited as a Biblical commentator. A liturgical poem of his on the sacrifice of Isaac is inserted in the ritual of Rosh ha-Shanah.


I. BR.
MENAHEM BEN ZEBI: German rabbi; died at Posen (q.) in 1724. He was the pupil of R. He- schel and of Aaron Samuel Kaidanover (author of "Birkat ha-Zebah"). He wrote: "Zinzeit Menahem" (Berlin, 1719), an elucidation of difficult passages in the Haggadah: "Lehem Menahem," responsa, and explanations of various Talmudic passages; and "Tik'ane Menahem," on Rashīl's commentary on the Pentateuch.

BIBLIOGRAPHY: Steinmehl, Cat. Bodl. No. 6372; Azulai, Shem ha-Tzedek, ii. 125.

A. S. W.

MENAHEM ZIONI (ZIYYUNI) B. MEIR OF SPEYER: Cabalist of the middle of the fifteenth century; author of the cabalistic commentary "Ziyyuni," from which he derives his name. He based his work upon Rashīl and Nahmanides, and especially upon the old cabalistic literature of the German period. The "Ziyyuni" is introduced by poems in alphabetic and acrostic order. The division Bereslit begins with a preface on the importance of the assumption of the creation of the world, and in support of this view the arguments of Maimonides are quoted at length. Short poems serve as transitions to the several parashiyyot, and in conclusion there is an acrostic poem, to which, in the second edition, another poem is added. The verse of Zioni quoted by Dukes ("Orient, Lit." iv. 725) from a manuscript subsequently constitutes the last stanza of this final poem. The book is frequently quoted in the Yalkut Re'ubeui. It was printed by Vincenzo Conti at Cremona in 1559, in rabbinic script, and in the Mishnah, in the Tosefta, and in the Babylonian Talmud.


A. B.

MENAEH-ZION BEN SOLOMON (generally called Menahem-Ziyyon R. Zalman Gabbaï's): Polish rabbi and preacher; died at Altona in 1681. He was at first rabbi of Vladislav, government of Suwalki, Russian Poland, and then dayyan at Cracow. He wrote a work entitled "Piyyutim und Pajtanim," a collection of twenty-two sermons.


H. R.

MENAHAOT ("Meat-Offerings"): Treatise in the Mishnah, in the Tosefta, and in the Babylonian Talmud. It discusses chiefly the more precise details of the regulations governing the different kinds of meat-offering mentioned in Lev. ii. 5-11; vi. 7-11; vii. 9, 10; xxiii. 13, 16; Num. v. 11 et seq., vi. 18-20, xxviii., and xxix. In the Mishnaic order Kodshin this treatise is second. It is divided into thirteen chapters, containing ninety-three paragraphs in all.

Ch. i.: The intention requisite to make an offering valid: the omissions through which a meat-offering becomes "pasul" (unfit) or "piggul" (an abomination) if the person sacrificing intends "Pasul" to eat it after the allotted time, it and becomes piggul; if he intends to eat "Piggul" it outside the place appointed for it, it becomes pasul; how the handful ("komez") is to be taken; the oil necessary for the komez, and the incense. 

Ch. ii.: Further details concerning pasul and piggul, according to the different kinds of offerings, how the various parts of an offering affect one another in regard to piggul.

Ch. iii.: The circumstances under which a meat-offering remains kasher; how the parts of an offering, or how different offerings presented together, affect one another in regard to pasul. In this connection many other things are enumerated which render one another invalid, e.g., the two sections of the law ("parashiyyot") in the mezuzah, or the four in the tefillin.

Ch. iv.: Continued enumeration of those things which do or do not render one another pasul (this affords an occasion to explain how the Mode of Sacrifice and how the altar, the table, and the candlesticks were consecrated); the meat-offering of the high priest.

Ch. v.: Preparation of the meat-offerings: the offerings which need additional ingredients, and what these must be; what offerings must be brought near the altar ("haggashah") and what offerings must be waved ("tenufah"); what offerings must be both brought near the altar and waved; what offerings may be neither waved nor brought near.

Ch. vi.: Offerings from which only a handful is taken and offerings which are placed entire upon the altar; further details concerning the preparation of the meat-offering.

Ch. vii.: Regulations concerning the sacrifice of thanksgiving ("tolah") and concerning the offering of the Nazarites. Here it is stated that the measures were changed, and that the new so-called "Jerusalem" measure was one-sixth larger than the old one, termed "midbari" (from the desert).

Ch. viii.: Whence the materials were taken for the different meat-offerings (here are mentioned the places which produced the best flour and the best oil); how the best oil and flour was obtained; where the best wine was found and how it was tested.

Ch. ix.: The different measures used in the Temple to measure the flour, the oil, and the wine for the various offerings; drink-offerings; the sacrifices for which drink-offerings were requisite; the laying of hands upon the sacrificial animal ("semikhah"); the sacrifices in which this takes place, and who may perform the semikhah.

Ch. x.: The wave-offering ("omer"); when and whence it was brought; the ceremonial Wave- Offering observed in the cutting of it and how it was offered; the regulation introduced by R. Johanan b. Zakkai after the destruction of the Temple.

Ch. xi.: The preparation of the pentecostal bread and of the showbread: the size of the leaves and when they may be eaten; the placing of the show-
Menander

MENANDER: 1. Putative author of a collection of proverbs, in a Syriac manuscript in the British Museum, edited in 1862 by Land, and bearing the superscription, "The sage Menander said." Either this Menander was a real person, a Hellenistic Jew whose proverbs, probably written originally in Greek, are now extant only in this Syriac translation, or the name is a pseudonym, as Schürer assumes; similar collections of proverbs were frequently ascribed to the famous Attic comedian.

Frankenberg has recently proved that these Syriac sentences are of Jewish origin, and has pointed out numerous instances of relationship between them and sentences in the canonical Book of Proverbs and in Ecclesiasticus. A few sentences quoted from Land's edition may serve to make this kinship clear.

"Rejoice with thy children, O father, for these are the [true] joys" (p. 68, line 15; Eccles. [Sirach] xi.29)."Work diligently in youth, that thou mayest have wealth in thine age" (p. 71, lines 25 et seq.; comp. Prov. x.22; Eccles. [Sirach] xi.10,11)."The heart of the fool rejoiceth in witchcraft, and the Chaldean art beareth the understanding of the simple" (p. 70, line 6; comp. Eccles. [Sirach] xiv.1)."Eat not with the wicked; for he felleth himself at thy table, and speaketh evil of thee" (p. 70, below; comp. Eccles. [Sirach] xi.29)."Work diligently in youth, that thou mayest have wealth in thine age" (p. 71, lines 25 et seq.; comp. Prov. x.22; Eccles. [Sirach] xi.10,11)."

The entire work consists of single disconnected sentences. There are no theoretical maxims on the value of wisdom, as in Proverbs and Ecclesiasticus, but only guides to practical life; concerning this there is hardly a theme in Menander that is not treated in the same spirit as in the two Biblical books. The ritual aspect of religion, however, is hardly mentioned.

The entire lack of Christian allusions in the collection may be held to confirm its Jewish origin. Pagan references are found only in the mention of Homer and in the rather long polemic against impiest priests who despise their own gods and are gluttonous at banquets (p. 69).

Frankenberg interprets this passage as referring to Jewish conditions, while Schürer regards it as a Gentile interpolation.

The only allusions to the date of composition point to the period of Roman rule, for gladiators are mentioned (p. 63, line 14) and crucifixion is declared
to be the punishment for theft (p. 70, line 8), although the mention of priests and titles implies the time of the Temple.

BIBLIOGRAPHY: Land. Anecdota Syriaca, i. Leyden, 1652; Frankfurt, Die schrift des Menander ein Produkt der jüdischen Sprachrichtung, in stade's Zeitschrift, 1886, xv. 239-277; Schliefer, Gesch. 34 ed. iii. 476-478.

2. Historian; a native of Ephesus; lived probably at the time when the kingdom and the school of Pergamos were at their zenith, whence he was called also "the Pergamanon"; apparently, one of the pupils of Eratothenes (576-195 B.C.). Menander wrote a history of Phenicia, taking his material from the original documents in the archives at Tyre. As he mentions the fact that King Hiram had wood taken from the forests of Lebanon for the building of the Temple, he is cited by Josephus ("Ant." ix. 14, § 2) as a witness for the verity of Biblical history; and also in connection with Assyrian history Menander has a curious reference, unknown elsewhere, to the younger son of a certain Abdon, who is said to have vanquished Solomon in guessing riddles (Josephus, "Contra Ap." l. 18; idem, "Ant." viii. 5, § 3).

BIBLIOGRAPHY: C. Müller, Fragmenta Historiorum Graecorum, i. 445; Th. Rehm, Textes d'Auteurs Grecs et Romains Réalis ou Judéens, i. 44-46, Paris, 1886.

MENDEL: Capital of the ancient county of Gévaudan; now chief town in the department of Lozère, France. In the twelfth century a Jewish community existed here, having a synagogue, whose ruins still (1904) remain. In 1307 a contention arose between Philip the Fair, King of France, and the Bishop of Mende on the question of the possessions of the Jews who had been expelled in the preceding year. In April, 1310, an arrangement between the king and the bishop was made by virtue of which Philip abandoned to the latter one-third of the confiscated goods of the Jews, as well as a house at Mende which had belonged to a Jew named Pierrier. Other parts also of Gévaudan were inhabited by Jews in the Middle Ages, as Marvejols or Marveges (מרובג), where Jacob ha-Levi, the mystic, lived about 1300; Villefort (ווילפורט), where the site of the old Jewish cemetery is still known ("Mémoriales de la Société Royale des Antiquaires de France," viii. 334); and others. Even in their names several villages indicate the former residence of Jews there, as Salmon, formerly Salomon; Mont-David, Booz, Ruth, and Obad (ib. p. 320).


MENDEL, HERMANN: Music publisher and writer; born at Halle Aug. 6, 1834; died at Berlin Oct. 26, 1876. He received his musical education at Halle, Leipzig, and Berlin. In 1853 he entered the Berlin music-publishing house of Schlesinger, and later that of Bote & Bock. In 1862 he established a business of his own and conducted it until 1868, contributing at the same time to numerous periodicals, such as the "Echo," "Tonhalle," "Theater-Zeitung," and "Deutsche Musikzeitung," which last-named he conducted from its inception in 1870 until his death. He is best known as the projector of the celebrated "Mu-

MENDEL, EMANUEL: German physician; born at Bunzlau, Silesia, Oct. 28, 1839; educated at the universities of Breslau, Vienna, and Berlin (M.D. 1860). In 1861 he took charge of a private insane asylum at Pankow, near Berlin. He served as surgeon in the Franco-Prussian war (1870-71), and gained the Iron Cross. In 1871 he removed to Berlin and became privat-dozent in psychiatry at the university, and in 1884 was made assistant professor. From 1877 to 1881 he was a member of the German Reichstag. He died June 23, 1907.

Mendel was collaborator in psychiatry on Eulenburg's "Reudencyclopädie der Gesammtten Heilkunde," Elstein-Schwalbe's "Handbuch der Psychiatrischen Medizin," and Tuke's "Journal of Mental Science." He wrote many essays in the medical journals, especially on psychiatry, and is editor of the "Neurologisches Centralblatt" and of the "Jahresbericht über Neurologie und Psychiatrie." Of his numerous works may be mentioned: "Progressive Paralysie der Irren," Berlin, 1880; "Die Manie," Vienna, 1881; and "Die Geisteskranken in dem Entwurf des Bürgerlichen Gesetzbuches für das Deutsche Reich," Berlin, 1889.

MENDEL, HENRIETTE: Bavarian actress; born July 31, 1833; died at Munich Nov. 12, 1891. In early life she was noted for her beauty and aristocratic talents. Having been created Baroness (Freifrau) of Wallersee in the province of Bavaria on May 10, 1859, she married, May 28, 1859, Duke Ludwig Wilhelm, eldest son of Duke Maximilian Joseph of Bavaria, who had renounced his rights of primogeniture in favor of his younger brother. The union was signalized, and the issue of the marriage, Marie Luise, married Count Georg von Lorisch. The baroness died after a protracted illness, and was buried according to the rites of the Catholic Church, in the city of Munich.

BIBLIOGRAPHY: Almanach de Gotha; Allgemeine Zeitung, Nov. 12-16, 1891.
Mendelson

...sikalischen Konversations-Lexikon,” which he began in 1870 with a large and distinguished staff of collaborators. At the time of his death, however, it had reached only the letter “M.” As completed under the editorship of Dr. Reissmann, it consists of eleven volumes, and is one of the most comprehensive works of its kind. Prominent among the other publications of Mendel are his well-known biographies of Nicolai and Meyerbeer, and his edition of Mode’s “Opernbibliothek,” consisting of about ninety opera-libretti, with preface, etc.

BIBLIOGRAPHY: Grove, Dictionary of Music and Musicians; Reichmann, Musical Lexicon.

J. So.

MENDELSBURG, LEON : Russian teacher and writer; born at Hodava, Russian Poland, 1819; died at Hamburg March, 1897. He studied Talmud at Tomashov, where Phinehas-Mendel Heilprin exercised a beneficial influence on his education. In 1839 Mendelsburg was appointed government teacher at the Jewish public school in Novograd-Volynsk; and in 1854 he was transferred to the rabbinical school at Jitomir, where he remained until the closing of that school by the government (July 1, 1873). He then settled in Korez, and later removed to Warsaw. From 1859 Mendelsburg was a constant contributor in German to the “Allgemeine Zeitung des Judenthums,” in which he published valuable papers on the life of the Jews in Russia. He published also “Dichtung und Warheit” (Leipsic, 1863), a volume of sketches of Russo-Jewish life.

BIBLIOGRAPHY: Sokolow, Sefer Zikkaron, p. 72; Ha-Zefirah, ii. 233. J. G. L.

MENDELSOHN, JOSEPH: German author; born at Jever Sept. 10, 1817; died at Warsaw April 4, 1896. He was admitted at an early age to the Jewish free school at Hamburg, and in 1831 entered a printing establishment at Brunswick as an apprentice, remaining there as journeyman until 1839. On his return to Hamburg he devoted himself to literature, but shortly after, aided by Solomon Heine, he went to Paris for further study. In 1841 he returned to Hamburg and resumed his literary work.

Mendelssohn was the author of the following works: “Bluten, Gedichte und Novellen eines Schriftsetzers” (Brunswick, 1839), with a preface by F. K. von Strombeck; “Pariser Briefe” (1841); “Wilde Blumen” (1842); “Ueberall Jesuiten” (1846); and some comedies from the French, including “Er Muss Aufs Land” (1845) and “Ein Weib zwischen Geklatsch” (1846). He was a constant contributor in German to the “Allgemeine Zeitung des Judenthums,” in which lie published valuable papers on the life of the Jews in Russia.

BIBLIOGRAPHY: Brümmel, Lexicon Deutscher Dichter und Prosaisten, ii. 28. M. K.

MENDELSOHN, MARTIN: German physician; born at Posen Dec. 16, 1860: studied medicine at the universities of Leipzig and Berlin (M.D. 1885). After a year spent in Paris, where he took a postgraduate course, he established himself as a physician in Berlin, becoming assistant at the first medical clinic and later at the Charité Hospital. In 1895 he was admitted as privat-dozent to the medical faculty of Berlin University, and received the title of professor in 1899.

Mendelssohn has collaborated on Eulenburg’s “Realencyklopädie der Gesamten Heilkunde,” and since 1894 has edited the “Zeitschrift für Krankenpflege.” He has contributed many essays (about 100) to the medical journals, and is the author of: “Das Opium,” Berlin, 1888; “Der Comfort des Kranken,” ib. 1890 (3d ed. 1892); “Aerztliche Kunst und Medizinische Wissenschaft,” Wiesbaden, 1893; “Einfluss des Radfahren auf den Menschenlichen Organismus,” Berlin, 1896; “Krankenpflege für Mediziner,” ib. 1899.


F. T. H.

MENDELSOHN, SAMUEL: American rabbi and scholar; born in Shillelen, province of Kovno, Russia, March 31, 1850. He was educated at the rabbinical college, Wilna, at the rabbinic school, Berlin, and at Maimonides’ College, Philadelphia, Pa. (1873). In 1883 he received the honorary degree of doctor of law from the University of North Carolina. Mendelssohn was rabbi of the Congregation Beth-El, Norfolk, Va., from 1876 to 1876, since which date he has served as rabbi of the Congregation Temple of Israel, Wilmington, N. C.

Mendelssohn has published “The Criminal Jurisprudence of the Ancient Hebrews” (Baltimore, 1891), in addition to several pamphlets and a large number of articles, on subjects of general Jewish interest and Talmudical research, in “Ha-Zofeh,” the “Jewish Messenger,” “Jewish Record,” “South Atlantic Magazine,” “American Israelite,” and “Revue des Etudes Juives.” In 1879 he married Esther Jastrow, niece of the Rev. Dr. M. Jastrow. He has one son, Charles Jastrow Mendelssohn; the latter was fellow in classics in the University of Pennsylvania (1901–1903), where he also received the degree of doctor of philosophy in 1904.

A.

MENDELSOHN, MORRITZ EMAULIOVICH: Polish physiologist and physician; born at Warsaw 1855. He studied medicine at the University of Warsaw, and received his doctor’s degree from the University of Kharkov in 1884. From 1876 to 1887 he worked in various laboratories and clinics in Europe: at Berlin under Dubois-Reymond; at Erlangen under Rosethal; and at Paris under Charcot and Marx of the Collège de France, where he was for some time assistant also. Since 1890 he has been privat-dozent in physiology in the University of St. Petersburg.


BIBLIOGRAPHY: Entziklopedicheski Slovar, xix. 82. H. R.

MENDELSOHN, MOSES (called also Moses ben Mendel Frankfort): German Hebraist and
Mendelssohn

writer of the eighteenth and nineteenth centuries; born in Hamburg; died there at an advanced age in 1861; a relative of Samson Raphael Hirsch.

Mendelson lived in his native city as a private scholar. He translated into Hebrew the first book of Campe's "Die Entdeckung Amerikas," entitling it "Mez'el ha-Areẓ ha-Hadashah" (Altona, 1807), and wrote a poem in honor of Ḥakam Isaac Bernays on the occasion of his installation at Hamburg (ib. 1822). His "Bakḳashat ha-Lammudin," printed by Meir Hesse, appeared anonymously (ib. 1829). He also published: "Shushan 'Edut, d.i. die Erklärung der Fünf Bücher Moshe's" (Stuttgart, 1840-42), two parts, containing the Book of Genesis and representing, according to his own statement, the fruit of thirty years' labor. The Hebrew introduction to the second section (pp. iii.-lxx.) consists of two treatises, "'Awon ha-Doresh ha-Yashan" and "'Awon ha-Doresh ha-Hadash," in which in diverting fashion he scourges the old "darshanim" and the modern preachers. Mendelson wrote also "Die Synagoge zu Hamburg, Wie Sie War und Wie Sie Sein Soll" (Copenhagen, 1842), dedicated to the president of the German Jewish congregation of Hamburg.


M. K.

MENDELSSOHN: German family rendered illustrious by the philosopher and the musician. It can not verify its ancestry further back than the father of the philosopher, though there is a family tradition that it is descended from Moses Isserles.

Dorothea = (1)52) F. v. Schlegel

Mendel of Dessau

Moses Mendelssohn = Fromet Gugenheim

Joseph = Henriette Meyer

Abraham = Leah Solomon Bartholdy

Jente = Saul

Nathan = Henriette Itzig

Moses = Johann

Abraham = Benjamin

Philip = Georg

Alexander

Dorothea = (2) von Schlegel

Fanny = W. Henschel

Jakob = Ludwig Felix Bartholdy

Rebecca = Dirichlet, Jr. = Albertine Heine

Paul = Heinrich Jeanraud

Leo = Hensel

Fanny = W. Henschel

Maria = Pauline Hélène

Paul = Abraham

Felix = August Eduard

Elizabeth = Henriette (Lili) Mendelssohn

Mendelssohn Family Tree.


I. G. D.

Abraham Mendelssohn: Second son of Moses Mendelssohn; born at Berlin Dec. 10, 1776; died there Nov. 19, 1835; father of Felix Mendelssohn-Bartholdy. In 1803 he became cashier in Fould's banking-house at Paris; but a year later he returned to Hamburg and went into partnership with his brother Joseph. At the same time he married Leah Salomon, a granddaughter of Daniel Itzig, and was persuaded by his brother-in-law, who at baptism had adopted the name of Bartholdy, to call himself "Mendelssohn-Bartholdy." During the siege of Hamburg by the French, Abraham and his brother were obliged to leave the city on a foggy night secretly and in disguise. They went to Berlin and founded there the banking firm of Mendelssohn & Co., from which Abraham later retired. In the year 1813 he equipped several volunteers at his own expense, and in recognition of his efforts for the public welfare he was elected to the municipal council of Berlin.

Dorothea (Brendel) Mendelssohn: Eldest daughter of Moses Mendelssohn; born at Berlin on Dec. 24, 1784; died at Frankfurt-on-the-Main on Aug. 3, 1839. On account of her superior intelligence and her somewhat masculine nature she was even in her youth the leader in the circle of her friends. Early in April, 1783, she married a Berlin banker named Veit, an honest, worthy man, but of limited education and not prepossessing in appearance. After fifteen years of a married life far from happy, Dorothea became acquainted with Friedrich von Schlegel, at the house of He iette Hekz, a friend of her youth, who had advised her a few years after her marriage to Veit to separate from him. Schlegel, at that time young, handsome, and already famous, was captivated by the brilliant intellect of Dorothea, seven years his senior, despite her lack of beauty. She deserted Veit for Schlegel, being dis-
with Schlegel, and was often obliged to struggle against abject poverty. For several years she lived on the scanty income from her literary labors and from what her deserted husband sent her anonymously from time to time. In 1818 and 1819 she lived at Rome with her sons Johann and Philip Veil, where Schlegel was councilor at the Austrian legation, and where, after his death (1829), she lived with her son Philip on a small pension.

While still Schlegel's mistress she had made a literary venture in the novel "Florentine," which was published by him anonymously (Lübeck and Leipzig, 1801), and which was considered the best production of the romanticists in the domain of fiction. Under Schlegel's name appeared her version of the old German metrical romance "Lohrer und Maler" (Frankfort-on-the-Main, 1805) and the translation of Madame de Staël's "Corinne" (Berlin, 1807). From Old French she translated the "Gesch. des Zauberers Merlin" in Schlegel's "Sammlung Romantischer Dichtungen" (Leipsic, 1804), and she furnished several articles, signed "D," for the magazine "Europa," which Schlegel edited. Later she exchanged the pen for the needle. "There are," she said, "too many books in the world; but I have never heard that there are too many shirts."


Fanny Mendelssohn: Eldest daughter of Abraham Mendelssohn; born at Hamburg Nov. 15, 1805; died there May 17, 1847. When very young she manifested an exceptional memory and talent for music. She, together with her brother Felix, received her musical training from Ludwig Berger and Zelter, while her education in other subjects was conducted by the philologist Karl Heyse, who was tutor in the Mendelssohn house. In the year 1829 she married the painter W. Hensel in Berlin. She was herself a composer, and many of her brother Felix's "Songs Without Words" are believed to be her work (Hensel, f. e. vols. i.-iii.).

Moses Mendelssohn and a son of the banker Abraham Mendelssohn, who removed to Berlin in 1811. Felix received his early musical education from Ludwig Berger (piano), Zelter (thorough-bass and composition), and Hennig (violin). At the age of ten he entered the Singakademie at Berlin as an alto, and in the following year composed the cantata "In Ruhrend Feierlichen Tönen" as well as several instrumental pieces.

The encouraging words of Cherubini, before whom Mendelssohn played while on a visit to Paris with his father in 1825, animated the young composer; on Aug. 6, 1826, he finished his overture to "Ein Sommernachtstraum" (A Midsummer Night's Dream, op. 21), which composition was publicly performed at Stettin in Feb., 1827. During this season Mendelssohn's opera "Die Hochzeit des Camacho" was produced at the Berlin Theater, but was soon withdrawn by Spontini, who at that time enjoyed almost unlimited authority as director of the opera, and is said to have had a personal antipathy to the young musician. During the following winter Mendelssohn began a propaganda in behalf of Bach's music, which culminated in the formation of a Bach Society and the publication of the masses of Bach as well as of all the church cantatas and other works of the great German composer.

On April 10, 1829, Mendelssohn left Berlin for London, where, in the following month, he made his debut with much success at a concert of the Philharmonic Society. It was therefore from an English audience that he first received an acknowledgment of his genius. He gave five concerts in London, whence, in July, 1831, he set out upon a journey through Scotland, as a result of which he wrote one of his most beautiful overtures, "Die Hebriden." He then returned to Berlin, where, in May of the same year, he was invited to conduct the Lower Rhine Musical Festival at Düsseldorf, in which city he remained as musical director until 1835, when he accepted the conductorship of the Gewandhaus orchestra in Leipsic, a body orchestra, with which his name was inextricably associated. The concerts given by this famous orchestra under Mendelssohn's leadership, and with the assistance of the eminent concert-master Ferdinand David, soon enjoyed a world-wide celebrity.
Mendelssohn

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and contributed to make Leipzig the musical center of Germany. Mendelssohn's oratorio "Paulus" (St. Paul) was performed at the Lower Rhine festival held at Düsseldorf May 22-24, 1836.

On March 28, 1827, Mendelssohn married Cécile Charlotte Sophie Jantzen. A few months later he left for England to conduct "Paulus" at the Birmingham festival. On his return he devoted all his energies to the Gewandhauss concerts. At the request of Frederick William IV. of Prussia, to whom several of his compositions were dedicated, Mendelssohn in 1841 went to Berlin to act as director of certain concerts which were to be given in connection with an academy of arts planned by the king. Finding, however, that the musicians and the public were more or less hostile to him, he resigned, remaining only at the special request of the king to arrange the music in the cathedral. The body of singers selected for that occasion afterward became famous as the "Domechor" (cathedral choir). During this visit Mendelssohn conducted also the music to "Antigone," which he had composed in compliance with the king's express desire.

In conjunction with Falkenstein, Keil, Kistner, Schleinitz, and Seeburg as directors, and Schumann, Hauptmann, David, Becker, and Pohlenz as teachers, Mendelssohn in 1843 organized the Conservatorium at Leipzig, which institution, under the patronage of the King of Saxony, was opened Jan. 16, 1844. During the summer of 1844 Mendelssohn revisited London, where he conducted the last five concerts given by the Philharmonic Society in that year. He took part also as a pianist in various other musical events of the season, everywhere receiving a most enthusiastic welcome. In 1846 he once more visited England, upon which occasion he conducted the first performance of his oratorio "Elisa" (Elijah) at Birmingham (Aug. 26). On April 2, 1847, he conducted "Paulus" at Leipzig, and soon afterward again went to England, where he gave four performances of "Elisa" at Exeter Hall, London, besides one at Manchester and another at Birmingham.

On May 9 Mendelssohn returned to Germany. While he was at Frankfurt the news of the sudden death of his sister Fanny, to whom he had been greatly attached, gave a serious shock to a constitution already enfeebled, and after visiting various health resorts the great composer returned in September to Leipzig, where about six weeks later he died. Baptized early in life, he was interred in Trinity Cemetery, Berlin.

Mendelssohn's best productions are the oratorios "Paulus" and "Elisa," the greatest works of their kind since Haydn. Besides the opera "Die Hochzeit des Camacho," Mendelssohn left the unfinished opera "Lorelei," the operetta "Helmkehr aus der Fremde" (op. 89), and several other unpublished operatic compositions. Among his other works are four symphonies; the symphony-cantata "Lobgesang"; six concert-overtures; several concertos; chamber-music; and pianoforte and vocal compositions.


J. So.

Georg Benjamin Mendelssohn: German geographer; born in Berlin Nov. 16, 1794; died at Horchheim, near Coblenz, Aug. 24, 1874; son of Joseph Mendelssohn. As a child he went to Hamburg with his parents, but he began his studies at Berlin in 1811, although they were interrupted by the campaigns of 1813 and 1815. After 1828, being appointed privat-dozent in geography and statistics at the University of Bonn, he gradually rose to the position of regular professor there. He edited the "Gesammelte Schriften" of his grandfather with a biographical sketch (Leipsic, 1843-45), and also published "Das Germanische Europa" (Berlin, 1839) as well as "Die Ständischen Institutionen im Monarchischen Staate" (Bonn, 1846).

Henriette (Sorel) Mendelssohn: Youngest daughter of Moses Mendelssohn; born at Berlin 1768; died there Nov. 9, 1831. She was a woman of broad interests, clear judgment, and exquisite manners; she remained unmarried, being, like her father, slightly deformed. She first devoted herself to teaching in her sister Bebra's school in Altona, but in 1799 entered a Jewish family in Vienna as governess. After a few years, however, probably on the invitation of her brother Abraham, she went to Paris, where she was at the head of a boarding-school. Her modest apartments were the rendezvous of scholars and artists; Spontini, Madame de Staël, and Benjamin Constant were among her frequent visitors, while the two Humboldts, Von Eskeles of Vienna, and others visited her whenever they were in Paris. In the year 1812 she became governess to the daughter of Count Sebastian and remained in the count's house until the marriage of her pupil to the Duke of Praslin, who became the murderer of her wife. Henriette, "the deepest and most thoughtful," as Rachel Levin called her, was indignant at her sister Dorothea's change of faith. Yet the course of action which she could not forgive in her sister, she later chose for herself, becoming not only a Catholic, but a bigot.


Joseph Mendelssohn: German banker; born at Berlin Aug. 11, 1770; died there Nov. 24, 1848; the eldest son of Moses Mendelssohn. He was highly talented, and was educated in the Talmud by Herz Homberg and in languages and science by Fischer, Engel (the tutor of the two Humboldts), and others. He attended the "Morgenstunden" given by his father, and the lectures on physics by Markus Herz and on chemistry by Klaproth. He established himself at Hamburg, and afterward, together with his brother Abraham, founded the banking firm of Mendelssohn & Co. at Berlin. From early life he was an intimate friend of Alexander von Humboldt, who came one day and said that his landlord had served a notice on him to vacate, which was very inconvenient for him because of his natural-history collections. Joseph listened in silence. On the
afternoon of the same day Humboldt received a letter saying he might live in his present house as long as he pleased, Mendelssohn having bought the house and become his landlord.

Even in his latter years Mendelssohn busied himself with literature and science. He published "Berichte über Rosseti's Ideen zu einer Neuen Erläuterung des Dante und der Dichter seiner Zeit" (Berlin, 1840) and "Über Zettelbanken" (ib. 1846). His father's biography, published by his son G. B. Mendelssohn, was largely Joseph's own work.

His son Alexander (died at Berlin Oct. 25, 1871) was the last Jewish descendant of Moses Mendelssohn. He was at the head of the firm after his father's death. He was a noble and unusually philanthropic man, and was the first Jew to receive the title of privy commercial councilor ("Geheimer Commerzienrath").

Karl Mendelssohn-Bartholdy: German historian; born Feb. 7, 1888, in Leipzig; died Feb. 23, 1897, at Brugg, Switzerland; son of Felix Mendelssohn-Bartholdy. He was professor of history at Freiburg-im-Breisgau.

Moses Mendelssohn (Moses ben Monahem-Mendel; abbreviated RaMBaM); German Philosopher, translator of the Bible, and commentator; the "third Moses," with whom begins a new era in Judaism. He was called also, after his birthplace, Moses Dessau, with which name he signed his Hebrew and Judeo-German letters; born at Dessau Sept. 6, 1729; died at Berlin Jan. 4, 1786. Mendelssohn's father was a poor Torah scribe, whose exacting occupation had a marked influence on the delicate sense of form and the fine handwriting of his son. In spite of poverty, the father carefully educated the child. whose first Hebrew teacher he was, although he later engaged Rabbi Hirsh, the son of a Dessau dayyan, to instruct him in the Talmud. The boy then continued his studies under the rabbi of Dessau, David Frankel, who introduced him to Maimonides' "Moreh Nebukim." His unremitting application to his studies brought on an illness which left him with curvature of the spine. In Oct., 1743, Mendelssohn went to Berlin, where Frankel had been called as rabbi a few months earlier; but the desire for knowledge, which was being more and more awakened.

Early influences. A considerable influence was exerted upon the young Mendelssohn by a learned Pole, Israel Zamosz, who had been persecuted at home because of his liberal views. Zamosz instructed him in mathematics, and at the same time a young Jewish physician from Prague, Abraham Kisch, was his teacher in Latin. Mendelssohn had scarcely learned the principal rules of grammar when with his scanty earnings he bought a few of the Latin classics and an old Latin translation of Locke's "Essay Concerning the Human Understanding." This book, which had a profound influence on his future development, he tried with indescribable toil to decipher with the aid of a Latin dictionary. He found yet another teacher in Aaron Solomon Gumperz, a well-to-do Jewish medical student, who gave him lessons in French and English. Through him he acquired a taste for science and became interested in the Leibniz-Wolffian philosophy. Gumperz, moreover, introduced him to several able young gymnasmum teachers and to Maupertuis, the president of the Berlin Academy. After seven years of privation a better time came for Mendelssohn. A rich silk-manufacturer in Berlin, Isaac Bernhard (Bernmann Zilz), engaged him in 1750 as tutor to his children; four years later he made him his bookkeeper, then his representative, and finally his partner.

Occupation. While conscientiously fulfilling his business duties, Mendelssohn continued unceasingly to acquire further knowledge. Without systematic schooling, almost without teachers and without guidance, he had attained great proficiency in languages, mathematics, philosophy, and poetry. "His integrity and philosophical mind make me anticipate in him a second Spinoza, lacking only his errors to be his equal," ran a letter of Oct. 16, 1754, written by Gotthold Ephraim Lessing, to whom Gumperz had introduced Mendelssohn as a good chess-player.
This acquaintance developed into a most intimate friendship and deeply influenced Mendelssohn's development. Lessing, only a few months his senior, was the most liberal of German authors and the most uncompromising opponent of every form of intolerance. In 1749 he had placed a noble-minded Jew upon the stage in his comedy "Die Juden," which made him forerunner of "Na-than der Weise." The claim which had been advanced by certain anti-Jewish critics, that a Jew could not possibly be worthy of respect, drove Mendelssohn to defend the honor of his race in his first literary attempt in German, a letter to Gumperz, which brought him with Lessing before the public. He was then introduced into the world of letters by Lessing, who, without Mendelssohn's knowledge, published a small book which the latter had given him to read. This work, which appeared anonymously in 1755, was the "Philosophische Gespräche," wherein Mendelssohn declared himself a disciple of the school of Leibnitz and, despite his antipathy for pantheism, took sides with Spinoza. In the same year was published at Danzig the anonymous satirical treatise "Pope ein Metaphysiker," called forth by a prize offered by the Berlin Academy, and written by Mendelssohn and Lessing, both of whom eagerly defended the teachings of Leibnitz. The names of the authors did not long remain hidden. Several academicians, with whom Mendelssohn was acquainted, greeted him with marked respect; and even the court was eager to know "the young Hebrew who wrote in German." Almost contemporaneously with the "Philosophische Gespräche," he wrote the "Briefe über die Empfindungen" (Berlin, 1755; translated into French by Thomas Abbt, Geneva, 1764), which contains a philosophy of the beautiful, and which forms the basis of all philosophicoesthetic criticism in Germany. On the advice of Lessing he then made a German version of the "Discours sur l'Inégalité Parmi les Hommes," a prize essay by Rousseau, whom he greatly admired. This translation, with explanatory notes and a dedicatory letter to "Magister" Lessing, appeared at Berlin in 1756.

Through Lessing, Mendelssohn in 1755 made the acquaintance of the book-dealer Friedrich Nicolai, who in the course of a few months became his intimate friend, helping him in his study of modern languages and encouraging him to learn Greek. Together with Nicolai, Mendelssohn prepared a treatise containing observations "Über die Wahrscheinlichkeit" (On Probability), which he requested a fellow member to read for him, either out of modesty or because he stammered. The substance of this paper was repeated in his "Morgenstunden."

When Nicolai projected the "Bibliothek der schönen Wissenschaften und der Freien Künste" in 1756, Mendelssohn was asked to join its staff, and he soon became not only one of the most diligent collaborators, but the very soul of the whole undertaking. In this magazine he reviewed the latest works on esthetics and literature, and also published his own studies on esthetics. Mendelssohn, Lessing, and Nicolai began a correspondence on the subject, in which they discussed the purpose of tragedy, and the meaning of pity and fear and of terror and admiration. Upon this correspondence, by which Mendelssohn influenced directly Lessing's "Laokoon," were based two treatises by the former which first appeared in the "Bibliothek," namely, "Die Hauptgrundsätze der schönen Künste und Wissenschaften" and "Über das Erhabene und Naive in den schönen Wissenschaften." These monographs—the first was translated into Italian by C. Ferdinandi (1779) and the other into Dutch by Van Goens (1769)—must be ranked among the most important contributions to pre-Kantian esthetics.

At the end of the first year Mendelssohn retired from the "Bibliothek," which Nicolai soon discontinued, editing in its stead (after 1759) "Contributions to Betreffend." The "Literaturbriefe," "Criticism," one of the most important publications of German journalism, were revolutionary in character. The criticism which Mendelssohn (upon whom a large part of the editorial work devolved), together with Lessing, introduced was positive, creative, and essentially German in character. Mendelssohn's judgment was always impartial, sound, and clear-sighted. He, the barely tolerated Jew, dared to use the columns of the "Literaturbriefe" to criticize even the poems of Frederick the Great (1760). The review attracted much attention; and an unprincipled scribbler, von Justi, wishing to take revenge on the Jew and on the "Literaturbriefe" (which had criticized a book of his as it deserved), lodged a complaint against the journal. The "Literaturbriefe" were condemned; and legend has it that Mendelssohn was ordered to appear before the king at Sans Souci. He is said to have escaped the difficulty by a witty simile which inclined the king in his favor. "Whoever makes verses," he said, "plays at ninepins; and whoever plays at ninepins, be he king or peasant, must have the 'setter-up' tell him how he bowls."

Mendelssohn had good cause to be satisfied with his position in life. He lived independently, had faithful friends, and had already acquired a fortune, small though it was. He now wished to have a home of his own. In April, 1761, he went to Hamburg, where he was welcomed by Christian Adolph, the miners, while the chief rabbi of the city, Jonathan Eybeschütz, greeted him in a very flattering letter. There he became engaged to Fretom Gugenheim (b. Oct. 6, 1737; d. at Hamburg March 16, 1812), a plain, poor, and lowly girl, whom he married in June, 1762. During his honeymoon he began...
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wats its elegant and lucid style. Never before in
Germany had philosophical questions been treated
in such clear language: so that his contemporaries
with justice called him the "German Plato." The
"Phadon" is one of the best productions of classic
German prose; it was reprinted fifteen times and
translated into nearly all the European languages,
while a number of Hebrew versions were made.
The Crown Prince of Brunswick was so delighted
with it that during a visit to his royal uncle in Ber-
lin in the autumn of 1768, he invited the author to
visit him at the castle, and expressed the wish that
he might induce him to come to Brunswick.

The Count and Countess of Schaumburg-Lippe
became well acquainted with Mendelssohn in Pyr-
mont, where he lived in 1773 on account of his
health, and conversed with him about death and
immortality. The Berlin Academy of Sciences
proposed Mendelssohn as a regular member of the
philosophical division, but Frederick the Great
struck his name from the list, because the Empress
Catherine of Russia also wished to be elected. The
queen dowager, Luise Ulrika of Sweden, Fred-
erick's talented sister, took pleasure in conversing
with Mendelssohn. No stranger of importance who
came to Berlin failed to pay his personal re-
spects to the "German Socrates," as Men-
delssohn was often called after the ap-
pearance of the "Phadon."

Among those
who corre-

sponded

with

Mendelssohn

and showed him great honor was Johann
Kaspar Lavater, a preacher in Zurich, who visited
the "Jew Moses" several times in 1768

and gave, in his "Physiognomik," a

Phadon"

a

Contro-

versy with very interesting description of "this
Lavater."

Lava-
ter's most earnest wish was to convert
the Jew who had spoken admiringly of Jesus (al-
though with the limitation, "if Jesus of Nazareth
had been content to remain only a virtuous man"),
and who had demonstrated the immortality of the
soul on the grounds of reason instead of the Bible.
In 1769, therefore, Lavater translated the "Idees
sur l'Etat Futur des Etres Vivants, ou Palingenesie
Philosophique" of Charles Bonnet, a professor at
Geneva, entitled his version "Untersuchung der
Beweise fur das Christenthum," and sent it to Men-
delssohn with an introduction in which he chal-
lenged him "either to refute the book publicly, or,
if he found it logical, to do what wisdom, love of
truth, and honor required and what Socrates would
have done if he had read the work and found it irre-
putable." This rash step, distasteful to Bonnet and
soon regretted by Lavater himself, made a painful

Medal Struck in Honor of Mendelssohn's "Phadon." (In the collection of F. Lebo, Philadelphia.)

Partly owing to the "Literaturbriefe," of which
he continued to be the chief collaborator until
1765, and partly because of the prize essay
which had introduced him to philosophical
circles, and also on account of his other liter-
ary works, his associations

with poets and

philosophers

in

Germany

and Switzer-

land became more and more close. He stood in
especially intimate relationship to the kindly and
versatile young professor Thomas Abbt, in Frank-
fort-on-the-Oder, and to Rihelrau, then "Consistorial-
rath" in Biebeck. At the request of the former,
who was constantly meditating upon death, Men-
delssohn began a correspondence concerning the
destiny of man, and on the soul and its fate after
death. This correspondence, to which Mendelssohn
himself published notes, was printed in Mendels-
sohn's "Gesammelte Schriften," v. 230-408, and in the
third volume of Abbt's works. Abbt's questions and
doubts confirmed his friend's decision, reached long
before, to write on the immortality of the soul, and
formed the basis of his chief philosophical work,
"Phadon" (1767). This follows Plato's dialogue of the
same name. Mendelssohn's argument is that in
the body there must be at least one substance which
is neither corporeal nor composite and

His

which unites within itself all ideas

Phadon." and conceptions; the soul, as this
self-existing, indivisible essence, can
not be destroyed. The "Phadon" was the most
widely read book of its time. Its special charm

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impression upon the friends of Mendelssohn and upon all Berlin theologians, but it was most distressing to Mendelssohn himself. He, the avowed enemy of all religious disputes, owed it to his inmost conviction, to his honor, and to his reputation to make a public answer, after obtaining permission from the consistory. The latter willingly allowed him to reply, confiding in his "wisdom and modesty." Mendelssohn's answer is a model of Stoic calm and dialectic acuteness. He declared that his belief in the truths of his own religion was unshakable. "If I had changed my faith at heart," he says, "it would be most abject baseness not to wish to confess the truth according to my inmost conviction. If I were indifferent to both religions, and mocked or scorned all revelation, I should well know what wisdom would counsel, were conscience silent. What could keep me from it?" He declared, moreover, that Bonnet's book was not in any way a book which could convert him, and that he had read many other defenses of Christianity, written by Germans, which were far more thorough and philosophical. This "Schreiben an den Herrn Diaconus Lavater in Zürich" (Berlin, 1770; Hebrew translation with annotations by N. H. Wessely, edited by Solomon Fuchs, date 1892) was followed by the "Antwort an den Herrn Moses Mendelssohn zu Berlin," dated Feb. 14, 1770, with "Nachrinnerungen" by Mendelssohn (Berlin, 1770). Lavater regretted that he had involuntarily discarded the "most noble of men" and begged his forgiveness.

The dispute, however, continued. Although Bonnet regretted that he had been the innocent cause of Lavater's action, and although he assured Mendelssohn of his highest esteem, he tried to refute his arguments in a new edition which appeared in the same year, and claimed that "the Berlin Jew had copied his trashy statements from my foot-notes." Such a procedure impelled Mendelssohn to write his "Betrachtungen über Bonnets Falsingenesee"; but the essay remained unfinished, and exists only as a sketch. In these observations as well as in letters to Lavater, to the Crown Prince of Brunswick, and to others, he expressed his views regarding the doctrines of Christianity. Meanwhile a succession of scribblers was meddling in the controversy, especially a Frankfurt lawyer named J. B. Kölbele, who addressed him two pamphlets (Frankfort-on-the-Main, 1770), in which spite and calumny rivaled each other. Mendelssohn made no reply. "Whoever is so obviously anxious to irritate me," he wrote to a friend, "ought to have much difficulty in succeeding." In this long controversy he found few defenders, although the theologian Scheler in Halle and Professor Michaelis in Göttingen, as well as an anonymous citizen of Hamburg, who wrote "Dienstfreundliches Promemoria an die Welche Herrn Moses Mendelssohn Durchaus zum Christen Machen Wollen" (1771), and the satirist Lichtenberg in Göttingen, were his open partizans. This controversy seriously affected Mendelssohn's health, and compelled him in 1771 to refrain for several months from all mental activity. In July of 1773 and 1774 he went to Pyrmont to regain his health, and there he won the friendship of the reigning prince and became acquainted with Herder, who satirically remarked that "Mordecai had as large a family as the grand vizier." After he had gradually regained his physical strength, Mendelssohn resolved to carry out a cherished plan of devoting more of his intellectual activity to the Jews and Judaism. On account of his interest in philosophy and in German and esthetic literature, and owing to the failure of his first attempt to publish a weekly called "Kohelet Musar" (1750), he had somewhat neglected Jewish interests. In 1757 he had written a sermon on the victory of the Prussians at Rossbach, and a thanksgiving address after the battle of Leuthen, while six years later he prepared a sermon to celebrate the peace of Hubertusburg. The first of these addresses purported to have been delivered by Rabbi Aaron Moses Mendelssohn in the synagogue at Berlin, and they had been published without Mendelssohn's name as author (Kayselring, "Dankpredigt und Danklieder von Moses Mendelssohn, zum Ersten Male Herausgegeben und mit Einleitung Verschen," Berlin, 1866). This sermon was translated into English at Philadelphia in 1763 ("Publ. of Am. Jew. Hist. Soc." i. 68, ii. 81, iii. 116; "Allg. Zeit. des Judenthums," lviii. 431). Besides these sermons, the first ones written and published in German by a Jew, Mendelssohn had annotated Ecclesiastes (Berlin, 1771), and written a commentary to the famous "Logic" of Maimonides, entitled "Millot ha-Higgayyon." He gave the work to Samson Kalir, a Jewish scholar of Jerusalem, who had it printed (Frankfort-on-the-Oder, 1761) as his own work, but the second and all following editions appeared under Mendelssohn's name.

The controversy with Lavater opened the second period of Mendelssohn's activity, which was concerned chiefly with Judaism and the Jews. Being universally honored not only as a man, but as a metaphysician and German writer, he became, almost unconsciously, the chief representative of his coreligionists. When the Jews in Endingen and Lengnau (see JEW. ENCYC. i. 1-3, a. e. AARAG), the only places in Switzerland in which they were then tolerated, were threatened with new restrictions in 1774, they appealed to Mendelssohn, asking him to intercede with Lavater. Distasteful as it was for him to have any further relations with his former opponent, he wrote him a letter asking him to do all he could for the Jews of Switzerland, and as a result their rights were protected. When in 1777 several hundred impoverished Jews were about to be expelled from Dresden, where Mendelssohn still had to pay the poll-tax, the president of the community turned to him, and he at once wrote a successful appeal to Freiherr von Werder, from whom a year earlier he had received an oral assurance of esteem. At the request of the chief rabbi of Berlin, Hirschel Lewin, Mendelssohn compiled in German the Ritualgesetze der Juden* on Jewish civil law (Berlin, 1779: 6th ed. 1896). Likewise, at the instance of his friend Klein, judge and later on professor, he ren-
ordered into pure German, instead of the former Yiddish, the formula of admonition which was spoken on taking the Jewish oath and which remained in force until 1869.

Mendelssohn, who in his feelings was both Jew and German, wished to teach his coreligionists the German language and thus to prepare them for German culture. For his own children he chose to translate the Bible. Pentateuch into German; at the urgent request of Solomon Dunno, however, who prepared a Hebrew commentary for the translation, he decided to publish it under his own name, and at his own expense, and a specimen soon appeared, entitled "Allim Il-Terufah" (Amsterdam, 1778). The undertaking was greeted with marked enthusiasm by the people, not only in Germany, but in Holland, France, and England, and was joyfully welcomed by such eminent rabbis as Hirschel Lewin and his son Saul in Frankfort-on-the-Oder, while Hartwig Wessely and Joseph Halern composed poems in honor of the translator. On the other hand, there were those who, like Raphael Kohen in Altona and his son-in-law Hirsch Janow, placed the German translation of the Pentateuch under a ban. Toward his opponents Mendelssohn displayed a philosophical calm; for he was opposed to all controversies and especially to those with theologians—"those pugnacious prophets of peace," as he called them. He knew only too well "how much opposition, hatred, and persecution are called forth at all times by the slightest innovation, no matter how beneficial." The King of Denmark and the princes and leading men of the kingdom were among the subscribers to his work. Early in March, 1780, the Book of Genesis appeared,—the fruit of ten years’ labor—first in German and then in Hebrew. His "Jerusalem," which shows frequent analogies with Spinoza’s "Tractatus Theologico-Politicus," but reaches diametrically opposite results, deals in the first section with the relation of State and Church, both of which, though having different objects and methods, should promote human happiness. According to Mendelssohn, the Church has no right to own property, and Church law is essentially contradictory to the nature of religion. He again opposed energetically the right of ban and excommunication, and was the first, at least in Germany, to plead for the separation of Church and State, and for freedom of belief and conscience. In the second part he deals with Judaism, which, according to him, has, in contradistinction to Christianity, no dogma whose acceptance is necessary for salvation. With Leibnitz he differentiated between eternal truths, which are based on reason and not on supernatural revelation, and temporary, historical truths. Judaism is no revealed religion in the usual sense of the term, but only revealed legislation, laws, commandments, and regulations, which were supernaturally given to the Jews through Moses. Mendelssohn did not recognize miracles as evidences of eternal truths, nor did he formulate articles of faith; hence he did not say "I believe."
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nize that to be true." "The spirit of Judaism is freedom in doctrine and conformity in action." Accordingly he very curiously defined the ceremonial law as "a kind of writ, living, quickening the mind and heart, full of meaning, and having the closest affinity with speculative religious knowledge." This is the indissoluble bond which is forever to unite all those who are born into Judaism. "What divine law has ordained can not be repealed by reason, which is no less divine," is Mendelssohn's reply to all those who wished to release the Jews from the Law by sophistry. "Jerusalem," on its appearance, met with little favor, yet Kant, then at the zenith of his reputation, called it an "irrefutable book" and regarded it as "the proclamation of a great reform, which, however, will be slow in manifestation and in progress," and which, as he wrote Mendelssohn, "will affect not only your nation, but others as well." A host of reviewers, among whom the Berlin theologians Zollner, Uhle, and others, together with many insignificant scribblers, condemned "Jerusalem," while they decried its author as a rationalist or even as an atheist. The Jews were little more pleased. Since, on the one hand, he recognized the basic principle of Judaism to be freedom of thought and belief, and, on the other, placed its whole essence in the ceremonial law, both the Orthodox and the reformers claimed him as their own. He was conservative by nature, and wished to abolish religious abuses, such as untimely burial; but he stood immovably upon the foundation of the ancestral religion. It was through no fault of his that his disciples took different roads, and that several of his children renounced Judaism after his death.

On Feb. 15, 1781, Lessing, Mendelssohn's best and dearest friend, died. Though in his last years he had written to Mendelssohn but seldom, yet he had erected a noble monument to his friend in "Nathan der Weise," taking as the model for his hero Mendelssohn himself (Kayserling, "Moses Mendelssohn," 2d ed., p. 344, and the bibliography on "Nathan" on p. 342). After Lessing's death Mendelssohn formed a close friendship with the brother-in-law of Elise Reimarus in Hamburg, Mendelssohn's best woman friend. This was the young August von Henning, who lived for a few years in Berlin as secretary of the legation and who visited Mendelssohn almost daily, afterward carrying on an active correspondence with him (for his letters see Kayserling, "Moses Mendelssohn," 1st ed., pp. 519 et seq., and "Zeitschrift für die Geschichte der Juden in Deutschland," i. 111 et seq.). For a short time Mendelssohn was intimate with Herder, to whom he first disclosed his intention of writing a biography of Lessing. He afterward learned through Elise Reimarus that the philosopher F. H. Jacobi, an admirer of Bonnet and a friend of Lavater, had revealed this plan to her, and told her that Lessing in his later years had been an ardent disciple of Spinoza. A new struggle with another opponent confronted him, but before entering upon a contest with Jacobi, Mendelssohn, now weak and sickly, wished to set forth his own fundamental metaphysical beliefs and to refute pantheism. He did this in the lectures which he delivered for his children, for the two Humbolts, and for others, and which appeared under the title "Morgenstunden oder Vorlesungen über das Dasein Gottes" (Berlin, 1785; second enlarged edition, ib. 1788; translated into Italian, Triest, 1843; into Hebrew, Königsberg, 1845). Before Jacobi had received this work, he had already published his "Über die Lehren des Spinoza, in Briefen an Herrn Moses Mendelssohn," in which he recklessly attacked Mendelssohn. Despite his dislike for personal quarrels, the latter could not leave this challenge unanswered, and he replied in an article, "An die Freunde Lessings," in which he once more defended his friend. On the very day on which he took the manuscript to his publisher he caught cold, and a stroke of apoplexy brought his life to a close.

The celebration of the hundredth anniversary of his birth, like that of his death, was general. The city of Dessau erected a monument to him, and one of his great-grandsons donated in his memory a scholarship-fund of 150,000 marks to the University of Berlin.

An incomplete collection of his works was published at Osten 1819-21, and, in one volume, at Vi-
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D. M. K.

MENDES (MENDEZ): Netherlands family; one of the thirty prominent Jewish families which emigrated from Spain to Portugal under the leadership of the aged rabbi Isaac Abob and to which King John II. assigned the city of Oporto as a residence. Persecuted by the Inquisition, the Mendes left Oporto and settled in Holland and England, emigrating later to America.

Gideon Mendes: Consul of the Netherlands in 1703 in the republic of Zale, Barbary, which had entered into a treaty with the Netherlands in 1651 (Koene, “Geschiedenis,” p. 210).

Isaac (Francisco) Mendes: A learned Jew who, with his parents and his brother Mordecai (Christoval) Mendes, went from Oporto to Amsterdam in 1598. Isaac was highly respected by the Senate of Amsterdam. Through his efforts, it is said, the second synagogue of Amsterdam, Newe Shulam, was erected, and that without occasioning dissension in the community, despite Grätz’s asser tion to the contrary (“Gesch.” ix. 518; Barrios, “Casa de Jacob,” pp. 6 et seq.).

Joseph Israel Mendes: Physician; brother of Abraham Israel Mendes; died at Amsterdam Jan. 7, 1619.

Joseph Mendes Bravo: Physician; practised in London in 1663.

Moses (Fernando) Mendes: Physician; son of Maranos in Portugal; professor in the faculty of medicine at Coimbra, and physician to King John IV. of Portugal; died, according to some sources, in 1725, or, according to others, Nov. 26, 1724. When the king’s daughter Catherine, wife of King Charles II. of England, became seriously ill in Castile on her way to London, Fernando was sent to her, and at her request he accompanied her to London and remained there as her physician. His brothers Andreas and Antonio went there with him. In London Fernando and his wife openly confessed Judaism, he taking the name of Moses. A daughter was born to him in the royal palace, to whom the queen was godmother, and who was named Catherine (Rachel) after her. In 1688 this daughter married Moses (Antonio) da Costa. In 1657 Mendes was elected a member of the Royal College of Physicians and Surgeons. See COSTA, ANDREA MENDES DA.

Bibliography: Lindo, History of the Jews in Spain, p. 86; Kayserling, Gesch. der Juden in Portugal, p. 334; idem, Sephardim, p. 168; idem, Bibli. Esp.-Port. Jud., p. 79; Gaster, History of Bevis Marks, pp. 12, 19 (with portrait), et seq.

MENDES: One of the oldest Sephardic families. It continued in Spain and in Spanish possessions long after 1492, the year of the general expulsion. Many members of the family and its connections undoubtedly succeeded that year in joining the Jews of
Festivals and Holy Day Books were left incomplete by the time of his death. Mendes published, besides, "The Law of Moses," "Post-Biblical History of the Jews" (to fall of Jerusalem), "Interlinear Translation of the Prayer-Book" (German), and the Ha-

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Frederick de Sola Mendes: American rabbi, author, and editor; born at Montego Bay, Jamaica, West Indies, July 8, 1850; son of R. Abra-
meh Pereira Mendes. He was educated at North-
wick College and at University College School, London, and at London University (B.A. 1873). Subsequently he went to Breslau, Germany, where he entered the university and studied rabbinics at the Jewish Theological Seminary. Mendes received the degree of Ph.D. from Jena University in 1871. Returning to England, he was licensed to preach as rabbi by Haham Benjamin Artom, in Lon-
don, 1873; in the same year he was appointed pre-
cher of the Great St. Helen's Synagogue of that city, but in December removed to New York, where he had accepted a call to the rabbinates of Sharnay Tefillah congregation in Montego Bay (West End Syna-
gogue); he entered upon his duties there Jan. 1, 1874. Mendes was one of the founders of the AMERICAN HEbrew. In 1888 he took part in the Field-Engersoell controversy, writing for the "North American Review" an article entitled "In Defense of Jehovah." In 1900 Mendes joined the staff of THE JEWISH ENCYCLOPEDIA as revising editor and chief of the translation bureau, which positions he resigned Sept., 1902. Associated with Dr. Marcus Jastrow and Dr. Kaufmann Kohler, he is one of the revisers of the "New Bible Translation" in course of publication by the Jewish Publication Society. He has also translated "Jewish Family Papers: Letters of a Missionary," by "Gustav Mein-
hardt" (Dr. William Herzberg). Of his publica-
tions the following may be mentioned: "Child's First Bible"; "Outlines of Bible History"; "De-
fense not Defiance." He contributed also the ar-
ticle on the "Jews" to "Johnson's Encyclopedia." In 1905 he became for a time editor of "The Meno-
ah," a monthly magazine now the West End Syna-
gogue. He published, besides, "The Law of Moses," "Post-Biblical History of the Jews" (to fall of Jerusalem), "Interlinear Translation of the Prayer-Book" (German), and the Ha-
Mendes, Catulle: French poet, dramatist, and art critic; born at Bordeaux May 22, 1841. Educated in his native city, he went in 1859 to Paris, where he lived many years. In 1861 he founded the "Revue Fantaisiste" and in 1864 the "Parnasse," later La République des Lettres." From 1893 he published an annual under the title: "L'Art au Théâtre," containing the articles on music and the drama which he contributed during the year as critic to the "Journal."

Mendes was the author of a large number of works both in prose and in verse. A perfect stylist, he was nevertheless inclined to the sensual; his "Le Roman d'une Nuit," which appeared in the "Revue Fantaisiste" (1867), was condemned as an immoral novel, and Mendes was sentenced to a month's imprisonment and a fine of 500 francs for publishing it. Of his works may be cited: In verse: "Philomène," 1868; "Odelettes Guerrières," 1871; "La Colère d'un Franc-Tireur," 1872; "Le Soleil de Minuit," 1876; "Nouveaux Contes Épiques," 1885; "Les Vains Amours," 1896. Novels: "Histoires d'Amour," 1898; "Les 73 Journées de la Commune," 1871; "Les Folies Amoureuses," 1877; "Le Roi Vierge," 1881; "Les Monstres Parisiens," 1882-85; "Grand Magnet," 1888; "Rue des Filles-Dieu," 1893; "Le Chercheur de Tares," 1897. Most of these works have passed through several editions.

MENDES PEDIGREE.—AMERICAN BRANCH.

David Pereira Mendes (b. 1740; d. 1786)
Left Bayonne for Jamaica 1766

Samuel Pereira (b. 1775; d. 1838)

Grace Isaac Abraham Abigail
Joseph Esther Joseph David Daniel
3 others

Abraham (b. 1655; d. 1906)

Joseph

4 daughters Isaac (b. 1851; d. 1904)

4 daughters Joseph

David Frederick Henry Stella = A. Tucker Rosetta
Isaac David Leonard Maria Rica Edith
Frank (6 children) (2 children) (3 children)
(4 children) (4 children)

H. P. M.
Mendes

was burned at the first auto da fé held at Evora toward the end of 1542. Francisco Mendes escaping the same fate by flight.


MENDES, MAURITIS BENJAMIN DA COSTA: Dutch philologist; born at Amsterdam May 16, 1851; entered the Athenaeum (now the University) there in 1867 and studied classic philology. An accident at gymnastics aggravated for two years the deafness from which he had suffered since his boyhood and caused him to give up his regular studies. Mendes established himself as a private master of classical languages and soon became known for his pedagogical capacity. Since 1891 he has been curator of manuscripts in the University library.

Mendes has applied himself to the study of Greek, especially of Homer. In collaboration with his friend Dr. van Leeuwen (since 1894 professor at Leyden) he published the so-called "Editio Batavorum" of Homer ("Ilias," 2 vols., Leyden, 1887-89; 2d ed. 1895-96; "Odyssea," 2 vols., 1890-92; 2d ed. 1897-1899). In this edition not only has the letter "di-gamma" been restored at the beginning of words in which the study of comparative grammar proves it to have been originally pronounced, but even the greater part of the results of the latest researches in Homeric grammar have been applied in reconstructing the text. For the use of Dutch schools the same collaborators published: "Artische Vormker" (ib., 1898), an Artic grammer, and "Taaligjen der Homerische Gedichten" (ib., 1888; 4th ed. 1898; translated into German 1886, and into French 1887), a grammar of the Homeric idiom. Mendes himself wrote a Latin grammar (ib., 1888; 4th ed. 1899).

On Jan. 8, 1898, Mendes was nominated "doctor honoris causa" of Amsterdam University in recognition of his services in classical philology. As curator he published a catalogue of manuscripts, "De Handschriften der Stedelijke Bibliotheek met de Latere Aanwinsten" (Amsterdam, 1890).

From his youth Mendes has always had a great admiration for the stage. He is the author of many translations for the Dutch theater, and of some original comedies and plays, e.g.: "De Schuld" (1882); "Gravin Sarah" (1883); "Thuis Gebleven" (1883; and which advanced money to Charles V. and other rulers. After Mendes-Nasi's death his brother Diogo, director of their Antwerp branch and husband of Beatrice de Luna's sister, was the richest Portuguese Marano, and, together with his sister-in-law, sacrificed great sums to prevent the introduction of the Inquisition into Portugal. Diogo died at Antwerp about 1345, leaving, like his brother, one daughter. A kinsman of both Mendes was Hector Mendes, a very rich man, who, when asked by the King of Portugal what he called his only daughter, replied: "The alms which I have given."


MENDES-NAI, FRANCISCO: Member of one of the richest and most respected Portuguese Marano families; died about 1536; husband of Beatrice de Luna. He owned a large banking-house in Lisbon, which had branches in Flanders and France, and which advanced money to Charles V. and other rulers. After Mendes-Nasi's death his brother Diogo, director of their Antwerp branch and husband of Beatrice de Luna's sister, was the richest Portuguese Marano, and, together with his sister-in-law, sacrificed great sums to prevent the introduction of the Inquisition into Portugal. Diogo died at Antwerp about 1345, leaving, like his brother, one daughter. A kinsman of both the Mendes was Hector Mendes, a very rich man, who, when asked by the King of Portugal what he called his only daughter, replied: "The alms which I have given."


MENDES, MOSES: English poet and dramatist; born in London; died at Old Buck-
she was married to her coreligionist Francisco Mendes-Nasi. After the early death of her husband, Gracia no longer felt secure in Portugal, where the introduction of the Inquisition had endangered her life and property; and together with her only daughter Reyna and several relatives, she fled in 1536 to Antwerp, where many Maranos were then sojourning and where her brother-in-law Diogo Mendes was manager of the branch of the Lisbon banking-house, which was soon transferred entirely to Antwerp.

Gracia did not feel at ease in the capital of Flanders, despite the esteem in which she was held: for she could not endure the equivocation, imposed upon all Neo-Christians, of appearing to be a good Catholic, and she longed for a place where she could openly avow her religion.

At Antwerp. All preparations had been made for departure, when her brother-in-law Diogo, who had married her younger sister, died (c. 1545). Being appointed in his will manager of the business and trustee of the entire property, which the rulers indebted to the house had claimed and confiscated under the cloak of religion, Gracia was obliged to remain for some troublesome years in Antwerp.

It was not until 1549 that she was able to go with her daughter, her widowed sister, and the latter’s daughter to Venice. Here she met with new difficulties, occasioned by her own sister, for Gracia had been appointed by her brother-in-law guardian of his minor daughter and trustee of her property until her marriage. The younger sister, who was anxious to escape from Gracia’s tutelage, betrayed the latter as a secret Jewess to the Venetian authorities, alleging that she intended to flee with her wealth. They appealed to Sultan Sulaiman, explaining to the sultan against the cruelties of the fanatical Pope Paul IV., who condemned many Portuguese Maranos to the stake, and contemporary rabbis praised the piety, philanthropy, and nobility of soul with which she founded synagogues and aided Jewish scholars. A synagogue which she built at Constantinople still bears her name.

Gracia betrothed her niece, Gracia Mendesia II., to her nephew Samuel Nasi; the portrait of this Gracia at the age of eighteen was engraved by Giovanni Paolo Poggi in 1574 on a medal which is now preserved in the Cabinet des Médailles, Paris.

At Constantinople still bears her name.

Mendlin, Jacob Wolf: Russian Hebrew economist; born 1866. He was educated at Harrow School and University College, Oxford, and in 1888 was admitted to the bar at the Inner Temple, London. After unsuccessfully contesting the Isle of Wight in 1892, and Plymouth in 1895, he was elected member of Parliament for Plymouth in the Liberal interest in 1898, serving until 1900.

Mendlin, Jacob Wolf: Russian Hebrew economist; born 1866. He was educated at H.
Mendoza

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also written: “Ba Meh Nixwashesa” (St. Petersburg, 1889), four essays on the improvement of the economic condition of the Jews in Russia: “Mekore ha-Osher” (Odessa, 1898), a politico-economic study; and “Quellen fun Selbsthilfe” (in Yiddish), ib. 1894. In these writings Mendlin points to the mutual aid and cooperative organizations as the most effective means of improving the wretched condition of the Jewish masses in Russia. Mendlin also effected the founding of certain charitable institutions in the Jewish community of Odessa, where he is now (1904) living.

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A. S. W.

MENDOZA, DANIEL (nicknamed “Star of Israel”): English pugilist; born 1788 in Whitechapel, London; died Sept. 3, 1836. Champion of England from 1792 to 1795, he was the founder of a distinct school of boxing which marks a period in the history of pugilism. In Miles’s History of British Boxing, London, n.d., the first period (1719-91) is described as “From the Championship of Pig to the Appearance of Daniel Mendoza” (l. 70). Mendoza entered the prize-ring April 17, 1787, at Barnet, where he defeated, in less than thirty minutes, Samuel Martin, a butcher of Bath. This victory led to his being matched against Richard Humphries, by whom he was defeated Jan. 9, 1788, at Odiham, Hampshire, after a contest that lasted twenty-nine minutes, and during which more skill and science were displayed than had been shown in any match hitherto in England. In another match, at Stilton, Huntingdonshire, May 6, 1789, Humphries in the twenty-second round dropped to the ground without being hit, and on a repetition of these tactics Mendoza was declared the conqueror. He fought a third battle with Humphries at Doncaster Sept. 29, 1790, and again defeated him. A popular ballad was composed on these encounters. In 1791 Mendoza went on a sparring tour and, crossing over to Ireland, thrashed “Squire Fitzgerald,” an amateur, who had expressed a desire to test his skill with the champion (Aug. 2, 1791). On his return to England Mendoza was matched against William Warr (sometimes called “Ward”) of Bristol, whom he defeated in two encounters, at Smitham county of Middlesex in 1806, and later went on exhibition tours, the most successful being that made in the summer of 1819. After an absence of fourteen years from the ring, Mendoza was matched against Tom Owen, a Hampshire innkeeper, and met him July 20, 1820, at Banstead Downs. At this time Mendoza was in his fifty-seventh year, his opponent being six years younger. Owen, who had terribly “punished” his adversary, was declared the winner after twelve rounds. Advancing age and chagrin at his defeat led Mendoza to retire from the prize-ring, and to become the landlord of the “Admiral Nelson” in Whitechapel. It is clear that Mendoza introduced a more skilful method of defense than had been current before his time, and tended to make boxing more “scientific,” a contest of skill rather than a struggle of brute force.

Menelaus

son of Onias III. According to Josephus ("Ant." xii. 5), Menelaus, the brother of Onias III, to Antiochus IV (Epiphanes) and revealed his longing to the Hellenistic party, is more easily understandable. Of the two conflicting statements the evidence is in favor of the former, first because it is Menelaus who was the brother of Onias III, and of Jason. Secondly because the popular opposition to Menelaus in favor of Jason, though both belonged to the Hellenistic party, is more easily explained if the successor of Jason did not belong to the priestly family. It is possible that Josephus confused Simon, the brother of Menelaus, with Simon, the father of Onias and Jason.

Although during the three years of his pontificate Jason had given many proofs of his attachment to the Hellenistic party—by building a gymnasium in Jerusalem and by introducing many Hellenistic Greek customs—the zealous Hellenists of the stamp of the Tobians plotted his overthrow, suspecting him of partiality to traditional Judaism. At their head stood Menelaus, who professed the utmost contempt for the religion of his fathers and was ready to commit any crime in order to gratify his ambition. Having been sent to Antiochus to pay the annual tribute, he took the opportunity to outbid Jason and secure for himself the office of high priest. An officer named Sostrates was sent by Antiochus with a troop of Cyprian soldiers to subdue any opposition that might be attempted by the followers of the deposed high priest Jason and collect at the same time the sum Menelaus had promised.

Menelaus' first act was to seize the sacred vessels in the Temple store in order to meet the pecuniary obligations he had incurred. This sacrilegious act, which was regarded even by the Greeks as heinous, came to the ears of the deposed high priest Onias III, who publicly accused Menelaus of robbing the Temple. The latter, afraid of the consequences of this accusation, induced the king's lieutenant Andronicus, who had had his share of the plunder, to get rid of Onias before a formal complaint had been lodged with the king. Accordingly Onias was deposed from the sanctuary at Daphne, in which he had sought refuge, and murdered. Menelaus continued his plunder of the treasures of the Temple until the people were aroused and scenes of violence ensued, in which his brother Lysimachus met his death. He then brought before the king an accusation against the people of Jerusalem, that they were partisans of the Egyptians and persecuted him only because he was opposed to their party intrigues. This accusation caused the execution of several Jews who, although they proved beyond any doubt that Menelaus and Lysimachus had desecrated the Temple, were sentenced to death.

Meanwhile Jason had not abandoned his claims to the high-priesthood, and while (170) Antiochus was waging war against Egypt he succeeded in making himself master of Jerusalem and in forcing Menelaus to seek refuge in the citadel. Antiochus regarded this proceeding as an affront upon his majesty, and, having been compelled by the Romans to leave Egypt, he marched against Jerusalem, massacred the inhabitants, and plundered the Temple; in this he is said to have been assisted by Menelaus.

According to II Maccabees, it was Menelaus who persuaded Antiochus to Hellenize the Jewish worship, and thereby brought about the uprising of the Judeans under the guidance of the Maccabees. During the first years of the restoration of the Jewish worship Menelaus still remained (though only nominally) high priest. He is said to have been put to death by Antiochus V. (Eupator) when the latter...
made definite concessions to the Jews, the reason assigned being that Menelaus, by his evil counsel, was indirectly responsible for the Jewish rebellion.

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I. BR.

MENEPHTHA. See MENNEPTAH.

MENGS, ANTON RAFAEL: Austrian painter; born in Aussig, Bohemia, March 12, 1728; died in Rome June 29, 1779; son of Ismael Israel Mengs. Anton Mengs was early destined for an artist's career; and his father with much strictness kept him to his studies, although the boy at first evinced but little inclination or ability for that calling. In 1741 he was taken to Rome, where he studied the old masters, and upon his return to Dresden (1744) he was honored by King Augustus III. with the title of court painter. He obtained the royal permission to return to Rome to complete his studies, and in 1748 his first large canvas, "The Holy Family," appeared. A beautiful peasant girl, Margareta Guazzi, who had posed as a model for this painting, won his heart; and in order to marry her he abandoned the Jewish faith and was admitted into the Roman Catholic Church. Mengs again visited Dresden in 1749, but returned to Rome in 1752, where he spent the greater part of his life, and where most of his important works were painted. In 1754 he became the first director of the newly founded Painters' Academy in that city.

Mengs was an eclectic who endeavored to blend the peculiar beauties of the old masters Raphael, Titian, and Correggio. His taste was exquisite, his groupings and compositions simple and noble, his drawing always correct; while his coloring, with regard to which he took Titian for his example, was strong and true. Though his paintings lack the originality of genius, their force and beauty give them rank among the foremost works of art.

In Rome Mengs painted the following large pictures: "Saint Eusebius Surrounded by Angels" (on the ceiling of the Celestine Monastery; 1757); "Apollo and the Nine Muses on Parnassus" (on a ceiling in Cardinal Albani's villa); "History Writing on the Shoulders of Time"; "A Meeting of the Gods"; "Cleopatra." In 1761 Mengs was called to Madrid by King Charles III. of Spain to decorate the ceiling of the dining-hall in the royal palace. He painted "The Apotheosis of Trajan" and "The Hall of Fame," which latter is considered his masterpiece. In Madrid he completed also "The Ascension of Christ" for the altar of a new Catholic church in Dresden. Various other paintings by Mengs are in the possession of the art-galleries of many European capitals. Berlin has a "Holy Family"; Vienna, "St. Joseph's Dream," "The Virgin," "The Infant Savior," "The Annunciation," and "Infanta Maria Theresa"; St. Petersburg, "Astromedea Liberated by Perseus"; Dresden, "Cupid Sharpening an Arrow"; Madrid, "Christ's Release from Calvary" and "Mary of Magdala."

The "Opere di Antonio-Raffaello Mengs" (2 vols., Parma, 1789) has been translated into German (by O. F. Prange, Halle, 1786), English (London, 1786), and French (by Jansen, Ratisbon, 1792; Paris, 1786).

A young Englishman named Webb, to whom Mengs had expressed his ideas on art, published them for his own under the title "Untersuchungen über die Schönheit" (Zurich, 1771), which act of plagiarism gained him considerable fame.

Mengs had twenty children, seven of whom out-lived him. Of these, five daughters were adopted by King Charles III. of Spain, who also accorded pensions to Mengs's two sons. Mengs bequeathed his valuable collections of drawings, vases, and glyptographs to the royal academies of art in Madrid and Dresden. Empress Catherine II. of Russia erected a monument to his memory in St. Peter's Church, Rome, where he was interred.


F. C.

MENGS, ISMAEL ISRAEL: Danish portrait-painter; born in Copenhagen 1690; died in Dresden Dec. 26, 1765. He learned the art of miniature and enamel-painting in Lübeck, and in order to marry her he abandoned the Jewish faith and was admitted into the Roman Catholic Church. Mengs again visited Dresden in 1749, but returned to Rome in 1752, where he spent the greater part of his life, and where most of his important works were painted. In 1761 he became the first director of the newly founded Painters' Academy in that city.

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F. C.

MENKEN: American family, the first known member of which was Solomon Menken.

Jacob Stanwood Menken: American merchant; born in Cincinnati 1837; youngest son of Solomon Menken. With his brother Nathan Davis he entered the Union army, and was captain of Company B, 27th Ohio Infantry. He is (1904) a member of the Military Order of the Loyal Legion.

Nathan Davis Menken: American merchant; born 1837 at Cincinnati; died 1878 at Memphis, Tenn.; second son of Solomon Menken. He entered the Union army at the outbreak of the rebellion in 1861, and was captain of Company A, 1st Ohio Cavalry. He was commander of General Pope's body-guard, and took part in thirty-seven battles and skirmishes in West Virginia, being mentioned for his "distinguished and soldier-like bearing" as a member of the supporting force in Colonel Broadhead's report (March 27, 1862) of the battle of Kernstown, Va. ("War of the Rebellion, Official Records," first series, xii. 156, Washington, 1902). During the epidemic of yellow fever in Memphis in 1878 Menken assisted a number of his coreligionists to leave the city by supplying them with the necessary funds. He himself remained, and, while cooperating with the Howard Association of which he was a member, succumbed to the disease. Menken was also a member of the Military Order of the Loyal Legion.

Percival S. Menken: Eldest son of Jules A. Menken; born in Philadelphia 1865; educated at Columbia University (M.A., Ph.D., LL.B.). He is a member of the New York bar, and president of the Young Men's Hebrew Association of New York. For a number of years he was a trustee and
secretary of the Jewish Theological Seminary Association, and in 1904 a director of the Jewish Theological Seminary of America. He died May 17, 1908.

S. Stanwood Menken: Eldest son of Nathan D. Menken; born in Memphis 1870. He is a member of the New York bar and is active in civic affairs. In 1897 he was nominated for Judge of the City Court on the Citizens’ Union ticket as well as on the People’s ticket. In 1896 he founded the Hall of Records Association, to properly house the public records in New York city.

Solomon Menken: Born in Westphalia, Prussia, 1787; died in Cincinnati, Ohio, 1853. He was sent to New York in 1821 as supercargo in a sailing vessel belonging to his uncle, a banker and shipowner of Amsterdam. In 1819 he settled in Cincinnati, Ohio, and founded in that city about 1825 the first wholesale dry-goods house, that of Menken & Milus. His sons, Jules A. (born in New York 1836; died at Watch Point, Vt., 1890; first lieutenant in the Home Guards, Cincinnati, during the Rebellion), Nathan Davis, and Jacob Stanwood Menken (for the last two see above), were merchants in Cincinnati (from 1855 to 1861) and Jules A. and Nathan Davis in Memphis, Tenn. (as Menken & Co. from 1862 to 1888, and as J. S. Menken & Co. from 1888 to 1899).


MENKEN, ADA ISAACS: Anglo-American actress and writer; born June 15, 1835, at Milneburg, La.; died in Paris, France, Aug. 10, 1868. Her first appearance before the public was at the Opera-House, New Orleans, where she danced with her sister Josephine, the two being known as “The Theodore Sisters.” From New Orleans Ada went to the Tacon Theater, Havana, as a dancer. Thence she went to Texas, where she had many thrilling experiences, among them being a capture by Indians. Next she tried her hand at literature, writing for various newspapers, and teaching languages.

In Aug., 1856, she was married to Alexander Isaacs Menken, publicly embracing Judaism; and she next played in Milman’s “Fazio” at the Varieties, New Orleans, and at various theaters in the South and Middle West. While at Nashville (April 3, 1859) she was married to John C. Heenan, the prize-fighter, known also as the “Benicia Boy.” With him she went to New York city, appearing at the National and the old Bowery theaters in “Soldiers’ Danger” and “The French Spy.” Next she joined the company of John E. Murdoch, with whom she went on tour, playing roles entirely beyond her and even attempting Lady Macbeth.

She made her appearance in her best-known rôle, that of Mazeppa, at the Green Street Theater, Albany, N. Y., June 7, 1861. Her success was considerable, though the part was more acrobatic than histrionic. In Oct., 1861, she married R. H. Newell, better known as Orpheus C. Kerr. Her next step was to go to London, where on Oct. 3, 1864, she appeared at Astley’s Theatre as Mazeppa. She failed to please, and went into temporary retirement, emerging Oct. 9, 1865, to play Leon in Brougham’s “Child of the Sun.” In the meantime she had divorced Newell and married James Barclay (Aug. 21, 1865). A year later she went to Paris, where she played at the Gaité in Burgos and Dugné’s “Les Pirates de la Savane” (Dec. 30).

Ada Menken published two books of poems: the first, “Memoirs” (1856), under the nom de plume “Indigene”; the second, “Infelicia,” in 1868, dedicated “by permission” to Charles Dickens. She attracted considerable attention among English and French men of letters, e. g., in London, Charles Dickens, Charles Reade, and Algernon C. Swinburne, and in Paris the elder Dumas, Théophile Gautier, and Victor Hugo.


E. N. S.

MENORAH: The holy candelabrum. For Biblical Data see Candlestick.

-In Rabbinical Literature: The Talmud speaks only of the menorah made by Bezaleel for the Tabernacle in the time of Moses (Ex. xxxvii. 17 et seq.), which was later placed in the Temple.
Menorah

(Tosef., Soṭah, xiii., beginning), between the ten menorot made by Hiram for Solomon's Temple (I Kings vii. 49). Each of these menorot was one denarius in excess of the required weight ("kikkar") of the Mosaic menora (Men. 29a).

The Mosaic menora, according to the Talmud, stood 18 "tefahim" (1 tefah = 4 inches), or 72 inches, high, divided as follows: 3 tefahin for the tripod, including a "perah" (blossom in relief); 2 tefahin space; 1 tefa for a "gebi'a" (cup or vase), "kaftor" (knob), and perah; 2 tefahin space; 1 tefa for a kaftor and branch on each side of the center shaft and a kaftor above the joint; 1 tefah space; 1 tefa for a kaftor and branch on each side and a kaftor above; 1 tefah space; 1 tefa for a kaftor and branch on each side and a kaftor above; 2 tefahin space; 3 tefahin for a cluster of three gebi'ot, a kaftor, and a perah on each of the branches and the center shaft (Men. 28b).

The gebi'a is described as resembling an Alexandrian cup; the kaftor resembled the half of an apple; the perah resembled a blossom carved on pillars. Altogether there were 23 gebi'ot, 11 kaftorim, and 9 perahim (ib.; see accompanying illustration). Maimonides further explains that the gebi'a was broad at the top and narrow at the bottom (probably in the style of a flower-vasc); the kaftor was somewhat egg-shaped with pointed tops; the perah looked like a dish with the brim doubled outward ("Yad," Bet ha-Behirah, iii. 1-11). The spread of the branches was 9 tefahin (36 inches), and the spread was the same measure for the tripod ("Shil'ite la-Gibborim," ch. xxi. 2).

The branches of the lamps had the apertures in which the wicks were placed turned toward the center lamp, which was known as "Ner ha-Ma'arabî" (= "the Western Lamp") because it was next to the branches on the east side (Rashi on Siābah 22b). For, according to the Talmud, the menora was so placed that its two branches pointed toward the east and west respectively. A similar rule applied to all vessels in the Temple (Men. xii.), except the Ark. Maimonides, however, holds the opinion, also expressed in the Talmud, that the menora, like the Ark, was placed at right angles to the length of the Temple, i.e., pointing north and south and facing east and west. But this theory appears to be untenable. It was opposed by Abraham ibn Daud (Rabba) and was strongly attacked in "Shil'ite la-Gibborim" (xxxii. 26b).

The cleaning and refilling of the lamps, except the two most easterly, were performed by a priest every morning. If the priest found them extinguished, he relighted them. The two eastern lamps were left burning till after the morning service, and were then cleaned and refilled (Tamid iii. 5; Yoma 23a). The Ner ha-Ma'arabî, also called "Ner Elohim" (1 Sam. iii. 8), was left burning all day and was refilled in the evening. It served to light all the lamps. The Ner ha-Ma'arabî contained no more oil than the other lamps, a half-log measure (1 log contains the liquid of six eggs), sufficient to last during the longest winter night (Men. 89a); yet by a miracle that lamp regularly burned till the following evening (ib. 88b). This miracle, however, ceased after the death of Simeon the Righteous, who was high priest forty years before the destruction of the Temple (Yoma 88b).

There was a ladder of three steps 9 tefahim high and 9 tefahim wide in front of the menora. On the second step were placed the tongs, shovels, dishes, and oil. This ladder or stool was made by Bezaleel out of shittim-wood; but in Solomon's Temple it was made of marble. The priest ascended the steps to fix and light the lamps (Men. and Tamid i.e.).

The menora depicted on Titus' arch is probably a representation of one of Solomon's menorot, but not of the Mosaic menora, which was concealed by the priests prior to the destruction of the First Temple and of which all trace has since disappeared.

Symbolically the menora represented the creation of the universe in seven days, the center light symbolizing the Sabbath. The seven symbolic branches are the seven continents of the earth and the seven heavens, guided by the light of God. The Zohar says: "These lamps, like the planets above, receive their light from the sun" ("Baha'aloteka," beginning).

The design of the menora is used for a MIZRAH picture. The seven words of Ps. cxiii. 3 respectively designate the seven branches. Some derive the design of the branches from a seven-verse chapter in the Psalms, or from the seven-verse prayer of R. Nehunya ben ha-Ranah beginning with "Anna, bekoa'ah gedulot." A tablet with such a design is sometimes placed in front of the prayer-desk, while others use the figure of the menora as a...
MENORAH. See Periodicals.

MENSTRUATION: The first appearance of the menstruous period is known to depend on various factors—climate, occupation, residence in towns, etc.—of which racial affinities are the most important. Climate is of unquestionable influence, the earliest age varying from eleven in hot to fifteen years in cold climates. Oppenheim, from an investigation of the first menstruation in Bulgarian, Turkish, Armenian, and Jewish girls, concluded that race is the most important factor; and Lebrun states that among 100 girls of Jewish and Slavonian extraction, the majority of the Jewish girls menstruated at thirteen, while only one Slavonian girl menstruated at that age. Weissenberg presents statistics for Jewesses in South Russia from which it is seen that the first onset of menstruation was on the average at the age of fourteen; the earliest appearance was in one girl at the age of ten; and in one it was as late as eighteen (Weissenberg, "Die Südrussischen Juden," p. 77).

F. Weber investigated the subject in St. Petersburg and found the following percentages, "early appearance" representing cases of fifteen years of age, and "late appearance" those of seventeen years:

<table>
<thead>
<tr>
<th></th>
<th>Jews</th>
<th>Germans</th>
<th>Poles</th>
<th>Finns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Early</td>
<td>48.5</td>
<td>34.5</td>
<td>47.1</td>
<td>32.7</td>
</tr>
<tr>
<td>Late</td>
<td>51.5</td>
<td>65.5</td>
<td>2.9</td>
<td>20.3</td>
</tr>
</tbody>
</table>

Considering as "premature" those who had their first menstruation at the age of twelve, and as "delayed" those at eighteen years, Weber found the following percentages:

<table>
<thead>
<tr>
<th></th>
<th>Jews</th>
<th>Germans</th>
<th>Poles</th>
<th>Finns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premature</td>
<td>10.6</td>
<td>12.5</td>
<td>8.2</td>
<td>11.7</td>
</tr>
<tr>
<td>Delayed</td>
<td>2.96</td>
<td>1.2</td>
<td>3.8</td>
<td>2.9</td>
</tr>
</tbody>
</table>

It appears from this that the first appearance of menstruation is much earlier in the Jewish and in the Slavonian girls than in the others.

Joachim's statistics for Hungary show that the first menstruation takes place there as follows:

- Magyar peasant girls: 15 to 16 years.
- Jewish girls: 14 to 15 years.
- Slovak girls: 16 to 17 years.

Stober ("Topographie et Histoire Médicale de Strasbourg," p. 266, Paris, 1864) found that in Strasbourg the first onset of menstruation was at about the same age in Jewish girls as in the non-Jewish girls. In no case did he observe it to occur before the twelfth year, and most had begun to menstruate between fourteen and seventeen. But he based his opinion on only a few observations. Raciborski ("Traité de la Menstruation," p. 630, Paris, 1868) found that the first menstruation appeared in Jewish girls at the average age of 14 years, 3 months, 25 days, as against 15 years, 3 months, 9 days in Slavonian girls.

From the investigations of M. Fishberg in New York it appears that the first menstruation appears in Jewish girls of the city at the average age of 14 years, 7 months. Of the 483 girls thus investigated 390 were immigrants mostly from eastern Europe, and 93 were natives, of foreign parentage. In the American-born girls the first menstruation appeared at the average age of 12 years, 1 month; and among the foreign-born girls the average age was 13 years, 2 months. The earlier onset of menstruation in the daughters of immigrants as compared with their mothers has been observed by Engelman in other immigrant peoples in the United States (see "Age of First Menstruation on the North American Continent" in "New York Medical Journal," lxxv. 221-228, 370-277).

After a careful study of statistical evidence he concludes that as regards the time of functional development the American girls are very much more precocious than those of other continents in the same region of the temperate zone, and more precocious than the peoples from whom they have sprung. It appears that the Jewish girls in the United States show similar characteristics when compared with their sisters in Europe. The cause of this precocity is to be looked for in the social and educational conditions surrounding Jewesses in the United States.

For laws concerning menstruation see NIDDAH.


MENZ, ABRAHAM JOSEPH BEN SIMON WOLF: Rabbi at Frankfort-on-the-Main at the beginning of the eighteenth century. He wrote an elementary text-book on mathematics entitled "Reshit Limmudim," in three parts: (1) "Kelale Handasah," the general rules of algebra; (2) "Yesodot ha-Gematriot," the elements of geometry; (3) "Yesod ha-Tekunah," on astronomy; the first part only has been published (Berlin, 1775). It contains the first book of Euclid, rearranged, with many original examples by the author.

BIBLIOGRAPHY: Steinschneider, Cat. Bodl. ed. 702; First, Bibl. Jud. II. 286; Zeitlin, Bibl. Hebr. p. 238; Fuerst, Ken eset Tierafel, i. 40; Benjacob, Orap ha-Sefarim, p. 542, No. 49. S. J. L.

MEPHIBOSHETH: Only son of Jonathan, son of Saul, first king of Israel. The chronicler gives him the name of Merib-baal (1 Chron. viii. 34), meaning, perhaps, "Baal contends." The relation of the two names is similar to that existing between Ish- bosheth = "man of shame," and Esh-baal = "man of Baal" (ib. verse 33). Upon the slaughter of Saul and his sons on Mt. Gilboa, the nurse in Jonathan's house fled with Mephibosheth, and in the flight the child fell and became a permanent cripple (2 Sam. iv. 4). When David came to the throne his former
love for Jonathan impelled him to inquire whether any of Saul's house remained alive, that he might show them kindness for the sake of his former bosom friend. Through Ziba, who had been a servant of Saul, he learned of the cripple Mephibosheth. David had him brought to Jerusalem, restored to him the estate of Saul, and made him a perpetual guest at the royal table (Ib. ix. 1–8).

When David fled from Absalom this royal heir remained in Jerusalem—according to Ziba's story (Ib. xix. 24–30), that he might be ready to take the throne which was about to be restored to his father's house. On David's triumphal return to Jerusalem Mephibosheth went out to meet and greet him. He was unwashed and unkempt. When David questioned him concerning his reason for having remained behind, Mephibosheth threw the blame on Ziba, and as evidence of his own sincerity pointed out his unkempt state (Ib. xix. 24–30). The king was evidently perplexed at the conflicting stories; and he decided that the estate of Saul should be divided equally between the questionable characters with whom he had to deal. Mephibosheth had a son, Micah (I Chron. vii. 34, 35).

F.R.H.

MEQUINEZ: Town in the interior of Morocco, about 35 miles west-southwest of Fez. It contains about 6,000 Jews in a total population of 50,000. But very little is known concerning the Jews there. The town was founded about 940 C.E. As was the case in other parts of Mauritania, it is probable that there were a few Jews in Mequinez before 1492, and that these were joined by many others at the time of the expulsion from Spain. It has been pointed out that of thirty family names in Mequinez at least eighteen, such as "Gozlan," "Toledano," "Pariente," "Sasportas," and "Verdugo," are Castilian in origin. Moreover, various customs, the mode of feminine dress, and the methods of preparing food, all seem to show the influence of the Spanish Middle Ages. Details of the history of the Mequinez Jews are accessible only for the years since the Alliance Israélite began to publish its bulletins. In 1878 the town suffered from a famine which ravaged all Morocco, and the Alliance Israélite, the Anglo-Jewish Association, and the Board of Deputies of London sent abundant relief to the suffering Jews. The following year the affliction was renewed through a drought and an epidemic, on which occasion Mequinez received relief from the Morocco Family Relief Fund of London. According to the Bulletin of the Alliance for 1880, between 1864 and 1880 forty-two Jews in Mequinez were assassinated by Mohammedans. The appeal of the Alliance Israélite director of schools to the consular and diplomatic representatives of Morocco and the presence of one of these directors at Mequinez have helped to make the lives of the Jews there somewhat more secure.

Mequinez has nineteen synagogues, the oldest of which dates back 150 years. Each of these is named after its founder or else after the family which supports it (e.g., the Synagogue of Mordecai Loubaton). The Alliance Israélite founded two schools (attendance 61 boys and 36 girls respectively) at Mequinez in 1901. There are also ten small Talmud Torahs, having about 800 pupils and known by the names of the teachers in charge of them. The custom of placing epitaphs upon graves is not general in Mequinez, except in the case of those who die without leaving male issue. In Mequinez, as in almost all the Jewish communities of Morocco, it is not customary to invest any one with the title of chief rabbi. Religious matters are placed in the hands of a triumvirate of dayyanim, the president of the present (1904) triumvirate being R. Salomon Verdugo. These three rabbis are assisted in the discharge of their duties by a "na'amad," or council of notables; in case of necessity these constitute also a court of justice.

The revenues of the Jewish communal administration are raised by means of a tax of one "douro" (about 60 cents) per head for large cattle and one "peseta" (about 46 cents) per head for small cattle, and by contributions made by the wealthy families on the approach of the important holy days. These sources of revenue enable the communal administration to contribute to the schools of the Alliance Israélite, support the rabbis and the poor of the city, provide for funerals, pay the poll-tax, make gifts to the royal court and to the local authorities on the occasion of great Arabian fêtes, and purchase the privilege of using the public roads.

There are two societies in this populous community—the hebra kaddishan, which has charge of funerals, and the foundation of which dates back to ancient times, and the "hiluk," or the society charged with the weekly distribution of money and produce to the needy. The occupations of the Jewish population embrace all classes of mechanical labor and commerce. Some Jews are employed as kitchen gardeners in the outskirts of the town. The Jews of Mequinez occupy the Mellah, a walled ghetto containing 350 houses, all belonging to Jews. The streets are wide, but are not paved. From the standpoint of literature, Mequinez is the most fruitful community of Morocco. It has had at least thirteen rabbinical writers of note, of whom the following belonged to the family of Verdugo: the dates of death in each case being given in parentheses: Mordecai (1773); Moses (1758); Judah (1803); Mimum (1812); Raphael (1820); Pethahiah (1842); Jacob (1843); Joseph (1852). Of the Toledano family there may be mentioned Hayyim (1782); Jacob (1802); Moses Habib (middle of the 19th cent.). David Hessin lived there toward the end of the eighteenth century.

The Israelites, members of a fanatical Arab sect, make annual pilgrimages to Mequinez to visit the tomb of Abu 'Isa, the founder of the sect. On the day of their arrival the gates of the Mellah are shut, and the government of the town places a guard there to prevent the pilgrims from pilaging and massacring its inhabitants. See Morocco.


M. Pn.

MERAB (מְרָב): The elder of Saul's two daughters (I Sam. xiv. 49; xviii. 17, 19). Saul formally offered Merab's hand to David with the condition that the latter should distinguish himself in the war.
with the Philistines. David did so, but Saul broke his promise by giving Merab to Adriel the Meholathite (Ib. xvii. 19).

M. Sel.

MERARI, MOSES MENAHEM: Poet and chief rabbi of Venice in the seventeenth century. He was one of the rabbis who signed the decision in regard to the stores in Ferrara. A Hebrew poem ("Shir") of his is found in the "Hanukkai ha-Rayot" of Moses Hefez (Venice, 1696).


J. M. Sel.

MERIDIAN, DATE+: Imaginary line fixed upon as the one along which the reckoning of the calendar day changes. East of this line the day is dated one day earlier than the west of it. The date-meridian involves many Jewish questions, such as fixing the Sabbath and the holy days in the Jewish calendar, counting the days of mourning, and dating documents. While in civil matters the Jews probably would be guided by the international date-line 180° from Greenwich, as agreed to by the geographers of many civilized nations, in religious matters the Jewish law can not recognize an imaginary date-line of recent origin which has not even been adopted by the majority of nations.

The question does not appear in the Talmud nor in the early rabbinical literature. It is first mentioned in the twelfth century in the "Cuzari" of Judah ha-Levi (ii. 20).

In the "Cuzari" of Judah ha-Levi's theory is based on the hypothesis that the date was fixed at midday when the sun was at its zenith, shedding light 90 degrees eastward and leaving 270 degrees westward to finish the day.

Jerusalem is in longitude 35° 13' 25" east of Greenwich, and according to this Judah ha-Levi's date-line would be in longitude 123° 13' 25" E., making China the Far East and separating it from Japan, which would be the Far West. Corea would be divided with Seoul (126° 35' E.) to the west.

Under the American date would come Kamchatka, eastern Siberia, and the whole of Australia. On the other hand, the Philippines, with Manila (120° 58' 3' E.), would come under the Asiatic date.

Phinehas Elijah, the author of "Sefer ha-Berit" (article iv., ed. Brünn, 1797), raised the question also regarding the latitudes near the north and south poles, where night and day may each cover six months. The author decided in that case to discard the sunlight as a distinction between night and day, and to figure 24 hours as a full day. As to the longitude he was aware that the Jews on the two hemispheres did not observe exactly the same day as Sabbath. He did not, however, attempt to locate the date-line.

Hayyim Solig Slonimski (d. May 15, 1904) published in "Ha-Zefirah," in 1874, an article addressed to the rabbinate and entitled "What Sabbath Shall the Jewish Traveler in the Far East Observe?" Several prominent rabbis took part in the discussion. R. Moses b. Zebi Lapidus of Russia, and R. Isaia Meir Kahana Schapiro of Czortkov, Galicia, accepted the meridian of Judah ha-Levi; Schapiro, however, marks it as passing through the Jordan instead of Jerusalem and thus moves the meridian about 20 miles eastward.

R. Benjamin Zeeb Wolf Weller of Yaroslav, Galicia, does not accept Judah ha-Levi's authority to establish a meridian and objects to any fixed dateline. In his opinion the method of dating must depend upon the order in which the countries were discovered. Hence far eastern Siberia, Japan, and Australia should retain the Asiatic or eastern date, while the Philippine Islands that were discovered from the American side should retain the American, or western, date.

R. Weller thinks that one crossing from land discovered from the Asiatic side to land discovered from
the American side, or vice versa, must observe both his own Sabbath and that of his neighbors to make sure of the right date. The "natural" meridian, as R. Weller calls it, was criticized as impracticable, since discoveries of islands in the Pacific might be made from opposite coasts in such a way as to carry the Asiatic date farther west and the American date farther east. Slonimski, after reviewing the opinions of the rabbis, accepts Judah ha-Levi’s view as to the location of the meridian at Jerusalem, which he advocates both from the Jewish-national and from the geographical standpoint. But he divides the distance equally, allowing 180 degrees on each side. According to his view, the date-line would be in longitude 145° 13′ 25″ west of Greenwich. Slonimski argues that by allowing an equal portion on either side of the meridian, the extreme difference from the meridian is but 12 hours, whereas Judah ha-Levi’s division makes a difference of 18 hours. Besides, the equal division places the date-line in the most natural and convenient place in the Pacific, and gives the whole American continent, except a small part of Alaska near the Bering Strait, the same dating. This date-line, of course, excludes the Philippines, and even the Hawaiian Islands, from the American date, and the Jewish settlers on these islands ought to observe the American Sunday as the seventh day, or Sabbath.

R. Samuel Mohilever of B'yelostok coincides with Slonimski, holding, however, that any new Jewish settlement must accept the date adopted by the authorities of that place. But in case of dispute by the authorities regarding the correct date the Jewish settler must follow the Jewish date-line 180 degrees from Jerusalem. No change by the authorities thereafter can affect the date. Thus in the case of the Philippines, where the change of date occurred in the beginning of the year 1845, if the Jews living there prior to 1845 adopted the old date, they must follow it and keep Sunday as the Sabbath-day. This would apply also to Alaska, where the date was changed in 1867, when the United States purchased it from Russia. As to the Jewish traveler, Mohilever decided that privately he must observe his own Sabbath and in public he ought to observe also the Sabbath of the place he visits. But if the traveler intends to settle permanently in that place, he must adopt its date.

**Bibliography:** Levi, *Dibre Yehakim*, Warsaw, 1876.

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**MERKABAH** (lit. “chariot”): The Heavenly Throne; hence “Ma’aseh Merkabah,” the lore concerning the heavenly Throne-Chariot, with special reference to Ezek. i. and x. The conception of Yhwh riding upon cherubim, or fiery cloud-birds, upon the heavens or the clouds, is certainly genuinely Hebrew (see Ps. xviii. 11 [A. V. 10]; Deut. xxxiii. 26; Ps. lxviii. 5 [A. V. 4]; Isa. xix. 1); hence His “war-chariot” (Hab. iii. 8 and Isa. lxvi. 15, Hebr.) and the name “chariot” for the ark with the cherubim (1 Chron. xxviii. 18). Just as the Assyrian sun-chariot with its horses is employed in the legend of the ride of Elijah to heaven (II Kings ii. 11; comp. Enoch lxx. 2, 1xxii. 5, lxxiii. 2), so did the prophet Ezekiel in his vision, probably suggested by Babylonian sculpture, see Yhwh riding on the Throne-
Charlot when leaving the doomed Temple at Jerusalem (see Müller, "Ezechielstudien," 1895, pp. 8-11; Bertholet, "Das Buch Hezekiel," 1897, p. 12). To a later age Ezekiel's picture became a sacred mystery known by the term "Merkabah" as early as the time of Ben Sira (Eccles. xlix. 8). The ancient Mishnah lays down the rule: "The Ma'aseh Merkabah should not be taught to any one except he be wise and able to deduce knowledge through wisdom ("gnosis") of his own" (Hag. ii. 1). Job beheld the throne of God, and his daughters sang the doxology of the Ma'aseh Merkabah (according to the Testament of Job, ed. Kohler, vii. 39, x. 25; see Kohut Memorial Volume, pp. 282, 288). Quite characteristic is the story given in Tosef., Hag. ii. 1; Hag. 14b; Yer. Hag. ii. 77a:

"R. Eleazar ben 'Arak was riding on a mule behind R. Johanan b. Zakai, when he asked for the privilege of being initiated into the secrets of the Ma'aseh Merkabah; and the great master demanded proof of his initiation into the gnosia, and when Eleazar began to tell what he had learned thereof, R. Johanan immediately descended from the mule and sat upon the rock. 'Why, O master, do you descend from the mule?' asked the disciple. "Can I remain mounted upon the mule when the telling of the secrets of the Merkabah causes the Shekinah to dwell with us and thy angels to accompany us?" was the answer. Eleazar continued, and, behold, fire descended from heaven and lit up the trees of the field, causing them to sing anthems, and an angel cried out, 'Truly these are the secrets of the Merkabah.' Whereupon R. Johanan kissed Eleazar upon the forehead, saying, 'Blessed be thou, O father Abrahm, that hast a descendant like Eleazar b. 'Arak!' Subsequently two other disciples of R. Johanan b. Zakai walking together said to each other: 'Let us also talk together about the Ma'aseh Merkabah'; and no sooner did R. Joshua begin speaking than a rainbow-like appearance [Ezek. i. 23] was seen upon the black clouds which covered the sky, and angels came to listen on men to hear wedding-music. On hearing the things related by R. Josse, R. Johanan b. Zakai blessed his disciples and said: 'Blessed be the eyes that beheld these things! Indeed I saw myself in a dream together with you, seated like the select ones [comp. Ex. xxi. 11] upon Mount Sinai; and I heard a heavenly voice saying: 'Enter the banquet-hall and take your seats with your disciples and disciples' disciples, among the elect, the highest ("third") class.'" (Tosef., Meg. iv. 28.

Alternatively this is a description of an ecstatic state in which pictures the mind forms secret realities (comp. Tosef., Hag. 13a; comp. Shah, 28a). Only the older men dared to be initiated into these mysteries. "I am not old enough," said R. Eleazar when R. Johanan b. Nappaha wished to instruct him in them. They were to be imparted in suggestions ("initial sentences," "nashe perakim") rather than in complete chapters (Hag. 13a). The bird that flew over the head of Jonathan b. Uzziel as he studied them was consumed by the fire surrounding him" (Suk. 28a; comp. Meg. 3a). "Ben 'Azza was seated meditating on the Torah when behold, a flame encircled him; the people told R. Akiba, and he went to Ben 'Azza, saying, 'Art thou studying the mysteries of the Merkabah?'" (Cant. R. i. 10; Lev. R. xvi.). "In the future Ezekiel will come again and unlock for Israel the chambers of the Merkabah" (Cant. R. i. 4).

Glimpses of the mysteries of the Merkabah may be discerned in such rabbinical sayings as the following: "The angel Sandalon towers above the rest of the angels the length of a five hundred years' journey; his feet touch the earth while his head reaches the holy Hayyot. He stands behind the Throne-Chariot binding wreaths for his Master" (Hag. 13b). To R. Ishmael b. Elisha is ascribed the saying that when offering the incense in the Temple as high priest he beheld the angel Akatriel ("the wreath-binding one"); Sandalon?) seated on the Throne and asked him for a blessing (Ber. 7a; comp. Bacher, "Ag. Tan." i. 267). One of these great archangels is said to equal in size a third part of the world (Ex. iii. i.). Concerning the lion, the ox, and the eagle, and the man as the four faces of the Hayyot, see Hag. 13b; on account of these four, which carry God's Throne-Chariot, the latter is called also "Tetramoulon" or "Quadrira" (Ex. iii. 3; comp. Jellinek, "B. H." iii. 92-95).

The Merkabah mysteries, which remained the exclusive property of the initiated ones, the "Zen'at'im" or "Hashaha'im" (see ENACHES), have been preserved chiefly in the Enoch literature of the pre-Christian centuries, and in the "Hekalot." In the geonic time, known also as the Enoch Literature - Merkabah and Enoch Books (see Jellinek, "B. H." ii. 40-47, 114, 117, xx., xxx., xxxii.; iii. 88-108, 161-165, and Introduction xx., xxv. v. 170-190 and Introduction xii., xiii.; Wertheimer, "Batte Midrashot," ii. 15-28; see HICKALOT). Part of it has been embodied in the "payyetan-kedushah" literature and has found its way also into other ancient apocrypha, such as the Testament of Abraham, the Ascensio Isaiah, etc. Besides the descriptions of the seven heavens with their hosts of angels, and the various storehouses of the world, and of the divine throne above the highest heaven, the most remarkable feature is that the mysteries rest on the belief in the reality of the things seen in an ecstatic state brought about by aunts, fasts, fervent invocations, incantations, and by other means. This is called "the Vision of the Merkabah" ("Zefiyat ha-Merkabah"), and those under this strange hallucination, who imagine themselves entering the Heavenly Chariot and floating through the air, are called "Yorede Merkabah" ("those that go down into the ship-like chariot"). Jellinek, "B. H." iii. 90, 91 et seq.). In this chariot they are supposed to ascend to the heavens, where in the dazzling light surrounding them they behold the innermost secrets of all persons and things, otherwise impenetrable and invisible.

Particularly significant is the warrior-nature of the angels surrounding the Throne-Chariot: flames dart forth from their eyes; they ride upon fiery horses (comp. Zech. vi. 1-8) and are armed with weapons of fire (Jellinek, i.e.). In order to be allowed to pass these terrible beings the Merkabah-rider must provide himself with amulets or seals containing mysterious names ("Hekalot," i.e. Merkabah).
Jamblichus ("De Mysteriis," iii. 4, 5) describes the "Hekatont," mention especially either R. Akiba or R. Ishmael, and their associates of the Bar Kokba time, as types of the "Yorede Merkabah."

The central figure and chief actor in the theophany, however, is the "Prince of the Face," Metatron, the one next to the Throne, whose name, or whose seventy names, are like God's, and who is none else than Enoch translated to heaven and transformed into the highest angel. He is the one who imparted to man all the knowledge of heaven and of the past and the future (see especially Jellinek, l.c. v. 170-176), exactly as Enoch did in the Ethiopic and Slavonic Books of Enoch.

Concerning the origin of the Merkabah-ride, Jellinek ("B. II." III. p. xxii.) expressed the opinion that Persian Sufism gave rise to its peculiar notions, and Bloch ("Montagschrift," 1898, pp. 18-25, 69-74, 237-266, 305-311) endeavored to trace them all back to Arabian mysticism. But recent researches on the Merkabah, which connected it with the Shechinah, and the Mithra liturgy have cast altogether new light on the whole Merkabah lore. Mithra, the heavenly charioteer, with his Quadriga, a chariot drawn by four horses, who was worshiped in ancient Persia as the god of light and regarded in early Roman times as the prime mover of the world, formed of the four elements (Dio Chrysostomus, "Oratio," xxxvi.; see Cumont, "Die Mysterien des Mithra," 1903, pp. 87-88, W. H. Starck, "Neoplatonische Studien," 1908, pp. 309-312), was invoked under mysterious rites as the mediator between the inaccessible and unknowable Deity, in the ethereal regions of light, and man on earth (Cumont, l.c. pp. 95, 132). These rites bear such a striking resemblance to those by means of which the Merkabah-riders approached the Deity that there can scarcely be any doubt as to the Mithraic origin of the latter (see Dieterich, "Eine Mithrasliturgie," 1900, pp. 7-13). The only difference between them is that while the Mithra-worshippers, at least those of Roman times, had the coming forth of Mithra as the highest god their aim, the Merkabah-riders have lost their authority and divinity; and Jewish wisdom, following the tendency of the age, embodied it, under the name of Enoch Metatron, as secret lore in its system (see Metatron).

Philo took the idea of the Merkabah with its charioteer Metatron and applied it to his Logos ("De Sonninis," i. 23; "Quis Rerum Divinarum Heres Sit," §§ 42, 48; "De Profrigis," § 19; "De Confusione Linguarum," § 28; "De Monarchia," i. 1; comp. Plato, "Phaedrus," ii. 46). Maimonides ("Moreh Nekhim," i. 1-7), in his antagonism to mysticism, went so far as to dissolve the whole Merkabah theophany of Ezekiel into mere physics, notwithstanding the rabbinical warnings against doubting these mysteries (see Pes. 119a). All the stronger, therefore, grew the zeal of the mystics, as is evidenced in the renewed form of the Cabala, which lent to the Merkabah lore and all the ecstatic visions and mystic operations connected therewith new life and vigor; of this the Book of Raziel and the later Cabala are ample proof. See M'Assi Bereshit.

**MERNEPTAH** (Greek, Μερνεπταχ): Egyptian king, the fourth of the 18th dynasty; a prominent figure in the discussions concerning the historicalness and chronology of Israel's exodus from Egypt. He was the son and successor of the famous Rameses II. (Sesostris), who is known to have built the cities enumerated in Ex. i. 11. Consequently, no conclusion seemed more certain than this: Ramesses II. was the Pharaoh of the oppression; Merneptah, that of the Exodus, which thus would date from the middle or end of the thirteenth century B.C. The discovery of the famous Israel inscription by Petrie ("Six Temples," plates 13-14) has now made this conclusion very doubtful. Line 27 in this inscription, a song of triumph over all foreign enemies of Egypt (Libyans, Hittites, Canaan, Ashkelon, Gezer, Yenu'ama), closes with the words: "Israel ["Y-s-i-n(a)-a-ra"] is annihilated [pulled out], without any [further] growth; Palestine has become like a widow [i.e., helpless] for Egypt." These words, dating from the fifth year of Merneptah, seem to point most naturally to Israel as settled in Palestine, though they have been construed as an allusion to the twelve tribes still wandering in the desert or still being held under bondage in Goshen.

Merneptah reigned for at least twenty-five years, the first five of which were filled with desperate attacks on Egypt by Libyan tribes and by pirates from Europe and Asia Minor. Palestine and central Syria remained tributary, however. The buildings of the king (at Karnak, etc.) are not considerable. His mummy has recently been found at Thebes, and is now in the Museum at Cairo.

E. G. R. / W. M. M.
MERODACH-BALDAN: King of Babylon (712 B.C.), who sent letters and a present to Hezekiah, King of Judah, when the latter had recovered from his sickness. Hezekiah, delighted with the courtesy, showed the messengers all his treasures, withholding nothing from them. Whereupon the prophet Isaiah, hearing of the visit, comes to Hezekiah and reproves him for the display he has made of his riches. He foretells the destruction of Hezekiah's kingdom, and the Babylonian captivity (Isa. xxxix.). In the parallel account in II Kings xx. 13-19 the name of this king is given as Berodach-baladan.

According to the Talmud, Baladan's face was changed to that of a dog, he being thereby compelled to abdicate the throne in favor of his son Merodach. Out of reverence, Merodach in all his edicts and ordinances added his name to that of his father in order to indicate that he really was only the representative of the latter (Sanh. 96b).

L. G.—A. Pe.

MEROM: “The waters of Merom” is given in Josh. xi. 5 as the name of the place at which the hosts of the peoples of northern Palestine assembled to meet the invader Joshua and his army. Merom is now commonly identified with the modern Lake al-Hulah, about fifteen miles north of the Sea of Galilee, and it is described as being of the shape of a pear with the stem pointing southward. It is three miles wide in its broadest part, and nearly four miles long, from the swamps to the outlet into the River Jordan. The lake is seven feet above the level of the Mediterranean, and varies from ten to sixteen feet in depth. Not far from its southwestern shores there is a considerable plain which seems to be the most probable location of the great battle between Joshua and the North-Canaanitish allies. The commander-in-chief of these forces, gathered from all parts of northern Palestine and even from the Jordan valley, was Jabin, King of Hazor. The great multitude of warriors is compared in numbers with “the sand that is upon the seashore . . . with horses and chariots very many.”

The only hint as to Joshua's method of attack is the statement that he came against the enemy suddenly, and fell upon them. This probably indicates a night march and early morning attack as at Gibeon (Josh. x. 9, 10). The Israelites smote them, put them to flight, and pursued them in every direction. Their horses were hamstrung, and their chariots were burned, while their cities and the whole country were laid waste. This last great battle so reduced opposition that Joshua was now ready to partition among the tribes of Israel for a permanent possession the land with its unconquered individual fortresses.

E. G. II. I. M. P.

MERON or MIRON: City of Galilee, situated on a mountain, three miles northwest of Safod and four miles south of Giscala, with which city it is almost always mentioned in the Talmud. One of the passages is: “One may eat olives [the product of the Sabbatical year] till the last ones disappear from the trees of Giscala and Meron” (Yer. Sheb. ix. 2). The ascent to Meron was so narrow that two persons could not walk abreast (R. H. 15a), and this description may well be applied to the Meroth fortified by Josephus (“Vita,” § 37; “B. J.” ii. 20, § 6). Meron is spoken of as a city inhabited by priests (Yer. Ta'an. iv. 9), a fact alluded to by Eleazar ha-Kalir in one of his p烟火itin (comp. Rapoport in his preface to Shalom ha-Kohen's “Kore ha-Dorot,” s.v. “Meron”). It is stated in the Midrash (Eccl. R. xi. 3) that a quarrel resulting in blows broke out between the people of Meron and those of Giscala on account of the remains of R. Elezer b. Simeon, which each party desired to bury.

To-day Meron is represented by the village of Mernun (called in Hebrew writings “Kefar Miron”), celebrated for its very ancient synagogue and for the tombs of some prominent tannaim. Benjamin of Tudela, who visited it, describes a cave there containing the tombs of Hillel and Shammurai and many of their disciples; and he states that R. Benjamin b. Japheth and R. Judah b. Beterah also were buried there. But Benjamin does not mention the tombs of R. Simeon b. Yoḥai and his son Eleazar. Samuel b. Samuel, who was at Meron in 1230, speaks of the school and tomb of Simeon b. Yoḥai which he saw there, as well as of the tomb of Eleazar. At the foot of the mountain, Samuel states, are 336 other tombs, and outside of the village are the tombs of Simeon Ḥatufah and of the prophet Ondilah (Carmoly, “Itinéraires,” pp. 133-134). There is now a magnificent bet ha-midrash enclosing the supposed tombs of Simeon b. Yoḥai and Eleazar, which have become the place of an annual festival, held on Lag be-‘omer, and called “Ḥillulat de-R. Shim'on ben Yoḥai” in commemoration of the death of the supposed author of the Zohar.

Meron is not to be identified with Shimron-meron of Josh. xii. 20, as the latter is called by the Rabba’s “Simonia” (Gen. R. 130.18; compare LXX. ad loc.), and is the modern Simuniyah, a village west of Nazareth (Robinson, “Researches,” ii. 344). It may, however, be identical with Madon (Josh. xi. 1), which is rendered “Meron” in the Septuagint; and some scholars identify it with Meroz, mentioned in Judges v. 23.

Bibliography: Benjamin of Tudela, itineraries, ed. Asher, i. 45; Carmoly, Itinéraires, pp. 135 et seq.; Neibauer, G. T. pp. 228 et seq.; Robinson, Researches, ii. 444; Schwarz, Ḥebḥot ha-Areẓ, pp. 225-229, Jerusalem, 1899.

M. SEL.

MERY: District town in Russian Central Asia, on the River Murgab. The town sprang up when the district was annexed to Russia in 1884. It has a total population of 8,727, including 486 Jews (1899). The old historic Mery is now utterly in ruins, and lies about eight miles east of the present town, adjoining the manufacturing settlement of Bairam Ali, in the imperial domain of the czar.

The Jews seem to have enjoyed greater religious liberty in old Mery than in many other cities. Dr. Wolff (“Mission to Bokhara,” pp. 225-238, New York, 1848), who was in Mery in 1851, and visited it again in 1844 when engaged on his well-known mission to Bokhara, speaks of the Jews there as being in great favor with the calif. They were permitted to maintain the Jewish faith and practices which they had been compelled to abandon at Meshed, where they were obliged to profess Mohammedanism.
O'Donovan, writing in 1882, before Merv was annexed to Russia, speaks of there being but seven Jewish families there. They were mostly engaged in trade, he states, and were treated with considerable tolerance; yet "they were not allowed to call themselves 'Monssai,' their religious name in these Eastern countries, but were compelled to style themselves 'Jedid,' which signifies a convert to the Mussulman faith" ("The Merv Oasis," p. 129). A writer in the "Jewish Chronicle" (May 12, 1889) has a note regarding the Jews at Merv under the Russian rule. He states that they came from Meshed, which most of them left in 1840 to escape the alternatives of persecution or conformity to the Moslem faith. He adds, however, that "although they openly acknowledge their religion—for the Russian authorities put no impediments in their way in this respect—they live in dread, and meet for prayer in a cellar which is surrounded by a high wall. There is no Ark in the synagogue, and the scrolls of the Law are kept in a separate room, which can be entered only through a secret door. The Jedids have a dejected appearance and fear everybody. They earn a precarious living as artisans."


A. V. W. J.

MERWAN HA-LEVI: French philanthropist of the second half of the eleventh century; one of the most prominent Jews of Narbonne, who devoted his time and fortune to that community. It seems that he was also in favor with the government, being thus enabled to check unfavorable measures against the Jews. He was the head of a family which produced several famous Jewish scholars, among whom was his son, R. Isaac of Narbonne, and his grandson, Na'h Moses ben Joseph of Narbonne.


6. A. Pe.

MERZBACHER, ABRAHAM: German banker; born 1819 at Baisersdorf near Erlangen: died June 4, 1883, at Munich. He at first intended to follow a rabbinical career; but after an unsuccessful application for the office of rabbi in Ansbach, he settled as a banker in Munich. He was an enthusiastic champion of the moderate conservative Jewish party, and a member of the central committee of the Alliance Israélite Universelle.

Merzbacher was noted chiefly as a patron of Jewish science. He published at his own expense the work "Dikduke Soferim," in 16 volumes, by Raphael Nathan Rabbinovitz (d. 1888). In the interest of this learned protégé and friend, Merzbacher collected one of the largest private Jewish libraries in the world, which now forms part of the city library of Frunkfort-on-the-Main.

MESERITZ. See Miedzybrzeź.

MESHA: King of Moab, tributary to Ahab, King of Israel. He was a sheepmaster, and paid to the King of Israel an annual tax consisting of the wool of 100,000 lambs and of 100,000 rams (II Kings iii. 4). He rebelled against Israel and refused to pay tribute; whereupon Jehoram, King of Israel, sending his forces with those of Jehoshaphat, King of Judah, and of the King of Edom, marched round the southern end of the Dead Sea and invaded the Moabish territory. That route was chosen, as is mentioned in the Moabite Stone, because the cities north of the Arnon were fortified by Mesha.

The invading army suffered from want of water, the prophet Elifaz, who was present, was consulted upon the suggestion of the King of Judah. He bade them dig trenches in the sandy soil, which were speedily filled with water. The Moabite army, seeing the rays of the sun reflected in the water, imagined that the enemies had quarreled and massacred one another; they made a reckless rush to spoil the camp, only to be repelled, routed, and put to flight with great loss, the few who escaped entering Kir-haraseth. The combined armies advanced into the land unopposed, "marred the fields with stones, stopped up the cisterns and fountains, felled the forests, and beleaguered the fortress. With 700 warriors Mesha attempted to break through the enemy's lines. Utterly failing in this, and reduced to desperation, he went to the top of the wall, and in full view of the invaders, offered his eldest son, who should have reigned in his stead, as a burnt offering to propitiate the wrath of his god Chemosh. In consequence of this "there came great wrath upon Israel"; and the Israelites, without pursuing their successes further, at once evacuated the country, leaving Mesha in undisturbed possession of it (ib. iii. 6-27). See MOABITE STONE.

C. L.

MESHA (Me'asha): Palestinian amora; lived in the third century at Lydda, in Judæa. He seems to have lost his parents when a child, for he was brought up by his grandfather, the eminent haggadist Joshua b. Levi. At an early age he displayed fine intelligence. His grandfather was fond of hearing him recite on Fridays the Biblical portion for the week; and the Midrash relates of him that once in his childhood he became ill and remained in a trance for three days, and that when he recovered his father asked him where he had been all that time; to this Mesha replied that he had been in a confused world and that persons held in honor in this world were there disgraced (Ruth R. iii. 1). Only a few halakot and sayings of his have been preserved in the Talmud.

Bibliography: Heilprin, Seder ha-Dorot, 1885, i. 230; Buber, Ag. Pal. Amor., i. 128, iii. 614.

A. S. W.

MESHERSHAYA BAR PAKOD: Babylonian amora of the sixth and last generation; lived in Surra. In the persecution of Jews by Perozes (Parz), King of Persia, Meshershaya was imprisoned and executed together with Ammar ben Mar Yankai and the exiled her Huma Mar (469-470).

Bibliography: Sherira Gaon, Respoinas, ed. Neubauer, A 34; Heilprin, Seder ha-Dorot, 1889, i. 168.

A. S. W.

MESHULLAM BEN DAVID: German tosafist of the twelfth or of the first half of the thirteenth century. He was the son of the tosafist and liturgist David ben Kalonymus of Münzenburg, and he corresponded with R. Baruch ("Mordekai," Ket.
MESHULLAM BEN ISAAC SALEM BEN JOSEPH: Italian poet; lived successively at Mantua and Venice at the end of the sixteenth century and at the beginning of the seventeenth. Like his father, he was a corrector in the Hebrew printing-offices of the above-named cities, which he often supplied with laudatory poems of his own composition. In addition to these, which were inserted at the head of several books, Meshullam was the author of three liturgical poems, namely: (1) "Kınah," an elegy on the confutation at Mantua in 1610; (2) a poem on the Exodus from Egypt; and (3) a selihah forming a fourfold alphabetical acrostic.


MESHULLAM BEN JOEL HA-KOHEN: Talmudic writer; born at Narbonne about 1120. He directed a Talmudic school which produced several famous men, and was an intimate friend of Abraham b. Isaac, ab bet din of Narbonne, who addressed to him several responsa, and spoke of him in high terms. His Talmudic decisions are quoted in "Sefer ha-Terumot." His Talmudic decisions, which much displeased R. Tarn. A poem on the conflagration at Mantua in 1010; (2) a liturgical poem entitled "Kinah," a work by his brother Isaac.


MESHULLAM BEN JACOB OF LUNEL: French Talmudist; born at Narbonne about 1150. He died at Lunel in 1170. He directed a Talmudic school which produced several famous men, and was an intimate friend of Abraham b. Isaac, ab bet din of Narbonne, who addressed to him several responsa, and spoke of him in high terms. His Talmudic decisions are quoted in "Sefer ha-Terumot." His Talmudic decisions, which much displeased R. Tarn. A poem on the conflagration at Mantua in 1010; (2) a liturgical poem entitled "Kinah," a work by his brother Isaac.


MESHULLAM BEN JONAH: Physician and translator of the thirteenth century. It appears that he lived in southern France. He occupied himself with medicine merely as a study, and seems never to have practised. At the desire of a friend named Hafez or Shalem, Meshullam translated into Hebrew the medical work "Kitab al-Tazrif," by Zahrawi. The translator's preface begins with a Hebrew poem in honor of Hafez.


MESHULLAM BEN NASOULUM: Physician; born at Narbonne about 1160. He was a member of the rabbinical college of Narbonne and, with Abraham ben Isaac, ab bet din, and other rabbis, was one of the signatories of a responsa issued there about 1150 ("Teshubot ha-Rambam," p. 4, Leipzig, 1859; "Kitab Bo," No. 20). Not long after 1150 Meshullam settled at Melun, where he acquired considerable authority and where he corresponded with some of the greatest rabbis of France, including those of Paris. He obtained the title of "Rab," which had an official character in northern France. Meshullam was rather indulgent in his decisions, which much displeased R. Tam. He was the author of "Pīṭeq Niddah" (Lemberg, 1892), comments on the laws of Niddah. The book contains also a specimen of the author's work on the Pentateuch, entitled "Ilkhāţe Yom." One of his responsa is also found in "Zikron Kelunah," a work by his brother Isaac.

BIBLIOGRAPHY: Baber, Anshe Shem, p. 171.

MESHULLAM BEN TIBBON (DON BO-NET CRESCAS DE LUNEL): French scholar; settled at Perpignan, where he died in 1306. Abba Mari, who was a relative of Meshullam, lamented the latter's death in one of his liturgical pieces. Gross thinks that Meshullam b. Machir is to be identified with Sen Bonet de Lunel, who wrote a commentary on Ibn Ezra's Bible commentary.


MESHULLAM BEN NATHAN OF MELUN (called also Meshullam of Narbonne): French talmudist; born at Narbonne about 1120. He was a member of the rabbinical college of Narbonne and, with Abraham ben Isaac, ab bet din, and other rabbis, was one of the signatories of a responsa issued there about 1150 ("Teshubot ha-Rambam," p. 4, Leipzig, 1859; "Kitab Bo," No. 20). Not long after 1150 Meshullam settled at Melun, where he acquired considerable authority and where he corresponded with some of the greatest rabbis of France, including those of Paris. He obtained the title of "Rab," which had an official character in northern France. Meshullam was rather indulgent in his decisions, which much displeased R. Tam. He was the author of "Pīṭeq Niddah" (Lemberg, 1892), comments on the laws of Niddah. The book contains also a specimen of the author's work on the Pentateuch, entitled "Ilkhāţe Yom." One of his responsa is also found in "Zikron Kelunah," a work by his brother Isaac.
Musshulam

**Messiah**

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Lemical correspondence ensued between these two scholars, and Meshullam, in spite of his clever dialectics, was obliged to submit in fear of excommunication (comp. R. Tam, "Sefer ha-Yashar," pp. 79-76; Tos. to Pes. 105a; Bezah 16a; 'Ab. Zarah 29b; "Mordekai," Shab. iv, 334 et passim). Gross (in "Mozneitz Schiff," xvi. 290) and Kohn (ib. xxvi. 143) declared that Meshullam b. Nathan of Melun and Meshullam of Narbonne were two different persons, though Gross afterward surrendered this opinion and identified them. Gross conjectures also that this Meshullam may be identical with the Biblical commentator quoted in the commentary to Chronicles (II Chron. xiii. 2) wrongly attributed to Rashi (comp. Zunz, "Z. G." p. 71), and that it is he who is spoken of by Yom-Tob of Joigny ("Mordekai," Shab. i. 290).

**M. SEL.**

**MESHULLAM PHOEBUS BEN ISRAEL SAMUEL:** Chief rabbi of Cracow; born about 1547; died at Cracow Oct. 17, 1617. Meshullam is first known as the head of a flourishing yeshibah at Brest-Litovsk, one of his pupils being Joel Sirkes. The year of his arrival at Cracow is not recorded, but it is certain that he was there in 1605. He was a recognized authority in rabbinical matters and was consulted by Meir Lublin (Responsa, No. 81) and by Sirkes ("She'elot u-Teshubot ha-Ba'AH," No. 105). A responsa of Meshullam to Joshua Falk ha-Kohen contains an explanation (to Niddah v. 1) which shows Meshullam to have possessed a thorough knowledge of anatomy and some knowledge of Latin ("She'elot u-Teshubot ha-Ba'AH ha-Hadas-hot," No. 84). Two other responsa of his are extant (ib. No. 81 and "She'elot u-Teshubot Ge'onim Batra'e," No. 44). Abraham Schrenzel in his "Eitan ha-Ezrahi" (Responsa, No. 29) mentions a work by Meshullam Phoebus entitled "Sefer Shemot Gitin," a treatise on the proper names in a bill of divorce. From a manuscript in his possession Meshullam edited the responsa of Moses Minz (Cracow, 1617).

**BIBLIOGRAPHY:** J. M. Zunz, "Ir ha-Zedek," pp. 49-52. D. R. M. SEL.

**MESHULLAM BEN SOLOM (surnamed En Vidas):** Poet; lived at the beginning of the thirteenth century. Although Jedahah Bedersi, in his "Igeret Hitnagzel," classes Meshullam among the Provençal poets, Meshullam's native country seems to have been Spain. According to Gross ("Gallia Judaica," p. 146), the name of the place קִּנּוֹן, which is added to Meshullam's name in a Bodleian manuscript (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1970, fol. 201), is to be corrected to קִנּוֹ יִי ("Da Pira"). In a Florence manuscript Meshullam is designated as "En Vidas de Gerona." Meshullam ranged himself with the Orthodox in their struggle against the philosophers. He directed his attacks chiefly against the translator of that work, Judah al-Harizi, and wrote several satirical poems on the "Moreh Nebukim." These poems have been published by Steinschneider in the "Sammlung Kleiner Beiträge aus Handschriften" (i. 3).

Meshullam was a poet of talent; indeed, Abraham Beciersi, in his review of the principal Hebrew poets, classes him before Benveniste. The greater part of his poetical productions are extant in manuscript (Neubauer, i.e., and the Florence MS. cited above). See DAPIERA.

**BIBLIOGRAPHY:** Carmofit in Ha-Karmel, vii. 60; Grütz, Gesch. vii. 32; Benam-Neubauer, Les Rabbins Français, p. 725; Gross, Gallia Judaica, p. 146.

**I. BU.**

**MESHUMMAD:** See APOSTASY.

**MESHWI AL-'UKBARI:** Founder of the Jewish sect Al-'Ukbariyah (Okbarites), which derived its name from the city of 'Ukbara, near Bagdad, said to have been the place of residence of Meshwi. According to Kirksani, Meshwi lived after Iahmael Al-'Ukbari; his original name was Moses, but it was converted by his adversaries into Meshwi (= "one whose ideas are confused"). Meshwi differed in many points from both the Karaites and the Rabbinites. Because the Day of Atonement is termed in the Bible "Sabbath of Sabbaths" he affirmed that that feast must always occur on a Sabbath, which would make the Feast of Passover fall on Thursday. He ordered his followers to turn to the West in praying, instead of in the direction of the Temple. According to Meshwi, it was not allowable to offer sacrifices in the Temple on Sabbath. Contrary to the Biblical prohibition, Meshwi is said to have allowed his followers to eat fat. Hadassi ("Eshkol ha-Kofer," § 99), on the authority of David ibn Merwan al-Mukammas, gives the name of the founder of the sect as Moses of Baalbek, who is probably identical with Meshwi al-'Ukbari. From an obscure passage in the "Ozar Nehmad" of the Karaites, it appears that Meshwi lived after the time of Meshwi al-'Ukbariyyah. Dittelbach concludes that Meshwi embraced Christianity in the middle part of his life; but this is highly improbable, for the sect would not have survived the apostasy of its founder, and Meshwi still had followers at the time of Kirksani.

**BIBLIOGRAPHY:** Pinsker, Likkute Kadmnniyuat, i. 16, 43; ii. 98, 99; Fürst, Gesch. des Kawardi, i. 83; Grütz, Gesch. v. 293; Gottheber, Bibelwort-le-Todah ha-Korahin, p. 284; Harkavy, Le-Korah ha-Kittot be-Yisrael, in Grütz, Dibor Yeme Yisrael, iii. 508.

**I. BU.**

**MESOPOTAMIA:** A wide region of western Asia which derived its name from its geographical position between the rivers Tigris and Euphrates. See ARAM; ASSYRIA; BABYLONIA.

**MESQUITA:** Castilian family, members of which, during the period of the Inquisition, found their way to Holland, England, and America. David Bueno de Mesquita was one of the wealthy merchants of Amsterdam about the middle of the seventeenth century. The family Bueno de Mesquita still exists in England; in American history also the name appears at an early date. Luis de Amesquita is mentioned in the course of the trial of Gabriel of Granada by the Inquisition in Mexico (1648-45). From Ovregon it is learned that Luis de Mesquita (alias De Amesquita Sarmiento) was a native of Segovia, Castile, and a citizen and merchant of Mexico. The name is found also in the West Indies. Benjamin Bueno de Mesquita is mentioned.

**MESQUITA:** Castilian family, members of which, during the period of the Inquisition, found their way to Holland, England, and America. David Bueno de Mesquita was one of the wealthy merchants of Amsterdam about the middle of the seventeenth century. The family Bueno de Mesquita still exists in England; in American history also the name appears at an early date. Luis de Amesquita is mentioned in the course of the trial of Gabriel of Granada by the Inquisition in Mexico (1648-45). From Ovregon it is learned that Luis de Mesquita (alias De Amesquita Sarmiento) was a native of Segovia, Castile, and a citizen and merchant of Mexico. The name is found also in the West Indies. Benjamin Bueno de Mesquita is mentioned.
as a Portuguese merchant, resident in Jamaica, who petitioned the king for letters of denization in 1664; he appears to have lived there several years before the date mentioned. Banished from the island shortly after 1664, he went to New York. He was buried in that city, and his tombstone in the old cemetery on New Bowery is the oldest Jewish tombstone existing in New York; it bears the date of 1683. Other members of the same family remained in Jamaica, and their name is repeatedly met with at later dates; thus Jacob Fernandez Mesquita was naturalized there in 1740 and Moses Mesquita in 1749. Abraham Bueno de Mesquita was a resident of the island of Nevis early in the eighteenth century, though administration of his estate was granted in New York, to his daughter Blancha in 1715. Members of this family appear repeatedly in the records of the New York congregation, but the name disappears during the nineteenth century.

BIBLIOGRAPHY: Publications Am. Jew. Hist. Soc. i. 91-92; v. 45-49. [A.V. 6]; exxxii.17 [applying to David]; Lam. iv. 20). In post-exilic times, the high priest, filling the place formerly occupied by the king, is spoken of as "ha-Kohen ha-Mashiah" (the anointed one, a ruler) and simply "Mashiah" (an anointed one, anointed with the sacred anointing oil). As "God's anointed one" the king was sacrosanct and inviolable (comp. I Sam. vii. 8-11, 14; Isa. iv. 4; Ps. lxxxix. 4, 21-29). As "God's anointed one," the king was sacrosanct and inviolable (comp. I Sam. xxvi. 9). Hence the later applications of the title "Mashiah Yhwh" in the Old Testament.

In Isa. xiv. 1 Cyrus is called "God's anointed one," because God has called him and given him victory after victory for the distinct purpose of putting an end to the Babylonian kingdom and the worship of idols, of setting free exiled Israel, and thus introducing the new era of God's universal dominion. In Ps. cv. 18 the Patriarchs are called "God's anointed ones" because they are under the special protection of God and therefore inviolable. Finally, in Hab. iii. 18, Ps. xxviii. 8, lxiii. 10 (A. V.
The Ideal sages in Jeremiah and Ezekiel which in Isaiah. give expression to the hope in a Mes- siah, has been disputed by various Biblical scholars (comp., Hackmann, "Die Zuktfrts- erwartung des Jesaia"; Volz, "Die Vorexilische Jahrhundertzeit und der Messias"; Marti, "Gesch. der Israelitischen Religion," pp. 190 et seq.; idem, "Das Buch Jesaia"; Cheyne, "Introduction to Isa-iah," and edition and transl. of Isaiah in "S. B. O. T.").

The objections of these scholars, however, rest principally on the hypothesis that the idea of the Messiah is inseparably bound up with the desire for universal dominion, whereas, in reality, this feature is not a characteristic of the Messianic hope until a later stage of its development. The ideal king to whom Isaiah looks forward will be a son of Jesse, on whom will rest the spirit of God as a spirit of wisdom, valor, and religion, and who will rule in the fear of God, his loins girt with righteousness and faithfulness (xi. 1-3a, 5). He will not engage in war or in the conquest of nations; the paraphernalia of war will be destroyed (iv. 4); his sole concern will be to establish justice among his people (ix. 6b; xi. 4). The fruit of his righteous government will be peace and order throughout the land. The lamb will not dread the wolf, nor will the leopard harm the kid (xi. 8): that is, as the following verse explains, tyranny and violence will no longer be practised on God's holy mountain, for the land will be full of the knowledge of God as the water covers the sea (comp. xxxix. 1, 2, 16). The people will not aspire to political greatness, but will lead a pastoral life (xxxii. 18, 20). Under such ideal conditions the country can not but prosper, nor need it fear attack from outside nations (ix. 6a, xxxii. 15). The newly risen scion of Jesse will stand forth as a beacon to other nations, and they will come to him for guidance and arbitration (xi. 10). He will rightly be called "Wonderful Counselor," "Godlike Hero," " Constant Father," "Prince of Peace" (ix. 5).

This picture of the future fully accords with Isaiah's view, that the judgment will lead to a spiritual regeneration and bring about a state of moral and religious perfection; and it agrees also with the doctrine, which, in his bitter opposition to the alliances with Assyria and Egypt, he preached to his people—the doctrine, namely, that their sole concern should be God and their sole reliance be on Him, for thus, and thus only, might they endure (vii. 9; comp. also v. 4, viii. 13, xxx. 15). The prophets advocated a government which would be in conformity with God's will and be regulated by His laws of righteousness. In connection with Isaiah's Messianic hope it remains to be observed that the "Immanuel" passage, Isa. vii. 14, is interpreted in Matt. ii. 23 as referring to the birth of Jesus, has, as Robertson Smith ("The Prophets of Israel," pp. 271 et seq., 426 et seq.) and others have pointed out, no Messianic import whatever. The name has reference merely to events of the immediate present. He meansmanuel" to give a token by which the truth of Passage. his prophetic word may be tested, saying that any young woman giving birth to a son in the near future will call him "Im- manuel" (= "God with us"), in remembrance of the withdrawal of the Syrian-Ephraimitic armies from the country (v. 16). In fact, it may have originated late in post-exilic times. The idea of a personal Messiah is not met with again until the time of Jeremiah and Ezekiel (the Messianic picture of Micaiah v. 1, 3-8, as is proved by the fact that in its Israel and the Messiah hold dominion over the nations, according to this view can not be a pre-exilic product of prophecy; in fact, it may have originated late in post-exilic times). Jerem-iah's picture of the Messiah is not a detailed one; but, like his future hope in general, it agrees in ad essentials with that of Isaiah. The Messiah will be "a righteous sprout of David," who will establish just judgment and wise government in the country, and whose name will be "curial camp (= "God is our salvation"); xxii. 5, 6; these verses recur in almost the same form in Ezek. xxiii. 15, 16, but in the latter verse "virgin" (as given in A. V. and other versions; the only word meaning this is "betulah"), but "a young woman sexually mature," whether married or unmarried; the article "ha-" of "ha-'almah" is the generic article.

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In Ezekiel, the Messiah is a purely passive figure, the only personal reference to him being in xvii. 23 — "he will become a mighty cedar" (Hebr.). The regeneration of the people, like their restoration, is exclusively the work of God.

But in xxxiv. 23 et seq., xxxvii. 24 et seq., which passages date from exilic times, there is an entirely new feature—the prophecy that David will be the king of the future state. As after the decline of the Holy Roman Empire the sages of the return of the emperor-hero Barbarossa, so, after the fall of the nation, the Jews of the Exile dreamed of the coming of a second David, who would reestablish them as a glorious nation. So Ezekiel lays emphasis on the fact that the future Israel is to be a united nation as it was under David of old. The hope in the return of David is expressed also in the spurious passage mentioned above (Jer. xxx. 9) and in the gloss to Hos. iii. 5 ("and David their king"); is
In post-exilic prophetic literature the hope in a Messiah is found only in the first two prophets of the post-exilic community, Haggai and Zechariah, and in Deutero-Zechariah, ch. ix., which, probably, dates from the time of the Seleucids. Haggai and Zechariah see in Zerubbabel the promised "sprout of David"; but they state merely that he will rebuild the Temple and attain great eminence as a ruler (Hag. ii. 23; Zech. iii. 8, vi. 12).

Deutero-Zechariah's Messiah has much in common with Isaiah's. He is described (Zech. ix. 9, 10) as a righteous Prince of Peace, who will rise from the ranks of the poor and oppressed, who will ride into Jerusalem not in military splendor, but on an ass (comp. Jesus' entry into Jerusalem on an ass, and the account of Solomon, the governor of Medina at the time of the dissensions of the califs, who rode upon an ass in order to show his advocacy of peace). For, unlike worldly rulers, he will not maintain his dominion by the sword—he will destroy all the instruments of war (II. instead of 'יוה ה', is read in accordance with the LXX. תורגם. 3d s. m.); but, by his jurisdiction, which will extend to the ends of the earth, he will establish peace among the nations. Thus Deutero-Zechariah's conception of the Messiah combines Isaiah's conception with the hope of world-dominion cherished by his own age.

The personal Messiah does not figure at all in the future hope of Deutero-Isaiah, whose lofty universalism marks the final step in the development of the religious ideas of the Prophets.

Ideal of the Second Isaiah. The salvation of mankind is the goal of history, and Israel's prerogative becomes but the privilege of suffering for the good of the whole world. God has called Israel for the realization of His purpose toward man. Israel, and not an individual, is "the servant of God" (Isa. xlii. 1-6, xlv. 1-6, 1-4-9, lii. 13-liii. 12), through whom the regeneration of mankind will be accomplished, who will spread the true religion among all nations, convert all men into willing servants of God, and lead all tongues to confess Him (xlv. 23). Naturally, not the actual Israel of the present is meant, but the ideal Israel of the future, risen to spiritual heights in consequence of his wonderful deliverance by God. For this high destiny Israel has been especially fitted by reason of the religious experience which God has stored up in him in the course of his history; and, by submitting, in accordance with God's will, to suffering and ignominy, he fulfills his mission and advances toward his final goal. In Isa. li. 1-4 and Micah iv. 1-4 there is the same picture of the Messianic future as in Deutero-Isaiah—Jerusalem as the religious center of the world, whence salvation will radiate to all men—but contain the additional promise that universal peace will ensue in consequence thereof. In like manner the post-exilic prophets Trito-Isaiah, Malachi, and Joel, and the post-exilic Apocalyptic of Isaiah, xxiv. xxv., have no personal Messiah. According to them, God Himself, without the instrumentality of a man, will redeem Israel from his present misery and bring about the new era of salvation. The conclusion, however, of Malachi (the authorship of which is doubtful) speaks of a messenger, Elijah, whom God will send to convert men and thus pave the way for His own coming.

As in the prophetic writings just enumerated, so in the Apocrypha of the Old Testament the figure of the Messiah has no prominence whatever. In I Maccabees there is a brief general reference to the promise given to David that his throne would be reestablished (ii. 57), but Ecclesiasticus, Judith, Tobit, Baruch, II Maccabees, and the Wisdom of Solomon contain no mention of the Davidic hope. The Hellenistic author of the Wisdom of Solomon is so thoroughly universalistic that the idea of a Messiah is precluded. His eschatological picture shows no nationalistic feature whatever.

The natural deduction from the facts thus far outlined is that while from the time of the Prophets the belief in an ideal future determined the history and tendency of Jewish religious life and thought to such an extent that this belief may be called the special characteristic of the Jewish genius, still, in the periods thus far covered, the idea of a personal Messiah is far from having that general prominence which one would, at first, be inclined to assume. Further, it has been seen how Deutero-Isaiah heralded Cyrus as the favorite of God, the hero called by God to introduce the new era of universal bliss. In like manner, no doubt, as Kampers has shown, in his "Alexander der Grosse und die Idee des Weltimperiums in Prophetie und Sage," the Jewish contemporaries of Alexander the Great, dazzled by his glorious achievements, hailed him as the divinely appointed deliverer, the inaugurator of the period of universal peace promised by the Prophets. Proof of this is: (1) The legend related in Alexander Josephus ("Ant." xi. 8) and in the Talmud (Yoma 67b) of the audience of the high priest Jaddua (in the Talmud it is Simon the Just), who mentioned Alexander the Great in Gaza. Alexander recognizes in the high priest the man who had appeared to him in a dream, urging him to the conquest of Asia and promising him that he himself would lead his army and deliver the Persian kingdom into his hands; he prostrates himself to worship God, whose name he sees inscribed on the plate of gold on the high priest's cedars, accompanies the high priest to Jerusalem to sacrifice to God in His Temple, and is there shown the Book of Daniel, in which it is written that the Persian kingdom will be conquered by a Greek—a prophecy which Alexander applies to himself. (2) The various sagas which sprang up about Alexander, chiefly among the Jews in Alexandria, and out of which the Alexander romance of pseudo-Callisthenes grew, the only explanation of which is that Alexander had once been the central figure in their future hope. (3) The apocalyptic traditions about Alexander the Great in medieval apocalyptic literature and also in the midrashic literature—for example, the tradition (mentioned by Josephus) of Alexander imprisoning Gog and Magog behind the mountains of darkness in the far north. The version of this legend given by Jacob of Sarug (521 c.e.) and in the Koran, sura 18 (comp.
Kampers, i.e. pp. 73, 76 et seq.) leaves no doubt that it was purely of apocalyptic origin.

But while all these hopes centering in Alexander the Great bear witness to the liberality and broad-mindedness of the Jews of that time, they, on the other hand, corroborate the conclusion, expressed above, that the hope in the Messiah had, as yet, no definite form and can not have been commonly an article of faith. This is true, not only of the time of Alexander the Great, but even as late as the first period of apocalyptic literature, and is proved by the absence of a personal Messiah in the oldest apocalyptic writing, the Book of Daniel, as well as in the oldest part of the Book of Enoch ("The Apocalypse of the Ten Weeks") and in the Book of Jubilees, which also date from the Maccabean period, apart from the fact, pointed out above, that in the contemporaneous apocrypha there is but vague reference to the Messiah. The "one of the likeness of man" ("ke-bar enash") of Dan. vii. 13 (Hebr.), to whom the rulership in the divine world-monarchy will be entrusted, is, according to the author's own explanation (vii. 18, 22, 27), the nation of God's holy ones (i.e., the faithful Jews). These constitute the earthly representatives of God in the "civitas Dei," and in contrast to the other nations of the world, who are represented under the figures of animals, they are represented under the figure of a man in order to signify that in them the divine ideal of manhood has preserved itself most faithfully.

Not until after the fall of the Maccabean dynasty, when the despotic government of Herod the Great and his family, and the increasing tyranny of the Roman empire had made their condition ever more unbearable, did belief in a personal Messiah. They yearned for the promised deliverer of the house of David, who would free them from the yoke of the hated foreign usurper, would put an end to the impious Roman rule, and would establish His own reign of peace and justice in its place. In this way their hopes became gradually centered in the Messiah. As evidence that in the Roman period the Messianic hope had become universal among the Jews may be adduced: (1) Jesus' conviction that he was the Messiah, a conviction inspired in him by the current belief in a Messiah, as is shown by the fact that on his entry into Jerusalem the populace hailed him as such as (2) the testimony of Josephus ("B. J.", vi. 5, § 4), Tacitus ("Hist.", v. 13), and Suetonius ("Vespasian, iv.") regarding the Messianic belief of the Jewish people at that time; (3) the fact that even in Philo's picture of the future, in spite of its monistic tendency, the Messianic king has a place (comp. "De Preemtis et Prenis," § 16). It may be noted in this connection that the "Prayer for the Coming of the Messiah," as the version of it given both in the Babylonian and in the Palestinian recensions of the Shemonet 'Erekh shows (see Nos. 14 and 15 respectively), can not have become an integral part of the daily prayers later than the time immediately following the destruction of the Temple, for in that period the "Shemonet 'Erekh" received its present form. Hillel's assertion (Sanh. 98b) that there would be no future Messiah for Israel since the latter had had its Messiah in the days of Hezekiah, can have no weight as a contrary argument, as Hillel lived in the reign of Herod the Great, at the beginning of the period which marks the development of the popular belief in the Messiah.

As the future hopes of the Jews became Messianic in character the figure of the Messiah assumed a central and permanent place in apocalyptic literature: and as apocalyptic literature in general, so the Messiah-concept in particular, embodies a multitude of bizarre fantasies which can not possibly be reconciled or woven into anything like a connected picture. There are many factors which contributed to this manifold and variegated imagery. Not only was all the Messianic and quasi-Messianic material of the Scriptures collected, and out of it, by means of subtle combinations, after the manner of the Midrash, a picture of the Messiah sedulously drawn, but everything poetical or figurative in the Prophets' description of the future was taken in a literal sense and expounded and dogmatized accordingly. Many foreign elements, moreover, crept in at this time and became part of the general potpourri of imagery relating to the Messiah. This being the case, an exceedingly complex and difficult question arises—where, in the Messiah-pictures, and, indeed, in the pictures of the future in general, presented by apocalyptic literature, has one to deal with organic development of ideas from prophetic ideas, and where with foreign religious elements? At present it is not possible to form a final judgment in regard to the place of origin of these foreign ideas. The material from the Assyro-Babylonian religion and mythology which has been offered in recent years by Assyriologists shows what an involved question is presented in this one point, and that a series of preliminary and exhaustive studies is necessary before a final decision can be reached regarding it or the various questions bound up with it. The one thing sure in this connection is, perhaps, that, according to the time at which the heterogeneous character of the conceptions becomes noticeable in the literature, Alexandria must have had a prominent part in the fusion of the native and foreign elements, since that city had been from the time of Alexander the Great the seat of religious syncretism as well as the intellectual metropolis of the civilized world.

For the better understanding of the Messianic pictures in apocalyptic literature it is important to point out that, although frequently interlaced, two distinct sets of ideas may be traced—the one set concerned with this world, hence realistic and national; the other directed to the world to come, hence transcendent and universalistic. The Messiah presents a correspondingly double character. Side by side with the traditional idea of an earthly king of the house of David is the new conception of a heavenly preexistent Messiah, from which it follows that in regard to the question of the Messiah the older apocalyptic literature, as well as the younger rabbinical branch, falls naturally into two groups.
In the older apocalyptic literature the first book to be mentioned in which the Messiah figures as an earthly king is "The Vision of the Seventy Shepherds of the Book of Enoch" (ch. lxxxv.-xc.) of the time of John Hyrcanus (135-105 B.C.). The Messiah appears under the figure of a white bull at the conclusion of the world-drama (xc. 37 et seq.) and commands the respect and fear of all the heathen, who eventually become converted to God. Yet he does not take any actual rôle. It is God Himself who wards off the last attack of the heathen against Israel, gives judgment, and establishes the world-dominion of Israel. Second in this group come those parts of the Sibylline Books whose date, as Geffken's recent critical analysis has established ("Komposition und Entstehungszeit der Oracula Sibyllina," pp. 7-13), is about the year 83 B.C. The Messiah is pictured (verses 652-660) as a king sent by God from the rising of the sun, who will put an end to war all over the earth, inasmuch as he will destroy some peoples and make permanent treaties with the others: in all his actions he will be solicitous not to follow his own counsel, but to obey the commands of God. The writer then describes at length the attack by the heathen nations on the magnificent Temple of God and on the Holy Land, and the annihilation of the nations by God; the Last Judgment with the ensuing conversion of the heathen to God; the establishment of God's eternal kingdom over all men and the reign of universal peace; but, strange to say, throughout the description there is no mention of the Messiah. In fact, in verses 781 et seq., the Israelites are spoken of as the prophets of God, the judges of mankind, and the just kings who will put an end to the sway of the sword upon earth.

"The Vision of the Seventy Shepherds" and Sibyllines, iii. 652 et seq. say nothing about the lineage of the earthly Messiah, but in the Psalms of Solomon (xviii.), which Psalms of Solomon were called forth by the conquest of Jerusalem by Pompey (63 B.C.), he is designated as the "son of David," who will appear at a time known only to God. These Psalms (l.c.) contain a more detailed description of his personality and of his reign than any other writing of that period. The Messiah will first crush the unjust rulers and rid Jerusalem of, and destroy, the impious heathen. Then he will gather the scattered ones of Israel, distribute them through the land according to their tribes, and found his own kingdom of peace and justice. No wicked person will be tolerated in his kingdom nor will foreigners be allowed to dwell there. He will subject the heathen nations to his rule, glorify the Lord before the whole world, and make Jerusalem pure and holy as of old, so that the nations will come from the ends of the earth to witness God's glory. The description which follows of his righteous reign shows the influence of Isa. xi. 1 et seq. Free from sin, strong in the divine fear, and filled with the spirit of God, of valor, and of justice, he will tend the flock of the Lord faithfully, hold the higher officers in check, and make sinners cease by the power of his word, so that injustice and tyranny will not be practised in the land. He will not rely upon horses and warriors, nor heap up gold and silver to wage war, nor keep armies. In God alone will he place his trust, and his strength will be in Him. In the Apocalypse of Baruch (70-100 B.C.) the earthly Messiah will appear at the close of the fourth (l.c., the Roman) world-empire and destroy it. The last ruler of the empire will, after his hosts have been destroyed, be brought in chains before the Messiah on Mount Zion, and there, after the impiousness of his rule has been pointed out to him, he will be put to death by the Messiah's own hand. Of the other nations, those hostile to Israel will be put to the sword and the remainder subjected to the rule of the Messiah, who will establish himself on the throne of his kingdom, inaugurate the reign of morality and bliss, and hold dominion until the end of time, i.e., until the consummation of the present world (xxix. 8, xxxix. 5-xl. 3. lxvi-lxxiii. 4. Ch. xxx. 1 is to be taken, with Volz ("Jiidische Eschatologie," pp. 37, 203, as Christian interpolation).

The Testament of Levi (ch. viii. and xviii.) shows a unique conception of the Messiah. He is not, as in the Testament of Judah (see below), the descendant of David, but a priestly king of the tribe of Levi. His char- and according to the popular belief, a taments of the Twelve Patriarchs, act and activity are altogether spiritual. The pouring out of the spirits and knowledge of the Lord over all mankind and the cessation of sin and evil will be the fruit of his ideal priesthood, which will last for all eternity. He himself will open the doors of paradise, cast aside the sword threatening Adam, and give the saints to eat of the tree of life. He will chain up Belial and will give his children power to trample on the evil spirits. The picture of the Messiah in the Testament of Levi (ch. xxiv.), although far more brief, resembles, in its spiritual character and in its universalistic tendency, that in the Testament of Levi. The sole mission of the Messiah will be the regeneration of mankind, and his kingdom will be one of justice and salvation for the whole world. If, as Bousset sought to prove ("Zeitschrift fir die Neutestamentliche Wissenschaft," ii. 198 et seq.), the Testaments of the Twelve Patriarchs date mainly from the time of the Maccabees, then the Messiah-conception of the Testament of Levi is easily accounted for; the author expects that the future Savior will be a prince of the reigning priestly house of the Maccabees.

The oldest apocalypse in which the conception of a preexistent heavenly Messiah is met with is the Messiological section of the Book of Enoch (xxxvii.-lixli.) of the first century B.C. The Heavenly Messiah is called "the Son of Man," and is described as an angelic being, "Messiah." His countenance resembling a man's, and as occupying a seat in heaven beside the Ancient of Days (xlvi. 1), or, as it is expressed in ch. xxxix. 7, "under the wings of the Lord of spirits." In ch. xlvi. 3, 6, xlix. 2b it is stated that "His name was called before the Lord of spirits before the sun and the signs of the zodiac were created, and before the stars of heaven were..."
made"; that "He was chosen and hidden with God before the world was created, and will remain in His presence forvermore" (comp. also Ixii. 6); and that "His glory will last from eternity unto eternity and his might from generation unto generation" (that "his name" in xlviii. 3 means really "son of man") is evident from verse 6; comp. the similar use of "Shem Yhwh" for "Yhwh" in Isa. xxx. 27. He is represented as the embodiment of justice and wisdom and as the medium of all God's revelations to men (xlvii. 3; xlix. 1, 2a, 3). At the end of time the Lord will reveal him to the world and will place him on the throne of His glory in order that he may judge all creatures in accordance with the end to which God had chosen him from the beginning. When he rises for the judgment all the world will fall down before him, and adore and extol him, and give praise to the Lord of spirits. The angels in heaven also, and the elect in the Garden of Life, will join in his praise and will glorify the Lord. "He will judge all hidden things, and no one will be able to make vain excuses to him"; he will judge also Azazel, with all his associates and all his hosts. The wicked ones of the earth, especially all kings and potentates, he will give over to damnation, but for the just and chosen ones he will prepare eternal bliss, and he will dwell in their midst for all eternity (xlvii. 3; xlv. 4; xlviii. 4-10; xlix. 4; li. 3; lv. 4; lx. 7-xxi. 14).

It is worthy of special note that in the appendix to the Messiologicall section of Enoch, the latter himself is the Son of Man = Messiah (lxxxi. 14), and, as in the Slavonic Book of Enoch and the Hebrew Book of Enoch (see Jew. Encyc. i. 676, s.v. Apocalyptic Literature), as well as throughout rabbinical literature, Enoch is identical with Metatron = Metat- hronym or Metatirynos (i.e., the highest, ministering spirit, who stands next to God and represents His presence forevermore). As the author of the Fourth Book of Ezra (xiii.), as well as the author of the Messiologicall Book, evidently had Dan. vii. 13 in mind when he described the preexistent Messiah, it may be mentioned here that, while the Messiastic interpretation of this passage prevails in the rabbinic literature (the oldest example is the Messiastic tradition in Sanh. 98a, for which Joshua b. Levi is mentioned as authority), the Greek text of Dan. vii. 13 presents not only the Messiastic interpretation of "Bar Nash," but unmistakably also, in ως νεον γεννηθαι ἐπάνω, the conception of the preexistent Messiah.

In Rabbinic Literature, moreover, contrary to the view held by many, that all the passages concerning the Son of Man = Messiah in the Book of Enoch and IV Ezra are of Christian origin, it may be pointed out that the phrase "Bar Nash" (= "son of Man") must have been a common name for an angel of the highest order among the Palestinian Jews of the first Christian centuries. Yer. Yoma v. relates that, when Joshua b. Levi was apprised by heaven, that he was to be present in the Tabernacle when the high priest enters the sanctuary, he thought of heaven, and from the end of the first century of the common era it is also the one officially accepted by Judaism. As proof of this may be given: (1) "The Prayer for the Coming of the Messiah," mentioned above, in
which the Messiah is called “descendant of David.”

(2) The information given in the second century by Justin (“Dialogus cum Tryphone,” ch. xlix.) and by the author of “Philosophumena” (ix. 20). Both writers state expressly that, contrary to the belief of the Christians, the Jews emphasize the human origin of the Messiah, and the author of “Philosophumena” adds that they expect him to be descended from David. (3) The liturgy of later times, which, like the Daily Prayer, calls him the descendant of David throughout. His mission is, in all essential respects, the same as in the apocalypses of the older period: he is to free Israel from the power of the heathen world, kill its ruler and destroy his hosts, and set up his own kingdom of peace (comp. the descriptions of him in Jew. Encyc. i. 675, s. e. Apocalyptic Literature, Neo-Hebraic).

The conception of the preexistent Messiah is met with in Pes. R. xxxiii., xxxvi. (pp. 152b, 162, ed. Friedmann; comp. Yalk. i. 20; et al.). According to these passages, the Messiah, who mounted into God’s throne, was told it was the one who would bring him to shame in the future, and, being then allowed, at his request, to see the Messiah, he trembled and sank to the ground, crying out, “Truly this is the Messiah who will deliver me and all heaven kings over to hell.” God calls the Messiah “Ephraim, my righteous Messiah.”

The preexistent Messiah is presented also in the Haggadah (Pes. 54a; Ned. 29a; Yalk. i. 20; et al.), where the name of the Messiah is included among the seven things created before the world was made; and where he is called “Yinnon,” reference being made to Ps. lxix. 17 (which passage probably was in the mind of the author of the Messiologica! section of Enoch when writing xlviii. 3). That, contrary to the view of Weber (“Jiidische Theologie,” 2d ed., p. 355) and others, it is actual preexistence which is meant here, and not predestination, is evident from the additional remark—“According to another view, only the Torah and the Throne of Glory were [actually] created; as to the other [five] things the intention was formed to create them” (Yalk., t.e., in regard to “the name of the Messiah” compare the comment above to Enoch, xlvii. 3). Finally, the preexistence of the Messiah in paradise is minutely described in “The Revelation of R. Joshua b. Levi” (see Jew. Encyc. i. 680), in Midrash Konen (Jellinek, “B. H.” ii. 29), and in “Seder Gan Eden” (ib. iii. 132 et seq., 195). In the first two, regardless of the apparent anomaly, the preexistent Messiah is called “Messiah ben David.”

The conception met with in the rabbinical literature of an earthly preexistence of the Messiah must be distinguished from that of his heavenly preexistence. It occurs in various forms, representing, probably, different stages of development. First, he is expected to lead a hidden life and then to step forth suddenly. (On this conception the sudden, unexpected appearance of the Messiah comp. Matt. xxiv. 27, 43–44, where it is said that the Messiah will come like a thief in the night or like a flash of lightning.) This is the conception of him in Ex. R. i. and in Tan. Shemot, both of which say that as Moses, the first deliverer, was reared at the court of Pharaoh, so the future deliverer will grow up in the Roman capital; in agreement with this, in the Agudat ha-Mashiahs (Jellinek, i. 142) it is said that the Messiah will suddenly be revealed to Israel in Rome. Then, again, the Messiah is represented as born, but not yet revealed. This conception appears as early as the second century in Justin Martyr’s “Dialogus cum Tryphone” (ch. viii.), and in accordance with it is the passage Sanh. 98b, where R. Joshua ben Levi is quoted as saying that the Messiah is already born and is living in concealment at the gates of Rome. In Targ. Yer. to Micah iv. 8 the Messiah is on the earth, but because of the sins of the people he is still in hiding. Finally, the Messiah is thought of as born at a certain time in the past. This is the case in Yer. Ber. ii., which states that the Messiah was born at Bethlehem on the day the Temple was destroyed, and in the Apocalypse of Zerubbabel (see Jew. Encyc. i. 682), which declares he was born in the days of King David and is dwelling in Rome.

The notion, traceable to Philo, xxiv. 23 et al., that David himself is the Messiah, is another variation of the conception of earthly preexistence. It occurs in the apocalyptic fragment of the “Siddur” of R. Anani (see Jew. Encyc. i. 678, s. e. Apocalyptic Literature, 2) and in Yer. Ber. ii. The latter states that whether the King Messiah belongs to the living or to the dead, his name is David.

Finally, there must be mentioned a Messianic figure peculiar to the rabbinical apocalyptic literature—that of Messiah ben Joseph. The earliest mention of him is in Suk. 52a, where three statements occur in regard to him, for the first of which R. Dosa (c. 250) is given as authority. In the last of these statements only his name is mentioned, but the first two speak of the fate which he is to meet, namely, to fall in battle (as if alluding to a well-known tradition). Details about him are not found until much later, but he has an established place in the apocalypses of later centuries and in the midrash literature—in Suda’s description of the future (“Eunomos-w-De-ot,” ch. viii.) and in that of Hai Gaon (“Ta’am Zeqenim,” p. 59). According to these, Messiah b. Joseph will appear prior to the coming of Messiah b. David: he will gather the children of Israel around him, march to Jerusalem, and there, after overrunning the hostile powers, reestablish the Temple-worship and set up his own dominion. Theretofollow Amiulus, according to one group of sources, or Gog and Magog, according to the other, will appear with their hosts before Jerusalem, wage war against Messiah b. Joseph, and slay him. His corpse, according to one group, will lie buried in the streets of Jerusalem: according to the
other, it will be hidden by the angels with the bodies of the Patriarchs, until Messiah b. David comes and resurrects him (comp. J ew. Encyc. i. 689, 689 [§ 8 and 13]; comp. also Midr. Waysoha' and Aggadah ha-Mashiah in Jellinek, "B. H." i. 55 et seq., iii. 141 et seq.).

When and how this Messiah-conception originated is a question that has not yet been answered satisfactorily. It is not possible to consider Messiah b. Joseph the Messiah of the Ten Tribes. He is nowhere represented as such; though twice it is mentioned that a part of the Ten Tribes will be found among those who will gather about his standard. There is a possibility, however, as has been repeatedly maintained, that there is some connection between the Alexander saga and the Messiah b. Joseph tradition, for, in the Midrash, on the strength of Deut. xxxiii. 17, a pair of horns, with which he will "strike in all directions," is the emblem of Messiah b. Joseph (comp. Pirke R. El. xix.; Gen. R. ix.; Num. R. xiv.; et al.), just as in the apocalyptic Alexander tradition in the Koran (referred to above) the latter is called "The Double-Horned" ("Diu al-Karum"). See also Eschatology; Jesus; Judaism.


MESSIAH, FALSE. See Pseudo-Messiah.

MESSIANIC PROPHECY. See Prophecies.

MESSIANIC YEAR. See Calendar.

MESSINA: Italian city, "at the point of Sicily," on the strait called Luniq, which divides Calabria from Sicily ("Itinerary" of Benjamin of Tudela). Its Jewish community may have been founded even before the destruction of the Second Temple, although it is first mentioned in the letters of Gregory I. After a long silence the sources again refer to it, in connection with a royal decree of 1129, and about 1170 Benjamin of Tudela found 200 Jews there on his return from the Holy Land. The Jews of Messina had the same constitution, rights, and taxes as all the other Sicilian communities, though their lot may have been somewhat harder because the archbishop claimed a certain authority over them.

In 1347 several Jews were executed on the false charge of ritual murder, and their heads were publically exposed; a marble inscription, "a monument to the faithless Jews," was subsequently placed in the cathedral to commemorate the event. On a similar occasion, in 1475, the Jews averted a riot only by the payment of a large sum of money. In 1492 they were expelled from Messina, as well as from the entire island, though thirty-seven years before, in 1455, they had in vain attempted to emigrate.

Messina occupied an exceptional position in virtue of being the seat of the highest court of appeal for all the Jews of Sicily; and in 1498 Moses Hefez (Bonavoglio, who, as the representative of seven communities, had induced King Alfonso V., in 1430 and 1431, to repeal ordinances unfavorable to the Jews) was made chief justice ("naggid") of the supreme court. Being at the court in Naples when appointed, he deputed his brother to act as his proxy; the latter accordingly was invested with the new dignity in the synagogue of Palermo. Moses Hefez died in 1447. Messina itself was not subject to the jurisdiction of the new chief justice, but formed a judicial district of its own.

The Messina community must have been one of the largest on the island, judging from the tax-receivings. In addition to the imposts levied equally upon all the communities, it was required to furnish, after 1347, the standards for the galleys of the commanding officer. Wine and meat were taxed. In 1170 the community numbered only 200 persons, but in 1438 there were 180 families there—about 3 per cent of the total population. It had several synagogues, one in the suburb of San Philip.

Therenarios of an inscription of the year 440 are said to have been found, but the reference is probably to one of much later date, in honor of a certain "Moses" (?) who built a synagogue or some similar structure. A considerable number of Jews living in the vicinity of Messina endeavored to evade the taxes and imposts of the community, and consequently were excluded by a royal decree of 1344 from its rights and privileges.

Little is known of the intellectual life of the Jews of Messina. About 1390 Abraham Abulafia, cabalist and magician, had two pupils there—Abraham and Nathan; some time later Aaron Facassi (Favi) officiated there as rabbi, and pronounced a sentence of excommunication upon a physician named Aaron (1340), which sentence was repealed by the government. Moses Hefez (referred to above) officiated as rabbi about 1430, and succeeded in having the Jews released from compulsory attendance at Christian ceremonies.

The scholars of Messina who edited the manuscript of Nahmanides' commentary on the Pentateuch, on which the Naples 1490 edition was based, are of somewhat later date. The Jewish physicians of Messina include Naccon de Fariono and Aaron (1367), Moses Spagnuolo and Bifularchio (1375), Moses Tabe (1388), Joseph Factas and Gaudio (1390), Benedetto da S. Marco "Lugrossu" and Machalulfo Ayucblno (1404), Isaac de Bonavoglia (1425), Vilhelmo Saces (1439), Aaron de Sacenlotu de Girachi and Ruba (1448), Moses de la Bonavoglia (1477), and Vital Arufiel. There were a number of Turkish scholars of the sixteenth century who bore the surname "Messini."

BIBLIOGRAPHY: Zunz, Z. G., passim; Bartolomeo e Giuseppe Lagunina, Codice Diplomatico dei Guadini di Sicilia, passim. g. I. E.

MESSING: Prussian family, members of which in the nineteenth century settled in the United States of America.

Joseph Messing: Talmudist, exegete, and rabbi; born at Argenau, Prussia, April 30, 1812;
died in London, England, March 20, 1880. The only rabbis he held were those of Gostyn and Wiktowo, Posen. Messing was the author of: twelve homilies on Hanukkah (Breshan, 1862); "Gal Na'ul" (1864), a commentary on Megillah, containing a prefatory notice by Sir Moses Montefiore; "Alone Shayish" (1868), a commentary on the tractate Abot; "Perush al Haggadah" (1869), a commentary on the Haggadah; and "Arono shel Yoset" (1876) on Bible exegesis.

Three sons of Joseph Messing, who received their training under Guttmacher at Grätz, and öttinger and Zunz at Berlin, were called to fill prominent pulpits in the United States.

Aaron Messing: Eldest son of Joseph Messing; born 1845; rabbi at Mecklenburg (1859-67), New York (1867-70), San Francisco (1871-91). In 1891 Messing was called to the rabbinate of B'nai Sholom Temple, Chicago, which he still (1904) occupies. He has founded not less than twelve congregations and twenty-three Sunday-schools in Nevada, Oregon, and California. Messing is the author of several popular Sabbath-school text-books, especially "A Hebrew Primer" and "The Jewish Catechism."

Moses Messing: Second son of Joseph Messing; born 1846. He is the oldest rabbi in continuous service with one congregation in the United States, having been minister to the Indianapolis Hebrew Congregation for thirty-seven years, since Oct. 21, 1867.

Henry Messing: Third son of Joseph Messing; born March 10, 1848. He has been rabbi of the United Hebrew Congregation, St. Louis, Mo., since March 8, 1878.

Abraham Joseph Messing: Youngest son of Aaron Messing; born Aug. 4, 1873, at Chicago, Ill.; was graduated from the Hebrew Union College in 1897, and has been rabbi of Temple Beth-Or, Montgomery, Ala., since Sept. 1, 1897.


Metals: Although Deut. viii. 9 describes the Promised Land as one rich in ore, Palestine itself was really almost without metals, which had to be imported from neighboring countries. The passage in question is therefore taken by certain scholars to refer not to Palestine proper, but to Bashan, the present Hauran, whose rocks contain as much as 20 percent of iron—hence the name "basalt." Nothing is known of mining among the Hebrews themselves (see Mines and Mining); the description in Job xxxvii., which shows a full knowledge of the technical process, probably refers to Egypt, which was probably more proficient in mining on the Sinai Peninsula from earliest times. The existence of these mines in Sinai may account for the fact that the Jerusalem Pentateuch Targum translates "the wilderness of Zin" (Num. xiii. 21; xxxiv. 3, 4) by "mountain of iron." Josephus ("B. J." iv. 8, § 2; comp. Malalæ's "Chronicle," xvii. 182), however, places "the iron mountain" in Trachonitis and not in the vicinity of Sinai (comp. Derenbourg in "R. E. J." viii. 275). Another "mountain of iron" is mentioned (Suk. iii. 83-93); but this was in the vicinity of Jerusalem, and received its name not from its richness in iron, but from the fact that its rocks were hard as iron. Robinson ("Researches," i. 512) has shown that the country about the Red Sea is likewise entirely without iron deposits.

The Hebrews were aware of the existence of gold at Hvavilah, Ophir, and Uphaz; and they obtained the precious metal from these districts either by means of their own ships, as under Solomon Sources of (I Kings ix. 29) and Jehoshaphat (2 Kings xxviii. 19), or through the markets of Tyre, where silver, iron, tin, and lead were brought (Ezek. xxvii. 12), probably by traders from Tarshish (2 Kings xxviii. 19). Tarshish is mentioned as being under Tyrian dominion ( Isa. xxiii. 10); but its location and even the meaning of its name are still disputed points. The same doubt attaches to two cities, Betha and Beretha, conquered by David, from which he "took exceeding much brass" (2 Sam. vii. 8; in I Chron. xviii. 8 these cities are Tithath and Chun). Copper utensils came also from Javan (which here probably means Cyprus), Tubal, and Meshech (Ezek. xxvii. 13). According to the ideas of the time, the people of the last-named country lived in the far north; and the expression "iron from the north" occurs in Jer. xv. 12. This iron seems to have been an especially good variety. The Rabbis mention the excellent Indian iron ("Ab. Zarah 15a; Ab. R. N., Recension A, xxviii.); and the Indian swords (Tan., Wa'ethanan, 6). Since the Oriental trade was chiefly in the hands of the Phenicians, the Israelites could thus become directly acquainted with the metals and had opportunity to obtain possession of them.

A general name for "metal" does not occur in the Bible, but the following words are mentioned: gold, silver, copper, iron, tin, lead, antimony or stibium, and electrum.

Gold ("zahab," connected with the root "za'hab," "to shine"): The various Biblical terms (see Gold) employed to designate the color or the degree of purity of different varieties of metal are in part identical with the terms used in the Talmud (Yer. Tama iv. 41d; a little different in Tama 41b) to characterize seven varieties: (1) good gold (with reference to Gen. ii. 12; comp. "good gold from Ophir"; Targum Sheniti in Esth. ii. 1, ed. Lagarde, p. 237); (2) pure gold, i.e., such gold as can be put into the fire without losing weight (the golden lamp of the Tabernacle is said to have been put into the fire eighty times without losing weight); (3) fine gold ("zahab sagur"; comp. I Kings vi. 20); (4) "zahab mufaz," which, according to one explanation, looks like burning brimstone, and according to another and probably more correct explanation is said to come from the place in which it was found (Solomon's chariot was covered with this kind of gold, see I Kings x. 17); (5) unalloyed gold; (6) spun gold ("zahab shabut"), flexible as wax (the emperor Hadrian is said to have had a piece of the size of an egg; Diocletian, one as large as a Gordian denarius); (7) Parvian gold (II Chron. iii. 6); probably so called from an Arabian district. In the Babylonian Talmud gold of Ophir occupies the third place in the list; and "mufaz" gold is—apparently correctly—con-
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connected with "paz" (comp. Cant. v. 15). The word occurs with the same meaning in the Talmud (Giṭ. 11b, 58a). If "ufaz" (Jer. x. 9: Dan. x. 5) is not a proper name, it is likewise probably connected with the same root. Some commentators, referring to Targums, Peshitta, and manuscripts of the Septuagint, consider it to be corrupted from "Ofir." Almost all the names for gold here mentioned occur in I Kings x. Perhaps "esikar" (Ps. lxxvi. 10; Ezek. xxvii. 15) should also be connected with "sagur"; as Assyrian "hurasašu" means "massive" or "solid gold" (Delitzsch, "Assyrisches Handwörterbuch," p. 499b); and "sagur" and "esikar" may be synonymous (Cheyne, in "Proc. Soc. Bibl. Arch." 1896, xxi. 146; comp. Barth in "Programm des Berliner Rabbinitseminars," p. 32, Berlin, 1901). The Assyrian "hurasu" explains the Hebrew "harūz" (Prov. viii. 10, xii. 27); the latter is used poetically for gold and really means "decided," i.e., "declared a unit of value," which gold had been for a long time. Moreover, the Greek χρύσος ("gold") is said to come from the Hebrew (perhaps Phoenician; see "R. E. J." xvi. 276) word "harūz" (Bochart, "Hierozoicon," ii. 534; H. Lewy, "Die Semitischen Fremdwörter im Griechischen," p. 59). Poetically "ketem" (Lam. iv. 1; Job xxxvii. 19, xxxvi. 24, etc.) is used, and appears also in connection with "paz." The expression "bezer" occurs only twice (Job xxiv. 24, 25), and is usually interpreted to mean "bars of gold." The meaning "gold in rings" is also accepted for it (Hoffmann, in "Zeitschrift für Assyriologie," 1887, p. 133). "Phūsir"—that is, gold of phūsir—is its parallel; and the writer of the Book of Job (Job L.c.) says that both of these kinds of gold shall be as of no value to those who fear God. In the Talmud "seething gold" is also mentioned ("zahab roteḥ"; Sanh. 92b). See also GOLD for Biblical passages.

Silver ("kesef"): This metal derives its name from its pale color. The denominative "hiksif" means "make pale" ("kaṣaf," like the Arabic "kaṣaf," = "desiderare"), although in Job xxvii. 9 a comparison seems to be made between silver and something shining. The Greek ἱππαρχος ("Latin "argentum") likewise goes back to ἱππαρχος ("white"). "Kesef" was, in addition, a term for money in general among the Hebrews (see below). Silver has its veins (Job xxxviii. 1). It is not found on the surface, nor in river-beds, like gold; but it must be taken with hard labor from the depths of the mountain. Strangely enough, the Septuagint translates "kaṣфα," in Ezra viii. 17, according to the meaning of the root: εἰ τῷ ἱππαρχῳ τούτῳ, "place of silver," which is, Ctesiphon.

Copper ("nēḥoset"): The Hebrews probably knew copper only in its natural state, and not as bronze, which is copper alloyed with tin, unless the copper ore was found mixed with tin. According to one hypothesis, the Biblical-Hebraic "sefer" means "brass" or "bronze" ("J. Q. R." xv. 102). The term נְפֶלֶט ("bronze") occurs only in a late Jewish work ("Seder ha-Dorot," s.v. נפטל), following "Shalshelet ha-Kabalah," ed. Amsterdam, p. 8b), where the metals collected by David for the building of the sanctuary are enumerated (comp. Eusebius, "Præparatio Evangelii," ix. 4). Bronze tablets are mentioned in I Macc. viii. 22; xiv. 18, 26; and in Antioch tablets of the same metal informed the Jews of their rights. The altar was covered with copper, which did not melt, although fire was continually burning upon it (Lev. R. vii.; Tan. Terumah, 11). A bronze serpent (Num. xxi. 9; II Kings xviii. 4) is mentioned, and the proper name "Neḥusita" (II Kings xxiv. 8), the hyssop represented in bronze (Parah xii. 5), and shells of bronze (נָפֶלֶת; Yelammedenu, in "Aruk," s.v. נפטל) are noteworthy. See COPPER.

Iron ("harzel," "parzel"): The mountains of Palestine contained iron ore (Deut. viii. 9). Its value was less than silver and more than stones (Isa. lx. 17). As was also the case in early times among the Greeks and Romans, iron was little used by the Hebrews; and it is mentioned only four times in the first four books of Moses (see IRON). Many understand the word "paldah" (Nah. ii. 4) to mean "steel," a preparation of iron; but the correctness of this interpretation is uncertain. Iron can be broken in pieces with a hammer. In this it is a symbol of the Torah, which has numerous attributes and characteristics (Suk. 53a; see Tos. ib.). A teacher of the Law must be as hard as iron (Ta'an. 4a). To forge and harden iron it must be put red-hot into cold water (Shab. 41a). Iron was heated on coal; and there are halakic regulations for doing this on the Sabbath (ib. 130a). Iron as well as lead was used on the yokes of animals (Kelim xiv. 4, 5). The Rabbis were acquainted with the magnetic stone which attracts iron (Soṭa 41a, "eben siculo").

Tin ("bedil," from a root meaning "to separate"). The name itself indicates that the metal is not a pure one, but consists of parts separated from other metals, perhaps the lead in bars of silver (so Delitzsch on Isa. i. 25, where the word is used in the plural with "sīgim"); Ibn Ezra rightly observes that no other names of metals occur in the plural; compare the Latin "stannum" (Pliny, "Historia Naturalis," xxxiv. 47); German, "werk"; and English, "alloy." That "bedil" denotes some particular metal is evident from passages like Num. xxxvi. 22 and Ezek. xxvii. 18, 20; xxvii. 13, where it is mentioned along with other metals; and according to the Septuagint this metal was καστίγματος = "tin," a translation which Luther has throughout his version. Among the Romans, until the fourth century, tin was called "plumbum album." The Jews were probably acquainted with tin through the Phoenicians, who brought it from their European colonies (from Britain?); see Gutschmidt, "Kleine Schriften," ii. 50. The instrument used in summoning the people to synagogue in Babylonia was of tin (Petraiah of Regensburg, p. 14, ed. London, 1896). Beautiful tin Seder platters are still in existence.

Lead ("oforet"); Aramaic and Neo-Hebrew in Mishnah and Talmud, "abar," "abra"): Lead is mentioned in Num. xxxii. 22; Ezek. xxii. 18, 20; also in Ezek. xxvii. 13, where it is referred to as an export of Tarshish. Lead was obtained direct from the mines (Hul. 8a). It is the symbol of weight (Ex. xv. 10). Tradition relates that the river-beds near Jerusalem were lined with lead (Letter of Aristeas, ed. Wendland, § 80; comp. "Seder ha-Dorot," l. 115; Warschau, 1881). White lead (Persian, "sapaidag" see "Z. D. M. G." vi. 43); Syrian, "aspeda") oc-
cur in the "Halakot Gedolot" and elsewhere in the literature of the Geonim as "alsetladiag" (see Kohut, "Aruch Compiement," iv. 82). A wire of lead ("petiah shel abat"; Sanih, 52a) was used in killing those condemned to death by fire. The caves of houses were made of lead (Mik. vi. 8).

**Antimony or Stibium** ("puk" = "eye-paint") (ed. Z. D. M. G. v. 286), now called "kubl" in the Orient; hence the verb "kalhal" ([Ezek. xxii. 40]); often mentioned in the Talmud and Midrash [e.g., Slab. viii. 31]: One spoke of "enlarging" the eyes with paint (Jer. iv. 30, R. V.) or of painting them (II Kings ix. 30). The meaning of Isa. liv. 11 is disputed. According to Saadia, paint is meant here also; thus the meaning would be that the stones shine like women's eyes. More modern scholars read "neofek." Wisloun xiii. 14 interprets it to mean that on feast-days the faces of the gods were colored red with minium.

**Electrum**: A translation given by many for "hashmal" (Ezek. i. 4, vii. 2); the English versions have AMBER. Bobart ("Hierozoicon," iii. 889) takes it to be the aurichalcum of the ancients. The Talmud has a haggadic interpretation for it (Hag. 13a; comp. Munk in "Guide des Egares," ii. 239).

Omitting "hashmal" as not being the name of a metal, Moses Cohen (on Ibn Ezra on Isa. i. 29) says that there are seven kinds of metals mentioned in the Bible. A general name for metals, "matteket" (plural, "matteket") (Kelim xii. 7, xiv. 1; Hul. i. 6), from the root "matak" = "natak" (Targ. Talmud has a haggadic interpretation for it (Hag. 13a; comp. Munk in "Guide des Egares," ii. 239).

**Metals** in I Kings vii. 16, 23, is first found in the post-Biblical literature of the Jews. In Spain are mentioned in I Macce. viii. 3. By way of punishment Jews were often exiled to Roman "metalla," i.e., mines. A rather comprehensive word is קָדָמָס (Kohut, i.e.vi.281; Jastrow, i.e.p. 1127), from which קְדָמֶס (B. B. 895; comp. "Halakot Gedolot," ed. Hildesheimer, p. 421) would seem to mean "ironmonger." Other names for metals which occur are the following:

**Argentum** or **Argentarum** (Latin): Table-silver; occurs often in the Midrash (Krauss, "Lehnworter," i. 126). A similar word is "chrysearum," a kind of money (see below).

**Arsenicon** (Greek): A chemical element which occurs naturally together with sulfur and metals. In the Talmud (Hul. 89b), Syriac, and Arabic it is called "zarnikh."

**Asimon** (Greek, ἀσίμον): In Mishnah, Talmud, and Midrash, an unstamped (silver) coin (Krauss, i.e.p. 86). The word may, however, be related to the Syriac "sema," which means simply "silver" (Payne Smith, "Tissusurus Symaricus," p. 2494).

By "asem" the Egyptians indicated a compound of gold and silver (Greek, ἀνθρώπον); and the Septuagint translates the Hebrew "hashmal" (see above) similarly.

From tannaitic times dates a regulation forbidding the making of weights out of "ba'az" (see below), lead, tin (סוסטירוס), and other metals, because they gradually wear away to the disadvantage of the buyer (Tosef. B. B.v. 9 [ed. Zuckerman, p. 405]; B. B. 895); in the text of the "Halakot Gedolot," p. 431. מַדְבָּב also is found among the forbidden metals. Still Immanuel Löw reads more correctly מַדְבָּב נָי ("white lead"; see above) instead of מַדְבָּב נָי.

**Ba'az**: This metal, mentioned above, is probably a kind of tin (comp. Kelim xxx. 3; Targ. to Ezek. xxvii. 18, and Targ. Yer. to Num. xxxi. 22). Ba'az ranks above lead and סִינָרִים (Men. 280). It is doubtful whether "aba'az" (Targum for "bedil") is related to it (see commentators on Kelim x. 2). Ba'az was used for sealing documents (Targ. to Jer. xxxiii. 11, 14).

**Halkoma** (Greek, χάλκωμα): Brass or copper; mentioned often in the Targum (Krauss, i.e.p. 299); especially bows of brass are mentioned (comp. the cognomen "Halalkopri = χαλκοκόπρος = "the man with a brazen face" (Krauss, i.e.p. 251). A similar analogy was: "A scholar is, and as iron" (Tsaf. 4a).

**Gruti** (Greek, γρῦτι): Pieces of metal (Krauss, i.e.p. 185). Perhaps the above-mentioned δινδινός came from it (comp. ἡ ροσοτικής = "dealer in old iron," in Wickeus, "Ostraka," i. 981).

**Hararah** (Kelim xi. 3): Lumps of metal after casting.

**Karkemisha**: An Aramaic word of unknown origin, occurring in the Targum (Targ. Yer. to Num. xxii. 22; Job xix. 24), and meaning "lead."

**Milela** (Ket. 67a): Gold ore as broken in the mine (Jastrow, i.e.p. 739).

**Niska**: A bar of gold or silver; occurs a dozen times in the Babylonian Talmud (Jastrow, i.e.p. 917). According to J. Halévy (in "M. Soc. Ling." vii. 78), "niska" is Sanskrit, and means "mustard." The Greek, ἑλάρχος also indicates "jumps" or "bars" (Krauss, i.e.p. 141; comp. the Greek μύθος = Latin "massa" in Blümmer, "Technologie," iv. 219).

For sheet metal there was likewise a term from the Greek, πέτρον (pétros; Krauss, i.e.p. 441), for which "tis" is used elsewhere. Still unworked pieces are called "golemin" (Kelim xii. 6).

**'Eshet** and **'Ashashit**: Especially frequent terms (Kohut, i.e.vi. 281; Jastrow, i.e.p. 1127), meaning "lumps" or "plates" or something similar (comp. Yoma 34b). Plates of iron were warmed (for the high priest); iron plates are spoken of also in 'Ab. Zarah 16a. It is therefore natural to connect these words with the Biblical Hebrew "'eshet" (Ezek. xxvii. 19) = "hard iron"; since the idea "hard" seems certainly to be contained in it. In Men. 28b it is stated that the lamp of the sanctuary might be made of "'eshet" as well as of gold; but "'eshet" cannot mean "iron," since it is classed above silver, unless indeed iron on account of its rarity was more valued than silver or even than gold. The metal must also have cast a reflection; for the lamp itself ("candela") is called "'asasit." The plates, whether of iron, silver, or gold, must, therefore, have been highly polished, somewhat like the ancient mirrors.

**Obryzon** (Greek, ὄβρυζων): Pure gold; a term oc-
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THE JEWISH ENCYCLOPEDIA

The passage from the Targum (Krauss, l.c. p. 14), and used also in Syriac and Arabic. 2. In rabbinical writings (Krauss, l.c. p. 298). A kind of bronze. Samuel (in the 3d cent.) bought a golden dish which was offered him as bronze (B. K. 13b).

Stomoma (Latin, from the Greek στομόν; in Ber. 62b, סנין): A term meaning sometimes the tempering of iron, sometimes steat itself. The expression is found also in Syriac, Mandaean, and Arabic; the genuine Arabic is “shaburkan” (Lòw, in Krauss, l.c. p. 120; according to a passage quoted there, tin was also so tempered. Concerning the method see Blümner, l.c. iv. 343). Jäger, Reichenow, and Frenzel, in “Handbuch der Zoologie,” etc. (ii. 510, Breslau, 1880), state that the art of changing iron to steat was practised by the Jews.

Sulfate of Iron: Used for ink; “χάλαζος = "vitriol"; often mentioned by the Rabbis (Krauss, l.c. p. 277). MARTENKA: Silver-slag (Glbt. 69b). For the working of metals the Hebrews had to rely wholly on the Phenicians, as the history of the building of Solomon’s Temple indicates. In Saul’s time the Hebrews had armories who were very unpopular with the Philistines (I Sam. xiii. 19, 20); and at the fall of Jerusalem smiths and locksmiths (“haras” and “masger”; II Kings xxiv. 14) are mentioned.

The tools used were: the hammer or ax (“pa’am”; Isa. xli. 7; comp. ἁψιμα in Sirach [ECclus.] xxxviii. 33; other tools are mentioned, ἐμμακαδίσεις, ἀσίτα in Judges v. 26; ἱφθαρμα (“metal-kiln”); Isa. vi. 6; hatched (“garzen”); Siloam shape (comp.”mikshah”). As the excavations at Myceuseshow, this process was known before cast iron, where the metal was not cast, but hammered into shape.

The tools used were: the hammer or ax (“pa’am”); Isa. xli. 7; comp. ἀψιμα in Sirach [ECclus.] xxxviii. 33; other tools are mentioned, ἐμμακαδίσεις, ἀσίτα in Judges v. 26; ἱφθαρμα (“metal-kiln”); Isa. vi. 6; hatched (“garzen”); Siloam inscription and Dent. xix. 5; this makes the word “barzel” in II Kings vi. 5 mean “tongs,” whereas it usually denotes only “iron”); bellows (“μαροῦσα”); Jer. vi. 29; comp. Isa. iv. 6); a melting (“mazref”) for silver and a (melting) furnace (“kur”) for gold (Prov. xxvi. 8), whence the designation “furnace,” for Egypt (Deut. iv. 20; comp. Isa. xlviii. 10). Is derived. A prophecy of Ezekiel’s (Ezek. xxii. 18-22) rests wholly on the technical process of metal-casting. In Talmudic times there was used the asvil (“sudan” = “block”; Gen. R. x.), the “base” (“taṭṭit”; Kelim xvii. 20) for forging, which was beaten upon with a hammer. “To beat with the hammer” (“makah ba-ḥaṭṭit”) is a very frequent expression in rabbinical literature. In the opinion of the Rabbis, tongs (“ḥebet”) were created directly by God as the final act of creation (Ab. v. 6); compare the tongs (yattukan) and the pankin in Kelim xii. 3) used in metal-casting. There were also the spade (“kardom,” in Ps. lxxxiv. 5, 6; comp. Ab. iv. 5), the shovel (maraz = ḫ*lkh), the ax (“ḥaṣina”), and the hammer (“kornos” = ḫ*lkh). For grinding a peculiar tool was used (“mashefezeth”; Kelim xvii. 17; comp. “yaḥqd” in Prov. xxvii. 17). Iron sledges (masrekh shel barzel; Ber. Bib.; comp. Glbt. 57b) are mentioned as instruments of torture.

The passage quoted from Ezekiel (xxii. 18-22) illustrates the manipulation of metals. The ore was gathered and thrown into the furnace, and the fire was blown to melt it (“nataḥ,” substantive, “bit-tuk”). To rid the cast of slag (“sig,” “sigim”) the metal was refined again in the fire (“zaraf,” “zaḥak”). To aid the process of melting, a kind of soap (“bar,” “barit” = “sal alkali,” “potash”; see Luzzatto on Isa. i. 23) was thrown into the furnace. Hence a distinction was made between refined silver (“kesef sigim” is probably the term; Ezek. xxii. 18) and refined silver (“kesef mezuḵak” in I Chron. xix. 4, or “zaruf” in Ps. xii. 7). After the metal had been purified it was tested (“baḥan”). Smelters and gold-workers in general were called “refiners” (“zorehm”; Neh. iii. 32; comp. ἄψιμα in Job xi. 15); there were also ironsmiths (“harashe barzel”; II Chron. xiv. 12) and copper-smiths (“ḥarash nehashet”; I Kings vii. 14). Copper could be worked in various ways; there were shining copper (yellow bronze; “nehashet muzhab” in Ezek. xvi. 27). Finished copper (“nehashet ḳalal” in Ezek. i. 7; un. x. 6), and probably gilded copper also.

Perhaps certain places in Palestine derived their names from the foundries existing therein, e.g., “Zarephath” (I Kings xvii. 9) and “Misrephoth” (Josh. xi. 8, xiii. 6). Mallicable metals, such as gold, were made into plates (יָתֵק) from which were cut threads or wires (“kîzqez petilim”; Ex. xxxix. 8). The important art of soldering was also known (“debek”; Isa. xxi. 7). So the time of Solomon there was a special place for casting (“yaẓaḵ”; comp. “muzzaḵ” in Job xi. 15). For the sanctuary “scoured” copper (“monḥ”; I Kings vii. 45, 46) was used, while for the Tabernacle in the wilderness the metal was not cast, but hammered into shape (comp. “mikshah”). As the excavations at Mycenae show, this process was known before casting, and was in use even in prehistoric times. The Hebrews knew also how to make gold and silver articles by incrustation (“ṣafal,” “ḥaṣḥah”). Ornaments of gold and silver are frequently mentioned in the Bible (see COSTUME). The Hebrews had metal mirrors (“marṭ”; Ex. xxxviii. 8; comp. Bliimner, l.c. iv. 265). Several metal ornaments, articles recorded in the Bible and Weapons, Mishnah are mentioned together in and Kelim xii. 8: e.g., weapons (helmet, shield, lance, rederiv, greaves, cuirass), women’s ornaments (“golden city,” i.e., a kind of crown with an image of Jerusalem), necklaces (cathlē), nose-rings, hair-curlers (καλωσκλωροι), etc. (Kelim xii. 2). The mortar (“maktex”; Prov. xxvii. 22) was usually of copper, probably for sanitary reasons, because copper does not rust; the pestle (Biblical “eli”; Aramaic, “bukna”), of iron. The iron pestle breaks the copper mortar (“asita”; Niddah 36b). Mention should also be made of the hoe (“maṣfelet”), the cutting-knife (σφαίρα = Heb.”sakkin,” “mazrefah”), the metal funnel (ŋγραφος = “apatas”; Kelim xiv., end), and the furnace and hearth of metal (ib. v. 11). From this last arises
the expression "copper bottom" of the furnace (ib. viii. 3).

The wealth of the Patriarchs in gold and silver is often emphasized (Gen. xiii. 2, xxiv. 22). According to a legend, Abraham built himself a high iron tower (Soferin ix.).

**History.** The Israelites took articles of silver and gold with them out of Egypt (Ex. xi. 2, xii. 35); and the Midrash on this passage (Tan., Bo, 8) states that they melted the idols of the Egyptians into lumps of metal. For the golden calf and for the Tabernacle the precious metal was used in large quantities. Many fabulous stories are told of the wealth of Korah, as also of that of Joseph. David's and Solomon's wealth in gold has already been spoken of. Solomon's throne was especially costly (I Kings x. 18). On the other hand, some of the later Jewish kings were so poor that they often used copper instead of gold. The copper pillars of Solomon's Temple are said to have been taken to Rome; but these may have come from only from Herod's Temple. Benjamin of Tudela, who saw them in Rome, states that on the day of mourning for Jerusalem they wept and exuded sweat. Moreover, the pillars of the Temple of Herod's are described as of silver, gold, copper, tin (טיטום), and iron ("Seder ha-Dorot," ed. Warsaw, i. 92a). Antiochus IV. stole much gold and silver from the Second Temple (1 Macc. i. 21-24); and Herod the Great enriched himself by plundering the alleged graves of the kings (Josephus, "Ant." xvi. 15, § 3; xvi. 7, § 1). All the gates of Herod's Temple were of gold with the exception of the Nicaron Gate, the copper on which, however, shone like gold (Mid. ii. 8). It is said that Nicaron had copper gates made in Alexandria for the Temple, and that they reached Palestine only by a miracle (Yoma 38a; Yer. Yoma ii. 4). At the time of Herod, Menahem, the president of the Sanhedrin, brought eighty men in golden breastplates before the king (Yig. iii. 2). The Roman general Crassus took away a golden beam from the Temple of Jerusalem (Josephus, i.e., xiv. 7, § 1). The cymbals in the Temple at Jerusalem deserve mention (Ps. cl. 5; Shek. v. 1. "اورכיש" as being made of metal. A golden grape-vine was placed on the gate of the Temple (Mid. iii. 8).

The high priest John, i.e., King John Hyrcanus, did away with "the noise of hammering" in Jerusalem (Ma'as. Sh. v. 15; otherwise interpreted in M. K. 11a). There are numerous halakic regulations as to whether neighbors were required to endure the noise of hammering (see "Paḥad Yizḥak," s. r. חכמה פוהד. Founders or gold-workers figure in later times also (ib. s. r. חכמים). When the table service broke at the court of King James II it was replaced by the gold-workers in Jerusalem (ib.). Women liked to wear golden ornaments; hence it is said that "goldsmiths have much to do with women" (Kid. 82a). R. Ishmael b. Elisha had a golden tooth made for a Jewish maiden (Tosef., Ned. 66b). Earth instead of gold was put into the chest of Nahum of Gimzo. B. Joshua b. Haim was a maker of needles (Yer. Beq. 7d; Yer. Ta'an. 67d; see "Aruk," s. r. ספר ארוק. The teachers with the cognomen "Nappaha" were probably blacksmiths. The word "paṭṭiḥa" (= "hammer") occurs also as a proper name; in the Talmud it has a symbolic meaning. At the time of Bar Kokba there were many Jewish smiths, and at Sichinah metal-workers were especially numerous (Grottz, "Gesch." 3d ed., iv. 136, 145). The workshops of the goldsmiths are mentioned in the time of the Mishnah (Tosef., Kelim, middle extract, vii. 10). At Jerusalem the gold-workers seem to have formed a separate guild ("zahabim"; Tosef., Suk. iv. 6). The word "tarṣīyim" was formerly translated "ironsmith" (Schürer, "Gesch." 3d ed., ii. 65, note 312).

In the Middle Ages there were makers of metal implements (Abraham, "Jewish Life in the Middle Ages," Index, London, 1896). It is interesting to note that Jews took part in the Bristol copper trade (ib.). The Jews engaged extensively in coinage also (see Minters). Strangely enough, the writings on alchemy in the Middle Ages circulated under the name of Moses Ben Maimon (Maimonides). In the eighteenth century there were in Berlin many Jewish die-sinkers, goldsmiths, metal-founders, and minters (see Africa). An Italian traveler of the sixteenth century relates that the greater number of Karaites in Jerusalem had for a long time been metal-founders ("Jerusalem," v. 86).

From the very beginning Jews took an active part in the art of printing; and in some instances the Rabhists themselves cast the type for the printing of their own works (ib. v. 286). Toward the end of the eighteenth century there were in Berlin many Jewish die-sinkers and engravers (see "Kaufmann und Schreiber," pp. 629-633; comp. "Mitteilungen . . . für Jüdische Volkskunde," ix. 12 et seq.). The word "Ghetto" is said to have been derived from the Venetian mint, beside which the Jews lived.

Just as on the occasion of the war with Midian the Bible established laws of cleanliness in regard to metals, so later in rabbinical literature Halakic metal vessels are discussed in their relation to the Levitical laws of cleanness. Metal vessels, whether flat or hollow, become unclean (vessels of other materials, if flat, do not become unclean): if they break they become clean; but when mended the earlier uncleanness returns (Kelim xi. 1). Each metal dish which has a particular name may become unclean (ib. 2). If clean iron is united with unclean iron, the larger constituent decides as to purity (ib. 4).

All implementations of war, all ornaments worn by women may become unclean in so far as they have a hollowed part, thus constituting a vessel (ib. 8). The rule that a firmly fitting cover protects from uncleanness does not apply to :// (see above) and lead, because the cover only lies on top, but does not close the vessel hermetically (ib. x. 2). If metal...
vessels which have become unclean from contact with a corpse receive the purificative sprinkling, then break and are melted together and resprinkled. All on the same day, they, in the opinion of some, become clean (ib. xiv. 7). But these rules become lost in a sea of details, and further information on the subject must be obtained from the codes (Maimonides, "Yad," etc.). See Kel. Im.

In the only passage in the Bible in which an almost complete list of the metals is given their order of value is as follows: gold, silver, copper, tin, and lead (Num. xxxi. 8). Generally, however, in the Bible, as also on the Egyptian monuments, silver is named before gold, to which metal it was preferred, owing to the greater difficulty in obtaining it. However, in estimating Solomon's wealth, it is said of silver that "it was nothing accounted of." Consequently, even at that early time gold must have been estimated at its true value (I Kings xii. 21).

From the Talmudic description of the lamp (Men. 23a) the following classification of the metals according to their value results, beginning with the most precious: "eshet" (see above), gold, silver, ba'az (see above), lead, tin (sastairepe). The spears of the Hasmoncean kings were of iron plated with ba'az (ib.); hence iron stood at the foot of the list, but only in regard to value. In respect to usefulness it stood high among the Jews. Among the Greeks and Romans iron is always ranked above tin and lead (Blümner, l.c. iv. 8). The coinage of Oriental peoples rests on a gold basis; that of the Phenicians and the Greeks on a silver basis; that of the Romans on one of copper (ib.). The Bible fixes silver as the medium of exchange (Lev. xxv. 25). Mixed with the metal, gold refined seven times will come out of the Are ("Kerem Hemed," ii. 48; Glassberg, l.c. p. 294). Even to-day Jews give heed as also on the Egyptian monuments, to the latter of the appropriate metal (Chwolson, "Säbler und Sabsimus," ii. 658 et seq.). In Alchemy "moon" is equivalent to silver; "sun," to gold. In the Midrash the iron is the symbol of war (Mek., Yitro, 11; B. K. vii. 6). The golden altar in the sanctuary symbolized the soul; the copper one, the body (Midr. Tadshe, xi.). A scholar who is not hard as iron is no scholar" (Ta'an. 4a); R. Sheshet was such a hard scholar (Men. 95b). A scholar appears to an idiot like a golden pitcher; if he has spoken to the idiot once he seems like a silver pitcher; and if he derives benefit from the fool he is only an earthen one (Shab. 53b). The strict ban was called "iron fate" ("gizra de-fartzela"; B. K. 91b).

In sorcery and superstition the metals are important agents. If any one was bitten by a mad dog he was to drink out of a copper tube for twelve months; in a severe case he was to use a golden one (Yoma 84a). Just as imprecations were usually written on leaden tablets in Rome (R. Wünsch, "Sethitische Verfluchungstafeln aus Rom," Lepsic, 1898), so the Jews wrote, and still write, their amulets preferably on metal tablets. Coins or gold ornaments were put in the shoes or clothing of a child, or in a bridegroom, with the idea that they would ward off the power of witchcraft (responsa quoted in Glassberg's "Zikon Berit la-Rishonim," p. 149, Berlin, 1892). If copper, iron, tin, lead, or any other kind of metal is thrown into the fire and some of the pretended stone of wisdom is rubbed off and mixed with the metal, gold refined seven times will come out of the fire ("Kerem Heurd," ii. 48; Glassberg, l.c. p. 294). Even to-day Jews give heed to the so-called "tekuwah." Water may be kept from becoming poisonous if it comes in contact with iron (S. Landsau, in "Aruch," p. 1655; Grünbaum, "Gemämele Aufsätze zur Sprach- und Sagenkunde," pp. 102, 144, Berlin, 1901; "R. F. J." xlii. 47). For sorcery with metals see also "Sefer Yûbasin," ed. London, p. 284a.

In Yemen to-day most people wear iron bands on their arms and feet and claim to feel strengthened thereby. The children wear around their necks a thick band of seven kinds of iron ("Eben Safir," p. 58b, Lyck, 1896). With this should be compared the metal amulets ("lamina") representing the serpent of Moses, which a sect of Jews wore early in the common era (Philastrius, "Heres," § 31). In an apocryphal work ascribed to Ham, prescriptions on copper plates are spoken of (Fabricius, "Codex Apocr. N. T." i. 301). Indeed, Korah is said to have engaged in chemistry (Grünbaum, "Neue Beiträge zur Semitischen Sprach- und Sagenkunde," p. 171).

METATRON (Hebr. מֶתָטְרוֹן; Greek, Μέτατρων; Latin, "Metator"): Name of an angel found only in Jewish literature. Elisha b. Abuyah, seeing this angel in the heavens, believed there were "two powers" or divinities (Iag. 15a, above), when God wept over the destruction of the Temple. Metatron fell on his face and said: "I will weep; but weep not Thou." God answered and said: "If thou wilt not suffer Me to weep, I will go whither thou canst not come, and there will I lament" (Lam. R., Introduction, § 24; comp. Jer. xiii. 17). Metatron bears the Tetragrammaton; for Ex. xxii. 21 says, "My name is in him." Yet he may not be worshiped; for the same passage says, "Exchange Me not for him" (dialogue between a heretic and a Babylonian teacher, in Sanh. 53b; below; Targ. Yer. to Ex. xxiv. 1 has Michael instead of Metatron).

Moses beges Metatron to intercede with God for him, that he may not die; but the angel answers: "It is useless; for I heard the words behind the veil, 'Thy prayer will not be answered' " (both editions of Tan., Wa'ethanan, 6). When God sorrowed for the death of Moses, Metatron fell down before Him and consoled Him (Grünhut, "Liljäkuten," v. 105a), and when Moses died, this angel with three others, "the princes of wisdom," cared for him (Targ. Yer. to Deut. xxxiv. 6). The early commentators with good reason identified the prince of the world (IJul. 50a; Zeb. 16b; Sanh. 94a) with Metatron (Joel, "Blick in die Religionsgesch." i. 124 et seq.). God instructs children in the Torah during the last quarter of the day; Metatron, during the first three-quarters (Ab. Zarah 3b). It was this angel who caused Shamhazai to say before the Flood, "God will destroy the world" (Yalk. i., § 44). He is, moreover, Enoch, the great scribe (Targ. Yer. to Gen. v. 24; in Haggadah, it is likewise represented as a scribe).

These statements, found in the earlier sources, contain all the characteristic traits ascribed to Metatron in the later mystical works. The latter call him the "prince of the presence" (Jellinek, "B. H." ii., pp. xvi., 55 et seq., v. Records. 171; "Responsen der Gaonen, ed. Harkavy, No 375, p. 372; comp. Isa. lixiii. 9), and "prince of the ministering angels" (Jellinek, i.e. v. 172). He is the "mighty scribe" (ib. lii. 68), the lord of all the heavenly hosts, of all treasures, and of secrets (ib. lii. 114, v. 174), and bears the lesser divine name (ib. lii. 114, 117; v. 175). The Zohar defines his nature exactly by de claring that he is little lower than God (after Ps. liii. 2), although elsewhere he is called Michael (Ascensio Isaac, lx. 31), while, as noted above, Targ. Yer. to Ex. xxiv. 1 substitutes the name of Michael for Metatron, which is found in the other sources. In the Hebrew writings Metatron fills the rôle of Enoch in the Apocalypse in bearing identical witness to the sins of mankind. Since both sources represent him as a youth, Enoch. it may be assumed that the first versions of the Hebrew mystical works, though they received their present form in the geonic period, originated in antiquity, so that the conception of Metatron must likewise date from an early period.

The views regarding the source of this conception differ widely. The name "Metatron," which, as stated above, occurs only in Hebrew writings, is in itself striking. The derivation from the Latin "metator" (="guide") is doubtless correct, for Enoch also is represented as a guide in the apocryphal work which bears his name; and the Hebrew Book of Enoch, in which, however, reference to Metatron is constantly implied, says: "He is the most excellent of all the heavenly hosts and the guide [Metatron] to all the treasures of my [God]" (B. H. ii. 117).

Mysticism prefers obscurity, and intentionally chooses a foreign word instead of the well-known name of Enoch. Kohut identifies Metatron with the Zoroastrian Mithra; but probably only a few traits were borrowed from the latter. Sachs, Grünbaum, Weizmann, and others think that Metatron is identical with Philo's Logos; but L. Cohn, the eminent Philosopher, contradicts this view. M. Views as Friedländer, on the other hand, takes to Origin. Metatron to be, both in name and in nature, none other than Horus, the "frontier guardian" and "surveyor of the frontier" of the early Gnostics. These divergent views clearly indicate that Metatron combines various traits derived from different systems of thought. Grünwald (in "Jahrb. für Jüdische Gesch. und Lit.," 1901, pp. 137 et seq.) has yet another solution for the problem of Metatron. The ancients had already noticed that the numerical value of the letters in the word "Metatron" corresponded with those of the word "Shaddai" (= 314), and "Metatron" is also said to mean "palace" ("metatron"), and to be connected with the divine name דוד ("place"); etc.

In medieval mysticism Metatron plays the same rôle as in antiquity and in the period of the Geonic (passages in Schivab, s. e.), thus furnishing a further proof of the tenacity and stability of mystic and superstitious conceptions.

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METEMPSYCHOSIS. See Transmigration of Souls.

METER IN THE BIBLE: The question whether the poetical passages of the Old Testament show signs of regular rhythm or meter is yet unsolved; the question involves principally the psalms, Proverbs, Job, and most songs and speeches contained in the historical books. The subject of strophic arrangement is not treated here, since it relates as much to the divisions of thought as to those of metrical form (see Parallelism).

No one can establish the metrical character of the whole of this literature, and no one can successfully deny that it is metrical in part. The former of these statements will be generally accepted; for those who wish to find meter in the Old Testament are obliged to make many emendations of the text. As the second statement is often controverted, the appeal must be made to a trained and unprejudiced reader (not eye). The case might rest on a single Psalm, the 54th, which is metrical throughout as some familiar English poems. The following translation of verse 3 imitates accurately the flow of the original:

"O my God! by Thy name now redeem me, And by all Thine omnipotence free me." The riming is unessential, though it is perfect in the Hebrew. The important matter is the regularity of movement, indicated by the symbol $3 + 3$, which means that the verse consists of two equal stichs separated by a cesura, each stich having three tones. The movement may be termed either "rhythmitical" or "metrical," for the two are identical, as Sievers has shown ("Studien zur Hebraischen Metrik," p. 25, Leipzig, 1901). It is just as erroneous to call such a Hebrew verse a hexameter as it would be to apply that term to its English equivalent; it is convenient to call each tone-section a foot, but even that designation must be explained as referring to rhythm, not to syllabic division. That which gives these feet their metrical character is not the accent, which only marks, not makes, the rhythm; it is the flow of time, as measured in waves or pulse-beats recurring at regular intervals. The time being equal, it matters not whether the syllables in the different feet are alike in number or not. In the example given they happen to correspond; each foot has the form $X \times X$ except that the two riming feet are of the form $X \times \dot{X}$. Every kind of foot in this psalm is frequently met with in English poetry; take, for example

Ps. lxxv. 3, 4: $X \times X$, $X \times X$, $X \times \dot{X}$, $X \times \dot{X}$ (Comp. Tennyson: "That he shouts with his sister at play.")

Ps. lxxvi. 14: $X X \times X \times X \times \dot{X}$ (Comp. "All in the valley of death.")

There are but three more variations in the psalm: $\dot{X} X$, $\times \dot{X} X$, $\times \dot{X}$, which all occur in two consecutive lines from Coleridge's "Christabel":

"Is the night chilly and dark?"

"The night is chilly but not dark."

This same measure $(3 + 3)$ holds in Psalms lix., lxxii., and lxxxi., and it is a curious coincidence that verse 5 in each is extended to $3 + 3 + 3$ tones, while nearly all the other verses have $3 + 3$. Psalm c. begins with a single $3$, has a triple $3$ in verses 3 and 4, and ends, as does Psalm lxxxi., with a kind of Alexandrine. The remaining feet are $3 + 3$. All these are short psalms, but several long ones are almost as strictly regular (e.g., Ps. xxxx., lixxii., lxxxi., xcv., etc.). Others follow prevalently the scheme $4 + 4$ (e.g., Ps. xlv., lv., lxiv., i. x., lxxvi., xvii., etc.). The common practice is to be censured, which, by conjectural emendation, alters the text in such cases to fit the assumed meter. Conjectures that approve themselves on critical grounds give, to be sure, one more sign of their correctness when they smooth rough meters; but no metrical system thus far proposed has proved satisfactory. An example or two may serve to soften the apparent dogmatism of this judgment. One of the most elaborate metrical systems is that of Sievers (1901), who analyzes 93 poems. Of these, 29 are psalms, but not a single rhythmically difficult psalm is included. Baethgen's Commentary on the Psalms (3d ed., 1904) attempts to give some metrical account of each of the 150 Psalms. In the case of those noted above as difficult (and of many more) he frankly admits the difficulty, often confesses that it is insoluble, and in most other cases offers conjectures resting on an assumed regularity of the meter, whereas the very question at issue is whether any such regularity can be shown.

So far as the evidence extends at present, it can only be asserted that the Hebrew poets were acquainted with meter, and employed it very freely, changing it at will from one form to another, within the same composition, but making the substance of their thought so far paramount over its form that they were often unwilling to wait for a perfect rhythmical expression.

Metrical systems published before the nineteenth century are so mingled with subjective fancies that none of them is now worth considering; they were all patiently examined and thoroughly refuted by J. L. Saalschütz ("Die Metrik der Hebräer," Berlin, 1813) is sound in principle, and its only important defects relate to the "more" (units of time) and the "sheva." Saalschütz corrected these defects, but erred in contending for a rhythm that descends ($\times \times X$, $\times \dot{X}$, etc.) instead of one that ascends ($X X \times$, $\times \times \times$, etc.). Ernst Meier ("Die Form der Hebräischen Poesie," Tübingen, 1853) returned to Baethgen, and reduced the matter to greater simplicity through his folk-lore studies. His contribution has been unduly belittled,
even by Kuenen: its chief mistake was in applying to all poetry what is true only of a part. Julius Ley ("Grundzüge des Rhythmus in der Hebräischen Poesie," Halle, 1875) supplied that defect by a fundamental investigation which gave a scientific basis to the whole subject. His system was cumbrous at first (1866), but he improved it under the criticism of thirty-five years. Bickell held the untenable theory that Hebrew meter is syllabic, like the Syriac, and is written uniformly in regular trochees or iambs. Hubert Grimm ("Psalmenproblem," Freiburg, 1902) built avowedly on Ley's basis, but added a new doctrine of the meter which is an improvement on the old, but which he has not been able to establish. In his earlier work he held correctly that the structure of the feet may vary in the same composition; at present he holds the opposite theory and employs it freely in textual emendations. Sievers was the first to trace out thoroughly the relations of Hebrew metrics to general metrics. That part of his system possesses validity, but its practical application is marred by the attempt at an impossible simplicity and symmetry which derives every foot from the anapest.

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**METROLOGY.** See **Weights and Measures.**

**METUENTES** (lit. "fearing"): Term used in the Latin inscriptions by Juvenal for Jewish proselytes. It corresponds to the Greek term σαρκοφύεν τῶν Ἐβραίων, which occurs in Josephus ("Ant." xiv. 72, ed. Niese) and in Acts x. 2, 22; xiii. 16, 26, 48, 50; xvi. 14; xvii. 4, 17; xviii. 7, and to the Hebrew "More Yhwh," which, at an early date, likewise seems to have denoted proselytes (see II Kings xix. 33). The Psalms the expression is used for the whole body of pious persons outside the house of Israel (Ps. cxv. 11, cxviii. 4, cxxv. 20; comp. Esth. ix. 27; Isa. Ivi. 6), or perhaps for certain Gentiles who had adopted some of the Jewish customs, notably the observance of the Sabbath and abstinence from forbidden meat. Paul refers to such at Antioch, Thyatira, Thessalonica, and Athens. About the Black Sea a large number of inscriptions have been discovered relating to "worshipers of the Most High God" who were also of the same class, though possibly their Judaic practices were not so pronounced as in the cases nearer Palestine (see **Hypostarians**). A mocking crucifix found on the Palatine Hill at Rome has the expression עבצבה גוסס (see JEW. EXCURC. II. 223, s.e. A. W. Wolsingham: The Mishaphan, explains Isa. Ivi. 6 as "those who fear the Haven." See **Phylaea**.

BIBLIOGRAPHY: Schürer, Gesch. 2d ed., iii. 301-305; idem, Die Juden im Römischen Reich, etc., in Sitzungsberichte der Berliner Akademie, 1897, pp. 220-223; Bernays, Die Gottesfrüchte bei Judentum, in Gesammelte Schriften, 8.

**METURGEMAN** ("interpreter"): With the return of the exiles from captivity the religious instruction of the people was put into the hands of the Levites (Neh. viii. 7-9; II Chron. xvii. 8, 9; xxxv. 3). These functionaries were called מדרים ("teachers"). In all probability the language of instruction was still Hebrew (Friedmann, "Onkelos," p. 81, to the contrary). How long the Levites continued in the office of teachers and how long the Hebrew language remained intelligible to the masses are unknown; but at a later time, when Aramaic had become the vernacular, and religious instruction had ceased to be the exclusive privilege of the priesthood, the Levitic מדרים ("teacher") gave way to the lay מדרים ("translator"); called also מדרים וחכמים or מדרים וחכמים. The official was paid probably by the community (comp. Pes. 50b; Rashi ad loc.). This seems, however, not to have been always the case, since the Halakah speaks also of a minor acting as meturgeman.

The weekly lesson from the Pentateuch and the Prophets was read by a member of the congregation, and the meturgeman reduced his translation into the vernacular the Pentateuchal lesson verse by verse; from the Prophets he translated three verses at a time. While the reader of the Hebrew text was forbidden to recite by heart, the meturgeman was not permitted to read his translation from a book, or to look at the Hebrew text when translating, in order that the people should not think that the translation was contained in the text. The meturgeman was also forbidden to raise his voice higher than that of the reader of the text. He did not limit himself to a mere literal translation, but dilated upon the Biblical contents, bringing in haggadic elements, illustrations from history, and references to topics of the day. This naturally required much time, to gain which the weekly lesson had to be short, so that the Pentateuch was finished only in a cycle of three or three and one-half years; while the portion from the Prophets was frequently abbreviated.

The free handling of the text, which frequently changed the translation into homilies, gave the meturgeman ample opportunity to introduce his subjective views into the lesson; and with the multiplication of sects this became distasteful to the Rabbits. The increase in the opposition to the meturgeman led to the fixation of the Targumim and to the demand that the meturgeman keep strictly to mere translation. But a mere translation satisfied neither the public, who had known the text from early school-days, nor the meturgeman, who was deprived of an opportunity to parade his knowledge and to display his oratorical gifts. As a consequence the "darshan," or preacher, was introduced; and the literal translation fell gradually into disuse.

While the meturgeman as Bible interpreter was a purely Palestinian institution, as interpreter of the Mishnah he was known also in Babylonia, where he was called AMORA. The head of the academy, while seated, would tell him in Hebrew and in a low voice the outline of his lecture; and the meturgeman would in a lengthy popular discourse explain it in the vernacular to the audience. It is noteworthy that the meturgeman, whether explaining the Bible or Mishnah, was not held in much esteem by the public; and in Talmud and Midrash he is frequently referred to with contempt. See also **TAROUM.**
Metz

Bibliography: A. Hirsch, in Ben Chananja, v. 77 et seq.; A. Berliner, Targum Onkelos, ii. 73 et seq., Berlin, 1890; M. Friedmann, Onkelos, pp. 81 et seq.

Metz: German fortified city in Lorraine; it has a population of 58,462, including 1,451 Jews. According to ancient chronicles, Jews had settled in Metz in the year 221; they enjoyed municipal freedom, and lived on very good terms with the Christians. It is stated also that when St. Eucaire, Bishop of Toul, had undertaken to convert the Jews, the emperor Julian, who was at Metz at the time, condemned the bishop to prison for his untimely zeal. Under the Merovingians and Carolingians there were Jews at Metz, engaged as agriculturists, merchants, artisans, and especially as goldsmiths and physicians. Jews and Christians formed intimate friendships; the clergy dined in the homes of the Jews, and more than one intermarriage resulted from this friendly intercourse.

Early Conditions. The cordiality of these relations was increased by the efforts made by the Church councils to disturb it. At a council held at the monastery of St. Arnould at Metz May 1, 888, at which Balbodus, Archbishop of Treves, presided, and which was attended by Dadou, Bishop of Verdun; Arnold, Bishop of Toul; and Robert, Bishop of Metz, on the complaint of the dean of the cathedral Jews were forbidden to drink or eat with, or to marry, Christians. These vexations lasted but a short time; under the successors of Charles the Bald, Jews might own real estate, and this would lead to the supposition that they had other municipal rights. Bishop Adalberon in 945 commanded David, a Jew of the diocese of Metz, to restore to the monastery of St. Glossine a vineyard of which he had secured possession. This Adalberon, who occupied the episcopal see until 984, was always very favorable to the Jews, who revered him. According to the chronicles, at his death “the Jews wept aloud; and mourned and lamented.” Some years later they showed similar feeling at the obsequies of another virtuous and tolerant archbishop—Matthard. The dukes of Lorraine also took them under their protection and treated them with the greatest consideration. Thanks to this social peace, they devoted themselves to study, and among them were scholars called “the sages of Lorraine” (יִדּוֹת לָוְוָרִין); celebrated rabbis, such as R. Simon ha-Gadol, R. Machir, Leonit, R. Eliezer (the author of the “Sefer Yere'im”), and especially Rabban Gershom Me'or ha-Gadol.

Persecutions, especially during the Crusades, scattered the Jews of Metz. Those who afterward returned found a refuge there, for which they were obliged to pay thirty-four deniers, levied on them when they entered the city. Nevertheless, in 1365 they were expelled by the magistrates, who assigned their presence as the cause of the destruction by lightning of twenty-two houses. In 1567, after France had taken possession of Metz, some Jewish families were again admitted with the consent of the marshal of Vittel. Thirty years later they were organized into a community. In 1593 they met in general assembly and elected a communal board, to which they delegated all power and all authority in everything concerning administration and police, and the jurisdiction of civil cases. Of the six men composing this council the following three were rabbis: Isaac, son of Lazaro Levy; Joseph Levy; and Solomon, son of Gershom Zay. The proceedings of this assembly, as well as those of the election, were submitted for the approval of the higher authorities, who on July 12, 1595, "by the grace of God, and with the consent of his majesty, and of Monsieur, the Duke of Epernay," recognized those elected as the official representatives of the Jewish community of Metz. The community developed in influence and numbers; in 1614 it numbered 600; in 1624 there were 120 families, consisting of more than 600 individuals. The rabbi at that time was Moses Cohen of Prague. His nomination was confirmed by the Duke de Valette, peer and colonel-general of France and commanding general of the king in the city and citadel of Metz, "to undertake the above-mentioned charge and functions of rabbi." A fact that should be noticed is that throughout the Middle Ages the nomination of the rabbi required ratification by the state. In 1650 the rabbi was Moses Nerol; contrary to custom, and for some unknown reason, the council of the community did not ask the government to confirm his nomination. Louis XIV., during his visit to Metz Sept. 25, 1657, visited the synagogue and gave audience to the council of the trustees of the community as well as to the rabbi. The same day he signed letters patent for the privileges of the Jews, in which he warned them that in the future they would not be allowed to choose a rabbi without obtaining his consent.
As early as March 24, 1603, and Oct. 18, 1605, Henry IV. had granted the Jews letters patent, according to which he “took them under his protection, and permitted them to trade according to their franchises, liberties, and ancient customs.” These letters patent were maintained, and the Jews’ privileges were even increased, by Louis XIII. (Jan. 24, 1629), by Louis XIV., and by Louis XV. (July 9, 1718). Louis XIII. “rewarded them for their devotion and charity,” and granted them a new law to remove all difficulties between them and the inhabitants of the city, in consideration of the services they had rendered the garrison of Metz during the civil wars. The letters patent granted by Louis XIV. and Louis XV. were ratified and registered by the Parliament of Metz (Sept. 3, 1718). Those himself, Uri Cohen, already advanced in years, offered an example of patriotism by tendering his services for the defense of the city. It was he, also, who, after the victory of Valmy, set out at the head of the defenders of Thionville and, with Rolley, mayor of Metz, led them before the Ark, where, in an enthusiastic speech, he extolled the bravery of the Jews and declared the country had the right to count upon the cooperation of all its citizens. During the Reign of Terror the synagogue was closed, the sacred utensils used in the services were put under seal, and the courtyard was used for a pasture; the tombstones were taken from the cemetery and used for building purposes.

By the decrees of 1806 and of March 7, 1808, the Jewish creed was officially recognized, and in the
After the war Meyer was largely engaged in the cultivation of sugar and cotton and in financial and commercial pursuits in New Orleans. In 1879 he was elected colonel of the First Regiment of the Louisiana State National Guard, and in 1881 was appointed brigadier-general to command the First Brigade, embracing all the uniformed corps of the state. He was elected as a Democrat to represent the First District of Louisiana in the Fifty-second Congress, and successively reelected up to the (1904) Fifty-eighth Congress. Meyer served on the committees on Naval Affairs and District of Columbia. He died March 8, 1908.


MEYER, ALBERT: Danish tenor singer; born October 29, 1830, at Sorø, Zealand. In 1860 he sang in the chorus of the Royal Theater, Copenhagen, where he received instruction from H. Rung. He subsequently appeared at several concerts, and had just received his first role in "The Hunter's Bride" ("Jægerbrudten") at the Royal Theater, when the war between Denmark and Germany broke out (1864) and he was called to serve in the army. Upon his return in 1865 he gave a concert which procured for him the means for a year's study under Lamperti in Milan. In 1866 he received an engagement at Folketheatret in Copenhagen, where he remained as a soloist until 1873, when he decided to dedicate himself primarily to concert performances and later to production as an organizer, public lecturer, and woman of affairs.

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In 1887 she married Dr. Alfred Meyer. Her first books were "Helen Brent, M.D." and "My Park Book" (New York, 1899). Her most notable production is a novel, "Robert Anys, Poor Priest" (New York, 1901). She also edited "Woman's Work" (1898), the standard book on the subject.

Mrs. Meyer has further distinguished herself as an organizer, public lecturer, and woman of affairs. She was chairman of the Committee on Literature at the World's Fair Congress at Chicago, and was at one time vice-president of an anti-woman suffrage
movement. Her most valued communal service was in connection with the founding of Barnard College—the first women’s college in New York. It was her energy that gathered together its promoters and secured the collection of funds for the first year. See also Nathan.

A. M. H. H.

MEYER, ARTHUR: French journalist; born at Liévre 1846. When still a youth he went to Paris and bought and edited the “Révue de Paris,” which, however, was soon discontinued. For nearly twenty years he reported for “Le Gaulois” and “Paris Journal,” becoming, in 1888, part owner of the former, which he made the organ of the Bonapartists. When Prince Louis died in 1879 Meyer left the “Gaulois” and bought the “Paris Journal,” soon afterward “Le Gaulois,” and finally the “Châiron.” The three papers he then merged under the name of the “Gaulois,” and made it the main organ of the Clerical-Monarchic party. Meyer was one of the most vehement adversaries of Captain Dreyfus.

Bibliography: Nouveau Larousse Illustré.

F. T. H.

MEYER, DAVID AMSEL: Danish financier; born in Copenhagen Jan. 18, 1753; died there Aug. 30, 1813. Meyer started in business for himself at a very early age, and during the period of general prosperity in the last decade of the eighteenth century his operations increased greatly, extending to transoceanic countries. On the death of his brother, who had for some time been his partner, Meyer associated himself with his nephew S. S. Trier, and founded the firm of Meyer & Trier, which occupied a prominent position in the world of finance. Several times the house had to face severe crises, as in 1785, when a fire devastated Copenhagen, and in 1799, when a general financial panic occurred. The firm, however, sustained no material injury to its commercial interests.

In 1806 Meyer criticized the way in which the finances of the country were being administered, and especially denounced the reckless issue of unsecured paper currency. During the depression of the money market due to the Napoleonic wars, he was summoned by King Frederick VI. (1808), of themoney market due to the Napoleonic wars, he was summoned by King Frederick VI. (1808), who consulted him on financial matters of state. He was summoned by King Frederick VI. (1808), who consulted him on financial matters of state.

In 1811 Meyer acted as the agent of the government in endeavoring to avert pecuniary disaster. Enormous sums were placed at his disposal; and it was left to him to decide whether applicants for funds desired the money for legitimate business purposes or for speculation, and to grant or refuse the requests accordingly. The Danish merchants did not long submit to his arbitration, but sought other means of raising capital.

During the latter part of the year 1811 Meyer retired from active business, and in 1812 his firm received a letter of thanks from the king for its arduous and self-sacrificing work in accordance with our will and desire.” At the same time he received the title of “Hofraad.”

Meyer left a fortune of 300,000 rigskördaler ($150,000), of which sum he bequeathed 200,000 kroner ($50,000) to Jewish schools and charities in Copenhagen, while the remainder was distributed among various other educational and charitable institutions.

Bibliography: Nathanson, Hofraad David Amsel Meyer’s Leter, Copenhagen, 1816; C. F. Bricks, Danske Biografisk Lexicon.

F. C.

MEYER, EDVARD: Danish journalist and author; born Aug. 6, 1813, in Copenhagen; died there Aug. 4, 1880. He was the son of very poor parents and received little or no education during his boyhood, which he spent in a Jewish charitable institution. At the age of fourteen he was apprenticed to a wood-carver in Kjøge, and spent several years at this trade. In 1837 he established a weekly journal, the “Kallundborg Ugeblad,” which in 1839 was incorporated with another paper. In 1841 Meyer returned to Copenhagen, where he started a weekly weekly, “Friskyttet,” and later a sensational daily, “Flyveposten,” which latter for some years yielded him an annual income of nearly 50,000 Danish crowns. After many vicissitudes Meyer ended his days as he had begun them—in a Jewish charitable institution.

Of his many writings may be mentioned: “Poetisk Nysepulver” (Copenhagen, 1839); “Conversation” (ib. 1839), four pamphlets; “Danske Folkesange” (ib. 1839), Danish popular melodies; “Dige og Eventyr” (ib. 1842), poems and fairy-tales.


F. C.

MEYER, ERNST: Danish genre painter; born May 11, 1797, at Altona, Sleswick-Holstein; died in Rome Feb. 1, 1861. He studied at the Academy of Arts and in Lorentzen’s Malerskole (“painters’ school”) in Copenhagen, and became, in 1814, a pupil of the Modelskolen, where he was twice awarded silver medal (1816 and 1818). One of his first paintings was “Gretchen Kneeling Before the Holy Virgin,” which was exhibited at the Academy of Arts in 1818 and which received much favorable comment.

Meyer aspired to become a historical painter, but after an unsuccessful attempt he abandoned this branch of the art. He spent three years (1821–24) in Munich, and then went to Rome, where he met Thorwaldsen, the sculptor, who was the animating spirit of the circle of Danish artists there.

Of Meyer’s paintings the following may be mentioned: “Scene at a Well near a Capuchin Monastery,” 1827; “A Neapolitan Fisher Family” (bought by Prince Christian Frederick, 1833); “A Fisherman Observing the Wind” and “Parents Leading Their Son to the Cloister” (painted between 1833 and 1837), both of which are now in Thorwaldsen’s Museum. His most famous painting was “Sailors Landing Travelers at Capri,” which was exhibited at the Copenhagen Academy of Arts in 1837 and became so popular that Meyer made several copies of it.

Bibliography: C. F. Bricks, Danske Biografisk Lexicon.

F. C.
MEYER, FRIEDERICH CHRISTIAN: Jewish convert to Christianity; born at Hamburg in the second half of the seventeenth century; died in Belgium about 1788. After having been baptized at Bremen, he became a missionary and traveled for thirty years. He was the author of the following works: (1) "Licht zu Erleuchten die Juden," exhaling the glory of Jesus (Leipsic, 1711); (2) "Me'irat 'Esa'yim," a pamphlet written in German, in which the author draws a parallel between Moses and Jesus, showing the supremacy of the latter (Amsterdam, 1713); (3) "Der Abscheuliche Mord Christi," in which he endeavors to demonstrate that the duration of the exile of the Jews can be attributed only to the crucifixion of Jesus (Hamburg, 1719); (4) "Vera Immanuelis Generatio," written in Hebrew and demonstrating the divinity of Jesus from the Prophets, especially from Isa. vii. 14.


MEYER, LEOPOLD: Danish physician; born in Copenhagen Nov. 1, 1832. After graduating from the university of that city (M.D. 1859) he went abroad to study obstetrics, and on his return became privat-docent in gynecology at his alma mater. In 1897 he was appointed professor of obstetrics and children's diseases in the same university.

Of Meyer's writings the following may be mentioned: "Det Normale Svangerskab, Fodsel, og Barselseng," Copenhagen, 1882 (2d ed. 1891); "Menstruationsprocessen og dens Sygelige Avfigelser," 3 vols., Copenhagen, 1890; "Der Abscheuliche Mord Christi," 3 vols., 1891. Since 1890 Meyer has been associate editor of the "Bibliothek for Leger," the leading Danish medical journal.


MEYER, LOUIS: Polish poet; born in the village of Sluzewo (Sluzhew), government of Warsaw, Russia, Poland, 1796; died March 25, 1869. He was sent in 1810 by his father to Berlin, where he prepared himself for a business career, at the same time manifesting an unusual talent for poetry. In 1816 he returned to Poland, where he established himself in business, but still found ample time to continue his studies and to write German verse. In 1861 he was elected member of the Count Assemblé, which, however, on account of the Polish insurrection, did not convene.

Meyer's collected writings were published under the title "Hinterlassene Deutsche Schriften eines Polnischen Juden," Berlin, 1871. The book contains epic and dramatic poetry, pictures from Jewish life, and some aphorisms in prose.

Bibliography: Hinterlassene Deutsche Schriften, etc. H. R.

MEYER, LUDWIG: German psychiatrist; born at Bielefeld Dec. 27, 1827; died at Gottingen Feb. 8, 1900. He studied medicine at the universities of Bonn, Wurzburg, and Berlin (M.D. 1852), and became assistant at the Charity Hospital in the last named city. Later he held the post of physician at the insane asylum in Schwetzingen, and was appointed chief physician at the city hospital, Hamburg, in 1856. In 1866 he became professor of psychiatry at the University of Gottingen, and director of the insane asylum connected with this university, which positions he continued to hold until his death.

Meyer founded with Griesinger in 1867 "Das Archiv für Psychiatrie." He wrote more than one hundred essays for the medical journals. He was an authority on psychiatry, and many hospitals have been built and furnished according to his suggestions and plans; among them are those of Hamburg, Gottingen, St. Urban, and Marburg.


MEYER, LUDWIG BEATUS: Danish author; born in Gandersheim, Brunswick, Jan. 3, 1780; died in Copenhagen July 28, 1854. From 1802 to 1805 he lived in the latter city as a private teacher, being subsequently appointed tutor in the family of Count Schimmelmann. In 1810 he became a naturalized citizen of Denmark, and entered the service of the government as chief of the bureau of the national debt. He resigned his appointment in 1821, receiving the title of professor.

Meyer now devoted his time exclusively to writing, his first work, "Hannsdog i den Tyske Poetiske Literatur," appearing in Copenhagen in 1828. In 1837 he published a voluminous glossary of all foreign words and phrases occurring in the Danish language. This lexicon, which was entitled "Kortfattet Lexicon over Fremmede, i det Danske Skrift og Omgangssprog Forekommende Ord, Kunstnudtryk, og Talemaadero," has, under the name of "Meyer's Fremmedordbog," become one of the leading authorities among Danish lexicographical works, and has passed through several editions (Copenhagen, 1837, 1841, 1890-1900).

Bibliography: Salomonsen's Store Illustrerede Konversations-Lexicon. F. C.

MEYER, M. WILHELM: German astronomer; born at Brunswick Feb. 15, 1853. He first engaged in the book-trade, but soon gave it up and pursued astronomical studies at the universities and observatories at Gottingen, Leipsic, and Zürich. In 1876 he established himself as privat-docent at Zürich; in 1877 he became a member of the staff of the observatory at Geneva, and in 1882 he lectured on astronomy at the Geneva University. In 1883 he re-
Meyer, Rachel: German authoress; born in Danzig March 11, 1806; died in Berlin Feb. 8, 1874. A few years after the death of her sister Frederika, she married the latter's husband. While devoting herself to charity and teaching, she found time to entertain noted men and to continue her own self-education. The publication of her first book, written while superintending the instruction of her children, was retarded by the death of a son. It appeared in Berlin in 1838 under the title "Zwei Schwestern"; it deals with the triumph of love over self and is an idealistic exposition of the marital relation. Her husband's business necessitated his removing to Vienna; here Rachel met Kompert and August Frankl, and here she produced her sketch of Viennalife entitled "Wider die Natur." Another work, entitled "Rachel" (Vienna, 1850), is a novel describing the life of the great actress Rachel. "In Banden Frei" (Berlin, 1859), her last novel, is a character study of her friend Lina Davidson. Rachel spent her last years in Berlin, with her daughters. Despite her idealism she was practical, and shortly before her death wrote a sketch of Stephenson, the inventor, with the express purpose of fostering in her nephew the practical spirit.


Sara Meyer was light-minded, susceptible to flattery, conceited, and lacked moral stamina. After severing her first marriage-ties she was baptized and married Baron von Grotthausz. Her younger sister, Mariane, after the death of Prince Reuss, Austrian ambassador to the Prussian court, was found to be his lawful wife. She never bore the title of princess, but resided in Vienna as Frau von Eyenburg (from 1799). Like her sister, she was well educated, but wrote indifferently. She left in manuscript a number of sketches of well-known characters.


S. J. L.

Meyer, Victor: German chemist; born in Berlin Sept. 8, 1848; died in Heidelberg in 1897. He was inclined toward literature and the stage, when a visit to his elder brother, then studying chemistry at Heidelberg, turned his thoughts into another channel, and he decided to become a chemist. He thoroughly prepared himself in mathematics and natural science in one of the gymnasiums of Berlin, spent one semester at the University of Berlin, and studied for some time with A. W. Hofmann. In 1865 he entered the University of Heidelberg, in whose faculty there were such men as Helmholtz, Kirchhoff, and Bunsen. The last-named made him his private assistant. In 1868 he returned to Berlin to increase under Baycr his knowledge of organic chemistry.

When only twenty-three years old he was appointed assistant professor at the Stuttgart Polytechnic School, and in 1873 was called to Zurich as the successor of Wislicenus. His brilliant work in Switzerland (1872-85), both in the laboratory and in the lecture-room, attracted students from many countries.

In 1885 he received a call from the University of Göttingen, and spent three years in reorganizing the laboratories there. In 1889 he was invited to Heidelberg, his alma mater, to succeed Bunsen. The latter regarded him as the brightest and most promising of the many eminent men who had studied under him, and it was his wish on his retirement that Meyer should be appointed as his successor.

Meyer's fame as a lecturer was world-wide; and his ingenuity and skill in devising and manipulating experiments, combined with his personal magnetism, attracted many hearers. Meyer's remarkable insight is illustrated by his discovery and studies of the thiophene group (1882). He discovered and described the type of oximes (1888), investigated the nitro (1872), nitroso-, isonitroso-, and iodo-combunds (1892), and studied the organic derivatives of ammonia, and with these the stereochemistry of nitrogen. He published his important researches on the esterification of the acids of the aromatic series (1894-95).

Of great value are his investigations in physical chemistry, particularly those of vapor densities (1878-80) and the study of high temperatures. Together with Jacobson he wrote an excellent textbook on organic chemistry ("Lehrbuch der Organischen Chemie," 2 vols., Leipzig, 1891-95). Of his

Meyer's unceasing and confining work ultimately shattered his nervous system; and in a fit of desjection he took his own life.


### MEYERBEER, GIACOMO

German composer; born at Berlin Sept. 5, 1791; died at Paris May 2, 1864. His real name was Jakob Liebmann Beer; but he changed it when his grandfather promised to leave him his fortune on condition that the composer prefix the name "Meyer" to his patrons' name. He received his early instruction in music from Franz Lauska and Muzio Clementi, and at the age of seven made his début as a pianist in one of Paturg's pupils' concerts (Oct. 14, 1800), playing the D Minor Concerto by Mozart. He then studied theory under Zelter, and later under Bernard Anselm Weber, director of the Berlin Opera, with whom he remained until 1810, in which year he went to Darmstadt to study for two years under Abbe Vogler. In 1811 he wrote the oratorio "Gott und die Natur," the score of which so pleased the Grand Duke of Hesse that he appointed Meyerbeer composer to the court. The first performance of the work took place May 8, 1811, at the Singakademie, Berlin. Two operas, "Jephtha's Works. Gelübbe" and "Abimelek, oder die Bei- 

### Early Works.

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### Denburger Thor." In 1824 "Il Crociato" was produced at Venice with very great success; and two years later Meyerbeer accepted an invitation to Paris to witness a performance of the same opera. Thenceforth he became wholly identified with the French school of opera. On Nov. 21, 1824, his "Robert le Diable" was produced at the Grand Opera, Paris; and within a year the libretto had been translated into nearly every European language, and performances had been given in every important city. This opera was followed (Feb. 20, 1826) by "Les Huguenots," an opera which was at first received with somewhat less favor than "Robert le Diable," but which ultimately came to be regarded as greatly its superior.

After the production of "Les Huguenots" at Berlin, Meyerbeer was called to that city by King Frederick William IV. as general musical director; and there he composed his opera "Das Feldlager in Schlesien," which, however, was not successfully produced until Jenny Lind, whom Meyerbeer had introduced to the Berlin public, assumed the rôle of Vielfca. In the summer of 1846, at the request of the Princess of Prussia, Meyerbeer composed the incidental music to the drama "Struensee," written by his brother Michael Beer; and on Sept. 19 following, this work, the music of which ranks among his best productions, was performed at the Royal Theater, Berlin.

After visits to Vienna and London in 1847, Meyerbeer returned to Berlin, where he produced Richard Wagner's "Rienzi." Two years later "Le Prophète," the libretto of which had been completed by Scribe in 1842, was produced at the Grand Opera, Paris (April 16, 1849), and, like its predecessors, "Robert le Diable" and "Les Huguenots," soon made the circuit of the globe. Despite failing health Meyerbeer produced "L'Etoile du Nord" at the Opéra Comique (1854), and four years later "Dinorah ou le Pardon de Ploennel." Neither of these operas, however, met with the favorable reception accorded to Meyerbeer's previous Parisian productions. In 1863 he represented German music at the opening of the London International Exhibition with his "Overture in the Form of a March." Upon his return to Berlin he resumed his work on "L'Afrique." Upon "L'Africaine," on which he had been engaged since 1888. For years the difficulty of getting a satisfactory cast had prevented the production of this opera; and several other circumstances hindered its performance dur-
ing the composer’s lifetime. In April, 1864, he returned for the last time to Paris, to superintend the preparatory rehearsals of this opera; but in the midst of his labors he died, and the opera was not produced until May 28, 1865. In accordance with Meyerbeer’s last wishes his body was taken to Berlin for burial; but imposing funeral obsequies were held in Paris also.

Of Meyerbeer’s compositions besides those already mentioned, the following deserve special notice: the monodrama “Thelkineuic’s Liebe,” for soprano solo and chorus with clarinet obligato, “Romilda a Costanza” (1815); “La Seminamide Riconosciuta” (1819); “Emma di Resburgo” (1819); “Margherita d’Aviou” (1820); “L’Eaufl di Granada” (1829); seven sacred cantatas of Klopstock, for quartet unaccompanied; choruses to “Eschylus’” “Eumenides”; “Der Genius der Musik am Grabe Beethovens,” for soli and chorus; “Freundschaft,” for 4-part male chorus; Psalm xci., for eight voices, composed for the choir of the Berlin Cathedral; “Fackeltanz,” for brass orchestra, composed for the weddings of the King of Bavaria (1846) and of the Princesses Carlotta (1850) and Anne (1853) of Bavaria; grand march for the Schiller Centenary Festival, 1859; Coronation March for King William I. (1863); also a large number of songs with pianoforte accompaniment, among which “Le Moine” (for bass) and “Das Fischerlied,” for alto, are perhaps the most popular.

Meyerbeer received medals and other distinctions from almost every civilized government. He steadfastly adhered to Judaism throughout his life. He was ever ready to assist his fellow artists irrespective of creed; and in his will he made provision for a similarly beneficent disposition of his wealth. He set aside, for instance, 10,000 thalers (the Meyerbeer Stiftung), the interest of which he directed to be used in providing traveling fellowships for promising students of music.

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MEYSELS, BERISCH (BAER). See MEISELS, DOB BERUSHI D. ISAAC.

MEYUHAS (מיהווש) Oriental Jewish family which gave several rabbinical writers to Jerusalem and Constantinople.

Abraham ben Samuel Meyuhas: Rabbi in Turkey in the eighteenth century; author of “Sedeä ha-Levi,” in three parts, the first two being homilies on the Pentateuch (Salonica, 1798-99) and the third containing responsa on the four parts of the Shulhan’Aruk, collectanea, and Talmudic annotations (Lehorrn, 1798). In the preface Meyuhas asserts that he wrote the following commentaries: “Diğle Ahubah,” on Isaac Luria’s “Derek ‘Ez ha-Hayyim”; “Ha-Ma’or ha-Kaṭon,” on Hayyim Vital’s “Ez Hayyim”; “Shaḥ ha-Sadeh,” on Isaac Luria’s “Sefer ha-Kawwanot.” First (“Bibl. Jud.” ii. 347) ascribes to this Meyuhas the work entitled “Bene Abraham,” responsa and homilies, and “Kontres,” containing the laws of Gittin (Constantinople, 1773); the responsa and homilies, however, are those of Abraham ben Judah Meyuhas; while the “Kontres” was written by Nathan Meyuhas.


M. Scl.

Moses Mordecai Joseph Meyuhas: Son of Raphael Meyuhas ben Samuel; born 1785; died 1860. He succeeded Yom Tob al-Ghazi as chief rabbi of Jerusalem (1801-6). In 1799, on the approach of Napoleon’s army, which already had taken Jaffa, Meyuhas assembled the Jews of Jerusalem and delivered a patriotic speech, after which he seized a pickax and commenced to dig a trench, his coreligionists immediately following his example. He was the author of three Hebrew works: “Sha’ar ha-Mayim,” notes on the Shulhan’Aruk, and responsa (Salonica, 1769); “Birkot ha-Mayim,” homilies, religious laws, and responsa (ib. 1789); “Mayim Sha’al,” on the same subjects as the “Sha’ar ha-Mayim” (ib. 1799).

M. Fr.

Raphael ben Samuel Meyuhas: Chief rabbi of Jerusalem and head of the yeshibah there; flourished about the middle of the eighteenth century. He was the author of the following works, all published at Salónica: “Miḥna ‘Bikkurim,” halakic and haggadic novella on several treatises of the Talmud (1752); “Peri ha-Adamah,” novella on the four divisions of Maimonides’ “Yad” (1752); “Pene ha-Adamah,” homilies on the “parashiyot” of the Pentateuch (1752); “Mizbah Adamah,” novella on the four parts of the Shulhan’Aruk (1777).


M. Sel.

Samuel Hayyim Meyuhas: Chief rabbi of Constantinople from 1836 to 1839; died some years after the latter date. He was the author of a volume of responsa entitled “Shemen ha-Mishbath” (Constantinople, 1840).


M. Fr.

MEZA (מזה): A family of Amsterdam distinguished for the number of its members that filled rabbinic offices.

Abraham Hayyim de Jacob de Solomon de Meza: Member of the Talmud Torah ‘Ez Hayyim in Amsterdam, and author of a sermon, delivered in Portuguese on the day of solemn devotion, “Sermão Moral . . . na Occaçãa de Hum Dia Solene de Oração . . . em 4 Nisan 5307= 15 Março 1747,” Amsterdam, 1747.

Hagen June, 1800. Meza, who was the son of a Portuguese rabbi, Abraham de Meza, studied medicine in Amsterdam, and later at the University of Utrecht (M.D. 1749). After further study in Hamburg he went (1753) to Copenhagen, where he took up the practice of medicine. Meza's son, Christian Julius de Meza (1792-1865), was a general in command of a division of the Danish army during the war with Germany (1864). His writings included "Shulhan Sielomoh" an important disquisition on the Shabath-day's journey from a village near Amsterdam (ib. 1725). After his death appeared his "Meditacions Sacras on Sermoens Varios" (part i., ib. 1764).


In 1760 Meza published in French a treatise on hygiene entitled "De l'Education des Enfants tant Physique que Morale." Another work of Meza's, entitled "Tentamen Historiae Medicarum" (1795), was severely criticized in Germany.

In 1778 he became a member of the newly founded medical society of Copenhagen. He was popularly called "Jõ devilokten," and was generally respected in Copenhagen, where he was for a long time the only Jewish physician. In 1788, after the death of his wife, Meza, together with a son and a daughter, embraced Christianity.

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F. C. MEZEI, ERNEST: Hungarian deputy and journalist; born at Satoralja-Ujhely, Hungary, in May, 1851. He completed his school career partly in his native city and partly in Kaschau, and then took a course in law and philosophy at the University of Budapest. While still a student he entered upon a journalistic career, contributing leaders to the "Ellénor." In 1874 he became one of the founders of the "Egyetértés," the representative organ of the extreme opposition, the so-called Independent party; and he has been on its editorial staff ever since. In 1878 he was nominated as deputy for the district of Gyoms, being warmly recommended by Louis Kossuth, but failed to secure election. In 1881 he was elected deputy for the city of Miskolcz.

During this period sprang up the celebrated Tiszka-Eszlár blood accusation, which gave rise to an intense anti-Semitic agitation. Mezei made the affair the basis of an interpellation addressed to the minister of justice, which called forth exciting scenes in the House of Deputies. During the consideration of the bill on mixed marriages between Christians and Jews he made several pointed speeches against the anti-Semites. Mezei is active also in the literary field, having published many scattered poems and sketches of travel, as well as "Olasz Bolyongások" (1877), a narrative of rambles through Italy. Occasionally he contributes to the periodicals articles on current questions relating to the Jews. In a lecture entitled "Zionismus als Nationale Idee," delivered before the Hungarian Jewish Literary Society, he took a firm stand in opposition to the attempt to place over against the religious world-mission of Judaismu a Jewish national propaganda.

G. W. MEZEI, MORITZ: Hungarian jurist and deputy; born at Satoralja-Ujhely Jan. 17, 1836. He studied law in Budapest, and even as a student took an active part in the efforts to restore the Hungarian constitution and emancipate the Hungarian Jews. He was the chief founder of the National Judeo-Hungarian Society in 1861, and edited its journal, the "Israelita Közlöny." The spirit of Hungarian nationalism which pervaded his writings caused him to be court-martialed by the governor, Count Moritz Pálffy; but for a royal proclamation of amnesty issued on the occasion of the recovery of Queen Elizabeth he would have been condemned. He was obliged, however, to resign his editorial
MEZUZAH (מצוע: lit. "door-post"): Name given to a rectangular piece of parchment inscribed with the passages Deut. vi. 4–9 and xi. 13–21, written in twenty-two lines according to the same rules as those for the Torah and tefillin. The parchment is rolled up and inserted in a wooden or metal case or tube. This is affixed, in a slanting position, to the upper part of the right-hand door-post, so that the upper part is inward and the lower part outward, and about a handbreadth from the outer edge of the door-post. On the outer side of the top of the parchment is inscribed the name of God, יד; and an opening is left in the case opposite this word, which opening is protected by a piece of glass. The material on which the mezuzah may be written is carefully prescribed as is that for a scroll of the Law (Massek. Soferin i. 1; Asheri to Alfasi, "Sefer Torah"); Shilhan 'Aruk, "Yoreh De'ah", 371; Yev. Megillah 1. 1; Shab. 104a; MS. Mezuzah, ed. Kirchhoim, i. 1); but while a scroll must always be written from a copy, the mezuzah may be written from memory (Men. 28a). Both selections mentioned above must be contained therein; and if even one letter is missing the mezuzah may not be used (Men. 28a). Generally the text is written in twenty-two lines equally spaced. The pious touch and kiss this part of the mezuzah as they pass through the door. The mezuzah is obligatory for every building used as a residence; and its fastening to the door-post is accompanied by the usual formula of benediction: "Blessed art Thou our God, King of the world, who hast sanctified us by Thy commandments and hast commanded us to fasten the mezuzah." On entering and leaving the house the pious touch the mezuzah at "Shufi" with the hand, and recite the prayer: "May God keep my going out and my coming in from now on and evermore."

The mezuzah brings blessings to him that touches it; but it must not be touched with unclean hands. It is inspected from time to time to make sure of its position. In 1864, by the permission of the king, he began the practise of law at Budapest, although the legal profession had not hitherto been opened to the Jews. Three years later he was able to resume his journalistic advocacy of Jewish emancipation, and in 1868 was appointed secretary of the congress convened by Baron Eitvös for the regulation of Hebrew communal affairs. In 1892 he was elected president of the organization which secured recognition of the Jewish religion in Hungary, and in 1893 he was elected to the Hungarian Parliament by the Jewish district of Budapest (Leopoldstadt). Mezei is also vice-president of the Hebrew confessional district of Budapest.

BIBLIOGRAPHY: Vorstehner, A Zsidowi Szervezet, p. 466; Pallas Lex. s. l. V.

MEZEY, FRANZ: Hungarian jurist and author; born at Acsad Feb. 5, 1860. His parents had destined him for a rabbinical career, but after reaching maturity and becoming a thorough Hebrew scholar, he took up the study of jurisprudence and was admitted to the bar at Budapest. As a writer and speaker his abilities were devoted to the cause of Judaism even in his student days. In 1883 he was the mainstay of the defense in the Tisza-Eszthalia affair as the representative of the Hungarian Jews, and for the past two decades, as secretary of the Jewish chancery ("Landeskanzlei"), he has been their chief source of inspiration toward advancement in religious and educational matters. He was one of the founders of the Hungarian Jewish Literary Society, and, with Wilhelm Bacher, edited its year-book; from 1891 to 1895 he was co-editor of the "Magyar Zsidó Szemle" with Ludwig Blau. He has also contributed to the "Nemzetí Újság" and the "Jogtudományi Közlemény." Mezei is (1864) secretary and attorney of the Hebrew kaddisha of Budapest, which has attained, under his management, a membership of 10,000.

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correctness. It may not be given to a non-Jew, lest it be not treated with due respect (see Men. iii. 7, 33b; Maimonides, "Yad," Tefillin, i., v., vi.; Yoreh De'ah, 285–291).

The obligation of the mezuzah is derived from the words: "And thou shalt write them on the doorposts of thy house and within thy gates." The Rabbis considered the mezuzah of equal importance with the tefillin and zizit (Men. 43b; Origin and Pes. 110b; comp. Shab. 23b, 32b).

The antiquity of the mezuzah is attested by Josephus (c.37–100 C.E.), who speaks of its employment ("Ant." iv. 8, § 13) as an old and well-established custom. Inscribed with passages of the Torah which emphasize the unity of God, His providence, and the resulting duty of man toward Him, the mezuzah is an emblematic representation of Israel's belief and practise. Thus Josephus says in speaking of the mezuzah (i.e.): "The greatest benefits of God are to be written on the doors, in order that His benevolent providence may be made known everywhere." and Maimonides adds ("Yad," Tefillin, vi. 13): "By the commandment of the mezuzah man is reminded, when coming or going, of the unity of God, and is aroused to the love of Him. He is awakened from his slumber and his vain worldly thoughts to the knowledge that nothing endures in eternity like the knowledge of the Rock of the World. This contemplation brings him back to himself and leads him on the right path."

In Talmudic times a protective power, especially in warding off evil spirits, was attributed to the mezuzah. This appears in such anecdotes as those of Artaban and Abba Arilka (see Artaban V.; comp. Yer. Hen. x. 1; Gen. Rab. xxxv. 8) and of Onkelos ("Ab. Zarah 11a; comp. also Targ. to Cant. viii. 3; Men. 32b, 32b). In the Middle Ages, under the influence of the Cabala, not only passages from the Bible, but also various names of angels were added to the original contents of the mezuzah. This was explained to represent the initials of 

The Mohammedans likewise place over the doors and windows of their dwellings as well as of their shops the name of God, or their profession of faith, or some maxim, or a verse of the Koran, or a short invocation (comp. Lane, "Account of the Manners and Customs of the Modern Egyptians," 3d ed., i. 7, 22, 230); and a similar custom seems to have prevailed among the ancient Egyptians (comp. Wilkinson, "Manners and Customs of the Ancient Egyptians," 1873, i. 361; and Huetius, "Demonstratio Evangelica," p. 58).


I. M. C.
MHUSHILKAR, REUBEN EZEKIEL: Beni-Israel soldier. He enlisted in the 19th Regiment Native Infantry Jan. 1, 1849, was made jemadar Oct. 1, 1861, and promoted subalidar Jan. 1, 1870. He was present at the battles of Multan, Gujarat, the Punjab (awarded medal and two clasps), Rajpur, Muhammad Sirkaw, and Kurain in central India (medal); served in Afghanistan from 1878 to 1880 (medal and clasp); and retired March 6, 1891.

MICAH (מיכה) : 1. Prophet; author of the sixth book in the collection known as "The Twelve Minor Prophets" (Mic. i. 1). The name of the prophet appears to be a shortened form of מיכיה, "Micaiah" ("Who is like Yhwh?"); and is so written in Jer. xxvi. 18 (comp. also Micah No. 2). The only data concerning Micah are those given in the superscription of the book bearing his name. He was a Moreshite; that is to say, a native of Moresheth-gath (Mic. i. 14); and he prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah—a period covering at the most fifty-nine years (756-697 B.C.). In the above-cited passage of Jeremiah, however, only the reign of Hezekiah is given as the period of Micah's activity.

Pseudo-Epiphanius ("Opera," ii. 245) makes Micah an Ephraimite. Confounding him with Micaiah, son of Imlah (I Kings xxii. 8 et seq.), he states that Micah, for his impiety in the prophecy, was killed by order of Ahab through being thrown from a precipice, and was buried at Morathi (Maroth?; Mic. i. 12), near the cemetery of Enakim ("Erescaja," Septuagint rendering of ענקים; ib. i. 10). According to "Gelliot Erez Yisrael" (quoted in "Seder ha-Dorot," i. 118, Warsaw, 1889), Micah was buried in Chesil, a town in southern Judah (Josh. xv. 39).

2. Biblical Data: A resident of Mount Ephraim who, having stolen 1,100 pieces of silver from his mother, restored them to her on hearing her curses at the theft. The mother had dedicated the silver to Yhwh; and she accordingly gave 200 pieces to a founder, who made a molten image which was placed in Micah's house. Micah thus established a house of idols with an ephod and teraphim, and consecrated one of his sons to be his priest (Judges xvii. 1-5). In the course of time a young Levite named Jonathan, son of Gershon, happened to come to the house, and he was appointed by Micah as his priest (ib. xvii. 7-13). The image, together with the priest, was captured by the Danites, who set it up at Dan, where it continued to be an object of worship as long as the Tabernacle was at Shiloh (ib. xviii.; see JONATHAN No. 1). In Judges xvii. 1, 4, the name "Micah" appears in the form מיכאל.

In Rabbinical Literature: Micah is identified by the Rabbis with Sheba, son of Bichri, and with Nebat, the father of Jerobeam (Sanh. 101b). His name, derived by them from מיכיה, is interpreted as meaning "the crushed one." There is also tradition due to a miracle which happened to him. According to a haggadah, the Israelites, when unable to complete the tale of bricks required from them by the Egyptians, were compelled to put their children in the brickwork in place of the bricks that were lacking. Moses withdrew one child (Micah), already crushed, and revived him; but, as God had foretold, he grew up to be an idolater (Tan., Yelammedenu, Ki Tissa; comp. Rashi to Sanh. l.c.).

The Rabbis all agree that Micah was one of those who crossed the Red Sea with Moses; but they differ with regard to his idol. According to Sanh. 103b and Tan., Yelammedenu (l.c.), Micah had the idol with him; but according to Ex. R. (xii. 1) he took with him only the silver of which the idol was afterward made. A passage in Pesahim (11a) seems to support the latter opinion. The idea is from a tradition that it was Micah who made the golden calf in the wilderness, and in the following manner: Moses, in order to bring Joseph's coffin to the surface of the Nile, wrote on a splinter תביש ניב ("Come up, ox"); Joseph being compared to an ox; see Deut. xxxiii. 17) and threw it into the water. Micah found the splinter, and, later, when Aaron cast the gold into the fire (Ex. xxxii. 24), threw the splinter after it. As a result a calf came out (Tan., Yelammedenu, l.c.; see also JEW. ENCYC. iii. 509a, s. e. Calf, Golden).

Micah, though an idolater, was praised for his hospitality to travelers. Gareb, where his idol was set up, was three miles distant from Shiloh, where the Tabernacle stood; and the smoke of the two altars mingled on account of their proximity. The angels wished to throw down the idol; but God said to them, "Leave it alone; for Micah offers bread to travelers." Micah is even supposed to have a share in the future world (Sanh. 103b); it is for this reason that his name is twice written "Micaiah" (see MICAH No. 2, BIBLICAL DATA); that is, with a part of the Tetragrammaton, like the names of the just (Num. R. x. 14).

-Critical View: The narrative of Micah's idol, the historical basis of which is undoubted, was apparently written with the object of showing the origin of the temple of Dan (comp. 1 Kings xii. 29).
At the same time it throws much light on the state of the Yhwh cult and of the Levites in the time of the Judges. The author expressly points out that Micah was a worshipper of Yhwh, for whose cult he had his private shrine with a regular priestly service. Although the laws of Yhwh forbade the erection of any shrine besides the one in the chosen place and the making of any image of Him (Ex. xx. 4 et passim; Deut. xxi. 5 et seq.), Micah, evidently ignorant of the Law, not only set up engraved and molten images representing the divinity he worshiped, but added other idols, the teraphim for instance. The narrative further shows that the Levites, being deprived of a share in the land, had to wander from place to place, accepting the office of family priest in order to procure a livelihood.

The account itself presents many difficulties in regard to its construction. Besides several discrepancies in the text there are absolute contradictions. Thus in Judges xvii. 7 the Levite is a young man who lived in the neighborhood of Micah, while in the following verse he is a wandering Levite. There is also a discrepancy between verses 19 and 27 of ch. xviii. and between verses 30 and 31 of the same chapter concerning the duration of the cult of the idol at Dan. According to Oort, Wellhausen, and Kuenen, the text has received many interpolations, with the object of throwing contempt upon the cult of Dan. On the other hand, Vatke (“Alltestamentliche Theologie,” 1885, p. 268) and Berthau, followed by other critics, recognize two parallel narratives united by a redactor. While there is some disagreement as to the component parts of the two versions, Budde’s division seems to be the most acceptable; he holds, namely, that the first narrative consists of Judges xvii. 3, 5, 8–11a, 13, beginning; xviii. 1, part of 2, 3b, 4b–6, 8–10, part of 11, 13, part of 14, 16, 18a, 19–29, 31; and that the intervening verses form the second narrative. Budde is of opinion that the first narrative belongs to E; but he does not find sufficient grounds for ascribing the second to J. Moore thinks that the first version belongs to J. In the second version (ib. xviii. 30) the cult at Dan is indicated as having lasted “till the day of the captivity of the land,” which is supposed by Moore to refer to the deportation by Tiglath-pileser (734 B.C.).

Besides the above-mentioned discrepancies certain points remain unsettled by the critics. Kimhi explains the discrepancy between verses 3 and 4 of Judges xvii. by suggesting that the 200 shekels were an additional artisan’s fee, while the whole amount of the silver was used in the fabrication of the idol. Kuenen, however, thinks that the author intended to show that the mother broke her vow, and that Micah desired to throw contempt on the idol cult of Dan. Further, the critics do not explain precisely the name of Micah’s residence, nor the phenomenon of a Levite descended from Judah. Wellhausen’s opinion that the term ἔσχον means not a Levite, but one exercised in the cult of a divinity, is shown by the context to be an erroneous one. Haféy’s theory is that the whole narrative belongs to one author, whose object was to show the origin of both temples, that of Beth-el and that of Dan, and who twice mentions Mount Ephraim, meaning thereby Beth-el (comp. Josh. xvi. 1). Thus Beth-el, having previously been the place of a private shrine which was subsequently transported to Dan, became, like Dan, the place of a public temple. The Judah from whom the Levite was descended ( Judges xvii. 7) was not the patriarch, but the ancestor of a Levite family (comp. Neh. xii. 8; in Ezra ii. 40 ἔσχον may be an anagram of ἔσχον). The residence of a Levite at Beth-lehem, which was not among the cities allotted to the Levites, shows that a temple of Yhwh with a Levitical service existed there (comp. Judges xix. 13). The author points out that the Levite was of the tribe of Levi, namely, a descendant of Moses, in whose name a suspended “nun” was interpolated by the Masortites out of respect for the lawgiver (see Jonathan No. 1). With regard to the apparent discrepancy between verses 30 and 31 of Judges xviii., the word ἔσχον in verse 30 was corrected to ἔσχον by Kimhi, then by Hävernick, Hengstenberg, and Bleek, the passage thus reading “till the deportation of the Ark,” referring to the capture of the Ark in the battle with the Philistines described in I Sam. iv. 4, 11. This renders possible a perfect agreement between the two verses.


MICAH, BOOK OF.—Biblical Data: The sixth book in the collection known as “The Twelve Minor Prophets”; it is ascribed to Micah the Morasthite (see Micah No. 1). It consists of seven chapters, the contents of which are as follows: Ch. i.: The idolatry of Samaria and Jerusalem are denounced; the prophet laments their fall and exhorts the people to mourning. Ch. ii.: Denunciation of oppression; prediction of the punishment of the people therefor; the restoration of Israel foretold. Ch. iii.: The prophet reproves first the princes for their cruelty, then the false prophets, who are the cause of all the evil. He again reproves the princes for their oppression, which, he says, will cause the ruin of Jerusalem. Ch. iv.: In poetical language the restoration of Jerusalem and of the glory of the house of the Lord and the victory of Israel over the other nations are foretold. Ch. v.: Prediction that a powerful king of Judah will vanquish the other nations, particularly Ashur, and will destroy
idolatry. Ch. vi.: Israel is reproved for its sins, particularly its injustice; its punishment is prophesied. Ch. vii.: The lack of righteous men and the corruption of Israel are lamented; the prophet comforts Israel, promising that it will be restored to its land and will triumph over its enemies.

Critical View: With regard to the period of Micah's activity, it has been marked under Micah (No. 1) that there is a difference between the superscription of the Book of Micah, where it is said that Micah began his prophetic career in the days of Jotham, and Jer. xxvi. 18, where his prophecies are confined to Hezekiah's reign. But a closer examination of the prophecies themselves may lead to the acceptance of a period between the two; for it is evident from Mic. 1. 2 et seq. that Micah prophesied before the fall of Samaria, which, contrary to II Kings xviii. 10, took place under the reign of Ahaz, as may be inferred from a comparison between II Kings xviii. 13 and the cuneiform inscriptions (see Hezekiah, Critical View). Hence it may be concluded that Micah prophesied as early as the reign of Ahaz; but nothing in his prophecies shows that they were pronounced earlier than that period. It does not follow, however, that the above-cited passage of Jeremiah really conflicts with this view; for it may be that Hezekiah's reign is mentioned alone either because it was more important than that of his predecessors or because the reduction of Micah's prophecies possibly took place during the rule of that king.

As the opening words of the book, "Hear, all ye people!" are the same as those terminating the prophecy of Micah, the son of Imah (I Kings xxii. 29), it may be that the latter was identified with Micah by the compiler of the Book of Kings, as he was later by pseudo-Philemonius (see Micah No. 1). The termination of Micah's prophecy with the identical words of the beginning of Ezera. Hengstenberg ("Christologie des Alten Testaments," i. 475) and Keil ("Lehrbuch der Historisch-Kritischen Einleitung in die Schriften des Alten Testaments," §§ 92, 93), however, suppose that the words of Micah in I Kings (i.e.) were added later, in the eighth century B.C.

With regard to the division of the contents modern critics do not agree. Some divide them into three parts, ch. i.-ii.; iii.-v.; vi.-vii.; others, into two main divisions: prophetical-political, ch. i.-v.; and reflective, ch. vi.-vii. The question arises whether the whole of the book was written by Micah. It is generally accepted that the first three chapters, apart from ii. 12-18, belong to him. He begins with announcing the divine judgment upon Samaria and Judah (ch. 1), and then states the reason for that judgment (ii.-iii.). The two verses ii. 12-13 are considered by Stade and Keuen as of the exilic, and by Wellhausen as of the post-exilic, period; and Micah's authorship of them is denied by all the critics. Ch. iv.-v., which refer to the Messianic time, seem to have emanated from some other hand, for the following reasons: (1) the contrast of these chapters with iii. 12; (2) the nature of certain verses— for instance, "and thou shalt come to Babylon" (iv. 10)—shows clearly that they were not pronounced by Micah (comp. Driver, "Introduction," pp. 310 et seq.).

Other theories concerning the composition of the book are advanced, among which that of Elhorst, in his "De Propetie van Micha" (1891), is the most peculiar. He thinks that, owing to a misunderstanding on the part of the transcriber, the arrangement of the chapters is a confused one, and that the true order should be: i.; ii. 1-5; iii. 1-5; ii. 6-11; iii. 6-11; ii. 13 et seq.; iii. 12; ii. 1-5; vi. 1-6; vii. 1-6; vi. 1-16; vii. 7-12, 14-20; iv. 1-8; v. 1-7; iv. 9-14; v. 8-14. He admits, however, that iv. 9-14 and v. 8 are post-exilic. This arrangement is plausible to a certain extent, but the location of ii. 12-after ii. 19 and of vii. 13 before vii. 7 is impossible. Finally, it may be remarked that the words of iv. 1-3 are identical with those of Isa. ii. 2-4, and that most probably they were interpolated later by the transcriber.

Micah's language is classical. With regard to rhetorical peculiarity he stands between Hosea and Isaiah, but nearer to the latter than to the former; for although, like the former, he is sometimes abrupt, he is similar to the latter in the mingling of mildness and strength, of gentleness and elevation. Another point of similarity between Micah and Isaiah is the frequent use of paronomasia (comp. Mic. i. 10-15, ii. 1), without the difference that Isaiah's scope is greater than that of Micah, who in his prophecies lingers among the towns of the maritime plain, wherein was his birthplace. As to his message, Micah, like Isaiah, attacks the false prophets (ib. iii. 6-8; comp. Isa. xxxix. 10 et seq.), but he goes even further than Isaiah in warning against the overvaluation of sacrifices (Mic. vi. 6-8; comp. Isa. i. 11 et seq.), and in showing that the family of David must lose the throne before the most perfect savior will be born (Mic. v. 1 et seq.; comp. Isa. xi. 1 et seq.).


M. Sel.

MICHA (מיכה): 1. Son of Mephibosheth (see Micah No. 3). 2. One of the Levites who sealed the covenant with Nehemiah (Neh. x. 11).

E. G. II.

M. Sel.

MICHAEL (מיכאל): One of the archangels ("one of the chief princes"); Dan. x. 13), who is also represented as the tutelary prince of Israel (ib. x. 21, xii. 1). The signification of the name (= "Who is
Michael was recognized by the Talmudists, who found an allusion to it in Ex. xvi. 11 (הנני אלוהים) and in Deut. xxxviii. 26 (ונני לך), combining the first word of the former passage with the second of the latter (Yum. R. ii. 9). According to Simeon b. Lakish, however, the names of the angels were brought by the Jews from Babylon (Yer. R. H. 54d; Gen. R. xliv. 9). Upon the basis of the above-cited passages from the Book of Daniel (where Michael is represented first as helping Daniel in his dispute with the angel of Persia and then as helping Israel in time of trouble—that is, in the Messianic time—and where he is styled "your prince") Michael is specially designated in early Jewish writings and very frequently in the Book of Enoch as "the prince of Israel" (הנני אלוהים), and in later Jewish writings, particularly in cabalistic works, as "the advocate of the Jews." It is for this reason that he is represented as the angel of forbearance and mercy (Enoch, xi. 3) who taught Enoch the mysteries of clemency and justice (ib. lxxi. 2).

Being the prince or advocate of Israel, Michael had to fight with the princes of the other nations (comp. Dan. x. 13) and particularly with Samael, Israel's accuser. His enmity with Samael dates from the time when the latter was thrown down from heaven. Samael took hold of the wings of Michael, whom he wished to bring down with him in his fall; but Michael was saved by God (Pirke R. El. xxvi.).

The Rabbis declare that Michael entered upon his rôle of defender at the time of the Patriarchs. Thus, according to Eliezer b. Jacob, it was Michael who rescued Abraham from the furnace into which he had been thrown by Nimrod (Gen. R. xlv. 16). It was Michael, the "one that had escaped" (Gen. xiv. 13), who told Abraham that Lot had been rescued by God (Pirke R. El. xxvi.).

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Michael prevented Isaac from being sacrificed by his father by substituting a ram in his place ("Yalk. Reuben," section "Wayera"). He announced to Sarah that she would bear a son (comp. Gen. xviii. 10), and he rescued Lot at the destruction of Sodom (B. M. 86b; comp. Gen. R. i. 2). Michael prevented Isaac from being sacrificed by his father by substituting a ram in his place ("Yalk. Reuben," section "Wayera"). He announced to Sarah that she would bear a son (comp. Gen. xviii. 10), and he rescued Lot at the destruction of Sodom (B. M. 86b; comp. Gen. R. i. 2).

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The Midrash Abkir (L. 152) thus with graphicity describes the scene of the wrestling: "At the break of day companies of angels came, saying, 'Michael, the hour of singing in praise of the Lord has arrived,' Michael began to implore Jacob to cease wrestling, saying he was afraid the angels might burn him (Michael) for omitting to take part in the heavenly chorus. When Michael finally struck Jacob's thigh he was blamed by God for having caused a blemish in God's priest. Michael applied to his companion Raphael, who healed Jacob's wound. Then God appointed Michael to be the defender of Israel" (comp. "David," No. 13, "Yalk. Hadash," where it is said that Michael's appointment took place when Solomon had built the Temple). Michael saved Asenath, daughter of Shechem by Dinah, from being killed by Jacob's sons (Pirke R. El. xxxviii.), and Tamar from being burned (Targ. pseudo-Jonathan and Targ. Yer. to Gen. xxxviii. 23).

Michael exercised his function as advocate of Israel at the time of the Exodus also, when Satan accused the Israelites of idolatry and declared that they were consequently deserving of death by drowning in the Red Sea (Ex. R. xviii. 5). But according to Midr. Abkir (Yalk., Ex. 241), when 'Uzza, the tutelar angel of Egypt, summoned Michael to plead before God, Michael remained silent, and it was God Himself who defended Israel. Michael led the Israelites during their forty years' wandering in the wilderness (Abravanel to Ex. xxviii. 20). Legend makes him the teacher of Moses; so that the Israelites are indebted to his advocacy for the supreme good of the Torah. This fact is alluded to in Dent. R. xl. 6 in the statement that Michael teacher of Moses declined to bring Moses' soul to God on the ground that he had been Moses' teacher. It is clearly stated in Apoc. Mosis, i. that Moses received the two tables through the mediation of Michael. In the Book of Jubilees (1:27, 11) the angel who is said to have instructed Moses on Mount Sinai and to have delivered him the tables of the Law is most probably Michael.

Michael destroyed the army of Sennacherib (Ex. R. xviii. 5). He endeavored also to prevent Israel from being led into captivity by Nebuchadnezzar and to save the Temple from destruction; but the sins of the people were so great that he was powerless to carry his purposes into effect. "Michael, thy nation has sinned," God said. "Save them for the sake of the good men which they still have," Michael answered. "I will burn Israel with his good men," God replied (Yoma 77a; comp. Zohar, Ex. col. 414). According to Yalk., Lam. 1000, Michael and Gabriel pleaded for the Israelites, who, however, were doomed, and the two angels were themselves compelled to set the Temple on fire. In later writings Michael is represented as refuting also on this occasion the accusations of Samuel (Lehman, Mishepa'am). There is a legend which seems to be Jewish origin, and which was adopted by the Copts, to the effect that Michael was first sent by God to bring Nebuchadnezzar against Jerusalem, and that Michael was afterward very active in freeing his nation from Babylonian captivity (Amélineau, "Contes et Romans de l'Egypte Chrétienne," li. 142 et seq.). According to most of the rabbis, Michael saved Hananiah and his companions from the furnace (Gen. R. xlv. 16). Michael was very active in the time of Esther: "The more Haman accused Israel on earth, the more Michael defended Israel in heaven." (Esth. R. iii. 8). It was Michael who reminded Ahasuerus that he was Mordecai's debtor (Targ. to Esth. vi. 1); and there is a legend that Michael appeared to the high priest Hyrcanus, promising him assistance (comp. Josephus, "Ant." xiii. 10, § 3).

Michael will continue his advocacy to the very end; and he will contend with Samael for the liberation of the Israelites.
Michael

Michael is the Charon of individual souls. Christians, is not found in Jewish sources, but that he is in charge of the souls of the just appears in many Jewish writings. In the Testament of Abraham (Robinson, "Textual Studies," ii. 2, Cambridge, 1893), which is Jewish, it is said that Michael was ordered by God to bring Abraham's soul to Him. He had a discussion with Samaiel over the soul of Moses (Dent. R. xi. 6; "Midr. Pe'irat Mosheh," in Jellinek, "B. H." ii. 61). According to the Zohar (Gen., col. 303), Michael accompanies the souls of the pious and helps them to enter the gates of the heavenly Jerusalem. In "Midr. ha-Ner'eham" ("Zohar Hadash," p. 19c), however, it is said that Michael and his host are stationed at the gates of the heavenly Jerusalem and give admittance to the souls of the just. Michael's function is to open the gates also of justice to the just (comp. Baruch Apoc. Ethiopic, ix. 5). David was not admitted there till the Temple was built by Solomon; when he was introduced by Michael ("Yalk. Hadash," "David," No. 53). At the resurrection Michael will sound the trumpet, at which the graves will open and the dead will rise ("Oto ha-Mashiah," in Jellinek, i.e. ii. 61-62; comp. Dan. xii. 1). It is in this sense that the Falashas mention Michael in their prayer ("Prières des Falashas," ed. J. Halévy, pp. 48-49, Ethiopic text). There is another Haggadah to the effect that when the Messiah comes Michael and Gabriel will place themselves at the entrance of paradise and in the name of God greet the just (Robinson, "Studies," ii. 2, Cambridge, 1893), which is Jewish, it is said that Michael and Gabriel will place themselves at the entrance of paradise and in the name of God greet the just (comp. Baruch Apoc. Ethiopic, ix. 5). David was not admitted there till the Temple was built by Solomon; when he was introduced by Michael ("Yalk. Hadash," "David," No. 53). 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Michael (Bcr. 4b; Yoma 37a). He is the viceroy of God, who rules over the world (Enoch, lxxix. 14 et seq.), and wherever Michael appears the Sichmah also is to be found (Ex. R. ii. 8). Michael is on the right of God's throne, while Gabriel is on the left ("Haggadaf Shenua Yisrael," in Jellinek, i.e. v. 166; Targ. to Job xxv. 2; Enoch, xl. 9). Four armies of angels sing in praise of the Lord, the first being that of Michael at the right hand of God (Pirke R. El. iv.: "Tikhalot," in Jellinek, i.e. ii. 43–44). A similar tradition is given in "Seder Gan Eden" (i.e. p. 138): Michael's place is by the first river, Pison, while Gabriel's is by the second, Gihon. It is Michael who, on account of his occupying the first place near God, receives the prayers of men from the angels and presents them to God (Baruch Apoc. Spivonic, xil.). His position makes him the companion of Methatron (Zohar, i. 149b).

As an angel of nature, Michael is represented as the element of water, on account of which he is the prince of water, while Gabriel is the prince of fire ("Ammudeha Shilabah," p. 49c: "Berit Menuha," 37a; and elsewhere). This is probably the origin of the haggadah that when Solomon married Pharaoh's daughter, Michael drove into the bed of the prince of water, while Gabriel's is by the prince of fire. Michael is really the prince of snow, which is also the angel of silver, while Gabriel is the angel of gold ("Yalk. Hadash," "Mal'akim," No. 75). Michael presides over the planet Mercury and consequently over Wednesday (Abraham Avenar, in Munster, "Calendar Hebraorum," Basel, 1527). The same statement is given in the Hebrew manuscripts Paris No. 602 (fol. 143a) and No. 600 (fol. 136b), both containing cabalistic formulas. But it would more befit Michael to preside over Saturn, and be the angel of Saturday; and this position is ascribed to him in "Sefer Raziel," pp. 8a, 17b. He presides over the second solar period ("tekefun") and over the south wind, which blows during that season (ib. 7a: Paris MS. No. 602, fol. 123a). He is the third of the "figure equivalents" ("'Enoch Binah," p. 19a): and in enchantment his name is pronounced to charm reptiles ("Sefer Raziel," p. 4a). See ANGELOLOGY.


In Arabic Literature: Michael is called in Arabic literature "Mika'il" or (in the Koran) "Mikal." He is one of the four archangels, and, according to Arabic tradition, he occupies a similar position among the Jews to that occupied by Gabriel among the Arabs; that is to say, he is their peculiar guardian. In the Koms Michael is mentioned once only, in sura ii. 92. In his commentary on verse 81 of that sura, Baidawi relates that on one occasion Omar went into a Jewish school and inquired concerning Gabriel. The pupils said he was their enemy, but that Michael was a good angel, bringing peace and plenty. In answer to Omar's question as to the respective positions of Michael and Gabriel in God's presence, they said that Gabriel was on His right hand and Michael on His left. Michael is mentioned once only, among the Jews to that occupied by Gabriel among the Arabs; that is to say, he is their peculiar guardian. In the Koms Michael is mentioned once only, in sura ii. 92. In his commentary on verse 81 of that sura, Baidawi relates that on one occasion Omar went into a Jewish school and inquired concerning Gabriel. The pupils said he was their enemy, but
port, Luzzatto, Gesenius, Lebrecht, Akiba, Eger, and Leopold Zunz is of great literary interest. Michael's only independent work was "Or ha-Naharim" (Frankfort-on-the-Main, 1891), a comprehensive bibliographical and literary-historical dictionary of rabbinical literature, edited by his son, with preface by A. Berliner; it covers, however, only a few letters of the alphabet.

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I. WAR.

MICHAEL, ISAAC: German laryngologist; born at Hamburg Nov. 16, 1848; died there Jan. 7, 1937. He studied at the universities of Heidelberg, Leipizig, Berlin, and Wurzburg (M.D. 1873), became assistant at the throat, and later at the ear, dispensary of the University of Vienna, and in 1876 returned to Hamburg, where he practised until his death. His works include "Gesang- und Registerbildung" (Hamburg, 1887) and "Gesch. des Arzti-

lichen Vereins von Hamburg" (ib., 1896). He trans-

mitted Mackenzie's "Hygiene of the Vocal Organs" (ib., 1889).

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F. T. H.

MICHAEL JESOFOVICH: Senior of the Jews of Lithuania under King Sigismund I. of Poland; born at Brest-Litovsk about the middle of the fifteenth century; died there between 1530 and 1533. Michael's only independent work was "Or ha-

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tionary of rabbinical literature, edited by his son, and Leopold Zunz is of great literary interest.

the same religion was antagonistic to the traditions of the Lithuanian Jews. While it is true that soon after his appointment Michael excommunicated Itzko and Berec, two Jews of Brest, as traitors against God and the king (the said Jews having been sentenced to excommunication with Prince Michael Kraksky), and ordered the excommunication "to be announced by trumpets," it does not follow that Michael was invested with extraordinary judicial powers, since he was merely carrying out an order of the king, and similar excommunications had been pronounced before (Bershadski, "Litovskie Yevreii," p. 388). The fact that Michael was authorized by the king to employ a doctor (rabbi) shows that he himself was not a rabbi, and was not privileged according to Jewish law to assume the functions of one. Documents of a later date no longer refer to him as the senior, but apply to him the title of "fiscal agent to the king."

Michael's commercial enterprises covered a period of almost half a century, and were intimately connected with the prosperity of the country. He took an active part in the affairs of his brother Abraham even before the expulsion of the Jews from Lithuania, and formed in 1487 with his brother Isaac a partnership which continued for forty years. In the documents of 1516 and of subsequent date Michael is mentioned as collector of the king's taxes of Lithuania and as farmer of the salt- and wax-taxes of Brest. In 1520 he was granted the farming of the customs duties of Vladimir and Lutsk; and in 1529 he farmed the wax- and weights-taxes in Moghilef. Soon after this he leased the inns of Witebsk for a period of three years, and a year later he leased the inns and farmed the taxes of Brest, Dorogitz, Grodno, Byelz, Lutsk, and Vladimir. In 1524 he farmed, in partnership with Michael Shpis, the customs duties of the entire duchy of Lithuania. From 1529 to 1529 he extended his operations to the farming of the taxes of Minsk and Novgorod. Aside from the collection of taxes and duties, Michael carried on also an extensive business in various articles of merchandise, such as cloth. Not content with all this, he with the king's consent advanced money and goods to the king's officers, protecting himself by liens on their salaries, while the king received for his good offices a certain share of the profits ("Dokumenti i Regesty," No. 1, vol. viii.). The extremely valuable services rendered by Michael to his sovereign and the influence of his immense financial interests finally led the king to raise him to the hereditary nobility with the coat of arms of Loliva, formerly belonging to George Gyebovich, regent of Smolensk (ib., No. 96).

The extent of Michael's property may be gathered from a document which refers to the division in 1527 of the estate, real and personal, belonging to him and to his brother Isaac, and which enumerates their respective possessions (ib., No. 119).

After Michael's death his son Abraham was confirmed (March 15, 1533) in the privileges granted to the former ("Regesty," No. 361).

MICHAEL, MAX: German painter; born in Hamburg March 28, 1833; died at Berlin March 24, 1891. He studied art first at the Kunst-Akademie in Dresden, then for five years at Paris, after which he spent twenty years at Rome and Venice. In these cities he produced his first work, "Country Girl Writing" (1866), now in the Ravenen Gallery, Berlin. In 1870 he returned to Berlin, and five years later was appointed professor of painting in the Royal Academy. He held this office until his death. Other works of his are: "Girls' School in the Sabine Mountains," in the Kunsthalle, Hamburg; "The Visit of the Cardinal to the Monastery"; "Job Disputing with His Friends"; "Bertini Painting an Altar-Piece in the Monastery of the Camaldolites."


MICHAEL BEN MOSES COHEN: Palestinian rabbi and liturgist; lived at Jerusalem in the seventeenth century. He wrote "Moreh Zedek" (Salonica, 1655), an index to the laws contained in the Shulhan 'Aruk, Hoshen Mishpat, showing where they may be found in other works of the Pueurim as well as in the responsa of later rabbis. There is also ascribed to him another work, "Et le-Henenah" (Venice, 1708), prayers to be recited at the western wall of the ancient Temple, with additions by the author's son Moses. According to Nephi-Ghirondi ("Toledot Gedole Yisrael," p. 228), he later was appointed professor of painting in the University of Georgia, having been professor at Gottingen University (he became professor at Gottingen University in 1787). His work on the Mosaic law ("Das Mosaiche Recht," 1770-75) was one of the earliest

speaks of Michael as the possessor of an excellent collection of cabalistic works (Perles, i.e. p. 217).


MICHAEL BEN SHABBETHAI COHEN BALBO (called also Michael Cohen of Crete): Greek scholar, Hebrew poet, and preacher; born March 27, 1411. A manuscript preserved in the Vatican (No. 305) contains several works of his, namely: a poem composed in 1456 on the occasion of the capture of Constantinople by Mohammed the Conqueror and the cessation of the war; another poem (1456), lamenting his father's death; a hortiletic commentary on Ps. xxviii.; and three sermons preached by Michael in Khania in 1471, 1475, and 1477 respectively. Vatican MS. No. 234 contains an account of a disputation ("wikkuah") between Michael Cohen and Moses Cohen Ashkenazi on mysticism ("gilgul"); Zunz ("Addittamenta," p. 320) is doubtful whether to identify the former with Michael b. Shabbethai or with Michael b. Elijah Cohen, copyst of Vatican MSS. Nos. 346 and 346 (fourth part). Steinschneider doubts the correctness of the name Michael b. Elijah. According to Assemanni, the commentary on Averroes' commentary to Aristotle's "Physics" (i.-vi.), contained in the former manuscript, was made by a pupil of Michael Cohen of Crete, Wolf ("Bibl. Hebr." i., No. 1413), however, ascribes the commentary to Michael Cohen, calling him a disciple of Averroes. Wolf thinks also that the author of the account of the disputation is Michael b. Moses ha-Kohen, who, in collaboration with Abraham Samuel Cohen and Jacob ben Samuel of Sofia, wrote the "Moreh Zedek."

A work entitled "Sh'are Ruhaimim" (Vatican MS. No. 30, 8), which is a supercommentary on Maimonides' commentary on the eleventh chapter of Sanhedrin, and a commentary on Ibn Ezra's hymn beginning "Ehal lebadde be-en samuk," both bear the name of Michael Cohen as author, who is supposed by Steinschneider to be identical with the subject of this article.

Bibliography: Steinschneider, Hebr. Ucbers. p. 120; idem, in Misc. IV, 363 et seq., v. 267 et seq. J. M. Sel.

MICHAELIS, JOHANN DAVID: Christian Orientalist and polyhistor; born at Halé Feb. 27, 1717; died at Göttingen Aug. 22, 1791; grand-nephew of Johann Heinrich Michaelis. He was educated at the university of his native city, and made scientific journeys in England and Holland, returning to lecture at Halé on Semitic languages and Bible exegesis. For nearly half a century he was professor at Göttingen University (he became assistant professor in 1746 and professor in 1750), where he lectured chiefly on Old Testament exegesis, Hebrew antiquities, Mosaic law, and the Semitic languages.

Besides writing a Hebrew grammar (1745) and a supplement to Hebrew lexicons (1784-92), Michaelis translated and commented upon the whole of the Old Testament (1769-83). He was also one of the first to write an introduction to the Old Testament (1757). His work on the Mosaic law ("Das Mosaiche Recht," 1770-75) was one of the earliest
scientific treatments of Jewish antiquities. Many of his essays on this subject appeared in the "Orientalische Bibliothek," edited by him from 1771 to 1791.

**Bibliography:** Allgemeine Deutsche Biographie.

**MICHAELIS, JOHANN HEINRICH:** German Christian theologian and Hebraist; born at Kletterberg July 26, 1668; died at Halle March 10, 1728. He studied Ethiopice under Ludolf at Frankfort-on-the-Main, and became assistant professor of Oriental languages at Halle in 1699 and professor of theology in 1709. His chief work was a text of the Hebrew Bible founded on Jablonski, but with a comparison of nineteen printed editions and five manuscripts throughout the eighteenth century. Some of his critical annotations were published separately in the same year. Michaelis wrote also a Hebrew grammar (1702); and two works on Hebrew accents (1696, 1700), the latter of which, "Institutio de Accentibus Prosaicis et Metricis," went through five further editions, and was for a long time the standard authority on the subject. He composed also the Latin translation of the Ethiopic psalter published by Ludolf.

**Bibliography:** Allgemeine Deutsche Biographie.

**MICHAELMAS GEESE.** See Barnacle-Goose.

**MICHAL (מיכל; lit. "rivulet"):** The younger of the two daughters of Saul, probably by Abinoam (I Sam. xiv. 49-50). David, then a boy of about sixteen, was to have married her sister Merab; but the latter having been given to another, and Michael having fallen in love with David, Saul consented to the marriage of the two last-named, not insisting on the customary dowry ("mohar"), but requiring that David kill a hundred Philistines. Michael killed double this number; and Michael became his wife (ib. xviii. 17-28).

Michael was instrumental in saving her husband when her father, in a fit of anger, attempted to kill him. She lowered him through the window and, to deceive and delay the king's messengers, substituted one of her trumpets in his place. On her stratagem being discovered she declared that David had threatened her with death if she did not let him go (ib. xix. 11-17). After David's escape Saul bestowed Michael upon Phalti ben Laish of Gallim (ib. xxx. 44). It would appear, however, that she was still regarded as the lawful wife of David; for at his earliest opportunity he claimed her from Saul's son, Ish-bo-sheth (II Sam. iii. 13-15), through Abner.

One incident, however, occurred which caused their relations to be greatly strained and which probably resulted in a separation. The Ark of the Lord having been brought to Zion, David indulged in a joyful religious dance, for which he was severely criticized by his wife (ib. vi. 16, 20). Either because of this incident or owing to several other causes combined, they never lived together again. According to one tradition, Michael spent her remaining years in bringing up the five children of her sister Merab (ib. xx. 8). If the reading כּוֹל be accepted instead of כּוֹל: according to another, she returned to Phalti ben Laish and lived as his protegee, though not as his wife (Targ. to Ruth iii. 8).

David seems not to have had any children by Michael (II Sam. vi. 23), though some authorities (e.g., Rashi and Cheyne) claim that Ithream was the result of their union, and that "Eglah," the name of his supposed mother (ib. iii. 5), like "Michal," is merely a corrupted form of her real name, which must have been Abigail.

This Biblical story has inspired J. L. Gordon with the subject for his popular "Ababat David v-Mikal," which has been published in many editions.

**MICHEL JUD** (usually called "Wealthy Michel"): A public character prominent in his day for wealth and influence; born about the end of the fifteenth century at Durenburg, near Halberstadt; died in 1549. He was described as of imposing appearance and eloquent of speech, and was regarded as an illegitimate son of one of the counts of Regenstein. His wife, Merle, was the daughter of Joseph of Schlossingen. Michel, being well-mannered, was received by princes and nobles, who courted him on account of his wealth. The elector Joachim of Brandenburg, Duke Friedrich of Liegnitz, and Landgrave Philip of Hesse were among those who maintained relations with him. On July 25, 1529, Duke Erich the Elder of Brunswick-Lüneburg, ignoring the wishes of the magistrates of the city of Hanover, granted Michel permission "to build a house in the new city in the suburbs of Hanover" and to dwell therein with his wife, his children, and his servants. Besides the house in Hanover, Michel owned one in Durenburg, one in Frankfort-on-the-Oder, and one in Berlin. He was in the good graces of the elector Joachim II., who, on Feb. 27, 1544, sanctioned the jointure settled by Michel on his wife. From Duke Erich Michel received important commercial privileges, and his business relations extended from France to Silesia and Poland. He played an important part in the imperial diets also. In 1548 he appeared at the Diet of Augsburg in very costly garments, wearing heavy gold chains around his neck, riding on a richly caparisoned horse, and accompanied by a retinue of ten or twelve servants, all Jews. Shortly afterward he was taken captive by Magdeburg knights on Brandenburg territory, but escaped, and on his accusation the knights were taken to Torgau and condemned to death by order of Joachim II., Count Ulrich of Regenstein, who hated Michel and is said to have published a pamphlet against him, was forced by Joachim to sign a treaty favorable to him on May 15, 1549. Michel died a few days later as the result of a fall down a flight of stairs.

**Bibliography:** Von Michael Juden Todt, Marbach, June 6, 1549; Boysen, in Hist. Magazin, v. 45; Baum, Histor. Totschenb. 99 series, ii. 270 et seq.; Montesquieu, x. 25, xiv. 425, xvi. 388; Wiener, Zur Geschichte der Juden in Hanover, in ihr Jahrhundert für die Gesch. der Juden und des Judentums, i. 157; L. Geiger, Zeitschrift, ii. 340, 392.

**MICHELSOET, ALBERT A.:** American physicist; born at Strelno, in the district of Bromberg, Prussia, Dec. 19, 1852. His father, Samuel Michelson, emigrated to the United States and settled in
San Francisco, where Albert Michelson received his early education. After leaving the high school he entered the United States Naval Academy, at Annapolis, Md., and graduated in 1873. For the purpose of extending his studies he went to Germany in 1880, entered the University of Berlin, and remained there for a short time. From Berlin he went to Heidelberg University and studied there until 1881. In that year Michelson resigned from the United States naval service and went to Paris, where he entered the Collège de France and the École Polytechnique (1882). On his return to the United States he accepted the chair of physics at the Case School, Cleveland, Ohio, which position he resigned for the chair of physics at Clark University, Worcester, Mass. (1886). There he remained until, three years later, he was called to the professorship in physics at the University of Chicago. This office he still holds (1904).

Michelson has received the degrees of Ph.D. (hon.) from Stevens Institute, D.Sc. from Cambridge (Eng.), and LL.D. from Yale. He is a member of the National Academy of Sciences, a foreign member of the Royal Society (London), a corresponding member of the Academy of Sciences of the Institute of France, and member of the International Committee on Weights and Measures. He was awarded the Rumford medal by the Royal Institution of Great Britain. His international scientific reputation is largely due to his determination of the velocity of light and to other experiments in the domain of optics which were marked by a high degree of accuracy. He designed a new form of spectroscope, and has largely contributed to the scientific journals the results of his researches on light.

A. MICHIGAN: One of the Western states of the United States of America. There are no records of the settlement of Jews in Michigan prior to the year 1818, when about a dozen families of Bavarian Jews settled in Detroit. Within a decade a few of the original settlers had traveled to the so-called "copper country" in the upper peninsula of Michigan, where not a few laid the foundation of a comfortable fortune by peddling in the mining districts. The first Jewish organization in the state was the Beth El Society, out of which grew Congregation Beth El of Detroit. This was founded Sept. 23, 1850, by ten adult males, exactly the number required to form a minyan. The last of these charter members, Solomon Bendit, died at St. Clair, Mich., in the fall of 1902.

From 1850 until the first great influx of Russian Jews into America (1882) the Jewish population of Michigan grew gradually, being especially augmented by the relatives of the early settlers. Up to this time the Jews of Michigan were predominantly of German extraction, but the immigration of 1883 not only more than doubled the number of Jews resident in the state, but gave to the Russian and Polish Jews a large numerical majority. To-day, of the total number of the Jews of the state at least 65 per cent are of Russian or Polish nativity or extraction. In 1883 the Hebrew Relief Society of Detroit, assisted by the Baron de Hirsch Committee, settled a colony of Russian Jews near Bad Axe, Mich. About half of the original settlers are still there, having become successful and prosperous farmers.

There are no exact statistics of the Jews resident in Michigan, but data carefully compiled render it possible to estimate the number at 16,000 (out of a total population of 2,450,000), of which 12,000 must be credited to Detroit.

There are regularly organized congregations at Detroit (9), Grand Rapids (9), Kalamazoo (9), Bay City (2), Alpena, Port Huron, Saginaw, Jackson, Battle Creek, Lansing, and Hancock; and a number of cities support religious schools and cemeteries. The total value of real estate held by congregations in the state is about $800,000. Reform congregations at Detroit, Kalamazoo, Grand Rapids, and Bay City support regularly ordained rabbis, while some of the smaller cities have the ministrations of these same rabbis through a well-organized system of circuit preaching; others engage rabbis or rabbinical students for the high holy days.

All the large cities of the state have the usual benevolent societies, but, excepting in Detroit, there are none that have occasion to do any considerable work. At Detroit, however, the United Jewish Charities (organized Nov., 1899) curries on practically every phase of philanthropic work. It dedicated in Sept., 1903, a new and thoroughly equipped building of its own. About $18,000 is annually expended by the Jews of Michigan in organized philanthropy. See DETROIT.

All the principal lodges are represented in the cities of Michigan, notably the B'nai B'rith, Kesher Shel Barzel, Brith Abraham, and Free Sons of Israel.

Temple Beth El, Detroit, Michigan. (From a photograph.)
There are social clubs in Detroit, Kalamazoo, Grand Rapids, and Bay City, and educational organizations exist in the larger cities. Of these the most noteworthy are the Talmud Thora Association of Detroit, which owns a modern and splendidly equipped school-building; the Jewish Woman’s Club of Detroit; and the Temple Literary Society of Kalamazoo. One Jewish newspaper, the “Jewish American” of Detroit, is published in Michigan. It is edited by Rabbi Leo M. Franklin.

Quite a number of Jews in Michigan have held public offices of importance. Among those at present (1906) in office are Charles C. Simons, state senator; Bernard Ginsburg, vice-president of the Municipal Lighting Commission of Detroit; Albert Kahn, art commissioner of Detroit; Samuel Folz, mayor of Kalamazoo; and M. Bloomrosen, mayor of Manistique.

MICHAEL (מיהואל): A town of Benjamin, east of Beth-aven (Isam. xiii. 2 et passio ; Neh. xi. 31). The form “Michmas” (מיהמה) occurs in Ezra ii. 27 and in Neh. vii. 31, according to which the name may mean “hidden.” Michmash is particularly known as the scene of the war between the Philistines and Saul and Jonathan (Isam. xiii.-xiv.; see Jonathan No. 2); and it is praised in the Mishnah for its excellent wheat (Men. viii. 1).

M. SEL.

MICROCOCCUS PRODIGIOSUS (“the microbe of miracles”; known also as the Microbe of Bleeding Hosts): A microscopical organism, first mentioned in 1819 by an Italian doctor, Vincenzo Sette, who observed it on polenta, a sort of Italian maize pudding, and gave it the strange name of Zaogalactina immetapha (from χω = “I live”; γαλακτίων = “gelatin”; ἡμα = “I am placed upon”; τροφή = “food”); afterward called Monas prodigiosa by Ehrenberg (1848); Micrococcus prodigiosus by Colm (1872); and Bacillus prodigiosus by Flügge (1886). It does not belong to the Infusoria, as Ehrenberg believed, but is a short, roundish bacterium, varying from about one half to one thousandth of a millimeter in size, motile, and bearing a variable number of cilia. It multiplies by simple division and forms no spores. Its colonies emit a disagreeable trimethylamine smell and generally produce a blood-red coloring-matter (sometimes pink, sometimes brownish). Cultures of this bacterium can be observed on gelatin, milk, meat, and other articles of food, especially on boiled potatoes (Fig. 1), on bread, and on wafers (Figs. 2, 3).

Its germs, though not very common, exist here and there in atmospheric dust, and are thus capable of accidentally producing “blood spots” on different substances. These spots were formerly interpreted as indicating the wrath of Heaven; and they gave rise to the belief in miracles of “bleeding hosts,” “bleeding bread,” etc. Errera witnessed (1882) the “miracle” make its appearance unexpectedly on leaves of bread on which he was cultivating a certain fungus for phytochemical study. A well-known case is the epidemic in 1843 of “blood-spots” on the bread produced in the military bakeries of Paris. The German naturalist Ehrenberg mentions (in “Ber. der Berl. Ak. der Wiss.” 1848, p. 330; 1849, p. 106) a series of similar “miracles.” A very characteristic one happened near Padua, Italy, in 1819, where Sette discovered its cause in the growth of the Zaogalactina. Another was observed by Ehrenberg in Berlin in 1848. Many of these “miracles” are of interest in connection with the subject of the desecration of the sacred hosts, the Jews having often been accused of transfixing those in which the microbes had appeared (see Brussels; Host, Desecration or).

It may be assumed that many of the stories of blood-miracles had no material basis, and were mere inventions; but as the Micrococcus prodigiosus grows quite easily on wafers, it is not unlikely that some accusations had their origin in the actual appearance of red spots on sacred hosts which had been kept damp and become exposed to atmospheric dust. Besides, other lower organisms, e.g., Bacillus kilensis Migula, B. ruber Cohn, and Sarcina rubra Mengc; and other bacteria produce similar red spots. Host-Dese-

The Myth of bacteria produce similar red spots.

Host-Dese-

The Myth of bacteria produce similar red spots.

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The Myth of bacteria produce similar red spots.

Host-Dese-
Microcosm

Not must it be forgotten that the Christian belief in transubstantiation lent special force to any superstition which associated the idea of blood with that of the sacred host. It is reported that this belief, which was at first much contested, became general only after the "miracle" of 1264 at Bolsena. A priest who doubted the real presence of Christ in the bread of communion suddenly saw "drops of blood" falling on his linen garment. This was considered a decisive proof; and Pope Urban IV. immediately ordered the event to be solemnized by the institution of Corpus Christi Day.

It is possible also, according to a passage of Lucian quoted by Ferdinand Cohn, that the Pythagorean prohibition against eating beans was due to the fact that bloodlike spots had been observed on cooked beans which had been preserved for some time. Perhaps the Jewish custom of placing some iron in contact with every dish, on four days of the year, in order to prevent the fall of blood, supposed to drop from heaven into the food (see Tekufah), may also have originated in some such case of accidental blood-red spots.


L. Er.

MICROCOSM (Greek, μικρός, small; κόσμος, universe): Philosophical term applied to man when contrasted with the universe, which, in this connection, is termed the macrocosm. The idea of an analogy between man and the universe was expressed by the ancient Greek philosophers like Pythagoras, Plato, Aristotle, and especially by the Stoics, who developed it in connection with their doctrine of pneuma. They considered the universe to be an animated being resembling a man and, like him, made up of a body and a soul. From this idea, exaggerated and developed, proceeded the doctrine of microcosm and macrocosm, according to which man is a universe in little, and the universe a man in great. The soul of man, which forms a part of the universal soul, is in little. to his body what the universal soul is to the universe; and the rational part of the soul performs in man the same functions as the universal intellect in the universe. From this assimilation of man to the universe resulted the prevailing belief in a mutual influence exercised by each on the other.

The doctrine of man's being a microcosm penetrated early into Jewish literature. It is found, though only in a haggadic form, in the Abot de-Rabbi Natnael (ch. xxxii.), where every part of man's body is compared with a certain object. The hair represents the forest; the bones, woods; the lungs are the wind; the loins, counselors; the stomach, a mill; the knees, horses; when erect the man resembles the mountain, when recumbent the plain. Less fantastic analogies between man and the universe are given by Israeli ("Sefer ha-Yesodot," ed. Fried, p. 59); Saadia (commentary on the "Sefer Yetirah," lv. 1); and Shabbethai Donolo (commentary on Gen. 1:26). To them man is a microcosm owing to the correspondence of the four humors of which his body is made up to the four elements which constitute the universe: the blood corresponds to the air; the phlegm, to water; the black bile, to earth; and the yellow bile, to fire. Ibn Gabirol expounds in his "Mekej Hayyim" (iii. § 6) the theory of microcosm and macrocosm in its metaphysical sense. "As the intellect," he says, "which is the most sublime and the most simple of all the substances of the macrocosm, is not attached directly to the body, but has for intermediaries the animal soul and the ethical spirit, so the most sublime and the most simple substances of the macrocosm must have intermediaries by means of which they are attached to corporeality." In another passage of the same work (iii., § 44) Gabirol says: "If thou wishest to form an idea of the construction of the universe, thou hast only to observe the construction of the human body, in which thou mayest find an analogy.

Very original analogies between man and the heavenly spheres are given by Bahya ("Ma'an al-Nafs"; Hebr. version by I. Brody, ch. xii., Paris, 1894). As there are nine spheres, one contained within the other, so is the human body constituted of nine various substances entering one into another; namely: the bones, which contain the marrow; the vessels and the veins, which contain the blood; the flesh; the skin; the hair; and the nails. To Bahya's the twelve signs of the zodiac of the heavenly sphere correspond the twelve apertures in the human body, six to the right, and six to the left: the eyes, the ears, the nostrils, the mouth, the breasts, the navel, and the two other openings. As every sign of the zodiac is supervised by a power proceeding from the universal soul and returning to it, so is every limb of the human body governed by one of the powers of the soul. As the destinies of all living beings and natural phenomena are regulated by the seven planets, so the maintenance and good order of the human body depend on the seven powers of the soul, combined with the physical faculties of man. As the stars are constituted of bodies and souls that have a visible influence on the animal and vegetable kingdoms, so the human body is provided with seven physical powers by means of which it grows and maintains itself. To the seven intellectual powers of the heavenly spheres correspond the five senses with the faculties of perception and understanding, the first five resembling the five planets, and the last two the sun and the moon.

The comparison between man and the universe is the central idea of the philosophical work of Joseph ibn Zaddik entitled "Olam Katam" (The Microcosm). To it are devoted the end of the first division and the whole second division of the book. There
Joseph Ibn Zaddik, that does not find a parallel in man. In him are found the four elements and their characteristics; for he passes from heat to cold, from moisture to dryness. He participates in the nature of minerals, vegetables, and animals; he comes into being and passes out of being like the minerals; nourishes and reproduces himself like the plants; has feeling and life like the animals. Further, he presents analogies to the characteristics of things: his erect figure resembles that of the terebinth; his hair, grass and vegetation; his veins and arteries, rivers and canals; and his bones, the mountains. In addition, he possesses the characteristics of the animals: he is brave like a lion, timid like a hare, patient like a lamb, and cunning like a fox. Moses ibn Ezra, in his "Arugat ha-Beom," says that man is called microcosm because he resembles the macrocosm in his composition, derivation, and creation. With the spread of the Peripatetic philosophy, in the twelfth century, the doctrine of microcosm, which entered Jewish philosophy through the Arabian Neoplatonists, and especially through the encyclopedists known as the Brethren of Sincerity (comp. Dictier, "Die Anthropologie der Araber," pp. 41 et seq.), lost all its significance. Maimonides is concerned only with the original Aristotelian idea from which the doctrine evolved, namely, that the whole universe is one organic body, and that it has the properties of a living being, possessing life, motion, and a soul; but he does not seem to believe in the niceties of the analogy between the human body and the universe as established by the Neoplatonists (see "Moreh Nebukim," i. chap. lxixii.). However, the doctrine became prominent in the Cabala. "The human body," says the Zohar, "is the model of all the creations; it unites all the earthly and celestial worlds" (iii. 135a). In another passage, the sage it is said: "The human figure unites all that is above and all that is below; therefore the Ancient of Ancients has chosen it for His form" (iii. 141b). In "Tikkune Zohar" man is regarded as a microcosm, and, viewed in his relation to the macrocosm, considered as the great universal ideal man or Adam Kadmon. It is probably through the influence of the Cabala that the doctrine of the macrocosm came into great favor among the philosophers of the Renaissance like Bruno, Paracelsus, and others, who held that in man's nature is found the sum of all the cosmic forces. He is able to understand the material world, because he unites in his body the finest essence of all the material things; and as an intellectual being of sidereal origin, he has the faculty of conceiving the world of intellectual forms through the spark of the divine infused into his nature.


MIDDLEMAN, JUDAH: English rabbi of the first half of the nineteenth century. He was the author of "Netibot Emet," a work written in defense of the tenets of the Talmud against the attacks, in "Old Paths" ("Netibot 'Olam"), of the Rev. Alexander McCall. Only the first part of the "Netibot Emet" was published, in 1847, under the title "Paths of Truth," an English translation by M. H. Breslau appearing in the same year.


MIDDOT: Treatise in the Mishnah; tenth in the order Kodashim. It deals with the dimensions and the arrangement of the Temple, and is divided into five chapters containing thirty-four paragraphs in all.

Ch. i.: The night-watches in the sanctuary. The priests kept guard in three places, the Levites in twenty-one (§ 1). These watches were controlled by the captain of the Temple ("ish har ha-bayit"). When this official passed the priest or the Levite on guard, the latter was required to rise. If he failed to do so, the captain addressed him; and if it became evident that the guard was asleep, the captain struck him with his staff. The captain had also the option of burning the sleeping watchman's coat. The other guards then stationed at the expense of the sleeper and shouted: "A Levite is beaten and his clothes are burned because he has fallen asleep at his post." (§ 2). The gates of the hill of the Temple. On the eastern gate was a representation of Susa, the Persian capital, in token of the Persian supremacy (§ 3). The gates of the inner court (§§ 4-5). In the northeastern part of the forecourt was a cell in which the Hasmonaean kings preserved the altar-stones which were consecrated during the reign of the Greek (Syrian) kings (§ 6). The place of the hearth ("het ha-moked") was a large hall with an arched ceiling. Around the walls were stone benches upon which the older priests rested, the younger ones sleeping on the floor (§§ 7-8). While a Levite kept watch outside, a priest within locked the doors, put the bunch of keys in a place hollowed out for them, and covered them with a marble slab, on which he lay down to sleep (§ 9).

Ch. ii.: The dimensions of the Temple hill: 500 cubits square (§ 1). All who ascended the hill kept to the right excepting mourners and those under a ban, who walked on the left, that they might be distinguished from the rest. Those who met the grief-stricken greeted them with the words, "May He who dwelleth in this house comfort thee"; while to one under a ban they wished reconciliation with his friends and the consequent removal of the ban (§ 2). Within the walls of the Temple hill was a railing which had been broken in thirteen places by heathen kings, but had been restored. Height and breadth of the steps and of the gates of the Temple. All the doors with the exception of those of the gate of Nicanor were covered with gold (§ 3). Dimensions of the space allotted to women in the inner court. From this court the men's court was reached by a flight of fifteen steps, corresponding to the fifteen "songs of degrees" in the Psalms (Ps. cxxi. cxxiv.); and on these steps the priests stood while singing (§ 5). Under the forecourt were cells in

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Microcosm Middot: Treatise in the Mishnah; tenth in the order Kodashim. It deals with the dimensions and the arrangement of the Temple, and is divided into five chapters containing thirty-four paragraphs in all.
which the Levites kept their musical instruments. Enumeration of the thirteen gates of the forecourt (§ 6).

Ch. iii.: Dimensions of the altar of burnt offerings. This at first was only twenty-five cubits square, but was afterward enlarged to thirty-two cubits (§ 1). The stones of the altar might not be hewn with an iron tool or changed in any way. The reason assigned for this is noteworthy, and is at the same time an explanation of Ex. xx. 35. The weapon which shortens human life and causes early death is of iron, while the altar serves to prolong the life of man by expiating sin; hence it is not fitting that this destructive metal should be used on the altar (§ 4). Arrangement of the place, on the north side of the altar, for killing the sacrificial animals (§ 5). The laver between the porch and the altar (§ 6). The porch, the golden grape-vine with its golden tendrils, leaves, and grapes (§§ 7–8; comp. Hul. 90b, where H. Isaac b. Nahmani remarks that this mishnah—Mid. iii. 8—was one of the passages in which the wise had spoken words of exaggeration and hence were not to be taken literally).

Ch. iv.: Detailed description of that part of the Temple called “hekal,” of its entrances—one of which, according to Ezek. xlii. 2, was never used—doors, chambers, steps, and balustrades.

Ch. v.: Description of the inner court and of its chambers. In this court was a hall built of square stones and called “ishkit ha-gazit,” where the Great Sanhedrin met and decided all matters touching the priesthood. One of its chief duties was to examine the genealogy of each individual priest and to determine his fitness for service in the Temple. The priest in whom a blemish was discovered wrapped himself in black garments and left the Temple, but he in whom no fault was found clothed himself in white, entered the Temple, and took his place among the other priests. Whenever it happened that all the priests who were examined on a single day were without blemish, that day was celebrated as a holiday. There is no Gemara to this treatise. See also Temple. 8. s.

MIDDOT: THE SEVEN, OF HILLEL. See Talmud Hermeneutics.

MIDDOT, SHELISH-'ESREH: The thirteen forms of mercy, enumerated in Ex. xxxiv. 6–7, whereby God rules the world. According to the explanation of Maimonides (“Morch Nebukim,” i. 92), which is confirmed by the Sifre (Deut. 49 [ed. Friedmann, p. 83]), these middot must not be regarded as qualities inherent in God, but merely as so many attributes of His activity, by which the divine governance appears to the human observer to be controlled. In the Sifre, however, these attributes are not called “middot,” which may mean “quality” as well as “rule” and “measure” (comp. Ab. v. 10–15), but “derakin” (ways), since they are the ways of God which Moses prayed to know (Ex. xxxiii. 13), and which God, according to the traditional explanation of Ex. xxxiv. 6–7, proclaimed to him. The number thirteen is adopted from the Talmudic and rabbinic tradition, while the Karaites count only nine, ten, or eleven middot (comp. Aaron b. Eliah, “Keter Torn,” ad loc., Eupatoria, 1866). The rabbinical school in-deed agrees that the middot number thirteen and that they are contained in Ex. xxxiv. 6–7, but with which word they begin and with which they conclude are most questions. According to Tobiah ben Eliezer, Midrash Leḳah Ṭob, ad loc., ed. Buber, Wilna, 1884; R. Jacob Tam, in Tos. R. H. 17b, catchword “Shelosh-'Esreḥ Middot”; Abraham Ibn Ezra in his commentary, ad loc.; Asher b. Jehiel; and Kalonymus, “Meshoret Mosheh,” ed. Goldenthal, p. 14, Lepsius, 1845, the thirteen middot begin with the first “Adonai,” in verse 6, and end with the "Division." word “we-nakeh” in verse 7. The single attributes are contained in the verses as follows:


According to R. Nissim (quoted in Tos. R. H., l.c.), Isaac Alfasi, and others, the thirteen middot begin only with the second “Adonai,” since the first one is the subject of “wa-yikra” (and he proclaimed). To secure the number thirteen, some count “nozer besed la-alafim” as two (Nissim in Tos. l.c.), while others divide “erek appayim” into two, since forbearance is shown both to the good and to the wicked (comp. the gloss on Tosafot, l.c. and Ibn Ezra, l.c.), and still others end the thirteenth middah with “lo yenekeh” (he does not pardon; Maimonides, “Pe'er ha-Dor,” p. 19b, Lemberg, 1859), this being considered a good quality, since through punishment man is moved to repentance, after which he is pardoned and pure (comp. Yoma 86a; Aaron b. Eliah, l.c.; and “Ez ha-Hayyim,” ch. xcvii.). Others term “we-nakeh lo yenekeh” a single middah, the thirteenth being, in their opinion, “poked 'awon abot al-banim” (visiting the iniquity of the fathers upon the children), “this being regarded as compassionate since the transgressor is not punished immediately” (Maimonides, l.c.; Aaron b. Hayyim, l.c.; comp. also “Da'at Zekenim”).

The general usage is based on the view of Leḳah Ṭob, R. Tam, and Ibn Ezra, and the various recitations of the thirteen middot begin with the first “Adonai” after “wa-yikra,” and conclude with “we-nakeh.” They must not be recited by only one person in private.

Liturgical cited by only one person in prayer.

Usage. (Shulḥan 'Arūk, Orḥ Hayyim, 565, 5), but by an entire congregation, which must consist of ten persons at least (“muṭyan”). They are recited on every holy day—not on the ordinary Sabbaths—when the Torah scroll is taken from the Ark, and it is also customary that on the fast-days on which Ex. xxxiv. 11–14 and xxxiv. 1–10 are read, the reader stops at the word “wa-yikra” in order that the congregation may recite the thirteenth middot, after which he continues his reading. The thirteenth middot are very frequently recited in penitential prayers, in some of which they have even been hypostatized and are invoked, as
MIDDOT: THE THIRTEEN, OF R. ISH-MAEL. See TALMUD HERMENEUTICS.

MIDIAN AND MIDIANITES: Midian was the son of Abraham and Keturah. His five sons, Ephah, Epher, Hanoch, Abida, and Eldaah, were the progenitors of the Midianites (Gen. xxi. 22; I Chron. i. 32-33). The term "Midian" (מִדְיָן), which seems to be derived from the Arabic root מֵדָא (= "place of judgment"), denotes also the nation of the Midianites, the plural form, מִדְיָאִים, occurring only in Gen. xxxvii. 28, 36 (in the latter passage the root מְדָא seems to be a scribal error for מַדָא and Num. xxi. 17, xxxi. 2). Their geographical situation is indicated as having been to the east of Palestine; Abraham sends the sons of his concubines, including Midian, eastward (Gen. xxv. 6). But from the statement that Moses led the flocks of Jethro, the priest of Midian, to Mount Horeb (Ex. iii. 1), it would appear that the Midianites dwelt in the Sinaitic Peninsula. Later, in the period of the Kings, Midian seems to have occupied a tract of land between Edom and Paran, on the way to Egypt (I Kings xi. 18). Midian is likewise described as the vicinity of Moab: the Midianites were beaten by the Edomite king Hadad "in the field of Moab" (Gen. xxxvi. 35), and in the account of Baala (Num. xxv. 1-5) it is said that the elders of both Moab and Midian called upon him to curse Israel.

In the time of Moses the Midianites are first mentioned as having had a priest by the name of Reuel or Jethro, who became afterward Moses' father-in-law. Toward the close of the forty years' wandering of the children of Israel in the wilderness, the Midianites were allied with the Moabites in the attempt to exterminate the Israelites. For this reason Moses was ordered by God to punish the Midianites. Moses, accordingly, despatched against them an army of 12,000 men, under Phinehas the priest; this force defeated the Midianites and slew all their males, including their five kings, Evi, Rekem, Zur, Hur, and Reba. It may be noted that these five princes of Midian are called by Joshua (xviii. 21) the vassals of Sihon, the king of the Amorites. It is possible that Sihon had previously conquered Midian and made it a dependency, and that after his death the Midianites recovered their independence. The Israelites set fire to the cities and fortresses of the Midianites, carried the women and children into captivity, and seized their cattle and goods. The Israelites were afterward ordered by Moses to slay every Midianite male child and every woman, sparing only the female children (Num. xxxi. 2-18). It appears from the same account that the Midianites were rich in cattle and gold. The narrative shows that each of the five Midianite tribes was governed by its own...
Midian

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king, but that all acted together against a common enemy; that while a part of each tribe dwelt in cities and fortresses in the vicinity of Moab, another part led a nomadic life, living in tents and apparently remote from the seat of war. For, after the Midianites had been "exterminated" by the army of Phinehas, they reappeared some hundreds of years later, in the time of Gideon.

The Biblical account of the battle between the Midianites and the Gideonites (Judg. vii.-viii.) asserts that the Israelites suffered at the hands of the Midianites for a space of six years. The Midianites seem to have been then a powerful and independent nation; they allied themselves with the Amalekites and the children of the East, and they oppressed the Israelites so severely that the last-named were obliged to seek refuge in caves and strongholds; they destroyed their crops and reduced them to extreme poverty (ib. vi. 1-8). The allied army of Midianites and Amalekites encamped in the valley of Jezreel (ib. vii. 38) after having crossed the Jordan; Gideon, with his army encamped by the fountain of Harod, the Midianite army being to the north of him. With 300 men Gideon succeeded in surprising and routing them, and they fled homeward across the Jordan in confusion (ib. vii. 1-24). A point worth noting is that here only two Midianite kings, Zebah and Zalmunna, and two princes, Oreb and Zeeb, are mentioned (ib. vili. 53; vili. 8, 10, 12, 18, 21). This would show that only two tribes bore the name "Midianites," while the remaining tribes probably were merged with other Arabic tribes, their kinsmen, and perhaps partly with the Israelites also. Midian is stated to have been "subdued before the children of Israel, so that they lifted up their heads no more" (ib. vili. 28). In fact, aside from allusions to this victory (Ps. lxxxii. 10, 12; Isa. ix. 4, x. 6; Hab. iii. 7), Midian is not mentioned again in sacred history except in Judith II. 16, where the term "Midianites" seems to be a mistake for "Arabians."

The first recorded instance of a Midianite tribe surrendering its identity by attaching itself to another people appears in Judges i. 16. In this instance, which occurred in the period of the Judges, the Kenites, descendants of Jethro the Midianite, attached themselves to the Israelites in the wilderness of Judah, south of Arad. Later, in the time of Tịglaḥ-ṭiq̄erəsi (745-727 B.C.), a tribe, called in the cuneiform inscriptions "Hayapa" and identified by Friedrich Delitzsch ("Wo Lag das Paradies?" p. 304) with the tribe of Ephah, is said to have dwelt in the northern part of the Hejaz. Isaiah (lx. 6) speaks of Midian and Ephah as of two distinct peoples. The second son of Midian, Ephépher, is identified by Knobel with the Ghifar, an Arabic tribe which, in the time of Mohammed, had encampments near Medina. Traces of the Midianites existed in post-Biblical times. Ptolemy ("Geography," vi. 7) mentions a place called Modiana, on the coast of Arabia; according to his statement of its position, this place may be identified with the Madyan of the Arabic geographers, in the neighborhood of Ain 'Una, opposite the extremity of the Sinaic Peninsula, and now known under the name of "Magha 'ir Shu'aib" (= "the caves of Shu'aib" [= "Jethro"]).


M. SEI.

MIDRASH (מִדרָשׁ, from the root מָרָשׁ, "to study, ... "to investigate"): A term occurring as early as II Chron. xiii. 22, xxiv. 27, though perhaps not in the sense in which it came to be used later, and denoting "exposition," "exegesis," especially that of the Scriptures. In contradistinction to literal interpretation, subsequently called "peshat" (comp. Geiger's "Wiss. Zeit. Jüd. Theol." v. 244), the term "midrash" designates an exegesis which, going more deeply than the mere literal sense, attempts to penetrate into the spirit of the Scriptures, to examine the text from all sides, and thereby to derive interpretations which are not immediately obvious. The Talmud (Sanh. 34b) compares this kind of midrashic exposition to a hammer which awakens the slumbering sparks in the rock. The divergence between midrash and peshat increased steadily; and, although the term "midrash" may have not increased in a proportionate degree, contrary to the view of Geiger (ib. pp. 53 et seq., 234 et seq.; comp. Weiss, "Dor Dor," i. 167 et seq.) and others, it was never wholly obscured. The confession of Rab Kahana (Shabb. 68a), that although he knew the entire Talmud by the time he was eighteen, it was many years later before he learned the principle that a Bible verse can never lose its evident and literal meaning, is not to be taken as an indication of the general state of Bible study in his time; on the contrary, Rab Kahana wishes to indicate thereby that he was an exception to the rule. Raba's statement in Yeb. 34a likewise proves that a distinction was made between midrash and peshat. At the most it can be proved that in some cases the Midrash was based on a peculiar interpretation of the literal meaning; thus, Sifra, Tazria', Neg. ix. 14 remarks in regard to the sentence "We-im be-'enaw'amadha-netek" (Lev. xiii. 37), "En li ellia be-'ene 'azmo be-'ene beno," etc.; this shows that "be-'enaw" was explained as "in his eyes," an interpretation which certainly does not contradict the statement that the difference between midrash and peshat was recognized.

The Bible exegesis of the Rabbis which had a moralizing or edifying tendency must be distinguished from that which was of a legal nature: the former is known as MIDRASH HAGGADAH; the latter, as MIDRASH HALAKAH. Exegesis from an ethical or devotional point of view admits of more freedom than hermeneutics aiming at the determination of legal maxims. This is true not only because the imagination has freer play in the former, and reason in the latter, but also because halakic exegesis, since it is intended for practical guidance and is more far-reaching in its results, is bound more closely by certain laws and principles (comp. the different view of Hirschfeld in "Halachische Exegese," p. 13).

As concerns the origin of the Midrash, Maimonides ("Sefer ha-Mitzwot," Hilḳot "Shoresh," 2) held that the Midrash was a product of the Halakha; Nahmanides, on the contrary, that the former was the source of the latter. It is impossible to decide whether either one was correct. Only this much can be said...
a priori, that there are certain expositions which could not have been evolved through mere theoretical speculation. Any other conclusions on the subject must be based on a consideration of the various circumstances which favored the origin and development of the Midrash.

**Origin of the Midrash.**

In the first place, any application of theory to practise demands a more reconciliatory interpretation than does the mere explanation of the literal meaning. A general law demands special exposition in order to deal with the complications which frequently arise in daily life. Even Moses was obliged to seek instruction in several instances (Lev. x. 16, xxiv. 12; Num. xv. 34; the expressions "to expound unto them according to the mouth of the Lord" and "because it was not declared what should be done unto him" in the second and third of these passages respectively being especially noteworthy; see Krochmal, "Mishna Nebuke ha-Zeman," p. 13). But even if the Midrash gave rise to the Halakah in certain cases in which an "investigation" of the Law became necessary for a practical decision, there were in all probability many more instances in which a legal basis, often difficult to find, was sought for certain rules which had arisen from the exigencies of life. That there were many such cases in which the Halakah was a subsequent justification of an accomplished fact, though they are not always specifically noted, is shown by the well-known sentence of the Mishnah ( Hagig. 10a), "Mi kira ma'at halakat menulbot," by the sentence of R. Johanan (Yer. Ber. 4c), "Kol milla di-la mehawwera mesummckin lah min atrin saggin," and by the remark "Kera asmakta bo-alma," which is frequently found in connection with very important rules, such as the determination of weights (Ber. 41b; Yer. Pes. 15a). Retroactive justification is to be seen in many of the cases when one and the same halakah is variously deduced by different tannaim ("mislima o dorshin"), and where the Amoraim feel themselves compelled to assume a material difference, as in Pes. 84a, where no less than eight explanations are attempted. Great as was this twofold influence of actual practise on the origin and development of the Midrash, it must be borne in mind that speculation for its own sake in the obligatory study of the Law (Deut. vi. 7; Josh. i. 8) was likewise a factor; for this exclusive and continued study probably contributed much to the search for other interpretations than the merely literal one. The exegeses endeavored to find everything expressed in the Law; and Philo's view that there were no superfluous words in Scripture, and that everything had a meaning ("De Profugis," § 439), dominated not only the allegorical exegesis of Alexandria, but also to a large extent the Midrash, even though no other connection existed between the two. On the rules by which the exegeses were guided in making these deductions see MIDRASH HALAKAH AND TALMUD.

The history of the Midrash may be divided into three periods: (1) of the Soferim; (2) of the Tannaim; and (3) of the Amoraim. (1) Midrashim ascribed to Biblical persons (Ber. 81b; Yeb. 77a et passim) are haggadic aphorisms and may be recognized as such. Noteworthy is Shek. vi. 8, "Zeh Midrash she-darash Yehoyada' Cohen Gadol" (This is the Midrash which Jehoiada the High Priest taught), a statement which, however, can not lay claim to historical value. (2) The beginning of the second period likewise is shrouded in obscurity. Of the "zechen ha-rishonim," whose date can not be definitely determined, three midrashim have been preserved, Sifra, Waylkin, Hobah, xii. 1; ib. Mezora', ix. 12; Mek., Amalek, 2; likewise a few midrashim by Judah b. Tabbai and Simon b. Shetab, both of whom lived in the first century B.C. (Mek., Mishpatim, 29; Tosef., Sanh. viii. 3; Mak. 39); and even the well-known interpretations of the passage "an eye for an eye" (Ex. xx. 23), which are in the name of the Amoraim Shamm午 and Abtalon, are mentioned as "darshanim gedolim" (Pes. 70; comp. Mek., Beshallah, 3). The seven rules of exposition propounded by Hillel—of whom, as of his opponent Shamai, only a few midrashim, all simple in character, have been preserved (Sifra, Shemini, ix. 5; ib. Neg. ix. 16; Yer. Pes. 33a; Tosef., Er. iv. 7; Shab. 19a; Kid. 43a)—presuppose a very extensive Midrash; and a like inference is to be drawn from the attempt of Hananah b. Hizekiah b. Garon to harmonize the contradictions between Ezekiel and the Prophets. The exegesis in Sifre, Deut. 294, transmitted in the name of Hananah's son, and also mentioned in the passage Mek., Bahodesh, 7, is perhaps a fragment of this
same Midrash. On the Mishnah of R. Akiba see JEW. ENCYCLOPEDIA.

(3) In regard to the Midrash of the Amoraim the Babylonians employed more simple methods than the Palestinian, as Frankel correctly says ("Mebo," 31b), though Weiss objects to this view ("Bet ha-Talmud," i. 69, note 4). But the exegesis of the Palestinian Amoraim was more simple than the Palestinian. For the midrashim of this period which have been preserved see MIDRASH HALAKAH.


S. Ho.

MIDRASH HAGGADAH: The subject will be treated under the following headings:

General Statement.

Secular Divisions.

A. Midrash Haggadah in the talmudic midrashim, etc.

1. Meikilla.

2. Sifra.

3. To Numbers.

4. Sifre to Deuteronomy.

B. The pure haggadic midrashim.

1. The earliest exegetical midrashim.

1. Bereshit Rabbah.

2. Eshel Rabbah.

2. The homiletic midrashim.

1. Pesisha.

2. Wayikra Rabbah.

3. Tannuma Yitkham-

4. Pesisha Rabbati.

5. Debarim Rabbah.


7. PRECEDING.

8. AGRAD BERELOT.

9. Kotev (Rabbi-

10. THE EXEGETICAL MIDRASHIM TO CANTICLES,ектив)

Ruth, Ecclesiastes, and Esther.

1. Shir ha-Shirim Rabbah.

2. Midrash Ruth.

3. Midrash Kohelet.


IV. THE OTHER EXEGETICAL MIDRASHIM NOT DEALING WITH THE PENTATEUCH.

1. Midrash Yeshayah.

2. Midrash Yonah.

3. Midrash Iyyob.

V. SPECIAL HAGGADIC WORKS.

1. Pirke R. El'azar.

2. Nedarim.

3. Ya'akov Shimon, Yad-

4. VAYIKRA SHIN-'ONI, Yad-

5. HAF-ZAKIN, AND MID-


Midrash Haggadah embraces the interpretation, illustration, or expansion, in a moralizing or edifying manner, of the non-legal portions of the Bible (see HAGGADAH; MIDRASH; MIDRASH HALAKAH). The word "haggadah" (Arabic, "agada") means primarily the recitation or teaching of Scripture; in a narrower sense it denotes the exegetical amplification of a Biblical passage and the development of a new thought based thereupon. Like the formula "maggid ha-Katub" (= "the Scripture teaches"), frequently found in the ancient writings, the noun "haggadah" (plural, "haggadot") formerly had at first a general application, but at an early date was restricted to denote a non-halakic explanation (comp. Bacher, "Ag. Tan." 2d ed., pp. 461 et seq.).

Connotation of "Ag. Tan." 2d ed., pp. 461 et seq. HAGGADAH. The word then came to be used in a more general sense, designating not the haggadic interpretation of single passages, but haggadic exegesis in general, the body of haggadic interpretations—in fine, everything which does not belong to the field of the Halakah. Haggadah, which confined itself originally to the exposition of Scripture text, was developed in its period of florescence into finished discourses. The Haggadah, which is intended to bring heaven down to the congregation, and also to lift man up to heaven, appears in this office both as the glorification of God and as the comfort of Israel. Hence religious truths, moral maxims, discussions concerning divine retribution, the inculcation of the laws which attest Israel's nationality, descriptions of its past and future greatness, scenes and legends from Jewish history, comparisons between the divine and Jewish institutions, praises of the Holy Land, encouraging stories, and comforting reflections of all kinds form the most important subjects of these discourses (Zunz, "G. V." 1st ed., pp. 349 et seq.).

The opening words of this quotation are a paraphrase of a famous sentence in which the Haggadah was praised by the old haggadists themselves. "If thou wouldest to know Him at whose word the world came into being, then learn the Haggadah, for through it thou shalt know the Holy One, praised be He, and follow His ways" (Sifre to Deut. xi. 29). Indeed, the Haggadah, being exegesis from a religious and ethical standpoint, undertook to influence the mind of man and to induce him to lead a religious and moral life, "that he might walk in the ways of God." In Haggadah, conformity with the conditions of its time, neither could nor would limit itself to the simple interpretation of Scripture, but included in its ever-widening circle of discussions and reflections on the Scripture text the highest thoughts of religious philosophy, mysticism, and ethics. It interpreted all the historical matter contained in the Bible in such a religious and national sense that the heroes of the olden time became prototypes, while the entire history of the people of Israel, glorified in the light of Messianic hopes, made a continual revelation of God's love and justice. For this reason the importance for modern Jewish science of the study of the Haggadah can not be overestimated.

The entire wealth of the haggadic Midrash has
been preserved in a series of very different works, which, like all the works of traditional literature, are the resultant of various collections and revisions, and the contents of all of which originated a long time before they were reduced to writing. The first traces of the midrashic exegesis are found in the Bible itself (see Midrash); while in the time of the Soferim the development of the Midrash Haggadah received a mighty impetus, and the foundations were laid for public services which were soon to offer the chief medium for the cultivation of Bible exegesis. Much Midrash Haggadah, often mixed with foreign elements, is found in the Apocrypha, the Pseudepigrapha, the works of Josephus and Philo, and the remaining Judeo-Hellenistic literature; but haggadic exegesis reached its highest development in the great epoch of the Mishnaic-Talmudic period, between 100 and 500 c.e., when all its different branches were fully worked out. The Haggadah of the Amoraim is the continuation of that of the Tannaim; and, according to Bacher, there really is no difference between the Amoraim and the Tannaim with reference to the Haggadah. The final edition of the Mishnah, which was of such signal importance for the Halakah, is of less significance for the Haggadah, which, in form as well as in content, shows the same characteristics in both periods. It may be said in particular, that in the field of the Haggadah the century after the completion of the Mishnah may be fairly compared with the century before its completion, as regards not only the wealth of the extant material and the number of the authors to be considered, but also the independence and originality of the subject-matter treated (comp. Bacher, "Ag. Pal. Amor." vol. i., pp. viii. et seq.).

A story told in Yer. Hor. iii. 48b indicates the great extent of the haggadic exegesis and its general popularity at this time. When the aged Hanina b. Hama saw the people of Sepphoris flocking to the school of R. Benaiah, and heard that it was to hear R. Johanan deliver a discourse there, he exclaimed, "Praised be God that He permits me to behold the fruit of my labors during my lifetime. I have taught him the entire Haggadah, with the exception of that on Proverbs and Ecclesiastes." In another passage, in a conversation between the patriarch Judah I. and Ishmael b. Jose, the story is told of R. Hyya, that, lost in thought, he read through the whole Book of Psalms from the haggadic standpoint (Yer. Kil. ix. 32b; Gen. R. xxxiiii.). During the third and at the beginning of the fourth century the masters of Halakah were also the representatives of the Haggadah; but side by side with them appeared the haggadists proper ("rabbanan di- Agadat," "ba'ale Agada"), who subsequently became more and more prominent, attracting with their discourses more hearers than the halakists. The highest product of the Haggadah, the public discourse drawing upon all the arts of midrashic rhetoric—sentence, proverb, parable, allegory, story, etc.—received its final form. The ancient sentence "We-kullehun yesh lahem mikra we-yesh lahem mashal we-yesh lahem medizah" (For each of them there is Bible text, a proverb, and a saying; comp. Cant. R. i. 1) may be applied to these products of haggadic rhetoric. The epigoni of the Haggadah flourished in the fourth and at the beginning of the fifth century, and were followed by the anonymous haggadists who preserved and revised the immense haggadic material. Creative haggadic activity ceases with the end of the Talmudic period. The post-amoraic and the geonic period is the epoch of the collectors and revisers, during which the haggadic midrashim were reduced to writing, receiving the form in which they have been handed down more or less unchanged. Sometimes the results of the Midrash Haggadah—specific deductions on the one hand, general precepts, sentences, and maxims on the other, obtained by a study of the Biblical books from the religio-ethical or historical side, or by penetration into the spirit of Scripture—were collected in special works, forming special branches of the Haggadah, such as ethical Haggadah, historical Haggadah, Cabala, etc. At other times single Scriptural interpretations, haggadic sentences, and stories of all kinds, which originated or were used in the course of some halakic discussion—and this was often the case—were included when that discussion was reduced to writing; and it is for this reason that the Mishnah, Tosefta, and both Talmuds contain so much haggadic material. Or, finally, the mass of haggadic matter was collected and edited in the exegetic midrashim proper—the midrashim par excellence, which formed either running haggadic commentaries to the single books of the Bible, or homiletic midrashim, consisting of discourses actually delivered on the Sabbath and festival lessons or of revisions of such discourses.

The following discussion of individual midrashic works will be restricted to the most important productions in the field of the Midrash Haggadah proper; for the ethical and historical Haggadah, and such as is included in halakic works, see Abot; Apocryphal Literature; Apocrypha; Cabala; Derek Erez Rabba; Ethics; etc. Similarly, as regards the Targumim containing or reflecting the Midrash Haggadah, reference must be made to the articles on the various targumim. It may be regarded as characteristic of the midrashim proper that they are anonymous—that is, the name of the editor who made the final revision is unknown; accordingly, haggadic works whose authors are known (e.g., R. Tobias b. Elizeer's "Lekah Tov"); R. Menahem b. Solomon's "Sekel Tob"); and the haggadic commentaries of a later period, such as that published by Buber under the title "Midrash Agada" (Vienna, 1894), must likewise be excluded from this review. Haggadic exegesis was, as mentioned above, assiduously cultivated in the period of its florescence by the most eminent rabbis, some of whom are praised in particular as being "learned in the Haggadah" ("ba'ake b'n-Agada"); Students and it became a special branch of the intellectual science for the "scholars of the Haggadah. Haggadah" ("rabbanan di-Agadat"). It was the subject of study in the schools and furnished an inexhaustible supply of material for the sermons and discourses which were de-
livered on Sabbaths and feast-days, and which followed the Scripture lesson and formed a part of public worship, or could be separated from it at need. Opportunity, moreover, often arose, both on joyous and on sad occasions, to resort to haggadic expositions for words of comfort or of blessing, for farewell discourses, etc.

References to the arrangement of the Haggadah, to connected haggadic discourses, to the writing down of single haggadic sentences, and even to books of the Haggadah, are extant even from early times. Thus R. Simon b. Pazzi was an editor of the Haggadah ("mesadder Agadta") during the time of R. Joshua b. Levi (comp. Ber. 10a). The latter, a Palestinian amora of the first half of the third century, who was also a famous haggadist, was the author of the sentence explaining the phrase "works of God" in Ps. xxviii. 5 as referring to the haggadot (Midr. Teh. at loc.): he, as well as his pupil R. Hiyya b. Jose, advocated the reduction of haggadot to writing and the use of written haggadot, for it was in general considered that the prohibition against writing down the "words of the oral law" referred not only to halakot, but also to haggadot; for the latter in particular might be the expression of private opinions and interpretations which, not being under control of the schools, were likely to lead to abuses. The severity of this censorship indicates that it was not a question of writing down single haggadot merely. R. Joshua b. Levi himself says that he once looked into a haggadic work ("sifra di-Agadta"), and he quotes numerical interpretations therefrom (Yer. Sinab. xvi. 15c; Soferim xvi.); a "Haggadah-book of the school" is mentioned by R. Jacob bar Aha, the contemporary of Judah I. (Sanh. 57b); and it is said of R. Johanan and R. Simeon b. Lakish, the contemporaries of R. Joshua b. Levi, that they read a Haggadah-book on the Sabbath. They regarded such collections as demanded by the times, and paraphrasing Psalm cxix. 126 they declared that it was better to repeat an interdiction (i.e., that against writing down the oral law, which they referred to the Haggadah) than to allow the Torah to be forgotten in Israel (Git. 60a; Tem. 14b).

R. Johanan, who always carried a Haggadah with him, is the author of the saying, "A covenant has been made: whoever learns the Haggadah from a book does not easily forget it" (Yer. Ber. v. 9a). There are other scattered allusions to haggadic works in Talmudic-midrashic literature. There must also have been collections of legends and stories, for it is hardly conceivable that the mass of haggadic works should have been preserved for centuries by word of mouth only. These scattered allusions merely show, however, that the beginnings of the written Haggadah date very far back; very little is known of the nature of the old Haggadah-books, and it is impossible to determine what traces they left in the old Midrash literature. Much material from the various early midrashic collections, which gradually increased in numbers, was doubtless incorporated in the exegetic midrashim which have been preserved; and the latter clearly indicate the nature of the early exegesis, the "manner of discourse of antiquity"; but only the herein mentioned tannaitic midrashim—the Mekilta, Sifre, and Sifra, containing Haggadah mixed with Halakah—date in their earliest component parts from the second century, having been definitely edited in the post-tannaitic time. The purely haggadic-exegetic midrashim were edited at a much later time, after the completion of the Talmud. One may, as Bacher says, "speak in a certain sense of the completion of the haggadic Midrash as one speaks of the completion of the Talmud, although the works belonging to this class continued to be produced for five centuries or more after that time."

It is of the utmost importance, in considering the several midrash works, to emphasize the fundamental difference in plan between the midrashim forming a running commentary to the Scripture text and the homiletic midrashim. In order to avoid repetitions later on, brief reference must here be made to the connected Exegetic and Homiletic midrashe. Scriptural lessons, which were delivered at the public worship on the Sabbath and on feast-days after the Sedarim and Pesïta cycle; to the structure of the homilies; to the nature of the proems which occupy such an important position in the entire midrash literature; to the halakic exordia, the formulas, etc.

When the scholars undertook to edit, revise, and collect into individual midrashim the immense haggadic material of centuries, they followed the method employed in the collections and revisions of the halakot and the halakic discussions; and the one form which suggested itself was to arrange in textual sequence the exegetical interpretations of the Biblical text as taught in the schools, or in the occasional interpretations introduced into public discourses, etc., and which were in any way connected with Scripture; and since the work of the editor was often merely that of compilation, the existing midrashim betray in many passages the character of the sources from which they were taken. This was the genesis of the midrashim which are in the nature of running haggadic commentaries to single books of the Bible, as Bereshit Rabbah, Ekh Rabbati, the midrashim to the other Megillot, etc.

But even the earliest of these works, Bereshit Rabbah, is essentially different in its composition from the tannaitic midrashim in that the several "parashiyot" (sections) are introduced by proems. These are characteristic of a different class of midrashim, the homiletic, in which entire homilies and haggadic discourses as delivered during public worship or in connection with it were collected and edited, and which accordingly do not deal in regular order with the text of a book of the Bible, but deal in separate homilies with certain passages, generally the beginnings of the lessons. These lessons were either the pericopes of the Pentateuch divided according to the three-year cycle-reading of the Torah as customary in Palestine and on which the division of the Pentateuch into from 154 to 175 "sedarim" is based, or the Pentateuchal and prophetic sections as assigned in accordance with the Pesïta cycle to the various feast-days and special Sabbaths (e.g., the Sabbaths of mourning and of comforting from the 17th of Tammuz to the end of
Sedarim and Pesikta Homilies. The Sedarim, which are the clearest evidence of the existence of a deliberate technical arrangement in the haggadic midrashim, constitute both in name ("petihah") and in nature an introduction to the exposition of the lesson proper. The direct transition from the proem to the lesson is often made by means of a formula common to all the proems of the homily, wherewith the proem is brought to a logical and artistic conclusion. Exegetic material for use in the proems, especially the composite ones, which are often very extensive, was always at hand in abundance; and the art of the haggadist appeared in the use he made of this material, in the interesting combination, grouping, and connection of the several sentences and interpretations into a uniform structure so developed that the last member formed the fitting introduction to the exposition of the lesson proper. There are many formulas ("Ketib," "Hada hu di-ketib" [7 n7]. "Zeh she-amur ha-katub" [7 n7]) with which the proem-text is introduced, which may, however, also appear without formula, and often in a Palestinian idiom, in the homilies of the Pesikta, as found in the Tanhumas and of the Sedarim cycle — of which one is generally discussed more fully than the (orthefirst part thereof) of the lesson. The Pesiktahomilies are the homilies to the Scripture sections according to the Pesikta cycle, as found in the Pesikta edited by Solomon Buber and in the Pesikta Rabbati: the designation is applied also to the homilies on lessons of the Pesikta cycle in the Tanhumas and other Pentateuch midrashim. In brief, the arrangement and division of the Pentateuch midrashim, with the exception of Bereshit Rabbah, is generally recognized, and the same formulas are used in the Pesikta, which, however, appears only a few of the first verses of the Scripture lesson: the first verse (or the first part thereof) of the lesson is often very extensive, was always at hand in abundance; and the art of the haggadist appeared in the use he made of this material, in the interesting combination, grouping, and connection of the several sentences and interpretations into a uniform structure so developed that the last member formed the fitting introduction to the exposition of the lesson proper.

The various midrash works are differentiated by the relation of the simple to the compound proems — the structure of the latter, their development into more independent haggadic structures, the use of the various formulas, etc. By the method of selecting extraneous texts for the proems so many onomastic ("halakah") forms of the old haggadic midrashim are used, and of which the Pesikta is the most famous collection. The Pesikta has been preserved in the Tanhumas and in the Pesiktahomiliesbegins in the Tanhumas with the words, "Yelahmedenu rabbeinu" (Let our teacher teach us). This formula gave rise to the name of Yelahmedenu, by which this midrash, and an earlier version of it were frequently designated; the same formula occurs in the Pesikta Rabbati. In Debarim Rabbah the word "halakah" is used, the question proper beginning in most of the exordia with "Adam mi-Yisrael." The word "halakah" instead of the formula "Yelahmedenu rabbeinu" is used also in the part of Be- midbar Rabbah which is derived from the Tanhumas. The interpretation which follows the proem, and the haggadic exordium in the halakic midrashim are confined, as mentioned above, to some of the first verses of the lesson.

In some homilies the proems are equal in length
to the interpretations proper, while in others they are much longer. Even if the editors of the midrashim combined the proems of different authors from the various homilies they had at hand, it yet seems strange that they should have been able to select for each homily several proems, including some very long ones, while they could find only a limited number of interpretations to the lessons, these interpretations, furthermore, covering only a few verses. The disproportion between the proems and the interpretations have not yet been satisfactorily explained, in spite of various attempts to do so.

The character of the exposition in the exegetical midrashim like Bereshit Rabbah has been discussed in Jew. Enccy. iii. 68, s.v. Bereshit Rabbah. Here the literal and textual explanation is not yet in contrast to the literal and textual interpretation of the Scripture text according to its literal sense, and the simple exposition of Scripture is more and more lost in the wide stream of free interpretation which flowed in every direction.

Zunz has divided the Haggadah into three groups, following the old designations which were subsequently summed up in the word סדרות: (1) interpretation of the Scripture text according to its literal sense, (2) development of the thought in any desired form, with a free use of the text; (3) discussion of the mysteries of religion and the supersensuous worlds (comp. "G. V." p. 59). The words of Zunz, the master of midrash study, in his chapter "Organismus der Hagada," may serve to close the first, general part of the present survey: "Definite rules were as impossible for this exegesis as rules of rhetoric for the Prophets; the thirty-two 'middot,' postulated by Eliezer ha-Geili were in part categories deduced from former works, which remained unobserved in the later Haggadah, and in part merely sentences given for the purpose of determining the literal meaning, and not intended to be applied in haggadic exegesis. For the power of this exegesis lay not in literal interpretation and in natural hermeneutics, ... but in the unhampered application of the contents of the Bible to contemporary views and needs; everything that was venerated and beloved by the present generation was connected with the sacred though limited field of the past. This method of free exegesis was manifested in many ways: the obvious sense of the Biblical passage was followed; or the inner meaning of the text, to the exclusion of the literal sense, was considered; or recourse was had to the traditional haggadah (מסורת תורת), or the results of the Masorah were taken into account. ... But this liberty wished neither to falsify Scripture nor to deprive it of its natural sense, for its object was the free expression of thought, and not the formulation of a binding law" ("G. V." pp. 323 et seq.).

Bibliography: Zunz, G. V. Berlin, 1882 (the basic work for the study of the midrashim literature), Weiss, Der. ii. 230 et seq., iii. 294 et seq.; Hascher, Ag. Tan. i. 431-435; ibid. Ag. Ps. Amor. i., pp. vii. et seq.; iii. 300-314; Theodor, ZcA.

Composition der Agadischen Homilien, in Monatschrift, 1879; ibid. Die Midraschim zum Pentateuch und der Dreißigbriefe, Neben das Haggadah. 1885-1886; ibid. Studien zur Agaddah, in. 1885.

A. Midrash Haggadah in the Tanaitic (Halakic-Haggadic) Midrashim — Mekilta, Sibra, and Sifre. For the name, composition, origin, and edition of these midrashim see special articles and Midrash Halakot.

1. The Mekilta: The Mekilta is generally known under this name, and which originated in R. Ishmael's school, begins with Ex. xii., the first legal section in the book — on the Passover and the institution of the Passover festival. The exegesis is continued, with the omission of a few verses, down to xxiii. 19, the end of the principal laws dealt with in the book, to which are added two shorter passages on the law referring to the Sabbath—xxxi. 12-17 and xxv. 1-3. It appears from this that the editor of the Mekilta intended to compile a halakic midrash, but as the exegesis is in the nature of a running commentary to these passages without regard to whether the subject under discussion is legal or historical in nature, and as much haggadic matter is mingled with the halakic interpretations, it appears from a comparison of all the haggadic passages with the halakic passages that the larger part of the Mekilta is really haggadic in nature; e.g., nearly one-half of the exegesis in Bo to Ex. xii. 1 et seq. is haggadic. Beshallah (edited. Friedmann, pp. 28b-56b) is, with a few exceptions, haggadic throughout; so is nearly the whole of Yitro (pp. 56b-74a), with the exception of a few verses, where even the exposition of the Decalogue contains only a small amount of halakic matter. But Mishpaṭim throughout and the exegesis of xxxi. 12 et seq. and xxxv. 1 et seq. are halakic, including only a few haggadic interpretations. (The Mekilta is divided not according to the Biblical pericopes, but into massektot and parashiyot.) The following are simple exegeses, such as frequently precede the haggadic elaboration. To xiii. 17: מֵי מִדְּלָה means the meaning “to lead” (not “to comfort”), like מֵי נַחַל in Ps. lxxvii. 21 and מֵי נַחַל in Ps. lxxviii. 14. To xiii. 18: מֵי עַדָּשׁ means “armed” (comp. Josh. i. 14), or “dabar ahar” “equipped” (comp. ib. iv. 12), or “one out of five,” or, according to others, “one out of fifty.” To xiii. 20: מָכָה means the name of a place, like מָכָה: R. Akiba says, מְסַכָּה means the clouds of the glory of God (which surrounded them like a hut), etc. To xiv. 7: מִי לְמָלֵא means “heroes” (comp. Ezek. xxiii. 23 et seq.). To xiv. 8: “And the children of Israel went יַעֲכֹב יַעֲכֹב denotes that they went with uncovered heads (i.e., as free men), or that the power of Israel was above that of Egypt. To xiv. 27: מְלָתָא means “his strength” (comp. Num. xxiv. 21). To xiii. 19: מִי נֶפֶךְ is interpreted homiletically as referring to both past and future: “God remembered you in Egypt, He will remember you at the Red Sea; He remembered you by the sea, He will remember you also in the desert; He remembered you in the desert, He will remember you also by the brook of Arnon: He remembered you in this world, He will remember you also in the future world.” The editor of the Mekilta had such a wealth of haggadic material at his disposal that he was enabled to compile entire parashiyot to single verses.
Two passages may be translated here as specimens of the haggadah of the Meikita:

To Ex. xx. 17 et seq. (conclusion of the Decalogue): In what way were the Ten Commandments given? Five on one table and five on the other. There it is written: "I am the Eternal One ... and opposite to it. "Thou shalt not kill. Scripture teaches that the person who sheds blood lessens the image of the king [the prototype of God for man]: simile of an earthy king who made to his province and erected statues and images, and minted coins; subsequently he overturned the statues, broke the images, destroyed the coins, and lessened the image of the king. Similarly, the person who sheds blood is adjudged to have harmed the image of the king, for it is written: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God he made him" [Gen. ix. 6]. It is written: "Thou shalt not curse thy father or thy mother." Scripture teaches that whosoever practises idolatry is adjudged to have committed adultery behind God's back, as it is written, "A wife that commit." Scripture teaches that whosoever desecrates the Sabbath testifies that God did not create the world and rest on the seventh day; but whosoever keeps the Sabbath testifies that God created the world in six days and rested on the seventh, as it is written: "Therefore ye are my witnesses, saith the Lord" [Isa. xiii. 12]. It is written: "Honor thy father and mother." Scripture teaches that whosoever practises idolatry shall finally beget a son who will curse his father and mother and will honor him who does not honor his father. Therefore the Ten Commandments were given, five on one table and five on the other. This is the view of R. Hanina b. Gamalel. The sages say: "Ten were on one table and ten on the other.

3. Sifre to Numbers: Sifre to Numbers and Deuteronomy is not, as it exists in current editions and as it was formerly considered, a uniform work, but is in both of its parts a combination of two midrashim of different character and different origin. Sifre to Numbers is in its main part a midrash of the school of R. Ishmael, like the Meikita (comp. Hoffmann, I.e. p. 53). Beginning with ch. v. 1, it forms a running halakic commentary down to vi. 51; then it goes on to vii. 1-4, 23-36; ix. 1-14; x. 1-10; xv. 1-40; xviii. 1-38; xix. 1-23; xxvi. 52-56; xxvii. 8-11; xxviii. 1 et seq.; xxxi. 2-17; xxxii. 17-29, 22-34; xxxv. 9-38. Haggadic are the comments to vi. 22-27 (priest's blessing); vii. 1-18, 84-89 (presents and sacrifices of princes); x. 9, 10, 29-34 (on Hobab), 35 et seq. (ןכינא יפ); xi. 1-xii. 16 (on the complaints of Miriam, Aaron, and the people against Moses); xv. 41 et seq.; xxv. 1 et seq. (Israel's sojourn in Shittim), 12 et seq.; xxvii. 1-7 (on the daughters of Zelophehad), 12-35 (command given to Moses to go up into Mount Alaram, etc.); xxxi. 1-16 (campaign against Midian), 21. It appears from this list that many passages are not commented in Sifre to Numbers (i.e., the beginning down to iv. 49; vii. 19-38; viii. 5-22; ix. 15-23; x. 11-38; xxv. 14-19; xxvi. 1-51, 57-65; xxxix. 1-11, 14-34; xxxi. 25-xxxii. 41; xxxii. 1-xxxv. 8; xxxvi. 1-40); nor is there, strangely enough, any haggadic treatment in this midrash to the long historical passages relating to the sending out of the spies (xiii. and xiv.), to the revolt of Korah, with its consequences (xv. and xvii.), to all the historical matter in pericope פִּנְחָשׁ beginning with xx. 1, and to the story of Balak and Balaam (xxii. 2-xxiv. 20). It is possible that Sifre...
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to Numbers has not been handed down in its complete form, or that the collector did not have access to haggadic material for all passages. Some passages of the comment on the priest's blessing (vi. 22 et seq.) may be quoted:

The Lord bless thee [with goods] and keep thee [in their possession]. R. Nathan says, "May He protect thee from the evil impulse, as it is written, "For the Lord shall be thy strength and help, and shall keep thee from evil."

"[Prov. iii. 26]. Another explanation ("dabar abur") may be quoted: May He protect thee from all evil ["ibid. 7]; and it is written, "The Lord shall keep thee going out and thy coming in." [ibd. 8]. Another explanation may be: May He protect thee, and say: "I did not say, 'I will have mercy': I will also have judgment." [Ps. xcvii. 9]. Another explanation: He shall keep thee: He shall keep thy foot from stumbling, and from being taken, ["ibid. 6"]. And may He protect thee that others have no power over thee, as it is written, "The sun shall not shine thee by day nor the moon by night." [Deut. xxi. 8]. And may He protect thee that keepeth Israel shall neither slumber nor sleep ["ibid. 4"]; and it is written, "The Lord is thy keeper; the Lord is thy shade upon thy right hand." [Ps. xlv. 1]. And it is written, "The Lord shall keep thee from all evil." ["ibid. 7]; and it is written, "The Lord shall keep thee going out and thy coming in." ["ibid. 8]. Another explanation may be: May He protect thee, and say: "I did not say, 'I will have mercy': I will also have judgment." [Ps. xcvii. 9]. Another explanation: He shall keep thee: He shall keep thy foot from stumbling, and from being taken, ["ibid. 6"].

The Lord be gracious unto thee [the Lord be gracious unto thee] in thy ways. R. Nathan says, "That is, the light of the Shechinah, as it is written, 'And the Lord be with thee': [Deut. iii. 24]. Another explanation: May He grant thee favor in the eyes of the people, as it is written, "But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison" ["Gen. xxxix. 21]. Another explanation: May He favor thee with knowledge, insight, understanding, good conduct, and wisdom. Another explanation: May He show favor to thee and give thee grace (Hakham) by the study of the Torah, as it is written, "She shall give thee the headband of an ornament of grace." ["Prov. iv. 9 and i. 9"].

4. Sifre to Deuteronomy: This Sifre is as fragmentary in regard to the haggadah as Sifre to Numbers, and leads to the same conclusions arrived at regarding the latter midrash. The haggadah constitutes about four-sevenths of the Sifre to Deuteronomy, and is divided into two groups, which include between them the haggadic exposition. This midrash therefore consists of three parts: (1) the first haggadic part to i. 1-50, iii. 28-59, vi. 4-9, x. 10-32; (2) the haggadic exposition to Deut. xii. 1 (in pericope דַּעַת-xxvi. 15 (in pericope מֵיתָנָה)); (3) second haggadic part to xxxi. 14 (beginning of the seder according to the seder cycle), xxxii. and xxxiii. (the sederim and pericopes הַעֲבָרָה וְהַרְכָּזָה). Haggadic matter is found also in the first haggadic part, especially to vi. 8 et seq. and xi. 13; similarly there are haggadic expositions in the haggadic portion, as to xiii. 18-xxiv. 2, xv. 4, xvii. 11, xviii. 12 et seq., xx. 3 et seq., xxiii. 5 et seq., xxvi. 5 et seq. According to Hoffmann's investigations the middle haggadic portion is a midrash of R. Akiba's school, while the two haggadic portions belong to R. Ishmael's school. Following are translations of two passages:

Deut. xi. 13: To love the Lord your God. Perhaps thou sayest, the Lord thy God, to love him with all thine heart, and receive reward. Therefore it is written, "To love the Lord your God: all that you do shall do only for love [Heb.]. And do you love him? That is, to study the Torah. Or, is it a real work meant? It is written, "And the Lord God took man, and put him into the garden of Eden to dress it and to keep it" [Gen. ii. 15]. What kind of work was there at that time? To keep? You say henceforth therefore that it "to dress" means "to learn," and "to keep" means "to observe the commandments": and as the service at the altar is called "service," so learning is called a "service" [to God]. Another explanation: To serve him refers to prayer. Thou sayest, Perhaps by "prayer" service is meant; and therefore it is written, "with all your heart." Is there then a service of the lips alone? When it is written therefore, "and to serve him with all your heart," prayer is meant.

Deut. xi. 36: Behold, I set before you this day a blessing and a curse. Because I have put before you this day life and death, blessing and cursing "[xxxix. 19], the Israelites will perhaps say, since God has shown us two ways, the way of life and the way of death, blessing and cursing "[xxxix. 19], the Israelites will perhaps say, since God has shown us two ways, the way of life and the way of death, blessing and cursing "[xxxix. 19]. But he who chooses his own way, he shall have what he has chosen. For he is said: You shall love the Lord your God with all your heart, and with all your soul, and with all your might. For it is written, 'you see this path, which is smooth at the beginning? Two or three steps you will walk and it will end; you will reach the crossroad. This is the path, the path blessed by God: "You see the fowlers, they are happy! Two or three days their happiness lasts in this world, but in the end they are cast out; as it is written, "For there shall be no reward to the evil" [Prov. xxiv. 1]. And it is written, "He that is in the Lord, which hath shewed us light" ["Prov. xcvii. 22]. Another explanation: May He give light— that is, the light of the Torah, as it is written, "For the commandment is a light, and the law is a lamp" ["Deut. xxvii. 8"]. Another explanation: The way of the Law is light; God will throw light upon you, and you will see the pious, how hard is their way in this world? For two or three days they toil, but finally they shall rejoice, as it is written, "To do thee good at thy latter end" [Deut. viii. 10]; and as it is written, "Better is the end of a thing than the beginning thereof" [Eccles. viii. 17]; and as it is written, "For I know the thoughts that I think toward you" [Ecc. xxiv. 11]; and as it is written, "The path of the just is as the shining light" ["Prov. xxiv. 7, 16"]. And it is written, "For the path of the just is as the shining light" ["Prov. xxiv. 7, 16"]. And it is written, "The path of the just is as the shining light" ["Prov. xxiv. 7, 16"]. And it is written, "For I know the thoughts that I think toward you" [Ecc. xxiv. 11]; and as it is written, "The path of the just is as the shining light" ["Prov. xxiv. 7, 16"]. And it is written, "For I know the thoughts that I think toward you" [Ecc. xxiv. 11]; and as it is written, "The path of the just is as the shining light" ["Prov. xxiv. 7, 16"]. And it is written, "For I know the thoughts that I think toward you" [Ecc. xxiv. 11].

From quotations found in old authors and from longer extracts in the Yalkut and the Midrash ha-Gadol, three other tannaitic midrashim are known, namely, the Mekilta of R. Simeon to Exodus and Sifra Zuṭa to Numbers (both of R. Akiba's school) and the Mekilta to Deuteronomy (of R. Ishmael's school); probably they also contained haggadic matter.

1. Bereshit Rabbah: This midrash, which occupies the first position among the midrashim in virtue of its age and importance, has been discussed in Jew. Encyc. iii. 62 et seq. As was said there, the opinion handed down by nearly all the old authors that R. Hoshahah, an amora of the first generation, living in Palestine in the third century, was the author of Bereshit Rabbah, may be interpreted to mean that R. Hoshahah was responsible for the work in its original form; as such it was a running commentary (a form that originated in the tannaitic time), collecting and combining, verse by verse, according to a certain system, the various comments to Genesis, and forming a necessary supplement to the tannaitic midrashim to the other books of the Pentateuch. That there had been no similar halakic-haggadic midrash to Genesis is likely because in the composition of the tannaitic midrashim, Mekilta, Sifra, etc., the collection of the halakic comments was probably the chief object in view, and Genesis contains only a small portion of legal matter. The tannaitic character of Bereshit Rabbah, as well as the antiquity of the sources it must have used, appears from the fact, among others, that it contains more than fifty controversies between R. Judah and R. Nehemiah. The author of the old Halakot Gedolot, furthermore, ranged Bereshit Rabbah with the tannaitic midrashim, Sifra, Sifre, and Mekilta. Bereshit Rabbah is entirely distinct in composition from the other purely haggadic Pentateuch midrashim, like Wayikra Rabbah, the Tanhumas, etc., which are homiletic midrashim, and do not comment upon the Scripture text consecutively; on the other hand, Bereshit Rabbah in certain respects differs also from most of the tannaitic midrashim—Mekilta, Sifre to Numbers, and Sifre to Deuteronomy—which are, as has been seen, fragmentary in execution, while Bereshit Rabbah is (with the exception of a few passages not adapted to haggadic treatment) a running commentary, verse by verse, on the Book of Genesis from beginning to end.

The chief difference in composition between the tannaitic midrashim and Bereshit Rabbah lies in the fact that the parashiyot into which the latter is divided, begin, with a few exceptions, with proems, such as are always found at the beginning of the homilies collected in the homiletic midrashim. Bereshit Rabbah, therefore, presents a combination of the form of the running commentary with that of the homily complete in itself (Tanhumas and Pesikta homilies). Although the original commentary on Genesis may have been divided into parashiyot with rudimentary proems (see Bereshit Rabbah)—traces of such proems appear also in the tannaitic midrashim—yet the addition of the many artistic proems found in the existing form of the commentary was doubtless the work of a later time, when the Bereshit Rabbah received its present form. By the addition of a mass of haggadic material from the time of the Amoraim it became a large and important midrash to Genesis; and this was called Bereshit Rabbah, in order to distinguish it from the original form or from intermediate, but less comprehensive, amplifications. The date of the redaction of Bereshit Rabbah is difficult to determine exactly; but it is probably not much later than that of the Jerusalem Talmud. Zunz holds that it was collected and edited in the sixth century. The more recent conjecture, that it was not edited until the end of the seventh, or possibly not until the beginning of the second half of the eighth century, can not be maintained. Even after the redaction many interpretations may have been added, and the proems increased in number and amplified; the midrash, beginning with the pericope "Wayishlah," contains lengthy passages possessing the characteristics of the later Haggadah.

The editing of Bereshit Rabbah does not seem to have been entirely completed, as appears from the pericopes "Wayigqasha" and "Wayehi" (for a further discussion of this subject, as well as for the number of the parashiyot, their arrangement according to the open and closed sections, the character and extent of the exposition, etc., see Bereshit Rabbah). Attention has also been drawn to the disproportion between the extent of the parashiyot which now form the pericope "Bereshit" of the midrash and the length of the remaining part of the work; that pericope alone constitutes more than one-fourth of the midrash and contains twenty-nine parashiyot, several of which deal only with a few, and in some cases only with single, verses. This portion have been taken from another and a larger haggadic work on Genesis that remained incomplete, and from which the midrash may have derived also the name "Bereshit Rabbah."

The designation "Rabbah" was then applied to the midrash to the other books of the Pentateuch, as Wayikra Rabbah, Shemot Rabbah, etc., which were copied, with Bereshit Rabbah, even in (later) manuscripts; this collection then being called "Midrash Rabbah" (i.e., "Midrash of the Rabbis"), to which the midrash most in use during divine service—to Canticles, Ruth, Esther, Lamentations, and Ecclesiastes—were subsequently added. Thus the Venice edition of 1545, in which the midrashim to the Pentateuch and to the Five Megillot were for the first time printed together, has on the title-page of the first part the words "Midrash Rabbah al Hamishah Humshe Torah" (Midrash Rabbah to the Five Books of the Torah), and on that of the second part "Midrash Haumesh Megillot Rabba" (Midrash Rabbah of the Five Megillot). The editio princeps of the midrashim to the Pentateuch (Constantinople, 1512) begins with the words "Be-shem El atbi Bereshit Rabbah" (In the name of God I shall begin Bereshit Rabbah), and the title of the editio prin-
More inexact and misleading is the term "Midrash Rabbah to the Five Books of the Pentateuch and the Five Rolls" as found on the title-page of the two parts in the much-used Wilna edition. After Zunz, it is not necessary to point out that the Midrash Rabbah consists of ten entirely different midrashim. On the manuscript of the Bereshit Rabbah and some of the other rabbinic to the Pentateuch see Theodor in "Monatsschrift," xxxvii. 170 et seq. To these must be added the manuscript of Bereshit Rabbah in MSS. Orient. 4°, No. 32, in the Landesbibliothek in Stuttgart. According to Solomon Schechter, there are not even six manuscripts of the rabbinic to the Pentateuch and the Five Rolls in existence (comp. Midrash Ha-Gadol, Preface, xi.). The following is an extract from the first proem of parashah 9 and the interpre-
tation of this passage, and other interesting interpretations showing the use of foreign words in Bereshit Rabbah: the text followed is that of Theodor's critical edition.

And God said, Let us make man, etc. R. Johanan quotes the verses, וַיֹּאמֶר ה' לְאֵלֵיהוּ אֲנָחָו וְאָסַף אֶתְנָשָר הָאָדָם (Ps. xxxix. 5) and says: "If man is worthy of it, he enjoys two worlds, as it is written, 'Thou hast made me after the image and likeness of God.' But if God created man with a double face, he will have to give an account of his face, as it is written, 'And [thou hast] bested thine hand upon me' " [ibid.]. R. Jeremiah b. Eleazar said, "When the Holy One, praised be He, created the first man, He created him as a hermaphrodite [androgynus], as it is written, 'Male and female created he them' " [Gen. i. 27]. R. Samuel b. Nahman said, "When the Holy One, praised be He, created the first man, He created him with a double face [face dextra et sinistra], and then cut him into halves and gave him two backs, one here, the other there." [This coincides with Plato's doctrine that man was originally androgynous and had two faces; Plato also frequently expresses the idea that the ideal man was born as a man-woman.] He was inter-
rupted, "It is written there, 'And he took one of his sides' [not rib, as R. Samuel says]. And again: 'And he took the rib which was upon the face of the ground,' [Ex. xxvi. 20]. R. Hanunah, in the name of R. Bene Benaiah and R. Berechiah and R. Eleazar, said, "He created man as a golem [Adam in the primal state], who received on the end of the world the world of other, as it is written, 'Thine eyes did see my substance' " [Ps. cxxxix. 16]. R. Joshua b. Nehemiah and R. Judah b. Simeon, in the name of R. Eleazar, said, "He created him so that he filled the whole world, from east to west [also reflecting a Philonic view], as it is written, 'Thou hast formed me καίρας εἰσὶν [-behind, i.e., westward and eastward], from north to south,' as it is written, 'From the one side of heaven unto the other' " [Deut. iv. 22]. R. Eleazar said, "As for him, as the last one in the creation of the last [sixth] day, יָאָשׁוֹב, and as the first in the creation of the first day, יַעֲמֹד, This corresponds with R. Eleazar's view, who said, "Let the earth bring forth the living creature [Gen. i. 24; this is said in connection with the creation of the sixth day], תָּאָשׁוֹב, and as the first one created in the first day, יַעֲמֹד, This corresponds with R. Simon b. Lajish's view, who said, "And the spirit of God moved [Gen. i. 2], that is, the spirit of the first man," as it is written, "And the spirit of the Lord shall rest upon him," etc. [Isa. xi. 2]. R. Nahman said, "As for him, that one after all the created ones, יַעֲמֹד, and as the first one at the judgment," [compare gen. vii. 23]. R. Samuel b. Tanhumah said, "In praising the Lord also he comes last, as it is written, 'Praise ye the Lord from heaven,' "[Ps. cxviii. 1]; and then, 'Praise the Lord from the earth,' etc. [ib. verse 71]; and then, 'Kings of the earth,' etc. [ib. verse 11]. R. Simiai said, "As he praises only after the animals and birds [comp. ib. verses 10, 11 et seq.], so he was created after the animals and birds: first [it is written] 'And God said: Let the waters bring forth abundantly, etc. [Gen. i. 20], and last, 'Let us make man,' etc. And God said, Let us make man, etc. With whom did He take counsel? R. Joshua b. Levi said, "He consulted the works of the heaven and the earth, like a king who has two counselors [prīvarēres], without whose consent he does not act," [comp. Ps. cxxiv. 1; and then, 'Praise the Lord from the earth,' etc. [ib. verse 71]; and then, 'Kings of the earth,' etc. [ib. verse 11]. R. Simiai said, "As he praises only after the animals and birds [comp. ib. verses 10, 11 et seq.], so he was created after the
4. Ekah Rabbati: The midrash to Lamentations, one of the oldest Palestinian midrashim, has been discussed in *Jew. Encyc.* v. 85 et seq. Here it may briefly be repeated that Ekah Rabbati begins with a collection of thirty-six proems, which are followed by the commentary to Lamentations, verse by verse, together with numerous stories. The midrash has many parallel passages to Yerushalmi which were probably not taken directly from the latter, for old collections were probably the common source for Ekah Rabbati, Bereshit Rabbah, and the Pesikta. It may be assumed with certainty that Ekah Rabbati was edited some time after the final edition of Yerushalmi, and that Bereshit Rabbah also must be considered to be older, but it has been by no means proved, as Zunz assumes for various reasons, that the entire work was not finished before the second half of the seventh century. For all details, as well as for another midrash to Lamentations published by Buber in the Midrash Zuta, see Ekah Rabbati. The following is from the beginning of the exposition to Lam. i. 1, after the text of the Wilna (1899) edition of Buber (pp. 21a et seq.):

*How יִפְשַׁל (= "Ekah") doth the city sit solitary.* Three prophets used the expression יִפְשַׁל in their prophecies—Moses, Isaiah, and Ezekiel. How can I myself alone bear it? [Deut. i. 29;] Isaiah said, "How is the faithful city become an harlot!" [l. 21;] Jeremiah said, "How doth sit solitary," R. Levi said: "It is like a noble woman [matron] whom had none friends; one of them saw her in her honor; another saw her in her abandon; and the third one saw her in her sorrow. Moses saw them [the Israelites] in their honor [their happy days]; how can I myself alone bear it? Isaiah saw them in their abandon, and said, "How is become a harlot!" Jeremiah saw them in their sorrow, and said, "How doth sit solitary" [il. Eknor and R. Johanan interpreted יִפְשַׁל as two words—יִפְשָׁל and יָלַי]. R. Eleazar said, "Where יִפְשַׁל is the sofleet יָלַי] which He spoke to Moses—So shall thy seed be!" [Gen. xvii. 3;] and R. Johanan said, "Where יִפְשַׁל is the so fleet יָלַי] which He spoke to Moses, 'Thus shalt thou say to the house of Jacob'" [Ex. xix. 8]. R. Judah and R. Nehemiah; R. Nehemiah said, "יִפְשַׁל is merely the expression for wailing, as it is written [Gen. iii. 9], 'And the Lord God called unto Adam and said unto him, יִפְשַׁל יִפְשַׁל [interpreted as יִפְשַׁל as 'so unto thee']. R. Judah said, יִפְשַׁל is the term for reproach, as it is written, 'How יִפְשַׁל do ye say, We are wise! ' [Jer. viii. 8]. Ben Azai was asked, and said to him, 'say to us a word concerning the Roll of Lamentations.' He said to them [playing on the letters of the word יִפְשַׁל], 'Israel went into exile only after it had denied the Only One of the world [x], the ten words [*c*], the circumcision which had been commanded after twenty generations [i.e., to Abraham, who lived twenty ] generations after Adam], and the five books [*t*] of the Torah.'

*How doth sit solitary [יִפְשַׁל]* R. Berechiah, in the name of R. Abbina of Balsam: "Like a king who had a son who he arrayed in magnificent garments when he fulfilled the will of his father; but when the king was angry with him he let him wear soiled [יִפְשַׁל ] garments. So was Israel; as long as he fulfilled the will of God he was clothed magnificently, as it is written, 'I clothed thee also with יִפְשַׁל'" [Exek. xvi. 10]. R. Simlai b. R. Ashi: "That is purple; Akkari translated it 'garments embroidered in colors [= שָׂרָה-שָׂרָה]; but when they angered him he made them wear soiled garments. " R. Joshua b. Levi said, "The Holy One, praised be He, said to Israel, 'So long as you did not my will I alone, but now I will do your wishes.'" [Gen. ii. 21;] but when you transgressed My will, then I banished you to unclean places, as it is written, "He [the leper] shall dwell alone [יִפְשַׁל]; if a leper with anunclean spirit shall be healed, he shall dwell alone [יִפְשַׁל]."

1. The Pesikta de-Rab Kahana: This Pesikta exists in only one edition, that of Solomon Buber (Lyck, 1868): it consists of 38 (or 35) homilies on the lessons forming the Pesikta cycle: the Pentateuchal lessons for special Sabbaths (Nos. 1-6) and for the fast-days (Nos. 7-13, 23, 27-32), the prophetical lessons for the Sabbaths of mourning and comforting (Nos. 13-22), and the penitential sections "Dirschu" and "Shubah" (Nos. 24, 25; No. 26 is a homily entitled "Selihot"). According to the arrangement in this edition the homilies fall into three groups: Pentateuchal, Prophetic, and Tishri, "piskot" (discourses on the lessons). An unnumbered "other piskah" to Isa. ixi. 10, after two manuscripts, is printed after No. 22; similarly No. 29, after a manuscript, is designated with No. 28 as "another piskah" for Sukkot, and the piskah on pp. 194b et seq., recognizable as spurious by the halakic exordium, and also printed after a manuscript, is designated with No. 30 as another version of the piskah for Shemini. Piskot Nos. 12 and 32 each consist really of two homilies. But the second homily in No. 27 (pp. 174b et seq.) does not belong to the Pesikta.

The various manuscripts differ not only in regard to the above-mentioned second piskah and to other and longer passages, but also in regard to the ar-
rangement of the entire collection, which began in a manuscript which is defective at the beginning, with the homilies to prophetical lessons Nos. 18—23 and 24—25. These twelve homilies are designated by an old abbreviation as פ"ש ר"א מ"ן מ"ש ר"א, and there are also a number of Pesikta homilies in the Tanhuma Midrashim. Wayikra Rabbah also contains some of these homilies found in Pesikta. The parashiyot 29, 27—30 in Wayikra Rabbah are, with the exception of a few differences, the same as piskot Nos. 27, 3, 8, 28, 29 of the Pesikta. Znnz takes the Pesikta to be dependent on Wayikra Rabbah, assigning this midrash to the middle of the seventh century, but the Pesikta to the year 700. Weiss, while emphasizing still more strongly the dependence of Pesikta on Wayikra Rabbah, takes it to be nearly as old as Bereshit Rabbah; he thinks that the Pesikta took for its sources Bereshit Rabbah, Wayikra Rabbah, Ekah Rabbah, and Shir ha-Shirim Rabbah. But other authorities regard the Pesikta as the earliest midrash collection.

Undoubtedly the Pesikta is very old, and must be classed together with Bereshit Rabbah and Ekah Rabbah. But the proems in the Pesikta, developed from short introductions to the exposition of the Scripture text into more independent homiletic structures, as well as the mastery of form apparent in the final formulas of the proems, indicate that the Pesikta belongs to a higher stage of midrashic development. The nature of certain Pentateuch lessons, intended apparently for the second fast-days (not celebrated in Palestine), still calls for investigation, as well as the question as to the time at which the cycle of the twelve prophetic lessons designated by מ"ט etc., came into use; this cycle is not mentioned in Talmudic times, but is subsequently stated to have been ordained or prescribed in the Pesikta. For further details and quotations of passages see Pesikta.

2. Wayikra Rabbah: Wayikra Rabbah is generally classed among the oldest midrashim; it consists of thirty-seven parashiyot and as many homilies, twenty-two of which belong to the Sabbath lessons of the sedarim cycle in the Book of Leviticus (according to various statements regarding this cycle), and five to fast-day lessons of the Pesikta cycle, taken from Leviticus. To certain of the lessons belong two homilies each: parashahs i. and ii. each contains a homily to Lev. i. 1; parashahs iv. and v. each one to Lev. iv. 1; and parashahs xx. and xxi. each one to the Pesikta lesson Lev. xvi. 1. As mentioned above, the five homilies on the fast-day lessons in parashahs xx., xxvii.—xxx. are identical with five piskot in the Pesikta. Buber, contrary to all manuscripts, has erroneously printed also Wayikra Rabbah, parashah xxi., as a continuation of piskiah No. 27 (pp. 174b et seq.). The inclusion of the seven other parashiyot may be due to another partly different arrangement of the sedarim cycle, just as there are, on the other hand, no homilies in Wayikra Rabbah to certain passages in Leviticus now known as commencements of sedarim. Wayikra Rabbah (section 3) contains an interesting statement in regard to the variations in the sedarim cycle and the general custom of introducing the exposition by a proem; R. Haziza b. Abba, when he came to a place where a pericope began with Lev. ii. 3, was asked which verse he used for the proem. The proems are more independent in structure, as in the Pesikta, with which Wayikra Rabbah has much in common regarding also the use of the final formulas for the proems.

The frequent use of proverbs ("be-maṭla amerim," "maṭla amer") is characteristic of this midrash: "If you have knowledge, what do you lack? If you lack knowledge, what do you possess?" (parashah i. 6). "Whoever lends on interest destroys his own and other property" (iii. 1). "She plays the coquette for apples, and divides among the sick" (ib.). "Whoever leases one garden eats birds; whoever leases two gardens is eaten by birds" (ib.). "Where the master hangs up his weapon there the common herdsmen hangs up his water-jug" (iv. 1). "If one knot is unraveled, then two knots are unraveled" (xv. 3). "Whoever eats palm-cabbage is wounded by the palm-thorn" (xv. 8). "Do not care for the good pup of a bad dog, much less for the bad pup of a bad dog" (xix. 6; comp. "Monatsschrift," 1881, p. 509). See Wayikra Rabbah.

3. Tanhuma Yelammedenu: While Wayikra Rabbah is a homily collection to a single book of the Pentateuch—Leviticus—the midrash Tanhuma is a collection covering the entire Pentateuch, arranged according to the sedarim cycle, as appears from most of the Tanhuma homilies which have been preserved; it contains also homilies to the feast-day and Sabbath lessons of the Pesikta cycle. The order of the Tanhuma homilies is as follows: halakic exordium; several proems; exposition of the first verses; Messianic conclusion. The work derives its name "Yelammedenu" from the formula "Yelammedenu rabbenu" (Let our teacher teach us), with which the halakic exordium begins; it is generally cited under this name, especially in the "Aruk." It is called "Midrash Tanhuma" by many old authors. A number of its proems bear the name of R. Tanhuma, and the sentence "Taus R. Tanhuma expounded [or preached]" is added to several larger sections. The author of Yelammedenu, however, cites two midrash works, one under the title "Yelammedenu" and the other under that of "Tanhuma." Furthermore, the midrash Tanhuma, which has been frequently reedited since the Constantinople edition of 1520—22, and the midrash which Solomon Buber published in 1885 from manuscripts, in so far as the parts to Genesis and Exodus are concerned are seen to be special collections. Variations in text, evidence for which is furnished by the two editions mentioned, as well as by quotations and extracts found in many writings, and by the fact that the work is known under various titles, can not be explained by assuming that the different collections now possessed—to which must be added Debarim Rabbah—or those formerly used were different revisions and extracts from the "original" Yelammedenu.

If this mythical haggadic work was the common
source for such different collections, containing en-
tirely different homilies to many of the lessons, it
must have been very voluminous and heterogeneous.

One is justified in assuming that even if the Yelam-
medenu had covered the entire Pentateuch it would
have contained only one homily to each seder. But
if the homilies consisting of halakic introductions,
proems, and position titles to Pesikta were desig-
nated as typical Tanhuma homilies, modeled on the
form of the Tanhuma Yelammedenu (for the in-
creasing popularity of sermons must have given rise
to a great number of such homilies), then the exist-
ence of collections of entirely different homilies, but
modeled on this type and called "Tanhuma midrash-
im," is easily explainable. Or perhaps works were
compiled by omitting a number of homilies from an
earlier collection (Yelammedenu) and adding others
having the same form together with various other
selections; instances of this kind can be seen in the
parts to Genesis and Exodus in the extant two
Tanhuma midrashim. Bacher assumes ("Ag. Pal.
Amor," iii. 502 et seq.) that R. Tanhumab. Abba,
one of the foremost haggadists of the fourth century
—of whom more proems have been preserved than
of any other author and with whom the haggadic
activity of Palestine was, in a sense, brought to an
end—undertook to collect and edit the haggadic
Scripture interpretations according to the pericopes
of both the sedarim and the Pesikta cycle; although
the haggadic works he collected are no longer ex-
tant, the two pesikto and the Tanhuma midrashim
were based on them. According to Bacher, these
midrashim contain not only passages from the origi-
nal Tanhumoa, but passages from the other mid-
rashim to the Pentateuch and to the Five Rolls, even
Bereshit Rabbah and Wayikra Rabbah having drawn
directly or indirectly from the same source. This
is a far reaching hypothesis. Zunz believed that he
"did not detract from the Yelammedenu" by assign-
ing its author to the first half of the ninth century.

This view can not now be accepted. According to
Brüll, the Yelammedenu was compiled by the mid-
dle of the eighth century, and recognized as an au-
thority, to which R. Aha of Shabha refers in the
"She'elot"; Brüll thinks it was "composed about
650-720" (Brüll's "Jahrb."viii. 127 et seq.). Yel-
ammedenu is quoted as early as Saadia's time. The
references to the rivers Tiber and Tocius do not
prove that the Tanhumoa was compiled in Italy.

Tanhuma comprises 158 homilies in Buber's ed-
tion, and 161 in the other editions (in which it still
shows in part the original division); Nos. 129 and
132 are homilies to the sedarim and the Pesikta
cycle. The part to Deuteronomy has been preserved
very imperfectly. Tanhuma was divided according to
the pericopes of the one-year cycle when that
cycle was in general use. See TANHUMA.

4. Pesikta Rabbati: The Pesikta Rabbati is a
collection of homilies on the Pentateuchal and
prophetic lessons, the special Sabbaths, etc.; it was
probably called "rabbati" (the larger) to distinguish
it from the earlier Pesikta. In common with the
latter it has five entire pesikot—No. 15 ("Ha-How-
desh"), No. 16 ("Korban La'omi"), No. 17 ("Wa-
yehi ba-Hazi"), No. 18 ("Omer"), No. 33 ("Aniyah
So'arah"), and the larger part of No. 14 ("Para");
but otherwise it is very different from the Pesikta,
being in every respect like the Tanhuma midrashim.
In Friedmann's edition (Vienna, 1880) it contains, in
forty-seven numbers, about fifty-one homilies, part
of which are combinations of smaller ones; seven or
eight of these homilies belong to Hanukkah, and
about seven each to the Feast of Weeks and New-
Year. While the older Pesikta contains only one for
Hanukkah and the Feast of Weeks and two for New-
Year. Pesikta Rabbati contains also homilies to
lessons which are not paralleled in the Pesikta. There
are also various differences between these two Pesik-
tot in regard to the feast-day lessons and the lessons
for the Sabbaths of mourning and of comforting. The
works are entirely different in content, with the
exception of Nos. 15-18, 33, the part of No. 14, and
some few minor parallels above mentioned. The
Pesikta contains no halakic exordiums or proems—
R. Tanhumoa. But in the Pesikta Rabbati there are
not less than twenty-eight homilies with such ex-
ordiums having the formula "Yelammedenu Rab-
benn," followed by proems with the statement "kak
patah R. Tanhumoa"; two homilies, Nos. 38 and 45,
the first of which is probably defective, have the Ye-
 lammedenu without proems with "kak patah," etc.

Some of the homilies have more than one proem
by R. Tanhumoa. The pesikot taken from the Pesik-
ta have of course no Yelammedenu or Tanhuma
proems; the first part of pesikho No. 14, which does
not belong to the Pesikta, has at the beginning two
halakic introductions and one proem of R. Tanhumoa.
Homilies Nos. 20-24, which together form a mid-
rash to the Decalogue, are without these introd-
uctions and proems. Only three of the homilies for
the Sabbaths of mourning and comforting have such
passages, namely, Nos. 29, 31, 33; but they are
prefixed to those homilies, beginning with No. 38
(except No. 46, which is of foreign origin), which
have the superscription "Midrash Harabim." This
name used to designate the homilies for New-Year
to the Feast of Tabernacles which the old authors
found in the Pesikta Rabbati. The present edition
of the Pesikta Rabbati, which ends with the homily
for the Day of Atonement, is doubtless defective;
the older Pesikta has also various homilies for
Sukkot, Shemini 'Atzeret, and the Feast of the
Torah. Some of the homilies also, as Nos. 19, 27, 38,
39, 45, are defective. Pesikta Rabbati therefore ap-
pears to be a composite, the homilies of the older Pe-
 sikta, perhaps, being added later. It is said above
that No. 46 is a foreign addition; here Ps. xcvii. 1 is
interpreted as an acrostic "gemulim" (ascribed to Moses),
and there is also a passage from the Midrash Koneh;
other passages also may have been added, as the
passage in No. 20, which is elsewhere quoted in the
name of the "Pirke Heikalot" and of "Ma'asch Bere-
shit" (comp. also Jellinek, "Bet ha Midrash," i. 38).
No. 36 was considered doubtful on account of its
contents; No. 26 is peculiar, referring not to a Scrip-
ture passage but to a verse or a parable com-
mposed by the author. The diction and style are very
fine in many passages. In the beginning of the first
homily, which shows the characteristics of the
"genuine" portions of the Pesikta Rabbati, in the
proems of R. Tanhumoa following the halakic exordi-
dum, the year 845 is indicated as the date of com-
position of the work; there are no grounds for regarding the date as a gloss (see Pesikta Rabbati).

In the appendix to the Friedmann edition four homilies are printed from a manuscript, Nos. 1 and 2 of which have yelammedenu and proems. The midrash referred to here is a later, shorter midrash for the feast-days, designated as "New Pesikta," and frequently drawing upon the Pesikta Rabbati; it has been published by Jellinek in "Bet ha-Midrash," vi. 30-70.

5. Debarim Rabbah: Debarim Rabbah contains twenty-five homilies and two fragments of homilies on sections of Deuteronomy which are known for the larger part as lessons of the sedarim cycle. Homilies on the Pesikta lessons of Deut. xiv. 22 and xxv. 17 are not included in this midrash. Debarim Rabbah has been fully analyzed in Jew. Encyc. iv. 487, where it has been said that it contains a much more complete collection of Tanhuma homilies in a much more original form than does the Midrash Tanhuma in Buber's and the earlier editions; and it must be again especially noticed here that in Debarim Rabbah all homilies begin with halakic exordiums (preceded by the word "halakah" instead of the yelammedenu formula), while the portion of MIdrash Tanhuma to Deuteronomy does not have that introduction in either edition. The proems in Debarim Rabbah are quite independent structures; while the old sources, as Yerushalmi, Bereshit Rabbah, and Wayikra Rabbah, are used, a freer rendering is often noticeable, as well as the endeavor to translate Aramaic passages into Hebrew. Zunz ascribes the midrash to about the year 900. See Debarim Rabbah.

6. Bemidbar Rabbah: This midrash is, in its earlier portions, beginning with the pericope "Be'-ha'aloteka," not an independent midrash, but an extract from Tanhuma, giving, with some variations and additions, the text of the earlier editions rather than that of Buber's edition. The word "halakah" instead of "yelammedenu" is added to the halakic exordiums in the editions, as in Debarim Rabbah; some of the homilies in Bemidbar Rabbah are without the halakic exordiums found in Tanhuma. The thirty homilies which are found here in parashiyot xv.-xxii. (see Bemidbar Rabbah), are on the whole identical with Tanhuma (the earlier editions, from "Beha'aloteka" to the end); noteworthy among the interpolations is parashah xvi., No. 21 (remarkable on other grounds also), which is not found in the manuscripts of Tanhuma, but which was added to the editio princeps of Tanhuma (Constantinople, 1520-22) from Bemidbar Rabbah. To the Tanhuma homilies to Numbers, beginning with ch. viii., was added a later haggadic elaboration of Num. i.-vii., which, according to Zunz, is not older than the twelfth century; it is laid out on such a large scale that, covering only the pericopes "Bemidbar" and "Naso," it takes up nearly three-fourths of the Midrash Bemidbar Rabbah. The exposition of "Naso" is, again, more than three times as long as that of "Bemidbar"; in it the method of revising and elaborating the old Tanhuma homilies may still be seen; in the pericope "Naso" nearly all traces of the old arrangement have been swept away by the new Haggadah. It is doubtful whether the midrash in both pericopes is the work of the same author, and it is improbable that originally it formed a part of a haggadic work which dealt in a similar way with the entire Book of Numbers. The extent of the development of the Midrash Haggadah in the course of the centuries, from the epoch of the tannaitic midrashim down to the period that produced the Bemidbar Rabbah to Num. ch. i.-vii., appears on comparing the exegesis to Num. vii. 1 et seq., which is so brief that only one verse relating to the gifts of the princes on the second day is expanded, with that in Bemidbar Rabbah, in which the haggadist gave a twelfefold ingenious and suggestive exposition of the same gifts. See Bemidbar Rabbah.

7. Shemot Rabbah: The Midrash to Exodus, containing in the editions fifty-two parashiyot, is likewise not uniform in its composition. In parashiyot i.-xiv. the proems are almost invariably followed by the running commentary of the entire seder or other Scriptural division (the beginnings of the sederim are distinguished by an asterisk):

(1) Parashah I., on *Ex. i.1-ii.25; (2) par. ii. and iii., on *Ex. iii.1-iv.17; (3) par. iv. and v., Nos. 2-3, on *Ex. iv.18-26; (4) par. v., Nos. i.9-23, on *Ex. iv.27-vi.1; (5) par. vi., on *Ex. vi.2-12; (6) par. vii., on *Ex. vi.13 et seq.; (7) par. viii., on *Ex. vi.1 et seq. to Tanhuma homily; (8) par. ix., on *Ex. vi. 8-25; (9) par. x., on *Ex. vi.26-vii.15; (10) par. xii., on *Ex. vii.16-ix.12; (11) par. xii., on *Ex. ix.13-33; (12) par. xiii., on *Ex. x.1-20; (13) par. xiv., on *Ex. x.21-29 (there is no exposition nor, in the Tanhuma midrashim, any homily to *Ex. xii).

Shemot Rabbah, beginning with parashah xv., contains homilies and homiletical fragments to the first verses of the Scripture sections. Many of the homilies are taken from the Tanhuma, though parashiyot xv., xvi.-xix., xx., xxx., and others show that the author had access also to homilies in many other sources. In the editions the text is sometimes abbreviated and the reader referred to such collections, as well as to the Pesikta; in parashah xxxix. the entire exposition of the Pesikta lesson Xi Tissa (Ex. xxx. 11) has been eliminated in this fashion. Such references and abbreviations were doubtless made by later copyists. There is an interesting statement in parashah xliii. regarding the manner of treating a proem-text from the Psalms for the homily to Ex. xxxiii. 18. The assumption is justified that Shemot Rabbah down to Ex. xii. 1, with which section the Mekilta begins, is based on an earlier exegetical midrash, constituting, perhaps, the continuation of Bereshit Rabbah. This would explain the fact that in the first part there are several parashiyot to the open and closed Scripture sections, and that several expressions recall the terminology of the tannaitic midrash. Zunz ascribes the composition of the entire work to the eleventh or twelfth century; although, immediately following Bereshit Rabbah in the collection of the rabbot, it is "separated from the latter by 500 years" ("G. V." p. 356).

8. Aggadat Bereshit: Aggadat Bereshit is a collection of homilies to a number of sedarim of Genesis, notable for its artistic composition. In Buber's edition (Cracow. 1908) it contains 83 homilies in 84 chapters (really 88, since 82 and 83 form one chapter): each homily, down to ch. lxxxi., is in three sections, so arranged that the first one connects
with a seder from Genesis, the second with a prophetic section (which may be regarded as the haftarah to this seder), and the third with a psalm (which, perhaps, was recited during worship on the Sabbath for which this seder was a lesson). The several homilies are combined from proemial passages generally connected with extraneous texts. Twenty-six of the twenty-eight sections of Genesis are known as sedarim from old lists; Gen. vi. 5 and xviii. 23, to which the homilies in ch. i. and xiiil. belong, and to which there are homilies in the Tanhuma midrashim (to Gen. xvii. 25 in ed. Buber), were probably beginnings of sedarim according to a different division of the sedarim cycle. Hence the Aggadat Bereshit contains the haggadic material for twenty-eight Sabbaths, on which, according to the three-year sedarim cycle, the following passages were read (the Roman numerals between parentheses indicate the corresponding periškim in the Tanhuma): (1) Gen. vi. 5 with Ezek. xxxviii. 10 and Ps. li. (ch. i.-iii.); (2) Gen. viii. 1 with Jer. xxxi. 19 and Ps. xvi. (iv.-vi.); (3) Gen. viii. 15 with Micah vii. 9 and Ps. xvi. (vii.-ix.); (4) Sedarim and Gen. ix. 18 with Micah vii. 9 and Ps. Homilies. xxvii. (x.-xii.); (5) Gen. xv. 1 with Isa. i. 1 and Ps. xxvii. (xiii.-xx.); (6) Gen. xvii. 1 with Jer. xxxviii. 22 and Ps. cx. (xvii.-xxiv.); (7) Gen. xviii. 1 with Mal. iii. 19 and Ps. cx. (xix.-xxii.); (8) Gen. xviii. 23 with Mal. iii. 18 and Ps. cx. (xxii.-xxv.); (9) Gen. xx. 1 with Judges ix. 22 and Ps. cx. (xxv.-xxvii.); (10) Gen. xxi. 1 with I Sam. ii. 21 and Ps. cx. (xxvii.-xxx.); (11) Gen. xxii. 1 with Judges iii. 1 and Ps. cx. (xxx.-xxxii.); (12) Gen. xxiv. 1 with I Kings i. 1 and Ps. cx. (xxxii.-xxxiv.); (13) Gen. xxv. 19 with I Kings i. 1 and Ps. cx. (xxxiv.-xxxvi.); (14) Gen. xxvi. 1 with I Sam. ii. 22 and Ps. cxv. 10 (xli.-xlii.); (15) Gen. xxvii. 28 with Micah v. 6 and Ps. cxix. (xlvii.-xlvi.); (16) Gen. xxvii. 10 with Hosea ii. 13 and Ps. cxxi. (lixvi.-lxxi.); (17) Gen. xxix. 81 with I Sam. i. 1 and Ps. cxii. (lxii.-li. 1); (18) Gen. xxx. 22 with I Sam. i. 11 and Ps. cxii. (lii.-liv.); (19) Gen. xxxii. 4 with Ob. i. 1 and Ps. cxiv. (lxxvi.-lxxviii.); (20) Gen. xxxiii. 1 with Ob. i. 1 and Ps. cxiv. (lxxviii.-lxxvii.); (21) Gen. xxxiv. 1 (correctly so after a MS.) with Isa. xl. 27 and Ps. cxix. (lxxii.-lxxvii.); (22) Gen. xxxiv. 1 (so the MS.) with Isa. xl. 27 and Ps. cxix. (lxxiv.-lxxvii.); (20) Gen. xxxii. 1 with Hug. i. 1 and Ps. cxix. (lxxvii.-lxxviii.); (24) Gen. xxxii. 1 with Isa. xliv. 14 and Ps. cxix. (lxxix.-lxxvii.); (25) Gen. xlix. 13 with Jer. ii. 4 and Ps. lxxxi. (lxxx.-lxxv.); (26) Gen. xliv. 18 with I Kings xvii. 36 and Ps. lxxvi. (lxxvi.-lxxviii.); (27) Gen. xlvi. 28 with I Kings xviii. 36 and Ps. lxxvi. (lxxvi.-lxxviii.); (28) Gen. xlvi. 1 with Isa. lxiv. 12 (lxxviii.-lxxix.); there is no psalm exposition for this passage.

The collection is not complete, beginning only with Gen. vi. 5; there are no homilies to a large number of sedarim of Genesis, and the ending is defective. The assumption that the prophetic sections in Aggadat Bereshit are haftarot to the respective sedarim according to the three-year cycle is in part supported by the list of the sedarim haftarot which has been published by Bütcher, from a manuscript source, in the "Jewish Quarterly Review" (1894, vol. 38 et seq.); here, as in Aggadat Bereshit, the sedarim Gen. xv. 1, xxi. 1, xxvii. 28, xxviii. 10, xxx. 22, xxxi. 4 have assigned to them the haftarat Isa. i. 1, I Sam. ii. 21, Micah v. 6, Hosea xii. 13, I Sam. i. 11, Ob. i. 1. After Bütcher's statements, the difference in the haftarat the other sedarim does not seem strange. But it is curious that several prophetic sections, as I Kings i. 1, xviii. 36, Isa. xx. 27, Ob. i. 1, Micah vii. 9, Malachi iii. 18, are repeated. The Psalms which are expounded in Aggadat Bereshit present a problem that has not yet been explained. Ps. xvii. occurs twice, xxvii. twice, lxvi. three times, cx. five times, cxxi. seven times. As is the case with the above-mentioned prophetical sections, the sedarim in which the same Psalm is used are, with one exception, consecutive, the treatment being always a different one and displaying not a little of the art of midrashic exegesis.

The contents of Aggadat Bereshit were taken, for the greater part, from Tanhuma, and there are many signs to indicate a late date of composition of the midrash; nor is it quoted, according to Buber, by the old authors. The author of this work must have been living in a country where Greek was freely spoken; he uses Greek words not found in other midrashim—as in ch. xi., ποτήρι μετρών (dēlōn)—words for which he could easily have substituted equivalent Hebrew expressions. The word instead, a ἄναζ φλάγμων, was recognized to be Greek even by Menahem di Lonsano, who first edited this midrash at the end of the collection "Shele Yadot." (Venice, 1618).

9. We-Hizhir (Hashkem): Although the discussion of the purely haggadic Pentateuch midrashim does not belong to this article, yet a brief mention of a work known to the old authors inductively as Midrash We-Hizhir or Midrash Hashkem is required here. It took its halachic portion from the Talmudic sources, the baraita on the building of the Tabernacle, the "She'elot," and the "Halakot Gedolot," the "She'elot" also being arranged according to the one-year cycle and being in its minor portions especially dependent on Tanhuma. The first part of the Munich codex, after which the work was published (by I.M. Freidmann, under the title "We-Hizhir," part i., Lepsic, 1873; part ii., Warsaw, 1880), is doubtless somewhat defective. It begins with a haggadic passage, which, belonging to Ex. viii. 16 ("Wa-yomer hashkem ha-boker"), is found also in the earlier editions of Tanhuma (ed. Stettin, s.f. "Wa'era," no. 14).

The work was called "Hashkem" after the second word in this introductory sentence. In the editions as well as in the codex this first passage, as well as the beginning of the following haggadic passage to Ex. ix. 25, included in both Tanhumas in the pericope "Wa'era," is erroneously combined with a passage to Ex. x. 21—which also, perhaps, was taken from Tanhuma—as belonging to the pericope "Bo." The midrash was called by other authors "We-Hizhir," after the standing formula "We-hizhir ha-Kadosh, baruk Hu," with which nearly all the pericopes in the midrash as now extant begin, and which is occasionally found at the beginning of a new section in the middle of the pericope. No one, however, quotes Hashkem and We-Hizhir together.
as two different works. "The halakic expositions refer in 'Bo' to the tehillim; in 'Beshallah' to the rest on the Sabbath; and the 'dine 'erub'; in 'Yitro' to the commandments connected with the Decalogue; in 'Mishpatim' to the requirements of the judge; in 'Terumah' to the priestly gifts; in 'Wayikha' to the Sabbath; in 'Wayikra' to slaughtering; in 'Zaw' to the oath and the testimony of witnesses; in 'Shemini' to the 'hilkot terefot'; in 'Tazria' to the 'dine yolelot'; in 'Mo'ed' to 'dine t'mah'; in 'Ajar' and 'Kedoshim' to forbidden marriages; in 'Be'haKotai' to vows; in 'Bemidbar' to the 'dine bekor'" (Zunz, "G. S.", ii, 238). The haggadic portions are those mentioned above; also part i., pp. 4a et seq. (from the McKlita); pp. 10a et seq. (from Tanhuma, ed. Buber, and McKlita); p. 22b (from McKlita); p. 76b (after Tanhuma); pp. 115a et seq. 121b (after Tanhuma); p. 228b (after Tanhuma, ed. Buber); part ii., pp. 34b et seq. (from Wayikra Rabbah, ix.); p. 128b (from Sifra), etc.

The midrash, which ends in the edition with the haggadic passage (to Num. v. 11 et seq.) is probably defective at the end as well as in some other passages (following the manuscript), and it cannot be determined whether it covered Numbers only or Numbers and Deuteronomy. Several passages quoted by the old authors, but not found in the edition, may have been included in the missing portion of the work. Zunz, who closely examined the manuscript after which the edition was subsequently printed (i.e. pp. 251 et seq.), comes to the conclusion that We-Hizhir and Hashkem are one and the same work. This view must be unhesitatingly accepted (comp. also Geiger's "Jud. Zeit." 1875, pp. 95 et seq.). The fact that some passages quoted by the old authors from the Midrash Hashkem do not correspond entirely with the edition, and that some are not found in it at all, does not prove that these are two different works (as Freimann, Buber, and Grünhut assume). The differences are not important, and both differences and omissions may be due to variations in the copies or to different revisions. The work, which is quoted as early as the middle of the eleventh century as a recognized authority, is assigned by Zunz to the tenth century. The assumption of the editor expressed even in the title, that Hefez Alluf is the author of the work, lacks support. The quotations from Hashkem by the old authors have been collected by Grünhut ("Sefer ha-Likkūṭim," part i.).

See Midrashim: Smaller, for the Midrash Abkir (which probably covered Genesis and Exodus, and of which extracts are preserved in the Yalkūt), for Tadash (based on Gen. i. 11), for Wayissa' u (on Gen. xxxv. 5), for Wayosha' (on Ex. xiv. 30–xx. 18), for the Midrash of the Ten Commandments, and for Esfa (on Num. xi. 16).

III. The Exegetical Midrashim to Canticles, Ruth, Ecclesiastes, and Esther: The Midrashim to the Five Rolls, which, like the Rabbis to the Pentateuch, are entirely separate midrashic works, are, as mentioned above, printed together in the editio princeps, Pesaro, 1519, under the title "Midrash Hamesh Megillot"; in the Venice edition, 1545, the word "Rabbeta" was added to the title. The sequence of the midrashim with the names given to them in the paginal superscriptions of the Venice edition (as in the editio princeps) is as follows: (1) "Shir ha-Shirim Rabbah" (called "Rabbati" in the editio princeps, and, at the end, "Midrash Shir ha-Shirim"); (2) "Midrash Ruth" (at the end, "Midrash Megillat Ruth"); (3) "Midrash Megillat Esther" (at the end, "Midrash Ashherweshor"); (4) "Ekhah Rabbati" (at the end, "Midrash Ekh Rabbati"); (5) "Midrash Kohelet" (at the end, "Nishlam Midrash Hamesh Megillot"). Hence the words "Rabbah" and "Rabbati" are added to two only of the midrashim, each of the three others being called merely "Midrash." The five works collected here were, perhaps, the most popular midrashim to the rolls used during divine service; other midrashim to the rolls have, in part, been published recently. The very old midrash Ekh Rabbati has been discussed above; the remaining four are treated below.

1. Shir ha-Shirim Rabbah, or Midrash Shir ha-Shirim (called also Midrash or Aggadat Hazit, after the proem-verse Prov. xxii. 29, quoted in the beginning): Shir ha-Shirim Rabbah is an exegetical midrash to Canticles, in which the author collected and edited, verse by verse, following the Biblical text, the wealth of material at his disposal. Canticles was made the subject of midrashic interpretation at a very early date: Akiba declared it to be "most holy," taking it as an allegorical glorification of the relation between God and Israel. Rules for its exposition occur in the midrashim to i. 12 and ii. 4. "Canticles must not be interpreted to the shame [that is, erotically] but to the glory of Israel"; to i. 1, "Where the word 'king' stands God [or, according to another view, Israel as a whole] is meant." Some passages were explained as glorifications of the exodus from Egypt, the revelation of the Temple, etc. The numerous interpretations of single verses in the Seder 'Olam, Sifre, McKlita, and the Talmud follow this old allegorical method of interpretation. Much of this interpretation is found in Shir ha-Shirim Rabbah, taken directly or indirectly from those old sources. But not all the comments are so old. The compiler of the Shir ha-Shirim Rabbah, who intended to compile a running midrash to Canticles, took—as has often been remarked in connection with the exegetical midrashim—the expositions for the single verses wherever and in whatever connection, he found these verses explained.

There is a remarkable variation in the extent and character of the several expositions; there are clearly recognizable preoms from older homilies; whole sermons, with many variations of texts, on several verses; and short, disconnected explanations of single words and sentences, the expositions to the same or similar verse-parts being repeated here or there, or three times, as in other old midrashim. Shir ha-Shirim Rabbah is dependent on the Pesish'ta and Wayikra Rabbah as well as on Yerushalmi and Bereishit Rabbah. The proems borrowed from these works may be recognized by the final formulas, which also were borrowed. More than one-fourth of Shir ha-Shirim is directly borrowed from Yeru-
Midrash Haggadah

2. Midrash Ruth: The midrash Ruth (so called in the edicto princeps and the Venice edition) contains comments, haggadic sentences, etc., following the sequence of the text, and is divided into eight parashiyot, beginning at Ruth i. 1, i. 2, i. 18, ii. 10, iii. 8, iii. 14, iv. 18. The midrash begins with a passage called "Petitha," consisting of six proems, and a lengthy exposition of an old haggadic rule (probably taken from Bereshit Rabbah, Wayikra Rabbah, and Pesikta, the words "sidra tinayam" are inserted between the comments to Cant. ii. 7 and ii. 8; in the sedarim cycle there are no sedarim for Canticles. Two other midrashim to Canticles, lost for centuries, are now known—the Aggadat Shir ha-Shirim, published by Solomon Schechter (Cambridge, 1896; also by Buber in "Midrash Zuta," pp. 1–11), and the Midrash Shir ha-Shirim, published by Grünhut (1897). For these midrashim and their relation to the Shir ha-Shirim Rabbah discussed here see Song of Songs, Midrashim and their relation to the Shir ha-Shirim, published by Grunhut (1897). For these midrashim and their relation to the Shir ha-Shirim Rabbah discussed here see Song of Songs, Midrashim and their relation to the Shir ha-Shirim, published by Grunhut (1897).

3. Midrash Kohelet (so called in the edicto princeps and the Venice edition): The Midrash Kohelet, or Ecclesiastes, was divided, probably, according to the sedarim of the Biblical book; it contained, aside from extensive borrowings from Yerushalmi, proems from Bereshit Rabbah, Ekhah Rabbati, Wayikra Rabbah, Pesikta, and Shir ha-Shirim Rabbah, which have been incorporated in Yelammedenu, Debarim Rabbah, Pesikta Rabbati, and Shemot Rabbah; they occupy a middle position between the last named and the earlier haggadot. See Kohelet Rabbah (in which comp. statement in regard to the other midrash to Ecclesiastes printed in Buber's "Midrash Zuta," pp. 83-144).

4. Midrash Megillat Esther (so called in the edicto princeps and in the Venice edition): This midrash consists of six parashiyot introduced by one or more proems, beginning with Esth. i. 1, i. 4, i. 9, i. 13, ii. 1, and ii. 5. After this there is hardly any trace of a further division. As the division is not carried out systematically, so the exposition appears to be incomplete. The midrash borrows from Yerushalmi, Bereshit Rabbah, Wayikra Rabbah, and from other sources, and has some points of similarity with the expositions to Esther in Babli. Especially noteworthy is the story of Mordecai's dream and prayer, and of Esther's prayer and her appearance before the king, recognized at an early date as an interpolation from "Yosippon." Bacher's assumption that the passage is not a later addition, reference to Eilmelech. An inexact reference to Bereshit Rabbah occurs in the editions, in a defective passage toward the end of the work. In this passage, to Ruth iv. 18, there must have been the interpretation of the words which is quoted by Abravanel in "Yesu'ot Meshibho" (ed. Königsberg, p. 55b) from the Midrash Ruth, and which is found also in Lešah Tobi to Ruth ii. In regard to this interpretation a copyster has referred the reader to Bereshit Rabbah xii. (6); and in connection with the words מִי יָדַי (found also in Bereshit Rabbah, ch. xii. [3]) that concerning the doubling of names; the latter is similarly added in Bereshit Rabbah, ch. xxx. (4) and is found alone ib. ch. xxxvii. (12), ending in both passages with the words "bissenu she-Yishma'el 'osch teshubah," which the copyster quotes as the conclusion of his abbreviated reference. The midrash to Ruth published by Buber in the "Midrash Zuta" (pp. 45–56) is entirely different in arrangement and execution; it begins with a short proem by R. Tanhuma and contains a brief exposition according to the sequence of the text. See Ruth Rabbah.

Among the other longer passages may be mentioned the sixfold interpretation ("shet shifrin") of R. Johanan, referring to David, Solomon, Hezekiah, Manasseh, the Messiah, and to Boaz himself Boaz's words to Ruth in ii. The passage "Famine came ten times into the world," found in Bereshit Rabbah xxxv. (40), 64 to Gen. v. 29 (xii. 10), xxvi. 1, is quoted in connection with Ruth i. 1 ("there was a famine"), and is here further worked out with ref.
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but was taken by the author of the Midrash Esther from a Hebrew apocryphal to the Book of Esther, cannot be accepted in view of the literal agreement of that passage with "Yosippon." In Jew. Encyc. v. 241, s. e. ESTHER RABBAH, aside from the Midrash Abba Gorion, another haggadic exposition to Esther is referred to, which was printed in Buber's "Sammlung Agadischer Commentare," etc., pp. 55-82. Entirely independent of this work is a South-Arabic midrash compilation to Esther, also printed by Buber ("Agadische Abhandlungen," etc., Cracow, 1897); this work borrows especially from Ballit, the Pia. Mendelssohn, and Midrash Esther.

The midrash to the role of Esther printed at Constantinople in 1519 and edited by C. M. Horowitz in his "Sammlung Kleiner Midraschim" (1881) is also a later composition. Gaster published still another midrash, which he considers the oldest midrash to Esther, in the Kolot Memorial Volume (1897, pp. 167-177). See ESTHER RABBAH.

The following are some passages from this midrash, which has been included in the Rabbot collection; they are taken from the exposition to Esth. ii. 5 and 7:

"In Shoshan there was a certain Jew ... aste, so Esther was sweet for Mordecai and bitter for Haman. For she had neither father nor mother. R. Phinehas and E. llamab. Gorion, in the name of Itab: "Wasshe'shetukit [child whose origin must be concealed]? ... theredeemer, whom 1 will send to you out of Media, shall be without father and mother, as it is written, "For she had neither father nor mother.""

IV. The Remaining Exegetical Midrashim not Dealing with the Pentateuch: For the midrashim to Samuel, the Psalms, and Proverbs see SAMUEL, PSALMS, and PROVERBS, MIDRASH TO.

1. Midrash Yechezekiah: This midrash is mentioned by Abravanel, Abraham Portaleone, and the author of the midrash commentary "Mattenot Kehumah" (to Wayikra Rabbah, section 59, and Benidbar Rabbah, section 10). But no extract from this midrash is found either in Yalkut Shimon or in Yalkut Makiri.

2. Midrash Yonah: The midrash to the Book of Jonah, read on the Day of Atonement as haftarah during the Minchah prayer, contains a haggadic version of this prophetic book. In the editions the work consists of two parts: the second part, in which the story of Jonah is allegorically referred to the soul, beginning with the words "Wa-yomer Adonai in-dag," is reprinted in Jellinek, "Bet ha-Midrash" (i. 102 et seq.). This part is merely a literal translation from the Zohar (comp. ib. p. xx.); it is not found in the version printed by C. M. Horowitz (after a Codex De Rossi) in the "Sammlung Kleiner Midraschim" (Berlin, 1881). The first part, the midrash proper, is found also in the Yalkut to Jonah (part ii., §§ 550-551), with the exception of a few missing passages and with several variations; but here the Pirke Rabbi Eli'ez're is given as the source (for some passages, Yerushalmi and Babli).

Jellinek assumes that the first part of the Midrash Jonah was compiled subsequently to Yalkut. But as many passages which the Yalkut has in common with the Midrash Jonah—e.g., the penitential prayer given in Jellinek, "Bet ha-Midrash" (i. 99) and the description of Nineveh's grandeur there— are not found in Pirke Rabbi Eli'ez're; and as, furthermore, the author of the Yalkut probably did not find all this material in the Pirke Rabbi Eli'ez're, he must have taken his quotations from a midrash which was substantially identical with the Midrash Jonah (i.e., with the first part). The author of this midrash borrowed nearly the whole of ch. x. from the Pirke Rabbi Eli'ez're, and borrowed also from Yerushalmi and Babli. The version of the Codex De Rossi begins with the passage which in the Midrash Jonah is found in connection with iii. 3 et seq.; the extracts borrowed by the latter from Babli and Yerushalmi and inserted in the course of its commentary to this passage and later are missing in the Codex De Rossi. Then follows the end of part i. of the midrash, into which ch. x. of the Pirke Rabbi Eli'ez're has been interpolated. It concludes with the exposition of some verses—Deut. iv. 31, Micah vii. 18, and others. It may be noted, finally, that in a compilation included in the earlier editions of Tanhuma to the pericope "Wayikra" (ed. Steins, § 8), which dates from a later time, ch. x. of the Pirke Rabbi Eli'ez'ee was also included.
3. Midrash Iyyob: It can be doubted no longer that the old authors possessed a midrash to the Book of Job. Extracts with express reference to the source Midrash Iyyob are found to Job i. 14 (in the Ta'amei Hakatan to Isa. xi. 11), to Job i. 6 (in a MS. commentary of Rashid to Job), to Job i. 1 and iv. 12 (in a MS. Malzor commentary; both these commentaries are in the possession of Abraham Epstein, in Vienna; comp. "Ha-Mezi," i. 323), to Job viii. 9 (in the "Recanati" to Gen. iii. 24), to Job ii. 1 (?); in the "Recanati"—according to the statement in "Rab Pe'alim," p. 34), to Job iv. 10 (in Yalk. Shimonii, ii. 897). The extracts found in the Ta'amei Hakatan to Ps. ii. 7 and Ps. cxviii. 4 with the source-reference "Midrash" and referring to Job iii. 8 and xxxviii. 1, are, perhaps, likewise taken from the Midrash Iyyob, as are many passages in the Job commentaries of Samuel b. Nissim Masnuth ("Ma'amorot" Berlin, 1889) and Isaac b. Solomon (Constantinople, 1545). The extracts and quotations from Midrash Iyyob have been collected by Wertheimer ("Leḳeṭ Midrashim," Jerusalem, 1903; comp. also Zunz, "G. V." p. 270; Briel's "Jahrb." v.-vi. 99).

According to Zunz, there are also evidences of the existence of midrashim to Ezra and Chronicles (ib. p. 271). For the Midrash al Yathallei, to Der. xi. 22 and to the Halilei Midrash, see MIDRASH, SMALLER.

V. Special Haggadic Works: 1. Pirke (de) Rabbi Eli'ezer: This work, consisting of fifty-four chapters, is quoted by the ancient authors either under this name or—especially by the author of the "Aruk"—as Baraita de Rabbi Eli'ezer. It is not an exegetical or homiletical midrash like the midrashim discussed so far, although it contains occasional expositions, as to Jonah i. and li. (in ch. x.) and to passages in Esther (in ch. xxix. and l.); but it describes in lucid Hebrew, often beautifully reconsonant to Biblical phraseology and poetic diction different from that of most of the other midrashim, the most important events of the Pentateuch—the works of God as revealed in the Creation and in the ancient history of Israel. The plan of the work, as Weiss has happily stated ("Dor," iii. 290), is outlined in the words which the author puts into the mouth of R. Eliezer b. Hyrcanus—whose fortunes and the recognition he received from R. Johanan b. Zakak (in the introductory chapters, i. and ii. at the beginning of the discourse: "'Who can utter the mighty acts of the Lord? who can shew forth all his praise?' [Ps. cvi. 2]. Is there one in the world able to utter God's mighty acts and to proclaim His praise? Even the angels are not able to do so. We may speak only of one part of His deeds, namely, what He has done and will do, in order that the name of the Lord may be glorified by His creatures," etc.)

In ch. iii. xi., the creative acts of the several days are treated haggadically. Ch. lii. begins with the things created before the world—the Torah, hell, paradise, etc.; ch. lixiv. deals with the "hayyot," and the angels; in ch. vi.-viii. the author connects with the creative acts of the fourth day details in regard to the planets, the signs of the zodiac, calendric science, and intercalation; ch. ix., on the creative acts of the fifth day, connects with the above-mentioned chapter on Jonah, who fled before God on the fifth day.

The haggadah on the creation of man in ch. xi., connects with ch. xii.-xvi., dealing with Adam and his descendants (note particularly ch. xiii., on the envy of the angels at the creation of man; & end part of ch. xiv., on Samuel; ch. xv. on the angels who warn man from the path of evil; ch. xvi., on the deeds of love which God showed to Adam; ch. xvii., on comforting the mourning; ch. xviii., on Sabbath rest; ch. xix., on Adam at the end of the first Sabbath and on Habdalah). Ch. xxiii., and xxiv. deal with Noah, his sons and descendants; ch. xxxvii.-xxxix., with Abraham; ch. xxxvii.-xxxviii., with Isaac; ch. xxxvii.-xxxviii., with Jacob; ch. xxxvii.-xxxviii., with Joseph (ch. xxix., on circumcision, and ch. xxxiii., on benevolence and resurrection of the xi.-xlviii., with Moses, the revelation of the Law, the Exodus, Amalek, and the golden calf (comp. ch. xiii., on penitence, and ch. xlvii., on the Day of Atonement). Connected with these chapters, probably, are ch. xlvii., on the release from Egypt and on Moses; ch. xlvii. and l., on Amalek's descendants, Haman, and Titus (together with comments to the Book of Esther); and ch. li. on future redemption. Ch. lii. deals with seven divine miracles; ch. liii. and liv. deal with the sin of the evil tongue—shudder and calumny. Aaron's and Miriam's calumny against Moses (Num. xii. 1 et seq.) is also mentioned here; the last chapter of the work closes with the account of Miriam's punishment.

It is hardly probable that this is the original ending of this haggadic work, which evidently was planned on a very large scale, "since a writer who goes so extensively into all the details of the Pentateuch will hardly have laid down his pen with the story of the leprosy of Moses' sister" (comp. Zunz, "G. V." pp. 371 et seq.). The incompleteness of the work or the failure to carry out the original plan, is evident from other facts also. Ch. xlvii., xxxv., xxxvii., xi., and xliii. end with the final sentences of the first five of the Eighteen Benedictions respectively; the endings of ch. xlv., li., liv. correspond with the three following benedictions of that prayer. This seems to point to the existence of a connective thread, which is broken at the end of the work. In ch. xlv. the haggadah of God's ten appearances on earth is recounted (comp. Melilkil to Ex. xix. 11; Sifre, Num. 93; Gen. R. xxxviii., and xlix.; Ab. R.X., ed. Schechter, pp. 96, 102), and the same subject is treated in detail in ch. xxiv., xxxv., xxxix., xi., xli., xlv.; while the eighth appearance is discussed only in the last chapter. But it can not be demonstrated from the quotations which are found in the works of old writers, especially R. Nathan, that the midrash ever extended any further; it probably remained incomplete (comp. Zunz, t.e. p. 273). No further proofs are required now to show that R. Eliezer b. Hyrcanus was not the author of the work. Aside from many indications recalling the productions of the geonic period, the interesting passage in ch. xxx., omitted in some editions, explicitly referring to the building of the mosque on the site of the Temple, and the allusions to the deeds of the califs, clearly indicate that the author
lived under Arabic rule. According to Zunz, the work can not have been composed before the eighth century. It was used by Kalir, is mentioned by R. Nissim (c. 1060), and is often quoted since Rashi and the "'Aruk." The author was doubtless a Palestinian. There are various other versions of the story of R. Eleazar b. Hyrcanus narrated in ch. i. and ii., namely, in Gen. R. xiii.; Ab. R. N., rev. A. ch. vi.; rev. B. ch. xiii.; Tan., Lek Lekhah (ed. Buber); and elsewhere (counted in the list in Horowitz, "Bibl. Hagadica," i., No. 1, pp. 1 et seq.). Pirke Rabbi Eliezer, ch. xxix.-xlii., is printed after a Codex De Rossi, ib. No. ii., pp. 21-23. An extract or a revision of the Pirke Rabbi Eleazer, ch. iii.-vi., ix., xi., was published by Horowitz, after a codex in the British Museum, in the collection "Sammlung Kleiner Midraschim" (pp. lv.-x., Berlin, 1881). On the important chapters vii.-viii. (on calendrical science) compare Zunz, "G. S." iii. 242, and Epstein, "Beiträge zur Jüdischen Alterthumskunde," pp. 21 et seq.

2. Seder Eliyahu, or Tanna debe Eliyahu: This work derived its name, its division into Seder Eliyahu Rabbah and Seder Eliyahu Zuṭa, and perhaps more or less of its contents, from an old work mentioned in the Talmud (Ket. 106a), where it is said that it was revealed to Rab Annan, a pupil of Rab in the third century, by the prophet Elijah, and that it included Seder Eliyahu Rabbah and Seder Eliyahu Zuṭa. Seven of the nine halakic and haggadic passages mentioned in different treatises of the Talmud with the formula "Tanna debe Eliyahu" are found in the Seder Eliyahu. The work as now known was composed in the second half of the tenth century; this is evident from the dates (which must not be regarded as interpolations or as having been changed) in ch. ii., vi., and xxxi. of the Seder Eliyahu Rabbah (ed. Friedmann, pp. 7, 37, and 163 respectively). The purpose of the book is clearly expressed in the haggadic interpretation to Gen. iii. 24 at the beginning of the work ("Let man guard the way of life [the Torah]"—that is, let him glorify the Torah and study the Law) as well as in the exhortation to practise all virtues and pious works, which the author understands the term "derek carèz" to denote. To this are added some expositions and interpretations—in part very extended—of the statutes, which, in a measure, transform the Seder Eliyahu into an exegetical midrash.

Among the stories included those are most characteristic of the work in which the author speaks through the mouth of the prophet Elijah; furthermore, many parables, maxims, prayers, and exhortations enrich the discourse. The unprejudiced ethics of the work and the attitude of the Israelites toward the non-Israelite appear in the sentence, "I call heaven and earth to witness that, whether Israelite or non-Israelite, whether man or woman, Holy Spirit rests upon man according to his deeds" (p. 48), and in many other fine passages, as pp. 36, 65, 81, 88, 140 (comp. Theodor in "Monatschrift," 1900, pp. 554, 558). The work is written in pure Hebrew, the diction of many passages is notably beautiful, and the style is fluent though frequently verbose; it is not always easy to follow the train of thought and to find the real connection between the several passages. The division into chapters is frequently merely an external one, and the several chapters vary greatly in length. R. Nathan says in the "'Aruk" (s. f. ñû [3]) that the Seder Eliyahu Rabbah has three "gates" and thirty chapters, and the Seder Eliyahu Zuṭa twelve chapters; but there is no quotation from the work in the "'Aruk." In the Venice edition of 1598, which was printed from a codex of the year 1186, the first part contains thirty-one chapters and the second part twenty-five chapters; Zunz, however, has shown ("G. V." p. 117) that ch. xv.-xxv. of the Seder Eliyahu Zuṭa are a later compilation. In the Friedmann edition (Vienna, 1909), after a Vatican manuscript of the year 1073, part i. has been carefully divided into twenty-nine chapters, while part ii. closes with ch. xv. of the Venice edition.

The last chapter may be recognized as spurious. In a Codex De Rossi published by Horowitz (c. i., No. ii., pp. 3-19), Eliyahu Zuṭa has only twelve chapters.

The two editions of the entire work, the numerous extracts from it in Yalkût Shim'onî, and the Seder Eliyahu Zuṭa according to the Codex De Rossi vary in many points, appearing in parts to be different versions.

The work fared badly in the edition published by R. Samuel b. Moses Heïda, with a prolix cabalistic commentary (Prague, 1677). This edition goes beyond all attempted reconstructions of modern midrash criticism; the text has been worked over, interpolated, and interspersed with entirely extraneous elements, and is designated as a "new version" ("nush'a hadasha"), destined to supplant the text of the Venice edition, the chapters of which, printed in smaller type, head the chapters of this edition. See TANNA DEBE ELIYAHU.

For a number of special haggadic works, which vary greatly in content and which constitute, in part, a distinct class of literature, such as DiBre ha-Yamin sheiḥ Moseh, Midrash Eleh Ezkerah, Midrash 'Eser Galliyot, Midrash Ma'asse Torah, Meir Petirat Aharon, Midrash ve-Yeteroth, Meir Petirat Moseh, Meir Ta'amà, Midrash Temurah, etc., as well as for the collections of similar works, see MIDRASHIM, SMALLER.

VI. Yalkût Shim'onî, Yalkût ha-Makiri, and Midrash ha-Gadol: A brief reference to these three works, more fully discussed under their respective titles, may here be given. As in the case of the entire midrash literature, the author of the Yalkût Shim'onî—a broadly planned midrashic saurus to the twenty-four books of the Bible, combining all the products of the Midrash, Halakah, and Haggadah, and which could easily furnish material for midrashic compendiums to the several books of the Bible—is unknown, or, rather, the identity of the p. dayn after whom the midrash is called has not yet been definitely determined. The words "Sefer Yalkût ha-Nikra Shim'onî" occur on the title-page of the first part of the work in the editio
princeps (Salonica, 1526–27; part II., id. 1521). At the end of the first part, in the editio princeps only, is a valuable appendix, introduced by the remark that R. Simeon ha-Darshani edited it after having composed the work.

According to the statement on the title-page of the Venice edition, 1566, "Rabbenu Shimone, the head of the 'Darshanim' of Frankfort," composed the Yalkût; this edition has taken the liberty of changing the readings of the Yalkût according to the text of printed midrash editions (comp. Theodor in "Monatschrift," 1895, pp. 390, 484 et seq.; comp. also the paragraph numbers in part ii. of the editio princeps and the sequence of the prophetic and hagiographic books according to the Yalkût). The writer of the preface in the edition of Frankfort-on-the-Oder, 1709, designates the author more explicitly as "R. Shimone of Frankfort-on-the-Main." But it is not certain either that his name was "R. Shimone" or that the author was a native of Frankfort-on-the-Main. Zunz's view that the date of composition of the Yalkût Shim'oni remains to be determined is to be accepted ("G. V." p. 299; Epstein, in "Ha-Hoker," i. 83 et seq., 138 et seq.; Brill's "Jahrb." v.–vi. 221 et seq.). The extracts in the Yalkût are often contracted and changed to afford a more suitable connection with the respective verses of the Biblical text; the names of the authors also are abbreviated, especially in the first part. It is furthermore evident that all different manuscripts of the same midrash, etc., were used in the different parts of the work. But it must be emphasized, in answer to many accusations of both earlier and more recent times, that the Yalkût does not arbitrarily alter readings, but reproduces the text according to the manuscripts which the author or his collaborators had at hand. The readings of the Yalkút are of great critical value, especially when compared with the readings of other manuscripts, or when the latter are supported by the authorities of the Yalkût (comp. Theodor in "Monatschrift," 1900, p. 388).

In the editio princeps of the Yalkût the sources are always given in the text, not in the margin. The reference to the sources was doubtless made by the compiler himself, who freely drew upon nearly the entire Talmudic-midrashic literature, the above-mentioned tannaite midrashim (including Seder Oham, Barnitta on the Tabernacle, etc.), the two Talmuds, the exegetic and homiletic midrashim, and, with few exceptions, the remaining aggadic works; an exact list of the sources is given in Zunz, "G. V." p. 298. It must be noted here that the following Rabbot are not used: Shemot Rabba, Bemidbar Rabba, the midrashim to Ecclesiastes and Esther. The midrash to Ecclesiastes published by Buber in Midrash Ha-Gadol, by Abba Gorion, and other haggadot to Esther, have been used.

Machir b. Abba Mari's Yalkût ha-Makirî to the Twelve Minor Prophets. In the prefaces of the Yalkût ha-Makirî to Isaiah and the Psalms, similar in wording, the author adds to his name the names of his ancestors for several generations back; but otherwise nothing is known either about the time in which he lived or about his home and the circumstances of his life. The Codex Leyden, however, after which the Yalkût ha-Makirî to Isaiah was printed, has no reference to its date, and is dated 1415. From the above-mentioned prefices it is known that Machir b. Abba Mari's work included the books of Jeremiah, Ezekiel, and Job also; hence it did not cover the entire Bible, as did the Yalkût Shim'oni; nor were so many sources used as for that work, the compiler having taken hardly anything from the smaller midrashim.

The sources are invariably noted in the text at the beginning of the extracts, which are given entire, and without abbreviation of names, being therefore more exact than the extracts given in the other Yalkût. The versions of the midrash works used in Yalkût ha-Makirî are, in part, different from those used in the Yalkût Shim'oni; the titles of the works likewise are different given in the two collections; e.g., "Torat Kohanim" and "Midrash Tehillim" in the Yalkût Shim'oni, and "Sifra" and "Shoher Tôb" in Yalkût ha-Makirî. The author of the latter cites also from Shemot Rabba, Bemidbar Rabba, Köhelet Rabba, and Esther Rabba, designating the last-named as "Midrash Ahasuerus"; he does not seem to have known the Pesikta Rabbati. As different manuscripts were used for the two collections, they vary, as regards many of the readings, both from each other and from other midrash texts, these variations constituting the greatest value these collections possess.

While both of the two Yalkût works entirely ignore the Targumim, the works on mysticism, and the works of rabbinical literature, the Midrash ha-Gadol extracts from the "Azur," from Rashi, Ibn Ezra, and Maimonides, and from the works of other rabbis, as appears from the part to Genesis published by Schechter (Cambridge, 1902; comp. Preface, p. xiii.). The anonymous author, who freely quotes Talmudic sentences and discussions, as well as expositions, from the halakic and aggadic midrashim, changing, transposing, and conning them as required, nowhere gives his source, unlike the authors of the two Yalkûs. The above mentioned publications by Lewy and Hoffmann on the tannaite midrashim that had entirely disappeared, as well as the notes of the editor to many passages of the edited part, give an idea of the treasures contained in the Midrash ha-Gadol.

BIBLIOGRAPHY: See the special articles on the various works here treated.

J. T. MIDRASH HALAKAH ("investigation of the Halakah"): Strictly speaking, the verification of the traditionally received Halakah by identifying its sources in the Bible and by interpreting these Scriptural passages as proofs of its authenticity. The term is applied also to the derivation of new halakot and legal enactments from the Bible, either by means of a correct interpretation of the obvious meaning of the Scriptural words themselves or by
the application of certain hermeneutic rules (see Talmud). The phrase "Midrash Halakah" was first employed by Nachman Krochmal (in his "Moch Nebuke ha-Zeman," p. 163), the Talmudic expression being "Midrash Torah" = The Term. "investigation of the Torah" (Kid. 49a). Since all halakic interpretations were regarded as corresponding to the real meaning of the Scriptural texts concerned in each case, it was held that a correct elucidation of the Torah carried with it the proof of the Halakah and the reason for its existence. In the Midrash Halakah three divisions may be distinguished: (1) the midrash of the older Halakah, that is, the midrash of the Soferim and the Tannaim of the first two generations; (2) the midrash of the younger Halakah, or the midrash of the Tannaim of the three following generations; (3) the midrash of several younger tannaim and of a large number of amoraim who did not interpret a Biblical passage as an actual proof of the Halakah, but merely as a suggestion or a support for it ("zeker le-dabar"; "asmakta").

The Midrash of the Older Halakah: The early Halakah sought only to define the compass and scope of individual laws, asking under what circumstances of practical life a given rule was to be applied and what would be its consequences. The earlier Midrash, therefore, aims at an exact definition of the laws contained in the Scriptures by an accurate interpretation of the text and a correct determination of the meaning of the various words. The form of exegesis adopted is frequently one of simple lexicography, and is remarkably brief. A few examples will serve to illustrate the style of the older Midrash Halakah. It translates the word "ra'ah" (Ex. xxi. 8) "displease" (Mek., Mishpatim, 3 [ed. Weiss, p. 85a]), which is contrary to the interpretation of R. Eliezer (Kid. 19b). From the expression "be-niksat" (Ex. xii. 4), which, according to it, can mean only "number," the older Halakah deduces the rule that when killing the Passover lamb the slaughterer must be aware of the number of persons who are about to partake of it (Mek. Bo, 3 [ed. Weiss, p. 5a]). Similarly the prohibition against eating the Passover lamb uncooked is derived from the word "na" (Ex. xii. 9), which, it is declared, can signify only "raw" Examples (Mek., Bo, 6 [ed. Weiss, p. 81]).

The Style of statement that the determination of the Older Halakah on the decision of the nasi and his council is derived from Lev. xxiii. 37, the defectively written "otam" (them) being read as "attem" (ye) and the interpretation, "which ye shall proclaim," being regarded as conforming to the original meaning of the phrase (R. II. 25a). When two different forms of the same word in a given passage have been transmitted, one written in the text ("ketib"), and the other being the traditional reading ("kere"), the Halakah, not wishing to designate either as wrong, interprets the word in such a way that both forms may be regarded as correct. Thus it explains Lev. xxv. 30—where according to the kere the meaning is "in the walled city," but according to the ketib. "in the city which is not walled"—as referring to a city that once had walls, but no longer has them ("Ar. 22a"). In a similar way it explains Lev. xi. 29 (Hul. 65a). According to Krochmal (i.e. pp. 151 et seq.), the ketib was due to the Soferim themselves, who desired that the interpretation given by the Halakah might be contained in the text; for example, in the case of "otam" and "attem" noted above, they intentionally omitted the γ.

Another example of the methods of the older Halakah is found in Num. ix. 10 et seq., where it is ordained that if a man at the time of the Passover be unclean from contact with a corpse, or if he be "in a journey afar off" ("be-derek relokhah"), he shall keep the feast on the same day of the following month. In this passage no mention is made of any other defilement. The Halakah, however, assumes that one who is unclean, even though he has not touched a corpse, may not partake of the feast. Justification for this interpretation is found in a dot which occurs over the final γ of the word "relokhah," and which shows according to the older Midrash that the γ must be omitted in interpreting the word, and accordingly Sifre, Num. 69 (ed. Friedmann, p. 18a) makes the word refer to the man ("ish"), and not to the journey ("derek") ("ish rahok wol derek relokhah," Yer. Pes. ix. 2), and interprets that in some way he is "afar off from the temple," i.e., that on account of his uncleanness he is forbidden to enter it. This interpretation is found in the Jerusalem Targum also. According to Geiger ("Urschrift," p. 186), the dot was placed over the γ at a later time, as in the case of the γ mentioned above. As a matter of fact, all these interpretations and explanations are elucidations of the Biblical text and do not depart from the obvious meaning of the words as they were understood by the exegesis of the time. Hence the old versions are frequently found to agree with the older midrashic Halakah. Thus, for example, the midrashic explanation of Ex. xxii. 6 (Mek., Mishpatim, 15 [ed. Weiss, p. 97b]) agrees with that of the Septuagint, as does the explanation of "be-miksa" (Ex. xi. 5) ("be-derek relokhah," Yer. Pes. ix. 2), and interprets that in some way he is "afar off from the temple," i.e., that on account of his uncleanness he is forbidden to enter it (Men. 65b).

The Midrash of the Younger Halakah: The younger Halakah did not confine itself to the mere literal meaning of single passages, but sought to draw conclusions from the wording of the texts in question by logical deductions, by combinations with other passages, etc. Hence its midrash differs from the simple exegesis of the older Halakah. It treats the Bible according to certain general principles, which in the course of time became more and more amplified and developed (see Talmud); and its interpretations depart further and further from the simple meaning of the words. A few examples will illustrate this difference in the method of interpretation between the older and the younger Halakah. It was a generally accepted opinion that the first Passover celebrated in Egypt, that of the Exodus, differed from those which followed it, in that at the first one the prohibition of leavened bread was for a single day only, whereas at subsequent Passovers this restriction was extended to seven days. The older Halakah (in Mek., Bo, 16 [ed. Weiss, 24a]), represented by R.
Jose the Galilean, bases its interpretation on a different division of the sentences in Ex. xiii. than the one generally received; connecting the word "ha-yom" (= "this day"), which is the first word of verse 4, with verse 3 and so making the passage read: "There shall no leavened bread be eaten this day." The younger Halakah reads "ha-yom" with verse 4, and finds its support for the traditional halakah by means of the principle of the "principle of the principal place" (i.e. the location); that is to say, the two sentences, "There shall no leavened bread be eaten," and "This day came ye out," though they are separated grammatically, are immediately contiguous in the text, and exert an influence over each other (Psd. 28b, 96b).

What the older Halakah regarded as the obvious meaning of the words of the text, the younger infers from the collocation of the sentences.

The wide divergence between the simple exegesis of the older Halakah and the artificiality of the younger is illustrated also by the difference in the method of explaining the Law, cited above, in regard to uncanness. Both halakot regard it as self-evident that if a man be unclean, whether it be from contact with a corpse or from any other cause, the Scriptural bases for the respective halakot, often cited independently as an established statute is given in explanation of it, or, more correctly speaking, which is derived from it.

It is to a law stated in this form—i.e., together with the Biblical passage from which it is derived—that the name midrash is applied, whereas one which, though ultimately based on the Bible, is cited independently as an established statute is called a halakah. Collections of halakot of the second sort are the Mishnah and the Tosefta; compilations of the first sort are the halakhic midrashim.

This name they receive to distinguish them from the haggadic midrashim, since they contain halakot for the most part, although there are haggadic portions in them. In these collections the line between independent Halakah and Midrash Halakah is not sharply drawn.

Many mishnayot in the Mishnah and Halakah, in the Tosefta are midrashic halakot, e.g., Ber. i. 3, 5; Bek. i. 4, 7; Hul. ii. 3, viii. 4; Tosef. Zeb. i. 8, xii. 20. On the other hand, the halakhic midrashim contain indepen-
very artificial; and its interpretations are in great part so divergent from the obvious meaning of the words that they can not be considered as Scriptural exegesis in any sense. In like manner there are many explanations by the younger tannaim which can by no means be regarded as actual interpretations. These occur chiefly as expositions of such halakot as were not based on Scripture but which it was desired to connect with or support by a word in the Bible. The Gemara often says of the interpretations of a baraita: "The Biblical passage should be merely a support." Of this class are many of the explanations in the Sifra (comp. Tos. B. B. 66a, s.e. "mikkal") and in the Sifre (comp. Tos. Bek. 54a, s.e. "ushmo"). The tanna also often says frankly that he does not cite the Biblical word as proof ("re'yana"), but as a mere suggestion ("zeke") or "reminder" (of the halakah, or as an allusion ("remez") to it (Mek., Bo, 5 [ed. Weiss, p. 7b]: Sifre, Num. 112, 116 [ed. Friedmann, pp. 330, 380]).

The language of this midrash is pure Hebrew, and its interpretations are in great part so divergent from the obvious meaning of the words that they can not be considered as Scriptural exegesis in any sense. In like manner there are many explanations by the younger tannaim which can by no means be regarded as actual interpretations. These occur chiefly as expositions of such halakot as were not based on Scripture but which it was desired to connect with or support by a word in the Bible. The Gemara often says of the interpretations of a baraita: "The Biblical passage should be merely a support." Of this class are many of the explanations in the Sifra (comp. Tos. B. B. 66a, s.e. "mikkal") and in the Sifre (comp. Tos. Bek. 54a, s.e. "ushmo"). The tanna also often says frankly that he does not cite the Biblical word as proof ("re'yana"), but as a mere suggestion ("zeke") or "reminder" (of the halakah, or as an allusion ("remez") to it (Mek., Bo, 5 [ed. Weiss, p. 7b]: Sifre, Num. 112, 116 [ed. Friedmann, pp. 330, 380]).

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Jannes and Jambres are mentioned also in Men. 8a and "Shemot Rabba", 9, 13.

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2. Midrash Al Yithallei: A midrash containing stories from the lives of the wise Solomon, the mighty David, and the rich Korah, illustrating Jer. xx. 29. The text has been published according to a manuscript at Munich by Jellinek ("B. H." vii. 106-108), and according to a manuscript from Yemen by Grünhut ("Sefer ha-Likkutim," l. 30 et seq.), with valuable references to sources and parallels. With the story of Solomon may be compared the passage cited in Jellinek (i. c. liii. 86 et seq., from the "Emek ha-Melek"), the history of David is similar to the midrash of Goliath (ib. iv. 140 et seq.), and that of Korah to the passage in the Midrash Toseffit (ed. Buber on Ps. i. 15).


3. Midrash 'Aseret ha-Dibrot: A midrash which dates, according to Jellinek, from about the tenth century, and which is devoted entirely to the Feast of Weeks, being actually called in a Vatican manuscript "a haggadah for Shabu’ot." Its author seeks to inculcate the doctrines of the Decalogue by citing pertinent tales of a moral and religious nature; and he employs, in addition to much material from unknown sources, many passages from treatises on the Creation, revelation, and similar topics, which he introduces with the phrase "amurah lakanim" (the sages say); he seldom cites his authorities. He writes in a lucid Hebrew style. The separate commandments are prefaced by a general introduction based on Ps. cv. l.: "Who can utter the mighty acts of the Lord? who can shew forth all his praise?" This verse is explained, with reference to Pirke R. El. iii., as follows: "Even the angels are unable to recount His mighty acts; only faintly may be shown what He hath created and what shall come to pass, that the name of the King of all kings, the Holy One, blessed be He! may be praised and honored."

After a few sentences follows the haggadah of the strife of the letters, which contained with each other for the honor of forming the beginning of Creation. The victor in this contest was the letter "bet," the initial of the word יְהַבֶּית, while "alef" was comforted by the promise that with it, as the first letter of בֵּית, the revelation of the Ten Commandments should begin (comp. the recension of the Midrash of the Alphabet in Jellinek, "B. H." iii. 50 et seq.; Gen. R. i., ed. Theodor, p. 9). The word בֵּית is explained as a metathronon and as Egyptian (comp. Shab. 165a; Posk. 199a). This section is followed by a mystic and cosmological discussion of the magnitude of the world, of the waters above and below the firmament, and of the seven heavens (comp. "Seder Rabbah de-Bereshit" in Wertheimer, "Bate Midrashot," l. 9, 22 et seq.). The introduction then excurses on the modesty of Moses, which gained for him the honor of God's revelation of the Torah; on the pre-existence of the Torah, and on God's invitation to the Gentiles to accept it, which they all refused; and on the pledges which God required of Israel to keep the Torah, these pledges being their children (comp. Cant. R. to Cant. i. 39). In the discussion of the several commandments (קרב יבין, etc., to יֵלֶדָּה חֹתוֹן, etc., which are included in the editions of this midrash) only the first and sixth commandments, which have no story attached to them, are treated at any length in haggadic fashion. In the case of the other commandments, legends form the principal part of the discussion, and are arranged as follows: commandment ii., the mother and her seven children, the limping Jew; commandment iii., one who never swore; commandment iv., the pious man and the cow; Joseph, who kept holy the Sabbath-day, the emperor and R. Joshua b. Hananiah, Timins Rufus and Rabbi Akiba; commandment v., three examples of the love of children; and the Book of Genesis; commandment vii., the temptation of Mattithia b. Heresi, Rabbi Meir, and the wife of his host, Mattaniah's wife and death; the history of Saul, who by the help of Elijah was reunited with his wife after a long separation; commandment viii., Solomon and the thief, the merchant and the idle keeper; commandment ix., the son of the publican Baya.

BIBLIOGRAPHY: Jellinek, B. H. iv., p. 142; Jellinek, B. H. li. p., xviii. text of the Midrash, 10, pp. 52-30; Benjacob, Qumra-Sofrat, p. 203; Wiorowitz, Talmud Zewi, vi. 60 et seq.; Wertheimer, Behin Midrashot, i. 8, 29. On another recension of this midrash in the Hildbror ha-Mo‘ad, Verona, 1647, which contains a story on the honor due the Torah, as well as on a "mikrah הָעָדְדַּד" and which is contained in a manuscript of historical miscellaneous, comp. Epstein in Hai-Hora, i., 67; Mrbzer Vitry, Introduction, p. 183. Winter and Wünne's Die jüdischen Litteratur, i. 490 et seq., contains a translation of some fragments of another midrash, the Ten Commandments, attributed to Saadiah Gaon (comp. Eisenstadtner, Arbabtiner Midrash zu den Zehn Geboten, Vienna, 1898; see also Wetsch, Dor, i., 251).

4. Dibrel ha-Yamim shel Mosheh: This midrash, which is written in pure Hebrew, and which is in many portions a mere cento of verses from the Bible in close imitation of Biblical style, presents a history of the life of Moses embellished with many legends which must be very old, since the same or similar stories are found as early as Josephus ("Ant." ii. 9, §§ 2 et seq.); viz., the stories of the wise men's prophecy to the king of the birth of a child who some day will destroy the power of the Egyptians (in the midrash the interpretation of a dream replaces the prophecy; comp. also Targ. Jer. 1 to Ex. i. 10), upon which prophecy followed the command of the king to cast the male children of the Israelites into the river; the crown which the king places upon Moses' head, and which the latter casts to the earth (in the midrash Moses is described as taking the crown from the king's head); Moses as leader of the Israelites in a war against the Ethiopians, his use of the iibs in combating the snakes that have made his way dangerous, and the love of the king's daughter for him (according to the midrash, on account of the camp of the Ethiopian king הָאֶדְדַּד, upon whose death he marries the latter's widow, and, overcoming the dangers due to the snakes, captures the long-sieged city). For other older sources which agree in part with this midrash and differ from...
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it in some respects, see Moses in Rabbinical Literature.

According to Jellinek ("B. H." ii., p. viii.), the life of Moses was originally treated in detail in a chronicle which employed sources still older. This work was incorporated in the well-known collection of legends entitled "Sefer ha Yashar"; and from this the Yalkût took extracts which agree with the "Sefer ha-Yashar" and not with the present Chronicle of Moses. At a later time, however, a shorter recension of the older chronicle was made, which is the one now existing. It was published at Constantinople in 1516, at Venice in 1544, and elsewhere, and was reprinted by Jellinek (i.e. ii. 1-13). Extracts were made from the chronicle by the author of the "Midrash Wayosha"; and it was one of the sources of the "Shemot Rabba"; it was likewise cited in the "Arûk," by Ibin Ezer (who rejects it as apocryphal) on Ex. ii. 22, and by Samuel ben Meïr on Numbers xii. 1.


5. Midrash Eleh Ezkerah: This midrash receives its name from the fact that a selîfah for the Day of Atonement, which treats the same subject and begins with the words "Eleh Ezkerah," reconnects the execution of ten famous teachers of the Mishnah in the time of the persecution by Hadrian. The same event is related in a very ancient source, Ekah Rabbati on Lam. ii. 2, ed. Buber, p. 50b (comp. also M. T. on Ex. ix. 13, ed. Buber, p. 44b). According to the Midrash Eleh Ezkerah, a Roman emperor commanded the execution of the ten sages of Israel to expiate the guilt of the sons of Jacob, who had sold their brother Joseph—a crime which, according to Ex. xxi. 16, had to be punished with death. The names of the martyrs are given here, as in the selîfah already mentioned (varying in part from the Ekah Rabbati and the Midrâsi Tehîlîm), as follows: R. Simeon ben Gamaliel, R. Ishmael the high priest, R. Akiba, R. Hanina ben Teradion, R. Judah b. Baba, R. Judah b. Dama, R. Hûzîpit, R. Hama b. Makînit, R. Jeshîbecah, and R. Eleazar ben Shammâru.

Although this midrash employs other sources, borrowing its introduction from the Midrâs Konen, and the account of the conversation of Rabbi Ishmael with the angels in heaven probably from the "Hekalot," it forms, nevertheless, a coherent work. It was edited, on the basis of a Hamburg codex, by Jellinek (Leipsic, 1858, and in his "B. H." ii. 64-72), and, according to another manuscript, by Chones, in the "Rob Pe‘îlin" (pp. 157-160). A second and a third recension of the midrash were edited, on the basis of manuscript sources, in "B. H." (vi. 19-35), and a fourth is contained in the Spanish liturgical work "Bet Ab" (Leghorn, 1877). According to Jellinek, "the fourth recension is the oldest, since it has borrowed large portions from the 'Hekalot'; next to this stand the second and the third; while the youngest is the first, which, nevertheless, has the advantage of real conformity with the spirit of the race and represents this the best of all."

The martyrdom of the ten sages is also treated in the additions to the "Hekalot" ("B. H." v. 107 et seq.) and in the kînah for the Ninth of Ab.


6. Midrash 'Eser Galiyyot: This midrash treats of the ten exiles which have befallen the Jews, counting four exiles under Semachorah, four under Nebuchadnezzar, one under Vespasian, and one under Hadrian. It contains also many parallels to the Seder 'Olam, ch. xxii. et seq. A citation of the commentator R. Hillel on Sifre ii. 43 (ed. Friedmann, p. 82a) justifies the inference that the Midrash 'Esar Galiyyot originally stood at the end of the Seder 'Olam; and it is also possible that Abraham ben David likewise drew material from it, for an older edition of his "Sefer ha Rabbalah" includes this midrash. The haggadah at the beginning of the midrash, to the effect that the Jews had suffered ten exiles, was cited, with the formula, "Our teachers have taught," by R. Zemah Gaon in his letter addressed to the community of Kairwan in the latter part of the ninth century. The midrash has been edited by Jellinek ("B. H." iv. 133-136) and, with valuable notes, by Grünhut ("Sefer ha-Likküṭim," ii. 2-22). A later recension which "cares little about haggadic chronology, but much about haggadic embellishment," was printed in "B. H." v. 113-116.

Bibliography: Jellinek, B. H. iv., p. xii.; v. p. xxxv.; Grünhut, ib. 3. 13; bird, in Ben Chananja, 1856, p. 125; ib. in Ehidb ha-Darî, pp. 5, 17; Baritel, Introduction to the Sefer 'Olam, pp. 98, 124, and notes on the same work, pp. 46a, 51a, 56a.

7. Midrash Esfah: This midrash, which as yet is known only from a few excerpts in Yalkût and two citations in "Sefer Raziel" and "Ha-Hokheah," receives its name from Num. xi. 16: "Gather unto me ['Esfah-li'] seventy men of the elders of Israel." In Yalk., i. § 736 is found a citation relating to the same verse, which can not be traced to any other midrash, and is doubtless taken from Midrash Esfah. To this midrash may possibly be referred a passage in the "Hilakhot Gedolei Ha-Rishonim" (ed. Warsaw, 238b) and a fragment on Num. xvii. 14, xx. 1-3, in Wertheimer, "Batte Midrashot," ii. 8-10, which agrees in its concluding words with the excerpt in Yalk., Num. 768 on Num. xx. 3 (found also ib. 262, on Ex. xvii. 2, which begins with the same words). The name of the midrash shows that it must have begun with Num. xi. 16. The other excerpts in the Yalkût from the Midrash Esfah, §§ 737, 739, 742, 764, 773, and 843, are based on Num. xi. 24, xii. 9-10, xili. 12, xiii. 9, xxvii. 2 (found also ib. 684, on Num. i. 2, which begins with the same words), and Deut. vi. 16; the extent of the midrash, however, can not be determined.

The interesting extract in Yalk., Num. on Num. xi. 16 names the seventy elders in two of its recensions (a third recension of this passage is furnished by a Vatican manuscript); and one of these versions concludes with a noteworthy statement which justifies the inference that the midrash was taught in the academy of Haulina Gaon by Rabbi Samuel, brother of Rabbi Phinehas. It would seem, therefore, that the midrash was composed in Babylonia in the first half of the ninth century.
This compilation is named the "Huppat Eliyahu" or the "Shabo Huppot," on account of its opening words, "Seven canopies will God set up for the righteous in the world to come" (comp. B. B. 75a).

A similar collection, probably more ancient in origin, was edited by Horowitz in the "Kebod Huppot," Frankfurt-on-the-Main, 1888, the work being based on a codex of De Rossi of the year 1290.

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A similar collection, probably more ancient in origin, was edited by Horowitz in the "Kebod Huppot," Frankfurt-on-the-Main, 1888, the work being based on a codex of De Rossi of the year 1290. This compilation is named the "Huppat Eliyahu" or the "Shabo Huppot," on account of its opening words, "Seven canopies will God set up for the righteous in the world to come" (comp. B. B. 75a). This haggadah agrees for the most part with the Ma'aseh Torah and the Pirke Rabbenu ha-Kadosh, and presents the numerical groupings up to the number 24, arranged without much order; on the whole, it harmonizes more closely with the Pirke. According to Horowitz, the "Huppat Eliyahu" was revised and expanded into the "Huppat Eliyahu Rabbah."
present. There are several recensions of it. The first, published at Constantiople in 1516 (Venice, 1544, and elsewhere; also in Jellinek, “B. H.” i. 115-120), begins with a brief exegesis by R. Samuel Nahmani and R. Tanhum a of the first verse of the pericope “We-zot ha-berakhah” (Deut. xxxiii. 1, xxxiv. 12), closing with its last verses, and doubtless intended for Sinahat Torah. The real content of the midrash, however, is haggadic treatment of Deut. xxxi. 24 et seq., supplemented by an exegesis of Deut. iii. 23 et seq., and is filled with somewhat tedious dialogues between God and Moses, who is represented as unwilling to die. All his tears and entreaties were in vain, however; for God commanded all the princes of heaven to close the gates of prayer. In the last days of his life, until the 7th of Adar, Moses interpreted the Torah to Israel; and on the day of his death, according to R. Hela, he wrote thirteen Torahs, of which twelve were for the twelve tribes, and the last was for the Ark of the Covenant (cf. xxxi. 24 et seq.; comp. Pesik. p. 179a; Deut. R. Wayelek, ed.; Midr. Teh. on Ps. xc); some say that Gabriel descended, and took the Torah from the hands of Moses, bearing it through each heaven to show the piety of its scribe, and that the souls of the holy read from this Torah on Mondays and Thursdays and on festivals. This is followed by a long section beginning with R. Josiah’s account of the honors which Moses rendered Joshua, and the service which he did him in the last days of his life. Especially noteworthy here is the poetic prayer of Joshua beginning

After this the close of Moses’ life is depicted, a bat kol giving warning with increasing insistence of the hours, even of the seconds, that remained for him. This enumeration of the hours and the conventional formula יי הנע הלל are important for the determination of the dependence of the additions in Deut. R. xi. and the second recension on the original version. Early in the midrash the angels Gabriel and Zangaziel, “the scribe of all the sons of heaven,” are mentioned, but in the last hours of the life of Moses it is Samuel, the head of the Satanists, whose activity is most conspicuous as he watches for the passing of the soul, while Michael weeps and laments. At last Samuel receives the command to bring the soul of Moses, but flees in terror before his glance. Again he appears with a drawn sword before Moses, but he has to yield before the “shem ha-meforash,” carved on the staff of the leader of Israel. The last moment approaches, and God Himself appears to receive Moses’ soul. The three good angels accompany Him to prepare a resting-place for Moses, whose soul at length is taken in the kiss of death. See Moses in Rabbinical Litterature.

Large portions of this midrash are contained in Deut. R., ed. Wilna, xi. 4, 7, 8, 9 (7), and 10, where they must be regarded as later additions. The entire passage represented by paragraphs 9 and 10 of Deut. R. xi. is found also, combined in the same manner, in Yalk. Deut. 949 (on Deut. xxxi. 14), where the Midrash Peti'ant Moscheh is given as the source. Sifre 305 contains an exquisite little haggadah on Moses and the angel of death (comp. Pesik. p. 199b; Deut. R. xi. 5). A long citation from the beginning of the midrash is also contained in a homily in Tan. Wa'et ha'am, 6 (on Deut. iii. 26), treating of the same theme, the death of Moses.

A second recension is based on Prov. xxxi. 39, and is considered by Jellinek, but probably incorrectly, to be the older. It was edited by him in “B. H.” vii. 71-78, and has an entirely different beginning from that which is found in the other recension (comp. Deut. R. xi. 3). As it is based upon a defective manuscript, the manner in which this introduction was connected with the original midrash cannot be determined; but what follows the missing portion does not differ essentially from that found in the first recension, although it is somewhat shorter and is changed in arrangement. Moses’ lament that he may never taste the fruits of the land receives a long explanatory addition to the effect that he grieved not for the products of the earth, but because he would be unable to fulfill the divine commands pertaining to Palestine.

A third recension or revision of the midrash was published by Gaulmyn (Paris, 1699), together with a Latin translation and the first recension. In the “Assumptio Mosis” the manuscript ends abruptly before the account of the assumption from which that work receives its name. According to Schürer, this concluding portion must have related to the dispute of the archangel Michael with Satan, mentioned in Jude 9.


13. Midrash Ta’ame Haserot we-Yeterot: This midrash, which has been edited most completely by Wertheimer (Jerusalem, 1899), gives haggadic explanations not only of the words which are written defective or obscene, as the title of the work implies, but also of a great number of those which are not read as they are written (comp. on the ketib in Wortheimer’s ed., Nos. 8, 11, 13, 19, 21-30, 37, 51, 89, 106, 111, 118, 124, 125, 127-129, 131, 134, 138-140, 181, and No. 12 on a word which is read without being written). There are likewise notes on names and words which are read differently in different places (e.g., in Nos. 17, 29, 123, 126, 141, 142, 161, 172), on the الضافطر and meanings, Judges iv. 18 (No. 108), on the peculiar writing of certain words (e.g., No. 133 in מברך, Isa. ix. 6, and No. 163 on מברך, Josh. xii. 24, and on the suspended letters in Judges xviii. 28, Ps. lxxx. 14, and Job xxxviii. 13 (Nos. 112-114). The midrash may be termed, therefore, a Masoretic one, although it frequently deviates from the Masorah. The haggadic interpretations are derived for the most part from scattered passages in the Talmud and in the Midrashim, while the arrangement is capricious, the individual words being arranged neither according to the order of the alphabet nor according to the sequence of the books of the Bible. In the different manuscripts and editions of it this midrash varies considerably, not only in the number and arrangement of the passages which it discusses, but also in the wording of individual interpretations. It is cited under its present title in the Tosafot (Ber. 34a), in the “Sefer Mizwot Gadol” of Moses of Coucy, and by Asher ben Jehiel, while it is called “Midrash Haserot we-Yeterot” by Solomon Norzi. A brief.
מעשיה עשרת הימים חלולו 약ה

ולכן שלא יתמידו כל יום בשירה ויש飑ים והגשם וידבר עליהם שידי-

ותו. כל יום יש翥 עינה על נכון ובשגר ויאמר: "אלהים, הפתיעו את-

񈴼י ימי חכמה ליום שלום ואל כל יום תבוא ליום שלום."

אלהים הפתיעו את יום חכמה ליום שלום ואת כל יום תבוא ליום שלום.

Page from Midrash Eleh Ezerah, Constantinople (?), 1620.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)
extract from this work enumerating the words to be written “defective” or “plene,” but omitting the reason therefor, is contained in the Mahzor Vitry, § 518, pp. 636 et seq.

To the Masoretic midrashim belong also the explanations of passages read and not written or written and not read which have been edited from an old grammatical and Masoretic miscellany in the “Manuel du Lecteur” of Joseph Derenbourg (Paris, 1871), and in Jacob Sapir’s “Eben Sapirin” (ii. 22 et seq. Mayence, 1874), and reprinted by Jellinek in his “B. H.” (v. 27–30).

Bibliography: The midrash on the reasons for words written “defective” and “plene” was edited by Berliner on the basis of a Munich manuscript in his “Deutel. Seforim,” Hebrew section, pp. 36 et seq., Breslau, 1872; by Wohthermer on the basis of a German manuscript in the “Bottle Midrashot,” i. 35 et seq., nb. ii. 1 et seq.; and on the basis of a codex of the Rosell in the edition mentioned in the text; comp. Berliner, l.c. German section, pp. 34 et seq.: the introductions of Wohthermer in the various editions; Zunn, G. V. p. 284; Rab Pel- lun, pp. 65 et seq.; Buber in Ha-Shahar, iv.

14. Midrash Tadshe (called also Baraita de-Rabbi Pinchas b. Ya’ir). This small midrash begins with an interpretation of Gen. i. 11: “And God said, Let the earth bring forth” (“Tadshe ha-areg”). “Why,” asked R. Pinchas, “did God decree that grass and herbs and fruits should grow upon the third day, while light was not created until the fourth? To show His infinite power, which is almighty; for even without the light He caused the earth to bring forth [now while He creates all manner of trees and plants through the operation of the light].” The name of the author occurs twice (ed. Epstein, pp. 26, xxi.); and the midrash closes with the words “ad kan me-dibre R. Pinchas ben Ya’ir.” No other authors are named. This midrash is peculiar in several respects, varying in many statements from other midrashim; and, although written in pure Hebrew, it contains numerous expressions which are not found elsewhere, such as כוכבים שירוטים, נברים עירופים (= “planets,” p. xix.). The structure of the midrash is very loose.

The Midrash Tadshe is in the main symbolic in tendency, and it plays much on groups of numbers and certain symbolization of the Tabernacle; and, according to Epstein, the central idea of the midrash is the theory of three worlds—earth, man, and the Tabernacle. Section 10 contains a mystic explanation of the numbers mentioned in connection with the offerings of the princes (comp. Num. vii. 12 et seq.). Combinations and parallels based on the number ten are found in sections 5 and 15; on seven, in 6, 11, and 20; on six, in 20; on five, in 7; on four, in 20; on three, in 12, 18, etc. Desultory sections occur in Gen. ii. 17; iii. 3, 14 et seq.; Num. xxvi. 42 et seq.; Lev. xii. 2; Ex. xxxiv. 24; Lam. i. 1; et seq.; Num. iv. 3, xxvii. 7; and Deut. xxxii. 12. are contained in sections 7, 10, 17, 20, 21, and 22.

Especially noteworthy is section 8, on “the ages of the pious,” the Patriarchs, the Matriarchs, and the twelve sons of Jacob, giving also the dates of their births. In this list the months are not designated as Nisan, etc., but as “the first,” “the second,” etc. The dates for Zebulun and Benjamin are lacking in the present text, but are given in a citation by Bohya and in the Yalkut, where, however, the months are named and not numbered. The length of life ascribed to the sons of Jacob agrees with that given in the Seder ‘Olam Zuta; but only the Book of Jubilees gives the days and months of their births, and even it does not state the length of their lives (comp. Jubilees, xxviii. and xxxii., where, however, some dates differ from those given in the midrash).

On the other hand, section 6 of the Midrash Tadshe is in entire agreement with the Book of Jubilees (ii., iv., vii., x., xii., xiv., xv., and xxxii.) in its statement that twenty-two varieties of things were created in the world—seven on the first day, three on the second; four on the third; and four on the sixth—and that these twenty-two varieties correspond to the twenty-two generations from Adam to Jacob (and to the twenty-two letters of the alphabet).

Epstein has drawn attention to other striking analogies between this midrash and the Book of Jubilees, especially to the strange theory of Rabbi Phinehas b. Jair (p. xxxii.) that Adam was created in the first week, and that Eve was formed in the second week, from his rib: this serving as the foundation for the rule of purification given in Lev. xii. et seq., with which Jubilees, iii. 8 is to be compared.

On these grounds, Epstein advances the hypothesis that in this and many other passages the author of the Midrash Tadshe used the Book of Jubilees, which existed at that time in Hebrew and was much larger in scope than at present, and was ascribed, “on account of its Essene tendency,” to Rabbi Phinehas b. Jair, who was famous for his great piety. It is hardly probable, however, that the present Book of Jubilees is incomplete; and a much more plausible view of Epstein’s is that which regards the Midrash Tadshe as the work of Rabbi Moses ha-Darshan. Either on account of its beginning, or for some other reason, R. Phinehas b. Jair was regarded as the author of this midrash, and Num. r. xii. 10 and xiv. 12, 18 contain several expositions and maxims from it cited under the name of that tanna. The midrash, from which Yalkut excerpted several passages and which has been cited by various authors, has been edited according to manuscript sources by Jellinek (“B. H.” iii. 164–198) and by Epstein (“Beiträge zur Jüdischen Alterthumskunde,” Vienna, 1887).

The Midrash Tadshe must not be confused with another baraita bearing the title “Baraita de-Rabbi b. Jair,” which deals with gradations of virtues, the highest of which causes its possessor to share in the holy spirit (comp. Sotah, end, and parallels).


15. Midrash Temurah (called by Me’iri Midrash Temurot): A small midrash consisting of three chapters. It develops the view that God in His wisdom and might has created all things on earth as contrasted pairs which mutually supplement each other. Life is known only as opposed to death, and death as opposed to life; and, in like manner, if all were foolish or wise, or rich or poor, it would not be known that they were foolish or wise, or rich or
Midrashim

poor. "Therefore God created man and woman, beauty and deformity, fire and water, iron and wood, light and darkness, heat and cold, food and famine, drink and thirst, walking and lameness, sight and blindness, hearing and deafness, sea and land, speech and dumbness, activity and repose, pain and pleasure, joy and sorrow, health and sickness," and the like. In ch. iii, the antitheses given in Eccl. iii. 13 et seq. are enumerated and are paralleled with Ps. cxxxv. Ch. i., which contains an interesting anthropological passage, and ch. ii. begin with pseudoepigraphical interpretations ascribed by the midrash to Rabbis Ishmael and Akiba; the latter appear, consequently, as joint authors of the midrash.

According to Jellinek, the Midrash Temurah was composed in the first half of the thirteenth century, since it drew upon Ibn Ezra and upon Galen's dialogue on the soul, even though it is cited by Meiri and Abraham Abulafia. It was first edited by Azulai (Leghorn, 1786), being appended to the second part of his "Sliem ha-Gedolim"; and it has been reprinted by Jellinek ("B. H." i. 106-114).


16. Midrash Wa-Yekullu: A midrash named after Gen. ii. 1 ("Wa-Yekullu ha-Shamayim"). It contained both halakic and haggadical material, and doubtless covered several books of the Pentateuch; but it is now exists only in citations by various authors after the middle of the twelfth century. In "Ha-Roksha," §§ 192, 299, 320, and 324, passages from it are quoted as belonging to Gen. xix. 24, to the pericopes Behukkotai and Beha' aloteika, and to Deut. ii. 31. Judging from the first and fourth of these citations, the Midrash Wa-Yekullu was a homiletic one, since Talmuna on Gen. xix. and on Deut. ii. 31, as well as Deut. R. on the latter passage, likewise contains homilies. The midrash must have derived much material from the Talmuna-Yelammedenu, since some of the few fragments that have been preserved agree more or less accurately with passages from the Talmuna or with excerpts in Yalkut from Yelammedenu. The midrash seems also to have been called "Wayekullu Rabbah." The citations from it are collected in Grünhut's "Sefer ha-Liḳḳuṭim," ii. 16b et seq.

BIBLIOGRAPHY: Zunz. G. V. p. 281; idem, G. S. iii. 323; Rab Pe'alim, pp. 32 et seq.; Grünhut, "Sefer ha-Liḳḳuṭim." Introduction, pp. 33 et seq.

17. Midrash Wayissu'u: This small midrash, "the heroic legend of the sons of Jacob," is based on Gen. xxxv. 5 and xxxvi. 6, and recounts the story of the wars of Jacob and his sons against the kings of the Amorites and against Esau and his army. The beginning of its version of the former story is as follows: "Our teachers said that although they did not pursue after them this time, yet seven years later all the kings of the Amorites gathered themselves together against the sons of Jacob. That the legends contained in the Wayissu'u are very old may be inferred from the Book of Jubilees, xxxiv., xxxvii. et seq., and from the Testament of Judah (Kautzsch, "Pseudepigraphen," ii. 97 et seq., 102 et seq., 431 et seq.); the midrash betrays its relationship to these old pseudepigraphical writings in many details. The war against the Amorites is treated at greater length in the "Sefer ha-Yashar," pericope "Wayishlah." The midrash itself is contained in Yalk., Gen. 183, and is mentioned by Nahmanides on Gen. xxxv. 18, as "Sefer Mihamat Bene Ya'akov."

The text has been edited according to the Yalkut by Jellinek ("B. H." iii. 1-3), and by Chones (in his edition of "Rab Pe'alim," pp. 158 et seq.), and by Charles in his edition of the Book of Jubilees, Appendix II., Oxford, 1895.

BIBLIOGRAPHY: Zunz. G. V. p. 132; Rab Pe'alim, pp. 54 et seq.; Jellinek, B. H. iii., pp. ix. et seq.

18. Midrash Wayosha': A midrash based on Ex. xiv. 30-xv. 18. It is an exposition in the style of the later haggadah and seems to have been intended for the "Shirah" Sabbath or for the seventh day of the Passover. Entire sections are taken verbatim from the Talmuna, such as the passage on Ex. xv. 3 from Tan., Bo, and on xv. 5 from Hukkat, beginning. With the story in the exposition of Ex. xiv. 30, concerning Satan, who appeared before Abraham and Isaac as they went to the sacrifice, may be compared the addition in Tan., Wayera, ed. Stuttin., No. 22; Yalk., Ex. §§ 98-99, end; and "Sefer ha-Yashar," end of pericope "Wayera."

The midrash on Ex. xv. 2, 7 also contains extracts from the Chronicle of Moses, the passage on USA, on the genius of Egypt, agreeing somewhat with the passage in Yalk., § 541. Here the first edition has merely "Midrash," while other editions give the Midrash Akbar as the source, although it is doubtful whether this haggadah ever occurred in that work.

The sections begin for the most part with the words "ameru liḳḳoṭimin," though Rabbi Joshua ben Levi and Rabbi Samuel b. Nahmani are occasionally given as the authors. In the exposition of xv. 18 on the sorrows and the redemption in the Messianic time, the terrible figure of King Aumilus is described, and it is said that he will slay the Messiah of the passage of Joseph, but will himself be slain by the Messiah who is the son of David (comp. Suk. 52a); God will then gather together the scattered remnant of Israel and hold the final judgment; and the wonderful beauty of a new world full of joy and happiness is revealed.

The Midrash Wayosha' was first published at Constantinople in 1519 (Metz, 1849, and elsewhere), and has been reprinted by Jellinek ("B. H." i. 53-67).


In these collections, especially in Jellinek's "Bet ha-Midrash," there are many small midrashim, either
MIDWIFE.—Biblical Data: Midwives are referred to in the Bible as having been employed among the Hebrews at an early period; thus Rachel and Tamar were assisted by midwives (Gen. xxxv. 17, xxxviii. 28). They were called, however, only in rare cases. For instance, the delivery of Rachel is expressly stated to have been a difficult one, and Tamar was delivered of twins. But in general midwives were dispensed with. Thus in Egypt, where the Hebrews multiplied rapidly (Ex. i. 7, 12), the names of only two midwives are recorded, Shipirah and Puah; and it is stated that they were well trained. The Targumim give the names of only two midwives, but only indicated their functions: the former meaning "the one who trims the hair," and the latter "the one who speaks." Nevertheless, it does not appear from the Talmud that men were ever called to assist a woman in her delivery. It is also difficult to say whether in the Talmudic times midwives were especially trained for their profession or whether they gained their knowledge merely by watching the operations of others. The term "torah" (Hosea xi. 3) also means "delivery-stool," giving various reasons for so doing (Sotah i.e.). The Talmudic interpretation of "torah" (Hosea xi. 3) also means "delivery-stool." A midwife, when called to assist a woman in labor, is allowed to profane the Sabbath, if necessary, in the discharge of her duties (Shah. i.e.; Yer. Shah. xviii. 3); and all concessions are granted to her as to one engaged in saving human life.

Although many physicians studied obstetrics, and rabbis who were acquainted with that science (Samuel, among others) were consulted on certain occasions with regard to the ritual cleanness or uncleanness of the mother, yet it does not appear from the Talmud that men were ever called to assist a woman in her delivery. It is also difficult to say whether in the Talmudic times midwives were specially trained for their profession or whether they gained their knowledge of it merely by watching the operations of others. The term "torah," however, would seem to indicate that they were well trained.

Midwives, as appears from the Talmud, were called to assist not only women, but even domestic animals (Hul. 2d ed., pp. 197, 232), translates "the stone bath."
Podolià showed that Miedzyboz had only a few Jewish houses, including two inns; these were exempted from taxation by privilege. During the war between Russia and Poland for the possession of Little Russia, the Jews of Miedzyboz were again put to the sword (1664). About 1740 the founder of Hasidism, Israel b. Eliezer Baal Shem-Tov, settled there, and began to disseminate his teachings.

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S. J.

MIEDZYRZECZ (MESERITZ or MEZHI-RECHYE): Town in the government of Siedlice, Russian Poland; near Warsaw. It has (1904) a population of 13,681, of whom 9,000 are Jews. The first Jewish settlement dates probably from the sixteenth century, its members coming from Germany and especially from Frankfort-on-the-Main. The Jews control all the business of the town. The making of bristles for the German export trade, via Leipsic, is one of its important industries, in which many Jewish workmen are employed. Moses Michael Migdal introduced this enterprise.

The synagogue, a very imposing stone structure, with a seating capacity of approximately 3,000, was built about 1800; Count Potocki, who formerly owned the town, is said to have contributed a large sum toward its erection. The bet ha-midrash was built in 1859. Miedzyrzecz has several minor congregations, a Talmud Torah, and a yeshibah (founded by Hirsch Fischbein, d. Jerusalem 1870) and David Jano-ecz: Zebi Hirsch, b. Abbusch of Frankfort-on-der-Main (d. 1724); Isaac b. Zebi Hirsch (d. 1771); Löb of Frankfort; Nahman b. Elijah; Ephraim Eliezer Zebi b. Zeeb Harlap (Eliezer Harlap; d. 1849); a descendant of Gedaliah ibn Yalyn; he was a cabalist and left many manuscripts, some of which have been published under the title "Midgenton Eliezer"; in its introduction he traces his descent from King David; Yom-Tob Lippe Heilpern (author of "Oneg Yom-Tob," response); Joshua Löb Diskin (d. Jerusalem 1898); Simhah Samuel (author of "Mosharet Mosheh," novelle on Maimonides' "Yad"; d. 1865); Israel Isser Shapiro of Augustow (d. 1895); Nahman Baer Shapiro (son of Israel Isser).

Miedzyrzecz has had several authors of note. Abraham Dob Berusch Flohm, maggid, was the author of "Yosef le-Abraham," on the Haggadah (1896). He corrected for the press all the manuscripts of Jacob, the maggid of Dubno. Jacob David Biederman was the author of annotations on "Torat Kohanim"; he became rabbi of Konzenit, a small town near Miedzyrzecz. Moses Hayyim Triwaks (b. 1868) was the author of "Nod Dom-aquot; (Warsaw, 1888) and "Naḥalat Mosheh" (1890). There is a congregation in New York city whose members are mostly natives of Miedzyrzecz.

MIELZINER, MOSES: American rabbi and author; born at Schubin, province of Posen, Germany, Aug. 12, 1828; died at Cincinnati Feb. 18, 1903. His father, Benjamin, rabbi in his native town, gave him the first instruction in Talmudic literature, while he received his secular education from L. J. Breslau, a man of superior gifts, who, after having been a pupil of Heinrich Heine in the course founded by the Culturverein in Berlin, was appointed principal of the Jewish school in Schubin in 1835, and remained there until his death in his ninety-eighth year in 1904.

In 1843 Mielziner was sent to Exin, where he attended the yeshibah of the aged rabbi Wolf Klausner, and in 1845 he went to Berlin in pursuit of further secular education, attending at the same time the Talmudic course of Rabbi J. J. Oettinger. Having prepared himself privately for academic studies, he entered the University of Berlin in 1848, and remained there until 1853, when Samuel Holdheim, who took a great interest in him, recommended him to Warren in Mecklenburg as teacher and preacher. The Orthodox reaction introduced by the "Landrabbiner" Lüpschitz in 1853 forced Mielziner, much to the regret of his congregation ("Allg. Zeit. des Jud." 1854, p. 527; 1857, p. 369), to resign his position. He went to Denmark, where his brother Solomon was minister in Aalborg, and soon obtained a position at Randers in 1854. In 1857 he was called as principal of the religious school to Copenhagen, where he remained until 1865, when he was called to the rabbinate of the Congregation Anshe Chesed in New York ("New Yorker Staats-Zeitung," 1865, No. 215). When this congregation was absorbed by the Beth-El congregation, he opened a private school, which he conducted until 1879, when he received a call as professor of Talmud and rabbinical literature from the Hebrew Union College in Cincinnati. Upon the death of Issac M. Wise March 26, 1900, he became president of this institution, and held this position until his death.

Mielziner was not a voluminous writer. Apart from several sermons which he published, the first of which was delivered in Waren, 1854, he wrote "Die Verhältnisse der Sklaven bei den Hebräern," Copenhagen, 1859, this being the thesis for which he received the degree of Ph.D. from the University of Giessen. This book appeared also in an English translation under the title "Slavery Among the Ancient Hebrews," Cincinnati, 1885. As a result of his lectures at the college he published: "Jewish Law of Marriage and Divorce," Cincinnati, 1884; "Introduction to the Talmud," ib. 1894; second edition, New York, 1902; and "Legal Maxims of the Talmud," ib. 1898. Mielziner edited a Danish almanac for the year 5622 = 1862-63, and "A Selection from the Psalms for School and Family," Cincinnati, 1890. He also contributed to the "Allgemeine Zeitung des Judenthums," "Ben Chananja," the "American Israelite," and "Die Deborah," and wrote articles for the "Year-Book of the Central Confer-
Mieses

MIESES: A family of German and Austrian scholars of the nineteenth century, of which the following are prominent members.

Fabius Mieses: Galician litterateur and philosopher; born at Brody Oct. 31, 1824; died at Leipsic Oct. 10, 1898. Up to his fifteenth year he studied Hebrew literature exclusively. At an early age he gave signs of great intellectual power, and was hailed as a genius. In the house of his father-in-law, I. Mieses, a scholar living in Dresden, he met, besides Rapoport and other Maskilim, his future teacher, M. Schöngut, who initiated him into the study of philosophy, and with whom he used to converse in Hebrew during their regular daily walks. At the same time he assiduously applied himself to the study of German, French, Italian, Latin, mathematics, and astronomy. In 1846 his German essay "Gegenwart und Vergangenheit im Judenthume" appeared in Fürst's "Orient"; and from that time he became assistant editor of and a regular contributor to that paper. In 1878 he published (at Lyck) a didactic poem entitled "Ha-Emunah weha-Tebunah," treating of Darwinism and its opponents. By this production he gained for himself a prominent and lasting place among Hebrew poets.

Mieses was a prolific writer. Besides frequently contributing to various Hebrew and German periodicals, he wrote the following independent works: "Ha-Kabbalah weha-Hasidut" (Breslau, 1866; Odes-sa, 1871); "Korot ha-Flusufiyah ha-Hadasah" (Leipsic, 1887), a history of modern philosophy from Kant to Mieses' own time; "Shirim" (Cracow, 1891); a collection of miscellaneous poems; "Die Bibel der Vernunft" (Leipsic, 1895). Upon this last work rests his chief claim to fame, as it is the first and only one of its kind which was written in the Hebrew tongue. Mieses was opposed to all religious reforms.

Bibliography: F. Ginzig, Toledot Fabius Mieses. Cracow, 1890.

Jacques Mieses: German journalist and chess master; born at Leipsic Feb. 27, 1863; educated at the universities of his native city and Berlin, where he studied mainly the natural sciences. Since 1888 he has participated in most of the international tournaments, at each of which he has gained prizes:

1888, Leipsic. 1901. Monte Carlo.
1889, Breslau. 1902. Hanover.
1899. London.

At the tournament held at Cambridge Springs, Pa., in 1904, he was placed eighth, tying with Pillsbury.

Mieses is the author of the following works on chess: "Kleines Lehrbuch des Schachspiels" (Leipsic, 1878); "Schachmeister-Paradies" (ib.); and another, "Lehrbuch des Schachspiels" (ib. 1894). He edits also the chess columns of the "Berliner Tageblatt," "Leipziger Neueste Nachrichten," and "Zur Guten Stunde."


Judah Löb Mieses: One of the most prominent Maskilim of Galicia; died at Lemberg 1881. He was a man of wealth and education, and made his house the center of a literary circle. He encouraged and aided Isaac Ester and other young men who showed eagerness for knowledge and self-culture, and he offered them the use of his valuable library.

Mieses was a fluent Hebrew writer and a strong opponent of Hasidism. He was the author of "Kin'at ha-Emet" (Vienna, 1828; 2d ed., Lemberg, 1839), containing an introduction and three dialogues between Maimonides and Solomon of Chelm, author of "Merkebet ha-Mishneh" (Salonica, 1777). In this work Mieses pleads for pure Judaism free from all superstitious belief in spirits, dreams, demons, witchcraft, metempsychosis, etc., which in the course of time had obscured the light of the sublime religion. He sharply criticizes the zaddik for spreading the grossest superstition among the Hasidim, and for exploiting the credulity of the ignorant masses. The author evinces a wide acquaintance with Jewish and general literature; and he appends to his book, under the title "Likküte Pera-lım," extracts from the writings of Judah ha-Levi, Ibn Ezra, Kimhi, Albo, Abravanel, Joseph Delmedigo, and others, in support of his own views. He wrote also additions to David Caro's "Tekunat la-Rabbanim" (2d ed., Lemberg, 1879; see Jew. Enycycl. iii. 582, s.v. CARO, DAVID).


S. MAN.
MIGAS, IBN. See Ibn Migas.

MIGGO: An Aramaic word contracted from "min gaw" (= "from within"), meaning to proceed from the content of a sentence or circumstance, and designating originally a conclusion based on analogy. It is used in this sense in B. M. 5b. If it be assumed that one has transgressed a commandment, and has taken money or property which does not belong to him, it follows that he may be suspected with regard to an oath, and that he is likely to commit perjury. Such a conclusion, however, is valid only when the breaking of a venial commandment is inferred from the violation of an important one, and not conversely (comp. Tos. B. M. i.e., catch-word "de-hashid"). Another example of the use of "miggo" in this sense occurs in Ezek. 7a, where, from the assumption that a ledge is considered a wall in the case of a booth, the conclusion is drawn that a ledge is likewise a wall so far as the Sabbath is concerned. The Hebrew equivalent for the Aramaic "miggo" in this sense is "mittok," a contraction of "min tok" (= "from within"). An example of the use of this term occurs in Bezah 12a, where, from the fact that work is permitted on a holiday when it is necessary for a livelihood, it is inferred that it is allowed also when it is not necessary for subsistence: "Mittok she-hutterah lo-zorek hutterah naali shello lo-zorek."

Later the expression "miggo" was frequently used as a legal term, denoting "for this reason." When, for instance, a defendant or a plaintiff who bases his statements on a given assertion is known to have other and better reasons for his complaint or his defense, he is believed on the ground of the assertion made, and it is assumed that he has spoken only the truth; for had he wished to perjure himself he would have alleged better reasons. Thus the expression "The defendant (or the plaintiff) has a miggo" signifies that he was in a position to produce more convincing grounds for his statements; and in like manner, the formula "His case is decided on account of a miggo" signifies that he is believed for this reason.

The Mishnah does not contain the word "miggo," but a similar idea is expressed in the sentence "la-peh she-asar hu ha-peh she-hittir" (= "the mouth which has bound has loosened"). An application of this principle occurs in Ket. 13b: "When one says, 'This field belonged to thy father, but I have bought it from him,' he is believed; for, had he wished to appropriate what was not his, he would not have called attention to the fact that the land had previously belonged to another."

Miggo is not, however, conclusive proof, but only evidence of probability. If two parties present their opposing statements to a judge who can not decide which is true, and if one party has a miggo, the fact that he did not plead other arguments which he might have alleged is allowed to decide the matter and results in a favorable judgment for him. The miggo is valid, therefore, only when it must be admitted that the party in question omitted the presentation of other pleas within his power in good faith and not for some ulterior reason. If, on the other hand, the latter motive is to be assumed, the miggo is absolutely invalid. An example may make this clearer. A entrusts B with a given object. If B asserts that the object so given him was destroyed through no fault of his, he is obliged to take the oath prescribed by the Bible, in spite of the fact that he has a miggo—namely, he might deny that A had given him the object in question. But in the case in question B did not avail himself of this plea, only because he did not have the liberty to deny a fact known to A and because he preferred to tell a falsehood which was not known by his opponents to be such (comp. Asheri to Shebu. 45a).

The miggo is, furthermore, subject to many limitations. Thus it is invalid when the better plea of the party in question is an unusual one, or one of an incriminating character, or one which is known only to lawyers. It is invalid also when the court recognizes the assertion made to be false (comp. Tos. B. B. 30a, s. c. 95). Neither is the miggo valid when the assertion made is suspected to be based on error, although the defendant or the plaintiff believes he is speaking the truth. When, for example, a wife declares that her husband died in battle, she is not believed simply because she has a miggo—namely, she might have averred that he died elsewhere than in battle. The miggo can find no application here, because the woman's veracity has not been questioned, the point at issue being whether or not she was mistaken and thought that her husband died on the field, whereas he was only severely wounded (Yeb. 115a).

MIGRATION: Removal from one region to another. Ever since the Exile, Jews have been forced to wander from country to country, and a full history of their migrations would be almost identical with a complete history of that people. In the first century the center of Jewish population, taking the whole spread of the Diaspora, was probably somewhere about Tarsus. In the twelfth century it had moved to the neighborhood of Troyes because of the migration of the Jews to Rome, to Spain, to Gaul, to England, and to Germany. By the middle of the sixteenth century, owing to the expulsion and migrations from western Europe, the center of Jewish population had moved over to Poland. It is impossible here to deal with these movements in detail, but the forcible migration of Jews to Babylonia in Bible times, whence they spread to Persia, and, it has been conjectured, even up to Caucasus, is a typical instance of such movements. Expulsion from England removed 16,000 Jews; that from Spain is reckoned to have spread more than 300,000 over the lands bordering the Mediterranean. The medieval history of the German Jews consists almost entirely of wholesale movements of communities from one town to another. Unfortunately in few of these instances are any numerical details available. It was only re-
The new and repressive measures inaugurated by the Russian government in the early nineties resulted in another increase of Jewish emigration. In 1891 and 1892 occurred the administrative expulsion of the Jews from Moscow and a similar expulsion from the villages and hamlets outside the Pale. It is estimated that there were expelled in this manner more than 400,000 persons. This mass of people rushed to the already overcrowded cities and towns of the Pale, and naturally enough could find no room there. As a result of this those who were expelled by the administration either emigrated themselves or crowded out others from the Pale, and the latter in their turn had to emigrate. The average number of Jewish immigrants to the United States, by far the greater part of whom were from Russia, was in the nineties more than double the number in the preceding decade. For the single years the immigration was as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>From Russia</th>
<th>From Other Countries</th>
</tr>
</thead>
<tbody>
<tr>
<td>1891</td>
<td>42,145</td>
<td>69,139</td>
</tr>
<tr>
<td>1892</td>
<td>70,417</td>
<td>60,825</td>
</tr>
<tr>
<td>1893</td>
<td>35,630</td>
<td>32,943</td>
</tr>
<tr>
<td>1894</td>
<td>35,733</td>
<td>32,493</td>
</tr>
<tr>
<td>1895</td>
<td>33,222</td>
<td>32,077</td>
</tr>
</tbody>
</table>

In Russia the emigration took place from every part of the Pale and from Poland, but the greater numbers came from the provinces which are nearest the boundary, such as Volhynia, Podolia, Kiev, Grodno, Kovno, Siwaliki, etc.

Bibliography: Yoskhov, M. S. Preis, Russkije Yevreji v Amerike, St. Petersburg, 1894; Alien Immigration, Reports to the Board of Trade, London, 1895.

E. C. L. WY.

Statistics of the emigration of Jews from Austria and Rumania are accessible for the decade 1889–1900. These are obtained by subtracting the Jewish population of the former date from that of the end of the century. The increase in the Jewish population of Austria during that period was 81,594, but the excess of births over deaths was 186,392, showing that 104,798 had migrated from Austria. The majority of these went from Galicia; and by the same process it is shown that 108,949 Jews left that province, some of them going to other parts of Austria (“Oesterreichische Statistik,” lxvi., pp. xxxii.-xxxiii., Vienna, 1902).

If the same method be applied to Rumania, from data supplied by J. Jacobs in "The Jewish Chronicle," Aug. 21, 1895, and by W. Bambus in Bloch’s “Oesterreichische Wochenschrift," 1902, p. 678, it would appear that between 1877 and 1894 the Jewish population increased 26,919, whereas the excess of births over deaths for that period ran to 69,193, showing that in those seventeen years 42,274 Rumanian Jews had emigrated. This number must have increased considerably in the nine years during which persecution in Rumania has been more severe.

As regards the countries to which these emigrants from Russia, Galicia, and Rumania went their way,
it must be borne in mind that most of the Continental countries rigidly enforce the restrictions forbidding the Jews of eastern Europe to settle within their boundaries, yet, notwithstanding these restrictions, it has been reckoned that nearly 30,000 have settled in Germany since 1876 ("Ha-Maggid," 1908, No. 19). Nevertheless, there have been practically only two asylums for the Jews of the new Exodus, Great Britain and the United States, though numbers have gone to South Africa; but during the Boer war the immigration to South Africa stopped on account of the limitations prescribed by the Cape Parliament against immigration. It is still uncertain at the present time whether the new law will actually stop the migration of Jews to South Africa.

A few of the emigrants have been transported by the Jewish Colonization Association to the Argentine Republic (see Agricultural Colonies).

So far as immigration to England is concerned there is difficulty in ascertaining the number, as no statistics of religion are taken there.

England and United States. A conservative estimate ("Jewish and United Chronicle," Feb. 7, 1902) reckoned the number of alien Jews in London as 55,000, five-sevenths of whom were Russian Poles. The total Jewish immigration during the past twenty years has probably not exceeded 100,000 for all the British Isles, of which 80,000 came directly from Russia.

For the United States fuller details can be given, as records have been kept at the chief ports of entry—New York, Philadelphia, and Baltimore—since the great exodus in 1881. Between that year and 1884 74,310 Jews were recorded as reaching the United States. For the United Hebrew Charities records the nationalities of all Jewish immigrants landing at Castle Garden and Ellis Island, and furnishes the following figures:

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Russians</td>
<td>406,607</td>
<td>53.96</td>
</tr>
<tr>
<td>Austrians</td>
<td>106,699</td>
<td>15.93</td>
</tr>
<tr>
<td>Rumanians</td>
<td>36,000</td>
<td>4.93</td>
</tr>
<tr>
<td>Germans</td>
<td>25,073</td>
<td>3.38</td>
</tr>
<tr>
<td>English</td>
<td>7,273</td>
<td>0.96</td>
</tr>
<tr>
<td>Turks</td>
<td>1,424</td>
<td>0.18</td>
</tr>
</tbody>
</table>

The law of 1838, framed by a commission which included seven representatives of the Jewish community, provided that the large synagogue and two small ones, an oratory, and the bath should be exempt for five years from the payment of rent for property held by emphyteusis. The law of 1838, framed by a commission which included seven representatives of the Jewish community, provided that the large synagogue and two small ones, an oratory, and the bath should be exempt for five years from the payment of rent for property held by emphyteusis. The law has been extended under which all artisans who should settle in the city were to be exempt for five years from the payment of rent for property held by emphyteusis.
Jews and 1,812 Christians. The Jewish population reached its maximum in 1886, when there were 2,855 Jews as compared with 1,075 Christians. The city was, however, neglected by the authorities, and began to decline. In spite of an excess of births and the fact that many Jews expelled from neighboring villages took refuge in Mihaileni, the number of Jews continued to diminish. According to the census of 1899 there were only 2,446 Jews in Mihaileni; and this number has decreased considerably on account of emigration since 1900.

The income of the Jewish community, which amounts to 18,000 francs annually, is derived from a tax on meat, poultry, unleavened bread, and from certain other fees, including those from the bath. The Jews support a rabbi and four shohetim. The Talmud Torah of former years has been transformed into a modern school; but ten hadarim have been closed. In addition to the large synagogue, built when the city was founded, there are eleven small synagogues or oratories, and the community possesses also a benevolent association and a Zionist society.

BIBLIOGRAPHY: T. Codrescu, Uricarul, vili. 153, ix. 12; Buletinul Moldoveni, March 16, 1856; N. Filipescu-Dubau, Dictionarul Geographic al Județului Doroșeni, p. 218; Fraternalitatea, 1882, p. 16; Calendarul Israeletil Ilustrat pe 1867, Bucharest, 1867; M. Schwarzfeld, Excursii Critice Ierarhice Moderni Exegetici, ib. 1889, pp. 16-17.

E. Sp.

**MI-KAMOKAH**

Opening words of the verse Ex. xv. 11, which, with verse 18 of the same chapter ("Adonai Yimlok," etc.), is regularly employed as a response in the evening and morning services between the Shema' and the Shemoner 'Esreh. Normally, as on week-days and ordinary Sabbaths, these verses are chanted to the melody-type in the free employment of which the particular service is intoned (comp. Hazanut). In one case, indeed, the setting of "Mi-Kamokah" may have itself determined the intonation of the whole of the service in which it finds a place. This is the evening service of the Days of Penitence (New-Year to Day of Atone-
Feast of Dedication
(HANUKKAH) . . . MA'oz ZUR.
Sabbaths in the 'OMER weeks . . . LEKAIH DODI of same.
Sabbaths between the fasts of TAN-
MUZ and Ab . . . . ELLI ZITYON.
At a circumcision . . A melody specially introduced
by the note into the morning
service at references to "the
covenant."

BIBLIOGRAPHY: The traditional melodies are collected in Baer,
B'eKat Telshah, Nos. 26, 29, 39, 481-91, 381-398, 353-355, 736-
74, 744-755, 1300-1302. Frankfort-on-the-Main, 1881; Cohen
and Davis, Voice of Prayer and Praise, Nos. 25, 50, 132-

F. L. C.

MIKMAS, DAVID IBN MERWAN. See DAVID IBN MERWAN AL-MUKAMMAS.

MIKWA'OT ("Baths"); called Mikwot by the
Groront, in the "Arivk," and in the Mishnah, ed.
Lowe): Treatise in the Mishnah and the Tosefta
in the order Tohorot. The legal code of the Pen-
tative prescribes a bath for lepers (Lev. xiv. 9) and
for persons suffering from certain other diseases (ib.
xv.). The bath, according to the rabbinical interpre-
tation of Lev. xiv. 9, must hold at least forty
seahs (= 268.29 liters), and must be of such a size
that the person who is to be cleansed may immerse
his whole body (Hag. 11a). The water may be from
a spring or a river, or it may be rain-water, but it
must not be drawn. The treatise Mikwa'ot deals
with a more exact definition of the rules upon these
subjects. In most of the editions of the Mishnah
as well as in the Tosefta this treatise is the sixth in the
order Tohorot; but in the edition of the Babylonian
Talmud it is the seventh, and in the editions of the
Mishnah of 1539 and 1606 it stands first in this order.
It is divided into ten chapters, containing seventy-
one paragraphs in all.

Ch. i.: There are six grades of bodies of water
so far as cleansing and purification are concerned.

Kind of Water. Under certain circumstances, cause uncleanness, but
they may, nevertheless, be lawfully used for wash-
ing the hands and also for making dough (§§ 1-3).
Water of a greater height, if it can never become unclean; and it
may therefore be used in preparing the priestly
wave-offering of dough (§ 6). Next in ascending
order is a body of water which contains forty
seahs, and is therefore suitable for ritual baths and for
the purification of vessels. Still higher in grade is
a spring to which other water drawn from some
source is added, and which in certain respects resem-
bles a body of water and in others a spring (§ 7).
A yet higher grade of water is that from a mineral
spring, which cleanses even when flowing; and the
highest of all is pure spring-water, which may also
be used for the ritual sprinkling (§ 8; comp. Lev.
xiv. 5-6; Num. xiv. 17).

Ch. ii.: When one has bathed and is uncertain
whether he has performed the ceremony correctly,
or when, on being measured, the bath is found to be
of insufficient size, the person bathing is not consid-
ered clean (§§ 1-2). When drawn water renders the
mikweh unclean, even though it is doubtful whether
it fell into the bath (§ 3). Three

Use of a mikweh. A similar effect with regard to the bath
in case they come in contact with ob-
jectives dipped in the water (§§ 5-6).

Ch. x.: Detailed regulations concerning the dip-
ing of objects which are to be cleansed (§§ 1-5;
comp. Num. xxxi. 23). Regarding the purification

IV. 5-6; Num. xiv. 17).

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Use of a mikweh. A similar effect with regard to the bath
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ing of objects which are to be cleansed (§§ 1-5;
comp. Num. xxxi. 23). Regarding the purification

IV. 5-6; Num. xiv. 17).

Ch. ii.: When one has bathed and is uncertain
whether he has performed the ceremony correctly,
of water by contact ("hashakah") with the water of the bath (§ 6). Of unclean foods and drinks which defile and of the method of reckoning them (§§7-8).

In the Tosefta the treatise Mikwa'ot is divided into seven chapters. Especially interesting in the Tosefta are the discussions between R. Tarfon and R. Akiba concerning the bath of Jabneh. Noteworthy also is the discussion between Jose the Galilean and Akiba in which R. Tarfon expressed his respect for Jose (viii. 11).

Mikweh (rabbinic Hebrew, mikwah; plural, mikwa'ot): Literally, a "collection," a "collected mass," especially of water (Gen. i. 10; Ex. vii. 19; Lev. xi. 36; comp. Isa. xxii. 11). Because of the use made of this word in connection with ritual purification (Lev. xi. 36), it has become the term commonly used to designate the ritual bath. In all cases of ritual impurity it was necessary for the person or object to be immersed in a bath built in accordance with the rules laid down by the Rabbis (see Ablution; Baths: Purity). Since the Dispersion the custom of observing the laws of purity has on the whole fallen into desuetude, except in the case of the impure woman (see Niddah). With regard to her the laws are still observed in most Orthodox communities, and therefore the ritual mikweh is still a necessary institution there. Some observant Jews, especially among the Hasidim, immerse themselves in the mikweh in cases also of impurity other than niddah.

In order to be ritually fit for use, the mikweh must contain sufficient water to cover entirely the body of a man of average size. The Rabbis estimated that the mikweh should be 3 cubits long, 1 cubit wide, and 1 cubit deep (= 44.118.375 widths of the thumb; Shulhan Aruk, Yoreh De'ah, 201, 1), containing 40 se'ahs of water (Er. 4b; Yoma 81a; et al.; comp. Pes. 82b). The se'ah is described as a measure holding 144 eggs (Num. R. xvi. 17), i.e., 24 logs (= 24 pints = 3 gallons approximately; see Weights and Measures), so that the mikweh must contain at least 120 gallons of water.

The water of the mikweh must come from a natural spring or from a river that has its source in a natural spring (Sifra to Lev. xi. 36). A tank filled by the rain may be used as a mikweh, although some authorities forbid the use of a pool which is full of water in the rainy season and dried up in the summer (Maimonides, "Yad," Mikwa'ot, iii. 1-8; Yoreh De'ah, 201, 2. Isserles' gloss). A mikweh derived from snow, ice, or hail is regarded by the authorities as ritually fit for use, although there is a difference of opinion with regard to the manner of melting the snow (Mik. vii. 1; Yoreh De'ah, 201, 30; comp. S.HaK and "Pi'ile Teshubah," ad loc.; see also "Hatam Sofer" on Yoreh De'ah, 200, 213).

The water contained in the mikweh must not have passed through a vessel of such a form that it can hold objects placed in it. Pipes open on both sides are not regarded as vessels in the accepted meaning (Mik. iv. 1; "Yad," l.c. vi. 1). In large cities, where the water-supply comes through underground pipes and where water is measured by meters, many points involving legal technicalities must be observed in the construction of a mikweh. In order to observe these the following is the process followed by some rabbis in the building of a mikweh in a large city: A small mikweh, with a capacity of 40 se'ahs, is built near a large tank, and a conduit is made from the smaller tank that leads to an opening in the larger. The small tank or mikweh is first filled with snow or ice; when the snow or ice fills it to the brim the aperture leading into the large tank is opened, and water is poured over the ice or snow and passes into the large tank. Thus the original mikweh is made from snow or ice, about the ritual fitness of which there is no doubt, and then as much water is added as is needed (Yoreh De'ah, 201, 38; "Resp. Rashi," 38, 31; Caro, "Ahaqar Rokea," ad loc. In urgent cases it was permitted even to sell a synagogue in order to erect a mikweh (Berlin, "Mesheb Dabar," n. 38).

If three logs (= pints) of water be poured into a mikweh which does not have the prescribed measure of water, the mikweh becomes unfit for ritual use, even though the 40 se'ahs are later completed in a legitimate manner. In such a case, the mikweh has to be emptied and then refilled in the prescribed way. If, however, the mikweh has the required measure, water from other sources may be poured into it without impairing its ritual fitness (Mik. iii.; "Yad," l.c. v.; Yoreh De'ah, 301, 15 et seq.).

The ritual bath always formed one of the most important institutions of a Jewish community (see Abrahams, "Jewish Life in the Middle Ages," p. 78). In urgent cases it was permitted even to sell a synagogue in order to erect a mikweh (Berlin, "Mesheb Dabar," n. 45).
Miles of Marseilles

Under the repeated decrees of expulsion issued by Philip II. and Philip III., applied only to the communities in other cities of the dukedom, Alessandria and Cremona being the most important of these. Then no Jews were living at Milan, although some did reside in the neighboring cities of Padua and Lodi.

When Milan came under Austrian rule in 1714 Jews seem to have settled there again. They were subject to the same laws as their coreligionists in Mantua.

The interdictions against the forcible baptism of Jewish children, issued in 1765 and 1768, and still extant, were renewed by the Austrian laws of 1863 and 1817. The remarkable growth of Milan after 1848 brought many Jews to the city, especially from Piedmont, Mantua, and the Papal States, and the community, which had formerly belonged to Mantua, became autonomous. In 1857 it numbered 300 persons, and in 1901 about 2,000, to whom may be added many Jews who are not publicly known as such.

The following persons may be mentioned among the prominent Jews of Milan: Joachim Basevi (an eminent lawyer, counsel for Andreas Hofer), and the senators Tuilio Massarani and Graziaudio Ancoll. Of the rabbis the most prominent have been Moses Menahem Coen (Rapoport), who took part in the dispute regarding the mikweh at Rovigo, and, in the nineteenth century, Mosè Mazliah Ariani and Alessandro da Fano.

BIBLIOGRAPHY: Ersh and Gruber, Encyc. s.v. Juden, ii. 27, 147 et seq.; Educatore Israelita, iii. 35 et seq.

G. I. E.

MILCAH (MISKH): 1. Daughter of Haran, and wife of her uncle Nahor (Gen. xi. 29). She bore eight sons, the youngest of whom was Bethuel, father of Rebekah (ib. xxii. 21-23). Ibn Ezra commentator on Gen. xi. 29) thinks that Haran, Milcah's father, was a different person from Haran, Abraham's brother, and consequently that Milcah's husband was not her uncle. 2. Fourth daughter of Zelophechad (Num. xxvi. 33).

E. G. H. M. S.

MILCOM. See Moloch.

MILES OF MARSEILLES, or SAMUEL BEN JUDAH BEN MESHULLAM (surnamed Barbaveira): Provencal physician and philosopher; born at Marseilles 1294. In some manuscripts he is designated by the name "Bongodos," the Provencal equivalent of "Ben Judah." From early youth he devoted himself to the study of science and philosophy. While still young he left his native place for Salon, where he studied astronomy under the direction of Abba Mari Senior Astruc de Noves. In 1322 he is met with at Beaucaire as a prisoner together with other Jews in the tower of Rodorte. Later he sojourned successively at Murcia, Tarascon, Aix, and Montélimar.

Miles became known through his Hebrew translations from the Arabic of scientific and philosophical works. These include: (1) "Ha-Shè'ilot ha-Dibiryot melah-Derushim Asher le-Philusufim," translation of questions or dissertations concerning some obscure points in the commentary of Averroes on certain parts of the "Organon," finished May 8,
MILHAU, JOSEPH BEN MOSES (called also Joseph Moscat): French scholar and liturgical poet; lived at Carpentras in the second half of the eighteenth century. He was the author of a work entitled "Ozerot Yosef" (Lehongr, 1783), a commentary on Rashi’s and Elijah Mizrahi’s commentary on the Pentateuch, and of a poem recited at Avignon at the circumcision ceremony. Zunz (“Z. G.”, p. 470) says that “Joseph of Milhaug of the eighteenth century” composed several liturgical poems; and, indeed, the Malzor of Avignon contains other pieces of his. But in Jost’s “Annalen,” i. 341, Zunz attributes those poems to the Joseph of Milhau who in 1731 was a member of the rabbinical college and who was apparently another person than the subject of this article.


I. Br.

MILHAU, MOSES BEN MICHAEL; French scholar and poet; lived at Carpentras in the second half of the eighteenth century. Moses Milhau seems to have been the father of Joseph b. Moses Milhau, as may be concluded from the genealogy given by the latter in his work. Milhau was the author of: "Mishpeh Emet," a philosophical essay on Job, a kind of theodicy; "Mat'teh Mosheh," a rimed paraphrase of Ruth, with philosophical reflections; and "Iggeret ha-Ne'hamah," a rimed work purposing to console the reader in his sadness; all three works being published at Lehnour in 1787. A poem entitled "Mizmor Shir le-Napoleou" (Paris, 1806) was composed in honor of Napoleon I. by a Moses Milhau, who is identified by Zedner ("Cat. Hebr. Books Brit. Mus." p. 544) with the subject of this article; but if the latter was the father of Joseph of Milhau, it is not likely that he was still living in the beginning of the nineteenth century.


S. M. SELL.

MILHAU (Latin, Amiliavum; Hebrew, אמיליאום): Village in the department of Gard, France. In Renan-Neubauer, “Les Rabins Francais,” p. 665, its name is given as אמיליאום. It has been erroneously confounded with Milhau (the ancient Emilianum or Amilbanum) in the department of Aveyron, where there probably never was a Jewish community. There are no documents to indicate the status of the Jewish community of Milhau in the Middle Ages. Whatever it may have been, the Jews established there were expelled in 1306. They sought refuge in the Comtat-Venaissin, chiefly at Carpentras, where many of their descendants were living in the sixteenth, seventeenth, and eighteenth centuries. The name "Milhau," "Mille," or "Milland" is still a common one among the Jews of southern France.

The scholars of Milhau include: Don Dicoulasol; Abraham ben Rouben ben Joseph ben Joshua Amilubi (14th cent.); Moses Milhau; Gabriel Milhau, translator and commentator of the medical work "Tabula Super Vita Brevis," by Arnauld de Ville-neuve; Maestro Benonfant or Hezkiel of Milhau, author of the medical work "Gabriel" (16th cent.); Immanuel ben Gad; Joseph of Milhau, member of the rabbinical college of Carpentras; David of Milhau; Moses ben Michael; and Joseph of Milhau (called also "Joseph Muscat").


S. K.

MILK (Hebrew, "halab"); Aramaic, "helba"): A common article of food among the ancient Hebrews.—Biblical Data: Palestine is praised in the Bible as a "land flowing with milk and honey" (Ex. iii. 8 et al.), milk representing the common necessities of life, and honey referring to luxuries. In Isa. i. 1, milk is coupled with wine to denote a similar idea (comp. Ezek. xxv. 4). The Israelites used the milk of goats (Deut. xxxii. 14) and the milk of sheep (Prov. xxvi. 27). Cows’ milk is rarely mentioned (comp. Deut. l.c.), probably because of its scarcity owing to the unsuitability of the mountainous country of Palestine for pasturing large cattle. Milk was received in buckets (Job xxii. 24) and kept in skins (Judges iv. 19), and was used as a refreshing drink at meals (Gen. xviii. 8).

Milk was supposed to give whiteness to the teeth (ib. xix. 12), and was employed as a simile for the whiteness of the human body (Lam. iv. 7; comp. Cant. v. 12). Deborah refers to milk ("hem'sah") in parallelism to "halab") as "a cup of the nobles"
Milhau

Milk

( Judges v. 23); and in several other texts it is spoken of as one of the most delicious beverages (comp. Cant. iv. 11, v. 1). Ben Sira counts milk among “the principal things for the whole use of man’s life” (Ecclus. [Sirach] xxix. 2). The abundance which the Israelites will enjoy in Messianic times is pictured in the figure that the hills of Palestine will flow with milk (Joel iv. [A. V. iii.] 18; comp. Isa. viii. 22). Cream or butter (“hem’ah”) is also used as a figure denoting abundance (Isa. t.c.; Job xx. 17), and is frequently mentioned with milk (Gen. xviii. 8; Deut. xxxii. 14; Judges v. 25; Prov. xxx. 33; et al.). See Cheese; Food.

In Rabbinical Literature:

Although regarded as a pleasant beverage ( Ket. 111a); “Agadat Shir ha-Shirim,” ed. Schecter, p. 157, note, Cambridge, 1891; milk was probably used more by the poorer classes of the community than by the rich (Hul. 84a; Yalk., Proph. 696). It was especially used as food for infants (Seder Ellynahu Zu’ta, ed. Friedmann, p. 195, Vicia, 1903; comp. Heb. v. 12; I Cor. ii. 2). A mixture of milk and honey was regarded as a delicious drink (Cant. R. iv. 22). One is counseled against drinking beer or wine after milk (M. K. 11a). In a figurative sense milk was used to denote whiteness and purity (Gen. R. xvii. 15; Cant. R. v. 10). One who wishes his daughter to be fair should feed her in her youth on young birds and on milk (Ket. 59b). Milk is one of the five things (three, in Yalk., Isa. 480) to which the Torah was compared (Deut. R. vii. 3; comp. Kimhi’s commentary on Isa. iv. 1). On this account some maintain that the custom arose of eating food prepared with milk on the festival of Shabbat (“Kol Bo,” 32; comp. Shulhan ‘Aruk, Orn Hayim, 494, 3, Isserles’ gloss; see Shabbat). He who devotes himself to the study of the Law will be greeted in the future world with six cups of milk besides many other delicious beverages (“Agadat Shir ha-Shirim,” p. 84, note).

The permission to drink milk was regarded by the Rabbis as an exception (“hiddush”), since it was held that the milk of mammals is derived from decomposed blood (Nid. 9a), and is furthermore something separated from a living animal and therefore to be included in the general prohibition against eating anything that comes from the living (“dabar min ha-hal”; Bek. 6b).

The milk of an unclean animal is forbidden in accordance with the general rule, “that which comes from the unclean is unclean; from the clean, clean” (ib. 5b; comp. Gen. xxxii. 16). It is forbidden also to use the milk of an animal suffering from a visible malady which causes the animal to be ritually unfit for food (“terefah”), or that of an animal found, after the ritual slaughtering, to have suffered from such a disease as late as three days before its death (Hul. 115b; comp. ib. 11a, Tos., s.r. “Atya”; Maimonides, “Yad,” Ma’akot Asurot, iii. 16; Shulhan ‘Aruk, Yoreh De’ah, 81).

Milk bought from a non-Jew is forbidden, the apprehension being that the non-Jew in his carelessness or from a desire to improve it may have mixed with it some forbidden ingredient. If, however, a Jew has been present at the milking, the milk may be used. Different customs prevail with regard to the use of butter bought from a non-Jew; and even with regard to milk and cheese later authorities are more lenient (“Ab. Zarah 29b, 35b; “Yad,” t.c. iii. 12-17; Yoreh De’ah, 115; see CHEESE). The process of curdling milk was effected in Talmudic times either by rennet (“kebubah,” “Ab. Zarah, t.c.) or by the juice of leaves or roots (“Ohalot 1. 7).

Milk is one of the three beverages which, if left uncovered overnight, should not be used, because it is possible that a serpent may have left its venom therein. In places where serpents are not found, this apprehension does not exist (Ter. viii. 4, 5; Yalk., Judges, 45; “Yad,” Rashi and Tos. ad loc.). Milk is also one of the seven beverages that make articles of food liable to receive impurity (Maksh. vi. 4; see Purim).

The Rabbis did not hesitate to admit their inability to assign a reason for the prohibition against eating meat with milk (“basur be-halab”), and they accordingly labeled it as “hiddush.”

Milk and an exception, a unique law (Pes. 41b; Meat. Hul. 108a; comp. Rashi and Tos. ad loc.). Maimonides says in this connection: “Meat boiled with milk is undoubtedly gross food, and makes overfull. But I think that it was probably prohibited because it was somehow connected with idolatry, forming perhaps part of the services at a heathen festival.” This latter theory he supports by the fact that in Exodus the prohibition against setting a kid in its mother’s milk is mentioned twice in connection with the festivals (“Mereh,” iii. 48).

Basing their opinions on an ancient tradition, the Rabbis explained the thrice-repeated prohibition against setting the kid in its mother’s milk (Ex. xxiii. 19, xxiv. 26; Deut. xiv. 21) as referring to three distinct prohibitions—(1) against cooking meat and milk together; (2) against eating such a mixture; and (3) against deriving any benefit from such a mixture (Hul. 115b; comp. there the various attempts made to find Biblical support for the prohibition against eating meat with milk). It is curious to note in this connection that Onkelos, a most literal translator, renders the passages in all the three places by “ye shall not eat meat with milk” (עֵשֶׁב לְשׁוּב שֶׁיָּשָׁב שֶׁיָּשָׁבעָבָה יָשָׁב לְשׁוּב לֶשׁוּב מַלְכָּה; comp. LXX. to Ex. xxxiv. 26). The expression “kid” was accepted to be a generic term including all mammals and, according to some, even birds (Hul. 113a). The prevalent opinion, however, is that the prohibition against eating poultry with milk is of rabbinic origin merely (Maimonides, “Yad,” Ma’akot Asurot, ix. 4; Shulhan ‘Aruk, Yoreh De’ah, 87, 3). Fish and locusts as well as eggs are excluded from the prohibition (Hul. 108b, 104a; Bezah 6b).

The prohibition against eating meat with milk was extensively elaborated by the Rabbis, who provided for every possible occurrence. Not only was the eating of meat with milk forbidden, but also the eating of meat that had a taste of milk, or vice versa; for “the taste of forbidden food is forbidden as the food itself” (Hul. 98b, 108a; Pes. 44b; ‘Ab. Zarah 67b; et al.). If a piece of meat that had become forbidden as food because...
Milk and Millstone. See Flour.

Millaud, Édouard: French barrister and statesman; born at Tarascon, Bouches-du-Rhône, Sept. 27, 1834; educated at Lyons, and there admitted to the bar in 1856. Taking an active part in politics, he was an opponent of the imperial government and became attorney-general for Lyons after the overthrow of Napoleon III. He resigned in 1871; but in the same year he was elected to the Assembly as a member of the Extreme Left, was re-elected in 1876 and 1877, always belonging to the Republican Union, of which political club he was one of the founders. In 1886 he was elected to the Senate, and in 1891 and 1900 was re-elected. Being a good speaker, Millaud has taken a prominent part in the debates of the Upper House and has been a member of several commissions. In 1886 he became secretary of public works in the cabinet of Freycinet, and in the following year in that of Goblet, resigning in 1887.

Millaud has written several essays on jurisprudence, including medical jurisprudence, in the professional journals, and is the author of: "Etude sur l’Orateur Hortensius," 1859; "De la Réorganisation de l’Armée," 1867; "Devons-Nous Signer la Paix?" 1871.


F. T. H.

Millaud, Moïse-Polydore: French journalist and banker; born at Bordeaux Aug. 37, 1813; died at Paris 1871. The son of a poor Jewish tradesman, he received but a meager education, and entered a bailiff's office as clerk. He applied himself to literature from his youth, and at the age of twenty established a small newspaper, "Le Lutin." In 1836 he went to Paris and founded "Le Gamin de Paris," the first newspaper to be sold at the doors of theaters, and "Le Négociateur," concerned entirely with commercial matters. Although neither was financially successful, he gained valuable training from them. In 1839 he founded "L’Audience," devoted exclusively to the news of the law courts, which was very prosperous until 1845; and he was the leading competitor of the "Gazette des Tribunaux." On Feb. 24, 1845, he established "La Liberté," which strongly supported the cause of Prince Louis Napoleon. After the insurrection of June the paper was suppressed. To
MILLENNIUM: The reign of peace, lasting one thousand years, which will precede the Last Judgment and the future life. The concept has assumed special importance in the Christian Church, where it is termed also "chiliasm," designating the dominion of Jesus with the glorified and risen saints over the world for a thousand years. Chiliasm or the idea of the millennium is, nevertheless, older than the Christian Church; for the belief in a period of one thousand years at the end of time as a preliminary to the resurrection of the dead was held in Parseism. This concept is expressed in Jewish literature in Enoch, xiii., xcii. 13-17; in the apocalypse of the ten weeks, in Apoc. Baruch, xli. 3 ("And his dominion shall last forever, until the world doomed to destruction shall perish"); and in II Esdras vii. 28-29. Neither here nor in later Jewish literature is the duration of this Messianic reign fixed. It is clear, however, that the rule of the Messiah was considered as an interregnum, from the fact that in many passages, such as Pes. 68a, Ber. 34b, Sanh. 91b and 99a, Shabb. 63a, 113b, and 141b, a distinction is made between מַעֲשֵׂה יְהוָה וָעַד הָעָם יַדִּיעָה, although it must be noted that some regarded the Messianic period as the period of the fulfillment of the prophecies, while others saw in it the time of the subjugation of the nations.

There are various views regarding the duration of this kingdom, and there is considerable confusion in traditional literature on this point, one and the same opinion being often quoted as held by different authorities. According to the two baraitot in Sanh. 99a, the Messianic kingdom is to last for 40, or 70, or 863, or 400, or even for 7,000 years. In the opinion of others its period is to equal the time from the creation of the world, or else from Noah, to the "present" day. Similar statements, often merely ascribed to other authors, are found in Yalk. 806. Sanh. 97a quotes Abaye and an old baraita, which is found also in 'Ab. Zarah 9a, to the effect that the Messianic period comprises two of the six millenniums of the world, while R. Ketha and a baraita which make the interesting statement that the 6,000 years of the world will be concluded by the seventh thousand of the Messianic kingdom. In the passage in Yalkut already quoted, this same view is ascribed to two tannaim of the second century. Both of these chronologies are based on the calculation found in Ps. xc. 4 ("For a thousand years in thy sight are but as yesterday"), a comparison of which with the account of Creation formed the basis for the 6,000 years of the duration of the world, while the Sabbath corresponded to the seventh thousand, that of the Messiah.

The calculation of 6,000 or 7,000 years is found, according to Lagarde ("Mittheilungen," iv. 315), as early as the Greek translators of the Pentateuch, whom he places about 280 B.C., and is giver also to Enoch, xxxiii. The idea of the Messianic interregnum was later incorporated in this form in Revelation.

Found in Revela-
tion. (ch. xx.). When Jesus has conquered the serpent, representing the hostile anti-Christian world, the martyrs of the faith will be raised from the dead and will rule with him for 1,000 years as a band of kingly priests. This period is to be followed by the Last Judgment and the creation of a new heaven and a new earth. The concept of the Messianic kingdom, which is here described merely as a reign of peace, is elaborated more fully in the eschatological descriptions of apocalyptic literature (as in Papias), in the Epistle of Barnabas, and in the writings of Justin. Barnabas follows the Jewish theory that the world is to exist unchanged for 6,000 years, and that at the beginning of the Sabbatical or seventh millennium the son of God will appear, although, unlike Papias, he regards this event as purely spiritual. The view of Justin ("Diis. cum Tryph."") concerning the Messianic kingdom is nationalistic in coloring, being influenced, according to Hamburger, by the insurrection of Bar Kokba. After the middle of the second century of the common era these ideas fell into abeyance, until the Montanists arose in Asia Minor (c. 180-220) and revived the ancient hopes, declaring, however, that their city of Pepouza was to be the site of the future Jerusalem and the center of the millennial kingdom. In the Greek Church chiliasm was displaced entirely by Origen's Neoplatonic mysticism, and was kept alive only in the Oriental branches of that communion.


A. B.

MILLET: An important species of grain which grows chiefly in sandy regions. In Arabia, Italy, and elsewhere a bread, excellent when fresh, is made of it, and also of the species Paniceum italicum Linn. The grain is mentioned but once in the Bible, in Ezek. iv. 9: "Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and
Millet

Minden

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piece of plate by some representative Jews in recognition of his sympathetic attitude. His history was republished in 1863 and 1867.

Dean Milman was appointed Dean of St. Paul's in 1849. He was the first to translate Sanskrit epics into English. He edited Gibbon in 1838, and Horace in 1849. His ecclesiastical and theological sympathies were very liberal, as is shown by his "History of Latin Christianity" (1855), in which also occur several sympathetic references to the Jews.

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the destruction of the Temple, no less than twenty-
four kinds of minim (Yer. Sanh. x. 5). Thus the
min who (the Midrash states) derided

**Various Applications of the Term.**

Alexander the Great for rising before
the Jewish high priest Simon the Just
Borakot ix., on whose account the custom was established of closing the benedictions with the words "from eternity to eternity" in order to emphasize the existence of more than one world, were undoubtedly Sadducees, who, as known, denied the existence of another world. In passages referring to the Christian period, "minim" usually indicates the Judeo-Christians, the Gnostics, and the Nazarenes, who often conversed with the Rabbis on the unity of God, creation, resurrection, and similar subjects (comp. Sanh. 39b). In some passages, indeed, it is used even for "Christian"; but it is possible that in such cases it is a substitution for the word "Nozeri," which was the usual term for "Christian."

During the first century of Christianity the Rabbis lived on friendly terms with the minim. Rabbi Eliezer, who denied to the heathen a share in the future life, is said to have discourse with the Judeo-Christian Jacob of Kefar Sekanya and to have quietly listened to the interpretation of a Biblical verse he had received from Jesus (Ab. Zarah 16b; Eccl. R. i. 8). Ben Dama, a nephew of R. Ishmael, having been bitten by a snake, allowed himself to be cured by means of an exorcism uttered by the min Jacob, a Judeo-Christian. These friendly feelings, however, gradually gave way to violent hatred, as the minim separated themselves from all connection with the Jews and propagated writings which the Rabbis considered more dangerous to the unity of Judaism than those of the pagans. "The writings of the minim," says R. Tarfon, "deserve to be burned, even though the holy name of God occurs therein, for paganism is less dangerous than 'minut'; the former fails to recognize the truth of Judaism from want of knowledge, but the latter denies what it fully knows" (Shab. 110a).

On the invitation of Gamaliel II., Samuel ha-
Katan composed a prayer against the minim which was inserted in the "Eighteen Benedictions"; it is called "Birkat ha-Minim" and forms the twelfth benediction; but instead of the original "Nozerim" (= "Nazarenes"); see Krauss in "J. Q. R." v. 55; comp. Bloch, "Die Institutionen des Judeenthums," i. 198) the present text has "we-la-malshinim" (= "and to the informers"). The cause of this change in the text was, probably, the accusation brought by the Church Fathers against the Jews of cursing all the Christians under the name of the Nazarenes. It was forbidden to partake of meat, bread, and wine with the min. Scrolls of the Law, tefillin, and mezuzot written by a min were burned (Giṭ. 45b; Yer. Shab. 14b; Ab. Zarah 40b; Shulhan 'Aruk, Orach Hayyim, 38, 1: Ḥ. Yoreh De'ah, 281, 1). An animal slaughtered by a min was forbidden food (Ḥul. 15a). The relatives of the min were not permitted to observe the laws of mourning after his death, but were required to assume festive garments and rejoice (Sera. ii. 10: Yoreh De'ah, 345). The testimony of the min was not admitted in evidence in Jewish courts (Shulhan 'Aruk, Hoshen Mishpat, 34, 22); and an Israelite who found anything belonging to one who was a min was forbidden to return it to him (see Hoshen Mishpat, 206, 2).

According to Maimonides ("Yad," Teshuah, iii.) the term "min" is applied to five classes of heretics: to those who deny the existence of God; to those who believe in two or more than two gods; to those who ascribe to God form and figure; to those who maintain that there existed before the creation of the world something besides God; and to those who worship stars, planets, or other things in order that these may act as intermediaries between them and the Master of the World.

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**Minden, Juda (Loë) B. Joel:** German lexicographer; lived at Berlin in the sixth decade of the eighteenth century. In 1760 he published there, with the approbation of the rabbinites of Berlin and Halle, a German dictionary produced by a Jew and using German as the medium of translation; it was, as Zunz says ("G. V." p. 451), "the initial attempt to introduce the High German language into the national literature."

The title "Millim le-Eloah" (comp. Job xxxvi. 2) was chosen for it, "because it explains the words of the divine writings," while its first word (millim) hints at the author's name (ميلימ ה'"عال). The book, which is based on David Kimhi's dictionary, contains also additions from the Concordance, as well as discussions of the grammatical functions of the letters. In 1765 Minden published a new edition of Musafa's "Zeker Rab" as a supplement to his own work.

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**Minden, Loë B. Moses:** Cantor and poet; born at Selichow (from which he is called also Judah b. Moses Selichower), in Lesser Poland, in the seventeenth century; died at an advanced age at Altona or Hamburg May 29, 1751. He acted as hazzan at Minden-on-the-Weser, whence his name "Minden." He was the author of "Shire Yehudah," Hebrew songs with German translations and music. One of these begins: "Ihr lieben Brüder und Gesellen, die da sitzen und zechen," and another, "Hört zu, ihr Leut, gedenkt an die Zeit." In an epilogue to this work (Amsterdam, 1698) he exhorts the rabbis not to allow conversation in the synagogue. He wrote also "Zemer wa-Shir," which was printed by Solomon London, Frankfort-on-the-Main, 1714.
MINERBI, HIRSCHEL DE: Count of Oscura; Italian diplomat; descendant of a wealthy and illustrious Jewish family of Triest; born April 23, 1828; educated at the University of Padua, where he received his degree in law in 1864. He then went to Italy, and entered the government service in 1867, being first sent to Paris, later in turn to Bern, Constantinople, London, Brussels, and finally to London again, where he remained until he withdrew from the service. Before he retired to private life he set aside the sum of 80,000 lire which he directed to be used as a nucleus for the foundation of an institute for the benefit of the widows and orphans of diplomatists. S. V. C.

MINES AND MINING: Mines did not exist in the land inhabited by the Israelites. In the description of Palestine in Deut. viii. 9, it is true, the words "whose stones are iron and out of whose hills thou mayest dig brass" seem to refer to mining; but it is doubtful whether this passage is to be taken literally. The writer may have only meant that the stones were like iron in hardness. Here and there, however, superficial deposits of iron ore, such as pea ore or meadow ore, are to be found. In the Wadi Ajlun there are even thin deposits of red iron ore, but whether these were perhaps worked in some primitive manner is unknown. Traces of iron-mines and of ancient copper-works are found in the Lebanon. Possibly the words in Deuteronomy refer to this territory, though it was never inhabited by the Israelites.

The author of Job xxviii. betrays a more exact knowledge of mining. In verses 4, 7, 8 he refers to the passages and galleries which run crosswise with many sharp turns, following the labyrinthine course of the vein of ore. Verse 3 refers to the miner's light, which, according to Diodorus (iii. 11), the workers in Egyptian mines used to wear fastened to their foreheads. Verse 5 refers to the process of breaking the stone by making it intensely hot and then pouring water on it. This process also is mentioned by Diodorus. Verse 10 refers to the cleaving of a rock in which a vein of ore ran through it in a fissure. Water burst from the fissure, and the flow was stopped by closing up the gap. Perhaps the writer's knowledge of the subject came from Egyptian sources.

The rich gold-mines of which Diodorus (i.e.) speaks were on the boundary between Egypt and Naṣb, but more likely in this passage the allusion is to the copper-works of the Egyptians on the Sinaitic Peninsula. Traces of extensive mining operations are still to be seen in the wadis Maghara and Naṣb, in the heaps of rubbish, the piles of slag, and the ruined passages. The inscriptions found on the rocks there intimate that the ore was excavated even before the time of Cheops (the builder of the great pyramid), under King Snefru. Mining was not carried on by regular miners, but by slaves, convicts, prisoners of war, etc. The author of Job xxviii. must in some way have become acquainted with such mines, and have used the picture with poetical freedom for a general illustration of human skill in obtaining precious metals. See Metals.

MINHAL: See Custom.

MINHAG. See Custom.

MINHAG PRAYER: The afternoon devotional service of the Jewish liturgy. The term is probably derived from Elijah's prayer at "the time of the offering of the evening ["minhah"] sacrifices" (I Kings xviii. 36). Minhah is one of the three daily services referred to in Dan. vi. 10. Tradition credits the patriarchs Abraham, Isaac, and Jacob with the authorship of the morning, afternoon, and evening prayers respectively (Ber. 26b). That Isaac was the original author of Minhah is deduced from the verse, "And Isaac went out to meditate in the field at the eventide" (Gen. xxiv. 63).

Minhah proper, otherwise known as "Minhah Gedolah" (major) begins at six and one-half hours of the day (12.30 p.m.); and they both end at sunset (6 p.m.). "Pelag" (split or semi) Minhah divides the "Minhah Ketanah" in half at ten and three-quarter hours of the day (4.45 p.m.; Ber. iv. 1. 26a). Sunset is calculated to occur at the twelfth hour of the day (6 p.m.); no attention is paid to variations in the length of day and of night according to the seasons, but each is reckoned as containing exactly twelve hours.

The distinction between Minhah Gedolah and Minhah Ketanah corresponds to a division of activities into important and unimportant; it being forbidden to enter upon one of either class after the beginning of the corresponding Minhah; this rule was made as a precaution against any undertaking being continued after the limit of the time fixed for prayer (Shab. 1. 2. 9a). Accordingly, one must not commence a large business transaction or sit down to a banquet after 12.30 p.m., nor begin a small transaction or partake of an ordinary meal after 3.30 p.m., without having previously recited the Minhah prayer. The semi-Minhah is a special division made by Rabbi Judah, who sets the limit of the "Minhah" time at one and one-quarter hours before sunset.

It appears that some made it a practise to pray both at Minhah Gedolah and Minhah Ketanah. R. Mazliaḥ did so; but Asheri rules against him, inasmuch as there is an additional Minhah known as "ne'ilah," which is confined to Yom-Kippur and special fast-days (Asheri, Rule iv., § 18). The Shulhan 'Aruk allows one to say the Minhah prayer twice, provided one Minhah is recited as an obligation ("hobah") and the other as a voluntary act ("reshuth"). This, however, is allowed only to men of extraordinary devotion; this rule being supported by the words of Isaiah: "To what purpose is the multitude of your sacrifices unto me?" (Shulhan 'Aruk, 'Arub Hayyim, 234, 1).

Minhah consists of Ps. cxiv., "Amidah," "Tal- mum" (except on Fridays), and "'Alenu." When there is a quorum of ten ("miyuv") the leader repeats the standing prayer ("Amidah") aloud, and recites the "Kaddishim." On Saturdays and on
fast-days a portion of the Pentateuch is read in public before the “‘Amidah.” When time presses, the leader recites aloud only the first part of the prayer, through “Kedushah” (“thrice holy”), and the rest is said silently with the assembly.

The third meal on Saturdays is eaten between Minḥah and Ma'arib or evening prayer. Formerly, a maeẓẓa sometimes preached in the synagogue after Minḥah. In the nineteenth century, when the people became more busy in worldly affairs, it was difficult for them to assemble in the afternoon and again in the evening; hence the Minḥah prayer was postponed to very near sunset in order that it might be followed by Ma'arib after a short interval.

On the relation of the Minḥah prayer to the sacrifices in the Temple see Prayer.

Bibliography: Dembitz, Jewish Services in Synagogue and Home, pp. 76-81, 188, Philadelphia, 1898. J. D. E.

MINIS: American family especially prominent in the South. Its founder, Abraham Minis, went from England to America in 1733. The family tree is as follows:

--- Minis (in England) ---

<table>
<thead>
<tr>
<th>Abraham Minis (b. 1691; settled in Savannah, Ga., 1733; d. 1757)</th>
<th>m. Abigail (b. 1701; d. 1794)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Esther Minis (no descendants)</td>
<td>Leah Minis (no descendants)</td>
</tr>
<tr>
<td>Philip Minis (b. 1734; d. 1789)</td>
<td>m. Judith Pollack of Newport, R. I. (d. 1818)</td>
</tr>
<tr>
<td>2 other children (no descendants)</td>
<td></td>
</tr>
<tr>
<td>Abraham Minis (b. Savannah, Ga., 1781; d. 1801)</td>
<td>m. Divina Cohen of Georgetown, S. C. (b. 1787; d. 1847)</td>
</tr>
<tr>
<td></td>
<td>Sarah Ann Minis (b. 1811) m. Dr. Isaac Hays of Philadelphia (issue; see Hays pedigree)</td>
</tr>
<tr>
<td>3 sons 4 daughters</td>
<td></td>
</tr>
<tr>
<td>Abraham Minis (b. 1837; d. 1893)</td>
<td>m. Eugenia P. Myers</td>
</tr>
<tr>
<td>Abram Minis (b. 1837; d. 1893)</td>
<td>m. Mabel A. Henry of New York (issue)</td>
</tr>
<tr>
<td>Lavinia Minis (b. 1837; d. 1893)</td>
<td>m. Charles L. Henry of New York (issue)</td>
</tr>
</tbody>
</table>

MINIR (𬶏ִּﬠְרִ): Family of scholars of Tudela, members of which are met with in the East and in Italy.

Abraham ben Joseph Minir (probably a brother of Isaac ben Joseph Minir): Acaḥ (Isaac) ben Hayyim and his son Abraham Minir; and Shem-Tob ben Samuel Minir were prominent members of the community of Tudela in 1363.

Isaac ibn Minir: Contemporary of Isaac ben Sheshet.

Isaac ben Joseph Minir: Commentator and liturgical poet; pupil of Yom-Tob ben Abraham of Seville, and contemporary of Solomon ben Adret.

He was the author of the Talmudic commentary "Be'erot Yizḥak."

Joseph ben Isaac Minir: Rabbi at Constantinople; died before 1408; son of Isaac ben Joseph Minir; for ten years a pupil of Isaac ben Sheshet, who esteemed him highly for his scholarship.

Moses Minir: Edited Hebrew works at Venice in 1598.

Shem-Tob Minir: Contemporary of Joseph Karo; was living at Constantinople in 1569.

Bibliography: Isaac ben Sheshet, Responsa, Nos. 79 et seq., 125, 128, 136; Omer Neman, ii. 90; He-Ḥalak, ii. 36, iv. 84; Conforto, Kore ha-Ẓeror, p. 59; Zunz, Literaturgesch., p. 504; Kayserling, Gesch. der Juden in Spanien, i. 75 et seq., 88. M. K.

MINIS: American family especially prominent in the South. Its founder, Abraham Minis, went from England to America in 1733. The family tree is as follows:

--- Minis Family ---

Abraham Minis: One of the earliest settlers in the colony of Georgia; born c. 1696; died 1757. He arrived at Savannah with the group of Jewish colonists which came from England July 11, 1733, shortly after Oglethorpe. Abraham was accompanied by his wife Abigail, his daughters Leah and Esther, and his brother Simeon. He seems to have been a man of means. Some of the family silver he brought with him is still in possession of his descendants; and several pieces bear his crest. Abraham's name appears among those of the few Jewish grantees mentioned in the general conveyance of town lots and farms executed in Dec., 1738, and which
is virtually the earliest deed in the colony. He soon became a merchant, and is mentioned as such in Savannah as early as 1737.

When many of the colonists, both Jew and Gentile, left Georgia about 1740, owing to the illiberal policy of the trustees, Minis was one of the few Jews who remained; he is mentioned in the trustees' minutes of that period. His widow died in 1794.

Simeon Minis: Brother of Abraham Minis; also one of the original settlers. His name appears in the records as late as 1748, when he received an allotment of land.

Philip Minis: Son of Abraham Minis; born at Savannah July 11, 1734 (being the first white male child born in the colony of Georgia); died 1789. He was a successful merchant at the outbreak of the American Revolution. An ardent patriot, he advanced considerable sums to the Revolutionary cause, mainly in connection with the payment of the troops. His name appears in the “Journal of the Continental Congress.” In 1778 Congress directed the payment to him of several thousands of dollars, advanced to the “acting paymaster and commissary to the Virginia and North Carolina troops in the State of Georgia.” When, in Sept., 1779, the French auxiliaries besieged Savannah, Minis acted as guide through the woods, and was consulted as to the best place for landing. He also volunteered to act as a patriot guide thereafter. In 1780 the British passed their famous “Disqualifying Act,” whereby certain persons were disqualified from holding office, because of their prominence in the “rebel cause.” The name of Philip Minis is one of the 150 names appearing in this list.

After the Revolution Minis took a lively interest in congregational affairs at Savannah. On the re-establishment of the congregation in 1786 he became parnas or president of the Mickva Israel congregation in that city.

David Minis: A member of the family who was prominent in Masonic affairs as early as 1737. He was among those who, on behalf of the order, waited upon Governor Ellis with an address of welcome in connection with the installation of the 150 names appearing in this list.

Judith (Judy) Minis (née Judith Pollack): Wife of Philip Minis; died 1818. She and her mother were both prominent patriots. On this account both were confined to their dwelling after the taking of Savannah, and were finally ordered to leave the town.

Among the soldiers of the Georgia line in the Revolution are also found the names of William Minis and James Minis, presumably members of the same family.

Isaac Minis: Son of Philip and Judith Minis; said to have been born in 1780, in a cave near Charleston, S. C., while that city was besieged and while Savannah was in the hands of the British; died 1856. He served as a private in the War of 1812 in Capt. William Bullock's company of artillery, 1st Regiment Georgia Militia.

Abraham Minis: Son of Isaac Minis; born at Savannah 1820; died 1889. He was physically disqualified from serving in the field at the outbreak of the Civil War. Though disapproving of secession, he, after hostilities commenced, espoused the Confederate cause, and filled a position in the commission's office at Savannah. He also subscribed liberally to the issue of Confederate bonds.

Isaac Minis: Son of Abraham Minis; born at Savannah 1857; died 1893. He was an active member of the Georgia Hussars for many years, until his death.

Abraham Minis: Son of Abraham Minis; born 1859. He joined the Georgia Hussars in 1881, and became first lieutenant. At the outbreak of the Spanish-American war he requested assignment to a cavalry regiment, but as no cavalry was called from Georgia he had no opportunity for active service. Later he was appointed quartermaster (with the rank of captain) of the 1st Regiment of Georgia Cavalry, of which body he is now (1904) adjutant.


MINKOVSKY, PHINEHAS: Russian cantor; born at Byelaya Tzerkov April, 1859. His father, Mordecai, a descendant of Yom-Tob Lipmann Heller, was cantor in the great synagogue of Byelaya Tzerkov, and he himself was a singer in his father's choir. After having studied the Bible and Talmud under different teachers, Minkovsky continued his Talmudical studies alone in the bet ha-midrash of his native town. At the age of eighteen he began to study Russian and German, and he mastered these two languages. His first teacher in vocal music was his father; later he studied it under Samuel Spivak (Nisan Belzer or Nisan Berdychever), and finally he went to Vienna, where he continued under Robert Fuchs, now (1904) director of the Conservatorium of Vienna, from whom he obtained a diploma as singer. From 1888 Minkovsky was successively cantor at Kishinef, Kherson, Lemberg, Odessa (in the great synagogue), New York (in the synagogue Kehal 'Adat Yeshurun), and in 1892 he was called back to Odessa, where he is now cantor in the Broder Synagogue. He has written “Die Entwicklung der Synagogalen Liturgie bis nach der Reformation des 19 Jahrhunderts” (Odessa, 1902). Minkovsky has contributed to many Hebrew periodicals and to “Die Wahlarheit.”

H. R.

B. Et.

MINKOWSKI, OSCAR: German physician; born at Alexoten, near Kovno, Russia, Jan. 13, 1858; educated at the universities of Freiburg, Strasbourg, and Königsberg (M.D. 1881). He became assistant at the medical clinic of Königsberg University in 1882 and privat-docent in 1885. Removing to Strasbourg in 1888, he was appointed assistant professor at the university there in 1891. In 1900 he became chief physician at the General Hospital at Cologne. Minkowski is a contributor to Leyden's "Handbuch der Ernährungstherapie," Nothnagel's "Hand-
Minnesota. The congregation dedicated a new rabbiof the congregation and remainedhere eight
years. Plissuccessorshave been: Rabbi S. Marks,
who has been succeeded by Rabbi M. S. Silber.

Thiscongregation, the leading Orthodox one, main-
solved and succeeded by the Congregation Keneseth
Israel, which built its presentsynagogue in 1894.

Aboutfiveyearslater thesynagogue was enlarged
and moved to its present site, Fifth avenue and
Tenth street south. Henry Ilowiz then became the
rabbi of the congregation and remained here eight
years. Hissuccessors have been: Rabbi S. Marks,
two years; A. Friedman, seven years; and S. N.
Deinard, the present (1904) incumbent, who was
elected in 1901. The congregation dedicated a new
synagogue in 1903.

The great bulk of Russianand Rumanian Jews,
who are now the predominating element of the
community, have come since 1882. The first con-
gregations organized by them were the Adath Ye-
shurun, which existed for about seven years, and
the Rumanian Hebrew Congregation Sons of Abraham,
both in 1888. In 1890 the congregation Beth Midrash
Haggadolwas started, but two years later was dis-
solved and succeeded by the Congregation Keneseth
Israel, which built its present synagogue in 1894.
This congregation, the leading Orthodox one, main-
tainsa Hebrew Free School (daily) with about 70
pupils, and a Sunday-school attended mostly by
girls. With the congregation are connected a Ḥe-
bra Tfillim, a Ḥebra Mishnah, and a Ḥebra Gemarah.
Other Orthodox congregations are: Mikra Kodesh
Nusah Sfard; Congregation Anshe Tavrig; Adath
Yeshurun (reorganized in 1908); and South Side
Hebrew Congregation Agudath Ahim. They all
have their houses of worship. The spiritual head of
the Orthodox portion of the community was, until
1901, Rabbi I. Yaffey, who has been succeeded by
Rabbi M. S. Silber.

The following organizations attend
Charitable
Organiza-
tions.
Charitable to communal charity: the Hebrew La-
dies' Benevolent Society, composed of
members of the Jewish Reform con-
gregation; Sisters of Peace; Russian
Hebrews Charity Association; Bīḳḳur Ḥolim
of the North Side; Bīḳḳur Ḥolim of the South Side;

and Hākmasṭ Orḥim (free temporary shelter for
strangers)—the last five conducted and maintained
by the Orthodox Jews.

Before there was any established congregation in
Minneapolis, the first few Jewish settlers bought a
small tract of land about four miles from the center
of the city, and organized themselves into what is
now known as the Monticello Burial Association. It
is not connected with any congregation, although
its membership is composed of those who affiliate
with the Reform congregation. In addition there
are now the Adath Yeshurun Cemetery Association;
the Minneapolis City Lodge O. B. A. Cemetery As-
sociation; and the Hennepin County Lodge O. B. A.
Cemetery Association.

Jewish secret fraternal organizations are particu-
larly numerous in Minneapolis: one lodge of the
I. O. B. B. with about 70 members; five lodges of the
O.B.A. with a total membership of 1,250; two lodges
of the Sons of Benjamin; one of the F包含ons of
Israel; Mendelsohn Camp, M. W. A.; Baron Hirsch
Camp, W. W.; and one Jewish lodge of each of the
following: Modern Samaritans, Bankers' Union,
Knights and Ladies of Security, Loyal Mystic Leg-
ion of America, Supreme Court of Honor, and
Modern Brotherhood of America.

Zionism is represented by the Olave Zion Kudi-
mah and the American Daughters of Zion. There
are several literary and social organizations.

The professions are represented by nine lawyers
(one of whom, Simon Meyers, was in the state legis-
lature from 1897 to 1899) and six physicians; three
Jewish names are on the faculty list of the Univer-
sity of Minnesota: Robert Kolliner, professor at the
University Law School; S. N. Deinard, of the chair-
of Semitics; and Lilian Cohen, instructor of chem-
istry. Dr. George J. Gordon is on the faculty of the
Hamline Medical College.

MINNESOTA: One of the northwestern states of
the American Union. It has a Jewish population
of about 13,000, distributed in the following cities:
Minneapolis, the largest city of the state, 6,000;
St. Paul, the capital city, 5,000; Duluth, 1,000;
and about 1,000 scattered over the rest of the state,
where from 5 to 20 Jewish families may be found in
most towns of 3,000 or more inhabitants.

The three brothers Samuels, English Jews, who as
early as 1853 had an Indian trading post at Taylor
Falls, on the Minnesota side of the St. Croix River,
seem to have been the first Jewish settlers. One of
the brothers, Morris Samuels, was captain in the
Union army during the Civil war. Another Jew
known to have been engaged in trading with the
Indians in those early pioneer days was Isaac Marks,
who had his residence in Mankato, and a trading-
post about twelve miles from that place.

About 1857 some Jews went to St. Paul and en-
gaged in general business, which likewise consisted
mostly in trading with the Indians. The first Jew-
ish organization was not effected till 1871, when
the present Mt. Zion congregation of St. Paul came
into existence. At that time Minneapolis had only
a very few Jews. Since then, however, the Twin
Cities have had an extraordinary growth in popula-
and the Jewish communities in them have
Minor Minsk

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grown in proportion, especially since 1882. Of late years several Jews of St. Paul have greatly prospered in business, and are now recognized factors in the commercial life of that city, so that while the Jewish community of Minneapolis is the larger in point of numbers, that of St. Paul is the wealthier and more influential.

In political and general communal activity the Jews of Minnesota have so far achieved little distinction, though T. N. Cardozo of St. Paul was as early as 1855 appointed United States commissioner, and Joseph Oppenheim of the O. B. A., in 1873, was a member of the state legislature for two consecutive terms.

About 30 Jews from Minnesota were in the United States service during the Spanish-American war, one of them, Albert Steinhauser of New Ulm, being captain of Company A, 12th Minnesota Volunteer Infantry (see “American Jewish Year Book,” 5661).

There are 17 organized congregations in the state, to 7 in Minneapolis; 7 in St. Paul; and 3 in Duluth; one in each city—namely, Mt. Zion of St. Paul, Shaarei Tov of Minneapolis, and Emanuel of Duluth—belonging to the Reform wing of Judaism, while all the others retain the Orthodox ritual. These three have within the last two years dedicated new and handsomely built houses of worship. There is an I. O. B. B. lodge in each of the three cities, the one in St. Paul having been organized in 1871, and the one in Duluth in 1904. In the Twin Cities many lodges of the other Jewish fraternal orders, German and Russian, are in active standing. Zionism is well represented in St. Paul, where a Zionist society with a large membership of young men and young women maintains a well-appointed club-house.

“The Jewish Progress” of the Twin Cities, a weekly in English, is issued at Minneapolis.

A. S. N. D.

MINOR, SOLOMON ZALKIND: Russian rabbi and author; born at Wilna 1827; died there Jan. 9th, 1900. He received his elementary education from his father, R. Jekuthiel, a well-known Talmudist. At the age of twelve Minor took up the study of Biblical and rabbinical subjects, but without the aid of a teacher. In 1849 the rabbinical seminary at Wilna was established, and Minor was among its first graduates. In 1854 he became instructor in Talmud and rabbinical literature in that institution, and in 1856 was appointed special adviser on Jewish affairs in the office of the governor-general of Wilna. Among the sermons he delivered in German at that time in the Wilna seminary may be mentioned “Der Rabbiner und der Lehrer” (Wilna, 1858). It pictures the ideal rabbi as a devoted guardian of the spiritual interests of his flock and as the advocate of his people. In 1860 Minor was appointed rabbi at Minsk; and for the next nine years he lived a life of conspicuously beneficent activity. Owing to his efforts a Sabbath-school and a night-school for artisans were opened (1861), and a library for the Jewish community was established (1862). In 1869 Minor was called to Moscow, where a Jewish congregation had recently been formed. There he succeeded in obtaining from the government the right to establish an independent Jewish religious organization, a right which the community of Moscow had, till then, never enjoyed. At the same time he received permission to build a synagogue and other communal institutions, such as a Hebrew free school, an industrial school, and an orphan asylum. He also taught the Jewish religion at the high school for girls in Moscow.

In his younger days Minor delivered his sermons in German, but at Minsk and Moscow he delivered them in Russian, and frequently had many Christians among his hearers. Indeed, Minor was the first Russian rabbi to preach in the vernacular; and his sermons have since served as models for synagogal discourses in Russia. They consisted largely of elucidations of the principles of Judaism, explanations of historical events concerning the Jews, and homilies on the duties of the Jews as Russian citizens. Minor was a friend of Count Leo Tolstoy, whose studies in Hebrew and in the Old Testament he directed. In 1891, when the expulsion of Moscow Jews began, Minor, owing to his too open expressions of sympathy for his people, was banished by the governor-general to his native town, Wilna, where he remained in seclusion until his death.

Minor’s sermons have been published (3 vols., Moscow, 1875–89). He was the author of: “Rabbi Ippolit Lutostanski” (Moscow, 1878), directed against Lutostanski’s anti-Semitic book “The Jews and the Talmud”; an outline of the history of the Jewish people, after the German of M. Elkan (Moscow, 1880; 2d ed., 1881); “Poslye Pogromov” (ib., 1889), on the anti-Jewish riots in Russia; and “Biblia Ob Uotorebnii Vina” (ib., 1889), on the teaching of the Bible in regard to alcoholic beverages. Minor wrote articles for the Russian supplement to “Ha-Karmel” (1866, Nos. 11–23), and for “Yevreiskaya Biblioteka” (vol. iv.), and was a constant contributor to other Hebrew and Russian periodicals. He also corresponded with many of the prominent Maskilim of his time.

Bibliography: sokolov, Sefer Ha-Shemut, ii. 298, Warsaw, 1903; Yakhined, 1894, No. 5; Shnirnaiotsheski Utsheski Ukezatel, vol. ii. J. G. L.

MINORCA. See Balearic Isles.

MINORITY. See Majority.

MINSK (formerly Mensk): Russian city; capital of the government of the same name. Of the history of its Jewish community very little is known. In 1376 King Stephen Bathori granted the Jews of Minsk the privilege of engaging in trade or commerce of any kind. At the end of the sixteenth century the Minsk Jews, sharing the lot of their brethren in other parts of the country, were expelled from Lithuania. In 1696, however, Jews are again found in Minsk, owning shops. In the same year King Sigismund III. confirmed the decree of expulsion; but within ten years (1616) he annulled it, and reestablished the privileges granted by Stephen Bathori. Moreover, in 1625 Sigismund granted the Jewish community permanent possession of the tracts of land occupied by the synagogue and the cemetery. Subsequently (1829) he permitted them to own stores; but they were not
allowed to build houses. King Ladislaus IV., in response to a petition of the Minsk Jews, confirmed the privileges granted by his predecessors. In addition he allowed them to "acquire lots and to build shops on them, as well as to buy old shops." They were still precluded from building houses, though they might own such if they came into their possession for debts. Ladislaus also left in their possession the brick-built synagogue, which he exempted from taxation; and he gave permission for founding a new Jewish cemetery.

In 1629 the superior of the Minsk Monastery of Peter and Paul brought before the civil court a complaint against the Jews of Minsk, charging them with having attacked the monastery during the baptism of a Jew. In 1648 another complaint of a similar character was made. On this occasion the wayward severely reprimanded the Jews, threatening them with prosecution if such a thing should again occur. In 1670 King Michael ordered the Minsk judicial starost not to allow unauthorized officials to judge the Jews and not to hinder the latter from appealing to the king or to the royal court, as they were subject only to the jurisdiction of the starost. During the second half of the eighteenth century the taxpayers of the Minsk Jewish community repeatedly sent representatives to the chief Lithuanian exchequer court in Grodno with complaints against the elders of the Minsk kahal. The elders were charged with diverting the public revenues and with defrauding the taxpayers among the middle classes.

On Jan. 1, 1896, the Jews of Minsk numbered 43,658. There were about forty synagogues and numerous houses of prayer. Five of the synagogues belong to the Jewish community, the others being controlled by separate congregations or belonging to private individuals. Among the numerous yeshivot the most important are: Blumke's yeshibah, the Little Yeshibah, and the yeshibah at the synagogue of the Water-Carriers. The personnel of the Talmud Torah consists of eight "melammedim" and four instructors in general subjects; out of the 334 pupils only 106 studied these subjects. The expenditure of the Talmud Torah amounted to 4,835 rubles (1885). In 1879 a Jewish trade-school was established in Minsk with locksmiths' and carpenters' departments; instruction was offered also in general subjects, in Hebrew, and in religion. In 1885 the school had 112 apprentices, and it expended 5,912 rubles. The Jewish hospital, founded in 1829, has accommodations for seventy patients; its expenses amounted in 1885 to 6,068 rubles. The Jewish poorhouse, with eighty beds, had an expenditure of 5,336 rubles in the same year. Besides, there are many charitable associations, of which the more important are: a society for the assistance of students of the Talmud, with an expenditure of 3,000 rubles (1885); a society for the assistance of indigent sick, with an expenditure of 1,500 rubles (1885); and a society (founded about 1820) for the distribution of bread among the poor, with an expenditure of 3,310 rubles (1884).

The following are the names of the Jews of Minsk who obtained particular prominence:

District Rabbis.

Moses Zeeb b. Judah, author of "Kol Yehudah."
Menahem Mendel, son of the preceding.
Asher b. Löb, teacher.
Isaac Abraham (held office 1749-55; d. 1776).
Samuel of Dider (held office till 1777, when the district rabbinate was abolished by the government).

Local Rabbis.

Moses (d. 1806), son of the martyr Mordecai, who was killed in Lublin Aug. 11, 1806.
Löb Ba'al ha-Tosef (d. about 1708).
Löb b. Asher, author of "Seder ha-Dorot."
Jehiel b. Solomon Heilprin (d. about 1742), author of "Seder ha-Dorot."
Moses b. Jehiel Heilprin, succeeded his father about 1744.
Gershom Harif (1747-93).
Israel b. Löb Mirkos (d. about 1813).
Samuel Segal (d. Dec. 27, 1818).
Israel b. Hayyim Heilprin (d. 1836).
Isaac b. Nachman Hirz Pines (d. 1856), son-in-law of Isaac Asigtor, author of "Pardes Rimonim."
Zeeb Wolf b. Moses (d. 1848).
Judah Löb b. Abraham (d. 1851).
David Tobele b. Moses, author of "Bet David" (d. 1851).
Moses Zeib, appointed rabbi by the government.
Moses Samuel Pines (d. 1853), chief of the bet din.
Bennoch b. Zeib.
Saul b. Solomon.
Hayyim Lipschitz.
Joel Harif.
Arrieh b. Jacob (d. 1860), chief rabbi; author of "Be'er Hevet."
Moses Judah Löb (d. 1869), son-in-law of David Tobele.
Judah Löb ben Solomon, Russian rabbi; born in Breslau; died in Minsk in 1856. He was one of the greatest rabbis of his time, and was surnamed "Gedel" (great one) on account of his prominence in the world of Talmudical scholarship. At the age of thirty he became rabbi of Selitz, near Brest, where he remained till 1871, when he was called to occupy the office of rabbi in Pruzhan, government of Grodno. After the death of the two rabbis of Minsk, R. Gerassim Tannum and R. Aryeh of Umen, the congregation of that city decided to appoint him as its rabbi (1883); and he occupied the rabbinate till his death (Benzion Ebershott, "Rabbane Minch wa-Jakahemeh.")
Samuel ben Meir, assistant rabbi.
Reuben b. Mordecai, appointed by the government.

Presidents of Yeshivot.

Arrieh Löb b. Zeib Horwitz, author of "Margenate Ta'aba."
Arrieh Löb b. Asher, author of "Sha'agat Aryeh."
Raphael b. Jehuda Liflander.
Joshua Heschel, author of "Mazmah Yesn'ub" and "Yesn'ub be-Rosh."
died in Jerusalem.
Dob Isaac b. Zeib Meir (d. 1851), Israel Michaelyesharum (d. 1851).
Abraham b. Joshua Evenzick (d. 1850).
Issacsher Bar, surnamed "the diligent" or "Mazmid" (d. 1879).
Gershom Tannum b. Ephraim and Solomon b. Saul Lewin.
Manziei.
Ber of Krasni, instructors at the yeshibah.
Abraham b. Abraham Anshel, author of "Ammude ha-Yemini."

Prominent Preachers.

Moses b. Judah, author of "Eben Shoham," who was later (1764) appointed preacher in London, where he published that work.

Israelit, Israel Asher b. Ozer, Russian preacher; born about 1806; died in Minsk June 6, 1806. He was popularly known as the "Grodnover Maggid" and was the preacher of the Jewish community in Minsk for more than fifty years. Besides being an able preacher he was an indefatigable communal worker and very charitable. His simple life and his untiring exertions in behalf of the aloof embraced him to all classes of the population. Numerous stories are still related in Minsk about his meritorious exertions to release men who were unjustly imprisoned for military service in the last years of the reign of Nicholas I. as "polimanki" or substitutes for others ("Afiasaot," 5904, p. 312).
Josua Isaac b. Jehiel, author of "Emek Yehoshua."
Abraham Abele Rosens, author of "Mahazeh Abraham."

H. R.

AUTHORS, SCHOLARS, AND OTHERS.

Ramp, Issachar, author of a book "on Jewish customs."

Broude, Aaron (d. 1857), one of the directors of the Government Bank at Minsk; he was honored with various medals.


Josiah Zeh Zerham (d. 1858), author of "El le-Dabbere" and "Dober Meherim."

Kaplan, Jacob, corrected and added notes to the "Erej Gedimun."

Levanda, L., Hebrew-Russian writer.

Luria, Jacob Aaron, honored by Nicholas I. with a medal for useful work in the Jewish community.

Luria, David, son of the preceding; contributor to the Hebrew periodicals of his time.

Lhoutitz (1536-1554), the miracle-worker; an intimate friend of Elijah Wilma.


Maskilosen, Saphiti (d. 1866), son of the preceding; publisher of the "Seiter ha-Dorot," with his own critical notes and additions.

Menahem Eleazar b. Levi (d. 1847), author of "Yi'ir Khino."

Meltzer, Eliezer Lipman (d. 1887), an eminent Talmudic scholar, and owner of a famous library.

Rapoport, Yekutiel Sussel (d. 1862), member of the rabbinical committee appointed by the government.

Solomonov, Moree (d. 1897), author of many novels on Talmudical subjects.

Solomon, Menahem b. Eliah, author of novellae on all parts of the Talmud.

POINTER OF HASKALAH.

Brill, Joseph, Hebrew writer.

Haneles, Abraham, rabbi appointed by the government.

Horowitz, poet.

Kaplan, Israel, author of "Le-Torah va-Da-at."

Nofo, J. Zeeb, superintendent of the Jewish trade-school.

Sirkin, Joshua, prominent Zionist.

Strofin, Abraham, author.

Wolinson, Israel Mendel, ex-editor of the "Ha-Kokabim."

PHILOSOPHERS.

Blimowitz, Bär; Elishberg, Lipman; Eliezer, Samuel Joshua; Ettinger, Hillel; Goldberg, David; Jolles, Jusema; Luria, Hayyim; Luria, Samuel; Polak, Benjamin; Polak, Moses; Ragovin, Uriah; Rapoport, Akiba; Simjowitz, Mordecai; Bliesberg, Solomon; Solomonov, Moses Zeib; Zehdowitz, Bär; and Zehdowitz, Baruch.

H. R.

N. T. L.

MINSKI, NIKOLAI MAKSIMOVICH: Russian poet and writer; born at Glubokoye, government of Wilna, in 1855. At the age of twelve Nikolai removed to Minsk and entered the local classical gymnasium (graduated in 1875). The town of his gymnasium course supplied him with his pseudonym "Minski," whereas his real family name is Wilenkin. He began his literary career in 1876, and at once attracted attention by his highly artistic poem "Na Rodin." This appeared in the best Russian journal "Vestnik Yevropy," in which Minski has published most of his poems. "Na Rodin" is an inspired poetical response to the sufferings of the Bulgarian people when the Russo-Turkish war was at its height. The period of Minski's elementary studies corresponded with that distinguished by the intense striving of Russian society for progress and enlightenment, and those auspicious years were important also for the Russian Jewry. The stimulating influence of the times was also reflected in the Jewish circle in which the future poet-philosopher lived and studied. He obtained his higher education in the department of law of the University of St. Petersburg, graduating in 1879 with the degree of bachelor of law. In that same year he published his best poem, "Byelya Nochi," which reflects the spiritual life of the contemporary youth with its restlessness and its dreams. The characteristic feature of his poetry is its pessimistic mood; it exhibits a desire to lay bare the misery of life. Very frequently Minski is the poet of sorrow, but this sorrow is impersonal and concerns some hated problem. The first volume of his writings appeared in 1887 and was received with high praise by the critics, who nevertheless pointed out the defects of his verses. A second edition of his book was soon called for. In 1889 Minski wrote a historical drama, "Osa Tai Kulchina," which shows an unusual clearness in character-drawing, a plot of absorbing interest, and an intimate knowledge of the history of the time, besides beauty of style. The drama describes in a characteristic manner the struggle of three peoples—the Jews, Poles, and Little-Russians. Others of Minski's writings have far more importance to Jews. In 1879-80 he published in the Russo-Jewish journal "Razsvyet" a series of war feuilletons under the signature "Nord-West," written after the manner of Bordeaux's "Parisian Letters." In these writings he attacked fiercely the enemies of Judaism. In the more recent period of his literary activity, beginning with the nineties of the nineteenth century, Minski has turned from Jewish life and its interests, and has devoted himself to literary philosophy, tinged strongly with Christian mysticism (see Brockhaus, and also Ska-itchevsky's "Istoria Novshei Russkoi Literatury").


H. R.

MINTERS: Persons authorized to strike coin on behalf of a government. As early as 555 a certain Priscus struck coins at Chalons ("R. E. J." x. 237). One Gideon was minter at Milan in the tenth century. In 1181 three Jews at Winchester were apparently fined for minting, though the reading of the document on which the statement is based is ambiguous (Jacobs, "Jews of Angevin England," p. 73). Several "short-cross" pennies exist of the twelfth and thirteenth centuries with names of moneyers which may be Jewish, as David of London, Isaac of York, Samuel, Simon, and Solomon of Canterbury; but it is doubtful whether these were really Jews (ib. pp. 392-396). A certain number of German coins of the twelfth century with Hebrew inscriptions have been found (see Aronius, "Regesten," Nos. 351, 389). A certain Jew, Jehiel, is mentioned as mint-master on one of the coins of Bishop Otto of Wurzburg; another held a similar position in Treves (Lampricht, "Deutsches Wirtschaftsleben," i. 1453, 1472). Earlier than this a Jew named Schlem was mint-master to Leopold V. of Austria. He appears to have been murdered during the Third Crusade (Scherer, "Rechtsverhaltnisse der Juden," i. 121 et seq.). In Hungary the early minters appear to have been exclusively Jews (Kohn, "A Zsidok Tostenete Magrarorszagan," i. 240); and there are a number of Polish coins with Hebrew inscriptions (see Numismatics).
MINYAN (מיען): Literally, "count"; the quorum necessary for public worship. The smallest congregation which is permitted to hold public worship is one made up of ten men, boys over thirteen years being for this, as for other religious purposes, counted as men. See BAR MIZWAH.

The minimum of ten is evidently a survival in the Synagogue from the much older institution in which ten heads of families made up the smallest political subdivision. In Ex. xviii. Moses, on the advice of Jethro, appoints chiefs of tens, as well as chiefs of fifties, of hundreds, and of thousands. In like manner there were the decurio among the Romans and the tithingman among the early English.

The rule is laid down in the Mishnah thus: (Megillah iv. 8): "They do not divide over the She'na [Hear, O Israel], nor pass before the Ark, nor lift their hands, nor read from the Law, nor conclude with the Prophets, nor arrange the standing and sitting, nor say the benedictions of the mourners or the consolation of the mourners, nor the benedictions of the bridegrooms, nor use God's name in preparing for grace after meals, with less than ten."

The references in this rule are to: [1] The invocation "Bless ye" ("Bareku") with its response, which, with or without a "Kaddish" preceding it, is recited before the first benediction of Shema in the evening and morning service. [2] The repetition of the prayer proper, i.e., the Eighteen or Seven Benedictions, by the leader, and including the responsive KEDUSHAH. [3] The priestly blessing (Num. vi. 24-26). [4] The reading from the Scroll and benedictions before and after the lesson. [5] The haftarah with like benedictions. [6] Some ancient funeral ceremonies. [7] Likewise forms no longer in use. About these it is said (Ket. 8a, b) that the mourners are not counted among the ten.

The seven benedictions spoken at a wedding, or at any meal of the bridegroom and bride within a week from the wedding. [9] The sentence "Let us bless our God, from whose wealth we have eaten," instead of "Let us bless Him from whose," etc., with which latter words grace is begun when three or more have eaten at the same table (Ber. viii. 3). The distinctions thence suggested between ten and eleven, or between ten and a hundred, have not been followed in practise.

The Babyloniun Talmud, in commenting on this section of the Mishnah, finds the Scriptural authority for ten men constituting a congregation in the words (Num. xiv. 27): "How long shall I hear with this evil congregation which murmur against me?" which it refers to the scouts who were sent to spy out the land of Canaan, twelve in all, two of whom, Caleb and Joshua, were faithful, and only ten "evil."

All male Israelites of the proper age, unless they are under the ban, or have openly severed their connection with their brethren by professing a hostile creed, are counted among the needful ten even though they are notorious and habitual sinners (Orah Hayyim, 55, 12).

It is suggested (Ber. 47 and Yer. vii. 3) that while slaves or boys under thirteen are not counted in minyan, one slave or one minor boy may be admitted along with nine qualified men—at least when the boy is nearly of full age (a budding boy); and an example in an analogous case is given (Ber. 48a) of two prominent rabbis counting a boy as one of the three men necessary for saying grace after meals, it having been ascertained that he had ideas about God and prayer. The codes are somewhat divided on this subject; public service should be carried on with nine men and one infant only in "case of need," that is, if the attendance of a tenth man is not expected for that service (Orah Hayyim, 55). Usage varies: in some synagogues nine adults and a boy over twelve years of age are deemed adequate for minyan; yet in the usage of other synagogues they are not adequate.

While women may, in certain contingencies, take an active part in public service, by reading parts of the weekly lesson (Megillah 23a; allowed by all the codes, but rarely, if ever, carried out in practise), none of the authorities speaks of counting women in the minyan.

The ten men include the leader. They and he should meet in one room or enclosure; MAIMONIDES (Hil. Tefillah, viii.) discusses how the ten may be distributed in two adjoining rooms without destroying the quorum; but they must be within hearing of each other.

In the same chapter MAIMONIDES explains as the advantage of reciting the prayer with a minyan that it is sure to be heard; and following the Talmudic passages below, the other codes concur.

It was the firm belief of the sages that whenever ten Israelites are assembled, either for worship or for the study of the Law, the Shekinah (Divine Presence) "dwells" among them. Thus (Abot iii. 6): "R. Halafta, the man of the Presence Kefar-Hananiah, says: When ten men sit down together to study the Law Shekinah, [another reading has it: ] "to act as judges", the Presence dwells among them; for it is said (Ps. Ixxxii. 1): God ["El-ehim"] standeth in the congregation of God ["El."]"

A baraita (Ber. 6a) puts it plainly: "Whence do we know that the Holy and Blessed One is found at the synagogue; or that when ten men say prayers together the Presence dwells among them?" It answers each of these questions with the verse of the psalm quoted above; it being understood that the word "edah" (congregation) means ten or more Israelites meeting for a religious purpose. And the words in Solomon's prayer (I Kings viii. 28), "to hearken to the song and to the prayer," are shown by Abba Benjamin (Ber. 6a) to mean that man's prayer is best heard at the synagogue, for where men sing, there also they should pray. Both in the Mishnah and in the baraita quoted, consolation is held out to those who for study or prayer meet in smaller numbers—even to one who meditates or prays alone; but the stress is put upon the merits and sacredness of the minyan.

The codifiers, such as MAIMONIDES, his annotators, and the author of the Shulhan Aruk, and many popular writers, have unitedly given strength to this sentiment, and have thus, for more than a thousand years, made the daily attendance at public
MINZ (מינץ): Family of rabbis and scholars, deriving its name from the town of Mayence and founded in the fifteenth century. The family tree is as follows:

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Eliezer ha-Levi
  | Isaac ha-Levi
  | Judah Minz
  | Moses Minz

Moses Minz

Joseph Minz

Hannah = Meir Katzenellenbogen

Isaac Menahem

Samuel Judah Katzenellenbogen

Moses Minz

Isaac Katzenellenbogen

Zeeb Wolf Minz

Abush (Aaron) Minz (d. 1831)
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Judah Minz, whom he succeeded as rabbi and head of the yeshibah of Padua. According to Ibn Yahya ("Shaalshelet ha-Kabbalah,") p. 51a, Amsterdam, 1697, it was with Abraham Minz that Jacob Pollak had the quarrel which ended in their excommunicating each other; according to most other authorities, the quarrel was with Judah Minz (see Jacob Pollak). Ibn Yahya further states that the Italian rabbis believe that Pollak and Abraham Minz died on the same day (according to David Gans in 1530; according to Halberstam in 1541). Minz was the author of a number of decisions that were printed with those of R. Lewa of Ferrara (Venice, 1511). He was the author also of "Seder Gittin wa-Halizah," a treatise on divorce and halizah, printed with the response of his father and of his son-in-law (ib. 1558).

MINZ (מינץ): Italian rabbi; flourished at Padua in the first half of the sixteenth century; father-in-law of Meir Katzenellenbogen. Minz studied chiefly under his father, Judah Minz, whom he succeeded as rabbi and head of the yeshibah of Padua. According to the "Hobotsera" of Pollak (ib. 1558), it was with Abraham Minz that Jacob Pollak had the quarrel which ended in their excommunicating each other; according to most other authorities, the quarrel was with Judah Minz (see Jacob Pollak). Ibn Yahya further states that the Italian rabbis believe that Pollak and Abraham Minz died on the same day (according to David Gans in 1530; according to Halberstam in 1541). Minz was the author of a number of decisions that were printed with those of R. Lewa of Ferrara (Venice, 1511). He was the author also of "Seder Gittin wa-Halizah," a treatise on divorce and halizah, printed with the response of his father and of his son-in-law (ib. 1558).

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MIRABEAU, GABRIEL HONORE QUETI, COMTE DE: French statesman of the revolutionary era; born at Bignon March 9, 1749; died at Paris April 2, 1791. Sent by De Calonne on a secret mission to Prussia, he became acquainted at Berlin with several distinguished Jews belonging to the circle of Henriette Herz, and associated much with Domm, the author of "Ueber die Bürgerliche Verbesserung der Juden." Recognizing the advantage which France might derive from the Jews, Mirabeau wrote, and published in London (1787), his "Sur Moses Mendelssohn, sur la Réforme Politique des Juifs et en Particulier sur la Révolution Tentée, en Leur Faveur, en 1758, dans la Grande Bretagne." When he was elected deputy from Provence to the States General, and one of his Jewish friends of Aix asked what he would do in the Assembly, he replied, "I will make a human being of you." True to this promise, he seized every opportunity to plead for the emancipation of the Jews, being, together with the Abbé Grégoire and the rabbi of Posen- Saint-Etienne, one of their most zealous advocates. Several times he took up their cause before the National Assembly: on Aug. 17, 1789, he proposed, in the name of the "Committee of Five," the "Declaration of the Rights of Man"; on Aug. 22 he eloquently attacked religious intolerance, and he was the first to protest against the institution of a dominant state church—"Nothing should dominate except justice; nothing should dominate but the rights of each man, to which all else is subject." On Dec. 24, in speaking in favor of the admission of Jews to civil and military offices, he said: "I have heard with astonishment the honorable speaker [H. de Baumetz] state that the Jews perhaps do not desire the civil and military duties to which you declare them eligible, and draw the conclusion that it would be a gratuitous and ill-advised generosity on your part to pronounce them fit for such positions. In a government such as you are establishing all men must be equal; you must exclude all who are not equal or who refuse to become so. The petition which the Jews, however, have laid before this Assembly contradicts the statement of the gentleman who has just spoken."

Like all who at that time took the part of the Jews, Mirabeau found his motives misinterpreted, being accused of accepting bribes from the Jews and of deriving benefit from ministerial appointments; but he never allowed himself to be moved from his purpose. While Mirabeau in 1787 was already in favor of the emancipation of the Jews, he expected that, like other acts of the doctrinaires then in power, it would enflamme the people against the Jacobins and lead to a moderate constitutional government. This appears clearly from the secret correspondence in which he furnished the king with reports of the proceedings of the National Assembly and with directions in regard to the policy to be pursued by the court ("Correspondence Entre la Comte de Mirabeau et le Comte de la Marche...") Publie par M. A. de Bacourt." ii. 374-877. Paris, 1851; Oncken, "Das Zeitalter der Revolution, des Kaiserreiches und der Befreiungskriege," i. 340, Berlin, 1884).
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D.

MIRACLE (ἐντάξει, ניצה נון; lit. "wonder" or "sign"): An event which can not be explained by ordinary natural agencies, and which, therefore, is taken as an act of a higher power.

Miracles are by no means identical with myths. Myths are primitive or pagan personifications (or rather delusions) of the powers, or forms of nature, represented as acting like human beings. Miracles, on the contrary, place all things in nature under the control of a higher power, which uses them as means of working out its holier designs; they are, therefore, essentially monothestic. It is true, however, that ancient myths have frequently been transformed in support of the monothetic idea into miracles performed by prophet or saint (see Steinthal, "Mythe und Religion").

In the Bible every occurrence which contrasts with the ordinary happenings of life is counted a miracle or wonder. It is by the wonders which the Lord did in Egypt (Ex. iii. 20, vii. 3, xi. 9; Deut. iv. 34, vi. 22, vii. 19, xxvi. 8, xxix. 2; Judges vi. 13; Jer. xxxii. 20, 21; Ps. lxxxvii. 43, cxi. 7) that His power was made known. He alone "does wonders" (Ex. xvii. 6, xxxvii. 10); there is nothing "too wonderful" (Gen. xviii. 14; Jer. xxxvii. 17, 27 [A. V. "too hard"] for Him. He worked wonders for Israel as for no other nation (Ex. xxxiv. 10; Josh. iii. 5). But He works wonders without number in the natural world also (Job v. 9, xxxvii. 14; Ps. cvi. 24). As a matter of fact, every occurrence in nature is, in the Biblical view, an act of God. He sends the rain and causes the thunder (Job xxxvi. 4-6); "He bringeth out the stars by number" (Gen. xxxii. 2; Ps. cxl. 26, Hebr.).

The miracles of the Bible are performed either directly by the Deity— to manifest His punitive justice, as in the cases of Sodom, of Egypt, of the Canaanites or Assyrians, or of individuals, such as Abimelech, Korah, Uzza, and others (Gen. xix. 24; Ex. viii.–xiv.; Josh. vi. ±; II Kings xix. 35; Gen. xvii. Num. xvi. ±; II Sam. vi. 7), or to protect His chosen ones, as in the furnishing of water, bread, and meat to Israel in the wilderness (Ex. xv. 23, xvii. 7; Num. xii. 31), to Samson and Elijah (Judges xv. 19; I Kings xvii. 6, xix. 5)—or by the messengers of God in order to prove their divine calling (Ex. iv. 1–17; Deut. xxxiv. 11; II Kings ii. 18.). Every hecophany, in fact, is a miracle (Ex. xvi. 7–13, xxi. 17–19; Judges vi. 21–22), and according to the revelation of the Lord on Sinai is the greatest of miracles (Deut. iv. 32–36). A literal belief in the Torah, therefore, necessarily implies a belief in the miracles told therein.

Nevertheless, the Torah itself lays down the principle that miracles are no test of the truth of the thing for which their testimony is invoked. The Deuteronomic law says: "If a prophet arise among you who gives a sign or wonder, and the sign or wonder comes to pass, but he desires to lead you into idolatry, thou shalt not hearken.

Belief in that prophet, for the Lord your God, Miracles. God trieth you whether you truly love the Lord your God" (Deut. xiii. 2–4, Hebr. [A. V. 1–3]). This is a plain statement that miracles do not prove a religious truth, as they are performed also in the cause of untruth.

Miracles have justly been called "des Glauben's liebtest Kind" (the dearest child of faith), the belief in God's omnipotence and all-encompassing providence necessitates at a certain stage of religious consciousness the belief in miracles, that is, in supernatural help in times of great stress or peril. To deny the possibility of miracles appears to the believing soul to be tantamount to a denial of the absolute omnipotence of God. "Is anything impossible to God?" "Is the Lord's hand waxed short?" (Gen. xviii. 14, Hebr.; Num. xii. 23) are questions asked ever anew by helpless man. Talmudic Judaism, therefore, accepts all the miracles related in the Bible, but at the same time it does not emphasize belief in them as fundamental.

Talmudic Judaism. What Paul says of the Jews, "they seek signs while the Greeks seek wisdom" (I Cor. i. 22, Greek), is certainly not true of the representatives and exponents of Judaism. Miracles, which occupy so conspicuous a place in the New Testament and in the history of Christianity, are viewed as matters of secondary importance throughout the rabbinical literature.

The Talmudic sages made the very possibility of miracles a matter of speculation, stating that "when God created the world He made an agreement that the sea would divide, the fire not hurt, the lions not harm, the fish not swallow persons singly out by God for certain times, and thus the whole order of things changes whenever He finds it necessary" (Gen. R. v. 4; Ex. R. xxxii. 6). This view removes some of the objections to miracles as involving an interruption of the order of creation and as an admission of the insufficiency of the first creative act. In the same spirit the Rabbis, in the Mishnah (Ab. v. 6; comp. Ab. R. N., Text B, xxxvii. [ed. Schechter, p. 93]; Sifre, Deut. 355; Pirke R. El. xix.; Targ. Yer. to Num. xxii. 25), enumerate the things created at dusk on the Sabbath of the week of creation, and that would appear in due time as miraculous works: the mouth of the earth (Num. xxxi. 30); the mouth of the well (ib. xxi. 17); the mouth of the ass (ib. xxi. 23); the bow (Gen. ix. 15); the swan; the red (Ex. iv. 17); the tables of the Law; and so on. The underlying idea
The Rabbis prescribe benedictions to be recited when approaching places made memorable by miraculous events (Ber. ix. 1, 33b–34a); they speak of miracles which occurred continuously during the time of the Temple (Ab. v. 5; Yoma 21a, b); they knew of saints to whom, as to the Prophets of old, miracles were of daily occurrence ("melumadan be-nissim"); Ta'an. 21–25; Hul. 7a; see Essenexes). Nevertheless, they pay little heed to the power of miracles. Simeon b. Shethah threatened Onias the saint with excommunication for his demonstrative appeal to God to send down the rain in a miraculous manner (Ta'an. iii. 8). When asked by the Romans, "If your God is as omnipotent as you claim, why does He not destroy the idols?" the Jewish sages replied, "Shall God destroy sun, moon, and stars on account of the fools that worship them? The world goes on in its order, and the idolaters shall meet with their doom" (Ab. Zarah iv. 7). When Pappus and Lullianus were asked by their Roman executioners, "Why does your God not save you as He did the three youths in Nebuchadnezzar's time?" they replied, "We are probably not worthy of such a miracle" (Ta'an. 18b).

The current belief of the Talmudic time is that miracles are never adduced in support of the faith by Jewish writers; and Mendelssohn, in his answer to Bonnet, who referred to the miracles of the New Testament as proof of the truth of Christianity, was perfectly justified in declaring in the name of Judaism that miracles may be appealed to in support of every religion and that therefore they can not serve as proof of any (Mendelssohn, "Gesammelte Schriften," iii. 120 et seq., 311). Modern historical research can no longer, says Joel (see "Jahrh. für Jüdische Gesch. und Litteratur," 1904, pp. 70–73), view the narratives of the Bible in the same light as did the medieval thinkers who could not discriminate between the objectivity of the facts narrated and the subjectivity of the narrator.

The medieval Jewish philosophers endeavored as much as possible to bring the Biblical miracles within the sphere of natural occurrences, without, however, denying the possibility of miracle in general. Saadia, while accepting every word of the Torah as divine, insisted that the truth of the Bible rests upon reason, and wherever the Bible seems to be in conflict with reason the words must be taken in a metaphorical sense ("Emunot ve-De'ot," ii. 44. 68); he therefore substituted for the speech of the serpent (Gen. iii. 1) and of Balaam's ass (Num. xxii. 28) that of the angel (Ibn Ezra to Gen. iii. 1); Maimonides, while maintaining against the Aristotelian view of the unalterable law of necessity ruling nature the absolute freedom of the Creator which makes miracle possible, finds at the same time in the rabbinical utterances quoted above (Gen. R. v. 6) support for his view that the Creator implanted the powers of miracle in nature, so that in reality God did not effect any change after creation ("Moreh," ii. 25, 29, and comment to Ab. v. 6; comp. Joel, "Moses Maimonides," 1876, p. 77; Lipmann Heller to Ab. i.e.). With finer acumen Ger-sonides discussed the problem of miracles in the last part of his "Milhamot" (see Levi ben Gersono), ascribing them to the divine Intelligence which foreordains all things, but denying the actuality of the performance within a given time. This is opposed by Crescas, who nevertheless takes miracles as prearranged in the divine plan of creation ("Or Adonai," iii. 5). In the "Yad" (Yosef ha-Torah, viii. 1–3) Maimonides declares that the belief in Moses and his law was based on the actual revelation of God on Sinai and by no means on the miracles performed; since miracles may be the work of witchcraft and of other non-divine agencies, they can not be accepted as proof. This position is taken also by Albo ("'Iḳḳarim," i. 18).

Consequently miracles are never adduced in support of the faith by Jewish writers; and Mendelssohn, in his answer to Bonnet, who referred to the miracles of the New Testament as proof of the truth of Christianity, was perfectly justified in declaring in the name of Judaism that miracles may be appealed to in support of every religion and that therefore they can not serve as proof of any (Mendelssohn, "Gesammelte Schriften," iii. 120 et seq., 311). Modern historical research can no longer, says Joel (see "Jahrh. für Jüdische Gesch. und Litteratur," 1904, pp. 70–73), view the narratives of the Bible in the same light as did the medieval thinkers who could not discriminate between the objectivity of the facts narrated and the subjectivity of the narrator.

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MIRA NDA, LALLA: Australian singer; born in Melbourne 1876. Both of her parents were singers, and she herself sang in public when only thirteen years of age. After completing her musical education in Europe, under Mdlle. de Garette, and Madame Richard of the Grand Opera, Paris, she sang for three consecutive years at the opera-houses of Amsterdam and Rotterdam. Later she appeared at the Théâtre de la Monnaie, Brussels, and in 1900 sang in "Rigoletto" at the opera, Covent Garden, London.

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MIRELS, MESHULLAM ZALMAN BEN DAVID (NEUMARK): German rabbi; born about 1620 at Vienna; died Nov. 28, 1706, at Altona. When, in 1670, the Jews were expelled from Vienna, he and his son Zeeb Wolf and other members of the Mires family emigrated to Berlin. A few years later (1678) Mires was elected chief rabbi ("ab bet din") of the communities Altona, Hamburg, and Wandsbeck, which position he held until his death. He was the father of a large family, ramified through Poland and Lithuania, and lived to see the fifth generation. His daughter Sarah was the wife of Ze'bi Ashkenazi (Hukam Zebi) and the mother of Jacob Emden.
Mirels

One responsum written by Mirels is found in the collection “Eben ha-Shoham.” See also Jew. Encyc. i. 474, s. e. ALTONA.

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MIRELS, ZEBI HIRSCH BEN AARON: German Talmudist; rabbi of Schwerin in the middle of the eighteenth century. He received his early education in London. After studying at various yeshibot he became rabbi at Wreschen, Poland, and shortly after was appointed rabbi to the congregation at Schwerin. He was the author of “Mispar Zeba’am” (Berlin, 1787), a pilpulistic treatise on the Talmud, in two parts—“Pinnot Zeba’am” and “Erez Zebi.”


MIRES, JULES ISAAC: French financier; born at Bordeaux Dec. 9, 1809; died at Marseilles in 1871. A broker in 1848, he became, after the February Revolution of that year, director of the gas company of Arles. Subsequently he bought the “Journal des Chemins de Fer” and founded the “Conseiller du Peuple,” which became quite popular through Lamartine’s contributions. Together with Millaud, Mirees organized the “Caisse des Chemins de Fer,” of which he became sole director in 1853. In 1851 he bought “Le Pays” and “Le Constitutionnel.” He undertook colossal works at Marseilles, including the construction of a harbor and of a new quarter of the city, and the installation of a system of illumination by gas. In 1860 he obtained the concession for the construction of the Roman railroads and for the negotiation of the Turkish loan. On July 11, 1861, he was sentenced to five years’ imprisonment and to the payment of a fine of 3,000 francs, but he succeeded in getting this verdict set aside on April 21, 1862, and was rehabilitated by the court of Douai. Toward the end of 1869 Mirees was sentenced to six months’ imprisonment and to the payment of a fine of 3,000 francs, but he succeeded in getting this verdict set aside on April 31, 1862, and was rehabilitated by the court of Douai. Toward the end of 1869 Mirees was sentenced to six months’ imprisonment and to the payment of a fine of 3,000 francs, but he succeeded in getting this verdict set aside on April 31, 1862, and was rehabilitated by the court of Douai. Toward the end of 1869 Mirees was sentenced to six months’ imprisonment and to the payment of a fine of 3,000 francs, but he succeeded in getting this verdict set aside on April 31, 1862, and was rehabilitated by the court of Douai. Toward the end of 1869 Mirees was sentenced to six months’ imprisonment and to the payment of a fine of 3,000 francs, but he succeeded in getting this verdict set aside on April 31, 1862, and was rehabilitated by the court of Douai.

He contributed several financial articles to “Le Constitutionnel” and “La Presse,” and published a number of pamphlets, including “Aperçus Financiers” (1868) and “Mémoires Judiciaires” (in his own defense).

Miriam.

(From the Sarajevo Haggadah of the fourteenth century.)

He was decorated by Napoleon III. with the ribbon of the Legion of Honor in 1860. His daughter married a French nobleman.

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S. J. KA.

MIRIAM.—Biblical Data: Prophetess; daughter of Amram and sister of Moses and Aaron (I Chron. vi. 3; Ex. xvi. 20; Num. xxvi. 59). When Moses was left at the river Miriam watched from a distance until Pharaoh’s daughter took him up, whereupon she proposed to the princess to find a Hebrew nurse; the princess assenting to this, Miriam returned with her mother (Ex. ii. 4-7). After the Israelites had crossed the Red Sea Miriam sang a song of triumph, in which all the women joined (Ex. xvi. 20-21). Miriam and Aaron spoke against Moses on account of the Cushite woman whom he had married, whereupon God summoned Moses, Aaron, and Miriam to the tabernacle of the congregation, reproved her, and punished her with leprosy. She was healed through the prayers of Moses, but was obliged to remain without the camp of the Israelites for seven days, although the people did not proceed until she had returned (Num. xii.). Miriam died in the desert at Kades, where she was buried (Num. xx. 1). In Micah vi. 4 she is mentioned, with Moses and Aaron, as a leader of the people.

S. J. Z. L.

—In Rabbinical Literature: Miriam was born at the time when the Egyptians began to embitter the lives of the Israelites by imposing arduous tasks upon them (comp. Ex. i. 14), and for this reason she was called “Miriam,” since the consonants in the word “Miriam” (מִרְיָם) may also read “marim” (=“bitter” ; Cant. R. ii. 11). She was called also “Puah,” and was, like her mother, a midwife (comp. Ex. i. 15). When only five years of age she was skilful enough to help her mother (Ex. R. i. 17; see Jochhebed). She had the courage to tell Pharaoh that he would be punished by God for his cruelty to Israel, and almost lost her life in consequence (ib.). When her father, Amram, had divorced her mother as a result of the cruel edict referring to the exposure of the children, she induced him to take her mother back (ib.; Sotah 13a), and she sang and danced on the day of the remarriage of her parents (Ex. R. i. 26; B. B. 120a). She predicted to her father that a son would be born to him who would liberate Israel from the Egyptian yoke. When Moses was born her father kissed her and said, “Your prophecy, my daughter, is fulfilled.” But when subsequently the child had to be cast away
Mirkes, Solomon Zalman Ben Judah Lōb: Lithuanian Talmudist of the eighteenth century; a native of Mir, government of Minsk. He published at Königsberg in 1769 his 'Derush,' a funeral oration on the death of R. Abraham, chief rabbi of Frankfort-on-the-Oder. Where he published in that year his two works: "Sharathenthcentury; a native of Mir, government of Minsk. He published at Konigsberg in 1769 his 1771 he was rabbi of Frankfort-on-the-Oder, where

Miriam is said to have had also the following names: Ephrath, Helah, Naarah, Azubah, Jerioth, Zohar, Zeretih, Ethnan, and Aharel (comp. Her I. Chron. ii. 18, iv. 5–8), which were given to her on special occasions (Ex. r. 21; Soṭah 11b–12a). She was married to Caleb b. Jephunneh, or b. Hezron, to whom she bore Hur (comp. I. Chron. ii. 18–21). Then she fell ill (hence her name "Helah") and was thereupon left by her husband (hence the name "Azubah"). Subsequently she regained her health, became again like a young woman (hence the name "Naarah"), and was taken back by her husband (Ex. r. l.c.). Miriam was the ancestress of King David, and of Bezalel, who made the Tabernacle and its vessels. Bezalel's wisdom (comp. Ex. xxi. 3) is said to have been due to his grandson Miriam (Ex. r. xviii. 6). To have so illustrous a descendant was Miriam's reward for not obeying Pharaoh (comp. Ex. r. 21; Ex. r. l.c.). When Miriam talked against Moses (comp. Num. xii.) she did not intend to slander him; she wished him to live with his wife and raise children (Deut. r. vi. 6). But when she was punished with leprosy, and had to remain without the camp, God honored her by officiating as priest Himself (Zeb. 102a). The Israelites waited for her seven days (Num. xii. 13; Soṭah 9b), for she had once waited for Moses by the river (Ex. r. 4).

Miriam is regarded as the savior of Israel (Ex. r. xxvi. 1). For her sake a marvelous well accompanied the Israelites, a rock from which water flowed. This well disappeared after Miriam's death (Taan. 3a). It was subsequently shown in the sea (Shab. 35a). Miriam, like Moses and Aaron, died by a kiss from God (M. K. 28a), for the angel of death could not take her; and worms did not touch her body (B. B. 17a). Another legend says that Miriam, like Moses and Aaron, died on account of the water of strife ("me meribah"); comp. Num. xx. 7–13. This seems inconsistent, for, according to the Bible, as well as the legends, water became scarce only after Miriam's death, with the disappearance of the well (Lev. r. xxx. 5 and commentaries ad loc.).

J. Z. L.

MIRROR: An object having a nearly perfect reflecting surface. In ancient times mirrors were invariably made of metal; in Egypt, of polished brass. It is no doubt this kind of mirror to which reference is made in Ex. xxxviii. 8 and in Job xxxviii. 18. Reflections might also be seen in still water (Prov. xxxvii. 19). In the enumeration of women's ornaments in Isa. iii. 23, hand-mirrors seem to be included; but this is somewhat doubtful. References to mirrors occur in the Apocrypha (Eccles. [Sirach] xxii. 11) and in the New Testament (I Cor. xxxiii. 12).

The Rabbis were acquainted with the use of mirrors, sometimes employing metal (Kelim xxx. 2). On the Sabbath it was not allowable to look into a mirror unless it was fixed on a wall (Shab. 140a). It would appear that later there was a tendency to forbid men to view themselves in mirrors, as this was regarded as effeminate (see Levy, "Neuhebr. Wörterb." i. 236). Nevertheless, the members of Rabbi's family were allowed to do so (Yer. Shab. vi. 7) because they were "close to the government."

The modern Jews of eastern Europe have a number of superstitions in regard to mirrors the exact origin of which it is difficult to trace. Mirrors are covered when a person dies. The angel of death will be seen if one looks into a mirror at such a time. If a mirror is broken, seven years of poverty will result; this is a general superstition, and not confined to Jews. In Galicia it is supposed that if one puts a mirror in front of a sleeping man with a candle between them, the sleeper will follow a person whither the latter wills. If the sleeper strikes one under these circumstances, the person stricken will not live more than a year.

J. MI-SHEBERAK. See SACRIFICE.

MISHELE SINDABAR. See SINDABAR.

MISHNAH (construct state. Mishnat): A noun formed from the verb "shanah," which has the same meaning as the Aramaic "mattanā," derived from "ten" or "tena." The verb "shanah," which originally meant "to repeat," acquired in post-Biblical Hebrew the special force of "to teach" and "to learn" that which was not transmitted in writing but only orally; the development of connotation being due to the fact that the retention of teachings handed down by word of mouth was possible only by frequent recitation.

"Mishnah," the derivative of the verb "shanah," means therefore: (1) "instruction," the teaching and learning of the tradition, the word being used in this sense in Ab. iii. 7, 8; and (2) in a concrete sense, the content of that instruction, the traditional doctrine as it was developed down to the beginning of the third century of the common era. "Mishnah" is frequently used, therefore, to designate the law which was transmitted orally, in contrast to "Mikra," the law which is written and read (e.g., B. M. 33a; Ber. 5a; Hag. 14a; Er. 54b; Kid. 30b; Yer. Hor. iii. 48c; Pes. iv. 130d; Num. r. xiii.; and many other passages); and the term includes also the halakic midrashim, as well as the Tosefta or explanatory additions to the Mishnah (Kid. 49b; see BARAITA). In this wider sense the word was known to the Church Fathers, who, however, regarded it as


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the feminine form of "mishnay," analogous to "miknah" and "miknah," and supposed that it signified "second teaching" (comp. "Aruk," e. v. 80). The term "mishnah" connotes also (3) the sum and substance of the teachings of a single tanna (e.g., Git. 67a; Yeb. 49b, 50a: "mishnah nat R. Eliezer b. Ya'akov") or (4) the view of a tanna in regard to some one matter (e.g., Men. 18a: "mishnah R. Eliezer") = "the view of R. Eliezer," and the expressions "mishnah rishonah" = "the earlier view," and "mishnah alronah" = "the later view," Hag. 2a; Ket. v. 28d; M. K. iii. 83b). It may furthermore denote (5) a single tenet (e.g., B. M. 38b; Hor. 13b; B. K. 94b; Shab. 138b), being in this sense parallel to the expression HALAKAH (on the difference between the two see Frankel, "Hodegetica in Mischnam," p. 8). It is used also for (6) any collection of such tenets, being thus applied to the great Mishnaic collections ("Mishnayot Gedolot") of R. Akiba, R. Hyya, R. Heshaiaha, and Bar Kapara, in Lam. R., Introduction, and in Cant. R. viii. 2 (comp. Yer. Hor. iii. 48c; Eccl. R. ii.).

Finally the name "Mishnah" is applied particularly to (7) the collection of halakot made by R. Judah ha-Nasi I. (generally called "Rabbi"), which constitutes the basis of the Talmud, and which, with many additions and changes, has been transmitted to the present time. In Palestine this collection was called also "Halakot," as in Yer. Hor. iii. 48c; Ber. i. 53c; Lev. R. iii. (comp. Frankel, i.e. p. 8). The designation "Talmud" is likewise applied to R. Judah ha-Nasi's Mishnah (Yer. Shab. v. 1, 7b; Bzah. ii. 1, 61b; Yeb. vi. 9a; comp. also Frankel, i.e. p. 285; O. H. Schorr in "He-Haluz," 1886, p. 42; A. Krochmal in the introduction to "Yerushalayim ha-Benuyah," p. 6; Oppenheim, "Zur Gesch. der Mischna," p. 244).

The "Mishnah of R. Judah," however, is not to be regarded as a literary product of the third century, nor R. Judah as its author. It is, on the contrary, a collection which includes almost the entire material of the oral doctrine as developed from the period of the earliest halakic exegesis down to that of the fixed and crystallized halakot of the early third century. Judah ha-Nasi, who was the redactor of this work, included in his compilation the largest and most important portion of the earlier collections that he had at hand, and fortunately preserved, for the most part without change, the traditional teachings which he took from older sources and collections; so that it is still possible to distinguish the earlier from the later portions by their form and mode of expression.

In order to obtain a correct conception of the Mishnah, as well as of its value and importance, it is necessary to consider its relation to preceding collections of similar content as well as the general development of the oral doctrine from the earliest midrash of the Soferim down to the time when the Halakah received its final form. According to a reliable tradition, contained in the Letter of Sherim Gaon (Neubauer, "M. J. C.," p. 13) and confirmed by other sources (Hoffmann, "Die Erste Mischna," pp. 6-12), the earliest form of discussion of halakic regulations was the Midrash (see MIDRASH HALAKAH); and vestiges of such halakot may still be found in the Mishnah.

In addition to this form of the Midrash, which connects the halakic interpretation with the Script. and the oral declaration, the Talmud, as a text-book for the schools, was intended to afford teachers both a norm for their decisions and a text-book for their classes and discourses, and thus to preserve the uniformity of teaching. It did not accomplish this purpose entirely, however; for when the political disorders and the fall of the Jewish state diverted attention from careful doctrinal studies, many halakot of the Mishnah were forgotten, and their wording became a subject of controversy. Since, moreover, in addition to these differences each tanna taught the first Mishnah according to his own conception of it, the one Mishnah and the one doctrine developed into many mishnayot and many doctrines (Sanh. 88b; Soṭa 47b). This multiplication occurred during the period of the later "Bet Hillel" and "Bet Shammai" (comp. Let-
arranging the different subjects in different treatises, is often mentioned in contradistinction to the first arrangement. R. Akiba, therefore, undertook a basis for the discourses delivered in the schools, was but, as the mass incorporated in it was difficult to handle, there was a growing need for a methodical revision, the name of the author or of the transmitter, which he edited systematically by sifting of the traditional material, and made a mishnaic collection which he included the larger portion of Akiba's Mishnah, especially in the last treatises of the order Hillel and Shammai, as does also the "Seder Tanna'im we-Amora'im" (ed. Luzzatto, p. 7), but this statement, which is probably based on Hag. 14a, is untrustworthy.

The earliest Mishnah, however, must have been divided in some way, possibly into treatises, although such a division, if it existed, was certainly arranged formally and not topically. The several halakot were grouped together by a common introductory phrase, which served as the connecting-link, as may be inferred from various traces of this old method of grouping still to be seen in the Mishnah, especially in the last treatises of the order Mo'ed. These phrases (comp. Oppenheim, l.c. p. 370) referred for the most part to the similarity or the contrast between two or more halakot. Moreover, the name of the author or of the transmitter was often used as the connecting-link for the various halakot, as is evident from the treatise 'Eduyot in its present form (Dünner, l.c. pp. 62-68; A. Krochmal, in "He-Haluz," ii. 81-82).

The 'Eduyot collection, which now became the basis for the discourses delivered in the schools, was the means of preserving the uniformity of teaching; but, as the mass incorporated in it was difficult to handle, there was a growing need for a methodical arrangement. R. Akiba, therefore, undertook a sifting of this traditional material, and made a mishnaic collection which he edited systematically by arranging the different subjects in different treatises, and perhaps also by combining the various treatises into orders. In the present Mishnah this collection is often mentioned in contradistinction to the first Mishnah (Sanh. iii. 4, and elsewhere; comp. Frankel, l.c. p. 210; Hoffmann, l.c. p. 38). The passage Ab. R. N. xviii. 1 indicates that Akiba arranged his Mishnah according to topics (comp. Oppenheim, l.c. pp. 237 et seq.); and a like inference is to be drawn from the expression "tikken" (Yer. Shek. v. 1), which does not mean "to correct," as A. Krochmal supposed ("Yerushalayim ha-Benuyah," p. 34b-35a), but "to arrange." "To redact," the same word being as applied to the work of Judah ha-Nasi in the redaction of his Mishnah (Yeb. 64b), similarly the term "siddur," meaning "to arrange," is applied both to Akiba's work (Tosef., Zab. i. 5) and to that of R. Judah ha-Nasi (Yer. Pes. iv. 30d), thus justifying the conclusion that Akiba's method of division and arrangement of the Mishnah was the same as that followed by Judah ha-Nasi. Two treatises are definitely known to have been included in their present form in Akiba's Mishnah, in which they even bore their present names. R. Meir mentions the treatises 'Ukzín by name in Hagg. 14a, and R. Jose in like manner names the treatise Kelím (Kelim, end): both of these tannaim, who antedated Judah ha-Nasi, undoubtedly designated by these names the treatises Kelím and 'Ukzín as included in the Mishnah of their teacher Akiba.

R. Akiba's treatment of the old Mishnah in editing his own Mishnah collection was entirely arbitrary. He excluded many of the halakot contained in the original text; and many halakic sentences which he included called for more detailed explanation. For the sake of brevity, however, and to aid his pupils in memorizing the Mishnah, he omitted the required explanations and made an additional collection containing the comments to the Mishnah, thus laying the foundation for the Toséfta (comp. Letter of Sherira Gaon, l.c. p. 16; Frankel, l.c. p. 306; Oppenheim, l.c. p. 270).

Akiba's method, which reduced the halakic collections to an orderly system, soon found imitators; and nearly every tannaitic head of a school, who, in virtue of his position, had a mishnaic collection, sooner or later adopted Akiba's method of dividing and arranging the material. R. Meir especially followed this system, availing himself of it when the increasing number of new halakot, discovered and established by Akiba's pupils, rendered a new mishnaic collection necessary. In this compilation he included the larger portion of Akiba's Mishnah, but also drew upon other existing collections, such as that of Abba Saul (comp. Lewy, "Ueber Einige Fragmente aus der Mishna des Abba Saul." Berlin, 1876). He likewise incorporated many old halakot known in the schools but excluded by Akiba. He frequently cited the opinions of Akiba, without naming him, as "setam" and therefore authoritative for halakhic decisions; but sometimes, when the opinion of the majority was opposed to Akiba's view, he designated the former as "setam" and binding for the Halakah (comp. Oppenheim, l.c. p. 315).

The Synod and Bedeutung des Traktates Eduyot of Jabneh. in "Monatschrift," 1857, pp. 111 et seq., and under the presidency of Gamaliel II. and Eleazar b. Azariah it undertook to collect the ancient halakot, to examine and determine their wording, and to discuss and decide their differences; thus there arose the collection 'Eduyot (Ber. 28a). This compilation, that in its original form was much larger than the treatise that now bears its name, included all the halakot which were then known, whether controverted or not, and was in a certain sense a revision of the first Mishnah. Even in the present form of the treatise there are many "eduyot" which are expressly said to have modified the earlier Mishnah; and there are many others, not so characterized, which must likewise be regarded as modifications of the Mishnah as redacted for the first time. But neither the first Mishnah nor its revision, the 'Eduyot collection, was arranged topically or systematically. It is true, a geonic response, which was printed in "Sha'are Teshubah," No. 187 (Leipsic, 1858) and erroneously ascribed to Sherira (comp. Harkavy, "Einleitung zu den Te-uschobot Hageonim," pp. x. et seq.), refers to six orders of the Mishnah said to date from the time of Hillel and Shammai, as does also the "Seder Tanna'im we-Amora'im" (ed. Luzzatto, p. 7), but this statement, which is probably based on Hag. 14a, is untrustworthy.

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The 'Eduyot collection, which now became the basis for the discourses delivered in the schools, was the means of preserving the uniformity of teaching; but, as the mass incorporated in it was difficult to handle, there was a growing need for a methodical arrangement. R. Akiba, therefore, undertook a sifting of this traditional material, and made a mishnaic collection which he edited systematically by arranging the different subjects in different treatises, and perhaps also by combining the various treatises into orders. In the present Mishnah this collection is often mentioned in contradistinction to the first Mishnah (Sanh. iii. 4, and elsewhere; comp. Frankel, l.c. p. 210; Hoffmann, l.c. p. 38).
R. Meir's collection had a wide circulation, although it was not able to displace the other compilations. As every tanna at the head of a school, however, had, as stated above, his own mishnaic collection in which the halakot of preceding teachers as well as their controversies were differently expounded, the uniformity in teaching which the rabbis of the Mishnah had desired and which had almost been attained was again lost; for there were as many different teachings as there were Mishnah collections. There was good ground, therefore, for the complaint that the religious world was thrown into disorder by the teachers who gave halakic decisions according to their own mishnaic collections (Sotah 32a), since a clear and reliable Halakah could not be found in any individual compilation (Shab. 138b, 139a).

To remedy this evil and to restore uniformity of teaching, Judah ha-Nasi undertook his collection, arrangement, and redaction of the mishnaic material as many of the old halakot (Av. iv. 2; Sanh. ix. 3; Yer. Sanh. 37a; comp. Oppenheim, t.c. p. 347), following certain rules (Yer. Ter. i. 2, 40c), and endeavoring to determine the text of the old Mishnah (Yer. Ma'as. Sh. v. 1, 55d; comp. Letter of Sherira Gaon, t.c. pp. 9–10; Frankel, t.c. p. 214). The less-known halakot, as well as those which the pupils of Akiba had propounded, were interpreted by Judah ha-Nasi according to his conception of them. In this way he improved his Mishnah and gave it the appearance of a work thoroughly revised, if not new; and his compilation displaced its predecessors by its inclusion of the major portion of their contents with the exception of those halakot which appeared to him untenable, or to which he had alluded in some other passage of his Mishnah.

Because of his personal prominence and his dignity as patriarch (comp. J. S. Bloch, Einblicke, etc., pp. 50 et seq.), his Mishnah soon became the only halakah which hitherto in preference to the dry mishnaic collections (comp. Letter of Sherira Gaon, t.c. pp. 18–19), most of the teachers now resorted to R. Judah's Mishnah, which included both the halakot of his Mishnah and the expiatory tannaitic Talmud (this fact explains the application of the name "Talmud" to his Mishnah; B. M. 33a; Yer. Shab. xvi. 15c). Interest in this work was so highly esteemed that a haggadist said: "The study of the Mishnah is equal to sacrifice" (Lev. R. vii.). Every pupil was supposed, as a matter of course, to be familiar with the Mishnah of R. Judah ha-Nasi; and when any one propounded a sentence which was to be found in it, his hearers exclaimed, "What! do we not learn that ourselves from the Mishnah?" According to R. Joshua b. Levi, "The Mishnah is a firm iron pillar," and none may stray from it (ib. xxii.). "The passage, Num. xv. 31, 'He hath despised the word of the Lord,' denotes him who does not consider the Mishnah" (barna'ot quoted by Isaac Alfasi in his compendium to Sanh. x.). It was considered the only authority for legal decisions. R. Johanan said, "The correct halakic decision is always the one which is declared in the Mishnah to be incontrovertible" ("Halakah ki-setam Mishnah"; Yeb. 42b, and parallel passages); and the most conclusive refutation of a sentence was to prove that it was contradicted by the Mishnah. If a decision was accidentally made contrary to the
Mishnah, the decision at once became invalid (Sanh. 6a, 38a; Ket. 84a, 100a). The Amoraim regarded the Mishnah as the Tannaim did the Scripture; and many of them interpreted and expounded it (comp. Bacher "Ag. Bab. Amor." p. 38, note 267 on Rab). Even subsequently, when the collections which were made by the pupils of Judah ha-Nasi were widely used, his Mishnah remained the sole authority. In cases where the Mishnah conflicted with the Baraita, the former was considered decisive (Suk. 19b; B. K. 96b), while there is but a single example to show that the Gemara preferred the Baraita in such a disputed case (see Jew. Ency. ii. 516a, s.v. Baraita). Some amoraim, such as Ila and Simeon b. Lakish, even regarded the later collections as unnecessary and useless, since their entire contents were included by implication in the Mishnah, and all questions could be explained from it without the aid of the subsequent compilations (Yer. Kil. i. 6, 37a; Yer. B. K. v. 5a; Yer. Kidd. iii. 64b; Ta'an. 22a; comp. Oppenheim, I.e. pp. 344–345). Another sentence, likewise derogatory to these later collections, says: "If Rabbi has not taught it, how does R. Hiyya [the collector of the Baraitot] know it?"

This Mishnah, however, has not been preserved in the form in which Rabbi redacted it; for, as stated above, it was subjected to many changes, and reached its definitive form only after it had received numerous additions before it was finally codified. Modifications of the text are to be noted in this category, since it refers to Judah II., grandson of Judah ha-Nasi I., the original redactor of the Mishnah (comp. Tos. 'Ab. Zarah 36a, s.v. "Asher"). In general, all the passages in which something concerning Rabbi is related, or something which he did either alone (Sheb. vi. 4) or together with his colleague (Ob. xviii. 19), must be regarded as later accretions (comp. Frankel, I.e. pp. 315 et seq.); and the same statement holds good of all the passages in which Rabbi's opinion is quoted after that of other tannaim. On the other hand, there are passages concluding with "dibre Rabbi" (the words of Rabbi), which are not necessarily additions; for Rabbi may in such instances have quoted his own opinion anonymously as se'um, as he frequently did, and the words "dibre Rabbi" may have been added by later editors. Various sentences of the Tosafists also found their way into the Mishnah (comp. Hoffmann, I.e. pp. 156 et seq.). Many of these accretions are of a haggadic nature, such as those at the end of the treatises Sukkah, 'Ukzîn, Kinînîm, Kiddushin, and Sotah, as well as many sentences in the treatise Abot, which must be regarded as accretions. The latter origin of many of these sentences is at once indicated by the name of the author, as in the cases of R. Joshua b. Levi, who belonged to the first generation of Amoraim ('Ukzîn, end); Simon, son of Judah ha-Nasi (Ab. ii. 2); and Hillel, grandson of Judah ha-Nasi (ob. ii. 4 et seq.; comp. Lipmann Heller in Tos. Yom Tov, ad loc.).

Aside from these additions, the Debe Rabbi emended the phraseology and single words of the Mishnah (comp. Yer. Kidd. iii. 64c), even as Rabbi himself had done (comp. B. M. iv. 1; 'Ab. Zarah iv. 4, and the Babylonian and Palestinian Gemaras, ad loc.).
Many of Rabbi's own emendations have been preserved in the different readings of Yerushalmi and Babli, although the differences between these two versions are not all due to his changes, as Rapoport assumes ("Kerem Hemed," vii. 157-167); for most of the differences not due to philological causes must be ascribed to the different mishnaic schools. In addition to the Debe Rabbi, later amoraim also emended the Mishnah if the received reading seemed untenable. These emendations were then incorporated into the Mishnah; those made by the Babylonian amoraim into the Mishnah which was taught in the Babylonian schools; and those made by the Palestinian amoraim into the Mishnah as taught in the Palestinian schools. Thus, in 'Ab. Zarah i. the Mishnah in the Palestinian Talmud was corrected according to the Gemara (Yer. 'Ab. Zarah i. 33b), while in the Mishnah in the Babylonian Talmud retained its original reading. Sometimes—curiously enough—the Mishnah of the Palestinian Talmud was corrected to harmonize with the results of the discussion in the Babylonian Talmud, and vice versa (comp. O. H. Schorr in "He-Haluz," vi. 32-47; Frankel, "Mebo," pp. 19a-22a), although only a few of these emendations, of which there are many in the Talmud—introduced by the phrases "sami mi-kam" = "omit from here," or "hasur mi-masa" = "something missing," or "teui kah" = "teach thus"—found their way into the Mishnah itself. Many of the amoraim objected to corrections in the Mishnah, holding that the phraseology chosen by the ancients in their mishnaic collections should be retained unchanged (Yer. Nazir i. 51a).

The Mishnah is written in a peculiar kind of Hebrew, which is far more different from the Hebrew of the earlier books of the Old Testament than from that of some of the later ones and which is, therefore, correctly designated as "Neo-Hebraic." This language was spoken by the people of Palestine as late as the second century of the common era, but was cultivated especially by the scholars; so that it was called "leshon ha-kamim" = "the speech of the wise." It contains many old Hebraic terms which were preserved in popular speech, although they are not found in the Bible, as well as numerous foreign elements, especially from Aramaic, Greek, and Latin: the scholars being forced to adopt these loan-words as terms for objects and concepts which were formerly unknown and for which there were no designations in the Hebrew vocabulary. Foreign words were especially used to designate implements borrowed from foreign peoples (comp. Weiss, "Mishpat Leshon ha-Mishnah," pp. 1-7; A. Geiger, "Lehrbuch zur Sprache der Mischna," pp. 1-3); and these borrowed terms were so Hebraized as to be taken by many for native words.

From the first there were various opposing opinions regarding the problems when and by whom the Mishnah was reduced to writing. According to the Letter of Shemira Gaon (i.e. pp. 2, 9, 12), Judah ha-Nasi himself performed this task; and this view is supported by Robben Nissim b. Jacob (in the preface to his "Sefer ha-Mafteah," ed. J. Goldenthal, p. 3a, Vienna, 1847), Samuel Naglil (in his "Mebo ha-Talmud"), Maimonides (in the introduction to his commentary on the Mishnah and in the preface to the Yad ha-Hazakah), Meiri (in his "Bet ha-Berit ha-Talmud"), and a commentary on Pirke Abot (pp. 6a, 8b, 9a, Vicenza, 1854); and many other medieval authors, as well as some modern scholars (comp. Strack, "Einleitung in den Talmud," p. 54), hold the same opinion. —Rashi, on the other hand (see his commentary on Yeb. 13b; Er. 62b; B. M. 38a; Suk. 32b; Ket. 19b), with some tosaitists, the following opinion: The Mishnah has been transmitted in four recensions: (1) the manuscripts and editions of the mishnaot; (2) the Babylonian Talmud, in which the several mishnaot are separated by the Gemara in those treatises which have it, while in the treatises which have no Gemara they follow in sequence; (3) the Palestinian Talmud, in which the Gemara follows each entire chapter of the Mishnah, the initial words of the mishnaic sentences to be expounded being repeated (of this version only the first four orders and chapters i.-iv. of the treatise Nidah of the sixth order are extant); (4) the Mishnah on which the Palestinian Talmud rests, published by W. H. Lowe in 1888 after the Mishnah manuscript (Add. 470, 1) in the library of the University.
The Mishnah is divided into six main parts, called Orders (Aramaic, "sedarim," plural of "seder").

### Division of the Mishnah

The Mishnah is divided into six main parts, called Orders (Aramaic, "sedarim," plural of "seder").

1. **R. xiii.**
2. **Nashim**
3. **Zera'im**
4. **Mo'ed**
5. **Kodashim**
6. **Tohorot**

These divisions are used in the Talmudic discussions, and the order Nezikin: but we study all six orders. The number seventy may be obtained by counting either the seven treatises of the oral tradition for the elders of the people and hence of the Mishnah. The number seventy books are these seventy treatises of the oral teachings, and hence of the Mishnah. The number seventy may be obtained by counting either the seven small treatises (comp. R. Kircheleim, Preface to his edition of them, Frankfort-on-the-Main, 1851), or, as Ginsberg obtains it, the halakic midrashim Sifra and Sifre, the first of which was divided into nine parts. In any case, it is evident that the division into treatises is a very old one, and that Rabbi arranged his Mishnah in conformity with it. Although, as has been said, the present division is not the original one which he adopted, but has been subjected to many changes.

**Early seventy other books which may not be written down, having been given by God to Moses for oral communication to the elders of the people.** According to an assumption of Ginsberg's, which is supported by a comparison of the passage in Esdras with its parallel in the Tan., Ki Tissa (ed. Buber, pp. 58b-59a), these seventy books are the seventy treatises of the oral teachings, and hence of the Mishnah. The number seventy may be obtained by counting either the seven small treatises (comp. R. Kircheleim, Preface to his edition of them, Frankfort-on-the-Main, 1851), or, as Ginsberg obtains it, the halakic midrashim Sifra and Sifre, the first of which was divided into nine parts. In any case, it is evident that the division into treatises is a very old one, and that Rabbi arranged his Mishnah in conformity with it, although, as has been said, the present division is not the original one which he adopted, but has been subjected to many changes.

Sixty-three treatises are now extant, although the traditional number is only sixty, as Cant. R. vi. 9 formed the conclusion (according to Ta'an. 24a, where the shorter course of study in former times is mentioned in another form of expression). That the treatise "Ukzn of the order Tohorot was the end of the sixth order is shown by Ber. 20a. It is seen, therefore, that the order Nezikin is always mentioned as the fourth, and the order Tohorot as the sixth and last, thus conforming to the sequence of Simeon b. Lakish (comp. Brühl, i.e. ii. 15; Weiss, i.e. iii. 186). Isaac ibn Gabbai, author of the mishnaic commentary "Kaf Nahat," has, consequently, no grounds for his reversal of the arrangement of the orders (comp. Lipmann Heller, i.e. Preface), nor is there any foundation for the attempt of Tobias Cohen to reverse the sequence ("Aufenanderfolge der Mischna Ordnungen," in Geiger's "Jud. Zeit." iv. 126 et seq.).
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ays, “Sixty queens, these are the sixty treatises of the halakot.” The three “labot,” or gates, at the beginning of the order Nezikin formed originally only a single treatise, which also was called “Nezikin” (B. K. 102a; B. M. 10a, b; Lev. R. xix.), and which was divided into three treatises on account of its size. Makkot was originally a dependent treatise combined with Sanhedrin, of which it formed the end (comp. Maimonides’ introduction to his commentary on the Mishnah). The names of the treatises, which were derived mostly from the contents, but occasionally from the initial letter, are old, being known to the Amoraim, and in part even to the Tannaim.

The following treatises are mentioned by name in the Talmud: Baba Kamma and Baba Mezi’a (B. K. 102a); Bekorot (Bezah 20a); Berakot (B. K. 30a); Eduyot under the name “Behiru” (Ber. 27a) as well as under its own name (Ber. 28a); Kelin (Mishnah Kelin, end); Keritot (Sanh. 53a); Ketubot (Sotah 2a); Kiddushin (Kid. 76b); Koschadim (B. M. 109b); Makkot (Sheb. 2b); Menahot (Men. 7a); Mildot (Yoma 16a); Nazir and Nedarim (Sotah 2a); Ohelot under the name “Ahlot” (Er. 39a); Rosh ha-Shanah (Ta’an. 2a); Shabbath (Sheb. 2b); Tamid (Yoma 14b); Terumoth (Pes. 34a); ‘Ukzn (Hor. 13b); Yoma (Yoma 14b); and Zebahim under the name “Shehitat Koschadim” (B. M. 109b). The names of the treatises have, however, been subjected to various changes, and have, in some cases, been replaced by later terms. Thus the carthage name “Mashkin” gave way to the later “Mo’ed Katef,” “Zebarim” was substituted for “Shehitat Koschadim,” and “Shehitat Hullin” was abbreviated to “Hullin” (on the names comp. A. Berliner in “Ha-Misdaromah,” i. 20 et seq., 40 et seq.; see also Frankel, i.e. p. 253; Brüll, l.c. ii. 18–20).

The treatises belonging to each order dealt with similar subjects, or have some other bond of relationship which causes them to be placed in a given order. Although there are some treatises, such as Nazir (comp. Naz. 2a) and Benhuket, which apparently do not belong to the order in which they are included, a closer examination reveals the reason for their inclusion (comp. Maimonides’ introduction to his commentary on the Mishnah; Brüll, l.c. ii. 17–18; Weiss, l.c. ii. 267; Geiger, l.c. p. 486).

It is a harder task to define the principle on which the treatises are arranged within the various orders; and this difficulty is increased by the existence of many different sequences, especially since it is uncertain which of these is the oldest. According to the Letter of Sherira Gaon (l.c. pp. 12–13), Rabbi observed no definite sequence, but discoursed on each massekta singly without reference to the other treatises, changing their arrangement at will. This statement is supported by ‘Ab. Zarah 7a, which states that for two treatises there was no definite order in the Mishnah—an assertion which is all the more trust, worthy since it is recognized as a principle in making halakic decisions as well. It appears on the other hand, from various passages in the Talmud (e.g., Sheb. 2b; Sotah 2a; Ta’an. 2a), that even at an early period a certain arrangement of the several treatises within their respective orders was fol-
with the Scriptural text on which it is based, hence assuming the form of the Midrash. Some of these midrashic sentences in the Mishnah have the form of the earliest exegeses of the Soferim (comp. Frankel, l.c. p. 5), and there are also many passages modeled on the tannaitic Talmud (comp. Weiss, l.c. li. 209-210).

The following is the list of the mishnaic orders with their treatises, according to Maimonides, the development of both Talmudim being given at the end of each order (for details see separate articles under the names of the respective orders and treatises; and on variations in certain editions of the Mishnah comp. Strack, l.c. pp. 9-12):

I. The order Zera'im ("Seeds") contains the following eleven treatises: (1) Berakot ("Blessings"), divided into nine chapters; deals with the rules for the daily prayer, and other prayers and blessings (Ex. xxiii. 2-3). (2) Shabbat ("Sabbatical Year"); ten chapters; deals with the regulations concerning the seventh year (Ex. xxiii. 10; Lev. xxv. 1-34). (3) Terumot ("Offerings"); eleven chapters; deals with the laws regarding the offering to be given to the priest (Num. xviii. 1-21 et seq.; Deut. xvi. 1 et seq.). (4) Maaserot or Ma'aser Shinoth ("Tithes" or "First Fruits"); five chapters; deals with the prescription regarding the tithes to be given to the Levites (Num. xiii. 14-15; Lev. xxv. 1-13). (5) Maaser Sheni ("Second Fruits"); five chapters; deals with the laws concerning the tithes or its equivalent which was to be eaten at Jerusalem (Deut. xiv. 26-29). (6) Bikkurim ("First Fruits"); three chapters; deals with the regulations of Lev. xxix. 1-22. (7) Ma'aseh Merkavim ("The Holy Chariot"); three chapters; deals with the laws in Ex. xxviii. 19; Deut. xxxi. 1 et seq.

II. Mo'ed ("Festivals") includes the following twelve treatises: (1) Rosh Hashanah ("New Year"); eight chapters; contains chief regulations concerning the Feast of Tabernacles, the Tabernacle, and the garments on it (Lev. xxiii. 34-36; Num. xxvii. 1-8 et seq.); Deut. xvi. 13-16. (2) Yoma ("Day"); nine chapters; deals chiefly with the laws regarding the day of atonement (Lev. xi. 29-35; xxiii. 32-35). (3) Sukkot or Sukkot ("Booth"); five chapters; deals with the regulations concerning the Feast of Tabernacles, the Tabernacle, and the garments on it (Lev. xiv. 1-21; xxiii. 1-8 et seq.; Num. x. 15-28; xxxi. 1-2 et seq.). (4) Shevuot ("Sabbatical Year"); eight chapters; deals chiefly of the laws of the Sabbath year. (5) Bechorot ("First-born"); six chapters; deals chiefly with the laws concerning the firstborn (Ex. xxii. 21-30 et seq.; Lev. xxv. 1-7 et seq.; Num. xv. 1-15; xxv. 1-2 et seq.). (6) Nashim ("Women"); contains chiefly with the laws of marriage and divorce (Deut. xxiv. 1-4). (7) Nedarim ("Oaths"); four chapters; deals chiefly with the laws concerning oaths and perjury (Lev. xix. 12-26). (8) 'Abodot ("Sacrifices"); contains chiefly with the laws concerning the sacrifices. (9) Zebahim ("Slaughtered Animal"); contains chiefly with the laws concerning the slaughtering of animals. (10) Shechitah ("Kashrut"); contains chiefly with the laws of the slaughter of animals. (11) Me'ah Sheva'ot ("Seventy weeks"); contains chief with the laws of the Sabbatical year. (12) Bekhorot ("First-born"); four chapters; deals chiefly with the laws of the first-born and other matters.
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other rules relating to the eating of meat. (4) Bekorot ("First-Borns"); nine chapters; deals chiefly with the regulations concerning the various firstlings (Ex. xxii. 22, 26 et seq.; Lev. xxvii. 26 et seq.; Num. xiii. 21-4, xiv. 1-31; Deut. xvi. 10, 11). (5) Arakin ("Estimations"); nine chapters; deals chiefly with the regulations concerning the assaying of those who have been declared to God (Lev. xxvii. 24-30 et seq.). (6) Temurah ("Exchange"); seven chapters; deals chiefly with the laws regarding the exchange of a dedicated animal (Lev. xxvii. 26, 31). (7) Keritot ("Extractions"); six chapters; deals among other subjects with the purification laws (Num. xiv. 20). (8) melilah ("Tumors"); six chapters; deals with the rules concerning tumors in the case of a dedicated object (Num. v. 6 et seq.). (9) Tamid ("The Daily Morning and Evening Burnt Offering"); deals among other subjects with the regulations for the daily sacrifice (Ex. xxix. 38-42; Num. xxvii. 2-9). In the editions of Low's edition, where it has but six; while Levi b. Gershon (Rabbati) enumerates only five chapters for Tamid in the introduction to his commentary on the Pentateuch. (10) Middot ("Measures"); five chapters; describes the apartments and furniture of the Temple. (11) Kilimim ("Birds' Nests"); three chapters; deals with the prescriptions regarding the offering of doves (Lev. i. 14-17, v. 1 et seq., xii. 8). In the Babylonian Talmud the sequence of the treatises of this order is as follows: Zebahim, Menahot, Bekorot, Arakin, Tetarot, Melilah, Kilimim, Tamid, and Middot.

VI. Tohorot ("purifications") contains the following twelve treatises: (1) Kilimim ("Urnists"); thirty chapters; deals with the regulations concerning the different kinds of uncleanness of vessels (Lev. xi. 32 et seq.; Num. xix. 14 et seq., xxii. 19 et seq.). (2) Ohalot, or Ahilot ("Tents"); eighteen chapters; deals chiefly with the laws regarding the dwelling compartment caused by menstrual stricture (Lev. xi. 34, 35). (3) Makshirin ("Predispositions"); called also "Mashkim" = "Liquids"; six chapters; deals with the rules which declare that an object is defiled by contact with anything unclean only in case it was before-hand (Lev. x. 34, 35, 38). (4) Zakhim ("Sufferers from Discharges"); five chapters; deals with the rules in Lev. xiv. (10) Tefil Yom ("He Who Has Taken a Ritual Bath on That Same Day"); four chapters; deals chiefly with the effect produced upon an entire object which has come in contact with a "tefil yom" (Lev. xiv. 29). (11) Yadayim ("Hands"); four chapters; deals chiefly with the defilement and uncleanness of the hands. (12) Utkin ("Stone"); twelve chapters; deals chiefly with the relation of the fruit to the stones, skins, and seeds, with reference to defilement, uncleanness of the fruit affecting the stones, skins, and seeds, and vice versa.

In the Babylonian Talmud the sequence of the treatises in Tohorot is as follows: Niddah, Kelim, Ohalot, Nega'im, Parah, Tohorot, Mikvahot, Makshirin, Tefilim, and Yadayim.

The Mishnah is extant in many editions, although only the earlier ones can be mentioned here: first edition, Naples, 1492, fol., with the Hebrew commentary of Maimonides; Venice, Justinianni, 1456-50, fol.; Venice, 1549, and Com., 4to, with the commentary of Obadiah ben Meir of Bertinoro; Riva di Trento, 1559, fol., with the commentaries of Maimonides and Obadiah ben Meir; Sabbionetta and Mantua, 1559-63, 4to; Venice, 1606, fol., with the same two commentaries.

Many commentaries on the Mishnah have been written. Maimonides wrote one in Arabic with a general introduction on the history, origin, and arrangement of the Mishnah. This commentary, which was translated into Hebrew several times, is printed in many editions of the text. The Arabic original of several treatises has recently been published, in addition to that of the entire sixth order, edited by Derenbourg (comp. the enumeration in Strack, i.e. p. 113 and Appendix); the Hebrew translation, which is faulty in many passages, being corrected to agree with it.

Asher b. Jehiel of Germany (d. Toledo 1327) wrote a commentary on the first and sixth orders, which was first printed in the Amsterdam edition of the Talmud, 1714-16, and in the Frankfort-on-the-Main edition, 1720-21. R. Samson of Sens also wrote a commentary on the same order, which is printed in most of the editions of the Talmud. R. Obadiah ben Meir of Bertinoro (end of 15th cent.) wrote a commentary on the entire Mishnah, which is printed in most editions of the text. The following commentaries may also be mentioned: "Kaf Nahat," by Isaac ibn Gabbai, printed in the Venice edition of the Mishnah, 1609, and in some other editions; "Ez ha-Hayah" (Leghorn, 1633 et seq.), by Jacob Hayyiq; "Taβ wc-Naksi," by Elieshi b. Abraham, in ed. Amsterdam, 1697, 1698, etc.; "Zera Yizanak," by Isaac b. Jacob Hayyiu, Frankfort-on-the-Oder, 1739; "Sefer Bet Dawid," Amsterdam, 1730, "Melo Kaf Nahat," by Senior Phoebus, Jacob, in ed. Offenbach, 1737; Berlin, 1802-84; "Sefer Mishnat Rabbi Natun," on Zera'im (Frankfort-on-the-Main, 1862), by Nathan Adler; and "Likkeq ha-Mishnah" (Breisolut, 1878), by Shraga Phoebus Frenkel.

Of the translation of the Mishnah the following may be mentioned: (1) "Mischnasive Totius Hebraeorum Juris, Rituum, Antiquitatum Transla- iones ac Legum Oralium Systemas cum Clami- rissimorum Rabbinorum Malmonis et Bartenorae Commentariis Integris; Quibus Accedunt Variorum Auctorum Notas ac Versiones in Eos Quos Ediderunt Codices; Latinitate Donavit at Notis Illustravit Guilielmus Surenhu- sius," Amsterdam, 1698-1703, 6 vols., fob; the text in Hebrew and Latin, with the commentaries of Maimonides and Obadiah ben Meir of Bertinoro. (2) "Mishnayot," Berlin, 1833-34, 6 parts, 4to. (3) Vocalized Hebrew text of the Mishnah, with German translation in Hebrew letters. (4) The commentary "Melo Kaf Nahat," and (5) a brief German introduction with notes, published by the Gesellschaft von Freunden des Gesetzes und der Erkenntniss, generally known as "Jost's translation." (6) Johann Jacob Rabe, "Mishnah, oder der Text des Talmuds Ueber- setzt und Erlautert," 6 parts, 4to. Olomzich, 1760-763. A new edition of the vocalized Hebrew text with a German translation has been undertaken by D. Hoffmann and E. Baneth, of which several parts have appeared. An Italian translation by Vittorio Castiglione is likewise in course of publication (1904).

Bibliography: Letter of Sherira Gaon, ed. Neubauer, in M. J. C. pp. 34-41 (Oxford, 1887); Malmonides, introduction to his commentary on the Mishnah, printed in many editions of the Talmud after the treatise Teregim (Mishnah, part i., Frankfort-on-the-Main, 1876; part ii., 1881; S. J. Rapoport, in Kome Hemed, vi. 152-157; A. Krohnah.
MISSOURI: One of the central states of the United States; admitted to the Union in 1821. While yet a territory it was inhabited by Jewish settlers, the earliest of whom were the Bloch family. The Jewish communities of the state are as follows:

St. Louis: Jews began to settle here shortly after 1820. At the present time there are six permanent and several temporary places of worship. The Reform congregations are: Shaarei Emeth, Temple Israel, B’nai El, and United Hebrew. These four congregations aggregate about 800 families.

Bibliography: American Jewish Year Book, 1906; The Gulf (New Orleans), Aug., 1901; Franklin L. Riley, Hist. of Mississippi, Richmond, Va., 1900.

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MISSISSIPPI: One of the southern states of the United States of America; admitted to the Union in 1817. In 1828 Le Saux took possession of the territory for the King of France. It passed to England in 1763, was ceded to Spain in 1781, and to the United States in 1798. In 1724 a law was passed in France by which "Jews were expelled, and no other religion [than the Roman Catholic] was tolerated." When the Spaniards took possession in 1781, a more tolerant government was established. It seems that there were a few Jews in the Natchez district at the close of the eighteenth century. At any rate, in Natchez a tombstone has been found bearing the name of Harris and the date 1829; and there are indications that of the several people of that name one had lived in the city a number of years prior to his death.

It was about 1840 that the Jews had become sufficiently numerous to found congregations; the establishment of cemeteries usually preceded the formation of religious organizations. In 1849 three pedlers came to Woodville. One of them, Henry Burgance, died the same year. Loath to have their companion buried with Christians, the other two, Jacob Cohen and Jacob Schwarz, bought a small piece of land for $50 and founded a cemetery; this is still used. Similarly Early Congregations—few Jews who settled at Grand Gulf bought a cemetery, which they called Port Gibson; the Jews of Natchez bought their cemetery in 1849, and organized Congregation B’nai Israel in 1843. Jackson organized a congregation in 1854 and Congregation Beth Israel a few years later: Meridian (1868) organized with 8 men; Woodville held services on Rosh ha-Shanah, 1860, when but 7 families lived there. Brookhaven now has about 20; Canton, about 25; Columbus, 29; Summit, about 10; yet all these places have organized congregations. Some of these congregations began as Orthodox: those organized in the seventies and after were Reform from the start. Now (1904) all those mentioned above are Reform. Early in the eightieth century, however, a few Orthodox Jews settled here and there, and formed "minyanim" for the holy days. Meridian first organized an Orthodox congregation (Ohel Jacob) in 1894; Vicksburg followed in 1896. In 1897, these are at present the only places supporting a shohet. Orthodox services were held in Laurel in 1901 and 1903. In addition to the places mentioned above there are small communities with congregations in Brownsville, Greenwood, and Lexington.

Except in the Natchez district (Natchez, Vicksburg, Woodville, and Port Gibson), most of the congregations lie within a limited strip of land running east and west about the middle of the state. Very few Jews live south of 32° or north of 33° 30' N. lat. In almost every instance Jews entered the state to transact mercantile business. Thus, coming in contact with Gentiles, and being isolated from their co-religionists, fast friendships were formed with those of other religious views, and to-day the members of the two faiths mingle freely. During the Mexican war there were too few Jews living in the state to call for notice of their services; in the Civil war, however, Jew and Christian fought side by side. Federal soldiers displaced and mutilated tombstones in Jewish as well as in Christian cemeteries, thus effacing many records which would now be of great interest. Quite a number of Jews attained to the rank of captain; and there is no camp of Confederate Veterans in the larger places that does not include some Jewish members.

Bibliography: American Jewish Year Book, 1906; The Gulf (New Orleans), Aug., 1901; Franklin L. Riley, Hist. of Mississippi, Richmond, Va., 1900.

A. W. Wl.
All the Orthodox organizations have their places of worship on the north side of the city. Tifereth Israel was founded in 1858; its present membership is 160, and it has a Talmud Torah where 200 children receive daily instruction in Hebrew after public-school hours. The Rev. S. Rosenberg is rabbi.

The oldest of the Reform congregations are the B'nai El and the United Hebrew. The latter was established in 1838. It held its first services in a private residence, and its first synagogue was built in 1838. Dr. Iloway was then rabbi. In 1881 a new synagogue was erected at Twenty-first and Olive streets. The membership is 140. Dr. H. J. Messing has been rabbi since 1878. The Sabbath-school has 80 pupils. The congregation has a United Hebrew ladies' aid society, consisting of 50 members; and a young people's literary circle.

The B'nai El congregation was founded in 1852 by a consolidation of two previously existing religious organizations. Its synagogue, built in 1883, is at Chouteau avenue and Eleventh street; present membership, 150. The Sabbath-school numbers about 100 pupils. The Jastrow Fraternal Benefit Association, then established in 1877, is Dr. Spitz; he is also publisher and editor of "The Jewish Voice," established in 1888. The congregation has a ladies' aid society of about 100 members, and a young people's society of about the same number.

Congregation Sheare Emeth was organized in 1866 with 38 members. It worshiped first at the Harmonia Club on Market street. Its present synagogue, on the corner of Lindell boulevard and Vandeventer avenue, was erected in 1897; present membership, 280. The Sabbath-school has an attendance of 246 pupils. Dr. Samuel Sule has been rabbi since 1887. Associated with the congregation is a ladies' auxiliary society.

Temple Israel congregation was organized in 1886. Its synagogue is on the corner of Pine and Twenty-eighth streets; present membership, 230. It has Saturday and Sunday services. Dr. Leon Harrison, rabbi since 1891, conducts services also in the United Charities building on Friday nights for residents of the Russo-Jewish quarter. This voluntary office was established by the Social Settlement League. Besides the regular religious instruction of the young, Temple Israel has a confirmation and postgraduate class, a Bible class for women, and an alumni association.

The following are the chief Jewish philanthropic societies and institutions in St. Louis: The oldest Jewish benevolent society of the city, probably the oldest in the West, is the Hebrew Benevolent Society, instituted in 1842. It was legally incorporated in 1847; present membership, 66. It has the character of a mutual benefit society. There is also a fraternal benefit association under the name of "Progressive Order of the West." (founded 1896), with sixteen lodges, thirteen of which are in the city; the total membership is 1,008 males and 848 females.

The first systematic relief of the Jewish poor was begun in 1871. The influx of needy Jews from Chicago's great conflagration made a union of charitable activities necessary. Later on the large im-

migration of Russo-Jewish refugees made such union still more needful. The United Hebrew Relief Society then became the leading charitable organization of the Jewish community. The late Rev. Issac Epstein was president for many years, and Dr. Messing vice-president from 1878. There were, besides, three other benevolent societies. All of them were in 1897 merged into one common association under the name of "United Jewish Charities"; each retained, however, its own distinct existence as to officers and the particular scope of charitable work for which it had been founded; all relief is dispensed at the main office of the United Charities. This institution has its own building (erected 1901) on the corner of Ninth and Carr streets. Since its erection all the Jewish charitable and educational societies of the city have joined the union; of these are to be mentioned: the Home for Aged and Infirm Israelites; the Jewish Hospital; and the Hebrew Free and Industrial School, founded in 1879 by Dr. Messing. In this school over 400 children receive religious instruction twice a week, and of this number 300 girls are taught domestic arts and industrial branches three times a week. The industrial department has recently been put under the management of the Sisterhood of Personal Service.

The pupils in the Jewish Alliance night-school (present enrolment 460) receive instruction four times a week in the elementary English branches, and free reading-rooms and a library are open to them. The Alliance and the Free-School societies have recently been consolidated.

The Jewish Hospital was founded in 1900 and dedicated in 1902; it occupies a lot of 200 feet fronting Delmar boulevard; free treatment is given to all poor applicants. It has also a training-school for nurses. The Home for Aged and Infirm Israelites was established in 1880; it is located on Jefferson avenue.

The Jews of St. Louis number about 40,000 in a total population of 573,238.

Kansas City: The Reform congregation B'nai Jehudah, organized in 1870, was incorporated in 1872, with 36 members. The present rabbi is Dr. Harry H. Mayer; membership, 190. The Sabbath-school has 163 pupils and 8 assistant teachers. Free religious instruction is given to the children of non-members, mainly of poor parents, on Saturday afternoons. There are the usual two Sabbath services only. The synagogue is on the corner of Eleventh and Oak streets. There are about six congregations of the Orthodox persuasion two of which have their own synagogues: the Kneseth Israel with 110, and the Gomel Chesed with 90 members. The other Orthodox societies worship in rented halls. The various benevolent organizations of the Jewish community were within the last two years confederated as the United Jewish Charities, with a board of directors. The charitable, educational, and industrial work of its several departments is carried on in a rented building on East Fifteenth street.

The Jewish residents of the city number about 8,000 in a total population of 163,752.
St. Joseph: The Jewish settlement at St. Joseph dates from about 1850. The congregation was established in 1859 with 7 members; in 1861 the membership was 20, when an old church building was bought and transformed into a synagogue. This was burned a year later. A new site, on the corner of Sixth and Jule streets, was purchased, on which the present synagogue was erected in 1866. The present rabbi, Dr. Isaac Schwab, has held the office since 1879. The congregation has a membership of 30. The Ladies' Benevolent Society, with a present membership of 60, is an important charitable factor in the Jewish community. There is also an Orthodox congregation composed of Jews from eastern Europe. By their exemplary thrift these latter corners have risen from lowly beginnings to fair competencies, and in 1900 succeeded in building a synagogue of their own. There is a Hebrew school where instruction is given, and a ladies' benevolent society is connected with the congregation. The minister is S. Kanter. There are 75 members, and about as many more families not affiliated with the congregation, making a total of about 300 persons in the Orthodox section of the community. The whole Jewish population of the city may fairly be figured at 1,200 in a total population of 102,979.

Other Towns: There are a number of other towns of the state with Jewish populations averaging from 12 to 25. In others, again, the number is larger, as may be seen from the accompanying list: Columbia, 9 families; total number of individuals, 31. Chillicothe, 14 families, aggregating 50 individuals: there is a benevolent society. Moberly, 16 persons. Sedalia, 16 families, aggregating 60 persons: a benevolent society. Springfield, 35 families, with about 100 individuals: a congregation and place of worship, with Friday evening services: a ladies' benevolent society.

MITAU: Capital of the government of Courland, Russia; situated about 20 miles from Riga on the Drixa, an arm of the River Aa. The castle of Mitau was founded by the German Knights in 1263; and the town itself received its charter in 1435. Under the rule of the Knights, Jews were not permitted to reside in Mitau. In the sixteenth century, when Mitau was already Polish territory, Jewish merchants carried on a more or less extensive business in the city; yet even then they were not recognized as permanent residents, and they had not the right to organize a community: and in the next century, after the Cossacks' uprising (1648), the Christians of Mitau finally caused their expulsion from the city. The Jew Bär ben ha-Kadosh Rabbi Benjamin, whose father was killed in Lithuania during the Cossacks' uprising, was court jeweler (1730) under Duke Ferdinand, and stood high in the esteem of the Knights. He made numerous gifts to the Jewish community, among them a funeral carriage and a coffin, which were still preserved in the middle of the nineteenth century. A concession for a cemetery was granted in 1730 to the Jews of Mitau by the duke on the application of their representative Isaac ben Judah; and a hebra kaddishah was founded in the same year. Zebi Hirsch Harif (d. 1738), son of Rabbi Moses of Lemberg, and an eminent Talmudic scholar, acted as rabbi of the community. Duke John Biron, Ferdinand's successor (1737), was friendly toward the Jews and transacted business in partnership with his court Jew Lipman (Levi). At that time there was a considerable number of Jewish residents in Mitau; under the name of "Schutzjuden" they lived in a separate quarter called the "Judengasse," now the Doblen'sche Strasse.

The Jew Meyer Kreslawe was given permission to open a Jewish inn in the center of the city. This was known as "Hôtel de Jerusalem." It still existed in the middle of the nineteenth century, being then owned by H. Michelsohn.

The successor of Zebi Hirsch Harif was another prominent rabbi, Samuel ben Elkanah (d. 1743), author of the responsa collection "Mekom Shemuel." He was probably followed by Jekuthiel ha-Kohen (d. 1775), father of Raphael ha-Kohen of Hamburg, and a descendant on his mother's side.

Eighteenth of Mordecai Jaffe, author of the "Te-Century. bushim." He held the title "Rabbi of the Province of Livland." His son David Ezekiel Jekuthiel (d. 1799) succeeded his father as rabbi of the community. When Duke Ernst Biron was banished to Siberia in 1741, the knights of Courland attempted to expel the Jews from Mitau; and in 1760 the Diet passed a resolution forbidding Lithuanian and Polish Jews to sojourn in Mitau for more than a day or two (see JEW. ENCYC. iv. 3126, s.c. COURLAND). With Biron's return from exile in 1763 the condition of the Jews improved; and his son and successor, Duke Peter, was also favorably inclined toward them.

In 1784 a prominent Jew of Mitau, Kalman Borkum, laid the foundation of a synagogue, which was erected entirely at his expense. Both he and his brother Semon were very active in promoting the welfare of the Mitau community, and were strenuous champions in defense of the rights of the Courland Jews against the German merchants. The son-in-law of Kalman Borkum, Dr. Elrich (d. 1809), was a native of Russia, and came to Mitau (1770) from Vilkomir, Lithuania, where he had practised as government and city physician and had received the title of court councilor. Markus Herz, husband of Henriette Herz, visited Mitau in 1775. Judah ben Mordecai ha-Levi Hurwitz, a prominent physician and scholar, practised medicine in Mitau for a time.

Notwithstanding the influence of prominent Jews at court, and in spite of the liberal views introduced from Berlin into German Courland, the Jews of Mitau did not enjoy the rights accorded to the Christians, and often suffered from official abuses and from the enmity of the German merchants. This is evident from the fact that in 1796 the members of the Jewish community of Mitau submitted a memorandum to the knights of Courland assembled at the Diet, in which they gratefully acknowledged the protection hitherto extended to them, and
asked for relief from their uncertain legal condition. The petition was signed by the elders Aaron Lipman and Isaac Moses Eldies and by other prominent Jews representing the community. Among the latter were David Levi, Joseph Sholom, Joseph Kirachner, Marcus Jacob, Marcus Hiirsch, Simon Abraham, and Abraham Danziger. In reply to this petition to the Diet submitted Jan. 13, 1795, the duke expressed an opinion favorable to the proposal that Jews be permitted to settle in Courland. However, before the duke had an opportunity to act in regard to the Jews, Courland was annexed to Russia (March 16, 1795). Catherine II., also, was very favorably disposed toward the Courland Jews, some of whom were among the early Jewish residents in St. Petersburg. When Emperor Paul visited Mitau in 1797, representatives of the Jewish community were received by him in audience. In 1810 the Empress of Russia gave an audience to a Jewish deputation, and appointed Bär Seelig Klein and Samuel Kander as court factors. By a ukase of May 12, 1797, the Jews of Courland received the same rights as the Jews of Lithuania and Poland. Their privileges were further extended by Alexander I. in 1805.

In 1835 the Jewish population of Mitau was 4,987; in 1850, only 4,189. The decrease was due to the migration in 1840 of 869 Jews of Mitau to the South-Russian colonies, and also to the ravages of the cholera epidemic in 1848. The income from the ment-tax in 1850 was 8,010 rubles, and from the candle-tax, 2,183 rubles. The Jewish population of Mitau at that time included 1 banker (who was an honorary citizen), 5 merchants of the second guild, 49 merchants of the third guild, 49 merchant families, 85 house and real-estate owners, 45 tailors, 39 shoe-makers, 29 cap-makers, 25 milliners, 18 tinsmiths, 6 polishers, 6 glaziers, 4 painters, 4 watch-makers, 4 engravers, 2 opticians, 4 umbrella-makers, 3 cotton-spinners, 3 furriers, 3 cigarmakers, 3 dyers, 2 beet-makers, 4 turners, 1 brush-maker, 3 pipe-decorators, 2 bookbinders, 1 tortoise-shell worker, 2 basket-makers, 1 gold-plater, 15 expressmen and drivers, 12 butchers, 6 innkeepers and cooks. There were also a number of butchers, hostlers, horse-dealers, servants, day-laborers, porters, stone-crushers, wood-cutters, water-carriers, etc. There were no Christian porters in Mitau at that time; and for many years the moving of furniture was done by the Jews.

The first Jewish government school in Mitau was established in 1850 with one Jewish and one Christian teacher, a Jewish private school having existed there since 1824. In 1850 there were in Mitau a Talmud Torah (founded in 1805), 10 licensed Jewish private schools, a poorhouse, a synagogue, and two houses of prayer. The hebra kaddish was founded, as has been said, in 1730; a ḥebra bikkur holim in 1770; Jewish Women’s Society in 1840; Prisoners’ Aid Society in 1829; Artisans’ Association in 1815; and a number of Jewish learned societies during the early half of the nineteenth century.

In 1853 the income and expenditures of the Jewish community amounted to 1,290 rubles. The Jewish artisans were represented in the city council by two delegates from among their number; the Jewish charities were managed by a committee elected by the community; the Jews were represented on the school commission by one rabbi and one merchant; and S. Waggenheim was attached to the governor’s office in the capacity of “learned Jew.”

Prominent among the Mitau Jews of the nineteenth century were the Sterns, Friedliebs, Rubinstein, Traugott, and Marcus Erben. Besides the rabbis already mentioned reference should be made to Elihu, son of David Ezekiel; Israel David Friedman (probably also a son of David).

Prominent who erected a synagogue at his own expense, and who died in Mitau in 1843; Ephraim Israel Jacobson (d. 1848), assistant rabbi, honorary citizen, and member of the rabbinical commission of 1852; and Solomon Pucher (d. 1839), appointed government rabbi in 1862. Reuben Joseph Wunderbar, author of a history of the Jews of Livland and Courland, and Adolph Einrich were natives of Mitau.

The Jews of Mitau were more akin in language, manners, and dress to the Jews of Germany than to those of Poland and Lithuania. Notwithstanding, however, their higher culture, they were never held in favor by the Germans of Courland, who in the last quarter of the nineteenth century were strongly influenced by the anti-Semitic movement of Germany. The nationalistic movement of the Lets, the native population of Courland, and their growing activity in commercial and social affairs, have unfavorably affected the prosperity of the Jewish community in Mitau. Moreover, the improved railroad facilities have made Mitau practically a suburb of Riga, which has attracted to itself most of the business once belonging to the former. On the construction of the Riga-Dünamburg railroad many of the prominent Jewish merchants of Mitau removed to Riga.

In 1904 Mitau had 8,402 Jews in a total population of about 83,000. See COURLAND.


H. R.

MITER: A head-dress; one of the sacred garments of the priests. The high priest’s miter was designated as “niznefet,” and was made of fine linen, to which the diadem (“ziz”) of pure gold, inscribed with the title “Holiness to the Lord,” was fastened by means of a purple cord (Ex. xxviii. 39; xxxix. 31).

The miter of the ordinary priests was called “miba’ot”; but the term is found only in the plural form, “miba’ot.” These miters were also known by the compound name “pa’are ha-migba’ot,” and were likewise of fine linen (6, xxxvii. 40, xxxix. 28). That “pa’are” (from “pe’erim”; sing., “pe’er”) is not an adjective, but a noun, is evident from the expression “pa’are pishlit” = “miters of linen, worn by the priests” (Ezek. xxiv. 18). Indeed, the use of the “pe’er” was not restricted to priests. It was a head-covering of distinction for a bridegroom and for the daughters of Zion (Isa. iii. 20, xxx. 10). Being a personal ornament, it was removed during periods of mourning (6, xxx. 3; Ezek. xxiv. 17, 29).
The priestly miter is not described in the Bible, yet the name "miznefet," like "zanif," the mitre which the prophet saw placed on Joshua the high priest (Zech. iii. 5), suggests a turban wound around the head. The term used to denote the miters of the common priests ("migba'ot," derived from "geba'ah" = "cap") suggests a covering of conical shape, fitted tightly on the head, and the verb "we-habashta" (Ex. xxix. 9) seems to point to the same. The "Pe'or" may be translated "a beautiful bonnet"; and the "pa'are ha-migba'ot," worn by the priests may have been bonnets with a conical extension.

Josephus' description of the miter of the high priest and of that of the ordinary priests ("Ant." iii. 7, §8 § 6) appears to be confused; but it might be elucidated by a study of the rabbinical literature on the subject. The Mishnah makes no distinction between "miznefet," and "migba'ot," and calls the miter of the common priest likewise "miznefet" (Yoma vii. 5, 25a). The miter of the high priest was shorter, to allow room on the forehead for the diadem, which was two finger-breadths wide and reached from ear to ear (Suk. 5a), a space being left for the phylacteries (Zeb. 19a et seq.). A baretta says that the high priest wore a woolen cap, to which was attached the diadem (Hul. 188a). Perhaps the cap served as an underlining for the miznefet. The miters were all made of six-cord threads (Maimonides, "Yad," Gerushin, vii. 1, 2). The code of Moses of Coucy ("Semag," No. 175) and later authorities agree that the miter of the common priests was not coiled around like a turban, but was rather a stiff, conical hat graduated to a point at the top. Ibn Ezra, in his commentary, says the miznefet was like a woman's bonnet and the migba'ah like a man's hat (fes). All authorities are unanimous in their opinion that the miznefet of the high priest was much smaller, covering only about one-half of his head. It was made of fine linen, twined around the head many times.

Symbolically the miter and the rest of the priest's vesture, like the sacrifices, represented certain sins to be forgiven. Using another symbol, R. Hanina said: "Let the miter on high combat the high spirit of the arrogant" ("Ar." 16a).

Bibliography: Isserles, Torat ha-Olah, ii. § 44; Rofe, Shille ha-Gilgulim, introd. to Mo'ed, p. 58a; Azriel del Rosel, Me'or Enaim, ch. xlix., l.; Braunius, De Vestitu Sacerdotum Hebreworum, pp. 517 et seq., Amsterdam, 1699; Bahr, Symbolik des Mosesischen Cultus, ii. 110-115, Heidelberg, 1874.

F. J. D. E.

MITNAGGEDIM (lit. “opponents”): Title applied by the Hasidim to their opponents, i.e., to the Orthodox Jews of the Slavonic countries who have not become adherents of Hasidism (see Jew. Encyc. vi. 254, a.e. Haskidim). The latter have in course of time accepted that title, and "mitnagged" now means not necessarily an active or even a passive opponent of Hasidism, but simply a non-Hasid. An alternative title for "mitnagged" is "Olam'sher Yid" (= “Jew of the world”), not in the sense of being worldly, but meaning one who belongs to the great mass of the Jews of the world who are not Hasidim.

J. P. W.

MITRANI. See Tran.

MITZKUN, DAVID MOSES: Russian Hebrew poet; born May, 1836; died in Wilna July 23, 1887. He was a writer of Hebrew prose and poetry, and maintained himself chiefly by teaching Hebrew. A collection of his Hebrew poems entitled "Kinnor David" was published at Wilna in 1863.

Bibliography: Kohn, Heber Debah, pp. 5-25, Warsaw, 1885; Fuchs, in Hor-Kormiel, iii. No. 50; Ha-Ashki, 1887, iv. 27.

J. S. R.

MI'UN: A Hebrew word signifying "refusal, denial, or protest"; used technically by the Rabbis to denote a woman’s protest against a marriage contracted for her during her minority; also the annulment of such a marriage. A marriage contracted for a girl minor by her father was regarded as valid; and it necessitated the formality of a divorce if separation was desired (see Daughter; Majority; Marriage). If, however, the minor was divorced or widowed after she had been given in marriage by her father, and then, while still in her minority, married again, or, in the case of the father’s death, was given in marriage by her brothers or by her mother, even when her consent was obtained, such a marriage was not valid until she reached the age of maturity. During her minority she might at any time declare her averison to her husband and leave him without a get (Yeb. 170a). Nor was any formal declaration on her part necessary. If she in any manner showed her disapproval of the marriage contracted for her, or if she accepted betrothah-money ("kiddushin") from another man, she was released from the bonds of the marriage previously contracted in her behalf (Yeb. 180a; Maimonides, "Yad," Gerushin, xi. 3; Shulhan Aruk, Eben ha-Ezer, 155, 3).

The usual procedure in regard to mi'un was that the minor said, in the presence of two witnesses, “I do not wish to live with my husband . . .” or used some other phrase denoting the same idea, and thereby became released from the marriage. (Yeb. 180a). Originally it was the custom to make out a so-called "get mi'un," in which the minor declared, “I do not like him; he does not please me; I do not wish to remain with him as his wife.” This was subsequently abolished, and the following practise was introduced: The two men before whom such a declaration was made prepared a document, which, however, was not necessary for the minor’s remarriage, since she became free as soon as she had made the declaration (Yeb. 107b, 108a). This document, as given by Maimonides ("Yad," i.e. xi. 11, and with a few unimportant variations in "Or Zarua," i. 687), reads as follows:

"On . . . [day of the week], the . . . day of the month . . . in the year . . . according to the era . . . [protested before us and said], ‘My mother [or my brothers] deceived me and gave me in marriage [or betrothed me] to . . . son of . . . , and now I declare before you that I do not desire him, and that I will not stay with him.’ We have examined this . . . and are satisfied that the girl is yet a minor, and have written and signed and given [this] to her as a document and a clear proof . . . witness . . . witness . . . witness . . ."

If the marriage was contracted for the girl before she had reached the age of six, or after that age
Mi'un was not necessary. If the marriage took place with her consent when she was between the ages of six and ten, mi'un was necessary if she showed signs of intelligence and of appreciation of the symbols of marriage. After ten, mi'un was necessary even if the girl manifested no signs of intelligence (Yeb. 107b; Git. 65a; "Yad," t.e. xi. 7: Eben ha'-Ezer, 155, 2). Since mi'un was regarded as an annulment of marriage, and not merely as a separation like divorce, the girl might afterward marry any of the relatives of her presumptive husband, and he any of her relatives. She might marry a kohen, or might remarry her previous husband, even though she had been married to another after mi'un (Yeb. 108a; "Yad," t.e. xi. 16, 17: Eben ha'-Ezer, 155, 10; see Divorce).

The institution of mi'un seems to have been of very early origin. The Rabbis speak of it as a well-established custom, although some of Antiquity them look upon it with disfavor. Of Custom. Bet Shammai restricted mi'un to betrothed minors, and prohibited it after marriage had already taken place (Yeb. 107a). Bar Kappara includes mi'un among the things which one should avoid (ib. 109a); and one is therefore advised against associating oneself with witnesses for the purposes of mi'un ("Yad," t.e. x. 16). In the Middle Ages some of the rabbis vigorously objected to the marriage of minors, giving as one of their reasons the desire to make mi'un impossible (Tos., Yeb. 109a, s. r. "Wayitshabak": "Haggahot Maimuni" to "Yad," t.e. xi. 1; "Or Zaru'a," i. 686; Eben ha'-Ezer, 155, 1, Isserles' gloss).

The fifteenth century R. Menahem of Metzburg wished to abolish the institution of mi'un altogether; and while he did not secure for his decree unanimous adoption, the sentiment against the marriage of young children, which became stronger in later times, and the dilution with which the Rabbis approached a case of mi'un on account of the conflicting opinions, caused this institution to become almost obsolete (see Judah Minz, Responsa, No. 13, Furth, 1766; Eben ha'-Ezer, 155, 22, Isserles' gloss; and "Pitche Teshubah," ad loc.; see also Majority).


J. H. G.

MIXED MARRIAGE. See Intermarriage.

MIZMOR LE-DAWID (lit. "A Psalm of David"): The superscription to Ps. xxix., chanted on Sabtah before the evening service, and at morning service while the scroll of the Law is being returned to the Ark. Settings by modern composers are in most cases utilized in the morning service by the Ashkenazim, there being among them no recognized traditional melody. The Sephardic synagogues, however, possess an ancient chant, of Peninsula origin, which, in its melodic outline, and in its extensive use of the third and fifth degrees of the scales as the reciting notes, and particularly the former as the closing one, characteristically illustrates the general tone of their traditional melodies and intonations (comp. LEKAI DODI; 'Et Sh'aare Razôn). The transcription here given exhibits the employment of both strains of the chant.

MIZMOR LE-DAWID

Poco lento.

Miz - mor... le- Da - wid: 1. Ha - bu la - do - nai.... be - ne... e - lim.
MIZMOR SHIR LE-YOM HA-SHABBAT

ZADDIK KA-TAMAR

Ordinarily, in the northern ritual, the psalm is read by the congregation, and the concluding verses, from No. 12, are then intoned by the hazzan in an elaborate melismatic recitative, of the character shown in the transcription commencing "Zaddik ka-tamar" (comp. the similar passage in Sulzer's "Schir Zion," ii.).

MIZMOR SHIR LE-YOM HA-SHABBAT

ZADDIK KA-TAMAR

Commodo.

Zad - dik ka - tamar..... yif - rah..... ke - reez ba - Le - ba - non yis - geh..... She - tu - lim be - bet..... A - do - nai, be - non shall grow tall..... Plant-ed in the House of the Lord,..... in the

Dal Segno. 8:


F. L. C.
In the Spanish and Portuguese tradition there is preserved for the Sabbath Psalm an ancient chant of exceptional beauty and interest, which is utilized in England also in the synagogues of the Reform and the German and Polish rites. It has been effectively scored, as the Psalm of the day in the Temple service, by Sir Edward Elgar in his oratorio “The Apostles,” which was produced at the Birmingham Musical Festival of 1903. The first strain (marked A in the transcription), the pair of simple musical phrases employed for ordinary verses, is very antique in character; and the secondary strain (marked B), even if a later addition to it, also must have originated under Moorish influence. The ornamental figuration of the first two and parallel phrases in this secondary strain is of true Oriental character, and appears frequently in Arab songs, as, for instance, those founded on the “Oriental chromatic” scale given by Bourgault-Ducoudray in “Trente Mélodies Populaires de Grèce et d’Orient,” Paris, 1876, particularly No. 2 (quoted also by Ambros, in his “Gesch. der Musik,” and by others), No. 17, and the more modern No. 29. But it is important to note that this figure, and also that of the third phrase in the same strain, frequently occur in the traditional melody of the Jews of Teutonic and Slavonic lands as well as of those around the Levant (comp. JEW. ENCYC. iii. 247, s.v. BIRKAT KOHANIM [the Polish melody]; GESHEM [melody A]; NE’ILAH; and especially MUSIC, SYNAGOGAL).

MIZMOR SHIR LE-YOM HA-SHABBAT

TOB LE-HODOT

A. Andante maestoso.
Mizpah (Mizpeh; נֵユーザ): Name of several places in Palestine. It is derived from נֵユーザ (= "to look"), on account of which it is translated in certain instances by the Septuagint σκόπει and φανερει, and by the Targumim נֵユーザ (Gen. xxxi.49). Except in Hosea v. 1, "Mizpah" always occurs with the definite article prefixed; "Mizpeh" occurs three times with the article—(1) in Josh. xx. 38, where it designates a town of Judah; (2) in Josh. xviii. 26, where it is applied to a town of Benjamin; and (3) in II Chron. xx. 24, where it probably signifies a watch-tower in the wilderness—and twice in the construct state; namely, in Judges xi. 29 ("Mizpeh of Gilead") and in I Sam. xxii. 3 ("Mizpeh of Moab").

Mizpah is first mentioned in the Bible in connection with the meeting of Jacob and Laban on Mount Gilead, where the heap of stones which they erected as a witness, and which was called by Jacob "Galeed" and by Laban "Jegar-sahadutha," was called "Mizpah" also, for the stated reason, "the Lord watch between me and thee" (Gen. l.c.). This Mizpah is most probably identical with the Mizpeh of Gilead (see above), which, according to Schwarz ("Das Heilige Land," pp. 17, 188), is the same as Ramath-mizpeh of Gad (Josh. xii. 26), and which he identifies with the modern village of Al-Suf in the eastern mountain-range of Gilead.

The most important of the places bearing the name of "Mizpah" was that in Palestine, which on several occasions was the seat of assemblies at which the Israelites discussed their affairs, e.g., in the time of Jephthah (Judges xi. 11), and during the war of Israel with Benjamin (ib. xx. 1). Samuel, also, summoned Israel to Mizpah (I Sam. vii. 5-6; 11, 16); and, finally, in the time of the Maccabees, Mizpah (Mizpakh) appears again as a place of solemn assembly (I Macc. iii. 46). From the foregoing it would appear that at Mizpah a shrine for the worship of YHWH existed; but there is a diversity of opinion as to the location of the place. There is no doubt that, since it is mentioned with Geba of Benjamin, the Mizpah which Asa fortified against the attacks of the King of Israel (I Kings xv. 22; II Chron. xvi. 6) was the Mizpah of Benjamin, which was called "Mizpeh" in Josh. xviii. 26 (see above), and which was over against Jerusalem.

It was also this Mizpah which became the seat of the governor Gedaliah after the destruction of the Temple (II Kings xxxv. 23; Jer. xl. 6 et seq., xli. 1); for when Ismael went forth from Mizpah he met certain people journeying from Shiloh to Jerusalem. W. F. Birch concludes that the other Mizpahs indicated as places of assembly are also identical with the same town of Benjamin ("Pal. Explor. Fund." 1881, pp. 91 et seq.; 1882, pp. 260 et seq.). Finally may be mentioned the opinion of Conder ("Handbook to Bible," p. 277, London, 1879), who identifies Mizpah with Nos. The Mizpah of Judah (Josh. xv. 28; see above) is in the Shefelah or lowlands, mentioned as lying between Dilean and Jokthe-el, neither of which places has been identified. Schwarz
Land of Mispah. — Between Joshua and Jabin, King of Hazor, which took place at the waters of Meron (Josh. xi. 3, 8). The topography indicates, "under Hermon in the land of Mispah" and "unto great Zidon and unto Misrephoth-maim, and unto the valley of Mispach eastward," taken in connection with Josh. xi. 17, suggests that the land or valley of Mispah is to be identified with the valley of the Lebanon or the Cæle-Syria of the Greek writers. The Mispah of Moab (see above) is mentioned only once (I Sam. xxii. 3), as the residence of the King of Moab, to whose care David consigned his parents.

M. SEL.

MIZRAH : Hebrew term denoting the rising of the sun, the east (Num. xxi. 11; Ps. i. 1); also used to designate an ornamental picture hung on the eastern wall of the house, or in front of the reading-desk in the synagogue, and applied to the row of seats in the synagogue on either side of the Ark. The custom of turning toward the east while at prayer, observed by the Jews living west of Palestine, is of great antiquity (Dan. vi. 11; comp. I Kings viii. 89; see EAST). The Jews of Palestine prayed with their faces turned westward (Suk. 51b). In later times opinion varied on this subject. While some of the rabbis, claiming that the Divine Presence ("Shekinah") is everywhere, maintained that it makes little difference in which direction one's face is turned in prayer, others were of the opinion that the Divine Presence is especially located in the west, and that therefore one should turn westward. R. Sheshet positively objected to the custom of praying while facing the east because the Mishnah prayed in that direction (Ber. 2a). The custom, however, predominated and was formulated in a baraita reading as follows: "One who is outside of Palestine should turn toward Palestine; in Palestine, toward Jerusalem; in Jerusalem, toward the Temple; and in the Temple, toward the Holy of Holies" (Ber. 30a; Yer. Ber. iv. 5).

In accordance with this injunction, synagogues are so constructed that the Ark may be placed in the direction of Palestine, and that the people may turn toward it in prayer (Maimonides, "Yad." Tefillah, x. 2; Shulhan 'Aruk, Orah Hayyim, 94, 1-3). In places east of Palestine, the Ark is placed in the west and the door opposite to it in the east (Tosef., Meg. iii. 14; Rosh, ib.; II. 12; Ber. 6a; Tos. s. r. "Ahure"; "Yad," l.c.; comp. Orah Hayyim, 150, 5 and Isserles' gloss; "Hatam Sofer," ib. 27).

In spite of the objection of the medieval rabbis to the presence of any object of art in the synagogue, there were still some figures and pictures retained (see ART). In many synagogues and in almost every bet ha-midrash of modern times an ornamental picture, usually bearing the inscription "From the rising of the sun unto the setting thereof, the name of the Lord is praised" (Ps. cxiii. 3, Hebr.), is hung in front of the reading-desk, which latter is near the Ark. Many other passages, and even whole psalms, are added, and frequently are artistically strung together so as to form the likeness of the menorah or of some animal. One of the later authorities ("Hatam Sofer," Torah De'ah, 127) forbids the engraving of the above-mentioned passage around a picture of the sun in one of the eastern windows of the synagogue (comp. "Sefer ha-Habad," ed. Wise- thenitzki, § 1625). No one, however, seems to raise any objection to the mizrah, which is found in synagogues and in many homes.

BIBLIOGRAPHY: Rembitz, Jewish Survivors in Synagogue and Home, pp. 65, 190; Bibliotheca Hebrew, 1886; Hamburger, R. H. T. ii. 1141.

J. H. G.

MIZRAHI: Family living in the Orient, to which belong some well-known rabbinical authors. There are two main branches: one in Constantinople, and the other in Jerusalem. The name "Mizrahi" signifies "an Oriental," and is used as a surname by many Persian Jews who have settled in Turkey.

Abraham ben Baruch Mizrahi: Sho'et at Jerusalem in the seventeenth and eighteenth centuries. He was the author of "Zikkaron li-Bene Yisrael," containing laws pertaining to ritual slaughtering. It was printed with Moses Ventura's "Yemin Moslekh," Amsterdam, 1718.

BIBLIOGRAPHY: Forst, Bibl. Jud., ii. 381; Solmsen, Cat., vol. 702.

Absalom ben Moses Mizrahi: Oriental scholar of the fourteenth century. Abraham de Balnes in his "Miḳneh Abraham" (in the chapter on prosody) quotes a work by Mizrahi entitled "Irre Shefer." This work was published by Carmoly, under the title "Ḳaḇalalah al Meleḳet ha-Shir" (Paris, 1841), from a Paris manuscript, in which it is indicated that it was composed in 1591. Among the models which Mizrahi gives is the letter of Iban Pulgar to Abraham de Burgos, which Mizrahi styles "ṣirḥi neyḥaḥ" (noble poem, that is, a poem arranged in a mosaic style).

BIBLIOGRAPHY: L. Dukas, in Orient, Lit., iv. 435, vii. 888; ib., Knesset Yisrael, p. 70; Steinschneider, Jewish Literature, p. 177.

Elijah ben Abraham (Re'em), Mizrahi: Turkish rabbi and mathematician; born at Constantinople about 1455; died there 1525 or 1526. Mizrahi was a pupil in Talmud and rabbinics of Elijah ha-Levi, who was known for his mild attitude toward the Karaites, where he taught the Talmud (Mizrahi, Responsa, Nos. 41, 57). But it appears from a letter of Elijah Capsali (see Grätz, "Gesch." 3d ed., vii. 448) that Mizrahi studied also under Judah Miẓw of Padua, who warned him not to throw himself headlong into the quarrel between Joseph Colon and Moses Capsali. From this letter it is evident also that Elijah Mizrahi is not to be identified, as he is by Conforte ("Koreh-Dorot," p. 29a) and Axurol ("Shem ha-Gedolim," l. c.), with Elijah Parnes, who is mentioned in Colon's responsa, and who is called by Elijah Capsali a corrupt forgery (comp. Zunz's notes to the "Itinerary" of Benjamin of Tudela, ed. Asher, li. 40).

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While still a young man, Mizrahi distinguished himself as a Talmudist and as an authority in rabbinical matters, on which he was consulted by many rabbis even in the lifetime of Moses Capsali. Although he was very religious, yet he devoted a part of his time to the study of the secular sciences, particularly to mathematics and astronomy, which he studied under Mordecai Comtino (see letter of Delmedigo in Griger, "Melo Hofnayim," p. 12). Mizrahi for some time earned a livelihood by teaching Talmud, mathematics, astronomy, and other sciences; but owing to his weak constitution the work proved too hard for him (Mizrahi, Responsa, No. 56). Though it would appear from his mathematical works that he read the Greek authors, it cannot be said with certainty whether he read them in the original or in an Arabic translation. It is evident, however, that he was master of at least one, if not both, of these two languages. At the death of Moses Capsali (c. 1495), Mizrahi succeeded him as grand rabbi or hakam bashi of the Ottoman empire, which office he held till his death. Like his predecessor, Mizrahi had a seat in the divan assigned to him by the sultan beside the mufti and above the patriarch of the Christians. The work "Me'ora'ot 'Olam" (Constantinople, 1756) contains several legends in connection with Mizrahi and the sultan (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 267).

Mizrahi, who had previously written against the Karaites and who had entered into polemics with Elijah Bashyaqi (comp. the introduction to the latter's "Adderet Eliyahu"), changed his attitude toward them after he had become hakam bashi. Like his master, Elijah ha-Levi, he favored the idea of teaching the Talmud to the Karaites, provided the latter would abstain from reviling it. When the zealots, aiming at the destruction of every means of recoin- ciliation between the Rabbinites and the Karaites, made so many restrictions with regard to the latter and threatened with excommunication those who would not observe them, Mizrahi was not in Constantinople. When he returned he was indignant at the restrictions; he declared that it was the duty of the Rabbinites to consider the Karaites as Jews, and that Elijah ha-Levi and Eliezer Capsali, whose piety nobody doubted, were of the same opinion (Mizrahi, Responsa, No. 57). He was opposed also to certain innovations of the cabalists with regard to the interpretation of the Bible (ib. No. 1).

The following are Mizrahi's rabbinical and exegetical works: "Tosefe Semag" (Constantinople, 1520), novellea on Moses of Coucy's "Sefer Mizwot Gadol," afterward published with the text under the title "Hiddushim" (ib. 1541); "Sefer ha-Mizrahi" (Venice, 1327), a supercommentary on Rashi's commentary on the Pentateuch; "Shie'elot u-Te-shubot," a collection of responses in two parts: part i., containing 100 responsa (Constantinople, 1546); part ii., containing 39 responsa, printed with the responsa of Eliah ibn Hayyim under the title "Mayim 'Amukkkim" (Venice, 1647). Mizrahi himself considered his commentary on Rashi the most important of his works (Responsa, Nos. 5, 78). Besides showing Rashi's Talmudic and midrashic sources, he endeavors to elucidate all obscure passages, thus defending him from the strictures of the later commentators, particularly Nahmanides. The work was published after Mizrahi's death by his son Israel, a fact which makes it possible to fix the approximate date of the author's death; for in Jan., 1525, he was still alive. Another hieratical responsa (Mizrahi, Responsa, No. 284). A compendium made by Jacob Marcaria (?) was published under the title "Kizzur Mizrahi" (Riva di Trenta, 1561), and later one by Isaac ha-Kohen of Ostrog, entitled "Mattenat 'Ani" or "Kizzur Mizrahi" (Prague, 1604-9).

Many commentaries and strictures were written on Mizrahi's commentary, among the former being: "To'afot Re'em," by Mordecai Carvallo, and "Hayye Yiẓḥaq," by his son Isaac Carvallo (printed together, Leghorn, 1761); Eliaḳim Hatgigaṭ's "Tv'afot Re'em" (Smyrna, 1756); Isaac Haddad's "Karne Re'em" (Leghorn, 1768); Joseph of Milhau's (Muscat's) "Ozerot Yoset" (ib. 1758); and Moses Toledano's "Moleket ha-Kodesh" (ib. 1803). Among the critics were Samuel Edels ("Hiddushe Maharshe," Hanau, 1716) and Samuel Zarfati ("Ninnuḳe Shemu'el," Amsterdam, 1718).

Mizrahi's mathematical works are "Sefer ha-Mispar" (Constantinople, 1534), on arithmetic, and a commentary to Polomy's "Almagest" (no longer extant), of which Mizrahi was very proud; no commentary having been previously written on that work. He says (Responsa, mathematical No. 5) that, owing to the importance of the science of astronomy, the study of which is considered a "mizwaḥ" (good deed), he occupies himself daily with writing a commentary on the "Almagest." According to Delmedigo (i.e.), Mizrahi wrote also a commentary on Euclid's "Elements." The "Sefer ha-Mispar" is in three books, divided into "gates" ("she'arim"), which are subdivided into chapters. Book i. consists of three gates, treating respectively of the four functions in (1) whole numbers, (2) fractions, and (3) mixed numbers. Book ii., also of three gates, treats of (1) the four functions in astronomical fractions, (2) the extraction of the square and cube roots, and (3) proportion. Book iii. is divided into two parts, the first containing arithmetical and the second geometrical problems. Each series of problems consists of two classes treated in two chapters, the first being problems that are solved with, and the second those that are solved without, the help of the rule of three. In the introduction, Mizrahi speaks of the relation between theology, mathematics, and the natural sciences, remarking that, while theology is in no sense concrete, the other two sciences are. He says also that mathematics is like a bridge by which one may pass from one science to the other, and that therefore special attention should be paid to it. Mizrahi based this work mainly on Ibn Ezra's "Sefer ha-Mispar," and twenty-one out of the 100 problems which it contains are almost literally copied from the latter. He employed Greek and Arabic texts also, often quoting Nicomachus of Gerasa, Euclid, and Heron of Alexandria. From the Arabs he took...
Mnemonics

the works remain unpublished. Commentary on Elijah Mizrahi's novel is to the "Sefer ha-Mizrahi." He wrote also "Ner Mizrahi," a novella to Maimonides' "Yad" and its collection "Peri ha-Areẓ," followed by a "Kontres" of being the most learned cabalist of his time, while his fervent piety, which, according to the historians, recalled that of the famous Isaac Luria of Safed and which has become proverbial, secured for him the position of president of the yeshibah of Kishinev. Of Sharabi's writings on the Cabala the principal ones are "Reḥobot ha-Nahar" and "Derek Shalom." Sharabi's son Isaac Mizrahi Sharabi (d. at Jerusalem in 1803) bore the same high reputation for piety as his father, whom he succeeded at the yeshibah.

Bibliography: Azulai, Shem ha-Gedolim, k.v.; Haza, Ha-Ma'aseh, pp. 20, 47, 90. M. Fr.

Reuben ben Hananiah Mizrahi: Rabbi of Constantinople in the seventeenth and eighteenth centuries: a descendant of Elijah Mizrahi. He was the author of "Ma'ayan Gannim" (Constantinople, 1721), a work containing decisions upon ritual matters and homilies on the Pentateuch, with a preface by Aaron Hamon. In the preface are mentioned the following works by Mizrahi, which are still unpublished: "Be'er Mayim Hayyim," commentary on the Zohar; "Nozolim Min Lebanon," commentary on the "Tikkunim"; "Peri 'Ez Hayyim," commentary on Maimonides' "Yad"; "Kappot Temarim," commentary on Midrash Rabbah; "Arbe Naḥali," commentary on Pirke Abot and Esther; "'Ez Aẓot," responsa: "Ketem Paz," commentary on the Turim Orah Hayyim and Eben ha-'Ezer; and novellae on the Talmud.

Bibliography: Benzehob, Qirat ha-Sefarim, p. 550, No. 1,261; Furst, Bibl. Jud., ii. 382; Nepp-Ghirondi, Toledot Gedole Yisrael, pp. 313-314; Steinweizer, Cat. Bodl. col. 2139. F. C.

MIZRAIM. See Egypt.

MIZWAH. See Commandment.

MNEMONICS. (Hebrew, "simanim" = "signs"): Certain sentences, words, or letters used to assist the memory. Such aids are employed in the Mishnah, in both Talmuds, and in the Masorah, as well as by the Geonim and by the teachers of the Law during the Middle Ages. In this article only the Talmudic mnemonics will be discussed, together with those employed by the later teachers of the Law. For Masoretic signs and their use see Maṣorot. The mnemonics employed in the Talmud may be divided into the following two groups:

(1) Mnemonics which are formed from a Scriptural passage, a mishnah, a halakic sentence, or a proverb or maxim taken from life or

Formed of from nature. These simanim, which are introduced by the word "we-simanim" (= "and let thy sign be"), stand invariably after the halakic sentences for which they serve as signs; and it is usually stated who invented and used them. Many originated with the Babylonian amora R. Nahman b. Isaac, who employed them with special frequency. They occur very often in 'Abodah Zarah, Hullin, and Shabbat, as well as in Bekorot, 'Erubin, Yebamot, Ta'anit, and the remaining treatises. Mnemonics are used to prevent confusion where for any reason it might easily occur. Thus Ps. cxix. 5a ("Thou hast set the behemoth and the before") is employed as a mnemonic for "Ab. Zarah 8a. to show that in the enumeration of heathen feasts the Mishnah "goes from the..."
end toward the beginning," and that the feasts which were celebrated later are mentioned first; it might be supposed that the Mishnah had followed the order of the seasons in which the several festivals occurred. In like manner, when there is a difference between two things which are apparently alike, a sign is employed to avoid possible confusion (see several examples in Hul. 63b–63a). These simanim are used especially to keep the authors of divergent teachings distinct. Thus, for example, in Hul. 48a, where it is said that R. Hyya used to throw away the liver, while R. Simon, the son of R. Judah ha-Nasi, used to eat it, the saying "ashirim mekammentz" (= "the rich are economical") is employed, inasmuch as the rich R. Simon b. R. Judah was frugal and did not wish to throw away the liver. If two or more scholars bear the same name, a sign is used to show which one of them is meant.

Thus in Pes. 114a, where it is said that the R. Isaac who in halakic sentences is called "Shema'ata" is R. Isaac b. Ana, the phrase "shema'uni abai" (1 Chron. xxviii. 2) is used as a sign, i.e., the son of Ana is one of the Shema'ata to whom halakic sentences belong.

(2) A wholly different kind of sign, found in the mnemonic sentences which are composed of single words each of which is a catchword for a halakic sentence, a teaching, or an opinion; or of the names of the authors and together with words made up of single letters either of which the authors' names or of the catchwords characteristic of the sentences, or again of both. There are only a few examples of these sentences which have any meaning, most of them making no sense. With one exception (Zeb. 7b), they all stand before the sentences which they are to impress on the memory, and are never introduced by "we-simanaak," but by "siman," which word stands sometimes before and sometimes after the mnemonic term.

Mnemonics, however, are often found without the word "siman" to designate their character (e.g., Sibru. 35a; Sanh. 83a), and have thus sometimes been wrongly considered as parts of the halakic sentences, as in Meg. 31a (comp. N. Brüll in his "Jahrb." ii. 119). On the other hand, there is a case (B. B. 113) where the mnemonic term was lost, and the introductory word "siman," which word stands sometimes before and sometimes after the mnemonic term.

These mnemonics, which are nearly all anonymous, designate the order of succession of the sentences which are to follow, or of the transmitters of the sentence about to be given, or even how many times and in what passages the name of the same transmitter occurs in the treatise under discussion. A few examples may be given. In Hul. 4a the sayings of R. Manasseh which occur in the treatise are comprised in a single sentence which itself contains a regulation concerning circumcision. In Hul. 11a different amoraic of various periods give different reasons for one fundamental law. Out of single letters taken from the names of these authors is formed the mnemonic sentence "zeman shebah mekannesh," denoting that time collects that which is good; i.e., in this case time has not caused the excellent sayings of the anonim of different times to be forgotten. Occasionally these mnemonics show that something is missing in the Talmud (comp. Tos., Men. 20a, s.v. "Sheken"). With the exception of 'Arakin, Beizah, Haqigah, Me'ilah, Rosh ha-Shanah, Sukkah, Tamid, and Temurah, such simanim are found in all the treatises of the Babylonian Talmud. It is probable, however, that in the treatises just cited there were likewise simanim which were afterward lost, especially since many mnemonics are missing in the present editions of the Talmud which were to be found in earlier copies (comp. N. Brüll, i.e. ii. 62 et seq.). These mnemonics were used by students as early as the Preserving period in which the Halakah was still handed down only orally. The prohibition against committing halakot to writing did not apply to these simanim; and they thus furnished aids to the memory.

Most of the mnemonics, however, appear to have originated after the Talmud had been collected and arranged, but was not yet reduced to writing. Many of them presuppose the order of succession of the sentences, and contain the entire Talmud in stenographic signs. When the Talmud was written down these mnemonic notes were used as a basis for the work. After its completion the signs were retained, since they were of great assistance to many pupils who still had to memorize the Talmud, owing to the lack of written copies. They were inserted in the text likewise because they were very useful as superscriptions and indexes, since a passage in the Talmud could be more precisely referred to by means of them (comp. N. Brüll, i.e. ii. 61). Similarly the Geonim and the teachers of the Law during the Middle Ages employed such sentences to formulate their legal decisions (comp. Brüll, i.e. p. 66, note 105). Mnemonics were also invented to indicate the order of succession of the treatises, or of the chapters of individual tractates, as well as of the weekly readings from the Pentateuch (see R. Bezalel Ashkenazi at the end of the "Shitah Me-kubbezet" on Men., and Judah of Modena in "Leb ha-Aryeh." ii. 2). Such is the sign "zeman nakat," employed by Maimonides in his introduction to the Mishnah to indicate the sequence of the six mishnaic orders, and which means "time has preserved," i.e., "has preserved the literary products of ancient times." Furthermore, each letter of these two words indicates the name of an order of the Mishnah and the place of such order among its fellows; thus, "za-yin" = "Zera'im"; "mem" = "Mo'ed"; "nu-n" = "Nashim"; etc. See also ABBREVIATIONS.


T. J. Z. L.

MOAB (Hebrew, Mo'o; LXX, Mo'eb; Assyrian, "Mu'a'a, " Ma'ba", "Ma'ab"; Egyptian, "Ma'ab"). District and nation of Palestine. The etymology of the word is very uncertain. The earliest gloss is found in the Septuagint, Gen. xix. 37, which explains the name, in obvious allusion to the account of Moab's parentage, as εἰς τὸν πατρὸς μού. Other etymologies which have been proposed regard it as
a corruption of נֵ֣בֶר = "seed of a father," or as a participial form from נֵ֣בֶר = "to desire," thus connoting "the desirable (land)." The latest explanation is by Hommel ("Verhandlungen des Zürfzten Internationalen Orientalisten-Congresses," p. 261, Leyden, 1904), who regards "Moab" as an abbreviation of "Immo-ab" = "his mother is his father."

According to Gen. xix. 80-88, Moab was the son of Lot by his elder daughter, while Ammon was Lot's half-brother by a similar union of Lot with his younger child. The close ethnological affinity of Moab and Ammon which is thus attested (comp. also Judges iii. 13; II Chron. xx. 23; Isa. xi. 14; Jer. xxvi. 21) is confirmed by their subsequent history, while their kinship with the Hebrews is equally certain, and is borne out by the linguistic evidence of the Moabite Stone. They are also mentioned in close connection with the Amalekites (Judges iii. 10), the inhabitants of Mount Seir (II Chron. xx. 29; Ezek. xxviii. 8), the Edomites (Ex. xv. 15; Ps. lx. 10 [A. V. 8]; Isa. xi. 14; Jer. xxvi. 21), the Canaanites (Ex. xv. 15), the Sethites (Num. xxiv. 17), and the Philistines (Ps. lx. 10 [A. V. 8]; Isa. xi. 14).

Moab occupied a plateau about 3,000 feet above the level of the Mediterranean, or 4,800 feet above the Dead Sea, and rising gradually from north to south. It was bounded on the west by the Dead Sea and the southern section of the Jordan; on the east by Ammon and the Arabian desert, from which it was separated by low, rolling hills; and on the south by Edom. The northern boundary varied, but in general it may be said to have been represented by a line drawn some miles above the northern extremity of the Dead Sea. In Ezek. xxv. 9 the boundaries are given as being marked by Beth-jeshimoth (north), Baal-memon (east), and Kiriataim (south). That these limits were not fixed, however, is plain from the lists of cities given in Isa. xv.-xvi. and Jer. xlviii., where Heshbon, Elealeh, and Jazer are mentioned to the south of Kiriathaim. The principal rivers of Moab mentioned in the Bible are the Arnon, the Dimon or Dibon, and the Nimrim. The limestone hills which form the almost treeless plateau are generally steep but fertile. In the spring they are covered with grass; and the table-land itself produces grain. In the north are a number of long, deep ravines, and Mount Nebo, famous as the scene of the death of Moses (Deut. xxxiv. 1-8). The rainfall is fairly plentiful; and the climate, despite the hot summer, is cooler than that of western Palestine, snow falling frequently in winter and in spring. The plateau is dotted with hundreds of rude dolmens, menhirs, and stone-circles, and contains many ruined villages, mostly of the Roman and Byzantine periods. The land is now occupied chiefly by Bedouins, who render the district by no means the safest in Palestine.

At the time of the Hebrew invasion the Moabites seem to have been so powerful that conflict with them was avoided (Deut. ii. 9; Judges xi. 15; II Chron. xx. 10), although the Israelites defeated and slew Sihon, the Amorite king of Heshbon, who himself had conquered a former king of Moab (Num. xxii. 21-31; Deut. ii. 24-35). Moab, on the other hand, under its king Balak, mediated a resistance to the invaders which it dared not carry out (Num. xxii.-xxiv.; Deut. xxiii. 4; Judges xi. 23). After the conquest the Moabite territory was allotted to the tribe of Reuben (Josh. xiii. 15-21; comp. Num. xxxii. 37-39). The Moabites seem to have submitted to the control of the Hebrews for a time, until Edgon, King of Moab, with the help of the Ammonites and the Amalekites, succeeded in conquering them, and ruled over them eighteen years. At the end of this period a Benjamite named Ehud obtained access to Edgon and treacherously assassinated him, whereupon the Hebrews arose and slaughtered 10,000 Moabites (Judges iii. 12-30). A few years later Saul waged a war, apparently of little importance, against them and their allies (I Sam. xiv. 47). David also subdued them and made them tributary (II Sam. vii. 1-2, 11-12; I Chron. xviii. 2, 11), although it is noteworthy that even before this time a Moabite named Ithmah was one of his generals (I Chron. xi. 46).

After the death of Ahab the Moabites under Mesha rebelled against Jehoram, who allied himself with Jehoshaphat, King of Judah, and with the King of Edom. At the direction of Elisha the Israelites dug a series of ditches between themselves and the enemy, and during the night these channels were miraculously filled with water which was as red as blood. Deceived by the crimson color into the belief that their opponents had attacked one another, the Moabites became overconfident and were entrapped and utterly defeated at Ziz, near Engedi (II Kings iii. iii.; II Chron. xx., which states that the Moabites and their allies, the Ammonites and the inhabitants of Mount Seir, mistook one another for the enemy, and so destroyed one another). According to Mesha's inscription on the Moabite Stone, however, he was completely victorious and regained all the territory of which Israel had deprived him. The battle of Ziz is the last important date in the history of the Moabites as recorded in the Bible. In the year of Elisha's death they invaded Israel (II Kings xiii. 20), and later aided Nebuchadnezzar in his expedition against Jehoiakim (ib. xxiv. 2).

Although allusions to Moab are frequent in the prophetical books (e.g., Isa. xxv. 10; Ezek. xxv. 8-11; Amos ii. 1-3; Zeph. ii. 8-11), and although two chapters of Isaiah (xxv.-xvi.) and one of Jeremiah (xlviii.) are devoted to the "burden of Moab," they give little information about the land. Its prosperity and pride, which brought on the Moabites the wrath of Yhwh, are frequently mentioned (Isa. xvi. 6; Jer. xlviii. 11, 29; Zeph. ii. 10; and their contempt for Israel is once expressly noted (Jer. xlviii. 27). From this time Moab disappears as a nation: and in Neh. iv. 7 the Arabs instead of the Moabites are the allies of the Ammonites (comp. I Macc. ix. 33-42; Josephus, "Ant." xiii. 13; § v. xiv. 1, § 4).

References to the religion of Moab are scanty. The Moabites were polytheists like the other early Semites; and they induced the Hebrew invaders to join in their sacrifices (Num. xxv. 2; Judges x. 6).

THE JEWISH ENCYCLOPEDIA

Mnemonic

Moab
Their chief god was Chemosh (Jer. xlviii. 13). At times, especially in dire peril, human sacrifices were offered to him, as by Mesha, who gave up his son and heir to him (II Kings iii. 27). Nevertheless, Solomon built, for this "abomination of Moab," on the hill before Jerusalem, a "high place" (I Kings vi. 7) which was not destroyed, till the reign of Josiah (II Kings xxiii. 13). The Moabite Stone also mentions (line 17) a female counterpart of Chemosh, Ishtar (or Ashtar)-Chemosh, and a god Nebo (line 14), the well-known Babylonian divinity, while the cult of Baal-peor (Num. xxvi. 5; Ps. cvi. 28) or Peor (Num. xxxi. 16; Josh. xii. 17) seems to have been marked by sensuality. Since the Moabites had opposed the invasion of Palestine, they, like the Ammonites, were excluded from the congregation unto the tenth generation (Deut. xxii. 9–14; comp. Neh. xiii. 1–6). This law was violated during the Exile, however; and Ezra and Nehemiah sought to compel a return to the ancient custom of exclusion (Ezra ix. 1–2; Neh. xii. 22–23). The exilic usage had had sanction: the harem of Solomon included Moabite women (I Kings xi. 1). On the other hand, the fact that the marriages of the Beth-lehem-judah Ephrathites Chillon and Mahlon to the Moabitewomen Orpah and Ruth (Ruth i. 2–4), and the marriage of the latter, after her husband's death, to Boaz (iv. 14), who was the great-grandfather of David, are mentioned with no shade of reproach, shows that the law had fallen into abeyance at a comparatively early period and had become a mere priestly restriction.

In the Nimrud clay inscription of Tiglath-pileser the Moabite king Salmanu (perhaps the Shalman who sacked Beth-arbel [Hos. xvi. 14]) is mentioned as tributeary to Assyria. Sargon II. mentions on a clay prism a revolt against him by Moab together with Philistia, Judah, and Edom; but on the Taylor prism, which recounts the expedition against Hezekiah, Kam-musu-Nadbi (Chemosh-nadab), King of Moab, brings tribute to Sargon as his suzerain. Another Moabitic king, Mazuri ("the Egyptian"?), is mentioned as one of the subject princes at the courts of Esar-haddon and Assurbanipal, while Kashtalata, possibly his successor, is named on cylinder B of Assurbanipal.

In the Egyptian inscriptions Moab is mentioned once, on the base of one of six colossal figures at Luxor, where Nameses II. (c. 1300 B.C.) includes "Mu'ab" in the list of his conquests. See MOABITE STONE.


L. H. G.

MOABITE STONE: Name usually given to the only known surviving inscribed monument of ancient Moab. It was discovered in 1868 at Dibon, the ancient DIBON, four miles north of the River Arnon. When first seen by Europeans (including a German missionary named Klein) it was an inscribed slab of black basalt 3 feet long by 2 feet wide. The Arabs of the neighborhood, dread-}

ing the loss of such a talisman, broke the stone into pieces; but a squeeze had already been obtained by Clermont-Ganneau, and most of the fragments were recovered and pieced together by him. The reconstructed monument is now, together with the squeeze, in the museum of the Louvre in Paris. The inscription consists of thirty-four lines containing about 260 words and is well engraved in old Hebrew (Phoenician) characters. It was written about 860 B.C. in the name of Mesha, the King of Moab. The translation of the first two-thirds of the inscription is as follows:

"I am Mesha, son of Chemosh . . . (?), King of Moab, the Dibonite. My father reigned over Moab thirty years, and I became king after my father, and I made this high place for Chemosh in Dibon, the high place of deliverance, because he had delivered me from all that attacked me, and because he had made me see my desire upon all my enemies. Omri, King of Israel, oppressed Israel many days because Chemosh was angry with his land; and his son succeeded him, and he also said, 'I will oppress Moab.' In my days he said this, and I saw my desire upon him, and Israel was humbled with everlasting humiliation. Omri had taken possession of the land of Medeba and [his people] occupied it during his days and half the days of his son, forty years; but Chemosh restored it in my days . . . And the men of Gad had occupied the land of Aroth for a long time, and the King of Israel had built up Aroth for himself. And I fought against the city and took it, and I slew all the people from the city, a sight for the eyes of Chemosh and of Moab . . . And Chemosh said to me, 'Go, take Nebo against Israel.' And I went by night and fought against it from the break of dawn until noon, and I took it and slew all [that were in it], seven thousand men and boys and women and girls and maid servants; for to Asher-Chemos I had devoted it. And I took from there the vessels of Yahu and brought them before Chemosh. And the King of Israel had fortified Jazah and occupied it while I was at war with me, and Chemosh drove him out from before me. And I took of Moab two hundred, all its chief officers, and I attacked Jazah and took it, in order to add it to Dibon."

In the rest of the inscription Mesha tells of restoring and fortifying cities that rightfully belonged to Moab, of building a palace for himself, and of constructing reservoirs for water.

The inscriptions from Moab are far the most important yet found in Palestine. It has added essentially to the scanty knowledge of the history and religion of Moab itself, and has thrown light on the fortunes of Israel east of the Jordan, as well as upon the foreign relations of the dynasty of Omri. The character of the language of Moab is also pretty fairly indicated. In regard to the last point it may be noticed that the inflections depart but very seldom from those of classical Hebrew. The masculine plural ends in -im instead of -im, and there is an ifte'el verb stem. "Waw" consecutive with the first person imperfect is regularly followed by the cohortative or subjunctive. The vowel-letter י is used for the pronominal suffix of both genders.

In matters of religion Moab is seen to furnish a close parallel to Israel. Chemosh here bears exactly the same political relation to his people as Jehovah does to His (comp. Deut. xxiv. 18, 25; Josh. ii. 27), and the king the nearest representative of the Deity in executing all His will. The vivid picture given of the border war-
fare between Moab and Israel helps one to understand the bitter hostility of each people toward the other, and the race hatred to which Judah became heir after the fall of the Northern Kingdom. Of Israel’s history it is learned that the warlike Gadites had absorbed the tribe of Reuben, and that they upheld the banner of Israel east of the Jordan. A clearer idea is obtained of the epoch-making deeds of Omri, under whom, in spite of the wars with Damascus, a large portion of Moab was annexed and the whole kingdom forced to pay an enormous tribute (comp. II Kings iii. 4); but after his day Israel gradually lost its hold upon Moab, which was thus left to its habitual repose, and, like wine, “settled on his lees” (Jer. xlviii. 11).

The literature in connection with the Moabite stone is quite large. Inasmuch as the elucidation of the language of the inscription is continually progressing, the later treatises are the most valuable for practical purposes. Translations with notes were given in 1870 by Clermont-Ganneau, Nöldeke, Ginsburg, Schlottmann, and Derenbourg, and in 1871 by Wright. Recent discussions give results based on reexamination and closer criticism of the text. It may be noted that an attempt to disprove the authenticity of the stone was recently made by A. Löwy (Berlin, 1903). The most important of the later studies are cited in the bibliography.

**MOBILE.** See Alabama.

**MOCATTA:** An Anglo-Jewish family which can be traced back to one of the earliest of the settlers in England.

**David Mocatta:** English architect; born in London 1806; died May 1, 1882; son of Moses Mocatta, translator of “Faith Strengthened.” Having shown in early youth a leaning to art pursuits, he made the choice of architecture as a profession, and studied for many years in Italy under competent masters, returning to England to practise his profession. He was engaged on many important buildings, and was frequently employed by the directors of the London, Brighton, and South Coast Railway. On the death of his father he succeeded to an ample fortune, which was subsequently increased to a con-

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**Moses Mocatta**

(1677; merchant, London)

Abraham

= Grace, daughter of

Abraham Levy Ximenes (1712)

Rebecca Sarah

= (1) Isaac Levy Ximenes = (2) Moses Lumbroso de Mattos (1730)

Abraham Lumbroso de Mattos

= Esther, daughter of Isaac Lamego

David Mocatta: English architect; born in London 1806; died May 1, 1882; son of Moses Mocatta, translator of “Faith Strengthened.” Having shown in early youth a leaning to art pursuits, he made the choice of architecture as a profession, and studied for many years in Italy under competent masters, returning to England to practise his profession. He was engaged on many important buildings, and was frequently employed by the directors of the London, Brighton, and South Coast Railway. On the death of his father he succeeded to an ample fortune, which was subsequently increased to a con-

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**Mocatta Pedigree.**

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J. F. McC.
Frederick David Mocatta: English philanthropist and communal worker; born in London Jan. 15, 1828; retired from the firm of Mocatta & Goldsmid, bullion-brokers to the Bank of England, in 1874, and devoted himself almost exclusively to the study of charitable and social questions. The condition of the working classes of all creeds, the improvement of their dwellings, and the administration of charity with a view to promoting the independence of the poor on the lines of the Charity Organization Society, are some of the principal subjects that have engaged his attention. His philanthropic work is conducted on certain well-defined principles, foremost among them being the unification and systematic organization of charity so as to prevent the undue multiplication of institutions. He acted as chairman of the committee appointed to effect the union of the Jews' Hospital and Orphan Asylum. In 1871 a Jewish Workhouse was started, which was subsequently amalgamated under his presidency with the Hand-in-Hand Asylum. He has been active also in abrogating the voting system in Jewish charitable institutions.

Mocatta is a vice-president of the Anglo-Jewish Association; served as a member of the Rumanian and Russo-Jewish committees; and in 1882 was deputed by the Mansion House Committee to proceed to the various Continental centers in which the refugees from persecution were congregated. In 1895 Mocatta reorganized the Jewish Home for Incurables. At the beginning of his seventieth year he was presented with a testimonial from over 200 philanthropic, literary, and other institutions of which he was a member.

Mocatta was specially interested in the promotion of Jewish learning, having been one of the most active members in the Society of Hebrew Literature. Among works partly or wholly subventioned by him may be mentioned Zonix, "Zur Geschichte und Literatur" and "Literaturgeschichte der Synagogalen Poesie"; Berliner, "Juden in Rom"; Jacobs, "Sources of Spanish Jewish History"; the English translation of Graetz, "History of the Jews"; etc. He himself was the author of "The Jews and the Inquisition," London, 1877, of which German, Hebrew, and Italian translations have appeared. In 1890 he was elected president of the Jewish Historical Society of England. He died Jan. 16, 1905.

Moses Mocatta: Broker, author, and communal worker; born in London February, 1768; died September, 1857. He was connected with the most influential Sephardic families of his day. His sister Rachel was the mother of Sir Moses Montefiore. For many years he was a partner in the firm of Mocatta & Goldsmid (bullion-brokers to the Bank of England), which had been founded by his father. He retired from business in middle life and devoted himself to study and to communal work. He was a diligent student of Hebrew, and well read in Biblical and Jewish literature. The "Hebrew Review" (1840) as well as the works of Grace Aguilar found in him a generous patron. Theological controversy was a subject which particularly interested him. His "Faith Strengthened" (1851) is a translation from the Hebrew of the famous "Hizzuk Emunah" of Isaac ben Abraham of Troki. His other translation, entitled "The Inquisition and Judaism" (1845), was a contribution to controversial literature, and comprised a sermon on Isa. xliii. 22 addressed to Jewish martyrs on the occasion of an auto da fé at Lisbon in 1705, and a reply to the sermon by E. Vero (a posthumous work of the author of the "Secret History of the Inquisition"). The sermon was translated from the Portuguese, and the reply from the Spanish. Moses Mocatta compiled also "The Wisdom of Solomon; a Selection from Proverbs and Ecclesiastes in Hebrew, with a Corrected Version on Parallel Lines" (1844). As a communal worker Moses Mocatta rendered conspicuous service to the Shaaré Tikvah schools and other institutions of the Spanish and Portuguese Congregation. When the schism of 1841 occurred Mocatta was one of those members of Bevis Marks who seceded from the parent community, and helped to establish the West London Synagogue of British Jews, his considerable knowledge of Hebrew and Jewish literature proving of great value to the new movement.

took part in the campaigns in the Crimea (1855–56) and in Syria (1860–83), and in the occupation of Rome (1868–71); in the Franco-Prussian war (1870–71) he was commander of the battle of the 3d Regiment, which had the mournful distinction of firing the last shots of the war, and took an honorable part in the battle of Sedan (Sept., 1870). During the interval between the Crimean and Syrian campaigns he was tutor at the school of Saint-Cyr, to which he returned later on as examiner.

After the conclusion of the Franco-Prussian war Moch published in the military journals a number of articles on the reorganization of the army. He was one of the founders and also vice-president of the Assembly of Officers (known later on as the "Military Club"), whose official organ was "Le Bulletin" (now the "Revue du Cercle Militaire"). Moch was a cavalier of the Legion of Honor, officer of the Academy, commander of the Order of Charles III. of Spain and of Nişām-e Iṣlāhī (Tunis), and was decorated with the stars of the Order of Nisan-i-Medjidie and the Order of Pope Pius IX.

MOD'AI: Family of Turkish authors.

Hayyim Mod'ai (the Elder): Rabbinical author; born at Safed 1709; died there 1784. He was sent to Europe to collect halukkah. From 1755 to 1776 he lived at Constantinople, returning in his old age to Safed. He left a number of manuscripts, two of which have been published—"Ṭhūq Grittin," a treatise on divorce (Jerusalem, n.d.), and "Sefer Hayyim le-'Olam," responsa, 2 vols. (Smyrna, 1789).

Hayyim Mod'ai (the Younger): Rabbinical author; grandson of Hayyim Mod'ai the Elder; lived at Smyrna in the middle of the nineteenth century. His "Sefer Menar Hayyim," responsa, was printed with his grandfather's "Sefer Hayyim le-'Olam" (Smyrna, 1879). He also edited Saul Leon's "Yissad ha-Melekh," homilies (ib. 1866).

Nissim Mod'ai: Printer; lived at Smyrna in the middle of the nineteenth century. He was in partnership with Jacob Ashkenazi. The "Kiryat Sefer" of Moses Cohen Na'ur is among the works printed by Mod'ai and Ashkenazi.

BIBLIOGRAPHY: Hazaz, Ha-Ma'alot U-Shelomoh, pp. 31, 39, 90. A. Fe.

MODEL, MARX: Court Jew to Margrave of Brandenburg-Ansbach (1703–23). From 1691 Model and his family were exempt from the payment of duties on the goods which they imported, and in the same year were given the privilege of printing the Taludah. The margrave protected him by several decrees, and ordered the authorities to take the necessary measures to collect debts due to him "so that Model may surely be able to help us."

Model sometimes used his influence in favor of his coreligionists, but he was very domineering, especially as president of the community of Fürth. He threatened them with imprisonment and heavy fines if they should refuse to carry out his orders.

Like all court Jews, Model had to suffer much from the hatred and jealousy of his rivals. Elhanan Fränkel (see Hanau, Zeht Hirchot) was one of his most dangerous and embittered enemies. Fränkel tried several times, especially in 1711, to turn the margrave against Model and to have the latter imprisoned on the charge of dishonesty; but the court Jew and his family kept their place at court, while Fränkel became involved in a serious charge and was ruined.

About 1716 Model was denounced for having participated in defrauding the public revenues. Although he was not convicted, his reputation became so much damaged by the long investigation that he and some of the family retired from court, and others emigrated into the county of Pfalz-Neuburg.

BIBLIOGRAPHY: Haele, Gesch. der Juden im Ehemaligen Fürstentum Ansbach, passim. A. Fe.

MODENA: City in central Italy; formerly the capital of the duchy of Modena. Of its Jewish community, which has been during the last two centuries, one of the most important in Italy, there is no record until a comparatively late date. Although Jews were living in the territory of Modena as early as the year 1000, no reference to them as dwelling in the city itself occurs before 1450. There, as in so many other places, they seem at first to have been bankers who established themselves in Modena with the approval of the dukes of Ferrara, and they were treated exactly like the other Jews in the duchy. On the extinction of the house of Ferrara in 1598, the duchy did not come under the control of the States of the Church, but of a collateral branch of the house of Este. The Jews of Modena did not suffer to the same extent, therefore, as their coreligionists elsewhere, although they were subject to all the hardships of the ecclesiastical laws.

The Jewish community increased considerably in the seventeenth century, when it occupied an important position because of its rabbis and of the studies which were pursued there. Prominent among its scholars of this period was Abraham Joseph Solomon Graziano (d. 1685). Cabalist, thought predominated; and the community was one of the first to introduce the daily penitential services. The political status of the Jews remained uncertain, with the exception of a temporary improvement during the French Revolution; and the Jews were not emancipated until the city was incorporated with the kingdom of Italy in 1861. In 1845 Cesare Rovighi of Modena edited the first Italian Jewish periodical, the "Rivista Israelita," which was published at Parma.


MODENA: An Italian family the most distinguished members of which are:

Aaron Berechiah Modena. See Aaron Berechiah ben Moses ben Nechemiah of Modena.

David ben Abraham Modena: Supposed author of the anonymous Hebrew-Italian school dictionary "Dabar Tob" (Venice, 1596, 1606), in three parallel columns in Hebrew, Italian, and German. The existence of the author and the book is, however, called in question.

BIBLIOGRAPHY: Fürst, Bibl. Jud. i. 198; Wolf, Bibl. Hebr. i. 336; Steinschneider, Cat. Bodl. col. 836.

David Zacuto b. Mazzal Tob Modena: Italian scholar of the nineteenth century; popular preacher and teacher at Modena. He wrote a number of didactic, religious, and casuistic works in Hebrew and Italian, including: (1) "Zeker Dawid," on customs of circumcision, two parts (Leghorn, n.d.); (2) Limmude Adonai," fundamental principles of religion for children, with Italian translation, three parts (Reggio, 1814, 1824); (3) responsa to the four Turim; (4) commentary to the prayer-book and the Mahzor according to the Italian ritual; (5) "Shelal Dawid," notes to the Pentateuch; and 300 sermons. Only the first three of these works have been printed.

BIBLIOGRAPHY: Neip-Gliorondi, Toledot Gedole Yisrael, p. 78; Benjacob, Opas ha-Sefarim, passim.

Judah Aryeh Modena. See Leon (Judah Aryeh) of Modena.

Pomona Modena: Mother of Abraham b. Daniel, who wrote over 1,000 liturgical prayers between 1550 and 1592, in which he celebrated her as a pious woman. These prayers are contained in the Codex Bielchis 73. Pomona Modena was versed in the Tulmud and David of Imola addressed a detailed Talmudic responsum to her.


MODIANO, JOSEPH SAMUEL: Turkish rabbinical author; lived at Salonica at the end of the eighteenth century. He belonged to a family originally from Modena, Italy, the descendants of which are prominent in financial and industrial enterprise in Salonica. He corresponded with Hayyim ben David Abulaafia, rabbi of Smyrna. Modiano published two works—"Uryan Teliitai" (Salonica, 1795) and "Rosh Mashbir," responsa (2 vols., ib. 1821 and 1840). The former is a collection of novellae on various Talmudic treatises by Nahman, Ibn Migash, Yomi-Tob b. Abraham, R. Samuel Isaac of Salonica (18th cent.), and by Modiano himself. The latter work was published posthumously.

BIBLIOGRAPHY: Hayon, Ho-Ma'olot L-Shalom, p. 80; Avi- hani, Shem ha-Sefarim, s.v. Uryan Teliitai.

MODIGLIANI, ELIA: Italian traveler, naturalist, and author; born at Florence June 13, 1861; graduated at Pavia in 1883. From early youth he showed a marked inclination for natural science and a special fondness for travel. He visited the Malay Peninsula and returned with a very rich collection of specimens, which he presented to the museums of Genoa, Florence, and Rome. Among his numerous published works may be mentioned his "Ricerche sulla Grotta di Bergeggi"; "L'Isola di Nias"; "Un Viaggio all'Isola di Nias," Milan and Treves, 1890; and "L'Isola delle Doma."

BIBLIOGRAPHY: De Gubernatis, Diz. Biog. s. v. C.

MODIN (MODA'I, MODI'T, MODIÉIN, MODI'TT): See Mattathias Maccabees.

MODON, SIMSON HA-KOHEN: Poet; born in Mantua Aug. 1, 1679; died there June 10, 1727. He received a thorough education and was recognized as an accomplished linguist. He was one of those sent by the congregation in Mantua to do homage to Emperor Charles VI. at Vienna, where he acquitted himself most creditably and gained the emperor's good-will. Encouraged by David Finzi, rabbi of Mantua, he devoted himself to the writing of poetry; Finzi added some of his own poems to the collection "Kol Musar," published by Modon at Mantua in 1725 (Lemberg, 1845). Others of his poems are "Keter Torah" (Venice, 1721); "Zir Iza- Zirim" (ib. 1729), an elegy on his teacher Judah Brill; and "Shigyon Shimshon." The last is a poem of three hundred lines, each commencing with the letter כ. He also compiled a rabbinical encyclopaedia, arranged alphabetically, and called "Sefer Zikronot"; this and the "Shigyon Shimshon" are in manuscript.

BIBLIOGRAPHY: Steinschneider, Cat. Bodl. col. 228; Fürst, Bibl. Jud. i. 306; Samuel della Volta, in Kerem Hemed, ii. 115 et seq.; Alzh. Zeit. des Jud. i. 388; Mortara, Indice, p. 41; Benjacob, Opas ha-Sefarim, p. 136, No. 185.

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MODONA, LEONELLO: Italian Orientalist; born at Cento in 1841; educated at the Istituto degli Studi Superiori of Florence. Besides compiling several library catalogues he has written: "L'Uomo e la Natura"; "La Safo Storica e il Mito di Safo e Faune"; "La Leggenda Cristiana del Mito della Caduta degli Angeli in Rapporto a Due Tavolette del Museo Britannico"; "Sara Copa Sul- lam"; "Di una Edizione del Sidur Tefilot."

BIBLIOGRAPHY: De Gubernatis, Diz. Biog. s. v. C.
MO'ED ("Feasts"): Name of an order of the Mishnah and the Tosefta both in Babil and in Yerushalami. The name "Mo'ed," which is mentioned in the Talmud itself (Suk. 4b), is applied to this order because all the treatises belonging to it contain regulations and rules regarding the Sabbath and the feast-days. It is the second order in the Mishnah (Shab. 21a), and is divided into twelve treatises containing eighty-eight chapters. The following are the names of the treatises: Shabbat, 'Erubin, Pesahim, Shekalim, Yoma, Sukkah, Bezah, Rosh ha-Shanah, Ta'anit, Megillah, Mo'ed Katan, and Hagigah. On their contents and their sequence in the order Mo'ed, as well as on the single instance where the order is enumerated as the third in the Mishnah, see MISHNAH.

In the editions of Babil the Palestinian Gemara to Shekalim is printed together with that treatise, no Babylonian Gemara to it being now extant, and none, in all probability, having ever existed. The Palestinian Gemara is lacking to ch. xxi.–xxiv. of the treatise Shabbat.


J. Z. L.

MO'ED KATAN ("Smaller Festival"): Treatise in the Mishnah, in the Tosefta, and in the Babylonian and Jerusalem Talmuds. It deals principally with the regulations concerning the semi-feasts, or intermediate festivals, which are termed "mo'ed" and are the days between the first two and the last two days of the feasts of Passover and Sukkot. The treatise receives its name from this designation, with the addition of "Katan" to distinguish it from the whole Seder Mo'ed (I. Derenbourg, in "R. E. J." xx. 136 et seq.). In the manuscript of the Mishnah edited by Lowe and in the "Arak" of Nathan ben Jehiel, Mo'ed Katan is called "Mashkin" from its opening word, signifying they water, give to drink. In the Mishnah of the Seder Mo'ed it is the eleventh treatise, and is divided into three chapters, which contain twenty-four paragraphs in all.

Ch. i.: What agricultural work may be undertaken on the intermediate festivals (§§ 1–4). In connection with the rule that the irrigating ditches may be repaired if they are injured, it is stated that municipal water-works and canals, as well as public streets, may be put in good condition, and in general any labor necessary for the public welfare may be performed (§ 2b). The treatise contains also regulations for the avoidance of mourning on these days (§ 5): for digging graves and sepulchers and preparing coffins (§ 6); for marriage (§ 7); for sewing (all may sew as usual, except tailors, who must take irregular stitches; § 8); for erecting an oven and a hand-mill (§ 9); for constructing balustrades, and for making repairs (§ 10).

Ch. ii.: Rules for pressing olives or wine and garnering fruit (§§ 1–3), for purchasing houses, slaves, and cattle (§ 4), and for selling fruits, clothes, and utensils (§ 5).

Ch. iii.: Enumeration of the occasions upon which a man may cut his hair and wash his clothes during the intermediate festivals (§§ 1–2): what one may write during these days (documents of all kinds), and what may not be written (e.g., promissory notes, books, etc.; §§ 3–4). The feast-days interrupt a period of mourning and end it altogether; but if the mourning has not yet begun, they are not reckoned as part of it, while the Sabbath, on the contrary, is included in the period of mourning and does not terminate it (§ 5).

 Enumeration of the feasts which resemble the Sabbath in this respect (§ 6), and the mourning ceremonies observed in the intermediate festivals; with a description of how the women are to sing the dirges on these days (§§ 7–8) and, in connection with this, how the dirges are to be sung at the New Moon, on Hanukkah, and on Purim (§ 9).

The Mishnah to this treatise, like its Tosefta, which is divided into two chapters, contains much important matter relating to Jewish Tosefta, Talmudic social life, such as information regarding and Gemaras. furniture and tools, housework and agriculture, public institutions, and mourning customs.

The Gemaras of both Talmuds explain the several mishnayot. In the first chapter the Babylonian Gemara contains also a number of tales, proverbs, and benedictions, which give examples of the picturesque style of the Rabbis. In the third chapter, besides the explanations of the individual mishnayot, the Babylonian Gemara contains detailed regulations concerning the different forms of the Ban and its removal (pp. 15a–17b), as well as narratives of remarkable incidents which took place when certain teachers died or were buried (p. 25a, b), and legends concerning the manner in which death overtook them (p. 28a). Here we find also interesting specimens of dirges and funeral orations delivered in Hebrew and showing traces of paronomasia and rhyme (p. 25b), besides Raba's citation of examples of wailing songs sung by the hired mourning-women in the vernacular at Shekanzib (p. 28b).

Especially mention should be made of the enumeration of modifications which had taken place in the course of time in many of the usages connected with mourning and burial (p. 27a, b). All these changes were made for the sake of the poor, who could not afford the luxury of the old customs. The sums expended in the preparation of the body were so large that the relatives often left the corpse unburied because they could not meet the enormous outlay. It was not until after Rabban Gamaliel had been buried in simple linen garments that this custom became general. At a later period simplicity was carried still further, and the cheapest coverings were used for the burial of the dead (p. 27b).

J. Z. L.

MOGADOR (or SUERAH): Seaport of Morocco, on the Atlantic; founded by Sidi Mohammed ibn Abdallah in 1759. It has a total population of 29,000, including 10,000 Jews. Mogador is divided into three parts: the Kaslah, where the governor, some Mohammediens, the European officials, and a number of Jewish merchants reside; the Medina, or city, of the Moors; and the Medellah, or Jewish quarter, which has two fortified gates. The Medina contains the old Jewish quarter, called "Al-Mellah al-Kadim" (the old Mellah). In 1807 the governor, Ibn 'Abd al-Saddik, found it necessary for the security of the Jews to found the...
Moghilef (Mohilev): 1. Capital of the government of the same name in White Russia; situated on the Dulieper. Though the city was well known as an important trading center as early as the fourteenth century, the first mention of Jews there occurs in a document dated 1322, wherein King Sigismund awards a lease, for a period of three years, of the various taxes of Moghilef to Michael Jesofowitch, the noted merchant of Brest. This lease was renewed three years later, and subsequently taken up by the Jesofowitch family and other Jewish merchants, as appears from a number of documents. Toward the end of the sixteenth century Jews had probably settled in Moghilef in considerable numbers, although there are no documents extant to show that they had a well-organized community at that time. In 1588 Affras Rachmaelowitch, a prominent Jewish merchant of Moghilef, carried on an import and export trade with Riga and Lublin. The presence of a considerable number of Jews in Moghilef at the end of the sixteenth century is attested also by the petition dated March 5, 1585, of the burghees of the city to King Stephen Bathori praying that Jews might be prohibited from settling in Moghilef, since they would be a serious menace to the prosperity of the Christian merchants. The king promised to grant the request of the burghees; but in spite of this the agents of the Jewish tax-farmers continued their business in Moghilef, as is shown by certain lawsuits brought by them in 1589 against some Christian merchants for selling spirituous liquors without a license. In a document dated Jan. 31, 1597, a Jew, Avram Rubinowitch, is mentioned as residing on Pokrovsky street. A Jewish community seems to have existed in Moghilef for some time prior to 1621, in which year the local gild of butchers passed resolutions making it illegal for Christian as well as Jewish members of the gild to buy cattle outside of the city, and requiring Christian butchers who wished to sell kasher meat to do business in certain places where the Jewish butchers were established. In the following year the municipal council of Moghilef borrowed from the Jew Gabriel Samuelewitch and his wife, Rukhiana Itzkha-kova, 100 Lithuanian kop groschen for a term of ten years, and as security gave to Gabriel a house belonging to the city, situated on Nikolski street.

The growing antagonism on the part of the Christian merchants, provoked by the competition of the Jews, caused the former to make repeated complaints to the king, and finally led to the promulgation of an edict (July 23, 1626) by Sigismund III., whereby all Jews owning houses on the market-place were ordered to remove to the street on which their prayer-house was situated, “in order to prevent the conflicts due to the residence of Jews and Christians on the same streets.” Equivalent areas were assigned to the Jews on the Jewish street. This edict was confirmed by Ladislaus IV. (March 8, 1630), who also...
prohibited the Jews from building baths and breweries within the city limits. This and other documents show that the populace was being incited against the Jews by the burgheers and the clergy. In 1639 the burgheers reported to the city council that a Christian servant who had been employed for ten years by the Jewess Lyuba Josefova, had died under suspicious circumstances and that the Jews had buried her without giving notice of the funeral to her relatives. The investigation revealed that the deceased had been drinking heavily in the monastery and had fallen unconscious in the street near the house; that Lyuba with the aid of the servant’s sister had carried her into the house, where she died soon after; and that the son of the deceased, accompanied by other relatives, had buried her, a fact corroborated by numerous witnesses. Other unfounded accusations were repeatedly made against the Jews of Moghilef, especially as to their responsibility for the frequent conflagrations occurring in the city.

The enmity toward the Jews found expression in a riot which occurred on the Jewish New Year’s Day, Sept. 21, 1641. Led by the burgomaster, Roman Rebrovich, an armed mob attacked the Jews, who had gone to the River Dnieper for the observance of the religious custom of “Tashlik”; the mob wounded men and women, robbed them of their jewelry, and attempted to throw them into the river. The case was carried to Prince Radziwil, the chief marshal of the duchy of Lithuania, whose influence enabled the burgomaster to escape punishment. This incident, one of many, throws light on the popular attitude toward the Jews a few years before the uprising under Chmielnicki. The Jews of Moghilef apparently escaped the first fury of Chmielnicki’s Cossacks in 1648; and they benefited in the following year by the renewal of the charter of privileges granted to many Lithuanian communities by King John Casimir (Feb. 17).

The security of the Moghilef community was, however, of short duration. In 1654 the city was annexed to Russia, and by order of the czar Aleksei Mikhailovich in response to a petition of the Moghilef burgheers the Jews were commanded to leave (Sept. 15, 1654). In spite of this order they remained in Moghilef (probably as the result of bribery of the local officials), but they paid dearly for so doing. In 1655 most of them were massacred by the Russian soldiers outside of the city walls, where the Jews had assembled by order of the Russian commander Poklonski (see JEW. ENCYC. iv. 2896, s.v. COSSACKS’ UPRISING). The only Jews spared were those who had not yet left the city and who, fearing a similar fate, had declared their readiness to accept baptism. The Father Superior Orest, commenting on this incident in his memoirs, laments the fact that after the war, when the danger to the Jews had passed, most of the converts returned to Judaism, only a tenth part of them remaining Christians.

In 1656 Moghilef was again under Polish rule, and the old charter of privileges was renewed by King John III. In the memoirs of Orest, referred to above, mention is made also of Shabbethai Zebi (whom Orest calls “Sapsai Gershomovich”). The first rabbi of Moghilef and of the Russian province, of whom record is preserved in Jewish documents, was Mendes Scukind Ruttenburg, who was living in Moghilef in 1686, as appears from his responsa (i. 44b; Amsterdam, 1716). He was probably among the first (if not the first) of the rabbis of the Moghilef community after permission was given the Jews in 1678 to reside anywhere in the city. For the next century the Jews of Moghilef remained secure under the protection of the Polish crown, with the exception of the period covered by the Swedish war, when Moghilef was for a time on the battle-ground between the Swedes and the Russians. Orest describes in his memoirs the entry of Peter the Great into Moghilef, when the Jewish inhabitants together with the rest came to welcome him, and presented him with a live sturgeon.

With the partition of Poland in 1772 Moghilef became a part of the Russian empire. Catherine II visited the city in 1780 and was received by the Jews with expressions of joy. They decorated the public square with flowers and erected an arch bearing the inscription “We rejoice as in the days Under of King Solomon.” They also engaged a band of music to play in the daytime and in the evening. During the successive reigns of Catherine, Paul, and Alexander the prosperity of the community increased. The Jewish merchants of Moghilef...
were especially prominent as traders in timber, hemp, and grain, which were sold in Riga, where a number of Jews of Moghilef settled later. Important commercial relations were maintained also by way of the Dnieper with Kiev and Kherson. Toward the middle of the nineteenth century and later the Jewish merchants of Moghilef became prominent also as government contractors, and carried on an extensive trade with Moscow.

In 1897 the Jews of Moghilef numbered 19,398 in a total population of 43,106. The city had two synagogues and about forty houses of prayer; thirty-five badarim and three yeshivot; a Jewish hospital and a number of dispensaries; Jewish elementary schools for boys and girls; a Talmud Torah; and in a private school for girls (68), and in the city school (130), the total being 320. Among the charitable institutions is a hospital. In 1897 there was founded a loan association which lends small sums of money without interest to petty traders and artisans. A society for aiding the poor, founded in 1899, gives special attention to supplying artisans with proper tools and to aiding them to dispose of their wares. Poverty is steadily increasing, leading to increased emigration. During the war between the Russians and the Poles many Jews of Moghilef were killed by the Cossacks and the Russian troops (1664).

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S. J.

MOGHRABI (MAGHRABI), JOSEPH AL-

See Joseph ben Judah ben 'Aknin.

MOGULESKO, SIGMUND (SELI)

American comedian; born in Kalorash, Bessarabia, Dec. 16, 1858; now residing in New York. He possessed a fine voice from early youth, and was the favorite "meshorer" or choir-singer with several well-known hazzanim. He went to Bucharest, Rumania, while very young, and for some years studied there at the Conservatory of Music. He joined Goldafen soon after the organization of the Yiddish theater, and since that time has been recognized as the best comedian on the Yiddish stage. He traveled with various companies over Russia, Austria, Rumania, and England. He went to the United
Mohammed
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States about the year 1886, since when, except for an interruption of three years through illness, he has followed his profession to the present time (1904). He is known also as a leading composer of music for the Yiddish stage.


P. W.

MOHAMMED: Founder of Islam and of the Mohammedan empire; born at Mecca between 569 and 571 of the common era; died June, 632, at Medina. Mohammed was a posthumous child and lost his mother when he was six years old. He then came under the guardianship of his grandfather 'Abd al-Muttalib, who at his death, two years later, left the boy to the care of his son Abu Talib, Mohammed's uncle. The early years of Mohammed's life were spent among the Banu Sa'd, Bedouins of the desert, it being the custom at Mecca to send a child away from home to be nursed. From the stories told of these early years it would appear that even then he showed symptoms of epilepsy which greatly alarmed his nurse. It has been stated that the boy was once taken on a caravan journey to Syria, and that he there came in contact with Jews and Christians. But he could very easily have become acquainted with both at Mecca; hence this theory is not necessary to explain his knowledge of Jewish and Christian beliefs. When Mohammed was twenty-five years old Abu Talib obtained for him an opportunity to travel with a caravan in the service of Hadidjah, a wealthy widow of the Kurish, who offered Mohammed her hand on his return from the expedition. Six children were the fruit of this union, the four daughters surviving their father. Hadidjah, although fifteen years his senior, was, as long as she lived, Mohammed's faithful friend and sympathetic. G. M. W. M.

Mohammed's religious activity began with the fortieth year of his life. The Islamic tradition assigns as the beginning of this new career a sudden marvelous illumination through God. The Koran, however, the most authentic document of Islam, whose beginnings are probably contemporaneous with Mohammed's first sermons, speaks of this revelation on the "fateful night" rather vaguely in a passage of the later Meccan period, while the earlier passages give the impression that Mohammed himself had somewhat hazy ideas on the first stages of the revelation which culminated in his occasional intercourse with God, through the mediation of various spiritual beings. Small wonder that his pagan countrymen took him to be a "kahin," i.e., one of those Arab soothsayers who, claiming higher inspiration, uttered rimed oracles similar to those found in the earliest suras. Historical investigations, however, show that Mohammed must not be classed with those pagan seers, but with a sect of monotheistic ascetics of whose probable existence in southern Arabia, on the borderland between Judaism and Christianity, some notice has come down in the fragment of an inscription recently published in "W. Z. K. M." (1896, pp. 285 et seq.). This fragment ascribes to God the attribute of vouchsafing "revelation" (? ) and "glad tidings" ("bashr," i.e., "gospel" or "gift of preaching"), meaning probably the occasional visionary illumination of the believer. As the same inscription contains other religious concepts and expressions which parallel those in the Koran, Mohammed may well be associated with this religious tendency. The name of this South-Arabian sect is not known; but the "Hansifs" of the Islamic tradition belonged probably to them, being a body of monotheistic ascetics who lived according to the "religion of Abraham" and who bitterly inveighed against the immoral practices of paganism.

Islam in its earliest form certainly did not go far beyond the tenets of these men. Mohammed denounces idolatry by emphasizing the existence of a single powerful God, who has created and who contains heaven and earth: but he denounces still more emphatically the vices born of idolatry, namely, covetousness, greed, and injustice to one's neighbor, and he recommends prayer and the giving of alms as a means of purifying the spirit and of being justified at the divine judgment. This gospel includes nothing that was not contained in Judaism or in Christianity, nor anything of what constituted the fundamental difference between the two. Islam, however, did not undertake to bring the two together. Mohammed's teaching, on the contrary, was at first expressly directed against the Arab pagans only; and even in the later Meccan period it refers to its consonance with the doctrines of the "men of the revelation," i.e., Jews and Christians. Nothing is more erroneous than to assume that the watchword of the later Islam, "There is no God but Allah, and Mohammed is His prophet," was characteristic of the very beginning of the religious movement inaugurated by Mohammed: not the belief in dogmas, but the recognition of ethical obligations, was the object of his mission to his countrymen. That meant that the Arab prophet strove to gain in every believer an ally to help him to wage war upon the corruptions of the day. Mohammed's political astuteness, which was a signal characteristic of his Medina period, is apparent even in the organization of the first community. Its members were mostly poor but intellectually eminent Kurish like Ali, Abu Bakr, Zubair, 'Abd al-Rahman ibn'Auf, Sa'd ibn Abi Wakkas, Othman, and others. They, being in the execution of their religious duties under Mohammed's personal supervision, soon grew to be so dependent upon him that their tribal consciousness—the strongest instinct in the social life of the ancient Arabs—was gradually superseded by the consciousness of being Moslems. Moslems, the community thus developing into a small state with Mohammed as its chief. Hence in time sharp conflicts arose between the powerful Meccans, the shekels of the leading families, and Mohammed. For years they had suffered him as a harmless dreamer, a soothsayer, a magician, and even as one possessed of demons: then, when his prediction in regard to the imminent judgment of God remained unfulfilled, they had mocked him; but when the community grew—
eminent personages like Ḥanūzah swearing by Islam—they grew restive and began to persecute him and his adherents, their action culminating in the ostracism of Mohammed's family, the Banu Hashim. Restricted in his missionary activity, and separated from a large part of the faithful who had sought refuge in Christian Abyssinia, the prophet lost heart. His preaching, in so far as its nature can be gathered from the Koran, was filled with references to the persecutions to which the earlier messengers of God had been subjected, and to their final rescue by Him; and it emphasized "raḥmah"—i.e., mercy shown to the good, and long-suffering to the wicked—as being God's chief attribute. Various dogmatic-theosophical discussions were added, among them being the first protests against the Christian doctrine of the son of God. The teachings of Islam, which at first had been merely a body of precepts, developed more and more into a regular system which reflected in its chief tenets the later Judaism.

When the leading families of Mecca revoked the ban pronounced against the Banu Hashim, which had been maintained for nearly three years, they might well have believed that Mohammed's political importance at Mecca was destroyed. The prophet himself perceived, especially after the death of his protector Abu Ṭalib and of his (Mohammed's) wife Ḥadijah, that his native city was not the proper place in which to carry out his communal ideas; and he cast about for a locality better adapted to his purposes. After various unsuccessful attempts to find a following among his neighboring tribes, he happened to meet, during the annual festival of the temple at Mecca, six people from Yathrib (Medina); the Arab inhabitants of this city had come into close contact with monotheistic ideas through their long sojourn among the Jewish tribes which had been the original masters of the city, as well as with several Christian families. These men, being related to Mohammed on his mother's side, took up the cause of the prophet, and were so active in its behalf among their people that after two years seventy-five believers among them being the first protests against the religion of Islam and whose attitude toward the community appeared to him at Medina as another personal insult which constituted a sufficient cause for war. The outbreak of the latter was deferred by the fact that the hatred of the prophet was turned more forcibly in another direction, namely, against the people of Mecca, whose earlier refusal of Islam and whose attitude toward the community appeared to him at Medina as a personal insult which constituted a sufficient cause for war. The Koran, in order to lead its adherents to the belief that side by side with the humane precepts of religion were others commanding religious war ("jihād"), even to the extent of destroying human life, had to incorporate a number of passages enjoining with increasing emphasis the faithful to take up the sword for their faith. The earlier of these passages enumerated only the right of defensive action, but later ones emphasized the duty of taking the offen-
Mohammed's first attacks upon the Meccans were of a predatory nature, made upon the caravans, which, as all classes had a financial interest in them, were the very life of the city. The First early expeditions were of comparatively little importance; and the battle of Badr in the second year of the Hegira was the first encounter of really great moment. In this battle the Moslems were successful and killed nearly fifty of the Kuraiash, besides taking prisoners. This battle was of supreme importance in the history of Islam. The prophet had preached the doctrine that war against the unbelievers was a religious duty; and now he could claim that God was on his side. His power was consolidated; the faith of the wavering was strengthened; and his opponents were terrified. The defeat was cast; Islam was a religion of conquest with the sword.

After the battle of Badr, Mohammed dared to manifest his hostility to the Jews openly. A Jewess, named Asma, who had written satirical verses on the battle of Badr, was assassinated, by command of Mohammed, as she lay in bed with her child at the breast. The murderer was publicly commended the next day by the prophet. A few weeks later Abu 'Afak, a Jewish poet whose verses had similarly offended, was likewise murdered; it is said that Mohammed had expressed a desire to be rid of him. These were single instances. The prophet soon found a pretext for attacking in a body the Banu Kainuka', one of the three influential Jewish tribes at Medina. They were besieged in their stronghold for fifteen days, and finally surrendered. Mohammed was prevented from putting them all to death only by the insistent pleading in their behalf of Abdullah b. Ubai, the influential leader of the opposition whom Mohammed did not dare offend. Instead, the whole tribe was banished and its goods were confiscated. The prophet was thus enabled to give material benefits to his followers.

Medina now enjoyed a few months of comparative quiet, disturbed only by a few unimportant marauding expeditions. The third year of the Hegira was marked by the assassination of a third Jewish poet, Ku'b b. al-Ashraf, who by his verses had stirred up the Kuraiash at Mecca against Mohammed. The prophet prayed to be delivered from him; and there was no lack of men eager to execute his wishes. The circumstances attending the murder were particularly revolting. At about the same time a Jewish merchant, Abu Sanina by name, was murdered, and the Jews complained to Mohammed of such treacherous dealing. A new treaty was concluded with them, which, however, did not greatly allay their fears. Some months after these events (Jan., 625) occurred the battle of Uhud, in which the Moslems took revenge for their defeat at Badr. Seventy-four Moslems were killed in the fight; Mohammed himself was badly wounded; and the prophet's prestige was seriously affected. The Jews were especially jubilant, declaring that if he had claimed Badr to be a mark of divine favor, Uhud, by the same process of reasoning, must be a proof of disfavor. Various answers to these doubts and arguments may be found in the Koran, sura iii.

Mohammed now needed some opportunity to recover his prestige and to make up for the disappointment of Uhud. He found it the next year in an attack upon the Banu al-Nadir, another of the influential Jewish tribes. The rich lands thus left vacant were distributed among the refugees who had fled with Mohammed from Mecca and who had hitherto been disappointed in having no plunder, so that Mohammed felt called upon to provide a diversion. He is said by some to have declared that the angel Gabriel had revealed to him a plot of the Banu al-Nadir to kill him as he sat among them. The latter were immediately informed that they must leave the vicinity. They refused to obey; and Mohammed attacked them, killing more than a fortnight, and after their date-trees had been cut down—contrary to Arabian ethics of war—the Jewish tribe surrendered and was allowed to emigrate with all its possessions, on condition of leaving its arms behind (Spranger, "Das Leben des Mohammad," iii. 162; "Allg. Zeit. des Jud." pp. 98, 92). The rich lands thus left vacant were distributed among the refugees who had fled with Mohammed from Mecca and who had hitherto been dissatisfied, and the Jewish poets were especially jubilant, declaring that if living among them. The latter were immediately informed that they must leave the vicinity. They refused to obey; and Mohammed attacked them, killing more than a fortnight, and after their date-trees had been cut down—contrary to Arabian ethics of war—the Jewish tribe surrendered and was allowed to emigrate with all its possessions, on condition of leaving its arms behind (Spranger, "Das Leben des Mohammad," iii. 162; "Allg. Zeit. des Jud." pp. 98, 92). The rich lands thus left vacant were distributed among the refugees who had fled with Mohammed from Mecca and who had hitherto been dissatisfied, and the Jewish poets were especially jubilant, declaring that if living among them. The latter were immediately informed that they must leave the vicinity. They refused to obey; and Mohammed attacked them, killing more than a fortnight, and after their date-trees had been cut down—contrary to Arabian ethics of war—the Jewish tribe surrendered and was allowed to emigrate with all its possessions, on condition of leaving its arms behind (Spranger, "Das Leben des Mohammad," iii. 162; "Allg. Zeit. des Jud." pp. 98, 92). The rich lands thus left vacant were distributed among the refugees who had fled with Mohammed from Mecca and who had hitherto been dissatisfied, and the Jewish poets were especially jubilant, declaring that if living among them. The latter were immediately informed that they must leave the vicinity. They refused to obey; and Mohammed attacked them, killing more than a fortnight, and after their date-trees had been cut down—contrary to Arabian ethics of war—the Jewish tribe surrendered and was allowed to emigrate with all its possessions, on condition of leaving its arms behind (Spranger, "Das Leben des Mohammad," iii. 162; "Allg. Zeit. des Jud." pp. 98, 92). The rich lands thus left vacant were distributed among the refugees who had fled with Mohammed from Mecca and who had hitherto been dissatisfied, and the Jewish poets were especially jubilant, declaring that if living among them. The latter were immediately informed that they must leave the vicinity. They refused to obey; and Mohammed attacked them, killing more than a fortnight, and after their date-trees had been cut down—contrary to Arabian ethics of war—the Jewish tribe surrendered and was allowed to emigrate with all its possessions, on condition of leaving its arms behind (Spranger, "Das Leben des Mohammad," iii. 162; "Allg. Zeit. des Jud." pp. 98, 92). The rich lands thus left vacant were distributed among the refugees who had fled with Mohammed from Mecca and who had hitherto been dissatisfied, and the Jewish poets were especially jubilant, declaring that if living among them. The latter were immediately informed that they must leave the vicinity. They refused to obey; and Mohammed attacked them, killing more than a fortnight, and after their date-trees had been cut down—contrary to Arabian ethics of war—the Jewish tribe surrendered and was allowed to emigrate with all its possessions, on condition of leaving its arms behind (Spranger, "Das Leben des Mohammad," iii. 162; "Allg. Zeit. des Jud." pp. 98, 92). The rich lands thus left vacant were distributed among the refugees who had fled with Mohammed from Mecca and who had hitherto been dissatisfied, and the Jewish poets were especially jubilant, declaring that if living among them. The latter were immediately informed that they must leave the vicinity. They refused to obey; and Mohammed attacked them, killing more than a fortnight, and after their date-trees had been cut down—contrary to Arabian ethics of war—the Jewish tribe surrendered and was allowed to emigrate with all its possessions, on condition of leaving its arms behind (Spranger, "Das Leben des Mohammad," iii. 162; "Allg. Zei
the Kuraiza, felt bitter toward them on account of
their supposed treachery toward the Moslems. He
decided that all the men should be killed, the women and children sold
as slaves, and the property divided
among the army. The carnage began
the next morning, and between 600
and 700 victims were beheaded beside the trenches in
which they were to be buried. Mohammed refers to the
siege of Medina and the massacre of the Jews in sura xxxiii.

There were no more Jews in the vicinity of
Medina, but those at Khaibar continued to annoy
the prophet. Abu al-Hukail of the Banu al-Najjar,
who had settled at Khaibar, was suspected of in-
viting the Bedouins to plunder the Moslems. Ac-
cordingly five men of the Banu Khazraj were sent
secretly and murdered him. Usair, who succeeded
him as chief of Khaibar, was likewise assassinated at
Mohammed’s command. In the sixth year of the
Hegira Mohammed made a treaty with the Kuraish,
at Hudaiiyah, whither he had proceeded with some
of his followers with the intention of making the pil-
grimage to Mecca. The Kuraish objected to his
entering the city, and this treaty was made instead.
It provided for a cessation of hostilities for ten
years. In the same year Mohammed sent embassies
to the rulers of the six surrounding
states inviting them to embrace Islam,
but the King of Abyssinia was the only
one who sent a favorable reply. In
the next year the prophet attacked the
Jews of Khaibar in order to reward with the rich
plunder of that place the followers who had ac-
accompanied him to Hudaiiyah. The Jews were
conquered after a brave resistance, and their leader,
Kinanah, was killed. Mohammed married the chief’s
young wife on the battle-field; and a very rich
booty fell into the hands of the Moslems. Some
Jews were still left at Khaibar, but merely as tillers
of the soil, and on condition of giving up one-half the
produce. They remained until Omar banished all Jews from the country. The Jews of the Wadi al-
Kura, of Budak, and of Taima were still left; but they surrendered before the end of the year. An
attempt on the life of Mohammed was made at
Khaibar by a Jewish woman named Zainab, who,
in revenge for the death of her male relatives in
battle, put poison in a dish prepared by her for the
prophet. One of Mohammed’s followers who par-
took of the food died almost immediately afterward; but the prophet, who had eaten more sparingly,
escaped. He, however, complained of the effects of
the poison to the end of his life.

During the twenty-five years of his union with
Hadijah Mohammed had no other wife; but scarcely
two months had elapsed after her death (619) when he
married Sauda, the widow of Sakran,
who, with her husband, had become
an early convert to Islam and who
was one of the emigrants to Abyssinia.
At about the same time Mohammed
contracted an engagement with ‘A’ishah, the six-
year-old daughter of Abu Bakr, and married her
shortly after his arrival at Medina. ‘A’ishah was
the only one of his wives who had not been previ-
ously married; and she remained his favorite to the
day. After his death she exercised great influence
over the Moslems. In his married life, as well as in
his religious life, a change seems to have come over
Mohammed after his removal to Medina. In the
space of ten years he took twelve or thirteen wives
and had several concubines; even the faithful
were scandalized, and the prophet had to resort
to allegorical special revelations from God to justify
his conduct. Such was the case when he wished to
marry Zainab, the wife of his adopted son Zaid.
Two of his wives were Jewesses: one was the beau-
tiful Rihanah of the Banu Kuraiza, whom he mar-
rried immediately after the massacre of her husband
and other relatives; the other was Safya, the wife
of Kinanah, whom, as stated above, Mohammed
married on the battle-field of Khaibar. None of these
wives bore him any children. Mohammed built little
huts for his wives adjoining the mosque at Medina,
each wife having her own apartment. At his death
there were nine of these apartments, corresponding
to the number of his wives living at that time.
Mohammed’s daughter Fatimah, by Hadijah, married
Ali and became the mother of Hasan and Husein.
The last three years of Mohammed’s life were
marked by a steady increase of power. In the
eighth year of the Hegira (630) he entered the city
of Mecca as a conqueror, showing great forbearance
toward his old enemies. This event decided his
eventual supremacy over the whole of Arabia.
Other conquests extended his authority to the Syrian
frontier and as far south as Ta’if; and in the fol-
lowing years embassies poured in from the different
parts of the peninsula bringing the submission of
the various tribes. Mohammed’s death occurred in
the eleventh year of the Hegira, after he had been
ill with a fever for over a week. He was buried
where he died, in the apartment of ‘A’ishah: and
the spot is now a place of pilgrimage.

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G.

M. W. M.

MOHLEWES. See Circumcision.

MOHILEWER, SAMUEL: Russian rabbi and
Zionist; born in Iluboka, government of Wilna,
April 25, 1824; died in Byelorostok June 10, 1898.
His father, Judah Lob, educated him not only in Hebrew,
but also in secular subjects, and Mohilewer be-
came in consequence an advocate of the introduction
of European culture among his people. Ordained
in his eighteenth year, he occupied the rabbinates
successively of his native town (1848-56), Szaki
(1856-60), Suwalki (1860-68), Radom (1868-83),
and Byelorostok (1883-98). With a keen eye for the prac-
tical needs of his people, Mohilewer devoted his
ergies and his fortune to Zionism. In 1873, on
the occasion of the celebration of the ninetieth birth-
day of Sir Moses Montefiore, Mohilewer openly de-
clared himself in favor of the colonization of Pales-
tine. After the great persecution of the Jews in
1881 he accompanied the Russian refugees as far as
Lemberg and suggested to the Emigration Commit-
tee that they be sent to the Holy Land. On his re-

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In 1890 he again favored the non-observance of the Shemittah year. In 1890 he went to Palestine himself to inspect the colonies, and from this journey gained "new hope for a brighter future for Israel as soon as Israel shall take the right path and every Jew shall consider the honor of the nation rather than his own personal advantage." During his stay in Palestine Mohilewer, backed by certain wealthy Russian Zionists, bought 1,556 acres of land near Jaffa and founded the colony Rehovoth. In 1891, hearing of the intention of Baron de Hirsch to found colonies, he again went to Paris and urged, though unsuccessfully, the choice of Palestine instead of the Argentine Republic as the land of Jewish colonization.

In the Zionist movement as outlined at the first Basel Congress in 1897 Mohilewer took a prominent part as leader of the Russian Zionists. His influence and activity in the propagation of this movement were remarkable. As the condition of his health had prevented him from attending the first Basel Congress, he had sent a letter of greeting in Hebrew, full of wise and practical advice.

The day before his death Mohilewer wrote a circular letter to all friends of Zion, recommending the foundation of the Jewish Colonial Bank and the colonization of Palestine, and at the same time urging again the idea of unity. This last letter may be regarded as containing his testament to his people. Among his posthumous works are a collection of responsa, commentaries on Hoshen Mishpat, and sermons. His Hebrew treatise entitled "Massa Polen," concerning the condition of the Jews in Poland, appeared in a German journal in 1873.

Mohilewer's son, Joseph, also a Zionist, was elected to the rabbinate of Bucyrostok in 1902.

**Bibliography:**
- M. Sc.

**MOHR, ABRAHAM MENDEL.** See Muh, Abraham.

**MOINESHTI:** Small town in Moldavia, district of Baku. The census of 1820 reported forty-two Jewish taxpayers in the town, who constituted the larger part of the population. The Jews are engaged in exploiting the petroleum-wells which abound in that region. In 1860 the Jews of Moinesht found the first petroleum-refinery, and six years later he built a paraffin-factory. The town and the district passed later into the hands of the Theler brothers, naturalized Jews, who developed scientifically the output of petroleum and paraffin, and gave a remarkable impetus to the industry in that region.

In spite of the fires which periodically devastated the town, the Jews of Moinesht were prosperous until 1880, when the expulsion of a large number of Jews from the neighboring villages increased the Jewish population of Moinesht, but diminished its prosperity. In this town the first group of Romanian emigrants and colonists was recruited for Palestine in 1882. From that time the poverty of the community increased, and Jews of Moinesht were among the emigrants to America after the latter part of 1890. The emigration from the town continues steadily, and the Jewish population is much decreased in numbers since the census of 1899 reported 2,868 Jews resident there. The community is organized and derives its revenues from a tax of 20 centimes per kilo on kosher meat and 20 centimes per head on poultry, from the money collected at a bath owned by the community, and from a tax on unleavened bread. The community supports a rabbi and three shochetim, and gives aid to the poor and sick, in addition to maintaining the Passover relief fund. There are three synagogues at Moinesht, a school for boys, one for girls, two charitable societies, and a Zionist society.

**Bibliography:**
- E. So.

**MOISE:** American Jewish family descended from Abraham Moise, who was born in Alsace and emigrated to the West Indies, where he married a member of a Jewish family of St. Eustace. He amassed great wealth, but in 1731 was compelled to flee on account of the insurrection of the slaves. With his wife, Sarah, and his sons, Aaron, Benjamin (d. unmarried), Cherie, and Hyam, he reached South Carolina. Three other sons and two daughters were born to him in Charleston. S. C.

**A. Welborne Moise:** Eldest son of Aaron Moise, the lawyer and editor; born in 1846. After serving as page in the United States House of Representatives from 1857 to 1861, he entered the service of the Confederate Army and served through the war with distinction, being promoted for bravery.
After the surrender he studied law, practised for a time in Richmond, Va., and then went West.

Aaron Moïse: Elder son of the founder of the family; cashier of the Bank of the State of South Carolina. He married Sarah Cohen of Kingston, Jamaica, by whom he had nine children. He studied medicine, but did not follow it as a profession.

Aaron Moïse: Lawyer and editor; born in Charleston, S. C., 1820; died in Richmond, Va., 1889. He was appointed clerk in the United States Treasury in 1838, which position he resigned in 1861, when he went to Nashville, Tenn., and was appointed captain in a Tennessee regiment. Three months later he was called to Richmond and made chief clerk in the auditor's office of the Confederate government. After the war he took up the practise of law, which he continued until his death.

Abraham Moïse: Lawyer; born 1799, the first of the family born in America; died 1869. He married Caroline, granddaughter of Meyer Moses, and left two sons (Charles H. and Edwin W.) and one daughter. His brother Isaac married Hettty Lopez, descendant of the Newport family of Lopez. Isaac died early, leaving three sons—Isaac, Edwin, and David—and four daughters. All three sons served throughout the Civil war on the Confederate side. David afterward studied law, and was judge of one of the courts of New Orleans at the time of his death.

Abram Moïse: Succeeded his father as cashier of the Bank of Charleston, S. C., which position he retained until his death; died without issue. He married Louise Lopez, a member of the Newport family of Lopez.

Camillus Moïse: Son of Aaron Moïse; died at the age of twenty-seven while serving in the Mexican war.

Cherie Moïse: Third son of Abraham Moïse, the founder of the family. He married Hetty Cohen of Charleston, S. C. Their daughter Cordelia (b. 1809; d. 1869) was known for her gift of poetry. She wrote a number of the hymns used by the Portuguese congregation of Charleston.

Columbus Moïse: Son of Aaron Moïse; born in Charleston, S. C., 1809; died in Virginia 1871. He married a daughter of D. C. Levy of Philadelphia, Pa. For thirty-five years he was president of the principal bank of New Orleans, La. He was postmaster of that city, and was chosen by its citizens to receive Gen. Zachary Taylor on his return from the battle of Buena Vista. He was granted a large tract of land in Florida for services rendered in the Indian war. Columbus Moïse wrote many short poems, one of which was sung at the laying of the cornerstone of the Portuguese synagogue in Charleston, S. C.

Columbus Moïse: Son of Columbus Moïse; born in New Orleans, La., 1855; died in Kansas City, Mo., 1895. He was city attorney of East Las Vegas, N. M., regent of the Territorial College, master in chancery of the United States Court of New Mexico, and chief justice of New Mexico. He wrote a number of short stories and poems, contributing to "Harper's Magazine," the "Century Magazine," and other periodicals, under the nom de plume "C. Esiom."

Edwin Warren Moïse: Son of Hyam and Cecilia Moïse; born at Charleston, S. C., 1811; died in New Orleans, La., 1888. After being educated as a physician at Charleston Medical College, he went to Woodville, Miss., where he practised his profession with great success. In 1840 he removed to New Orleans, studied law there, and for many years practised at the bar of Louisiana. He was elected for a number of consecutive terms to the State House of Representatives, of which he was speaker for many years; later he was appointed United States district attorney, and in 1861 was made judge of the Confederate States Court in Louisiana. Under the administration of Governor Wyllis he became attorney-general of the state. He was a secessionist of the Calhoun school, an acknowledged leader in the Democratic party of Louisiana, and was closely identified with the history of the state during the Civil war. Two of his sons, Harry and Theodore S., are identified with various railroad enterprises; the latter is now (1904) superintendent of the Georgia Central Railroad. Another son, E. W. Moïse, resides in California, where he is well known as a financier.

Edwin Warren Moïse: Son of Abraham and Caroline Moïse; born May 21, 1833, in Charleston, S. C.; died in Sumter, S. C., Dec. 9, 1902. He married Esther Lyon of Petersburg, Va., in 1854. In 1856 he opened a law-office in Columbus, Ga. When the Civil war began he organized a company of 120 men, 50 of whom he mounted and equipped at an expense of $10,000—the whole of his fortune. This company bore his name until it became Company A, 7th Confederate Cavalry, with Moïse as its captain; in 1863 he became major of the regiment, and was in command of it at the end of the war; he had not received his colonel's commission, but he had been recommended for promotion after the battle of Burgess' Mills, and the recommendation had been approved by General Lee. He fought in all the battles of the army of northern Virginia under General Lee, was slightly wounded at Gettysburg, had three horses killed under him in the battles below Petersburg, and was with Hampton in his raid and capture of Kilpatrick's camp. With 200 of his men he built the dams at Hatch's Run which protected Lee's left flank against Grant, and at Smithfield, N. C., in 1865, he performed the service of burning the bridges in the retreat of Generals Hampton and Butler from Bentonville to Raleigh. He surrendered with Gen. Joseph Johnston at Greensboro, N. C.

Edwin Moïse emerged from the war penniless and settled in Sumter, S. C., where he practised law with success. He was largely instrumental in redeeming South Carolina from radical rule in 1876, giving up his practise to cooperate with Hampton for that purpose. He was nominated as adjutant-and-inspector-general of his state on the same ticket with Hampton, receiving more votes than his leader. Reelected in 1878, he served four years and declined renomination in 1880. He gave the whole of his first term's salary to the public schools of his state. He was a delegate to the Reconstruction Convention in 1865, was presidential elector in 1880, and was repeatedly sent as a delegate to various state conventions.
His son, Marion Moise (b. June 15, 1855, at Sullivan's Island, S. C.), was educated at the Virginia Military Institute and South Carolina College. He was elected intendant of the city of Sumter, S. C., in 1884, serving two terms, and was chosen state senator from Sumter county in 1886, serving four years. He is now (1904) prominent as a lawyer at Sumter. He married (1877) Isabel de Leon of Charleston, S. C.


Jacob Moise: Youngest son of the founder of the family; died in 1837. He married Rebecca Cohen, of Charleston, S. C., and settled in Augusta, Ga.; they were the first Jewish family there. His eldest daughter, Sarah Ann, showed literary ability at the early age of twelve. She married T. W. Dinkins, an editor, and is known for her stories, sketches, poems, and for numerous contributions to the Jewish press. Her youngest brother, Howard, served through the Civil war on the Confederate side. He was wounded three times and was made deaf by exposure and by the bombardment of Fort Sumter. He helped to build the batteries on Morris Island in 1860. He now lives (1904) in Sumter, S. C.

Penina Moise: Daughter of Abraham Moise, who settled in Charleston, S. C., in 1781; born April 23, 1792, at Charleston; died Sept. 13, 1880. Her father died when she was about twelve years of age, and the helpless condition of the large family he left compelled her to give up school at that age. She gave early promise of literary ability, and her verse soon became known throughout the South. In 1833 she published a collection of poems entitled "Fancy's Sketch-Book," which was favorably received. From that time on she became a regular contributor to the publications of her day. Among the periodicals to which she contributed may be mentioned the "Washington Union," "The Home Journal of New York," "The Boston Daily Times," "Heriot's Magazine," "The New Orleans Commercial Times," "Godey's Lady's Book," "The Occident," and the "Charleston Courier." She contributed also several articles to the first copy of the "Charleston Book," a well-known publication in its day. Her contributions to the daily press were frequently of a humorous character. As a poet she was so highly esteemed that her fellow citizens looked to her for the celebration of every local event of importance.

An ardent Jewess, Penina Moïse wrote much on topics affecting her race. She took a lively interest in communal affairs, and was for years the superintendent of the Sabbath-school of the Charleston synagogue. During this period she wrote many hymns and religious pieces. Her book of hymns has been in use in the Congregation Beth Elohim of Charleston and in other Southern congregations.

In 1854, during the epidemic of yellow fever in South Carolina, she devoted herself to caring for the victims, whom she nursed irrespective of creed. Just before the outbreak of the Civil war her sight began to fail. The war compelled her to leave Charleston, but at its close she returned with her sister, Rachel Moïse, and opened a school which became widely known. Finally she lost her sight completely and met with other misfortunes as well.


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**Theodore Sydney Moise:** Elder brother of the attorney-general of that name; born in Charleston, S. C., 1808; died in Natchitoches, La., July 2, 1888. He married Cecilia F. Moses, granddaughter of Meyer Moses of Revolutionary times; by her he had one daughter, who married her cousin, Charles H. Moïse. Theodore Moïse was an artist of ability. His portraits are found in many homes in South Carolina, Mississippi, Louisiana, and Kentucky (where he painted a portrait of the beautiful Sallie Ward, a famous Kentucky belle of that day). In 1856 he removed from Charleston to Mississippi, and afterward to New Orleans, La. He served during the Civil war on the staff of General Herbert of Louisiana, and his ingenuity contributed to the planning of the fire-rafts which were used to repel the Federal fleet. His second wife, Mathilde Vaughn, bore him six sons: Robert (entered the Catholic priesthood); Charles; "Brother Ambrose" (head of the Christian Brothers' College in St. Paul, Minn.; won the gold medal offered during the World's Fair at Chicago for the best epic on the discovery of America); and three others who became prominent lawyers, one of them, James C. Moïse, being at the time of his death (1901) judge of the criminal court of New Orleans.

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**L. C. H.**

**MOISEVILLE.** See Agricultural Colonies in the Argentine Republic.

**MOKAMES, DAVID AL-**. See David (Abu Sulaiman) ibn Merwan al-Mukammas.

**MOKIAH, MORDECAI.** See Mordecai Moïah.

**MOLAD.** See Calendar.

**MOLDAVIA.** See Rumania.

**MOLE:** Traditional rendering of the Hebrew "haparparah" (Isa. ii. 20). Some give "mole" as the translation also of "holed" (Lev. xi. 29), which is, however, generally assumed to mean *Weasel*. "Tinshemet," which the Septuagint, the Vulgate, and the Targum take for some kind of mole, is commonly admitted to mean either a lizard (Lev. xi. 3) or some kind of bird (ib. verse 18).

The mole proper (*Talpa*) does not occur in Palestine. The animal which would answer the description of Isa. ii. 20 is the mole-rat (*Spalax typhlon*), which is common about ruins, loose débris, and stone-heaps, and which in external appearance resembles the mole.

The Talmud has for the mole the terms "tinshemet" (*Hul. 63a*) and "ishut" (*Kelim* xx. 3; comp. Targ. to Lev. xi. 30). The mole is described as having no eyes (comp. Aristotle. "History of Animals," iv. 8, 3, and Pliny. "Historia Naturalis," xi. 87, 52).
and as being destructive to grain and plants (M. K. 6b). In Ber. 57b (comp. Tos. to M. K. 6b) מים会对, which Rashî explains by "talpa," is mentioned alongside of the bat and weasel, whose appearance in dreams is a bad omen.


MOLIN, JACOB BEN MOSES HA-LEVI.
See Mölln, Jacob ben Moses.

MOLINA, ISAAC: Egyptian rabbi of the sixteenth century; a native of Venice. He had a controversy with Joseph Caro on the subject of R. Gershon's "takkanot." (comp. Caro, Responsa on Ein ha-etzirah). There is also a responsum of Molina in Caro's "Abikat Rokel." No. 130, the following number being Caro's answer. Molina collected all the responsum of Asher b. Jehiel and some of the rabbis into one volume, which he entitled "Bemaimim Rosh," providing it with notes and with a preface (Berlin, 1793). In his preface he claims to have written resona and novellae on the Talmud and on Maimonides' "Yad."

Bibliography: Azulai, Sliemha-Gedolei i. 106; Conforte, Koreha-Dorot, p. 36a; Furst, Bibl. Jud. ii. 387; Stein, Schilder, Cat. Bodl. col. 1139. E. C. M. Sel.

MOLITOR, JOSEPH FRANZ: German Christian cabalist; born June 8, 1779, in Ober-Ursel, in the Taunus; died in Frankfort-on-the-Main March 23, 1860. Early in life he interested himself in the philosophy of Kant, Fichte, and Schelling, writing under the influence of the last-named's teachings "Ideen zu einer Künstlichen Dynamik der Geschichte" (1805). In the same year he published his "Ueber den Wendepunkt des Antiken und Modernen," which shows the influence of Baader's theosophy. "Ueber die Philosophie der Modernen Welt" came out in 1806. About this time Prince von Dalberg founded an institution for the uplifting of Judaism, and Molitor became teacher there. Becoming interested in the various phases of Judaism, he began the study of Hebrew and Aramaic, then Talmud, and later, actuated by an insight into the Cabala, to which henceforth he devoted himself entirely. He wrote the first volume of his "Philosophie der Geschichte oder über die Tradition" in 1824, as a result of his cabalistic studies. The second volume (1834) contains a compendium of the Cabala and a reference to the need of divine revelation. This was followed by a third volume (1839), containing a general account of paganism, Christianity, and Judaism, and a discussion of the Jewish laws of impurity. The fourth volume of this work, published in 1838, shows the relation of the Cabala to Christianity. The fundamental object of this work is to show the superiority of cabalistic mysticism over that of the Christian, and that Christianity is Judaism obscured by a false mysticism.


MOLKO, SOLOMON: Marano cabalist; born a Christian in Portugal about 1500; died at Mantua in 1532. His baptismal name probably was Diogo Pires. He held the post of secretary in one of the higher courts of his native country. When the adventurer David Reuben came ostensibly on a political mission from Khelbar, in Africa, to Portugal, Molko wished to join him, but was rejected. He then circumcised himself, though without thereby gaining Reuben's favor, and emigrated to Turkey. Highly endowed, but a visionary and believer in dreams, he studied the Cabala with Joseph Taytazak and became acquainted with Joseph Caro. He then wandered, as a preacher, through Palestine, where he achieved a great reputation and announced that the Messianic kingdom would come in 1540. In 1529 Molko published a portion of his sermons under the title "Dorashot," or "Sefer ha-Mefo'ar." Going to Italy, he was opposed by prominent Jews, who feared that he might mislead their coreligionists, but he succeeded in gaining the favor of Pope Clement VII. and of some Judeophile cardinals at Rome. He is said to have predicted to the pope a certain flood which inundated Rome and various other places. After his many cabalistic and other strange experiments, Molko felt justified in proclaiming himself the Messiah, or his precursor. In company with David Reuben, whom he came across in Italy, he went in 1532 to Ratisbon, where the emperor Charles V. was holding a Diet. On this occasion Molko carried a flag with the inscription הָיוּ (abbreviation for "Who among them might be like unto God?"). The emperor imprisoned both Molko and Reuben, and took them with him to Italy. In Mantua an ecclesiastical court sentenced Molko to death by fire. At the stake the emperor offered to pardon him on condition that he return to the Church, but Molko refused, asking for a martyr's death.

Bibliography: Grätz, Gesch. 3d ed., ix. 234 et seq., note 5; Neubauer, M. J. C. ii.; Vogelstein and Rieger, Gesch. der Juden in Rom. P. B.

MOLL, ALBERT: German physician; born at Lissa May 4, 1862; educated at the universities of
Breslau, Freiburg, Jena, and Berlin (M.D. 1885). During the following two years he took postgraduate courses at Vienna, Budapest, London, Paris, and Nancy; and in 1887 established himself as a neuropathologist in Berlin. In 1894 he visited the leading medical institutions of eastern Europe, and in 1898 those of North America.

Moll has written several essays in the medical journals, and is the author of: "Der Hypnotismus," Berlin, 1889 (3d ed. 1893); "Die Konträre Sexualempfindung," ib. 1891 (3d ed. 1899); "Der Rapport in der Hypnose," Leipsic, 1892; "Untersuchungen über die Libido Sexualis," ib. 1897; "Das Nervöse Weib," ib. 1898; and "Medizinische Ethik," ib. 1899.

F. T. H.

**MÖLLN (MOLIN):** Name of a family of Mayence. The name מלחן, which, according to D. Kaufmann ("Der Grabstein des R. Jacob ben Moses ha-Levi" in "Moussäusschrift," xlii. 26), is to be read "Molin" rather than "Mölln," is not intended to indicate the place from which Moses came, but is a personal name, as is evidenced by the fact that one of the sons of MaHaRIL is called simply "Molin," after the name of his grandfather. "Molin" is usually considered to be a pet name for "Moses"; the correctness of this theory, however, is doubted by Salfeld ("Martyrologium," p. 406).

**Jacob ben Moses Mölln (MaHaRIL):** Rabbi and teacher of Mayence; born about 1285; died in 1347. The fact that he is termed "Mahari," "Mahari Segal," or "Mahari Mölln" has caused much confusion. His father's name being Moses, his own name was really R. Jacob ben Moses ha-Levi. He was a pupil of R. Shalum of Austria, rabbi at Wiener-Neustadt, and won a reputation even in his youth for Talmudic learning and piety, while in problems of ceremonial law his response was sought. At Mayence he attracted many pupils, the most noteworthy of whom was Jacob Weil (MaHaRIL); rabbi at Nu-remark, Augsburg, and Erfurt, whose responsa were considered authoritative. Mölln and his teacher were the first two rabbis to bear the title "Morenu," which was at that time applied to scholars in order to put an end to the abuses practised by unauthorized persons in performing marriage ceremonies or in granting divorces (comp. in regard to this point David Gans, "Zemah Dawid," ed. Offenbach, 30a, s. v. מלחן).

Mölln lived during the period of the Hussite wars, which brought misery upon the Jews of the Rhine, of Thuringia, and of Bavaria, all of whom appealed to him to intercede with God for them. Accordingly he sent messengers to the neighboring communities (which were in their turn to commission others), urging them to institute a general season of fasting and prayer. The German communities, obeying the call, fasted for seven days (Sept., 1421). Soon afterward the imperial army and the mercenaries mobilized at Saz, dispersed, and the very soldiers who had threatened the Jews now came to them to beg bread and received food from them (comp. G. Pollak, "Bialkit Kodesh," pp. 79 et seq.; Grätz, "Gesch." 2d ed., viii. 139; Zunz, "S. P." p. 48).

Jacob Mölln was considered the greatest author-
Molo was a Spanish Jew. He was held in high esteem on account of his ability in financial matters; and in recognition of the services which he had rendered to the Dutch state, he was exempted for two years from the payment of taxes. Molo's influence with the States General was so great that through his mediation Louis XIV. was enabled to conclude the treaty of Ryswick (1697).

**MOLOCH (MOLECH).—Biblical Data:** In the Masoretic text the name is "Molech"; in the Septuagint "Moloch." The earliest mention of Moloch is in Lev. xviii. 21, where the Israelite is forbidden to sacrifice any of his children to Molech. Similarly, in Lev. xx. 2-5, it is enacted that a man who sacrifices his seed to Molech shall surely be put to death. Then, curiously, it is provided that he shall be cut off from the congregation.

In I Kings xi. 7 it is said that Solomon built a high place for Molech in the mountain "that is before Jerusalem." The same passage calls Molech an Ammonite deity. The Septuagint as quoted in the New Testament (Acts vii. 43) finds a reference to Moloch in Amos v. 26, but this is a doubtful passage. In II Kings xxiii. 10 it is stated that one of the practices to which Josiah put an end by his reform was that of sacrificing children to Molech, and that the place where this form of worship had been practised was at Topheth, "in the valley of the children of Hinnom." This statement is confirmed by Jer. xxxii. 35. From II Kings xxi. 6 it may be inferred that this worship was introduced during the reign of Manasseh. The impression left by an uncritical reading of these passages is that Moloch-worship, with its rite of child-sacrifice, was introduced from Ammon during the seventh century B.C.

**nature of the Worship.** Between two lines of fire as a kind of consecration or februation; but it is obscure to build upon. Furthermore, there is no connection with these affords no sound basis for argument. Hence, the mention in II Kings xvii. 31 of Adrammelech (= Adar-malik) and Anammelech (= Anu-malik) as gods of Sippar, which probably is not the case. Even if it were, Anu and Adar were not gods of Sippar; Shamash was god of that city. From this verse, therefore, a Babylonian or Assyrian origin can not be demonstrated.

Support for this view has been sought also in Amos v. 26. If, as is probable, Siercor and Chiun in that passage are names or epithets of Babylonian deities (comp. Cupra), the use of "Melek" in connection with these affords no sound basis for argument. The whole passage may be, as Wellhausen and Nowack believe, a late gloss introduced on account of II Kings xvii. 31, and is in any case too obscure to build upon.

Furthermore, there is no cult and because of its barbarity. In course of time the pointing of "Melek" was changed to "Molech" to still further stigmatize the rites.

The motive for these sacrifices is not far to seek. It is given in Micah vi. 7: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" In the midst of the disasters which were befalling the nation men felt that if the favor of Yhwh could be regained it was worth any price they could pay.

**Sacrifices.** Their Semitic kindred worshiped their gods with offerings of their children, and in their desperation the Israelites did the same. For some reason, perhaps because not all the priestly and prophetic circles approved of the movement, they made the offerings, not in the Temple, but at an altar or pyre called "Tapheth" (LXX.), erected in the valley of Hinnom (comp. W. R. Smith, "Rel. of Sem." 2d ed., p. 372). "Tapheth," also, was later pointed "Topheth," after the analogy of "bosheth." In connection with these extraordinary offerings the worshipers continued the regular Temple sacrifices to Yhwh (Ezek. xxiii. 39).

From the fact that I Kings xi. 7 calls Molech the "abomination of the children of Ammon" it was formerly assumed that this worship was an imitation of an Ammonite cult. But so little is known of the Ammonite religion that more recent scholarship has looked elsewhere for the source. Because of the mention in II Kings xvii. 31 of Adrammelech (= Adar-malik) and Anammelech (= Anu-malik) as gods of Sippar transplanted to Samaria, it has been inferred that this form of worship was borrowed from Babylonia (comp. Bühgen, "Beiträge zur Semitischen Religionsgesch." pp. 258 et seq.). This view rests on the supposition that "Sipparvaim" is equal to "Sippar," which probably is not the case. Even if it were, Anu and Adar were not gods of Sippar; Shamash was god of that city. From this verse, therefore, a Babylonian or Assyrian origin can not be demonstrated.
evidence that the sacrifice of the first-born was a feature of the worship of Babylonian deities. Because child-sacrifice was a prominent feature of the worship of the Phoenician Malik Ballard-Kronos, Moore (in Cheyne and Black, "Encyc. Bibl."), seeks to prove that the worship of Moloch was introduced from Phoenicia. The evidence of its existence in Phoenicia and her colonies is especially strong. Diodoros Siculis (x.x. 14) tells how the Carthaginians in a siege sacrificed two hundred boys to Kronos. Burning was an important feature of the rite.


G. A. B.

**MOMMSEN, CHRISTIAN MATTHIAS THEODOR:** Jurist, archaeologist, and historian; born Nov. 30, 1817, at Göttingen, Sleswick-Holstein; died Nov. 1, 1903, at Charlottenburg, near Berlin.

**Theodor Mommsen** was a chiefrabbi ("hakambashi"; officially recognized and the English colonies was composed by

Mombach's services as choirmaster were sought on almost every occasion of special importance in the history of the London and chief provincial synagogues; and many of the readers in English and colonial synagogues owed their training to him. He taught the singing of Jazannah to the students of Jew's College; was a member of the Committee for the Diffusion of Religious Knowledge; and directed the singing of the senior pupils of the Sabbath classes of the Association for Religious Instruction. For several years he conducted the concerts at the Jewish Workingmen's Club, Aldgate.


G. L.

**MOMMSEN, CHRISTIAN MATTHIAS THEODOR:** Jurist, archeologist, and historian; born Nov. 30, 1817, at Göttingen, Sleswick-Holstein; died Nov. 1, 1903, at Charlottenburg, near Berlin. His most important work is his "Romische Gesch." (vol. i., 9th ed., Berlin, 1903; vols. ii., iii., ivth ed., 1889; vol. v., 3d ed., 1886; vol. iv. was not published). In vol. iii., he treats exhaustively the position and influence of the Jews in the Roman empire; and in vol. v. he devotes a chapter headed "Judäa und die Juden" to the spiritual and religious development of Judaism in the Persian, Greek, and Roman periods.

As a member of the Prussian Diet (1873-82) and of the German Reichstag (1881-84), Mommsen belonged to the Liberal party and strongly opposed the anti-Semitic movement. In his pamphlet "Auch ein Wort über Unser Judentum" (1881), which was written in reply to Treitschke's arguments in "Ein Wort über Unser Judentum," he warmly pleaded for tolerance and humanity, and argued that the Jewish element in the German empire is a wholesome one.

He was among the first who signed the declaration of German notables (Nov. 12, 1880) in which Jew-baiting ("Judenhetze") was designated a "national disgrace." The passage in his "Romische Gesch." (iii. 330), "Auch in der alten Welt war das Judentum ein wirksames Fehmen des Kosmopolitismus und der nationalen Dekomposition und insofern ein vorzugsweise berechtigtes Mitglied in dem civilis-...
they lived in "cottijos," or groups of houses enclosed by a wall, but most of these have been destroyed by the frequent fires. Down to the beginning of the last century the Monastir Jews put no inscriptions on their tombstones.

The following have occupied the rabbinate of Monastir: Joseph Jacob Israel (c. 1768); Joseph Israe1 (c. 1790); Jacob Joseph Israel (1854–92; author of "Yismah Mosheh," a book of devotions in Judaeo-Spanish, published by his grandson: Belgrade, 1896; Abarahm Levi of Janina (1896–98).


## MONATSSCHRIFT FÜR DIE GESCHICHTE UND WISSENSCHAFT DES JUDENTHUMS

The oldest and most important monthly devoted to the science of Judaism. It was founded by Zacharias Franke1 in Dresden in the year 1851, in continuation of his "Zeitschrift für die Religions Interessen des Judenthums," which had been suppressed in 1846. Franke1 believed that the objects striven for in the contest of 1848 had been attained, and that the Jews no longer had separate political interests. He therefore considered that the time had arrived for them to undertake a scientific investigation of their history and literature.

The first seventeen volumes of the "Monatschrift" were edited by Franke1, who was succeeded by the historian Heinrich Graetz. The latter edited vols. xviii. to xxxvi. inclusive, being assisted by Pinkus Frank of Berlin in vols. xxxvii. to xxxviii. Publication was stopped in 1857, but was resumed in 1892, with M. Brann and David Kaufmann as joint editors (vols. xxxix. to xlix.). Upon Kaufmann's death (1899) Brann became sole editor. Since Jan., 1904, the "Monatschrift" has appeared as the organ of the Gesellschaft zur Förderung der Wissenschaft des Judenthums.

The "Monatschrift" was first published in Dresden. Some volumes were then issued at Krotoschin and some at Berlin, but the greatest number appeared in Breslau. A complete table of contents for the first seventeen volumes is appended to vol. xlvii., and a similar table for the years 1889 to 1897 is given at the end of vol. xxxvi. This table has been published separately also.


## MONCALVO

Small town in the province of Alessandria, Piedmont, Italy. Jews settled there after their expulsion from France. The community, like those of Asti and Fossano, long retained the old French ritual, and still uses the German Mahzor with several additions from the French rite. The history of the community is similar to that of the other communities of Savoy. In 1896 it contained 290 persons, including a large number of artisans engaged in various trades, but it is now considerably smaller. It formerly had various philanthropic societies and foundations, ritual institutions, etc. Joseph Latasch (d. 1880) officiated for a time as rabbi.

**BIBLIOGRAPHY:** Luzzatto, in *Halikra* Kedem, p. 51; *Iuta*, *Melbo le-Mahzor*, p. 7; Zunz, *Ritus*, p. 54; *Corriere Israele*, iv. 315.

## MOND, LUDWIG

English chemist; born at Cassel, Germany, March 7, 1839; educated at the Polytechnic School, Cassel, and at the universities of Marburg and Heidelberg. In 1862 he went to England and engaged in the Le Blanc soda industry, introducing his process for recovering sulfur from alkali waste. In 1873 he established, in partnership with T. T. Brunner, at Winnington, Northwich, Cheshire, the manufacture of ammonia soda by the Solvay process, which he perfected; and the works there now constitute the largest alkali establishment in the world. Mond patented many inventions of great scientific and commercial importance. He also founded and endowed the Davy-Faraday Research Laboratory of the Royal Institution in 1896.

Mond held various high scientific positions. He was fellow of the Royal Society; a vice-president of the Royal Institution; vice-president of the Chemical Society; ex-president of the Society of Chemical Industry; and ex-president of the chemical section of the British Association for the Advancement of Science (1886). He wrote also numerous papers and addresses which have been published in the transactions and proceedings of these societies and institutions.

**BIBLIOGRAPHY:** *Who's Who, 1904: Jewish Year Book, 1903.*

## MONDAY AND THURSDAY PRAYER

See Liturgy.

## MONEY

### Biblical Data

**I.** As far back as the history of Israel can be traced, gold and silver were used as standards of value and mediums of exchange, and, as the Egyptian tribute-lists show, they were thus employed in Canaan even before the Israelites inhabited it. The general use of the word "kesef," meaning "silver," to designate money shows that silver was the prevailing medium of exchange. Up to the time of the Exile, and even later, the metals were not coined, but were weighed (Ex. xxii. 16; II Sam. xviii. 12; I Kings xx. 39; see Numismatics). The scales and weights were carried about with the precious metal in a bag attached to the girdle (Deut. xxv. 13 et seq.; Isa. xlvi. 6; Prov. xvi. 11). An adulteration or debasement of the value of the precious metals by means of certain alloys seems not to have occurred; at least the practice was not given any thought, and warnings are uttered only against false measures (Deut. i.e.; Lev. xix. 35).

To disprove the opinion that during the whole period before the Exile coined money was unknown—that is, money under state control in regard to weight, purity, etc.—the passage in I Sam. ix. 8 is cited. Here it is related that Saul's slave gave him the fourth part of a shekel of silver, which he had with him. The conclusion, however, that this is a reference to coined money is too hasty. The only inference to be drawn is that at the time when the author of I Sam. ix. lived silver pieces of a certain weight may have existed and that they were cast into certain shapes known to every one, in order to obviate the necessity of weighing them at each
Money
Monogramy

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The shekel was the standard unit, the pieces of metal being either fractions or multiples of the shekel. The struggle between the Egyptian decimal system and the sexagesimal method of the Babylonians first made itself felt in regard to weights of gold and silver. The Phenicians were probably the mediators; and a mina of 50 shekels was established as a standard. According to certain indications, the relative value of gold to silver was as 10 to 1. Later, in consequence of the great increase in the supply of silver, the relative value was as 40 to 3. This may, perhaps, have affected the possibility of introducing the sexagesimal system.

The gold shekel originally weighed \( \frac{1}{20} \) of a mina. The silver shekel, to have had an equal value, must have weighed \( \frac{3}{4} \times \frac{1}{20} = \frac{3}{80} \) of a mina. As this would have been impracticable for use, it was decided to make a smaller piece, one more suitable for circulation. Two methods presented themselves: (1) either the silver equivalent of the gold shekel could be divided into ten parts, in which case a silver shekel of \( \frac{3}{80} \) of a shekel of weight would result; or (2) the silver equivalent could be divided into fifteen parts, in which case a silver shekel would weigh \( \frac{7}{15} \) of a mina.

When the decimal system made its way into use, the gold mina as well as the silver mina was reckoned at 50 such shekels. Consequently the Temple-tax was again a half-shekel (Matt. xvii. 24, 27).

Money.

In Rabbinical Literature: In conformity with the unvarying usage of the Mosaic law, the Mishnah (B. M. iv. 1) treats both gold and copper coins as commodities when they come to be exchanged for silver coins (see Alienation); but the Gemara upon this section gives a glimpse into the history of the battle of the gold and silver standards, which raged with varying fortunes from the days of Hillel and Shammai, in King Herod’s time, to the compilation of the Mishnah by Rabbi. The latter’s leading disciple, R. Hiyya, addresses him: “Rabbi, you teach us now in your old age that gold (as a commodity) gives title to silver; but when you were young you taught us the contrary!” In the discussion that follows the Mishnah is referred to (Ma’as. Sh. ii. 7). The school of Shammai says: “A man must not turn shekels into gold denarii [for transport of second tithe to Jerusalem].” The school of Hillel permitted it. The former school seemed to look on gold as a commodity, at least as compared with silver; the latter school was willing, for this purpose, at least, to treat both alike as money, if not to give gold a preference over silver. The Hillelites seemingly yielded to the Roman influence of their time, which maintained the gold standard.

The gold denarius passed generally for twenty-five silver denarii—that is, \( \frac{7}{6} \) shekels. It is urged in favor of gold as the true money that it was usual in the redemption of the first-born son for the father to give a gold denarius to the kohen, and for the latter to return five zuz, or silver denarii, in change, though the rate of exchange between silver and gold at the time might be such as to make the former worth either more or less than twenty-five of the latter. Another point is made in a responsa by R. Hiyya himself, that a loan made in gold may be recovered in gold, though it has risen in exchange value, without violating the law against usury (B. M. 44b–45b). Rabbi, as most of the intervening patriarchs, was one of Hillel’s descendants, and naturally followed his teachings. It was probably a change in the Roman currency laws and in


E. G. H.

W. N.
the habits of business which induced him in his later years to reestablish the old silver standard among the Jews.

L. N. D.

MONEY-LENDING. See Usury.

MONIES, DAVID: Danish portrait and genre painter; born in Copenhagen June 3, 1812; died there April 29, 1894. He was admitted to the school of the Academy of Arts in 1824, and was twice (1827 and 1832) awarded silver medals for meritorious work. In 1839 he began painting, producing and exhibiting portraits of eminent contemporaries.

In 1833 Monies produced "En Kunstner som spåger med en Bondepige." In 1835 he went to Munich, and in the following year 400 rix-dollars per annum was awarded to him from the public funds to enable him to continue his studies abroad. In 1848 he was elected a member of the Danish Academy of Arts, and in 1859 he received the title of professor. Among other paintings by Monies, the following may be mentioned: "To Børn ved et Vandløb," 1838; "Erindringer fra Danseboden," 1849; "Konfirmanden"; "Pengebrøvet"; "En Skovtur" (in the royal gallery at Copenhagen). Monies eschewed also historical painting, and his "Episode af Tropernes Hjemkomst," 1850, vividly expresses the feeling of joy mingled with sadness which animated the Danish people on the occasion of the homecoming of the troops after the Three Years' war. This painting is in the museum in Frederiksborg Castle. Monies was less fortunate in the large pictures in which he depicted scenes from the history of the Jewish people.

Bibliography: C. F. Bricka, Danis Biografisk Lexicon; Weilbach, Nyt Kunstnerlexicon; F. C.

MONIS, JUDAH: American scholar. Hannah Adams in her "History of the Jews" says that he was born in Algiers about 1683, and that he died in Northborough, Mass., in 1764; while Josiah Quincy in his "History of Harvard University" gives the year of his birth as 1680 and that of his death as 1761. Little is known of his early career. He is said to have received his education in Italy, and to have emigrated to Boston in the early part of the eighteenth century (Adams, i.e.). The first event of his life of which there is authentic record is his baptism (March 27, 1729) in the College Hall at Cambridge, Mass. After that he was an active and energetic worker in the cause of his new faith, although he observed throughout his life the Jewish Sabbath. He held the appointment of instructor in Hebrew at the university from 1732 till 1739, when, on the death of his wife, he resigned and removed to Northborough.

On the occasion of his baptism, after the sermon of the officiating clergyman, he delivered a discourse in which he formulated and defended his confession of faith. The title of this address (printed by S. Kueckland for O. Henchman "at the Corner Shop on the South Side of the Town House," Boston, 1729) is: "The Truth, Being a Discourse which the Author delivered at his Baptism. Containing Nine Principal Arguments the Modern Jewish Rabbins do make to prove the Messiah is yet to Come; With the Answers to each ... not only according to the Orthodox Opinion, but even with the Authority of their own Authentick Rabbins of Old, and Likewise, With the Confession of his Faith, at the Latter End. Dedicated to the Jewish Nation and Preface'd by the Reverend Increase Mather, D. D." Monis was the author also of two short essays, both treating of the same subject as his address.

In 1735 he published in Boston the first Hebrew grammar printed in America. It bore the title: "Dikdook Leshon Gnebreet. A Grammar of the Hebrew Tongue, Being an Essay To bring the Hebrew Grammar Into English To Facilitate the Instruction of all those who are desirous of acquiring a clear idea of this Primitive Tongue by their own studies; In order to their more distinct Acquaintance with the Sacred Oracles of the Old Testament, according to the Original. And Published more especially for the Use of the Students of Harvard College at Cambridge, in New England."


F. T. H.

MONOGAMY: In Judaism the Law tolerated though it did not enact polygamy; but custom stood higher than the Law. From the period of the return from the Babylonian Exile, monogamy became the ideal and the custom of Jewish married life. That monogamy was the ideal may be seen from several facts. Not only does the narrative of Genesis, containing the story of the first man and woman, point to monogamy, but Gen. ii. 24 is best explained in the same sense. So, too, in the Monogamy story of the Flood, in which the resurrection of the human race is depicted, the Jewish Ideal, the monogamous principle is assumed. Also the polygamous marriages of some of the patriarchs are felt by the narrator (J) to need excuse and apology, as being infringements of a current monogamous ideal. Even more unmistakable is the monogamous ideal displayed in the Wisdom literature. The "Golden A B C of the Perfect Wife" in Prov, xxxi. 10–31 is certainly monogamous; in fact, throughout the Book of Proverbs "monogamy is assumed" (Toy, "Proverbs," p. xii.; comp. Cheyne, "Job and Solomon," p. 136). Ben Sira, moreover, as well as Tobit, confirms this conclusion (comp. History of Susanna 23, 69), though, while Ben Sira's view of woman is lower on the whole than that of the canonical Proverbs, Tobit's is quite as high as the highest ideal. Job is monogamous. So is the Song of Solomon. Harper gives a most convincing argument in this sense in his edition of the Song of Solomon (Cambridge, 1902; comp. especially pp. xxxi. and xxxiv.).

From another side the monogamous ideal is illustrated by the prophetic use of marriage as typical of the relation between God and Israel. In this sense monogamy becomes the corollary of the divine Unity (comp. Hamburger, "R. B. T." I, s. e., "Viel- weiberet"). It is a commonplace of prophetic im-
agery to describe God as the husband and Israel as the bride (comp. Hosea, "pawain"; the exquisite passage Jer. ii. 2; also Isa. iii. 14, xxxi. 32), in contrast to idolatry, which is typical of impure married life (Isa. liv. 5, and many other passages). Infidelity toward God is expressed under the figure of whoredom (see Driver on Deut. xxxi. 16). The same figure of the relation of God to Israel passed over to the later Judaism; and a similar figure is prominent in Christianity also.

As to the Law, the facts have already been treated in part under Bigamy. Monogamy was not legally enforced. In the case of the Levirate Marriage, monogamy was legally invaded; otherwise, polygamy was merely tolerated and not set up as a laudable rule. But on the other hand the Law made several provisions which are of a nature to act as bars to polygamy. By positively prohibiting an Israelite eunuch-class (Deut. xxiii. 1) the possibility of the large Oriental harem was much diminished (see, however, Eunuch). Legal Aspects. Royal license in the matter of polygamy is denounced (Deut. xvii. 17), and in later times it is chiefly the un Jewish Herod who is represented as having a large harem. The high priest, in the traditional explanation of Lev. xxii. 13, was restricted to one wife (Yoma i. 1; Yeb. 59a; Maimonides, "Yad," Issure Biah, xvii. 13). Perhaps the most effective deterrent of polygamy was the equality of rights established among a man's wives if he took more than one. The law of Ex. xxvi. 10, "if he take himself another wife, her food, her raiment, and her duty of marriage, he shall not diminish," must in ancient as in medieval times have made polygamy unattractive, if not impossible, except to the very wealthy (comp. Luckock, "History of Marriage," 1894, pp. 18 et seq.). Again, the law of inheritance, by which the child of a second and favorite wife could not be preferred to the child of a less-beloved wife, must have stood as a bar to a second marriage. This law (Deut. xxii. 15), by its use of the terms "hated" and "beloved" of the two wives, also gives incidentally the main social objection to polygamy, namely, the difficulty of maintaining under a polygamous régime cordial relations within the home (Nowack, "Hebraische Archaische," i. 150). It is certain that polygamy did not largely prevail in Israel (ib., 158). Until strict monogamy generally established itself after the Exile, the Jew had for the most part only one wife, with, perhaps, a secondary consort of lower status (a similar custom is revealed by the code of Hammurabi; see Johns in Hastings, "Dict. Bible," extra vol., p. 599a).

It was the consideration of the difficulty of maintaining a happy home-life that practically abrogated polygamy among the Jews after the Exile. The ideal of Jewish family life is very high in the Wisdom Literature; and the ideal continually rose with subsequent centuries. Gudemann rightly sees in this argument the strongest evidence of the monogamous condition of the Jews for centuries before monogamy was legally enforced (comp. Gudemann, "Das Judenthum," 1902, pp. 7 et seq.). It may be clearly seen from Ps. cxxviii., in which the domestic happiness of the monogamist God-fearer is depicted. This psalm has thus been appropriately introduced into the Church marriage service, as well as into the Synagogue processional for the Bridegroom of the Law.

That polygamy survived into the Christian era is, however, asserted by Josephus ("Ant." xvii. 1, § 2); and he himself ("Vita," § 75) seems to have had one wife in Palestine and another Josephus in Egypt (comp. Löw, "Gesammelte and the Schriften," iii. 47). Such a practise is forbidden by a baraita in Yeb. 37a; and this prohibition is (with certain limitations) introduced into the Shulhan 'Aruk (Eben ha-'Ezer, ii. 11). The Talmud certainly does not enact monogamy (see Bigamy); and as far as the Law is concerned, Justin Martyr ("Dial. cum Tryph.," § 184) is not wrong in asserting that in his time (2d cent., c.e.) Jews were permitted to have four or five wives. But it is very doubtful whether they availed themselves of the permission. Frankel ("Grund- linien des Mosaisch-Talmudischen Eherechts," 1860) maintains the prevalence of monogamy; and his view was not seriously shaken by the criticisms of Löw (c.e. pp. 48 et seq.), who does not contest Frankel's main position, but merely adds some evidence to show that Frankel's conclusion was perhaps stated without sufficient reserve. It is not necessary to examine the details further here; for the main fact remains that the general impression made by the Talmudic evidence is altogether favorable to Frankel's contention (comp. the statement of Amram in "The Jewish Law of Divorce," 1897, p. 76, note 3: "There are many indications in the Mishnah that monogamy was the rule and polygamy the exception"); he cites Yeb. ii. 9, 10—on which Frankel also lays stress—where the presumption that a messenger bringing a document of divorce from foreign parts had assisted in divorcing the woman because he wished to marry her himself, is rebutted by the fact that he had a wife living at the time. It is, however, on the general impression that one relies on adopting the view of Frankel. Edersheim ("Hist. of the Jewish Nation," 1896, p. 272) is equally emphatic.

The Jewish law reached the Middle Ages with polygamy permitted, but not much practised. Theoretically a man might have several The Middle wives if he wished, for R. Ami's view Ages. to the contrary does not seem to have been accepted (Yeb. 65a, below). So in his codification of the Jewish law, Maimonides ("Yad," Ishut, xiv.; comp. Shulhan 'Aruk, Eben ha-'Ezer, i. 9) makes it lawful for man to contract many simultaneous marriages. But this must not be taken to represent the personal opinion of Maimonides, especially if the letter attributed to him concerning the French (Provencal) rabbis be authentic. In that letter Maimonides explicitly attacks the practise of bigamy with an abusive vigor certainly unusual with him (on this letter see Kobak's "Jeschurun," iii. 46-55). The law, as laid down in the Talmud and codified by Maimonides, required, however, that the husband should not only insure to each wife adequate maintenance (each wife could claim a separate domicile), but should also secure for each full conjugal rights. Such
restrictions are essentially foreign to a polygamous condition.

It may be inferred that, except in the case of childlessness, very few European Jews in the Middle Ages were other than monogamous. It must be remembered that in the Jewish view the purpose of marriage was not to satisfy carnal desires, but to raise up a family; hence it was not uncommon that a man was permitted and even urged to take a second wife when this purpose was not fulfilled. It is open to question whether a simultaneous marriage or a divorce of the first wife would be the more humane or expedient course; but while the Jewish theory as to the purpose of marriage prevailed, one or other course was natural in case of the wife’s sterility. At all events when R. Gershom at the beginning of the eleventh century succeeded with the utmost ease in making monogamy the law for Western Jews, he was merely formalizing current practice (comp. Gudemann, “Gesch.” i. 11, ii. 106, iii. 116; Abrahams, “Jewish Life in the Middle Ages,” ch. vii.). Graetz’s arguments to show that polygamy prevailed in the East in R. Gershom’s time are refuted by Har- kavy in the Hebrew edition of Graetz (iii. 367, note No). On R. Gershom’s celebrated herem see Bigamy and Gershom b. Jedidah.

In Mohammedan parts of Europe, as well as in the Orient generally, the law of monogamy was not, and is not, formally accepted. Occasional cases of bigamy are found in Spain as late as the fourteenth century (for a case in 1322 comp. Kayserling in “Monatsschrift,” 1865, p. 280-281, and add the evidence from the Responsa of Isaac b. Sheshet, 1901, § 20). But it may be doubted whether any clear cases can be produced of such marriages except for specific reasons which the Jewish theory of marriage regarded as adequate (comp., for instance, RaShBA’s testimony in Tur Eben ha-Ezer). The objection in the Orient to Gershom’s rule turned on this very point as well as on the levirate difficulty. That even the Conditions in the Orient bigamy was against the sentiment of many may be seen from the fact that in Tur Eben ha-Ezer, § 119, near end (comp. Abrahams, e.g. p. 120, and Jew. Encyc. vii. 476, s.v. Ketuba), the insertion of such a clause is termed “customary” in the ketubah by the husband that he will not take a second wife. The insertion of such a clause is termed “customary” in the Tur Eben ha-Ezer, § 119, near end (comp. Abrahams, e.g. p. 120, and Jew. Encyc. vii. 476, s.v. Ketuba). Thus in the East a voluntary promise often replaced what was law in the West. No doubt cases of bigamy still occur among Eastern Jews (see references in “Monatsschrift,” 1865, p. 280-281, and add evidence from the Responsa of Isaac b. Sheshet, 1901, § 20). Bigamy in Morocco is also legal, though uncommon (Badgett Meakin, “The Moors,” 1903, p. 448). They [the Yemenites] rarely marry more than one wife (M. Thomas, “Two Years in Palestine and Syria,” 1800, p. 40). For similar statements as to Teheran and Safed see “Revue des Ecoles de l’Alliance Ismélite Universelle,” No. 2, p. 166; No. 3, p. 159. It is indeed to the schools, now so beneficently established in most parts of the East, that one must look for a complete legalization of what is after all the ordinary rule and custom in regard to monogamy.

I. A.

MONOTHEISM: The belief in one God. The French writer Ernest Renan has propounded the theory that the monothestic instinct was a Semitic trait, and that therefore the universal belief that it was characteristic of the Hebrews alone must be modified. But later research into Semitic origins has demonstrated the untenability of Renan’s contention. Robertson Smith has summed up the matter with the statement that “what is often described as a natural tendency of Semitic religion toward ethical monotheism is in the main nothing more than a consequence of the alliance of religion with monarchy” (“R. of Sem.” p. 74; Montefiore, “Hilbert Lectures,” p. 24; Schreiner, “Die Jüngste Urtethelle über das Judenthum,” p. 5). The Hebrews alone of all the Semitic peoples reached the stage of pure monotheism, through the teachings of their prophets; however, it required centuries of development before every trace of idolatry disappeared even from among them, and before they stood forth as a “unique people on earth,” worshipers of the one God and of Him alone.

In Hebrew tradition the origin of the belief in the one God is connected with the religious awakening of the patriarch Abraham. Later Rise of the Rise of the belief. Abraham reached this belief (Deir, “Leben Abrahams nach Auffassung der Jüdischen Sage”; see Abraham). Though the tradition contains without doubt the kernel of the truth, modern criticism holds that the Hebrew tribes were brought to a clear realization of the difference between their God and the gods of the surrounding nations through the work and teachings of Moses. The acceptance of the pure monothestic belief by the whole people was a slow process; but how slow many statements in the historical and prophetical books of the Bible prove amply. Throughout the period of the first commonwealth there was constant reversion to idolatry on the part of the people (comp. Judges ii. 11-13, 17, 19; iii. 7; vii. 33; x. 6, 10, 13; i Sum. viii. 8, xii. 10; I Kings ix. 9, xiv. 9, xvi. 31; II Kings xvii. 7, xxii. 17; Isa. ii. 8, x. 11, xxxii. 7; Jer. i. 16; vii. 9, 18; ix. 13; xi. 10, 13, 17; xii. 16; xiii. 10; xvi. 11; xix. 4-5, 23; xxiii. 9, xxxvii. 39, 35;xiv. 3, 5, 15; Hos. ii. 7, iii. 1, iv. 17, vii. 4, x. 2; Ps. cix. 16; II Chron. vii. 19; xxiv. 18; xxxii. 7, xxxiv. 35). Forgetful of their obligation to worship Yahwe and Him alone, the people followed after the “ba’alim”; the “bamot” and the “asherot” dotted the land; frequently, too, the Israelites confounded the worship of Monolatry. Yahwe with the worship of Baal.

In the development of religious belief in Israel there are indications of a growth through various stages before the conception of absolute uncompromising monotheism was reached. Down to the eighth-century prophets, the religion
of the people was monolatrous rather than monotheistic; they considered Yhwh to be the one God and their God, but not the one and only God. He was the national God of Israel as Chemosh was the god of Moab and Milkom the god of Ammon (Num. xxix. 29; Judges xi. 24; I Kings xi. 33). He was not yet the God of all the nations and of the universe. The existence of other gods was not definitively denied; even the second commandment does not disclaim the existence of other gods; it merely forbids Israel to bow down to them or serve them (Ex. xxi. 22, xx. 4). There was, in truth, the belief could be, no other God in Israel; but this, it is held, did not affect the reality of the gods of other nations: though, in comparison with the might and glory of Yhwh, they were weak and powerless. A very early poem has the words, "Who is like unto thee, O Lord, among the gods?" (Ex. xxv. 11)—a sufficient indication that the idea that there were other gods was in the writer's mind. In a later psalm there is a reminiscence of this early state of thought—"There is none like unto thee among the gods" (Ps. lxxxvi. 8, R. V.).

As among other Semitic peoples (Smith, L.c. p. 91), so, too, in early Israel the closest relationship was supposed to exist between the Deity, the land, and the people. Yhwh was the God not only of Israel the people (II Sam. vii. 23; I Kings viii. 59), but of the land of Israel; He could be approached nowhere else (comp. and the story of Naaman, II Kings v. 15;); and the prophet Hoses speaks of the domain of the Israelites as "God's land" (ix. 3). The triple relationship of God, people, and land is forcibly expressed in as late a passage as the prayer of the Deuteronomist, "Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us" (Deut. xxvi. 15).

In Israel, then, and in Israel's land Yhwh was sole God. Even this preparatory stage to universal monotheism was not reached until centuries after the occupation of the land; there was a syncretism of religious cults; the people were tolerant of the local ba'alim; Jeroboam was able to set up the calf-gods at Dan and Bethel without arousing a protest from heaven, and BlessthypeopleIsrael, and the people wasmonolatrous rather than monotheistic; the belief is found in full flower in the speeches of the great eighth-century prophets; the genius of Amos and his successors carried the conception of the "oneness" of Yhwh to its uttermost limit, although even in their time the people did not reach this height of thought; it was only after the return from the Babylonian exile that the monotheistic belief was a positive possession of the people as well as of the great spirits to whom the truth was first vouchsafed.

The modern view of the development of religious thought in Israel is that the conception of pure Jerieshism was reached through three channels—through the recognition of God in nature and in history, and through the belief in the ethical character or holiness of God. When Yhwh was True Mono- recognized as the Creator of heaven and earth and all that is therein (comp. Amos v. 8, ix. 6), when the appellation "the Lord of the heavenly hosts" was given Him (Amos iv. 13; v. 27, Hebr.), when the whole earth was spoken of as being full of His glory (Isa. vi. 8), then there was room for no other god, for the conception of God as the Lord and Creator of nature carried with it, as a necessary corollary, the belief that there was no god beside Him (Jer. x. 11). The great conceptions of the Prophets that Yhwh punishes wrong-doing not only in Israel but in other nations (Amos i.-ii.), that He is the arbiter of the destinies of such other nations (ib. ix. 7), that He uses heathen kings as instruments of punishment or salvation, as when Isaiah speaks of the Assyrian monarch as "the rod of God's anger," when Jeremia points to the Babylonian king as the instrument whereby God will punish Jerusalem, and when deutero-Isaiah refers to Cyrus as God's anointed—all this involves the conclusion that there was no god but Yhwh, for His dominion extended not only over Israel, but over the nations of the earth also, and His guiding hand directed the course of kings and peoples in the working out of their history.

But the conception of the holiness of Yhwh (Isa. v. 16, vi. 3; Hab. i. 19), the recognition of His ethical character, led more than anything else to monotheism, as Kuenen has pointed out ("Hibbert Lectures," 1882, p. 127). As long as Yhwh was looked upon as only the national God, it was a question of the supremacy of the strongest as between Hiin and the national gods of other peoples. But when God was presented primarily in His ethical character and worshipped as the God of holiness, there was no longer any measure of comparison. If Yhwh was the holy God, then the other gods were not. Here was an entirely new element; Yhwh as the moral governor of men and nations was absolutely unique; the gods of the nations were "ellim" (= "nothings"); (Isa. ii. 18, 20; x. 10-11; xix. 1, 3; xxxi. 7; Hab. ii. 18; Ezek. xxx. 13), "vanity" (Jer. ii. 5, viii. 19, x. 15, xvii. 19, xviii. 15, Isa. xlv. 9, lix. 4), "lies" (Amos ii. 4; Hab. ii. 18; Jer. xxix. 31), "abomination" (Hos. ix. 10; Jer. iv. 1, vii. 30, xiii. 27, xxvii. 34; Ezek. v. 11; vii. 20; xx. 7-8, xxx. 14. 19).

The doctrine of absolute monotheism is preached in the most emphatic manner by Jeremiah (x. 18; xiv. 22; xxii. 36; xxxii. 18, 27) and the Deutero-
Montagu

JEW: therewas no need of proofstoeestablish it; it

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phasis of the unity was the particular charac-

teristic of the faithful in a world of dualistic and trin-

itarian propaganda. As long as a man refused al-

genance to other gods he was looked upon as a

Jew: "whoever denies the existence of other gods is
called a Jew" (Meg. 13a).

The unity of God was a revealed truth for the

Jew; there was no need of proofs to establish it; it

was the leading tenet of the faith; nor is any at-
tempt at such proof found until the time of the

medieval Jewish philosophers, who, in building up
their systems of religious philosophy, devoted con-
siderable space to the consideration of the attributes
of God, especially of His unity. Proofs for the

unity are given at length by Saadia ("Emunot we-

De'ot," i. 7), Maimonides ("Moreh," ii. 1). Gerson-

ides ("Milhamot Adonai," iii. 6), and Hasdai Crescas
(Or Adonai," iii. 4).

The belief in the unity was formulated by Maimo-

nides as the second of the thirteen articles of the faith

known as the Maimonidean Creed: "I believe that

the Creator, Blessed be His name, is One, and that

no unity is like His in any form, and that He alone

is our God, who was, is, and ever will be." Solon-

mon ibn Gabiroli expressed the idea in another man-

ner in his great liturgical poem "Keter Malkut":

"Thou art One, the first great Cause of all; Thou

art One, and none can penetrate—not even the

wise in heart—the mystery of Thy unfathomable unity;

Thou art One, the Infinitely Great." The state-

ment of belief found constant expression in the lit-

urgy, as in the Minhah service for Sabbath afternoon

("Thou art One and Thy name is One"), and in such

liturgical poems as the "Adon 'Olam" ("He is One

and there is no second, to compare to Him or asso-

ciate with Him") and the "Yigdal" ("He is One and

there is no unity like His unity. . . . His unity is

unending").

The profession of the unity is the climax of the
devotion of the greatest of the holy days, the Day

of Atonement. At death it is the last word to fall
from the Jew's lips and from the lips of the by-

standers. This has been Judaism's great con-

tribution to the religious thought of mankind, and still

constitutes the burden of its Messianic ideal, the

coming of the day when all over the world "God

shall be One and His name One" (comp. Zech. xiv.

9). See SHema'.

J. D. P.

MONREAL: City in Navarre, situated three

miles from Pamplona; to be distinguished from a

city of the same name in Aragon. A small number

of Jews lived here in a "Juderia." In 1320 the

Jews of Pamplona, who were threatened by the

shepherds, fled to Monreal and, supported by the

brave D. Alfonso of Aragon, united with their co-

believers in defending themselves against the pur-

suing herdsmen; 170 of them were, however, killed.

In 1366 there were fourteen Jews in Monreal; in

1380 the Jews paid taxes to the local abbot; in

1477 their number had become so small that they

held divine worship in a private house. D. Juze

Orabuena, chief rabbi of Navarre and body-physi-

ician to the king, received houses in the Monreal

Juderia as a present from the king.

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61; Kayserling, Gesch. der Juden in Spanien, i. 38; Grätz,

Gesch. viii.; Jacob, Scharres, Nos. 165, 1671; Botuini Acadet.

Hist. xxiii. 142; E. R. J. xxvii. 253.

M. K.

MONSTER. See LEVIATHAN.

MONTAGU, HYMAN: English numismatist

and lawyer; died in London Feb. 18, 1895; son of

Samuel Moses (having later assumed the name of
Montagu): educated at the City of London School. Articles to a firm of lawyers, he passed his final examination with distinction, and established himself as an expert in bankruptcy law. In early life a collector of beetles, he afterward took up coin-collecting, which he pursued with enterprising industry, becoming a numismatist of the highest rank. He presented a valuable collection of coins to the British Museum.

His principal works on numismatics are: (1) "Catalogue, with Illustrations, of a Collection of Milled English Coins Dating from the Reign of George I to that of Queen Victoria" (1890); (2) "The Copper, Tin, and Bronze Coinage, and Patterns for Coins of England from the Reign of Elizabeth to that of Queen Victoria" (1885-93). His collection of Greek coins was especially noteworthy; and the sale catalogue of it became the standard work on the subject. He was the author of many essays on coinage, contributed to the publications of learned societies, and was a fellow of the Society of Antiquaries.

Montagu compiled the catalogue of coins for the Anglo-Jewish Historical Exhibition, London, 1887, for which, too, he wrote an introductory essay on Jewish coins and medals. He was for many years honorary secretary of Jews' College and a member of the education committee of that institution. He was also honorary solicitor for the industrial committee of the Stepney Jewish and the Board of Guardians schools, and a member of the committee of the Aged Needy Society.


Montagu, Sir Samuel, Bart.: English banker and communal worker, born at Liverpool Dec. 21, 1832; son of Louis Samuel, his name, "Montagu Samuel," having been in his early boyhood reversed by his parents. He went to London in 1847, and in 1833 founded the firm of Samuel Montagu & Co., foreign bankers, in Leadenhall street, afterward in Old Broad street.

In the Jewish community of London Montagu has been a prominent figure. For over a quarter of a century he has been connected with the Jewish Board of Guardians, the Board of Deputies, the United Synagogue, and other Jewish institutions. In 1870 he established and became president of the Jewish Working Men's Club. He has also been greatly interested in the building of new synagogues. In 1875 he founded, in conjunction with Lord Rothschild, the first industrial Jewish school in Jerusalem. In 1882, at the instance of the Mansion House (Russo-Jewish) Committee, of which he became treasurer, he went to Brody to inspect the emigration to America. In 1884 he visited the United States to inspect the Jewish agricultural colonies there. In 1886, Montagu visited several towns in Russian Poland and Russia proper, but was ordered by the Russian government to leave Moscow within twenty-four hours. In 1890 he merged the various hbeins in the East End of London in the Federation of Synagogues, of which he became the first president.

In the general community Sir Samuel is or has been a justice of the peace for London and Hampshire; deputy lieutenant for the Tower Hamlets, member of the Gold and Silver Commission (1887-1890); and member of Parliament in the Liberal interest for the Whitechapel Division of the Tower Hamlets (1885-1900). He was a baronet by Mr. Gladstone in 1894. In Oct., 1900, he contested unsuccessfully the parliamentary seat for Central Leeds. He has taken great interest in the proposal to introduce decimal coinage into England.

**BIBLIOGRAPHY:** *Banker's Magazine*, Sept., 1888; *Jew. Chron.*, Apr. 3, 1887; Sept. 26, 1900.

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Montalban: City in Aragon; not to be confused with Montalban in Castile, in the archiepiscopate of Toledo, which was also inhabited by Jews. Montalban possessed a Jewish community as early as the fourteenth century. In 1306 the governor of the place received permission to admit ten Jewish families which had been expelled from France. He was then given charge of the Jews and was empowered to adjust all their litigations. At the dispute in Tortosa the Montalban community was represented by Abu Ganda. A certain Jacob of Montalban died a martyr at Ancona in 1556.

**BIBLIOGRAPHY:** Isaac b. Sheshet, *Responsa*, § 510; Shebith Yehudah, p. 68; *R. E. J.* xi. 153; Jacobu, *Sources*, Nos. 758, 1086, 1197.

Montalto, Filoteo Eliau (Eliajah): Portuguese physician; born at Castello Branco in the middle of the sixteenth century; died at Tours, France, in 1516. According to Kayserling ("Die Juden in Navarra," p. 146), Montalto was a brother of the physician Amatus Lusitanus; but this supposition is not sufficiently corroborated to make it probable.

Montalto was brought up by his Marano parents in the Jewish religion, and to this he remained faithful during his entire life. Having graduated as physician, he left his native country, where he was always exposed to the rigors of the Inquisition, and went to Italy. He settled first at Leghorn (c. 1508), and several years later at Venice. In the latter city he made the acquaintance of Concino Concini, on whose recommendation he was invited by Maria de Medici to come as physician to the French court. Montalto had declined many high positions in Italy —chief among them being that of successor to the renowned Mercuriali in the University of Padua—because he feared that if he accepted them he would not be able to perform his religious obligations. In accepting Maria de Medici's invitation, therefore, he made it a condition that he should have complete religious freedom, and be exempt from any service on Saturday, although the rabbis of Venice decided that in cases of emergency he might travel on that day.

Montalto, who became a general favorite, was appointed councillor; and he remained at the French court until his death, which occurred suddenly while he was accompanying Louis XIII. to Tours. Maria de Medici caused the body to be embalmed, and sent it, accompanied by Morteila and certain of Montalto's relatives, to Amsterdam for burial.

Montalto was considered a high authority, not
only in medicine but in all branches of science. Among his numerous works on medicine the most important were: (1) "Optica Intra Philosophie et Medicinae Aream de Visut, de Visus Organo et Objecto Theor. Accurate Compendiis" (Florence, 1606); (2) "Archaiapathologia in Qua Interarnarum Capitis Affectionum, Essentia. Cause Signa, Presagia, et Curatio Accuratissima Indagine Disseruntur" (Paris, 1614; St. Gervais, 1618; Nuremberg, 1616); (3) "Cons-ultationes Medicis Egyptianis et Hebraicis Super Aristotelem" (1614). Montaltio was the author also of the following polemical works, still extant in manuscript: (1) "Sobre el Capitulo 58 de Ezyases ó Términos da Sagrada Escritura," divided into three parts (Columbia University [New York] MS.); (2) "Livro Fato do Pneumâncio" (in Portuguese) "em Que Mostra a Verdade de Diversos Textos, e Casos, Que Alegação as Gentilidades para Confirmar Sua Seis" (Wolf. "Bibl. Heb." iii. 104); (3) "Razonamiento del Señor H. M. . . . . em Paris, por Mandado del Rey Enrique IV. Delente de los Mayores Teologos y Doctores de Su Corte."


I. Br.

MONTANA: One of the northwestern states of the American Union. It was organized as a territory in 1846, and admitted as a state in 1889. It has the following Jewish communities: Helena, the capital of the state, with a benevolent association founded in 1872 and a congregation, Emanuel, founded in 1887. Its rabbi is Jacob Mielziner. Helena has also a social club and a ladies' auxiliary society. Butte, with two congregations. Of the older, the B'nai Israel, founded in 1897, the present rabbi is Harry Weiss; the community has a Hebrew benevolent association founded in 1881. Anaconda, with a congregation, B'nai Israel, A.

MONTAUBAN, RL. ELIEZER. See Dau-Phene.

MONTE DI PIETÀ. See Pawnbrokers.

MONTEFIORE: Anglo-Jewish family which derives its name from a town in Italy. In 1586 there were three towns so named in the Pontifical States, but from which of the three the family came is not definitely known. As far back as 1630 the Montefiores were settled at Ancona as merchants. From Ancona they, or some of them, seem to have gone to Leghorn. Thither, about the end of the seventeenth or the commencement of the eighteenth century, Judah Montefiore went, and was taken into business by his uncle, Isaac Vita Montefiore. Judah married a daughter of the Medinas, by whom he had four sons. The third son, Moses Vita (Haim) Montefiore, married, in 1753, Esther Han-nah, daughter of Massahod Raca, a Moorish merchant of Leghorn. Moses had seventeen children. The third, Samuel, married Grace, daughter of Abraham Mocatta, and became the grandfather of Haim Guedella. The fourth, Joseph Elias, was the father of Sir Moses Montefiore. The seventh, Eliezer, married a granddaughter of Simon Bar-row of Amsterdam, and emigrated to the West Indies. He became the father of Joseph Barrow Montefiore (1803-93) and Jacob Montefiore (1801-95), both of whom were among the early pioneers of Australia. But the most notable was the sixth son, Joshua, who had seven children by a second mar-riage.

Abraham Montefiore: Stock-broker; born in London 1788; died at Lyons 1834; son of Joseph Elias Montefiore and brother of Sir Moses Montefiore, with whose commercial career he was afterward identified. He first adopted a trade and was apprenticed to Mr. Flower, silk-merchant of Watling street. In the silk trade he realized a small fortune, but being ambitious to push forward more rapidly, he joined his brother Moses in business; the firm of Montefiore Brothers thus formed carried on business in Shorters' court, Throgmorton street. Montefiore was exceptionally fortunate on the Stock Exchange and left behind him a very large fortune. In 1834 he died at Lyons, on his way home from Cannes, when he had gone for the reestablishment of his health. He was twice mar-ried: by his first wife, a daughter of George Hall of the London Stock Exchange, he had one daugh-ter, Mary, who married Benjamin Mocatta; and by his second wife, Henrietta Rothschild, he had two sons and two daughters.


Charlotte Montefiore: Authoress; born in London, 1818; died there July 2, 1854. She took an active part in the Jewish Ladies' Benevolent Loan and Visiting Society as well as in the Jewish Emi-gration Society, of which she was one of the founders. She was the active friend of the Jews' Free School, the Jews' Infant School, the West Metropol-itan School, and of many other educational establish-ments. Her reading was extensive, especially in moral and ethical philosophy. She was a contributor to many publications calculated to improve and elevate Jewish youth. For the "Cheap Jewish Li-brary" she wrote "The Way to Get Rich," "The Birthday," "Caleb Asher," etc.; she wrote also "A Few Words to the Jews" (London, 1851).


Claude Goldsmid Montefiore: English scholar and philanthropist; younger son of Nathaniel Montefiore; born in 1858. He was educated at Balliol College, Oxford, where he obtained a first class in the classical final examination, and where he came under the influence of Jowett and T. H. Green. Inter-tended originally for the ministry of the Reform con-gregation of England, he studied theology in Berlin, but finding himself unable to sympathize with the arrest of the Reform Movement, he devoted himself instead to scholarly and philanthropic pur-suits. He nevertheless continued to be a spiritual teacher and preacher, though in a lay capacity, and published a volume of sermons, in conjunction with Israel Abrahams, entitled "Aspects of Judaism" (London, 1884). In 1886 he was selected by the Hibbert trustees to deliver the Hibbert course of lectures for 1892 ("The Origin of Religion as Illus-trated by the Ancient Hebrews"). In these lec-tures Montefiore made a permanent contribution to the science of theology. In 1896 he published the
Montefiore

first volume of his “Bible for Home Reading,” forming a commentary on the Bible with moral reflections from the standpoint of the “higher criticism”; the second volume appeared in 1899. In 1890 Montefiore founded and edited, in conjunction with Israel Abrahams, the “Jewish Quarterly Review,” a journal that stood on the very highest level of contemporary Jewish scholarship, and in which numerous contributions from his pen have appeared.

Montefiore is one of the leading authorities on questions of education; he was for some time a member of the School Board for London, and he is (1904) president of the Froebel Society and the Jews' Infant School, London, and a member of numerous other educational bodies. Montefiore has been mainly instrumental in enabling Jewish pupil teachers at elementary schools to enjoy the advantages of training in classes held for the purpose at the universities; he is on the council of Jews' College and of the Jewish Religious Education Board. He ranks as one of the leading philanthropists in the Anglo-Jewish community and holds office in various important bodies. He was elected president of the Anglo-Jewish Association in 1893, and he is a prominent member of the Council of the Jewish Colonization Association.

Montefiore has shown great sympathy with all liberal tendencies in Jewish religious movements in London and is president of the recently formed Jewish Religious Union. He was president of the Jewish Historical Society in 1890–1890.

Bibliography: J. Jacobs, in Young Israel, June, 1897.

J. G. L.

Sir Francis Abraham Montefiore (Bart.): English communal worker and Zionist; son of Joseph M. Montefiore, president of the Board of Deputies; born Oct. 10, 1860. In 1896 he took up the baronetcy previously held by Sir Moses Montefiore. He became high sheriff of the county of Kent in 1894, and of Sussex in 1895. He is chairman of the executive committee of the English Zionist Federation and has represented the English section at recent Zionist congresses. Montefiore was recently elected chairman of Elders of the Spanish and Portuguese congregation.

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J.

Jacob Montefiore: Merchant; born in Bridge-
town, England, Nov. 23, 1801; died Nov. 3, 1895. He entered into business with his brother Moses, and when in the early thirties the movement for the financing of Australian colonization from London was incepted Montefiore, who had been connected with the Colonial produce trade, became active in the various public schemes as a member of the South Australian Colonization Association, organized to settle South Australia on the Wakefield system. He was also appointed member of the first board of commissioners entrusted by the British government with the administration of the colony. He visited the colony in the year 1848 and again in 1854. His reception on his first visit by the govern- nor, Sir George Grey, and the people was enthusiastic. During his visit to South Australia in 1848 he acted as an agent for the Rothschilds, at the same time holding a partnership with his brother Joseph Barrow in the firm of Montefiore Brothers of London and Sydney. The township of Montefiore, at the confluence of the Bell and MacQuarrie rivers, in Wellington Valley, was founded by the brothers, and they contributed actively to the establishment there of places of worship for all denominations. The organization of the Bank of Australasia was largely due to their efforts. In Adelaide there is a hill named after them. In 1885, at the request of the directors of the Art Union Gallery of Adelaide, Jacob sat for the artist B. S. Marks, the portrait being hung in that gallery.

J. T. S.

Jacob Isaac Levi Montefiore: Australian merchant; son of Isaac Levi and Esther Hannah Levi (daughter of Eliezer Montefiore); born at Bridgetown, Barbados, Jan. 11, 1819; died at Norwood, London, 1886. In 1837 he proceeded to Sydney, where he assumed his mother's maiden name. There he became an agent of the leading merchants and took an active part in the development of the city. In 1857 he was nominated a member of the first legislative council of the colony of New South Wales. He acted as president of the chamber of commerce, and for many years a director of the Bank of Australasia. In 1878 he left Australia and settled in England, where he became a director of the Queensland National Bank, the Queensland Investment Company, and several other important commercial undertakings. One of his brothers is Edward Levi Montefiore, a member of the financial house of Cahn d'Anvers et Cie., and another, George Levi Montefiore, of Brussels, is a member of the Belgian Senate; both are still living (1904).


J. I. H.

Joseph Barrow Montefiore: Merchant; son of Eliezer Montefiore; born in London June 24, 1803; died at Brighton, England, Sept. 4, 1893. In 1826, during the mayoralty of Sir William Magnay, he became one of the twelve “Jew brokers” in the city of London, purchasing the privilege for £1,500. He did not remain long in the city, but seized a favorable opportunity of emigrating to Australia, where several members of his family were already settled. In New South Wales he traded in partnership with his brother and made many fortunate speculations in town allotments. He helped to found the township of Montefiore and the Bank of Australasia, and was one of the chief agents in the organization of the Jewish congregation in Sydney. In 1892 he obtained a grant of land from the government for a Jewish burial-place. At the same time he helped to organize the society which developed into the Sydney Hebrew Congregation. On retiring from business Montefiore settled in London and joined the Reform Congregation.


Joseph Elias Montefiore: Son of Moses Vita (Haim) Montefiore; born in London 1799; married Rachel Mocatta (1889). He became the father of three sons and five daughters, the eldest son being Sir Moses Montefiore. The second son, Abraham,
was twice married, and by his second wife, Henrietta Rothschild, became the father of Joseph Mayer (father of Sir Francis Montefiore), Nathaniel (father of Claude G. Montefiore), Charlotte (d. 1854; author of "A Few Words to the Jews"), and Louisa (afterward Lady Anthony de Rothschild). The third son, Horatio (1798–1867), became a merchant in London, and was one of the principal founders of the London Reform Community (1841). He married a daughter of David Mocatta, by whom he had six sons and six daughters. The youngest of these sons, Emanuel Montefiore (b. 1842), became a lieutenant-colonel in the Royal Artillery, assistant secretary of the London Charity Organization Society, commandant of the Jewish Lads' Brigade, and a member of the council of the West London Reform Synagogue.

Of the daughters of Joseph Montefiore the eldest, Sarah, married Solomon Sebag of London; she became the mother of Joseph Sebag, afterward Sir Joseph Sebag-Montefiore (1822–1903), who had three sons—Arthur (father of Robert Sebag-Montefiore), Cecil, and Edmund. Sarah had also five daughters: Jemima (married Haim Guedalla), Esther (died prematurely), Abigail (wife of Benjamin Gompertz, the mathematician), Rebecca (married Joseph Solomon, brother of the late Sir David Solomon), and Justina (married Benjamin Cohen, father of Arthur Cohen and Lionel Benjamin Cohen).

Montefiore was born in London in 1784; died Oct. 1, 1863. She was an accomplished linguist and musician. She married Joshua Mayer Montefiore; English communal worker; nephew of Sir Moses Montefiore; born in London May 10, 1816; died there Oct. 9, 1890. In 1844 he was elected a member of the Board of Deputies, London, as one of the representatives of the Spanish-Portuguese congregation. He retired from the office in 1853, but was reelected in 1857. In 1858 he became vice-president of the board, acting as president during the absence abroad of Sir Moses, whom he succeeded, Oct., 1874. Montefiore was elected treasurer of the Spanish-Portuguese Synagogue in 1846, and warden in 1851. He was a liberal subscriber to and took much interest in the charitable and educational institutions connected with the congregation. He was a director of the Alliance Insurance Company for twenty-three years, and acted for some years as director of the National Provincial Bank of Ireland. He was a justice of the peace and deputy-lieutenant for Sussex, and served as high sheriff of that county in 1870.

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Joshua Montefiore: English lawyer, soldier, and journalist; born in London Aug. 10, 1762; died at St. Albans, Vt., June 28, 1843. After graduating at Oxford he studied law and was admitted to the bar in 1784. While practising in London he attained considerable success as an author, his "Commercial Dictionary" being regarded as the standard work of its kind. In 1791 he joined a band of adventurers under Moses Ximenes, who purposed establishing a colony on the coast of Africa; Montefiore took charge of the military side of the expedition. The party occupied the Island of Bulama and raised the British flag; but after several conflicts with the natives, they were compelled to withdraw. Of this early attempt at African colonization he has left a lively account. Before the settlement was broken up Montefiore attempted to establish schools for the children of his companions. On his return to England he declined the honor of knighthood and entered the army as a captain, being the first Jew to hold a military commission in England. He was present as an officer of the York Light Infantry at the taking of Martinique and Guadaloupe in 1809. After serving in various parts of the world, he resigned his commission and emigrated to the United States; for some time he published and edited in New York "Men and Measures," a weekly political journal; he afterward took up his residence at St. Albans, Vt.

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Lady Judith Montefiore: Wife of Sir Moses Montefiore; daughter of Levi Barent Cohen; born in London in 1784; died Oct. 1, 1862. She was an accomplished lingust and musician. She married Moses Montefiore in 1812. For thirteen years they lived at New Court, Saint Swithin's Lane, London. Her prudence and intelligence influenced all her husband's undertakings, and when he retired from business the administration of his fortune in philanthropic endeavors was largely directed by her. Lady Montefiore accompanied her husband in all his foreign missions up to 1839, and was the beneficent genius of his memorable expeditions to the Holy Land, Damascus, St. Peters burg, and Rome. By her linguistic abilities she was enabled to materially assist her husband in his self-imposed tasks. During the journey to Russia, in 1846, she was indefatigable in her efforts to alleviate the misery she saw everywhere around her. The wife and daughter of the Russian governor paid her a ceremonious visit and expressed the admiration she had inspired among...
Montefiore

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all classes. Her sympathies were greatly widened by travel; two journals of some of these travels were published anonymously by her. The last years of her life were spent alternately in London and Ramsgate. At her death Sir Moses founded in her memory the Judith Montefiore College at the latter place.


Leonard Montefiore: English author and philanthropist; brother of Claude G. Montefiore; born in London May 4, 1853; died at Newport Sept. 6, 1879; educated at Balliol College, Oxford, where he came under the influence of Jowett, T. H. Green, and of his fellow student Arnold Toynbee. Even before he left college he had contributed to some of the principal periodicals, as "The Nineteenth Century" and "The Fortnightly Review," and was at the time of his death devoting himself to the study of the German struggle for emancipation, on which he published some preliminary essays. Montefiore was associated with many philanthropic movements, especially with the movement for women's emancipation. His "Literary Remains" were privately printed by his family after his death (1880).


J.

Sir Moses Montefiore (Bart.): English philanthropist; born in Leghorn, Italy, Oct. 28, 1784; died at Ramsgate, England, July 25, 1885. Moses Hayyim Montefiore and his wife, both of Leghorn, settled in London in the middle of the eighteenth century. One of their seventeen children, Joseph Elias Montefiore, took his young wife, Rachel, daughter of Abraham Lumbroso de Mattos Mocatta, on a business journey to Leghorn, where their eldest child, Moses, the subject of this article, was born. On their return they lived at Kennington, where Moses went to school and was apprenticed to a provision merchant. Later he entered a counting-house in the city of London, and ultimately became one of the twelve Jewish brokers then licensed by the city. His career was not entirely uncheckered by adversity. In 1806 he was deceived by a man whom he had trusted in a large transaction in Exchequer bills, and had to ask for time in which to settle certain obligations. This his high character and popularity enabled him to secure. His brother Abraham joined him in business; and they remained in partnership till 1816. Moses married (1812) Judith, daughter of Levi Barent Cohen. Levi Barent Cohen was an Ashkenazi, and it was a sign of indifference, on the part of the Montefiores, to current prejudice that, although they belonged to the London Sephardim, they married German Jewesses. Moses lived in New Court, close to his friend Rothschild; and the brothers Montefiore, as the brokers of that financial genius, became wealthy men. Moses was able to retire from the Stock Exchange in 1821; and in 1824 he assisted in founding the Alliance Assurance Company, of which he became the first president. He was among the founders of the Imperial Continental Gas Association, which extended gas-lighting to the principal European cities; and he was one of the original directors (1825) of the Provincial Bank of Ireland, which gained for him the honorary freedom of Londonderry. For a short time he was also a director of the South Eastern Railway. In 1836 he was made a Fellow of the Royal Society; and in 1837 he was elected sheriff of the city of London, being the second Jew to fill that office (see Salomons, Sir David). In the same year he was knighted by Queen Victoria on her accession. He had become acquainted with her in 1834, while she was staying at Broadstairs with her mother, the Duchess of Kent, to whom he had been able to show.Dignities. courtesy by placing at her disposal the secluded grounds of his house near that seaside resort. In 1846 he was created a baronet, and in 1847 became High Sheriff for Kent. He was a deputy lieutenant and a magistrate in more than one jurisdiction. At an earlier period of his life (1810-
1814 he had been captain in the Surrey local militia and practised assiduously the bugle calls and drill. In part he owed his stately bearing to these early days of military training.

While Sir Moses was winning wealth and social distinction, he was living the life of a most pious and observant Jew. His diaries record his regular attendance at the synagogue, his scrupulous performance of the duties of a member of the ancient Society of Lavadores, which made it a sacred duty to perform the last rites for members of the synagogue; and they show also that under great difficulties he strictly complied with the dietary laws as well as with those which enjoined rest and forbid travel upon Sabbaths and festivals.

In pursuance of inflexible principle, he resisted all attempts at congregational reform.

The following is an account in his own language of his life in 1820:

"With God's blessing, rise, say prayers at 7 o'clock. Breakfast at 9. Attend the Stock Exchange, if in London, 10. Dinner, 5. Read, write, and learn, if possible, Hebrew and French, 6. Read Bible and say prayers, 10. Then retire. Monday and Thursday no-makes attend the Synagogue. Tuesday and Thursday evenings for visiting," "I attended," he says on another occasion, "many meetings at the City of London Tavern, also several charitable meetings at Bevis Marks, in connection with the Spanish and Portuguese Synagogue; sometimes passing the whole day there from ten in the morning till half past eleven at night (Jan. 23, 1831), excepting two hours for dinner in the committee-room; answered in the evening 350 petitions from poor women, and also made frequent visits to the Villa Real School."

He cooperated also with the Rothschilds and the Goldsmids in the movement for parliamentary emancipation of the Jews. In 1814 he became treasurer of the Sephardic Synagogue in London, and in due course passed through all its highest offices, being six times warden-president. From 1838 to 1874 he was president of the Board of Deputies of British Jews; and on his retirement £12,000 was subscribed as a testimonial to him. In 1872, during his retirement, he was elected president of the Board of Deputies of British Jews, and on his retirement £12,000 was subscribed as a testimonial to him. The money was to be used for the benefit of the Jews in the Holy Land. The events of these journeys were carefully narrated in his own diaries and in those of Lady Montefiore, some of which have been published in full, while others have unfortunately been destroyed, though not till extracts from them could be printed. Besides passing references to interesting personages whom the travelers met, the diaries furnish incidentally a history of the gradual development of the means of travel. In their early adventures the courting couples encountered serious dangers; even in England they were shot at, presumably by highwaymen, on the Dover Road. But they were not deterred by the fears of slavery and imprisonment which then beset travelers in the East, or by breaking ice or by wolves in Russia. On one of his journeys (1840) Sir Moses obtained from the Sultan of Turkey a firman denouncing the inveterate charge of ritual murder brought against the Jews. He obtained promises of friendship from two czars (1846 and 1872), crossed the desert of the Atlas and at the age of seventy-nine won for his brethren the favor of the Sultan of Morocco; made an unsuccessful journey to Rome to obtained the return to his parents of the boy Mortara; visited (1858), and went to Rumania (1867), Morocco, where he presented himself at an open window to a mob at the imminent risk of his life. It was at the age of seventy-six that he went to the office of the London "Times" after midnight, with a letter soliciting relief for the Christians of Syria. His own contribution was £200, and he collected over £20,000. The affection which his magnetic personality and his native goodness inspired can not be exaggerated. In Palestine...
his brethren flocked to kiss the hem of his garment. On his entering into his one hundredth year (Nov. 8, 1883) Queen Victoria, Albert Edward, Prince of Wales, and many hundreds of his most distinguished fellow citizens sent telegrams of congratulation. The birthday was a public festival at Ramsgate, where he passed the evening of his days.

Sir Moses was buried at Ramsgate, near the synagogue he had founded, side by side with his wife in the mausoleum which he had erected for the purpose, a reproduction of the building known as the Tomb of Rachel on the Bethlehem road. By his will (proved at £370,000) he directed the continuance of many and various charities, and among others added to the endowment of the Montefiore College and Library, Ramsgate, which he had first established in memory of his wife. The college is now devoted to a few learned men who spend their days in the study of the Law. For a time an institution for younger students was also maintained, but the trustees in lieu thereof make an annual subvention to Jews’ College, London.

Sir Moses Montefiore had no children; but the baronetcy was revived by the crown in favor of Francis Montefiore, grandson of Abraham, Sir Moses’ brother and partner; while his seat at Ramsgate was by his will entailed upon Joseph Schag (afterward Sir Joseph Schag-Montefiore), son of Sir Moses’ sister.


I. DA.

**Nathaniel Montefiore**: English communal worker; second son of Abraham Montefiore and Henrietta, daughter of Mayer A. de Rothschild; born in London 1819; died there 1888. He married Emma, the youngest daughter of Sir Isaac Lyon Goldsmid. He was trained for the medical profession at Guy’s Hospital and was elected a member of the Royal College of Surgeons in 1858. He did not establish a practice, but used his medical knowledge for the benefit of the inmates of the Beth Holidim Hospital, an ancient charity of the Spanish-Portuguese Jews of London of which he was treasurer for over a quarter of a century. He filled also numerous other communal offices. He was president of the Jewish and General Literary Institution, in Luden hall street, which was known as “Sussex Hall”, president of the Jews’ Infant Schools; and president of the Jews’ Emigration Society. But most of his communal work was in connection with the Spanish-Portuguese congregation, to which most members of his family belonged. He served as senior warden of the congregation, president of the board of elders, president of the Gates of Hope school, and...
representative of the congregation on the Board of Deputies. He was buried in the Balls Pond Cemetery of the West London Reform Synagogue, by the side of his son Leonard.


3. MONTELLMAR (Hebrew, מָטֵלִי מָר): A city of the department of the Drôme, France. A large number of Jews lived here from the beginning of the fourteenth century. They possessed a synagogue in the Rue du Puits-Neuf, formerly the Rue de la Juverie, as well as a jail situated near the Porte Saint-Martin, a cemetery, and a slaughter-house, the privilege of maintaining the latter being ratified by the Dauphin Louis in 1465.

The condition of the Jews of Montélimar was comparatively prosperous. The following were the principal men among them during the fourteenth and fifteenth centuries: Solomon, Isaac Maignan, Llionel de Livron, Josse Nercas, Isaac de Lattes, Solomon Massip, Isaac Saul de Moruns, and Bonsen hor Bonafossa. In 1389 and 1390 Samuel ben Judah of Marseilles revised at Montélimar his Hebrew version (made in 1242) of the "Treatise on the Soul" by Alexander Aphrodissius, a work which had been translated from Greek into Arabic by Isaac ibn Huna.

In 1489 the lords of Montélimar required the Jews of the city to wear the badge, from which the toleration of the consuls had hitherto exempted them; and this decree was renewed two years later by Jean de Poitiers, Bishop of Valence. In 1488 the Jews were commanded to attend Christian worship, and a preacher was appointed to convert them to Christianity. After this the Jewish community gradually lost its importance; and in 1489 it contained but seven families, which, on account of accusations—admitted to be false by the parliament of Grenoble—were maltreated by the inhabitants and expelled from the city in that year.

BIBLIOGRAPHY: de Coston, Histoire de Montélimar, 1878, i. 1, vi. 329; Gross, Galia Judaica, pp. 39, 393; R. E. J. x. 257.

6. MONTEZINOS, ANTONIO DE (AARON LEVI): Marano traveler of the seventeenth century. He claimed that while journeying in South America about 1641 near Quito, Ecuador, he met with savages who practised Jewish ceremonies and recited the SHEMA' and who were of the tribe of Reuben. He met other savages of the tribe of Levi. Going to Holland in 1644 he told this story to Manasseh ben Israel; the latter repeated it to Thomas Thorowgood, by whom it was printed in his "Jews in America," pp. 1-9 et seq. It was also published by Manasseh ben Israel in his "Hope of Israel," pp. 1-7.

BIBLIOGRAPHY: L. Wolf, Menasseh ben Israel's Mission to Oliver Cromwell, pp. xxiv.; xxvii., 194.

B. MONTEZINOS LIBRARY: Division of the Library of the Portuguese Rabbinical Seminary "Ez Hayyim at Amsterdam, Holland. It was bequeathed in 1889 by D. R. Monteiznos (b. Dec. 6, 1829), the well-known bibliophile of that city, and was dedicated on April 10, 1891, after the seminary had enlarged its structure in order to accommodate the valuable collection.

The Monteiznos Library consists of 20,000 volumes of Hebraica and Judaica, including a number of incunabula and about seventy volumes of responsa. Besides, it contains more than 1,000 pamphlets and about 80) portraits of Jewish celebrities. The collection includes a number of very rare Hebraica and Judaica, several of which are not recorded by Jewish bibliographers. Among its manuscripts are to be found a few by Isaac Cohen Belinfante, Isaac Sasportas, and David Franco Mendes.

Montezinos, who for some time was in charge of the "Ez Hayyim library, supervised the arrangement of the entire library of the seminary, when his collection was added to it.

3. I. G. D. MONTSHEORE. See ALAKAMA.

MONTH (Hebrew, "yerah," "hodesh"); plural, "yerahim," "hodashim"): A unit of time; the period between one new moon and another. According to the account of Creation in Genesis, it was decreed that the "lesser light" should "rule the night" and serve "for signs and for seasons" (Gen. i. 14). The Psalmist also says, "He appointed the moon for seasons" (Ps. civ. 19). In round numbers thirty days constituted a month, as is evident from the Flood narrative, counting 150 days for five months from the 17th of the second to the 17th of the seventh month (Gen. vii. 11; viii. 4); and the mourning period, reckoned as a full month in Deut. xxi. 13, is elsewhere fixed at thirty days. That twelve months constituted a year also is evident from the Flood narrative (Gen. viii. 5-13).

Undoubtedly there was an occasional interpolation of an extra month to correct the lunar year to the solar cycle; and it is evident from the fact that the festivals named in given months—such as Passover, Pentecost, and Tabernacles—all had to do with crops, and therefore solar seasons, that this correction to solar time is of the highest antiquity. The relation of the months to the signs of the zodiac is a further evidence that the solar-lunar year was employed.

From the first Babylonian exile the Jews adopted the Babylonian names of the months (R. Hanina, in Yer. R. H. i. 2). Prior to the Exile the months were designated partly by names and partly by numbers. Thus Nisan was called "Abib" (Ex. xii. 2), Iyyar = "Ziw" (I Kings vi. 1, 37), Tishri = "Yer-ah ha Etanim" (ib. viii. 2), and Heshvan = "Yerah Bul" (ib. 6, 38). The Babylonian name "Ara-ah-sham-nu" means the eighth month = (260 days). According to Kimhi, (י"א) is transposed from (י"א). The pronoun "Mar" was at a later period sometimes dropped, leaving the name "Hesh-"shan.

The following names of the months are mentioned in post-exilic Biblical writings: Kislev, the seventh month, and Shebat, the eleventh month, in Zech. i. 7; vii. 1; Kislev, Nisan, and Elis in Neh. i. 1; ii. 1, vi. 15; Nisan, Sivan, Tebet, and Adar, the twelfth month, in Esth. ii. 16, iii. 7; vii. 9. The months Tishri, Marheshwan, Iyyar, Tamuz, and
Ab are not mentioned in the Bible, but are found in the Talmud. Tishri is characterized as the month of the birth of the Patriarchs; Tebet, as the month of marriages (Meg. 13a); Nisan, as the month of coronations (Shab. 87b); Adar, as that of rejoicing; and Ab as the month of mourning (Ta'an. 28b, 29a). In the Middle Ages Eulai became the month of repentance. See Almanac; Calendar; New Moon; Zodiac.

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Table of the Jewish Months.

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Bibliography: Benzinger, Arch. pp. 198-203; Epstein, M. Mondursaayyag, i. 1-50, Vienna, 1867; Levenson, pp. 62, Warsaw, 1884; Weiss and Friedmann, Bet Tolaid, ii. 30, 34, 248.

MONTI, ANDREA DI. See Joseph Zarpatti.

MONTICELLI: Small town in the province of Piacenza, northern Italy, with a Jewish community dating from the expulsion of the Jews from the duchy of Milan in 1597. The first settlers were the Soavi and Sforni families of Cremona. The community brought its German ritual from Lombardy, and has retained it until the present time. A society for nursing and for study, entitled “Hebra Bikkur Holim,” founded in the sixteenth century, is also still in existence. In 1865 the Jewish inhabitants numbered 143; but in 1901 they had become reduced to 32. Flaminio Servio officiated as rabbi in 1863.

Bibliography: Corriere Israelitico, v. 338.

MONTORO, ANTON DE: Spanish poet of the fifteenth century; born in Montoro 1404; died after March, 1477; son of Fernando Alfonso de Baena Ventosa, and a near relative of the poet Juan Alfonso de Baena. His vocation was that of a “ropero”; he calls himself “el Ropero” or “Aljabibe,” both signifying a dealer in old clothes. When advanced in years he was baptized, but despite his baptism he remained a Jew at heart throughout his life; and in a poem to a magistrate in Cordova, his place of residence, he laments that, driven by hunger, he had had to break the oath of his ancestors and buy pork, as he found no other meat in the butcher’s shop. Even in his old age he took a lively interest in his persecuted coreligionists. Thus he addressed a pathetic complaint to King Henry IV. in reference to the plundering of the houses of the Maranos of Carmona in 1474.

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Commander Roman, who posed as a pious Chris-
Aragon and Majorca, James I and James II., merely added (in 1273 and 1281 respectively) the proviso that the Jewish physicians must pass the regular examinations before exercising their profession. The progress made by these Jewish physicians was such that in 1390, according to Astruc ("Mémoires pour Servir à l'Histoire de la Faculté de Médecine de Montpellier," p. 108), the Jews Jacob Macchir, called "Don Profiat" (Latin, "Profatus Judœus"), was appointed regent of the faculty of medicine.

James I. interested himself in the Jews on many occasions, especially in 1253, 1266, and 1268, and confirmed them in all the privileges which they had enjoyed under his predecessors.

These fortunate conditions changed in 1292, when Bérenger de Frédol, Bishop of Maguelone, ceded to King Philip the Fair of France the Jews then living in his territory. They were expelled in 1296, but returned to Montpellier in 1319, having been recalled by King Sancho, who protected them in 1320 against the fury of the Pastoureaux. On demand of the consuls, King John of France compelled the Jews in 1363 to wear the Jews' badge. In 1368 the same consuls forbade them to drink or to draw water from any well other than that which had been assigned to them ("Petit Thalamus," pp. 166-167). Finally, a royal edict issued on Sept. 17, 1394, put an end to the existence of the Jewish community of Montpellier.

In the sixteenth century a number of Marano fugitives from Spain fled to Montpellier. The physician Felix Platter of Basel, who resided in the city from 1532 to 1559, knew several of these Maranos, whom he mentions by name and whose customs he describes (autobiography of Felix Platter, ed. Feehler, Basel, 1840). In the seventeenth century some Jews from the Comtat-Venaissin joined the Spanish refugees. The parliament of Toulouse authorized them at first to remain at Montpellier for one month only in each of the four seasons; but thanks to the tolerance of the consuls, the assistance of the Marquis of Grave, proprietor of the markets of Pont Juvénal, and, especially, the protection of Louis Basil de Bernage, commissary of Languedoc, the Jews, in spite of the most bitter complaints of the Christian merchants, established themselves definitively in the city. In the beginning of the nineteenth century the Jewish community numbered 105 persons.

The site of the Jewish quarter was often changed. At first it was near the synagogue and the Jewish baths (traces of which still exist in Rue Barralerie No. 1), extending northward as far as the tolerance of the kings of Majorca permitted. The Jews acquired some houses near the square of Castel Monton, and spread themselves as far as the right side of Rue Vieille-Intendance. By order of the Duke of Anjou in 1365 they were restricted to the Rue de la Vacherie ("Vacaria"), near the gate of La Saunerie. In this street was the synagogue which the Bishop of Montpellier permitted the community, on the representations of Hélias of Loan and Samuel Cayll, to erect in 1387, in consideration of the payment of 400 pounds. Finally, in the beginning of the sixteenth century the Jews established themselves in the blind alley of the Vieux Consulat, called "Juiverie" or "Juizetarie," which has now disappeared.

The Jews owned successively two cemeteries. One of these was situated between the gates of La Saunerie and St. Guillaume. In 1268 James I. presented it to the Cistercians of Valmagne, who established a theological college there. The other cemetery was in the suburb of Villefranche, between the present seminary and Boutonnet. It was sold in 1306 by Phillip the Fair; but in 1319, by permission of King Sancho, the Jews of Montpellier repurchased it. In 1287 James I. permitted the Jews to establish their own slaughter-house. A police regulation of 1364 forbade the Christian butchers to sell or to permit the sale of meat to the Jews ("Petit Thalamus," p. 106).

Benjamin of Tudela, who visited Montpellier in 1165, speaks in terms of the highest praise of the scholars of that city, who devoted themselves to the study of the Talmud. The Jewish school was a very important one. It was compared to the Sanhedrin of Jerusalem ("Har ha-Bayit"); "Temim Deim," No. 7) and to the great school of Granada ("Rimmon Sefarad"); Neubauer, "Cat. Boll. Hebr. MSS," p. 17), and was sometimes called "the Holy Mountain," "the Mother of Israel" ("Har ha-Kodesh," "Em le-Yisrael"); Solomon ben Adret, Responsa, i. 418). This school issued the first anathema against the writings of Maimonides. In 1323 Rabbi Solomon b. Abraham together with two of his pupils, Jonah b. Abraham Gerundi and David b. Saul, prohibited the "Moreh Nebukim." He evoked the ecclesiastical authorities against his adversaries and denounced Maimonides' work as impious and injurious to the Christian faith. But the only result was that the adversaries of Maimonides were declared to be calumniators; and it is said that some of them were condemned to have their tongues burned.

After a time, however (1303-6), the battle against Maimonides' writings raged anew. The chief author of the new attack was another rabbi of Montpellier, Abba Mari of Lunel. Two of his partisans, Todros of Beauceire and Simeon b. Joseph, called "En Duran of Lunel," signed, together with twenty-four notables of the community of Montpellier, the letter which he addressed to Solomon ben Adret of Barcelona. But Abba Mari found even at Montpellier bitter opponents, in the above-mentioned Jacob b. Machir, in the physician Solomon of Lunel, in Judah b. Moses ibn Titbon, and especially in Jedalia ben Abraham Bedersi, one of Maimonides' most enthusiastic admirers. The controversy was carried on bitterly by both sides, and it was stopped only by the cruel persecutions attendant on the expulsion of the Jews from France by Phillip the Fair in 1306.

In addition to those that have been referred to above, the following scholars of Montpellier should be mentioned here: Abraham b. David of Posquières (RAbAD III.), Moses b. Samuel ibn Titbon, Judah (Areyeh) Harari, Elijah b. Abraham of Villefranche, Reuben b. Isaac, Aaron b. Joseph ha-

S. K.

Montreal: Metropolis of the Dominion of Canada, situated on an island in the St. Lawrence River; the most important center of Jewish population in British North America. In 1901 the Jewish population of Montreal was 6,790. Owing to the large influx of settlers from eastern Europe since that date the present (1904) Jewish population is about 15,000, in a total population of 370,000, including the suburbs. For the history of its community see JEW. ENCYC. iii. 524 et seq., s. v. Canada. In religious, philanthropic, and educational work the Jews of Montreal have shown much activity, and their communal organizations are numerous and important. The first congregation was founded in 1768, but it was not until 1858 that the community had grown sufficiently large to support a second synagogue. In 1888 a third congregation was formed, and between that year and the present (1904) the growth of the community has been so rapid that eleven other congregations have been organized; some of these have a large membership, and possess commodious synagogues, while some have hardly passed the formative stage. In the western part of the city are the places of worship of the congregations of Spanish and Portuguese Jews, Shearith Israel (organized in 1768); of the English, German, and Polish congregation, Shaar Hashamayim (1858); and of Temple Emmanuel (1882). Other congregations are the B'nai Jacob (Russian; 1855), the Beth David (Romanian; 1858), the Shaarai Tefilla (Austro-Hungarian; 1892), and the Chevra Kadisha (1893). The more recently established congregations are: the Beth Hamidrash Hagadol, Chevra Shass (1894), the Aavath Achim (1896), the K. K. Ohel Moshe (1902), the Chevra Tfillim (1903), the Beth Israel, Chevra Shass (1903), the K. K. Adath Jeshurun (Galician; 1903), the Kether Torah (1903), and the Tifereth Israel (1904). All the congregations are supported by the contributions of the community, whose founders introduced Reform when the congregation was organized.

The secular education of Jewish children in the Province of Quebec is provided for by a bill passed by the legislature in 1903. By the "Provincial Education Act" Protestant and Catholic school commissioners maintain separate public schools. Pre-vious to 1903 Jews were given the option of contributing their taxes to either the Protestant or Catholic panel. Generally they paid Education. their taxes into the former, and sent their children either to the Protestant public schools or to Jewish schools subsidized by the commissioners. So long as the number of Jewish pupils formed but a small ratio of those attending, there were no difficulties, but with the growth of the population serious differences arose. The law attributed the tax to the laudlord, whether paid by him or by the tenant, and as the ratio of Jewish landowners was small, this led to the claim that the Jewish contribution to the tax was not in proportion to the number of Jewish pupils attending the schools of the Protestant Board. Although the Protestant commissioners continued to receive Jewish pupils at their schools, they declined to acknowledge any obligation to educate children of the Jewish faith whose parents were not owners of immovable property subject to taxation for school purposes; and they claimed the right to refuse to receive Jewish pupils in the event that the schools should become too crowded.

A crisis was provoked when a scholarship won by a Jewish pupil was withheld by the Protestant commissioners. The case was carried into the courts in 1903, and the validity of the Protestant commissioners' contention was judicially established. Vigorous measures were promptly taken to alter an act which was so opposed to the full civil rights secured to the Jews by the act of 1831. Public opinion was unanimous in demanding that the anomalies of the law should be corrected. A committee of the Jewish Educational Rights Movement, representative of every section of the community, waited on the government, and with the cooperation of the Protestant commissioners a law was passed in April, 1903, enacting that all Jews were to pay their taxes into the Protestant panel and enjoy equal rights with the Protestants in the schools under the Protestant commissioners. A conscience clause was provided protecting Jewish children in their religious observances.

In addition to those that attend the ordinary public schools a large number of Jewish children are educated at the school attached to the Baron de Hirsch Institute; they receive instruction in Hebrew and in secular subjects, the cost in the case of the latter being assumed by the Protestant Board. A night-school is also connected with the Baron de Hirsch Institute. The Talmud Torah Association (founded 1896) maintains a large school for the training of children in Jewish religion and history and in the Hebrew language. Instruction in these subjects is imparted also in the several schools supported by the congregations.

The Jewish philanthropic organizations of Montreal are numerous. The excellent work performed by The Baron de Hirsch Institute and Hebrew Benevolent Society in relieving distress and assisting immigrants has been mentioned in the article CANADA, referred to above. Other associations which have performed important charitable work are the Ladies' Hebrew Benevolent Society (founded 1877), the Ladies' Chevra Kadisha (1878), the He-
Brew Sick Benefit Association (1892), the Hebrew Benevolent Loan Society (1898), the Hebrew Young Ladies' Sewing Society (with Diet Dispensary; 1894), the Hebrew Ladies' Organiza-
tions. Aid Society (1894), the Charity So-
ciety of the Chevra Tfillim (1896), and the Jewish Endeavor Sewing School (1902). Several of the congregations maintain their own aid societies and sewing circles.

Montreal is the headquarters of the Federation of Zionist Societies of Canada, and in 1904 supported six local branches of the movement. Among other communal organizations are four lodges of the Independent Order of the Sons of Benjamin, the Montreal Lodge of B'nai B'rith, the Zion Cadet Corps and Jewish Lads' Brigade, the Montefore Club, the Maimonides Literary Circle, the Gerehth Circle, the Young Men's Hebrew Association, and the Montreal Branch of the Jewish Theological Seminary; the Anglo-Jewish Association maintained a branch in Montreal from 1881 to 1891, and the Kesser Shol Barzel supported a lodge from 1873 to 1890. In 1895 the Montreal Chevovoi Zion Society No. 2 pur-
chased 4,000 "duman" of land in Palestine, east of the Jordan, for colonization; this land, however, was afterward transferred to other hands. Several other philanthropic and literary societies established in the earlier days of the community have been replaced in their activities by later organizations.

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ish Year-Book (London), 1905; Ville-Marie, Montreal Past and Present, Sandham, 1899; Gazetteer of Montreal, 1893.

C. I. DE S.

MONUMENTS IN THEIR BEARING ON BIBLICAL EXEGESIS: For centuries the evidence of the authenticity of the Old Testament Scriptures had to be sought from within; of con-
temporaneous external testimony there was practically nothing. All this is now changed. The civil-
ized nations by whom Israel was surrounded have risen, as it were, from the dead, and there is at hand as much information about the culture of Egypt and western Asia in the Mosaic age as about the culture of Athens in the age of Pericles. The books of the Old Testament are taking their place as part of a vast and ever-increasing literature which explains and illustrates them and at the same time affords the only sure and certain test of their veracity.

The belief that the use of writing for literary pur-
poses was of comparatively late date has been swept away forever. There were schools and libraries in Egypt and Babylonia long before Abraham was born. Under the dynasty of Hammurabi or Am-
raphel, the contemporary of Abraham (Gen. xiv. 1), Babylon was the center of a great literary move-
ment. Old literary works were recited, and new poets and writers arose who cast the ancient legends and traditions of the country into literary form. In Egypt there was already an extensive literature, and "The Proverbs of Ptah-hotep," of which there is now a copy in the Louvre, Paris, was written in the time of the Old Empire or at least as early as 3,000 B.C.

The Mosaic age, accordingly, belongs to a late epoch in the history of Oriental literature; and there is no need for surprise at finding that it was em-
phatically an age of readers and writers, of schools and students, of books and correspondence. The cuneiform tablets discovered in 1887 at Tell el-
Amarna in Egypt have shown that from one end of the civilized world to the other letters were being constantly sent, sometimes Tablets. on the most trivial of matters; that Canaan was the center of the corre-
spondence; and that it was carried on in the lan-
guage and script of Babylonia. As the language of Babylonia was not that of most of the writers it is evident that schools must have existed throughout the civilized world of the East in which the foreign language and writing were taught and learned, as well as libraries in which Babylonian books and the native archives could be preserved. Indeed, among the El-Amarna tablets fragments of Babylonian lit-
erary works have been found, some of which were used for purposes of study. Fragments of diction-
aries have also been discovered. When it is remem-
bered that among the correspondents of the Egyp-
tian court are Bedouin sheiks and a Canaanitish lady, an idea may be formed of the extent to which education had spread, however; and even Moses could have written the Law, and some at least of the Israelites could have read what was written. More-
ever, there was plenty of material in the libraries of Canaan, not to speak of those of Egypt and Baby-
lonia, with the help of which the historian could have compiled a truthful history of the past. Ur-
salin, or Jerusalem, and Gezer, more especially, are prominent in the El-Amarna letters.

From the Babylonian inscriptions it has been learned that in the Abrahamitic age Canaan was a province of the Babylonian empire, and that colo-

nies of "Amorites," as its inhabitants were called, were settled in Babylonia itself. One of the wit-
nesses to a contract dated in the reign of Hammur-
abi's grandfather is an "Amorite," the son of Abi-
ramu or Abram. For some years Babylonia had been under the domination of Elam, and Eri-aku or Aroch, the son of an Elamite prince, had been es-
established at Larsa in the south of the country, but Hammurabi in the thirty-second year of his reign at last succeeded in shaking off the Elamite supremacy and in ruling over a united Babylonian empire.

The Babylonian monuments have proved that the migration of Abraham was no isolated or unusual event; and they have further proved that the politi-

cal position described in Gen. xiv. is in strict accord-

ance with fact. They have also shown that Babyl-

on was at the time under the rule of kings who belonged to the western branch of the Semitic race, who revered the god Samu (Sumu) or Shem, and who spoke a language resembling those of Canaan and southern Arabia rather than that of Babylonia. Canaanites were settled in Babylonia; and among them are found the names of Abram (Abi-

ramu), Jacob (Ya'kub-ilu), and Joseph (Yasupu-ilu).

In the sixteenth century n.c. Canaan passed from the Babylonians to the Egyptians. The kings of the eighteenth dynasty made it an Egyptian prov-

ince, so that Canaan became for a while the political brother of Mizraim and Cush. The same close in-
tercourse which in the Abrahamitic age had existed
between Canaan and Babylonia now existed between Canaan and Egypt. In Egypt itself the land of Goshen has been rediscovered by Professor Naville. It lay in the Wadi Under the Tumilat on the southeastern border of Egyptians. the Delta, in touch with Asia, and separate from the cultivated land of Egypt proper. The Pharaoh Me(ren)ptah states that it had been handed over as pasturage to "foreign" herdsmen from the south of Canaan. Naville has discovered the site of Pithon also, now Tell el-Maskhuta, in the district of Succoth (Thukut) and on the edge of the land of Goshen. It was built by Rameses II., and the store-chambers have been found in which provisions were laid up for the soldiers and travelers who passed into Asia. Rameses II. was the builder also of the city of Rameses (Ex. i. 11), an account of which is given in a papyrus. Zaan, moreover, was restored by him and made one of the residences of the court.

Rameses I., the grandfather of Rameses II., was the founder of the nineteenth dynasty and the representative of a national reaction against the Semitic tendencies of the kings who had immediately preceded him. The Canaanitish officials who had held high places at court were driven away, and the Semitic form of religion which had been introduced by the Pharaoh himself was suppressed. In accordance with this policy, every effort was made to weaken the Semitic settlers who still remained in Egypt. An explanation is thus afforded for the treatment of the Israelite people during the time of Pharaoh Pithon, also known as Piye. The Massu, or "Messu," was the tribal chief of this area, and the site of his residence was Tell el-Maskhuta, just south of modern Sharkiye.

The conquest of southern Palestine by a king of Aram-naharaim in the early days of the Judges has been explained by the El-Amarna tablets, from which it has been learned that Aram-naharaim, or Mitanni as it was called by its inhabitants, interfered from time to time in the internal politics of Canaan. The King of Jerusalem refers to its intrigues in his letters to the Egyptian court, and Rameses III., the contemporary of Othniel, includes Mitanni among his enemies.

A flood of light has been thrown upon the later history of Jerusalem by the Assyrian monuments. The Biblical chronology, so long the despair of historians, has been corrected by means of the synchronisms established between Assyrian and Israelitish history. Shalmaneser II. (855–823 B.C.) made repeated attacks on Hamath and Damascus, and in 853 defeated a league which had been formed by Hamath, Arpad, Ammon, and other states under the leadership of Hadad-izer of Damascus, the Ben-hadad of the Old Testament. The decisive battle took place at Karshu (Karkar), where the allies being Ahab of Israel, who contributed 2,000 chariots and 10,000 men. Twelve years later Jehu of Beth-omer or Samaria is met with, paying tribute to the Assyrian king. His envoys are represented on a black obelisk now in the British Museum. The capture of Damascus by Assyria in 804 (when Samaria again paid tribute to the Assyrian conqueror) had doubtless much to do with the successes of Jeroboam II. (II Kings xiv. 25, 28). The earlier Assyrian dynasty was overthrown in April, 746, and the throne seized by Pul, who took the land of Shalmaneser III. The Assyrian army was reorganized, and a new policy was entered upon, that of uniting the whole of western Asia under the rule of Nineveh. In 738 tribute was paid to Assyria by Menahem of Samaria and Rezon of Damascus; and the appeal of Ahaz for help in 734 gave Tiglath-pileser a further opportunity of asserting his suzerainty over Palestine. Rezon was blockaded in his capital, while Samaria, Ammon, Moab, and Philistia were overrun. In 722 Damascus was taken, Rezon put to death, and his kingdom placed under an Assyrian prefect. Pekah had already been murdered, and Hoshea, an Assyrian nominee, placed upon the throne, a fine of 10 (?) talents of gold and 1,900 of silver being exacted from him. After this Tiglath-pileser held an assembly of the subject princes; among them was Ahaz, to whom the Assyrian king gave his full name of Jeho-ahaz (see II Kings xvi. 10). Tiglath-pileser died in Dec., 727, and was succeeded as king by Ulula, who took the name of Shalmaneser IV. The revolt of Hoshea caused him to besiege Samaria; but before the siege was ended he died (Dec., 729), and another usurper, Sargon, made himself king. Sargon soon captured Samaria, and carried the upper and military classes into captivity. The captives amounted in all to 27,380 persons, but only fifty chariots were found in the city. Samaria was now placed under an Assyrian governor.

The death of Shalmaneser had allowed the Babylonians to recover their independence under a "Chaldean" from the Persian Gulf, Merodach-baladan by name. For some years Sargon was too much occupied in fighting against his northern neighbors to
Monzon mentioned as taking place in the thirty-seventh year of his reign (see Jer. xliii. 10–13), and there exists a very full account of the conquest of Babylon by Cyrus, and of the peaceful occupation of Babylon by his general Gobryas. Belshazzar, the eldest son of Nabonid, the last Babylonian king, is also named in the inscriptions; he seems to have been in command of the Babylonian army, and he is found acting as a wool-merchant and paying tithes to the temple of the sun-god at Sippata. The restoration of the various exiles in Babylonia with the images of their gods (or, in the case of the Jews, their sacred vessels) is alluded to by Cyrus in a proclamation issued by him shortly after his occupation of Babylon

Outside the cuneiform inscriptions the most important illustration of Old Testament history comes from the inscription of the Moabite king Mesha which was discovered at Dibon or Dibon in 1868. In this reference is made to the "oppression" of Moab by Omri and Ahab, and to its successful revolt under Mesha and still more successful war against Israel. Mesha describes also his restoration of the ruined Moabite towns, as well as of his capital, with the help of Israelitish captives. See Moabite Stone; also Assyriology; Babylonia; Siloam Inscription.

E. C.

A. H. S.

MONZON: Town near Lerida in the ancient kingdom of Aragon, Spain. It had a considerable Jewish community, the members of which were engaged in business, especially money-lending. In 1260 Solomon de Daroca was one of the wealthiest Jews in Monzon; he was probably also a farmer of the taxes. He often advanced large sums of money to the court, and received as security the taxes of the Jews of Monzon and Lerida. In 1268 he appears as lessee of the salt-works of Arcos (Jacobs, "Sources," Nos. 221, 249, 336 et seq.). When the Jews of Aragon were called upon to render King James II. pecuniary assistance in his war against Sicily, the Jews of Monzon, by a special agreement with the king, were exempted from contributing. During the bitter persecution of the Jews of Aragon in 1349 the Jews of Monzon and Lerida, fasting and prayed and fortified themselves within the Jewry, which they did not leave until the danger had passed. According to Jewish chronicles, a general massacre of the Monzon Jews took place on the middle days of a certain Passover festival. Some Jews were engaged in playing blind man's buff, when a quarrel arose between them and certain Christians who were passing by. In order to avenge themselves on the Jews, the Christians lodged a complaint against them with the justice, who believed their statements. Without, however, awaiting the results of an investigation the people fell upon the Jews and caused terrible bloodshed, while many children were forcibly baptized ("Shebeq Yehudah," p. 39). This massacre occurred probably in 1391, in which year several Jews in Monzon submitted to baptism.

Among the richest Jews in Monzon at that time were the Zaportas, of which family several members were converted. Louis Zaporta's daughter married a son of the first duke of Villahermosa. Jaime Ram, the son of Rabbi Ram (the word "Ram" being formed perhaps of the initial letters of "Rabbi Abraham [or Aaron] Monzon"), was considered one of the leading jurists of his time. The Jewish community of Monzon, which in the beginning of the
fifteenth century paid 350 sueldos in taxes, was represented at the Tortosa disputation by Don Joseph ha-Levi and R. Yom-Tob Carcosa. The study of the Talmud was pursued with zeal at Monzon; and the rabbinical college there was recognized by Solomon b. Adret as among the foremost of the day. At Monzon lived En-Parid Saladin, who was among Isaac ben Sheshet's opponents when the latter was rabbi in Saragossa; Judah Alshech; Hayyim Entebuch (?), who corresponded with Isaac ben Sheshet; the industrious translator Eliaj Habillo; and others.

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M. K.

MONZON, ABRAHAM (the Elder): Rabbi of the latter part of the sixteenth century; died at Constantinople. He was a pupil of Bezaleel Ashkenazi, and on account of his knowledge and acumen was called by his contemporaries "Sinaï we-"Oker Harim" = "Polyhistor, and Eradicator of Mountains." He officiated as rabbi first in Egypt, but later went to Constantinople, where he remained until his death. He was an excellent scribe, and wrote many Torah scrolls, which are still extant in Egypt. He was also the author of a large number of decisions and responsa, which are included in great part in the collections of Samuel of Medina (ii. 175 et seq.), Solomon ben Abraham Cohen (i. 5; ii. 29 et seq.), Abraham de Boton (Nos. 28, 29), and Joseph di Trani (i. 104, 121, 122, 144; ii. 40). Other responsa of his, as well as his novelle, his collections of "derashot," and his defense of Vilna, are included in manuscript.

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K. C.

M. K.

MONZON, ABRAHAM (the Younger): Rabbinical and Talmudic scholar of the middle of the sixteenth century. He was originally from Tetuan in Morocco, where he was engaged in commerce. He left that city and settled successively in Algiers, Oran, and Cairo. At Cairo a generous patron enabled him to devote his time to study, while Jonah Nabon of Jerusalem was one of his correspondents. Monzon was the author of the following works, all of which exist in manuscript: "Tose'ot Hayyim," a reply to the "Ez ha-Hayyim" of Hayyim Abuafia; "Eshel Abraham," a collection of responsa; "Shulhan Shabbat," a commentary on the Talmudic treatise Shabbat; and "Ez ha-Da'at," a commentary on the Yoreh De'ah.

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M. K.—M. Fr.

MOON.—Biblical Data: The most common Hebrew word for the moon is "yerah," the root of which is probably akin to "arāh," so that the meaning of the term would be "the wanderer." Poetically, it is called, on account of its whiteness, "lehem," a term occurring in the Bible three times only (Cant. v. 10; Isa. xxiv. 23, xxx. 26). The word "bodesh," which also occurs thrice (I Sam. xx. 5 and 18; II Kings iv. 23), as its meaning indicates, denotes the New Moon. In the narrative of the Creation, the moon is indicated, without any special name, as one of the two great luminaries. Relatively to the sun, it is the "lesser light to rule the night"; and it is to serve together with the sun for signs, seasons, days, and years (Gen. i. 14, 16). In Ps. civ. 19 it is expressly stated that the moon was created in order to indicate the seasons. Its course, like that of the sun, was stopped by the divine will (Josh. x. 13).

Like the other celestial bodies, the moon was believed to have an influence on the universe. Its injurious influence on man is referred to in Ps. cxxi. 6, which passage probably refers to the blindness which, according to Eastern belief, results from sleeping in the moonlight with uncovered face (Carne, "Letters from the East," p. 77). It was also believed that the moon caused epilepsy (comp. the Greek σελήνητος and the Latin lunaticus; Matt. iv. 24). On the other hand, there are "precious things put forth by the moon." (Deut. xxxiii. 14); that is to say, the growth of certain plants is influenced by it. Steuernagel, however, thinks the allusion is to the dew.

The moon was regarded by all Oriental nations as a divinity, whose worship was forbidden to the Israelites (Deut. xvii. 3). Nevertheless, the latter practised for a long time the cult of the "queen of heaven," making sacrifices to her (Jer. vii. 18, xiv. 17). Kissing the hand on seeing the moon, an act of adoration, is referred to in Job xxxi. 26-27. The moon-shaped ornaments which adorned the necks of the Midianite camels in the time of Gideon (Judges vii. 21, 26) and the "round tires like the moon" of the Israelitish women (Isa. iii. 18) were probably results of the same idolatrous tendency. The moon is frequently used in figurative language: it is the emblem of beauty (Cant. vi. 10) and of purity (Cant. vii. 6); the light of the moon will be as the light of the sun when Yhwh shall have restored His people to their former state (Isa. xxx. 26). See CALENDAR; MONTH.

In Rabbinical Literature: Referring to Gen. i. 16, where the moon and sun are first called "the two great lights" and the moon is then styled "the lesser light," R. Simeon b. Pazzi declared that at the time of the Creation the moon was of the same size as the sun. The moon then objected that it would not be decorous for two kings to use one crown, whereupon God diminished her size. In reply to the moon's question "Ought I to be punished for having spoken reasonable words?" God consoled her by promising that she also should reign in the daytime; and on her objecting that the light of a candle in the daytime was useless, God promised her that the Jews should count the years after the moon. The latter again objecting that the sun served a similar purpose, God consoled her with the idea that certain righteous men would bear the same epithet ("the smaller one"), e.g., Jacob (Amos vii. 5), David (I Sam. xvii. 14), and Samuel ha-Katon. The moon, however, remained discontented, and God therefore required that a he-goat be
sacrificed on the first of every month as a sin-offering for His having diminished the moon's size (Hul. 60b). According to R. Jochanan, God required that sin-offering for having caused the moon to encroach on the domain of the sun. God appeased the complaints of the moon also by surrounding her with a host of stars, like a veritable queen (Pesik. R. 15; Gen. R. vi. 3-4). R. Huna explains that at first the sun alone was created to give light, and that God subsequently created the moon because He foresaw that the sun and moon would be worshiped like gods, and He said: "If when they are two, rivaling each other, they are considered as divinities, how would it be if the sun were alone?" (ib. vi. 1). The orbit of the moon is, like that of the sun, in the second heaven (ib. vi. 9; comp. Heller, "Tosafot Yom-Tob" to R. H. ii. 6).

There is a disagreement between R. Judah and the other rabbis as to the setting of the moon and the sun. According to the former, after setting they continue their route above the celestial vault; and it is for this reason that in summer the springs are colder than the surface of the earth. The Rabbis argued that, after setting, both moon and sun travel below the vault and consequently under the earth; and this is why in the winter the springs are not as cold as the surface of the earth (Gen. R. vi. 8). The reason why the Jews count the days of the year by the moon is, that, like the moon, which reigns both in the daytime and at night, the Jews have both this world and the future one (ib. vi. 2). On this account the eclipse of the moon is considered by the Rabbis as a bad sign for the Jews. The eclipse of the moon and stars is caused by four kinds of sin: (1) forgery, (2) false witness, (3) breeding small cattle in Palestine (for they spoil the land), and (4) cutting down fruit-trees (Suk. 29a). The reason why the moon and stars travel below the vault is, that they are considered as divinities, how would it be if the sun were alone? (ib. vi. 1). The orbit of the moon is, like that of the sun, in the second heaven (ib. vi. 9; comp. Heller, "Tosafot Yom-Tob" to R. H. ii. 6).

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Morais
Moravia

Morais, Sabato

The Jewish Encyclopedia

Morais, Sabato

The Hebrew hynms and prayers to other children, meantime pursuing his own studies under Rabbis Funaro, Curiat, and others, and then under his Hebrew master, Rabbi Abraham Baruch Piperno, and gaining honorable mention in belles-lettres;

Early Years. In addition to Hebrew and Italian, he acquired familiarity with Aramaic, French, and Spanish. He remained at his home studying and teaching until 1845, when he went to London to apply for the vacant post of assistant hazzan of the Spanish and Portuguese congregation in that city. Owing to his unfamil-

In 1850, owing to the withdrawal of Isaac Leeser, the pupil of the Mickvey Israel congregation at Philadelphia, Pa., became vacant, and Morais was an applicant for the post. He arrived in Philadel-

Hazzan in Philadelphia. He continued, both in prayer and in his discourses, to show his warm sympathy with the cause of the slave. In appreciation of his attitude during these trying times the Union League Club of Philadelphia placed him on the roll of its honorary members.

When, in 1867, Maimonides College was established in Philadelphia, Morais was made professor of the Bible and of Biblical literature; and he held the chair during the six years that the college existed. For a number of years thereafter he felt the urgent need of an institution for the training of Jewish ministers on historical and traditional lines; and the declarations of the Pittsburg Conference in 1885 urged him to immediate action. After a considerable agitation of the subject he succeeded, in conjunction with a few others, in establishing (Jan., 1886) the Jewish Theological Seminary at New York. He was at once made presi-

Aids in Seminary. Morais' most lasting influence upon Judaism in America. The directors of that body have fittingly recognized his memory by naming the chair of Biblical literature and exegesis "the Sabato Morais professorship." In 1887 the University of Pennsylvania conferred upon him the honorary degree of doctor of Hebrew and Jewish history, and in whom he inspired a zealous love for Judaism which has had a very marked effect upon the character not only of his pupils, but of the community at large. The strong conservatism of the Jews of Philadelphia and the warm interest in the higher things of Judaism evinced by the younger men of that city may be in a large measure directly traced to the influence of Sabato Morais. He was greatly interested in the Alliance Israélite Universelle, and was in constant correspondence with rabbis and scholars in Eu-

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Activities. friend Chevalier Emanuel Felice Vene-

ziani, the almoner of Baron de Hirsch, he was enabled to secure timely aid for the agricultural colonies in New Jersey and was the representative of Baron de Hirsch in the Carmel Colony.

When the Russo-Jewish exodus began, in 1882, and Russian Jews in large numbers settled in Philadel-

Although unable to speak their language, his per-

fect familiarity with Hebrew as a living tongue gave him a ready means of communication. Among Gen-

ites also he was widely known and esteemed, and was very frequently called upon to address public assembles.

Aside his sermons, he contributed to Jewish lit-

Literature much in the form of addresses to various Jewish organizations and of theological, polemical, literary, and critical articles for the Jewish press at home and abroad. He wrote classic Hebrew in prose and in verse with ease and elegance. Among his later works are: a translation of the "Prolegomena to a Grammar of the Hebrew Lan-

guage," by S. D. Luzzatto (in "Fifth Biennial Re-
port of the Jewish Theological Seminary); “An Essay on the Jew in Italy” (in “Second BiennialReport” of the same); “Italian Jewish Literature” (in “Publications of Gratz College,” 1897). His translation of the Book of Jeremiah for the Bible of the Jewish Publication Society of America was completed shortly before his death.


A. C. L. S.

Moravia

Moravia: Austrian province, formerly part of the kingdom of Bohemia, containing 44,335 Jews in a total population of 2,437,706 (1900). The first historical notice of Jews in Moravia is found in the toll law of Raffelstetten (Jew. Encyc. ii. 322), which mentions Jews who came from Moravia (Dudik, i. 98). This, however, does not prove conclusively that Jews lived in Moravia in the beginning of the tenth century, for its regulations applied probably to traveling merchants who went to Moravia chiefly to buy slaves (Thietmar’s “Chronicon,” vi. 36, in Pertz, “Monumenta Germaniae Scriptores,” ixi. 831; “Vita Sancti Adalberti,” in Pertz, ib. iv. 586 and 600; Dudik, iv. 211). Jews must have lived in Moravia in the eleventh century, for Cosmas of Prague, the Bohemian chronicler (1040-1123), refers to them on various occasions. He gives the somewhat improbable report that, in 1066, when the Jews, having heard of the approach of the Crusaders, desired to emigrate, Duke Bretislav issued an order for the confiscation of all property belonging to the Jews; for, he said, “they have made their money in the country, and therefore should leave it there” (Pertz, “Scriptores,” ix. 103-104; Dudik, iv. 216; D’Elvert, “Zur Geschichte der Juden in Mähren,” p. 49, Brünn, 1886; Grätz, “Gesch.” vi. 94, 3d ed.). Cosmas reports also that Duke Ladislaus (1109-25) ordered that thereafter (1124) no Christian should serve a sewer. For this crime the Jews were forced to pay 1,000 pounds of gold and 3,000 pounds of silver as ransom (Pertz, i.e. ix. 128).

The attempt which had been made by the territorial lords to wrest from the emperor jurisdiction over the Jews especially affected Bohemia also, as King Ottocar II. (Margrave of Moravia from 1247 and King of Bohemia 1252-78), after the death of Duke Frederick II. of Austria in 1246, claimed succession to the latter’s possessions, in which the ducal jurisdiction had been proclaimed in 1244 (Jew. Encyc. ii. 322). In his charter of March 29, 1254, Ottocar promulgated the same law that Frederick had proclaimed for Austria, but omitted the limit of the rate of interest, and added the prohibition against accepting Church vestments as pledges and the provision that a Christian who accuses a Jew of child-murder, and who can not support his charge with the testimony of three Christians and three Jews, shall be punished as the Jew would have been punished. This last provision is identical with one in the bull of Innocent IV. of the same year (Jireck, “Codex Juris Bohemici,” i. 131-134; Roessler, “Prager Stadtrecht,” pp. 177-187).

A second charter, granted 1268, confirms that of 1254 and adds that, except in the presence of two sworn city officials, the Jews of Brunn shall not be permitted to receive a pledge after nightfall, nor to buy horses or cattle on which there rests a suspicion of theft. They were required to contribute one-fourth of the cost of maintaining the city’s fortifications. The last provision was a concession to the rising hostility of the cities against the Jews, a hostility which affected the Jews of Moravia as those of other countries of western Europe until the beginning of the nineteenth century. An undated document promulgated by Ottocar exempts the Jews for one year from all taxes “because they have been mulcted by foreign lords, and because we shall soon derive profit from them, they being of our exchequer” (“Cod. Dipl. Mor.” iv. 17-22; Dudik, viii. 232).

The animosity of the Church, which allied itself with the cities against the princes, did not affect the Jews in Moravia at that time. Bishop Bruno of Olmütz did not attend the council of Vienna (Jew. Encyc. ii. 323), held in 1267, which passed resolutions hostile to the Jews; and he absented himself, as Dudik thinks (vi. 40), probably on account of the Jews who were favored by the king in the charter issued the following year. The passing of the country into the hands of the Hapsburgs did not produce any change. King Rudolf ordered (1278) that the Jews of Olmütz, like those of Brunn, should contribute to the city’s expenses (“Cod. Dipl. Mor.” iv. 218, v. 367; Dudik, viii. 235).

Under Olmütz must have had an important the Hapsburgs, for Isaac of Durbalo in his notes to the Mahzor Vitry quotes a decision which he had heard in that city (Mahzor Vitry, p. 388, Berlin, 1896-97). The Kindleisch riots, which started in Franconia in 1298, spread also to Bohemia and Moravia. The Jews intended to flee, but King Wenzel II. (1293-1305) would not permit it. “He spared their lives, but took from them immense wealth” (Chronicle of Königsaal, in Dudik, viii. 218). Perhaps this is an exaggerated report of the sums exacted by the same king for confirming the charter of Ottocar II. about 1300.

While Bishop Bruno of Olmütz became hostile to the Jews, and in a report to Pope Gregory XII. in 1373 complained that they were guilty of violating the Church canons by keeping Christian servants and by accepting Church vestments as pledges, and that they were exploiters of the country as usurers and tax- and mint-farmers, the cities became more favorably disposed toward them, since the kings had ordered that they might be taxed for municipal purposes. Iglaú asked even for the privilege of keeping Jews, and the Iglauner “Stadtrecht” restricted to Maundy Thursday the prohibition that Jews may not appear in public during Holy Week (Pertz, “Leges,” iii. 490). When King John (1310-46) came to Brunn in 1311 the Jews participated in the festivities, and met the king outside of the city limits (Dudik, xi. 108). In 1329 King Charles IV. gave permission to the Bishop of Olmütz to
allow one Jew to settle in each of his four cities, including Krensmir.

A great change occurred in the fifteenth century, due partly to the general hostility then manifested toward the Jews in the cities, and partly to local conditions, as the country was the prey of warring factions owing to the Hussite movement, and the Jews were accused of favoring the rebels. The first expulsion occurred in Iglau in 1426; and it was probably due to the influence of the Franciscan friar John of Capistrano on the young king Ladislaus Posthumus (1449–57) that the Jews were later expelled from Brünn, Zna- 
im, Olmiitz, and Neustadt ("Lubāb," ed. by Epstein, Brünn [1887, or 5648]; Willibald Müller, pp. 12–17). The king gave them only four months' time to find another home. The citizens of the places from which the Jews were ex- pelled were compelled to pay their debts to the latter, but without interest; and they received, moreover, the synagogues, cemeteries and baths; but they had to pay the king an annual tribute equal to the amount which had been collected from the Jews in the form of taxes. Occasional expulsions occurred during the sixteenth century, as in Hardisch, 1514, and in Nentitschein and Sternberg, 1562. The edicts of expulsion against all Jews of the kingdom of Bohemia promulgated by Ferdinand I. in 1541 and 1557 were not carried into effect. The Jews expelled from the cities settled in small towns under the protection of the feudal lords, although the records of their activities and sufferings are very meager until the Thirty Years' war, when the Jews came into greater prominence. Ferdinand II., although a bigot, treated the Jews comparatively well, because he needed the revenues derived from their taxation to wage his wars and because he con- centrated all his efforts to crush Protestantism in his dominions. By a charter, dated Oct. 15, 1629, he permits Jews to visit fairs even in the cities where they have no right of residence; he promises not to exact more than the sum of 13,000 florins annually, and forbids that they be taxed by any one but their lords, to whom, moreover, they shall pay no more than the usual tribute. Further, it was expressly stipulated that they should not have to pay more toll than the legal rate. Still it would seem that these laws were never strictly enforced, for as early as 1635 the "Landeshauptmann" (gov- ernor), Cardinal von Dietrichstein, had to admonish the royal cities to allow the Jews free passage. Cities and states continued to lay complaints before the emperor that the Jews adulterate spices, mis- represent the quality of the fabrics, woolen goods, and hides they deal in, buy stolen goods, seduce Christian women, and "take the scanty bread from the mouths of Christians." Nevertheless, Ferdi- nand II. (1637) and Leopold I. (1659) reconfirmed the charter of 1629, and especially their right to frequent the fairs in the cities in which they had no right of residence (Müller, pp. 19–21). The expulsion of the Jews from Vienna in 1670 brought a great many of them to Moravia, and possibly the growth of the congregation of Nikolsburg dates from that period. The new-
Page from the minute-book of a meeting of Moravian congregations held in 1715.
(In the possession of Prof. Gotthard Deutsch, Cincinnati, Ohio.)
mander of the fortress of Brünn, gave orders that no Jew be admitted into the city, no matter what passport he held. On March 14, 1742, he ordered also that the Jews of Moravia should pay within six days the sum of 50,000 florins under penalty of massacre and pillage. Upon the intervention of Baron Diego d’Aguilar and of the “Landesrabbiner” Ekeleus, the empress repealed this order temporarily; but she asked to pay the amount afterward.

The second war between Frederick the Great and Maria Theresa brought still greater trouble upon the Jews, and the empress, influenced by the persistent report of a conspiracy of the Jews with the Prussians, ordered the expulsion of the former from the kingdom of Bohemia within six months. For the province of Moravia this edict was promulgated Jan. 2, 1745 (Trebitsch, "Korot ha-Sifri" pp. 279–313; Breslau, 1887). Efforts made by the Jews, who were supported not only by some foreign powers, as the Netherlands and the Hamburg Senate ("Oesterreichische Wochenschrift," 1902, p. 137), but even by the local authorities, induced the empress to grant a temporary suspension of the cruel law (May 15, 1746). Later a further suspension was granted which permitted the Jews to remain ten years, and finally the entire edict was relegated to obscurity. The imperial office ("Hofkanziei") expressed in 1762 that the suspicion of high treason under which the Jews had suffered had never been proved ("Allg. Zeit. des Jud." 1887, p. 678). But the attitude of the empress did not become any more favorable to the Jews. Immediately after the edict of expulsion had been revoked she considered the suggestion of a Jew named David Heinrich Moravius to pay twelve-sixths. The impossible of collecting this exorbitant sum led to a reduction of the amount in 1746 to 4,000 florins; and in 1748, when the Jews were given permission to remain another ten years in the province, this tax, like all other Jewish special taxes, was abolished, and the Jews of Moravia were called on to pay annually a “Schutzgeld” of 87,000 florins during the first five years, and of 76,200 florins during the next five years. In 1753, when the first five years had expired, the tax was increased to 90,000 florins, but in 1773 it was reduced to 82,200. For the empress the ten-year limit was evidently merely a means of saving herself from the embarrassment of a direct repeal of the edict of expulsion, and she ordered at once a compilation of the existing statutes regulating the affairs of the Jews of Moravia. Alos von Sonnenwels was ordered to prepare a translation of the old Jewish constitution as it had grown out of the deliberations of the periodic assemblies ("Shul Takkanot," 311 articles). The product of his labors was the "General Polizei-Prozess- und Kommerzialordnung für die Judenschaft des Markgrafsthums Machren," published in 1754. In its attempt at regulating all details of congregational life it is typical of the spirit of institutionalism prevailing in Austria. It states who has the right to confer the title of "Reb" (Haber) and of "doppelter Reb" (Morenu), makes it the duty of the "Landesrabbiner" to assign to the other rabbis which "so-called Masechta" they should teach during the coming term, states the marriage fees of the rabbi, hazzan, and sｘęb, and contains several very humiliating regulations, e.g., that the "Landesrabbiner" should every other year pronounce the "great ban" against thieves and receivers of stolen goods. This law contains also a civil code and a constitution of the Jewish congregations. The empress was very fond of interfering in every detail of government. Thus she revised personally the cost of the elections of the elders for the province in 1758 (G. Wolf, in Wertheimer’s "Jahrbuch," vol. x., pp. 14 et seq.); she had a census of the Jewish families taken in 1754, and limited the number of all Jewish families in the province to 5,106 (Von Scari, p. 3; D’Elvert, I.e., p. 177).

Under the reign of Joseph II. (1780–90) conditions were considerably improved. Although most of the officials and the city councils did not favor it, he issued his "Toleranzpatent," in Brün on Feb. 13, 1782. Limitation of the number of Jewish families remained, but the number was increased to 5,400. The "Schutzgeld" was abolished, but the Jews still had to pay special taxes—namely, a family tax of five florins annually for each head of a family, and an impost on every article of consumption—so that the treasury should not lose the 82,200 florins paid theretofore by the Jews of the province. From the surplus of these taxes a fund was created which still exists as the "Machrisch-Juedischer Landesmassafonds." The tax on articles of consumption was especially onerous, and its high rate of levy led to constant quarrels and accusations. The dues on cattle and fowl were levied when they were killed, but fish had to be carried from the market to the revenue office, and a receipt for two kreutzer had to be shown when the collector appeared in the house, which he did very often during the Friday night meal. Similar vexatious measures were applied in the case of wine which the Jews used for their own households. These conditions remained almost unchanged until 1848.

Under Francis II. further restrictions were added: an edict of 1808 prohibited the Jews from dealing in flour and grain; and an edict of 1804 required that Jews should not be permitted to buy any cattle in the markets, unless they could prove that they needed it for the purposes of retail trade as butchers or feeders, or could show a written order from a butcher for whom they acted as agents. When the Reichstag of Kremsir proclaimed freedom of religion the Catholic clergy protested, and the cities and villages where Jews had not been before tolerated also opposed the new policy. The city of Sternberg, whence Jews had been expelled in 1502, passed a resolution that it would never allow a Jew to settle there ("Allg. Zeit. des Jud." 1849, p. 506). In the village of Raitz as late as 1861 the mayor
would not allow a Jewish family to settle. In other cities where Jews had been living from times immemorial, the population arose against them when they left the ghetto and opened stores in the part of the city formerly not open to them. This was the case in Trebitsch, Pirnitz, Strassnitz, and Olmütz in 1850 ("Allg. Zeit. des Jud." 1850, pp. 296, 314, 339, 359). But after the proclamation of the constitution of Dec. 20, 1867, the old restrictions were entirely removed, and the Jewish population shifted from her former "the Chas to the city," especially to the larger ones from which it had been excluded; so that when, in accordance with the law of March 21, 1890, the new congregational districts were formed by the minister of worship (June 15, 1891), of the previous fifty-two Present congregations twelve were dissolved, while ten new ones were formed, among which are the largest, namely, Brünn, Olmütz, and Mährisch Ostrau. A peculiarity of Moravia is the fact that it still has (1904) twenty-five Jewish settlements which are regular townships, as they used to be up to 1848, when almost every Jewish settlement was governed as a political community ("Jüdisches Volksblatt," Vienna, June 24, 1904). These communities have been required since 1884 to have separate boards for religious and municipal affairs (D'Elvert, i.e. p. 207); their members are those living within the old ghetto confines, so that in many instances the community counts more Christians than Jews, while the majority of the population is "Chas" in the city. The "Landesmassafonds" (to which fines and other revenues were later added) for assisting poor congregations which through excessive special taxes fell into debt, is now used exclusively for the assistance of needy congregations and congregational officials. It was handed over to the Jews in 1868, and is administered by a board of eleven members, chosen by the congregations. It amounted when first given over to the Jews, to 911,846 florins, and in 1903, to 2,201,404 kronen ($440,000). A convention of rabbis, teachers, and congregational officers, called together by the government in the city of Brünn Oct. 30, 1868, to consider the question of religious instruction and especially that of preparatory theological education, did not reach any definite results ("Allg. Zeit. des Jud." 1868, pp. 299 et seq.).

Another peculiar Moravian institution was that of the Landesrabbiner, which, according to the "Genemordnung" of 1754, existed "at all times" in Nikolsburg. The "Landesrabbiner" was nominated by the six representatives of the congregations—those situated in each of the six districts ("Kreise")—sending one elector—and appointed by the government. Those known to have held the office are: Judah Loew ben Bezaleel, Yom-Tob Lipmann Heller, Menahem Mendel Krochmal, Gershom Ashkenazi, David Oppenheimer, Gabriel Eskeles, his son Issachar Berush Eskeles, who however, held the office merely nominally, as he was in the banking business in Vienna. After him the office was held by Aaron Lemberger (Lwow; 1753–57); he lived in conflict with the local rabbi Gershom Pollitzer, who succeeded him as "Landesrabbiner" (1758–72); Schmelke Horowitz, called Samuel Herschel Levi (1774–78); Gershom Chajes (1780–89); Monodec Benet (1789–1829); Nehemiah Trebitsch (1822–42); Samson Raphael Hirsch (1847–51). Hirsch was the last regularly elected "Landesrabbiner." After his resignation Abraham Placek was appointed by the government as temporary "Landesrabbiner," which office he held until his death in 1884. During his last years his son Baruch Placek was made his assistant. An attempt to provide for the office of the "Landesrabbiner" in the law regulating the affairs of the Jews of Austria March 21, 1890, failed, but the minister declared that the present law had not abolished the office. Still it was not revived, although the present (1904) incumbent, Baruch Placek, is given that title by the government. His recent application to have Solomon Funk of Boskovitz appointed as his successor was not granted ("Österreichische Wochenschrift," 1904, p. 190).

Many famous rabbis occupied the rabbinical seat in Nikolsburg and in other cities of Moravia, among whom may be mentioned, apart from those already noted, Shabbethai Kohen, Nathan Distel-Arader, and Eleazar Loew, who made Moravia a seat of Talmudic learning: Rabbis. A number of Talmudic authors are natives of the province or have lived there, as Eliezer Nio of Nikolsburg, Samuel Loew of Boskovitz, Naphthali Hirsch Spitz, and others. The modern Hasidic movement had some devotees there, as Joseph Fleisch in Rausnitz; and the science of Judaism had also a number of representatives, among whom may be mentioned: Leopold Loew, Ad. Jelinek, Moritz Steinschneider, Isaac Hirsch Weiss, Nehemiah Bruell, and David Kaufmann. A printing-office opened in Brünn during the latter part of the eighteenth century by a convert named Neumann did not produce anything remarkable.

While in the seventeenth and the eighteenth century complaints were constantly made that the strictest rules against the increase of the Jewish population were without avail, the Jewish population decreased in the ten years from 1890 to 1900 from 45,524 to 44,255, though the general population of the province during the same time increased by 160,000.