

# 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

## Prepared by More than Four Hundred Scholars and Specialists

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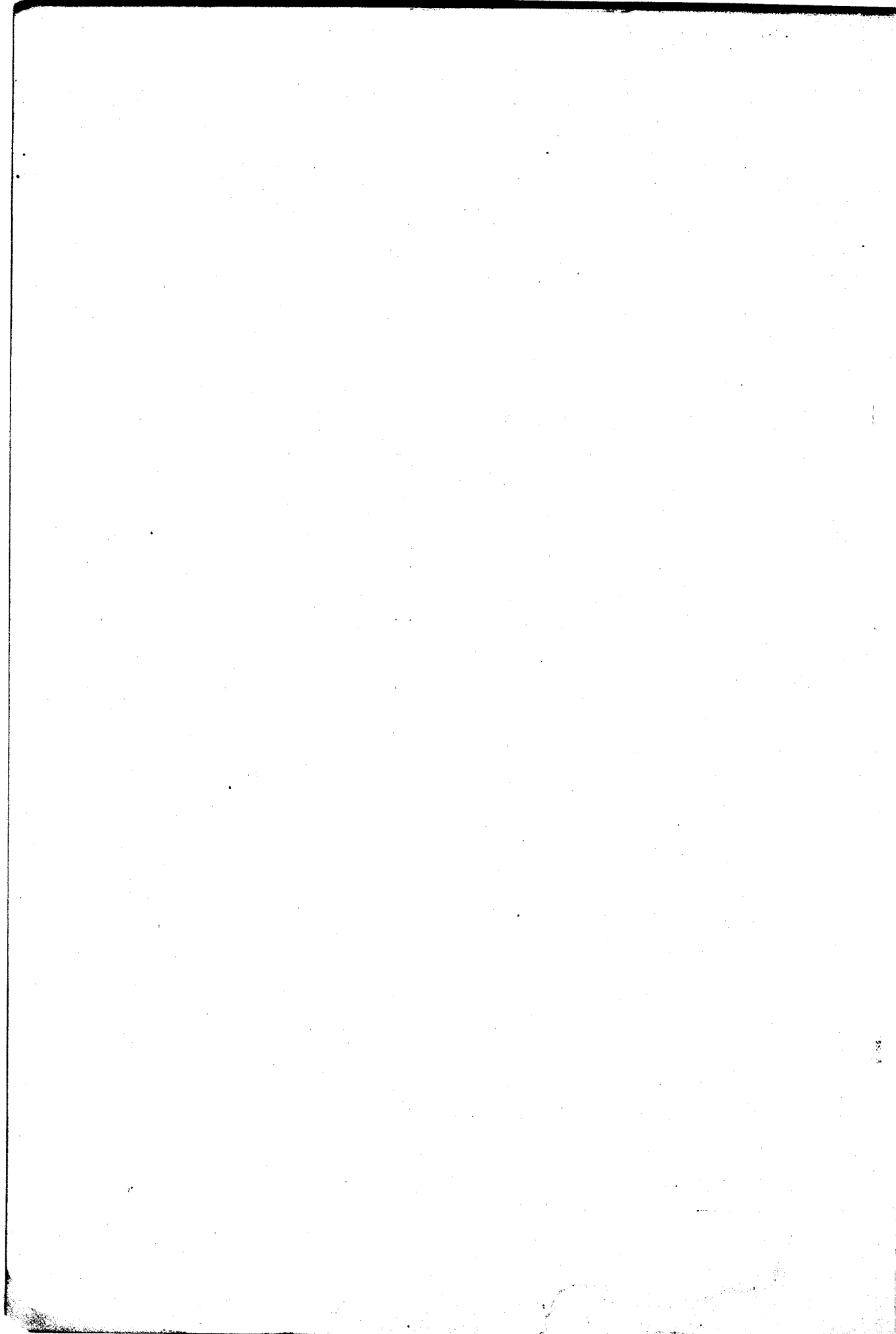
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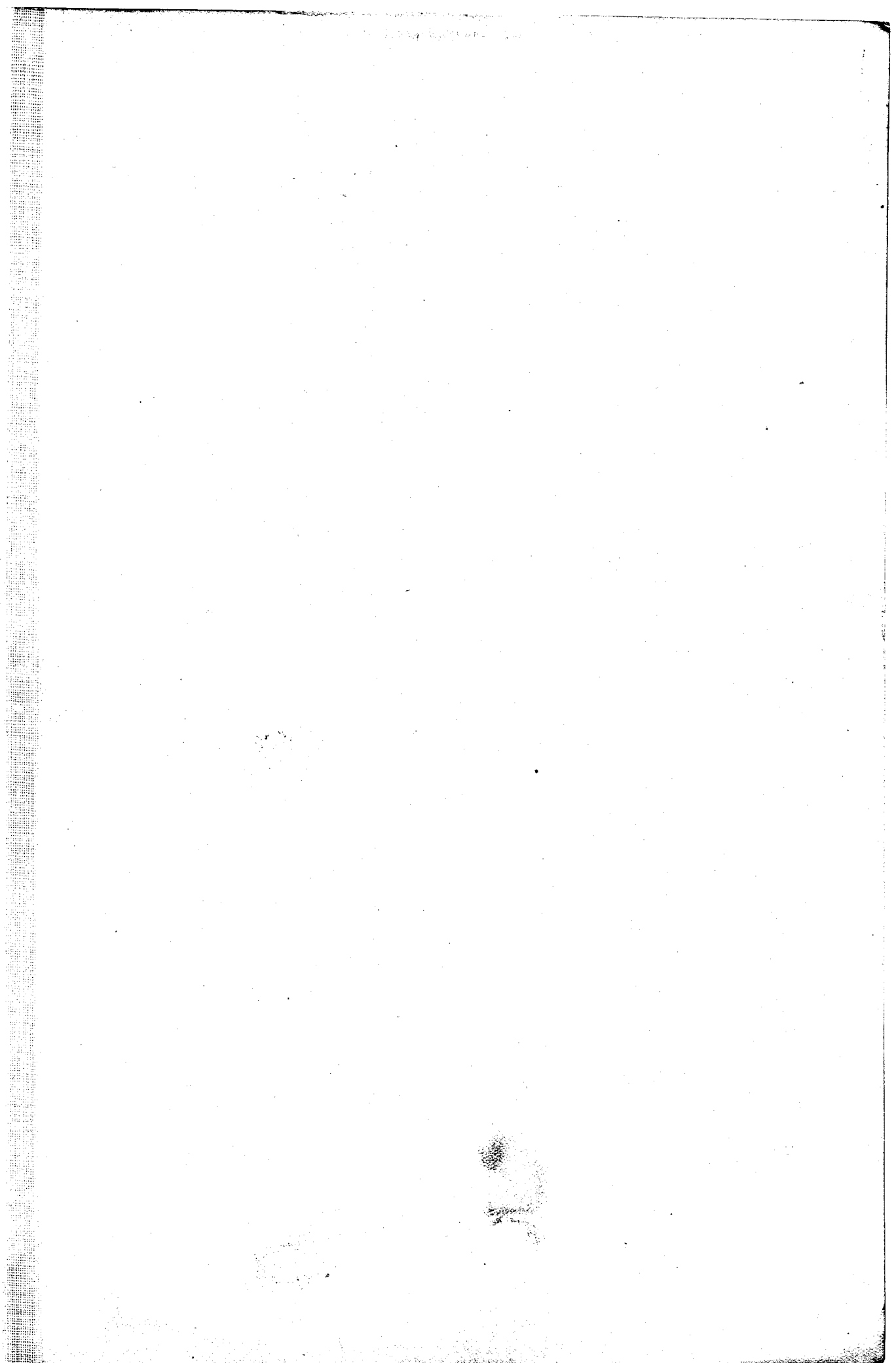
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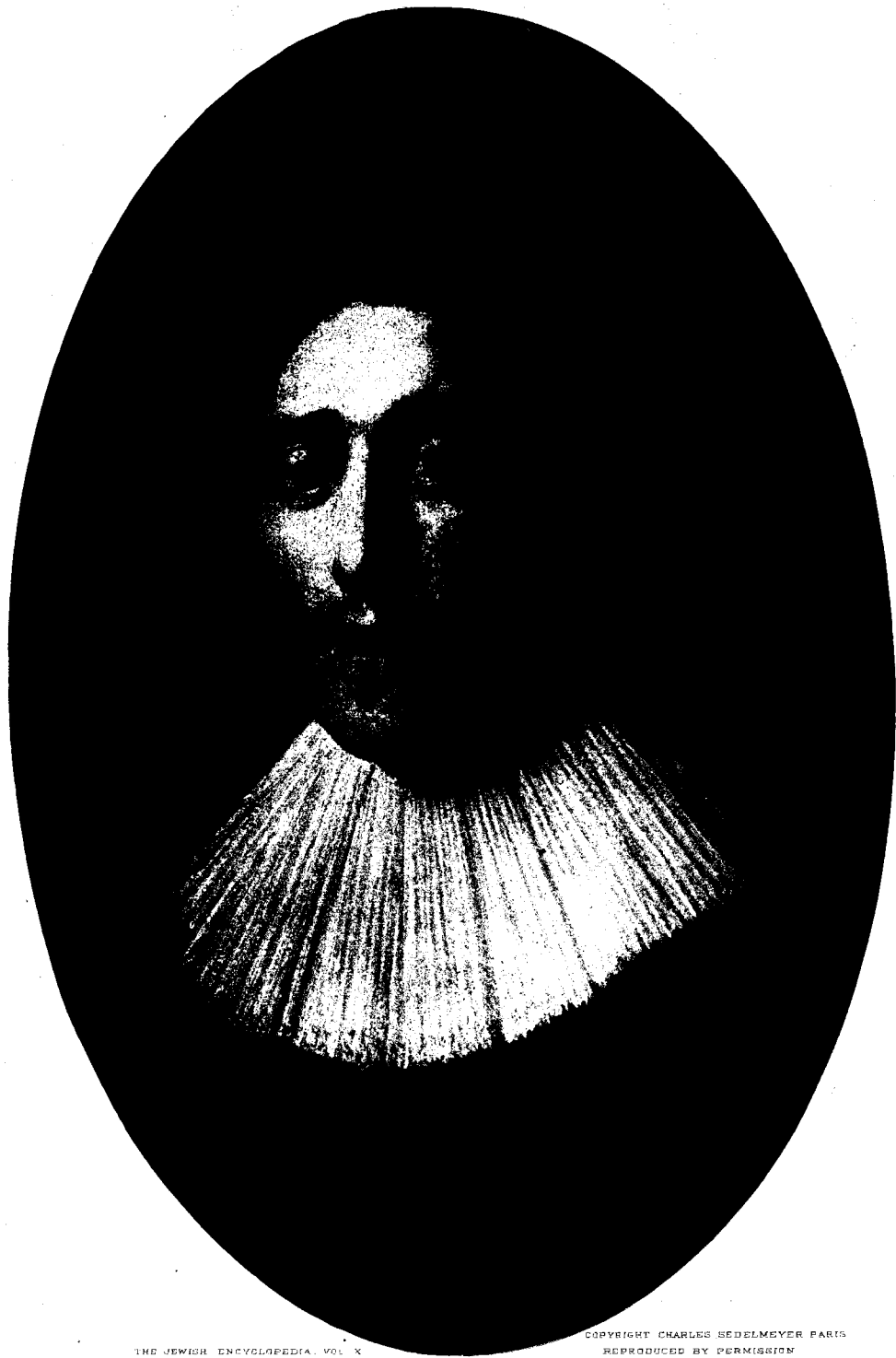
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*The Earliest Portrait of a Jew*  
*Painted by Rembrandt in 1632*  
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# SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES\*

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

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

⌘ Not noted at the beginning or the end of a word; otherwise' or by dieresis; e.g., *pe'er* or *Meïr*.

ב <i>b</i>	ז <i>z</i>	ל <i>l</i>	פ (with dagesh), <i>p</i>	ש <i>sh</i>
ג <i>g</i>	ח <i>h</i>	מ <i>m</i>	פ (without dagesh), <i>f</i>	ש <i>s</i>
ד <i>d</i>	ט <i>t</i>	נ <i>n</i>	צ <i>z</i>	ת <i>t</i>
ה <i>h</i>	י <i>y</i>	ס <i>s</i>	ק <i>k</i>	
ו <i>w</i>	כ <i>k</i>	ע <i>'</i>	ר <i>r</i>	

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

5. The vowels have been transcribed as follows:

ֶ (kamez) <i>a</i>	ֹ <i>u</i>	ֶ <i>a</i>	ֶ <i>e</i>	ִ <i>o</i>
ֶ (kamez hatuf) <i>o</i>				
ֶ <i>e</i>	ֶ <i>e</i>	ֶ <i>o</i>	ֶ <i>i</i>	
ֶ <i>i</i>	ֶ <i>e</i>	ֶ <i>a</i>	ֶ <i>u</i>	

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

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

## 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:

آ <i>Se? ⌘ above</i>	خ <i>kh</i>	ش <i>sh</i>	غ <i>gh</i>	ن <i>n</i>
ب <i>b</i>	د <i>d</i>	ص <i>s</i>	ف <i>f</i>	ه <i>h</i>
ت <i>t</i>	ذ <i>dh</i>	ض <i>ḏ</i>	ق <i>k</i>	و <i>w</i>
ث <i>th</i>	ر <i>r</i>	ط <i>t</i>	ك <i>k</i>	ي <i>y</i>
ج <i>j</i>	ز <i>z</i>	ظ <i>z</i>	ل <i>l</i>	
ح <i>h</i>	س <i>s</i>	ع <i>'</i>	م <i>m</i>	

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

ا <i>a</i>	ي <i>i</i>	و <i>u</i>
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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-Kursiyy*, but *Hi'at al-Aflak*.
5. No account is taken of the overhanging vowels which distinguish the cases; e.g., '*Amr*, not '*Amru* or '*Amrun*; *Ya'qub*, not *Ya'qubun*; or in a title, *Kitab al-Amanat wal-I'tikadat*.

### 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:

А а	<i>a</i>	Н н	<i>n</i>	Щ щ	<i>shch</i>
Б б	<i>b</i>	О о	<i>o</i>	Ъ ъ	mute
В в	<i>v</i>	П п	<i>p</i>	Ы ы	<i>y</i>
Г г	<i>h, v, or g</i>	Р р	<i>r</i>	Ь ь	halfmute
Д д	<i>d</i>	С с	<i>s</i>	Ѣ ѣ	<i>ye</i>
Е е	<i>e and ye</i> at the beginning.	Т т	<i>t</i>	Э э	<i>e</i>
Ж ж	<i>zh</i>	У у	<i>u</i>	Ю ю	<i>yu</i>
З з	<i>z</i>	Ф ф	<i>f</i>	Я я	<i>ya</i>
И и I i	<i>i</i>	Х х	<i>kh</i>	Ө ө	<i>f</i>
К к	<i>k</i>	Ц ц	<i>tz</i>	Ү ү	<i>œ</i>
Л л	<i>l</i>	Ч ч	<i>ch</i>	Й й	<i>i</i>
М м	<i>m</i>	Ш ш	<i>sh</i>		

### 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 Qimhis (or Kamhis) under *Qimhi*; Israel ben Joseph Drohobiczer under *Drohobiczer*. 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 *Penini* from both *Bedersi* and *En Bonet*; to *John* of Avignon from Moses de *Roquemauve*.
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., *Johanán* ha-Sandler; *Samuel* ha-Nagid; *Judah* he-Hasid; *Gershon* 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:

Abraham of Augsburg	Abraham de Balmes	Abraham ben Benjamin Aaron
Abraham of Avila	Abraham ben Baruch	Abraham ben Benjamin Zeeb
Abraham ben Azriel	Abraham of Beja	Abraham Benveniste

\* When *IBN* has come to be a specific part of a name, as *IBN EZRA*, such name is treated in 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.]

Ab	Abot, Pirke	Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
Ab. R. N.	Abot de-Rabbi Natan	'Er	'Erubin (Talmud)
'Ab. Zarah	'Abodah Zarah	Ersch and	Ersch and Gruber, Allgemeine Encyclopædie
<i>ad loc.</i>	at the place; to the passage cited	Gruber, Encyc..	der Wissenschaften und Künste
A.H.	in the year of the Hegira	Esd	Esdras
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums	<i>et seq.</i>	and following
Am. Jew. Hist. Soc.	American Jewish Historical Society	Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Am. Jour. Semit.	American Journal of Semitic Languages	Ewald, Gesch.	Ewald, Geschichte des Volkes Israel
Anglo-Jew. Assoc.	Anglo-Jewish Association	Frankel, Mebo.	Frankel, Mebo Yerushalmi
Apoc.	Apocalypse	Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Apocr.	Apocrypha	Fürst, Gesch. des	Fürst, Geschichte des Karäerthums
Apost. Const.	Apostolical Constitutions	Karäert.	
'Ar	'Arakim (Talmud)	Gaster, Hist. of	Gaster, Bevis Marks Memorial Volume
Arch. Isr.	Archives Israélites	Bevis Marks.	
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden	Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der
A. T.	Das Alte Testament	Bibel in Ihrer Abhängigkeit von der In-	neren Entwicklung des Judenthums
A. V.	Authorized Version	Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissen-
b.	ben or bar or born	schaft und Leben	
Bacher, Ag. Bab.	Bacher, Agada der Babylonischen Amoräer	Geiger's Wiss.	Geiger's Wissenschaftliche Zeitschrift für
Amor	Amor	Zeit. Jüd. Theol.	Jüdische Theologie
Bacher, Ag. Pal.	Bacher, Agada der Palästinensischen Amo-	Gesch.	Geschichte
Amor	räer	Gesenius, Gr.	Gesenius, Grammar
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten	Gesenius, Th.	Gesenius, Thesaurus
B. B.	Baba Batra (Talmud)	Gibbon, Decline	Gibbon, History of the Decline and Fall of
B.C.	before the Christian era	and Fall.	the Roman Empire
Bek.	Bekorot (Talmud)	Ginsburg's Bible.	Ginsburg's New Massoretico-Critical Text
Benzinger, Arch.	Benzinger, Hebräische Archäologie	of the Hebrew Bible	
Ber	Berakot (Talmud)	Git	Gittin (Talmud)
Berliner Fest-	Festschrift zum 70ten Geburtstag Berliners	Graetz, Hist.	Graetz, History of the Jews
schrift.		Grätz, Gesch.	Grätz, Geschichte der Juden
Berliner's	Berliner's Magazin für die Wissenschaft des	G ü d e m a n n	Güdemann, Geschichte des Erziehungs-
Magazin.	Judenthums	Gesch.	wesens und der Cultur der Abendländi-
Bibl. Rab.	Bibliotheca Rabbinica	H	Holiness Code
Bik.	Bikkurim (Talmud)	Hag	Haggai
B. K.	Baba Kamma (Talmud)	Hag	Hagigah (Talmud)
B. M.	Baba Mezi'a (Talmud)	Hal	Hullah (Talmud)
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia	Hamburger,	Hamburger, Realencyclopædie für Bibel
(Madrid)		R. B. T.	und Talmud
Brit. Mus.	British Museum	Hastings, Dict.	Hastings, Dictionary of the Bible
Brüll's Jahrb.	Brüll's Jahrbücher für Jüdische Geschichte	Bible.	
und Litteratur		Heb.	Epistle to the Hebrews
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle	Hebr.	Masoretic Text
c.	about	Herzog-Plitt or	Herzog-Plitt or Herzog-Hauck, Real-Ency-
Cant.	Canticles (Song of Solomon)	Herzog-Hauck,	klopædie für Protestantische Theologie und
Cat. Anglo-Jew.	Catalogue of Anglo-Jewish Historical Ex-	Real-Encyc.	Kirche (2d and 3d editions respectively)
Hist. Exh.	hibition	Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervor-
Cazés, Notes Bi-	Cazés, Notes Bibliographiques sur la Littéra-	ragenden Aerzte Aller Zeiten und Völker	
biographiques.	ture Juive-Tunisienne	Hor	Horayot (Talmud)
C.E.	common era	Hul	Hullin (Talmud)
ch.	chapter or chapters	ib.	same place
Cheyne and Black,	Cheyne and Black, Encyclopædia Biblica	idem	same author
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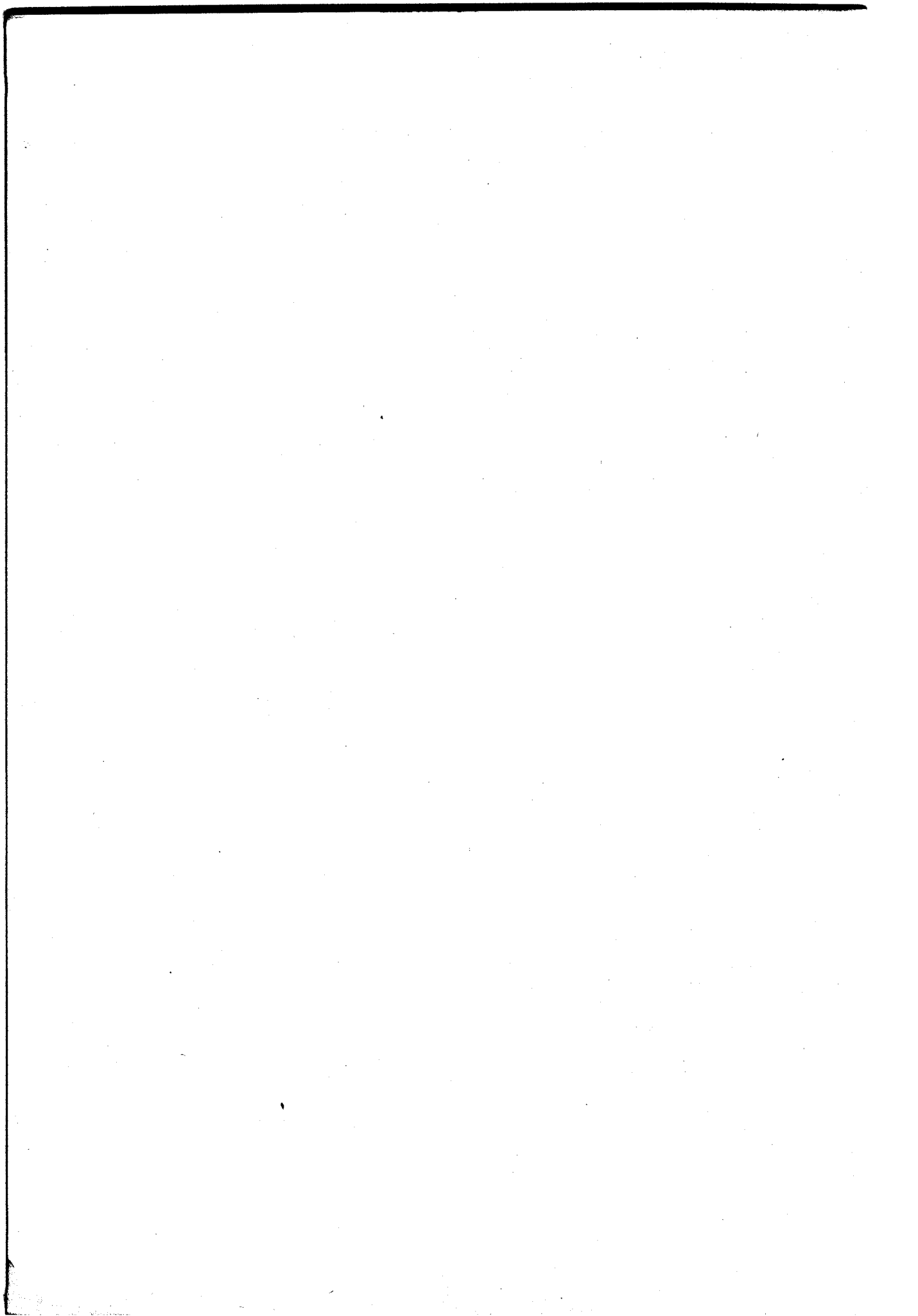
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Maimonides, Yad.....	Maimonides, Yad ha-Ĥazakah	Shebu.....	Shebu'ot (Talmud)
Mak.....	Makot (Talmud)	Shek.....	Shekalim (Talmud)
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## LIST OF ILLUSTRATIONS IN VOLUME X

N. B.—In the following list subjects likely to be sought for under various headings are repeated under each heading. Cross-references in this list are to other items in the list, not to articles in the Encyclopedia.

	PAGE
<b>Altneuschule</b> , Exterior and Interior Views of the, at Prague.....	156-158
America: see RICHMOND.	
Amsterdam, Interior of a Synagogue at. From an etching by Rembrandt.....	374
— Purim Ceremonies in the Synagogue at, 1731. ....	<i>plate between</i> 280-281
Arch of Octavian, the Entrance to the Old Ghetto at Rome.....	449
Archæology: see COINS; INSCRIPTION; PIERLEONI; POTTERY; PRAGUE; RACHEL; ROME.	
Architecture: see PRAGUE; RASHI CHAPEL; ROME; ROTHSCHILD "STAMMHAUS"; SYNAGOGUES.	
Ark of the Law in the Castilian Synagogue at Rome.....	452
— — in the Synagoga dos Templos at Rome.....	454
— — in the Synagogue at Königliche Weinberge, near Prague.....	160
Arms of the Rapoport Family.....	320
Art: see ARCHEOLOGY; ARCHITECTURE; CHAIRS; PHYLACTERIES; PRAGUE; PULPIT; PURIM; RINGS; TYPOGRAPHY.	
Austria: see PRAGUE.	
<b>Baer</b> , Seligman, Page from the Siddur Edited by, Rödelheim, 1868.....	177
Bassevi House, Court of the, Prague.....	161
Betrothal Rings.....	428, 429
Bible, Hebrew, Page from the, Printed at Riva di Trento, 1561.....	432
— — see also PSALMS.	
Bragadini, Printer's Mark of the.....	202
Brisbane, Queensland, Synagogue at.....	236
<b>Catacombs</b> at Rome, Entrance to the Ancient Jewish.....	446
Cavalli of Venice, Printer's Mark of.....	203
Cemeteries at Saint Petersburg, Views of the Old and Modern.....	643, 645
Cemetery at Prague, Tombstones in the Old Jewish.....	165
— — View of, on Josefstrasse.....	162
Censored Page from Hebrew Psalms with Kimhi's Commentary, Naples, 1487.....	247
Ceremonial: see PHYLACTERIES; PURIM; RINGS; SABBATH; SACRIFICE; SALONICA.	
Chair, Rashi's, at Worms.....	327
Chairs from Synagogues at Rome.....	456-458
Coin, So-Called, of Solomon.....	428
Coins, Polish, with Hebrew Characters.....	562, 563
Colophon Page from the First Edition of Rashi on the Pentateuch, Reggio, 1475.....	329
Costumes of Dutch Jews, Seventeenth Century.....	371-374 and <i>Frontispiece</i>
— of German Jews, Sixteenth and Eighteenth Centuries.....	188
— of Prague Jews, Eighteenth Century.....	154-156
— of Salonica Jews.....	658
— of Samarcand Jewess.....	668
— of Samaritans.....	672, 678
<b>Elijah</b> , Chair of, in a Synagogue at Rome.....	458
England: see PORTSMOUTH.	

	PAGE
<b>Fagi</b> us, Paul, of Isny, Printer's Mark of .....	202
Farissol, Abraham, Illuminated First Page of a Siddur, Written at Ferrara, 1528, by .....	175
First Editions: Colophon Page from Rashi on the Pentateuch, Reggio, 1475.....	329
— — Page from the First Illustrated Printed Haggadah, Prague, 1526.....	167
"Five Synagogues," The, of the Old Ghetto at Rome.....	451
Foa, Tobiah, of Sabbionetta, Printer's Mark of .....	203
Frankfort-on-the-Main, The Rothschild "Stammhaus" at .....	490
<b>Germany</b> : see PRESBURG; RATISBON.	
Gersonides of Prague, Printer's Mark of.....	203
Ghetto: see PRAGUE; ROME; SAFED; SALONICA; SAMARCAND.	
<b>Haggadah</b> , Page from the First Illustrated Printed, Prague, 1526.....	167
— Page from Passover, of 1695, Depicting the Ten Plagues.....	71
"Haman Klopfers" Used on Purim by Jewish Children of Russia .....	276
Host Desecration at Presburg, 1591.....	188
<b>Incunabula</b> : see NAPLES; REGGIO.	
Inscription, Ancient Samaritan .....	670
— Royal Stamp on Jar-Handle, Discovered in Palestine.....	148
— see also COINS.	
Italy: see PISA; ROME.	
<b>Karaite Siddur</b> , Page from, Printed at Budapest, 1903.....	179
Königliche Weinberge, near Prague, Interior of the Synagogue at.....	160
<b>Manuscript</b> : see PRAYER-BOOK.	
Map of Pithom-Heroopolis.....	63
— Showing the Road System of Palestine.....	435
— see also PLAN.	
Marriage Rings .....	428, 429
Midrash Tehillim, Title-Page from, Prague, 1613.....	249
Music: "Raḥem na 'Alaw".....	310
Musical Instruments: see PIPES.	
<b>Naples</b> , Censored Page from Hebrew Psalms with Kimḥi's Commentary, Printed in 1487 at.....	247
New York, Title-Page from Isaac Pinto's Translation of the Prayer-Book, Printed in 1766 at.....	55
<b>Octavian</b> , Arch of, the Entrance to the Old Ghetto at Rome.....	449
<b>Pale</b> of Settlement, Map of Western Russia Showing the Jewish.....	531
Palestine, Map Showing the Road System of .....	435
— see also POTTERY; SAFED; SAMARIA; SAMARITANS.	
Phillips, Henry Mayer, American Lawyer and Politician.....	4
— Jonas, American Revolutionary Patriot.....	4
Phylacteries and Bags .....	21, 22, 25, 26
— and Their Arrangement on Head and Arm.....	24
Picart, Bernard, Title-Page from the "Tikkun Soferim," Designed by .....	29
Pierleoni, Tomb of, in the Cloisters of St. Paul, Rome.....	33
Pinsker, Lev, Russian Physician.....	52
Pinto, Isaac, Title-Page from His Translation of the Prayer-Book, Printed at New York, 1766.....	55
Pipes in Use in Palestine.....	57
Pisa, Old Tombstones from the Jewish Cemetery at.....	61
Pithom-Heroopolis, Map of.....	63
Plagues, The Ten, According to a Passover Haggadah of 1695.....	71
Plan of the City of Prague in 1649, Showing Position of Jewish Quarter .....	153
— of the Ghetto at Rome, 1640 .....	447
Platea Judæa of the Old Ghetto at Rome.....	448
Poltava, Russia, Synagogue at.....	119
Ponte, Lorenzo da, Italian-American Man of Letters.....	124

Portraits: see

PHILLIPS, HENRY MAYER.  
PHILLIPS, JONAS.  
PINSKER, LEV.  
PONTE, LORENZO DA.  
POSSART, ERNST VON.  
RABBINOVICZ, RAPHAEL.  
RABINOVICH, OSIP.  
RABINOWITZ, HIRSCH.  
RAPOPORT, SOLOMON LÖB.

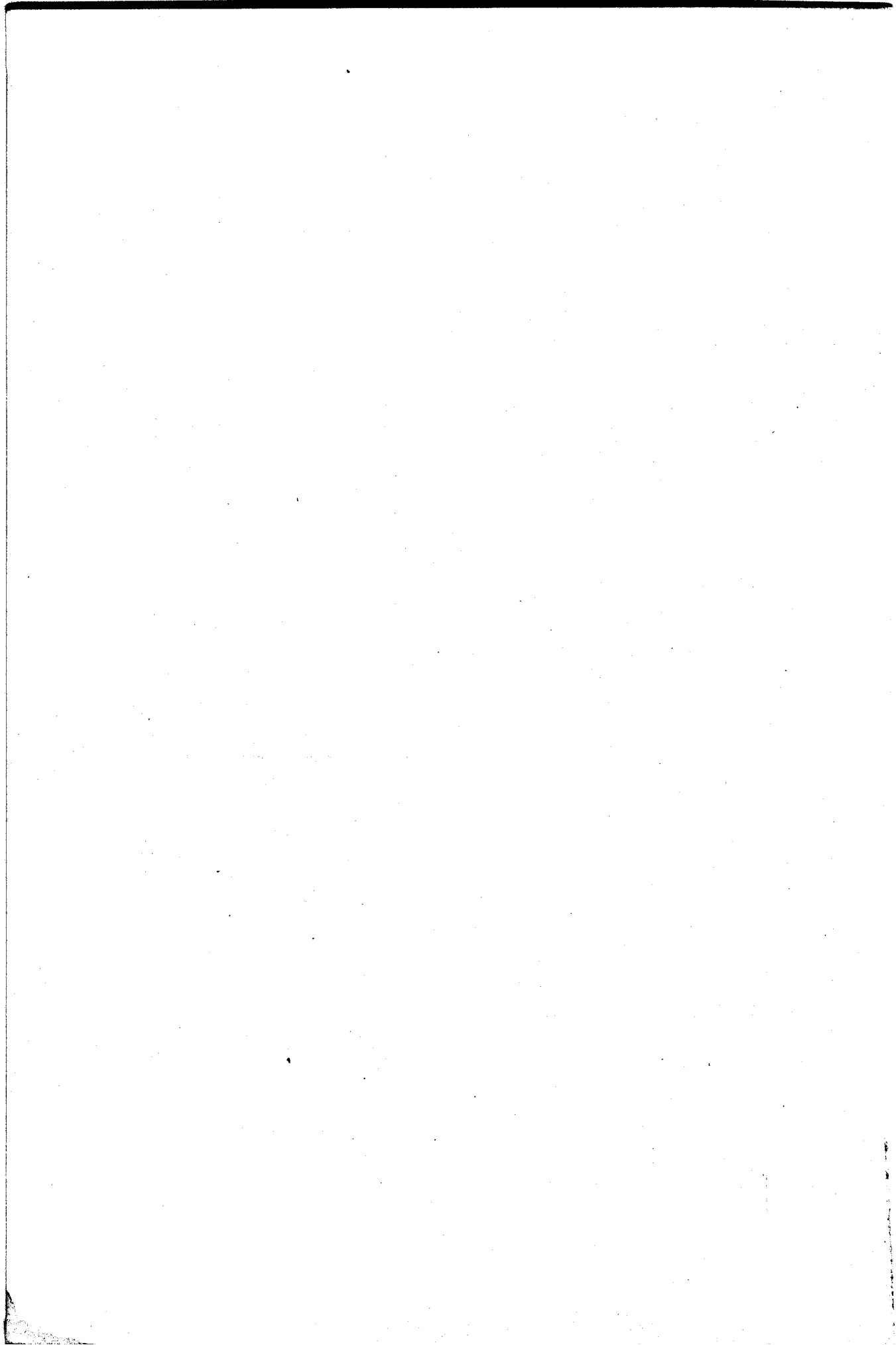
REGGIO, ISAAC SAMUEL.  
REIFMAN, JACOB.  
RELAND, ADRIAN.  
RIGARDO, DAVID.  
RICE, ABRAHAM.  
RIESSER, GABRIEL.  
ROTHSCHILD, BARON ALPHONSE.  
ROTHSCHILD, BARON JAMES.  
ROTHSCHILD, BARON LIONEL NATHAN.

ROTHSCHILD, MAYER AMSCHEL.  
ROTHSCHILD, NATHAN MAYER.  
ROTHSCHILD, NATHANIEL, LORD.  
RUBINSTEIN, ANTON.  
SACHS, MICHAEL.  
SACHS, SENIOR.  
SALANT, SAMUEL.  
SALOMON, GOTTHOLD.  
SALOMONS, SIR DAVID.

	PAGE
Portsmouth, England, Interior of Synagogue at.....	135
Possart, Ernst von, German Actor and Author.....	146
Pottery Discovered in Palestine.....	148, 149
Prague, Altneuschule at, Exterior and Interior Views of the.....	156-158
— Court of the Bassevi House at.....	161
— Exodus of Jews from, 1745.....	155
— Gild-Cup of the Jewish Shoemakers of, Eighteenth Century.....	156
— Interior of the Synagogue at Königliche Weinberge, near.....	160
— Jewish Butcher of, Eighteenth Century.....	156
— Jewish Cemetery on Josefstrasse.....	162
— Plan of the City of, in 1649, Showing Position of Jewish Quarter.....	153
— Procession of Jews of, in Honor of the Birthday of Archduke Leopold, May 17, 1716.....	154
— Purim Players at, Early Eighteenth Century.....	276
— Rabbiner Gasse.....	162
— Shames Gasse.....	163
— Tombstones in the Old Jewish Cemetery at.....	165
— Wechsler Gasse Synagogue.....	159
— Typography: Page from the First Illustrated Printed Haggadah, 1526.....	167
— Title-Page from Midrash Tehillim, 1613.....	249
Prayer-Book: Colophon Page of the Siddur Rab Amram, Written in 1506 at Trani.....	173
— Illuminated First Page of a Siddur, Written by Abraham Farissol, Ferrara, 1528.....	175
— Karaite Siddur, Budapest, 1903.....	179
— Page from the Baer Siddur, Rödelheim, 1868.....	177
— Title-Page from Isaac Pinto's Translation of the, New York, 1766.....	55
Presburg, Host Desecration at, 1591.....	188
— Visit of King Ferdinand to a Jewish School at, 1830.....	189
Printer's Mark of Abraham Usque, Ferrara.....	202
— of Antonio Giustiano, Venice.....	202
— of the Bragadini, Venice.....	202
— of Cavalli, Venice.....	203
— of Gad ben Isaac Foa, Venice.....	203
— of Gersonides, Prague.....	203
— of Isaac ben Aaron of Prossnitz, Cracow.....	200, 202
— of Jacob Mercuria, Riva di Trento.....	202
— of Judah Löb ben Moses, Prague.....	203
— of Meir ben Jacob Firenze.....	203
— of Moses and Mordecai Kohen.....	203
— of Paul Fagius, Isny.....	202
— of Solomon Proops, Amsterdam.....	203
— of Soncino, Rimini.....	202
— of Tobiah Foa, Sabbionetta.....	203
— of Zalman, Amsterdam.....	203
Procession of Jews of Prague in Honor of the Birthday of Archduke Leopold, May 17, 1716.....	154
Proops, Solomon, of Amsterdam, Printer's Mark of.....	203
Psalms, Censored Page from Hebrew, with Kimhi's Commentary, Naples, 1487.....	247
— Page from Polyglot, Genoa, 1516.....	243
— Title-Page from Midrash to, Prague, 1613.....	249
Pulpit from a Synagogue at Modena, Early Sixteenth Century.....	268
— Interior of Synagogue Showing the. From a fourteenth-century manuscript.....	267

	PAGE
Purim Ceremonies in the Synagogue at Amsterdam, 1731.....	plate between 280-281
— "Haman Klopfers" Used by Jewish Children of Russia on.....	276
— Observance of, in a German Synagogue of the Eighteenth Century.....	277
— Players. From Leusden, 1657.....	275
— — at Prague, Early Eighteenth Century.....	276
<b>Queensland</b> : see BRISBANE.	
<b>Rabbiner</b> Gasse, Prague.....	162
Rabbinovicz, Raphael, Talmudical Scholar.....	298
Rabinovich, Osip, Russian Author and Journalist.....	301
Rabinowitz, Hirsch, Russian Scientist and Publicist.....	303
Rachel, Traditional Tomb of.....	306
"Raḥem na 'Alaw," Music of.....	310
Rapoport Family, Arms of.....	320
— Solomon Löb, Austrian Rabbi and Scholar.....	322
Rashi, Colophon of the First Edition of the Commentary on the Pentateuch by, the First Dated Hebrew Book, 1475.....	329
— Chapel at Worms.....	324
— — Chair in the.....	327
— — Cross-Section of the.....	326
— — Interior of the.....	325
Ratisbon, Interior of the Old Synagogue at.....	330
Raziel, Sepher, Page from the, Amsterdam, 1701.....	336
Reggio, Colophon Page from the First Edition of Rashi on the Pentateuch, the First Dated Hebrew Book, Printed in 1475 at.....	329
— Isaac Samuel, Austro-Italian Scholar and Rabbi.....	360
Reifman, Jacob, Russian Hebrew Author.....	366
Reland, Adrian, Dutch Christian Hebraist.....	369
Rembrandt, Interior of a Synagogue at Amsterdam, from an Etching by.....	374
— Jewish Beggar, from an Etching by.....	371
— Portraits of Seventeenth-Century Jews, Painted by.....	372, 373, and <i>Frontispiece</i>
Ricardo, David, English Political Economist.....	402
Rice, Abraham, American Rabbi.....	405
Richmond, Va., Synagogue at.....	407
Riesser, Gabriel, German Advocate of Jewish Emancipation.....	410
Riga, Russia, Synagogue at.....	417
Rings, Jewish Betrothal and Marriage.....	428, 429
Riva di Trento, Page from Hebrew Bible Printed in 1561 at.....	433
Road System of Palestine, Map of the.....	435
Rodenberg, Julius, German Poet and Author.....	439
Rome, Arch of Octavian, the Entrance to the Old Ghetto at.....	449
— Ark of the Law in the Synagoga dos Templos at.....	454
— Arks of the Law in the Castilian Synagogue at.....	452
— Chair of Elijah in a Synagogue at.....	458
— Entrance to the Ancient Catacombs at.....	447
— Entrance to the Ghetto at, About 1850.....	462
— Exterior and Interior Views of the New Synagogue at.....	464, 465
— "Five Synagogues" of the Old Ghetto at.....	451
— Nook in the Old Ghetto at.....	460
— Plan of the Ghetto at, 1640.....	446
— Platea Judæa of the Old Ghetto at.....	448
— Rabbis' Chairs in Synagogues at.....	456, 457
— Rua Via in, Showing Entrance to the Old Talmud Torah.....	461
— Tomb of Pierleoni in the Cloisters of St. Paul at.....	33
Rothschild, Baron Alphonse, Present Head of the French House.....	498
— Baron James, Founder of the French House.....	501
— Baron Lionel Nathan, Financier and First Jewish Member of English Parliament.....	501
— Mayer Amschel, Founder of the Rothschild Family.....	490

	PAGE
Rothschild, Nathan Mayer, Founder of the English House. ....	494
— — — "A Pillar of the Exchange." From an old print. ....	496
— Nathaniel, Lord, Present Head of English House. ....	503
— "Stammhaus," Frankfort-on-the-Main. ....	490
Rubinstein, Anton, Russian Pianist and Composer. ....	507
Russia, Map of Western, Showing the Jewish Pale of Settlement. ....	531
— Polish Coins of the Middle Ages, with Hebrew Characters. ....	562, 563
— see also <b>POLTAVA</b> ; <b>RIGA</b> ; <b>SAINT PETERSBURG</b> .	
<b>Sabbath</b> , Device for Keeping Water and Food Warm on. ....	594
— Eve Ceremonies in a German Jewish Home of the Eighteenth Century. ....	593
— Light, Candlestick Used in Blessing the. ....	591
Sachs, Michael, German Rabbi. ....	613
— Senior, Russian Hebraist. ....	614
Sacrifice, Samaritan Place of. ....	673
Safed, View of the Jewish Quarter at. ....	634
Saint Petersburg, Russia, Synagogue at. ....	641
— — — Views of the Old and Modern Cemeteries at. ....	643, 645
Salant, Samuel, Jerusalem Rabbi. ....	647
Salomon, Gotthold, German Rabbi. ....	653
Salomons, Sir David, English Politician and Communal Worker. ....	656
Salonica, Group of Jews of. ....	658
— Scene in the Old Jewish Quarter at. ....	657
Samarcand, High Street in Old, Showing the Ghetto. ....	667
— Jewess of. ....	668
Samaria, View of, from the Southeast. ....	669
Samaritan Characters, Ancient Inscription in. ....	670
— Place of Sacrifice. ....	673
Samaritans at Prayer. ....	674
— Groups of. ....	672, 678
Shames Gasse, Prague. ....	163
Siddur: see <b>PRAYER-BOOK</b> .	
Solomon, So-Called Coin of. ....	203
Soncino, Printer's Mark of. ....	203
Synagogues: see <b>AMSTERDAM</b> ; <b>BRISBANE</b> ; <b>POLTAVA</b> ; <b>PORTSMOUTH</b> ; <b>PRAGUE</b> ; <b>RICHMOND</b> ; <b>RIGA</b> ; <b>ROME</b> ; <b>SAINT PETERSBURG</b> .	
— see also <b>PULPIT</b> ; <b>PURIM</b> ; <b>RASHI CHAPEL</b> .	
<b>Tefillin</b> and Bags. ....	21-26
Title-Page from Isaac Pinto's Translation of the Prayer-Book, New York, 1766. ....	55
— — — from Midrash Tehillim, Prague, 1613. ....	249
— — — from the "Tikkun Soferim," Designed by Bernard Picart. ....	29
Tomb of Pierleoni in the Cloisters of St. Paul, Rome. ....	33
— of Rachel, Traditional. ....	306
Tombstones from the Old Jewish Cemetery at Pisa. ....	61
— from the Old Jewish Cemetery at Prague. ....	165
Types: see <b>SALONICA</b> ; <b>SAMARCAND</b> ; <b>SAMARITANS</b> .	
Typography: see <b>GENOA</b> ; <b>NAPLES</b> ; <b>NEW YORK</b> ; <b>PICART</b> ; <b>PRAGUE</b> ; <b>PRINTER'S MARK</b> ; <b>RAZIEL</b> ; <b>REGGIO</b> .	
<b>Usque</b> , Abraham, Printer's Mark of. ....	202
<b>Worms</b> , Exterior, Interior, and Cross-Sectional Views of the Rashi Chapel at. ....	324-326
<b>Zalman</b> of Amsterdam, Printer's Mark of. ....	203



# THE JEWISH ENCYCLOPEDIA

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A.

F. T. H.

**PHILISTINES:** A people that occupied territory on the coast of the Mediterranean Sea, southwest of Jerusalem, previously to and contemporaneously with the life of the kingdoms of Israel. Their northern boundary reached to the "borders of Ekron," and their southwestern limit was the Shihor, or brook of Egypt (Wadi al-'Arish), as described in Josh. xiii. 2, 3. Their territory extended on the east to about Beth-shemesh (I Sam. vi. 18), and on the west to the sea. It was a wide, fertile plain stretching up to the Judean hills, and adapted to a very productive agriculture.

X.—1

In Biblical times this territory was occupied by several peoples, the most prominent of all being the Philistines proper. There are found the giants or Anakim in Joshua's day and even down to David's time in Gaza, Gath, and Ashdod. It must be concluded, too, from Joshua's conquests that the Canaanites were to be met with here and there throughout this territory. It is also to be

**Territory.** presumed from the records that other peoples, such as the Amalekites and the Geshurites, lived near this territory if they did not actually mingle with the Philistines.

Who were the Philistines proper? The Biblical record states that they came from Caphtor (Amos ix. 7; Deut. ii. 23), that they were Caphtorim (Deut. *l.c.*), and that they were "the remnant of the sea-coast of Caphtor" (Jer. xlvii. 4, Hebr.). The table of nations (Gen. x. 13, 14) names the Philistines and the Caphtorim as descendants of Mizraim. The gist of these references leads one to look for Caphtor as the native land of the Philistines. There is a variety of opinion as to the location of this place. The Egyptian inscriptions name the southern coast of Asia Minor as "Kefto." The latest and with some plausibility the best identification is the island of Crete. The Septuagint makes the Cherethites in David's body-guard Cretans. Others have identified Caphtor with Cappadocia, or Cyprus, or with some place near the Egyptian delta. The prevailing opinion among scholars is that the Philistines were roving pirates from some northern coast on the Mediterranean Sea. Finding a fertile plain south of Joppa, they landed and forced a foothold. Their settlement was made by such a gradual process that they adopted both the language and the religion of the conquered peoples.

When did the Philistines migrate and seize their territory in this maritime plain? The inscriptions of

Rameses III., about Joshua's day, de-

**Origin.** scribe sea-peoples whom he met in conflict. Among these foreigners are found the Zakkal from Cyprus, and the Purusati (Pulusata, Pulista, or Purosatha). Both have Greek features; and the second are identified with the Philistines. In the inscription of this Egyptian king, they are said to have conquered all of northern Syria west of the Euphrates. It is known, too, that the successors of Rameses III. lost their Syrian possessions. It is supposed that during this period

the Purusati, accompanied by their families, were pushed or crowded out of their homes by the national migrations from the northeast in Asia Minor, and, coming both by land and by sea, secured a foothold in southwestern Palestine. The time of this supposed settlement was that of the twentieth dynasty of Egypt. Of course their first settlements were on a small scale, and probably under Egyptian suzerainty. Later, as Egypt lost her grip on Asia, the Purusati became independent and multiplied in numbers and strength until they could easily make good their claim to the region in which they had settled.

According to the Old Testament, the Philistines were in power in their new land at least as early as the Exodus (Ex. xiii. 17, xxiii. 31). Josh. xiii. 2, 3 lends color to the view that they had specific boundaries in the time of the conquest. During the period of the Judges they were a thorn in the side of Israel (Judges iii. 31, v. 6, x. 11, xiii.-xvi.). They were so well organized politically, with their five great capitals, Ashdod, Ashkelon, Ekron, Gath, and Gaza, and a lord over each with its surrounding district, that Israel in its earlier history was put to a decided disadvantage (I Sam. iv. 17, vii. 2-14). Their supremacy over Saul's realm (*ib.* xiii. 3 *et seq.*) and their restriction of Israel's arms made the Philistines easy rulers of their mountain neighbors. Saul's defeat of them at Michmash (*ib.* xiv.) was only temporary, as he finally fled to Gilboa before the invincible ranks of these warriors.

Not until David's assumption of supremacy over all Israel and after two hard battles were the Philistines compelled to recognize the rule of their former subjects. This broke their power so effectually that they never entirely recovered. After the disruption of the kingdom of Solomon the Philistines secured their independence, which they possessed at intervals down to the overthrow of the Israelitish kingdoms. During this entire period they are found exercising the same hostility toward the Israelites (Amos i. 6-8; Joel iii. 4-8) that characterized their earlier history. In this same period the Assyrian conquerors mention several Philistine cities as objects of their attacks. The crossing and recrossing of Philistines territory by the armies of Egypt and Asia finally destroyed the Philistines as a separate nation and people; so that when Cambyses the Persian crossed their former territory about 525, he described it as belonging to an Arabian ruler.

The Philistines' language was apparently Semitic, the language of the peoples they conquered. Their religion, too, was most likely Semitic, as they are found worshiping the deities met with among other Semitic peoples. They were governed, in Israel's early history, by a confederation of five kings or rulers of their chief cities. Their army was well organized and brave, and consisted of infantry, cavalry, and chariotry. In fine, they were a civilized people as far back as they can be traced; and as such they became relatively strong and wealthy in their fertile plains. They engaged in commerce, and in their location became thoroughly acquainted with the great peoples of their times. Their dis-

appearance as a nation from history occurred about the time of the conquest of Cyrus.

**BIBLIOGRAPHY:** McCurdy, *History, Prophecy and the Monuments*, I, §§ 182-194; G. A. Smith, *Historical Geography of the Holy Land*, ch. ix.; Brugsch, *Egypt Under the Pharaohs*, ch. ix., xiv.; W. M. Müller, *Asien und Europa*, ch. xxvi.-xxix.; Schwally, *Die Rasse der Philistiner*, in *Zeitschrift für Wissenschaftliche Theologie*, xxxiv. 103 *et seq.*; W. J. Beecher, in *Hastings, Dict. Bible*, s.v.; G. F. Moore, in Cheyne and Black, *Encyc. Bibl.* s.v.

E. G. H.

I. M. P.

**PHILLIPS:** American family, especially prominent in New York and Philadelphia, and tracing its descent back to Jonas Phillips, who emigrated from Germany to England in 1751 and thence to America in 1756. The genealogical tree of the family is given on page 3.

**Henry Phillips, Jr.:** Archeologist and numismatist; born at Philadelphia Sept. 6, 1838; died June, 1895; son of Jonas Altamont Phillips. He was well known for his studies in folk-lore, philology, and numismatics, both in the United States and in Europe. Two gold medals were conferred upon him by Italian societies for his writings. He was treasurer (1862) and secretary (1868) of the Numismatic and Antiquarian Society of Philadelphia, and a secretary (from 1880) and the librarian (from 1885) of the American Philological Society, as well as member of many other learned societies at home and abroad.

Phillips' works on the paper currency of the American colonies and on American Continental money were the first on those subjects. His works have been cited by the United States Supreme Court in a decision on the "Legal Tender Cases." Among his writings may be mentioned: "History of American Colonial Paper Currency" (1865); "History of American Continental Paper Money" (1866); "Pleasures of Numismatic Science" (1867); "Poems from the Spanish and German" (1878); "Faust" (1881); and four volumes of translations from the Spanish, Hungarian, and German (1884-87; see Appleton's "Cyclopedia of American Biography," iv.; Henry S. Morais, "The Jews of Philadelphia," s.v.; Oscar Fay Adams, "A Dictionary of American Authors," p. 295, New York, 1897; "Proceedings of the American Philological Association," 1896).

A.

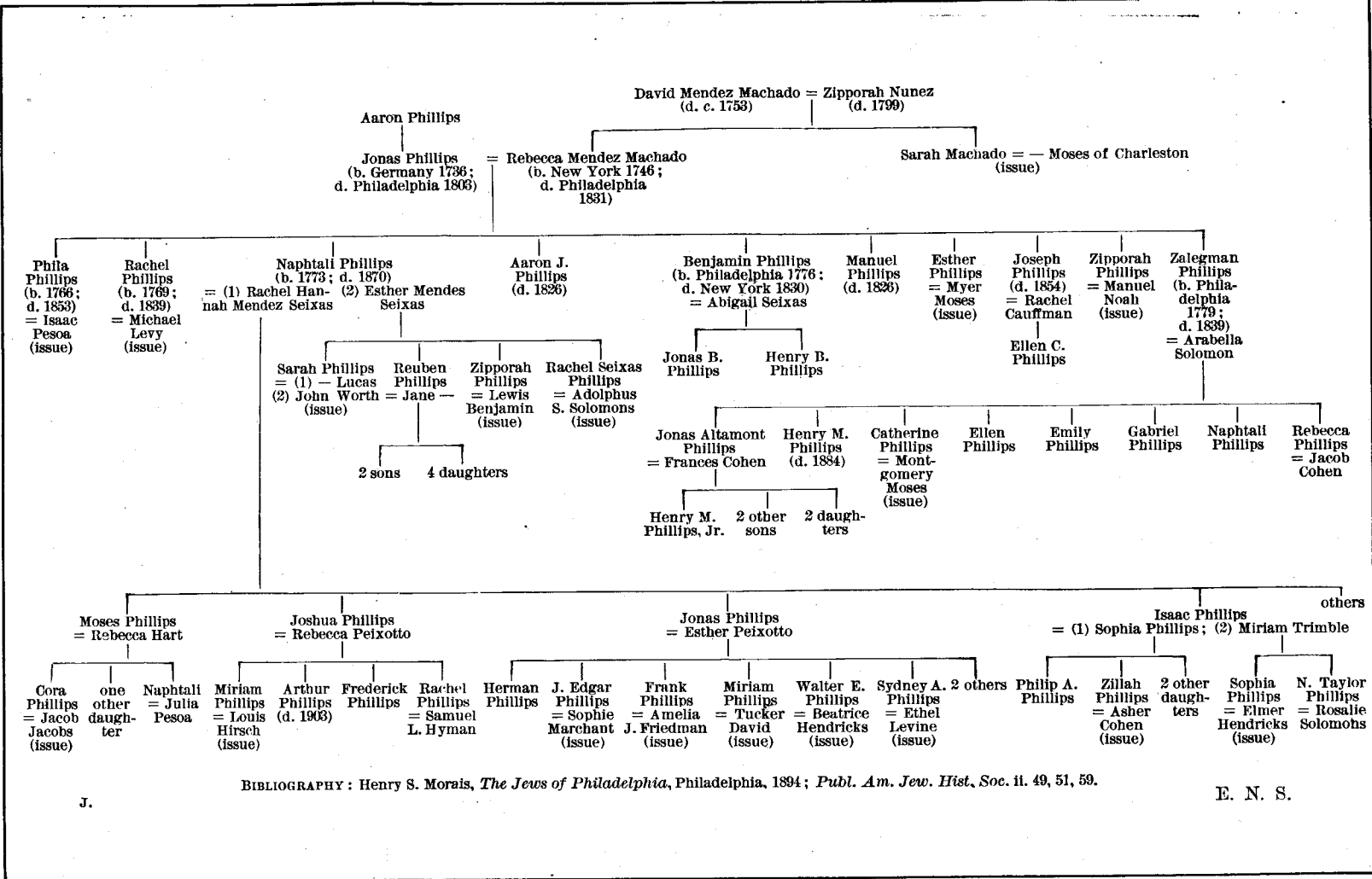
L. HÜ.

**Henry Mayer Phillips:** American lawyer, congressman, and financier; son of Zalegman and Arabella Phillips; born in Philadelphia June 30, 1811, where he attended a private school and the high school of the Franklin Institute; died Aug. 28, 1884. Phillips was admitted to the bar Jan. 5, 1832. Immediately after his admission he accepted the position of clerk of the Court of Common Pleas.

In Dec., 1841, he was elected solicitor of the district of Spring Garden. In the October election of 1856 he was chosen a member of the thirty-fifth Congress and served during 1857-59. He addressed the House of Representatives on the admission of Kansas into the Union under the Le Compton Constitution on March 9, 1858, and on June 12 he spoke on the expenditures and revenues of the country.

In Dec., 1858, he was elected grand master of the Grand Lodge of Free and Accepted Masons of the State of Pennsylvania, and was reelected in 1859 and 1860. On Dec. 4, 1862, he was chosen trustee of the Jefferson Medical College to fill a vacancy caused





BIBLIOGRAPHY: Henry S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *Publ. Am. Jew. Hist. Soc.* ii. 49, 51, 59.

J.

E. N. S.

PEDIGREE OF THE PHILLIPS FAMILY.

by the death of his brother J. Altamont Phillips, and subsequently became its treasurer.

The Court of Common Pleas appointed him a member of the board of park commissioners May 13, 1867, and March 12, 1881, he was elected president of the board. He was appointed a member of the board of city trusts Sept. 2, 1869, became its vice-president May 11, 1870, and on March 13, 1878, was chosen its president, which office he resigned in Dec., 1881.



Henry M. Phillips.

In 1870 Phillips was appointed a member of the commission for the construction of a bridge crossing the Schuylkill River. He was one of the original members of the Public Buildings Commission established in 1870, but resigned the next year. In 1870 he was chosen a director of the Academy of Music, became its presi-

dent in 1872, and resigned in 1884. He was elected a member of the American Philosophical Society in Jan., 1871, and a director of the Pennsylvania Railroad, Northern Central Railroad, Philadelphia, Wilmington and Baltimore Railroad, and of the Western Union Telegraph Company in March, 1874. He became a director of the Pennsylvania Company for Insurance on Lives and Granting Annuities on Oct. 16, 1874.

On Dec. 20, 1882, he presided at the "bar dinner" given to Chief Justice Sharswood on the retirement of the latter; this was the last public occasion in which he participated as a member of the Philadelphia bar, of which he had become a leader.

Phillips was a member of the Sephardic (Spanish and Portuguese) Congregation Mickvé Israel of Philadelphia. In former years, more especially in the period from 1836 to 1851, he took considerable interest in its affairs, taking an active part in the controversy between Isaac Leeser and the congregation; his efforts were largely instrumental in electing Sabato Morais as minister of the congregation on April 13, 1851.

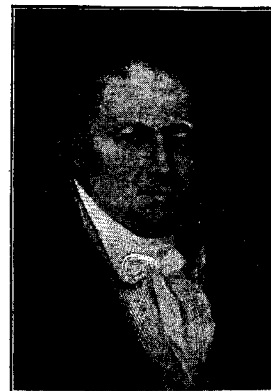
A.

D. Su.

**Isaac Phillips:** Lawyer; born in New York June 16, 1812; died there 1889; son of Naphtali Phillips. He was appointed by President Pierce appraiser of the port of New York, which position he occupied for many years, and he was well known politically. He took a deep interest in educational matters, being a commissioner of the New York board of education; he was likewise the editor of various newspapers in the city of New York, grand master of the freemasons of the state of New York, and an active member of the New York Chamber of Commerce. He married (1) Sophia Phillips and (2) Miriam Trimble.

**Jonas Phillips:** The first of the family to settle in America; born 1736, the place of his birth being variously given as Busick and Frankfort-on-the-Main; died at Philadelphia, Pa., Jan. 29, 1803; son of Aaron

Phillips. He emigrated to America from London in Nov., 1756, and at first resided in Charleston, S. C., where he was employed by Moses Lindo. He soon removed to Albany, and thence, shortly afterward, to New York, where he engaged in mercantile pursuits. As early as 1760 he was identified with a lodge of freemasons in that city. In 1762 he married Rebecca Mendez Machado (see MACHADO). In 1769 he became a freeman of New York.



Jonas Phillips.

At the outbreak of the American Revolution Phillips favored the patriot cause; and he was an ardent supporter of the Non-Importation Agreement in 1770. In 1776 he used his influence in the New York congregation to close the doors of the synagogue and re-

move rather than continue under the British. The edifice was abandoned; and, with the majority of the congregation, Phillips removed to Philadelphia, where he continued in business until 1778. In that year he joined the Revolutionary army, serving in the Philadelphia Militia under Colonel Bradford.

When Congregation Mickvé Israel was established in Philadelphia, Phillips was one of its active founders, and was its president at the consecration of its synagogue in 1782. After the Revolution he removed to New York, but soon returned to Philadelphia, where he continued to reside until his death. His remains, however, were interred at New York in the cemetery, on New Bowery, of Congregation Shearith Israel. His widow survived until 1831. Of his twenty-one children, special mention should be made of the following six:

(1) **Rachel Phillips:** Born 1769; died 1839; married Michael Levy, and was the mother of Commodore Uriah P. Levy of the United States navy.

(2) **Naphtali Phillips:** Born 1773; died 1870; married (1797) Rachel Mendez Seixas (d. 1822) of Newport, R. I. One year after her death he married Esther (b. 1789; d. 1872), the daughter of Benjamin Mendez Seixas. Phillips was the proprietor of the "National Advocate," a New York newspaper, and was also president of Congregation Shearith Israel in that city.

(3) **Manuel Phillips:** Assistant surgeon in the United States navy from 1809 to 1824; died at Vera Cruz in 1826.

(4) **Joseph Phillips:** Died 1854. He served in the War of 1812.

(5) **Aaron J. Phillips:** Actor and playwright; born in Philadelphia; died at New York in 1826. He made his first appearance at the Park Theater, New York, in 1815, and was successful in Shakespeare's "Comedy of Errors." Later he became a theatrical manager (see Charles P. Daly, "Settle-

ment of the Jews in North America," pp. 102-103, 120, New York, 1893).

(6) **Zalegman Phillips**: Lawyer; born 1779; died Aug. 21, 1839. He was graduated from the University of Pennsylvania in 1795, and became one of the leading criminal lawyers of Philadelphia.

**Jonas Altamont Phillips**: Lawyer; born at Philadelphia 1806; died there 1862; brother of Henry M. Phillips. He became prominent as a lawyer, and in 1847-48 was the Democratic candidate for the mayoralty of Philadelphia. President Buchanan is said to have tendered him the position of judge of the United States District Court, which he declined. In 1837 he married Frances Cohen of Charleston, S. C.

**Jonas B. Phillips**: Dramatist; born Oct. 28, 1805, at Philadelphia; died 1869; son of Benjamin J. Phillips. He became known as a dramatist as early as 1833. Among the plays he produced were: "Cold Stricken" (1838), "Camillus," and "The Evil Eye." Subsequently he studied law and became assistant district attorney for the county of New York, holding that appointment under several successive administrations (see Daly, *l.c.* p. 145).

**Jonas N. Phillips**: Born 1817; died 1874; son of Naphtali Phillips. He was chief of the volunteer fire department in the city of New York for many years, and president of the board of councilmen and acting mayor in 1857.

**Naphtali Taylor Phillips**: Lawyer; born in New York Dec. 5, 1868; son of Isaac Phillips by his second wife. He has held various political offices, *e.g.*: he was member of the New York state legislature (1898-1901), serving on the judiciary and other committees and as a member of the Joint Statutory Revision Commission of that body (1900); and deputy comptroller of the city of New York (from 1902). He is also a trustee of the American Scenic and Historic Preservation Society, and a member of the Sons of the American Revolution and of the New York Historical Society. He is treasurer of the Jewish Historical Society and has contributed several papers to its publications. For fifteen years he has been clerk of Congregation Shearith Israel. In 1892 Phillips married Rosalie Solomons, daughter of Adolphus S. Solomons. Mrs. Phillips is an active member of the Daughters of the American Revolution.

**BIBLIOGRAPHY**: Charles P. Daly, *Settlement of the Jews in North America*, New York, 1893; Isaac Markens, *The Hebrews in America*, *ib.* 1888; Henry S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; H. P. Rosenbach, *The Jews in Philadelphia*, 1883; N. Taylor Phillips, in *Publ. Am. Jew. Hist. Soc.* 11, 51, iv, 204 *et seq.*; Sabato Morais, *ib.* 1; M. J. Kohler, *ib.* iv, 89; Herbert Friedenwald, *ib.* vi, 50 *et seq.* (other references are found in almost all the volumes issued by the society); L. Hühner, *New York Jews in the Struggle for American Independence; Pennsylvania Associates and Militia in the Revolution*, 1, 682; *New York Gazette and Weekly Post Boy*, July 23, 1770; *New York Hist. Soc. Col.* for 1885, p. 49.

A.

L. HÜ.

**PHILLIPS, BARNET**: American journalist; born in Philadelphia Nov. 9, 1828; educated at the University of Pennsylvania, Philadelphia, whence he was graduated in 1847. Shortly afterward he set out for Europe, where he continued his studies and engaged in journalism. On his return to the United States, Phillips joined the staff of the "New

York Times" and published two books, "The Struggle" and "Burning Their Ships." Phillips' connection with the "New York Times" extends over thirty years.

A.

F. H. V.

**PHILLIPS, SIR BENJAMIN SAMUEL**: Lord mayor of London; born in London in 1811; died there Oct. 9, 1889. He was a son of Samuel Phillips, tailor, and was educated at Neumegen's school at Highgate and Kew. In 1833 he married, and soon afterward entered into partnership with his brother-in-law Henry Faudel, thus laying the foundation of the firm of Faudel, Phillips & Sons. He then became an active worker in the community, being elected president of the Institution for the Relief of the Jewish Indigent Blind in 1850 and president of the Hebrew Literary Society. He rendered important services in the foundation of the United Synagogue, of which he was elected a life-member in June, 1880. For thirty years Phillips was a member of the Board of Deputies as representative of the Great and Central synagogues; he served as a member of the Rumanian Committee, and was a vice-president of the Anglo-Jewish Association.

Benjamin Phillips will be chiefly remembered for the prominent part he took in the struggle for the removal of Jewish disabilities. In 1846 he was elected a member of the common council as representative of the ward of Farringdon Within. After being returned at every subsequent election, he was elected alderman of the ward in 1857. In 1859 he held the office of sheriff, and on Sept. 29, 1865, was elected lord mayor. He performed the duties of mayor with marked distinction, and the King of the Belgians, whom he entertained, conferred upon him the Order of Leopold. During his mayoralty he rendered considerable help in personally raising £70,000 toward the great Cholera Fund. In recognition of these services he was knighted by Queen Victoria. In 1888, owing to advancing years, he retired from the court of aldermen, being succeeded in the office by his second son, Alderman Sir George FAUDEL-PHILLIPS, who was unanimously elected.

Sir Benjamin Phillips was for many years a member of the Spectacle-Makers Company (of which he was master) and was on the commission for the Lieutenancy of the City of London.

**BIBLIOGRAPHY**: *Jew. Chron.* and *Jew. World*, Oct. 18, 1889; *The Times* and other London newspapers, Oct. 10, 1889.

J.

G. L.

**PHILLIPS, GEORGE LYON**: Jamaican politician; born in 1811; died at Kingston, Jamaica, Dec. 29, 1886. One of the most prominent and influential residents of Jamaica, he held the chief magistrateship of the privy council and other important executive offices on the island. During the anxious period known as the "Saturnalia of Blood" Phillips especially conserved the interests of the colony by his gentle and calm demeanor at councils of state.

**BIBLIOGRAPHY**: *Falmouth Gazette* (Jamaica), Dec. 31, 1885; *Jew. World*, Jan. 28, 1887; *Jew. Chron.* Feb. 4, 1887.

J.

G. L.

**PHILLIPS, MORRIS**: American journalist and writer; born in London, England, May 9, 1834.

Phillips received his elementary education in Cleveland, Ohio, and later continued his studies under private tutors in New York. He studied for the legal profession, first in Buffalo and later in New York. But the opportunity being open to him of association with Nathaniel Parker Willis as joint editor of the "New York Home Journal," he embraced it at once, and from Sept., 1854, until the death of Willis in Jan., 1867, Phillips was associate editor of that periodical, of which he then became chief editor and sole proprietor. Phillips was a prolific writer and an extensive traveler; as such he held commissions as special correspondent for several daily newspapers, and published in many magazines the fruits of his observations.

A.

F. H. V.

**PHILLIPS, PHILIP:** American jurist; born in Charleston, S. C., Dec. 17, 1807; died in Washington, D. C., Jan. 14, 1884. He was educated at the Norwich Military Academy in Vermont and at Middletown, Conn. He then studied law and was admitted to the bar in 1829, settling in Cheraw, S. C. He was a member of the Nullification Convention of 1832. Elected to the state legislature in 1834, he resigned in 1835 and moved to Mobile, Ala., where he practised law. He was president of the Alabama State Convention in 1837, and was elected to the state legislature in 1844, being re-elected in 1852. In 1853-55 he was a member of Congress from Alabama. He then moved to Washington, where he continued his profession until the Civil war, when he migrated to New Orleans. After the war he returned to Washington and resided there until his death. In 1840 he prepared a "Digest of Decisions of the Supreme Court of Alabama," and he wrote "Practise of the Supreme Court of the United States." He married Eugenia Levy of Charleston, S. C., on Sept. 7, 1836.

BIBLIOGRAPHY: Brewer, *Alabama*, pp. 406-407; Garrett, *Reminiscences of Public Men in Alabama*, 1872, pp. 405-407.

A.

A. S. I.

**PHILLIPS, PHINEAS:** Polish merchant; flourished about 1775. He held the position of chief of the Jewish community at Krotoschin, at that time a fief of the princes of Thurn and Taxis. The reigning prince held Phillips in considerable esteem and entrusted him with personal commissions.

In the course of business Phillips attended the Leipsic fairs and those held in other important Continental cities. In 1775 he extended his travels to England. Once there, he settled for some time in London, where he carried on an extensive business in indigo and gum.

After his death, while on a visit to his native town his son Samuel Phillips established himself in London and became the father of Sir Benjamin PHILLIPS and grandfather of Sir George FAUDEL-PHILLIPS, Bart., both lord mayors of London.

BIBLIOGRAPHY: *Jew. Chron.* Oct. 18, 1889.

J.

G. L.

**PHILLIPS, SAMUEL:** English journalist; born at London 1815; died at Brighton Oct., 1854. He was the son of an English merchant, and at fifteen years of age made his début as an actor at Cov-

ent Garden. Influential friends then placed him at Cambridge, whence he passed to Göttingen University. Phillips then came to London, and in 1841 turned his attention to literature and journalism. His earliest work was a romance entitled "Caleb Stukeley," which appeared in "Blackwood's Magazine" and was reprinted in 1843. Its success led to further contributions to "Blackwood's," including "We Are All Low People There" and other tales.

Phillips continued to write for periodicals, and he was subsequently admitted as literary critic to the staff of the "Times." His articles were noted for their vigor of expression and their wealth of ideas. Dickens, Carlyle, Mrs. Stowe, and other popular writers were boldly assailed by the anonymous critic, whose articles became the talk of the town. In 1852 and 1854 two volumes of his literary essays were published anonymously. Phillips was also associated with the "Morning Herald" and "John Bull."

When the Society of the Crystal Palace was formed Phillips became secretary and afterward literary director. In connection with the Palace he wrote the "Guide" and the "Portrait Gallery."

BIBLIOGRAPHY: *The Times* (London), Oct. 17, 1854; Didot, *Nouveau Biographie Général*; Chambers, *Cyc. of English Literature*.

J.

G. L.

**PHILO JUDÆUS:** Alexandrian philosopher; born about 20 B.C. at Alexandria, Egypt; died after 40 C.E. The few biographical details concerning him that have been preserved are found in his own works (especially in "Legatio ad Caium," §§ 23, 28; ed. Mangey [hereafter cited in brackets], ii. 567, 572; "De Specialibus Legibus," ii. 1 [ii. 299]) and in Josephus ("Ant." xviii. 8, § 1; comp. *ib.* xix. 5, § 1; xx. 5, § 2). The only event that can be determined chronologically is his participation in the embassy which the Alexandrian Jews sent to the emperor Caligula at Rome for the purpose of asking protection against the attacks of the Alexandrian Greeks. This occurred in the year 40 C.E.

Philo included in his philosophy both Greek wisdom and Hebrew religion, which he sought to fuse and harmonize by means of the art of allegory that he had learned from the Stoics. His work was not accepted by contemporary Judaism. "The sophists of literalness," as he calls them ("De Somniis," i. 16-17), "opened their eyes superciliously" when he explained to them the marvels of his exegesis. Greek science, suppressed by the victorious Phariseism (Men. 99), was soon forgotten. Philo was all the more enthusiastically received by the early Christians, some of whom saw in him a Christian.

**His Works:** The Church Fathers have preserved most of Philo's works that are now extant. These are chiefly commentaries on the Pentateuch. As Ewald has pointed out, three of Philo's chief works lie in this field (comp. Siegfried, "Abhandlung zur Kritik der Schriften Philo's," 1874, p. 565).

(a) He explains the Pentateuch catechetically, in the form of questions and answers ("Ζητήματα καὶ Ἀποκρίσεις, Questiones et Solutiones"). It can not now be determined how far he carried out this method. Only the following fragments have been preserved: passages in Armenian in explanation of Genesis and

Exodus, an old Latin translation of a part of the "Genesis," and fragments from the Greek text in the "Sacra Parallela," in the "Catena," and also in Ambrosius. The explanation is confined chiefly to determining the literal sense, although Philo frequently refers to the allegorical sense as the higher.

(b) That he cared mainly for the latter he shows in his scientific chief work, the great allegorical commentary, *Νόμων Ἱερῶν Ἀλληγορίαι*, or "Legum Allegoriæ," which deals, so far as it

#### His Allegorical Commentary.

has been preserved, with selected passages from Genesis. According to Philo's original idea, the history of primal man is here considered as a symbol of the religious and moral development of the human soul. This great commentary included the following treatises: (1) "De Allegoriis Legum," books i.-iii., on Gen. ii. 1-iii. 1a, 8b-19 (on the original extent and contents of these three books and the probably more correct combination of i. and ii., see Schürer, "Gesch." iii. 503); (2) "De Cherubim," on Gen. iii. 24, iv. 1; (3) "De Sacrificiis Abelis et Caini," on Gen. iv. 2-4 (comp. Schürer, *l.c.* p. 504); (4) "De Eo Quod Deterius Potiori Insidiatur," (5) "De Posteritate Caini," on Gen. iv. 16-25 (see Cohn and Wendland, "Philonis Alexandrini," etc., ii., pp. xviii. *et seq.*, 1-41; "Philologus," lvii. 248-288); (6) "De Gigantibus," on Gen. vi. 1-4; (7) "Quod Deus Sit Immutabilis," on Gen. vi. 4-12 (Schürer [*l.c.* p. 506] correctly combines Nos. 6 and 7 into one book; Massebieau ["Bibliothèque de l'École des Hautes Etudes," p. 23, note 2, Paris, 1889] adds after No. 7 the lost books *Περὶ Διαθηκῶν*); (8) "De Agricultura Noë," on Gen. ix. 20 (comp. Von Arnim, "Quellenstudien zu Philo von Alexandria," 1899, pp. 101-140); (9) "De Ebrietate," on Gen. ix. 21 (on the lost second book see Schürer, *l.c.* p. 507, and Von Arnim, *l.c.* pp. 53-100); (10) "Respuit Noë, seu De Sobrietate," on Gen. ix. 24-27; (11) "De Confusione Linguarum," on Gen. xi. 1-9; (12) "De Migratione Abrahami," on Gen. xii. 1-6; (13) "Quis Rerum Divinarum Heres Sit," on Gen. xv. 2-18 (on the work *Περὶ Μισθῶν* cited in this treatise see Massebieau, *l.c.* pp. 27 *et seq.*, note 3); (14) "De Congressu Quærendæ Eruditionis Gratia," on Gen. xvi. 1-6; (15) "De Profugis," on Gen. xvi. 6-14; (16) "De Mutatione Nominum," on Gen. xvii. 1-22 (on the fragment "De Deo," which contains a commentary on Gen. xviii. 2, see Massebieau, *l.c.* p. 29); (17) "De Somniis," book i., on Gen. xxviii. 12 *et seq.*, xxxi. 11 *et seq.* (Jacob's dreams); "De Somniis," book ii., on Gen. xxxvii. 40 *et seq.* (the dreams of Joseph, of the cupbearer, the baker, and Pharaoh). Philo's three other books on dreams have been lost. The first of these (on the dreams of Abimelech and Laban) preceded the present book i., and discussed the dreams in which God Himself spoke with the dreamers, this fitting in very well with Gen. xx. 3. On a doxographic source used by Philo in book i., § 4 [i. 623], see Wendland in "Sitzungsbericht der Berliner Akademie," 1897, No. xlix. 1-6.

(c) Philo wrote a systematic work on Moses and his laws, which was prefaced by the treatise "De Opificio Mundi," which in the present editions precedes "De Allegoriis Legum," book i. (comp. "De Abrahamo," § 1 [ii. 1], with "De Præmiis et Pœnis,"

§ 1 [ii. 408]). The Creation is, according to Philo, the basis for the Mosaic legislation, which is in complete harmony with nature ("De Opificio Mundi," § 1 [i. 1]). The exposition of the Law then follows in two sections. First come the biographies of the men who antedated the several written laws of the Torah, as Enos, Enoch, Noah, Abraham, Isaac, and Jacob. These were the Patriarchs, who were the living impersonations of the active law of virtue before there were any written laws. Then the laws are discussed in detail: first the chief

**On the ten commandments (the Decalogue), Patriarchs.** and then the precepts in amplification of each law. The work is divided into the following treatises: (1) "De Opificio Mundi" (comp. Siegfried in "Zeitschrift für Wissenschaftliche Theologie," 1874, pp. 562-565; L. Cohn's important separate edition of this treatise, Breslau, 1889, preceded the edition of the same in "Philonis Alexandrini," etc., 1896, i.). (2) "De Abrahamo," on Abraham, the representative of the virtue acquired by learning. The lives of Isaac and Jacob have been lost. The three patriarchs were intended as types of the ideal cosmopolitan condition of the world. (3) "De Josepho," the life of Joseph, intended to show how the wise man must act in the actually existing state. (4) "De Vita Mosis," books i.-iii.; Schürer, *l.c.* p. 523, combines the three books into two; but, as Massebieau shows (*l.c.* pp. 42 *et seq.*), a passage, though hardly an entire book, is missing at the end of the present second book (Wendland, in "Hermes," xxxi. 440). Schürer (*l.c.* pp. 515, 524) excludes this work here, although he admits that from a literary point of view it fits into this group; but he considers it foreign to the work in general, since Moses, unlike the Patriarchs, can not be conceived as a universally valid type of moral action, and can not be described as such. The latter point may be admitted; but the question still remains whether it is necessary to regard the matter in this light. It seems most natural to preface the discussion of the law with the biography of the legislator, while the transition from Joseph to the legislation, from the statesman who has nothing to do with the divine laws to the discussion of these laws themselves, is forced and abrupt. Moses, as the perfect man, unites in himself, in a way, all the faculties of the patriarchal types. His is the "most pure mind" ("De Mutatione Nominum," 37 [i. 610]), he is the "lover of virtue," who has been purified from all passions ("De Allegoriis Legum," iii. 45, 48 [i. 113, 115]). As the person awaiting the divine revelation, he is also specially fitted to announce it to others, after

having received it in the form of the Commandments (*ib.* iii. 4 [i. 89 *et seq.*]).

**On the Law.** (5) "De Decalogo," the introductory treatise to the chief ten commandments of the Law. (6) "De Specialibus Legibus," in which treatise Philo attempts to systematize the several laws of the Torah, and to arrange them in conformity with the Ten Commandments. To the first and second commandments he adds the laws relating to priests and sacrifices; to the third (misuse of the name of God), the laws on oaths, vows, etc.; to the fourth (on the Sabbath), the laws on festivals; to the fifth (to honor father and mother),

the laws on respect for parents, old age, etc.; to the sixth, the marriage laws; to the seventh, the civil and criminal laws; to the eighth, the laws on theft; to the ninth, the laws on truthful testifying; and to the tenth, the laws on lust (comp. Stade-Holtzmann, "Gesch. des Volkes Israel," 1888, ii. 535-545; on Philo as influenced by the Halakah, see B. Ritter, "Philo und die Halacha," Leipsic, 1879, and Siegfried's review of the same in the "Jenaer Literaturzeitung," 1879, No. 35). The first book includes the following treatises of the current editions: "De Circumcisione"; "De Monarchia," books i. and ii.; "De Sacerdotum Honoribus"; "De Victimis." On the division of the book into these sections, the titles of the latter, and newly found sections of the text, see Schürer, *l.c.* p. 517; Wendland, *l.c.* pp. 136 *et seq.* The second book includes in the editions a section also entitled "De Specialibus Legibus" (ii. 270-277), to which is added the treatise "De Septenario," which is, however, incomplete in Mangey. The greater part of the missing portion was supplied, under the title "De Cophini Festo et de Colendis Parentibus," by Mai (1818), and was printed in Richter's edition, v. 48-50, Leipsic, 1828. The complete text of the second book was published by Tischendorf in his "Philonea" (pp. 1-83). The third book is included under the title "De Specialibus Legibus" in ed. Mangey, ii. 299-334. The fourth book also is entitled "De Specialibus Legibus"; to it the last sections are added under the titles "De Judice" and "De Concupiscentia" in the usual editions; and they include, also, as appendix, the sections "De Justitia" and "De Creatione Principum." (7) The treatises "De Fortitudine," "De Caritate," and "De Pœnitentia" are a kind of appendix to "De Specialibus Legibus." Schürer (*l.c.* pp. 519 [note 82], 520-522) combines them into a special book, which, he thinks, was composed by Philo. (8) "De Præmiis et Pœnis" and "De Execratione." On the connection of both see Schürer, *l.c.* pp. 522 *et seq.* This is the conclusion of the exposition of the Mosaic law.

**Independent Works:** (1) "Quod Omnis Probus Liber," the second half of a work on the freedom of the just according to Stoic principles. The genuineness of this work has been disputed by Frankel (in "Monatsschrift," ii. 30 *et seq.*, 61 *et seq.*), by Grätz ("Gesch." iii. 464 *et seq.*), and more recently by Ansfeld (1887), Hilgenfeld (in "Zeitschrift für Wissenschaftliche Theologie," 1888, pp. 49-71), and others. Now Wendland, Ohle, Schürer, Massebieau, and Krell consider it genuine, with the exception of the partly interpolated passages on the Essenes. (2) "In Flaccum" and "De Legatione ad Caium," an account of the Alexandrian persecution of the Jews under Caligula. This account, consisting originally of five books, has been preserved in fragments only (see Schürer, *l.c.* pp. 525 *et seq.*). Philo intended to show the fearful punishment meted out by God to the persecutors of the Jews (on Philo's predilection for similar discussions see Siegfried, "Philo von Alexandria," p. 157). (3) "De Providentia," preserved only in Armenian, and printed from Aucher's Latin translation in the editions of Richter and others (on Greek fragments of the work see Schürer, *l.c.* pp. 531 *et seq.*). (4) "De Animalibus" (on the title see

Schürer, *l.c.* p. 532; in Richter's ed. viii. 101-144). (5) Ὑποθετικά ("Counsels"), a work known only through fragments in Eusebius, "Præparatio Evangelica," viii. 6, 7. The meaning of the title is open to discussion; it may be identical with the following (No. 6). (6) Περὶ Ἰουδαίων, an apology for the Jews (Schürer, *l.c.* pp. 532 *et seq.*).

For a list of the lost works of Philo see Schürer, *l.c.* p. 534.

**Other Works Ascribed to Philo:** (1) "De Vita Contemplativa" (on the different titles comp. Schürer, *l.c.* p. 535). This work describes the mode of life and the religious festivals of a society of Jewish ascetics, who, according to the author, are widely scattered over the earth, and are found especially in every nome in Egypt. The writer, however, confines himself to describing a colony of hermits settled on the Lake Mareotis in Egypt, where each lives separately in his own dwelling. Six days of the week they spend in pious contemplation, chiefly in connection with Scripture. On the seventh day both men and women assemble together in a hall; and the leader delivers a discourse consisting of an allegorical interpretation of a Scriptural passage. The feast of the fiftieth day is especially celebrated. The ceremony begins with a frugal meal consisting of bread, salted vegetables, and water, during which a passage of Scripture is interpreted. After the meal the members of the society in turn sing religious songs of various kinds, to which the assembly answers with a refrain. The ceremony ends with a choral representation of the triumphal festival that Moses and Miriam arranged after the passage through the Red Sea, the voices of the men and the women uniting in a choral symphony until the sun rises. After a common morning prayer each goes home to resume his contemplation. Such is the contemplative life (βίος θεωρητικός) led by these θεραπευταί ("servants of ὙΠΗΝ").

The ancient Church looked upon these Therapeutæ as disguised Christian monks. This view has found advocates even in very recent times; Lucius' opinion particularly, that the Christian monkdom of the third century was here glorified in a Jewish disguise, was widely accepted ("Die Therapeuten," 1879). But the ritual of the society, which was entirely at variance with Christianity, disproves this view. The chief ceremony especially, the choral representation of the passage through the Red Sea, has no special significance for Christianity; nor have there ever been in the Christian Church nocturnal festivals celebrated by men and women

**"De Vita Contemplativa."** together. But Massebieau ("Revue de l'Histoire des Religions," 1887, xvi. 170 *et seq.*, 284 *et seq.*), Conybeare ("Philo About the Contemplative Life," Oxford, 1895), and Wendland ("Die Therapeuten," etc., Leipsic, 1896) ascribe the entire work to Philo, basing their argument wholly on linguistic reasons, which seem sufficiently conclusive. But there are great dissimilarities between the fundamental conceptions of the author of the "De Vita Contemplativa" and those of Philo. The latter looks upon Greek culture and philosophy as allies, the former is hostile to Greek philosophy (see Siegfried in "Protestantische Kirchenzeitung," 1896, No.

42). He repudiates a science that numbered among its followers the sacred band of the Pythagoreans, inspired men like Parmenides, Empedocles, Zeno, Cleanthes, Heraclitus, and Plato, whom Philo prized ("Quod Omnis Probus," i., ii.; "Quis Rerum Divinarum Heres Sit," 48; "De Providentia," ii. 42, 48, etc.). He considers the symposium a detestable, common drinking-bout. This can not be explained as a Stoic diatribe; for in this case Philo would not have repeated it. And Philo would have been the last to interpret the Platonic Eros in the vulgar way in which it is explained in the "De Vita Contemplativa," 7 [ii. 480], as he repeatedly uses the myth of double man allegorically in his interpretation of Scripture ("De Opificio Mundi," 24; "De Allegoriis Legum," ii. 24). It must furthermore be remembered that Philo in none of his other works mentions these colonies of allegorizing ascetics, in which he would have been highly interested had he known of them. But pupils of Philo may subsequently have founded near Alexandria similar colonies that endeavored to realize his ideal of a pure life triumphing over the senses and passions; and they might also have been responsible for the one-sided development of certain of the master's principles. While Philo desired to renounce the lusts of this world, he held fast to the scientific culture of Hellenism, which the author of this book denounces. Although Philo liked to withdraw from the world in order to give himself up entirely to contemplation, and bitterly regretted the lack of such repose ("De Specialibus Legibus," 1 [ii. 299]), he did not abandon the work that was required of him by the welfare of his people.

(2) "De Incorrumpibilitate Mundi." Since the publication of I. Bernays' investigations there has been no doubt that this work is spurious. Its Peripatetic basic idea that the world is eternal and indestructible contradicts all those Jewish teachings that were for Philo an indisputable presupposition. Bernays has proved at the same time that the text has been confused through wrong pagination, and he has cleverly restored it ("Gesammelte Abhandlungen," 1885, i. 283-290; "Abhandlung der Berliner Akademie," 1876, Philosophical-Historical Division, pp. 209-278; *ib.* 1882, sect. iii. 82; Von Arnim, *l.c.* pp. 1-52).

(3) "De Mundo," a collection of extracts from Philo, especially from the preceding work (comp. Wendland, "Philo," ii., pp. vi.-x.). (4) "De Sampson" and "De Jona," in Armenian, published with Latin translation by Aucher. (5) "Interpretatio Hebraicorum Nominum," a collection, by an anonymous Jew, of the Hebrew names occurring in Philo. Origen enlarged it by adding New Testament names; and Jerome revised it. On the etymology of names occurring in Philo's exegetical works see below. (6) A "Liber Antiquitatum Biblicarum," which was printed in the sixteenth century and then disappeared, has been discussed by Cohn in "J. Q. R." 1898, x. 277-332. It narrates Biblical history from Adam to Saul (see Schürer, *l.c.* p. 542). (7) The pseudo-Philonian "Breviarium Temporum," published by Annius of Viterbo (see Schürer, *l.c.* note 168).

**His Exegesis. Cultural Basis:** Philo, of Jewish

descent, was by birth a Hellene, a member of one of those colonies, organized after the conquests of Alexander the Great, that were dominated by Greek language and culture. The vernacular of these colonies, Hellenistic Greek proper, was everywhere corrupted by idiotisms and solecisms, and in specifically Jewish circles by Hebraisms and Semitisms, numerous examples of which are found in the Septuagint, the Apocrypha, and the New Testament. The educated classes, however, had created for themselves from the classics, in the so-called *κοινή διάλεκτος*, a purer medium of expression. In the same way Philo formed his language by means of extensive reading of the classics. Scholars at an early date pointed out resemblances to Plato (Suidas, *s.v.*; Jerome, "De Scriptoribus Ecclesiasticis," Catalogue, *s.v.*). But there are also expressions and phrases taken from Aristotle, as well as from Attic orators and historians, and poetic phrases and allusions to the poets. Philo's works offer an anthology of Greek phraseology of the most different periods; and his language, in consequence, lacks simplicity and purity (see Treitel, "De Philonis Judæi Sermone," Breslau, 1870; Jessen, "De Elocutione Philonis Alexandrini," 1889).

But more important than the influence of the language was that of the literature. He quotes the epic and dramatic poets with especial frequency, or alludes to passages in their works. He has a wide acquaintance with the works of the Greek philosophers, to which he was devoted, owing to them his real scholarship, as he himself says (see "De Congressu Quærendæ Eruditionis Gratia," 6 [i. 550]; "De Specialibus Legibus," ii. 229; Deane, "The Book of Wisdom," 1881, p. 12, note 1). He holds that the highest perception of truth is possible only after a study of the encyclopedic sciences. Hence his system throughout shows the influence of Greek philosophy. The dualistic contrast between God and the world, between the finite and the infinite, appears also in Neo-Pythagorism. The influence

**Influence of Hellenism.** The influence of Stoicism is unmistakable in the doctrine of God as the only efficient cause, in that of divine reason immanent in the world, in that of the powers emanating from God and suffusing the world. In the doctrine of the Logos various elements of Greek philosophy are united. As Heinze shows ("Die Lehre vom Logos in der Griechischen Philosophie," 1872, pp. 204 *et seq.*), this doctrine touches upon the Platonic doctrine of ideas as well as the Stoic doctrine of the *γενικώτατον τι* and the Neo-Pythagorean doctrine of the type that served at the creation of the world; and in the shaping of the *λόγος τομείς* it touches upon the Heraclitean doctrine of strife as the moving principle. Philo's doctrine of dead, inert, non-existent matter harmonizes in its essentials with the Platonic and Stoic doctrine. His account of the Creation is almost identical with that of Plato; he follows the latter's "Timæus" pretty closely in his exposition of the world as having no beginning and no end; and, like Plato, he places the creative activity as well as the act of creation outside of time, on the Platonic ground that time begins only with the world. The influence of Pythagorism appears in the numeral-symbolism, to which

Philo frequently recurs. The Aristotelian contrast between *δύναμις* and *ἐντελέχεια* ("Metaphysics," iii. 73) is found in Philo, "De Allegoriis Legum," i. 64 (on Aristotle see Freudenthal in "Monatsschrift," 1875, p. 233). In his psychology he adopts either the Stoic division of the soul into eight faculties, or the Platonic trichotomy of reason, courage, and desire, or the Aristotelian triad of the vegetative, emotive, and rational souls. The doctrine of the body as the source of all evil corresponds entirely with the Neo-Pythagorean doctrine: the soul he conceives as a divine emanation, similar to Plato's *νοῦς* (see Siegfried, "Philo," pp. 139 *et seq.*). His ethics and allegories are based on Stoic ethics and allegories. Although as a philosopher Philo must be classed with the eclectics, he was not therefore merely a compiler. He made his philosophy the means of defending and justifying the Jewish religious truths. These truths he regarded as fixed and determinate; and philosophy was merely an aid to truth and a means of arriving at it. With this end in view Philo chose from the philosophical tenets of the Greeks, refusing those that did not harmonize with the Jewish religion, as, *e.g.*, the Aristotelian doctrine of the eternity and indestructibility of the world.

Although he devoted himself largely to the Greek language and literature, especially Greek philosophy, Philo's national Jewish education is also a factor to be taken into account. While he read the Old Testament chiefly in the Greek trans-

**His Knowl-** edge of the Hebrew text because he was under the wrong impression that the Greek corresponded with it, he nevertheless understood Hebrew, as his numerous etymologies of Hebrew names indicate (see Siegfried, "Philonische Studien," in Merx, "Archiv für Wissenschaftliche Erforschung des A. T." 1871, ii. 2, 143-163; *idem*, "Hebräische Worterklärungen des Philo und Ihre Einwirkung auf die Kirchenväter," 1863). These etymologies are not in agreement with modern Hebrew philology, but are along the lines of the etymologic midrash to Genesis and of the earlier rabbinism. His knowledge of the Halakah was not profound. B. Ritter, however, has shown (*l.c.*) that he was more at home in this than has been generally assumed (see Siegfried's review of Ritter's book in "Jenaer Literaturzeitung," 1879, No. 35, where the principal points of Philo's indebtedness to the Halakah are enumerated). In the Haggadah, however, he was very much at home, not only in that of the Bible, but especially in that of the earlier Palestinian and the Hellenistic Midrash (Frankel, "Ueber den Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik," 1851, pp. 190-200; Schürer, *l.c.* p. 546; "De Vita Mosis," i. 1 [ii. 81]).

**His Methods of Exegesis:** Philo bases his doctrines on the Old Testament, which he considers as the source and standard not only of religious truth but in general of all truth. Its pronouncements are for him divine pronouncements. They are the words of the *ἱερός λόγος*, *θεῖος λόγος*, *ἰσθθός λόγος* ("De Agricultura Noë," § 12 [i. 308]; "De Somniis," i. 681, ii. 25) uttered sometimes directly and sometimes through the mouth of a prophet, especially through Moses,

whom Philo considers the real medium of revelation, while the other writers of the Old Testament appear as friends or pupils of Moses. Although he distinguishes between the words uttered by God Himself, as the Decalogue, and the edicts of Moses, as the special laws ("De Specialibus Legibus," §§ 2 *et seq.* [ii. 300 *et seq.*]; "De Præmiis et Pœnis," § 1 [ii. 408]), he does not carry out this distinction, since he believes in general that everything in the Torah is of divine origin, even the letters and accents ("De Mutatione Nominum," § 8 [i. 587]). The extent of his canon can not be exactly determined (comp. Hornemann, "Observationes ad Illustrationem Doctrinæ de Canone V. T. ex Philone," 1776; B. Pick, "Philo's Canon of the O. T.," in "Jour. of Exeg. Society," 1895, pp. 126-143; C. Bissel, "The Canon of the O. T.," in "Bibliotheca Sacra," Jan., 1886, pp. 83-86; and the more recent introductions to the Old Testament, especially those of Buhl, "Canon and Text of the O. T." 1891, pp. 17, 43, 45; Ryle, "Philo and Holy Script," 1895, pp. xvi.-xxxv.; and other references in Schürer, *l.c.* p. 547, note 17). He does not quote Ezekiel, Daniel, Canticles, Ruth, Lamentations, Ecclesiastes, or Esther (on a quotation from Job see E. Kautzsch, "De Locis V. T. a Paulo Apostolo Allegatis," 1869, p. 69; on Philo's manner of quoting see Siegfried, *l.c.* p. 162). Philo regards the Bible as the source not only of religious revelation, but also of philosophic truth; for, according to him, the Greek philosophers also have borrowed from the Bible: Heraclitus, according to "Quis Rerum Divinarum Heres Sit," § 43 [i. 503]; Zeno, according to "Quod Omnis Probus Liber," § 8 [ii. 454].

Greek allegory had preceded Philo in this field. As the Stoic allegorists sought in Homer the basis for their philosophic teachings, so the Jewish allegorists, and especially Philo, went to the Old Testament. Following the methods of Stoic allegory,

they interpreted the Bible philosophically (on Philo's predecessors in the domain of the allegoristic Midrash among the Palestinian and Alexandrian Jews, see Siegfried, *l.c.* pp. 16-37). Philo bases his hermeneutics on the assumption of a twofold meaning in the Bible, the literal and the allegorical (comp. "Quod Deus Sit Immutabilis," § 11 [i. 280]; "De Somniis," i. 40 [i. 656]). He distinguishes the *ῥητὴ καὶ φανερά ἀπόδοσις* ("De Abrahamo," § 36 [ii. 29 *et seq.*]), "ad litteram" in contrast to "allegorice" ("Quæstiones in Genesis," ii. 21). The two interpretations, however, are not of equal importance: the literal sense is adapted to human needs; but the allegorical sense is the real one, which only the initiated comprehend. Hence Philo addresses himself to the *μύσται* ("initiated") among his audience, by whom he expects to be really comprehended ("De Cherubim," § 14 [i. 47]; "De Somniis," i. 33 [i. 649]). A special method is requisite for determining the real meaning of the words of Scripture ("Canons of Allegory," "De Victimæ Offerentibus," § 5 [ii. 255]; "Laws of Allegory," "De Abrahamo," § 15 [ii. 11]); the correct application of this method determines the correct allegory, and is therefore called "the wise architect" ("De Somniis," ii. 2 [i. 660]). As a result of some of these rules of inter-



pretation the literal sense of certain passages of the Bible must be excluded altogether; *e.g.*, passages in which according to a literal interpretation something unworthy is said of God; or in which statements are made that are unworthy of the Bible, senseless, contradictory, or inadmissible; or in which allegorical expressions are used for the avowed purpose of drawing the reader's attention to the fact that the literal sense is to be disregarded.

There are in addition special rules that not only direct the reader to recognize the passages which demand an allegorical interpretation, but help the initiated to find the correct and intended meaning. These passages are such as contain: (1) the doubling of a phrase; (2) an apparently superfluous expression in the text; (3) the repetition of statements previously made; (4) a change of phraseology—all these phenomena point to something special that the reader must consider. (5) An entirely different meaning may also be found by a different combination of the words, disregarding the ordinarily accepted division of the sentence in question into phrases and clauses. (6) The synonyms must be carefully studied; *e.g.*, why *λαδς* is used in one passage and *γένος* in another, etc. (7) A play upon words must be utilized for finding a deeper meaning; *e.g.*, sheep (*πρόβατον*) stand for progress in knowledge, since they derive their name from the fact of their progressing (*προβαίνειν*), etc. (8) A definite allegorical sense may be gathered from certain particles, adverbs, prepositions, etc.; and in certain cases it can be gathered even from (9) the parts of a word; *e.g.*, from *διά* in *διάλευκος*. (10) Every word must be explained in all its meanings, in order that different interpretations may be found. (11) The skilful interpreter may make slight changes in a word, following the rabbinical rule, "Read not so, but so" (Ber. 10a). Philo, therefore, changed accents, breathings, etc., in Greek words. (12) Any peculiarity in a phrase justifies the assumption that some special meaning is intended; *e.g.*, where *μία* ("one") is used instead of *πρώτη* ("first"; Gen. i. 5), etc. Details regarding the form of words are very important: (13) the number of the word, if it shows any peculiarity in the singular or the plural; the tense of the verb, etc.; (14) the gender of the noun; (15) the presence or omission of the article; (16) the artificial interpretation of a single expression; (17) the position of the verses of a passage; (18) peculiar verse-combinations; (19) noteworthy omissions; (20) striking statements; (21) numeral symbolism. Philo found much material for this symbolism in the Old Testament, and he developed it more thoroughly according to the methods of the Pythagoreans and Stoics. He could follow in many points the tradition handed down by his allegorizing predecessors ("De Vita Contemplativa," § 8 [ii. 481]).

Philo regards the singular as God's number and the basis for all numbers ("De Allegoriis Legum," ii. 12 [i. 66]). Two is the number of schism, of that which has been created, of death ("De Opificio Mundi," § 9 [i. 7]; "De Allegoriis Legum," i. 2 [i. 44]; "De Somniis," ii. 10 [i. 688]). Three is the number

of the body ("De Allegoriis Legum," i. 2 [i. 44]) or of the Divine Being in connection with His fundamental powers ("De Sacrificiis Abelis et Caini," § 15 [i. 173]). Four is potentially what ten is actually, the perfect number ("De Opificio Mundi," §§ 15, 16 [i. 10, 11], etc.); but in an evil sense four is the number of the passions, *πάθη* ("De Congressu Quærendæ Eruditionis Gratia," § 17 [i. 532]). Five is the number of the senses and of sensibility ("De Opificio Mundi," § 20 [i. 14], etc.). Six, the product of the masculine and feminine numbers  $3 \times 2$  and in its parts equal to  $3 + 3$ , is the symbol of the movement of organic beings ("De Allegoriis Legum," i. 2 [i. 44]). Seven has the most various and marvelous attributes ("De Opificio Mundi," §§ 30-43 [i. 21 *et seq.*]; comp. I. G. Müller, "Philo und die Welterschöpfung," 1841, p. 211). Eight, the number of the cube, has many of the attributes determined by the Pythagoreans ("Quæstiones in Genesis," iii. 49 [i. 223, Aucher]). Nine is the number of strife, according to Gen. xiv. ("De Congressu Quærendæ Eruditionis Gratia," § 17 [i. 532]). Ten is the number of perfection ("De Plantatione Noë," § 29 [i. 347]). Philo determines also the values of the numbers 50, 70, and 100, 12, and 120. (22) Finally, the symbolism of objects is very extensive. The numerous and manifold deductions made from the comparison of objects and the relations in which they stand come very near to confusing the whole system, this being prevented only by assigning predominance to certain forms of comparison, although others of secondary importance are permitted to be made side by side with them. Philo elaborates an extensive symbolism of proper names, following the example of the Bible and the Midrash, to which he adds many new interpretations. On the difference between the physical and ethical allegory, the first of which refers to natural processes and the second to the psychic life of man, see Siegfried, *l.c.* p. 197.

Philo's teaching was not Jewish, but was derived from Greek philosophy. Desiring to convert it into a Jewish doctrine, he applied the Stoic mode of allegoric interpretation to the Old Testament. No one before Philo, except his now forgotten Alexandrian predecessors, had applied this method to the Old Testament—a method that could produce no lasting results. It was attacked even in Alexandria ("De Vita Mosis," iii. 27 [ii. 168]), and disappeared after the brief florescence of Jewish Hellenism.

**His Doctrine of God:** Philo obtains his theology in two ways: by means of negation and by positive assertions as to the nature of God (comp. Zeller, "Philosophie der Griechen," 3d ed., iii., § 2, pp. 353-360; Drummond, "Philo Judæus," ii. 1-64, London, 1888). In his negative statement he tries to define the nature of God in contrast to the world. Here he can take from the Old Testament only certain views of later Jewish theology regarding God's sublimity transcending the world (Isa. lv. 9), and man's inability to behold God (Ex. xxxii. 20 *et seq.*). But according to the conception that predominates in the Bible God is incessantly active in the world, is filled with zeal, is moved by repentance, and comes to aid His people; He is, therefore, entirely different from the God described by Philo. Philo

does not consider God similar to heaven or the world or man; He exists neither in time nor space; He has no human attributes or emotions. Indeed, He has no attributes whatever (*ἀπλοῦς*), and in consequence no name (*ἄρρητος*), and for that reason he can not be perceived by man (*ἀκατάληπτος*). He can not change (*ἀτρέπτος*); He is always the same (*αἰδιος*). He needs no other being (*χρηζῶν ὀυδενὸς τὸ παράπαν*), and is self-sufficient (*ἐαυτῷ ἰκανός*). He can never perish (*ἀφθαρτος*). He is the simply existent (*ὁ ὢν, τὸ ὄν*), and as such has no relations with any other being (*τὸ γὰρ ἢ ὄν ἐστὶν οὐχὶ τῶν πρὸς τι*).

It is evident that this is not the God of the Old Testament, but the idea of Plato designated as *θεός*, in contrast to matter. Nothing remained, therefore, but to set aside the descriptions of God in the Old Testament by means of allegory. Philo characterizes as a monstrous impiety the anthropomorphism of the Bible, which, according to the literal meaning, ascribes to God hands and feet, eyes and ears, tongue and windpipe ("De Confusione Linguarum," § 27 [i. 425]). Scripture, he says, adapts itself to human conceptions (*ἰδ.*); and for pedagogic reasons God is occasionally represented as a man ("Quod Deus Sit Immutabilis," § 11 [i. 281]). The same holds good also as regards His anthropopathic attributes. God as such is untouched by unreasonable emotions, as appears, *e.g.*, from Ex. ii. 12, where Moses, torn by his emotions, perceives God alone to be calm ("De Allegoriis Legum," iii. 13 [i. 943]). He is free from sorrow, pain, and all such affections. But He is frequently represented as endowed with human emotions; and this serves to explain expressions referring to His repentance.

**Views on Anthropomorphisms.** Similarly God can not exist or change in space. He has no "where" (*πού*), obtained by changing the accent in Gen. iii. 9: "Adam, where [*πού*] art thou?"), is not in any place. He is Himself the

place; the dwelling-place of God means the same as God Himself, as in the Mishnah *מקום* = "God is" (comp. Freudenthal, "Hellenistische Studien," p. 73), corresponding to the tenet of Greek philosophy that the existence of all things is summed up in God (comp. Schürer, "Der Begriff des Himmelreichs," in "Jahrbuch für Protestantische Theologie," 1876, i. 170). The Divine Being as such is motionless, as the Bible indicates by the phrase "God stands" (Deut. v. 31; Ex. xvii. 6). It was difficult to harmonize the doctrine of God's namelessness with the Bible; and Philo was aided here by his imperfect knowledge of Greek. Not noticing that the Septuagint translated the divine name *Υἱων* by *Κύριος*, he thought himself justified in referring the two names *θεός* and *Κύριος* to the two supreme divine faculties.

Philo's transcendental conception of the idea of God precluded the Creation as well as any activity of God in the world; it entirely separated God from man; and it deprived ethics of all religious basis. But Philo, who was a pious Jew, could not accept the un-Jewish, pagan conception of the world and the irreligious attitude which would have been the logical result of his own system; and so he accepted the Stoic doctrine of the immanence of God, which led him to statements opposed to those he had

previously made. While he at first had placed God entirely outside of the world, he now regarded Him as the only actual being therein. God is the only real citizen of the world; all other beings are merely sojourners therein ("De Cherubim," § 34 [i. 661]). While God as a transcendent being could not operate at all in the world, He is now considered as doing everything and as the only cause of all things ("De Allegoriis Legum," iii. 3 [i. 88]). He creates not only once, but forever (*ἰδ.* i. 13 [i. 44]). He is identical with the Stoic "efficient cause." He is impelled to activity chiefly by His goodness, which is the basis of the Creation. God as creator is called *θεός* (from *τίθημι*; comp. "De Confusione Linguarum," § 27 [i. 425]). This designation also characterizes Him in conformity with His goodness, because all good gifts are derived from God, but not evil ones. Hence God must call upon other powers to aid Him in the creation of man, as He can have nothing to do with matter, which constitutes the physical nature of man: with evil He can have no connection; He can not even punish it. God stands in a special relation to man. The human soul is God's most characteristic work. It is a reflex of God, a part of the divine reason, just as in the system of the Stoics the human soul is an emanation of the World-Soul. The life of the soul is nourished and supported by God, Philo using for his illustrations the figures of the light and the fountain and the Biblical passages referring to these.

**Doctrine of the Divine Attributes:** Although, as shown above, Philo repeatedly endeavored to find the Divine Being active and acting in the world, in agreement with Stoicism, yet his Platonic repugnance to matter predominated, and consequently whenever he posited that the divine could not have any contact with evil, he defined evil as matter, with the result that he placed God outside of the world. Hence he was obliged to separate from the Divine Being the activity displayed in the world and to transfer it to the divine powers, which accordingly were sometimes inherent in God and at other times exterior to God. This doctrine, as worked out by Philo, was composed of very different elements, including Greek philosophy, Biblical conceptions, pagan and late Jewish views. The Greek elements were borrowed partly from Platonic philosophy, in so far as the divine powers were conceived as types or patterns of actual things ("archetypal ideas"), and partly from Stoic philosophy, in so far as those powers were regarded as the efficient causes that not only represent the types of things, but also produce and maintain them. They fill the whole world, and in them are contained all being and all individual things ("De Confusione Linguarum," § 34 [i. 431]). Philo endeavored to harmonize this conception with the Bible by designating these powers as angels ("De Gigantibus," § 2 [i. 263]; "De Somniis," i. 22 [i. 641 *et seq.*]), whereby he destroyed an essential characteristic of the Biblical view. He further made use of the pagan conception of demons (*ἰδ.*). And finally he was influenced by the late Jewish doctrine of the throne-chariot (*מעשה מרכבה*), in connection with which he in a way detaches one of God's fundamental powers, a point which will be discussed further on. In the Haggadah

this fundamental power divides into two contrasts, which modify each other: **מרת הרין ומרת הרחמים**. In the same way Philo contrasts the two divine attributes of goodness and power (*ἀγαθότης* and *ἀρχή*, *δύναμις χαριστική* and *συγκολλαστική*). They are also expressed in the names of God; but Philo's explanation is confusing. "Υἱων" really designates God as the kind and merciful one, while "Elohim" designates him as the just one. Philo, however, interpreted "Elohim" (LXX. *Θεός*) as designating the "cosmic power"; and as he considered the Creation the most important proof of divine goodness, he found the idea of goodness especially in *Θεός* ("De Migratione Abrahami," § 32 [i. 464]). On the parallel activity of the two powers and the symbols used thereof in Scripture, as well as on their emanation from God and their further development into new powers, their relation to God and the world, their part in the Creation, their tasks toward man, etc., see Siegfried, "Philo," pp. 214-218. Philo's exposition here is not entirely clear, as he sometimes conceives the powers to be independent hypostases and sometimes regards them as immanent attributes of the Divine Being.

**The Logos:** Philo considers these divine powers in their totality also, treating them as a single independent being, which he designates "Logos." This name, which he borrowed from Greek philosophy, was first used by Heraclitus and then adopted by the Stoics. Philo's conception of the Logos is influenced by both of these schools. From Heraclitus he borrowed the conception of the "dividing Logos" (*λόγος τομεύς*), which calls the various objects into existence by the combination of contrasts ("Quis Rerum Divinarum Heres Sit," § 43 [i. 503]), and from Stoicism, the characterization of the Logos as the active and vivifying power. But Philo borrowed also Platonic elements in designating the Logos as the "idea of ideas" and the "archetypal idea" ("De Migratione Abrahami," § 18 [i. 452]; "De Specialibus Legibus," § 36 [ii. 333]). There are, in addition, Biblical elements: there are Biblical passages in which the word of *Υἱων* is regarded as a power acting independently and existing by itself, as Isa. lv. 11 (comp. Matt. x. 13; Prov. xxx. 4); these ideas were further developed by later Judaism in the doctrines of the Divine Word creating the world, the divine throne-chariot and its cherub, the divine splendor and its shekinah, and the name of God as well as the names of the angels; and Philo borrowed from all these in elaborating his doctrine of the Logos. He calls the Logos the "archangel of many names," "taxiarch" (corps-commander), the "name of God," also the "heavenly Adam" (comp. "De Confusione Linguarum," § 11 [i. 411]), the "man, the word of the eternal God." The Logos is also designated as "high priest," in reference to the exalted position which the high priest occupied after the Exile as the real center of the Jewish state. The Logos, like the high priest, is the expiator of sins, and the mediator and advocate for men: *ικέρτης* ("Quis Rerum Divinarum Heres Sit," § 42 [i. 501], and *παράκλητος* ("De Vita Mosis," iii. 14 [ii. 155]). From Alexandrian theology Philo borrowed the idea of wisdom as the mediator; he thereby somewhat confused his doctrine of the Logos, regarding wis-

dom as the higher principle from which the Logos proceeds, and again coordinating it with the latter.

Philo, in connecting his doctrine of the Logos with Scripture, first of all bases on Gen. i. 27 the relation of the Logos to God. He trans-

**Relation of** lates this passage as follows: "He the Logos made man after the image of God," to God. concluding therefrom that an image of God existed. This image of God

is the type for all other things (the "Archetypal Idea" of Plato), a seal impressed upon things. The Logos is a kind of shadow cast by God, having the outlines but not the blinding light of the Divine Being.

The relation of the Logos to the divine powers, especially to the two fundamental powers, must now be examined. And here is found a twofold series of exegetic expositions. According to one, the Logos stands higher than the two powers; according to the other, it is in a way the product of the two powers; similarly it occasionally appears as the chief and leader of the innumerable powers proceeding from the primal powers, and again as the aggregate or product of them. In its relation to the world the Logos appears as the universal substance on which all things depend; and from this point of view the manna (as *γενικώτατόν τι*) becomes a symbol for it. The Logos, however, is not only the archetype of things, but also the power that produces them, appearing as such especially under the name of the Logos *τομεύς* ("the divider"). It separates the individual beings of nature from one another according to their characteristics; but, on the other hand, it constitutes the bond connecting the individual creatures, uniting their spiritual and physical attributes. It may be said to have invested itself with the whole world as an indestructible garment. It appears as the director and shepherd of the things in the world

**Pneuma-** in so far as they are in motion. The  
**tology.** Logos has a special relation to man.

It is the type; man is the copy. The similarity is found in the mind (*νοῦς*) of man. For the shaping of his nous, man (earthly man) has the Logos (the "heavenly man") for a pattern. The latter officiates here also as "the divider" (*τομεύς*), separating and uniting. The Logos as "interpreter" announces God's designs to man, acting in this respect as prophet and priest. As the latter, he softens punishments by making the merciful power stronger than the punitive. The Logos has a special mystic influence upon the human soul, illuminating it and nourishing it with a higher spiritual food, like the manna, of which the smallest piece has the same vitality as the whole.

**Cosmology:** Philo's conception of the matter out of which the world was created is entirely un-Biblical and un-Jewish; he is here wholly at one with Plato and the Stoics. According to him, God does not create the world-stuff, but finds it ready at hand. God can not create it, as in its nature it resists all contact with the divine. Sometimes, following the Stoics, he designates God as "the efficient cause," and matter as "the affected cause." He seems to have found this conception in the Bible (Gen. i. 2) in the image of the spirit of God hover-

ing over the waters ("De Opificio Mundi," § 2 [i. 12]). On the connection of these doctrines with the speculations on the *מעשה בראשית*, see Siegfried, *l. c.* pp. 230 *et seq.*

Philo, again like Plato and the Stoics, conceives of matter as having no attributes or form; this, however, does not harmonize with the assumption of four elements. Philo conceives of matter as evil, on the ground that no praise is meted out to it in Genesis ("Quis Rerum Divinarum Heres Sit," § 32 [i. 495]). As a result, he can not posit an actual Creation, but only a formation of the world, as Plato holds. God appears as demiurge and cosmoplast.

Philo frequently compares God to an architect or gardener, who formed the present world (the *κόσμος αἰσθητός*) according to a pattern, the ideal world (*κόσμος νοητός*). Philo takes the details of his story of the Creation entirely from Gen. i. A specially important position is assigned here to the Logos, which executes the several acts of the Creation, as God can not come into contact with matter, actually creating only the soul of the good.

**Anthropology. The Doctrine of Man as a Natural Being:** Philo regards the physical nature of man as something defective and as an obstacle to his development that can never be fully surmounted, but still as something indispensable in view of the nature of his being. With the body the necessity for food arises, as Philo explains in various allegories. The body, however, is also of advantage to the spirit, since the spirit arrives at its knowledge of the world by means of the five senses. But higher and more important is the spiritual nature of man. This nature has a twofold tendency: one toward the sensual and earthly, which Philo calls sensibility (*αἰσθησις*), and one toward the spiritual, which he calls reason (*νοῦς*). Sensibility has its seat in the body, and lives in the senses, as Philo elaborates in varying allegoric imagery. Connected with this corporeality of the sensibility are its limitations; but, like the body itself, it is a necessity of nature, the channel of all sense-perception. Sensibility, however, is still more in need of being guided by reason. Reason is that part of the spirit which looks toward heavenly things. It is the highest, the real divine gift that has been infused into man from without ("De Opificio Mundi," i. 15; "De Eo Quod Deterius Potiori Insidiatur," i. 206); it is the masculine nature of the soul. The *νοῦς* is originally at rest; and when it begins to move it produces the several phenomena of mind (*ἐνθυμήματα*). The principal powers of the *νοῦς* are judgment, memory, and language.

**Man as a Moral Being:** More important in Philo's system is the doctrine of the moral development of man. Of this he distinguishes two conditions: (1) that before time was, and (2) that since the beginning of time. In the pretemporal condition the soul was without body, free from earthly matter, without sex, in the condition of the generic (*γενικός*) man, morally perfect, *i. e.*, without flaws, but still striving after a higher purity. On entering upon time the soul loses its purity and is confined in a body. The nous becomes earthly, but it retains a tendency toward something higher. Philo is not entirely certain whether the body in itself or merely

in its preponderance over the spirit is evil. But the body in any case is a source of danger, as it easily drags the spirit into the bonds of sensibility. Here, also, Philo is undecided whether sensibility is in itself evil, or whether it may merely lead into temptation, and must itself be regarded as a mean (*μέσον*). Sensibility in any case is the source of the passions and desires. The passions attack the sensibility in order to destroy the whole soul. On their number and their symbols in Scripture see Siegfried, *l. c.* pp. 245 *et seq.* The "desire" is either the lustful enjoyment of sensual things, dwelling as such in the abdominal cavity (*κοιλία*), or it is the craving for this enjoyment, dwelling in the breast. It connects the nous and the sensibility, this being a psychologic necessity, but an evil from an ethical point of view.

According to Philo, man passes through several steps in his ethical development. At first the several elements of the human being are in a state of latency, presenting a kind of moral neutrality which Philo designates by the terms "naked" or "medial." The nous is nude, or stands midway so long as it has not decided either for sin or for virtue. In this period of moral indecision God endeavors to prepare the earthly nous for virtue, presenting to him in the "earthly wisdom and virtue" an image of heavenly wisdom. But man (nous) quickly leaves this state of neutrality. As soon as he meets the woman (sensibility) he is filled with desire, and passion ensnares him in the bonds of sensibility. Here the moral duties of man arise; and according to his attitude there are two opposite tendencies in humanity.

**Ethics. Sensual Life:** The soul is first aroused by the stimuli of sensual pleasures; it begins to turn toward them, and then becomes more and more involved. It becomes devoted to the body, and begins to lead an intolerable life (*βίος ἀβιωτός*). It is inflamed and excited by irrational impulses. Its condition is restless and painful. The sensibility endures, according to Gen. iii. 16, great pain. A continual inner void produces a lasting desire which is never satisfied. All the higher aspirations after God and virtue are stifled. The end is complete moral turpitude, the annihilation of all sense of duty, the corruption of the entire soul: not a particle of the soul that might heal the rest remains whole. The worst consequence of this moral death is, according to Philo, absolute ignorance and the loss of the power of judgment. Sensual things are placed above spiritual; and wealth is regarded as the highest good. Too great a value especially is placed upon the human nous; and things are wrongly judged. Man in his folly even opposes God, and thinks to scale heaven and subjugate the entire earth. In the field of politics, for example, he attempts to rise from the position of leader of the people to that of ruler (Philo cites Joseph as a type of this kind). Sensual man generally employs his intellectual powers for sophistry, perverting words and destroying truth.

**Ascent to Reason:** Abraham, the "immigrant," is the symbol of man leaving sensuality to turn to reason ("De Migratione Abrahami," § 4 [i. 439]). There are three methods whereby one can rise toward the divine: through teaching, through practise

(ἀσκησις), and through natural goodness (δοσίτης). On Philo's predecessors on this point see Siegfried, *l.c.* p. 257.

The method through teaching begins with a preliminary presentiment and hope of higher knowledge, which is especially exemplified in Enos. The real "teaching" is represented in the case of Abraham, the "lover of learning." The pupil has to pass through three stages of instruction. The first is that of "physiology," during which physical nature is studied. Abraham was in this stage until he went to Haran; at this time he was the "physiologist" of nature, the "meteorologist." Recognizing his shortcomings, he went to Haran, and turned to the study of the spirit, devoting himself at first to the preparatory learning that is furnished by general education (ἐγκύκλιος παιδεία); this is most completely analyzed by Philo in "De Congressu Quærendæ Eruditionis Gratia," § 3 [i. 520]. The pupil must study grammar, geometry, astronomy, rhetoric, music, and logic; but he can never attain to more than a partial mastery of these sciences, and this only with the utmost labor. He reaches only the boundaries of knowledge (ἐπιστήμη) proper, for the "soul's irrational opinions" still follow him. He sees only the reflection of real science. The knowledge of the medial arts (μέσαι τέχναι) often proves erroneous. Hence the "lover of learning" will endeavor to become a "wise man." Teaching will have for its highest stage philosophy, which begins to divide the mortal from the immortal, finite knowledge from infinite knowledge. The tendency toward the sensuous is given up, and the insufficiency of mere knowledge is recognized. He perceives that wisdom (σοφία) is something higher than sophistry (σοφιστεία) and that the only subject of contemplation for the wise is ethics. He attains to possession (κτῆσις) and use (χρήσις); and at the highest stage he beholds heavenly things, even the Eternal God Himself.

By the method of practise man strives to attain to the highest good by means of moral action. The preliminary here is change of mind (μετάνοια), the turning away from the sensual life. This turning away is symbolized in Enoch, who, according to Gen. v. 24, "was not." Rather than undertake to engage in the struggle with evil it is better for man to escape therefrom by running away. He can also meet the passions as an ascetic combatant. Moral endeavor is added to the struggle. Many dangers arise here. The body (Egypt), sensuality (Laban and others), and lust (the snake) tempt the ascetic warrior. The sophists (Cain, etc.) try to lead him astray. Discouraged by his labors, the ascetic flags in his endeavors; but God comes to his aid, as exemplified in Eliezer, and fills him with love of labor instead of hatred thereof. Thus the warrior attains to victory. He slays just as Phineas slays the snake; and in this way Jacob ("he who trips up"), the wrestling ascetic, is transformed into Israel, who beholds God.

Good moral endowment, however, takes precedence of teaching and practise. Virtue here is not the result of hard labor, but is the excellent fruit maturing of itself. Noah represents the preliminary stage. He is praised, while no really good deeds are reported of him, whence it may be concluded

that the Bible refers to his good disposition. But as Noah is praised only in comparison with his contemporaries, it follows that he is not yet a perfect man. There are several types in the Bible representing the perfect stage. It appears in its purest form in Isaac. He is perfect from the beginning: perfection is a part of his nature (φύσις); and he can never lose it (ἀντήκοος καὶ ἀντομάθης). With such persons, therefore, the soul is in a state of

**Views on rest and joy.** Philo's doctrine of virtue is Stoic, although he is undecided whether complete dispassionateness

(ἀπάθεια; "De Allegoriis Legum," iii. 45 [i. 513]) or moderation (μετριοπαθεῖν; "De Abrahamo," § 44 [ii. 137]) designates the really virtuous condition. Philo identifies virtue in itself and in general with divine wisdom. Hence he uses the symbols interchangeably for both; and as he also frequently identifies the Logos with divine wisdom, the allegoric designations here too are easily interchanged. The Garden of Eden is "the wisdom of God" and also "the Logos of God" and "virtue." The fundamental virtue is goodness; and from it proceed four cardinal virtues—prudence, courage, self-control, and justice (φρόνησις, ἀνδρία, σωφροσύνη, δικαιοσύνη)—as the four rivers proceed from the river of Eden. An essential difference between Philo and the Stoics is found in the fact that Philo seeks in religion the basis for all ethics. Religion helps man to attain to virtue, which he can not reach of himself, as the Stoics hold. God must implant virtue in man ("De Allegoriis Legum," i. 53 [i. 73]). Hence the goal of the ethical endeavor is a religious one: the ecstatic contemplation of God and the disembodiment of souls after death.

Hellenistic Judaism culminated in Philo, and through him exerted a deep and lasting influence on Christianity also. For the Jews themselves it soon succumbed to Palestinian Judaism. The development that ended in the Talmud offered a surer guaranty for the continuance of Judaism, as opposed to paganism and rising Christianity, than Jewish Hellenism could promise, which, with all its loyalty to the laws of the Fathers, could not help it to an independent position. The cosmopolitanism of Christianity soon swept away Hellenistic Judaism, which could never go so far as to declare the Law superfluous, notwithstanding its philosophic liberality. (For the extent and magnitude of Philo's influence on Judaism and Christianity see Siegfried, *l.c.* pp. 275-399.)

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T.

C. S.

—**His Relation to the Halakah:** Philo's relation to Palestinian exegesis and exposition of the Law is twofold: that of receiver and that of giver. While his method of interpretation was influenced by the Palestinian Midrash, he in his turn influenced

this Midrash; for many of his ideas were adopted by Palestinian scholars, and are still found scattered throughout the Talmud and the Midrashim. The Palestinian Halakah was probably known in Alexandria even before the time of Philo, and was apparently introduced by Judah b. Tabbai, or Joshua b. Perahyah, who fled from the persecutions of Hircanus to Alexandria, where he remained for some time. Philo had, moreover, the opportunity of studying Palestinian exegesis in its home; for he visited Jerusalem once or twice, and at these times could communicate his views and his method of exegesis to the Palestinian scholars. Furthermore, later teachers of the Law occasionally visited Alexandria, among them Joshua b. Hananiah (comp. Niddah 69b); and these carried various Philonic ideas back to Palestine. The same expositions of the Law and the same Biblical exegesis are very frequently found, therefore, in Philo and in the Talmud and Midrashim. The only means of ascertaining Philo's exact relation to Palestinian exegesis lies in the determination of the priority of one of two parallel passages found in both authorities. In the solution of such a problem a distinction must first be drawn between the Halakah and the Haggadah.

With regard to the Halakah, which originated in Palestine, it may be assumed with certainty that the interpretations and expositions found in Philo which

**His Debt** have been borrowed by him from the  
**to the** latter; and his relation to it is, there-  
**Halakah.** fore, only that of the recipient. Any

influence which he may have exercised upon it can have been only a negative one, inasmuch as he aroused the opposition of Palestinian scholars by many of his interpretations, and inspired them to controvert him. The following examples may serve to elucidate his relation to the Halakah: Philo says ("De Specialibus Legibus," ed. Leipsic, § 13, ed. Mangey [cited hereafter as M.], 312), in interpreting Deut. xxii. 23-27, that the distinction made in the Law as to whether the violence was offered in the city or in the field must not be taken literally, the point being whether the girl cried for help and could have found it, without reference to the place where she was assaulted. The same view is found in the Halakah: "One might think that if the deed occurred in the city, the girl was guilty under all circumstances, and that if it took place in the field, she was invariably innocent. According to Deut. xxii. 27, however, 'the betrothed damsel cried, and there was none to save her.' This shows that wherever help may be expected the girl is guilty, whether the assault is made in the city or in the field; but where no help is to be expected, she is innocent, whether the assault occurs in the city or in the field" (Sifre, Deut. 243 [ed. Friedmann, p. 118b]). Philo explains (*l.c.* § 21 [M. 319-320]) the words "God delivers him into his hand" (Ex. xxi. 13, Hebr.) as follows: "A man has secretly committed a premeditated murder and has escaped human justice; but his act has not been hidden from divine vengeance, and he shall be punished for it by death. Another man who has committed a venial offense, for which he deserves exile, also has escaped human justice.

This latter man God uses as a tool, to act as the executioner of the murderer, whom He causes him to meet and to slay unintentionally. The murderer has now been punished by death, while his executioner is exiled for manslaughter; the latter thus suffering the punishment which he has merited because of his original minor offense." This same interpretation is found in the Halakah as well (Mak. 10b; comp. also Mek., Mishpatim, iv. [ed. Weiss, p. 86a]). In explaining the law given in Deut. xxi. 10-14, Philo says, furthermore ("De Caritate," § 14 [M. 394]), that a captive woman taken in war shall not be treated as a slave if her captor will not take her to wife. The same interpretation is found in the Halakah (Sifre, Deut. 214 [ed. Friedmann, p. 113a]), which explains the words "lo tit'amer bah" (= "thou shalt not do her wrong") to mean, "thou shalt not keep her as a slave."

Numerous instances are also found in which, though Philo departs in the main point from the Halakah, he agrees with it in certain details. Thus, in interpreting the law set forth in Ex. xxi. 22 ("De Specialibus Legibus," § 19 [M. 317]) he differs entirely from the Halakah, except that he says that the man in question is liable to punishment only in case he has beaten the woman on the belly. The Halakah (Mek. *l.c.* v. [ed. Weiss, p. 90a]) deduces this law from the word "harah" (= "pregnant").

Philo agrees with the Halakah also in his justification of various laws. The law given in Ex. xxii. 1, according to which the owner has the right to kill a thief, is based by Philo on the assumption that the thief breaks in with murderous intent, in which case he would certainly be ready to kill the owner should the latter try to prevent him from stealing ("De Specialibus Legibus," § 2 [M. 337]). The Mishnah (Sanh. viii. 6 and Talmud 72a) gives the same explanation.

It is especially interesting to note that Philo borrowed certain halakot that have no foundation in Scripture, regarding them as authoritative interpretations of the law in question. He says, for instance (*l.c.* § 5 [M. 304]), that the marriage of a Jew with a non-Jewish woman is forbidden, no matter of what nation she be, although the Talmud says ('Ab. Zarah 36b) that, according to the Pentateuchal law (Deut. vii. 3), only a marriage with a member of any of the seven Canaanitish peoples was forbidden, the extension of this prohibition to all other nations being merely a rabbinic decree.

The most important feature of Philo's relation to the Halakah is his frequent agreement with an earlier halakah where it differs from a later one. This fact has thus far remained unnoticed, although it is most important, since it thus frequently becomes possible to determine which portions of the accepted halakah are earlier and which are later in date. A few examples may serve to make this

clear. Philo says ("De Caritate," § 14 **Agreement** [M. 393]), in explaining the law given **with the** in Deut. xxi. 10-14, regarding a **Earlier** woman taken captive in war, that she **Halakah.** must cut her nails. This interpretation of verse 12 of the same chapter agrees with the earlier halakah, represented by R. Eliezer (Sifre, Deut. 213 [ed. Friedmann, p. 112b]);

but the later halakah (Sifre, *l.c.*), represented by R. Akiba, explains the words "we-asetah et-ziparneha" as meaning "she shall let her nails grow." Again, Philo says ("De Specialibus Legibus," § 19 [M. 317]), in interpreting the law of Ex. xxi. 18-19: "If the person in question has so far recovered from his hurt that he is able to go out again, although it may be necessary for him to be assisted by another or to use crutches, his assailant is no longer liable to punishment, even in case his victim subsequently dies; for it is not absolutely certain that his death is a result of the blow, since he has recovered in the meantime." Hence Philo takes the phrase "upon his staff" (*ib.* verse 19) literally. In like manner he interprets (*l.c.* § 2 [M. 336-337]) the passage "If the sun be risen upon him" (*ib.* xxii. 3) as follows: "If the owner catches the thief before sunrise he may kill him; but after the sun has risen, he no longer has this right." Both these explanations by Philo contradict the accepted halakah, which interprets the passages Ex. xxi. 19, xxii. 3, as well as Deut. xxii. 17, figuratively, taking the phrase "upon his staff" to mean "supported by his own strength," and interpreting the passage "If the sun be risen upon him" to mean "when it is clear as daylight that the thief would not have killed the owner, even had the latter prevented him from the robbery" (comp. Mek., Mishpatim, vi. [ed. Weiss, p. 88b]). Philo here follows the earlier halakah, whose representative, R. Eliezer (Sifre, Deut. 237 [ed. Friedmann, p. 118a]), says "debarim ki-ketabam" (= "the phrases must be taken literally"). Although only Deut. xxii. 17 is mentioned in Ket. 46a and Yer. Ket. 28c in connection with R. Eliezer's statement, it is not expressly said that such statement must not be applied to the other two phrases; and it may be inferred from Philo that these three phrases, which were explained figuratively by R. Ishmael, were taken literally by the old halakah.

The same agreement between Philo and the earlier halakah is found in the following examples: Philo takes the phrases Ex. xxi. 23-25 and Deut. xix. 21, "eye for eye," "tooth for tooth," etc., literally, saying (*l.c.* § 33 [M. 329]) that, according to the Mosaic law, the "lex talionis" must hold.

**Supports of the "Lex Talionis."** This explanation differs from that of the accepted halakah, which interprets the phrases in question as meaning merely a money indemnity (Mek. *l.c.* viii. [ed. Weiss, p. 90b]; B. K. 93b-94a), whereas the earlier halakah (as represented by R. Eliezer, B. K. 94a) says "'ayin tahat 'ayin mammash" (= "an eye for an eye" is meant in the literal sense). This view of the earlier halakah was still known as such to the later teachers; otherwise the Talmud (B. K. *l.c.*) would not have taken special pains to refute this view, and to prove its incorrectness.

It frequently happens that when Philo differs from the Halakah in expounding a law, and gives an interpretation at variance with it, such divergent explanation is mentioned as a possible one and is disproved in the Talmud or the halakic midrashim. This fact is especially noteworthy, since in many cases it renders possible the reconstruction of the earlier halakah by a comparison with Philo's interpretations, as is shown by the following example: Philo says

X.—2

(*l.c.* § 27 [M. 323]), in discussing the law of Ex. xxi. 28-29, that if an ox known to be vicious kills a person, then the ox as well as its owner shall be sentenced to death. Philo interprets the words "his owner also shall be put to death" (*ib.* verse 29) to refer to "death by legal sentence," although in certain circumstances the Law may exempt the owner from this penalty and impose a fine instead. The accepted Halakah, however, explains the phrase in question to mean that the owner will suffer death at the hand of God, while human justice can punish him only by a fine, in no case having the right to put him to death because his ox has killed a man (Mek. *l.c.* x. [ed. Weiss, p. 98a]; Sanh. 15a, b). This interpretation of the Halakah was not, on the other hand, universally accepted; for in Mek. *l.c.* and especially in the Talmud, *l.c.* it is attacked in the remark: "Perhaps the passage really means that the owner shall be sentenced to death by a human court." It appears from this statement as well as from Sanh. i. 4 (comp. Geiger, "Urschrift," pp. 448 *et seq.*) that the earlier halakah held that the owner should be sentenced to death. This view was vigorously opposed by the later halakah, and was not entirely set aside until a very late date, as appears from Sanh. *l.c.*

It is impossible, however, to ascribe to the earlier Halakah all the interpretations of Philo that are mentioned and refuted in the Talmud and the halakic midrashim; and extreme caution must be observed in determining which of Philo's interpretations that differ from the accepted Halakah are to be assigned to the earlier one. Many of Philo's explanations are quoted according to the rulings of the court of Alexandria and to its interpretation of the Law, and were never recognized in the Palestinian Halakah. They are, nevertheless, cited as possible interpretations, and are refuted in the Talmud and in the Midrashim, Alexandrian judicial procedure in general being frequently made an object of criticism.

Philo's relation to the Palestinian haggadic exegesis is different, for it can not be said that wherever Palestinian ideas coincide with his own it must invariably have formed the basis of his statements (comp. Freudenthal, "Hellenistische Studien," pp. 57-77). While this dependence may have existed in numerous instances, it may confidently be affirmed that in many other cases the Palestinian sources borrowed ideas which Philo had drawn from Hellenistic authorities. The following examples may serve to show that the Palestinian Haggadah is indebted to Philo: Gen. R. viii. 1 explains the passage Gen. i. 27 to mean that God originally created man as an *ANDROGYNOS*, this idea being first expressed by Philo in explanation of the same passage ("De Opificio Mundi," § 24 [M. 17] and more clearly in "De Allegoriis Legum," ii. 4 [M. 49]). In like manner the idea expressed in Gen. R. xiv. 3 of a twofold creation of man, in part divine and in part earthly, has been taken from Philo, who was the first to enunciate this doctrine ("De Opificio Mundi," § 12 [M. 49-50]), while the interpretation given in Ex. R. xxvi. 1, that Moses was called by the same name as the water, is certainly taken from Philo, who says ("Vita Mosis," i. 4 [M.

88]) that Moses received his name because he was found in the water, the Egyptian word for which is "mos."

In the case of many of the ideas and principles found both in Philo and in the Talmudic and Midrashic literature it is impossible to

**Relation to Palestinian** on either side; and it is much more **Haggadic** justifiable to assume that such ideas **Exegesis.** originated independently of each other in Palestine and in Alexandria.

This may have been the case also with the rules of hermeneutics. The principles which Philo framed for the allegoric interpretation of Scripture correspond in part to the exegetic system of the Palestinian Halakah. It is highly probable, however, that neither borrowed these rules from the other, but that both, feeling the need of interpreting Scripture, though for different purposes, independently invented and formulated these methods while following the same trend of thought. Some examples of similarity in the rules may be given here. Philo formulates the principle that a deeper meaning is implied in the repetition of well-known facts ("De Congressu Eruditionis Gratia," § 14 [M. 529]); and this same rule was formulated by Akiba also (Sifre, Num. 2, according to the reading of Elijah Wilna). Philo states as another rule that there is no superfluous word in the Bible, and wherever there is a word which seems to be such, it must be interpreted. Hence he explains ("De Profugis," § 10 [M. 554]) the apparently superfluous word in Ex. xxi. 12. This principle is formulated by Akiba also (Yer. Shab. xix. 17a; comp. also Sanh. 64b, where Akiba deduces the same meaning from the apparently redundant word in Num. xv. 31, as Philo does from Ex. xxi. 12).

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T.

J. Z. L.

**PHINEHAS: 1.—Biblical Data:** Son of Eleazar and grandson of Aaron (Ex. vi. 25; I Chron. v. 30, vi. 35 [A. V. vi. 4, 50]). His mother is said to have been one of Putiel's daughters; and it seems that he was the only child of his parents (Ex. *l.c.*). Phinehas came into prominence through his execution of Zimri, son of Salu, and Cozbi, daughter of Zur, a Midianite prince, at Shittim, where the Israelites worshiped Baal-peor. Through his zeal he also stayed the plague which had broken out among the Israelites as a punishment for their sin; and for this act he was approved by God and was rewarded with the divine promise that the priesthood should remain in his family forever (Num. xxv. 7-15). After this event Phinehas accompanied, as priest, the expedition sent against the Midianites, the result of which was the destruction of the latter (*ib.* xxxi. 6 *et seq.*). When the Israelites had settled in the land of Canaan, Phinehas headed the party which was sent to remonstrate with the tribes of Reuben and Gad and the half-tribe of Manasseh because

of the altar that had been built by them east of the Jordan (Josh. xxii. 13).

At the time of the distribution of the land, Phinehas received a hill in Mount Ephraim, where his father, Eleazar, was buried (*ib.* xxiv. 33). He is further mentioned as delivering the oracle to the Israelites in their war with the Benjamites (Judges xx. 28). In I Chron. ix. 20 he is said to have been the chief of the Korahites who guarded the entrance to the sacred tent.

The act of Phinehas in executing judgment and his reward are sung by the Psalmist (Ps. cvi. 30, 31). Phinehas is extolled in the Apocrypha also: "And Phinehas, the son of Eleazar, is the third in glory" (Ecclus. [Sirach] xlv. 23); "And he was zealous for the law, even as Phinehas did unto Zimri, the son of Salu" (I Macc. ii. 26).

E. G. H.

M. SEL.

—**In Rabbinical Literature:** Phinehas is highly extolled by the Rabbis for his promptness and energy in executing the prince of the tribe of Simeon and the Midianitish woman. While even Moses himself knew not what to do, and all the Israelites were weeping at the door of the Tabernacle (Num. xxv. 6), Phinehas alone was self-possessed and decided. He first appealed to the brave men of Israel, asking who would be willing to kill the criminals at the risk of his own life; and, receiving no answer, he then undertook to accomplish the execution himself (Sifre, Num. 131; Targ. pseudo-Jonathan to Num. xxv. 7). According to Midr. Agada to Num. *l.c.*, however, Phinehas thought that the punishment of Zimri was incumbent on him, saying: "Reuben himself having committed adultery [Gen. xxxv. 22], none of his descendants is qualified to punish the adulterers; nor can the punishment be inflicted by a descendant of Simeon, because the criminal is a Simeonite prince; but I, a descendant of Levi, who with Simeon destroyed the inhabitants of Shechem for having committed adultery, will kill the descendant of Simeon for not having followed his ancestor's example." Phinehas, having removed the iron point from his spear (according to Pirke R. El. xlvii., it was Moses' spear that Phinehas had snatched), leaned on the shaft as on a rod; otherwise the Simeonites would not have allowed him to enter the tent. Indeed, the people inquired his object in entering the tent, whereupon he answered that he was about to follow the example of Zimri, and was admitted unopposed. After having stabbed the man and the woman, Phinehas carried both of them on his spear out of the tent so that all the Israelites might see that they had been justly punished.

Twelve miracles were wrought for Phinehas at this time, among others the following: he was aided by divine providence in carrying the two bodies on his spear (comp. Josephus, "Ant." iv. 6, § 12); the wooden shaft of the spear supported the

**The Twelve Miracles.** weight of two corpses; the lintel of the tent was raised by an angel so that Phinehas was not required to lower his spear; the blood of the victims was coagulated so that it might not drop on Phinehas and render him unclean. Still, when he came out the people of the



tribe of Simeon gathered around him with the intention of killing him, upon which the angel of death began to mow down the Israelites with greater fury than before. Phinehas dashed the two corpses to the ground, saying: "Lord of the world, is it worth while that so many Israelites perish through these two?" and thereupon the plague was stayed. An allusion to this incident is made by the Psalmist: "Then stood up Phinehas, and executed judgment" (Ps. cvi. 30), the Rabbis explaining the word "wa-yefallel" as meaning "he disputed with God." The archangels were about to eject Phinehas from his place, but God said to them: "Leave him; he is a zealot, the son of a zealot [that is, Levi], one who, like his father [Aaron], appeases My anger" (Sanh. 82b; Sifre, *l.c.*; Targ. pseudo-Jonathan to Num. xxv. 7; Tan., Balak, 30; Num. R. xx. 26). In Ber. 6b, however, the above-quoted passage from the Psalms is interpreted to mean that Phinehas prayed to God to check the plague. The people of all the other tribes, out of envy, mocked Phinehas, saying: "Have ye seen how a descendant of one who fattened ["*pittem*"] calves for sacrifices to the idol [referring to his grandfather Putiel; comp. JETHRO IN RABBINICAL LITERATURE] killed the prince of a tribe?" God then pointed out that Phinehas was in reality the son of Eleazar and the grandson of Aaron (Sanh. *l.c.*; B. B. 109b; Sifre, *l.c.*).

Although the priesthood had been previously given to Aaron and his offspring, Phinehas became a priest only after he had executed Zimri, or, according to R. Ashi, after he had reconciled the tribes in the affair of the altar (Zeb. 101b; comp. PHINEHAS, BIBLICAL DATA). The priestly portions of every slaughtered animal—the shoulder, the two cheeks, and the maw (Deut. xviii. 3)—were assigned by God to the priests solely because of the merit of Phinehas in killing Zimri and Cozbi: the shoulder as a reward for carrying on his shoulder the two corpses; the two cheeks, for having pleaded with his mouth in favor of the Israelites; and the maw, for having stabbed the two adulterers in that part (Sifre, Deut. 165; Hul. 134b; Midr. Agada to Num. xxv. 13). Owing to the sad consequences attending the Israelites' lapse into idolatry, Phinehas pronounced an anathema, under the authority of the Unutterable Name and of the writing of the tables, and in the name of the celestial and terrestrial courts of justice, against any Israelite who should drink the wine of a heathen (Pirke R. El. xlvii.).

Phinehas accompanied, in the capacity of a priest specially anointed ("*meshuah milhamah*") for such purposes (comp. Deut. xx. 2), the expedition sent by Moses against Midian. **Other Exploits.** The question why Phinehas was sent instead of his father is answered by the Rabbis in two different ways: (1) Phinehas went to avenge his maternal grandfather, Joseph (with whom certain rabbis identify Putiel), upon the Midianites who had sold him into Egypt (comp. Gen. xxxvii. 28–36). (2) He went simply because Moses said that he who began a good deed ought to finish it; and as Phinehas had been the first to avenge the Israelites upon the Midianites, it was proper that he should take part in the war against the latter (Sifre, Num. 157; Soṭah 48a; Num. R. xxii. 4).

Phinehas was one of the two spies sent by Joshua to explore Jericho, as mentioned in Josh. ii. 1 *et seq.*, Caleb being the other. This idea is based on the Masoretic text of verse 4 of the same chapter, which reads "wa-tizpeno" = "and she hid him," that is to say, one spy only; for Phinehas, being a priest, was invisible like an angel (Num. R. xvi. 1). This is apparently the origin of the Rabbis' identification of Phinehas with the angel of God sent to Bochim (Judges ii. 1; Seder 'Olam, xx.; Num. R. *l.c.*; comp. Targ. pseudo-Jonathan to Num. xxv. 12). On the identification of Phinehas with Elijah see ELIJAH IN RABBINICAL LITERATURE.

According to B. B. 15a, the last verse of the Book of Joshua was written by Phinehas. The Rabbis, however, hold that the hill where Eleazar was buried (see PHINEHAS, BIBLICAL DATA) was not apportioned to Phinehas as a special lot, but was inherited by him from his wife, and was therefore called by his name (B. B. 111b). Apart from his identification with Elijah, Phinehas is considered by the Rabbis to have attained a very great age, since according to them he was still living in the time of Jephthah, 340 years after the Exodus (comp. Judges xi. 26). In the matter of Jephthah's vow, Phinehas is represented in a rather unfavorable light (see JEPHTAH IN RABBINICAL LITERATURE). For him who sees Phinehas in a dream a miracle will be wrought (Ber. 56b).

E. C.

M. SEL.

2. Son of Eli, the high priest and judge of Israel; younger brother of Hophni. According to I Sam. ii. 12–17, the two brothers broke the law given in Lev. vii. 34 (whence they were termed "sons of Belial") by striking the flesh-hook in the pot and taking for themselves whatever meat it brought up, even against the wish of the sacrificer. As judges they sinned through licentious conduct with the women who went to Shiloh (I Sam. ii. 22). In punishment for these sins it was announced to Eli that his sons should perish on the same day (*ib.* ii. 34); and in the ensuing battle between Israel and the Philistines both fell beside the Ark (*ib.* iv. 11).

A posthumous son was born to the wife of Phinehas, whom she called Ichabod (I Sam. iv. 19); and in continuation of the priestly genealogy a grand-nephew of Phinehas, named Ahijah, is mentioned in connection with the battle of Jonathan against the Philistines (*ib.* xiv. 3).

3. Father of Eleazar, a priest who returned from captivity with Ezra (Ezra viii. 33).

E. G. H.

S. O.

**PHINEHAS:** Guardian of the treasury at Jerusalem. In the last days of Jerusalem, in the year 70 C.E., he followed the example of his priestly colleague Jesus b. Thebouthi, and betrayed his trust; collecting many of the linen coats of the priests, their girdles, much purple and silk which had been prepared for the sacred curtain, and the costly spices for the holy incense, to save his life he went over to the Romans (Josephus, "B. J." vi. 8, § 3). He appears to be identical with the Phinehas mentioned in the Mishnah Sheḳalim v. 1, who was guardian of the sacred wardrobe. See PHINEHAS B. SAMUEL.

G.

S. KR.

**PHINEHAS BEN CLUSOTH**: Leader of the Idumeans. Simon b. Giora undertook several expeditions into the territory of the Idumeans to requisition provisions for his people. The Idumeans, after their complaints in Jerusalem had not brought assistance, formed a band of volunteers numbering 20,000 men, who from that time acted as wildly and mercilessly as did the Sicarians. Their leaders were Johannes and Jacob b. Sosa, Simon b. Kathla, and Phinehas ben Clusoth (Josephus, "B. J." iv. 4, § 2).

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S. Kr.

**PHINEHAS B. HAMA** (generally called **R. Phinehas**, and occasionally **Phinehas ha-Kohen**): Palestinian amora of the fourth century; born probably in the town of Siknin, where he was living when his brother Samuel died (Midr. Shemuel ix.). He was a pupil of R. Jeremiah, of whose ritual practises he gives various details (*e.g.*, in Yer. Kil. 29b; Yer. Hag. 80b; Yer. Ket. 41a), and of R. Hilkiyah. He seems also to have lived for a time in Babylonia, since a R. Phinehas who once went from that country to Palestine is mentioned in Yer. 'Er. 22d as conversing with R. Judah b. Shalom. This passage apparently refers to Phinehas b. Hama, as a conversation between him and Judah b. Shalom is also related elsewhere (*e.g.*, Ex. R. xii.); and it likewise explains the fact that R. Phinehas transmitted a halakah by Hsida (Yer. Sanh. 25c). His haggadic aphorisms, mentioned in B. B. 116a, were, therefore, probably propounded by him during his residence in Babylonia, and were not derived from Palestine, as Bacher assumes ("Ag. Pal. Amor." p. 311, note 5).

When the purity of the descent of the Jewish families in Babylonia was doubted in Palestine, Phinehas publicly proclaimed in the academy that in this respect Palestine outranked all countries excepting Babylonia (Kid. 71a). Many halakic sentences by Phinehas have been preserved, most of which occur in citations by Hananiah (*e.g.*, Yer. Demai 23b; Yer. Ma'as. 50c; Bik. 65d; Yer. Pes. 30d; and elsewhere). Phinehas himself occasionally transmitted earlier halakic maxims (*e.g.*, Yer. Pes. 29c), and is frequently the authority for haggadic aphorisms by such scholars as R. Hoshaiah (Lam. R. proem xxii.; Cant. R. v. 8, end), Reuben (Tan., Kedoshim, beginning), Abbahu (Gen. R. lxviii. 1), and many others (comp. Bacher, *l.c.* p. 314, note 4).

Phinehas' own haggadah is very extensive, and includes many maxims and aphorisms, as well as homiletic and exegetic interpretations. The following citations may serve as examples of his style: "Poverty in the house of man is more bitter than fifty plagues" (B. B. 116a). "A chaste woman in the house protecteth and reconcileth like an altar" (Tan., Wayishlah, on Gen. xxxiv. 1). "While other laws decree that one must renounce his parents on pledging his allegiance as a follower and soldier of the king [the reference may be to Matt. x. 35-37], the Decalogue saith: 'Honor thy father and thy mother'" (Num. R. viii. 4). "Ps. xxvi. 10 refers to dice-players, who reckon with the left hand and sum up with the right, and thus rob one another

(Midr. Teh. *ad loc.*). "The name that a man wins for himself is worth more than that which is given him by his father and mother" (Eccl. R. vii. 4).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 310-344.

E. C.

J. Z. L.

**PHINEHAS BEN JAIR**: Tanna of the fourth generation; lived, probably at Lydda, in the second half of the second century; son-in-law of Simeon ben Yoḥai and a fellow disciple of Judah I. He was more celebrated for piety than for learning, although his discussions with his father-in-law (Shab. 33b) evince great sagacity and a profound knowledge of tradition. A haggadah gives the following illustration of Phinehas' scrupulous honesty: Once two men deposited with him two seahs of wheat. After a prolonged absence of the depositors Phinehas sowed the wheat and preserved the harvest. This he did for seven consecutive years, and when at last the men came to claim their deposit he returned them all the accumulated grain (Deut. R. iii.).

Phinehas is said never to have accepted an invitation to a meal and, after he had attained his majority, to have refused to eat at the table of his father. The reason given by him for this course of conduct was that there are two kinds of people: (1) those who are willing to be hospitable, but can not afford to be so, and (2) those who have the means but are not willing to extend hospitality to others (Hul. 7b). Judah I. once invited him to a meal, and exceptionally he decided to accept the invitation; but on arriving at the house of the patriarch he noticed in the yard mules of a certain kind the use of which was forbidden by local custom on account of the danger in handling them. Thereupon he retraced his steps and did not return (Hul. *l.c.*).

Special weight was laid by Phinehas upon the prescriptions relating to the tithe. This feature of Phinehas' piety is described hyperbolically in the Haggadah. The latter relates a story of a mule belonging to Phinehas which, having been stolen, was released after a couple of days on account of its refusal to eat food from which the tithe had not been taken (Gen. R. xlvi.; comp. Ab. R. N. viii., end). To Phinehas is attributed the abandonment by Judah I. of his project to abolish the year of release (Yer. Demai i. 3; Ta'an. iii. 1).

Phinehas draws a gloomy picture of his time. "Since the destruction of the Temple," he says, "the members and freemen are put to **Account of** shame, those who conform to the Law **His Own** are held in contempt, the violent and **Times.** the informer have the upper hand, and no one cares for the people or asks pity for them. We have no hope but in God" (Soṭah 49a). Elsewhere he says: "Why is it that in our time the prayers of the Jews are not heard? Because they do not know the holy name of God" (Pesik. R. xxii., end; Midr. Teh. to Ps. xci. 15). Phinehas, however, believes in man's perfectibility, and enumerates the virtues which render man worthy to receive the Holy Spirit. The Law, he says, leads to carefulness; carefulness, to diligence; diligence, to cleanliness; cleanliness, to retirement; retirement, to purity; purity, to piety; piety, to

humility; humility, to fear of sin; fear of sin, to holiness; holiness, to the reception of the Holy Spirit; and the Holy Spirit, to resurrection ('Ab. Zarah 20b; with some slight variants, Soṭah ix. 15).

The Haggadah records many miracles performed by Phinehas. Among these is that of having passed on dry ground through the River Ginai, which he had to cross on his way to ransom

**Miracles** prisoners (Yer. Demai i. 3). Accord-  
**Attributed** ing to another version, Phinehas  
**to Him.** performed this miracle while he was

going to the school to deliver a lecture. His pupils, who had followed him, asked if they might without danger cross the river by the same way, whereupon Phinehas answered: "Only those who have never offended any one may do so" (Hul. 7a). To Phinehas is attributed the authorship of a later midrash entitled "Tadshe" or "Baraita de-Rabbi Pinehas ben Ya'ir." The only reasons for this ascription are the facts (1) that the midrash begins with Phinehas' explanation of Gen. i. 11, from which the work derives its name, and (2) that its seventh chapter commences with a saying of his on the tree of knowledge (see JEW. ENCYC. viii. 578, s.v. MIDRASH TADSHE). Phinehas was buried in Kefar Biram.

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W. B.

I. BR.

**PHINEHAS B. SAMUEL:** The last high priest; according to the reckoning of Josephus, the eighty-third since Aaron. He was a wholly unworthy person who was not of high-priestly lineage and who did not even know what the high priest's office was, but was chosen by lot, and in 67-68 was dragged by the revolutionary party against his will from his village Aphthia, where he was a farmer, to Jerusalem, to take the place of the deposed Matthias ben Theophilus. He was clothed in the high-priestly garments and instructed as to what he had to do on every occasion. He was an object of ridicule for the evil-minded, but this godlessness drew tears from the eyes of the worthy priests. He met his death probably in the general catastrophe. His name is written in various ways by Josephus ("B. J." iv. 3, § 8, ed. Niese). It is supposed that he was identical with the פנהא mentioned in the Mishnah as a functionary of the Temple; in this case his correct name would be Phineas. But Josephus writes this Biblical name differently. In regard to the Phinehas mentioned by the Rabbis see PHINEHAS, guardian of the treasury.

**BIBLIOGRAPHY:** Derenbourg, *Essai sur l'Histoire de la Palestine*, p. 269; Grätz, *Gesch.* iii. 4, 751; Schürer, *Gesch.* i. 3, 618; ii. 3, 220.

G.

S. KR.

**PHOCLYLIDES.** See PSEUDO-PHOCLYLIDES.

**PHRYGIA:** Province in Asia Minor. Antiochus the Great transferred 2,000 Jewish families from Mesopotamia and Babylonia to Phrygia and Lydia (Josephus, "Ant." xii. 3, § 4). They settled principally in Laodicea and Apamea. The Christian Apostles also were familiar with Jews from Phrygia

(Acts ii. 10). Christian teachings easily gained entry there on account of the numerous Jews in the country. It is noteworthy that in the Phrygian city Mantalos there is an inscription written from right to left (Ramsay, "The Historical Geography of Asia Minor," p. 150, London, 1890). In the Byzantine period Amorion was a Phrygian city, in which Jews held the supremacy (see JEW. ENCYC. iii. 453, s.v. BYZANTINE EMPIRE). Ibn Khurdadbah also mentions a Ḥiṣn al-Yahud (= "Jews' Castle"; Ramsay, *ib.* p. 445) in this region.

**BIBLIOGRAPHY:** Schürer, *Gesch.* iii. 3, 5, 10, 13; W. M. Ramsay, *The Cities and Bishoprics of Phrygia*, i., part ii., 667-676, London, 1897.

G.

S. KR.

**PHYLACTERIES** ("tefillin").—**Legal View:** The laws governing the wearing of phylacteries were derived by the Rabbis from four Biblical passages (Deut. vi. 8, xi. 18; Ex. xiii. 9, 16). While these passages were interpreted literally by most commentators (comp., however, Ibn Ezra and RaShbaM on Ex. xiii. 9), the Rabbis held that the general law only was expressed in the Bible, the application and elaboration of it being entirely matters of tradition and inference (Sanh. 88b). The



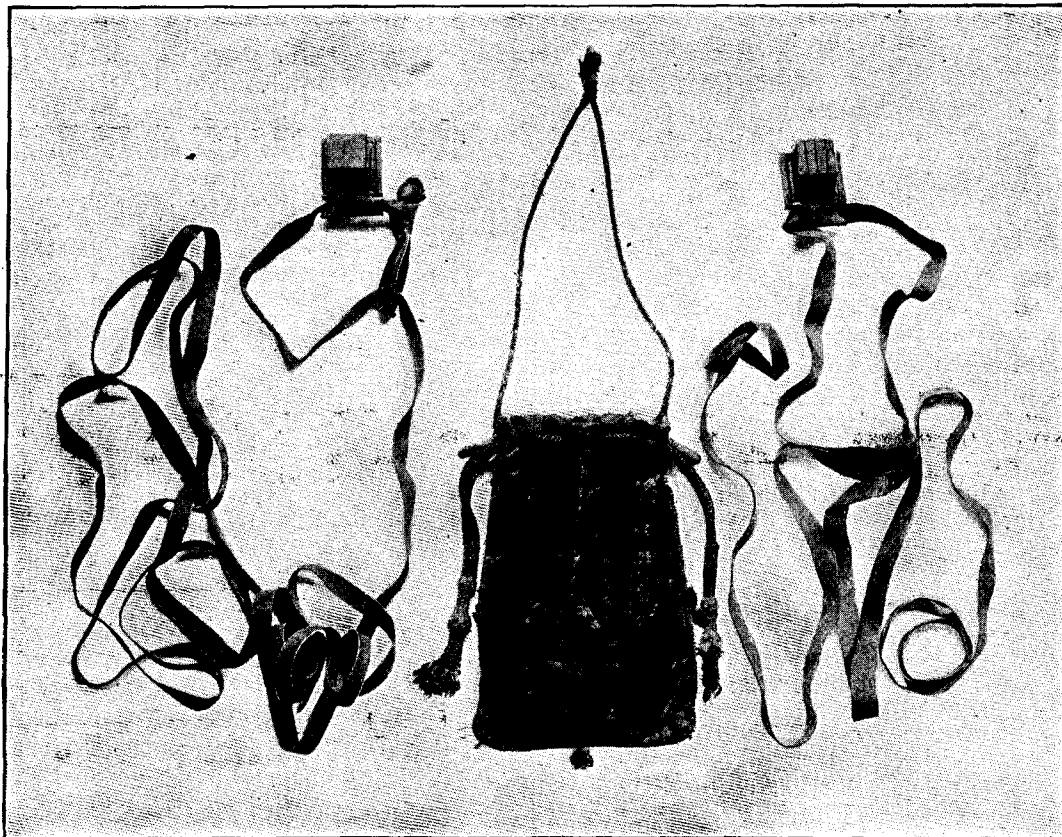
Phylactery-Bag.  
(In the British Museum.)

earlier tannaim had to resort to fanciful interpretations of the texts in order to find Biblical support for the custom of inscribing the four selections in the phylacteries (Men. 34b; Zeb. 37b; Sanh. 4b; Rashi and Tos. *ad loc.*). There are more laws—ascribed to oral delivery by God to Moses—clustering about the institution of tefillin than about any

other institution of Judaism (Men. 35a; Yer. Meg. i. 9; Maimonides, in "Yad," Tefillin, i. 3, mentions ten; Rodkinsohn, in "Tefillah le-Mosheh," p. 20, ed. Presburg, 1888, mentions eighteen; comp. Weiss, "Dor," i. 74-75). Thus, even if most Jewish commentators are followed in their literal interpretations of the Biblical passages mentioned above, rabbinic interpretation and traditional usage must still be relied upon for the determination of the nature of the tefillin and the laws concerning them (see PHYLACTERIES—HISTORICAL and CRITICAL VIEWS).

Phylacteries, as universally used at the present

(מעברתא; Men. 35a) at the ends, through which are passed leathern straps (רצועות) made of the skins of clean animals (Shab. 28b) and blackened on the outside (Men. 35a; comp. "Sefer Ḥasidim," ed. Wistnietzki, § 1669). The strap that is passed through the head-phylactery ends at the back of the head in a knot representing the letter  $\daleth$ ; the one that is passed through the hand-phylactery is formed into a noose near the box and fastened in a knot in the shape of the letter  $\kappa$  (comp. Heilprin, "Seder ha-Dorot," i. 208, ed. Maskileison, Warsaw, 1897, where a wonderful story in relation to the laws governing



PHYLACTERIES AND BAG.

(In the United States National Museum, Washington, D. C.)

time, consist of two leathern boxes—one worn on the arm and known as "shel yad" (Men. iv. 1) or "shel zeroa'" (Mik. x. 3), and the other

**Manu-**  
**facture.** worn on the head and known as "shel rosh"—made of the skins of clean animals (Men. 42b; Sanh. 48b; "Yad," *l.c.* iii. 15). The boxes must be square (Men. 35a); their height may be more or less than the length or the width ("Yad," *l.c.* iii. 2); and it is desirable that they be black (Shulhan 'Aruk, Orah Ḥayyim, 32, 40). The boxes are fastened on the under side with square pieces of thick leather (תיחורא; Men. 35a) by means of twelve stitches made with threads prepared from the veins of clean animals (Shab. 28b), and are provided with loops

the making of these knots is told). The box containing the head-phylactery has on the outside the letter  $\psi$ , both to the right (with three strokes:  $\psi$ ) and to the left (with four strokes:  $\psi$ ; Men. 35a; comp. Tos., *s.v.* "Shin"; probably as a reminder to insure the correct insertion of the four Biblical passages); and this, together with the letters formed by the knots of the two straps, make up the letters of the Hebrew word "Shaddai" ( $\text{שׁדַּי}$  = "Almighty," one of the names of God; Men. 35b; Rashi, *s.v.* "Kasher"). The measurements of the boxes are not given; but it is recommended that they should not be smaller than the width of two fingers ('Er. 95b; Tos., *s.v.* "Maḳom"; Men. 35a; Tos., *s.v.* "Shin"). The width of the straps should be equal to the

length of a grain of oats. The strap that is passed through the head-phylactery should be long enough to encircle the head and to allow for the knot; and the two ends, falling in front over either shoulder, should reach the navel, or somewhat above it. The strap that is passed through the hand-phylactery should be long enough to allow for the knot, to encircle the whole length of the arm, and then to be wound three times around the middle finger ("Yad," *l.c.* iii. 12; *Orah Hayyim*, 27, 8, 11).

Each box contains the four Scriptural passages Ex. xiii. 1-10, 11-16; Deut. vi. 4-9, xi. 13-21 (comp. Zohar, ed. Amsterdam, 1789, to Bo, p.

**Contents.** 43a, b), written with black ink (Yer. Meg. i. 9) in Hebrew square characters (אשורית; Meg. 8b; Soferim xv. 1) on parchment (Shab. 79b; Men. 32a) specially prepared for the purpose (*Orah Hayyim*, 32, 8; comp. "Be'er Heṭeb" and "Sha'are Teshubah," *ad loc.*) from the skin of a clean animal (Shab. 108a). The hand-phylactery has only one compartment, which contains the four Biblical selections written upon a single strip of parchment in four parallel columns and in the order given in the Bible (Men. 34b). The head-phylactery has four compartments, formed from one piece of leather, in each of which one selection written on a separate piece of parchment is deposited perpendicularly. The pieces of parchment on which the Biblical selections are written are in either case tied round with narrow strips of parchment and fastened with the thoroughly washed hair of a clean animal (Shab. 28b, 108a), preferably of a calf ("Yad," *l.c.* iii. 8; *Orah Hayyim*, 32, 44). There was considerable discussion among the commentators of the Talmud (Men. 34b) as to the order in which the Biblical selections should be inserted into the head-phylactery. The chief disputants in this case were R. Solomon Yizhaki

**Arrange-** (Rashi) and R. Jacob b. Meir Tam  
**ment of** (Rabbenu Tam), although different  
**Passages.** possible arrangements have been suggested by other writers ("Shimmusha Rabba" and RABaD). The following diagram shows the arrangements of the Bible verses as advocated respectively by Rabbenu Tam and Rashi (comp. Rodkinsohn, "Tefillah le-Mosheh," p. 25):

R. Tam.....	Ex. xiii. 1-10, קרש	Ex. xiii. 11-16, והיה כי יביאך	Deut. xi. 13-21, והיה אם שמע	Deut. vi. 4-9, שמע
Rashi.....	Ex. xiii. 1-10, קרש	Ex. xiii. 11-16, והיה כי יביאך	Deut. vi. 4-9, שמע	Deut. xi. 13-21, והיה אם שמע

The prevailing custom is to follow the opinion of Rashi ("Yad," *l.c.* iii. 5; comp. RABaD and "Kesef Mishneh" *ad loc.*; *Orah Hayyim*, 34, 1), although some are accustomed, in order to be certain of performing their duty properly, to lay two pairs of tefillin (comp. 'Er. 95b), one prepared in accordance with the view of Rashi, and the other in accordance with that of Rabbenu Tam. If, however, one is uncertain as to the exact position for two pairs of tefillin at the same time, one should first "lay" the tefillin prepared in accordance with Rashi's opinion, and then, removing these during the latter part of

the service, without pronouncing a blessing lay those prepared in accordance with Rabbenu Tam's opinion. Only the specially pious wear both kinds (*Orah Hayyim*, 34, 2, 3).

The parchment on which the Biblical passages are written need not be ruled ("Yad," *l.c.* i. 12), although the custom is to rule it. A pointed instrument that leaves no blot should be used in ruling; the use of a pencil is forbidden (*Orah Hayyim*, 32, 6, Isserles' gloss). The scribe should be very careful in writing the selections. Before

**Mode of** beginning to write he should pro-  
**Writing.** nounce the words, "I am writing this for the sake of the holiness of tefillin"; and before he begins to write any of the names of God occurring in the texts, he should say, "I am writing this for the sake of the holiness of the Name." Throughout the writing his attention must not be diverted; "even if the King of Israel should then greet him, he is forbidden to reply" ("Yad," *l.c.* i. 15; *Orah Hayyim*, 32, 19). If he omits even one letter, the whole inscription becomes unfit. If he inserts a superfluous letter at the beginning or at the end of a word, he may erase it, but if in the middle of a word, the whole becomes unfit ("Yad," *l.c.* ii.; *Orah Hayyim*, 32, 23, and "Be'er Heṭeb," *ad loc.*). The letters must be distinct and not touch each other; space must be left between them, between the words, and between the lines, as also between the verses (*Orah Hayyim*, 32, 32, Isserles' gloss; comp. "Magen Abraham" and "Be'er Heṭeb" *ad loc.*). The letters ש ע מ נ ו נִי where they occur in the selections are adorned with some fanciful ornamentation (Men. 29b; see Tos., *s.v.* "Sha'atnez"); some scribes adorn other letters also (*Orah Hayyim*, 36, 3, and "Be'er Heṭeb," *ad loc.*). In writing the selections it is customary to devote seven lines to each paragraph in the hand-phylactery, and four lines to each paragraph in the head-phylactery (*Orah Hayyim*, 35).

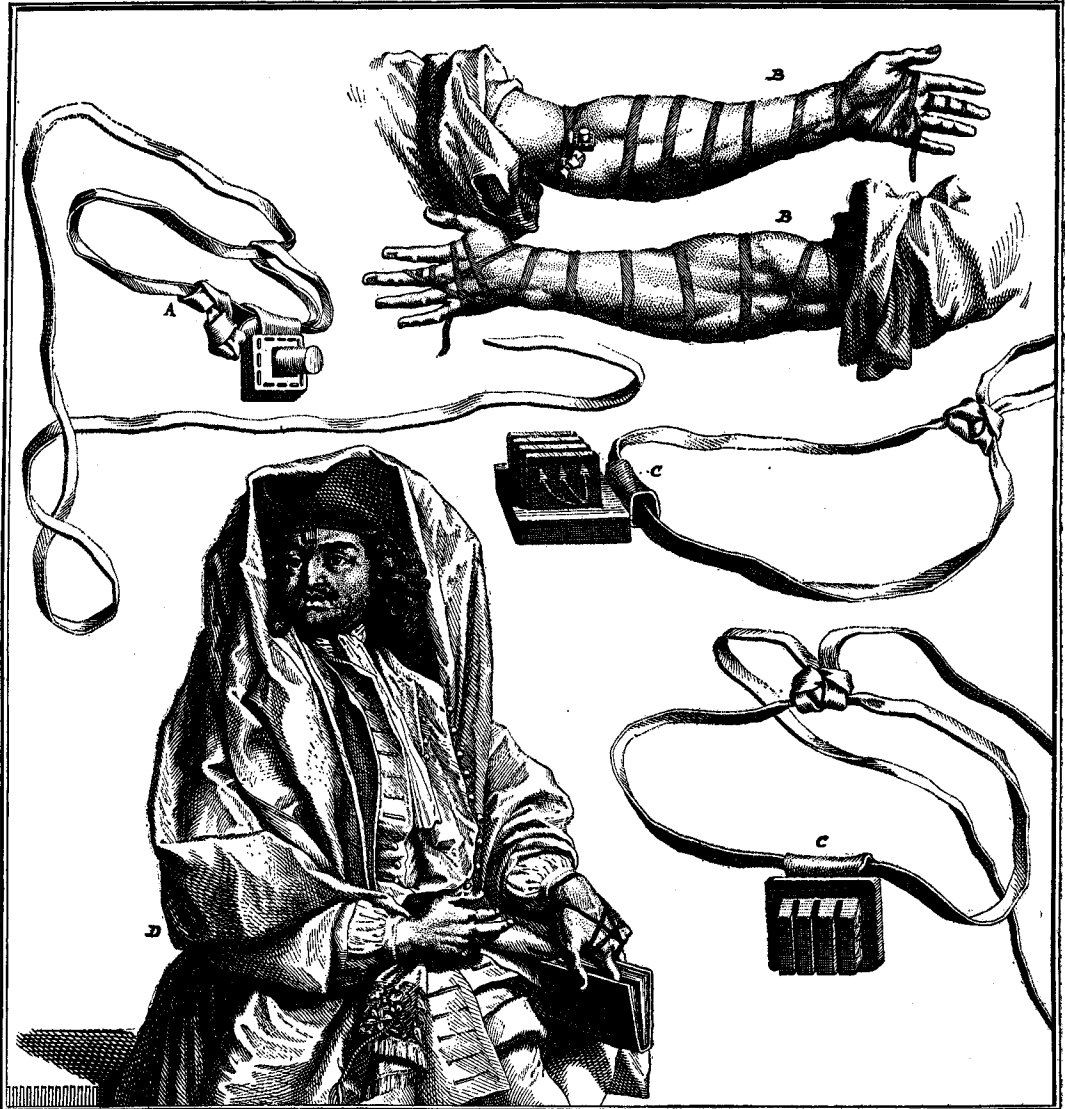
In putting on the tefillin, the hand-phylactery is laid first (Men. 36a). Its place is on the inner side of the left arm (*ib.* 36b, 37a), just above the elbow (comp. "Sefer Hasidim," §§ 434, 638, where the exact place is given as two fist-widths from the shoulder-blade; similarly the head-phylactery is worn two fist-widths from the tip of the nose); and it is held in position by the noose of the strap so that when the arm is bent the phylactery may rest near the heart (Men. 37a, based on Deut. xi. 8; comp. "Sefer Hasidim," §§ 435, 1742). If one is left-handed, he

lays the hand-phylactery on the same place on his right hand (Men. 37a; *Orah Hayyim*, 27b). After the phylactery is thus fastened on the bare arm, the strap is wound seven times round the arm. The head-phylactery is placed so as to overhang the middle of the forehead, with the knot of the strap at the back of the head and overhanging the middle of the neck, while the two ends of the strap, with the blackened side outward, hang over the shoulders in front (*Orah Hayyim*, 27, 8-11). On laying the hand-phylactery, before the knot is fastened, the following

**How Put on.**

benediction is pronounced: "Blessed art Thou . . . who sanctifieth us with His commandments and hast commanded us to lay tefillin." Before the head-phylactery is fastened the blessing is repeated with the substitution of the phrase "concerning the commandment of tefillin" for "to lay tefillin." Some

glorious kingdom for ever and ever," lest the second benediction be pronounced unnecessarily. If he who lays the tefillin has talked between the laying of the hand-phylactery and that of the head-phylactery, he should repeat both blessings at the laying of the latter (Men. 36a; "Yad," *l.c.* iv. 4, 5; Orah Hayyim,



PHYLACTERIES AND THEIR ARRANGEMENT.  
A. For the arm. B. As adjusted on the arm. C. For the head. D. Jew wearing phylacteries.  
(From Picart, 1725.)

authorities are of the opinion that the blessing on laying the head-phylactery should be pronounced only when an interruption has occurred through conversation on the part of the one engaged in performing the commandment; otherwise the one blessing pronounced on laying the hand-phylactery is sufficient. The prevailing custom, however, is to pronounce two blessings, and, after the second blessing, to say the words, "Blessed be the name of His

25, 5; Isserles' gloss, 9, 10; comp. *ib.* 206, 6). Then the strap of the hand-phylactery is wound three times around the middle finger so as to form a  $\Psi$  and the passages Hos. ii. 21 and 22 are recited. The seven twistings of the strap on the arm are then counted while the seven words of Deut. iv. 4 are recited. A lengthy prayer in which the significance of the tefillin is explained and which con-

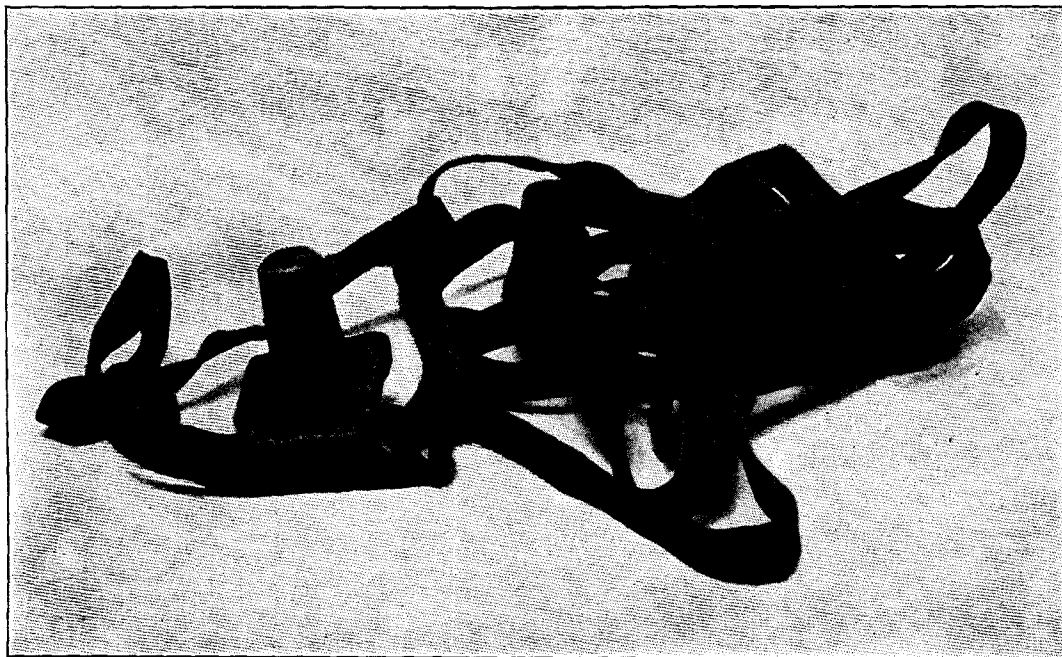
tains traces of cabalistic influence is recited by some before putting on the tefillin. After the tefillin are laid Ex. xiii. 1-16 is recited. In removing the tefillin the three twistings on the middle finger are loosened first; then the head-phylactery is removed; and finally the hand-phylactery (Men. 36a). It is customary to lay and to remove the tefillin while standing; also to kiss them when they are taken from and returned to the phylactery-bag (Orah Hayyim, 28, 2, 3).

Originally tefillin were worn all day, but not during the night (Men. 36b). Now the prevailing custom is to wear them during the daily morning service only (comp. Ber. 14b). They are not worn on Sabbaths and holy days; for these, being in themselves "signs," render the tefillin, which are to serve

is engaged in the study of the Law (R. Jonah to Alfasi on Ber. ii. 5, *s.v.* "Le-Memra"), and scribes of and dealers in tefillin and mezuzot while engaged in their work if it can not be postponed, are also free from this obligation (Suk. 26a; Orah Hayyim, 38, 8-10). It is not permitted to enter a cemetery (Ber. 18a) or any unseemly place (*ib.* 23a; Shab. 10a), or to eat a regular meal or to sleep (Ber. 23b; Suk. 26a), while wearing tefillin. The bag used for tefillin should not be used for any other purpose, unless a condition was expressly made that it might be used for any purpose (Ber. 23b; Sanh. 48a).

Maimonides ("Yad," *l.c.* iv. 25, 26) concludes the laws of tefillin with the following exhortation (the references are not in Maimonides):

"The sanctity of tefillin is very great (comp. Shab. 49a;



PHYLACTERY FOR ARM.  
(From the Cairo Genizah.)

as signs themselves (Ex. xiii. 9, 16), unnecessary (Men. 36b; 'Er. 96a). In those places where tefillin are worn on the week-days of the festivals (see HOLY DAYS), and on New Moons, they are removed before the "Musaf" prayer (Orah Hayyim, 25, 13).

The duty of laying tefillin rests upon males after the age of thirteen years and one day. Women are exempt from the obligation, as are also slaves and minors (Ber. 20a). Women who wish to lay tefillin are precluded from doing so (Orah Hayyim, 38, 3, Isserles' gloss); in ancient times this was not the case ('Er. 96a, b). A mourner during the first day of his mourning period (M. K. 15a; Suk. 25b), a bridegroom on his wedding-day (Suk. *l.c.*), an excommunicate, and a leper (M. K. 15a) are also exempt. A sufferer from stomach-trouble (Hul. 110a), one who is otherwise in pain and can not concentrate his mind ("Yad," *l.c.* iv. 13), one who

Masseket Tefillin, toward the end; Zohar, section "Wa'ethanan," p. 269b). As long as the tefillin are on the head and on the arm of a man, he is modest and God-fearing and will not be attracted by hilarity or idle talk, and will have no evil thoughts, but will devote all his thoughts to truth and righteousness (comp. Men. 43b; "Sefer Hasidim," § 554). Therefore, every man ought to try to have the tefillin upon him the whole day (Masseket Tefillin, *l.c.*; comp. Sifre to Deut. v. 9); for only in this way can he fulfil the commandment. It is related that Rab (Abba Arika), the pupil of our holy teacher (R. Judah ha-Nasi), was never seen to walk four cubits without a Torah, without fringes on his garments ("zizit"), and without tefillin (Suk. 29a, where R. Johanan b. Zakkai and R. Eliezer are mentioned; comp. Meg. 24a, where R. Zera is mentioned). Although the Law enjoins the wearing of tefillin the whole day, it is especially commendable to wear them during prayer. The sages say that one who reads the Shema' without tefillin is as if he testified falsely against himself (Ber. 14b, 15a). He who does not lay tefillin transgresses eight commandments (Men. 44a; comp. R. H. 17a); for in each of the four Biblical passages there is a commandment to wear tefillin on the head and on the arm. But he who is accustomed to wear tefillin will live long, as it is written, "When the Lord is upon them they will live" (Isa. xxxviii. 16, Hebr.; comp. A. V.; Men. 44a).

**BIBLIOGRAPHY:** *Masseket Tefillin*, published by Kirchheim in his edition of the seven smaller treatises of the Talmud, Frankfurt-on-the-Main, 1851; Rosh, *Hilkot Tefillin*, in *Halakot Ke'annot*, and *Shimmusha Rabba*, published with Menahot in most editions of the Talmud; *Kol Bo*, § 21, Fürth, 1732; Hamburger, *R.B.T.* ii., s.v. *Tephillin*; Hastings, *Diet. Bible*; Friedländer, *The Jewish Religion*, pp. 331-334, London, 1900; Rodkinson, *Tefillah le-Mosheh*, Presburg, 1883; Zunz, *G.S.* ii. 172-176, Berlin, 1876.

E. C.

J. H. G.

—**Historical View:** The only instance of the name "phylacteries" in Biblical times occurs in the New Testament (Matt. xxiii. 5), whence it has passed

into the languages of Europe. In rabbinical literature it is not found even as a foreign word. The Septuagint renders "tōtafot" (A. V. and R. V. "frontlets"; Ex. xiii. 16 and Deut. vi. 8) by ἀσαλευτόν (= "something immovable"); nor do Aquila and Symmachus use the word "phylacteries." The Targumim (Jonathan, Onkelos) and the Peshitta use "tefillin" (Ex. xiii. 9, 16; xxviii. 37; Deut. vi. 8, xxviii. 10; Ezek. xxiv. 23; Cant. viii. 1) or "tōtafot" (II Sam. i. 10; Ezek. xxiv. 17 *et seq.*). The terms "tefillah," "tefillin" only are found in Talmudic literature, although the word "tōtafah" was still current, being used with

the meaning of "frontlet" (Shab. vi. 1). The conclusions in regard to the tefillin which are based on its current name "phylacteries,"

**Name and Origin.** therefore, lack historical basis, since this name was not used in truly Jewish circles.

In regard to their origin, however, the custom of wearing protecting coverings on the head and hands must be borne in mind. Saul's way of appearing in battle, with a crown on his head and wearing bracelets, is connected with this idea. The Proverbs reflect popular conceptions, for they originated in great part with the people, or were addressed to them. Prov. i. 9, iii. 3, vi. 21, and vii. 3 (comp. Jer. xvii. 1, xxxi. 32-33) clearly indicate the custom

of wearing some object, with or without inscription, around the neck or near the heart; the actual custom appears in the figure of speech. In view of these facts it may be assumed that Ex. xiii. 9, 16, and Deut. vi. 8, xi. 18 must be interpreted not figuratively but literally; therefore it must be assumed that the custom of wearing strips inscribed with Biblical passages is commanded in the Torah. "Bind them as signs on thy hand, and they shall be as tōtafot between thy eyes" assumes that tōtafot

were at the time known and in use, but that thenceforth the words of the Torah were to serve as tōtafot (on signs see also I Kings xx. 41; Ezek. ix. 4, 6; Psalms of Solomon, xv. 9; see BREAST-PLATE OF THE HIGH PRIEST; CAIN).

It is not known whether this command was carried out in the earliest time, and if so, in what manner. But from the relatively large number of regulations referring to the phylacteries—some of them connected with the names of the first tannaim—and also from the fact that among the fifty-five "Sinaitic commands" ("halakah le-Mosheh mi-Sinai") eight refer to the tefillin

alone and seven to the tefillin and the Torah together, it follows that they were used as early as the time of the Soferim—the fourth,

**Epoch of Introduction.** or at least the third, century B.C. The earliest explicit reference to them that has been preserved—namely, in the Letter of Aristeas (verse 159; see Kautzsch, "Apokryphen," ii. 18)—speaks of them as an old institution.

Josephus ("Ant." iv. 8, § 13) also regards them as an ancient institution, and he curiously enough places the tefillin of the head first, as the Talmud generally does (comp. Justin, "Dial. cum Tryph." ed. Otto, ii. 154). The tefillin are mentioned in connection with Simeon b. Shetaḥ, brother-in-law of



Phylactery-Bag.

(In the possession of Maurice Herrmann, New York.)



Alexander Jannæus (Yer. Hag. 77d); and Shammai produces the tefillin of his mother's father (Mek., Bo, § 17 [ed. Friedmann, 21b]; the parallel passage Yer. 'Er. 26a reads "Hillel"). The date here given is the seventh decade of the first century B.C. Schorr (in "He-Haluz," vol. iv.) assumes that they were introduced in the Maccabean period, and A. Krochmal regards the reference to Elisha's "wings" (Shab. 44a; Yer. Ber. 4c) as indicating that he was one of the first of the high priests to wear the tefillah ("Iyyun Tefillah," pp. 27 *et seq.*). Johanan b. Zakkai never went four ells without tefillin; neither did his pupil Eliezer (Yer. Ber. 4c). Gamaliel II. (c. 100 C.E.) gives directions as to what shall be done with tefillin found on the Sabbath, making a distinction between old and new tefillin ('Er. x. 1), a fact that clearly indicates the extent to which they were used. Even the slaves of this patriarch wore tefillin (Yer. 'Er. 26a). Judah b. Bathyra refers, about 150 C.E., to the tefillin which he inherited from his grandfather; these were inscribed to the dead awakened by Ezekiel (xxxvii.; Sanh. 92b). In the following centuries they were used to an increasing extent, as appears from the numerous sentences and rules referring to them by the authorities of the Babylonian and Palestinian Talmuds.

Tefillin resembled amulets in their earliest form, strips of parchment in a leather case, which is called either "bag" or "little house." Tefillin and "keme'ot" are, in fact, often mentioned side by side (Shab. vi. 2; Mik. vi. 4; Kelim xxiii. 9; *et al.*), and were liable to be mistaken one for the other ('Er. x. 1 *et al.*). As in the case of the Torah roll, the only permissible material was parchment, while the "mezuzah" was made of a different kind of parchment (Shab. viii. 3 *et al.*); for this reason a discarded tefillah could be made into a mezuzah, but not vice versa (Men. 32a). It was made square, not round (Meg. iv. 8). The head-tefillah consisted of four strips in four compartments, while the hand-tefillah consisted of one strip. The former could be made out of the latter, but not vice versa; and they were independent of each other (Kelim xviii. 8; Men. iii. 7, iv. 1, 34b; Yer. Hag. 77d *et passim*). The heretics had a way of covering the tefillah with gold, wearing it on the sleeve and on the forehead (Meg. iv. 8). The straps (Yad. iii. 3) were made of the same material as the boxes, but could be of any color except blood-red; they were sometimes blue or of a reddish purple (Men. 35a).

The most important tefillah was the head-tefillah (Kelim xviii. 8 *et passim*). It was put on according to rule (Sheb. iii. 8, 11; Men. 36a) and was worn from morning until night, with the exception of Sabbath and feast-days (Targ. to Ezek. xiii. 10; Men. 36b); some wore tefillin also in the evening, as did Akiba ('Er. 96a), Abbahu (Yer. 'Er. 26a), Rabba and Huna (Men. 36b) during the evening prayer, and Ashi (beginning of 5th cent.).

The head-tefillah was the principal one, because the tefillah worn on the arm was not visible (Men. 37b). A Jew was recognized by the former, which he wore proudly, because, according to Deut. xxviii. 10, all peoples knew thereby that the Name of the Eternal had been pronounced over him (Men. 35b;

Targ. Esth. viii. 15; comp. Cant. viii. 1; Ezek. xxiv. 17, 23). Jerome says (on Galatians iv. 22) that the Jews feared to appear in the cities, because they attracted attention; probably they were recognized by the tefillah. It was not worn in times of danger ('Er. x. 1). The law in regard to tefillin, therefore, which did not demand obedience at the peril of life, had not taken such a deep hold upon the people as other laws (Shab. 130a; R. H. 17a; Yer. Ber. 4c; Pesiq. R., ed. Friedmann, p. 111b). However, it must not be inferred from this statement that the tefillah was not worn to any great extent (Rodkinson, "Ursprung und Entwicklung des Phylacterien-Ritus bei den Juden," p. 5), but merely that it was not generally worn.

The tefillin have been connected with magic, as the name "phylacteries" primarily indicates. Friedländer takes the tefillah to be a substitute for the "signum serpentinum" of the antino-

**Tefillin and Magic.** mystic Gnostics. The tefillin, however, originated at a time prior to that of the Gnostics, as has been shown above. Although the institution of the tefillin is related in form to the custom of wearing amulets, indicating the ancient views regarding that means of protection, yet there is not a single passage in the old literature to show that they were identified with magic. Their power of protecting is similar to that of the Torah and the Commandments, of which it is said, "They protect Israel" (Blau, "Altjüdisches Zauberwesen," p. 152). One of the earliest tannaim, Eliezer b. Hyrcanus (b. 70 C.E.), who laid great stress upon the tefillin, actively advocating their general use, derives the duty of wearing them from Josh. i. 8, "Thou shalt meditate therein day and night" (treatise Tefillin, near end). In conformity with this view they contain chiefly the Shema', the daily reading of which takes the place of the daily study of the Bible.

The tannaitic Midrash, indeed, takes pains to prove that the Decalogue has no place in the tefillin (Sifre, Deut. 34, 35; Ber. 11b). Jerome, therefore (to Matt. xxv. 3), is not correct in saying that the tefillin contain also the Ten Commandments; although this may have been the case among the "minim," or heretics. The newly discovered Hebrew papyrus with Shema' and Decalogue belonged, perhaps, to the tefillah of a "min." The Samaritans did not observe the command to wear the tefillah (Men. 42b, above). They are ranked with the pagans, therefore, as persons not fit to write them (*ib.*).

Although the tefillin were worn throughout the day, not only in Palestine but also in Babylon, the custom of wearing them did not become entirely popular; and during the Diaspora they were worn nowhere during the day. But it appears from the Letter of Aristas and from Josephus that the tefillin were known to the Jews of the Diaspora.

At this time it may have become customary to wear them only during prayer, traces of this custom being found in Babylon (Men. 36b). In France in the thirteenth century they were not generally worn even during prayer (Rodkinson, *l.c.*, quoting Tos. Shab. 49a; comp. "Semag," Commandment

No. 3; Grätz, "Gesch." vii. 71). The difference of opinion between Isaac (Rashi; d. 1105) and his grandson Jacob Tam (d. 1171) in regard to the arrangement of the four sections indicates that no fixed custom in wearing them had arisen. Rashi and Tam's tefillin are referred to; scrupulously pious persons put on the tefillin of R. Tam after prayer (Men. 34b; Shulhan 'Aruk, Oraḥ Hayyim, 34). There were differences of opinion between the Spanish and the German Jews in regard to the knot in the strap (see illustrations in Surenhusius, cited below). At the time of the Reform movement, in the first half of the nineteenth century, especially in Germany, the custom of wearing the tefillin, like other ritual and ceremonial ordinances, was attacked, calling forth the protests of Zunz.

**BIBLIOGRAPHY:** The chief works are: Klein, *Die Totaphot nach Bibel und Tradition in Jahrb. für Protestantische Theologie*, 1881, pp. 668-689, and M. L. Rodkinson, *Ursprung und Entwicklung des Phylacterien-Ritus bei den Juden*, Presburg, 1883 (reviewed in *R. E. J.* vi. 288); idem, *History of Amulets, Charms and Talismans*, New York, 1893. For description and illustrations see Surenhusius, *Mishnah*, vol. 1, Amsterdam, 1698 (before p. 9), and Bodenschatz, *Kirchliche Verfassung der Heutigen Juden*, iv. 14-19; see also Winer, *B. R.* 3d ed., i. 56, ii. 260; Hamburger, *R. B. T.* ii. 1065, 1203-1206; Hastings, *Dict. Bible*, iii. 869-874; Z. Frankel, *Ueber den Einfluss der Palästinischen Exegese auf die Alexandrinische Hermeneutik*, pp. 90 et seq., Leipzig, 1851; M. Friedländer, *Der Antichrist in den Vorchristlichen Jüdischen Quellen*, pp. 155-165, Göttingen, 1901; M. Grünbaum, *Gesammelte Aufsätze*, pp. 208 et seq., Berlin, 1901; Herzfeld, *Gesch. des Volkes Israel*, iii. 223-225, Nordhausen, 1857; A. Krochmal, *Iyyun Tefillah*, pp. 24 et seq., Lemberg, 1885; S. Munk, *Palestine*, p. 268; O. H. Schorr, in *He-Haluz*, vol. iv.; Schürer, *Gesch.* 3d ed., ii. 484 et seq.; Zunz, *G. S.* ii. 172-176 (*Tefillin, eine Betrachtung*). See earlier Christian bibliography in Schürer, *Gesch.*

L. B.

—**Critical View:** The etymology of the term—from the Greek *φυλακτήριον*, itself derived from *φύλασσειν* (= "to guard against evil," "to protect")—indicates the meaning, in the Hellenistic period, to have been "amulet" (an object worn as a protection against evil). The language of the four passages in which a reference occurs to "sign upon the hand" and "frontlets," or "memorials," "between the eyes" (Ex. xiii. 9, 16; Deut. vi. 8, xi. 18, Hebr.) proves that among the Hebrews the practise of wearing objects of this kind around the forehead and on the hand must have prevailed. Later rabbinical exegesis regarded the figurative reference and simile in Deut. vi. 8 and xi. 18 as a command to be carried out literally. Comparison with Ex. xiii. 9, 16, where the same terminology is employed, suffices to demonstrate that in Deut. vi. 8, xi. 18 the writer expressed himself figuratively, with allusion, of course, to a popular and wide-spread custom. It is plain that a sound construction of the Deuteronomic passages must reject the interpretation which restricts the

**Figurative Ex-pressions.** bearing of the phrase "ha-debarim halleh" (Deut. vi. 6) to the immediately preceding Shema, or of "debarai elleh" of Deut. xi. 18 to the preceding verse. In the phraseology of Deuteronomy, "these my words" embrace the whole book, the Torah, and it would have been as impossible to write the whole book on one's hand as it was to carry the sacrifice of the first-born (Ex. xiii.) as "a sign on one's hand." Prov. i. 9, iii. 3, vi. 21, vii. 3, and Jer. xvii. 1, xxxi. 33 illustrate in what sense the expressions "write" or "bind" in this connection are to be taken. As a matter of fact, phylacteries as described by the Rabbis

did not come into use before the last pre-Christian century; the Samaritans knew nothing of them.

That amulets and signs were in use among the ancient Hebrews is evident from Gen. iv. 15 (Cain's sign), I Kings xx. 41, and Ezek. ix. 4-6 (comp. Rev. vii. 3; xiii. 16; xiv. 1, 9; Psalms of Solomon, xv. 10). Originally, the "sign" was tattooed on the skin, the forehead ("between the eyes") and the hand naturally being chosen for the display. Later, some visible object worn between the eyes or bound on the hand was substituted for the writing on the skin.

But the original practise is still discernible in the use of the word "yad" (hand) to connote a "token" (Ex. xvii. 16) with an inscription, the "zikkaron," which latter is the technical term, appearing in Ex. xiii. and Deut. xi. 18. This fact explains also the original value of the word "yad" in the combination "yad wa-shem" (hand and name; Isa. lvi. 5). The passage from Isaiah just quoted plainly shows that such a yad wa-shem was effective against that the Semite dreaded most—oblivion after death. The words "ot," "shem," and "zeker" are often used interchangeably (*e.g.*, Isa. lv. 13 and Ex. iii. 15), and it is probable that originally they designated visible tokens cut into the flesh for purposes of marking one's connection with a deity or a clan (see CIRCUMCISION; COVENANT; TOTEMISM). The common meanings of these words, "sign," "name," and "memorial," are secondary. The phrase "to lift up the name" in the Decalogue indicates fully that "shem" must have been originally a totemistic sign, affixed to a person or an object.

The etymology of "ṭotafot," which, probably, should be considered singular and be pointed "ṭotefet," is not plain. The consensus of modern opinion is that it designates a round jewel, like the "neṭifot" (Judges viii. 26; Isa. iii. 19), therefore a charm, though others believe its original meaning to have been "a mark" tattooed into the flesh (Siegfried-Stade, "Lexicon"). It is to the habit of wearing amulets or making incisions that the law of Deuteronomy refers, as does Ex. xiii., advising that only God's Torah, as it were, shall constitute the protecting "charm" of the faithful.

**BIBLIOGRAPHY:** *Das Kainzeichen*, in Stade's *Zeitschrift*, 1894; G. Klein, *Totaphot nach Bibel und Tradition*, in *Jahrbuch für Protestantische Theologie*, 1881; Hastings, *Dict. Bible*.

E. G. H.

**PHYSICIAN.** See MEDICINE.

**PIATELLI.** See ANAW.

**PICART, BERNARD:** French designer and engraver; born at Paris June 11, 1673; died at Amsterdam May 8, 1733. He was descended from a Protestant family and received his earliest instruction from his father, Etienne Picart, and from Le Brun and Jouvenet. At an early age Picart showed a marked facility in the imitation of the great masters. In 1710 he settled at Amsterdam, where he supplied plates and engravings to printers and booksellers. Picart designed and executed a vast number of plates, about 1,300 of which are still extant. These represent a variety of subjects, a number of them depicting Biblical topics. That part of his work which is of Jewish interest is contained in the "Ceremonies des Juifs," the first volume of the "Ceremonies et Coutumes Religieuses de Tous les



TITLE-PAGE FROM THE "TIKKUN SOFERIM," DESIGNED BY BERNARD PICART.  
 (From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Peuples du Monde" (11 vols., Amsterdam, 1723-1743). These plates, all of which are faithfully and carefully prepared, are among the earliest engravings on Jewish ecclesiastical and ceremonial subjects. The following is a list of them, given in the order in which they appear in the original edition: (1) Interior of the Portuguese Synagogue at Amsterdam; (2) Jew with Phylacteries and Praying-Scarf; (3) Arba' Kanfot, Sabbath Lamp, Mazzot, Lulab, Etrog, Mezuzah, and Shofar; (4) Benediction of the Priests in a Portuguese Synagogue at The Hague; (5) Elevation of the Law; (6) Sounding the Shofar on New-Year's Day; (7) The Day of Atonement (in the Synagogue); (8) Search for Leaven; (9) Passover Meal; (10) Feast of Tabernacles (in the Synagogue); (11) Feast of Tabernacles (at Home); (12) Rejoicing of the Law (in the Synagogue); (13) Escorting Home the Bridegroom of the Law; (14) Implements of Circumcision; Scroll of the Law, with Mantle, Crowns, etc.; (15) Circumcision; (16) Redemption of the First-Born; (17) Marriage Among the Portuguese Jews; (18) Marriage Among the German Jews; (19) Circuit Round the Coffin; (20) Interment.

An English translation of the work cited was printed by William Jackson (London, 1733). It contains, in addition to Picart's drawings, which in this translation are engraved by Du Bosc, several good engravings of similar Jewish subjects by F. Morellon la Cave.

**BIBLIOGRAPHY:** *Bryan's Dictionary of Painters and Engravers*, iv. 112, London, 1904; Jacobs and Wolf, *Bibl. Anglo-Jud.* p. 76, London, 1888; Thomas, *Dict. of Biography and Mythology*, Philadelphia, 1901.

I. G. D.

**PICCIOTTO, HAIM MOSES:** Communal worker; born at Aleppo 1806; died at London, England, Oct. 19, 1879. He was a member of an ancient Eastern family; his immediate ancestors were engaged in the Russian consular service. He went to England about 1843, and soon after his arrival there became active in communal affairs. He advocated the founding of Jews' College, and was a member of its council until his death. He was one of the founders of the Society for the Diffusion of Religious Knowledge, and wrote many of its tracts. A good Hebrew scholar, he wrote several odes for recitation on public and festive occasions.

Picciotto was for a considerable period a member of the Board of Deputies, and was conspicuous in the deliberations of that body for his indefatigable zeal and his experience in Eastern affairs. He acted as commissioner for the board at the time of the war between Morocco and Spain in 1859-60. He visited Gibraltar and Morocco to distribute relief and wrote a report, as a result of which the Jewish schools at Tetuan, Tangier, and Mogador were founded.

His son **James Picciotto** (born in 1830; died in London Nov. 13, 1897) was for many years secretary to the council of administration of the Morocco Relief Fund. He retired in 1896, failing health compelling his resignation. He is known as the author of "Sketches of Anglo-Jewish History," London, 1877, a reprint of articles which originally appeared in the "Jewish Chronicle."

**BIBLIOGRAPHY:** *Jew. World*, Oct. 24, 1879; *Jew. Chron.* Oct. 24, 1879, and Nov. 19, 1897.

J.

G. L.

**PICHLER, ADOLF:** Austrian painter; born in 1834 at Cziffer, in the county of Presburg, Hungary. At the age of thirteen he went to Budapest, where he supported himself by tutoring while preparing himself to teach. After receiving his teacher's diploma he entered the Academy of Fine Arts, where he soon won the first prize for a study of a head. Before long he was one of the most popular drawing-teachers in Budapest. He then went to Munich to study under Wilhelm von Kaulbach and Volz. One of his works dating from that time is the "Jew at Prayer." His best-known picture is his first work, "Moses, on His Descent from Sinai, Finds the People Worshipping the Golden Calf." His other works include: "The Death of Jacob," "The Maiden of Judah," "Spinoza as Glass-Polisher," "Judah ha-Levi," and many historical paintings and portraits.

R. P.

**PICHON (PICHO), JOSEPH:** "Almoxarife" and "contador mayor" (*i.e.*, tax-collector-in-chief) of the city and the archbishopric of Seville; appointed in 1369 by Henry II. of Castile, who esteemed him highly on account of his honesty and cleverness. But on charges brought by some rich coreligionists who also had been admitted at court, Pichon was imprisoned by command of the king and sentenced to pay 40,000 doubloons. On paying this large sum within twenty days he was released and restored to office; in turn, he brought a serious accusation against his enemies, either in revenge or in self-justification.

Henry had died in the meantime, and his son, John I., was his successor. Many rich and influential Jews had gathered from different parts of the country for the auction of the royal taxes at Burgos, where the coronation of John took place. These Jews plotted against the life of Pichon, who was very popular among the Christians and who had received marked attentions from the courtiers. It is not known whether he is in any degree to be blamed for the extraordinary tax of 20,000 doubloons which Henry had imposed upon the Jews of Toledo; but, however this may have been, some prominent Jews, representing various communities, went to the king on the day of the coronation, and, explaining to him that there was among them a "malsin," *i.e.*, an informer and traitor who deserved death according to the laws of their religion, requested him to empower the royal officers to execute the offender. It is said that some minions of the king, bribed by the Jews, induced John to give the order. The delegation then took this order, together with a letter from several Jews who were the leaders of the community, to Fernan Martin, the king's executioner. The latter did not hesitate to fulfil the royal command. At an early hour on Aug. 21, 1379, he went with Don Zulema (Solomon) and Don Zag (Isaac) to the residence of Pichon, who was still sleeping. Pichon was awakened on the pretext that some of his mules were to be seized; and as soon as he appeared at the door Fernan laid hold of him and, without saying a word, beheaded him.

The execution of Pichon, whose name had been concealed from the king, created an unpleasant sensation. The monarch was exceedingly angry that

he had been inveigled into signing the death-warrant of a respected and popular man who had faithfully served his father for many years. He had Zulama, Zag, and the chief rabbi of Burgos, who was in the plot, beheaded; and Martin was to have shared the same fate, but was spared at the intercession of some knights. He, however, paid for his hastiness in the affair by the loss of his right hand. As a consequence of Pichon's execution, the Cortes deprived the rabbis and the Jewish courts of the country of the right to decide criminal cases. The affair had the most disastrous consequences for the Jews of Spain, stimulating the hatred of the population against them, and contributing to the great massacre of the year 1391.

**BIBLIOGRAPHY:** Ayala, *Cronica de D. Juan I.* ii. 126 et seq.; Zuniga, *Anales de Sevilla*, ii. 136, 211 et seq.; Rios, *Hist.* ii. 333 et seq.; Grätz, *Gesch.* viii. 45 et seq.; R. E. J. xxxviii. 258 et seq.

M. K.

**PICHON (PITCHON), JOSEPH:** Rabbinical author; lived in Turkey at the end of the seventeenth century. He was the author of "Minhage ha-Bedikah be-'Ir Saloniki," a work relating to the method which was followed of making meat kosher in the slaughter-house at Salonica.

**BIBLIOGRAPHY:** Azulai, *Shem ha-Gedolim*, s.v.; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 125, Paris, 1897.

M. Fr.

**PICK, AARON:** Biblical scholar; born at Prague, where he was converted to Christianity and lectured on Hebrew at the university; lived in England during the first half of the nineteenth century. He was the author of translations and commentaries of various books of the Bible, his works comprising: a literal translation from the Hebrew of the twelve Minor Prophets (1833); of Obadiah (1834); and of the seventh chapter of Amos with commentary. In 1837 he produced a treatise on the Hebrew accents; and in 1845 he published "The Bible Student's Concordance." He was, besides, the author of a work entitled "The Gathering of Israel, or the Patriarchal Blessing as Contained in the Forty-ninth Chapter of Genesis: Being the Revelation of God Concerning the Twelve Tribes of Israel, and Their Ultimate Restoration."

s.

I. Co.

**PICK, ALOIS:** Austrian physician, medical author, and dramatist; born at Karolinenthal, near Prague, Bohemia, Oct. 15, 1859. He studied medicine at the universities of Prague and Vienna (M.D., Prague, 1883). The same year he joined the hospital corps of the Austrian army; and at present (1905) he holds the position of regimental surgeon ("Regimentsarzt,"). He is also chief physician at the first Army Hospital, Vienna. In 1890 he became privat-docent and in 1904 assistant professor at the University of Vienna.

Pick has contributed many essays to the medical journals, among which may be mentioned: "Zur Lehre von den Atembewegungen der Emphysematiker," in "Prager Medizinische Wochenschrift," 1883, No. 17; "Beiträge zur Pathologie und Therapie der Herzneurosen," *ib.* 1884, No. 44; "Der Respiratorische Gaswechsel Gesunder und Erkrankten Lungen," in "Zeitschrift für Klinische Medizin,"

Berlin, xvi.; "Ueber das Bewegliche Herz," in "Wiener Klinische Wochenschrift," 1889; "Zur Frage der Hepatogenen Dyspepsie," *ib.* 1903. He is also the author of "Vorlesungen über Magen- und Darmkrankheiten," Vienna, 1895. Aside from these medical works, Pick is the author of two small farces, "Briefsteller für Liebende" and "Lord Beef-steak."

**BIBLIOGRAPHY:** Eisenberg, *Das Geistige Wien*, i. 409, ii. 372-373, Vienna, 1893; Pagel, *Biog. Lex.*

s.

F. T. H.

**PICK, ARNOLD:** Austrian psychiatrist; born at Gross-Meseritsch, Moravia, July 20, 1851; educated at Berlin and Vienna (M.D. 1875). He became assistant physician at the lunatic asylum at Welnen, Oldenburg (1875), and at the state asylum at Prague (1877); privat-docent at Prague University (1878); and was appointed in 1880 chief physician at the asylum in Dobrzan, which position he held till 1886, when he was elected professor of psychiatry at Prague.

Among his many works may be mentioned: "Beiträge zur Pathologie und zur Pathologischen Anatomie des Centralnervensystems" (with Kahler), Leipsic, 1880; and "Beiträge zur Pathologie und Pathologischen Anatomie des Centralnervensystems mit einem Excursus zur Normalen Anatomie Desselben," Berlin, 1898.

**BIBLIOGRAPHY:** Pagel, *Biog. Lex.*

s.

F. T. H.

**PICK, BEHRENDT:** German numismatist and archeologist; born Dec. 21, 1861, at Posen. After passing through the Friedrich-Wilhelms Gymnasium of his native city, he went in 1880 to the University of Berlin (Ph.D. 1884), where he studied classical philology. On the advice of Theodor Mommsen, of whose favorite pupils he was one, he took up as his specialty epigraphy and numismatics. After a short term of service as librarian at the Royal Library, Berlin, Pick in 1889 became privat-docent in archeology at the University of Zurich, and in 1891 was appointed assistant professor there. In 1893 he accepted a position at the ducal library and in connection with the ducal coin-collection of Gotha, being made director of the latter in 1899. He was, besides, appointed in 1896 lecturer on numismatics at the University of Jena, which position he still (1905) holds.

Pick's chief work is volume i. ("Dacia und Moesia") of "Die Antiken Münzen Nordgriechenlands" (Berlin, 1898), a publication issued by the Berlin Academy of Sciences.

S.

**PICK, ISAIAH.** See BERLIN, ISAIAH B. LOEB.

**PICK, PHILIPP JOSEPH:** Austrian dermatologist; born at Neustadt, Bohemia, Oct. 14, 1834. He studied natural sciences and medicine at Vienna (M.D. 1860) and acted as assistant in several university hospitals. In 1868 he removed to Prague and became privat-docent in the German university there. In 1873 he was appointed assistant professor, and in 1896 professor, of dermatology in the same university.

In 1869 Pick founded in conjunction with Heinrich Auspitz the "Archiv für Dermatologie," etc., of which, since the death of his colleague in 1886,

he has been sole editor. Many essays of his have appeared in this journal and in the medical papers of Vienna and Prague. In 1889 he helped to found the Deutsche Dermatologische Gesellschaft, of which he was the first president.

At the celebration, in 1898, of the twenty-fifth anniversary of his appointment as assistant professor his pupils and colleagues prepared a jubilee volume, edited by Neisser.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S.

F. T. H.

**PICO DE MIRANDOLA, COUNT GIOVANNI FREDERICO (Prince of Concordia):** Italian philosopher, theologian, and cabalist; born Feb. 24, 1463, at Miranda; died at Florence Nov. 17, 1494. Gifted with high intellectual powers, he commenced the study of theology at an early age, graduated from the University of Bologna, and at the age of twenty-three published 900 theses against the views of the philosophers and theologians of his time ("Conclusiones Philosophicæ Cabalisticæ et Theologicæ," Rome, 1486). These theses included one which postulated that the Cabala best proves the divinity of Jesus. Pico received his cabalistic training from Johanan Aleman, from whom he also obtained three cabalistic works which he translated into Latin: the commentary of Menahem Recanati on the Pentateuch, the "Hokmat ha-Nefesh" (= "Scientia Animæ") of Eleazar of Worms (printed at Lemberg, 1875), and the "Sefer ha-Ma'alot" of Shem-Tob Falaquera. He tried to harmonize the philosophy of Plato and Aristotle with the Cabala and Neo-Platonism, but his excessive devotion to the Cabala resulted in an ascetic and mystical tendency, which brought him into conflict with the Church. He was accused of heresy, but was acquitted, and retired to Florence, where he spent the rest of his life with a friend.

Pico was one of the first to collect Hebrew manuscripts. Of his books, which were widely read, two may here be mentioned: (1) "Cabalarum Selectiones," Venice, 1569; (2) "Opera," Bologna, 1496; Venice, 1498; Basel, 1557.

BIBLIOGRAPHY: Dreydorff, *Das System des J. Pico*, Marburg, 1858; Di Giovanni, *Pico della Mirandola, Filosofo Platónico*, Florence, 1882; idem, *Pico Nella Storia del Rinascimento*, etc., Palermo, 1894; Grätz, *Gesch.* viii. 245-247; Gedaliah ibn Yahya, *Shalshelet ha-Kabbalah*, p. 50a, Amsterdam, 1897; Zunz, *Z. G.* pp. 8, 522.

D.

S. O.

**PICTORIAL ART:** There are no ancient remains showing in what way, if any, the Jews of Bible times made use of painting for decorative or other purposes. For the references in the Bible see PAINTING. During the Middle Ages painting was a craft which was monopolized by the guilds, and Jews were thereby prevented from showing any proficiency in the art. The only direction in which the latter evidenced any skill was in the illumination of manuscripts (see MANUSCRIPTS).

In modern times painting was at first mainly directed to sacerdotal, decorative purposes, but Jews were precluded from thus employing it, even in their own synagogues, by the rabbinical interpretation of the second commandment. It is not, therefore, surprising that it is only with emancipation that any Jewish names are found in the an-

nals of painting. During the last 150 years a certain number of Jews have displayed considerable skill as artists, chief among them being Joseph Israels in Holland. A few Jewish painters, prominent among whom are S. J. Solomon in England and E. M. Lillen in Germany, have in recent years devoted their talent to specifically Jewish subjects. The following is a partial list of Jewish painters who have distinguished themselves in modern times:

**America:** Max Rosenthal (b. 1833), historical portraits; Max Weyl (b. 1837), landscapes; Henry Mosler (b. 1841), genre and portraits; Toby Edward Rosenthal (b. 1848), genre; Herman Naphtali Hyne-man (b. 1849), genre; Katherine M. Cohen (b. 1859), portraits; George da Maduro Peixotto (b. 1859), portraits and mural decorations; Albert Rosenthal (b. 1863), portrait-etching; Albert Edward Sterner (b. 1863), genre and water-colors; Louis Loeb (b. 1866), landscapes and portraits; Augustus Koopman (b. 1869), genre and portraits; Leo Mielziner (b. 1869), portraits; Louis Kronberg (b. 1872), portraits; Edmond Weill (b. 1873), genre; J. Campbell Phillips (b. 1873), negro life, and portraits; J. Mortimer Lichtenauer (b. 1876), mural decorations.

**Austria-Hungary:** Anton Rafael Mengs (1728-1779), historical, genre, and portraits; Friedrich Friedländer (b. 1825), military subjects and portraits; Adolf Pichler (b. 1834), historical; Leopold Horowitz (b. 1837), portraits and subjects from Jewish life; Lajos Bruck (b. 1846), subjects from Hungarian folk-life and portraits; Karl Karger (b. 1848), genre; Joseph Köves (b. 1853), portraits and genre; Isidor Kaufmann (b. 1853), subjects from Jewish life and genre; Gustav Mannheimer (b. 1854), landscapes; Camilla Friedländer (b. 1856; daughter of Friedrich Friedländer), still life; Ernst Berger (b. 1857), Biblical subjects; Gyula Basch (b. 1859), genre and portraits; Adolf Hirschl (b. 1860), historical; Alexander Nyári (b. 1861); Max Bruck (b. 1863), genre; Adolf Fényes (b. 1867), genre; Philip László (b. 1869), portraits; Karl Reinhard (b. 1872), genre; Arpad Basch (b. 1873), water-colors; Leopold Pollak (1806-80), genre and portraits.

**Denmark:** Ismael Israel Mengs (1690-1765), miniature and enamel; Karl Heinrich Bloch (b. 1834), scenic and genre; Ernst Meyer (1797-1861), genre; David Montes (1812-94), historical, genre, and portraits; Geskel Saloman (1821-1902), genre.

**England:** B. S. Marks (b. 1827), portraits; Felix Moscheles (b. 1833); Carl Schloesser (b. 1836); Simeon Solomon (c. 1850), Preraffaelite; Solomon J. Solomon, A.R.A. (b. 1860), genre and portraits; Alfred Praga (b. 1860), genre and miniature; Abraham Solomon (1824-63); Isaac Snowman (b. 1874); Ellen Gertrude Cohen (b. 1876), portraits and genre; Solomon Alexander Hart, R.A. (1806-81), scenic, genre, and portraits; Lionel Cowen (1846-95).

**France:** Félix Dias (1794-1817); Emile Lévy (b. 1826), subjects from Jewish religious history; Jacob Emile Edouard Brandon (b. 1831), genre; Constant Mayer (b. 1832), genre and portraits; Jules Worms (b. 1832), humorous genre; Zacharie Astruc (b. 1839), genre and panels in water-color; Henri Léopold Lévy (b. 1840), historical and genre; Alphonse Lévy (b. 1843), Jewish life; Leo Herrmann (b. 1853), genre; Ferdinand Heilbuth (1826-79),

genre and portraits; Alphonse Hirsch (1843-84), genre and portraits; Henry Baron (1816-85), historical and genre; Auguste Hadamard (1823-86), genre; Benjamin Eugène Fichel (1826-95), historical and genre; Eugène Alcan (1811-98), genre.

**Germany:** Philipp Arons (b. 1821), portraits; Rudolf Jonas (b. 1822), landscapes; Louis Katzenstein (b. 1824), portraits; Karl Daniel Friedrich Bach (1756-1829), historical, genre, animals, and portraits; Moses Samuel Löwe (1756-1831), miniature and pastels; Felix Possart (b. 1837), landscapes and genre; Hermann Junker (b. 1838), subjects from Jewish life; Julius Bodenstein (b. 1847), landscapes; Jeremiah David Alexander Fiorino (1796-1847), miniature; Max Liebermann (b. 1849), scenic and genre; Rudolf Christian Eugen Bendemann (b. 1851), historical, genre, and mural decorations; Karl Jacoby (b. 1853), historical and genre; Felix Borchardt (b. 1857), scenic and portraits; Max Kahn (b. 1857), genre; Wilhelm Feldmann (b. 1859), landscapes; Karl Bloz (b. 1860), genre; Julius Muhr (1819-1865), genre; Hermann Goldschmidt (1802-66), historical; Eduard Magnus (1799-1872), portraits and genre; Johannes Veit (1790-1854) and Philipp Veit (1793-1877), religious, historical, and genre; Julius Jacob (1811-1882), landscapes and portraits; Moritz Daniel Oppenheim (1801-82), subjects from Jewish life, portraits, and genre; Benjamin Ulmann (1829-84), historical; Eduard Julius Friedrich Bendemann (1811-89), Biblical subjects, portraits, and genre; Max Michael (1823-91), genre; Alfred Rethel (1816-59) and Otto Rethel (1822-92), frescos, historical, and genre; Karl Morgenstern (1812-93), landscapes; Friedrich Kraus (1826-94), portraits and genre; Louis Neustätter (1829-99), genre and portraits; Solomon Hirschfelder (1832-1903), genre.

**Holland:** Joseph Israels (b. 1824), genre; David Bles (1821-99), genre.

**Italy:** Raphael Bachi (c. 1750), miniature; Tullio Massarani (b. 1826), genre; Giuseppe Coen (1811-1856), landscapes and architectural; Leopold Pollak (1806-80), genre and portraits.

**Rumania:** Barbu Iscovescu (1816-54); Julius Feld (b. 1871), portraits and genre.

**Russia and Poland:** Isaac Lvovich Asknazi (b. 1856), religious subjects, genre, and portraits; Jacob Semenovich Goldblatt (b. 1860), historical; Moisei Leibovich Maimon (b. 1860), genre and portraits; Peter Isaacovich Geller (b. 1862), Jewish historical subjects; Samuel Hirszenberg (b. 1866), genre and scenic; Maurice Grün (b. 1870), genre

and portraits; Jacques Kaplan (b. 1872), portraits and genre; Alexander Lesser (1814-84), historical; Leonid Osipovich Pasternak (b. 1862), genre and portraits.

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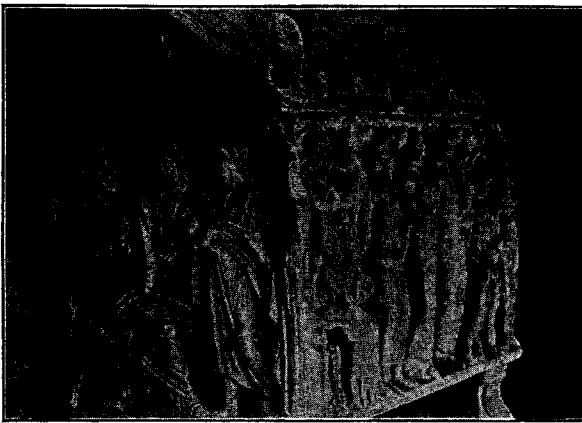
J.

F. C.

**PIDYON HA-BEN.** See PRIMOGENITURE.

**PIERLEONI:** Noble Roman family of Jewish origin. A Jewish banker of Rome who had acquired a princely fortune was baptized in the first half of the eleventh century, took the name of Benedictus Christianus, and married the daughter of a Roman nobleman. Leo, the offspring of this union, and one of the most powerful magnates of the city, had a castle in Trastevere and affiliated himself with the papal party, and his son Petrus Leonis, from whom the family derives its name, continued his father's policy, controlling the Isola Tiberina in addition to the castle in Trastevere, and having another castle opposite the Tiber bridge near the old theater of Marcellus, which was included in the fortifications. He was the leader of the papal party and the most faithful and powerful protector of the popes. Urban II. died in Petrus' castle, and the latter defended the cause of Paschal II. against the anti-popes and the emperor. When Henry V. came to

Rome Petrus Leonis was at the head of the papal legation which effected a reconciliation between the pope and the emperor, but Paschal's attempt to make the son of Petrus prefect of the city caused a riot. Petrus was prominent in the liberation of Pope Gelasius II., and when Petrus died in 1128 his son of the same name was cardinal, and had on several occasions rendered service to the Church. In 1130 Cardinal Pierleoni was elected pope under the name of ANACLETUS II., while the counter party chose Innocent II. The schism lasted for eight years, until the death of Anacletus, after which the family of Pierleoni made peace with the pope, retaining its power and influence, and being distinguished by various honors. Leo and Petrus, the brother and nephew of Anacletus, were papal delegates at Sutri in 1142, and another brother, Jordan, with whom the era of senators begins, became the head of the Roman republic as Patricius in 1144, while a sister is said to have been the wife of Roger I. of Sicily. In the twelfth century Cencius Pierleoni was "scriniarius" of the Church, and in 1204 John Pierleoni, who had been appointed elector by Pope Innocent III., chose Gregory Petri Leonis Rainerii as senator. The leg-



Tomb of Pierleoni in the Cloisters of St. Paul, Rome.  
(From Lanciani, "New Tales of Ancient Rome.")

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end which traces the lineage of the family of Pierleoni to the ancient Roman noble family of the Anicii is as apocryphal as the story of the descent of the Hapsburgs from the counts of Aventin, who belonged to the Pierleoni.

**BIBLIOGRAPHY:** Baronius, *Annales Ecclesiastici*, years 1111, 1115; Gregorovius, *Gesch. der Stadt Rom im Mittelalter*, iv. 349 et seq., 391 et seq.; vols. iv. and v., passim; *Liber Pontificalis*, ed. Duchesne, ii. 303, 307, 318, 322, 336, 344, 347; *Monumenta Germanicæ Historica*, v. 472 et seq., xi. 614, xii. 711; Duchesne, *Historia Francorum Scriptores*, iv. 376; Olivieri, *Il Senato di Roma*, p. 185; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 214 et seq., 218, 221 et seq.; Kehr, in *Archivio della R. Società Romana di Storia Patria*, xxiv. (1901), pp. 253 et seq.

s.

H. V.

**PIGEON.** See DOVE.

**PIGO:** Italian family of rabbis. Formerly the name was as a rule transcribed FIGO; in an Italian document of 1643 it appears in the form "Pichio"; and in Hebrew it is sometimes written פִּיִּי. To this family belong **Ephraim Pigo**, a learned man who died in Venice in 1605 or 1606, and the rabbis **Judah Pigo** and **Solomon Pigo**; the latter appear in the responsa "Mayim Rabbim" of Rabbi Raphael Meldola.

Another branch of the family lived in Turkey. **Moses Pigo** (d. in Adrianople 1576) wrote "Zikron Torat Mosheh," a dictionary of the haggadic themes (Constantinople, 1554; Prague, 1623). His son **Joseph Pigo** of Salonica was the author of "Teshubot" and "Dine Bedikat ha-Re'ah" (Salonica, 1652).

**BIBLIOGRAPHY:** Mörter, *Indice*, pp. 49, 50; Berliner, *Luhot Abanim*, Nos. 130, 131; Winter and Wünsche, *Die Jüdische Literatur*, ii. 632 et seq.; Steinschneider, *Cat. Bodl.* col. 746; Benjacob, *Ozar ha-Sefarim*, p. 232; Fürst, *Bibl. Jud.* i. 240.

g.

I. E.

**PI-HAHIROTH:** A place in the wilderness where the Israelites encamped when they turned back from Etham. It lay between Migdol and the sea "before Baal-zephon" (Ex. xiv. 2, 9; Num. xxxiii. 7, 8). The etymology of the name, which is apparently Egyptian, was the subject of much speculation by the ancient commentators. The Septuagint, while treating the word as a proper name in Numbers (Ἐιρώθ; translating, however, פִּי by στόμα), translates it in Exodus by τῆς ἐπαύλειος (= "sheepfold" or "farm-building"), thus reading in the Hebrew text פִּי הַנְּדָרֶת. The Mekilta (Beshallah, Weyehi, 1) identifies the place with Pithom, which was called Pi-hahiroth (= "the mouth of freedom") after the Israelites had been freed from bondage, the place itself being specified as a valley between two high rocks. The Targum of pseudo-Jonathan (*ad loc.*), while following the Mekilta in the interpretation of "Pi-hahiroth," identifies the place with Tanis.

The theory of an Egyptian etymology was advanced by Jablonsky, who compared it to the Coptic "pi-akhirot" = "the place where sedge grows," and by Naville, who explained the name as "the house of the goddess Kerhet." On the basis of this latter explanation, Fulgence Fresnel identified Pi-hahiroth with the modern Ghuwaibat al-Bus (= "the bed of reeds"), near Ras Atakah.

**BIBLIOGRAPHY:** Selbie, in Hastings, *Dict. Bible*.

E. G. H.

M. SEL.

**PIKES, ABRAHAM B. ELIJAH HAKOEN:** German rabbi; mentioned in "Likḳuṭe Maharil," hilkots "Shabbat" and "Yom Kippur." He addressed two letters to the community of Halberstadt, in which he discussed the commandments and prohibitions. He requested that his epistles might be copied and read to others. These letters were printed at Basel in 1599.

**BIBLIOGRAPHY:** Michael, *Or ha-Hayyim*, No. 42.

E. C.

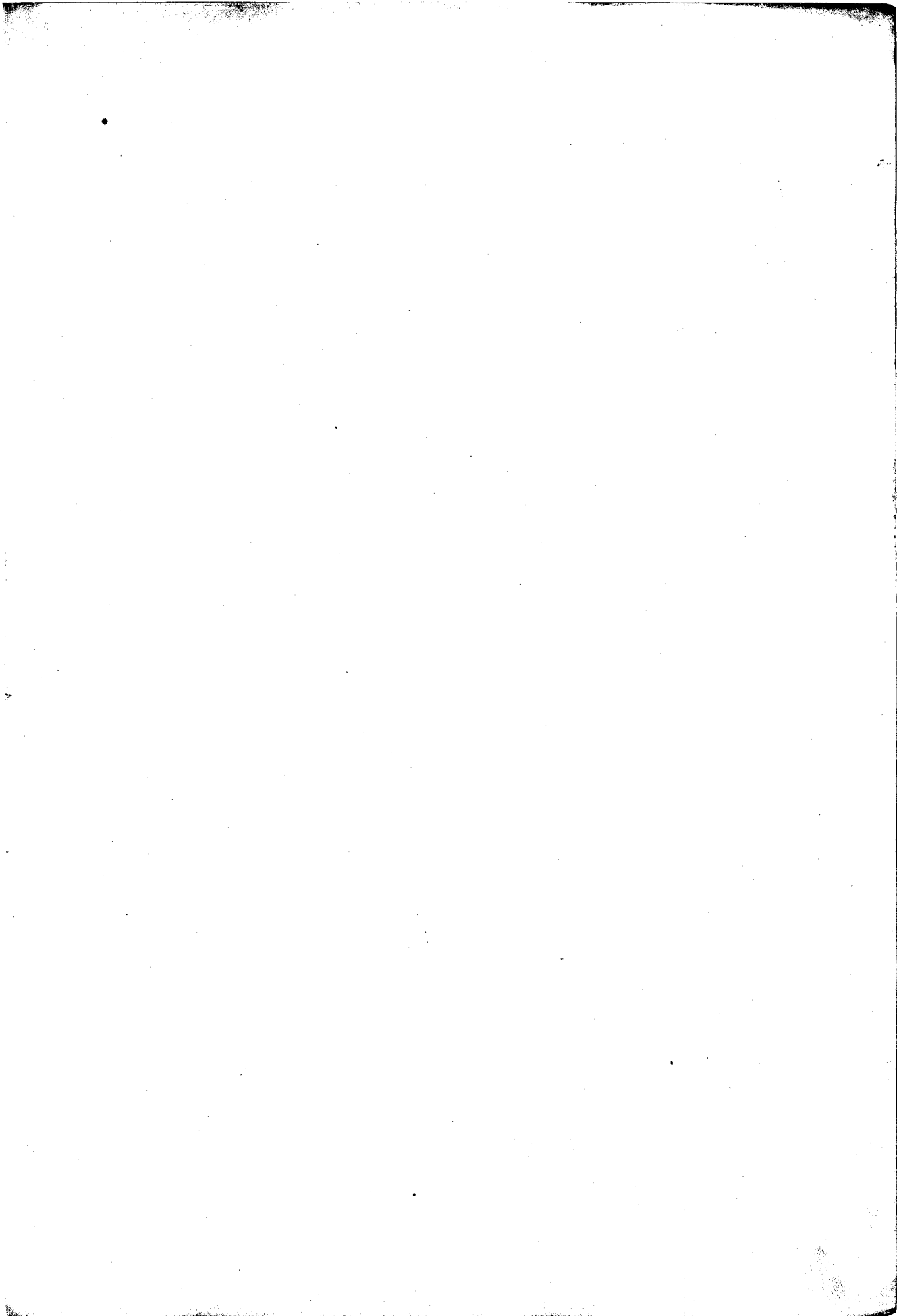
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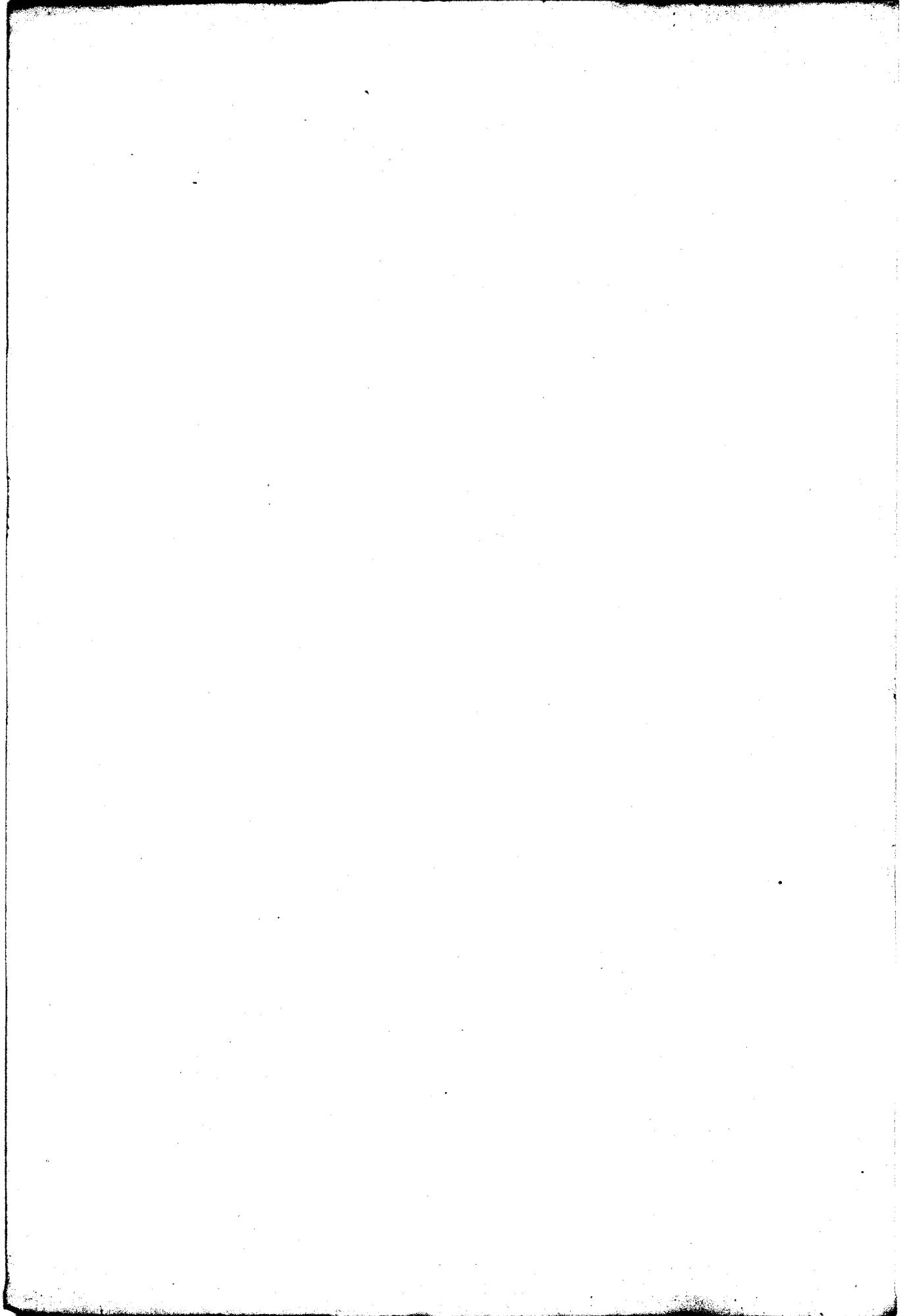
**PILATE, PONTIUS:** Fifth Roman procurator of Judea, Samaria, and Idumæa, from 26 to 36 of the common era; successor of Valerius Gratus. According to Philo ("De Legatione ad Caium," ed. Mangey, ii. 590), his administration was characterized by corruption, violence, robberies, ill treatment of the people, and continuous executions without even the form of a trial. His very first act nearly caused a general insurrection. While his predecessors, respecting the religious feelings of the Jews, removed from their standards all the effigies and images when entering Jerusalem, Pilate allowed his soldiers to bring them into the city by night. As soon as this became known crowds of Jews hastened to Cæsarea, where the procurator was residing, and besought him to remove the images. After five days of discussion he ordered his soldiers to surround the petitioners and to put them to death unless they ceased to trouble him. He yielded only when he saw that the Jews would rather die than bear this affront. At a later date Pilate appropriated funds from the sacred treasury in order to provide for the construction of an aqueduct for supplying the city of Jerusalem with water from the Pools of Solomon; and he suppressed the riots provoked by this spoliation of the Temple by sending among the crowds disguised soldiers carrying concealed daggers, who massacred a great number, not only of the rioters, but of casual spectators.

In spite of his former experience of the sensitiveness of the Jews with regard to images and emblems, Pilate hung up in Herod's palace gilt shields dedicated to Tiberius, and again nearly provoked an insurrection. The shields were removed by a special order of Tiberius, to whom the Jews had protested. Pilate's last deed of cruelty, and the one which brought about his downfall, was the massacre of a number of Samaritans who had assembled on Mount Gerizim to dig for some sacred vessels which an impostor had led them to believe Moses had buried there. Concerning this massacre the Samaritans lodged a complaint with Vitellius, legate of Syria, who ordered Pilate to repair to Rome to defend himself. On the participation by Pilate in the trial and crucifixion of Jesus see CRUCIFIXION; JESUS OF NAZARETH.

The end of Pilate is enveloped in mystery. According to Eusebius ("Hist. Eccl." ii. 7), he was banished to Vienna (Vienne) in Gaul, where various misfortunes caused him at last to commit suicide; while the chronicle of Malalas alleges, with less probability, that he was beheaded under Nero. A later legend says that his suicide was anticipatory of Caligula's sentence; that the body was thrown into the Tiber, causing disastrous tempests and floods;







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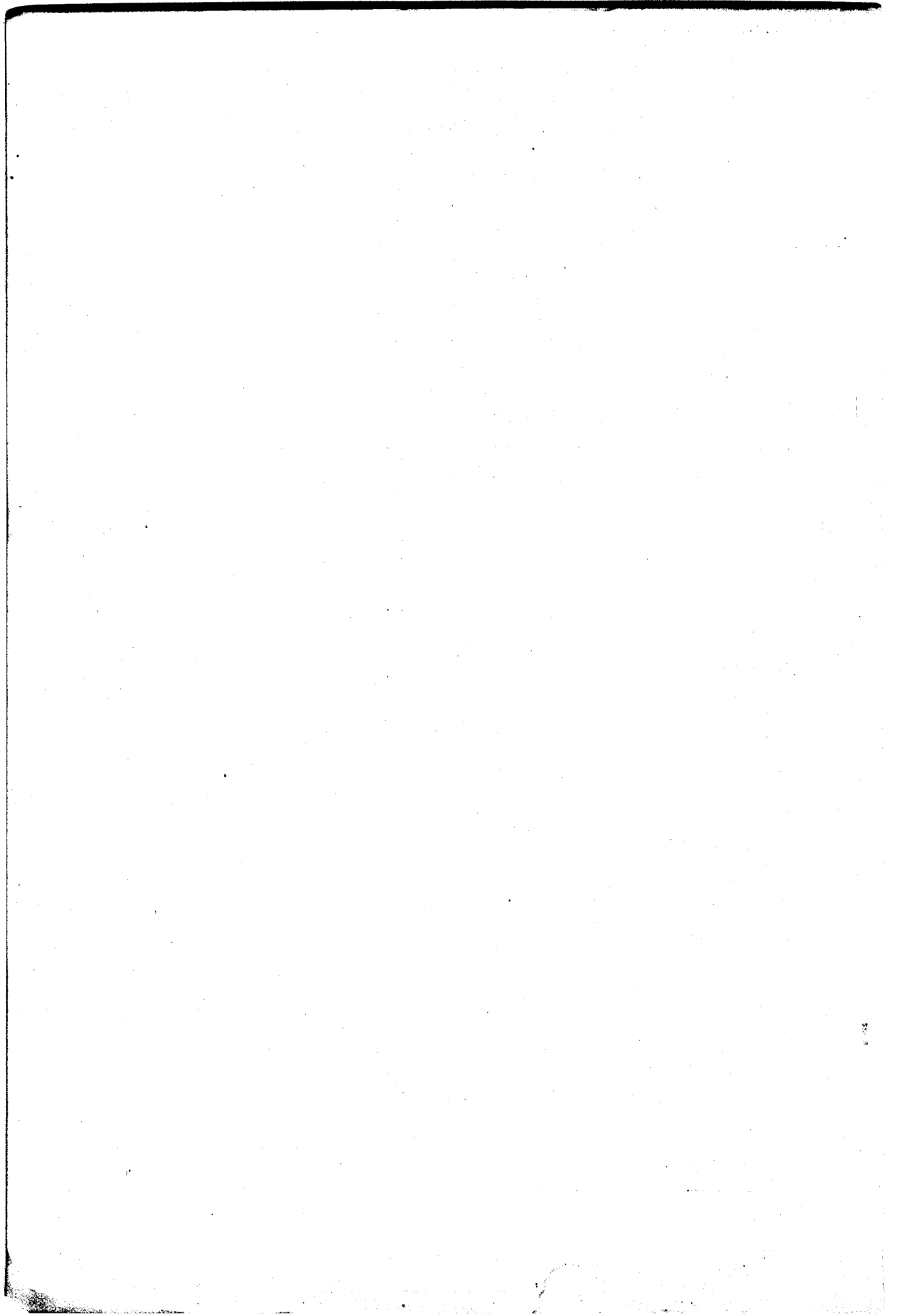
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# SYSTEMS OF TRANSLITERATION AND OF CITATION OF PROPER NAMES\*

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

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

⚭ Not noted at the beginning or the end of a word; otherwise' or by dieresis; e.g., *pe'er* or *Meir*.

ב <i>b</i>	ז <i>z</i>	ל <i>l</i>	פ (with dagesh), <i>p</i>	ש <i>sh</i>
ג <i>g</i>	ח <i>h</i>	מ <i>m</i>	פ (without dagesh), <i>f</i>	ש <i>s</i>
ד <i>d</i>	ט <i>t</i>	נ <i>n</i>	צ <i>z</i>	ת <i>t</i>
ה <i>h</i>	י <i>y</i>	ס <i>s</i>	ק <i>k</i>	
ו <i>w</i>	כ <i>k</i>	ע <i>e</i>	ר <i>r</i>	

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

5. The vowels have been transcribed as follows:

ֿ (kamez) <i>a</i>	ֿ <i>u</i>	ֿ <i>a</i>	ֿ <i>e</i>	ֿ <i>o</i>
ֿ (kamez hatuf) <i>o</i>				
ֿ <i>e</i>	ֿ <i>e</i>	ֿ <i>o</i>	ֿ <i>i</i>	
ֿ <i>i</i>	ֿ <i>e</i>	ֿ <i>a</i>	ֿ <i>u</i>	

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

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

## 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:

آ <i>See ⚭ above</i>	خ <i>kh</i>	ش <i>sh</i>	غ <i>gh</i>	ن <i>n</i>
ب <i>b</i>	د <i>d</i>	ص <i>s</i>	ف <i>f</i>	ه <i>h</i>
ت <i>t</i>	ث <i>th</i>	ض <i>z</i>	ق <i>k</i>	و <i>w</i>
ث <i>th</i>	ر <i>r</i>	ط <i>t</i>	ك <i>k</i>	ي <i>y</i>
ج <i>j</i>	ز <i>z</i>	ظ <i>z</i>	ل <i>l</i>	
ح <i>h</i>	س <i>s</i>	ع <i>e</i>	م <i>m</i>	

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

ֿ <i>a</i>	ֿ <i>i</i>	ֿ <i>u</i>
------------	------------	------------

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-Kursiyy*, but *H'at al-Aflak*.
5. No account is taken of the overhanging vowels which distinguish the cases; e.g., 'Amr, not 'Amru or 'Amrun; *Ya'qub*, not *Ya'qubun*; or in a title, *Kitab al-Amanat wal-I'tikadat*.

### 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:

А а	<i>a</i>	Н н	<i>n</i>	Щ щ	<i>shch</i>
Б б	<i>b</i>	О о	<i>o</i>	Ъ ъ	<i>mute</i>
В в	<i>v</i>	П п	<i>p</i>	Ы ы	<i>y</i>
Г г	<i>h, v, or g</i>	Р р	<i>r</i>	Ь ь	<i>halfmute</i>
Д д	<i>d</i>	С с	<i>s</i>	Ѣ ѣ	<i>ye</i>
Е е	<i>e and ye</i> at the beginning.	Т т	<i>t</i>	Э э	<i>e</i>
Ж ж	<i>zh</i>	У у	<i>u</i>	Ю ю	<i>yu</i>
З з	<i>z</i>	Ф ф	<i>f</i>	Я я	<i>ya</i>
И и I i	<i>i</i>	Х х	<i>kh</i>	Ө ө	<i>F</i>
К к	<i>k</i>	Ц ц	<i>tz</i>	Ү ү	<i>œ</i>
Л л	<i>l</i>	Ч ч	<i>ch</i>	Й й	<i>i</i>
М м	<i>m</i>	Ш ш	<i>sh</i>		

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

1. Whenever possible, an author is cited under his most specific name; e.g., Moses Nigrin under *Nigrin*; Moses Zacuto under *Zacuto*; Moses Rieti under *Rieti*; all the Kimhis (or Qamhis) under *Kimhi*; Israel ben Joseph Drohobiczer under *Drohobiczer*. 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 *Penini* from both *Bedersi* and *En Bonet*; to *John* of Avignon from Moses de *Roquemaure*.
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*; *Gershon 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:

Abraham of Augsburg	Abraham de Balmes	Abraham ben Benjamin Aaron
Abraham of Avila	Abraham ben Baruch	Abraham ben Benjamin Zeeb
Abraham ben Azriel	Abraham of Beja	Abraham Benveniste

\* When IBN has come to be a specific part of a name, as IBN EZRA, such name is treated in 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.]

Ab	Abot, Pirke	Epiphanius, Hæres.	Epiphanius, Adversus Hæreses
Ab. R. N.	Abot de-Rabbi Natan	'Er	'Erubin (Talmud)
'Ab. Zarah	'Abodah Zarah	Ersch and	Ersch and Gruber, Allgemeine Encyclopædie
<i>ad loc.</i>	at the place; to the passage cited	Gruber, Encyc.	der Wissenschaften und Künste
A. H.	in the year of the Hegira	Esd	Esdras
Allg. Zeit. des Jud.	Allgemeine Zeitung des Judenthums	<i>et seq.</i>	and following
Am. Jew. Hist. Soc.	American Jewish Historical Society	Eusebius, Hist. Eccl.	Eusebius, Historia Ecclesiastica
Am. Jour. Semit.	American Journal of Semitic Languages	Ewald, Gesch.	Ewald, Geschichte des Volkes Israel
Lang		Frankel, Mebo.	Frankel, Mebo Vornshalmi
Anglo-Jew. Assoc.	Anglo-Jewish Association	Fürst, Bibl. Jud.	Fürst, Bibliotheca Judaica
Apoc.	Apocalypse	Fürst, Gesch. des	Fürst, Geschichte des Karäerthums
Apocr.	Apocrypha	Karäert.	
Apost. Const.	Apostolical Constitutions	Gaster, Hist. of	Gaster, Bevis Marks Memorial Volume
'Ar	'Arakin (Talmud)	Bevis Marks.	
Arch. Isr.	Archives Israélites	Geiger, Urschrift.	Geiger, Urschrift und Uebersetzungen der Bibel in Ihrer Abhängigkeit von der Inneren Entwicklung des Judenthums
Aronius, Regesten	Aronius, Regesten zur Geschichte der Juden in Deutschland	Geiger's Jüd. Zeit.	Geiger's Jüdische Zeitschrift für Wissenschaft und Leben
A. T.	Das Alte Testament	Geiger's Wiss.	Geiger's Wissenschaftliche Zeitschrift für Jüdische Theologie
A. V.	Authorized Version	Zeit. Jüd. Theol.	Jüdische Theologie
b.	ben or bar or born	Gesch.	Geschichte
Bacher, Ag. Bab.	Bacher, Agada der Babylonischen Amoräer	Gesenius, Gr.	Gesenius, Grammar
Amor		Gesenius, Th.	Gesenius, Thesaurus
Bacher, Ag. Pal.	Bacher, Agada der Palästinensischen Amoräer	Gibbon, Decline	Gibbon, History of the Decline and Fall of the Roman Empire
Amor		and Fall.	
Bacher, Ag. Tan.	Bacher, Agada der Tannaiten	Ginsburg's Bible.	Ginsburg's New Massoretico-Critical Text of the Hebrew Bible
B. B.	Baba Batra (Talmud)	Git	Gittin (Talmud)
B. C.	before the Christian era	Graetz, Hist.	Graetz, History of the Jews
Bek.	Bekorot (Talmud)	Grätz, Gesch.	Grätz, Geschichte der Juden
Benzinger, Arch.	Benzinger, Hebräische Archäologie	Güdemann, Gesch.	Güdemann, Geschichte des Erziehungswesens und der Cultur der Abendländischen Juden
Ber	Berakot (Talmud)	H	Holiness Code
Berliner Fest-schrift.	Festschrift zum 70ten Geburtstag Berliners	Hag	Haggai
Berliner's Magazin.	Berliner's Magazin für die Wissenschaft des Judenthums	Hag	Hagigah (Talmud)
Bibl. Rab.	Bibliotheca Rabbinica	Hal	Hallah (Talmud)
Bik.	Bikkurim (Talmud)	Hamburger.	Hamburger, Realencyclopædie für Bibel und Talmud
B. K.	Baba Kamma (Talmud)	H. B. T.	
B. M.	Baba Mezi'a (Talmud)	Hastings, Dict.	Hastings, Dictionary of the Bible
Boletin Acad. Hist.	Boletin de la Real Academia de la Historia (Madrid)	Bible.	
Brit. Mus.	British Museum	Heb.	Epistle to the Hebrews
Brüll's Jahrb.	Brüll's Jahrbücher für Jüdische Geschichte und Literatur	Hebr.	Masoretic Text
Bulletin All. Isr.	Bulletin of the Alliance Israélite Universelle	Herzog-Plitt or	Herzog-Plitt or Herzog-Hauck, Real-Encyclopædie für Protestantische Theologie und Kirche (2d and 3d editions respectively)
Cant.	Canticles (Song of Solomon)	Herzog-Hauck.	
Cat. Anglo-Jew. Hist. Exh.	Catalogue of Anglo-Jewish Historical Exhibition	Hirsch, Biog. Lex.	Hirsch, Biographisches Lexikon der Hervorragenden Aerzte Aller Zeiten und Völker
Cazes, Notes Bibliographiques.	Cazes, Notes Bibliographiques sur la Littérature Juive-Tunisienne	Hor	Horayot (Talmud)
C. E.	common era	Hul	Hullin (Talmud)
ch.	chapter or chapters	<i>ib.</i>	same place
Cheyne and Black, Encyc. Bibl.	Cheyne and Black, Encyclopædia Biblica	<i>idem</i>	same author
Chwolson Jubilee Volume.	Recueil des Travaux Rédigés en Mémoire du Jubilé Scientifique de M. Daniel Chwolson, 1846-1896	Isr. Letterbode.	Israelitische Letterbode
C. I. A.	Corpus Inscriptionum Atticarum	J	Jahvist
C. I. G.	Corpus Inscriptionum Graecarum	Jaarboeken	Jaarboeken voor de Israeliten in Nederland
C. I. H.	Corpus Inscriptionum Hebraicarum	Jacobs, Sources.	Jacobs, Inquiry into the Sources of Spanish-Jewish History
C. I. L.	Corpus Inscriptionum Latinarum	Jacobs and Wolf.	Jacobs and Wolf, Bibliotheca Anglo-Judaica
C. I. P.	Corpus Inscriptionum Peloponnesi	Bibl. Anglo-Jud.	
C. I. S.	Corpus Inscriptionum Semiticarum	Jahrb. Gesch. der	Jahrbuch für die Geschichte der Juden und des Judenthums
comp.	compare	Jud	
Curinier, Dict.	E. E. Curinier, Dictionnaire National des Contemporains	Jastrow, Dict.	Jastrow, Dictionary of the Targumim, Talmudim, and Midrashim
d.	died	Jellinek, B. H.	Jellinek, Bet ha-Midrash
D.	Deuteronomist	Jew. Chron.	Jewish Chronicle, London
De Gubernatis, Diz. Biog.	De Gubernatis, Dizionario Biografico degli Scrittori Contemporanei	Jew. Encyc.	The Jewish Encyclopedia
De Gubernatis, Ecrivains du Jour	De Gubernatis, Dictionnaire International des Ecrivains du Jour	Jew. Hist. Soc. Eng.	Jewish Historical Society of England
De le Roi, Juden-Mission	De le Roi, Geschichte der Evangelischen Juden-Mission	Jew. World	Jewish World, London
Dem	Demai (Talmud)	Josephus, Ant.	Josephus, Antiquities of the Jews
Derenbourg, Hist.	Derenbourg, Essai sur l'Histoire et la Géographie de la Palestine, etc.	Josephus, B. J.	Josephus, De Bello Judaico
De Rossi, Dizionario.	De Rossi, Dizionario Storico degli Autori Ebrei e delle Loro Opere	Josephus, Contra Ap.	Josephus, Contra Apionem
De Rossi-Hamberger, Hist. Wörterb.	De Rossi-Hamberger, Historisches Wörterbuch der Jüdischen Schriftsteller und Ihrer Werke	Josh	Joshua
Driver, Introduc-tion.	S. R. Driver, An Introduction to the Literature of the Old Testament	Jost's Annalen.	Jost's Israelitische Annalen
E.	Elohist	Jour. Bib. Lit.	Journal of Biblical Literature
Ecel.	Ecclesiastes	J. Q. R.	Jewish Quarterly Review
Ecclus. (Sirach)	Ecclesiasticus	J. B. A. S.	Journal of the Royal Asiatic Society
ed.	edition	Justin, Dial. cum	Justin, Dialogus cum Tryphone Judæo
'Eduy	'Eduyot (Talmud)	Tryph	
Eisenberg, Blog. Lex.	Ludwig Eisenberg's Grosses Biographisches Lexikon der Deutschen Bühne im XIX. Jahrhundert	Kaufmann Ged- denkbuch.	Gedenkbuch zur Erinnerung an David Kaufmann
Encyc. Brit.	Encyclopædia Britannica	Kautzsch, Apo- kryphen.	Kautzsch, Die Apokryphen und Pseudepi-graphen des Alten Testaments
Eng.	English	Kayserling, Bibl.	Kayserling, Biblioteca Española-Portuguesa-Judaica
		Esp.-Port.-Jud.	
		Kayserling, Die	Kayserling, Die Jüdischen Frauen in der Geschichte, Literatur und Kunst
		Jüdischen Frau- en.	
		Ker	Keritot (Talmud)
		Ket	Ketubot (Talmud)
		K. H. C.	Kurzer Hand-Commentar zum Alten Testa-ment, ed. Marti
		Kid	Kiddushin (Talmud)
		Kil	Kil'ayim (Talmud)
		Kin	Kinnim (Talmud)

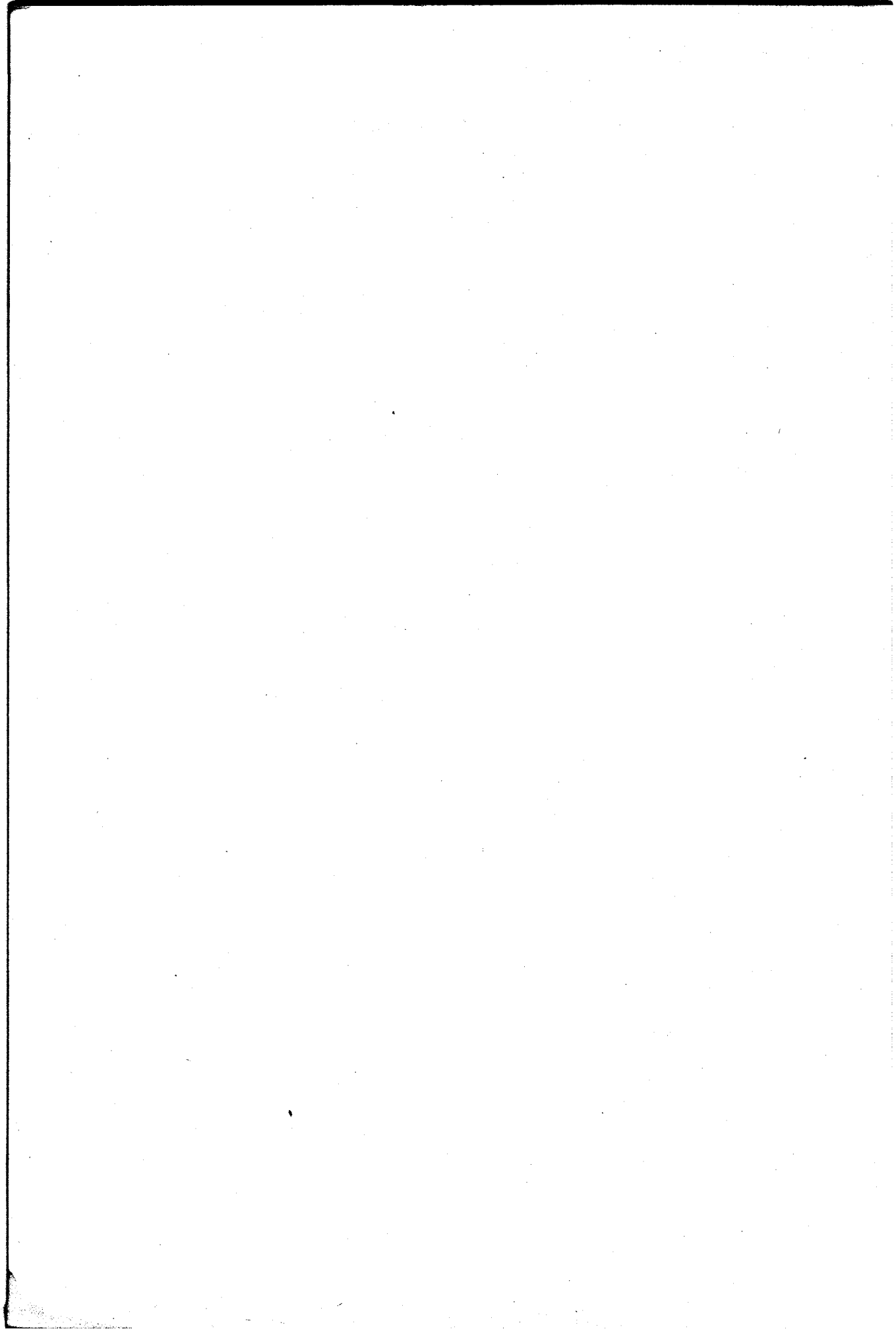
- Kohut Memorial Volume..... Semitic Studies in Memory of A. Kohut
- Krauss, Lehnwörter..... Krauss, Griechische und Lateinische Lehnwörter im Talmud, Midrasch, und Targum
- Kuonen, Einleitung..... Kuonen, Historisch-Kritische Einleitung in die Bücher des Alten Testaments
- Larousse, Dict..... Larousse, Grand Dictionnaire Universel du XIXe Siècle
- L.c..... in the place cited
- Levy, Chal. Wörterb..... Levy, Chaldäisches Wörterbuch über die Targumim
- Levy, Neuhebr. Wörterb..... Levy, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim
- Lewysohn, Z. T. lit..... Lewysohn, Zoologie des Talmuds literally
- Löw, Lebensalter..... Löw, Die Lebensalter in der Jüdischen Literatur
- LXX..... Septuagint
- m..... married
- Ma'as..... Ma'aserot (Talmud)
- Ma'as. Sh..... Ma'aser Sheni (Talmud)
- Macc..... Maccabees
- Maimonides, Moreh..... Maimonides, Moreh Nebukim
- Maimonides, Yad..... Maimonides, Yad ha-Hazakah
- Mak..... Makkot (Talmud)
- Maksh..... Makshirin (Talmud)
- Mas..... Masorah
- Massek..... Masseket
- McClintock and Strong, Cyc..... McClintock and Strong, Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature
- Meg..... Megillah (Talmud)
- Me'l..... Me'ilah (Talmud)
- Mek..... Mekilta
- Men..... Menahot (Talmud)
- Mid..... Middot (Talmud)
- Midr..... Midrash
- Midr. Teh..... Midrash Tehillim (Psalms)
- Mik..... Mikwa'ot (Talmud)
- M. K..... Mo'ed Katan (Talmud)
- Monatsschrift..... Monatsschrift für die Geschichte und Wissenschaft des Judenthums
- Mortara, Indice..... Mortara, Indice Alfabetico
- Müller, Frag. Hist. Græc..... Müller, Fragmenta Historicorum Græcorum
- Munk, Mélanges..... Munk, Mélanges de Philosophie Juive et Arabe
- Murray's Eng. Dict. A. H. Murray, A New English Dictionary
- Naz..... Nazir (Talmud)
- n.d..... no date
- Ned..... Nedarim (Talmud)
- Neg..... Nega'im
- Neubauer, Cat. Bodl. Hebr. MSS..... Neubauer, Catalogue of the Hebrew MSS. in the Bodleian Library
- Neubauer, G. T..... Neubauer, Géographie du Talmud
- Neubauer, M. J. C..... Neubauer, Medieval Jewish Chronicles
- n.p..... no place of publication stated
- N. T..... New Testament
- Oest. Wochenschrift..... Oesterreichische Wochenschrift
- Oh..... Ohalot (Talmud)
- Onk..... Onkelos
- Orient, Lit..... Literaturblatt des Orients
- O. T..... Old Testament
- P..... Priestly Code
- Pagel, Biog. Lex..... Pagel, Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts
- Pal. Explor. Fund..... Palestine Exploration Fund
- Pallas Lex..... Pallas Nagy Lexicon
- Pauly-Wissowa, Real-Encyc..... Pauly-Wissowa, Real-Encyclopädie der Classischen Altertumswissenschaft
- Pes..... Pesahim (Talmud)
- Pesh..... Peshito, Peshitta
- Pesik..... Pesikta de-Rab Kahana
- Pesik. R..... Pesikta Rabbati
- Pirke R. El..... Pirke Rabbi Eli'ezer
- Proc..... Proceedings
- Publ..... Publications
- R..... Rab or Rabbi or Rabbah
- Rahmer's Jüd. Lit.-Blatt..... Rahmer's Jüdisches Litteratur-Blatt
- Regesty..... Regesty i Nadpsi
- R. E. J..... Revue des Etudes Juives
- Rev. Bib..... Revue Biblique
- Rev. Scm..... Revue Sémitique
- R. H..... Rosh ha-Shanah (Talmud)
- Rios, Estudios..... Amador de los Rios, Estudios Históricos, Políticos y Literarios, etc.
- Rios, Hist..... Amador de los Rios, Historia... de los Judios de España y Portugal
- Ritter, Erdkunde..... Ritter, Die Erdkunde im Verhältnis zur Natur und zur Geschichte des Menschen
- Robinson, Later Researches..... Robinson, Later Biblical Researches in Palestine and the Adjacent Regions... 1852
- Robinson, Re-searches..... Robinson, Biblical Researches in Palestine, Mt. Sinai, and Arabia Petraea... 1838
- Roest. Cat..... Roest, Catalog der Hebraica und Judaica aus der L. Rosenthal'schen Bibliothek
- R. V..... Revised Version
- Salfeld, Martyrologium..... Salfeld, Das Martyrologium des Nürnberger Memorbuches
- Sanh..... Sanhedrin (Talmud)
- S. B. E..... Sacred Books of the East
- S. B. O. T..... (Sacred Books of the Old Testament) Polychrome Bible, ed. Paul Haupt
- Schaff-Herzog, Encyc..... Schaff-Herzog, A Religious Encyclopaedia
- Schiller-Szinessy, Cat. Cambridge..... Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge
- Schrader, C. I. O. T..... Schrader, Cuneiform Inscriptions and the Old Testament, Eng. transl.
- Schrader, K. A. T..... Schrader, Keilinschriften und das Alte Testament
- Schrader, K. B..... Schrader, Keilinschriftliche Bibliothek
- Schrader, K. G. F..... Schrader, Keilinschriften und Geschichtsforschung
- Schürer, Gesch..... Schürer, Geschichte des Jüdischen Volkes
- Sem..... Semahot (Talmud)
- Shab..... Shabbat (Talmud)
- Sheb..... Shebi'it (Talmud)
- Shebu..... Shebu'ot (Talmud)
- Shek..... Shekalim (Talmud)
- Sibyllines..... Sibylline Books
- Smith, Rel. of Sem..... Smith, Lectures on Religion of the Semites
- Soc. Bibl. Arch..... Transactions of the Society of Biblical Archaeology
- Stade's Zeitschrift..... Stade's Zeitschrift für die Alttestamentliche Wissenschaft
- Steinschneider, Cat. Bodl..... Steinschneider, Catalogue of the Hebrew Books in the Bodleian Library
- Steinschneider, Cat. Leyden..... Steinschneider, Catalogus Codicum Hebraeorum Bibliothecae Academiae Lugduno-Batavae
- Steinschneider, Cat. Munich..... Steinschneider, Die Hebräischen Handschriften der K. Hof- und Staats-Bibliothek in München
- Steinschneider, Hebr. Bibl..... Steinschneider, Hebräische Bibliographie
- Steinschneider, Hebr. Uebers..... Steinschneider, Hebräische Uebersetzungen
- Strack, Das Blut..... Strack, Das Blut im Glauben und Aberglauben der Menschheit
- Suk..... Sukkah (Talmud)
- s.v..... under the word
- Ta'an..... Ta'anit (Talmud)
- Tan..... Tanhuma
- Targ..... Targumim
- Targ. Onk..... Targum Onkelos
- Targ. Yer..... Targum Yerushalmi or Targum Jonathan
- Tem..... Temurah (Talmud)
- Ter..... Terumot (Talmud)
- Test. Patr..... Testaments of the Twelve Patriarchs
- Toh..... Tohorot
- Tos..... Tosafot
- Tosef..... Tosefta
- Tr..... Transactions
- transl..... translation
- Tristram, Nat. Hist. T. Y..... Tristram, Natural History of the Bible
- T. Y..... Tebul Yom (Talmud)
- Uk..... Ukzin (Talmud)
- Univ. Isr..... Univers Israélite
- Virchow's Archiv..... Virchow's Archiv für Pathologische Anatomie und Physiologie, und für Klinische Medizin
- Vulg..... Vulgate
- Weiss, Dor..... Weiss, Dor Dor we-Dorshaw
- Wellhausen, I. J. G..... Wellhausen, Israelitische und Jüdische Geschichte
- Winer, B. R..... Winer, Biblisches Realwörterbuch
- Wisdom..... Wisdom of Solomon
- Wolf, Bibl. Hebr..... Wolf, Bibliotheca Hebraea
- W. Z. K. M..... Wiener Zeitschrift für die Kunde des Morgenlandes
- Yad..... Yadayim (Talmud)
- "Yad"..... Yad ha-Hazakah
- Yalk..... Yalkut
- Yeb..... Yebamot (Talmud)
- Yer..... Yerushalmi (Jerusalem Talmud)
- YHWH..... Yahweh, Jehovah
- Zab..... Zabim (Talmud)
- Z. D. M. G..... Zeitschrift der Deutschen Morgenländischen Gesellschaft
- Z. D. P. V..... Zeitschrift des Deutschen Palästina-Vereins
- Zeb..... Zebahim (Talmud)
- Zedner, Cat. Hebr. Books Brit. Mus..... Zedner, Catalogue of the Hebrew Books in the British Museum
- Zeit. für Assyriologie..... Zeitschrift für Assyriologie
- Zeit. für Hebr. Bibl. Zeitl. Bibl. Post-Mendels..... Zeitschrift für Hebräische Bibliographie Zeitl. Bibl. Post-Mendels
- Zunz, G. S..... Zunz, Gesammelte Schriften
- Zunz, G. V..... Zunz, Gottesdienstliche Vorträge
- Zunz, Literaturgesch..... Zunz, Literaturgeschichte der Synagogalen Poesie
- Zunz, Ritus..... Zunz, Die Ritus des Synagogalen Gottesdienstes
- Zunz, S. P..... Zunz, Synagogale Poesie des Mittelalters
- Zunz, Z. G..... Zunz, Zur Geschichte und Literatur

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## LIST OF ILLUSTRATIONS IN VOLUME X

N. B.—In the following list subjects likely to be sought for under various headings are repeated under each heading. Cross-references in this list are to other items in the list, not to articles in the Encyclopedia.

	PAGE
<b>Altneuschule</b> , Exterior and Interior Views of the, at Prague.....	156-158
America: see RICHMOND.	
Amsterdam, Interior of a Synagogue at. From an etching by Rembrandt.....	374
— Purim Ceremonies in the Synagogue at, 1731. ....	<i>plate between</i> 280-281
Arch of Octavian, the Entrance to the Old Ghetto at Rome.....	449
Archeology: see COINS; INSCRIPTION; PIERLEONI; POTTERY; PRAGUE; RACHEL; ROME.	
Architecture: see PRAGUE; RASHI CHAPEL; ROME; ROTHSCHILD "STAMMHAUS"; SYNAGOGUES.	
Ark of the Law in the Castilian Synagogue at Rome.....	452
— — in the Synagoga dos Templos at Rome.....	454
— — in the Synagogue at Königliche Weinberge, near Prague.....	160
Arms of the Rapoport Family.....	320
Art: see ARCHEOLOGY; ARCHITECTURE; CHAIRS; PHYLACTERIES; PRAGUE; PULPIT; PURIM; RINGS; TYPOGRAPHY.	
Austria: see PRAGUE.	
<b>Baer</b> , Seligman, Page from the Siddur Edited by, Rödelheim, 1868.....	177
Bassevi House, Court of the, Prague.....	161
Betrothal Rings.....	428, 429
Bible, Hebrew, Page from the, Printed at Riva di Trento, 1561.....	432
— — see also PSALMS.	
Bragadini, Printer's Mark of the.....	202
Brisbane, Queensland, Synagogue at.....	236
<b>Catacombs</b> at Rome, Entrance to the Ancient Jewish.....	446
Cavalli of Venice, Printer's Mark of.....	208
Cemeteries at Saint Petersburg, Views of the Old and Modern.....	643, 645
Cemetery at Prague, Tombstones in the Old Jewish.....	165
— — View of, on Josefstrasse.....	162
Censored Page from Hebrew Psalms with Kimhi's Commentary, Naples, 1487.....	247
Ceremonial: see PHYLACTERIES; PURIM; RINGS; SABBATH; SACRIFICE; SALONICA.	
Chair, Rashi's, at Worms.....	327
Chairs from Synagogues at Rome.....	456-458
Coin, So-Called, of Solomon.....	428
Coins, Polish, with Hebrew Characters.....	562, 563
Colophon Page from the First Edition of Rashi on the Pentateuch, Reggio, 1475.....	329
Costumes of Dutch Jews, Seventeenth Century.....	371-374 and <i>Frontispiece</i>
— of German Jews, Sixteenth and Eighteenth Centuries.....	188
— of Prague Jews, Eighteenth Century.....	154-156
— of Salonica Jews.....	658
— of Samarcand Jewess.....	668
— of Samaritans.....	672, 673
<b>Elijah</b> , Chair of, in a Synagogue at Rome.....	458
England: see PORTSMOUTH.	

	PAGE
<b>Fagius</b> , Paul, of Isny, Printer's Mark of .....	202
Farissol, Abraham, Illuminated First Page of a Siddur, Written at Ferrara, 1528, by .....	175
First Editions: Colophon Page from Rashi on the Pentateuch, Reggio, 1475 .....	329
— Page from the First Illustrated Printed Haggadah, Prague, 1526 .....	167
"Five Synagogues," The, of the Old Ghetto at Rome .....	451
Foa, Tobiah, of Sabbionetta, Printer's Mark of .....	203
Frankfort-on-the-Main, The Rothschild "Stammhaus" at .....	490
<b>Germany</b> : see PRESBURG; RATISBON.	
Gersonides of Prague, Printer's Mark of .....	203
Ghetto: see PRAGUE; ROME; SAFED; SALONICA; SAMARCAND.	
<b>Haggadah</b> , Page from the First Illustrated Printed, Prague, 1526 .....	167
— Page from Passover, of 1695, Depicting the Ten Plagues .....	71
"Haman Klopfers" Used on Purim by Jewish Children of Russia .....	276
Host Desecration at Presburg, 1591 .....	188
<b>Incunabula</b> : see NAPLES; REGGIO.	
Inscription, Ancient Samaritan .....	670
— Royal Stamp on Jar-Handle, Discovered in Palestine .....	148
— see also COINS.	
Italy: see PISA; ROME.	
<b>Karaite Siddur</b> , Page from, Printed at Budapest, 1903 .....	179
Königliche Weinberge, near Prague, Interior of the Synagogue at .....	160
<b>Manuscript</b> : see PRAYER-BOOK.	
Map of Pithom-Heroopolis .....	63
— Showing the Road System of Palestine .....	435
— see also PLAN.	
Marriage Rings .....	423, 429
Midrash Tehillim, Title-Page from, Prague, 1613 .....	249
Music: "Raḥem na 'Alaw" .....	310
Musical Instruments: see PIPES.	
<b>Naples</b> , Censored Page from Hebrew Psalms with Kimḥi's Commentary, Printed in 1487 at .....	247
New York, Title-Page from Isaac Pinto's Translation of the Prayer-Book, Printed in 1766 at .....	55
<b>Octavian</b> , Arch of, the Entrance to the Old Ghetto at Rome .....	449
<b>Pale of Settlement</b> , Map of Western Russia Showing the Jewish .....	531
Palestine, Map Showing the Road System of .....	435
— see also POTTERY; SAFED; SAMARIA; SAMARITANS.	
Phillips, Henry Mayer, American Lawyer and Politician .....	4
— Jonas, American Revolutionary Patriot .....	4
Phylacteries and Bags .....	21, 22, 25, 26
— and Their Arrangement on Head and Arm .....	24
Picart, Bernard, Title-Page from the "Tikkun Soferim," Designed by .....	29
Pierleoni, Tomb of, in the Cloisters of St. Paul, Rome .....	33
Pinsker, Lev, Russian Physician .....	52
Pinto, Isaac, Title-Page from His Translation of the Prayer-Book, Printed at New York, 1766 .....	55
Pipes in Use in Palestine .....	57
Pisa, Old Tombstones from the Jewish Cemetery at .....	61
Pithom-Heroopolis, Map of .....	63
Plagues, The Ten, According to a Passover Haggadah of 1695 .....	71
Plan of the City of Prague in 1649, Showing Position of Jewish Quarter .....	153
— of the Ghetto at Rome, 1640 .....	447
Platea Judæa of the Old Ghetto at Rome .....	448
Poltava, Russia, Synagogue at .....	119
Ponte, Lorenzo da, Italian-American Man of Letters .....	124

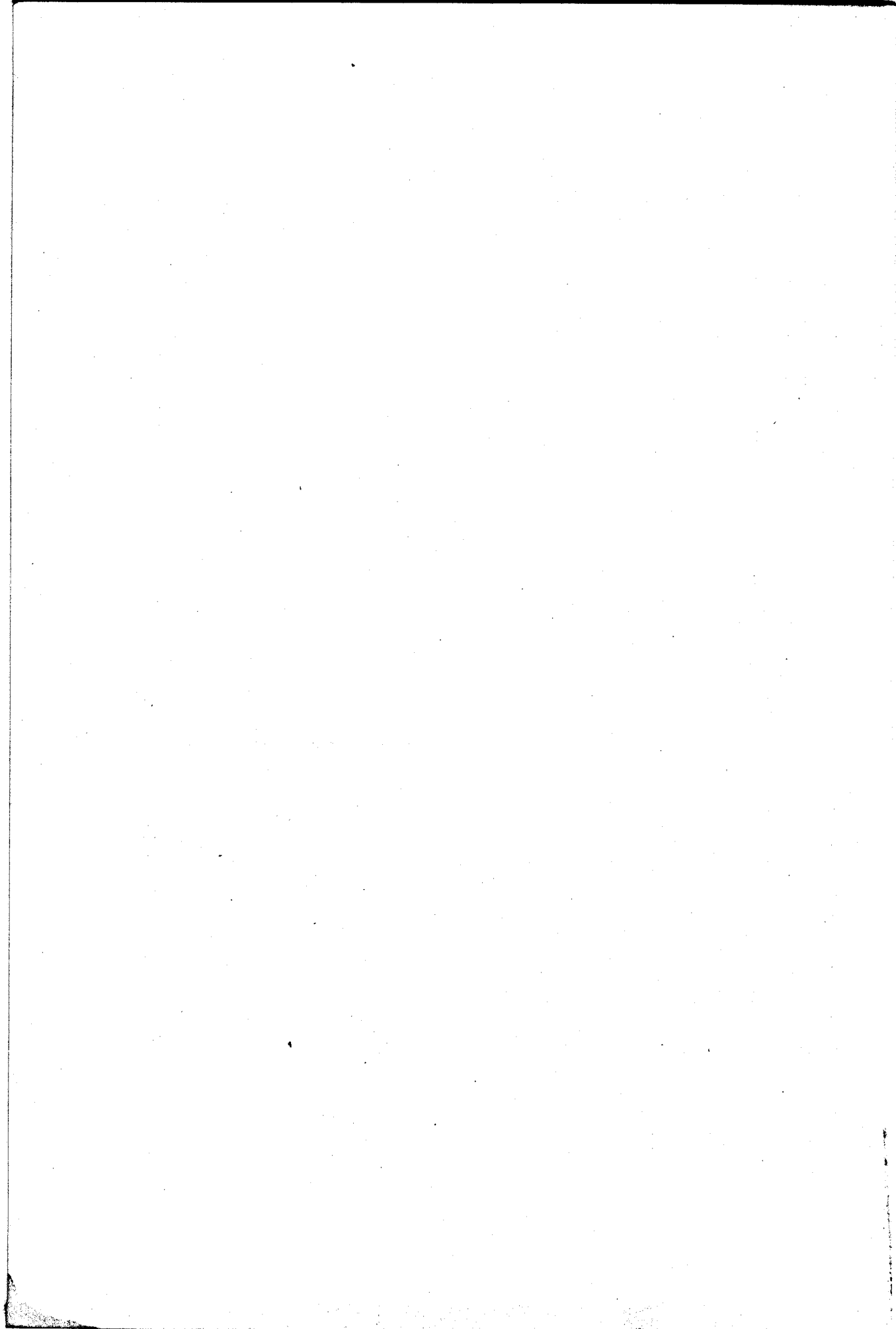
Portraits: see

PHILLIPS, HENRY MAYER.	REGGIO, ISAAC SAMUEL.	ROTHSCHILD, MAYER AMSCHEL.
PHILLIPS, JONAS.	REIFMAN, JACOB.	ROTHSCHILD, NATHAN MAYER.
PINSKER, LEV.	RELAND, ADRIAN.	ROTHSCHILD, NATHANIEL, LORD.
PONTE, LORENZO DA.	RICARDO, DAVID.	RUBINSTEIN, ANTON.
POSSART, ERNST VON.	RICE, ABRAHAM.	SACHS, MICHAEL.
RABBINOVICZ, RAPHAEL.	RIESSER, GABRIEL.	SACHS, SENIOR.
RABINOVICH, OSIP.	ROTHSCHILD, BARON ALPHONSE.	SALANT, SAMUEL.
RABINOWITZ, HIRSCH.	ROTHSCHILD, BARON JAMES.	SALOMON, GOTTHOLD.
RAPOPORT, SOLOMON LÖB.	ROTHSCHILD, BARON LIONEL NATHAN.	SALOMONS, SIR DAVID.

	PAGE
Portsmouth, England, Interior of Synagogue at.....	135
Possart, Ernst von, German Actor and Author.....	146
Pottery Discovered in Palestine.....	148, 149
Prague, Altneuschule at, Exterior and Interior Views of the.....	156-158
— Court of the Bassevi House at.....	161
— Exodus of Jews from, 1745.....	155
— Gild-Cup of the Jewish Shoemakers of, Eighteenth Century.....	156
— Interior of the Synagogue at Königliche Weinberge, near.....	160
— Jewish Butcher of, Eighteenth Century.....	156
— Jewish Cemetery on Josefstrasse.....	162
— Plan of the City of, in 1649, Showing Position of Jewish Quarter.....	153
— Procession of Jews of, in Honor of the Birthday of Archduke Leopold, May 17, 1716.....	154
— Purim Players at, Early Eighteenth Century.....	276
— Rabbiner Gasse.....	162
— Shames Gasse.....	163
— Tombstones in the Old Jewish Cemetery at.....	165
— Wechsler Gasse Synagogue.....	159
— Typography: Page from the First Illustrated Printed Haggadah, 1526.....	167
— — Title-Page from Midrash Tehillim, 1613.....	249
Prayer-Book: Colophon Page of the Siddur Rab Amram, Written in 1506 at Trani.....	173
— — Illuminated First Page of a Siddur, Written by Abraham Farissol, Ferrara, 1528.....	175
— — Karaites Siddur, Budapest, 1908.....	179
— — Page from the Baer Siddur, Rödelheim, 1868.....	177
— — Title-Page from Isaac Pinto's Translation of the, New York, 1766.....	55
Presburg, Host Desecration at, 1591.....	188
— Visit of King Ferdinand to a Jewish School at, 1830.....	189
Printer's Mark of Abraham Usque, Ferrara.....	202
— — of Antonio Giustiano, Venice.....	202
— — of the Bragadini, Venice.....	202
— — of Cavalli, Venice.....	203
— — of Gad ben Isaac Foa, Venice.....	203
— — of Gersonides, Prague.....	203
— — of Isaac ben Aaron of Prossnitz, Cracow.....	200, 202
— — of Jacob Mercuria, Riva di Trento.....	202
— — of Judah Löb ben Moses, Prague.....	203
— — of Meïr ben Jacob Firenze.....	203
— — of Moses and Mordecai Kohen.....	203
— — of Paul Fagius, Isny.....	202
— — of Solomon Proops, Amsterdam.....	203
— — of Soncino, Rimini.....	202
— — of Tobiah Foa, Sabbionetta.....	203
— — of Zalman, Amsterdam.....	203
Procession of Jews of Prague in Honor of the Birthday of Archduke Leopold, May 17, 1716.....	154
Proops, Solomon, of Amsterdam, Printer's Mark of.....	203
Psalms, Censored Page from Hebrew, with Kimhi's Commentary, Naples, 1487.....	247
— Page from Polyglot, Genoa, 1516.....	243
— Title-Page from Midrash to, Prague, 1613.....	249
Pulpit from a Synagogue at Modena, Early Sixteenth Century.....	268
— Interior of Synagogue Showing the. From a fourteenth-century manuscript.....	267

	PAGE
Purim Ceremonies in the Synagogue at Amsterdam, 1731.....	plate between 280-281
— "Haman Klopfers" Used by Jewish Children of Russia on.....	276
— Observance of, in a German Synagogue of the Eighteenth Century.....	277
— Players. From Leusden, 1657.....	275
— — at Prague, Early Eighteenth Century.....	276
<b>Queensland</b> : see BRISBANE.	
<b>Rabbiner Gasse, Prague</b> .....	162
<b>Rabbinovicz, Raphael, Talmudical Scholar</b> .....	298
<b>Rabinovich, Osip, Russian Author and Journalist</b> .....	301
<b>Rabinowitz, Hirsch, Russian Scientist and Publicist</b> .....	303
<b>Rachel, Traditional Tomb of</b> .....	306
<b>"Rahem na 'Alaw," Music of</b> .....	310
<b>Rapoport Family, Arms of</b> .....	320
— <b>Solomon Löb, Austrian Rabbi and Scholar</b> .....	322
<b>Rashi, Colophon of the First Edition of the Commentary on the Pentateuch by, the First Dated Hebrew Book, 1475</b> .....	329
— <b>Chapel at Worms</b> .....	324
— <b>Chair in the</b> .....	327
— <b>Cross-Section of the</b> .....	326
— <b>Interior of the</b> .....	325
<b>Ratisbon, Interior of the Old Synagogue at</b> .....	330
<b>Raziel, Sepher, Page from the, Amsterdam, 1701</b> .....	336
<b>Reggio, Colophon Page from the First Edition of Rashi on the Pentateuch, the First Dated Hebrew Book, Printed in 1475 at</b> .....	329
— <b>Isaac Samuel, Austro-Italian Scholar and Rabbi</b> .....	360
<b>Reifman, Jacob, Russian Hebrew Author</b> .....	366
<b>Reland, Adrian, Dutch Christian Hebraist</b> .....	369
<b>Rembrandt, Interior of a Synagogue at Amsterdam, from an Etching by</b> .....	374
— <b>Jewish Beggar, from an Etching by</b> .....	371
— <b>Portraits of Seventeenth-Century Jews, Painted by</b> .....	372, 373, and <i>Frontispiece</i>
<b>Ricardo, David, English Political Economist</b> .....	402
<b>Rice, Abraham, American Rabbi</b> .....	405
<b>Richmond, Va., Synagogue at</b> .....	407
<b>Riesser, Gabriel, German Advocate of Jewish Emancipation</b> .....	410
<b>Riga, Russia, Synagogue at</b> .....	417
<b>Rings, Jewish Betrothal and Marriage</b> .....	428, 429
<b>Riva di Trento, Page from Hebrew Bible Printed in 1561 at</b> .....	433
<b>Road System of Palestine, Map of the</b> .....	435
<b>Rodenberg, Julius, German Poet and Author</b> .....	439
<b>Rome, Arch of Octavian, the Entrance to the Old Ghetto at</b> .....	449
— <b>Ark of the Law in the Synagoga dos Templos at</b> .....	454
— <b>Arks of the Law in the Castilian Synagogue at</b> .....	452
— <b>Chair of Elijah in a Synagogue at</b> .....	458
— <b>Entrance to the Ancient Catacombs at</b> .....	447
— <b>Entrance to the Ghetto at, About 1850</b> .....	462
— <b>Exterior and Interior Views of the New Synagogue at</b> .....	464, 465
— <b>"Five Synagogues" of the Old Ghetto at</b> .....	451
— <b>Nook in the Old Ghetto at</b> .....	460
— <b>Plan of the Ghetto at, 1640</b> .....	446
— <b>Platea Judæa of the Old Ghetto at</b> .....	448
— <b>Rabbis' Chairs in Synagogues at</b> .....	456, 457
— <b>Rua Via in, Showing Entrance to the Old Talmud Torah</b> .....	461
— <b>Tomb of Pierleoni in the Cloisters of St. Paul at</b> .....	83
<b>Rothschild, Baron Alphonse, Present Head of the French House</b> .....	498
— <b>Baron James, Founder of the French House</b> .....	501
— <b>Baron Lionel Nathan, Financier and First Jewish Member of English Parliament</b> .....	501
— <b>Mayer Amschel, Founder of the Rothschild Family</b> .....	490

	PAGE
Rothschild, Nathan Mayer, Founder of the English House . . . . .	494
— — "A Pillar of the Exchange." From an old print . . . . .	496
— Nathaniel, Lord, Present Head of English House . . . . .	503
— "Stammhaus," Frankfort-on-the-Main . . . . .	490
Rubinstein, Anton, Russian Pianist and Composer . . . . .	507
Russia, Map of Western, Showing the Jewish Pale of Settlement . . . . .	531
— Polish Coins of the Middle Ages, with Hebrew Characters . . . . .	562, 563
— see also <b>POLTAVA</b> ; <b>RIGA</b> ; <b>SAINT PETERSBURG</b> .	
<b>Sabbath</b> , Device for Keeping Water and Food Warm on . . . . .	594
— Eve Ceremonies in a German Jewish Home of the Eighteenth Century . . . . .	593
— Light, Candlestick Used in Blessing the . . . . .	591
Sachs, Michael, German Rabbi . . . . .	613
— Senior, Russian Hebraist . . . . .	614
Sacrifice, Samaritan Place of . . . . .	673
Safed, View of the Jewish Quarter at . . . . .	634
Saint Petersburg, Russia, Synagogue at . . . . .	641
— — Views of the Old and Modern Cemeteries at . . . . .	643, 645
Salant, Samuel, Jerusalem Rabbi . . . . .	647
Salomon, Gotthold, German Rabbi . . . . .	653
Salomons, Sir David, English Politician and Communal Worker . . . . .	656
Salonica, Group of Jews of . . . . .	658
— Scene in the Old Jewish Quarter at . . . . .	657
Samarcand, High Street in Old, Showing the Ghetto . . . . .	667
— Jewess of . . . . .	668
Samaria, View of, from the Southeast . . . . .	669
Samaritan Characters, Ancient Inscription in . . . . .	670
— Place of Sacrifice . . . . .	673
Samaritans at Prayer . . . . .	674
— Groups of . . . . .	672, 678
Shames Gasse, Prague . . . . .	163
Siddur: see <b>PRAYER-BOOK</b> .	
Solomon, So-Called Coin of . . . . .	203
Soncino, Printer's Mark of . . . . .	203
Synagogues: see <b>AMSTERDAM</b> ; <b>BRISBANE</b> ; <b>POLTAVA</b> ; <b>PORTSMOUTH</b> ; <b>PRAGUE</b> ; <b>RICHMOND</b> ; <b>RIGA</b> ; <b>ROME</b> ; <b>SAINT PETERSBURG</b> .	
— see also <b>PULPIT</b> ; <b>PURIM</b> ; <b>RASHI CHAPEL</b> .	
<b>Tefillin</b> and Bags . . . . .	21-26
Title-Page from Isaac Pinto's Translation of the Prayer-Book, New York, 1766 . . . . .	55
— — from Midrash Tehillim, Prague, 1613 . . . . .	249
— — from the "Tikkun Soferim," Designed by Bernard Picart . . . . .	29
Tomb of Pierleoni in the Cloisters of St. Paul, Rome . . . . .	33
— of Rachel, Traditional . . . . .	306
Tombstones from the Old Jewish Cemetery at Pisa . . . . .	61
— from the Old Jewish Cemetery at Prague . . . . .	165
Types: see <b>SALONICA</b> ; <b>SAMARCAND</b> ; <b>SAMARITANS</b> .	
Typography: see <b>GENOA</b> ; <b>NAPLES</b> ; <b>NEW YORK</b> ; <b>PICART</b> ; <b>PRAGUE</b> ; <b>PRINTER'S MARK</b> ; <b>RAZIEL</b> ; <b>REGGIO</b> .	
<b>Usque</b> , Abraham, Printer's Mark of . . . . .	202
<b>Worms</b> , Exterior, Interior, and Cross-Sectional Views of the Rashi Chapel at . . . . .	324-326
<b>Zalman</b> of Amsterdam, Printer's Mark of . . . . .	203



# THE JEWISH ENCYCLOPEDIA

**PHILIPSON, DAVID:** American rabbi; born at Wabash, Ind., Aug. 9, 1862; educated at the public schools of Columbus, Ohio, the Hebrew Union College of Cincinnati (graduated 1883; D.D. 1886), the University of Cincinnati (B.A. 1883), and Johns Hopkins University, Baltimore, Md. On Jan. 1, 1884, he became rabbi of the Har Sinai congregation at Baltimore, Md., which position he held until Nov. 1, 1888, when he became rabbi of the B'ne Israel congregation of Cincinnati. He is also professor of homiletics at the Hebrew Union College.

Philipson has held many offices of a public nature in Cincinnati. He has been a trustee of the Associated Charities (since 1890); trustee of the Home for Incurables (1894-1902); director of the Ohio Humane Society (since 1889) and of the United Jewish Charities (since 1896); corresponding secretary of the Central Conference of American Rabbis (1889-1892; 1894-98), and director of the same society (since 1898); governor of the Hebrew Union College (since 1892); director of the American Jewish Historical Society (since 1897); member of the publication committee of the Jewish Publication Society (since 1895); and president of the Hebrew Sabbath School Union of America (since 1894).

He is the author of "Progress of the Jewish Reform Movement in the United States," in "J. Q. R." x. (1897) 52-99; and "The Beginnings of the Reform Movement in Judaism," *ib.* xv. (1903) 575-621; "The Jew in English Fiction," Cincinnati, 1889 (revised and enlarged, 1902); "Old European Jewries," Philadelphia, 1894; "The Oldest Jewish Congregation in the West," Cincinnati, 1894; "A Holiday Sheaf," *ib.* 1899; and, jointly with Louis Grossman, he has edited "Reminiscences of Isaac M. Wise," *ib.* 1901.

A.

F. T. H.

**PHILISTINES:** A people that occupied territory on the coast of the Mediterranean Sea, southwest of Jerusalem, previously to and contemporaneously with the life of the kingdoms of Israel. Their northern boundary reached to the "borders of Ekron," and their southwestern limit was the Shihor, or brook of Egypt (Wadi al-'Arish), as described in Josh. xiii. 2, 3. Their territory extended on the east to about Beth-shemesh (I Sam. vi. 18), and on the west to the sea. It was a wide, fertile plain stretching up to the Judean hills, and adapted to a very productive agriculture.

X.—1

In Biblical times this territory was occupied by several peoples, the most prominent of all being the Philistines proper. There are found the giants or Anakim in Joshua's day and even down to David's time in Gaza, Gath, and Ashdod. It must be concluded, too, from Joshua's conquests that the Canaanites were to be met with here and there throughout this territory. It is also to be

**Territory.** presumed from the records that other peoples, such as the Amalekites and the Geshurites, lived near this territory if they did not actually mingle with the Philistines.

Who were the Philistines proper? The Biblical record states that they came from Caphtor (Amos ix. 7; Deut. ii. 23), that they were Caphtorim (Deut. l.c.), and that they were "the remnant of the seacoast of Caphtor" (Jer. xlvii. 4, Hebr.). The table of nations (Gen. x. 13, 14) names the Philistines and the Caphtorim as descendants of Mizraim. The gist of these references leads one to look for Caphtor as the native land of the Philistines. There is a variety of opinion as to the location of this place. The Egyptian inscriptions name the southern coast of Asia Minor as "Kefto." The latest and with some plausibility the best identification is the island of Crete. The Septuagint makes the Cherethites in David's body-guard Cretans. Others have identified Caphtor with Cappadocia, or Cyprus, or with some place near the Egyptian delta. The prevailing opinion among scholars is that the Philistines were roving pirates from some northern coast on the Mediterranean Sea. Finding a fertile plain south of Joppa, they landed and forced a foothold. Their settlement was made by such a gradual process that they adopted both the language and the religion of the conquered peoples.

When did the Philistines migrate and seize their territory in this maritime plain? The inscriptions of

Rameses III., about Joshua's day, describe sea-peoples whom he met in conflict. Among these foreigners are found the Zakkal from Cyprus, and the Purusati (Pulusata, Pulista, or Purosatha). Both have Greek features; and the second are identified with the Philistines. In the inscription of this Egyptian king, they are said to have conquered all of northern Syria west of the Euphrates. It is known, too, that the successors of Rameses III. lost their Syrian possessions. It is supposed that during this period

the Purusati, accompanied by their families, were pushed or crowded out of their homes by the national migrations from the northeast in Asia Minor, and, coming both by land and by sea, secured a foothold in southwestern Palestine. The time of this supposed settlement was that of the twentieth dynasty of Egypt. Of course their first settlements were on a small scale, and probably under Egyptian suzerainty. Later, as Egypt lost her grip on Asia, the Purusati became independent and multiplied in numbers and strength until they could easily make good their claim to the region in which they had settled.

According to the Old Testament, the Philistines were in power in their new land at least as early as the Exodus (Ex. xiii. 17, xxiii. 31). Josh. xiii. 2, 3 lends color to the view that they had specific boundaries in the time of the conquest. During the period of the Judges they were a thorn in the side of Israel (Judges iii. 31, v. 6, x. 11, xiii.-xvi.). They were so well organized politically, with their five great capitals, Ashdod, Ashkelon, Ekron, Gath, and Gaza, and a lord over each with its surrounding district, that Israel in its earlier history was put to a decided disadvantage (I Sam. iv. 17, vii. 2-14). Their supremacy over Saul's realm (*ib.* xiii. 3 *et seq.*) and their restriction of Israel's arms made the Philistines easy rulers of their mountain neighbors. Saul's defeat of them at Michmash (*ib.* xiv.) was only temporary, as he finally fled to Gilboa before the invincible ranks of these warriors.

Not until David's assumption of supremacy over all Israel and after two hard battles were the Philistines compelled to recognize the rule of their former subjects. This broke their power so effectually that they never entirely recovered. After the disruption of the kingdom of Solomon the Philistines secured their independence, which they possessed at intervals down to the overthrow of the Israelitish kingdoms. During this entire period they are found exercising the same hostility toward the Israelites (Amos i. 6-8; Joel iii. 4-8) that characterized their earlier history. In this same period the Assyrian conquerors mention several Philistine cities as objects of their attacks. The crossing and recrossing of Philistines territory by the armies of Egypt and Asia finally destroyed the Philistines as a separate nation and people; so that when Cambyses the Persian crossed their former territory about 525, he described it as belonging to an Arabian ruler.

The Philistines' language was apparently Semitic, the language of the peoples they conquered. Their religion, too, was most likely Semitic, as they are found worshiping the deities met with among other Semitic peoples. They were governed, in Israel's early history, by a confederation of five kings or rulers of their chief cities. Their army was well organized and brave, and consisted of infantry, cavalry, and chariotry. In fine, they were a civilized people as far back as they can be traced; and as such they became relatively strong and wealthy in their fertile plains. They engaged in commerce, and in their location became thoroughly acquainted with the great peoples of their times. Their dis-

appearance as a nation from history occurred about the time of the conquest of Cyrus.

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E. G. H.

I. M. P.

**PHILLIPS:** American family, especially prominent in New York and Philadelphia, and tracing its descent back to Jonas Phillips, who emigrated from Germany to England in 1751 and thence to America in 1756. The genealogical tree of the family is given on page 3.

**Henry Phillips, Jr.:** Archeologist and numismatist; born at Philadelphia Sept. 6, 1838; died June, 1895; son of Jonas Altamont Phillips. He was well known for his studies in folk-lore, philology, and numismatics, both in the United States and in Europe. Two gold medals were conferred upon him by Italian societies for his writings. He was treasurer (1862) and secretary (1868) of the Numismatic and Antiquarian Society of Philadelphia, and a secretary (from 1880) and the librarian (from 1885) of the American Philosophical Society, as well as member of many other learned societies at home and abroad.

Phillips' works on the paper currency of the American colonies and on American Continental money were the first on those subjects. His works have been cited by the United States Supreme Court in a decision on the "Legal Tender Cases." Among his writings may be mentioned: "History of American Colonial Paper Currency" (1865); "History of American Continental Paper Money" (1866); "Pleasures of Numismatic Science" (1867); "Poems from the Spanish and German" (1878); "Faust" (1881); and four volumes of translations from the Spanish, Hungarian, and German (1884-87; see Appleton's "Cyclopedia of American Biography," iv.); Henry S. Morais, "The Jews of Philadelphia," s.v.; Oscar Fay Adams, "A Dictionary of American Authors," p. 295, New York, 1897; "Proceedings of the American Philological Association," 1896).

A.

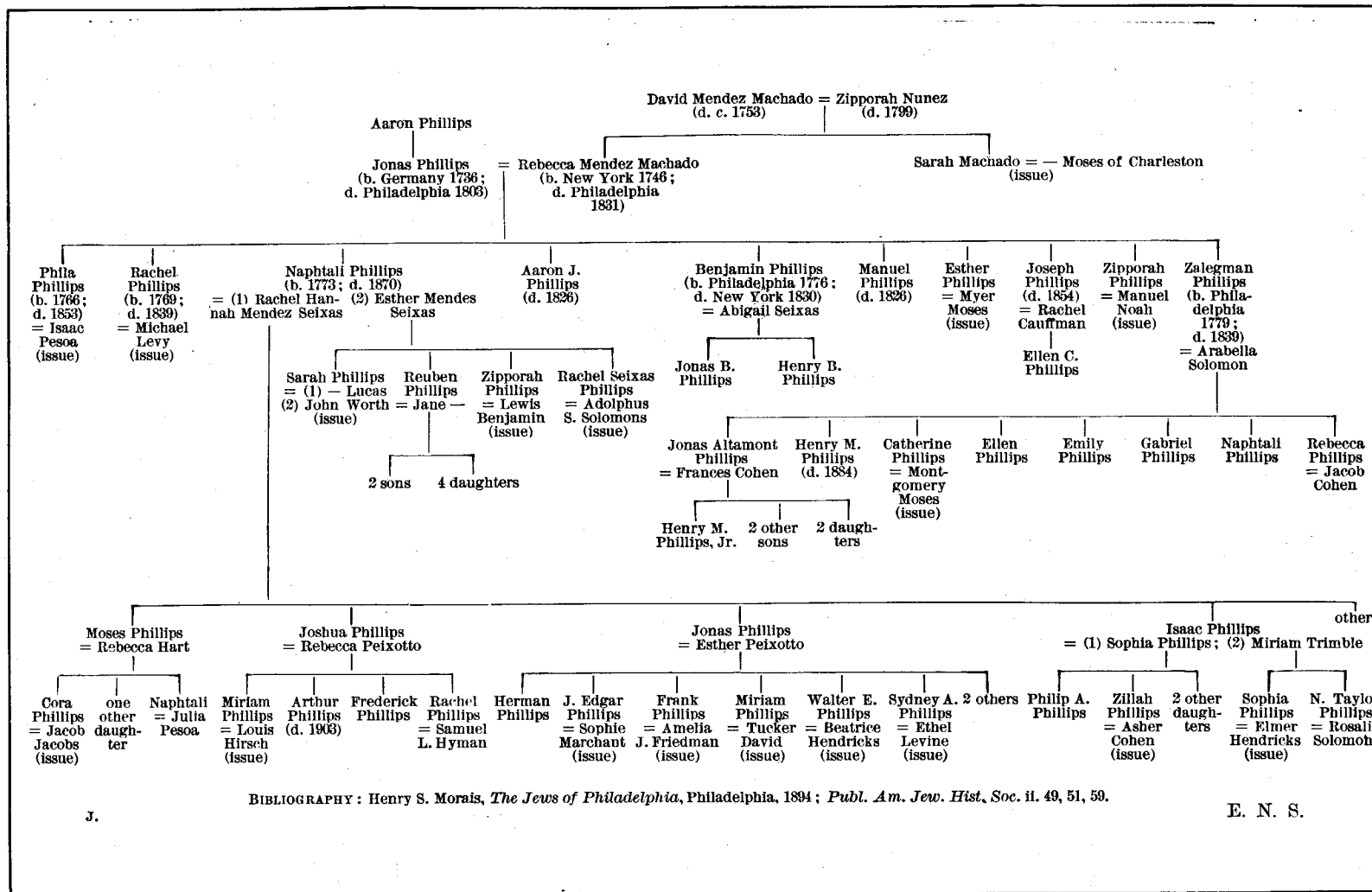
L. Ht.

**Henry Mayer Phillips:** American lawyer, congressman, and financier; son of Zalegman and Arabella Phillips; born in Philadelphia June 30, 1811, where he attended a private school and the high school of the Franklin Institute; died Aug. 28, 1884. Phillips was admitted to the bar Jan. 5, 1832. Immediately after his admission he accepted the position of clerk of the Court of Common Pleas.

In Dec., 1841, he was elected solicitor of the district of Spring Garden. In the October election of 1856 he was chosen a member of the thirty-fifth Congress and served during 1857-59. He addressed the House of Representatives on the admission of Kansas into the Union under the Le Compton Constitution on March 9, 1858, and on June 12 he spoke on the expenditures and revenues of the country.

In Dec., 1858, he was elected grand master of the Grand Lodge of Free and Accepted Masons of the State of Pennsylvania, and was reelected in 1859 and 1860. On Dec. 4, 1862, he was chosen trustee of the Jefferson Medical College to fill a vacancy caused





BIBLIOGRAPHY: Henry S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *Publ. Am. Jew. Hist. Soc.* ii. 49, 51, 59.

J.

E. N. S.

PEDIGREE OF THE PHILLIPS FAMILY.

by the death of his brother J. Altamont Phillips, and subsequently became its treasurer.

The Court of Common Pleas appointed him a member of the board of park commissioners May 13, 1867, and March 12, 1881, he was elected president of the board. He was appointed a member of the board of city trusts Sept. 2, 1869, became its vice-president May 11, 1870, and on March 13, 1878, was chosen its president, which office he resigned in Dec., 1881.



Henry M. Phillips.

In 1870 Phillips was appointed a member of the commission for the construction of a bridge crossing the Schuylkill River. He was one of the original members of the Public Buildings Commission established in 1870, but resigned the next year. In 1870 he was chosen a director of the Academy of Music, became its president in 1872, and resigned in 1884. He was elected a member of the American Philosophical Society in Jan., 1871, and a director of the Pennsylvania Railroad, Northern Central Railroad, Philadelphia, Wilmington and Baltimore Railroad, and of the Western Union Telegraph Company in March, 1874. He became a director of the Pennsylvania Company for Insurance on Lives and Granting Annuities on Oct. 16, 1874.

On Dec. 20, 1882, he presided at the "bar dinner" given to Chief Justice Sharswood on the retirement of the latter; this was the last public occasion in which he participated as a member of the Philadelphia bar, of which he had become a leader.

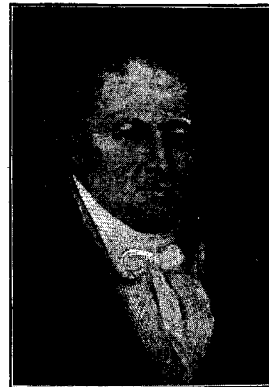
Phillips was a member of the Sephardic (Spanish and Portuguese) Congregation Mickvé Israel of Philadelphia. In former years, more especially in the period from 1836 to 1851, he took considerable interest in its affairs, taking an active part in the controversy between Isaac Leiser and the congregation; his efforts were largely instrumental in electing Sabato Morais as minister of the congregation on April 13, 1851.

A.

**Isaac Phillips:** Lawyer; born in New York June 16, 1812; died there 1889; son of Naphtali Phillips. He was appointed by President Pierce appraiser of the port of New York, which position he occupied for many years, and he was well known politically. He took a deep interest in educational matters, being a commissioner of the New York board of education; he was likewise the editor of various newspapers in the city of New York, grand master of the freemasons of the state of New York, and an active member of the New York Chamber of Commerce. He married (1) Sophia Phillips and (2) Miriam Trimble.

**Jonas Phillips:** The first of the family to settle in America; born 1736, the place of his birth being variously given as Busick and Frankfort-on-the-Main; died at Philadelphia, Pa., Jan. 29, 1803; son of Aaron

Phillips. He emigrated to America from London in Nov., 1756, and at first resided in Charleston, S. C., where he was employed by Moses Lindo. He soon removed to Albany, and thence, shortly afterward, to New York, where he engaged in mercantile pursuits. As early as 1760 he was identified with a lodge of freemasons in that city. In 1762 he married Rebecca Mendez Machado (see MACHADO). In 1769 he became a freeman of New York.



Jonas Phillips.

At the outbreak of the American Revolution Phillips favored the patriot cause; and he was an ardent supporter of the Non-Importation Agreement in 1770. In 1776 he used his influence in the New York congregation to close the doors of the synagogue and remove rather than continue under the British.

The edifice was abandoned; and, with the majority of the congregation, Phillips removed to Philadelphia, where he continued in business until 1778. In that year he joined the Revolutionary army, serving in the Philadelphia Militia under Colonel Bradford.

When Congregation Mickvé Israel was established in Philadelphia, Phillips was one of its active founders, and was its president at the consecration of its synagogue in 1782. After the Revolution he removed to New York, but soon returned to Philadelphia, where he continued to reside until his death. His remains, however, were interred at New York in the cemetery, on New Bowery, of Congregation Shearith Israel. His widow survived until 1831. Of his twenty-one children, special mention should be made of the following six:

(1) **Rachel Phillips:** Born 1769; died 1839; married Michael Levy, and was the mother of Commodore Uriah P. Levy of the United States navy.

(2) **Naphtali Phillips:** Born 1778; died 1870; married (1797) Rachel Mendez Seixas (d. 1822) of Newport, R. I. One year after her death he married Esther (b. 1789; d. 1872), the daughter of Benjamin Mendez Seixas. Phillips was the proprietor of the "National Advocate," a New York newspaper, and was also president of Congregation Shearith Israel in that city.

(3) **Manuel Phillips:** Assistant surgeon in the United States navy from 1809 to 1824; died at Vera Cruz in 1826.

(4) **Joseph Phillips:** Died 1854. He served in the War of 1812.

(5) **Aaron J. Phillips:** Actor and playwright; born in Philadelphia; died at New York in 1826. He made his first appearance at the Park Theater, New York, in 1815, and was successful in Shakespeare's "Comedy of Errors." Later he became a theatrical manager (see Charles P. Daly, "Settle-

ment of the Jews in North America," pp. 102-103, 120, New York, 1893).

(6) **Zalegman Phillips**: Lawyer; born 1779; died Aug. 21, 1839. He was graduated from the University of Pennsylvania in 1795, and became one of the leading criminal lawyers of Philadelphia.

**Jonas Altamont Phillips**: Lawyer; born at Philadelphia 1806; died there 1862; brother of Henry M. Phillips. He became prominent as a lawyer, and in 1847-48 was the Democratic candidate for the mayoralty of Philadelphia. President Buchanan is said to have tendered him the position of judge of the United States District Court, which he declined. In 1837 he married Frances Cohen of Charleston, S. C.

**Jonas B. Phillips**: Dramatist; born Oct. 28, 1805, at Philadelphia; died 1869; son of Benjamin J. Phillips. He became known as a dramatist as early as 1833. Among the plays he produced were: "Cold Stricken" (1838), "Camillus," and "The Evil Eye." Subsequently he studied law and became assistant district attorney for the county of New York, holding that appointment under several successive administrations (see Daly, *l.c.* p. 145).

**Jonas N. Phillips**: Born 1817; died 1874; son of Naphtali Phillips. He was chief of the volunteer fire department in the city of New York for many years, and president of the board of councilmen and acting mayor in 1857.

**Naphtali Taylor Phillips**: Lawyer; born in New York Dec. 5, 1868; son of Isaac Phillips by his second wife. He has held various political offices, *e.g.*: he was member of the New York state legislature (1898-1901), serving on the judiciary and other committees and as a member of the Joint Statutory Revision Commission of that body (1900); and deputy comptroller of the city of New York (from 1902). He is also a trustee of the American Scenic and Historic Preservation Society, and a member of the Sons of the American Revolution and of the New York Historical Society. He is treasurer of the Jewish Historical Society and has contributed several papers to its publications. For fifteen years he has been clerk of Congregation Shearith Israel. In 1892 Phillips married Rosalie Solomons, daughter of Adolphus S. Solomons. Mrs. Phillips is an active member of the Daughters of the American Revolution.

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A.

L. HÜ.

**PHILLIPS, BARNET**: American journalist; born in Philadelphia Nov. 9, 1828; educated at the University of Pennsylvania, Philadelphia, whence he was graduated in 1847. Shortly afterward he set out for Europe, where he continued his studies and engaged in journalism. On his return to the United States, Phillips joined the staff of the "New

York Times" and published two books, "The Struggle" and "Burning Their Ships." Phillips' connection with the "New York Times" extends over thirty years.

A.

F. H. V.

**PHILLIPS, SIR BENJAMIN SAMUEL**: Lord mayor of London; born in London in 1811; died there Oct. 9, 1889. He was a son of **Samuel Phillips**, tailor, and was educated at Neumegen's school at Highgate and Kew. In 1833 he married, and soon afterward entered into partnership with his brother-in-law Henry Faudel, thus laying the foundation of the firm of Faudel, Phillips & Sons. He then became an active worker in the community, being elected president of the Institution for the Relief of the Jewish Indigent Blind in 1850 and president of the Hebrew Literary Society. He rendered important services in the foundation of the United Synagogue, of which he was elected a life-member in June, 1880. For thirty years Phillips was a member of the Board of Deputies as representative of the Great and Central synagogues; he served as a member of the Rumanian Committee, and was a vice-president of the Anglo-Jewish Association.

Benjamin Phillips will be chiefly remembered for the prominent part he took in the struggle for the removal of Jewish disabilities. In 1846 he was elected a member of the common council as representative of the ward of Farringdon Within. After being returned at every subsequent election, he was elected alderman of the ward in 1857. In 1859 he held the office of sheriff, and on Sept. 29, 1865, was elected lord mayor. He performed the duties of mayor with marked distinction, and the King of the Belgians, whom he entertained, conferred upon him the Order of Leopold. During his mayoralty he rendered considerable help in personally raising £70,000 toward the great Cholera Fund. In recognition of these services he was knighted by Queen Victoria. In 1888, owing to advancing years, he retired from the court of aldermen, being succeeded in the office by his second son, Alderman Sir George FAUDEL-PHILLIPS, who was unanimously elected.

Sir Benjamin Phillips was for many years a member of the Spectacle-Makers Company (of which he was master) and was on the commission for the Lieutenancy of the City of London.

**BIBLIOGRAPHY**: *Jew. Chron.* and *Jew. World*, Oct. 18, 1889; *The Times* and other London newspapers, Oct. 10, 1889.

J.

G. L.

**PHILLIPS, GEORGE LYON**: Jamaican politician; born in 1811; died at Kingston, Jamaica, Dec. 29, 1886. One of the most prominent and influential residents of Jamaica, he held the chief magistrateship of the privy council and other important executive offices on the island. During the anxious period known as the "Saturnalia of Blood" Phillips especially conserved the interests of the colony by his gentle and calm demeanor at councils of state.

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J.

G. L.

**PHILLIPS, MORRIS**: American journalist and writer; born in London, England, May 9, 1834.

Phillips received his elementary education in Cleveland, Ohio, and later continued his studies under private tutors in New York. He studied for the legal profession, first in Buffalo and later in New York. But the opportunity being open to him of association with Nathaniel Parker Willis as joint editor of the "New York Home Journal," he embraced it at once, and from Sept., 1854, until the death of Willis in Jan., 1867, Phillips was associate editor of that periodical, of which he then became chief editor and sole proprietor. Phillips was a prolific writer and an extensive traveler; as such he held commissions as special correspondent for several daily newspapers, and published in many magazines the fruits of his observations.

A. F. H. V.

**PHILLIPS, PHILIP:** American jurist; born in Charleston, S. C., Dec. 17, 1807; died in Washington, D. C., Jan. 14, 1884. He was educated at the Norwich Military Academy in Vermont and at Middletown, Conn. He then studied law and was admitted to the bar in 1829, settling in Cheraw, S. C. He was a member of the Nullification Convention of 1832. Elected to the state legislature in 1834, he resigned in 1835 and moved to Mobile, Ala., where he practised law. He was president of the Alabama State Convention in 1837, and was elected to the state legislature in 1844, being re-elected in 1852. In 1853-55 he was a member of Congress from Alabama. He then moved to Washington, where he continued his profession until the Civil war, when he migrated to New Orleans. After the war he returned to Washington and resided there until his death. In 1840 he prepared a "Digest of Decisions of the Supreme Court of Alabama," and he wrote "Practise of the Supreme Court of the United States." He married Eugenia Levy of Charleston, S. C., on Sept. 7, 1836.

BIBLIOGRAPHY: Brewer, *Alabama*, pp. 406-407; Garrett, *Reminiscences of Public Men in Alabama*, 1872, pp. 405-407.

A. A. S. I.

**PHILLIPS, PHINEAS:** Polish merchant; flourished about 1775. He held the position of chief of the Jewish community at Krotoschin, at that time a fief of the princes of Thurn and Taxis. The reigning prince held Phillips in considerable esteem and entrusted him with personal commissions.

In the course of business Phillips attended the Leipzig fairs and those held in other important Continental cities. In 1775 he extended his travels to England. Once there, he settled for some time in London, where he carried on an extensive business in indigo and gum.

After his death, while on a visit to his native town his son **Samuel Phillips** established himself in London and became the father of Sir Benjamin Phillips and grandfather of Sir George FAUDEL-PHILLIPS, Bart., both lord mayors of London.

BIBLIOGRAPHY: *Jew. Chron.* Oct. 18, 1889.

J. G. L.

**PHILLIPS, SAMUEL:** English journalist; born at London 1815; died at Brighton Oct., 1854. He was the son of an English merchant, and at fifteen years of age made his debut as an actor at Cov-

ent Garden. Influential friends then placed him at Cambridge, whence he passed to Göttingen University. Phillips then came to London, and in 1841 turned his attention to literature and journalism. His earliest work was a romance entitled "Caleb Stukeley," which appeared in "Blackwood's Magazine" and was reprinted in 1843. Its success led to further contributions to "Blackwood's," including "We Are All Low People There" and other tales.

Phillips continued to write for periodicals, and he was subsequently admitted as literary critic to the staff of the "Times." His articles were noted for their vigor of expression and their wealth of ideas. Dickens, Carlyle, Mrs. Stowe, and other popular writers were boldly assailed by the anonymous critic, whose articles became the talk of the town. In 1852 and 1854 two volumes of his literary essays were published anonymously. Phillips was also associated with the "Morning Herald" and "John Bull."

When the Society of the Crystal Palace was formed Phillips became secretary and afterward literary director. In connection with the Palace he wrote the "Guide" and the "Portrait Gallery."

BIBLIOGRAPHY: *The Times* (London), Oct. 17, 1854; Didot, *Nouveau Biographie Général*; Chambers, *Cyc. of English Literature*.

J. G. L.

**PHILO JUDÆUS:** Alexandrian philosopher; born about 20 B. C. at Alexandria, Egypt; died after 40 C. E. The few biographical details concerning him that have been preserved are found in his own works (especially in "Legatio ad Caium," §§ 22, 28; ed. Mangey [hereafter cited in brackets], ii. 567, 572; "De Specialibus Legibus" ii. 1 [ii. 299]) and in Josephus ("Ant." xviii. 8, § 1; comp. *ib.* xix. 5, § 1; xx. 5, § 2). The only event that can be determined chronologically is his participation in the embassy which the Alexandrian Jews sent to the emperor Caligula at Rome for the purpose of asking protection against the attacks of the Alexandrian Greeks. This occurred in the year 40 C. E.

Philo included in his philosophy both Greek wisdom and Hebrew religion, which he sought to fuse and harmonize by means of the art of allegory that he had learned from the Stoics. His work was not accepted by contemporary Judaism. "The sophists of literalness," as he calls them ("De Somniis," i. 16-17), "opened their eyes superciliously" when he explained to them the marvels of his exegesis. Greek science, suppressed by the victorious Phariseism (Men. 99), was soon forgotten. Philo was all the more enthusiastically received by the early Christians, some of whom saw in him a Christian.

**His Works:** The Church Fathers have preserved most of Philo's works that are now extant. These are chiefly commentaries on the Pentateuch. As Ewald has pointed out, three of Philo's chief works lie in this field (comp. Siegfried, "Abhandlung zur Kritik der Schriften Philo's," 1874, p. 565).

(a) He explains the Pentateuch catechetically, in the form of questions and answers ("Ἐπιθλήματα καὶ Ἀποκρίσεις, Quæstiones et Solutiones"). It can not now be determined how far he carried out this method. Only the following fragments have been preserved: passages in Armenian in explanation of Genesis and

Exodus, an old Latin translation of a part of the "Genesis," and fragments from the Greek text in the "Sacra Parallela," in the "Catena," and also in Ambrosius. The explanation is confined chiefly to determining the literal sense, although Philo frequently refers to the allegorical sense as the higher.

(b) That he cared mainly for the latter he shows in his scientific chief work, the great allegorical commentary, *Νόμων Ἱερῶν Ἀλληγορίαι*, or "Legum Allegoriæ," which deals, so far as it has been preserved, with selected passages from Genesis. According to Philo's original idea, the history of primal man is here considered as a symbol of the religious and moral development of the human soul. This great commentary included the following treatises: (1) "De Allegoriis Legum," books i.-iii., on Gen. ii. 1-iii. 1a, 8b-19 (on the original extent and contents of these three books and the probably more correct combination of i. and ii., see Schürer, "Gesch." iii. 503); (2) "De Cherubim," on Gen. iii. 24, iv. 1; (3) "De Sacrificiis Abelis et Caini," on Gen. iv. 2-4 (comp. Schürer, *l.c.* p. 504); (4) "De Eo Quod Deterius Potiori Insidiatur"; (5) "De Posteritate Caini," on Gen. iv. 16-25 (see Cohn and Wendland, "Philonis Alexandrini," etc., ii., pp. xviii. *et seq.*, 1-41; "Philologus," lvii. 248-288); (6) "De Gigantibus," on Gen. vi. 1-4; (7) "Quod Deus Sit Immutabilis," on Gen. vi. 4-12 (Schürer [*l.c.* p. 506] correctly combines Nos. 6 and 7 into one book; Massebieau ["Bibliothèque de l'École des Hautes Etudes," p. 23, note 2, Paris, 1889] adds after No. 7 the lost books *Περὶ Διαθρήσκων*); (8) "De Agricultura Noë," on Gen. ix. 20 (comp. Von Arnim, "Quellenstudien zu Philo von Alexandria," 1899, pp. 101-140); (9) "De Ebrietate," on Gen. ix. 21 (on the lost second book see Schürer, *l.c.* p. 507, and Von Arnim, *l.c.* pp. 53-100); (10) "Resipuit Noë, seu De Sobrietate," on Gen. ix. 24-27; (11) "De Confusione Linguarum," on Gen. xi. 1-9; (12) "De Migratione Abrahami," on Gen. xii. 1-6; (13) "Quis Rerum Divinarum Heres Sit," on Gen. xv. 2-18 (on the work *Περὶ Μισθῶν* cited in this treatise see Massebieau, *l.c.* pp. 27 *et seq.*, note 3); (14) "De Congressu Quærendæ Eruditionis Gratia," on Gen. xvi. 1-6; (15) "De Profugis," on Gen. xvi. 6-14; (16) "De Mutatione Nominum," on Gen. xvii. 1-22 (on the fragment "De Deo," which contains a commentary on Gen. xviii. 2, see Massebieau, *l.c.* p. 29); (17) "De Somniis," book i., on Gen. xxviii. 12 *et seq.*, xxxi. 11 *et seq.* (Jacob's dreams); "De Somniis," book ii., on Gen. xxxvii. 40 *et seq.* (the dreams of Joseph, of the cupbearer, the baker, and Pharaoh). Philo's three other books on dreams have been lost. The first of these (on the dreams of Abimelech and Laban) preceded the present book i., and discussed the dreams in which God Himself spoke with the dreamers, this fitting in very well with Gen. xx. 3. On a doxographic source used by Philo in book i., § 4 [i. 623], see Wendland in "Sitzungsbericht der Berliner Akademie," 1897, No. xlix. 1-6.

(c) Philo wrote a systematic work on Moses and his laws, which was prefaced by the treatise "De Opificio Mundi," which in the present editions precedes "De Allegoriis Legum," book i. (comp. "De Abrahamo," § 1 [ii. 1], with "De Præmiis et Pœnis,"

§ 1 [ii. 408]). The Creation is, according to Philo, the basis for the Mosaic legislation, which is in complete harmony with nature ("De Opificio Mundi," § 1 [i. 1]). The exposition of the Law then follows in two sections. First come the biographies of the men who antedated the several written laws of the Torah, as Enos, Enoch, Noah, Abraham, Isaac, and Jacob. These were the Patriarchs, who were the living impersonations of the active law of virtue before there were any written laws. Then the laws are discussed in detail: first the chief

**On the ten commandments (the Decalogue), Patriarchs.** and then the precepts in amplification of each law. The work is divided into the following treatises: (1) "De Opificio Mundi" (comp. Siegfried in "Zeitschrift für Wissenschaftliche Theologie," 1874, pp. 562-565; L. Cohn's important separate edition of this treatise, Breslau, 1889, preceded the edition of the same in "Philonis Alexandrini," etc., 1896, i.). (2) "De Abrahamo," on Abraham, the representative of the virtue acquired by learning. The lives of Isaac and Jacob have been lost. The three patriarchs were intended as types of the ideal cosmopolitan condition of the world. (3) "De Josepho," the life of Joseph, intended to show how the wise man must act in the actually existing state. (4) "De Vita Mosis," books i.-iii.; Schürer, *l.c.* p. 523, combines the three books into two; but, as Massebieau shows (*l.c.* pp. 42 *et seq.*), a passage, though hardly an entire book, is missing at the end of the present second book (Wendland, in "Hermes," xxxi. 440). Schürer (*l.c.* pp. 515, 524) excludes this work here, although he admits that from a literary point of view it fits into this group; but he considers it foreign to the work in general, since Moses, unlike the Patriarchs, can not be conceived as a universally valid type of moral action, and can not be described as such. The latter point may be admitted; but the question still remains whether it is necessary to regard the matter in this light. It seems most natural to preface the discussion of the law with the biography of the legislator, while the transition from Joseph to the legislation, from the statesman who has nothing to do with the divine laws to the discussion of these laws themselves, is forced and abrupt. Moses, as the perfect man, unites in himself, in a way, all the faculties of the patriarchal types. His is the "most pure mind" ("De Mutatione Nominum," 37 [i. 610]), he is the "lover of virtue," who has been purified from all passions ("De Allegoriis Legum," iii. 45, 48 [i. 113, 115]). As the person awaiting the divine revelation, he is also specially fitted to announce it to others, after

having received it in the form of the **On the Commandments** (*ib.* iii. 4 [i. 89 *et seq.*]). **Law.** (5) "De Decalogo," the introductory treatise to the chief ten commandments of the Law. (6) "De Specialibus Legibus," in which treatise Philo attempts to systematize the several laws of the Torah, and to arrange them in conformity with the Ten Commandments. To the first and second commandments he adds the laws relating to priests and sacrifices; to the third (misuse of the name of God), the laws on oaths, vows, etc.; to the fourth (on the Sabbath), the laws on festivals; to the fifth (to honor father and mother),

the laws on respect for parents, old age, etc.; to the sixth, the marriage laws; to the seventh, the civil and criminal laws; to the eighth, the laws on theft; to the ninth, the laws on truthful testifying; and to the tenth, the laws on lust (comp. Stade-Holtzmann, "Gesch. des Volkes Israel," 1888, ii. 535-545; on Philo as influenced by the Halakah, see B. Ritter, "Philo und die Halacha," Leipsic, 1879, and Siegfried's review of the same in the "Jenaer Literaturzeitung," 1879, No. 35). The first book includes the following treatises of the current editions: "De Circumcisione"; "De Monarchia," books i. and ii.; "De Sacerdotum Honoribus"; "De Victimis." On the division of the book into these sections, the titles of the latter, and newly found sections of the text, see Schürer, *l.c.* p. 517; Wendland, *l.c.* pp. 136 *et seq.* The second book includes in the editions a section also entitled "De Specialibus Legibus" (ii. 270-277), to which is added the treatise "De Septenario," which is, however, incomplete in Mangey. The greater part of the missing portion was supplied, under the title "De Cophini Festo et de Colendis Parentibus," by Mai (1818), and was printed in Richter's edition, v. 48-50, Leipsic, 1828. The complete text of the second book was published by Tischendorf in his "Philonea" (pp. 1-83). The third book is included under the title "De Specialibus Legibus" in ed. Mangey, ii. 299-334. The fourth book also is entitled "De Specialibus Legibus"; to it the last sections are added under the titles "De Justice" and "De Concupiscentia" in the usual editions; and they include, also, as appendix, the sections "De Justitia" and "De Creatione Principum." (7) The treatises "De Fortitudine," "De Caritate," and "De Pœnitentia" are a kind of appendix to "De Specialibus Legibus." Schürer (*l.c.* pp. 519 [note 82], 520-522) combines them into a special book, which, he thinks, was composed by Philo. (8) "De Præmiis et Pœnis" and "De Execratione." On the connection of both see Schürer, *l.c.* pp. 522 *et seq.* This is the conclusion of the exposition of the Mosaic law.

**Independent Works:** (1) "Quod Omnis Probus Liber," the second half of a work on the freedom of the just according to Stoic principles. The genuineness of this work has been disputed by Frankel (in "Monatsschrift," ii. 30 *et seq.*, 61 *et seq.*), by Grätz ("Gesch." iii. 464 *et seq.*), and more recently by Ansfeld (1887), Hilgenfeld (in "Zeitschrift für Wissenschaftliche Theologie," 1888, pp. 49-71), and others. Now Wendland, Ohle, Schürer, Massebieau, and Krell consider it genuine, with the exception of the partly interpolated passages on the Essenes. (2) "In Flaccum" and "De Legatione ad Caium," an account of the Alexandrian persecution of the Jews under Caligula. This account, consisting originally of five books, has been preserved in fragments only (see Schürer, *l.c.* pp. 525 *et seq.*). Philo intended to show the fearful punishment meted out by God to the persecutors of the Jews (on Philo's predilection for similar discussions see Siegfried, "Philo von Alexandria," p. 157). (3) "De Providentia," preserved only in Armenian, and printed from Aucher's Latin translation in the editions of Richter and others (on Greek fragments of the work see Schürer, *l.c.* pp. 531 *et seq.*). (4) "De Animalibus" (on the title see

Schürer, *l.c.* p. 532; in Richter's ed. viii. 101-144). (5) Ἰπποβερικά ("Counsels"), a work known only through fragments in Eusebius, "Præparatio Evangelica," viii. 6, 7. The meaning of the title is open to discussion; it may be identical with the following (No. 6). (6) Ἐπεὶ Ἰουδαίων, an apology for the Jews (Schürer, *l.c.* pp. 532 *et seq.*).

For a list of the lost works of Philo see Schürer, *l.c.* p. 534.

**Other Works Ascribed to Philo:** (1) "De Vita Contemplativa" (on the different titles comp. Schürer, *l.c.* p. 535). This work describes the mode of life and the religious festivals of a society of Jewish ascetics, who, according to the author, are widely scattered over the earth, and are found especially in every nome in Egypt. The writer, however, confines himself to describing a colony of hermits settled on the Lake Mareotis in Egypt, where each lives separately in his own dwelling. Six days of the week they spend in pious contemplation, chiefly in connection with Scripture. On the seventh day both men and women assemble together in a hall; and the leader delivers a discourse consisting of an allegorical interpretation of a Scriptural passage. The feast of the fiftieth day is especially celebrated. The ceremony begins with a frugal meal consisting of bread, salted vegetables, and water, during which a passage of Scripture is interpreted. After the meal the members of the society in turn sing religious songs of various kinds, to which the assembly answers with a refrain. The ceremony ends with a choral representation of the triumphal festival that Moses and Miriam arranged after the passage through the Red Sea, the voices of the men and the women uniting in a choral symphony until the sun rises. After a common morning prayer each goes home to resume his contemplation. Such is the contemplative life (*βίος θεωρητικός*) led by these *θεραπευταί* ("servants of Ἰησοῦ").

The ancient Church looked upon these Therapeutæ as disguised Christian monks. This view has found advocates even in very recent times; Lucius' opinion particularly, that the Christian monkdom of the third century was here glorified in a Jewish disguise, was widely accepted ("Die Therapeuten," 1879). But the ritual of the society, which was entirely at variance with Christianity, disproves this view. The chief ceremony especially, the choral representation of the passage through the Red Sea, has no special significance for Christianity; nor have there ever been in the Christian Church nocturnal festivals celebrated by men and women

together. But Massebieau ("Revue de l'Histoire des Religions," 1887, xvi. 170 *et seq.*, 284 *et seq.*), Conybeare ("Philo About the Contemplative Life," Oxford, 1895), and Wendland ("Die Therapeuten," etc., Leipsic, 1896) ascribe the entire work to Philo, basing their argument wholly on linguistic reasons, which seem sufficiently conclusive. But there are great dissimilarities between the fundamental conceptions of the author of the "De Vita Contemplativa" and those of Philo. The latter looks upon Greek culture and philosophy as allies, the former is hostile to Greek philosophy (see Siegfried in "Protestantische Kirchenzeitung," 1896, No.

42). He repudiates a science that numbered among its followers the sacred band of the Pythagoreans, inspired men like Parmenides, Empedocles, Zeno, Cleanthes, Heraclitus, and Plato, whom Philo prized ("Quod Omnis Probus," i., ii.; "Quis Rerum Divinarum Heres Sit," 43; "De Providentia," ii. 42, 48, etc.). He considers the symposium a detestable, common drinking-bout. This can not be explained as a Stoic diatribe; for in this case Philo would not have repeated it. And Philo would have been the last to interpret the Platonic Eros in the vulgar way in which it is explained in the "De Vita Contemplativa," 7 [ii. 480], as he repeatedly uses the myth of double man allegorically in his interpretation of Scripture ("De Opificio Mundi," 24; "De Allegoriis Legum," ii. 24). It must furthermore be remembered that Philo in none of his other works mentions these colonies of allegorizing ascetics, in which he would have been highly interested had he known of them. But pupils of Philo may subsequently have founded near Alexandria similar colonies that endeavored to realize his ideal of a pure life triumphing over the senses and passions; and they might also have been responsible for the one-sided development of certain of the master's principles. While Philo desired to renounce the lusts of this world, he held fast to the scientific culture of Hellenism, which the author of this book denounces. Although Philo liked to withdraw from the world in order to give himself up entirely to contemplation, and bitterly regretted the lack of such repose ("De Specialibus Legibus," 1 [ii. 299]), he did not abandon the work that was required of him by the welfare of his people.

(2) "De Incorrumpibilitate Mundi." Since the publication of I. Bernays' investigations there has been no doubt that this work is spurious. Its Peripatetic basic idea that the world is eternal and indestructible contradicts all those Jewish teachings that were for Philo an indisputable presupposition. Bernays has proved at the same time that the text has been confused through wrong pagination, and he has cleverly restored it ("Gesammelte Abhandlungen," 1885, i. 288-290; "Abhandlung der Berliner Akademie," 1876, Philosophical-Historical Division, pp. 209-278; *ib.* 1882, sect. iii. 82; Von Arnim, *l.c.* pp. 1-52).

(3) "De Mundo," a collection of extracts from Philo, especially from the preceding work (comp. Wendland, "Philo," ii., pp. vi.-x.). (4) "De Sampson" and "De Jona," in Armenian, published with Latin translation by Aucher. (5) "Interpretatio Hebraicorum Nominum," a collection, by an anonymous Jew, of the Hebrew names occurring in Philo. Origen enlarged it by adding New Testament names; and Jerome revised it. On the etymology of names occurring in Philo's exegetical works see below. (6) A "Liber Antiquitatum Biblicarum," which was printed in the sixteenth century and then disappeared, has been discussed by Cohn in "J. Q. R." 1898, x. 277-332. It narrates Biblical history from Adam to Saul (see Schürer, *l.c.* p. 542). (7) The pseudo-Philonian "Breviarium Temporum," published by Annius of Viterbo (see Schürer, *l.c.* note 168).

**His Exegesis. Cultural Basis:** Philo, of Jewish

descent, was by birth a Hellene, a member of one of those colonies, organized after the conquests of Alexander the Great, that were dominated by Greek language and culture. The vernacular of these colonies, Hellenistic Greek proper, was everywhere corrupted by idiotisms and solecisms, and in specifically Jewish circles by Hebraisms and Semitisms, numerous examples of which are found in the Septuagint, the Apocrypha, and the New Testament. The educated classes, however, had created for themselves from the classics, in the so-called κοινή διάλεκτος, a purer medium of expression. In the same way Philo formed his language by means of extensive reading of the classics. Scholars at an early date pointed out resemblances to Plato (Suidas, *s.v.*; Jerome, "De Scriptoribus Ecclesiasticis," Catalogue, *s.v.*). But there are also expressions and phrases taken from Aristotle, as well as from Attic orators and historians, and poetic phrases and allusions to the poets. Philo's works offer an anthology of Greek phraseology of the most different periods; and his language, in consequence, lacks simplicity and purity (see Treitel, "De Philonis Judæi Sermone," Breslau, 1870; Jessen, "De Elocutione Philonis Alexandrini," 1889).

But more important than the influence of the language was that of the literature. He quotes the epic and dramatic poets with especial frequency, or alludes to passages in their works. He has a wide acquaintance with the works of the Greek philosophers, to which he was devoted, owing to them his real scholarship, as he himself says (see "De Congressu Quærendæ Eruditionis Gratia," 6 [i. 550]; "De Specialibus Legibus," ii. 229; Deane, "The Book of Wisdom," 1881, p. 12, note 1). He holds that the highest perception of truth is possible only after a study of the encyclopedic sciences. Hence his system throughout shows the influence of Greek philosophy. The dualistic contrast between God and the world, between the finite and the infinite, appears also in Neo-Pythagorism. The influence of Stoicism is unmistakable in the doctrine of God as the only efficient cause,

**Influence of Hellenism.** the world, in that of the powers emanating from God and suffusing the world. In the doctrine of the Logos various elements of Greek philosophy are united. As Heinze shows ("Die Lehre vom Logos in der Griechischen Philosophie," 1872, pp. 204 *et seq.*), this doctrine touches upon the Platonic doctrine of ideas as well as the Stoic doctrine of the γενικότατον τι and the Neo-Pythagorean doctrine of the type that served at the creation of the world; and in the shaping of the λόγος τομείς it touches upon the Heraclitean doctrine of strife as the moving principle. Philo's doctrine of dead, inert, non-existent matter harmonizes in its essentials with the Platonic and Stoic doctrine. His account of the Creation is almost identical with that of Plato; he follows the latter's "Timæus" pretty closely in his exposition of the world as having no beginning and no end; and, like Plato, he places the creative activity as well as the act of creation outside of time, on the Platonic ground that time begins only with the world. The influence of Pythagorism appears in the numeral-symbolism, to which

Philo frequently recurs. The Aristotelian contrast between *δύναμις* and *ἐντελέχεια* ("Metaphysics," iii. 73) is found in Philo, "De Allegoriis Legum," i. 64 (on Aristotle see Freudenthal in "Monatsschrift," 1875, p. 233). In his psychology he adopts either the Stoic division of the soul into eight faculties, or the Platonic trichotomy of reason, courage, and desire, or the Aristotelian triad of the vegetative, emotive, and rational souls. The doctrine of the body as the source of all evil corresponds entirely with the Neo-Pythagorean doctrine: the soul he conceives as a divine emanation, similar to Plato's *νοῦς* (see Siegfried, "Philo," pp. 139 *et seq.*). His ethics and allegories are based on Stoic ethics and allegories. Although as a philosopher Philo must be classed with the eclectics, he was not therefore merely a compiler. He made his philosophy the means of defending and justifying the Jewish religious truths. These truths he regarded as fixed and determinate; and philosophy was merely an aid to truth and a means of arriving at it. With this end in view Philo chose from the philosophical tenets of the Greeks, refusing those that did not harmonize with the Jewish religion, as, *e.g.*, the Aristotelian doctrine of the eternity and indestructibility of the world.

Although he devoted himself largely to the Greek language and literature, especially Greek philosophy, Philo's national Jewish education is also a factor to be taken into account. While he read the Old Testament chiefly in the Greek translation,

**His Knowledge of Hebrew.** not deeming it necessary to use the Hebrew text because he was under the wrong impression that the Greek corresponded with it, he nevertheless

understood Hebrew, as his numerous etymologies of Hebrew names indicate (see Siegfried, "Philonische Studien," in Merx, "Archiv für Wissenschaftliche Erforschung des A. T." 1871, ii. 2, 143-163; *idem*, "Hebräische Worterklärungen des Philo und Ihre Einwirkung auf die Kirchenväter," 1863). These etymologies are not in agreement with modern Hebrew philology, but are along the lines of the etymologic midrash to Genesis and of the earlier rabbinism. His knowledge of the Halakah was not profound. B. Ritter, however, has shown (*l.c.*) that he was more at home in this than has been generally assumed (see Siegfried's review of Ritter's book in "Jenaer Literaturzeitung," 1879, No. 35, where the principal points of Philo's indebtedness to the Halakah are enumerated). In the Haggadah, however, he was very much at home, not only in that of the Bible, but especially in that of the earlier Palestinian and the Hellenistic Midrash (Frankel, "Ueber den Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik," 1851, pp. 190-200; Schürer, *l.c.* p. 546; "De Vita Mosis," i. 1 [ii. 81]).

**His Methods of Exegesis:** Philo bases his doctrines on the Old Testament, which he considers as the source and standard not only of religious truth but in general of all truth. Its pronouncements are for him divine pronouncements. They are the words of the *ιερός λόγος*, *θεῖος λόγος*, *ὁρθός λόγος* ("De Agricultura Noë," § 12 [i. 308]; "De Somniis," i. 681, ii. 25) uttered sometimes directly and sometimes through the mouth of a prophet, especially through Moses,

whom Philo considers the real medium of revelation, while the other writers of the Old Testament appear as friends or pupils of Moses. Although he distinguishes between the words uttered by God Himself, as the Decalogue, and the edicts of Moses, as the special laws ("De Specialibus Legibus," §§ 2 *et seq.* [ii. 300 *et seq.*]; "De Præmiis et Pœnis," § 1 [ii. 408]), he does not carry out this distinction, since he believes in general that everything in the Torah is of divine origin, even the letters and accents ("De Mutatione Nominum," § 8 [i. 587]). The extent of his canon can not be exactly determined (comp. Horne-mann, "Observationes ad Illustrationem Doctrinæ de Canone V. T. ex Philone," 1776; B. Pick, "Philo's Canon of the O. T.," in "Jour. of Exeg. Society," 1895, pp. 126-143; C. Bissel, "The Canon of the O. T.," in "Bibliotheca Sacra," Jan., 1886, pp. 83-86; and the more recent introductions to the Old Testament, especially those of Buhl, "Canon and Text of the O. T." 1891, pp. 17, 43, 45; Ryle, "Philo and Holy Script," 1895, pp. xvi.-xxxv.; and other references in Schürer, *l.c.* p. 547, note 17). He does not quote Ezekiel, Daniel, Canticles, Ruth, Lamentations, Ecclesiastes, or Esther (on a quotation from Job see E. Kautzsch, "De Locis V. T. a Paulo Apostolo Allegatis," 1869, p. 69; on Philo's manner of quoting see Siegfried, *l.c.* p. 162). Philo regards the Bible as the source not only of religious revelation, but also of philosophic truth; for, according to him, the Greek philosophers also have borrowed from the Bible: Heraclitus, according to "Quis Rerum Divinarum Heres Sit," § 43 [i. 503]; Zeno, according to "Quod Omnis Probus Liber," § 8 [ii. 454].

Greek allegory had preceded Philo in this field. As the Stoic allegorists sought in Homer the basis for their philosophic teachings, so the Jewish allegorists, and especially Philo, went to the Old Testament. Following the methods of Stoic allegory,

they interpreted the Bible philosophically (on Philo's predecessors in the domain of the allegoristic Midrash among the Palestinian and Alexandrian Jews, see Siegfried, *l.c.* pp. 16-37). Philo bases his hermeneutics on the assumption of a twofold meaning in the Bible, the literal and the allegorical (comp. "Quod Deus Sit Immutabilis," § 11 [i. 280]; "De Somniis," i. 40 [i. 656]). He distinguishes the *ῥητὴ καὶ φανερὰ ἀπόδοσις* ("De Abrahamo," § 36 [ii. 29 *et seq.*]), "ad litteram" in contrast to "allegorice" ("Quæstiones in Genesis," ii. 21). The two interpretations, however, are not of equal importance: the literal sense is adapted to human needs; but the allegorical sense is the real one, which only the initiated comprehend. Hence Philo addresses himself to the *μύσται* ("initiated") among his audience, by whom he expects to be really comprehended ("De Cherubim," § 14 [i. 47]; "De Somniis," i. 33 [i. 649]). A special method is requisite for determining the real meaning of the words of Scripture ("Canons of Allegory," "De Victimis Offerentibus," § 5 [ii. 255]; "Laws of Allegory," "De Abrahamo," § 15 [ii. 11]); the correct application of this method determines the correct allegory, and is therefore called "the wise architect" ("De Somniis," ii. 2 [i. 660]). As a result of some of these rules of inter-



pretation the literal sense of certain passages of the Bible must be excluded altogether; *e.g.*, passages in which according to a literal interpretation something unworthy is said of God; or in which statements are made that are unworthy of the Bible, senseless, contradictory, or inadmissible; or in which allegorical expressions are used for the avowed purpose of drawing the reader's attention to the fact that the literal sense is to be disregarded.

There are in addition special rules that not only direct the reader to recognize the passages which demand an allegorical interpretation, but help the initiated to find the correct and intended meaning. These passages are such as contain: (1) the doubling of a phrase; (2) an apparently superfluous expression in the text; (3) the repetition of statements previously made; (4) a change of phraseology—all these phenomena point to something special that the reader must consider. (5) An entirely different meaning may also be found by a different combination of the words, disregarding the ordinarily accepted division of the sentence into phrases and clauses. (6) The synonyms must be carefully studied; *e.g.*, why *λαδς* is used in one passage and *γένος* in another, etc. (7) A play upon words must be utilized for finding a deeper meaning; *e.g.*, sheep (*πρόβατον*) stand for progress in knowledge, since they derive their name from the fact of their progressing (*προβαίνειν*), etc. (8) A definite allegorical sense may be gathered from certain particles, adverbs, prepositions, etc.; and in certain cases it can be gathered even from (9) the parts of a word; *e.g.*, from *διά* in *διάλευκος*. (10) Every word must be explained in all its meanings, in order that different interpretations may be found. (11) The skilful interpreter may make slight changes in a word, following the rabbinical rule, "Read not so, but so" (Ber. 10a). Philo, therefore, changed accents, breathings, etc., in Greek words. (12) Any peculiarity in a phrase justifies the assumption that some special meaning is intended; *e.g.*, where *μία* ("one") is used instead of *πρώτη* ("first"; Gen. i. 5), etc. Details regarding the form of words are very important: (13) the number of the word, if it shows any peculiarity in the singular or the plural; the tense of the verb, etc.; (14) the gender of the noun; (15) the presence or omission of the article; (16) the artificial interpretation of a single expression; (17) the position of the verses of a passage; (18) peculiar verse-combinations; (19) noteworthy omissions; (20) striking statements; (21) numeral symbolism. Philo found much material for this symbolism in the Old Testament, and he developed it more thoroughly according to the methods of the Pythagoreans and Stoics. He could follow in many points the tradition handed down by his allegorizing predecessors ("De Vita Contemplativa," § 8 [ii. 481]).

Philo regards the singular as God's number and the basis for all numbers ("De Allegoriis Legum," ii. 12 [i. 66]). Two is the number of schism, of that which has been created, of death ("De Opificio Mundi," § 9 [i. 7]; "De Allegoriis Legum," i. 2 [i. 44]; "De Somniis," ii. 10 [i. 688]). Three is the number

of the body ("De Allegoriis Legum," i. 2 [i. 44]) or of the Divine Being in connection with His fundamental powers ("De Sacrificiis Abelis et Caini," § 15 [i. 173]). Four is

**Views on Numbers.** potentially what ten is actually, the perfect number ("De Opificio Mundi," §§ 15, 16 [i. 10, 11], etc.); but in an evil sense four is the number of the passions, *πάθη* ("De Congressu Quærendæ Eruditionis Gratia," § 17 [i. 532]). Five is the number of the senses and of sensibility ("De Opificio Mundi," § 20 [i. 14], etc.). Six, the product of the masculine and feminine numbers  $3 \times 2$  and in its parts equal to  $3 + 3$ , is the symbol of the movement of organic beings ("De Allegoriis Legum," i. 2 [i. 44]). Seven has the most various and marvelous attributes ("De Opificio Mundi," §§ 30-43 [i. 21 *et seq.*]; comp. I. G. Müller, "Philo und die Welterschöpfung," 1841, p. 211). Eight, the number of the cube, has many of the attributes determined by the Pythagoreans ("Quæstiones in Genesim," iii. 49 [i. 223, Aucher]). Nine is the number of strife, according to Gen. xiv. ("De Congressu Qu. Eruditionis Gratia," § 17 [i. 532]). Ten is the number of perfection ("De Plantatione Noë," § 29 [i. 347]). Philo determines also the values of the numbers 50, 70, and 100, 12, and 120. (22) Finally, the symbolism of objects is very extensive. The numerous and manifold deductions made from the comparison of objects and the relations in which they stand come very near to confusing the whole system, this being prevented only by assigning predominance to certain forms of comparison, although others of secondary importance are permitted to be made side by side with them. Philo elaborates an extensive symbolism of proper names, following the example of the Bible and the Midrash, to which he adds many new interpretations. On the difference between the physical and ethical allegory, the first of which refers to natural processes and the second to the psychic life of man, see Siegfried, *l.c.* p. 197.

Philo's teaching was not Jewish, but was derived from Greek philosophy. Desiring to convert it into a Jewish doctrine, he applied the Stoic mode of allegoric interpretation to the Old Testament. No one before Philo, except his now forgotten Alexandrian predecessors, had applied this method to the Old Testament—a method that could produce no lasting results. It was attacked even in Alexandria ("De Vita Mosis," iii. 27 [ii. 168]), and disappeared after the brief florescence of Jewish Hellenism.

**His Doctrine of God:** Philo obtains his theology in two ways: by means of negation and by positive assertions as to the nature of God (comp. Zeller, "Philosophie der Griechen," 3d ed., iii., § 2, pp. 353-360; Drummond, "Philo Judæus," ii. 1-64, London, 1888). In his negative statement he tries to define the nature of God in contrast to the world. Here he can take from the Old Testament only certain views of later Jewish theology regarding God's sublimity transcending the world (Isa. lv. 9), and man's inability to behold God (Ex. xxxii. 20 *et seq.*). But according to the conception that predominates in the Bible God is incessantly active in the world, is filled with zeal, is moved by repentance, and comes to aid His people; He is, therefore, entirely different from the God described by Philo. Philo

does not consider God similar to heaven or the world or man; He exists neither in time nor space; He has no human attributes or emotions. Indeed, He has no attributes whatever (*ἀπλοῦς*), and in consequence no name (*ἄρρητος*), and for that reason he can not be perceived by man (*ἀκατάληπτος*). He can not change (*ἀτρεπτος*); He is always the same (*ἀίδιος*). He needs no other being (*χρηζων ὀυδενὸς τὸ παράπαν*), and is self-sufficient (*ἐαυτῷ ἰκανός*). He can never perish (*ἀφθαρτος*). He is the simply existent (*ὁ ὢν, τὸ ὄν*), and as such has no relations with any other being (*τὸ γὰρ ἢ ὄν ἐστιν οὐχὶ τῶν πρός τι*).

It is evident that this is not the God of the Old Testament, but the idea of Plato designated as *θεός*, in contrast to matter. Nothing remained, therefore, but to set aside the descriptions of God in the Old Testament by means of allegory. Philo characterizes as a monstrous impiety the anthropomorphism of the Bible, which, according to the literal meaning, ascribes to God hands and feet, eyes and ears, tongue and windpipe ("De Confusione Linguarum," § 27 [i. 425]). Scripture, he says, adapts itself to human conceptions (*ib.*); and for pedagogic reasons God is occasionally represented as a man ("Quod Deus Sit Immutabilis," § 11 [i. 281]). The same holds good also as regards His anthropopathic attributes. God as such is untouched by unreasonable emotions, as appears, *e.g.*, from Ex. ii. 12, where Moses, torn by his emotions, perceives God alone to be calm ("De Allegoriis Legum," iii. 12 [i. 943]). He is free from sorrow, pain, and all such affections. But He is frequently represented as endowed with human emotions; and this serves to explain expressions referring to His repentance.

**Views on Anthropomorphisms.** Similarly God can not exist or change in space. He has no "where" (*πόσ*), obtained by changing the accent in Gen. iii. 9: "Adam, where [*ποῦ*] art thou?", is not in any place. He is Himself the

place; the dwelling-place of God means the same as God Himself, as in the Mishnah *מקום* = "God is" (comp. Freudenthal, "Hellenistische Studien," p. 73), corresponding to the tenet of Greek philosophy that the existence of all things is summed up in God (comp. Schürer, "Der Begriff des Himmelreichs," in "Jahrbuch für Protestantische Theologie," 1876, i. 170). The Divine Being as such is motionless, as the Bible indicates by the phrase "God stands" (Deut. v. 31; Ex. xvii. 6). It was difficult to harmonize the doctrine of God's namelessness with the Bible; and Philo was aided here by his imperfect knowledge of Greek. Not noticing that the Septuagint translated the divine name *יהוה* by *Κύριος*, he thought himself justified in referring the two names *θεός* and *Κύριος* to the two supreme divine faculties.

Philo's transcendental conception of the idea of God precluded the Creation as well as any activity of God in the world; it entirely separated God from man; and it deprived ethics of all religious basis. But Philo, who was a pious Jew, could not accept the un-Jewish, pagan conception of the world and the irreligious attitude which would have been the logical result of his own system; and so he accepted the Stoic doctrine of the immanence of God, which led him to statements opposed to those he had

previously made. While he at first had placed God entirely outside of the world, he now regarded Him as the only actual being therein. God is the only real citizen of the world; all other beings are merely sojourners therein ("De Cherubim," § 34 [i. 661]). While God as a transcendent being could not operate at all in the world, He is now considered as doing everything and as the only cause of all things ("De Allegoriis Legum," iii. 3 [i. 88]). He creates not only once, but forever (*ib.* i. 13 [i. 44]). He is identical with the Stoic "efficient cause." He is impelled to activity chiefly by His goodness, which is the basis of the Creation. God as creator is called *θεός* (from *τιθημι*; comp. "De Confusione Linguarum," § 27 [i. 425]). This designation also characterizes Him in conformity with His goodness, because all good gifts are derived from God, but not evil ones. Hence God must call upon other powers to aid Him in the creation of man, as He can have nothing to do with matter, which constitutes the physical nature of man: with evil He can have no connection; He can not even punish it. God stands in a special relation to man. The human soul is God's most characteristic work. It is a reflex of God, a part of the divine reason, just as in the system of the Stoics the human soul is an emanation of the World-Soul. The life of the soul is nourished and supported by God, Philo using for his illustrations the figures of the light and the fountain and the Biblical passages referring to these.

**Doctrine of the Divine Attributes:** Although, as shown above, Philo repeatedly endeavored to find the Divine Being active and acting in the world, in agreement with Stoicism, yet his Platonic repugnance to matter predominated, and consequently whenever he posited that the divine could not have any contact with evil, he defined evil as matter, with the result that he placed God outside of the world. Hence he was obliged to separate from the Divine Being the activity displayed in the world and to transfer it to the divine powers, which accordingly were sometimes inherent in God and at other times exterior to God. This doctrine, as worked out by Philo, was composed of very different elements, including Greek philosophy, Biblical conceptions, pagan and late Jewish views. The Greek elements were borrowed partly from Platonic philosophy, in so far as the divine powers were conceived as types or patterns of actual things ("archetypal ideas"), and partly from Stoic philosophy, in so far as those powers were regarded as the efficient causes that not only represent the types of things, but also produce and maintain them. They fill the whole world, and in them are contained all being and all individual things ("De Confusione Linguarum," § 34 [i. 431]). Philo endeavored to harmonize this conception with the Bible by designating these powers as angels ("De Gigantibus," § 2 [i. 263]; "De Somniis," i. 22 [i. 641 *et seq.*]), whereby he destroyed an essential characteristic of the Biblical view. He further made use of the pagan conception of demons (*ib.*). And finally he was influenced by the late Jewish doctrine of the throne-chariot (*מקדשה*, *מרכבה*), in connection with which he in a way detaches one of God's fundamental powers, a point which will be discussed further on. In the Haggadah

this fundamental power divides into two contrasts, which modify each other: *מדת הדין ומדת הרחמים*. In the same way Philo contrasts the two divine attributes of goodness and power (*ἀγαθότης* and *ἀρχή*, *δύναμις χαριστική* and *συγκολληστική*). They are also expressed in the names of God; but Philo's explanation is confusing. "Υἱωη" really designates God as the kind and merciful one, while "Elohim" designates him as the just one. Philo, however, interpreted "Elohim" (LXX. *Θεός*) as designating the "cosmic power"; and as he considered the Creation the most important proof of divine goodness, he found the idea of goodness especially in *Θεός* ("De Migratione Abrahami," § 32 [i. 464]). On the parallel activity of the two powers and the symbols used therefor in Scripture, as well as on their emanation from God and their further development into new powers, their relation to God and the world, their part in the Creation, their tasks toward man, etc., see Siegfried, "Philo," pp. 214-218. Philo's exposition here is not entirely clear, as he sometimes conceives the powers to be independent hypostases and sometimes regards them as immanent attributes of the Divine Being.

**The Logos:** Philo considers these divine powers in their totality also, treating them as a single independent being, which he designates "Logos." This name, which he borrowed from Greek philosophy, was first used by Heraclitus and then adopted by the Stoics. Philo's conception of the Logos is influenced by both of these schools. From Heraclitus he borrowed the conception of the "dividing Logos" (*λόγος τομεύς*), which calls the various objects into existence by the combination of contrasts ("Quis Rerum Divinarum Heres Sit," § 43 [i. 503]), and from Stoicism, the characterization of the Logos as the active and vivifying power. But Philo borrowed also Platonic elements in designating the Logos as the "idea of ideas" and the "archetypal idea" ("De Migratione Abrahami," § 18 [i. 452]; "De Specialibus Legibus," § 36 [ii. 333]). There are, in addition, Biblical elements: there are Biblical passages in which the word of Υἱωη is regarded as a power acting independently and existing by itself, as Isa. lv. 11 (comp. Matt. x. 18; Prov. xxx. 4); these ideas were further developed by later Judaism in the doctrines of the Divine Word creating the world, the divine throne-chariot and its cherub, the divine splendor and its shekinah, and the name of God as well as the names of the angels; and Philo borrowed from all these in elaborating his doctrine of the Logos. He calls the Logos the "archangel of many names," "taxiarch" (corps-commander), the "name of God," also the "heavenly Adam" (comp. "De Confusione Linguarum," § 11 [i. 411]), the "man, the word of the eternal God." The Logos is also designated as "high priest," in reference to the exalted position which the high priest occupied after the Exile as the real center of the Jewish state. The Logos, like the high priest, is the expiator of sins, and the mediator and advocate for men: *ικέτης* ("Quis Rerum Divinarum Heres Sit," § 42 [i. 501]), and *παράκλητος* ("De Vita Mosis," iii. 14 [ii. 155]). From Alexandrian theology Philo borrowed the idea of wisdom as the mediator; he thereby somewhat confused his doctrine of the Logos, regarding wis-

dom as the higher principle from which the Logos proceeds, and again coordinating it with the latter.

Philo, in connecting his doctrine of the Logos with Scripture, first of all bases on Gen. i. 27 the relation of the Logos to God. He translates this passage as follows: "He the Logos made man after the image of God," to God. concluding therefrom that an image of God existed. This image of God is the type for all other things (the "Archetypal Idea" of Plato), a seal impressed upon things. The Logos is a kind of shadow cast by God, having the outlines but not the blinding light of the Divine Being.

The relation of the Logos to the divine powers, especially to the two fundamental powers, must now be examined. And here is found a twofold series of exegetic expositions. According to one, the Logos stands higher than the two powers; according to the other, it is in a way the product of the two powers; similarly it occasionally appears as the chief and leader of the innumerable powers proceeding from the primal powers, and again as the aggregate or product of them. In its relation to the world the Logos appears as the universal substance on which all things depend; and from this point of view the manna (as *γενικώτατόν τι*) becomes a symbol for it. The Logos, however, is not only the archetype of things, but also the power that produces them, appearing as such especially under the name of the Logos *τομεύς* ("the divider"). It separates the individual beings of nature from one another according to their characteristics; but, on the other hand, it constitutes the bond connecting the individual creatures, uniting their spiritual and physical attributes. It may be said to have invested itself with the whole world as an indestructible garment. It appears as the director and shepherd of the things in the world

#### **Pneumatology.**

in so far as they are in motion. The Logos has a special relation to man. It is the type; man is the copy. The similarity is found in the mind (*νοῦς*) of man. For the shaping of his nous, man (earthly man) has the Logos (the "heavenly man") for a pattern. The latter officiates here also as "the divider" (*τομεύς*), separating and uniting. The Logos as "interpreter" announces God's designs to man, acting in this respect as prophet and priest. As the latter, he softens punishments by making the merciful power stronger than the punitive. The Logos has a special mystic influence upon the human soul, illuminating it and nourishing it with a higher spiritual food, like the manna, of which the smallest piece has the same vitality as the whole.

**Cosmology:** Philo's conception of the matter out of which the world was created is entirely un-Biblical and un-Jewish; he is here wholly at one with Plato and the Stoics. According to him, God does not create the world-stuff, but finds it ready at hand. God can not create it, as in its nature it resists all contact with the divine. Sometimes, following the Stoics, he designates God as "the efficient cause," and matter as "the affected cause." He seems to have found this conception in the Bible (Gen. i. 2) in the image of the spirit of God hover-

ing over the waters ("De Opificio Mundi," § 2 [i. 12]). On the connection of these doctrines with the speculations on the *מעשה בראשית*, see Siegfried, *l.c.* pp. 230 *et seq.*

Philo, again like Plato and the Stoics, conceives of matter as having no attributes or form; this, however, does not harmonize with the assumption of four elements. Philo conceives of matter as evil, on the ground that no praise is meted out to it in Genesis ("Quis Rerum Divinarum Heres Sit," § 32 [i. 495]). As a result, he can not posit an actual Creation, but only a formation of the world, as Plato holds. God appears as demiurge and cosmoplast.

Philo frequently compares God to an architect or gardener, who formed the present world (the *κόσμος αἰσθητός*) according to a pattern, the ideal world (*κόσμος νοητός*). Philo takes the details of his story of the Creation entirely from Gen. i. A specially important position is assigned here to the Logos, which executes the several acts of the Creation, as God can not come into contact with matter, actually creating only the soul of the good.

**Anthropology. The Doctrine of Man as a Natural Being:** Philo regards the physical nature of man as something defective and as an obstacle to his development that can never be fully surmounted, but still as something indispensable in view of the nature of his being. With the body the necessity for food arises, as Philo explains in various allegories. The body, however, is also of advantage to the spirit, since the spirit arrives at its knowledge of the world by means of the five senses. But higher and more important is the spiritual nature of man. This nature has a twofold tendency: one toward the sensual and earthly, which Philo calls sensibility (*αἰσθησις*), and one toward the spiritual, which he calls reason (*νοῦς*). Sensibility has its seat in the body, and lives in the senses, as Philo elaborates in varying allegoric imagery. Connected with this corporeality of the sensibility are its limitations; but, like the body itself, it is a necessity of nature, the channel of all sense-perception. Sensibility, however, is still more in need of being guided by reason. Reason is that part of the spirit which looks toward heavenly things. It is the highest, the real divine gift that has been infused into man from without ("De Opificio Mundi," i. 15; "De Eo Quod Deterius Potiori Insidiatur," i. 206); it is the masculine nature of the soul. The *νοῦς* is originally at rest; and when it begins to move it produces the several phenomena of mind (*ἐνθυμήματα*). The principal powers of the *νοῦς* are judgment, memory, and language.

**Man as a Moral Being:** More important in Philo's system is the doctrine of the moral development of man. Of this he distinguishes two conditions: (1) that before time was, and (2) that since the beginning of time. In the pretemporal condition the soul was without body, free from earthly matter, without sex, in the condition of the generic (*γενικός*) man, morally perfect, *i.e.*, without flaws, but still striving after a higher purity. On entering upon time the soul loses its purity and is confined in a body. The nous becomes earthly, but it retains a tendency toward something higher. Philo is not entirely certain whether the body in itself or merely

in its preponderance over the spirit is evil. But the body in any case is a source of danger, as it easily drags the spirit into the bonds of sensibility. Here, also, Philo is undecided whether sensibility is in itself evil, or whether it may merely lead into temptation, and must itself be regarded as a mean (*μέσον*). Sensibility in any case is the source of the passions and desires. The passions attack the sensibility in order to destroy the whole soul. On their number and their symbols in Scripture see Siegfried, *l.c.* pp. 245 *et seq.* The "desire" is either the lustful enjoyment of sensual things, dwelling as such in the abdominal cavity (*κοιλία*), or it is the craving for this enjoyment, dwelling in the breast. It connects the nous and the sensibility, this being a psychologic necessity, but an evil from an ethical point of view.

According to Philo, man passes through several steps in his ethical development. At first the several elements of the human being are in a state of latency, presenting a kind of moral neutrality which Philo designates by the terms "naked" or "medial." The nous is nude, or stands midway so long as it has not decided either for sin or for virtue. In this period of moral indecision God endeavors to prepare the earthly nous for virtue, presenting to him in the "earthly wisdom and virtue" an image of heavenly wisdom. But man (nous) quickly leaves this state of neutrality. As soon as he meets the woman (sensibility) he is filled with desire, and passion ensnares him in the bonds of sensibility. Here the moral duties of man arise; and according to his attitude there are two opposite tendencies in humanity.

**Ethics. Sensual Life:** The soul is first aroused by the stimuli of sensual pleasures; it begins to turn toward them, and then becomes more and more involved. It becomes devoted to the body, and begins to lead an intolerable life (*βίος ἀβίωτος*). It is inflamed and excited by irrational impulses. Its condition is restless and painful. The sensibility endures, according to Gen. iii. 16, great pain. A continual inner void produces a lasting desire which is never satisfied. All the higher aspirations after God and virtue are stifled. The end is complete moral turpitude, the annihilation of all sense of duty, the corruption of the entire soul: not a particle of the soul that might heal the rest remains whole. The worst consequence of this moral death is, according to Philo, absolute ignorance and the loss of the power of judgment. Sensual things are placed above spiritual; and wealth is regarded as the highest good. Too great a value especially is placed upon the human nous; and things are wrongly judged. Man in his folly even opposes God, and thinks to scale heaven and subjugate the entire earth. In the field of politics, for example, he attempts to rise from the position of leader of the people to that of ruler (Philo cites Joseph as a type of this kind). Sensual man generally employs his intellectual powers for sophistry, perverting words and destroying truth.

**Ascent to Reason:** Abraham, the "immigrant," is the symbol of man leaving sensuality to turn to reason ("De Migratione Abrahami," § 4 [i. 439]). There are three methods whereby one can rise toward the divine: through teaching, through practise

(ἀσκησις), and through natural goodness (δοσιότης). On Philo's predecessors on this point see Siegfried, *l.c.* p. 257.

The method through teaching begins with a preliminary presentiment and hope of higher knowledge, which is especially exemplified in Enos. The real "teaching" is represented in the case of Abraham, the "lover of learning." The pupil has to pass through three stages of instruction. The first is that of "physiology," during which physical nature is studied. Abraham was in this stage until he went to Haran; at this time he was the "physiologer" of nature, the "meteorologer." Recognizing his shortcomings, he went to Haran, and turned to the study of the spirit, devoting himself at first to the preparatory learning that is furnished by general education (ἐγκύκλιος παιδεία); this is most completely analyzed by Philo in "De Congressu Quærendæ Eruditionis Gratia," § 3 [i. 520]. The pupil must study grammar, geometry, astronomy, rhetoric, music, and logic; but he can never attain to more than a partial mastery of these sciences, and this only with the utmost labor. He reaches only the boundaries of knowledge (ἐπιστήμη) proper, for the "soul's irrational opinions" still follow him. He sees only the reflection of real science. The knowledge of the medial arts (μέσαι τέχναι) often proves erroneous. Hence the "lover of learning" will endeavor to become a "wise man." Teaching will have for its highest stage philosophy, which begins to divide the mortal from the immortal, finite knowledge from infinite knowledge. The tendency toward the sensuous is given up, and the insufficiency of mere knowledge is recognized. He perceives that wisdom (σοφία) is something higher than sophistry (σοφιστεία) and that the only subject of contemplation for the wise is ethics. He attains to possession (κτῆσις) and use (χρησις); and at the highest stage he beholds heavenly things, even the Eternal God Himself.

By the method of practise man strives to attain to the highest good by means of moral action. The preliminary here is change of mind (μετάνοια), the turning away from the sensual life. This turning away is symbolized in Enoch, who, according to Gen. v. 24, "was not." Rather than undertake to engage in the struggle with evil it is better for man to escape therefrom by running away. He can also meet the passions as an ascetic combatant. Moral endeavor is added to the struggle. Many dangers arise here. The body (Egypt), sensuality (Laban and others), and lust (the snake) tempt the ascetic warrior. The sophists (Cain, etc.) try to lead him astray. Discouraged by his labors, the ascetic flags in his endeavors; but God comes to his aid, as exemplified in Eliezer, and fills him with love of labor instead of hatred thereof. Thus the warrior attains to victory. He slays lust as Phinehas slays the snake; and in this way Jacob ("he who trips up"), the wrestling ascetic, is transformed into Israel, who beholds God.

Good moral endowment, however, takes precedence of teaching and practise. Virtue here is not the result of hard labor, but is the excellent fruit maturing of itself. Noah represents the preliminary stage. He is praised, while no really good deeds are reported of him, whence it may be concluded

that the Bible refers to his good disposition. But as Noah is praised only in comparison with his contemporaries, it follows that he is not yet a perfect man. There are several types in the Bible representing the perfect stage. It appears in its purest form in Isaac. He is perfect from the beginning: perfection is a part of his nature (φύσις); and he can never lose it (ἀντήκοος καὶ αὐτομάθης). With such persons, therefore, the soul is in a state of

**Views on rest and joy.** Philo's doctrine of virtue is Stoic, although he is undecided

whether complete dispassionateness (ἀπάθεια; "De Allegoriis Legum," iii. 45 [i. 513]) or moderation (μετριοπαθεῖν; "De Abrahamo," § 44 [ii. 137]) designates the really virtuous condition. Philo identifies virtue in itself and in general with divine wisdom. Hence he uses the symbols interchangeably for both; and as he also frequently identifies the Logos with divine wisdom, the allegoric designations here too are easily interchanged. The Garden of Eden is "the wisdom of God" and also "the Logos of God" and "virtue." The fundamental virtue is goodness; and from it proceed four cardinal virtues—prudence, courage, self-control, and justice (φρόνησις, ἀνδρεία, σωφροσύνη, δικαιοσύνη)—as the four rivers proceed from the river of Eden. An essential difference between Philo and the Stoics is found in the fact that Philo seeks in religion the basis for all ethics. Religion helps man to attain to virtue, which he can not reach of himself, as the Stoics hold. God must implant virtue in man ("De Allegoriis Legum," i. 53 [i. 73]). Hence the goal of the ethical endeavor is a religious one: the ecstatic contemplation of God and the disembodiment of souls after death.

Hellenistic Judaism culminated in Philo, and through him exerted a deep and lasting influence on Christianity also. For the Jews themselves it soon succumbed to Palestinian Judaism. The development that ended in the Talmud offered a surer guaranty for the continuance of Judaism, as opposed to paganism and rising Christianity, than Jewish Hellenism could promise, which, with all its loyalty to the laws of the Fathers, could not help it to an independent position. The cosmopolitanism of Christianity soon swept away Hellenistic Judaism, which could never go so far as to declare the Law superfluous, notwithstanding its philosophic liberality. (For the extent and magnitude of Philo's influence on Judaism and Christianity see Siegfried, *l.c.* pp. 275-399.)

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T.

C. S.

—**His Relation to the Halakah:** Philo's relation to Palestinian exegesis and exposition of the Law is twofold: that of receiver and that of giver. While his method of interpretation was influenced by the Palestinian Midrash, he in his turn influenced

this Midrash; for many of his ideas were adopted by Palestinian scholars, and are still found scattered throughout the Talmud and the Midrashim. The Palestinian Halakah was probably known in Alexandria even before the time of Philo, and was apparently introduced by Judah b. Ṭabbai, or Joshua b. Peraḥyah, who fled from the persecutions of Hyrcanus to Alexandria, where he remained for some time. Philo had, moreover, the opportunity of studying Palestinian exegesis in its home; for he visited Jerusalem once or twice, and at these times could communicate his views and his method of exegesis to the Palestinian scholars. Furthermore, later teachers of the Law occasionally visited Alexandria, among them Joshua b. Hananiah (comp. Niddah 69b); and these carried various Philonic ideas back to Palestine. The same expositions of the Law and the same Biblical exegesis are very frequently found, therefore, in Philo and in the Talmud and Midrashim. The only means of ascertaining Philo's exact relation to Palestinian exegesis lies in the determination of the priority of one of two parallel passages found in both authorities. In the solution of such a problem a distinction must first be drawn between the Halakah and the Haggadah.

With regard to the Halakah, which originated in Palestine, it may be assumed with certainty that the interpretations and expositions found in Philo which

coincide with those of the Halakah have been borrowed by him from the latter; and his relation to it is, therefore, only that of the recipient. Any

influence which he may have exercised upon it can have been only a negative one, inasmuch as he aroused the opposition of Palestinian scholars by many of his interpretations, and inspired them to controvert him. The following examples may serve to elucidate his relation to the Halakah: Philo says ("De Specialibus Legibus," ed. Leipsic, § 13, ed. Mangey [cited hereafter as M.], 312), in interpreting Deut. xxii. 23-27, that the distinction made in the Law as to whether the violence was offered in the city or in the field must not be taken literally, the point being whether the girl cried for help and could have found it, without reference to the place where she was assaulted. The same view is found in the Halakah: "One might think that if the deed occurred in the city, the girl was guilty under all circumstances, and that if it took place in the field, she was invariably innocent. According to Deut. xxii. 27, however, 'the betrothed damsel cried, and there was none to save her.' This shows that wherever help may be expected the girl is guilty, whether the assault is made in the city or in the field; but where no help is to be expected, she is innocent, whether the assault occurs in the city or in the field" (Sifre, Deut. 243 [ed. Friedmann, p. 118b]). Philo explains (*l.c.* § 21 [M. 319-320]) the words "God delivers him into his hand" (Ex. xxi. 13, Hebr.) as follows: "A man has secretly committed a premeditated murder and has escaped human justice; but his act has not been hidden from divine vengeance, and he shall be punished for it by death. Another man who has committed a venial offense, for which he deserves exile, also has escaped human justice.

This latter man God uses as a tool, to act as the executioner of the murderer, whom He causes him to meet and to slay unintentionally. The murderer has now been punished by death, while his executioner is exiled for manslaughter; the latter thus suffering the punishment which he has merited because of his original minor offense." This same interpretation is found in the Halakah as well (Mak. 10b; comp. also Mek., Mishpaṭim, iv. [ed. Weiss, p. 86a]). In explaining the law given in Deut. xxi. 10-14, Philo says, furthermore ("De Caritate," § 14 [M. 394]), that a captive woman taken in war shall not be treated as a slave if her captor will not take her to wife. The same interpretation is found in the Halakah (Sifre, Deut. 214 [ed. Friedmann, p. 113a]), which explains the words "lo tit'amer bah" (= "thou shalt not do her wrong") to mean, "thou shalt not keep her as a slave."

Numerous instances are also found in which, though Philo departs in the main point from the Halakah, he agrees with it in certain details. Thus, in interpreting the law set forth in Ex. xxi. 22 ("De Specialibus Legibus," § 19 [M. 317]) he differs entirely from the Halakah, except that he says that the man in question is liable to punishment only in case he has beaten the woman on the belly. The Halakah (Mek. *l.c.* v. [ed. Weiss, p. 90a]) deduces this law from the word "harah" (= "pregnant").

Philo agrees with the Halakah also in his justification of various laws. The law given in Ex. xxii. 1, according to which the owner has the right to kill a thief, is based by Philo on the assumption that the thief breaks in with murderous intent, in which case he would certainly be ready to kill the owner should the latter try to prevent him from stealing ("De Specialibus Legibus," § 2 [M. 337]). The Mishnah (Sanh. viii. 6 and Talmud 72a) gives the same explanation.

It is especially interesting to note that Philo borrowed certain halakot that have no foundation in Scripture, regarding them as authoritative interpretations of the law in question. He says, for instance (*l.c.* § 5 [M. 304]), that the marriage of a Jew with a non-Jewish woman is forbidden, no matter of what nation she be, although the Talmud says ('Ab. Zarah 36b) that, according to the Pentateuchal law (Deut. vii. 3), only a marriage with a member of any of the seven Canaanitish peoples was forbidden, the extension of this prohibition to all other nations being merely a rabbinic decree.

The most important feature of Philo's relation to the Halakah is his frequent agreement with an earlier halakah where it differs from a later one. This fact has thus far remained unnoticed, although it is most important, since it thus frequently becomes possible to determine which portions of the accepted halakah are earlier and which are later in date. A few examples may serve to make this clear. Philo says ("De Caritate," § 14

**Agreement with the Earlier Halakah.** [M. 393]), in explaining the law given in Deut. xxi. 10-14, regarding a woman taken captive in war, that she must cut her nails. This interpretation of verse 12 of the same chapter agrees with the earlier halakah, represented by R. Eliezer (Sifre, Deut. 212 [ed. Friedmann, p. 112b]);

but the later halakah (Sifre, *l.c.*), represented by R. Akiba, explains the words "we-asetah et-ziparneha" as meaning "she shall let her nails grow." Again, Philo says ("De Specialibus Legibus," § 19 [M. 317]), in interpreting the law of Ex. xxi. 18-19: "If the person in question has so far recovered from his hurt that he is able to go out again, although it may be necessary for him to be assisted by another or to use crutches, his assailant is no longer liable to punishment, even in case his victim subsequently dies; for it is not absolutely certain that his death is a result of the blow, since he has recovered in the meantime." Hence Philo takes the phrase "upon his staff" (*ib.* verse 19) literally. In like manner he interprets (*l.c.* § 2 [M. 336-337]) the passage "If the sun be risen upon him" (*ib.* xxii. 3) as follows: "If the owner catches the thief before sunrise he may kill him; but after the sun has risen, he no longer has this right." Both these explanations by Philo contradict the accepted halakah, which interprets the passages Ex. xxi. 19, xxii. 3, as well as Deut. xxii. 17, figuratively, taking the phrase "upon his staff" to mean "supported by his own strength," and interpreting the passage "If the sun be risen upon him" to mean "when it is clear as daylight that the thief would not have killed the owner, even had the latter prevented him from the robbery" (comp. Mek., Mishpatim, vi. [ed. Weiss, p. 88b]). Philo here follows the earlier halakah, whose representative, R. Eliezer (Sifre, Deut. 237 [ed. Friedmann, p. 118a]), says "debarim ki-ketabam" (= "the phrases must be taken literally"). Although only Deut. xxii. 17 is mentioned in Ket. 46a and Yer. Ket. 28c in connection with R. Eliezer's statement, it is not expressly said that such statement must not be applied to the other two phrases; and it may be inferred from Philo that these three phrases, which were explained figuratively by R. Ishmael, were taken literally by the old halakah.

The same agreement between Philo and the earlier halakah is found in the following examples: Philo takes the phrases Ex. xxi. 23-25 and Deut. xix. 21, "eye for eye," "tooth for tooth," etc., literally, saying (*l.c.* § 33 [M. 329]) that, according to the Mosaic law, the "lex talionis" must hold.

**Supports** This explanation differs from that of the "Lex Talionis." the phrases in question as meaning merely a money indemnity (Mek. *l.c.* viii. [ed. Weiss, p. 90b]; B. K. 93b-94a), whereas the earlier halakah (as represented by R. Eliezer, B. K. 94a) says "ayin tahat 'ayin mammash" (= "an eye for an eye" is meant in the literal sense). This view of the earlier halakah was still known as such to the later teachers; otherwise the Talmud (B. K. *l.c.*) would not have taken special pains to refute this view, and to prove its incorrectness.

It frequently happens that when Philo differs from the Halakah in expounding a law, and gives an interpretation at variance with it, such divergent explanation is mentioned as a possible one and is disapproved in the Talmud or the halakic midrashim. This fact is especially noteworthy, since in many cases it renders possible the reconstruction of the earlier halakah by a comparison with Philo's interpretations, as is shown by the following example: Philo says

X.—2

(*l.c.* § 27 [M. 323]), in discussing the law of Ex. xxi. 28-29, that if an ox known to be vicious kills a person, then the ox as well as its owner shall be sentenced to death. Philo interprets the words "his owner also shall be put to death" (*ib.* verse 29) to refer to "death by legal sentence," although in certain circumstances the Law may exempt the owner from this penalty and impose a fine instead. The accepted Halakah, however, explains the phrase in question to mean that the owner will suffer death at the hand of God, while human justice can punish him only by a fine, in no case having the right to put him to death because his ox has killed a man (Mek. *l.c.* x. [ed. Weiss, p. 93a]; Sanh. 15a, b). This interpretation of the Halakah was not, on the other hand, universally accepted; for in Mek. *l.c.* and especially in the Talmud, *l.c.* it is attacked in the remark: "Perhaps the passage really means that the owner shall be sentenced to death by a human court." It appears from this statement as well as from Sanh. i. 4 (comp. Geiger, "Urschrift," pp. 448 *et seq.*) that the earlier halakah held that the owner should be sentenced to death. This view was vigorously opposed by the later halakah, and was not entirely set aside until a very late date, as appears from Sanh. *l.c.*

It is impossible, however, to ascribe to the earlier Halakah all the interpretations of Philo that are mentioned and refuted in the Talmud and the halakic midrashim; and extreme caution must be observed in determining which of Philo's interpretations that differ from the accepted Halakah are to be assigned to the earlier one. Many of Philo's explanations are quoted according to the rulings of the court of Alexandria and to its interpretation of the Law, and were never recognized in the Palestinian Halakah. They are, nevertheless, cited as possible interpretations, and are refuted in the Talmud and in the Midrashim, Alexandrian judicial procedure in general being frequently made an object of criticism.

Philo's relation to the Palestinian haggadic exegesis is different, for it can not be said that wherever Palestinian ideas coincide with his own it must invariably have formed the basis of his statements (comp. Freudenthal, "Hellenistische Studien," pp. 57-77). While this dependence may have existed in numerous instances, it may confidently be affirmed that in many other cases the Palestinian sources borrowed ideas which Philo had drawn from Hellenistic authorities. The following examples may serve to show that the Palestinian Haggadah is indebted to Philo: Gen. R. viii. 1 explains the passage Gen. i. 27 to mean that God originally created man as an *ANPROGYNOS*, this idea being first expressed by Philo in explanation of the same passage ("De Opificio Mundi," § 24 [M. 17] and more clearly in "De Allegoriis Legum," ii. 4 [M. 49]). In like manner the idea expressed in Gen. R. xiv. 3 of a twofold creation of man, in part divine and in part earthly, has been taken from Philo, who was the first to enunciate this doctrine ("De Opificio Mundi," § 12 [M. 49-50]), while the interpretation given in Ex. R. xxvi. 1, that Moses was called by the same name as the water, is certainly taken from Philo, who says ("Vita Mosis," i. 4 [M.

83]) that Moses received his name because he was found in the water, the Egyptian word for which is "mos."

In the case of many of the ideas and principles found both in Philo and in the Talmudic and Midrashic literature it is impossible to

**Relation to** assert that there has been borrowing **Palestinian** on either side; and it is much more

**Haggadic** justifiable to assume that such ideas **Exegesis.** originated independently of each other in Palestine and in Alexandria.

This may have been the case also with the rules of hermeneutics. The principles which Philo framed for the allegoric interpretation of Scripture correspond in part to the exegetic system of the Palestinian Halakah. It is highly probable, however, that neither borrowed these rules from the other, but that both, feeling the need of interpreting Scripture, though for different purposes, independently invented and formulated these methods while following the same trend of thought. Some examples of similarity in the rules may be given here. Philo formulates the principle that a deeper meaning is implied in the repetition of well-known facts ("De Congressu Eruditionis Gratia," § 14 [M. 529]); and this same rule was formulated by Akiba also (Sifre, Num. 2, according to the reading of Elijah Wilna). Philo states as another rule that there is no superfluous word in the Bible, and wherever there is a word which seems to be such, it must be interpreted. Hence he explains ("De Profugis," § 10 [M. 554]) the apparently superfluous word in Ex. xxi. 12. This principle is formulated by Akiba also (Yer. Shab. xix. 17a; comp. also Sanh. 64b, where Akiba deduces the same meaning from the apparently redundant word in Num. xv. 31, as Philo does from Ex. xxi. 12).

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T.

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**PHINEHAS: 1.—Biblical Data:** Son of Eleazar and grandson of Aaron (Ex. vi. 25; I Chron. v. 30, vi. 35 [A. V. vi. 4, 50]). His mother is said to have been one of Putiel's daughters; and it seems that he was the only child of his parents (Ex. l.c.). Phinehas came into prominence through his execution of Zimri, son of Salu, and Cozbi, daughter of Zur, a Midianite prince, at Shittim, where the Israelites worshiped Baal-peor. Through his zeal he also stayed the plague which had broken out among the Israelites as a punishment for their sin; and for this act he was approved by God and was rewarded with the divine promise that the priesthood should remain in his family forever (Num. xxv. 7-15). After this event Phinehas accompanied, as priest, the expedition sent against the Midianites, the result of which was the destruction of the latter (*ib.* xxxi. 6 *et seq.*). When the Israelites had settled in the land of Canaan, Phinehas headed the party which was sent to remonstrate with the tribes of Reuben and Gad and the half-tribe of Manasseh because

of the altar that had been built by them east of the Jordan (Josh. xxii. 13).

At the time of the distribution of the land, Phinehas received a hill in Mount Ephraim, where his father, Eleazar, was buried (*ib.* xxiv. 33). He is further mentioned as delivering the oracle to the Israelites in their war with the Benjamites (Judges xx. 28). In I Chron. ix. 20 he is said to have been the chief of the Korahites who guarded the entrance to the sacred tent.

The act of Phinehas in executing judgment and his reward are sung by the Psalmist (Ps. cvi. 30, 31). Phinehas is extolled in the Apocrypha also: "And Phinehas, the son of Eleazar, is the third in glory" (Ecclus. [Sirach] xiv. 23); "And he was zealous for the law, even as Phinehas did unto Zimri, the son of Salu" (I Macc. ii. 26).

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—**In Rabbinical Literature:** Phinehas is highly extolled by the Rabbis for his promptness and energy in executing the prince of the tribe of Simeon and the Midianitish woman. While even Moses himself knew not what to do, and all the Israelites were weeping at the door of the Tabernacle (Num. xxv. 6), Phinehas alone was self-possessed and decided. He first appealed to the brave men of Israel, asking who would be willing to kill the criminals at the risk of his own life; and, receiving no answer, he then undertook to accomplish the execution himself (Sifre, Num. 131; Targ. pseudo-Jonathan to Num. xxv. 7). According to Midr. Agada to Num. l.c., however, Phinehas thought that the punishment of Zimri was incumbent on him, saying: "Reuben himself having committed adultery [Gen. xxxv. 22], none of his descendants is qualified to punish the adulterers; nor can the punishment be inflicted by a descendant of Simeon, because the criminal is a Simeonite prince; but I, a descendant of Levi, who with Simeon destroyed the inhabitants of Shechem for having committed adultery, will kill the descendant of Simeon for not having followed his ancestor's example." Phinehas, having removed the iron point from his spear (according to Pirke R. El. xlvii., it was Moses' spear that Phinehas had snatched), leaned on the shaft as on a rod; otherwise the Simeonites would not have allowed him to enter the tent. Indeed, the people inquired his object in entering the tent, whereupon he answered that he was about to follow the example of Zimri, and was admitted unopposed. After having stabbed the man and the woman, Phinehas carried both of them on his spear out of the tent so that all the Israelites might see that they had been justly punished.

Twelve miracles were wrought for Phinehas at this time, among others the following: he was aided by divine providence in carrying the two bodies on his spear (comp. Josephus, "Ant." iv. 6, § 12); the wooden shaft of the spear supported the

**The Twelve Miracles.** weight of two corpses; the lintel of the tent was raised by an angel so that Phinehas was not required to lower his spear; the blood of the victims was coagulated so that it might not drop on Phinehas and render him unclean. Still, when he came out the people of the



tribe of Simeon gathered around him with the intention of killing him, upon which the angel of death began to mow down the Israelites with greater fury than before. Phinehas dashed the two corpses to the ground, saying: "Lord of the world, is it worth while that so many Israelites perish through these two?" and thereupon the plague was stayed. An allusion to this incident is made by the Psalmist: "Then stood up Phinehas, and executed judgment" (Ps. cvi. 30), the Rabbis explaining the word "wa-yefallel" as meaning "he disputed with God." The archangels were about to eject Phinehas from his place, but God said to them: "Leave him; he is a zealot, the son of a zealot [that is, Levi], one who, like his father [Aaron], appeases My anger" (Sanh. 82b; Sifre, *l.c.*; Targ. pseudo-Jonathan to Num. xxv. 7; Tan., Balak, 30; Num. R. xx. 26). In Ber. 6b, however, the above-quoted passage from the Psalms is interpreted to mean that Phinehas prayed to God to check the plague. The people of all the other tribes, out of envy, mocked Phinehas, saying: "Have ye seen how a descendant of one who fattened ["*piṭṭem*"] calves for sacrifices to the idol [referring to his grandfather Putiel; comp. JETHRO IN RABBINICAL LITERATURE] killed the prince of a tribe?" God then pointed out that Phinehas was in reality the son of Eleazar and the grandson of Aaron (Sanh. *l.c.*; B. B. 109b; Sifre, *l.c.*).

Although the priesthood had been previously given to Aaron and his offspring, Phinehas became a priest only after he had executed Zimri, or, according to R. Ashi, after he had reconciled the tribes in the affair of the altar (Zeb. 101b; comp. PHINEHAS, BIBLICAL DATA). The priestly portions of every slaughtered animal—the shoulder, the two cheeks, and the maw (Deut. xviii. 3)—were assigned by God to the priests solely because of the merit of Phinehas in killing Zimri and Cozbi: the shoulder as a reward for carrying on his shoulder the two corpses; the two cheeks, for having pleaded with his mouth in favor of the Israelites; and the maw, for having stabbed the two adulterers in that part (Sifre, Deut. 165; Hul. 134b; Midr. Agada to Num. xxv. 13). Owing to the sad consequences attending the Israelites' lapse into idolatry, Phinehas pronounced an anathema, under the authority of the Unutterable Name and of the writing of the tables, and in the name of the celestial and terrestrial courts of justice, against any Israelite who should drink the wine of a heathen (Pirke R. El. xlvii.).

Phinehas accompanied, in the capacity of a priest specially anointed ("*meshuah milhamah*") for such purposes (comp. Deut. xx. 2), the expedition sent by Moses against Midian.

**Other Exploits.** The question why Phinehas was sent instead of his father is answered by the Rabbis in two different ways: (1) Phinehas went to avenge his maternal grandfather, Joseph (with whom certain rabbis identify Putiel), upon the Midianites who had sold him into Egypt (comp. Gen. xxxvii. 28–36). (2) He went simply because Moses said that he who began a good deed ought to finish it; and as Phinehas had been the first to avenge the Israelites upon the Midianites, it was proper that he should take part in the war against the latter (Sifre, Num. 157; Soṭah 43a; Num. R. xxii. 4).

Phinehas was one of the two spies sent by Joshua to explore Jericho, as mentioned in Josh. ii. 1 *et seq.*, Caleb being the other. This idea is based on the Masoretic text of verse 4 of the same chapter, which reads "wa-tizpeno" = "and she hid him," that is to say, one spy only; for Phinehas, being a priest, was invisible like an angel (Num. R. xvi. 1). This is apparently the origin of the Rabbis' identification of Phinehas with the angel of God sent to Bochim (Judges ii. 1; Seder 'Olam, xx.; Num. R. *l.c.*; comp. Targ. pseudo-Jonathan to Num. xxv. 12). On the identification of Phinehas with Elijah see ELIJAH IN RABBINICAL LITERATURE.

According to B. B. 15a, the last verse of the Book of Joshua was written by Phinehas. The Rabbis, however, hold that the hill where Eleazar was buried (see PHINEHAS, BIBLICAL DATA) was not apportioned to Phinehas as a special lot, but was inherited by him from his wife, and was therefore called by his name (B. B. 111b). Apart from his identification with Elijah, Phinehas is considered by the Rabbis to have attained a very great age, since according to them he was still living in the time of Jephthah, 340 years after the Exodus (comp. Judges xi. 26). In the matter of Jephthah's vow, Phinehas is represented in a rather unfavorable light (see JEPHTHAH IN RABBINICAL LITERATURE). For him who sees Phinehas in a dream a miracle will be wrought (Ber. 56b).

E. C.

M. SEL.

**2.** Son of Eli, the high priest and judge of Israel; younger brother of Hophni. According to I Sam. ii. 12–17, the two brothers broke the law given in Lev. vii. 34 (whence they were termed "sons of Belial") by striking the flesh-hook in the pot and taking for themselves whatever meat it brought up, even against the wish of the sacrificer. As judges they sinned through licentious conduct with the women who went to Shiloh (I Sam. ii. 22). In punishment for these sins it was announced to Eli that his sons should perish on the same day (*ib.* ii. 34); and in the ensuing battle between Israel and the Philistines both fell beside the Ark (*ib.* iv. 11).

A posthumous son was born to the wife of Phinehas, whom she called Ichabod (I Sam. iv. 19); and in continuation of the priestly genealogy a grandnephew of Phinehas, named Ahijah, is mentioned in connection with the battle of Jonathan against the Philistines (*ib.* xiv. 3).

**3.** Father of Eleazar, a priest who returned from captivity with Ezra (Ezra viii. 33).

E. G. H.

S. O.

**PHINEHAS:** Guardian of the treasury at Jerusalem. In the last days of Jerusalem, in the year 70 C.E., he followed the example of his priestly colleague Jesus b. Thebouthi, and betrayed his trust; collecting many of the linen coats of the priests, their girdles, much purple and silk which had been prepared for the sacred curtain, and the costly spices for the holy incense, to save his life he went over to the Romans (Josephus, "B. J." vi. 8, § 3). He appears to be identical with the Phinehas mentioned in the Mishnah Shekalim v. 1, who was guardian of the sacred wardrobe. See PHINEHAS B. SAMUEL.

G.

S. KR.

**PHINEHAS BEN CLUSOTH**: Leader of the Idumeans. Simon b. Giora undertook several expeditions into the territory of the Idumeans to requisition provisions for his people. The Idumeans, after their complaints in Jerusalem had not brought assistance, formed a band of volunteers numbering 20,000 men, who from that time acted as wildly and mercilessly as did the Sicarians. Their leaders were Johannes and Jacob b. Sosa, Simon b. Kathla, and Phinehas ben Clusoth (Josephus, "B. J." iv. 4, § 2).

g.

S. KR.

**PHINEHAS B. HAMA** (generally called **R. Phinehas**, and occasionally **Phinehas ha-Kohen**): Palestinian amora of the fourth century; born probably in the town of Siknin, where he was living when his brother Samuel died (Midr. Shemuel ix.). He was a pupil of R. Jeremiah, of whose ritual practises he gives various details (*e.g.*, in Yer. Kil. 29b; Yer. Hag. 80b; Yer. Ket. 41a), and of R. Hilkiah. He seems also to have lived for a time in Babylonia, since a R. Phinehas who once went from that country to Palestine is mentioned in Yer. 'Er. 22d as conversing with R. Judah b. Shalom. This passage apparently refers to Phinehas b. Hama, as a conversation between him and Judah b. Shalom is also related elsewhere (*e.g.*, Ex. R. xii.); and it likewise explains the fact that R. Phinehas transmitted a halakah by Hisda (Yer. Sanh. 25c). His haggadic aphorisms, mentioned in B. B. 116a, were, therefore, probably propounded by him during his residence in Babylonia, and were not derived from Palestine, as Bacher assumes ("Ag. Pal. Amor." p. 311, note 5).

When the purity of the descent of the Jewish families in Babylonia was doubted in Palestine, Phinehas publicly proclaimed in the academy that in this respect Palestine outranked all countries excepting Babylonia (Kid. 71a). Many halakic sentences by Phinehas have been preserved, most of which occur in citations by Hananiah (*e.g.*, Yer. Demai 23b; Yer. Ma'as. 50c; Bik. 65d; Yer. Pes. 30d; and elsewhere). Phinehas himself occasionally transmitted earlier halakic maxims (*e.g.*, Yer. Pes. 29c), and is frequently the authority for haggadic aphorisms by such scholars as R. Hoshaiiah (Lam. R. proem xxii.; Cant. R. v. 8, end), Reuben (Tan., Kedoshim, beginning), Abbahu (Gen. R. lxviii. 1), and many others (comp. Bacher, *l.c.* p. 314, note 4).

Phinehas' own haggadah is very extensive, and includes many maxims and aphorisms, as well as homiletic and exegetic interpretations. The following citations may serve as examples of his style: "Poverty in the house of man is more bitter than fifty plagues" (B. B. 116a). "A chaste woman in the house protecteth and reconcileth like an altar" (Tan., Wayishlah, on Gen. xxxiv. 1). "While other laws decree that one must renounce his parents on pledging his allegiance as a follower and soldier of the king [the reference may be to Matt. x. 35-37], the Decalogue saith: 'Honor thy father and thy mother'" (Num. R. viii. 4). "Ps. xxvi. 10 refers to dice-players, who reckon with the left hand and sum up with the right, and thus rob one another"

(Midr. Teh. *ad loc.*). "The name that a man wins for himself is worth more than that which is given him by his father and mother" (Eccl. R. vii. 4).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* III. 310-344.

E. C.

J. Z. L.

**PHINEHAS BEN JAIR**: Tanna of the fourth generation; lived, probably at Lydda, in the second half of the second century; son-in-law of Simeon ben Yoḥai and a fellow disciple of Judah I. He was more celebrated for piety than for learning, although his discussions with his father-in-law (Shab. 33b) evince great sagacity and a profound knowledge of tradition. A haggadah gives the following illustration of Phinehas' scrupulous honesty: Once two men deposited with him two seahs of wheat. After a prolonged absence of the depositors Phinehas sowed the wheat and preserved the harvest. This he did for seven consecutive years, and when at last the men came to claim their deposit he returned them all the accumulated grain (Deut. R. iii.).

Phinehas is said never to have accepted an invitation to a meal and, after he had attained his majority, to have refused to eat at the table of his father. The reason given by him for this course of conduct was that there are two kinds of people: (1) those who are willing to be hospitable, but can not afford to be so, and (2) those who have the means but are not willing to extend hospitality to others (Hul. 7b). Judah I. once invited him to a meal, and exceptionally he decided to accept the invitation; but on arriving at the house of the patriarch he noticed in the yard mules of a certain kind the use of which was forbidden by local custom on account of the danger in handling them. Thereupon he retraced his steps and did not return (Hul. *l.c.*).

Special weight was laid by Phinehas upon the prescriptions relating to the tithe. This feature of Phinehas' piety is described hyperbolically in the Haggadah. The latter relates a story of a mule belonging to Phinehas which, having been stolen, was released after a couple of days on account of its refusal to eat food from which the tithe had not been taken (Gen. R. xlvi.; comp. Ab. R. N. viii., end). To Phinehas is attributed the abandonment by Judah I. of his project to abolish the year of release (Yer. Demai i. 3; Ta'an. iii. 1).

Phinehas draws a gloomy picture of his time. "Since the destruction of the Temple," he says,

"the members and freemen are put to Account of shame, those who conform to the Law His Own are held in contempt, the violent and Times. the informer have the upper hand, and no one cares for the people or asks pity for them. We have no hope but in God" (Sotah 49a). Elsewhere he says: "Why is it that in our time the prayers of the Jews are not heard? Because they do not know the holy name of God" (Pesik. R. xxii., end; Midr. Teh. to Ps. xci. 15). Phinehas, however, believes in man's perfectibility, and enumerates the virtues which render man worthy to receive the Holy Spirit. The Law, he says, leads to carefulness; carefulness, to diligence; diligence, to cleanliness; cleanliness, to retirement; retirement, to purity; purity, to piety; piety, to

humility; humility, to fear of sin; fear of sin, to holiness; holiness, to the reception of the Holy Spirit; and the Holy Spirit, to resurrection ('Ab. Zarah 20b); with some slight variants, *Sotah* ix. 15).

The Haggadah records many miracles performed by Phinehas. Among these is that of having passed on dry ground through the River Ginai, which he had to cross on his way to ransom

**Miracles** prisoners (*Yer. Demai* i. 3). **Attributed to Him.** performed this miracle while he was going to the school to deliver a lecture.

His pupils, who had followed him, asked if they might without danger cross the river by the same way, whereupon Phinehas answered: "Only those who have never offended any one may do so" (*Hul.* 7a). To Phinehas is attributed the authorship of a later midrash entitled "Tadshe" or "Baraita de-Rabbi Pinehas ben Ya'ir." The only reasons for this ascription are the facts (1) that the midrash begins with Phinehas' explanation of *Gen.* i. 11, from which the work derives its name, and (2) that its seventh chapter commences with a saying of his on the tree of knowledge (see *JEW. ENCYC.* viii. 578, s.v. *MIDRASH TADSHE*). Phinehas was buried in Kefar Biram.

**BIBLIOGRAPHY:** Hellprin, *Seder ha-Dorot*, ii.; Jellinek, *B. H.* iii. 164 *et seq.*, vi. 29; *Ben Chananja*, iv. 374; Bacher, *Ag. Tan.* ii. 495 *et seq.*; Isaac Halevy, *Dorot ha-Rishonim*, ii. 48; Braunschweiger, *Die Lehrer der Mishna*, p. 241, Frankfurt-on-the-Main, 1903; Epstein, *Beiträge zur Jüdischen Alterthumskunde*, i., p. x.

W. B.

I. BR.

**PHINEHAS B. SAMUEL:** The last high priest; according to the reckoning of Josephus, the eighty-third since Aaron. He was a wholly unworthy person who was not of high-priestly lineage and who did not even know what the high priest's office was, but was chosen by lot, and in 67-68 was dragged by the revolutionary party against his will from his village Aphthia, where he was a farmer, to Jerusalem, to take the place of the deposed Matthias ben Theophilus. He was clothed in the high-priestly garments and instructed as to what he had to do on every occasion. He was an object of ridicule for the evil-minded, but this godlessness drew tears from the eyes of the worthy priests. He met his death probably in the general catastrophe. His name is written in various ways by Josephus ("B. J." iv. 3, § 8, ed. Niese). It is supposed that he was identical with the פנהס mentioned in the Mishnah as a functionary of the Temple; in this case his correct name would be Phineas. But Josephus writes this Biblical name differently. In regard to the Phinehas mentioned by the Rabbis see **PHINEHAS**, guardian of the treasury.

**BIBLIOGRAPHY:** Derenbourg, *Essai sur l'Histoire de la Palestine*, p. 269; Grätz, *Gesch.* iii. 4, 751; Schürer, *Gesch.* i. 3, 618; ii. 3, 220.

G.

S. KR.

**PHOXYLIDES.** See **PSEUDO-PHOXYLIDES**.

**PHRYGIA:** Province in Asia Minor. Antiochus the Great transferred 2,000 Jewish families from Mesopotamia and Babylonia to Phrygia and Lydia (Josephus, "Ant." xii. 3, § 4). They settled principally in Laodicea and Apamea. The Christian Apostles also were familiar with Jews from Phrygia

(*Acts* ii. 10). Christian teachings easily gained entry there on account of the numerous Jews in the country. It is noteworthy that in the Phrygian city Mantalos there is an inscription written from right to left (Ramsay, "The Historical Geography of Asia Minor," p. 150, London, 1890). In the Byzantine period Amorion was a Phrygian city, in which Jews held the supremacy (see *JEW. ENCYC.* iii. 453, s.v. *BYZANTINE EMPIRE*). Ibn Khurdadhbeh also mentions a *Ḥiṣn al-Yahud* (= "Jews' Castle"; Ramsay, *ib.* p. 445) in this region.

**BIBLIOGRAPHY:** Schürer, *Gesch.* iii. 3, 5, 10, 13; W. M. Ramsay, *The Cities and Bishoprics of Phrygia*, i., part ii., 687-676, London, 1897.

G.

S. KR.

**PHYLACTERIES** ("tefillin").—**Legal View:** The laws governing the wearing of phylacteries were derived by the Rabbis from four Biblical passages (*Deut.* vi. 8, xi. 18; *Ex.* xiii. 9, 16). While these passages were interpreted literally by most commentators (comp., however, Ibn Ezra and RaShbaM on *Ex.* xiii. 9), the Rabbis held that the general law only was expressed in the Bible, the application and elaboration of it being entirely matters of tradition and inference (*Sanh.* 88b). The



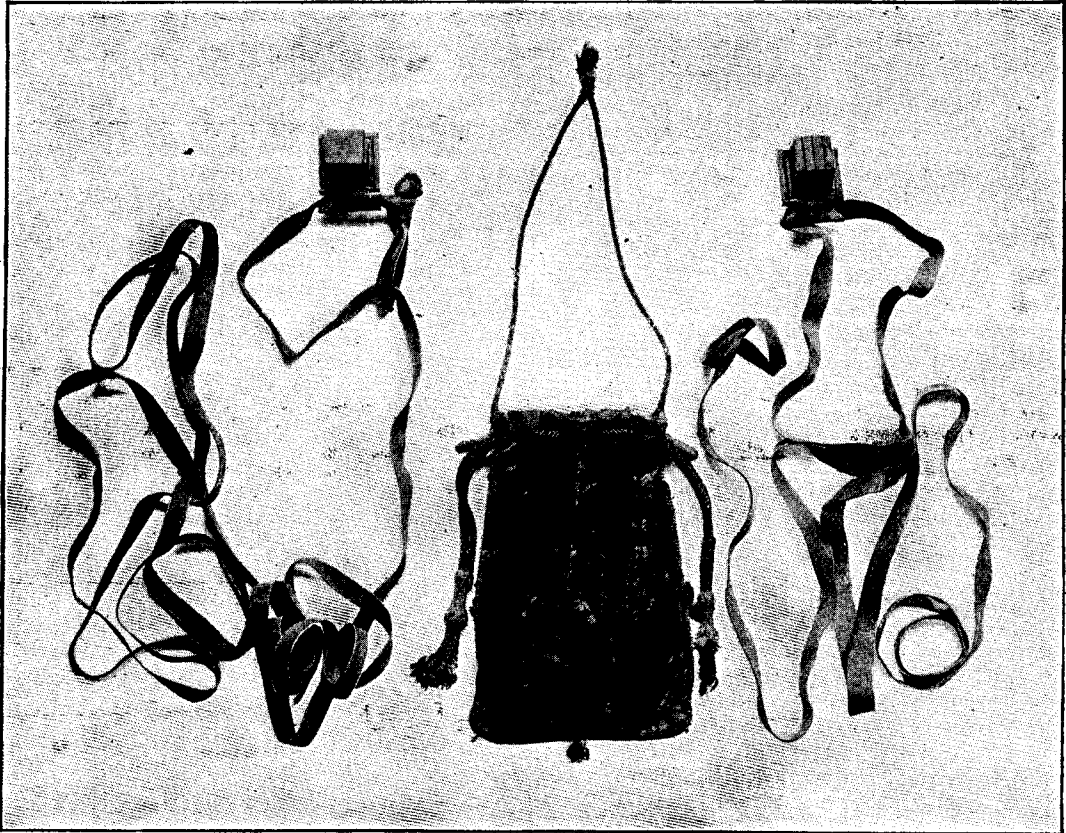
Phylactery-Bag.  
(In the British Museum.)

earlier tannaim had to resort to fanciful interpretations of the texts in order to find Biblical support for the custom of inscribing the four selections in the phylacteries (*Men.* 34b; *Zeb.* 37b; *Sanh.* 4b; Rashi and Tos. *ad loc.*). There are more laws—asccribed to oral delivery by God to Moses—clustering about the institution of tefillin than about any

other institution of Judaism (Men. 35a; Yer. Meg. i. 9; Maimonides, in "Yad," Tefillin, i. 3, mentions ten; Rodkinsohn, in "Tefillah le-Mosheh," p. 20, ed. Presburg, 1888, mentions eighteen; comp. Weiss, "Dor," i. 74-75). Thus, even if most Jewish commentators are followed in their literal interpretations of the Biblical passages mentioned above, rabbinic interpretation and traditional usage must still be relied upon for the determination of the nature of the tefillin and the laws concerning them (see PHYLACTERIES—HISTORICAL and CRITICAL VIEWS).

Phylacteries, as universally used at the present

(מעברותא; Men. 35a) at the ends, through which are passed leathern straps (רצועות) made of the skins of clean animals (Shab. 28b) and blackened on the outside (Men. 35a; comp. "Sefer Ḥasidim," ed. Wistnietzki, § 1669). The strap that is passed through the head-phylactery ends at the back of the head in a knot representing the letter  $\daleth$ ; the one that is passed through the hand-phylactery is formed into a noose near the box and fastened in a knot in the shape of the letter  $\kappa$  (comp. Heilprin, "Seder ha-Dorot," i. 208, ed. Maskileison, Warsaw, 1897, where a wonderful story in relation to the laws governing



PHYLACTERIES AND BAG.  
(In the United States National Museum, Washington, D. C.)

time, consist of two leathern boxes—one worn on the arm and known as "shel yad" (Men. iv. 1) or "shel zeroa" (Mik. x. 3), and the other

**Details of** worn on the head and known as "shel  
**Manu-** rosh"—made of the skins of clean animals (Men. 42b; Sanh. 48b; "Yad,"  
**facture.** l.c. iii. 15). The boxes must be square

(Men. 35a); their height may be more or less than the length or the width ("Yad," l.c. iii. 2); and it is desirable that they be black (Shulhan 'Aruk, Oraḥ Ḥayyim, 32, 40). The boxes are fastened on the under side with square pieces of thick leather (תיתורה; Men. 35a) by means of twelve stitches made with threads prepared from the veins of clean animals (Shab. 28b), and are provided with loops

the making of these knots is told). The box containing the head-phylactery has on the outside the letter  $\psi$ , both to the right (with three strokes:  $\psi$ ) and to the left (with four strokes:  $\psi$ ; Men. 35a; comp. Tos., s.v. "Shin"; probably as a reminder to insure the correct insertion of the four Biblical passages); and this, together with the letters formed by the knots of the two straps, make up the letters of the Hebrew word "Shaddai" (שדי = "Almighty," one of the names of God; Men. 35b; Rashi, s.v. "Keshet"). The measurements of the boxes are not given; but it is recommended that they should not be smaller than the width of two fingers (Er. 95b; Tos., s.v. "Maḳom"; Men. 35a; Tos., s.v. "Shin"). The width of the straps should be equal to the

length of a grain of oats. The strap that is passed through the head-phylactery should be long enough to encircle the head and to allow for the knot; and the two ends, falling in front over either shoulder, should reach the navel, or somewhat above it. The strap that is passed through the hand-phylactery should be long enough to allow for the knot, to encircle the whole length of the arm, and then to be wound three times around the middle finger ("Yad," *l.c.* iii. 12; *Orah Hayyim*, 27, 8, 11).

Each box contains the four Scriptural passages Ex. xiii. 1-10, 11-16; Deut. vi. 4-9, xi. 13-21 (comp. Zohar, ed. Amsterdam, 1789, to Bo, p.

**Contents.** 43a, b), written with black ink (*Yer. Meg.* i. 9) in Hebrew square characters (אשורית; *Meg.* 8b; *Soferim* xv. 1) on parchment (Shab. 79b; *Men.* 32a) specially prepared for the purpose (*Orah Hayyim*, 32, 8; comp. "Be'er Hefeb" and "Sha'are Teshubah," *ad loc.*) from the skin of a clean animal (Shab. 108a). The hand-phylactery has only one compartment, which contains the four Biblical selections written upon a single strip of parchment in four parallel columns and in the order given in the Bible (*Men.* 34b). The head-phylactery has four compartments, formed from one piece of leather, in each of which one selection written on a separate piece of parchment is deposited perpendicularly. The pieces of parchment on which the Biblical selections are written are in either case tied round with narrow strips of parchment and fastened with the thoroughly washed hair of a clean animal (Shab. 28b, 108a), preferably of a calf ("Yad," *l.c.* iii. 8; *Orah Hayyim*, 32, 44). There was considerable discussion among the commentators of the Talmud (*Men.* 34b) as to the order in which the Biblical selections should be inserted into the head-phylactery. The chief disputants in this case were R. Solomon Yizhaki

**Arrangement of Passages.** (Rashi) and R. Jacob b. Meir Tam (Rabbenu Tam), although different possible arrangements have been suggested by other writers ("Shimmusha Rabba" and RABaD). The following diagram shows the arrangements of the Bible verses as advocated respectively by Rabbenu Tam and Rashi (comp. Rodkinsohn, "Tefillah le-Mosheh," p. 25):

R. Tam . . . . .	Ex. xiii. 1-10, קדש	Ex. xiii. 11-16, והיה כי יביאך	Deut. xi. 13-21, והיה אם שמוע	Deut. vi. 4-9, שמע
Rashi . . . . .	Ex. xiii. 1-10, קדש	Ex. xiii. 11-16, והיה כי יביאך	Deut. vi. 4-9, שמע	Deut. xi. 13-21, והיה אם שמוע

The prevailing custom is to follow the opinion of Rashi ("Yad," *l.c.* iii. 5; comp. RABaD and "Kesef Mishneh" *ad loc.*; *Orah Hayyim*, 34, 1), although some are accustomed, in order to be certain of performing their duty properly, to lay two pairs of tefillin (comp. 'Er. 95b), one prepared in accordance with the view of Rashi, and the other in accordance with that of Rabbenu Tam. If, however, one is uncertain as to the exact position for two pairs of tefillin at the same time, one should first "lay" the tefillin prepared in accordance with Rashi's opinion, and then, removing these during the latter part of

the service, without pronouncing a blessing lay those prepared in accordance with Rabbenu Tam's opinion. Only the specially pious wear both kinds (*Orah Hayyim*, 34, 2, 3).

The parchment on which the Biblical passages are written need not be ruled ("Yad," *l.c.* i. 12), although the custom is to rule it. A pointed instrument that leaves no blot should be used in ruling; the use of a pencil is forbidden (*Orah Hayyim*, 32, 6, Isserles' gloss). The scribe should be very careful in writing the selections. Before

**Mode of Writing.** beginning to write he should pronounce the words, "I am writing this for the sake of the holiness of tefillin";

and before he begins to write any of the names of God occurring in the texts, he should say, "I am writing this for the sake of the holiness of the Name." Throughout the writing his attention must not be diverted; "even if the King of Israel should then greet him, he is forbidden to reply" ("Yad," *l.c.* i. 15; *Orah Hayyim*, 32, 19). If he omits even one letter, the whole inscription becomes unfit. If he inserts a superfluous letter at the beginning or at the end of a word, he may erase it, but if in the middle of a word, the whole becomes unfit ("Yad," *l.c.* ii.; *Orah Hayyim*, 32, 23, and "Be'er Hefeb," *ad loc.*). The letters must be distinct and not touch each other; space must be left between them, between the words, and between the lines, as also between the verses (*Orah Hayyim*, 32, 32, Isserles' gloss; comp. "Magen Abraham" and "Be'er Hefeb" *ad loc.*). The letters וי שעינני where they occur in the selections are adorned with some fanciful ornamentation (*Men.* 29b; see Tos., *s.v.* "Sha'atnez"); some scribes adorn other letters also (*Orah Hayyim*, 36, 3, and "Be'er Hefeb," *ad loc.*). In writing the selections it is customary to devote seven lines to each paragraph in the hand-phylactery, and four lines to each paragraph in the head-phylactery (*Orah Hayyim*, 35).

In putting on the tefillin, the hand-phylactery is laid first (*Men.* 36a). Its place is on the inner side of the left arm (*ib.* 36b, 37a), just above the elbow (comp. "Sefer Hasidim," §§ 434, 638, where the exact place is given as two fist-widths from the shoulder-blade; similarly the head-phylactery is worn two fist-widths from the tip of the nose); and it is held in position by the noose of the strap so that when the arm is bent the phylactery may rest near the heart (*Men.* 37a, based on Deut. xi. 8; comp. "Sefer Hasidim," §§ 435, 1742). If one is left-handed, he

lays the hand-phylactery on the same place on his right hand (*Men.* 37a; *Orah Hayyim*, 27b). After the phylactery is thus fastened on the bare arm, the strap is wound seven times round the arm. The head-phylactery is placed so as to overhang the middle of the forehead, with the knot of the strap at the back of the head and overhanging the middle of the neck, while the two ends of the strap, with the blackened side outward, hang over the shoulders in front (*Orah Hayyim*, 27, 8-11). On laying the hand-phylactery, before the knot is fastened, the following

**How Put on.**

benediction is pronounced: "Blessed art Thou . . . who sanctifieth us with His commandments and hast commanded us to lay tefillin." Before the head-phylactery is fastened the blessing is repeated with the substitution of the phrase "concerning the commandment of tefillin" for "to lay tefillin." Some

glorious kingdom for ever and ever," lest the second benediction be pronounced unnecessarily. If he who lays the tefillin has talked between the laying of the hand-phylactery and that of the head-phylactery, he should repeat both blessings at the laying of the latter (Men. 36a; "Yad," *l.c.* iv. 4, 5; Oraḥ Ḥayyim,



PHYLACTERIES AND THEIR ARRANGEMENT.

A. For the arm. B. As adjusted on the arm. C. For the head. D. Jew wearing phylacteries.

(From Picart, 1725.)

authorities are of the opinion that the blessing on laying the head-phylactery should be pronounced only when an interruption has occurred through conversation on the part of the one engaged in performing the commandment; otherwise the one blessing pronounced on laying the hand-phylactery is sufficient. The prevailing custom, however, is to pronounce two blessings, and, after the second blessing, to say the words, "Blessed be the name of His

25, 5; Isserles' gloss, 9, 10; comp. *ib.* 206, 6). Then the strap of the hand-phylactery is wound three times around the middle finger so as to form a  $\Psi$  and the passages Hos. ii. 21 and 22 are recited. The seven twistings of the strap on the arm are then counted while the seven words of Deut. iv. 4 are recited. A lengthy prayer in which the significance of the tefillin is explained and which con-

**The Blessings.**

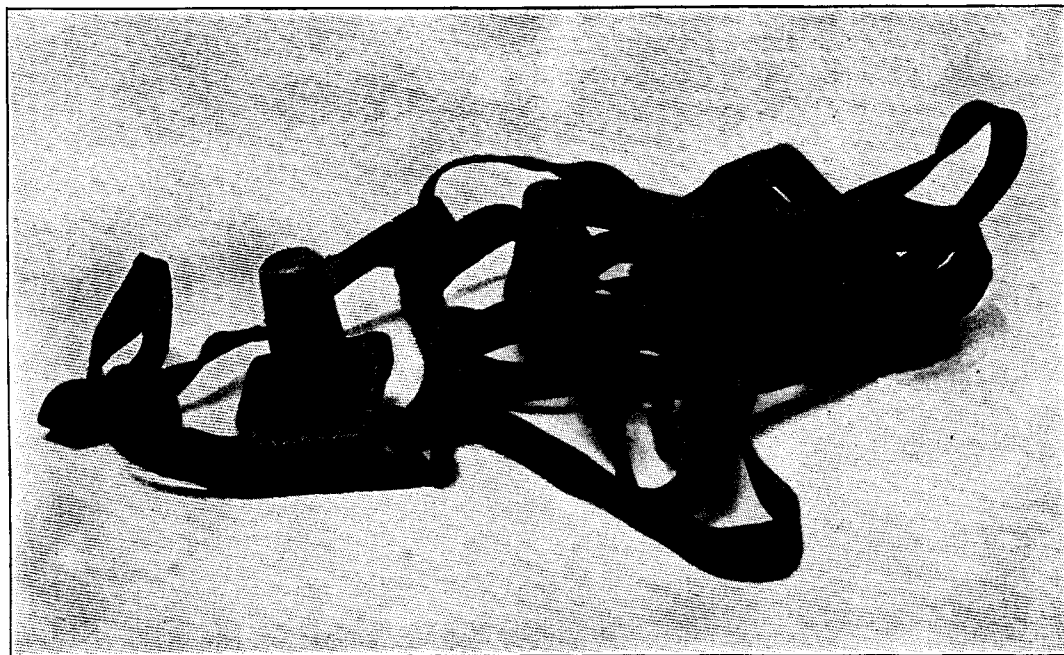
tains traces of cabalistic influence is recited by some before putting on the tefillin. After the tefillin are laid Ex. xiii. 1-16 is recited. In removing the tefillin the three twistings on the middle finger are loosened first; then the head-phylactery is removed; and finally the hand-phylactery (Men. 36a). It is customary to lay and to remove the tefillin while standing; also to kiss them when they are taken from and returned to the phylactery-bag (Orah Hayyim, 28, 2, 3).

Originally tefillin were worn all day, but not during the night (Men. 36b). Now the prevailing custom is to wear them during the daily morning service only (comp. Ber. 14b). They are not worn on Sabbaths and holy days; for these, being in themselves "signs," render the tefillin, which are to serve

is engaged in the study of the Law (R. Jonah to Alfasi on Ber. ii. 5, *s.v.* "Le-Memra"), and scribes of and dealers in tefillin and mezuzot while engaged in their work if it can not be postponed, are also free from this obligation (Suk. 26a; Orah Hayyim, 38, 8-10). It is not permitted to enter a cemetery (Ber. 18a) or any unseemly place (*ib.* 23a; Shab. 10a), or to eat a regular meal or to sleep (Ber. 23b; Suk. 26a), while wearing tefillin. The bag used for tefillin should not be used for any other purpose, unless a condition was expressly made that it might be used for any purpose (Ber. 23b; Sanh. 48a).

Maimonides ("Yad," *l.c.* iv. 25, 26) concludes the laws of tefillin with the following exhortation (the references are not in Maimonides):

"The sanctity of tefillin is very great (comp. Shab. 49a;



PHYLACTERY FOR ARM.  
(From the Cairo Genizah.)

as signs themselves (Ex. xiii. 9, 16), unnecessary (Men. 36b; 'Er. 96a). In those places where tefillin are worn on the week-days of the festivals (see HOLY DAYS), and on New Moons, they are removed before the "Musaf" prayer (Orah Hayyim, 25, 13).

The duty of laying tefillin rests upon males after the age of thirteen years and one day. Women are exempt from the obligation, as are also slaves and minors (Ber. 20a). Women who wish to lay tefillin are precluded from doing so (Orah Hayyim, 38, 3, Isserles' gloss); in ancient times this was not the case ('Er. 96a, b). A mourner during the first day of his mourning period (M. K. 15a; Suk. 25b), a bridegroom on his wedding-day (Suk. *l.c.*), an excommunicate, and a leper (M. K. 15a) are also exempt. A sufferer from stomach-trouble (Hul. 110a), one who is otherwise in pain and can not concentrate his mind ("Yad," *l.c.* iv. 13), one who

Masseket Tefillin, toward the end: Zohar, section "Wa'ethanan," p. 269b). As long as the tefillin are on the head and on the arm of a man, he is modest and God-fearing and will not be attracted by hilarity or idle talk, and will have no evil thoughts, but will devote all his thoughts to truth and righteousness (comp. Men. 43b; "Sefer Hasidim," § 554). Therefore, every man ought to try to have the tefillin upon him the whole day (Masseket Tefillin, *l.c.*; comp. Sifre to Deut. v. 9); for only in this way can he fulfil the commandment. It is related that Rab (Abba Arika), the pupil of our holy teacher (R. Judah ha-Nasi), was never seen to walk four cubits without a Torah, without fringes on his garments ("zizit"), and without tefillin (Suk. 29a, where R. Johanan b. Zakkai and R. Eliezer are mentioned; comp. Meg. 24a, where R. Zera is mentioned). Although the Law enjoins the wearing of tefillin the whole day, it is especially commendable to wear them during prayer. The sages say that one who reads the Shema' without tefillin is as if he testified falsely against himself (Ber. 14b, 15a). He who does not lay tefillin transgresses eight commandments (Men. 44a; comp. R. H. 17a); for in each of the four Biblical passages there is a commandment to wear tefillin on the head and on the arm. But he who is accustomed to wear tefillin will live long, as it is written, "When the Lord is upon them they will live'" (Isa. xxxviii. 16, Hebr.; comp. A. V.; Men. 44a).

**BIBLIOGRAPHY:** *Masseket Tefillin*, published by Kirchheim in his edition of the seven smaller treatises of the Talmud. Frankfurt-on-the-Main, 1851; Rosh, *Hilkot Tefillin*, in *Halakot Ke'annot*, and *Shimmusha Rabba*, published with Menahot in most editions of the Talmud; *Kol Bo*, § 21, Fürth, 1732; Hamburger, *R. B. T.* ii., s. v. *Tephillin*; Hastings, *Diet. Bible*; Friedländer, *The Jewish Religion*, pp. 331-334, London, 1900; Rodkinson, *Tefillah le-Mosheh*, Presburg, 1883; Zanz, *G. S.* ii. 172-176, Berlin, 1876.

J. H. G.

—**Historical View:** The only instance of the name "phylacteries" in Biblical times occurs in the New Testament (Matt. xxiii. 5), whence it has passed into the languages of Europe. In rabbinical literature it is not found even as a foreign word. The Septuagint renders "tōtāfot" (A. V. and R. V. "frontlets"; Ex. xiii. 16 and Deut. vi. 8) by ἀσαλευτόν (= "something immovable"); nor do Aquila and Symmachus use the word "phylacteries." The Targumim (Jonathan, Onkelos) and the Peshitta use "tefillin" (Ex. xiii. 9, 16; xxviii. 37; Deut. vi. 8, xxviii. 10; Ezek. xxiv. 23; Cant. viii. 1) or "tōtāfot" (II Sam. i. 10; Ezek. xxiv. 17 *et seq.*). The terms "tefillah," "tefillin" only are found in Talmudic literature, although the word "tōtāfah" was still current, being used with the meaning of "frontlet" (Shab. vi. 1). The conclusions in regard to the tefillin which are based on its current name "phylacteries,"

**Name and Origin.** therefore, lack historical basis, since this name was not used in truly Jewish circles.

In regard to their origin, however, the custom of wearing protecting coverings on the head and hands must be borne in mind. Saul's way of appearing in battle, with a crown on his head and wearing bracelets, is connected with this idea. The Proverbs reflect popular conceptions, for they originated in great part with the people, or were addressed to them. Prov. i. 9, iii. 3, vi. 21, and vii. 3 (comp. Jer. xvii. 1, xxxi. 32-33) clearly indicate the custom

of wearing some object, with or without inscription, around the neck or near the heart; the actual custom appears in the figure of speech. In view of these facts it may be assumed that Ex. xiii. 9, 16, and Deut. vi. 8, xi. 18 must be interpreted not figuratively but literally; therefore it must be assumed that the custom of wearing strips inscribed with Biblical passages is commanded in the Torah. "Bind them as signs on thy hand, and they shall be as tōtāfot between thy eyes" assumes that tōtāfot

were at the time known and in use, but that thenceforth the words of the Torah were to serve as tōtāfot (on signs see also I Kings xx. 41; Ezek. ix. 4, 6; Psalms of Solomon, xv. 9; see BREAST-PLATE OF THE HIGH PRIEST; CAIN).

It is not known whether this command was carried out in the earliest time, and if so, in what manner. But from the relatively large number of regulations referring to the phylacteries—some of them connected with the names of the first tannaim—and also from the fact that among the fifty-five "Sinaitic commands" ("halakah le-Mosheh mi-Sinai") eight refer to the tefillin

alone and seven to the tefillin and the Torah together, it follows that they were used as early as the time of the Soferim—the fourth,

**Epoch of In-troduction.** or at least the third, century B. C. The earliest explicit reference to them that has been preserved—namely, in the Letter of Aristeas (verse 159; see Kautzsch, "Apokryphen," ii. 18)—speaks of them as an old institution.

Josephus ("Ant." iv. 8, § 13) also regards them as an ancient institution, and he curiously enough places the tefillin of the head first, as the Talmud generally does (comp. Justin, "Dial. cum Tryph." ed. Otto, ii. 154). The tefillin are mentioned in connection with Simeon b. Sheṭaḥ, brother-in-law of



Phylactery-Bag.

(In the possession of Maurice Herrmann, New York.)



Alexander Jannæus (Yer. Hag. 77d); and Shammai produces the tefillin of his mother's father (Mek., Bo, § 17 [ed. Friedmann, 21b]; the parallel passage Yer. 'Er. 26a reads "Hillel"). The date here given is the seventh decade of the first century B.C. Schorr (in "He-Haluz," vol. iv.) assumes that they were introduced in the Maccabean period, and A. Krochmal regards the reference to Elisha's "wings" (Shab. 44a; Yer. Ber. 4c) as indicating that he was one of the first of the high priests to wear the tefillah ("Iyyun Tefillah," pp. 27 *et seq.*). Johanan b. Zakkai never went four ells without tefillin; neither did his pupil Eliezer (Yer. Ber. 4c). Gamaliel II. (c. 100 C.E.) gives directions as to what shall be done with tefillin found on the Sabbath, making a distinction between old and new tefillin ('Er. x. 1), a fact that clearly indicates the extent to which they were used. Even the slaves of this patriarch wore tefillin (Yer. 'Er. 26a). Judah b. Bathyra refers, about 150 C.E., to the tefillin which he inherited from his grandfather; these were inscribed to the dead awakened by Ezekiel (xxxvii.; Sanh. 92b). In the following centuries they were used to an increasing extent, as appears from the numerous sentences and rules referring to them by the authorities of the Babylonian and Palestinian Talmuds.

Tefillin resembled amulets in their earliest form, strips of parchment in a leather case, which is called either "bag" or "little house." Tefillin and "keme'ot" are, in fact, often mentioned side by side (Shab. vi. 2; Mik. vi. 4; Kelim xxiii. 9; *et al.*), and were liable to be mistaken one for the other ('Er. x. 1 *et al.*). As in the case of the Torah roll, the only permissible material was parchment, while the "mezuzah" was made of a different kind of parchment (Shab. viii. 3 *et al.*); for this reason a discarded tefillah could be made into a mezuzah, but not vice versa (Men. 32a). It was made square, not round (Meg. iv. 8). The head-tefillah consisted of four strips in four compartments, while the hand-tefillah consisted of one strip. The former could be made out of the latter, but not vice versa; and they were independent of each other (Kelim xviii. 8; Men. iii. 7, iv. 1, 34b; Yer. Hag. 77d *et passim*). The heretics had a way of covering the tefillah with gold, wearing it on the sleeve and on the forehead (Meg. iv. 8). The straps (Yad. iii. 3) were made of the same material as the boxes, but could be of any color except blood-red; they were sometimes blue or of a reddish purple (Men. 35a).

The most important tefillah was the head-tefillah (Kelim xviii. 8 *et passim*). It was put on according to rule (Sheb. iii. 8, 11; Men. 36a) and was worn from morning until night, with the exception of Sabbath and feast-days (Targ. to Ezek. xiii. 10; Men. 36b); some wore tefillin also in the evening, as did Akiba ('Er. 96a), Abbahu (Yer. 'Er. 26a), Rabba and Huna (Men. 36b) during the evening prayer, and Ashi (beginning of 5th cent.).

The head-tefillah was the principal one, because the tefillah worn on the arm was not visible (Men. 37b). A Jew was recognized by the former, which he wore proudly, because, according to Deut. xxviii. 10, all peoples knew thereby that the Name of the Eternal had been pronounced over him (Men. 35b;

Targ. Esth. viii. 15; comp. Cant. viii. 1; Ezek. xxiv. 17, 23). Jerome says (on Galatians iv. 22) that the Jews feared to appear in the cities, because they attracted attention; probably they were recognized by the tefillah. It was not worn in times of danger ('Er. x. 1). The law in regard to tefillin, therefore, which did not demand obedience at the peril of life, had not taken such a deep hold upon the people as other laws (Shab. 130a; R. H. 17a; Yer. Ber. 4c; Pesik. R., ed. Friedmann, p. 111b). However, it must not be inferred from this statement that the tefillah was not worn to any great extent (Rodkinson, "Ursprung und Entwicklung des Phylacterien-Ritus bei den Juden," p. 5), but merely that it was not generally worn.

The tefillin have been connected with magic, as the name "phylacteries" primarily indicates. Friedländer takes the tefillah to be a substitute for the "signum serpentinum" of the antino-

**Tefillin and Magic.** ever, originated at a time prior to that of the Gnostics, as has been shown above. Although the institution of the tefillin is related in form to the custom of wearing amulets, indicating the ancient views regarding that means of protection, yet there is not a single passage in the old literature to show that they were identified with magic. Their power of protecting is similar to that of the Torah and the Commandments, of which it is said, "They protect Israel" (Blau, "Altjüdisches Zauberwesen," p. 152). One of the earliest tannaim, Eliezer b. Hyrcanus (b. 70 C.E.), who laid great stress upon the tefillin, actively advocating their general use, derives the duty of wearing them from Josh. i. 8, "Thou shalt meditate therein day and night" (treatise Tefillin, near end). In conformity with this view they contain chiefly the Shema', the daily reading of which takes the place of the daily study of the Bible.

The tannaitic Midrash, indeed, takes pains to prove that the Decalogue has no place in the tefillin (Sifre, Deut. 34, 35; Ber. 11b). Jerome, therefore (to Matt. xxv. 3), is not correct in saying that the tefillin contain also the Ten Commandments; although this may have been the case among the "minim," or heretics. The newly discovered Hebrew papyrus with Shema' and Decalogue belonged, perhaps, to the tefillah of a "min." The Samaritans did not observe the command to wear the tefillah (Men. 42b, above). They are ranked with the pagans, therefore, as persons not fit to write them (*ib.*).

Although the tefillin were worn throughout the day, not only in Palestine but also in Babylon, the custom of wearing them did not become entirely popular; and during the Diaspora they were worn nowhere during the day. But it appears from the Letter of Aristeas and from Josephus that the tefillin were known to the Jews of the Diaspora.

At this time it may have become customary to wear them only during prayer, traces of this custom being found in Babylon (Men. 36b). In France in the thirteenth century they were not generally worn even during prayer (Rodkinson, *l.c.*, quoting Tos. Shab. 49a; comp. "Semag," Commandment

No. 3; Grätz, "Gesch." vii. 71). The difference of opinion between Isaac (Rashi; d. 1105) and his grandson Jacob Tam (d. 1171) in regard to the arrangement of the four sections indicates that no fixed custom in wearing them had arisen. Rashi and Tam's tefillin are referred to; scrupulously pious persons put on the tefillin of R. Tam after prayer (Men. 34b; Shulhan 'Aruk, Oraḥ Ḥayyim, 34). There were differences of opinion between the Spanish and the German Jews in regard to the knot in the strap (see illustrations in Surenhusius, cited below). At the time of the Reform movement, in the first half of the nineteenth century, especially in Germany, the custom of wearing the tefillin, like other ritual and ceremonial ordinances, was attacked, calling forth the protests of Zunz.

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L. B.

—**Critical View:** The etymology of the term—from the Greek *φυλακτήριον*, itself derived from *φύλασσειν* (= "to guard against evil," "to protect")—indicates the meaning, in the Hellenistic period, to have been "amulet" (an object worn as a protection against evil). The language of the four passages in which a reference occurs to "sign upon the hand" and "frontlets," or "memorials," "between the eyes" (Ex. xiii. 9, 16; Deut. vi. 8, xi. 18, Hebr.) proves that among the Hebrews the practise of wearing objects of this kind around the forehead and on the hand must have prevailed. Later rabbinical exegesis regarded the figurative reference and simile in Deut. vi. 8 and xi. 18 as a command to be carried out literally. Comparison with Ex. xiii. 9, 16, where the same terminology is employed, suffices to demonstrate that in Deut. vi. 8, xi. 18 the writer expressed himself figuratively, with allusion, of course, to a popular and wide-spread custom. It is plain that a sound construction of the Deuteronomic passages must reject the interpretation which restricts the

**Figurative bearing of the phrase "ha-debarim ha-elleh"** (Deut. vi. 6) to the immediately preceding Shema', or of "debarai elleh" of Deut. xi. 18 to the preceding verse. In the phraseology of Deuteronomy, "these my words" embrace the whole book, the Torah, and it would have been as impossible to write the whole book on one's hand as it was to carry the sacrifice of the first-born (Ex. xiii.) as "a sign on one's hand." Prov. i. 9, iii. 3, vi. 21, vii. 3, and Jer. xvii. 1, xxxi. 33 illustrate in what sense the expressions "write" or "bind" in this connection are to be taken. As a matter of fact, phylacteries as described by the Rabbis

did not come into use before the last pre-Christian century; the Samaritans knew nothing of them.

That amulets and signs were in use among the ancient Hebrews is evident from Gen. iv. 15 (Cain's sign), I Kings xx. 41, and Ezek. ix. 4-6 (comp. Rev. vii. 3; xiii. 16; xiv. 1, 9; Psalms of Solomon, xv. 10). Originally, the "sign" was tattooed on the skin, the forehead ("between the eyes") and the hand naturally being chosen for the display. Later, some visible object worn between the eyes or bound on the hand was substituted for the writing on the skin.

But the original practise is still discernible in the use of the word "yad" (hand) to connote a "token" (Ex. xvii. 16) with an inscription, the "zikkaron," which latter is the technical term, appearing in Ex. xiii. and Deut. xi. 18. This fact explains also the original value of the word "yad" in the combination "yad wa-shem" (hand and name; Isa. lvi. 5). The passage from Isaiah just quoted plainly shows that such a yad wa-shem was effective against the Semite dreaded most—oblivion after death. The words "ot," "shem," and "zeker" are often used interchangeably (*e.g.*, Isa. lv. 13 and Ex. iii. 15), and it is probable that originally they designated visible tokens cut into the flesh for purposes of marking one's connection with a deity or a clan (see CIRCUMCISION; COVENANT; TOTEMISM). The common meanings of these words, "sign," "name," and "memorial," are secondary. The phrase "to lift up the name" in the Decalogue indicates fully that "shem" must have been originally a totemistic sign, affixed to a person or an object.

The etymology of "totafot," which, probably, should be considered singular and be pointed "totefet," is not plain. The consensus of modern opinion is that it designates a round jewel, like the "netifot" (Judges viii. 26; Isa. iii. 19), therefore a charm, though others believe its original meaning to have been "a mark" tattooed into the flesh (Siegfried-Stade, "Lexicon"). It is to the habit of wearing amulets or making incisions that the law of Deuteronomy refers, as does Ex. xiii., advising that only God's Torah, as it were, shall constitute the protecting "charm" of the faithful.

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E. G. H.

**PHYSICIAN.** See MEDICINE.

**PIATELLI.** See ANAW.

**PICART, BERNARD:** French designer and engraver; born at Paris June 11, 1673; died at Amsterdam May 8, 1733. He was descended from a Protestant family and received his earliest instruction from his father, Etienne Picart, and from Le Brun and Jouvenet. At an early age Picart showed a marked facility in the imitation of the great masters. In 1710 he settled at Amsterdam, where he supplied plates and engravings to printers and booksellers. Picart designed and executed a vast number of plates, about 1,300 of which are still extant. These represent a variety of subjects, a number of them depicting Biblical topics. That part of his work which is of Jewish interest is contained in the "Ceremonies des Juifs," the first volume of the "Ceremonies et Coutumes Religieuses de Tous les



TITLE-PAGE FROM THE "TIKKUN SOFERIM," DESIGNED BY BERNARD PICART.  
 (From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

Peuples du Monde" (11 vols., Amsterdam, 1723-1743). These plates, all of which are faithfully and carefully prepared, are among the earliest engravings on Jewish ecclesiastical and ceremonial subjects. The following is a list of them, given in the order in which they appear in the original edition: (1) Interior of the Portuguese Synagogue at Amsterdam; (2) Jew with Phylacteries and Praying-Scarf; (3) Arba' Kanfot, Sabbath Lamp, Mazzot, Lulab, Etrog, Mezuzah, and Shofar; (4) Benediction of the Priests in a Portuguese Synagogue at The Hague; (5) Elevation of the Law; (6) Sounding the Shofar on New-Year's Day; (7) The Day of Atonement (in the Synagogue); (8) Search for Leaven; (9) Pass-over Meal; (10) Feast of Tabernacles (in the Synagogue); (11) Feast of Tabernacles (at Home); (12) Rejoicing of the Law (in the Synagogue); (13) Escorting Home the Bridegroom of the Law; (14) Implements of Circumcision; Scroll of the Law, with Mantle, Crowns, etc.; (15) Circumcision; (16) Redemption of the First-Born; (17) Marriage Among the Portuguese Jews; (18) Marriage Among the German Jews; (19) Circuit Round the Coffin; (20) Interment.

An English translation of the work cited was printed by William Jackson (London, 1733). It contains, in addition to Picart's drawings, which in this translation are engraved by Du Bosc, several good engravings of similar Jewish subjects by F. Morellon la Cave.

**BIBLIOGRAPHY:** *Bryan's Dictionary of Painters and Engravers*, iv, 112, London, 1904; Jacobs and Wolf, *Bibl. Anglo-Jud.*, p. 76, London, 1888; Thomas, *Dict. of Biography and Mythology*, Philadelphia, 1901.

J.

I. G. D.

**PICCIOTTO, HAIM MOSES:** Communal worker; born at Aleppo 1806; died at London, England, Oct. 19, 1879. He was a member of an ancient Eastern family; his immediate ancestors were engaged in the Russian consular service. He went to England about 1843, and soon after his arrival there became active in communal affairs. He advocated the founding of Jews' College, and was a member of its council until his death. He was one of the founders of the Society for the Diffusion of Religious Knowledge, and wrote many of its tracts. A good Hebrew scholar, he wrote several odes for recitation on public and festive occasions.

Picciotto was for a considerable period a member of the Board of Deputies, and was conspicuous in the deliberations of that body for his indefatigable zeal and his experience in Eastern affairs. He acted as commissioner for the board at the time of the war between Morocco and Spain in 1859-60. He visited Gibraltar and Morocco to distribute relief and wrote a report, as a result of which the Jewish schools at Tetuan, Tangier, and Mogador were founded.

His son **James Picciotto** (born in 1830; died in London Nov. 13, 1897) was for many years secretary to the council of administration of the Morocco Relief Fund. He retired in 1896, failing health compelling his resignation. He is known as the author of "Sketches of Anglo-Jewish History," London, 1877, a reprint of articles which originally appeared in the "Jewish Chronicle."

**BIBLIOGRAPHY:** *Jew. World*, Oct. 24, 1879; *Jew. Chron.* Oct. 24, 1879, and Nov. 19, 1897.

J.

G. L.

**PICHLER, ADOLF:** Austrian painter; born in 1834 at Cziffer, in the county of Presburg, Hungary. At the age of thirteen he went to Budapest, where he supported himself by tutoring while preparing himself to teach. After receiving his teacher's diploma he entered the Academy of Fine Arts, where he soon won the first prize for a study of a head. Before long he was one of the most popular drawing-teachers in Budapest. He then went to Munich to study under Wilhelm von Kaulbach and Volz. One of his works dating from that time is the "Jew at Prayer." His best-known picture is his first work, "Moses, on His Descent from Sinai, Finds the People Worshiping the Golden Calf." His other works include: "The Death of Jacob," "The Maiden of Judah," "Spinoza as Glass-Polisher," "Judah ha-Levi," and many historical paintings and portraits.

s.

R. P.

**PICHON (PICO), JOSEPH:** "Almoxarife" and "contador mayor" (*i.e.*, tax-collector-in-chief) of the city and the archbishopric of Seville; appointed in 1369 by Henry II. of Castile, who esteemed him highly on account of his honesty and cleverness. But on charges brought by some rich coreligionists who also had been admitted at court, Pichon was imprisoned by command of the king and sentenced to pay 40,000 doubloons. On paying this large sum within twenty days he was released and restored to office; in turn, he brought a serious accusation against his enemies, either in revenge or in self-justification.

Henry had died in the meantime, and his son, John I., was his successor. Many rich and influential Jews had gathered from different parts of the country for the auction of the royal taxes at Burgos, where the coronation of John took place. These Jews plotted against the life of Pichon, who was very popular among the Christians and who had received marked attentions from the courtiers. It is not known whether he is in any degree to be blamed for the extraordinary tax of 20,000 doubloons which Henry had imposed upon the Jews of Toledo; but, however this may have been, some prominent Jews, representing various communities, went to the king on the day of the coronation, and, explaining to him that there was among them a "malsin," *i.e.*, an informer and traitor who deserved death according to the laws of their religion, requested him to empower the royal officers to execute the offender. It is said that some minions of the king, bribed by the Jews, induced John to give the order. The delegation then took this order, together with a letter from several Jews who were the leaders of the community, to Fernan Martin, the king's executioner. The latter did not hesitate to fulfil the royal command. At an early hour on Aug. 21, 1379, he went with Don Zulema (Solomon) and Don Zag (Isaac) to the residence of Pichon, who was still sleeping. Pichon was awakened on the pretext that some of his mules were to be seized; and as soon as he appeared at the door Fernan laid hold of him and, without saying a word, beheaded him.

The execution of Pichon, whose name had been concealed from the king, created an unpleasant sensation. The monarch was exceedingly angry that

he had been inveigled into signing the death-warrant of a respected and popular man who had faithfully served his father for many years. He had Zulema, Zag, and the chief rabbi of Burgos, who was in the plot, beheaded; and Martin was to have shared the same fate, but was spared at the intercession of some knights. He, however, paid for his hastiness in the affair by the loss of his right hand. As a consequence of Pichon's execution, the Cortes deprived the rabbis and the Jewish courts of the country of the right to decide criminal cases. The affair had the most disastrous consequences for the Jews of Spain, stimulating the hatred of the population against them, and contributing to the great massacre of the year 1391.

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S.

M. K.

**PICHON (PITCHON), JOSEPH:** Rabbinical author; lived in Turkey at the end of the seventeenth century. He was the author of "Minhage ha-Bedikah be-'Ir Saloniki," a work relating to the method which was followed of making meat kasher in the slaughter-house at Salonica.

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S.

M. FR.

**PICK, AARON:** Biblical scholar; born at Prague, where he was converted to Christianity and lectured on Hebrew at the university; lived in England during the first half of the nineteenth century. He was the author of translations and commentaries of various books of the Bible, his works comprising: a literal translation from the Hebrew of the twelve Minor Prophets (1833); of Obadiah (1834); and of the seventh chapter of Amos with commentary. In 1837 he produced a treatise on the Hebrew accents; and in 1845 he published "The Bible Student's Concordance." He was, besides, the author of a work entitled "The Gathering of Israel, or the Patriarchal Blessing as Contained in the Forty-ninth Chapter of Genesis: Being the Revelation of God Concerning the Twelve Tribes of Israel, and Their Ultimate Restoration."  
S.

I. Co.

**PICK, ALOIS:** Austrian physician, medical author, and dramatist; born at Karolinenthal, near Prague, Bohemia, Oct. 15, 1859. He studied medicine at the universities of Prague and Vienna (M.D., Prague, 1883). The same year he joined the hospital corps of the Austrian army; and at present (1905) he holds the position of regimental surgeon ("Regimentsarzt"). He is also chief physician at the first Army Hospital, Vienna. In 1890 he became privat-docent and in 1904 assistant professor at the University of Vienna.

Pick has contributed many essays to the medical journals, among which may be mentioned: "Zur Lehre von den Atembewegungen der Emphysematiker," in "Prager Medizinische Wochenschrift," 1883, No. 17; "Beiträge zur Pathologie und Therapie der Herzneurosen," *ib.* 1884, No. 44; "Der Respiratorische Gaswechsel Gesunder und Erkrankten Lungen," in "Zeitschrift für Klinische Medizin,"

Berlin, xvi.; "Ueber das Bewegliche Herz," in "Wiener Klinische Wochenschrift," 1889; "Zur Frage der Hepatogenen Dyspepsie," *ib.* 1903. He is also the author of "Vorlesungen über Magen- und Darmkrankheiten," Vienna, 1895. Aside from these medical works, Pick is the author of two small farces, "Briefsteller für Liebende" and "Lord Beefsteak."

**BIBLIOGRAPHY:** Eisenberg, *Das Geistige Wien*, i. 409, ii. 372-373, Vienna, 1893; Pagel, *Biog. Lex.*  
S.

F. T. H.

**PICK, ARNOLD:** Austrian psychiatrist; born at Gross-Meseritsch, Moravia, July 20, 1851; educated at Berlin and Vienna (M.D. 1875). He became assistant physician at the lunatic asylum at Wehnen, Oldenburg (1875), and at the state asylum at Prague (1877); privat-docent at Prague University (1878); and was appointed in 1880 chief physician at the asylum in Dobrzan, which position he held till 1886, when he was elected professor of psychiatry at Prague.

Among his many works may be mentioned: "Beiträge zur Pathologie und zur Pathologischen Anatomie des Centralnervensystems" (with Kahler), Leipzig, 1880; and "Beiträge zur Pathologie und Pathologischen Anatomie des Centralnervensystems mit einem Excursus zur Normalen Anatomie Desselben," Berlin, 1898.

**BIBLIOGRAPHY:** Pagel, *Biog. Lex.*  
S.

F. T. H.

**PICK, BEHRENDT:** German numismatist and archeologist; born Dec. 21, 1861, at Posen. After passing through the Friedrich-Wilhelms Gymnasium of his native city, he went in 1880 to the University of Berlin (Ph.D. 1884), where he studied classical philology. On the advice of Theodor Mommsen, of whose favorite pupils he was one, he took up as his specialty epigraphy and numismatics. After a short term of service as librarian at the Royal Library, Berlin, Pick in 1889 became privat-docent in archeology at the University of Zurich, and in 1891 was appointed assistant professor there. In 1893 he accepted a position at the ducal library and in connection with the ducal coin-collection of Gotha, being made director of the latter in 1899. He was, besides, appointed in 1896 lecturer on numismatics at the University of Jena, which position he still (1905) holds.

Pick's chief work is volume i. ("Dacia und Moesia") of "Die Antiken Münzen Nordgriechenlands" (Berlin, 1898), a publication issued by the Berlin Academy of Sciences.  
S.

**PICK, ISAIAH.** See BERLIN, ISAIAH B. LOEB.

**PICK, PHILIPP JOSEPH:** Austrian dermatologist; born at Neustadt, Bohemia, Oct. 14, 1834. He studied natural sciences and medicine at Vienna (M.D. 1860) and acted as assistant in several university hospitals. In 1868 he removed to Prague and became privat-docent in the German university there. In 1873 he was appointed assistant professor, and in 1896 professor, of dermatology in the same university.

In 1869 Pick founded in conjunction with Heinrich Auspitz the "Archiv für Dermatologie," etc., of which, since the death of his colleague in 1886,

he has been sole editor. Many essays of his have appeared in this journal and in the medical papers of Vienna and Prague. In 1889 he helped to found the *Deutsche Dermatologische Gesellschaft*, of which he was the first president.

At the celebration, in 1898, of the twenty-fifth anniversary of his appointment as assistant professor his pupils and colleagues prepared a jubilee volume, edited by Neisser.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S.

F. T. H.

**PICO DE MIRANDOLA, COUNT GIOVANNI FEDERICO** (Prince of Concordia): Italian philosopher, theologian, and cabalist; born Feb. 24, 1463, at Mirandola; died at Florence Nov. 17, 1494. Gifted with high intellectual powers, he commenced the study of theology at an early age, graduated from the University of Bologna, and at the age of twenty-three published 900 theses against the views of the philosophers and theologians of his time ("Conclusiones Philosophicæ Cabalisticæ et Theologicæ," Rome, 1486). These theses included one which postulated that the Cabala best proves the divinity of Jesus. Pico received his cabalistic training from Johanan Aleman, from whom he also obtained three cabalistic works which he translated into Latin: the commentary of Menahem Recanati on the Pentateuch, the "Hokmat ha-Nefesh" (= "Scientia Animæ") of Eleazar of Worms (printed at Lemberg, 1875), and the "Sefer ha-Ma'alot" of Shem-Tob Falquera. He tried to harmonize the philosophy of Plato and Aristotle with the Cabala and Neo-Platonism, but his excessive devotion to the Cabala resulted in an ascetic and mystical tendency, which brought him into conflict with the Church. He was accused of heresy, but was acquitted, and retired to Florence, where he spent the rest of his life with a friend.

Pico was one of the first to collect Hebrew manuscripts. Of his books, which were widely read, two may here be mentioned: (1) "Cabalarum Selectiones," Venice, 1569; (2) "Opera," Bologna, 1496; Venice, 1498; Basel, 1557.

BIBLIOGRAPHY: Dreydorff, *Das System des J. Pico*, Marburg, 1858; Di Giovanni, *Pico della Mirandola, Filosofo Platónico*, Florence, 1882; idem, *Pico Nella Storia del Rinascimento*, etc., Palermo, 1894; Grätz, *Gesch.* viii. 245-247; Gedaliah Ibn Yahya, *Shalshelet ha-Kabbalah*, p. 50a, Amsterdam, 1697; Zunz, *Z. G.* pp. 8, 522.

D.

S. O.

**PICTORIAL ART:** There are no ancient remains showing in what way, if any, the Jews of Bible times made use of painting for decorative or other purposes. For the references in the Bible see PAINTING. During the Middle Ages painting was a craft which was monopolized by the guilds, and Jews were thereby prevented from showing any proficiency in the art. The only direction in which the latter evidenced any skill was in the illumination of manuscripts (see MANUSCRIPTS).

In modern times painting was at first mainly directed to sacerdotal, decorative purposes, but Jews were precluded from thus employing it, even in their own synagogues, by the rabbinical interpretation of the second commandment. It is not, therefore, surprising that it is only with emancipation that any Jewish names are found in the an-

nals of painting. During the last 150 years a certain number of Jews have displayed considerable skill as artists, chief among them being Joseph Israels in Holland. A few Jewish painters, prominent among whom are S. J. Solomon in England and E. M. Lilien in Germany, have in recent years devoted their talent to specifically Jewish subjects. The following is a partial list of Jewish painters who have distinguished themselves in modern times:

**America:** Max Rosenthal (b. 1833), historical portraits; Max Weyl (b. 1837), landscapes; Henry Mosler (b. 1841), genre and portraits; Toby Edward Rosenthal (b. 1848), genre; Herman Naphtali Hyne-man (b. 1849), genre; Katherine M. Cohen (b. 1859), portraits; George da Maduro Peixotto (b. 1859), portraits and mural decorations; Albert Rosenthal (b. 1863), portrait-etching; Albert Edward Sterner (b. 1863), genre and water-colors; Louis Loeb (b. 1866), landscapes and portraits; Augustus Koopman (b. 1869), genre and portraits; Leo Mielziner (b. 1869), portraits; Louis Kronberg (b. 1872), portraits; Edmond Weill (b. 1872), genre; J. Campbell Phillips (b. 1873), negro life, and portraits; J. Mortimer Lichtenauer (b. 1876), mural decorations.

**Austria-Hungary:** Anton Rafael Mengs (1728-1779), historical, genre, and portraits; Friedrich Friedländer (b. 1825), military subjects and portraits; Adolf Pichler (b. 1834), historical; Leopold Horowitz (b. 1837), portraits and subjects from Jewish life; Lajos Bruck (b. 1846), subjects from Hungarian folk-life and portraits; Karl Karger (b. 1848), genre; Joseph Köves (b. 1853), portraits and genre; Isidor Kaufmann (b. 1853), subjects from Jewish life and genre; Gustav Mannheimer (b. 1854), landscapes; Camilla Friedländer (b. 1856; daughter of Friedrich Friedländer), still life; Ernst Berger (b. 1857), Biblical subjects; Gyula Basch (b. 1859), genre and portraits; Adolf Hirschl (b. 1860), historical; Alexander Nyári (b. 1861); Max Bruck (b. 1863), genre; Adolf Fényes (b. 1867), genre; Philip László (b. 1869), portraits; Karl Reinhard (b. 1872), genre; Arpád Basch (b. 1873), water-colors; Leopold Pollak (1806-80), genre and portraits.

**Denmark:** Ismael Israel Mengs (1690-1765), miniature and enamel; Karl Heinrich Bloch (b. 1834), scenic and genre; Ernst Meyer (1797-1861), genre; David Monies (1812-94), historical, genre, and portraits; Geskel Saloman (1821-1902), genre.

**England:** B. S. Marks (b. 1827), portraits; Felix Moscheles (b. 1833); Carl Schloesser (b. 1836); Simeon Solomon (c. 1850), Preraffaelite; Solomon J. Solomon, A.R.A. (b. 1860), genre and portraits; Alfred Praga (b. 1860), genre and miniature; Abraham Solomon (1824-63); Isaac Snowman (b. 1874); Ellen Gertrude Cohen (b. 1876), portraits and genre; Solomon Alexander Hart, R.A. (1806-81), scenic, genre, and portraits; Lionel Cowen (1846-95).

**France:** Félix Dias (1794-1817); Emile Lévy (b. 1826), subjects from Jewish religious history; Jacob Emile Edouard Brandon (b. 1831), genre; Constant Mayer (b. 1832), genre and portraits; Jules Worms (b. 1832), humoristic genre; Zacharie Astruc (b. 1839), genre and panels in water-color; Henri Léopold Lévy (b. 1840), historical and genre; Alphonse Lévy (b. 1843), Jewish life; Leo Herrmann (b. 1853), genre; Ferdinand Heilbuth (1826-79),

genre and portraits; Alphonse Hirsch (1843-84), genre and portraits; Henry Baron (1816-85), historical and genre; Auguste Hadamard (1823-86), genre; Benjamin Eugène Fichel (1826-95), historical and genre; Eugène Alcan (1811-98), genre.

**Germany:** Philipp Arons (b. 1821), portraits; Rudolf Jonas (b. 1822), landscapes; Louis Katzenstein (b. 1824), portraits; Karl Daniel Friedrich Bach (1756-1829), historical, genre, animals, and portraits; Moses Samuel Löwe (1756-1831), miniature and pastels; Felix Possart (b. 1837), landscapes and genre; Hermann Junker (b. 1838), subjects from Jewish life; Julius Bodenstern (b. 1847), landscapes; Jeremiah David Alexander Fiorino (1796-1847), miniature; Max Liebermann (b. 1849), scenic and genre; Rudolf Christian Eugen Bendemann (b. 1851), historical, genre, and mural decorations; Karl Jacoby (b. 1853), historical and genre; Felix Borchardt (b. 1857), scenic and portraits; Max Kahn (b. 1857), genre; Wilhelm Feldmann (b. 1859), landscapes; Karl Bloss (b. 1860), genre; Julius Muhr (1819-1865), genre; Hermann Goldschmidt (1802-66), historical; Eduard Magnus (1799-1872), portraits and genre; Johannes Veit (1790-1854) and Philipp Veit (1793-1877), religious, historical, and genre; Julius Jacob (1811-1882), landscapes and portraits; Moritz Daniel Oppenheim (1801-82), subjects from Jewish life, portraits, and genre; Benjamin Ulmann (1829-84), historical; Eduard Julius Friedrich Bendemann (1811-89), Biblical subjects, portraits, and genre; Max Michael (1823-91), genre; Alfred Rethel (1816-59) and Otto Rethel (1822-92), frescos, historical, and genre; Karl Morgenstern (1812-93), landscapes; Friedrich Kraus (1826-94), portraits and genre; Louis Neustätter (1829-99), genre and portraits; Solomon Hirschfelder (1832-1903), genre.

**Holland:** Joseph Israels (b. 1824), genre; David Bles (1821-99), genre.

**Italy:** Raphael Bachi (c. 1750), miniature; Tullio Massarani (b. 1826), genre; Giuseppe Coen (1811-1856), landscapes and architectural; Leopold Pollak (1806-80), genre and portraits.

**Rumania:** Barbu Iscovescu (1816-54); Julius Feld (b. 1871), portraits and genre.

**Russia and Poland:** Isaac Lvovich Asknazi (b. 1856), religious subjects, genre, and portraits; Jacob Semenovich Goldblatt (b. 1860), historical; Moisei Leibovich Maimon (b. 1860), genre and portraits; Peter Isaacovich Geller (b. 1862), Jewish historical subjects; Samuel Hirszenberg (b. 1866), genre and scenic; Maurice Grün (b. 1870), genre

and portraits; Jacques Kaplan (b. 1872), portraits and genre; Alexander Lesser (1814-84), historical; Leonid Osipovich Pasternak (b. 1862), genre and portraits.

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J.

F. C.

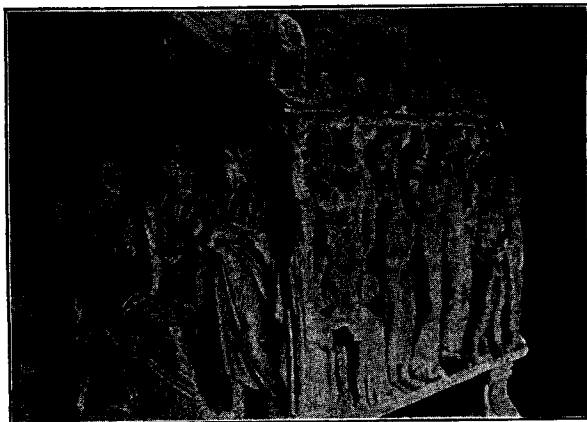
**PIDYON HA-BEN.** See PRIMOGENITURE.

**PIERLEONI:** Noble Roman family of Jewish origin. A Jewish banker of Rome who had acquired a princely fortune was baptized in the first half of the eleventh century, took the name of Benedictus Christianus, and married the daughter of a Roman nobleman. Leo, the offspring of this union, had a castle in Trastevere and affiliated himself with the papal party, and his son Petrus Leonis, from whom the family derives its name, continued his father's policy, controlling the Isola Tiberina in addition

to the castle in Trastevere, and having another castle opposite the Tiber bridge near the old theater of Marcellus, which was included in the fortifications. He was the leader of the papal party and the most faithful and powerful protector of the popes. Urban II. died in Petrus' castle, and the latter defended the cause of Paschal II. against the anti-popes and the emperor. When Henry V. came to

Rome Petrus Leonis was at the head of the papal legation which effected a reconciliation between the pope and the emperor, but Paschal's attempt to make the son of Petrus prefect of the city caused a riot.

Petrus was prominent in the liberation of Pope Gelasius II., and when Petrus died in 1128 his son of the same name was cardinal, and had on several occasions rendered service to the Church. In 1130 Cardinal Pierleoni was elected pope under the name of ANACLETUS II., while the counter party chose Innocent II. The schism lasted for eight years, until the death of Anacletus, after which the family of Pierleoni made peace with the pope, retaining its power and influence, and being distinguished by various honors. Leo and Petrus, the brother and nephew of Anacletus, were papal delegates at Sutri in 1142, and another brother, Jordan, with whom the era of senators begins, became the head of the Roman republic as Patricius in 1144, while a sister is said to have been the wife of Roger I. of Sicily. In the twelfth century Cencius Pierleoni was "scriniarius" of the Church, and in 1204 John Pierleoni, who had been appointed elector by Pope Innocent III., chose Gregory Petri Leonis Rainerii as senator. The leg-



Tomb of Pierleoni in the Cloisters of St. Paul, Rome.  
(From Lanciani, "New Tales of Ancient Rome.")

end which traces the lineage of the family of Pierleoni to the ancient Roman noble family of the Anicii is as apocryphal as the story of the descent of the Hapsburgs from the counts of Aventin, who belonged to the Pierleoni.

**BIBLIOGRAPHY:** Baronius, *Annales Ecclesiastici*, years 1111, 1115; Gregorovius, *Gesch. der Stadt Rom im Mittelalter*, iv. 349 et seq., 391 et seq.; vols. iv. and v., passim; *Liber Pontificalis*, ed. Duchesne, ii. 303, 307, 318, 322, 336, 344, 347; *Monumenta Germaniae Historica*, v. 472 et seq., xi. 614, xii. 711; Duchesne, *Historie Francorum Scriptores*, iv. 376; Olivieri, *Il Senato di Roma*, p. 185; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 214 et seq., 218, 221 et seq.; Kehr, in *Archivio della R. Società Romana di Storia Patria*, xxiv. (1901), pp. 253 et seq.

s.

H. V.

**PIGEON.** See DOVE.

**PIGO:** Italian family of rabbis. Formerly the name was as a rule transcribed Figo; in an Italian document of 1643 it appears in the form "Pichio"; and in Hebrew it is sometimes written פִּיקוֹי. To this family belong **Ephraim Pigo**, a learned man who died in Venice in 1605 or 1606, and the rabbis **Judah Pigo** and **Solomon Pigo**; the latter appear in the responsa "Mayim Rabbim" of Rabbi Raphael Meldola.

Another branch of the family lived in Turkey. **Moses Pigo** (d. in Adrianople 1576) wrote "Zikron Torat Mosheh," a dictionary of the haggadic themes (Constantinople, 1554; Prague, 1623). His son **Joseph Pigo** of Salonica was the author of "Teshubot" and "Dine Bedikat ha-Re'ah" (Salonica, 1652).

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g.

I. E.

**PI-HAHIROTH:** A place in the wilderness where the Israelites encamped when they turned back from Etham. It lay between Migdol and the sea "before Baal-zephon" (Ex. xiv. 2, 9; Num. xxxiii. 7, 8). The etymology of the name, which is apparently Egyptian, was the subject of much speculation by the ancient commentators. The Septuagint, while treating the word as a proper name in Numbers (Ἐιρώθ; translating, however, פִּי by στόμα), translates it in Exodus by τῆς ἐπαύλεως (= "sheep-fold" or "farm-building"), thus reading in the Hebrew text פִּי הַנְּרֵת. The Mekilta (Beshallah, Wa-yehi, 1) identifies the place with Pithom, which was called Pi-hahiroth (= "the mouth of freedom") after the Israelites had been freed from bondage, the place itself being specified as a valley between two high rocks. The Targum of pseudo-Jonathan (*ad loc.*), while following the Mekilta in the interpretation of "Pi-hahiroth," identifies the place with Tanis.

The theory of an Egyptian etymology was advanced by Jablonsky, who compared it to the Coptic "pi-akhirot" = "the place where sedge grows," and by Naville, who explained the name as "the house of the goddess Kerhet." On the basis of this latter explanation, Fulgence Fresnel identified Pi-hahiroth with the modern Ghuwaibat al-Bus (= "the bed of reeds"), near Ras Atakah.

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E. G. H.

M. SEL.

**PIKES, ABRAHAM B. ELIJAH HAKOHEH:** German rabbi; mentioned in "Likḳute Maharil," hilksots "Shabbat" and "Yom Kippur." He addressed two letters to the community of Halberstadt, in which he discussed the commandments and prohibitions. He requested that his epistles might be copied and read to others. These letters were printed at Basel in 1599.

**BIBLIOGRAPHY:** Michael, *Or ha-Hayyim*, No. 42.

E. C.

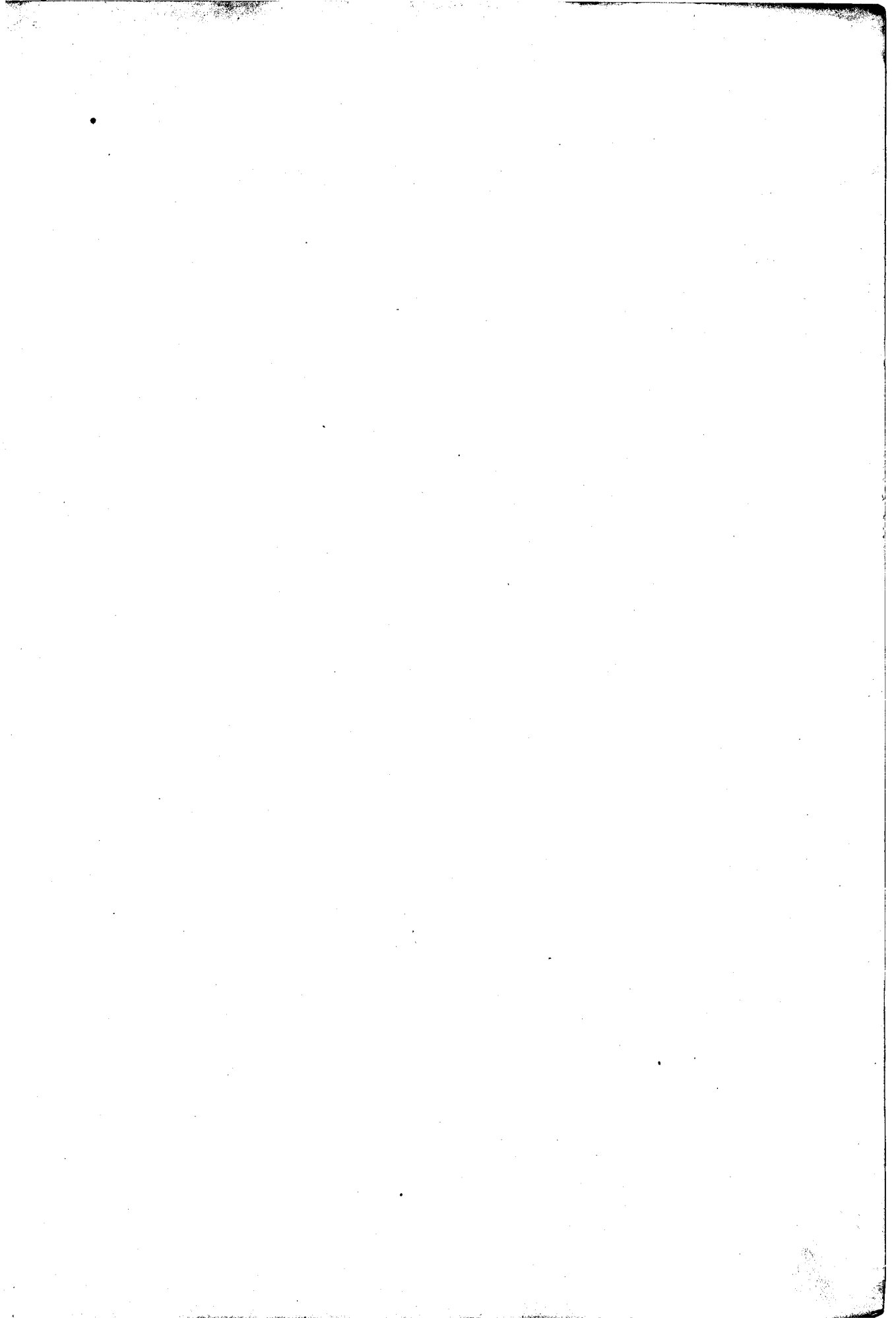
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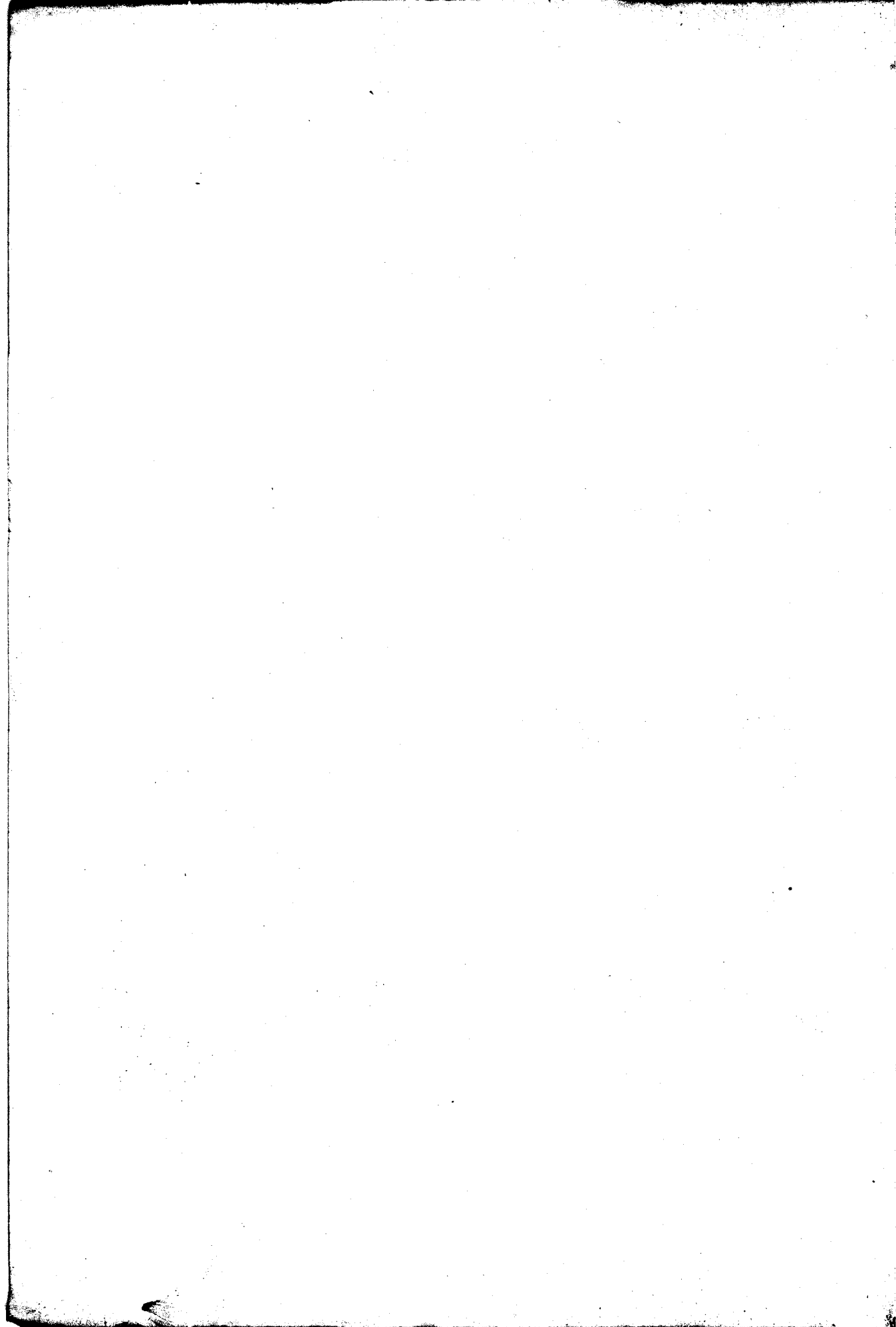
**PILATE, PONTIUS:** Fifth Roman procurator of Judea, Samaria, and Idumæa, from 26 to 36 of the common era; successor of Valerius Gratus. According to Philo ("De Legatione ad Caium," ed. Mangey, ii. 590), his administration was characterized by corruption, violence, robberies, ill treatment of the people, and continuous executions without even the form of a trial. His very first act nearly caused a general insurrection. While his predecessors, respecting the religious feelings of the Jews, removed from their standards all the effigies and images when entering Jerusalem, Pilate allowed his soldiers to bring them into the city by night. As soon as this became known crowds of Jews hastened to Cæsarea, where the procurator was residing, and besought him to remove the images. After five days of discussion he ordered his soldiers to surround the petitioners and to put them to death unless they ceased to trouble him. He yielded only when he saw that the Jews would rather die than bear this affront. At a later date Pilate appropriated funds from the sacred treasury in order to provide for the construction of an aqueduct for supplying the city of Jerusalem with water from the Pools of Solomon; and he suppressed the riots provoked by this spoliation of the Temple by sending among the crowds disguised soldiers carrying concealed daggers, who massacred a great number, not only of the rioters, but of casual spectators.

In spite of his former experience of the sensitiveness of the Jews with regard to images and emblems, Pilate hung up in Herod's palace gilt shields dedicated to Tiberius, and again nearly provoked an insurrection. The shields were removed by a special order of Tiberius, to whom the Jews had protested. Pilate's last deed of cruelty, and the one which brought about his downfall, was the massacre of a number of Samaritans who had assembled on Mount Gerizim to dig for some sacred vessels which an impostor had led them to believe Moses had buried there. Concerning this massacre the Samaritans lodged a complaint with Vitellius, legate of Syria, who ordered Pilate to repair to Rome to defend himself. On the participation by Pilate in the trial and crucifixion of Jesus see CRUCIFIXION; JESUS OF NAZARETH.

The end of Pilate is enveloped in mystery. According to Eusebius ("Hist. Eccl." ii. 7), he was banished to Vienna (Vienne) in Gaul, where various misfortunes caused him at last to commit suicide; while the chronicle of Malalas alleges, with less probability, that he was beheaded under Nero. A later legend says that his suicide was anticipatory of Caligula's sentence; that the body was thrown into the Tiber, causing disastrous tempests and floods;







frame. The plow holds in his right hand the plow-handle and the guiding-rope, and in his left the ox-goad ("malmad"; Judges iii. 31; I Sam. xiii. 21). To one end of the latter is attached an iron point, with which the oxen are goaded to quicken their pace, and to the other end is fastened a small iron shovel which is used to remove the earth clinging to the plowshare.

In ancient times, as to-day, it was doubtless hardly sufficient to plow the fallow land once only, but it had to be gone over three times. The first plowing (in the winter) was followed by a second (in the spring), and a third (in the summer); the careful husbandman even plowed a fourth time (late in the summer). After the plow had turned the soil over, the latter was made smooth by a harrow, which perhaps consisted merely of a strong board or a roller (Hos. x. 11; Isa. xxviii. 4).

BIBLIOGRAPHY: Z. D. P. V. ix. 24 *et seq.*

E. G. H.

W. N.

**PLUM.** See PEACH.

**PLUNGIAN:** Old town in the government of Kovno, district of Telshi, Russia. Among the earlier rabbis of Plungian were Jacob b. Zebi, a resident of Grodno, who gave his approbation to his younger brother's work, "Ohole Yehudah" (Jessnitz, 1719), and Dob Bär, who in 1726 addressed a halakic question to R. Ezekiel Katzenellenbogen of Altona (responsa "Keneset Yehezkel," No. 7, Altona, 1732). Its most prominent rabbi in the nineteenth century was Jehiel HELLER, who died there in 1861. Hillel Libschitz (b. 1844), formerly of Suwalki and now (1905) rabbi of Lublin, officiated at Plungian from 1878 to 1880. Its rabbi at the beginning of the present century was Zebulon Loeb Barit (see "Ha-Zefrah," 1897, Nos. 40, 56), who died in 1908.

Other prominent men who came from or were active in Plungian were: Zechariah Plungian or Simner (d. 1715), author of "Sefer Zekirah" (1st ed. Hamburg, 1709), on religious ethics and folk-medicine, which passed through many editions; Mordecai b. Joseph (great-grandson of Mordecai Jaffe ["Lebush"]), and his son Joseph, "rosh medinah" of Plungian in the eighteenth century (see JAFFE family). Mordecai PLUNGIAN (originally Plungianski), also a descendant of the Jaffe family, and one of the most prominent Maskilim of the nineteenth century, was born at Plungian in 1814.

A record of the proceedings before R. Dob Bär Jaffe, dayyan of Plungian, and of the decisions rendered by him, is preserved in the New York Public Library. Its earliest entry is dated 1856, and the latest 1881.

The population of Plungian, which is mostly Jewish, numbered 3,593 in 1873, and 3,583 in 1897.

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H. R.

P. Wl.

**PLUNGIAN (PLUNGIANSKI), MORDECAI (MARCUS):** Russian Hebraist and author; born at Plungian, in the government of Wilna, 1814; died at Wilna Nov. 28, 1883. He was a descendant of Mordecai Jaffe, author of the "Lebu-

shim." While still young Plungian became a Talmudist of high repute. After a couple of years of an unhappy married life he left his native town and settled at Troki, where he devoted himself entirely to rabbinical studies. Soon, however, he was compelled to leave that place, having displeased the ultra-conservatives by his more or less advanced ideas. He then went to Wilna, where he earned a scanty livelihood by delivering rabbinical lectures, which were greatly appreciated by the Talmudists of that place. In the meanwhile Plungian devoted himself to secular studies also, and acquired, in a relatively short time, a thorough knowledge of several European languages and literatures. This acquisition procured for him first the position of teacher in a high school, and in 1867 that of instructor in Talmud and religious codes in the rabbinical seminary at Wilna.

Plungian was very unhappy in his old age. The rabbinical seminary was closed in 1873, and he had no other position than that of corrector in the printing-office of Romm, which he had held since 1869. In his literary career he had the misfortune to displease both the Orthodox, who accused him of heresy, and the liberals, who regarded him as a conservative; hence he was persecuted by the former and repudiated by the latter.

Plungian was the author of the following works: "Talpiyyot" (Wilna, 1849), on the hermeneutic rule "Gezerah Shawah" in the Babylonian Talmud, explaining the logical principles upon which it is based and criticizing the views expressed on the subject by Rashi and the tosafists; "Kerem li-Shelomoh" (*ib.* 1851), commentary on Ecclesiastes, published together with the text; "Ben Porat" (*ib.* 1858), biography of Manasseh ben Porat, with exegetic and philological dissertations; "Shebet Eloah" (*ib.* 1862), episode of the eighteenth century, with arguments against the blood accusation; "Or Bokker" (*ib.* 1868), three critical treatises on the Masorah as interpreted in the Talmud; "Kerem li-Shelomoh" (*ib.* 1877), commentary on Canticles, published together with the text.

Plungian left several works in manuscript, among them a treatise on the Hebrew verbs of four letters, partly published in "Kerem Hemed" (ix.); and "Ma'amar Mordekai," a commentary on all the haggadot found in "En Ya'akov." In addition Plungian contributed to nearly all the Hebrew periodicals.

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H. R.

I. BR.

**PLYMOUTH:** Seaport in the county of Devon, England; one of the principal ports of that country. A few Jewish families were living there in 1740. Among the synagogue deeds is a lease of a garden, dated 1752, the signature to which is witnessed by one Jac. Myer Sherrenbek; it evidently refers to the old burial-ground near the Citadel. In 1762 the mayor and commonalty leased to Samuel Chapman a plot of ground for ninety-nine years; and one Chapman executed a deed of trust reciting that the lease had been acquired by him at the sole expense "of the said J. J. Sherrenbek and Gumpert Michael

Emdon, elders of the Synagogue of the Jews." In the same year £300 was raised on mortgage "to complete the buildings, edifices, and erections now building thereon, and which is designed for a Jewish synagogue or place of worship for those professing the Jewish religion." In 1786 this lease was surrendered, and a new one was entered into with five leading Protestant citizens, who held the same in trust for one A. Joseph. Eleven years later another lease was granted to the following three Jewish holders: Henry Hart, Joseph Joseph, and Samuel Hart; and in 1834 the freehold of the synagogue was transferred to other trustees. In 1868 a new burial-ground, adjoining the Christian cemetery, was acquired; and in 1873 the congregation purchased the ground on which the synagogue house now stands.

One of the most prominent of Plymouth Jews was the late Jacob Nathan, who left a considerable sum of money to Jewish and Christian local charities. Among his bequests was one of £13,000 (\$65,000) to found and maintain a Jewish school for the poor. This school was established in 1869, and has an average attendance of fifteen scholars. Solomon Alexander Hart, R.A., a native of Plymouth, bequeathed £1,000 to the congregation, and one of his masterpieces, "The Execution of Lady Jane Grey," to the corporation. It is one of the chief adornments of the municipal chamber.

The synagogue in Catherine street retains its ancient features—a latticed women's gallery, a beautifully carved wooden Ark, antique silver sets of bells, and old brasswork. It has a membership of 70. There are, besides the Jacob Nathan Day School, two Jewish charities, the Ladies' Hebrew Benevolent Society and the Sick Visiting Society. There are also several Jewish social institutions. The Jews of Plymouth number about 800 in a total population of 107,500. Except for two families, the present (1905) Jewish community comprises recent settlers.

BIBLIOGRAPHY: *Jewish Year Book*, 1904.

J.

**POBYEDONOSTZEV.** See RUSSIA.

**POCHOWITZER (PUCHOWITZER), JU-DAH LÖB BEN JOSEPH:** Russian rabbi and preacher; flourished at Pinsk in the latter part of the seventeenth century; died in Palestine, whither he went before 1681. He was the author of: "Keneh Hōkma" (Frankfort-on-the-Oder, 1681), a work consisting of seventeen "derashot" on penitence; "Derek Hōkma" (*ib.* 1683), a treatise in thirty-two sections on morals; "Dibre Hōkamim" (Hamburg, 1692), a work in two parts: the first, entitled "Da'at Hōkma," being a treatise in four sections on morals and asceticism; the second, "Me'kor Hōkma," containing notes to the Shulhan 'Aruk, Orah Hayyim, up to No. 240. At the end of this work is a pamphlet entitled "Solet Belulah," containing novellæ on the Talmud. Thirty-two treatises taken from the above-mentioned works were published in one volume by Solomon Pinkerle under the title "Kebod Hōkamim" (Venice, 1700).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 108; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 189; Steinschneider, *Cat. Bodl.* cols. 1366-1367.

K.

M. SEL.

**POCOCK, EDWARD:** English Christian Orientalist and theologian; born at Oxford Nov. 8, 1604; died there Sept. 12, 1691. He studied Oriental languages at Oxford and elsewhere; was chaplain of the English "Turkey Merchants" in Aleppo from 1630 to 1636; and became professor of Arabic at Oxford in 1636. He spent the period from 1637 to 1640 in Constantinople, and on returning to England in 1647 resumed his professorship of Arabic at Oxford; he became professor of Hebrew, also, in 1649, which position he held until his death, although frequently attacked for political reasons. During his stay in the East he collected many valuable manuscripts, among them one of the Samaritan Pentateuch.

Among Pocock's works may be mentioned "Porta Mosis" (Oxford, 1655), a translation of six sections of Maimonides' commentary on the Mishnah (Arabic text in Hebrew characters, with Latin translation). This was the first book printed in Hebrew characters in Oxford. In 1657 was published Walton's polyglot edition of the Bible, for which Pocock collated manuscripts of the Arabic Pentateuch and furnished notes explaining the different Arabic versions.

Pocock was the author of the following commentaries: on Micah and Malachi (Oxford, 1677); on Hosea (*ib.* 1685); and on Joel (*ib.* 1691). These commentaries evidence the wide extent of Pocock's knowledge of Hebrew language and science, rabbinical and sacred.

BIBLIOGRAPHY: Twells, *The Life of Dr. Edward Pocock*, London, 1740; Allibone, *Dict. of British and American Authors*; McClintock and Strong, *Cyc.*; *Dictionary of National Biography*.

T.

F. T. H.

**PODIEBRAD, DAVID:** Austrian writer; born in 1816; died Aug. 2, 1882. He received his education in the yeshibah of Prague and by private tuition. He was especially interested in the history of the Jews in Prague, where for thirty years he occupied the position of secretary of the hebra kaddisha. He collected many manuscripts and memorials concerning the Jews of Prague. He published Benedict Foges' work, "Altertümer der Prager Josefstadt," Prague, 1870, which was based mainly on documents collected by Podiebrad.

S.

A. KI.

**PODIVIN.** See KOSTEL.

**PODOLIA:** Government in southwestern Russia, on the Austrian frontier (Galicia). It is a center of many important events in the history of the Russian Jews. Polish and Russian documents of 1550 mention Jewish communities in Podolia, but from tombstones discovered in some towns of the government it is evident that Jews had lived there much earlier. (For the earlier history see LITHUANIA and RUSSIA; for the sufferings of the Jews in the middle of the seventeenth century see COSSACKS' UPRISING; for the revolt of the Ukrainians against the Jews of Podolia in the eighteenth century see HAIDAMACKS.) Ruined by persecutions lasting for centuries, Podolia became the breeding-place of superstition and religious intolerance, which flourished there more than in any other place within the Pale. Owing to the extremely impoverished condition of its Jews, Shab-

bethai Zebi, the Frankists, and the Hasidim found in Podolia a most fertile soil for the spread of their doctrines (see BA'AL SHEM-TOB; FRANK, JACOB; HASIDIM). Podolia was annexed to Russia at the end of the eighteenth century. The Jewish population of Podolia in 1887 was 325,907—about 12 per cent of the general population; the Jews still live mostly in small towns and villages. The capital of Podolia is KAMENETZ-PODOLSK.

BIBLIOGRAPHY: Orshanski, *Yevrei v Rossii*; Bershadski, *Litovskiyev Yevrei*; Litinski, *Korot ha-Yehudim be-Podolia* (unreliable); Voskhod, 1897; Hannover, *Yevven Merulah*.

H. R.

S. HU.

## PODOLIA: POPULATION (CENSUS OF 1897).

District.	Total Population.	Jewish Population.	Percentage.
Balta.....	390,976	53,075	13.57
Bratzlav (Braslavl).....	241,949	28,547	11.80
Gaisin.....	248,380	22,048	8.88
Kamenetz.....	266,506	37,486	14.06
Letichev.....	184,551	24,365	13.20
Litin.....	210,350	24,018	11.47
Moghilef.....	227,651	33,119	14.55
Ol'gopol.....	284,523	32,630	11.47
Prokurov.....	225,590	27,401	12.15
Ushitza.....	223,478	25,346	11.34
Vinnitza.....	248,344	30,670	12.35
Yampol.....	266,247	27,792	10.44
Total in Government.	3,018,551	306,597	10.12

H. R.

V. R.

**POETRY.—Biblical:** The question whether the literature of the ancient Hebrews includes portions that may be called poetry is answered by the ancient Hebrews themselves. A distinction between different classes of writings is evident in such a fact as that the section II Sam. xxiii. 1-7 is designated in the (later) heading as "the last words of David," although other utterances of this king are reported as late as I Kings ii. 9; it is not known, however, whether the words of David cited in II Sam. *l.c.* are called his "last words" on account of their substance or of their form. Again, the author of Ps. xlv. has designated it as a "ma'aseh," *i.e.*, "a product"; and this expression corresponds in a remarkable degree with the Greek *ποίησις*, although he may have applied that term to the psalm only on account of its contents. But that the ancient Hebrews perceived there were poetical portions in their literature is shown by their entitling songs or chants such passages as Ex. xv. 1 *et seq.* and Num. xxi. 17 *et seq.*; and a song or chant ("shir") is, according to the primary meaning of the term, poetry. In the first place, therefore, these songs of the Old Testament must be considered if the qualities that distinguish the poetical products of the ancient Hebrews from their ordinary mode of literary presentation are to be determined.

**Characteristics of Ancient Hebrew Poetry:** (1) Ancient Hebrew poetry contains no rime. Although the first song mentioned above (Ex. xv. 1 *et seq.*) contains assonance at the ends of the lines, as in "anwehu" and "aromemenhu" (*ib.* verse 2), such consonance of "hu" (= "him") can not well be avoided in Hebrew, because many pronouns are affixed to words. Furthermore, rime occurs only as sporadically in Hebrew poems as in Shakespeare; *e.g.*, in "thing" and "king" at the end of the second

act of "Hamlet." There is no poem in the Old Testament with a final rime in every line; although Bellermann ("Versuch über die Metrik der Hebräer," 1813, p. 210) alludes to an exception, meaning probably Ps. cxxxvi., the rime throughout which poem consists only in the frequent repetition of the word "hasdo." H. Grimme has stated in his article "Durchgereimte Gedichte im A. T." (in Bardenhewer's "Bibl. Studien," 1901, vi. 1, 2) that such poems are represented by Ps. xlv., liv., and Sirach (Ecclus.) xliv. 1-14; but he regards the consonance of final consonants as rime, *e.g.*, "oznek" and "abik" (Ps. xlv. 11), while rime proper demands at least the assonance of the preceding vowel.

(2) The employment of unusual forms of language can not be considered as a sign of ancient Hebrew poetry. In the sentences of Noah, *e.g.*, (Gen. ix. 25-27) the form "lamo" occurs. But this form,

which represents partly "lahem" and partly "lo," has many counterparts in Hebrew grammar, as, for example, "kemo" instead of "ke" (Ex. xv. 5, 8); or "emo" = "them" (*ib.* verses 9, 15); or "emo" = "their" (Ps. ii. 8); or "elemo" = "to them" (*ib.* verse 5)—forms found in passages for which no claim to poetical expressions is made. Then there are found "hayeto" = "beast" (Gen. i. 24), "osri" = "tying" (*ib.* xlix. 11), and "yeshu'atah" = "salvation" (Ps. iii. 3)—three forms that probably retain remnants of the old endings of the nominative, genitive, and accusative: "u(n)," "i(n)," "a(n)." Again, in Lamech's words, "Adah and Zillah, hear my voice; ye wives of Lamech, harken unto my speech" (Gen. iv. 23), the two words "he'ezin" and "imrah" attract attention, because they occur for the first time in this passage, although there had been an earlier opportunity of using them. "He'ezin" = "to harken" could have been used just as well as its synonym "shama'" = "to hear" in Gen. iii. 8, 10 *et seq.*, but its earliest employment is in the above-cited passage Gen. iv. 23. It occurs also in Ex. xv. 26; Num. xxiii. 18 (a sentence of Balaam); Deut. i. 45, xxxii. 1; Judges v. 3; Isa. i. 2, 10; viii. 9; xxviii. 23; xxxii. 9; xlii. 23; li. 4; lxiv. 3; Jer. xiii. 15; Hos. v. 1; Joel i. 2; Neh. ix. 30 (in a prayer); and in II Chron. xxiv. 19 (probably an imitation of Isa. lxiv. 3). Furthermore, "imrah" = "speech" might have been used instead of the essentially identical "dabar" in Gen. xi. 1 *et seq.*, but its earliest use is, as stated above, in Gen. iv. 23. It is found also in Deut. xxxii. 2, xxxiii. 9; II Sam. xxii. 31; Isa. v. 24, xxviii. 23, xxix. 4, xxxii. 9; Ps. xii. 7, etc.; Prov. xxx. 5; and Lam. ii. 17. In place of "adam" = "man" (Gen. i. 26 *et seq.*) "enosh" is employed in Deut. xxxii. 26; Isa. viii. 1; xiii. 7, 12; xxiv. 6; xxxiii. 8; li. 7, 12; lvi. 2; Jer. xx. 10; Ps. viii. 5, ix. 20, x. 18, lv. 14, lvi. 2, lxvi. 12, lxxiii. 5, xc. 3, ciii. 15, civ. 15, cxliv. 3; Job iv. 17; v. 17; vii. 1, 17; ix. 2; x. 4; xiii. 9; xiv. 19; xv. 14; xxv. 4, 6; xxviii. 4, 13; xxxii. 8; xxxiii. 12, 26; xxxvi. 25; II Chron. xiv. 10 (comp. the Aramaic "enash" in Dan. ii. 10; Ezra iv. 11, vi. 11). For a systematic review of similar unusual forms of Hebrew grammar and Hebrew words occurring in certain portions of the Old Testament see E. König, "Stilis-

tik," etc., pp. 277-283. Such forms have been called "dialectus poetica" since the publication of Robert Lowth's "Prælectiones de Sacra Poesi Hebræorum," iii. (1753); but this designation is ambiguous and can be accepted only in agreement with the rule "a parte potiori fit denominatio"; for some of these unusual forms and words are found elsewhere than in the "songs" of the Old Testament, as, *e.g.*, the "hayeto" of Gen. i. 24 mentioned above, which was probably preferred as an archaic form in the solemn utterance of God, while in the following sentences of the narrator (verse 25) the ordinary form "hayat" is used.

Again, these unusual forms and expressions do not occur in all songs (comp. Num. xxi. 17 *et seq.* and II Sam. iii. 33 *et seq.*), and there are several of the Psalms that have none of these peculiarities, as, for instance, Ps. cxlix., although the opportunity to use them existed. The present writer is of opinion that the use of these peculiar forms of expression is connected more with the tastes of a certain (earlier) period, when unusual, archaic, and dialectic forms were chosen to embellish the diction. The fact that "he'ezin" occurs also in II Chron. xxiv. 19 is explainable likewise on the theory that poetico-rhetorical expressions later became component parts of common speech, as, for example, "hammah" = "glowing one," a rare expression in Biblical Hebrew for the sun (Isa. xxiv. 23, etc.), but one which is frequently used in this sense in the Mishnah (Ber. i. 2; iii. 5, etc.).

(3) Not even the "parallelismus membrorum" is an absolutely certain indication of ancient Hebrew poetry. This "parallelism" is a phenomenon noticed in the portions of the Old Testament that are at the same time marked frequently

**Parallelism.** by the so-called "dialectus poetica"; it consists in a remarkable correspondence in the ideas expressed

in two successive verses; for example, the above-cited words of Lamech, "Adah and Zillah, hear my voice; ye wives of Lamech, harken unto my speech" (Gen. iv. 23), in which are found "he'ezin" and "imrah," show a remarkable repetition of the same thought. See PARALLELISM IN HEBREW POETRY.

But this ideal eurythmy is not always present in the songs of the Old Testament or in the Psalter, as the following passages will show: "The Lord is my strength and song, and he is become my salvation" (Ex. xv. 2). "Saul and Jonathan, the beloved and the lovely, in life and in death they were not divided" (H. P. Smith, in "International Commentary," on II Sam. i. 23). "Ye daughters of Israel, weep over Saul, who clothed you in scarlet, and fine linen" (*ib.* 24). "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season" (Ps. i. 3; comp. *ib.* ii. 12); "I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about" (*ib.* iii. 6-7 [A. V. 5-6]; see also *ib.* iv. 7 *et seq.*, ix. 4 *et seq.*). Julius Ley ("Leitfaden der Hebräischen Metrik," 1887, p. 10) says therefore correctly that "the poets did not consider themselves bound by parallelism to such an extent as not to set it aside when the thought required it." This restriction

must be made to James Robertson's view ("The Poetry of the Psalms," 1898, p. 160): "The distinguishing feature of the Hebrew poetry . . . is the rhythmical balancing of parts, or parallelism of thought."

(4) The poetry of the ancient Hebrews is not distinguished from the other parts of the Old Testament by rhythm based on quantity, though in view of Greek and Roman poetry it was natural to seek such a rhythm in the songs and Psalms of the Old Testament. William Jones, for example ("Poeseos Asiaticæ Commentarii," ch. ii., London, 1774), attempted to prove that there was a definite sequence of long and short syllables in the ancient Hebrew poems; but he could support this thesis only by changing the punctuation in many ways, and by allowing great license to the Hebrew poets. However, on reading the portions of the Old Testament marked by the so-called "dialectus poetica" or by parallelism (*e.g.*, Gen. iv. 23 *et seq.*) no such sequence of long and short syllables can be discovered; and Sievers ("Metrische Untersuchungen," 1901, § 53) says: "Hebrew prosody is not based on quantity as classical prosody is."

(5) Hebrew poetic form is based on accent. Although Hubert Grimme recognizes this fact, he is in danger of recurring to the view that quantitative meter may be found in ancient Hebrew poetry, having recently formulated his rules in his "Mètres et Strophes" (1901, pp. 3 *et seq.*) and in "Psalmenprobleme" (1902, pp. 4 *et seq.*). Nivard Schloegl ("Ecclesiasticus," 1901, p. xxi.) also adopts this view. Although both admit that the Hebrew poet regarded the accented syllables as the chief syllables of the line, they hold that these syllables contained a certain number of moræ, only a certain number of which could occur between two accented syllables. This view is too mechanical, in the present writer's opinion; and Sievers also says (*l.c.* § 81): "Grimme's moræ are more than questionable."

Gustav Bickell holds that the poetical rhythm of the Hebrews consisted in the regular succession of accented and unaccented syllables, saying distinctly: "The metrical accent falls regularly upon every alternate syllable" ("Z. D. M. G." 1881, pp. 415, 418

*et seq.*). This statement, however, does not agree with the nature of Hebrew poetry as it actually exists, as has nowhere else been more clearly proved

than in Jacob Ecker's "Professor

Bickell's 'Carmina Veteris Testamenti Metricæ,' das Neueste Denkmal auf dem Kirchhof der Hebräischen Metrik" (1883). Ecker shows in this pamphlet that Bickell removed or added about 2,600 syllables in the Psalms in order to obtain the "regular succession of accented and unaccented syllables." As illustrating the shortcomings of Bickell's view it may be pointed out that he holds that the poetic portions of the Book of Job are composed in catalectic iambic tetrameters; hence he transcribes Job xxxii. 6 as follows: "Ca'ir aní lejámim, V'attém şabím jeshíshim; 'Al-kén zachált va'ira', Mecháv-vot dé'i ét'khem"—*i.e.*, he adds the word "şabím," and suppresses the affirmative "i" of "zahalti," although the "i" distinguishes this form from that of

the second person singular feminine; hence it is not surprising that Sievers says (*l.c.* § 55): "I can do nothing further with Bickell's system."

Most scholars now hold that the Hebrew poet considered only the syllables receiving the main accent, and did not count the intervening ones. Examples contrary to this are not found in passages where forms of the so-called "dialectus poetica" are used, as Ley holds in his "Grundzüge des Rhythmus, des Vers- und Strophenbaues in der Hebräischen Poesie," pp. 99, 116; and the present writer has proved (in his "Stilistik," etc., p. 333, for example) that the choice of "lamo" instead of "lahem" favors in only a few passages the opinion that the poet intended to cause an accented syllable to be followed by an unaccented one. Such passages are: Gen.

ix. 26; Ps. xlv. 4, lxvi. 7; Job xxiv. 17,

**Accentual** xxxix. 4; and Lam. i. 19. Ley has not

**Rhythm.** noted that the choice of "lamo" disturbs the mechanical succession of unaccented and accented syllables in the following passages: Deut. xxxii. 32, 35; xxxiii. 2; Ps. ii. 4; xxviii. 8; xlv. 11; xlix. 14; lv. 20; lvi. 8; lviii. 5, 8; lix. 9; lxiv. 6; lxxiii. 6, 10, 18; lxxviii. 24, 66; lxxx. 7; lxxxviii. 9; xcix. 7; cxix. 165; Prov. xxiii. 20; Job iii. 14; vi. 19; xiv. 21; xv. 28; xxii. 17, 19; xxiv. 16; xxx. 13; Lam. i. 22; iv. 10, 15 (for other examples see König, *l.c.* pp. 333 *et seq.*). Hence most scholars now hold that the rhythm of Hebrew poetry is similar to that of the German "Nibelungenlied"—a view that is strongly supported by the nature of the songs sung to-day by the populace of modern Palestine. These songs have been described by L. Schneller in his "Kennst Du das Land?" (section "Musik") in the following words: "The rhythms are manifold; there may be eight accents in one line, and three syllables are often inserted between two accents, the symmetry and variation being determined by emotion and sentiment." Not less interesting are G. Dalman's recent observations in Palestine. He says: "Lines with two, three, four, and five accented syllables may be distinguished, between which one to three, and even four, unaccented syllables may be inserted, the poet being bound by no definite number in his poem. Occasionally two accented syllables are joined" ("Palästinischer Diwan," 1901, p. xxiii.).

Such free rhythms are, in the present writer's opinion, found also in the poetry of the Old Testament. Under the stress of their thoughts and feelings the poets of Israel sought to achieve merely the material, not the formal symmetry of corresponding lines. This may be observed, for example, in the following lines of Ps. ii.: "Serve the Lord with fear" ("Ibdu et-YHWH be-yir'ah," verse 11), "rejoice with trembling" ("we-gilu bi-re'adah," *ib.*). This is shown more in detail by König, *l.c.* p. 334; and Cornill has confirmed this view ("Die Metrischen Stücke des Buches Jeremia," 1901, p. viii.) by saying: "Equal length of the several stichoi was not the basic formal law of Jeremiah's metric construction." Sievers is inclined to restrict Hebrew rhythm by various rules, as he attacks (*l.c.* §§ 52, 88) Budde's correct view, that "a foot which is lacking in one-half of a verse may find a substitute in the more ample thought of this shorter line" ("Handkommen-

tar zu Hiob," p. xlvii.). Furthermore, the verse of the Old Testament poetry is naturally iambic or anapestic, as the words are accented on one of the final syllables.

A special kind of rhythm may be observed in the dirges, called by the Hebrews "kinot." A whole book of these elegies is contained in the Old Testament, the first of them beginning thus: "How doth the city sit solitary—that was full of people—how is she become as a widow—she that was great among the nations—and princess among the provinces—how is she become tributary!" (Lam. i. 1).

The rhythm of such lines lies in the fact that a longer line is always followed by a shorter one. As in the hexameter and pentameter of Latin poetry, this change was intended to symbolize the idea that a strenuous advance in life is followed by fatigue or reaction. This rhythm, which may be designated "elegiac measure," occurs also in Amos v. 2, expressly designated as a *kinah*. The sad import of his prophecies induced Jeremiah also to employ the rhythm of the dirges several times in his utterances (Jer. ix. 20, xiii. 18 *et seq.*). He refers here expressly to the "mekonenot" (the mourning women) who in the East still chant the death-song to the trembling tone of the pipe (*ib.* xlviii. 36 *et seq.*). "Kinot" are found also in Ezek. xix. 1; xxvi. 17; xxvii. 2; xxxii. 2 *et seq.*, 16, 19 *et seq.* This elegiac measure, being naturally a well-known one, was used also elsewhere, as, for example, in Ps. xix. 8-10. The rhythm of the *kinah* has been analyzed especially by Budde (in Stade's "Zeitschrift," 1883, pp. 299 *et seq.*). Similar funeral songs of the modern Arabs are quoted by Wetzstein (in "Zeitschrift für Ethnologie," v. 298 *et seq.*), as, *e.g.*: "O, if he only could be ransomed! truly, I would pay the ransom!" (see König, *l.c.* pp. 315 *et seq.*).

A special kind of rhythm was produced by the frequent employment of the so-called anadiplosis, a mode of speech in which the phrase at the end of one sentence is repeated at the beginning of the next, as, for instance, in the passages "they came not to the help of the Lord [*i.e.*, to protect YHWH's people], to the help of the Lord against the mighty" (Judges v. 23; comp. "zidkot" [*ib.* 11a] and "nilhamu" [*ib.* 19a-20a, b]), and "From whence shall my help come? My help cometh from the Lord" (Ps. cxxi. 1b-2a, R. V.). Many similar passages occur in fifteen of the Psalms, cxx.-cxxxiv., which also contain an unusual number of epanalepses, or catch-words, for which the present writer has proposed the name "Leittöne." Thus there is the repetition of "shakan" in Ps. cxx. 5, 6; of "shalom" in verses 6 and 7 of the same chapter; and the catch-word "yishmor" in Ps. cxxi. 7, 8 (all the cases are enumerated in König, *l.c.* p. 302). As the employment of such repetitions is somewhat suggestive of the mounting of stairs, the superscription "shir ha-ma'alot," found at the beginning of these fifteen psalms, may have a double meaning: it may indicate not only the purpose of these songs, to be sung on the pilgrimages to the festivals at Jerusalem, but also the peculiar construction of the songs, by which the reciter is led from one step of the inner life to

the next. Such graduated rhythm may be observed elsewhere; for the peasants in modern Syria accompany their national dance by a song the verses of which are connected like the links of a chain, each verse beginning with the final words of the preceding one (Wetzstein, *l.c.* v. 292).

Alphabetical acrostics are used as an external embellishment of a few poems. The letters of the alphabet, generally in their ordinary sequence, stand at the beginning of smaller or larger sections of Ps. ix.-x. (probably), xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Prov. xxxi. 10-31; Lam.

**Acrostics.** i.-iv.; and also of Sirach (Ecclus.) li. 13-29, as the newly discovered Hebrew text of this book has shown (see ACROSTICS, and, on Ps. xxv. and xxxiv. especially, Hirsch in "Am. Jour. Semit. Lang." 1902, pp. 167-173). Alphabetical and other acrostics occur frequently in Neo-Hebraic poetry (Winter and Wünsche, "Die Jüdische Literatur seit Abschluss des Kanons," 1894-1896, iii. 10). The existence of acrostics in Babylonian literature has been definitely proved (H. Zimmern, in "Zeitschrift für Keilschriftforschung," 1895, p. 15); and alphabetical poems are found also among the Samaritans, Syrians, and Arabs. Cicero says ("De Divinatione," II., liv.) that the verse of the sibyl was in acrostics; and the so-called "Oracula Sibyllina" contain an acrostic in book 8, lines 217-250.

A merely secondary phenomenon, which distinguishes a part of the poems of the Old Testament from the other parts, is the so-called "accentuatio poetica"; yet it calls for some mention, because it has been much slighted recently (Siewers, *l.c.* § 248, p. 375). Although not all the poetical portions of the Old Testament are marked by a special accentuation, it is noteworthy that the Book of Job in iii. 3-xlii. 6 and the books of Psalms and Proverbs throughout have received unusual accents. This point will be further discussed later on.

Correct insight into the rhythm of the poetry of the Old Testament did not die out entirely in Jewish tradition; for Judah ha-Levi says (in his "Cuzari," ed. in Arabic and German by H.

**Survivals** Hirschfeld, 1885-87, ii., §§ 69 *et seq.*): "Hodu le-YHWH ki-tob" [Ps. cxxxvi.

**Rhythm.** 1] may be recited 'empty and full' in the modulation of 'le'oseh nifla'ot gedolot lebaddo'" (verse 4), meaning that an "empty" line of the poem may be modulated in the same way as a "full" line, the rhythm consequently not being dependent on a mechanical correspondence of the number of syllables. It is true that Josephus says that Moses composed the song in Ex. xv. 2 *et seq.* ἐν ἑξαμέτρῳ ᾠδῆς ("Ant." ii. 16, § 4), but he probably found mere superficial resemblances to hexameters in the rhythm of Hebrew poetry. The same holds good of the statements of Jerome and other Christian writers (König, *l.c.* pp. 341 *et seq.*).

**Division of the Poetical Portions of the Old Testament According to Their Contents:** (a) First may be mentioned poems that deal principally with events, being epic-lyric in character: the triumphal song of Israel delivered from Egypt, or the Sea song (Ex. xv. 1-18); the mocking song on the burning of Heshbon (Num. xxi. 27-30); the so-called Swan

song of Moses (Deut. xxxii. 1-43); the song of Deborah (Judges v.); the derisive song of victory of the Israelitish women ("Saul hath slain," etc.; I Sam. xviii. 7); Hannah's song of praise (*ib.* ii. 1-10); David's song of praise on being saved from his enemies (II Sam. xxii.); Hezekiah's song of praise on his recovery (Isa. xxxviii. 9-20); Jonah's song of praise (Jonah ii. 3-10); and many of the Psalms, *e.g.*, those on the creation of the world (viii., civ.), and on the election of Israel (xcix., c., cv.). A subdivision is formed by poems that deal more with description and praise: the so-called Well song (Num. xxi. 17 *et seq.*); the song of praise on the uniqueness of the God of Israel (Ps. xcvi., xcvi.); and those on His eternity (*ib.* xc.); His omnipresence and omniscience (*ib.* cxxxix.); and His omnipotence (*ib.* cxv.).

(b) Poems appealing more to reason, being essentially didactic in character. These include: fables, like that of Jotham (Judges ix. 7-15, although in prose); parables, like those of Nathan and others (II Sam. xii. 1-4, xiv. 4-9; I Kings xx. 39 *et seq.*, all three in prose), or in the form of a song (Isa. v. 1-6); riddles (Judges xiv. 14 *et seq.*; Prov. xxx. 11 *et seq.*); maxims, as, for instance, in I Sam. xv. 22, xxiv. 14, and the greater part of Proverbs; the monologues and dialogues in Job iii. 3 *et seq.*; compare also the reflections in monologue

**Didactic** in Ecclesiastes. A number of the

**Poems.** Psalms also are didactic in character.

A series of them impresses the fact that YHWH's law teaches one to abhor sin (Ps. v., lviii.), and inculcates a true love for the Temple and the feasts of YHWH (Ps. xv., lxxxi., xcii.). Another series of Psalms shows that God is just, although it may at times seem different to a short-sighted observer of the world and of history ("theodicies": Ps. xlix., lxxiii.; comp. *ib.* xvi., lvi., lx.).

(c) Poems that portray feelings based on individual experience. Many of these lyrics express joy, as, *e.g.*, Lamech's so-called song of the Sword (Gen. iv. 23 *et seq.*); David's "last words" (I Sam. xxiii. 1-7); the words of praise of liberated Israel (Isa. xii. 1-6); songs of praise like Ps. xviii., xxiv., cxxvi., etc. Other lyrics express mourning. First among these are the dirges proper for the dead, as the *kinah* on the death of Saul and

**Lyrics.** Jonathan (II Sam. i. 19-27); that on Abner's death (*ib.* iii. 33 *et seq.*); and all psalms of mourning, as, *e.g.*, the expressions of sorrow of sufferers (Ps. xvi., xxii., xxvii., xxxix.), and the expressions of penitence of sinners (*ib.* vi., xxxii., xxxviii., li., cvii., cxxx., cxliii.).

(d) Finally, a large group of poems of the Old Testament that urge action and are exhortatory. These may be divided into two sections: (1) The poet wishes something for himself, as in the so-called "signal words" (Num. x. 35 *et seq.*, "Arise, YHWH," etc.); at the beginning of the Well song (*ib.* xxi. 17 *et seq.*, "ali be'er"); in the daring request, "Sun, stand thou still" (Josh. x. 12); in Habakkuk's prayer ("tefillah"; Hab. iii. 1-19); or in psalms of request for help in time of war (xliv., lx., etc.) or for liberation from prison (cxxxii., cxxxvii., etc.). (2) The poet pronounces blessings upon others, endeavoring to move God to grant these wishes. To this group belong



the blessing of Noah (Gen. ix. 25-27), of Isaac (*ib.* xxix. 28 *et seq.*), and of Jacob (*ib.* xlix. 3-27); Jethro's congratulation of Israel (Ex. xviii. 10); the blessing of Aaron (Num. vi. 24-26) and of Balaam (*ib.* xxiii. 7-10, 18-24; xxiv. 5-9, 17-24); Moses' farewell (Deut. xxxiii. 1 *et seq.*); the psalms that begin with "Ashre" = "Blessed is," etc., or contain this phrase, as Ps. i., xli., lxxxiv. 5 *et seq.*, 13, cxii., cxix., cxxviii.

It was natural that in the drama, which is intended to portray a whole series of external and internal events, several of the foregoing kinds of poems should be combined. This combination occurs in Canticles, which, in the present writer's opinion, is most correctly characterized as a kind of drama.

The peculiar sublimity of the poems of the Old Testament is due partly to the high development of monotheism which finds expression therein and partly to the beauty of the moral ideals which they exalt. This subject has been discussed in a masterly way by J. D. Michaelis in the preface to his Arabic grammar, 2d ed., pp. xxix. *et seq.*, and by Kautzsch in "Die Poesie und die Poetischen Bücher des A. T." (1902).

The more recent comparative study of the history of literature has brought out the interesting fact that the poetic portions of the several literatures date from an earlier time than the prose portions. This fact was even recognized by the Romans, as is shown by several sentences by Strabo and Varro that have been collected by E. Norden in his work "Antike Kunstprosa," 1898, p. 32. It therefore corresponds to the general analogy of the

**Relative Age of Poetry.** history of literature that the poetic narrative of the battle of the Israelites against the northern Canaanites, which is usually called the song of Deborah (Judges v. 1 *et seq.*), is held by modern scholars to be an earlier account of this historic event than the prose narrative of the battle (found *ib.* iv. 14 *et seq.*). Modern scholars generally agree on this point in reference to the relative antiquity of prose and poetry. Wellhausen says expressly: "We know that songs like Josh. x. 12 *et seq.*, Judges v., II Sam. i. 19 *et seq.*, iii. 33 *et seq.*, are the earliest historical monuments" ("Prolegomena zur Geschichte Israels," viii. 2).

But now a new question has arisen as to the relation between prose and poetry in the Old Testament, which calls for brief discussion in the final section of this article.

How much of the Old Testament is to be included under poetry? This is the most recent question regarding the Old Testament poetry; and several scholars are inclined to answer that the entire Hebrew Bible is poetry. Hence the following points call for examination: (a) Can the prophetic books be considered as poetry? Setting aside the many modern exegetes of the Old Testament who have gone so far as to discuss the meters and verse of the several prophets, it may be noted here merely

**Extent of Poetry in the Old Testament.** that Sievers says (*l.c.* p. 374) that the prophecies, aside from a few exceptions to be mentioned, are *eo ipso* poetic, *i.e.*, in verse. But the fact must be noted, which no one has so far brought forward, namely, that every single utterance of Balaam is called a sentence ("mashal";

Num. xxiii. 7, 18; xxiv. 3, 15, 20, 23), while in the prophetic books this term is not applied to the prophecies. There "mashal" is used only in the Book of Ezekiel, and in an entirely different sense, namely, that of figurative speech or allegory (Ezek. xvii. 2, xxi. 5, xxiv. 3). This fact seems to show that in earlier times prophecies were uttered more often in shorter sentences, while subsequently, in keeping with the development of Hebrew literature, they were uttered more in detail, and the sentence was naturally amplified into the discourse. This view is supported by Isa. i., the first prophecy being as follows: "Banim giddalti we-romamti," etc. There is here certainly such a symmetry in the single sentences that the rhythm which has been designated above as the poetic rhythm must be ascribed to them. But in the same chapter there occur also sentences like the following: "Arzekém shemamáh 'arekém serufot-ésh; admatekém le-negdekém zarím okelim otáh" (verse 7), or this, "When ye come to appear before me, who hath required this at your hand, to tread my courts?" (verse 12). In the last pair of lines even the translation sufficiently shows that each line does not contain three stresses merely, as does each line of the words of God (verses 2b, 3a, b). Hence the present writer concludes as follows: Although the prophets of Israel inserted poems in their prophecies (Isa. v. 1 *et seq.*), or adopted occasionally the rhythm of the dirge, which was well known to their readers (Amos v. 2 *et seq.*; see above), their utterances, aside from the exceptions to be noted, were in the freer rhythm of prose. This view is confirmed by a sentence of Jerome that deserves attention. He says in his preface to his translation of Isaiah: "Let no one think that the prophets among the Hebrews were bound by meter similar to that of the Psalms." Finally, the present writer thinks that he has proved in his pamphlet "Neueste Prinzipien der Alttestamentlichen Kritik," 1902, pp. 31 *et seq.*, that even the latest attempts to find strophes in Amos i. 2 *et seq.* are unsuccessful.

(b) Some scholars have endeavored to include in poetry the historical books of the Old Testament also. Sievers includes, besides, the prologue and the epilogue of the Book of Job. The first line is as follows: "There was a man in the land of Uz, whose name was Job," the Hebrew text of which has, according to Sievers, six stresses; the next line, which may be translated "and that man was perfect and upright, and one that feared God and eschewed evil," contains, according to the same writer, eight stresses. The next line has also six stresses, but then follow lines with 4 + 3, 3 + 3, 3, 4, 6, 4 + 3, 4 + 3 stresses. However, the form of these lines is not such as to justify one in removing the barrier that exists by virtue of the differences in the very contents of the prologue, the epilogue, and the dialogues of the book, between i. 1 *et seq.*, xlii. 7 *et seq.*, and iii. 3-xlii. 6. This view is furthermore confirmed by the remarkable circumstance, alluded to above, that not the entire Book of Job, but only the section iii. 3-xlii. 6, has the special accentuation that was given to the entire Book of Psalms and the Proverbs. Furthermore, Jerome, who knew something of Jewish tradition, says explicitly that the Book of Job is writ-

ten in prose from the beginning to iii. 2, and that prose is again employed in xlii. 7-17.

Sievers, finally, has made the attempt (*l.c.* pp. 382 *et seq.*) to show that other narrative portions of the Old Testament are in poetry. The first object of his experiments is the section Gen. ii. 4b *et seq.*, "In the day that the Lord God made the earth and the heavens," etc. He thinks that the

**Sievers' Hebrew text has lines of four stresses each; but, in order to prove this statement, even at the beginning of verse**

4b, he is forced to regard the expression "be-yom" as an extra syllable prefixed to "asot." He is also obliged to strike out the word "ba-arez" at the end of verse 5a, although it has just as much meaning as has the word "al ha-arez" at the end of verse 5c. Then he must delete the words "but there went up a mist from the earth, and watered the whole face of the ground" (verse 6), which contains not four, but six stresses. He adds in explanation: "They do not fit into the context, as has long since been recognized." This refers to the view (Holzinger, in "K. H. C." 1898, *ad loc.*) that "ed" in Gen. ii. 6 can not mean "mist," because this "ed" is said to "water," while mist merely dampens the ground. But the metaphorical expression "to water" is used instead of "to dampen" just as "ed" is used in Job xxxvi. 27, and there are no grounds for the assertion that the statement made in verse 6 does "not fit into the context." On the contrary, verses 5a and 6 correspond in the same way as do 5b and 7. Sievers attempts similarly to construct other lines of four stresses each in Gen. ii. 4b *et seq.*; but perhaps enough has been said to show that his experiments do not seem natural, and can not extend the boundaries of poetry beyond those recognized heretofore.

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—**Didactic:** The oldest form of didactic poetry is mnemonic verse, which was often used in post-Biblical Hebrew even after the didactic poem was fully developed. Among the oldest examples of didactic poetry are mnemonic strophes on calendric topics and Masoretic rules. Soon, however, the circle widens and all poetry is absorbed in the didactic poem. In a general view there are first to be considered calendric calculation and everything connected with it.

On conjunction and the leap-year there are works—sometimes mnemonic strophes, sometimes longer poems—by the following authors:

**Calendric Verses.** Jose al-Naharwani ("Kerem Hemed," ix. 41-42; comp. Harkavy, "Studien und Mitteilungen," v. 116), Saadia

**Gaon** (see Steinschneider, "Cat. Bodl." cols. 2170 *et seq.*; Berliner, in supplement to "Mafteah," p. 15), Simson of Sens and Elijah b. Nathan (Steinschneider, "Cat. Berlin," section ii., p. 73), Abraham ibn Ezra (Kobak's "Jeschurun," iv. 222), Profiat Duran ("Ma'aseh Efod," notes, p. 44), Moses b.

Shem-Tob b. Jeshuah, David Vital (Steinschneider, "Jewish Literature," p. 244), and Eliab b. Mattithiah (Benjacob, "Ozar ha-Sefarim," p. 578, No. 567). Two anonymous authors (Steinschneider, "Cat. Berlin," section ii., p. 72; Profiat Duran, *l.c.* notes, p. 45) wrote about the quarter-day; and Eliakim ha-Levi wrote verses on the determination of the feast-days (Steinschneider, "Cat. Berlin," section ii., p. 73).

Philology and the sciences related to it occupy a large space in the history of didactic poetry. Grammar was treated by Solomon ibn Gabirol in a didactic poem of 400 metrical lines, but only a part of it, ninety-eight lines, has been preserved (the latest, critical edition is that of Egers in the "Zunz Jubelschrift"). Ibn Gabirol was followed by many others, as Elijah Levita ("Pirke Eliyahu," first printed in 1520), Moses Provençal ("Be-Shem Qadmon," Venice, 1597), A. M. Greiding ("Shirah Hadashah," first ed., Zolkiev, 1764), Abraham Gemilla Atorgo (date uncertain; see Steinschneider, "Cat.

**Munich,** Nos. 241-242). The col-  
**Grammar:** lection of words with the "left sin" ("sin semolit"), which perhaps Joseph b. Solomon was the first to make,  
**Mnemonic Verses.** was worked over by Hayyim Caleb

(Benjacob, *l.c.* p. 578, No. 569), by Aaron Hamon (in Isaac Tshelebi's "Semol Yisrael," Constantinople, 1723), and by Moses Pisa ("Shirah Hadashah" and "Hamza'ah Hadashah," first printed in "Shir Emunim," Amsterdam, 1793). The enigmatic poem of Abraham ibn Ezra on the letters א, ב, ג, ד, ה is well known; around it has collected a whole literature of commentaries in rime and in prose. A didactic poem on prosody by an anonymous writer has been published by Goldblum ("Mi-Ginze Yisrael," i. 51). Of Masoretic didactic poems, the well-known one on the number of letters of the alphabet in the Biblical books is by some attributed to Saadia Gaon; by others, to Saadia b. Joseph Bekor Shor (see Steinschneider, "Cat. Bodl." col. 2225). A didactic poem on the accents was written by Jacob b. Meir Tam (Kobak's "Jeschurun," vol. v.), and, later, one by Joseph b. Kalonymus, who devoted a special poem to the accents in the books א, ב, ג, ד, ה, *i.e.*, Psalms, Proverbs, Job (see "Ta'ame Emet," ed. Berliner, Berlin, 1886).

The halakic sciences, religious law, and Talmudic jurisprudence have employed the poets even more than has the linguistic sciences. Hai Gaon treated in metrical verse of property and oaths according to Talmudic law ("Sha'are Dine Mamonot we-Sha'are Shebu'ot," ed. Halberstam, in Kobak's "Ginze Nistarot," iii. 30 *et seq.*). An anonymous writer produced the whole of Hoshen Mishpat in verse ("En Mishpat," 1620); Mordecai b. Hillel ("Hilkot Shehitah u-Bedikah," commented by Johanan Treves, Venice, c. 1545-52),  
**Halakic Poems.** Israel Najara ("Shohate ha-Yeladin," Constantinople, 1718), David Vital (supplement to "Seder Berakah," Amsterdam, 1687), and many others versified the regulations concerning shehitah and bedikah; an anonymous writer (perhaps Mordecai b. Hillel) versified the whole complex system of dietary regulations (Benjacob, *l.c.* p. 45, No. 877); another anonymous

author worked over the treatise Hullin (Moses Habib, "Darke No'am," Venice, 1546; Steinschneider, "Cat. Bodl." col. 2538, *s.v.* "Shem-Tob ibn Falaquera"); and Isaac b. Abraham Hayyot, the whole "Yoreh De'ah" ("Pene Yizhak," Cracow, 1591). Saul b. David elaborated the thirty-nine principal kinds of work forbidden on the Sabbath ("Tal Orot," Prague, 1615); Elijah b. Moses Loanz, the Sabbath regulations in general (in "Zemiroth u-Tushbahot," Basel, 1599); and Abraham Samuel, the whole Mishnah treatise on the Sabbath ("Shirat Dodi," Venice, 1719). The Shulhan 'Aruk in its entirety found a reviser in Isaac b. Noah ha-Kohen ("Sefer ha-Zikkaron," n.d., n.p.).

Here belong also a large portion of the halakic piyyuṭim (see Dukes, "Zur Kenntniss der Neuhebräischen Religiösen Poesie," pp. 42 *et seq.*) and the general and special AZHAROT. In this connection, too, should be mentioned the didactic poems on the Mishnah treatises of the Talmud. Of these, perhaps the first was composed by Sa'id al-Damrari (Steinschneider, "Cat. Berlin," section ii., p. 8); the same material was treated of by Isaac Samora; while Saadia b. Danan in his didactic poem on this subject brings in the separate sections of the treatises (in Gavison, "'Omer ha-Shikhah," pp. 123 *et seq.*).

The philosophical didactic poem is also very well represented. Levi b. Abraham b. Hayyim wrote 1,846 lines ("Batte ha-Nefesh weha-Lehashim"; see Benjacob, *l.c.* p. 90, No. 693) on the "seven kinds of wisdom" ("sheba' hakamot"); Solomon b. Immanuel da Piera translated Musa b. Tubi's philosophical didactic poem in metrical

**Philosophic verse** ("Batte ha-Nefesh," ed. Hirschfeld, Ramsgate, 1894); Abraham b.

Meshullam of Modena wrote in rime a commentary on philosophy (see Michael, "Or ha-Hayyim," No. 187; "Bi'ur le-Hokmat ha-Pilosofia ha-Haruzim"); Anatoli (Seraiah ha-Levi) wrote on the ten categories; another poem on the same subject is printed in "Kobez 'al Yad" (ii., "Haggahot," p. 10); Shabbethai b. Malkiel included the four forms of syllogism in four lines (Steinschneider, "Cat. Leyden," p. 218); and the "thirteen articles of faith" exist in countless adaptations. Mattithiah Kartin versified the "Moreh Nebukim" (Steinschneider, "Hebr. Uebers." p. 428); Mordecai Löwenstamm, the "Behinat 'Olam" ("Shire ha-Behinah," Breslau, 1832). The Cabala, too, received attention, as witness the adaptations of the ten Sefirot. Of other sciences only medicine need be mentioned. A didactic poem on the controlling power of the twelve months is attributed to Maimonides (Steinschneider, "Cat. Berlin," section i., p. 39); Solomon ibn Ayyub translated Avicenna's didactic poem on medicine in metrical verse (Steinschneider, "Hebr. Uebers." p. 700); Al-Harizi

was the author of a metrical dietetic thesis ("Refu'ot ha-Gewiyah," first in "Likkuṭe ha-Pardes," Venice, 1519). **Poems on History and Medicine.** Dietetic-ethical mnemonic verses by Shem-Tob ibn Falaquera likewise are well known ("Iggeret Hanhagat ha-Guf weha-Nefesh"; see Steinschneider, "Cat. Munich," No. 49).

History also was frequently the subject of didactic poems. The historical piyyuṭim should hardly be mentioned here; at an early date, however, a certain Saadia, about whom nothing definite is known, composed a learned history in rime (Zunz, "Z. G." p. 71); Falaquera was the author of a "Megilat ha-Zikkaron," of which only the title is known; to Simon b. Zemaḥ Duran is attributed the authorship of a didactic poem on the chain of tradition (Steinschneider, "Cat. Bodl." col. 2602); and Moses Rieti's masterpiece "Mikdash Me'at" may also be mentioned, although it is not strictly a didactic poem. Poets wrote about games also, especially on chess, *e.g.*, Abraham ibn Ezra (see Steinschneider, "Schach bei den Juden," Berlin, 1873); and there have not been wanting those who versified all the books of the Bible. This was not done, however, for didactic purposes; and such productions do not belong to the class of poetry of which this article treats.

See, also, **FABLE; POLEMICS; PROVERBS.**

J.

H. B.

—**Lyric:** Lyric poetry being essentially the expression of individual emotion, it is natural that in Hebrew literature it should be, in the main, devotional in character. Post-Biblical lyrics are confined within a small scale of human feeling. Love for God and devotion to Zion are the predominant notes. The medieval Hebrew poet sang less frequently of wine, woman, and the pleasures of life, not because the Hebrew language does not lend itself to these topics, but because such ideas were for many centuries incongruous with Jewish life. Yet there is no form of lyric poetry which has been neglected by the Hebrew poet. Ode and sonnet, elegy and song are fairly represented, and there is even an adequate number of wine-songs.

Secular poetry in Hebrew literature may be said to date from the middle of the tenth century. In the time of Samuel ha-Nagid (d. 1055) it had already attained a degree of perfection. Still it is difficult to find, in that early period, lyric poetry which is not devotional, or non-devotional poetry which is not didactic or gnomic in character. Perhaps the earliest secular lyric poem is the wine-

**In Spain.** song ascribed to Solomon ibn Gabirol (1021-70), said to have been written against a niggardly host who placed water instead of wine before his guests. The first great poet to give prominence to non-devotional lyric poetry was Moses ibn Ezra (1070-1139), who devoted several chapters of his "Tarshish" to the praise of wine and music, friendship and love. The secular lyrics of his more famous contemporary Judah ha-Levi (1086-1142) are mostly occasional poems, such as wedding-songs, panegyrics, and the like. Abraham ibn Ezra (1092-1167) wrote a number of beautiful poems of a personal character, but they belong to the epigrammatic rather than to the lyric class of literature. Judah al-Harizi (1165-1230), though the first poet of note to devote himself entirely to secular poetry, is more of a satirist than a lyricist. Of the fifty chapters of which his "Taḥkemoni" consists the twenty-seventh is the only one which sings the praise of wine. The rest are satires, didactic or gnomic in character.

The true ring of non-devotional lyric poetry, however, is not to be found in Hebrew literature until the time of Immanuel of Rome (1265-1330). He united in himself the warm imagination of the Orient and the erotic spirit of Italy.

**Immanuel** In a style more flexible even than that of Rome. of Harizi he gives utterance to passionate love with such freedom of expression that the Rabbis thought it justifiable to forbid the reading of his "Mahberot" on the Sabbath.

From Immanuel there is a stretch of almost three centuries before another great lyric poet is met with. Israel b. Moses NAJARA is universally acknowledged to be one of the sweetest singers in Israel. He is, however, more of a devotional poet, and his right to be included here comes from the fact that he sings of God and Israel in terms of love and passion. In fact, he is so anthropomorphic in his expressions that Menahem di Lonzano condemned him for it. Nevertheless the latter, though of a serious turn of mind, indulged in lighter compositions when the occasion presented itself. His poem for Purim ("Abodat Mikdash," folio 74, Constantinople) is one of the best wine-songs in Hebrew literature.

From Najara two centuries pass before true lyric poetry is again met with. This is a period of transition in Hebrew poetry. The Hebrew bard had just begun to come under the influence of European literature, and as yet had had no time to assimilate what he had absorbed and strike out in a way of his own. The drama is introduced into Hebrew literature in the works of Solomon Usque, Joseph Penso, and Moses Zacuto. Yet, though the form in which these poets threw their compositions is dramatic, the temperament is lyric in all of them. For the same reason Moses Hayyim Luzzatto must be regarded as one of the best lyric poets of the eighteenth century.

The success which Wessely's "Songs of Glory" ("Shire Tif'eret") met gave rise to a great number of imitators, and almost every one

**Wessely.** who could write verse essayed the epic.

But soon this German school was overshadowed by the Russian lyric school, of which Abraham Dob Bär Lebensohn and his son Micah were the acknowledged leaders. From that day until now the palm has been held by the Russian poets. With the exception of Joseph Almanzi and Samuel David Luzzatto of Italy, and Meir Letteris and Naphtali Herz Imber of Galicia, all the more eminent modern Hebrew poets belong to Russia.

Judah Löb Gordon, though decidedly a greater master of Hebrew than his preceptor Micah Lebensohn, can not be assigned to an exalted position as a lyric poet. As a satirist he is supreme; as a lyrist he is not much above the older and is far below the younger Lebensohn. The most fiery of all modern lyrists is undoubtedly Aba K. Schapira. Z. H. Mané is sweeter, M. M. Dolitzky is more melodious, D. Frischman is more brilliant, and N. H. Imber sounds more elemental; but Schapira has that power which, in the language of Heine, makes his poetry "a fiery pyramid of song, leading Israel's caravan of affliction in the wilderness of exile." Of living poets the nearest to approach him is H. N. Bialik

and A. Libushitzky, though neither has yet arrived at maturity. See DRAMA, HEBREW; EPIC POETRY; PIYYUT; SATIRE.

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J.

I. D.

**POGGETTI, JACOB (JOSEPH) B. MOR-DECAI** (called also **Pavieti**): Italian Talmudist and writer on religious ethics; born at Asti, Piedmont; flourished in the sixteenth and seventeenth centuries. His only known work is "Kizzur Reshit Hokmah" (Venice, 1600; Cracow, 1667; Amsterdam, 1725; Zolkiev, 1806), an abridgment of the "Reshit Hokmah" of Elijah de Vidas. It is intended to teach an ascetic and ethical life.

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D.

S. O.

**POGORELSKY, MESSOLA**: Russian physician and writer; born at Bobruisk March 7, 1862; educated at the gymnasium of his native town; studied medicine at the University of St. Vladimir in Kiev, where he was graduated in 1890. In the same year he was appointed government rabbi at Khereson, a position which he held until 1893. Pogorelsky is a prolific writer on medical and on Jewish subjects. Among his treatises of interest to Jewish readers are: "Circumcisio Ritualis Hebræorum" (written in German and published at St. Petersburg, 1888); "Yevreiskiya Imena, Sobstvennyya," on Jewish names in Bible and Talmud, published in the "Voskhod" and in book-form (*ib.* 1893); "O Sifilisy po Biblii" (Zara'ath), on syphilis according to the Bible (*ib.* 1900); "Ob Okkultismye," occult science according to Bible and Talmud (*ib.* 1900).

His medical essays have appeared in "St. Petersburg Medicinische Wochenschrift," "Russkaya Meditzina," and other Russian periodicals.

H. R.

J. L. LA.

**POGROMY.** See RUSSIA.

**POIMANNIKI.** See RUSSIA.

**POITIERS**: French city; capital of the department of Vienne. In 1236 the Jews of Poitiers and the adjacent country were harried by the Crusaders, although Pope Gregory IX., in a letter to the bishop, strongly condemned their excesses. Four years later (1240) Nathan ben Joseph engaged in a debate with the Bishop of Poitiers. Alphonse de Poitiers, yielding to the demands of the Christian inhabitants, ordered the expulsion of the Jews from the city (1249) and the cancelation of all debts due them from the Christians. He was not disdainful of their knowledge of medicine, however; for when he was attacked, in 1252, with a serious affection of the eyes he called in a celebrated Jewish physician of Aragon, named Ibrahim. In 1269 he compelled all Jews remaining in his dominions to wear the badge of the wheel on their garments. In 1273 the council of Poitiers forbade landed proprietors to make any contracts with the Jewish usurers, and ordered Christians generally not to lend money to the Jews or to borrow from them, except in cases of extreme necessity. In 1296 all Jews were expelled from the city by Philip the Fair.

**BIBLIOGRAPHY:** Boutaric, *St.-Louis et Alphonse de Poitiers*, p. 87; Depping, *Les Juifs dans le Moyen Age*, pp. 128-130; Gross, *Gallia Judaica*, p. 63; Saige, *Les Juifs du Languedoc*, pp. 22, 26; Ibn Verga, *Shebet Yehudah*, p. 114; *R. E. J.* i. 230, iii. 216, vi. 83.

G.

S. K.

**POITOU:** Ancient province of France. Several Jewish communities were founded there in the twelfth century, notably those of Niort, Bressuire, and Thouars (department of Deux-Sèvres), Chatellerault (Vienne), and Mortagne and Tyfauges (La Vendée). About the year 1166 the scholars of the province took part in the synod convened at Troyes under the auspices of R. Tam and RaSHBaM. In 1286 Pope Gregory IX. interfered in behalf of the Jews of Poitou, then persecuted by the Crusaders. Alphonse de Poitiers displayed great severity in all his dealings with the Jews. In 1249 he expelled them from Poitiers, Niort, St.-Jean-d'Angély, Saintes, St.-Maixent, and Rochelle, and five years later he released the Christians from all interest due to Jews. In 1267 Jews were forbidden to take part in public functions or to build new synagogues. A poll-tax was imposed on them in 1268, and they were obliged, under pain of imprisonment, to declare the exact value of their possessions, whether personal property or real estate. Alphonse exacted with the utmost rigor the payment of the taxes he imposed on them, and disregarded the measures taken in their behalf by the Bishop of Toulouse. In 1269 he compelled them to wear the badge; but in 1270 he exempted the Jew Mosset of St.-Jean-d'Angély and his two sons, on the payment of a sum of money, from the obligation of wearing this badge before All Saints' day. In the same year he appointed the Dominican prior of Poitiers and a secular priest chosen by the royal councilors to conduct an investigation of usury in the jurisdiction of Poitiers. He ordered that every Christian should be believed upon oath in regard to any sum less than six sols; the inquisitors were to pronounce upon cases not involving more than one hundred sols, while cases involving greater amounts were to be referred to the decision of the sovereign. In 1296 the Jews were expelled from Poitou, Philip the Fair exacting in return from the Christians, who benefited by the expulsion, a "fuage" (hearth-tax) of 3,300 pounds. In 1307 a question was raised regarding the rent of a house and lands situated at Chatillon-sur-Indre, which had formerly belonged to the Jew Croissant Castellon, called the "Poitovin," the son of Bonfil de Saint-Savin.

The Jews of Poitou were persecuted in 1320 by the Pastoureaux, and in 1321 were accused of having poisoned the springs and wells. Only one scholar of Poitou is known—R. Isaac, mentioned as a commentator on the Bible (Zunz, "Z. G." p. 89).

**BIBLIOGRAPHY:** Depping, *Les Juifs dans le Moyen Age*, pp. 88, 129; Dom Vaissète, *Histoire Générale de Languedoc*, iii. 510, 513; Guillaume de Nangis, *Continuatio*, p. 78; Malvezin, *Hist. des Juifs de Bordeaux*, pp. 45-46; *R. E. J.* ii. 44; iii. 216; vi. 83; ix. 138; xv. 237, 244; Saige, *Les Juifs du Languedoc*, pp. 20, 26; Gross, *Gallia Judaica*, pp. 451 et seq.

G.

S. K.

**POLA.** See ISTRIA.

**POLACCO, VITTORIO:** Italian jurist of Polish descent; born at Padua May 10, 1859. Since 1884 he has been professor of civil law at the Univer-

sity of Padua. His chief works are: "Della Divisione Operata da Ascendenti Fra Discendenti," Padua, 1884; "Della Dazione in Pagamento," vol. i., *ib.* 1888; "Contro il Divorzio," *ib.* 1892; "La Questione del Divorzio e gli Israeliti in Italia," *ib.* 1894; "Le Obbligazioni nel Diritto Civile Italiano," *ib.* 1898. He has also contributed numerous articles on legal topics to the "Archivio Giuridico," the "Atti della R. Accademia di Scienze, Lettere ed Arti" of Padua, the "Atti del R. Istituto Veneto," and other publications.

s.

R. H. K.

**POLAK, GABRIEL JACOB:** Talmudist and bibliographer; born June 3, 1808; died May 14, 1869, at Amsterdam, where he was principal of a school. He was the author of the following works, all published in Amsterdam: "Bikkure ha-Shanah" (1844), a Dutch and Hebrew almanac for the year 5604; "Dibre Qodesh" (1845), a Dutch-Hebrew dictionary; "Halikot Qedem" (1847), a collection of Hebrew poems; "Ben Gorni" (1851), a collection of essays; "Sha'ar Ta'ame Sifre Emet" (1858), an introduction to a treatise on the accents in the books of Job and the Psalms; a valuable edition of Bedersi's work on Hebrew synonyms, "Hotem Toknit" (1865); a biography of the poet David Franco Mendes and his contemporaries, in "Ha-Maggid," xii.; and "Meir 'Enayim," a descriptive catalogue of the libraries of Jacobsohn and Meir Rubens, a work of great bibliographical value.

Polak's editions of the rituals are noted for their accuracy.

**BIBLIOGRAPHY:** Fürst, *Bibl. Jud.* iii. 109; Roest, *Cat. Rosenthal. Bibl.* pp. 940-943; Zeitlin, *Kiryat Sefer*, ii. 273.

s.

M. L. B.

**POLAK, HENRI:** Dutch labor-leader and politician; born at Amsterdam Feb. 22, 1868. Till his thirteenth year he attended the school conducted by Halberstadt, a well-known teacher of Jewish middle-class boys, and afterward learned from his uncle the trade of diamond-cutting. In 1887 and 1888 and again in 1889 and 1890 he lived in London, where he became interested in socialism. Returning to Holland, he became attached to the Sociaal Democratische Bond, which he left in 1893 on account of its anarchistic principles. With Troelstra and Van der Goes he founded the periodical "De Nieuwe Tijd." In 1894 he became one of the twelve founders of the Sociaal Democratische Arbeiders Partij (S. D. A. P.); in 1898 he became a member of its committee; and since 1900 he has been its chairman.

On Nov. 7, 1894, on the occasion of a strike in the Dutch navy-yards, a confederation was formed of different parties, with a central committee of which Polak was chosen chairman. In Jan., 1895, he was appointed chairman of the Algemeene Nederlandsche Diamantbewerkers Bond (A. N. D. B.), which union had its origin in that strike. Since then he has been editor-in-chief of the "Weekblad." Polak gave up his trade of diamond-cutting and devoted himself to the organization of the A. N. D. B., which is considered the greatest and best-organized union in the Netherlands. Besides many minor strikes Polak has directed seven important ones, and has succeeded in obtaining: (1) the abolition of the

truck system; (2) an advance of the rate of wages from 50 to 200 per cent; and (3) the shortening of the working-day from twelve to nine hours. The A. N. D. B. strives to raise the moral and intellectual status of its members by arranging lecture courses and by maintaining a library. It includes nine sections of the diamond industry, with a membership of 7,500—4,500 Jews and 3,000 Christians. It is without any political tendency; and since 1900 it has had a building of its own, and its own printing-office with twenty-five employees.

Polak is a member of the committee for statistics (since 1900), chairman of the Kamer van Arbeid (since 1900), member of the municipality (since 1902), and chairman of the Alliance Universelle des Ouvriers Diamantaires (since 1903). He has a great predilection for history. Besides some brochures for socialistic propaganda Polak has translated S. and B. Webb's "History of Trade Union" ("Geschiedenis van het Britsche Vereenigingsleven," Amsterdam, 1900) and "Theorie en Praktijk van het Britsche Vereenigingsleven," *ib.* 1902. He is correspondent of the "Clarion," "Neue Zeit," "Mouvement Socialiste," and other papers.

s.

E. SL.

**POLAK, HERMAN JOSEF**: Dutch philologist; born Sept. 1, 1844, at Leyden; educated at the university of that city (Ph.D. 1869). From 1866 to 1869 he taught classics at the gymnasium of Leyden; from 1873 he taught history at that of Rotterdam; and from 1882 he was corrector and teacher of classics there. In 1894 he was appointed professor of Greek at Groningen University.

Polak is a member of the Royal Academy of Sciences and of the Maatschappij voor Letterkunde of Leyden. Besides his doctor's dissertation "Observationes ad Scholia in Homeri Odysseam" (1869), Polak has published the following works: "Bloemlezing van Grieksche Dichters" (1875; 2d ed. 1892); "Ad Odysseam Ejusque Scholiastas Curæ Secundæ" (Briel, 1881-82); and "Studien" (1888). He has also contributed a great number of essays to "Mnemosyne," "Hermes," "Museum," "Tidspiegel," "Gids," "Elsevier," and other journals.

**BIBLIOGRAPHY**: *Jaarboek Groningsche Universiteit*, 1894-95; *Onze Hoogteeraaren*, p. 110; *En Halve Eeuw*, ii. 27, 270, 275.

s.

E. SL.

**POLAK, JAKOB EDUARD**: Austrian physician; born 1818 at Gross-Morzin, Bohemia; died Oct. 7, 1891; studied at Prague and Vienna (M.D.). About 1851, when an envoy of the Persian government went to Vienna to engage teachers for the military school at Teheran, then about to be organized, Polak presented himself as a candidate. He arrived in the Persian capital in 1851, much impaired in health by the long voyage; and, pending the organization of the school, studied the language of the country.

In spite of the many obstacles which he encountered—particularly the defective state of medical science, which was not then taught in class, and the Islamic prohibition against the dissection of bodies—Polak soon achieved a reputation in Persia, and enjoyed the especial confidence of Shah Nasir-ed-Din. At first he lectured in French, with the aid of

an interpreter; but after a year he was able to lecture in Persian, and later published in Persian a work on anatomy. He compiled also a medical dictionary in Persian, Arabic, and Latin, in order to provide a system of terminology. Finally he founded a state surgical clinic containing sixty beds. A serious illness in 1855 obliged him to give up his professional work; but he continued his literary activity.

As physician to the shah, Polak occupied a high position. About 1861 he returned to Vienna, and whenever the shah visited Austria Polak greeted him at the frontier. His "Persien, das Land und Seine Bewohner; Ethnographische Schilderungen," appeared at Leipzig in 1865.

**BIBLIOGRAPHY**: Drasche, in *Neue Freie Presse*, Oct. 14, 1891.

s.

E. J.

**POLAND**. See RUSSIA.

**POLEMICS AND POLEMICAL LITERATURE**: Although pagan nations as a rule were not prone to intolerance in matters of religion, they were so with regard to Judaism. They were highly incensed against the people which treated so contemptuously all pagan divinities and reviled all that was sacred in pagan eyes. Especially embittered against the Jews were the Egyptians when, through the translation of the Bible, they were informed of the pitiful rôle ascribed to their ancestors at the birth of the Jewish nation. In Egypt, therefore, originated the anti-Jewish writings, and the apologetic and polemical works in defense

**First Appearance in Egypt**: of Judaism against paganism. As early as the middle of the third pre-Christian century a Theban priest named Manetho, in his history of the Egyptian dynasties, written in Greek, violently attacked the Jews, inventing all kinds of fables concerning their sojourn in Egypt and their exodus therefrom. The substance of his fables is that a number of persons suffering from leprosy had been expelled from the country by the Egyptian king Amenophis (or Bocchoris, as he is sometimes called), and sent to the quarries or into the wilderness. It happened that among them was a priest of Heliopolis of the name of Osarsiph (Moses). This priest persuaded his companions to abandon the worship of the gods of Egypt and adopt a new religion which he had elaborated. Under his leadership the lepers left Egypt, and after many vicissitudes and the perpetration of numerous crimes they reached the district of Jerusalem, which they subdued.

These fables, together with those invented by Antiochus Epiphanes in connection with his alleged experiences in the Temple of Jerusalem, were repeated and greatly amplified by Posidonius in his history of Persia. The accusations thus brought against the Jews were that they worshiped an ass in their Temple, that they sacrificed annually on their altar a specially fattened Greek, and that they were filled with hatred toward every other nationality, particularly the Greeks. All these malevolent fictions found embodiment in the polemical treatises against the Jews by Apollonius Molon, Chæremon, Lysimachus, Apion, and others (see Eusebius, "Præparatio Evangelica," x. 19; Josephus, "Contra

Ap." ii. 7, § 15), and were taken up and retailed, with sundry alterations and additions, by the Roman historian Trogus Pompeius, and especially by Tacitus, who, in this respect, displayed such ingenuity as to excite the envy of the greatest casuists among the rabbis.

To the various incidents which, according to Manetho, accompanied the Exodus, Tacitus traces the origin of nearly all the religious customs of the Jews. Abstinence from the use of swine's flesh is explained by the fact that the swine is peculiarly liable to the itch and therefore to that very disease on account of which the Jews were once so severely maltreated. Frequent fasting is alleged by him to have been instituted in commemoration of the starvation from which they had escaped in the wilderness. Their observance of the seventh day of the week is assumed to be due to their finding a resting-place on the seventh day (Tacitus, "Hist." v. 2 *et seq.*). It is not astonishing, therefore, that, thus represented, the Jewish religion was looked upon by the majority of educated people as a "barbara superstitio" (Cicero, "Pro Flacco," xxviii.), and that the Jewish nation was made the butt of the wit of the Roman satirists Horace, Juvenal, and Martial.

To defend the Jewish religion and the Jewish race against the slanderous attacks of the heathen there appeared, at various intervals, from about the second pre-Christian century to the middle of the second century C.E., apologetical and

**The** polemical works emphasizing the superiority of Judaism over paganism.

**Hellenists.** To works of this kind belong the explanation of the Mosaic law by Aristobulus of Paneas, the Oracula Sibyllina, the Wisdom of Solomon, the apocalypses, the Jewish-Hellenistic writings of Alexandria (see HELLENISM), especially those of Philo, and lastly Josephus' "Contra Apionem." The aim of all these works was the same, namely, severe criticism of idolatry and vigorous arraignment of the demoralization of the pagan world.

A new polemical element was introduced by Christianity—that of the interpretation of the Biblical text. Having received from Judaism its ethical principles, the new religion, in order to justify its distinctive existence, asserted that it had been founded to fulfil the mission of Judaism, and endeavored to prove the correctness of this allegation from the Bible, the very book upon which Judaism is founded. Aside from the Gospels and the Acts of the Apostles, the first Christian polemical work against the Jews was the account of the dialogue between Justin Martyr and the Jew Tryphon, which took place shortly after the Bar Kokba war against the Romans. The Church father endeavored to demonstrate that the prophecies concerning the Messiah applied to Jesus, while the Jew met his arguments with the traditional interpretation. Justin displayed great bitterness against the Jews, whom he charged with immorality and with having expunged from their Bibles much that was favorable to Christianity ("Dial. cum Tryph." §§ 72, 73, 114). These charges were repeated by the succeeding Christian polemicists; while that of having falsified the Scriptures in their own interests was later made against both Christians and Jews by the Mohammed-

ans. A remarkable feature in Justin's dialogue is the politeness with which the disputants speak of each other; at the close of the debate Jew and Christian confess that they have learned much from each other and part with expressions of mutual goodwill.

More bitter in tone is the dialogue, belonging to the same period, written by the converted Jew Ariston of Pella, and in which a Christian named Jason and a Jew named Papisus are alleged to have discussed the nature of Jesus. Among other polemical works directed against the Jews the most noteworthy are: "The Canon of the Church," or "Against the Judaizers," by Clement of Alexandria (see Eusebius, "Hist. Eccl." vi. 13); "Contra Celsum," by Origen;

**Church** Πρὸς Ἰουδαίους, by Claudius Apollinarius; "Adversus Judæos," by Tertullian; "Adversus Judæos" and "Testimonia," by Cyprian; "Demonstratio

**Evangelica,** by Eusebius; "De Incarnatione Dei Verbi," by Athanasius of Alexandria; the "Homilies" of John Chrysostom; the "Hymns" of Ephraem Syrus; "Adversus Hæreses" and "Ancyrotus," by Epiphanius; "Dialogus Christiani et Judæi de St. Trinitate," by Jerome. The main points discussed in these works are the dogma of the Trinity, the abrogation of the Mosaic law, and especially the Messianic mission of Jesus, which Christians endeavored to demonstrate from the Old Testament. Some of the Church Fathers emphasized their arguments with curses and revilings. They reproached the Jews for stiff-neckedness and hatred of Christians; they were especially bitter against them for persisting in their Messianic hopes. The following passage from one of Ephraem Syrus' "hymns" against the Jews may serve as an example of the polemical attitude of the Church Fathers: "Jacob blessed Judah, saying, 'The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come' [Gen. xlix. 10]. In this passage the Jews that perceive not search if there be a scepter or an interpreter between his [Judah's] feet, for the things that are written have not been fulfilled, neither have they so far met with accomplishment. But if the scepter be banished and the prophet silenced, let the people of the Jews be put to shame, however hardened in impudence they be."

The Jews did not remain silent, but answered their antagonists in the same tone. This at least is the assertion of Jerome in the preface to his commentary on the Psalms, where he says that in his time discussions between the Church and the Synagogue were very frequent. He further asserts that it was considered a great undertaking to enter into polemics with the Jews—a proof that contests often ended in favor of the latter. However, in spite of the frequency of discussions, no particular Jewish polemical work of that period has survived; the only source of information concerning the nature of these discussions is a number of dialogues recorded in the Talmud and Midrash. These dialogues, like others between Jews and pagans found in the same sources, were more in the nature of good-humored raillery than of serious debate. The rabbis who excelled in these friendly passages of arms with pagans, Christians, and Christian Gnostics were

Johanan ben Zakkai, Gamaliel II., Joshua ben Hananiah, and Akiba. Johanan ben Zakkai answered several questions of an aggressive nature put by a Roman commander as to the contradictions existing between the Talmud. Num. iii. 22, 28, 34 and the 39th verse of the same chapter (Bek. 5b) and between Ex. xxxviii. 26, 27 and Gen. i. 20, ii. 19 (Hul. 27b); also as to the regulation in Ex. xxi. 29 (Yer. Sanh. 19b) and the law concerning the red heifer (Pesik. 40a).

Interesting are the accounts of the debates which Gamaliel, Eleazar, Joshua ben Hananiah, and Akiba held with unbelievers at Rome (see Bacher, "Ag. Tan." i. 85). It is noteworthy that even in the time of Gamaliel the Christians used as an argument against Judaism the misfortunes that had befallen Israel. In discussing with Gamaliel, a "min" quoted Hosea v. 6 to demonstrate that God had completely forsaken Israel (Yeb. 102b; Midr. Teh. to Ps. x.). A similar argument was used, not in words but in gesture, by another min against Joshua ben Hananiah, who answered by a sign that God's protecting hand was still stretched over Israel (Hag. 5b). This took place in the palace of Hadrian, who questioned Joshua as to how God created the world (Gen. R. x.); concerning the angels (Gen. R. lxxviii.; Lam. R. iii. 21); as to the resurrection of the body (Gen. R. xxviii.; Eccl. R. xii. 5); and in regard to the Decalogue (Pesik. R. 21).

But rabbinical polemics assumed a more violent character when the Church, having acquired political power, threw aside all reserve, and invective and abuse became the favorite weapons of the assailants of Judaism. A direct attack upon Christianity was made by the Palestinian amora R. Simlai. His attacks were especially directed against the doctrine of the Trinity (Gen. R. viii.; Yer. Ber. ix. 11d, 12a). A later Palestinian amora, R. Abbahu, refuted all the fundamental dogmas of Christianity (Yalk., Gen. 47; Gen. R. xxv.; Shab. 152b). With regard to the doctrine of the Trinity, Abbahu says: "A thing of flesh and blood may have a father, a brother, or a son to share in or dispute his sovereignty, but the Lord said, 'I am the Lord thy God! I am the first'—that is, I have no father—and besides me there is no God'—that is, I have no son" (see Isa. xlv. 6; Ex. R. xxix.). Commenting upon Num. xxiii. 19, Abbahu says, "God is not a man, that he should repent; if a man say, 'I am God,' he lieth; and if he say, 'I am the son of man' [Messiah], he shall repent; and if he say, 'I shall go up to heaven'—he may say it, but he can not perform it" (Yer. Ta'an. i. 1).

The Church Fathers who lived after Jerome knew less and less of Judaism, and merely repeated the arguments that had been used by their predecessors, supplemented by more or less slanderous attacks borrowed from pagan anti-Jewish writings. Spain became from the sixth century a hotbed of Christian polemics against Judaism. Among the numerous works written there, the oldest and the most important was that of Isidorus Hispalensis. In a book entitled "Contra Judæos," the Archbishop of Seville grouped all the Biblical passages that had

been employed by the Fathers to demonstrate the truth of Christianity. Whether learned Spanish

Jews took up the controversy and replied to Isidorus' arguments by counter-treatises in Latin, as Grätz believes (Polemics with Christians. "Gesch." v. 75 *et seq.*), is doubtful.

In Spain, as everywhere else in that period, the Jews paid little attention to attacks written in Latin or Greek, which languages were not understood by the masses. Moreover, the Christian dogmas of the Trinity, the Incarnation, etc., seemed to them to stand in such direct contradiction to both the letter and the spirit of the Old Testament that they deemed it superfluous to refute them.

The expansion of Karaism during the ninth and tenth centuries awakened in the Jews the polemical spirit. Alive to the dangers that threatened traditional Judaism through the new sect, which, owing to the inertness of the Geonim of the Babylonian academies, was rapidly growing, several rabbinical scholars took up the study of both Biblical and secular sciences, which enabled them to advance against the Christians as well as the Karaites a systematic defense of Jewish beliefs. The first known polemist of that period was David ibn Merwan al-Muqammaṣ, who devoted the eighth and tenth chapters of his "Ishrun al-Maḳalat" to the refutation of Christian dogmas. He was followed by Saadia Gaon, who, both in his commentaries on the Bible and in the second chapter of his philosophical "Emunot we-De'ot," assailed the arguments of the Church. He maintained that the Jewish religious system, which allowed man to approach as nearly as is possible to perfection, would always exist, and would not be replaced by any other, least of all by the Christian, which transmuted mere abstractions into divine personalities.

More aggressive was Saadia's contemporary, the Karaite Al-Ḳirḳisani. In the third treatise of his "Kitab al-Anwar wal-Marakib" (ch. xvi.) he says that "the religion of the Christians, as practised at present, has nothing in common with the teachings of Jesus. It originated with Paul, who ascribed divinity to Jesus and prophetic inspiration to himself. It was Paul that denied the necessity of obeying the commandments and taught that religion consisted in humility; and it was the Nicene Council which adopted precepts that occur neither in the Law nor in the Gospels nor in the Acts of Peter and Paul." Equally violent in their attacks upon Christianity were the Karaite writers Japheth ben Ali and Hadassi—the former in his commentaries on the Bible, and the latter in his "Eshkol ha-Kofer," in which the fundamental dogmas of Christianity are harshly criticized. The assertion of the Christians that God was born of a woman and assumed a human form in the person of Jesus is considered by Hadassi to be blasphemous. Moreover, the reason given by the Church that God willed the incarnation of Jesus in order to free the world from its thralldom to Satan, is declared by him to be absurd; for, he asks, has the world grown any better as a result of this incarnation? are there fewer murderers, adulterers, etc., among the Christians than there were among the pagans?

The first works wholly devoted to the refutation



of Christianity appeared in the second half of the twelfth century in Spain—the preeminently fertile source of anti-Jewish writings between the sixth and fifteenth centuries. They were the outgrowth of the restless aggressiveness of the Christian clergy, who, taking advantage of the irruption of fanaticism marking the period of the Crusades, planned the wholesale conversion of the Jews through the medium of polemical works written by converts from Judaism. These converts, instead of confining themselves to the usual arguments drawn from the Old Testament, claimed to demonstrate from the Haggadah that Jesus was the Messiah—from the very part of rabbinical literature which they most derided and abused! This new method of warfare was inaugurated in Spain by

**Petrus Al-** Petrus Alphonsi (whose name before **phonsi** and baptism was Moses Sephardi) in his **Jacob ben** series of dialogues against the Jews, **Reuben.** the disputants being himself before and himself after conversion (Cologne, 1536; later in "Bibliotheca Patrum," ed. Migne, clvii. 535). To arm themselves against these attacks learned Spanish Jews began to compose manuals of polemics. About a quarter of a century after the composition of Judah ha-Levi's famous apologetical work, the "Cuzari," in which Judaism was defended against the attacks of Christians, Karaites, and philosophers, Jacob ben Reuben wrote the "Sefer Milhamot Adonai." This is divided into twelve chapters, and contains, besides refutations of the Christian arguments drawn from the Old Testament, a thorough criticism of the Gospels and the Acts of the Apostles, in which he points out many contradictions.

About the same time Joseph Kimḥi, also a native of Spain, wrote the "Sefer ha-Berit," a dialogue between a believer and an apostate. The believer maintains that the truth of the religion of the Jews is attested by the morality of its adherents. The Ten Commandments, at least, are observed with the utmost conscientiousness. The Jews concede no divine honors to any besides God; they do not perjure themselves, nor commit murder, nor rob. Jewish girls remain modestly at home, while Christian girls are careless of their self-respect. Even their Christian antagonists admit that the Jew practises hospitality toward his brother Jew, ransoms the prisoner, clothes the naked, and feeds the hungry. The accusation that the Jews exact exorbitant interest from Christians is balanced by Kimḥi's statement that Christians also take usurious interest, even from their fellow Christians, while wealthy Jews lend money to their coreligionists without charging any interest whatever.

Great activity in the field of polemics was displayed by both Jews and Christians in Spain in the thirteenth and fourteenth centuries. Among the Christian works of the thirteenth century the most noteworthy are the "Capistrum Judæorum" and the "Pugio Fidei" (Paris, 1651; Leipsic, 1667). In the latter work, Raymund Martin endeavored to demonstrate from the Talmud, Midrash, and other sources that Jesus is announced in rabbinical literature as the Messiah and the son of God; that the Jewish laws, although revealed by God, were abro-

gated by the advent of the Messiah; that the Talmudists corrupted the text of the Bible, as is indicated in the "Tikkun Soferim." Some

**Raymund** of Martin's arguments were used by **Martin and** Pablo Christiani in his disputation with **Nah-** Nahmanides, who victoriously com- **manides.** bated them before King James and many ecclesiastical dignitaries. Both the arguments and their refutation were reproduced in a special work entitled "Wikkuaḥ," written by Nahmanides himself. The subjects discussed were: (1) Has the Messiah appeared? (2) Should the Messiah announced by the Prophets be considered as a god, or as a man born of human parents? (3) Are the Jews or the Christians the possessors of the true faith? A direct refutation of Raymund Martin's "Pugio Fidei" was written by Solomon Adret, who, in view of the misuse of the Haggadah by converts to Christianity, wrote also a commentary on that part of the Jewish literature.

The production of Jewish polemical works in Spain increased with the frequency of the attacks upon Judaism, in the fourteenth and fifteenth centuries, by baptized Jews. Of the latter the most renowned were: Alfonso of Valladolid (Abner of Burgos), author of the anti-Jewish works "Moreh Zedek" (Spanish version, "El Mustador") and "Teshubot 'al Milhamot Adonai" (Spanish, "Los Batallas de Dios"); Astruc Raimuch (Christian name, Dios Carne), who was the author of a letter, in Hebrew, in which he endeavored to verify, from the Old Testament, the doctrines of the Trinity, original sin, redemption, and transubstantiation; Pablo de Santa Maria (Solomon Levi of Burgos), author of a satire on the festival of Purim, addressed to Meir ben Solomon Alguades; Geronimo de Santa Fé (Joshua ben Joseph al-Lorqui), who wrote the anti-Jewish "Tractatus Contra Perfidiam Judæorum" and "De Judæis Erroribus ex Talmuth" (the latter was published, under the title "Hebræomastic," at Zurich, 1552; Frankfort-on-the-Main, 1602; Hamburg, n.d.; and in Bibliotheca Magna Veterum Patrum, Lyons [vol. xxvi.], and Cologne, 1618).

Against the writings of these converts, the two last-named of whom organized the disputation of Tortosa, held before Benedict XIII. (Pedro de Luna) in 1413, there appeared a series of works which are remarkable for the aggressiveness of their tone. The first of this series was the "Ezer ha-Dat" of Ibn Pulgar. It is divided into eight chapters ("she'arim"), the last of which is devoted wholly to the work of Alfonso of Valladolid. To the letter of Astruc Raimuch there appeared two answers, the more interesting of which is that of Solomon ben Reuben Bonfed, in rimed prose. Apologizing for discussing the contents of a letter not addressed to him, Bonfed minutely examines the Christian dogmas and proceeds to show how irrational and untenable they are. "You twist and distort

**Pablo de** the Biblical text to establish the doc- **Santa Maria** trine of the Trinity. Had you a qua- **and Joseph** ternity to prove, you would demon- **ibn Vives.** strate it quite as strikingly and convincingly from the Old Testament."

An answer to Pablo's satire was written by Joseph ibn Vives al-Lorqui. The writer expresses his aston-

ishment that Pablo should have changed his faith. Satirically he canvasses the various motives which might have led him to take such a step—desire for wealth and power, the gratification of sensual longings—and naively concludes that probably Pablo had carefully studied Christianity and had come to the conclusion that its dogmas were well founded. He (Joseph), therefore, begged Pablo to enlighten him on eight specific points which seemed to warrant doubts as to the truth of Christianity: (1) The mission of the Messiah announced by the Prophets was to deliver Israel. Was this accomplished by Jesus? (2) It is expressly stated by the Prophets that the Messiah would assemble the Jews, the descendants of Abraham, and lead them out from exile. How, then, can this be applied to Jesus, who came when the Jews still possessed their land? (3) It is predicted that after the arrival of the Messiah, Palestine, peopled by the descendants of Jacob, who would have at their head David for king, would enjoy unbroken prosperity. But is there any country more desolate than that land is now? (4) After the arrival of the Messiah, God, the Prophets foretold, would be recognized by the whole universe. Has this been fulfilled? (5) Where is the universal peace predicted for the Messianic time by the Prophets? (6) Where is the Temple, with its divine service by the priests and Levites, that the Messiah was to restore, according to the predictions of the Prophets? (7) Great miracles are foretold—the worship in Jerusalem of God by all nations; the war between Gog and Magog; etc. Did these take place at the time of Jesus? (8) Did any prophet predict that the Messiah would abrogate the Mosaic law? “These,” says Joseph ibn Vives, “are only a few of the numerous doubts that have been suggested to me by the words of the Prophets. Much more difficult to allay are my doubts concerning the birth, death, and resurrection of Jesus, his intercourse with his disciples and others, his miracles; but these I would discuss orally, and not in writing.”

A general work against Christianity was written in Spanish, under the title “*Tratado*” (“*Biṭṭul ‘Ikkere ha-Nozerim*” in the Hebrew translation of Joseph ibn Shem-Tob), by the philosopher Ḥasdai Crescas. In a dispassionate, dignified manner he refutes on philosophical grounds the doctrines of original sin, redemption, the Trinity, the incarnation, the Immaculate Conception, transubstantiation, baptism, and the Messianic mission of Jesus, and attacks the Gospels. Another general anti-Christian work, entitled “*Eben Boḥan*,” and modeled upon the “*Milḥamot Adonai*” of Jacob ben Reuben, was written at the end of the fourteenth century by Shem-Tob ben Isaac ibn Shaprut, who, in 1376, debated in public at Pamplona with Cardinal Pedro de Luna, afterward Benedict XIII., on the dogmas of original sin and redemption. The book is divided into fifteen chapters, the last being devoted to the refutation of the work of Alfonso of Valladolid against the “*Milḥamot Adonai*” of Jacob ben Reuben.

Of the same character as the “*Eben Boḥan*,” and of about the same date, are the works written by Moses Cohen of Tordesillas and by Ḥayyim ibn Musa, entitled respectively “*Ezer ha-Emunah*” and

“*Magen wa-Romah*.” A masterpiece of satire upon Christian dogma is the “*Iggeret al-Tehi ka-Aboteka*,” written at the beginning of the fifteenth century by Profiat Duran and addressed to the baptized Jew David Bonet Bongoron. It was so skilfully composed that until the appearance of Joseph ibn Shem-Tob’s commentary thereon Christian authors believed it to be favorable to Christianity, and frequently quoted it under the corrupted title “*Alteca Boteca*”; but when they perceived the real character of the epistle they strove to destroy all the copies known. Associated with this letter is Duran’s polemic “*Kelimat ha-Goyim*,” a criticism of Christian dogma, written in 1397 at the request of Ḥasdai Crescas, to whom it is dedicated. It was much used by his kinsman Simon ben Zemah Duran in his attacks upon Christianity, especially in those which concern the abrogation of the Mosaic law and are made in his commentary on the sayings of the Fathers (“*Magen Abot*,” published separately under the title “*Keshet u-Magen*,” Leghorn, 1785; reedited by M. Steinschneider, Berlin, 1881).

The earliest anti-Jewish writings in France date from the first half of the ninth century. Between 825 and 840 Agobard, Bishop of Lyons, wrote three anti-Jewish epistles, among which was one entitled “*De Insolentia Judæorum*,” and one “*Concerning the Superstitions of the Jews*” (“*Agobardi Opera*,” ed. Migne, civ.).

#### In France.

The author endeavors, in the latter work, to show from various Biblical passages that the society of Jews should be avoided even more than association with pagans, since Jews are the opponents of Christianity. He recounts the judgments passed by the Church Fathers upon the Jews, the restrictive measures taken against them by different councils, their superstitions, and their persistent refusal to believe in Jesus. Agobard’s successor in the diocese of Lyons, Bishop Amolo, also wrote against the Jews, denouncing their superstitions, calling attention to the invidious expressions used by them to designate the Apostles and the Gospels, and exposing the fictitious character of their arguments in defense of their Messianic hopes (“*Contra Judæos*,” ed. Migne, cxvi.).

However, works like those of Agobard and Amolo were very rare in France in the tenth and eleventh centuries; they began to multiply only after the Crusades, when every priest considered himself charged with the duty of saving Jewish souls. The many anti-Jewish works of the twelfth and thirteenth centuries include: “*De Incarnatione, Adversus Judæos*,” by Guilbert; “*Annulus seu Dialogus Christiani et Judæi de Fidei Sacramentis*,” by Rupert; “*Tractatus Adversus Judæorum Inveteratam Duritiem*,” by Pierre le Venerable; “*Contra Judæorum*” (anonymous); “*Liber Contra Perfidiam Judæorum*,” by Pierre of Blois; “*Altercatio Judæi de Fide Christiana*,” by Gilbert Crepin; “*De Messia Ejusque Adventu Præterito*,” by Nicolas de Lyra. From the thirteenth century polemical works in French began to appear, as, for instance, “*De la Disputation de la Synagogue et de la Sainte Eglise*” (Jubinal, “*Mystères du XV<sup>e</sup> Siècle*,” ii. 404–408); “*La Disputation du Juyf et du Crestian*” (“*Histoire Littéraire de France*,” xxiii. 217).

On the part of the Jews there appeared in northern France a collection of replies made "to infidels and Christians" by several members of the Official family, especially by Joseph the Zealot (who is credited with the redaction of the Hebrew version, entitled "Wikkuah," of the disputation of 1240 between Nicholas Donin and four representatives of the Jews), Jehiel of Paris, Judah ben David of Melun, Samuel ben Solomon, and Moses de Coucy. The characteristic features of these controversies are the absence of fanaticism in the clerical disputants and the freedom of speech of the Jews, who do not content themselves with standing upon the defensive, but often attack their opponents, not with dialectics, but with clever repartee. The following may serve as an example: Nathan ben Meshullam was asked to give a reason for the duration of the present exile, while that of Babylon, which was inflicted upon the Jews as a punishment for the worst of crimes, idolatry, lasted only seventy years. He answered: "Because in the time of the First Temple the Jews made stone images of Astarte and other statues which could not last for long; while in the time of the Second Temple they deified one of themselves, Jesus, to whom they applied many prophecies, thus creating a durable idol which attracted many worshippers. The gravity of the fault, therefore, called for a corresponding severity in the punishment."

Regular treatises in defense of Judaism against the attacks of Christianity began to appear in southern France. The most important of these were: the "Sefer ha-Berit" of Joseph Kimhi (see above); the "Maḥaziḳ ha-Emunah" of Mordecai ben Josiphiah; the "Milḥemet

**In Provence.** Miḥwah" of Meir ben Simon of Narbonne; and three works by Isaac ben Nathan—a refutation of the arguments contained in the epistle of the fictitious Samuel of Morocco (who endeavored to demonstrate from the Bible the Messiahship of Jesus); "Tokahat Ma'eh," against Geronimo de Santa Fé; and "Mibzar Yizḥak," a general attack upon Christianity. An interesting polemical work was written in France at the end of the eighteenth century by Isaac Lopez, under the title "Kur Mazref ha-Emunot u-Mar'eh ha-Emet." It is divided into twelve chapters or "gates," and contains, besides a refutation of the Christian arguments drawn from the Old Testament, a thorough criticism of the Gospels and the Acts of the Apostles, in which the author points out many contradictions and false statements. He accuses Paul of hypocrisy for prohibiting in one country what he allowed in another. Thus, for instance, to the Christians of Rome, who clung to the Mosaic law, he did not dare to recommend the abrogation of circumcision and other commandments: "For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision." "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. ii. 25, iii. 31). But to the Galatians he said: "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, he is a debtor to do the whole law" (Gal. v. 2, 3). "If this is the case," asks Lopez, "why did not Paul,

who was circumcised, observe the Mosaic law? Then, again, why did he cause his disciple Timothy to be circumcised?" To the Hebrews Paul said, "He that despised Moses' law died without mercy under two or three witnesses" (Heb. x. 28); but to his disciple Titus he wrote, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus iii. 9).

Although the "Disputatio Christianorum et Judæorum Olim Romæ Habita Coram Imperatore Constantino" (Mayence, 1544) is founded on a fiction, there is no doubt that religious controversies between Christians and Jews in Italy were held as early as the pontificate of Boniface IV. (608-615).

Alcuin (735-804) relates that while he **In Italy.** was in Pavia a disputation took place between a Jew named Julius and Peter of Pisa. Yet in spite of the frequency of religious controversies anti-Jewish writings were very rare in Italy before the Crusades; the only work of the kind known to belong to the eleventh century was that of Damiani, entitled "Antilogus Contra Judæos," in which he sought, by means of numerous passages from the Old Testament, such as those relating to the Creation, the building of the tower of Babel, the triple priestly benediction, the thrice-repeated "Holy," and the Messianic passages, to establish the Christian doctrines of the Trinity and the divinity of Jesus (Migne, "Patrologia," 2d series, 1853; comp. Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 26 *et seq.*).

But from the time of the pontificate of Innocent III. anti-Jewish writings in Italy, as elsewhere, began to multiply. To the earlier calumny that the Talmud contained blasphemies against Christianity, there was added, after the twelfth century, the accusation that the Jews used Christian blood for ritual purposes. About the same time also there appeared the charge that the Jews pierce the consecrated host until blood flows. The first Jewish polemical writer in Italy seems to have been Moses of Salerno, who, between 1225 and 1240, composed "Ma'amar ha-Emunah" and "Ta'anot," in both of which he attacked the fundamental dogmas of Christianity. They were followed by other polemics, the most important of which are the "Milḥamot Adonai" (or "She'elot u-Teshubot," or "Edut Adonai Ne'emannah"), by Solomon ben Jekuthiel; the "Magen Abraham" (or "Wikkuah"), by Abraham Farissol; and the "Hassagot 'al Sifre ha-Shilluḥim," by Brieli.

The shamefully oppressive economic and political conditions under which the Jews labored in Germany and in Austria during the Middle Ages rendered them regardless of the flood of anti-Jewish writings with which those countries became inundated. It was not until the fifteenth century that a polemical work against Christianity appeared in

**In Austria.** This was written by Lipmann Mülhausen, under the title "Sefer ha-Nizzahon," and it consisted of 354 paragraphs, the last eight of which contained a dispute which took place between the author and a convert named Peter. Lipmann quotes in his work 346 passages from the Old Testament, upon which his

argument against Christianity is based. Very characteristic is his objection to the divinity of Jesus. "If really God had willed to descend upon the earth in the form of a man, He, in His omnipotence, would have found means to do so without degrading Himself to be born of a woman." The Gospel itself, according to Lipmann, speaks against the assumption that Jesus was born of a virgin, since, with the purpose of showing that he was a descendant of David, it gives the genealogy of Joseph, the husband of Mary.

Among the numerous objections raised by Lipmann to the doctrine of redemption, mention may be made of the following: "Why," asks he, "did God cause Jesus to be born after thousands of generations had lived and died, and thus allow pious men to suffer damnation for a fault which they had not committed? Was it necessary that Christ should be born of Mary only, and were not Sarah, Miriam, Abigail, Hulda, and others equally worthy of this favor? Then, again, if mankind be redeemed through Christ, and the original sin be forgiven through his crucifixion, why is the earth still laboring under the Lord's curse: 'In sorrow thou shalt bring forth children.' 'Thorns also and thistles shall it bring forth to thee' [Gen. iii. 16, 18]? Were there invisible curses which have been removed, while the visible were allowed to remain?" As may be readily surmised, the "Sefer ha-Nizzahon" called forth a number of replies from Christians. Of these there were published Wilhelm Schickard's "Triumphator Vapulans, sive Refutatio Blasphemi Libri Hebraici" (Tübingen, 1629), Stephen Gerlow's "Disputatio Contra Lipmanni Nizzachon" (Königsberg, 1647), and Christian Schotan's "Anti-Lipmanniana" (Franker, 1659). In 1615 there appeared also in Germany a polemical work in Judæo-German entitled "Der Jüdische Theriak"; it was composed by Solomon Offenhausen, and was directed against the anti-Jewish "Schlangenbalg" of the convert Samuel Brenz.

The Jewish work which more than any other aroused the antagonism of Christian writers was the "Hizzuk Emunah" of the Karaite

**Isaac Troki's "Hizzuk Emunah."** Isaac Troki, which was written in Poland and translated into Latin, German, Spanish, and English. It occupies two volumes and is subdivided into ninety-nine chapters. The book

begins by demonstrating that Jesus was not the Messiah predicted by the Prophets. "This," says the author, "is evident (1) from his pedigree, (2) from his acts, (3) from the period in which he lived, and (4) from the fact that during his existence the promises that related to the advent of the expected Messiah were not fulfilled." His argument on these points is as follows: (1) Jesus' pedigree: Without discussing the question of the relationship of Joseph to David, which is very doubtful, one may ask what has Jesus to do with Joseph, who was not his father? (2) His acts: According to Matt. x. 34, Jesus said, "Think not that I come to make peace on earth; I come not to send peace but the sword, and to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." On the other hand, Holy Writ attributes to the true and expected Mes-

siah actions contrary to those of Jesus. (3) The period of his existence: It is evident that Jesus did not come at the time foretold by the Prophets, for they predicted the advent of Messiah at the latter days (Isa. ii. 2). (4) The fulfilment of the Messianic promises: All the Prophets predicted that at the advent of the Messiah peace and justice would reign in the world, not only among men but even among the animals; yet there is not one sincere Christian who would claim that this has been fulfilled.

Among Isaac Troki's objections to the divinity of Jesus the following may be mentioned: The Christian who opposes Judaism must believe that the Jews tormented and crucified Jesus either with his will or against his will. If with his will, then the Jews had ample sanction for what they did. Besides, if Jesus was really willing to meet such a fate, what cause was there for complaint and affliction? And why did he pray in the manner related in Matt. xxvi. 39? On the other hand, if it be assumed that the crucifixion was against his will, how then can he be regarded as God—he, who was unable to resist the power of those who brought him to the cross? How could one who had not the power to save his own life be held as the Savior of all mankind? (ch. xlvii.).

In the last chapter Isaac quotes Rev. xxii. 18, and asks how Christians could consistently make changes of such a glaring nature; for the change of the Sabbath from the seventh to the first day of the week was not authorized by Jesus or any of his disciples; and the partaking of the blood and flesh of a strangled beast is a palpable infringement of the dictates of the Apostles.

A series of apologetic and polemical works, written in Spanish and Portuguese by scholarly refugees from Spain and Portugal, appeared in the sixteenth and seventeenth centuries, in Holland and in some places in Italy. Of these the most important are:

"Sobre el Capitulo 53 de Ezaya e otros Textos de Sagrada Escritura," by **By Maranos.** Montalto; "Livro Fayto . . . em Que Mostra a Verdad de Diversos Textos e Cazas, Que Alegão as Gentilidades para Confirmar Suas Seictas," by the same author; "Tractado de la Verdad de la Ley" (Hebrew transl. by Isaac Gomez de Gora, under the title "Torat Mosheh"), by Saul Levi Morteira; "Tratado da Calumnia," by Nahmios de Castro; "Fuente Clara, las Excellencias y Calumnias de los Hebreos," by Isaac Cardoso; "Prevençiones Divinas Contra la Vance Idolatria de las Gentes" and "Explicação Paraphrastica Sobre o Capitulo 53 de Propheta Isahias," by Balthazar Orobio de Castro; "Fortalazzo" (Hebrew transl. by Marco Luzzatto), by Abraham Peregrino.

Though much less violent than the Christian anti-Jewish writings, an extensive anti-Jewish polemical literature has been produced by Mohammedan scholars. The subject-matter of this literature is closely connected with the earlier attacks upon Judaism found in the Koran and the tradition ("hadith"), the most debated charge being that of having falsified certain portions of the Holy Scriptures and omitted others. Among the examples of falsification is the Biblical account of the sacrifice of Abraham, in which, according to the Mohammedans, the

name of Isaac was substituted for that of Ishmael. The passages omitted contained the predictions regarding the advent of Mohammed and his mission to all mankind. A common point for controversy also was the question of the abrogation of the divine laws—the Sabbath law, the dietary laws, and other Biblical commandments.

On the Jewish part very little was written against Islam, and besides occasional attacks scattered through the Biblical commentaries of the Rabbinites and Karaites, and the philosophical works of

**In Islam.** Levi, Moses ben Maimon, and others, Jewish literature contains but two productions of any extent that are devoted to an attack upon Islam: the "Ma'amar 'al Yishmael" of Solomon ben Adret, refuting the attacks upon the Bible by Abu Mohammed ibn Hazm, and the "Keshet u-Magen" of Simon Duran.

The following is an alphabetical list of printed polemical works in Hebrew and Judæo-German:

- אגרת אל הדין כאבותיך. Profiat Duran. Published with the anti-Christian satire of Solomon Bonfed and the disputation of Shem-Tob ben Joseph Falaquera. Constantinople, 1570-75; Breslau, 1844, in the collection קובץ ויכוחים, with a German translation by Geiger.
- אגרת ר' יהושע הלורקי. Joseph Ibn Vives' answer to Pablo Christiani. Published in "Dibre Hakamim," Metz, 1849.
- אזיזה השלוני (Disputatio Leoni Josephi Alfonsi cum Rabbinio Judah Mizrahi), Isaac Baer Levinsohn. Leipzig, 1864.
- אמונת חכמים. Hayyim Viterbo. Printed in "Ta'an Zekenim," Frankfurt-on-the-Main, 1855.
- אמנה. Disputations collected from the Talmud and Midrashim. Isny, 1542.
- אמס רמים. Levinsohn. Against the accusation of ritual murder. Odessa, 1864; Warsaw, 1879, 1881.
- בוך דער פערצייכונג. Isaac Jacob ben Saul Ashkenazi. Amsterdam, 1696.
- בטול עקרי הנוצרים. Hasdai Crescas. Published by Ephraim Deinard, Kearny, N. J., 1894.
- בן פורת יוסף. Isaac Onkenaira. Constantinople, 1577.
- ס' הבריה. Joseph Kimhi. Partly published with the "Milhemet Hobah," Constantinople, 1710.
- דאס יודנשוהם. M. Rosenschein. London.
- דברי ריבות. Isaac ha-Levi Satanow. Berlin, 1800?
- דורות בעל דין. Don David Nasi. Frankfurt-on-the-Main, 1866, and by Ephraim Deinard, Kearny, N. J., 1894.
- ויכוח ר' יהואל. In Wagenseil's "Tela Ignea Satanæ," Freiburg, 1681.
- ויכוח הרמבן. In Wagenseil's "Tela Ignea Satanæ," Freiburg, 1681, and by Steinschneider, Stettin, 1860.
- נאמנה (מלחמת ה'). Solomon ben Jekuthiel (see Jellinek, "B. H." ii. 43).
- זרובבל. Levinsohn. Odessa, 1864; Warsaw, 1878.
- זוהק אמנה. Isaac Troki. Published by Wagenseil, and later in Amsterdam, 1705; Jerusalem, 1845; Leipzig, 1857. In Judæo-German. Amsterdam, 1717; in English, by Mocatta, London, 1856.
- יודישער שרייאק. Solomon Zalman Offenhausen. Amsterdam, 1737; under the title "Sefer ha-Nizzahon," Hanau, 1615; with a Latin translation, Altdorf, 1680.
- כור מצרף האמונות. Isaac Lopez. Metz, 1847.
- לקוטי אמרים. Kozlin. Smyrna, 1855.
- מלחמת מצוה. Solomon ben Simon Duran. Published with the "Keshet u-Magen," Leipzig, 1856.
- מלחמה בשלום. Rosenberg. Wilna, 1871.
- מלחמה בשלום. Benjaminsohn. New York, 1898.

נסתור הכוכב. Published by Abraham Berliner, Altona, 1875.

נצה ישראל. W. Shur. Chicago, 1897.

ס' הנצחון. Lipmann Mülhausen. Published by Wagenseil, and at Amsterdam, 1709, 1711, and Königsberg, 1847.

קובץ ויכוחים. various religious disputations. Published by Abraham Geiger, Breslau, 1844.

רעליגיעזע געשפרעכע. Gabriel Isaac Pressburger. Prague, 1825.

For later polemics see ANTI-SEMITISM; CONVERSION; DISPUTATIONS.

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Christian Polemics: Wolf, *Bibl. Hebr.* ii. 993 et seq.; De Rossi, *Bibliotheca Antichristiana*, Parma, 1800; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 114 et seq.; Steinschneider, *Jewish Literature*, p. 314; Winter and Wünsche, *Jüdische Literatur*, iii. 655-670; Hamburger, *R. B. T. Supplement*, 1900, s.v. *Disputation*; Ziegler, *Religieuse Disputationen im Mittelalter*, Frankfurt-on-the-Main, 1894; Isidore Loeb, *La Controverse Religieuse Entre les Chrétiens et les Juifs du Moyen Age*, Paris, 1888; Israel Lévi, in *R. E. J.* v. 239 et seq.; Geiger, *Proben Jüdischer Vertheidigung Gegen Christenthum*, in *Breslauer's Jahrbuch*, i. ii. (1850-51).

Mohammedan Polemics: Steinschneider, *Polemische und Apologetische Literatur in Arabischer Sprache Zwischen Muslimen, Christen, und Juden*, in *Abhandlungen für die Kunde des Morgenlandes*, vi. No. 3; Goldziher, *Ueber Muhammedanische Polemik Gegen Ahl al-Kitab*, in *Z. D. M. G.* xxxii. 341-387; Schreiner, *Zur Gesch. der Polemik Zwischen Juden und Muhammedanern*, *ib.* xlii. 591-675. J. I. Br.

**POLEMON II.:** King, first of the Pontus and the Bosphorus, then of the Pontus and Cilicia, and lastly of Cilicia alone; died in 74 c.e. Together with other neighboring kings and princes, Polemon once visited King Agrippa I. in Tiberias (Josephus, "Ant." xix. 8, § 1). The Herodian princess Berenice, of whom it was reported that she held forbidden relations with her brother, chose Polemon for a husband, in order to mend her reputation, she being at the time the widow of Herod of Chalcis. Polemon married her not so much for her beauty as for her riches; and he adopted Judaism, undergoing the rite of circumcision. His wife soon left him, however, and Polemon abandoned his Judaism (*ib.* xx. 7, § 3). According to the Christian Bartholomew legend, he accepted Christianity, but only to become a pagan again. If there is any truth in the story, the numerous Jews living in the Bosphorus kingdom must have taken an interest in his conversion to Christianity and also in its being made known in the mother country.

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G. K. R.

**POLICE LAWS:** Laws regulating intercourse among citizens, and embracing the care and preservation of the public peace, health, safety, morality, and welfare. The prevention of crime is the main object of the police laws, although there are many other points not strictly involved in the popular definition of crime, but materially affecting the security and convenience of the public, which are recognized as lying within their province.

It is a moot question whether the cities of Judea

had a regulated police force during Biblical times. There are many terms in the Bible which have been translated to denote magistrates or police officers; but the correctness of the translation is questioned in almost every instance by modern scholars (see GOVERNMENT). The Deuteronomic

**In Biblical Times.** code (Deut. xvi. 18) enjoins the appointment of "shoterim" (A. V. "officers"; LXX. *γραμματῶσις αγωγεῖς*; Tar-

gum, פּרענן; and almost all Jewish commentators, "police officers" whose duty it was to execute the decisions of the court; comp. Rashi and Ibn Ezra, Midr. Tan. and Midr. Leḳah Tob *ad loc.*; Pesik. R., ed. Friedmann, p. 149b; Maimonides, "Yad," Sanhedrin, i. 1, and "Lehem Mishneh" *ad loc.*; comp. Prov. vi. 7) alongside the "shofetim" (judges) in every town (comp. Ezra vii. 25, A. V.; LXX. *γραμματῶσις*). As far as can be gleaned from the Biblical records, the duties of the "shoterim" were to make proclamations to the people, especially in time of war (Deut. xx. 5, 8, 9; Josh. i. 10, iii. 2), to guard the king's person (I Chron. xxvii. 1), to superintend public works (II Chron. xxxiv. 13; comp. Ex. v. 6, 10, 14, 19, where the same term is applied to Pharaoh's taskmasters), and other similar services. The frequent mention of the shoterim together with the judges (Deut. xvi. 18; Josh. viii. 33, xxiii. 2, xxiv. 1; I Chron. xxiii. 4, xxvi. 29), or with the elders of the community (Num. xi. 16; Deut. xxix. 9, xxxi. 28) who acted as judges in earlier times (see ELDER; JUDGE), would seem to indicate that these officials were attached to the courts of justice, and held themselves in readiness to execute the orders of the officiating judge. Josephus relates ("Ant." iv. 8, § 14) that every judge had at his command two such officers, from the tribe of Levi. That Levites were later preferred for this office is evident also from various passages in Chronicles (I Chron. xxiii. 4, xxvi. 29; II Chron. xxxiv. 13). Besides officers of the town there were also officers for every tribe, similar, probably, to the modern district police (Deut. i. 15; Sifre, Deut. 144; Sanh. 16b). The chief of the judicial department established by Jehoshaphat seems to have had also chief jurisdiction over the police (II Chron. xix. 11; comp. *ib.* xxvi. 11). Mention is also made of watchmen who patrolled the city at night and attacked all suspicious persons (Cant. iii. 3, v. 7).

The Temple had a police force of its own, most of its officers being Levites. These were the gatekeepers ("sho'arim"; I Chron. ix. 17, 24-27; xxvi. 12-18), the watchmen that guarded the entrance to the Temple mount, and those that had charge of the cleaning of its precincts (Philo, ed. Cohn, iii. 210). Levites were stationed at twenty-one points in the Temple court; at three of them priests kept watch during the night. A captain patrolled with a lantern, to see that the watchmen were at their posts; and if one was found sleeping, the captain had the right to beat him and to set fire to his garments (Mid. i. 1, 2). The opening and the closing of the gates, considered to be a very difficult task, and requiring, according to Josephus ("B. J." vi. 5, § 3; "Contra Ap." ii. 10), the services of at least twenty men, was also one of the watchmen's duties; and a special officer was appointed to superintend

that work (Sheḳ. v. 1; comp. Schürer, "Gesch." Eng. ed., division ii., i. 264-268; see TEMPLE).

The Mishnah (Ket. xiii. 1) mentions two judges of "gezerot" (lit. "prohibitions," "decrees"; see GEZERAH), ADMON BEN GADDAI and Hanan ben Abishalom (HANAN THE EGYPTIAN), who were in Jerusalem during the latter part of the second commonwealth, and the baraita quoted in the Gemara (Ket. 105a) adds one more, named Nahum the Mede. The meaning of the term "gezerot" in this connection, and the significance and functions of these judges, have been variously explained by modern scholars (see Frankel, "Darke ha-Mishnah," p. 61; *idem.*, in "Monatsschrift," 1852, p. 247, note 5; Weiss, "Dor," i. 193; Sidon, "Eine Magistratur in Jerusalem," in Berliner's "Magazin," 1890, pp. 198 *et seq.*; Grünwald, *ib.* 1891, p. 60); but it is safe to assume that the functions of these judges were similar to those of modern police magistrates (comp. Yer. Ket. xiii. 1), although they may have had also some judicial authority in petty cases. These, unlike the judges of courts of justice, received a stipulated salary from the Temple treasury ("Terumat ha-Lishkah," Sheḳ. iv. 2). Each of them was allowed ninety-nine manahs per annum, which sum, if not sufficient for his support, might be increased (Ket. 105a; comp. "Yad," Sheḳalim, iv. 7, where the annual salary is given as ninety manahs).

Mention is made in the Talmud of various police officials that held office in the Jewish communities of Palestine and Babylon. The Greek names by which most of them were known indicate that they were introduced during a later period, after Hellenic influence had become strong among the Jews. Most of these officials received their authority from the

**Local Police Officials.** local courts, and were appointed by them as adjuncts to the communal organization. Officers were appointed for the following duties: to supervise the correctness of weights and measures

(אֲנָרְרָמִים, a corruption of אֲנָרְרָמִים = ἀγοράνομος; Sifra, Kedoshim, viii. 8; B. B. 89a); to regulate the market price of articles (B. B. 89a; according to another opinion, it was unnecessary to appoint officials for this purpose, since competition would regulate the price; in Yer. B. B. v. 11, Rab is mentioned as having been appointed to this office by the exilarch); to allot land by measurement, and to see that no one overstepped the limits of his field (B. B. 68a and RaSHBaM *ad loc.*; in B. M. 107b, Adda, the surveyor [מִשׁוּרָהָרָה], is mentioned as holding the office; comp. 'Er. 56a). Besides these, mention is made of watchmen who guarded the city (B. B. 68a, according to the interpretation of Maimonides in his Commentary of the Mishnah, and of R. Hananeel, quoted in RaSHBaM *ad loc.*; comp. Git. 80b; Sanh. 98b; Yer. Hag. i. 7; Sheb. iv. 2, end) and of mounted and armed watchmen who maintained order in the suburbs (B. B. 8a; comp. Yeb. 121b). There were also officers in charge of the dispensation of charity (B. B. 8b). Permission was given to the authorities of every town to supervise the correctness of weights and measures, to regulate the market price of articles and of labor, and to punish those who did not abide by the regulations (*ib.*). The salaries of all these officers were drawn from the town treas-

ury, to which all the inhabitants had to contribute (see DOMICIL).

The police laws of the Bible and of the Talmud are very numerous. The Biblical commandment to build a battlement around the roof of a house, "that thou bring not blood upon thine house, if any man fall from thence" (Deut. xxii. 8), was regarded by the Rabbis as a general principle, from which were derived many regulations the object

**Special** of which was to insure public safety.

**Police** Thus, it was forbidden to harbor a

**Laws.** vicious dog or to keep a broken ladder

on one's premises (B. K. 15b), or to keep a pit or a well uncovered or unfenced (Sifre, Deut. 229; "Yad," Rozeah, xi. 4). Dogs had to be kept chained; they might be let loose during the night only in places where a sudden attack of an enemy was feared (B. K. 83a). Untamed animals, especially cats that might injure children, might not be kept; and any one was permitted to kill such an animal found on the premises of a Jew (*ib.* 80b; comp. Hul. 7b). A ruined wall or a decayed tree was not allowed to remain in a public place. The owner was given thirty days' notice to remove it; but if the danger was imminent he was compelled to remove it forthwith (B. M. 117b; "Yad," Nizke Mamon, xiii. 19; Shulhan 'Aruk, Hoshen Mishpat, 416, 1, and Isserles' gloss). No one was permitted to throw stones into the street (B. K. 50b) or to build a tunnel under the public thoroughfare (B. B. 60a), except by special permission of the city authorities and under their supervision (Hoshen Mishpat, 417, 1, Isserles' gloss, and "Pitche Teshubah" *ad loc.*). Weapons might not be sold to suspicious persons ('Ab. Zarah 15b; "Yad," Rozeah, xii. 12, 14; Shulhan 'Aruk, Yoreh De'ah, 151, 5).

Another set of police regulations was based on the Biblical expression "Neither shalt thou stand against the blood of thy neighbor" (Lev. xix. 16). The Rabbis made it obligatory upon any man who saw one drowning, or in danger of an attack by robbers or by a wild beast, to endeavor to save him (Sifra *ad loc.*; Sanh. 73a). The court was obliged to furnish safe passage to travelers in dangerous places; so that, when a murdered man was found, the elders of the nearest town could conscientiously say, "Our hands have not shed this blood" (Deut. xxi. 7; Sifre *ad loc.*; Soṭah 45b, 46a; "Yad," *l.c.* ix. 3; *ib.* Ebel, xiv. 3). The court was obliged also to provide wide avenues, furnished with posts and directions, leading to the cities of refuge, so that one who had committed murder unwittingly might have easy access to them in his escape from the hands of the go'el (B. B. 90a; Mak. 10a; see ASYLUM; AVENGER OF BLOOD).

Numerous laws were instituted by the Rabbis with the view of preserving the health of the community (see HEALTH LAWS). The laws tending to the preservation of the life of dumb creatures, and to the considerate care of them, also formed a large portion of rabbinic legislation (see CRUELTY TO ANIMALS). The care of the poor and the proper distribution of charity were also regulated by law (see CHARITY). Many provisions are found in the

Talmud the purpose of which was to guard free commercial intercourse. Roads leading from one town to another had to be at least eight cubits wide; so that two wagons, going in opposite directions, might pass without difficulty. Roads leading to commercial centers were to be at least sixteen cubits wide (B. B. 100a, b; RaSHBaM *ad loc.*). Balconies or other extensions of houses projecting to the public thoroughfare and trees in the public streets whose branches might obstruct the passage of a rider mounted on his camel were also prohibited (B. B. 27b, 60a). Trees growing near the bank of a river, if they impeded freight-laborers in their work, might be cut down with impunity (B. M. 107b). Building-materials might not be prepared in the public street. Stones and bricks brought for immediate use in a building might be deposited in the street; but the owner was held responsible for any injury caused thereby (*ib.* 118b). One who broke a vessel left in the public street was not required to pay any damages; but the owner of the vessel was held responsible for any injury caused by it, or even by its sherds, if he intended to make use of them (B. K. 28a; see BABA KAMMA). During the summer months no water might be poured into the street; and even in the rainy season, when this was permitted, the one who poured the water was held responsible for any injury resulting from it (B. K. 6a, 30a). The pious used to bury their potsherds and broken glass three "tefahim" (fists) deep in the field in order that they might cause no injury to any one nor impede the plowshare in its course; others burned them; and others, again, threw them into the river (*ib.* 30a). Among the ten ordinances that applied especially to Jerusalem were the prohibitions against any projections from private houses to the street, against the establishment of potteries, against the planting of gardens (except rose-gardens that were supposed to have existed since the times of the early prophets), against keeping chickens, and against dunghills within the city limits (B. K. 82b).

Provisions were also made by the Rabbis with the view of guarding the personal liberty and honor of the members of the community. Stealing a person and selling him into slavery was punishable by death, according to the Mosaic law (Ex. xxi. 16). "They are Liberty. My [God's] servants, but not servants to servants," was a principle often enunciated by the Rabbis (B. M. 10a; Kid. 22b, based on Lev. xxv. 42). Imprisonment as a punishment is not mentioned in the Bible, although later it was employed in the case of certain transgressions (see IMPRISONMENT). The payment of damages for the infliction of a personal injury included also a fine for the shame which was caused by such an injury (see DAMAGE). In inflicting the punishment of flagellation no more than the prescribed number of stripes might be given, "lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee" (Deut. xxv. 3; see CORPORAL PUNISHMENT). Posthumous indignities at the public execution of a criminal were prohibited; and when hanging after execution was enjoined, the body was not allowed to remain on

the gallows overnight (Deut. xxi. 23; see CAPITAL PUNISHMENT).

The laws of morality and chastity were elaborated by the Rabbis in greatest detail (see CHASTITY; ETHICS). The gambler was regarded as an outcast:

his testimony was not admitted in evidence (see EVIDENCE), nor was his oath believed (see GAMBLING; PERJURY). The Rabbis took especial care

in interpreting and elaborating the laws touching upon the property rights of individuals. The boundaries of fields were accurately marked; and a curse was pronounced upon him who should remove his neighbor's landmarks (Deut. xix. 14, xxvii. 17; see BOUNDARIES). Special officers were, therefore, appointed, as stated above, to measure the fields and to determine the situation and limits of every one's land. It was forbidden to keep animals that might injure the crops of another (B. K. 79b). Dove-cots were to be fifty cubits distant from a neighbor's land, in order that the birds might cause no injury to the seeds (B. B. 23a). Wells, pits, and caves might not be dug in the vicinity of a neighbor's property (*ib.* 17a). An oven might not be constructed in one's house, unless it was so built as to guard against any danger from fire (*ib.* 20b). Windows and doors might not be constructed so as to face the windows and doors of a neighbor's house (*ib.* 11a; see EASEMENT; HAZAQAH).

It was not permissible to buy stolen goods or such as might be suspected of having been stolen. No milk, wool, lambs, or calves might be bought from a shepherd (B. K. 118b), nor wood or fruit from a hired gardener (*ib.* 119a). Nothing might be bought from women who had no personal property, nor from minors or slaves, except such objects respecting which there could be no suspicion (*ib.*), nor might anything be taken from them for safe-keeping (B. B. 51b).

Not only was cheating in business forbidden (Lev. xxv. 14, 17), but even dissimulation in speech and misleading statements were prohibited (B. M. 58b), even when a non-Jew was concerned (Hul. 94a). Objects might not be "doctored" or ornamented with the intention of deceiving the buyer, nor might the finer parts of an article be prominently displayed in order to attract the eye (B. M. 60a, b). If water was accidentally mixed with wine, the wine might not be sold unless the buyer was notified of the accident (*ib.*). Special officers were appointed to test the quality of wine in order to guard against adulteration (Tosef., Kelim, B. K. vi. 10; comp. 'Ab. Zarah 58a, and Rashi, *s.v.* "Agardemin"). After an animal had been slaughtered a butcher might not arrest the free flow of the blood in order to make the meat weigh more (Hul. 113a).

The prohibition against false weights and measures applied not only to their use (Lev. xix. 35, 36), but also to the mere presence of them in one's house (Deut. xxv. 13-16; B. B. 89b).

**Weights and Measures.** R. Levi declared that the sin of using false weights and measures was greater than that of the breach of the laws of chastity; for the latter could be atoned

for by repentance, while the former could not, unless the transgressor returned to each one whom he had

deceived the amount lost by the deception, which was almost impossible (B. B. 88b). Weights might not be made of lead, iron, or any other metal liable to accumulate rust, but only of stone or glass (*ib.* 89b). They might not be left in salt; for this might increase their weight (*ib.*). Ample space was to be allowed to admit of the scales swinging freely (*ib.* 89a). The measures were to be cleaned at least twice every week; the weights, at least once every week; and the scales, after every time that they were used (*ib.* 88a). The measures were to be so graded that each one, whether dry or liquid, should be one-half of that preceding it (*ib.* 89b, 90a). The seller was required to add  $\frac{1}{100}$  in liquid and  $\frac{1}{100}$  in dry measures to the actual amount required, in order that he might be certain that the measure was correct (*ib.* 88b). In places where the custom was to sell by level measures one was forbidden to sell heaped measures and raise the price accordingly, and vice versa (*ib.*; see WEIGHTS AND MEASURES).

Raising the market price by speculation was regarded with disfavor by the Rabbis; and he who practised it was classed together with the usurer and with him who used false weights and measures, to all of whom they applied the words of Amos viii. 4-8 (B. B. 90b). It was forbidden to export from

Palestine, even to the neighboring land

of Syria, necessary articles of food

(*ib.*). In times of famine one was not

permitted to store up necessary articles

of food, even the products of his own field, but

was required to put them on the market. At other

times the storage of foodstuffs was permitted to

the farmer, but not to the speculator (*ib.*). Middle-

men were not tolerated, unless they improved the

product either by grinding the grain into flour or

by baking the flour into bread (*ib.* 91a; comp.

RaSHBaM, *s.v.* "En"). The retail storekeeper

might not derive for himself a gain larger than one-

sixth of the cost of the article (*ib.* 90a). The inhab-

itants of a town had the right to bar outsiders from

its market, although much freedom was exercised

by the town authorities when the question of allow-

ing a learned man to sell his goods was brought be-

fore them (*ib.* 21b, 22a). Pedlers might not be de-

barred from selling their goods; for there was an

ancient tradition that Ezra had permitted pedlers

to sell cosmetics to women in all places (B. K.

82a, b); they might, however, be prevented from

settling in a town (B. B. 22a; see HAWKERS AND

PEDLERS).

The property of a person unable to defend himself

was protected in the following ways: (1) In the case

of minors, the court appointed a guardian (Ket. 18b,

20a); (2) in the case of the insane, the government

took charge of their property (Hag. 3b; Yoreh

De'ah, i. 5); (3) in the case of an absent defendant,

the court appointed a curator, provided he had left

because his life was imperiled; otherwise, the court

intervened only if he had died during his absence

and his property was about to be divided among his

relations (B. M. 88b, 89a).

The only material permissible for legal documents

was material of a kind that would render erasures

or changes easily recognizable (Git. 23a; Hoshen

Mishpat, 42, 1).



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J. H. G.

**POLIDO, DAVID.** See DAVID RAPHAEL BEN ABRAHAM POLIDO.

**POLISHER JÜDEL.** See PERIODICALS.

**POLITZER, ADAM:** Austrian aurist; born at Alberti-Irsa, Hungary, Oct. 1, 1835; studied medicine at the University of Vienna, receiving his diploma in 1859 and becoming assistant at the university hospital. Politzer established himself as a physician in the Austrian capital; was admitted to the medical faculty of the university there as privat-docent in aural surgery in 1861; became assistant professor in 1870; was chief of the aural surgical clinic in 1873, and professor in 1895.

Politzer has arranged a well-known anatomical and pathological museum for the aural-surgical clinic. He has written many essays for the medical journals, and is the author of: "Die Beleuchtungsbilder des Trommelfells," Vienna, 1865; "Zehn Wandtafeln zur Anatomie des Gehörorgans," *ib.* 1873; "Atlas der Beleuchtungsbilder des Trommelfells" (containing 14 colored tables and 392 diagrams and illustrations), *ib.* 1876; "Lehrbuch der Ohrenheilkunde," Stuttgart, 1878 (4th ed. 1902); "Die Anatomische Zergliederung des Menschlichen Gehörorgans im Normalen und Kranken Zustande," *ib.* 1889.

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S.

F. T. H.

**POLKAR, ISAAC B. JOSEPH.** See PULGAR, ISAAC B. JOSEPH.

**POLL-TAX:** The custom of taxing a population at a certain amount per head dates back to very ancient times. The first time such a tax is mentioned is in Ex. xxx. 12-16, where it is stated that every male "from twenty years old and above" shall give, as "a ransom for his soul," half a shekel for an offering unto the Lord. There were three other annual contributions obligatory on males, the amounts being proportioned according to their means (comp. Deut. xvi. 16-17). Although the contribution of half a shekel was required only at the time of the numbering of the children of Israel, the rabbinical law makes it an annual tax. There are, however, in the Bible traces of a regular poll-tax. Ezekiel, remonstrating against exactions, pointed out that the shekel was twenty gerahs (Ezek. xlv. 9-12). This shows that in Ezekiel's time the princes imposed a greater exchange value on the shekel than the prescribed twenty gerahs (comp. Ex. *l.c.*).

Nehemiah reduced the contribution from half a shekel to one-third of a shekel, which was used for the maintenance of the Temple and for the purchase of the sacrifices (Neh. x. 33-34 [A. V. 32-33]). The Rabbis also, probably on the basis of the passage in Nehemiah, declared that the prescribed half-shekel contribution should

**Shekel Tax.** be employed for the purchase of all the sacrifices necessary in the service

of the Temple and for the maintenance of the Temple and the fortifications of Jerusalem (see SHEKEL IN RABBINICAL LITERATURE). Besides this contribution for religious purposes, the Jews were re-

X.—8

quired at various times to pay poll-taxes of unknown amounts to their rulers. An inscription of Sennacherib shows that he imposed a per capita tax on all his subjects; the Jews paid the same tax when they were under Syrian control. In the time of the Second Temple the Greeks, particularly the Seleucid rulers, apparently exacted a capitation tax from the Jews (Josephus, "Ant." xiii. 2, § 3; comp. I Macc. x. 29); Wilcken ("Griechische Ostraka," 1. 245 *et seq.*), however, denies that the capitation tax existed before Augustus. From the reign of the latter the Romans exacted from the Jews among other taxes one known as the "tributum capitis." The Jews rose against this tax, which was both ignominious and burdensome.

The historians do not agree as to the contribution per capita under Herod, against whose oppressive taxations the Jews complained to the Roman emperor ("Ant." xvii. 11, § 2). Josephus does not mention any census which the Romans took in connection with a "tributum capitis" at the time of Herod. Still, Wieseler ("Synopsis," pp. 100 *et seq.*) and Zumpt ("Geburtsjahr Christi," pp. 196 *et seq.*) maintain that such a census was taken at that time, and that it was the cause of the sedition stirred up by the scribes Judas, son of Saripheus, and Matthias, son of Margolothus ("Ant." xvii. 6, § 2). According to these two historians, while the other taxes were levied by Herod himself in order to meet the expenses of internal administration of the province the capitation tax was paid into the Roman treasury.

In 70 c.E. Titus, being informed that the Jews had paid half a shekel per capita to the Temple, declared that it should thereafter be paid into the imperial treasury. This practise continued up to the

reign of Hadrian, when the Jews obtained permission to apply the half-shekel to the maintenance of their patriarch (comp. Basnage, "Histoire des Juifs," iv., ch. iv.). Nevertheless, it appears from Appian ("Syrian War," § 50) that Hadrian imposed on all the Jews of his empire a heavy poll-tax. It is further stated that the contribution of a half-shekel continued to be paid to the Roman emperor, that it was remitted only under Julian the Apostate, and that Theodosius reimposed it. This poll-tax existed during the Middle Ages under the name of "der goldene OFFERPFENNIG." In the Orient the Jews paid the half-shekel for the maintenance of the exilarch, and PETHAHIAN of Regensburg relates that he found at Mosul six thousand Jews, each of whom paid annually a gold piece, one-half of which was used for the maintenance of the two rabbis, while the other half was paid to the emir (Depping, "Juden im Mittelalter," p. 138).

The age at which the Jews became liable to the poll-tax varied in different countries. In Germany every Jew and Jewess over twelve years old paid one gulden. In Spain and England, in 1273, the age was ten years. The amount varied in different epochs. In Anjou the Jews paid ten "sols tournois" as a poll-tax; on certain occasions the poor Jews claimed to be unable to pay this poll-tax; in these cases its collection was left to the community, which was responsible to the government for 1,000

sions were to be implicitly followed. Only a few quotations from him are found in the works of other authors.

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and "Maternal Love." He painted also a portrait of Riedel, which is owned by the Neue Pinakothek in Munich.

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individuals, even when the number of Jews in the city was smaller. In England the tallage for crown revenue occasionally took the form of a poll-tax. In Italy, according to Judah Minz (*Responsa*, No. 42), a poll-tax was imposed on the community by its chiefs to the amount of half the communal expenses, the other half being raised by assessment. In Turkey, in the fifteenth century, the Jews were subject to a light poll-tax, payable only by males over twelve years of age. To defray congregational expenses, the Jewish communities until recently assessed equally every head of a household ("rosh bayit") in addition to collecting a tax on property (ERACH). A similar tax was demanded from every family by the Austrian government (see FAMILIANTEN GESETZ).

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D.

M. SEL.

**POLLAK, A. M., RITTER VON RUDIN:**

Austrian manufacturer and philanthropist; born at Wescheraditz, Bohemia, in 1817; died at Vienna June 1, 1884. Pollak was trained for a technical career. In 1836 he established at Prague a factory for the manufacture of matches, and was so successful that within ten years he was able to export his goods. He established branch offices at London in 1846, at New York in 1847, and at Sydney in 1850, and extended his trade to South America during the years that followed. In 1858 he began to trade with Japan, established a branch at Yokohama in 1859, and the next year received permission to import his goods into Russia. Many of the inventions and improvements used in the manufacture of matches originated in his establishments, and as a consequence he was awarded many prizes in international expositions. His chief factories were at Prague, Budweis, and Vienna, with branches at Christiansberg, Maderhausen, and Wodnitza.

Pollak's philanthropy was directed principally to popular education and the encouragement of scientific studies. His name is most closely associated in this connection with the Rudolphinum at Vienna, founded in commemoration of the birth of the Crown Prince Rudolph of Austria and dedicated Dec. 19, 1868. In this establishment 75 students attending the Polytechnic receive board, lodging, and all aids to study free. It has an endowment of 160,000 florins, while the interest of an additional 5,000 florins is devoted to prizes for proficiency in physics and chemistry. Pollak also founded a large non-sectarian kindergarten at Baden. In 1869 he was ennobled by the emperor with the title "Von Rudin."

s.

E. J.

**POLLAK, JACOB:** Founder of the Polish method of halakic and Talmudic study known as the PILPUL; born about 1460; died at Lublin 1541. He was a pupil of Jacob MARGOLIOTH of Nuremberg, with whose son Isaac he officiated in the rabbinate of Prague about 1490; but he first became known during the latter part of the activity of Judah

MINZ (d. 1508), who opposed him in 1492 regarding a question of divorce. Pollak's widowed mother-in-law, a wealthy and prominent woman, who was even received at the Bohemian court, had married her second daughter, who was still a minor, to the Talmudist David Zehner. Regretting this step, she wished to have the marriage annulled; but the husband refused to permit a divorce, and the mother, on Pollak's advice, sought to have the union dissolved by means of the declaration of refusal ("mi'un") on the part of the wife, permitted by Talmudic law. MENAHEM OF MERSEBURG, a recognized authority, had decided half a century previously, however, that a formal letter of divorce was indispensable in such a case, although his opinion was not sustained by the Oriental rabbis. When, therefore, Pollak declared the marriage of his sister-in-law null and void, all the rabbis of Germany protested, and even excommunicated him until he should submit to Menahem's decision. Judah Minz of Padua also decided against Pollak, who was sustained by one rabbi only, Meir Pfefferkorn, whom circumstances compelled to approve this course (*Judah Minz, Responsa*, No. 13; Grätz, "*Gesch.*" 2d ed., ix. 518).

Pollak had a further bitter controversy, with Minz's son Abraham, regarding a legal decision, in which dispute more than 100 rabbis are said to have taken part (Ibn Yahya, "*Shalshelet ha-Kabbalah*," ed. Amsterdam, p. 51a).

After the accession of Sigismund I., in 1506, many Jews left Bohemia and went to Poland, founding a community of their own at Cracow. Pollak followed them, officiating as rabbi and organizing a school for the study of the Talmud, which, up to that time, had been neglected in Poland. This institution trained young men to introduce the study of the Talmud into other Polish communities. In 1530 Pollak went to the Holy Land, and on his return took up his residence at Lublin, where he died on the same day as his opponent, Abraham Minz. His most famous pupils were Shachna of Lublin and Meir of Padua.

Pollak, in transferring the study of the Talmud from Germany, where it had been almost entirely neglected in the sixteenth century, to Poland, initiated a movement which in the course of time dominated the Talmudic schools of the latter country. The sophisticated treatment of the Talmud, which Pollak had found in its initial stage at Nuremberg, Augsburg, and Ratisbon, was concerned chiefly with the mental gymnastics of tracing relationships between things widely divergent or even contradictory and of propounding questions and solving them in unexpected ways.

Pollak's contemporaries were unanimous in regarding him as one of the great men of his time, although the exaggerations to which his method eventually led were later criticized with severity (comp. Gans, "*Zemah Dawid*," ed. Offenbach, p. 31a). Pollak himself, however, was not responsible for these, since he modestly refrained from publishing the decisions at which he arrived by his system, not wishing to be regarded as a casuist whose deci-

Sir Michael Costa and also led the new Philharmonic Orchestra and the Royal Choral Society.

Pollitzer stood preeminent in his day as an interpreter of classic chamber-music, his playing attaining to what may be called "the great style." As a teacher of his instrument he was regarded as the

city to work as a seamstress, left her place of employment on the afternoon of March 29, 1899, and did not return to her home. Three days later (April 1) her body was found in a forest, her throat having been cut and her garments torn. Near by were a pool of blood, some blood-stained stones,

able to prove perfect alibis, one of them having been in jail on the day of the murder, while the other proved, from certificates of poorhouses in Moravia which he had visited as a beggar, that he could not possibly have been in Polna on that day.

Meantime anti-Semitic agitators tried their best to arouse a strong sentiment against the Jews in general and against Hilsner in particular. The "Deutsches Volksblatt" of Vienna sent a special reporter to the place to make an investigation.

Hilsner's brother was made drunk at a wine-shop and was induced to tell what the anti-Semites wished him to say. The "Vaterland," the leading organ of the clericals, reiterated the blood accusation and produced evidence that the Church had confirmed it. In various places where political tension was very strong, as in Holleschau and in Nachod, sanguinary excesses took place. Neither a public indignation meeting which was called by the Jewish congregation of Vienna (Oct. 7) nor an appeal which was made to the prime minister had any tangible effect.

The sentence of four months in jail imposed upon August Schreiber, one of the editors of the "Deutsches Volksblatt," for libeling the Jews (Dec. 11) only added fuel to the fire. Violent speeches against the Jews were delivered in the Reichsrath (Dec. 12); and Dr. Baxa, the attorney for the Hruza family, in a speech delivered in the Bohemian Diet (Dec. 28), accused the government of partiality to the Jews.

Meantime Hilsner was accused of another murder. Maria Klima, a servant, had disappeared July 17, 1898, and a female body found Oct. 27 following in the same forest where that of Agnes Hruza had been discovered, had, with great probability, been identified as that of the missing girl. Decomposition was, however, so advanced that not even the fact that the girl had been murdered could be established. Hilsner, charged with this crime also, was tried for both murders in Pisek (Oct. 25–Nov. 14, 1900). The witnesses at this trial became more definite in their statements. Those that at the first trial had spoken of a knife which they had seen in Hilsner's possession, now asserted distinctly that it was such a knife as was used in ritual slaughtering. The strange Jews who were supposed to have been seen in company with Hilsner were more and more particularly described. When witnesses were shown that the testimony given by them at the second trial differed from that given at the first trial, they said either that they had been intimidated by the judge or that their statements had not been correctly recorded.

A special sensation was created by Dr. Baxa, who claimed that the garments of Agnes Hruza had been saturated with blood after the first trial in order to refute the supposition that the blood had been used for ritual purposes. The anti-Semites sent agitators to the place of trial, "L'Antijuif" of Paris being represented by a special reporter. A Bohemian journalist, Jaromir Hušek, editor of "Česky Zajmy," constantly interrupted the trial by making remarks which were intended to prejudice the jury against the defendant.

The verdict pronounced Hilsner guilty of having murdered both Agnes Hruza and Maria Klima and of having libeled Joshua Erbmänn and Solomon Wassermann. He was sentenced to death (Nov. 14, 1900), but the sentence was commuted by the emperor to imprisonment for life. Owing to the agitation of the anti-Semites, various attempts to prove Hilsner's innocence were futile, especially that made by Professor Masaryk of the Bohemian University in Prague, a Christian who proposed the theory that Agnes Hruza was not killed at the place where her body was found and that she was most likely the victim of a family quarrel, and that made by Dr. Bulowa, a Jewish physician.

**POŁONNOYE:** Town in the district of Novograd, Volhynia, Russia. It was a fortified place in the middle of the seventeenth century, when about 12,000 Jews found there a refuge from the neighboring towns at the time of the COSSACKS' UPRISING.

Polonnoye had two well-known rabbis in the seventeenth century, Solomon Harif and his son Moses, who later became rabbi of Lemberg (see Buber, "Anshe Shem," p. 160, and D. Maggid, "Zur Geschichte und Genealogie der Günzburge," p. 221, St. Petersburg, 1899); but the best-known occupant of the rabbinate was undoubtedly Jacob Joseph ha-Kohen (d. 1769), whose principal work, "Toledot Ya'aqob Yosef" (Miedzyboz and Koretz, 1780, and numerous other editions), in which the teachings of R. Israel Ba'al Shem were first set forth in literary form, was burned in the synagogue-yard of Wilna when the war against Hasidism was commenced there.

Polonnoye had a Hebrew printing-office at the end of the eighteenth century and at the beginning of the nineteenth. The earliest work which is known to bear the imprint of that town is the responsa collection "Me'ir Netibim" (1791), by R. Me'ir b. Zebi Margoliot; and the latest is Hayyim ibn 'Aṭṭar's "Rishon le-Ziyyon" (1809), on a part of the Bible.

At present (1905) the population of Polonnoye exceeds 10,000, about 50 per cent of whom are Jews.

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**POLOTSK (POLOTZK):** District town in the government of Vitebsk, Russia. The first mention of its Jewish community occurs in 1551, when, at the Polish Diet held at Wilna, Polotsk is expressly named in a list of towns whose Jews were to be exempt from the special tax known as "Serebeshchizna" ("Akty Yuzhnoi i Zapadnoi Rossii," i. 133). There are indications, however, of the existence of Jews at Polotsk as early as 1490 ("Sbornik Imperatorskavo Istoricheskavo Obschestva," xxxv. 41–43). In 1509 the baptized Jew Abraham Ezefovich, a non-resident of Polotsk, is spoken of as farmer of its revenues and customs ("Aktovya Knigi Metriki Litovskoi Zapisei," No. 8), similar positions being held about 1525 by his brother Michael (*ib.* No. 14, p. 235), and about the middle of the same century by another Jew, Felix (*ib.* No. 37, p. 242).

In 1568, in the war between the Russians and the

Poles over Smolensk, the Muscovite grand duke Ivan the Terrible, having captured Polotsk, ordered, according to the testimony of an eye-witness, that all the Jews who refused to adopt Christianity—about 300 in number—should be thrown into the Dūna (Sapunov, "Vitebskaya Starina," iv. 119, 189, 232). In 1580, however, a Jewish community is again found in the town; but the letters patent of the so-called "Magdeburg Rights" of that year contain an edict against the Jews of Polotsk, depriving them of the right to trade and to build or buy houses ("Akty Yuzhnoi i Zapadnoi Rossii," iii. 255). About seventy-five years later (1655), the Russians, with whom the Cossacks under Chmielnicki were allied, again overran Lithuania, and the Jewish community at Polotsk met the fate of its fellow communities in Poland in the bloody years of 1648 and 1649. The estates of the slaughtered Jews seem to have been distributed among the army officers and the nobility ("Vitebskaya Starina," iv., part 2, p. 77).

In the sixteenth century Polotsk was more prosperous than Wilna. It had a total population of 100,000, and presumably its Jewish community was well-to-do, although the fact that its taxes were farmed to two Jews of Wilna (see R. Solomon Luria, Responsa, No. 4) might be adduced as evidence to the contrary.

Before Polotsk was finally annexed to Russia (1772) it had lost its former importance, and a majority of its inhabitants were Jews. The town

**Under the** was at first incorporated in the gov-  
**Russians.** ernment of Pskov. In 1777 it was

made a government city, and is mentioned as such in the letter against Hasidism which was sent out by Elijah Gaon of Wilna in 1796 (see Yaẓkan, "Rabbenu Eliyahu me-Wilna," p. 73, Warsaw, 1900, where "Gubernia Plock" is a misprint for "Polotsk"). In 1780 the town had 360 wooden houses, of which 100 belonged to Jews; but the number of Jewish families amounted to 478, as against 437 Christian families. In the same year Russia, in the flush of exultation over the lion's share in the division of Poland which had fallen to her, gave the Jewish merchants of the government of Polotsk equal rights with other merchants ("Polnoye Sobraniye Zakonov," xx., No. 14, 962). Fourteen years later, however, this policy was changed, and a double tax was imposed in Polotsk and in several other governments upon the Jews who wished to avail themselves of the privilege to become recognized burghers or merchants. In case a Jew desired to leave Russia he could do so only after having paid in advance the double tax for three years (*ib.* xxiii., No. 17, 224). In 1796 Polotsk became part of the government of White Russia; since 1802 it has been a part of the government of Vitebsk. The policy of discriminating against the Jews was manifested again in 1839, when all the merchants of Polotsk except Jewish ones were granted immunity from gild- and poll-taxes for ten years ("Polnoye Sobraniye Zakonov II." xii., No. 10, 851).

Polotsk has been one of the strongest centers of Hasidism in Lithuania, and has been also the seat of a zaddik. On the whole, however, Polotsk has never been distinguished as a center of Jewish

learning, and the names of but very few of its earlier rabbis or scholars have been preserved in Jewish literature. Among them were Zebi Hirsch b. Isaac Zack, rabbi of Polotsk and Shkud (1778), who was probably succeeded by Judah Löb b. Asher MARGOLIOTR; Israel Polotsker, one of the early Hasidic rabbis (at first their opponent), who went to Palestine in 1777, returned, and died in Poland; and R. Phinehas b. Judah Polotsk, "maggid" of Polotsk for eighteen years in the latter part of the eighteenth century and author of numerous works. R. Phinehas b. Judah afterward settled in Wilna; he became a pupil of Elijah Gaon, and

**Rabbis and** died there Jan. 15, 1823. Among the  
**Scholars.** later rabbis of Polotsk were Senior

Solomon Fradkin, Jacob David Wilowsky, Judah Meshel ha-Kohen Zirkel, and Solomon Akselrod (b. Nov. 1, 1855; became rabbi of Polotsk in 1901). Senior Solomon Fradkin was known later as Reb Zalmen Lubliner (b. Liadi, government of Moghilef, 1830; d. Jerusalem April 11, 1902); he was rabbi of Polotsk from 1856 to 1868. Jacob David Wilowsky, later rabbi of Slutsk and chief rabbi of the Orthodox congregations of Chicago (1903-4), was rabbi from 1883 to 1887. Judah Meshel ha-Kohen Zirkel (b. 1858) assumed the rabbinate in 1895, and occupied it until his death, May 26, 1899.

The Hasidim of Polotsk usually maintain their own rabbinate; in the latter part of the nineteenth century it was held by Eliezer Birkhan (see Efrati, "Dor we-Dorshaw," p. 58, Wilna, 1889). The engraver and author Yom-Tob, who became well known in England under the name of Solomon BENNETT, was born in Polotsk about 1757, and lived there until about 1792 (see "Ha-Meliz," 1868, pp. 85, 161-162).

The population of Polotsk in 1897 was over 20,000, of which more than half are Jews. It has most of the institutions usually found in a Russian Jewish community, including a government school for boys. It is an Orthodox community, and the sale, by a Jew, of anything on a Sabbath is almost an unheard-of occurrence there ("Ha-Meliz," 1897, No. 89). The district of Polotsk, exclusive of the city, has only 3 Jewish landowners in a total of 567.

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H. R.

A. S. W.—P. Wl.

**POLOTSK, PHINEHAS B. JUDAH:** Polish commentator on the Bible; lived at Polotsk, Poland, in the eighteenth century. He wrote commentaries on four books of the Old Testament, as follows: "Shebet mi-Yehudah" (Wilna, 1803), on Proverbs; "Derek ha-Melek" (Grodno, 1804), on Canticles; a commentary on Ecclesiastes (*ib.* 1804); and "Gibe'at Pinehas" (Wilna, 1808), on the Book of Job. Other works by him are: an extract, which he entitled "Kizzur Eben Boḥan" (*ib.* 1799), from the great work of Kalonymus b. Kalonymus; "Rosh ha-Gibe'ah" (*ib.* 1820), in two sections, the first treat-

ing of morals and asceticism, and the second containing sermons on the Four Parashiyot; and "Maggid Zedek," on the 613 commandments, which work is still unpublished.

**BIBLIOGRAPHY:** Fürst, *Bibl. Jud.* III. 111; BenJacob, *Ozar ha-Sefarim*, p. 3, No. 5, *et passim*.  
E. C. S. O.

**POLTAVA:** Government of Little Russia, which came under Russian domination in 1764, and whose present organization was established in 1802. It has a Jewish population of 111,417, the total population being 2,780,427 (census of 1897). See table at end of article.

**Poltava:** Capital of the above-named government. It had a small Jewish community, almost entirely Hasidic, before Jews from Lithuania, Poland, and other parts of Russia began to arrive there in larger numbers after the great "Ilyinskaya" fair had been transferred to that city from Romny in 1852. A Sabbath- and Sunday-school for Jewish apprentices was established there in 1861 ("Ha-Karmel," Russian Supplement, 1861, Nos. 46-47). Aaron Zeitlin then held the position of "learned Jew" under the governor of Poltava.

The anti-Hasidim, or Mitnagedim, soon increased in numbers, and erected a synagogue for themselves about 1870. In 1863 Aryeh Löb Seidener (b. 1838; d. in Poltava Feb. 24, 1886) became the government rabbi, and during the twenty-three years in which he held the position he was instrumental in establishing various educational and benevolent institutions and in infusing the modern spirit into the community. He was assisted in his efforts by the teachers Michael Zerikower, Eliezer Hayyim Rosenberg, Abraham Nathansohn, and other progressive men. In 1890 Aaron Gleizer, son-in-law of Lazar Zweifel, was chosen to succeed Seidener. Eliezer Akibah Rabinovich (b. Shilel, government of Kovno, May 13, 1862), whose project of holding a rabbinical conference in Grodno in 1903 aroused intense opposition, has been rabbi of Poltava since 1893. One of the assistant rabbis, Jacob Mordecai Bezpálov, founded a yeshibah there. Poltava has a Talmud Torah for boys (250 pupils), with a trade-school con-

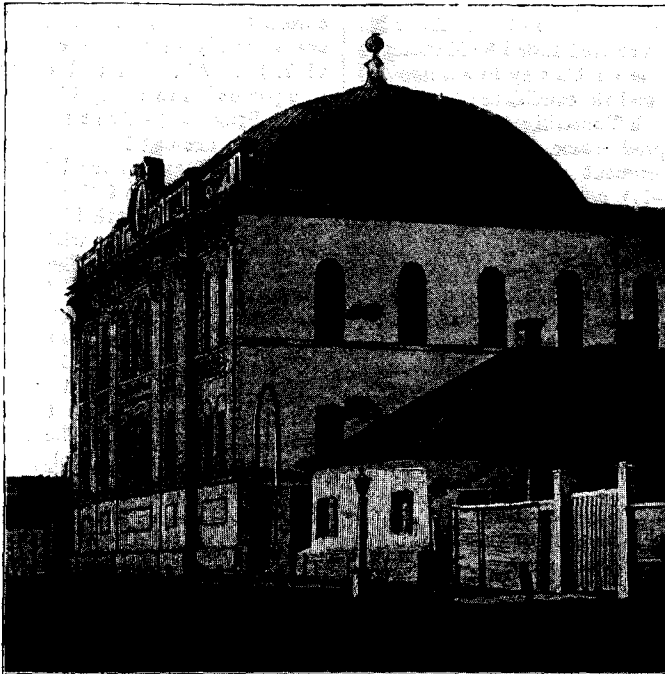
nected with it, and a corresponding institution for girls. It has a Jewish home for the aged (16 inmates in 1897), a Hebrew literary society, and several charitable and Zionist organizations. The most prominent among the Maskilim or progressive Hebrew scholars who have resided in Poltava was Ezekiel b. Joseph Mandelstamm (born in Zhagory, government of Kovno, in 1812; died in Poltava April 13, 1891), author of the Biblical onomasticon "Ozar ha-Shemot" (Warsaw, 1889), with a "Sefer ha-Millu'im," or supplement, which was printed posthumously in 1894. He was the father of Dr. Max MANDELSTAMM of Kiev. Michel Gordon's well-known Yiddish song beginning "Ihr seit doch, Reb Yud, in Poltava gewen" is a humorous allusion to the moral pitfalls in the way of pious Jews of the older Polish communities who

settled in the liberal-minded Poltava. The writer Alexander Süsskind Rabinovich, A. M. Boruchov (contributor to "Ha-Shiloah"), and Benzion Mirkin (journalist) are residents of Poltava. Among the prominent Jews of Poltava in early times were the families of Zelenski, Portugalov, and Warshavski. The city has a total population of 53,060, of whom 7,600 are Jews.

**Kremenchug:** City in the government of Poltava, on the left bank of the Dnieper. It

now (1905) includes the suburb of Kryukov on the opposite bank, and has the largest Jewish community in the government, 35,179—or about 60 per cent of the total population of the city (1897). It was the first of the important cities of southwestern Russia to which Jews from Lithuania and Poland began to flock about the middle of the nineteenth century. Even in the calamitous years 1881-82, when anti-Jewish riots occurred in the government of Poltava, numerous Jews from other places went to Kremenchug, where the local Jewish community raised for them a relief fund of about 40,000 rubles.

R. Isaac of Kremenchug, who died there Dec., 1833, was among the earliest Hasidim of that city. Next in importance was Abraham Fradkin (to whom Jacob Lapin addressed a letter which appears in his "Keset ha-Sofer," pp. 11-12, Berlin, 1857). Other prominent men in the Jewish community



Synagogue at Poltava, Russia.  
(From a photograph.)

were: Lipávski, Zlatopolski, Michael Ladyzhenski, Sergei (Shmere) Rosenthal, David Sack (son of Hayyim Sack of Zhagory), and Solomon, Marcus, and Vasili Rosenthal.

Among those who went to Kremenchug in 1864 was Herman Rosenthal, who established a printing-office there in 1869, and organized a circle of Maskilim, among whom were Eliezer SCHULMANN, J. S. OLSCHWANG, L. and M. Jakobovich, and M. Silberberg (see Zederbaum, "Massa Erez," in "Ha-Meliz," 1869, No. 1). Rosenthal published the first work of M. Morgulis on the Jewish question, "Sobraniye Statei" (1869), the first almanac of Kremenchug, and many other works. He was for eight years a member of the city council (1870-78), and it was owing to his efforts that the Realnoye Uchilishche (Realgymnasium) was built in 1873. The best-known rabbi of Kremenchug was Joseph b. Elijah Tumarkin, who died there in 1875. After his death the Mitnaggedim elected Meïr Löb MALBIM as rabbi, but he died while on his way to assume the position (Sept., 1879), and the candidate of the Hasidim of Lubavich, Hirsch Tumarkin, the brother and son-in-law of Meïr's predecessor, was elected to the position. The government rabbis were Freidus (1865), Mochan (1867-71), a son-in-law of Seidener of Melitopol, Ch. Berliner, and Freidenberg (who was reelected in 1899). The present (1905) rabbi is Isaac Joel Raphaelovich.

Kremenchug has numerous synagogues and the usual educational and charitable institutions, including a Talmud Torah, with a trade-school in connection with it, founded by Mendel Seligman; a hospital, with a home for aged persons ("Ha-Meliz," 1890, No. 139); the society Maskil el Dal (founded 1898); and several Zionist organizations. It is the most important business and industrial center in the government.

About a dozen other cities and towns in the government of Poltava contain Jewish communities, those of Pereyaslavl and Romny being among the largest.

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H. R.

P. WI.

POPULATION OF POLTAVA GOVERNMENT IN 1897.

District.	Total Population.	Jewish Population.	Percentage.
Gadyach .....	142,797	3,233	2.26
Khorol .....	174,729	3,780	2.16
Kobelyaki .....	217,876	3,448	1.58
Konstantinograd .....	232,565	1,936	0.84
Kremenchug .....	242,482	35,179	14.51
Lokhvitzza .....	151,218	4,566	3.02
Lubny .....	136,606	4,527	3.31
Mirgorod .....	157,727	3,048	1.93
Pereyaslavl .....	185,389	10,079	5.44
Piryatin .....	164,127	4,987	3.00
Poltava .....	227,814	11,895	5.22
Priluki .....	192,507	8,055	4.18
Romny .....	186,482	7,145	3.83
Zenkov .....	140,453	1,839	1.31
Zolotonoshi .....	227,055	7,700	3.38
Total in government..	2,780,427	111,417	4.02

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**POLYGAMY:** The fact or condition of having more than one wife or husband at a time; usually,

the practise of having a plurality of wives. While there is no evidence of a polyandrous state in primitive Jewish society, polygamy seems to have been a well-established institution, dating from the most ancient times and extending to comparatively modern days. The Law indeed regulated and limited this usage; and the Prophets and the scribes looked upon it with disfavor. Still all had to recognize its existence, and not until late was it completely abolished. At no time, however, was it practised so much among the Israelites as among other nations; and the tendency in Jewish social life was always toward MONOGAMY.

That the ideal state of human society, in the mind of the primitive Israelite, was a monogamous one is clearly evinced by the fact that the first man (Adam) was given only one wife, and that the first instance of bigamy occurred in the family of the cursed Cain (Gen. iv. 19). Noah and his sons also are recorded as having only one wife each (*ib.* vi. 7, 13). Abraham had only one wife; and he was persuaded to marry his slave Hagar (*ib.* xvi. 2, 3; see PILEGESH) only at the urgent request of his wife, who deemed herself barren. Isaac had only one wife. Jacob married two sisters, because he was deceived by his father-in-law, Laban (*ib.* xxix. 23-30). He, too, married his wives' slaves at the request of his wives, who wished to have children (*ib.* xxx. 4, 9). The sons of Jacob as well as Moses and Aaron seem to have lived in monogamy. Among the Judges, however, polygamy was practised, as it was also among the rich and the nobility (Judges viii. 30; comp. *ib.* xii. 9, 14; I Chron. ii. 26, iv. 5, viii. 8). Elkanah, the father of Samuel, had two wives, probably because the first (Hannah) was childless (I Sam. i. 2). The tribe of Issachar was noted for its practise of polygamy (I Chron. vii. 4). Caleb had two concubines (*ib.* ii. 46, 48). David and Solomon had many wives (II Sam. v. 13; I Kings xi. 1-3), a custom which was probably followed by all the later kings of Judah and of Israel (comp. I Kings xx. 3; also the fact that the names of the mothers of most of the kings are mentioned). Jehoiada gave to Joash two wives only (II Chron. xxiv. 3).

There is no Biblical evidence that any of the Prophets lived in polygamy. Monogamous marriage was used by them as a symbol of the union of God with Israel, while polygamy was compared to polytheism or idolatrous worship (Hos. ii. 18; Isa. i. 1; Jer. ii. 2; Ezek. xvi. 8). The last chapter of Proverbs, which is a description of the purity of home life, points to a state of monogamy. The marriage with one wife thus became the ideal form with the great majority of the people; and in post-exilic times polygamy formed the rare exception (Tobit i. 10; Susanna 63; Matt. xvii. 25, xix. 9; Luke i. 5). Herod, however, is recorded as having had nine wives (Josephus, "Ant." xvii. 1, § 3).

The Mosaic law, while permitting polygamy, introduced many provisions which tended to confine it to narrower limits, and to lessen the abuse that might arise in connection with it. The Israelitish woman slave who was taken as a wife by the son of her master was entitled to all the rights of matri-

mony (see HUSBAND AND WIFE), even after he had taken another wife; and if they were withheld from her, she had to be set free (Ex. xxi. 9-11; see SLAVES). One who lived in bigamy might not show his preference for the children of the more favored wife by depriving the first-born son of the less favored one of his rights of inheritance (Deut. xxi. 15-17; see INHERITANCE). The king should not "multiply wives" (*ib.* xvii. 17; comp. Sanh. 21a, where the number is limited to 18, 24, or 48, according to the various interpretations given to II Sam. xii. 8); and the high priest is, according to the rabbinic interpretation of Lev. xxi. 13, commanded to take one wife only (Yeb. 59a; comp. Yoma 2a).

The same feeling against polygamy existed in later Talmudic times. Of all the rabbis named in the Talmud there is not one who is mentioned as having lived in polygamy. The general sentiment against polygamy is

**Rabbinic Aversion to** illustrated in a story related of the son of R. Judah ha-Nasi (Ket. 62a).

**Polygamy.** A peculiar passage in the Targum (Aramaic paraphrase) to Ruth iv. 6 points to the same state of popular feeling. The kinsman of Elimelech, being requested by Boaz to marry Ruth, said, "I can not redeem; for I have a wife and have no right to take another in addition to her, lest she be a disturbance in my house and destroy my peace. Redeem thou; for thou hast no wife." This is corroborated by R. Isaac, who says that the wife of Boaz died on the day when Ruth entered Palestine (B. B. 91a). Polygamy was, however, sanctioned by Jewish law and gave rise to many rabbinical discussions. While one rabbi says that a man may take as many wives as he can support (Raba, in Yeb. 65a), it was recommended that no one should marry more than four women (*ib.* 44a). R. Ami was of the opinion that a woman had a right to claim a bill of divorce if her husband took another wife (*ib.* 65a). The institution of the KETUBAH, which was introduced by the Rabbis, still further discouraged polygamy; and subsequent enactments of the Geonim (see Müller's "Mafteah," p. 282, Berlin, 1891) tended to restrict this usage.

An express prohibition against polygamy was pronounced by R. Gershom b. Judah, "the Light of the Exile" (960-1028), which was soon accepted in all the communities of northern France and of Germany. The **Rabbi Gershom's Decree.** Jews of Spain and of Italy as well as those of the Orient continued to practise polygamy for a long period after that time, although the influence of the prohibition was felt even in those countries. Some authorities suggested that R. Gershom's decree was to be enforced for a time only, namely, up to 5000 A.M. (1240 C.E.; Joseph Colon, Responsa, No. 101; see Shulhan 'Aruk, Eben ha-'Ezer, i. 10, Isserles' gloss), probably believing that the Messiah would appear before that time; but this opinion was overruled by that of the majority of medieval Jewish rabbis. Even in the Orient monogamy soon became the rule and polygamy the exception; for only the wealthy could afford the luxury of many wives. In Africa, where Mohammedan influence was strongest, the custom was to include

in the marriage contract the following paragraph: "The said bridegroom . . . hereby promises that he will not take a second wife during the lifetime of the said bride . . . except with her consent; and, if he transgresses this oath and takes a second wife during the lifetime of the said bride and without her consent, he shall give her every tittle of what is written in the marriage settlement, together with all the voluntary additions herein detailed, paying all to her up to the last farthing, and he shall free her by regular divorce instantly and with fitting solemnity." This condition was rigidly enforced by the rabbinic authorities (see Abrahams, "Jewish Life in the Middle Ages," p. 120).

The Jews of Spain practised polygamy as late as the fourteenth century. The only requirement there was a special permit, for which a certain sum

was probably paid into the king's **Later Instances.** treasury each time a Jew took an additional wife (Jacobs, "Sources," p. xxv., No. 104, London, 1894). Such

cases, however, were rare exceptions. The Spanish Jews, as well as their brethren in Italy and in the Orient, soon gave up these practises; and today, although the Jews of the East live under Mohammedan rule, but few cases of polygamy are found among them.

In some exceptional cases bigamy was permitted (see BIGAMY); but this was in very rare cases only, and the consent of 100 learned men of three different states was required (see INSANITY). While in the case of the 'AGUNAH one witness who testifies to the death of her husband is sufficient to permit the woman to remarry, in the case of the woman's disappearance some authorities ("Bet Shemuel" on Eben ha-'Ezer, 158, 1; 15, 20) are of the opinion that the testimony of one witness is not sufficient to permit the husband to remarry (see Fassel, "Mishpete El; Das Mosaisch-Rabbinische Civilrecht," §§ 63, 112, Nagy-Kanizsa, 1852). Later authorities, however, permit him to remarry even when there is only one witness to testify to the death of his wife, and even when that witness did not know her personally, providing that after he had described the deceased woman the husband recognized the description as that of his wife ("Noda' Bihudah," series ii., Eben ha-'Ezer, 7, 8; comp. "Hatam Sofer" on Eben ha-'Ezer, responsum 2; "Pitḥe Teshubah" on Eben ha-'Ezer, 1, 10).

In spite of the prohibition against polygamy and of the general acceptance thereof, the Jewish law still retains many provisions which apply only to a state which permits polygamy.

**Survivals of Polygamy.** The marriage of a married man is legally valid and needs the formality of a bill of divorce for its dissolution, while the marriage of a married woman is void and has no binding force (Eben ha-'Ezer, 1, 10; comp. "Pitḥe Teshubah," § 20, where is quoted the opinion of some authorities that after a man takes a second wife he is not compelled to divorce her). The Reform rabbis in conference assembled (Philadelphia, 1869) decided that "the marriage of a married man to a second woman can neither take place nor claim religious validity, just as little as the marriage of a married woman to another man, but,

like this, is null and void from the beginning." Still, with the majority of Jews, this is not even an open question, and the marriage of a married man is considered just as valid as that of an unmarried man; it not only requires the formality of divorce in the case of separation, but also makes him subject to the laws of relationship; so that he can not afterward marry the wife's sister while the wife is living, nor can he or his near relatives, according to the laws of consanguinity, enter into matrimonial relations with any of her near relatives (see MARRIAGE).

**BIBLIOGRAPHY:** Hastings, *Dict. Bible*, s.v. *Marriage*; Hamburger, *R. B. T.*, s.v. *Vielweiberei*; Frankel, *Grundlinien des Mosaisch-Talmudischen Eherechts*, Breslau, 1860; Lichtenstein, *Die Ehe nach Mosaisch-Talmudischer Auffassung*, ib. 1879; Klugman, *Stellung der Frau im Talmud*, Vienna, 1898; Rabinowicz, *Mebo ha-Talmud*, Hebr. transl., p. 80, Wilna, 1894; Buchholz, *Die Familie*, Breslau, 1867; Mielziner, *The Jewish Law of Marriage and Divorce*, Cincinnati, 1884; Duschak, *Das Mosaisch-Talmudische Eherecht*, Vienna, 1864.

E. C.

J. H. G.

**POLYGLOT BIBLE.** See BIBLE EDITIONS.**POMEGRANATE** (רמון: *Punica Granatum*):

A tree of the myrtle family. The pomegranate was carried into Egypt in very early historic times (comp. Num. xx. 5), and was also cultivated in Palestine, Assyria, and most of the countries bordering the Mediterranean. The spies brought pomegranates, grapes, and figs as signs of the fertility of Canaan (*ib.* xiii. 23). Several Biblical passages indicate that the pomegranate was among the common fruit-trees of the country (Deut. viii. 8; Joel i. 12; Hag. ii. 19). A famous pomegranate-tree grew at Gibeah in the time of Saul (I Sam. xiv. 2). Pomegranate-groves, as well as the beautiful flower of the tree, are mentioned in the Song of Solomon; and the fruit furnishes similes (Cant. iv. 3, 13; vi. 7, 11; vii. 13). The pomegranate was used in art. The two pillars, Jachin and Boaz, were ornamented with a representation of it (I Kings vii. 18); and pomegranates were embroidered on the garment of the high priest (Ex. xxviii. 33).

Throughout the East the pomegranate is the symbol of luxuriant fertility and of life. Pomegranates are eaten raw, their acid juice being most refreshing (comp. Cant. iv. 3). They are also dried (comp. Ma'as. i. 6). The juice mixed with water is to-day a favorite drink in the East; in former times it was also prepared as a kind of wine (Cant. viii. 2; Pliny, "Hist. Naturalis," xiv. 19).

E. G. H.

I. BE.

**POMIS, DE** (מן התפוחים): An old Italian Jewish family which claimed descent from King David. According to a legend, reproduced by De Pomis in the introduction to his lexicon "Zemah Dawid," the Pomeria family was one of the four families brought from Jerusalem to Rome by Titus. The family is a most important one, being related to that of ANAW. Members of the family are said to have lived in Rome until about 1100, when they emigrated, scattering through Italy. Most of them settled at Spoleto in Umbria, where, according to the account of David de Pomis, they and their descendants remained for 420 years; but when Central Italy was sacked by the army of Charles V. of Spain in 1527, the family fell into the hands of the enemy and lost its entire property. In the introduction to his dictionary

David de Pomis incorporates his autobiography, and traces his genealogy back to the martyr Elijah de Pomis, as follows: David (b. 1525), Isaac, Eleazar, Isaac, Abraham, Menahem, Isaac, Obadiah, Isaac, and Elijah. This would set the date of Elijah at approximately 1270, which is historically correct. As the last-named lived at Rome, however, the statement that the family left that city about 1100 can not be correct. Moreover, members of the family did not live 420 years, but only 220 years, at Spoleto.

**BIBLIOGRAPHY:** David de Pomis, *Zemah Dawid*, Introduction; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 84; Vogelstein and Rieger, *Gesch. der Juden in Rom*, I. 257.

G.

I. E.

**David ben Isaac de Pomis:** Italian physician and philosopher; born at Spoleto, Umbria, in 1525; died after 1593. When David was born his father was rich; but soon after, he lost his fortune in the following manner: When the Imperialists plundered Rome, Isaac, fearing that they would attack Spoleto, sent all his possessions to Camerino and Civita. The troops of Colonna surprised the convoy on its way, and confiscated all of Isaac's goods. He then settled at Bevegna, where David received his early education. In 1532 Isaac de Pomis settled at Todi and confided the instruction of his son to his uncles Jehiel Alatino and Moses Alatino, who taught the boy the rudiments of medicine and philosophy.

David was graduated, Nov. 27, 1551, as "Artium et Medicinæ Doctor" at the University of Perugia. Later he settled at Magliano, where he practised medicine, holding at the same time the position of rabbi. The anti-Jewish laws enacted by Paul IV. deprived David of his possessions and likewise of his rabbinate; and he entered the service of Count Nicolo Orsini, and five years later that of the Sforza family.

The condition of the Jews of the Pontifical States having improved on the accession of Pius IV., David went to Rome, and, as the result of a Latin discourse delivered before the pope and cardinals, obtained permission to settle at Chiusi and to practise his profession among Christians. Unfortunately, Pius IV. died seven days later, and the permission was annulled by Pius V. David then went to Venice, where a new permission was granted to him by Pope Sixtus V.

De Pomis was the author of the following works: (1) "Zemah Dawid," a Hebrew and Aramaic dictionary dedicated to Pope Sixtus V., the words being explained in Latin and Italian, Venice, 1587. This dictionary, variously estimated by the lexicologists (comp. Richard Simon in the appendix to "De Ceremoniis Judæorum"; David de Lara in the introduction to "Ir Dawid"), was modeled after Jehiel's lexicographical work, "Aruk." (2) "Kohélet," the Book of Ecclesiastes translated into Italian, with explanatory notes, *ib.* 1571, dedicated to Cardinal Grimani. (3) "Discorso Intorno all' Umana Miseria, e Sopra il Modo di Fuggirla," published as an appendix to "Kohélet," *ib.* 1572, and dedicated to Duchess Margarete of Savoy (David also translated the books of Job and Daniel; but these were never published). (4) "Brevi Discorsi et Efficacis-



simi Ricordi per Liberare Ogni Città Oppressa dal Mal Contagioso," *ib.* 1577. (5) "Enarratio Brevis de Senum Affectibus Præcavendis Atque Curandis" dedicated to the doge and senate of Venice, *ib.* 1588. (6) A work on the divine character of the Venetian republic, which he cites in his "Enarratio Brevis," but which has not been preserved. (7) "De Medico Hebræo Enarratio Apologica," *ib.* 1588. This apologetical work, which defends not only Jewish physicians, but Jews in general (see some extracts translated in Winter and Wünsche, "Die Jüdische Litteratur," iii. 698 *et seq.*), earned much praise from Roman patricians, such as Aldus Manutius the Younger, whose letter of commendation is prefixed to the book.

**BIBLIOGRAPHY:** Wolf, *Bibl. Hebr.* i. 311-313; Jost, *Annalen*, 1839, p. 223; Grätz, *Gesch.* ix. 504; *Il Vessillo Israelitico*, 1875, p. 175; 1876, p. 319; Berliner's *Magazin*, 1875, p. 48; Steinschneider, *Jewish Literature*, p. 235; *idem*, in *Monatsschrift*, xliii. 82; Dukes, in *R. E. J.* i. 145-152; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 259-260; Carmoly, *Histoire des Médecins Juifs*, i. 150-153.

G.

I. Br.

**Elijah de Pomis:** Rabbi and director of the community of Rome; died as a martyr Tammuz 20, 5058 (= July 1, 1298). When the Roman community was assailed under Boniface VIII., Elijah was the first to be seized. To save his coreligionists he pleaded guilty to all the charges brought against him, and was sentenced to trial by fire and water, perishing in the former, whereupon the confiscation of his property, the principal object of the trial, was carried out. Two anonymous elegies were composed on his death.

**BIBLIOGRAPHY:** *Kobez 'al Yad*, iv. 90 *et seq.*; Berliner, *Gesch. der Juden in Rom*, ii. 57; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 257.

**Moses de Pomis and Vitale de Pomis** were known under the name ALATINO.

G.

I. E.

**POMPEY THE GREAT** (Latin, **Cneius Pompeius Magnus**): Roman general who subjected Judea to Rome. In the year 65 B.C., during his victorious campaign through Asia Minor, he sent to Syria his legate Scaurus, who was soon obliged to interfere in the quarrels of the two brothers Aristobulus II. and Hyrcanus II. When Pompey himself came to Syria, two years later, the rivals, knowing that the Romans were as rapacious as they were brave, hastened to send presents. Pompey gradually approached Judea, however; and in the spring of 63, at the Lebanon, he subdued the petty rulers, including the Jew Silas (Josephus, "Ant." xiv. 3, § 2) and a certain Bacchius Judæus, whose subjugation is represented on a coin (Reinach, "Les Monnaies Juives," p. 28). Pompey then came to Damascus, where the claims of the three parties to the strife were presented for his consideration—those of Hyrcanus and Aristobulus in person, since the haughty Roman thus exacted homage from the Judean princes, while a third claimant represented the people, who desired not a ruler but a theocratic republic (Josephus, § 2; Diodorus, xl. 2). Pompey, however, deferred his decision until he should have subdued the Nabatæans.

The warlike Aristobulus, who suspected the designs of the Romans, retired to the fortress of ALEXANDRIUM and resolved to offer armed resistance; but

at the demand of Pompey he surrendered the fortress and went to Jerusalem, intending to continue his opposition there (Josephus, "Ant." xiv. 3, § 4; *idem*, "B. J." i. 6, §§ 4, 5). Pompey followed him by way of Jericho, and as Aristobulus again deemed it advisable to surrender to the Romans, Pompey sent his legate Gabinius to take possession of the city of Jerusalem.

This lieutenant found, however, that there were other defenders there besides Aristobulus, whereupon Pompey declared Aristobulus a prisoner and began to besiege the city. Although the party of Hyrcanus opened the gates to the Romans, the Temple mount, which was garrisoned by the people's party, had to be taken by means of rams brought from Tyre; and it was stormed only after a siege of three months, and then on a Sabbath, when the Jews were not defending the walls. Josephus calls the day of the fall of Jerusalem "the day of the fast" (*νηστείας ἡμέρα*; "Ant." xiv. 4, § 3); but in this he merely followed the phraseology of his Gentile sources, which regarded the Sabbath as a fast-day, according to the current Greco-Roman view. Dio Cassius says (xxxvii. 16) correctly that it was on a "Cronos day," this term likewise denoting the Sabbath.

The capture of the Temple mount was accompanied by great slaughter. The priests who were officiating despite the battle were massacred by the Roman soldiers, and many committed suicide; while 12,000 people besides were killed. Pompey himself entered the Temple, but he was so awed by its sanctity that he left the treasure and the costly vessels untouched ("Ant." xiv. 4, § 4; "B. J." i. 7, § 6; Cicero, "Pro Flacco," § 67). The leaders of the war party were executed, and the city and country were laid under tribute. A deadly blow was struck at the Jews when Pompey separated from Judea the coast cities from Raphia to Dora, as well as all the Hellenic cities in the east-Jordan country, and the so-called Decapolis, besides Scythopolis and Samaria, all of which were incorporated in the new province of Syria. These cities, without exception, became autonomous, and dated their coins from the era of their "liberation" by Pompey. The small territory of Judea he assigned to Hyrcanus, with the title of "ethnarch" ("Ant." *l.c.*; "B. J." *l.c.*; comp. "Ant." xx. 10, § 4). Aristobulus, together with his two sons Alexander and Antigonos, and his two daughters, was carried captive to Rome to march in Pompey's triumph, while many other Jewish prisoners were taken to the same city, this circumstance probably having much to do with the subsequent prosperity of the Roman community. Pompey's conquest of Jerusalem is generally believed to form the historical background of the Psalms of Solomon.

**BIBLIOGRAPHY:** Mommsen, *Römische Geschichte*, 5th ed., iii. 113-154; Grätz, *Gesch.* 4th ed., iii. 157, 172; Schürer, *Gesch.* 3d ed., i. 294-301; Berliner, *Gesch. der Juden in Rom*, i. 5, Frankfurt-on-the-Main, 1893 (who denies that the Jewish community of Rome was founded by Pompey, asserting that the fall of Jerusalem merely increased its numbers; comp. Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 5, Berlin, 1896).

S. KR.

**PONIEWICZ (PONEVYZH):** District city in the government of Kovno, Russia. In 1780 Count

Nikolai Tyszkiewicz by cutting down a forest that lay between New and Old Poniewicz helped materially in enlarging the city to its present size and in founding the suburb Nikolayev. Poniewicz came under Russian dominion after the last partition of Poland, and it became a part of the government of Kovno in 1842. More than half the population of the city consists of Jews, and there is also a small Karaite community. In 1865 the number of inhabitants was 8,071, of whom 3,648 were Jews including 70 Karaites. By 1884 the population had increased to 15,030, including 7,899 Jews, but in 1897 the total population is given as 13,044. Poniewicz has one synagogue built of brick and seven built of wood. The Karaite community also maintains a synagogue. Of other institutions in the city there are a government school for Jewish boys, one for girls, a hospital (opened 1886), and a Talmud Torah. There are in addition numerous other communal institutions and societies.

R. Isaac b. Joseph (d. before 1841), whose name is signed to an approbation in the "Ateret Rosh" (Wilna, 1841), is one of the earliest known rabbis of Poniewicz. R. Moses Isaac, of Libau, Rabbis and Plungian, and Taurogen; was probably his successor, and was himself succeeded by R. Hillel Mileikowski or Salanter. R. Elijah David Rabinovich-Te'omim succeeded R. Hillel. He was born in Pikeln, government of Kovno, June 11, 1845, and now (1904) is rabbi at Jerusalem. Rabinovich occupied the position of rabbi of Poniewicz from 1873 to 1893, when he went to Mir as the successor of R. Yom-Tob Lipman BOSLANSKI.

The poet LEON GORDON commenced his career as a teacher in the government school of Poniewicz, where he remained until 1860 and married the granddaughter of one of its former prominent citizens, Tanhum Ahronstam (died Nov. 10, 1858; see "Ha-Maggid," ii., No. 50, and Gordon's letters, Nos. 1-36). Isaac Lipkin, son of R. Israel Lipkin (Salanter), was also a resident in the city until his death. The earliest known "maggid" or preacher of Poniewicz was Menahem Mendel, author of "Tamim Yaḥdaw" (Wilna, 1808).

The district of Poniewicz, which contains twenty-three small towns and villages, had in 1865 7,410 Jews (including 351 Karaites), of whom 59 were agriculturists. In 1884 it had 34,066 Jews in a total population of 200,687, and in 1897 43,600 Jews in a total population of 210,458.

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H. R.

P. WI.

**PONTE, LORENZO DA (JEREMIAH CONEGLIANO):** Italian-American man of letters, composer, and teacher; born at Ceneda, Italy, 1749; died 1837. He belonged to a well-known Jewish family, which had produced the distinguished Italian-Turkish diplomatist Dr. Israel CONEGLIANO. With his parents and brothers, Da Ponte, for material reasons, was baptized in his fourteenth year, and the new name which he was destined to make

famous was adopted in honor of a Catholic bishop who was his protector.

At an early age he became professor of belles-lettres at Treviso, later at Venice, and published various poems, including a political satire, which led to his exile. Da Ponte went to Austria, where he soon won the favor of the emperor Joseph II., was appointed "poet" to the imperial theaters in Vienna, and in that capacity met Mozart. He composed for the great musician the libretti to his famous operas "Mariage de Figaro" and "Don Juan," and became an important figure in court, literary, and musical circles. On the death of Joseph II. he lost favor, and after various vicissitudes, including several years of service as dramatist and secretary to the Italian Opera Company in London, he emigrated to America early in the nineteenth century. Again un-



Lorenzo da Ponte.

fortunate, he was compelled to earn a subsistence by teaching Italian. He wrote various plays, sonnets, and critical essays, made a translation of the Psalms, and managed Italian operatic performances. From 1836 until his death he was professor of the Italian language and literature at Columbia College. He encouraged the study and developed the appreciation of Dante in America, and won considerable influence over many pupils. He became involved in a controversy with Prescott, the historian, concerning Italian literature, Prescott's rejoinder to him being preserved in the historian's "Miscellaneous and Critical Essays."

Da Ponte was instrumental in bringing the Garcia Opera Company to the United States, the first to play there. He himself became manager of a similar company in New York in 1833, by which an opera composed by him at the age of eighty was presented, his niece being introduced in it as the prima donna. His best-known work is his extremely interesting "Memoirs," which Tuckerman has compared to Franklin's autobiography, and which appeared in various Italian editions, in a French translation (1860), with an introduction by Lamartine, and also in German form. A noticeable revival of interest in Da Ponte's career, which had been well-nigh forgotten, was called forth recently by the publication in Italy, in 1900, of his works, together with his biography, in an elaborate edition of 500 pages, and of various popular essays dealing with his career. His Jewish antecedents were commented upon in various biographies, and were emphasized by contemporaries for the purpose of injuring his position. His "Memoirs" indicate that even in his youth he was proficient in Hebrew, and the impress of his ancestry and of his early Jewish studies has been discerned by critics of his works and views.

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A.

M. J. K.

**PONTOISE:** French town; capital of an arrondissement in the department of Seine-et-Oise. It contained a Jewish community as early as the eleventh century. In 1179 (according to some authorities, in 1166 or 1171) the Jews of Pontoise were accused of the murder of a Christian child named Richard, whose body was taken to the Church of the Holy Innocents at Paris and there venerated as that of a martyr. A document of 1294 relates that the abbé of Saint Denis bought a house at Pontoise belonging to a Christian heavily indebted to the Jews there, who were paid the purchase-money through the provost Robert de Baan. The Jewish names which appear in this document are those of Magister Sanson, Meuns de Sezana, and Abraham de Novo Castello. In 1296 Philip the Fair made a gift to his brother Charles, Count of Valois, of Joce or Joucet, a Jew of Pontoise, and his children, David, Aroin, Haginot, Beleuce, Hanée, and Sarin. In the same year Joucet of Pontoise was appointed financial agent between the crown and his coreligionists of Amiens, Senlis, and Champagne, and in 1297 Philip the Fair made him arbiter in a litigation which had arisen between himself and his brother Charles regarding forty-three Jews whom the latter claimed as natives either of his county of Alençon or of his lands in Bonmoulins and Chateaufort-en-Thymerais.

The principal Jewish scholars of Pontoise were: Jacob de Pontoise ("Minhat Yehudah," pp. 4b, 24b), Moses ben Abraham (Tosef., Pes. 67b; Hag. 19b; Yoma 6b, 64a; Yeb. 61a), and Abraham de Pontoise ("Kol Bo," No. 103).

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G.

S. K.

**PONTREMOLI, BENJAMIN:** Turkish rabbinical writer; lived at Smyrna at the end of the eighteenth century. He was the author of a work entitled "Shebet Binyamin" (Salonica, 1824), on drawing up commercial papers. He had two sons, Hayyim Isaiah and Hiyya.

**BIBLIOGRAPHY:** Hazan, *Ha-Ma'lot li-Shelomoh*, pp. 31, 95; Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 266.

S.

M. Fr.

**PONTREMOLI, ESDRA:** Italian rabbi, poet, and educationist; born at Ivrea 1818; died in 1888; son of Eliseo Pontremoli, rabbi of Nizza, where a street was named after him. In 1844 Esdra Pontremoli became professor of Hebrew in the Collegio Foa at Vercelli. He was for fifteen years associate editor of "Educatore Israelita." He translated Luzzatto's "Derek Erez" into verse under the title "Il Falso Progresso" (Padua, 1879).

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S.

**PONTREMOLI, HIYYA:** Turkish rabbinical author; died at Smyrna in 1832; son of Benjamin

Pontremoli. Hiyya Pontremoli wrote, among other works, the "Zappiit bi-Debash," a collection of responsa on Oraḥ Hayyim.

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S.

M. Fr.

**POOR, RELIEF OF.** See CHARITY.

**POOR LAWS.** See CHARITY.

**POPES, THE:** The Roman Church does not claim any jurisdiction over persons who have not been baptized; therefore the relations of the popes, as the heads of the Church, to the Jews have been limited to rules regarding the political, commercial, and social conditions under which Jews might reside in Christian states. As sovereigns of the Papal States the popes further had the right to legislate on the status of their Jewish subjects. Finally, voluntary action was occasionally taken by the popes on behalf of the Jews who invoked their aid in times of persecution, seeking their mediation as the highest ecclesiastical authorities. The general principles governing the popes in their treatment

of the Jews are practically identical with those laid down in the Justinian Code: (1) to separate them from social intercourse with Christians as far as possible; (2) to prevent them from exercising any authority over Christians, either in a public (as officials) or a private capacity (as masters or employers); (3) to arrange that the exercise of the Jewish religion should not assume the character of a public function. On the other hand, however, the popes have always condemned, theoretically at least, (1) acts of violence against the Jews, and (2) forcible baptism.

The history of the relations between the popes and the Jews begins with Gregory I. (590-604), who may be called the first pope, inasmuch as his authority was recognized by the whole Western Church. The fact that from the invasion of the Lombards (568) and the withdrawal of the Byzantine troops the Roman population was without a visible head of government made the Bishop of Rome, the highest ecclesiastical dignitary who happened to be at the same time a Roman noble, the natural protector of the Roman population, to which the Jews also belonged. Still, even before this time, Pope Gelasius is mentioned as having recommended a Jew, Telesinus, to one of his relatives as a very reliable man, and as having given a decision in the case of a Jew against a slave who claimed to have been a Christian and to have been circumcised by his master against his will (Mansi, "Concilia," viii, 131; Migne, "Patrologia Græco Latina," lix, 146; Vogelstein and Rieger, "Gesch. der Juden in Rom," i, 127-128). In the former instance the pope acted merely as a private citizen; in the latter he was most likely called upon as an ecclesiastical expert to give a decision in a local affair. The legend may also be quoted which makes of the apostle Peter an enthusiastic Jew who merely pretended zeal for Christianity in order to assist his persecuted coreligionists (Jellinek, "B. H." v, 60-62, vi, 9-10; Vogelstein and Rieger, *l.c.* i, 165-168; "Allg. Zeit. des Jud." 1903).

Nevertheless, the history proper of the popes in their relation to the Jews begins, as said above, with Gregory I. He often protected the Jews against violence and unjust treatment on the

**Gregory** part of officials, and condemned forced baptism, but he advised at the same time the winning of the Jews over to

Christianity by offering material advantages. Very often he condemned the holding of Christian slaves by Jews (Grätz, "Gesch." v. 43; Vogelstein and Rieger, *l.c.* i. 132-135). A very obscure order is contained in a letter of Pope Nicholas I. to Bishop Arsenius of Orta, to whom he prohibits the use of Jewish garments. Leo VII. answered the Archbishop of Mayence, who asked whether it was right to force the Jews to accept baptism, that he might give them the alternative of accepting Christianity or of emigrating (Aronius, "Regesten"; comp. Vogelstein and Rieger, *l.c.* i. 139). ANACLETUS II. (antipope), whose claim to the papal throne was always contested, was of Jewish descent, and this fact was used by his opponents in their attacks upon him. Benedict VIII. had a number of Jews put to death on the ground of an alleged blasphemy against Jesus which was supposed to have been the cause of a destructive cyclone and earthquake (*c.* 1020; Vogelstein and Rieger, *l.c.* i. 213).

In the bitter fight between Gregory VII. and the German emperor Henry IV. the pope charged the emperor with favoritism to the Jews, and at a synod held at Rome in 1078 he renewed the canonical laws which prohibited giving Jews power over Christians; this necessarily meant that Jews might not be employed as tax-farmers or mint-masters. Calixtus II. (1119-24) issued a bull in which he strongly condemned forced baptism, acts of violence against the lives and the property of the Jews, and the desecration of their synagogues and cemeteries (*c.* 1120). In spite of the strict canonical prohibition against the employment of Jews in public capacities, some popes engaged their services as financiers and physicians. Thus Pope Alexander III. employed Jehiel, a descendant of Nathan ben Jehiel, as his secretary of treasury (Vogelstein and Rieger, *l.c.* i. 225).

The extreme in the hostile enactments of the popes against the Jews was reached under Innocent III. (1198-1216), who was the most powerful of the medieval popes, and who convened the

#### Innocent III.

Fourth Lateran Council (1215); this council renewed the old canonical prohibitions against trusting the Jews with public offices and introduced the law demanding that Jews should wear a distinctive sign on their garments (see BADGE). The theological principle of the pope was that the Jews should, as though so many Cains, be held up as warning examples to Christians. Nevertheless he protected them against the fury of the French Crusaders (Grätz, *l.c.* vii. 5; Vogelstein and Rieger, *l.c.* i. 228-230). Gregory IX., who in various official documents insisted on the strict execution of the canonical laws against the Jews, was humane enough to issue the bull "Etsi Judæorum" (1233; repeated in 1235), in which he demanded that the Jews in Christian countries should be treated with the same humanity as that with which Christians desire to be treated in heathen

lands. His successor, Innocent IV., ordered the burning of the Talmud in Paris (1244); but Jewish history preserves a grateful memory of him on account of his bull declaring the Jews innocent of the charge of using Christian blood for ritual purposes (see BLOOD ACCUSATION). This bull was evidently the result of the affair of Fulda (1238), concerning which Emperor Frederick II. also issued a warning. The defense of the Jews against the same charge was undertaken by Gregory X., in his bull "Sicut Judæis" (Oct. 7, 1272; Stern, "Urkundliche Beiträge," i. 5).

The relations of the popes to the Jews in the subsequent two centuries present a rather monotonous aspect. They issued occasional warnings against violence, threatened the princes who allowed the Jews to disregard the canonical laws concerning badges or concerning the employment of Christian servants, but conferred minor favors on certain Jews. As a typical instance, it may be noted that Boniface VIII., when the Jews did him homage, insulted them by returning behind his back the copy of the Torah presented to him, after making the oft-repeated remark about reverence for the Law but condemnation of its misrepresentation.

The excitement of the Church during the Hussite movement rendered the Jews apprehensive, and through Emperor Sigismund, who was heavily indebted to them, they obtained from Pope Martin V. (1417-31; elected by the Council of Constance after the Great Schism) various bulls (1418 and 1422) in which their former privileges were confirmed and in which he exhorted the friars to use moderate lan-

**Martin V.** guage. In the last years of his pontificate, however, he repealed several of his ordinances, charging that they had been obtained under false pretenses (Stern, *l.c.* i. 21-43). Eugene IV. and Nicholas V. returned to the policy of moderation, especially in advising the friars against inciting mobs to acts of violence. Sixtus IV., while sanctioning the Spanish Inquisition, repeatedly endeavored (1482 and 1483) to check its fanatic zeal and prohibited the worship of the child SIMON OF TRENT, whom the Jews of Trent were falsely accused of having murdered (1474). He also employed several Jews as his physicians.

Alexander VI. (Borgia), known in history as the most profligate of all the popes, was rather favorably inclined toward the Jews. It is especially noteworthy that he allowed the exiles from Spain to settle in his states, and that he fined the Jewish community of Rome for its objection to the settlement in its midst of these unfortunates. Occasionally, however, he ordered the imprisonment of Maranos; and on the whole it seems that the pope's leniency was prompted by his greed. Leo X. also, the humanist on the throne of St. Peter, was in general favorably inclined toward the Jews, whom he employed not only as physicians, but also as artists and in other positions at his court. The beginning of the REFORMATION influenced his action in the controversy between REUCHLIN and PFEFFERKORN, which he settled in such a way as not to give any encouragement to those who demanded reforms in the Church.

Clement VII. (1523-34) is known in Jewish history for the interest which he took in the case of the Mes-

sianic pretender David Reubeni, and for the protection which he granted to Solomon Molko, who, as an apostate, had forfeited his life to the Inquisition. He also issued an order to protect the Maranos in Portugal against the Inquisition (1533 and 1534).

The Reformation and the consequent strictness in enforcing the censorship of books reacted on the condition of the Jews in so far as con-

**The Ref-**verts from Judaism eagerly displayed **ormation.** their zeal for their new faith by denouncing rabbinical literature, and especially the Talmud, as hostile to Christianity. Consequently Pope Julius III. issued an edict which demanded the burning of the Talmud (1553) and prohibited the printing of it by Christians. In Rome a great many copies were publicly burned (Sept. 9, 1553). The worst was yet to come. Paul IV. (1555-59), in his bull "Cum nimis absurdum" (July 12, 1555), not only renewed all canonical restrictions against the Jews—as those prohibiting their practising medicine among Christians, employing Christian servants, and the like—but he also restricted them in their commercial activity, forbade them to have more than one synagogue in any city, enforced the wearing of the yellow hat, refused to permit a Jew to be addressed as "signor," and finally decreed that they should live in a ghetto. The last measure was carried out in Rome with unrelenting cruelty.

After a short period of respite under Paul IV.'s successor, Pius IV. (1559-66), who introduced some alleviations in his predecessor's legal enactments, Pius V. (1566-72) repealed all the concessions of his predecessor, and not only renewed the laws of Paul IV., but added some new restrictions, as the prohibition to serve Jews by kindling their fires on the Sabbath; he excluded them from a

**Pius V.** great number of commercial pursuits, and went so far in his display of hatred that he would not permit them to do homage, although that ceremony was rather a humiliation than a distinction (1566). Three years later (Feb. 26, 1569) the pope decreed the expulsion of the Jews from his territory within three months from the date of the promulgation of the edict, and while the Jews of Rome and Ancona were permitted to remain, those of the other cities were expelled. They were permitted to return by the next pope, Gregory XIII. (1572-85), who, while he showed an occasional leniency, introduced a large number of severe restrictions. Thus, the Jews were prohibited from driving through the streets of the city, and they were obliged to send every week at least 150 of their number to listen to the sermons of a conversionist preacher (1584). The terrible custom of keeping Jews in prison for a certain time each year, and of fattening them and forcing them, for the amusement of the mob, to race during the carnival, when mud was thrown at them, is mentioned (1574) as "an old custom" for the first time during Gregory's pontificate.

Sixtus V. (1585-90), again, was more favorable to the Jews. Aside from some measures of relief in individual instances, he allowed the printing of the Talmud after it had been subjected to censorship (1586). The policy of succeeding popes continued

to vary. Clement VIII. (1592-1604) again issued an edict of expulsion (1593), which was subsequently repealed, and in the same year prohibited the printing of the Talmud. Under Clement X. (1670-76) a papal order suspended the Inquisition in Portugal (1674); but an attempt to interest the pope in the lot of the Jews of Vienna, who were expelled in 1670, failed. The worst feature of the numerous disabilities of the Jews under papal dominion was the closing of the gates of the Roman ghetto during the night. Severe penalties awaited a Jew leaving the ghetto after dark, or a Christian entering it.

Pius VI. (1775-1800) issued an edict which renewed all the restrictions enacted from the thirteenth century. The censorship of books was

**Pius VI.** strictly enforced; Jews were not permitted any tombstones in their graveyards; they were forbidden to remodel or enlarge their synagogues; Jews might not have any intercourse with converts to Christianity; they were required to wear the yellow badge on their hats both within and without the ghetto; they were not permitted to have shops outside the ghetto, or engage Christian nurses for their infants; they might not drive through the city of Rome; and their attendance at conversionist sermons was enforced. When under Pius VI.'s successors the pressure of other matters caused the authorities to become negligent in the fulfilment of their duties, these rules were often reenforced with extreme rigor; such was the case under Leo XII. (1826).

Pius IX. (1846-78), during the first two years of his pontificate, was evidently inclined to adopt a liberal attitude, but after his return from exile he adopted with regard to the Jews the same policy as he pursued in general. He condemned as abominable laws all measures which gave political freedom to them, and in the case of the abduction of the child MORTARA (1858), whom a servant-girl pretended to have baptized, as well as in the similar case of the boy Fortunato Coën (1864), showed his approval of the medieval laws as enacted by Innocent III. He maintained the ghetto in Rome until it was abolished by the Italian occupation of Rome (1870).

His successor, Leo XIII. (1878-1903), was the first pope who exercised no territorial jurisdiction over the Jews. His influence, nevertheless, was prejudicial to them. He encouraged anti-Semitism by bestowing distinctions on leading anti-Semitic politicians and authors, as Lueger and Drumont; he refused to interfere in behalf of Captain DREYFUS or to issue a statement against the blood accusation. In an official document he denounced Jews, freemasons, and anarchists as the enemies of the Church.

Pius X. (elected 1903) is not sufficiently known to permit a judgment in regard to his attitude toward the Jews. He received HERZL and some other Jews in audience, but in his diocese of Mantua, before he became pope, he had prohibited the celebration of a solemn mass on the king's birthday because the city council which asked for it had attended a celebration in the synagogue.

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## D.

The following is a partial account of the more important bulls issued by popes with reference to the Jews up to the middle of the eighteenth century:

1120. Calixtus II. issues bull beginning "Sicut Judæis non" and enumerating privileges of the Jews (Vogelstein and Rieger, "Gesch. der Juden in Rom," i. 219 [hereafter cited as V. R.]).
1145. Eugenius III., ordering Jews to remit interest on debts of Crusaders while absent (Baronius, "Annales").
1191. Clement III. confirms the bull "Sicut Judæis non" (Rios, "Hist." ii. 469 [hereafter cited as Rios]).
- 1199 (Sept. 15). Innocent III. confirms "Sicut Judæis non."
- 1207 (Jan.). Innocent III., ordering Jews of Spain to pay tithes on possessions obtained from Christians (Rios, i. 360).
- 1216 (Nov. 6). Honorius III. in favor of German Jews, confirming the "Sicut Judæis non" of Clement III. (V. R. i. 9).
1219. Honorius III., permitting the King of Castile to suspend the wearing of the badge (Aronius, "Regesten," i. 362).
- 1228 (Oct. 21). Gregory IX., remitting interest on Crusaders' debts to Jews and granting a "moratorium" for repayment (V. R. i. 233).
- 1233 (April 6). Gregory IX. issues the bull "Etsi Judæorum," demanding same treatment for Jews in Christian lands as Christians receive in heathen lands (V. R. i. 234).
1233. Gregory IX., in bull "Sufficere debuerat," forbids Christians to dispute on matters of faith with Jews ("Bullarium Romanum," iii. 479).
- 1234 (June 5). Gregory IX. to Thibaut of Navarre, enforcing the badge (Jacobs, "Sources," Nos. 1227, 1338).
1235. Gregory IX. confirms "Sicut Judæis non."
- 1239 (June 20). Gregory IX., confiscating all copies of Talmud (V. R. i. 237).
1240. Gregory IX., ordering all Jewish books in Castile to be seized on first Saturday in Lent while Jews were in synagogue (Rios, i. 363).
- 1244 (March 9). Bull "Impta gens" of Innocent IV., ordering Talmud to be burned (Zunz, "S. P." p. 30).
- 1246 (Oct. 21). Innocent IV. confirms "Sicut Judæis non."
- 1247 (May 28). Innocent IV. issues the "Divina justitia nequam," against blood accusation.
- 1247 (July 5). Innocent IV. issues the "Lacrymabilem Judæorum Alemanie," against blood accusation (Baronius, "Annales," 1247, No. 84; Stobbe, "Die Juden in Deutschland," p. 185; Aronius, "Regesten," No. 243).
- 1250 (April 15). Innocent IV., refusing permission to Jews of Cordova to build a new synagogue (Aronius, "Regesten," p. 369).
- 1253 (July 23). Innocent IV., expelling Jews from Vienne (Raynaldus, "Annales"; V. R. i. 239).
- 1253 (Sept. 25). Innocent IV. confirms "Sicut Judæis non."
- 1267 (July 26). Clement IV. issues the "Turbato corde" calling upon Inquisition to deal not only with renegades, but also with the Jews who seduce them from the faith ("Bullarium Romanum," iii. 786; V. R. i. 243).
1272. Gregory X. confirms the "Sicut Judæis non" (V. R. i. 245, with edition of a denial of blood accusation; Stern, "Urkundliche Beiträge über die Stellung der Päpste zu den Juden," p. 5).
- 1272 (July 7). Gregory X., against blood accusation (Scherer, "Rechtsverhältnisse der Juden," p. 431).
1274. Gregory X. confirms "Sicut Judæis non."
- 1278 (Aug. 4). Nicholas III. issues the "Vineam sorce," ordering conversion sermons to Jews ("Bullarium Romanum," iv. 45).
- 1286 (Nov. 30). Bull of Honorius IV. to Archbishop of York and of Canterbury, against Talmud (Raynaldus, "Annales"; Scherer, "Rechtsverhältnisse," p. 48).
- 1291 (Jan. 30). Nicholas IV. issues the "Orat mater ecclesia" to protect the Roman Jews from oppression (Theiner, "Codex Diplomaticus," i. 315; V. R. i. 252).
- 1299 (June 13). Boniface VIII. issues bull "Exhibita nobis," declaring Jews to be included among powerful persons who might be denounced to the Inquisition without the name of the accuser being revealed (V. R. i. 251).
1317. John XXII. orders Jews to wear badge on breast, and issues bull against ex-Jews (Zunz, "S. P." p. 37).
- 1320 (June 28). John XXII., ordering that converts shall retain their property ("Bullarium Romanum," III., ii. 181; Ersch and Gruber, "Encyc." section II., part 27, p. 149; V. R. i. 305).
- 1320 (Sept. 4). John XXII. issues to French bishops bull against Talmud.
- 1337 (Aug. 29). Benedict XII. issues the bull "Ex zelo fidei," promising inquiry into host-tragedy of Pulka (Raynaldus, "Annales"; Scherer, "Rechtsverhältnisse," p. 368).
- 1345 (July 5). Clement VI., against forcible baptism.
- 1348 (July 4). Clement VI. confirms "Sicut Judæis non."
- 1348 (Sept. 26). Clement VI., ordering that Jews be not forced into baptism; that their Sabbaths, festivals, synagogues, and cemeteries be respected; that no new exactions be imposed (Aronius, "Regesten," ii. 200; V. R. i. 313; Raynaldus, "Annales," 1348, No. 33; Grätz, "Gesch." viii. 351).
- 1365 (July 7). Urban V. confirms "Sicut Judæis non."
- 1389 (July 2). Boniface IX. confirms "Sicut Judæis non."
- 1390 (July 17). John of Portugal orders bull of Boniface IX. of July 2, 1389, to be published in all Portuguese towns (Kaysersling, "Gesch. der Juden in Portugal," p. 59).
- 1397 (April 6). Boniface IX. confirms by bull grant of Roman citizenship to the Jewish physician Manuele and his son Angelo (V. R. i. 317).
- 1402 (April 15). Boniface IX., granting special privileges to Roman Jews—reducing their taxes, ordering their Sabbath to be protected, placing them under the jurisdiction of the Curia, protecting them from oppression by officials; all Jews and Jewesses dwelling in the city to be regarded and treated as Roman citizens (V. R. i. 318-319).
- 1415 (May 11). Benedict XIII., "Etsi doctoribus gentium," against Talmud or any other Jewish book attacking Christianity (Rios, ii. 626-653; see years 1434 and 1442, below).
1417. Bull against Talmud (Jost, "Gesch. der Israeliten," vii. 60).
- 1418 (Jan. 31). Martin V., forbidding the forcible baptism of Jews or the disturbance of their synagogues (Raynaldus, "Annales"; V. R. i. 4).
- 1420 (Nov. 25). Martin V. issues to German Jews bull "Concessum Judæis," confirming their privileges (V. R. i. 5). No Jew under twelve to be baptized without his own and his parents' consent (Scherer, "Rechtsverhältnisse," p. 414).
- 1420 (Dec. 23). Martin V. issues "Licet Judæorum omnium," in favor of Austrian Jews.
- 1421 (Feb. 23). Martin V., in favor of Jews and against anti-Jewish sermons; permits Jewish physicians to practise (V. R. i. 5).
- 1422 (Feb. 20). Martin V. confirms "Sicut Judæis non."
- 1423 (June 3). Martin V. issues bull "Sedes apostolica," renewing the law regarding badge (V. R. i. 8).
- 1426 (Feb. 14). Martin V. issues bull against Jews (Zunz, "S. P." p. 48).
- 1429 (Feb. 15). Martin V. issues the "Quamquam Judæi," which places Roman Jews under the general civil law, protects them from forcible baptism, and permits them to teach in the school (Rodocachi, "Il Ghetto Romano," p. 147; V. R. i. 8).
- 1432 (Feb. 8). Eugenius IV. issues a bull of protection for Jews, renewing ordinances against forcible baptism and disturbance of synagogues and graveyards (V. R. i. 10).
- 1434 (Feb. 20). Eugenius IV., prohibiting anti-Jewish sermons (V. R. i. 11).
1442. Bull of Benedict XIII. published at Toledo (Rios, iii. 44).
- 1442 (Aug. 8). Eugenius IV. issues a bull against Talmud (shortly after withdrawn; Zunz, "S. P." p. 49). The Jews were ordered to confine their reading of Scripture to the Pentateuch; handwork was forbidden to them; no Jews were permitted to be judges (Rieger, 11).
- 1447 (Nov. 2). Nicholas V. confirms "Sicut Judæis non."
- 1451 (Feb. 25). Bull of Nicholas V. prohibiting social intercourse with Jews and Saracens ("Vita Nicolai," v. 91; V. R. i. 496).
- 1451 (May 28). Bull of Nicholas V., similar to that of Aug. 8, 1442, to extend to Spain and Italy; the proceeds to be devoted to the Turkish war (V. R. i. 16).
- 1451 (Sept. 21). Nicholas V. issues the "Romanus pontifex," relieving the dukes of Austria from ecclesiastical censure for permitting Jews to dwell there (Scherer, "Rechtsverhältnisse," pp. 423-425).
- 1472 (Feb. 21). Sixtus IV., ordering taxation of Roman Jews at a tithe during the Turkish war, a twentieth otherwise (compounded for 1,000 gulden in 1488), and a carnival tax of 1,100 gulden (V. R. i. 126).

- 1481 (April 3). Sixtus IV., ordering all Christian princes to restore all fugitives to Inquisition of Spain (Rios, iii. 379; V. R. i. 21).
- 1481 (Oct. 17). Bull of Sixtus IV. appointing Tomas de Torquemada inquisitor-general of Avignon, Valencia, and Catalonia (Rios, iii. 256).
- 1500 (June 1). Alexander VI., demanding for three years for the Turkish war one-twentieth (see 1472) of Jewish property throughout the world (V. R. i. 28, 126).
- 1524 (April 7). Clement VII. issues bull in favor of Maranos (V. R. i. 59).
- 1531 (Dec. 17). Bull introducing Inquisition into Portugal at Evora, Coimbra, and Lisbon (Grätz, "Gesch." ii. 266).
1540. Paul III., granting Neo-Christians family property except that gained by usury, also municipal rights, but must not marry among themselves or be buried among Jews (V. R. i. 63).
- 1540 (May 12). Paul III. issues "Licet Judæi," against blood accusation.
- 1554 (Aug. 31). Julius III., in bull "Pastoris æterni vices," imposes tax of ten gold ducats on two out of the 115 synagogues in the Papal States (Rodocachi, "Il Ghetto Romano," p. 228; V. R. i. 145).
- 1555 (March 23). Paul IV., claiming ten ducats for each synagogue destroyed under bull of July 12, 1555 (V. R. i. 155).
- 1555 (July 12). Paul IV. issues the "Cum nimis absurdum" for Jews of Rome, which renews most of the Church laws, including the order to wear the yellow hat and veil, not to hold any real property (to be sold within six months), not to trade except in second-hand clothing, not to count fragments of month in reckoning interest; to sell pledges only eighteen months after loan and to repay surplus, to keep business books in Italian in Latin script, to live only in specified quarters with only two gates, not to be called "Signor," to maintain only one synagogue (V. R. i. 152-153).
- 1555 (Aug. 8). Bull of Paul IV.: Jews may dispense with yellow hat on journeys; dwell outside ghettos when the latter are crowded; acquire property outside ghettos to extent of 1,500 gold ducats; Jews of Rome are released from unpaid taxes on payment of 1,500 scuti; Jews may have shops outside ghetto; rents in ghettos may not be raised (V. R. i. 161-162).
- 1567 (Jan. 19). Bull of Pius V., "Cum nos nuper," orders Jews to sell all property in Papal States (V. R. i. 164).
- 1569 (Feb. 23). Bull of Pius V., "Hebræorum gens," expels Jews from the Papal States, except Rome and Ancona, in punishment for their crimes and "magic" (V. R. i. 168).
- 1581 (March 30). Bull "Multos adhuc ex Christianis" renews Church law against Jewish physicians (V. R. i. 174).
- 1581 (June 1). Gregory XIII. issues the "Antiqua Judæorum improbitas," giving jurisdiction over Jews of Rome to Inquisition in cases of blasphemy, protection of heretics, possession of forbidden works, employment of Christian servants (V. R. i. 174).
- 1584 (Sept. 1). Bull "Sancta mater ecclesia" orders 150 Jews (100 Jews, 50 Jewesses) to attend weekly conversionist sermons (Zunz, "S. P." p. 339; Jost, "Gesch. der Israeliten," iii. 210; V. R. i. 173).
- 1586 (Oct. 23). Bull of Sixtus V., favorable to Jews (Grätz, "Gesch." ix. 482).
- 1587 (June 4). Sixtus V., granting Magino di Gabriel of Venice the monopoly of silk-manufacture in Papal States for sixty years, and ordering five mulberry-trees to be planted in every rubbio of land (V. R. i. 181).
- 1592 (Feb. 28). Bull of Clement VIII., "Cum sæpe accidere," forbidding Jews to deal in new commodities (V. R. i. 184).
- 1593 (March 8). Bull of Clement VIII., in favor of Turkish Jews (Grätz, "Gesch." ix. 486).
- 1604 (Aug. 23). Bull of Clement VIII., in favor of Portuguese Maranos (Grätz, "Gesch." ix. 500).
- 1610 (Aug. 7). Paul V., "Exponi nobis nuper fecistis," regulates dowries of Roman Jews (V. R. i. 186).
- 1658 (Nov. 15). Alexander VII., in bull "Ad ea per quæ," orders Roman Jews to pay rent even for unoccupied houses in ghetto, because Jews would not hire houses from which Jews had been evicted (V. R. i. 215).
- 1674 (Oct. 3). Clement X., suspending operations of Portuguese Inquisition against Maranos (Grätz, "Gesch." x. 276; V. R. i. 223).
- 1679 (May 27). Innocent XI. suspends grand inquisitor of Portugal on account of his treatment of Maranos (Grätz, "Gesch." x. 279).

X.—9

- 1747 (Feb. 28). Bull "Postremo mense superioris anni" of Benedict XIV. confirms decision of Roman Curia of Oct. 22, 1597, that a Jewish child, once baptized, even against canonical law, must be brought up under Christian influences (V. R. i. 242-245; Jost, "Gesch." xi. 256 n.).

J.

**POPPÆA SABINA:** Mistress and, after 62 C.E., second wife of the emperor Nero; died 65. She had a certain predilection for Judaism, and is characterized by Josephus ("Ant." xx. 8, § 11; "Vita," § 3) as *θεοσεβής* ("religious"). Some Jews, such as the actor ALITYROS, were well received at court, and Poppæa was always ready to second Jewish petitions before the emperor. In 64 Josephus went to Rome to obtain the liberation of some priests related to him who had been taken captive to that city for some minor offense. With the help of Alityros, Josephus succeeded in gaining the intercession of the empress, and returned home with his friends, bearing rich gifts with him.

When King Agrippa added a tower to the ancient palace of the Hasmonæans, at Jerusalem, that he might overlook the city and the Temple and watch the ceremonial in the sanctuary, the priests cut off his view by a high wall. He then appealed to the procurator Festus, but a Jewish delegation sent to Rome succeeded through Poppæa's intercession in having the case decided in favor of the priests. The last procurator, Gessius Florus (64-66), owed his appointment to the empress, who was a friend of his wife Cleopatra.

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K.

E. N.

**POPPER, DAVID:** Austrian violoncellist; born at Prague June 18, 1845; a pupil of Goltermann at the Conservatorium in that city. At the age of eighteen he made a tour through Germany, and was at once acknowledged to be one of the leading cellists of his time. On his return Popper, on the recommendation of Hans von Bülow, was appointed a member of Prince von Hechingen's orchestra at Löwenburg. He made frequent tours through Germany, Holland, Switzerland, and England, everywhere winning enthusiastic applause; and in Vienna he received an appointment as solo violoncellist in the court orchestra. He later became prominently known as one of the principal members of the Hellmesberger Quartet. In 1873 he married Sophie Menter, the pianist, from whom he was divorced in 1886.

Since 1873 Popper has traveled considerably, residing in London, Paris, St. Petersburg, Vienna, and Berlin. He is now (1905) professor at the Landesmusikakademie in Budapest. Among his compositions for the cello, most of which enjoy great popularity, the following may be mentioned as the most noteworthy: "Romance," op. 5; "Sérénade Orientale," op. 18; "Nocturne," op. 22; "Gavotte," op. 23 (arranged for violin by L. Auer); "Second Nocturne," op. 32 (arranged for violin by E. Sauret); "Tarantelle," op. 33; "Elfentanz," op. 39 (arranged for violin by C. Halir); "Spanische Tänze," op. 54;

"Spinnlied," op. 55; "Requiem," op. 66; "Ungarische Rhapsodie," op. 68.

BIBLIOGRAPHY: *Musikalisches Wochenblatt*, Leipsic, vi. 335; Riemann, *Musik-Lexikon*.

s.

J. So.

**POPPER, JOSEF**: Austrian engineer and author; born Feb. 22, 1838, at Kolin, Bohemia. Besides essays on machinery published in the "Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften," and in several technical journals, he has written: "Das Recht zu Leben und die Pflicht zu Sterben" (1878); "Die Physikalischen Grundsätze der Elektrischen Kraftübertragung" (1884); "Fürst Bismarck und der Antisemitismus" (1886); "Die Technischen Fortschritte nach Ihrer Aesthetischen und Kulturellen Bedeutung" (1889); "Flugtechnik" (1889); "Phantasieen eines Realisten" (1899).

Popper was the first to conceive the idea of the transmission of electrical power; and he explained it in 1862 in a communication to the Imperial Academy of Sciences, Vienna, which published the same in 1882.

S.

**POPPER, SIEGFRIED**: Austrian naval constructor; born at Prague 1848. Educated at the polytechnic high schools of Prague and Carlsruhe, he worked for two years in machine-shops and then entered (1869) the Austrian navy as assistant constructor. In 1902 he was appointed director of naval construction. In 1904 he was made naval constructor-general with the rank of rear-admiral.

Popper has supervised the building of several Austrian men-of-war, among them the cruisers "Panther," "Leopard," "Tiger," the armored cruisers "Maria Theresia," "Kaiser Karl VI.," "St. Georg," and the armored battleships "Vienna," "Monarch," "Budapest," "Habsburg," "Arpad," "Babenberg," "Erzherzog Karl," and "Erzherzog Friedrich." The nine last named were built after his designs.

s.

F. T. H.

**POPPER, WILLIAM**: American Orientalist; born at St. Louis, Mo., Oct. 29, 1874; educated at the public schools of Brooklyn, N. Y., the College of the City of New York, Columbia College (A. B. 1896), and Columbia University (A. M. 1897; Ph. D. 1899). In 1899 he went abroad and took postgraduate courses at the universities of Berlin, Strasburg, and Paris. The year 1901-2 he spent in traveling through Egypt, Syria, Palestine, Hauran, the north Syrian desert, and Mesopotamia.

Returning in 1902 to New York city, Popper became connected with THE JEWISH ENCYCLOPEDIA as associate revising editor and chief of the bureau of translation. In 1903, and again in 1904, he was appointed Gustav Gottheil lecturer in Semitic languages at Columbia University.

Popper is the author of "The Censorship of Hebrew Books" (New York, 1899).

A.

F. T. H.

**POPPER, WILMA**: Hungarian authoress; born at Raab, Hungary, May 11, 1857; educated in her native town. She commenced to write at an early age. Besides contributing numerous essays to the German periodicals, she has published the following volumes of stories and sketches: "Märchen und Ge-

schichten," Leipsic, 1891; "Altmodische Leute," Dresden and Leipsic, 1894; "Miniaturen," *ib.* 1897; "Neue Märchen und Geschichten," *ib.* 1898; "Sonderlinge," *ib.* 1899; "Nieten," *ib.* 1900; "Gegen den Strom," *ib.* 1902; "Die Fahne Hoch," *ib.* 1902; "Fratres Sumus," *ib.* 1903; "Fünfe aus Einer Hülse," Vienna, 1905.

s.

F. T. H.

**POPPERS, JACOB BEN BENJAMIN COHEN**: German rabbi; born at Prague in the middle of the seventeenth century; died at Frankfort-on-the-Main in 1740. His father, who was a distinguished Talmudist, instructed him in rabbinical literature, in which he acquired great proficiency. He was successively rabbi at Coblenz, Treves, Halberstadt, and in 1718 he was called to the rabbinate of Frankfort-on-the-Main.

Poppers was the author of two works: "Shab Ya'akov," containing responsa divided into two volumes (Frankfort-on-the-Main, 1742), and "Hiddushim," Talmudical novellæ inserted by Shabbethai ben Moses in his "Minhat Kohen" (Fürth, 1741).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 92; Carmoly, in *Revue Orientale*, ii. 247; Steinschneider, *Cat. Bodl.* col. 1193.

E. C.

I. Br.

**POPPERS, MEÏR BEN JUDAH LÖB HAKOHEN ASHKENAZI**: Bohemian rabbi and cabalist; born at Prague; died at Jerusalem in Feb. or March, 1662. He studied the Cabala under Israel Ashkenazi and Jacob Zemaḥ, and he wrote a great number of works, all in the spirit of Isaac Luria; thirty-nine of them have "Or" as the beginning of their titles, in reference to his name "Meïr." His works which have been published are: "Or Zadikim" (Hamburg, 1690), a mystical methodology, or exhortation to asceticism, based upon Isaac Luria's writings, the Zohar, and other moral works (an enlarged edition of this work was published later under the title "Or ha-Yashar" [Fürth, 1754]); "Or Pene Melek," a treatise on the mysteries of the prayers and commandments, condensed and published under the title "Sefer Kawwanot Tefillot u-Mizwot" (Hamburg, 1690); "Me'ore Or," an alphabetical arrangement of the cabalistic sacred names found in Isaac Luria's "Sefer ha-Kawwanot," published by Elijah b. Azriel, with the commentary "Ya'ir Natib" of Nathan Mannheimer and Jacob b. Benjamin Wolf, under the title "Me'orot Natan" (Frankfort-on-the-Main, 1709); "Mesillot Hokmah" (Shklov, 1785), regulations and rules for the study of the Cabala.

Among his unpublished works the following may be mentioned: "Or Rab," a commentary on the Zohar; "Or ha-Abukah," a treatise on the Cabala; "Or Zarua," a commentary on Hayyim Vital's "Derek 'Ez ha-Hayyim"; "Or Ner," on the transmigration of souls; "Or Zah," on the order in which souls are linked together; "Derushim 'al ha-Torah," homilies on the Pentateuch; "Matok ha-Or," a cabalistic commentary on the haggadah of the Talmud and Midrash Rabbah.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 120; Fürst, *Bibl. Jud.* iii. 113-114; Steinschneider, *Cat. Bodl.* col. 1709.

K.

M. SEL.

**POPULÄR-WISSENSCHAFTLICHE MONATSBLÄTTER.** See PERIODICALS.



**PORCUPINE:** Rendering adopted by many commentators for the Hebrew "kippod," for which the English versions have correctly BITTERN. The porcupine (*Hystrix cristata*) is, however, very common in Palestine. It is considered by the natives as a larger species of hedgehog. Thus the Arabic "kunfod" (hedgehog) is often applied to the porcupine also.

In the Talmud the porcupine is assumed to be referred to by the terms קִפּוֹד (Hul. 122a), "kippod" or "kippor" (Kil. viii. 5), and קִפּוֹ (B. B. 4a). In the last-cited passage it is related that Herod put out the eyes of Baba b. Zuta by binding porcupine skin around them. The skin of the porcupine was also wrapped around the udders of the cow to prevent them from being sucked by animals (Shab. 54b).

BIBLIOGRAPHY: Tristram, *Nat. Hist.* p. 125; Lewysohn, *Z. T.* p. 100.  
E. G. H.

I. M. C.

**PORGES (PORJES), AARON B. BENJAMIN:** Rabbi in Prague in the seventeenth century. Under the title "Zikron Aharon" he wrote an introduction to the "Kizzur Ma'abar Yabboq," concerning the ancient Jewish customs relating to death and the dead, and containing also counsel for persons suffering from venereal disease. This work, published first at Prague in 1682, has been often reprinted.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 22; Benjacob, *Ozar ha-Sefarim*, p. 157; Steinschneider, *Cat. Bodl.* col. 718.  
E. C.

S. O.

**PORGES, MOSES BEN ISRAEL NAPTALI HIRSCH:** Rabbinical author; lived at Jerusalem at the beginning of the seventeenth century. He was the author of "Darke Ziyon" (Amsterdam, 1650), written, in Judæo-German, after he had removed to Prague. The work is in four parts and is illustrated. Part 1 deals with the return to Palestine; part 2 with prayer; part 3 with teaching; and part 4 with the commemoration of the dead.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1827; Fürst, *Bibl. Jud.* ii. 398; Wolf, *Bibl. Hebr.* iii. 764; Benjacob, *Ozar ha-Sefarim*, p. 121, No. 518; Luncz, *Jerusalem*, iii., No. 44.  
E. C.

S. J. L.

**PORGES, NATHAN:** German rabbi; born at Prossnitz, Moravia, Dec. 21, 1848. He was educated in his native town, at the gymnasium at Olmütz, and at the University (Ph.D. 1869) and the Jewish Theological Seminary (rabbi 1869) of Breslau. He became successively rabbi at Nakel (1875), Mannheim (1879), Pilsen (1880), Carlsbad (1882), and Leipsic; he has officiated in the last-mentioned city since 1888.

Porges has written many articles, essays, and critiques for the periodicals, especially for the "Revue des Etudes Juives," the "Monatsschrift für Gesch. und Wissenschaft des Judenthums," "Zeitschrift für Hebräische Bibliographie," and the "Centralblatt für Bibliothekswesen," and is the author of "Ueber die Verbalstamm-bildung in den Semitischen Sprachen," Vienna, 1875; "Bibelkunde und Babel-funde," Leipsic, 1903.

s.

F. T. H.

**PORGES VON PORTHEIM:** Prominent Bohemian family of which the following members won particular distinction:

**Joseph Porges, Edler von Portheim:** Austrian manufacturer and art patron; born at Prague 1817; died there Sept. 3, 1904; son of Moses PORGES VON PORTHEIM. On completing his studies at the gymnasium he entered his father's cotton-mills; there he occupied various positions until 1873, when the business was converted into a stock company, of whose board of directors he was president for several years. His leisure time was devoted to literature and music, and he was well known as a violoncello virtuoso. Porges founded the Prague Kammermusikvereins, and was also interested in the Deutsches Theater of that city. His philanthropy was extensive, the Josefstädter Kinderbewahranstalt, founded by his father, being an especial object of his benevolence.

**Leopold Judah Porges von Portheim:** Bohemian manufacturer, alderman, and director of the Jewish community of Prague; born April 4, 1784; died at Prague Jan. 10, 1869.

**Moses Porges, Edler von Portheim:** Manufacturer and vice-burgomaster of Prague-Smichow; knight of the Order of Francis Joseph; born Dec. 13, 1781; died at Prague May 21, 1870. He was one of the earliest and most prominent of the large manufacturers of Austria, and was very closely associated with his younger brother, Leopold Judah. Moses and Leopold, the sons of the highly respected but poor **Gabriel Porges** of the Spira family, experienced adventures in the camp of the sectarian Joseph Frank at Offenburg which have been described by Grätz in his "Frank und die Frankisten" (Breslau, 1868) and his "Gesch." x. (last note), and in greater detail by Dr. S. Back in "Monatsschrift" (1877, pp. 190 *et seq.*). Disillusioned, they returned to Prague, and began a small linen business, and in 1808 commenced, with a single cotton-printing press and in a dark shop on the Moldau, an industrial activity which was destined later to reach great dimensions.

In 1830 the rapidly growing business was transferred to the suburb of Smichow, where it developed into one of the largest establishments of the Austrian monarchy, and in 1841 the emperor Ferdinand conferred upon the brothers the patent of hereditary nobility with the title "von Portheim," in recognition of the fact that they were the first cotton-manufacturers to employ steam in their works. When this patent had been offered Moses in the previous year, he asked the Oberstburggraf G. v. Chotek for a decree of emancipation of the Jews instead, but this request was not granted. Moses later purchased and operated the porcelain-factory at Chodau together with the mines belonging to it, and after the passage of the laws of 1861 he and his brother entered politics, the latter being elected to the diet, while the former officiated for several years as vice-burgomaster of Prague-Smichow. The most noteworthy among the numerous benefactions of Moses Porges is the still existing crèche, which, without distinction of creed or nationality, for eight months of the year, receives and cares for 150 children daily while their parents are at work.

BIBLIOGRAPHY: H. I. Landau, *Prager Nekrologe*, Prague, 1883; *Bohemia*, May 23, 1870; Grätz, in *Monatsschrift*, 1877, pp. 190 *et seq.*

s.

A. KI.

**PORGING** (Hebrew, ניקור, lit. "incision"; Judæo-German, "treibern"): The cutting away of forbidden fat and veins from kasher meat. The Mosaic law emphatically forbids the eating of the fat and blood of cattle or poultry, the fat and blood of peace-offerings being appropriated as sacrifices to God. The prohibition is "a perpetual statute" in all generations everywhere (Lev. iii. 17, vii. 25-27). What constitutes "heleb" (= "forbidden fat") is deduced from the description of the heleb appropriated for sacrifice, namely, the "fat that covereth the inwards" (intestines) and "the fat on the kidneys by the flanks and the caul [lobe] above the liver" (*ib.* iii. 3, 4). All other fat is regarded by the strict Mosaic law as "shuman" (= "permitted fat"), though the Rabbis have made the prohibition more extensive (see **FAT**). The Mosaicly forbidden blood-vessels in animals comprise the main arteries and the nervus ischiadicus ("gid hanasheh"; Gen. xxxii. 32). The Rabbis, however, have extended the prohibition to the principal veins that connect with the arteries and tendons.

To guard against an infringement of the prohibition of eating blood, the kasher meat is salted to extract the blood from the surface of the meat. The salted meat is then placed in a perforated vessel or on a plank in a slanting position to allow the extracted blood to drain off for half an hour, after which the meat is thoroughly cleansed with water; but inasmuch as the salt can not extract the blood from the closed veins, the latter must first be excised or severed by porging.

The responsibility of the porger ("menakker") is as great as that of the shoḥet. In former times the professional porger was not allowed to be a butcher, as it was apprehended that self-interest might interfere with the proper performance of his duty; but to save the expense of hiring a special porger a butcher who has a reputation for honesty and ability is now permitted to perform the porging.

Preparatory to the porging, twelve ribs of the animal are cut open from the chest downward. The following order of the various operations in porging is arranged according to the opinion of the best authorities:

- (1) Cutting the head of the animal into two parts and removing the eyes therefrom; cleaving the skull and removing from the brain the upper membrane, as well as the lower membrane adhering to the bone; extracting the red veins from the brain;
- (2) extracting veins from the back of the ears; (3) incising the lower jaws and extracting a vein on each side close to the tongue;
- (4) cutting away the root of the tongue and extracting a blood-vessel; (5) extracting two veins, one red and one white, on each side of the neck opposite the "sheḥitah" incision;
- (6) cutting around each side of the breast close to the flesh and extracting two veins, one red and one white, running along each side; (7) severing each shoulder with its fore leg from the body; cutting into the shoulder in the center and extracting a thick white vein; cutting the upper part of the fore leg lengthwise and extracting a vein running from the spine to the hoof (to eradicate this vein requires a deep incision); (8) cutting the leg and extracting one red vein at the lower end and another vein on the side near the bone (the porger then turns to the portion from which he extracted the breast-vein); (9) removing the membrane of the kidneys, and the fat underneath them (the heads of the forbidden fat-

**Successive Operations.** veins then become visible; there are to the right [as the porger faces the front of the carcass, which is suspended with the head up] three veins that split in two, and to the left two veins that split in three; when the body is warm these veins may be extracted easily);

- (10) separating the membrane from the lobe of the liver; (11) separating and removing the fat from the loins (there are on the end of the thigh near the flank two streaks of fat which are exposed within the animal when it is alive, but which after death are covered by the shrunken flesh; this flesh must be cut open and the fat removed); (12) drawing the intestines from their position and removing the upper entrail: extracting the veins from the ileum (כנרת) and stripping the fat from the mesentery (ריראיתא); the fat from the stomach, belly, reticulum (בירה הכוסת), and anus (הכסס); also that adhering underneath the diaphragm (סריקת) and that on the small intestines (ריקין); removing the fat of the intestines along one arm's length (24 inches) from the root (the intestines through which the food passes do not contain forbidden blood-veins); (13) separating the membrane and fat from the spleen and extracting the main vein, together with three fat-veins; (14) extracting the veins of the lungs and bursting the bronchi (סכטורה) and removing the appendix (רירא); (15) removing the lobes of the heart because they contain too many blood-vessels for removal; cutting the heart crosswise to extract the blood; removing the membrane and four veins; (16) removing the gall and the fat attached to the liver; cutting the liver to allow the blood to run from it; (17) removing the fat from the flanks with their upper and lower membranes, scraping off the fat underneath, and extracting a vein from each; (18) removing the membrane and extracting the large vein of the testicles, which must be cut apart before salting; (19) removing the lower entrail at the end of the rectum (כרכישא); taking the fat from the rectum; (20) severing the tail and extracting a vein which divides into two and which is connected with the flanks; cutting away the extra fatty portion of the tail; (21) disjoining the thigh and removing the sex genitals; extracting six veins from the hips and scraping off the fat around them; cutting open the udder and squeezing out the milk (the first vein of the thigh is the nervus ischiadicus, which lies deep near the bone and runs through the whole thigh; the second vein is near the flesh); extracting the sinews in the shape of tubes (קנוקרות), which connect with the nervi ischiadici of the two thighs (see *Hul.* 92b-93b), and scraping off the adjacent fat; (22) making incisions above the hoofs; extracting the cluster of sinews (צומת הגירין) from the lower middle joint of the hind leg.

Some authorities modify this order and omit several items; for instance, they leave the fat underneath the diaphragm, or, on extracting a red vein, leave the white vein which is alongside it.

The porger generally uses a special knife for the fat and a smaller one for the veins. If he uses the same knife for both he must wipe it, before operating on the veins, with a cloth which is suspended for this purpose from the lower part of the animal.

The principal operations of the porger are performed in the lower extremities of the animal, and in consequence of the scarcity of competent porgers many Jewish communities in Europe have since the seventeenth century not used the lower part or sirloin of the animal, the butcher selling that part to non-Jewish customers. But in the Orient and in several cities in Russia, such as Wilna and Kovno, where non-Jewish consumers of meat are few in comparison with the Jewish population, the sirloin is porged and sold to Jews.

The porging of small cattle is performed with a smaller knife or with the hand. Fowl need no extensive porging, beyond the severing of the head and the extracting of one vein opposite the sheḥitah incision, the cutting into the wings and the legs, also the lungs and heart, and the removal of two guts, known as "terefah wurst," and the gall.

See **BEDIKAH**; **BLOOD**; **FAT**; **SHEḤITAH**; **TEREFAH**.

**BIBLIOGRAPHY:** Maimonides, *Yad, Ma'akalat Asurot*, vi.-viii.; *Tur and Shulhan 'Arukh, Yoreh De'ah*, §§ 65, 66; Lebusch, *Aẓeret Zahab*, order *Nikkur*, § 65, end; Isaac ha-Kohen, *Zibeha Kohen*, pp. 59-64, Leghorn, 1832; Wiener, *Jüdische Speisegesetze*, §§ 1, 3, 4, Breslau, 1895; Jacob Sorzena, *Seder ha-Nikkur*, and abridgment of same by Zebi ben Isaac Jacob, Venice, 1595; Joshua Segre, *Nikkur Issur* (see BenJacob, *Ozar ha-Sefarim*, p. 403).

E. C.

J. D. E.

**PORK.** See SWINE.

**PORTALEONE** (שער אריה): Jewish family of northern Italy, which probably derived its name from the quarter of Portaleone, situated in the vicinity of the ghetto of Rome. In 1399 **Elhanan Portaleone** was dayyan in Lombardy. The family included many physicians also among its members, **Guglielmo (Benjamin) Portaleone** acting in this capacity for Ferdinand I. of Naples, and subsequently for Galeazzo Sforza of Milan, after whose death he settled in his native city Mantua, where he practised until 1500. He, as well as his sons, grandsons, and great-grandsons, enjoyed the favor of the Gonzagas in Mantua, many of them being physicians to the members of that house. The following members of the Portaleone family deserve special notice:

**Abraham Portaleone:** Physician in Mantua; died July 29, 1612; great-grandson of Guglielmo Portaleone (son of **David**, son of **Lazzaro**, son of **Guglielmo**); pupil of Jacob Fano. Dukes Guglielmo and Vincenzo, in whose service he was, granted him privileges in 1577 and 1587 respectively; and Pope Gregory XIV. gave him a dispensation which enabled him to attend Christians. At the request of Duke Guglielmo he wrote two medical treatises in Latin, which he dedicated to his patron, under the titles "Consilia Medica" and "Dialogi Tres de Auro" respectively; the latter treatise was published in 1584.

**David Portaleone:** Physician in Mantua; died in 1655; son of Abraham Portaleone. He succeeded his father in his position as physician to the dukes of Gonzaga.

**Guglielmo (Benjamin) Portaleone:** Physician; son of David Portaleone; took his degree at Sienna in 1639, and was licensed in Mantua. After the death of David Portaleone, Duke Charles II. requested Pope Innocent X. to grant Guglielmo the same privilege as had been bestowed upon his father and grandfather.

To a different branch of the family belongs **Leone Ebreo**, or **Leone Sommo** (di Sommi, לֵוֹן סוֹמֵי), who was otherwise known under the name **Judah b. Isaac Portaleone**. See JUDAH LEONE BEN ISAAC SOMMO.

**BIBLIOGRAPHY:** On the family in general: Wolf, in *Allg. Zeit. des Jud.* 1862, p. 625; Steinschneider, *Hebr. Bibl.* vi. 48 et seq., xx. 47; Mortara, in *R. E. J.* xii. 112 et seq.; idem, *Indice*, p. 51. On Abraham Portaleone: Wolf, in *Hebr. Bibl.* i. 18; Mortara, in *R. E. J.* ii. 96, xii. 115; Reifmann, *Ha-Shahar*, iii.; Steinschneider, in *Monatsschrift*, xlii. 263. On Leone Ebreo: D'Ancona, *Origini del Teatro in Italia*, ii. 401 et seq.; Déjob, in *R. E. J.* xxiii. 378 et seq.; Neubauer, in *Isr. Letterbode*, x. 113 et seq.; Perreau, in *Vessillo Israelitico*, 1883, pp. 373 et seq.; Peyron, in *Atti della R. Accademia*, xix.; Steinschneider, in *Isr. Letterbode*, xii. 73 et seq.; idem, in *Monatsschrift*, xlii. 467 et seq.; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 103; Zunz, in *Keram. Hemed*, v. 154; Creizenach, *Gesch. des Neueren Dramas*, 1901, ii. 290, 489.

D. H. V.

**PORTALIS, COMTE JOSEPH MARIE.**

See SANHEDRIN.

**PORTLAND.** See OREGON.

**PORTO (OPORTO):** Capital of the Portuguese province of Entre-Douro-e-Minho. After Lisbon it possessed in former times the largest Jewish congregation of the country, and it was the seat of the provincial rabbi or chief judge. As everywhere else, the

Jews of Porto lived in their "Juderia." By command of King John I., Victoria and S. Miguel streets, near the present location of the Benedictine convent, were assigned to them for residence in 1386. In the latter street was the synagogue, which Immanuel Aboab records that he saw; and the stairs which lead from Belmonte to the old Juderia are still known as the "Escadas de Esnoga" (= "synagogue steps").

Although the Porto city council opposed the admission of Jewish refugees from Spain, apparently on hygienic grounds (1487), Porto was allotted as the place and S. Miguel as the street of residence to thirty Spanish Jewish families which, through the aged Rabbi Isaac Aboab, negotiated with King John II. for permission to settle in Portugal in 1491. The house of each of these immigrants was marked with the letter "P," the initial of the name of the city.

The Porto Jews paid to the city a yearly tax of 200 old maravedis, or 5,400 sueldos, for the square in which the synagogue stood; and even shortly before the expulsion they had to pay an annual tax of 10,000 reis. Many of them left the city after the edict of expulsion; but some remained behind as secret Jews. The tribunal of the Inquisition was introduced into Porto in 1543 (see JEW. ENCYC. vi. 599, s. v. INQUISITION).

Isaac Aboab died at Porto in 1493; and here were born Immanuel Aboab, author of "Nomologia"; Uriel or Gabriel da Costa, the physician Diego Joseph, Abraham Ferrar, etc. At present (1905) Jews are again living in Porto.

**BIBLIOGRAPHY:** Aboab, *Nomologia o Discursos Legales*, p. 239; Kayserling, *Gesch. der Juden in Portugal*, pp. 13, 49, 108 et seq.; J. Mendes dos Remedios, *Os Judeos em Portugal*, pp. 261, 360 et seq.

S.

M. K.

**PORTO.** See ROME.

**PORTO:** Italian family of which the following members are noteworthy:

**Abraham b. Jehiel ha-Kohen Porto:** Italian scholar; flourished about 1600. After living in Cremona and Mantua, he resided in Verona, where in 1594 he edited and printed the "Minhah Belulah" of his kinsman Abraham Menahem Porto. He himself wrote: "Hawwot Ya'ir" (Venice, 1628), an alphabetical collection of Hebrew words, with their cabalistic explanations; "Gat Rimmon," a collection of poems; and commentaries on the Pentateuch ("Shimmush Abraham") and on the Psalms ("Hasde Dawid"), none of which has been published.

**BIBLIOGRAPHY:** Fürst, *Bibl. Jud.* iii. 115 et seq.; Nept-Ghirondi, *Toledot Gedole Yisrael*, p. 35.

**Abraham Menahem Porto.** See RAPA (PORTO), MENAHEM-ABRAHAM BEN JACOB HA-KOHN.

**Emanuel Porto** or **Menahem Zion Porto Cohen:** Italian rabbi; born at Trieste toward the end of the sixteenth century; died at Padua about 1660. He was an excellent mathematician and astronomer, and his works were highly praised by Andrea Argoli and extolled in Italian sonnets by Tomaso Ercaloni and Benedetto Luzzatto. In 1641 Gaspard Scäppius, editor of the "Mercurius Quadrilinguis," recommended Porto, in terms which were very complimentary to the rabbi, to Johannes Buxtorf, with whom Porto later carried on an active correspondence.

Porto was the author of the following works: (1) "Breve Istituzione della Geographia," Padua, 1640. (2) "Diplomologia, Qua Duo Scripturæ Miracula de Regressu Solis Tempore Hiskiaë et Ejus Immobilitate Tempore Josuæ Declarantur," *ib.* 1643. This work, dedicated to the emperor Ferdinand III. and written originally in Italian, was translated by the author himself into Hebrew, and by Lorenzo Dalnaki of Transylvania into Latin. (3) "Porto Astronomico" (*ib.* 1636), divided into four parts, dedicated to Count Benvenuto Petazzo, Padua. (4) "Obar le-Soher" (Venice, 1627), a treatise on arithmetic in twelve chapters, published by Porto's disciple Ger-shon Hefez.

**BIBLIOGRAPHY:** De Rossi, *Dizionario*, ii. 93; Fürst, *Bibl. Jud.* iii. 116; Steinschneider, *Cat. Bodl.* col. 723; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 258; *Ozar Nehmad*, iii. 132; Kayserling, in *R. E. J.* xiii. 268 *et seq.*

G.

I. Br.

**Moses b. Abraham Porto:** Rabbi in Venice; died in 1624.

**Moses b. Jehiel Porto:** Rabbi in Rovigo about 1600; born in Venice; brother of the Veronese printer Abraham Porto. He was the protagonist in the controversy regarding the mikweh in Rovigo, in which no less than seventy rabbis participated. On this subject he wrote a work entitled "Palge Mayim," in which he first states the case and then quotes twenty-eight opinions in favor of his decision. This portion is followed by another entitled "Mish'an Mayim," which is a criticism of the rejoinder of the opposition, the "Mashbit Milhamot," and by an examination of the responsa contained in it. Porto's work was published in Venice in 1608, and is very rare.

**BIBLIOGRAPHY:** Fürst, *Bibl. Jud.* iii. 116; Mortara, *Indice*, p. 51.

**Zechariah ben Ephraim Porto:** Italian scholar of the seventeenth century, noted for his learning and still more for his virtues. He was a native of Urbino, and lived at Florence and Rome, where he officiated as rabbi, although he modestly refused to assume that title. He wrote a work entitled "Asaf ha-Mazkir," containing a list of all the explanations and comments found in the "En Ya'akov" and treating of the haggadic passages of the Talmud. He himself would not publish this book; it was printed after his death by the Roman community (Venice, 1688; according to Zedner, 1675). In his will Porto made many communal bequests for Talmud Torahs and for dowries.

**BIBLIOGRAPHY:** Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 99; Fürst, *Bibl. Jud.* iii. 117; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 788.

G.

I. E.

**PORTO-RICHE, GEORGE DE:** French poet and dramatist; born of Italian parents at Bordeaux in 1849. He entered a banking-house at an early age, but was discharged on account of his poetic tendencies. He then studied law, but soon turned to his true vocation.

Porto-Riche has published the following volumes of poetry: "Prima Verba," 1872; "Tout N'est pas Rose," 1877; "Vanina," 1879; and "Bonheur Manqué," 1889, a little book of melancholy verses in which the author relates the memories of his lonely childhood. His dramatic works are as follows:

"Le Vertige," 1873, a play in one act, represented at the Odéon, and marking the commencement of his dramatic success; and "Un Drame sous Philippe II.," 1875.

Estranged from his relatives and without money, Porto-Riche now saw several of his works rejected. The Comédie Française refused "Les Deux Fautes" (which, however, was later presented at the Odéon in 1878), "Le Calice," "Le Comte Marcelli," and "L'Infidèle," 1891; but in 1888 "La Chance de Française," a one-act piece in prose, presented at the Théâtre Libre, marked an epoch in the contemporary history of the theater, and through it he now ranks as the leader of a school. He has written also "Amoureuse," 1891; "Le Passé," 1897, a remarkable comedy which was revived at the Comédie Française in 1902; and "Théâtre d'Amour," 1898. Porto-Riche has likewise been the dramatic critic of the "Estafette," succeeding Armand Silvestre, and of "La France" and "La Presse."

**BIBLIOGRAPHY:** *Nouveau Larousse Illustré*; Lanson, *Histoire de la Littérature Française*, Paris, 1902; Galtier, in *Le Temps*, May 18, 1904.

S.

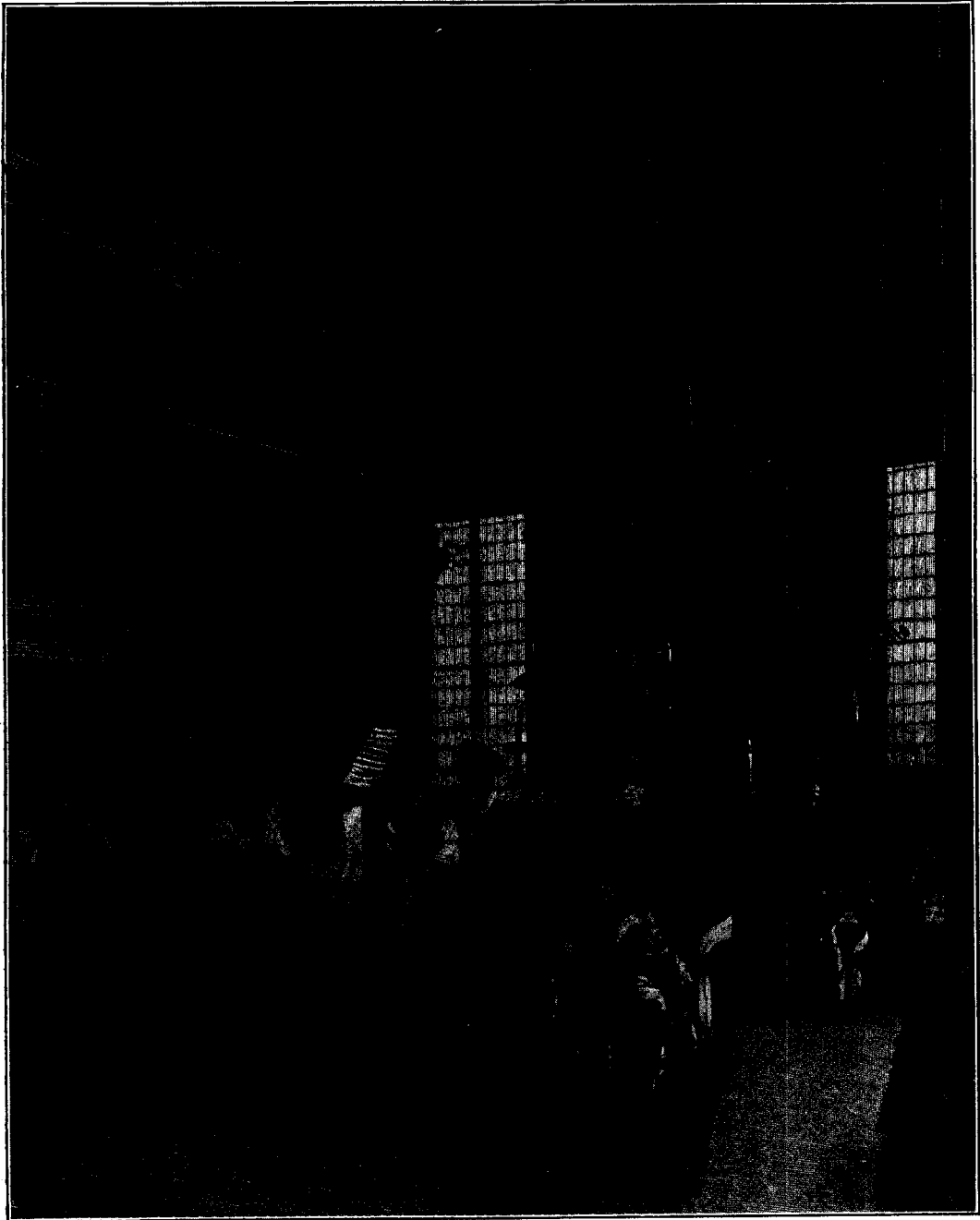
J. Ka.

**PORTSEA.** See PORTSMOUTH.

**PORTSMOUTH:** English fortified seaport on the coast of Hampshire. The Portsmouth (Portsea) congregation is one of the oldest in the English provinces, having been founded in 1747 with a rabbinat of its own. During the Napoleonic wars the commercial activity of Portsmouth as a garrison and naval town attracted a large number of Jews; and at that time there were two synagogues. After the peace of 1815, the Jewish inhabitants having diminished in numbers, the newly built edifice ceased to be used, and was finally transferred to a dry-goods dealer. The present synagogue is the earlier building, which was constructed in the style of the Great Synagogue, in Duke's place, London. At one time the entrance to the place of worship was gained through the slums of the town. More than fifty years ago this entrance fell into disuse, and a handsome new approach on the opposite side of the synagogue, in Queen street, was constructed. Following a medieval Jewish custom, the Portsmouth synagogue had at one time its hall and cooking-utensils for the celebration of Jewish weddings.

The social position of the Portsmouth Jews at the commencement of the nineteenth century may be inferred from the unfavorable estimate given in Marryat's novels; and there was formerly an inscription on one of the local places of amusement which read: "Jews and dogs not admitted."

The Portsmouth congregation was one of the first in connection with which religious classes were held for the instruction of the young. The Hebrew Benevolent Institution is one of the oldest Jewish charities, having been founded 100 years ago. Portsmouth has other Hebrew charities, but its most important institution is an educational one. In 1855 the late Lewis Aria, a native of Hampshire, bequeathed a large portion of his property to be applied, in the case of certain eventualities, to the establishment of a college for the support and education of young men desirous of being trained as Jewish ministers. The college was to be established



INTERIOR OF SYNAGOGUE AT PORTSMOUTH, ENGLAND.  
(From a painting in the possession of Dr. H. Pereira Mendes, New York.)

at Portsea, and its advantages were to be restricted to natives of Hampshire. Nearly twenty years elapsed before this bequest became available. In 1874 the Aria College was established at Portsea in accordance with the testator's wishes; but the clause restricting its benefits to natives of Hampshire not being found practicable, the institution was thrown open to students for the Jewish ministry irrespective of birthplace. Several occupants of ministerial posts in England and America have graduated at this institution. The college has had two principals, the late A. F. Ornstein and I. S. Meisels. Isaac Phillips has ministered to the Portsmouth community for upward of thirty years.

At one time Portsmouth possessed a large convict prison which contained a number of Jewish prisoners; and Alderman A. L. Emanuel acted as honorary Jewish prison-visitor. Alderman Emanuel has been twice elected mayor of Portsmouth. The Jewish inhabitants of the town are estimated at 500, in a total population of 189,160.

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J.

I. H.

**PORTUGAL** (ancient **Lusitania**): Kingdom in the southwest of Europe. The condition of its Jews, whose residence in the country is contemporaneous with that of the Jews in Spain, while in general like that of their coreligionists in the neighboring kingdom of Castile, was in some respects different. The influence of the canonical law was felt much later here than in Spain and not so violently. Until the expulsion there were no active hostilities against the Jews in Portugal. Affonso Henriques (1189-85), the conqueror and first king of Portugal, found Jews already settled in Santarem, Lisbon, and Beja; and, according to Herculano, he is said to have found villages and localities which were wholly or to a great extent inhabited by Jews. He pursued the tolerant policy of his grandfather Alfonso VI. of Castile, and issued letters of protection to the Jews, as also to the Moors of Faro. He, moreover, employed Jews in his service, as, for instance, Dom Yahya ibn Ya'ish (ancestor of the widely branching Yahya family), who was his receiver of customs ("almoxarife"), and to whom he gave two estates (Aldeas dos Negros) which had belonged to the Moors (c. 1150). Affonso Henriques' son Sancho I. (1185-1211) also was tolerant; likewise Sancho's son Affonso II. (1211-23), who employed Jews as farmers of the taxes and as tax-collectors, although under him the hostile attitude of the Church began to be felt. Affonso confirmed the resolutions passed by the Cortes at Coimbra in 1211, to the effect that a Jew who had been baptized might not return to

**In the Thirteenth Century.** In the thirteenth century, he opposed the promulgation of the canons of the Lateran Council (1215) with regard to the Jews. Affonso II. died under a ban, and his son Sancho II. (1223-46) continued the struggle with the Church. In spite of the canonical prohibition, he appointed Jews as tax-farmers. Probably it was he who appointed D. Joseph ibn Yahya as almoxarife; he also permitted

him to build a magnificent synagogue in Lisbon (Carmoly, "Biographie der Jachiaden," p. 2, where עשר [5010 = 1250] should probably be read instead of עשרים [5020]).

In consequence of this favor shown to the Jews, Pope Gregory IX. sent an order to the bishops of Astorga and Lugo to protest against these infringements of ecclesiastical ordinances. The papal threats had little effect upon Affonso III. (1246-79), son of Sancho II., who had been deposed by the pope. The clergy complained to the latter in 1258 that the king gave to the Jews public offices in which they assumed authority over Christians, and that he did not compel them to wear the Jews' badge or to pay the tithe to the Church. This petition seems not to have had the desired effect on Affonso III. He commanded that Moorish slaves when bought by Jews should not obtain freedom, and that Christians should not evade payment of their debts by selling goods which they had mortgaged to the Jews (J. Mendes dos Remedios, "Os Judeus em Portugal," p. 427). Further, Affonso III. organized the internal affairs of the Jews of his kingdom, to whom Affonso I. had already granted autonomy in civil as well as in criminal cases. Above all he issued a decree regulating the rights and duties of the rabbis, which was revised in 1402 under John I. The "rabbi mór" (chief rabbi) stood at the head of the Portuguese Jews, and, like the "rabbi mór" (chief rabbi) in Castile,

**The Rabbi Mór.** was an officer of the crown and the most prominent person in the entire Jewry. He had his own seal, which bore the Portuguese coat of arms and the legend "Sello do Arrabbi Mór de Portugal." All his official documents began with the following words: "N. N., Arrabbi Mór, por meu Senhor El-Rey, das Communas dos Judeus de Portugal e do Algarve" (*i.e.*, "N. N., chief rabbi, through my lord the king, of the communities of the Jews in Portugal and Algarves"). On the rabbi mór devolved the duty of visiting all the communities of Portugal every year. He supervised the administration of legacies and funds for orphans, examined all accounts rendered to him by the directors and treasurers concerning the income and expenditure of the communities, and, through his "porteiro" (messenger), compelled tardy taxpayers to pay. He had authority to compel the communities to appoint local rabbis and teachers and to enforce the latter to accept the positions to which they had been elected. The local rabbi might not issue writs of protection except in cases where the royal provincial authorities were permitted to grant them. He might not, moreover, institute a general contribution, nor could he alienate real estate of the community without its assent. The rabbi mór was accompanied on his official tours by an "ouvidor" (chief justice), who was an expert in Jewish law; by a "chancellor" (chancellor), under whose supervision was the office of the seal; by an "escrivão" (secretary), who received and drew up the protocols; and by a "porteiro" (messenger), who was under oath and took charge of the occasional seizures, executed sentences of punishments, etc. The rabbi mór chose the chief justices for the seven provinces of

the country, who were stationed at the respective capitals—at Oporto (Porto) for the province Entre-Douro-e-Minho; at Moncorvo for Tras-os-Montes; at Covilhã for Beira-Alta; at Viseu for Beira-Baixa; at Santarém for Estremadura; at Évora for Alentejo; and at Faro for Algarve. Each provincial judge carried an official seal bearing the Portuguese coat of arms and the legend “Sello do Ouvidor das Communas de . . .,” and had a chancellor and secretary who might be either a Jew or a Christian. The judge decided cases which were brought before him on appeal or on complaint of the local rabbi. Each place in which a certain number of Jews resided had a local rabbi, who was chosen by the community and confirmed in office, in the name of the king, by the rabbi mór, to whom he was subordinate. The local rabbi had civil and capital jurisdiction over the Jews of his district, and to him was responsible the butcher (“degollador”) appointed for the community. The butcher had to make a conscientious report to the tax-collector of the number of cattle and fowl killed by him.

The internal affairs of the Jewish communities were regulated by directors (“procuradores”), who were assisted on special occasions by confidential men (“homens boões das comunas” or *Regulation of Jewish Internal Affairs.* “to be ha-ir”). In each community was a notary to draw up written contracts. After the edict of John I. all documents had to be written in the language of the country, and not in

Hebrew. The oaths of Jews in lawsuits among themselves or against Christians were very simple as compared with those of Jews in Castile, Aragón, and Navarre. The Jew swore in the synagogue with a Torah in his arm and in the presence of a rabbi and of a royal officer of the law. On Sabbath and feast-days Jews might not be summoned to court, nor could any legal proceedings be taken against them. It was strictly forbidden to cite a Jew before a Christian judge. Whoever acted contrary to this law was liable to a fine of 1,000 gold doubloons, and the rabbi mór was required to keep him in custody until the sum should be paid.

In Portugal, as in Spain, the Jews lived in separate “Juderias,” or Jew lanes. The capital possessed the largest community, and Jews resided also in Alcaçar, Alcoitim, Aliezur, Alter-do-Chão, Alvito, Alvor, Barcellos, Beja, Bragança, Cacilla, Castro-Marim, Chaves, Coimbra, Couto, Covilhã, Elvas, Estremos, Alanquer, Évora, Faro, Gravão, Guarda, Guimarães, Lamego, Leiria, Loulé (which had its own Jew valley, Val de Judéo), Mejanfrio, Miranda, Moncorvo, Montemor, Oporto, Peñamaçor, Porches, Santarém (where the oldest synagogue was located), Silves, Tavira, Trancoso, Villa-Marim, Villa-Viciosa, and Viseu. The Jews of Portugal had to pay the following taxes: the “Juderega” or “Judenga,” a

*Taxation.* in Castile, in remembrance of the thirty pieces of silver paid to Judas Iscariot; a personal tax of 5 maravedis for every boy from seven to fourteen years of age, and 2½ maravedis for each girl from seven to twelve, 1 maravedi for every unmarried male over fourteen living in the home of his parents, and ½ maravedi for every unmarried

female over twelve. Married people paid 20 solidi. The rabbinate tax, known as “Arabiado,” fell to the crown. From the reign of King Sancho II., who was interested in the development of the navy, the Jews were obliged to pay a navy tax. For each ship fitted out by the king they had to provide an anchor and a new anchor-tow sixty ells long, or instead to make a money payment of 60 livres. A poll-tax of 1 maravedi was levied on them in several places, also a customs and a road tax, from which Christians were exempt. The Jews paid King Affonso IV. (1325–57) 50,000 livres annually in direct taxes. All that a Jew bought or sold was subject to a special tax—each head of cattle or fowl which he killed, every fish and every measure of wine that he bought. The special taxes, as in other states, were based on the principles then generally recognized with regard to the position of the Jews, but restrictions were first enacted upon recognition of the canonical law and its incorporation into the law of the land.

Under Diniz (1279–1325), the son and successor of Affonso III., the Jews remained in the favorable situation they had enjoyed up to that

*Favorable Attitude of Diniz.* time. This was due in no small measure to the influence which D. Judah, chief rabbi at that time, and D. Gedaliah, his son and successor, who were

also the king's treasurers, had with the king. Gedaliah's representations as to the partiality of the judges was not without effect. The favor and protection, however, granted the Jews by the king increased the hatred of the clergy against them. They complained that Diniz permitted the presence of Jews at his court and entrusted them with official positions, that he did not compel them to wear badges, and that he allowed them the free exercise of their religion. “The Jews are becoming proud and conceited,” they reported to Rome; “they adorn their horses with tassels, and indulge in a luxury that has an injurious effect on the inhabitants of the country.” But not until the reign of Affonso IV. (1325–57), who was unfavorably disposed to the Jews, did the clergy accomplish anything with their complaints. Immediately after his accession the law was enforced by which Jews were prohibited from appearing in public without a badge—the six-pointed yellow star in the hat or on the upper garment—and were forbidden to wear gold chains. He limited their freedom of emigration, declaring that no one who owned property of the value of 500 livres might leave the country without royal permission, under penalty of forfeiting his property, which, together with that of those who went with him, would fall to the king. They had also to suffer from the growing hatred of the populace, incited by the clergy, who made the Jews responsible for the plague which raged in the year 1350. King Pedro I. (1357–67), however, who was a model of justice, protected them against the violence of the clergy and nobles (see PEDRO I.), and under his benevolent rule their prosperity increased. His body-physician was Rabbi Mór D. Moses Navarro, who together with his wife established a large entail near Lisbon.

Under Ferdinand I. (1367–83), who was a spendthrift and who employed his Jewish treasurer D. Judah

in his financial operations, and still more under the regency of his wife, the frivolous and highly unpopular Leonora, the Jews were prominent in Portugal. After the death of the

**Under Ferdinand I.** king, Leonora deposed D. Judah and the Jewish collector of customs at Lisbon on the representations of the city

deputies; but when she wished to have her daughter Beatrix and the latter's husband, John I. of Castile, recognized as regents of the country, and the people rebelled, killed Leonora's favorites, and proclaimed John vice-regent of the kingdom (1385), Leonora fled, accompanied by her confidants, the above-mentioned D. Judah and the wealthy D. David Negro-Yahya. Disputes between her and John I. of Castile, who waged war against Portugal, ended in an open breach on the occasion of the nomination to the head rabbinate of Castile. Leonora demanded the place for her favorite D. Judah, but the king, at the desire of his wife, appointed D. David Negro-Yahya. Embittered by this, Leonora plotted against the life of her son-in-law; but her plan was frustrated by D. David Negro, and Leonora was banished to a convent in Tordesillas; the life of D. Judah was spared on the plea of D. David Negro. The possessions of D. Judah, D. David, and other Jews who had sided with the banished queen and had fled from Portugal, were confiscated and given to the bravest knights by D. John, who became king after the withdrawal of the King of Castile (1411).

John I., in spite of the fact that he favored conversion and granted special privileges to the converted, was a friend and protector of the Jews.

Through the efforts of Rabbi Mór D. John I. Moses Navarro, they were shielded a friend to the severe persecutions which the Jews. their coreligionists in Spain experienced in 1391, and also from the zeal and sermons of conversion of Vicente Ferrer. John protected the Jews who had fled from the persecutions in Spain. On the other hand, he enforced the laws compelling the Jews to wear the badge and prohibiting them from entering Christian taverns or holding official positions; but these were often disregarded. Only a short time before his death (1433) he was accused of having Jewish physicians at the court and of permitting Jewish tax-collectors to exercise executive authority. His son Duarte (1433-1438) tried completely to separate the Jews from the Christian population, in spite of the influence exerted over him by his body-physician and astrologer Mestre Guedelha (Gedaliah) ibn Solomon ibn Yahya-Negro. When the latter, as is said, advised the king to postpone the ceremonies of coronation and the king refused to do so, he announced to him that his reign would be short and unfortunate. Duarte was indeed unfortunate in his undertakings. His brother D. Fernando, who borrowed large sums from D. Judah Abravanel and sent the king a Jewish surgeon, Mestre Joseph, from Fez, in 1437, died in a Moorish prison; and Duarte himself, while still in the full vigor of manhood, was carried off by the plague after a short reign. Under Duarte's son, the mild and gentle Affonso V. (1438-81), "who exercised justice and kindness toward his people," the Jews again enjoyed freedom and prosperity. It was

their last tranquil period upon the Pyrenean peninsula. They resided outside the Juderías; they were distinguished from the Christians by no external tokens; and they held public offices. Affonso V. appointed D. Isaac Abravanel to be his treasurer and minister of finance, and several members of the Yahya family were received at court. Joseph ben David ibn Yahya stood in especial favor with the king, who called him his "wise Jew," and who, being himself fond of learning, liked to discuss scientific and religious questions with him (Ibn Verga, "Shebet Yehudah," pp. 61 *et seq.*, 108 *et seq.*).

The favors shown to the Jews and the luxury displayed by them, which even the king with all his gentleness reprovved, increased the hatred of the people more and more. In 1449 for the first time

**Revolt of 1449.** in Portugal this feeling broke out in a revolt against the Jews of Lisbon; the Juderia was stormed, and several Jews were killed. The king inter-

vened, and imposed strict penalties on the ring-leaders, but the complaints against the Jews continued. At the assemblies of the Cortes in Santarem (1451), Lisbon (1455), Coimbra (1473), and Evora (1481) restrictions were demanded. "When D. Affonso died," says Isaac Abravanel, "all Israel was filled with grief and mourning; the people fasted and wept."

Affonso was succeeded by his son John II. (1481-1495), a morose, distrustful person, who did away with the powerful lords and the house of Bragança in order to create an absolute kingdom, and seized their possessions for the crown. He showed favor to the Jews, and as often as it was for his advantage employed them in his service. His body-physicians were D. Leão and D. Joseph Vecinho, the latter of whom, together with D. Moses, the king's mathematician, had also made himself useful in the art of navigating; his surgeon was a D. Antonio, whom he induced to accept Christianity, and who then wrote a slanderous book against his former coreligionists. The king employed the Jews Joseph Capateiro of Lamego and Abraham of Beja to transact business for him. He was also friendly toward those Jews

**Under John II.** who, exiled from Spain, had sought refuge in Portugal; he promised to receive them for eight months in return for a poll-tax of 8 crusados to

be paid in four instalments, and to provide enough ships for them to continue their journey. His only purpose in granting them protection was to replenish the state treasury. He appointed Oporto and other cities for their temporary residence, although the inhabitants protested. The number of immigrants amounted to nearly 100,000. From Castile alone more than 3,000 persons embarked at Benevento for Bragança; at Zamora, more than 30,000 for Miranda; from Ciudad-Rodrigo for Villar, more than 35,000; from Alcantara for Marvão, more than 15,000; and from Badajoz for Elvas, more than 10,000—in all more than 93,000 persons (Bernaldez, in A. de Castro, "Historia de los Judios en España," p. 143). John II. did not keep his promise. Not until after a long delay did he provide ships for them. The suffering which the emigrants were obliged to endure was terrible. Women and girls were outraged by the



ship captains and sailors in the presence of their husbands and parents, and were then thrown into the water. The Portuguese chroniclers agree with Jewish historians in the description of these fiendish acts. Those who tarried in the country after the prescribed period were made slaves and given away. John went even further in his cruelty. He tore the little children away from the parents who remained behind, and sent them to the newly discovered island of St. Thomas; most of them died on the ships or were devoured on their arrival by wild beasts; those who remained alive populated the island. Often brothers married their own sisters (Usque, "Consolaçam," etc., p. 197a; Abraham b. Solomon, "Sefer ha-Kabbalah," in Neubauer, "M. J. C." i. 112). John II. is called "the Wicked" by Jewish historians and once also "the Pious."

After John's death his cousin and brother-in-law D. Manuel, called "the Great," ascended the throne of Portugal (1495-1521). At first he was favorably inclined toward the Jews, perhaps through the influence of Abraham Zacuto, his much-esteemed astronomer; he restored to them the freedom which John had taken from them and generously declined a present of money which the Jews offered him in token of their gratitude. Political interests, however, brought about only too soon a change in his attitude. Manuel thought to unite the whole peninsula under his scepter by marrying a Spanish princess, Isabella, the young widow of the Infante of Portugal and daughter of Ferdinand of Aragon and Isabella of Castile. The latter couple, who had driven the Jews out of their own land (1492), made their consent dependent on the condition that

**Under Manuel the Great.** Manuel should expel all the Jews from his country. He brought the matter before his state council, some members of which warned him against the expulsion of such a useful and diligent people, who would settle in Africa, where they would add strength to the Mohammedans and become dangerous to Portugal. On the other hand, the party hostile to the Jews referred to Spain and other states in which Jews were not tolerated. The king's course was decided by Isabella herself, who wrote to him to the effect that she would not enter Portugal until the land was cleaned of Jews (G. Heine, in Schmidt's "Zeitschrift für Geschichte," ix. 147). On Nov. 30, 1496, the marriage contract between Manuel and Isabella was signed, and on Dec. 4 of the same year the king issued an order at Muja (Muga), near Santarem, directing that all Jews and Jewesses, irrespective of age, should leave Portugal before the end of Oct., 1497, under penalty of death and confiscation of their property; that any Christian found concealing a Jew after the expiration of the prescribed period should be deprived of all his property; and that no future ruler on any pretext whatever should permit Jews to reside in the kingdom. The king granted the Jews free departure with all their property, and promised to assist them as far as possible (the decree of banishment, which, according to Zacuto, "Yuhasin," p. 227 [where כ'דלויימבר should be read instead of כ'ד], was issued Dec. 4, is found in the "Ordenaçõs d' el Rey D. Manuel" [Evora, 1556], ii. 41, and in Rios,

"Hist." iii. 614 *et seq.*; see also "R. E. J." iii. 285 *et seq.*).

In order to retain the Jews in the country as converts Manuel issued the inhuman decree that on a certain day all Jewish children, irrespective of sex, who should have reached their fourth year and should not have passed their twentieth should be torn from their parents and brought up in the Christian faith at the expense of the king. He did this "for reasons which compelled him to it," according to the assertion of Abraham b. Solomon of Tortuviel, on the advice of the converted Levi ben Shem-Tob ("Sefer ha-Kabbalah," ed. Neubauer, *l.c.* i. 114) and in opposition to the will of his state council assembled at Estremoz, which, with the noble bishop D. Fernando Coutinho at its head, emphatically declared against this enforced baptism. The Jews in Evora, as in the country generally, received the news of the intended deed on Friday, March 17, 1497; and in order that parents might not have time to get the children out of the way, the king had the crime committed on Sun-

**Forcible Baptism of Children.** day, the first day of the Passover, of March 19 (not early in April, as is usually stated; see Zacuto, *l.c.* p. 227).

According to Usque (*l.c.* p. 198), Jews up to the age of twenty-five years ("vintecinco annos"; not fifteen, as Grätz, "Gesch." viii. 392, declares) were taken; according to Herculano (*l.c.* i. 125), the age limit was twenty years (see also Goes, "Chron." xx. 19). Pathetic scenes occurred on this occasion. Out of sympathy and compassion many Christians concealed Jewish children that they might not be separated from their parents. Many parents smothered their children in the last farewell embrace or threw them into wells and rivers and then killed themselves. "I have seen with my own eyes," writes the noble Coutinho, "how a father, his head covered, with pain and grief accompanied his son to the baptismal font and called on the All-knowing as witness that they, father and son, wished to die together as confessors of the Mosaic faith. I have seen many more terrible things that were done to them." Isaac ibn Zachin, the son of an Abraham ibn Zachin, killed himself and his children because he wished to see them die as Jews. As the last date for the departure of the Jews drew near the king announced after long hesitation that they must all go to Lisbon and embark there. About 20,000 persons flocked together to the capital

**Compulsory Conversion of 20,000 Jews.** and were driven like sheep into a palace with a seventeen-window front, destined for the temporary reception of foreign ambassadors. On its site to-day stands the Donna Maria Theater. Here they were told that the time allotted for their departure had elapsed, that they were now the king's slaves, and that he would deal with them according to his will. Instead of food and drink they received the visits of the converted Mestre Nicolão (body-physician to the young queen) and Pedro de Castro, who was a churchman and brother of Nicolão. All sorts of promises were made in the attempt to induce the Jews to accept Christianity. When all attempts to shake their faith had failed the king ordered his bailiffs to

use force. The strongest and handsomest Jewish young men were dragged into church by the hair and beard to be baptized.

Only seven or eight heroic characters, "somete sete ou vito caftres contumasses," as Herculano reports from a manuscript, offered an obstinate opposition; and these the king caused to be transported across the sea. Among them were probably the physician Abraham Saba, whose two sons were forcibly baptized and thrown into prison; Abraham Zacuto, the mathematician and astrologer of D. Manuel; and the scholar Isaac b. Joseph Caro, who had fled to Portugal from Toledo and had here lost all his sons.

Even the Portuguese dignitaries, and especially Bishop Osorius, were deeply moved by this cruel compulsory conversion; and perhaps it was due to the latter that Pope Alexander VI. took the Jews under his protection. Manuel, perhaps advised by the pope to do so, adopted a milder policy. On

May 30, 1497, he issued a law for the protection of the converted Jews, called "Christãos novos" (Neo-Christians), according to which they were to remain undisturbed for twenty years, the authorities to have during that time no right to impeach them for heresy. At the expiration of this period, if a complaint should arise as to adherence to the old faith only a civil suit was to be brought against them, and in case of conviction the property of the condemned was to pass to his Christian heirs and not into the fiscal treasury. The possession and use of Hebrew books were forbidden except to converted Jewish physicians and surgeons, who were allowed to use Hebrew medical works. Finally, a general amnesty was promised to all Neo-Christians (documents in Kayserling, "Geschichte der Juden in Portugal," pp. 347 *et seq.*).

Those Jews who were living as pretended Christians took the first opportunity to leave the country. Whoever could sold his property and emigrated. Large numbers of secret Jews set sail for Italy, Africa, and Turkey. Thereupon, on April 20 and 21, 1499, Manuel prohibited the transaction of business with Neo-Christians and forbade the latter to leave Portugal without the royal permission. They were thus obliged to remain in a country in which a fanatical clergy was constantly inciting against them a populace that already hated and despised them. In April, 1506, a savage massacre occurred in Lisbon. On April 19 and the following days over 2,000 (according to some over 4,000) secret Jews were killed in a most terrible fashion and burned on pyres. Manuel inflicted a severe penalty on the Dominican friars who were the leaders in the riot; they were garroted and then burned, while the friars who had taken part in the revolt were expelled from the monastery. The king granted new privileges to the secret Jews and permitted them, by an edict of March 1, 1507, to leave the country with their property. To show them his good-will he renewed the law of May 30, 1497, and on April 21, 1512, prolonged it for a further period of twenty years. In 1521, however, he again issued a law forbidding emigration under penalty of confiscation of property and loss of personal freedom.

So long as Manuel lived the Neo-Christians or Maranos were not disturbed, but under his son and successor, John III. (1521-57), the enmity against them broke out anew. On Dec. 17,

**Introduction of the Inquisition** 1531, Pope Clement VII. authorized the introduction of the Inquisition into Portugal, after the Maranos of that country had prevented it for fifty years. The number of Maranos who

left the country now increased steadily, especially under the reign of King Sebastian (1557-78), who permitted them free departure, in return for the enormous payment of 250,000 ducats, with which sum he carried on his unfortunate war against Africa.

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M. K.

The anticlerical movement instituted by Marquis Pombal, the all-powerful minister of King Joseph I. (1750-77), lessened the rigor of the Inquisition. As early as May 2, 1768, the lists containing the names of the Neo-Christians were ordered to be suppressed; a law of May 25, 1773 (the year when the

**Resettlement.** Jesuit order was abolished), decreed that all disabilities based on descent, chiefly directed against the Maranos, should cease; and finally the Inquisition, whose powers had been considerably restricted by a law of Sept. 1, 1774, was altogether abolished on March 31, 1821.

The first Jew to settle in Portugal after the expulsion of 1497 was Moses Levy, an English subject from Gibraltar ("Jew. Chron." Oct. 21, 1904, p. 10), although the treaty of Utrecht (1713), by which Gibraltar had been ceded to England, had expressly stipulated (article x.) that the Jewish subjects of England should not have the right of residence in Portugal. The statement of Thiers ("Histoire du Consulat et de l'Empire," xi. 71, Paris, 1851) that the French troops upon their invasion of Portugal in 1807 were hailed by 20,000 Jews, is certainly a gross exaggeration, as is also the statement ("Revue Orientale," 1841, vi.; reprinted in "Allg. Zeit. des Jud." 1841, p. 681) that there were 2,000 to 2,500 Jews in Portugal in 1825. It has been proved, however, that as early as 1801 the Jews of Lisbon bought a plot in the English cemetery of that city, where the oldest tombstone still extant bears the date of 1804. A formal motion, proposed by Joseph Ferrão in the Cortes, Feb. 26, 1821, to admit the Jews into the

country, was defeated; and the constitution of 1826, while declaring Roman Catholicism to be the state religion, allowed foreigners freedom of worship, provided they conducted it in places not bearing the signs of a public house of worship.

Outside of Lisbon there is only one congregation in Portugal possessing a house of worship (erected 1850), namely, that of Faro; it numbers about fifteen families and dates from 1820. A few Jews are living in Evora, Lagos, and Porto; but they are not organized into congregations. A settlement, which has of late been steadily decreasing, exists in S. Miguel on the Azores; but it is so small that its members have to send to Gibraltar every year for some coreligionists in order to secure the required MINYAN for the services of the great holy days.

The Jewish inhabitants of Portugal numbered in 1903 about 500 souls in a total population of 5,428,591. Most of them are merchants and shipowners, while a few are professors, among them being Jacob Bensaudó, who holds the chair of English at Porto and has published various text-books. James Anahory Athias is an officer in the navy ("Jew. Chron." Jan. 31, 1902). Lisbon has a rabbi, and Faro a hazzan. The rabbinical office in Lisbon was occupied for a long time by Jacob Toledano of Tangier, who died in 1899; the present (1905) incumbent is Isaac J. Wolfsohn. Guido Chayes, Portuguese consul in Leghorn, was made a count by King Carlos in 1904 ("Vessillo Israelitico," 1904, p. 196). Sir Isaac Lyon Goldsmid was created Baron of Palmeira in 1845, and Sydney James Stern, now Lord Wandsworth, was created a viscount in 1895.

D.

**PORTUGALOV, BENJAMIN OSIPOVICH:**

Russian physician and author; born at Poltava 1835; died at Samara 1896. After studying medicine at the universities of Kharkov and Kiev, he served for a time as army surgeon. He then settled in the government of Perm, where, however, he was not permitted to practise medicine. Portugalov therefore sought occupation in the field of literature. His first article ("Shadrinsk i Cherdyn") was published in the "Arkhirv Sudebnoi Meditziny"; his next contributions were to the "Dyelo" and "Nedyelya," mainly on hygienic subjects. At last an opportunity came to him to take up the practise of medicine; he was appointed city physician at Krasnoufimsk, in the government of Perm, thereafter becoming successively sanitary supervisor of two mining districts in the Ural Mountains and district physician (1870-1880) of Kamyshlova, Samara, etc. Portugalov devoted much of his time to philanthropic work, maintaining an especially active campaign against drunkenness. In his last years he expressed his sympathy with the New Israel movement then developing in Russia.

Portugalov's works include: "Voprosy Obshchestvennoi Gigiyeny" (1874); "Yevrei Reformatory" (St. Petersburg, 1882); "Znamenatelnnyia Dwizheniya v Yevreistvye" (*ib.* 1884).

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H. R.

A. S. W.

**POSEKIM.** See **PESAQ.**

**POSEN:** Province of Prussia; formerly a part of the kingdom of Poland, it was annexed by the former country after the partition of the latter in 1772 and 1793. In the first half of the thirteenth century, when the Germans crossed the frontier and began to settle in the territory of Posen, a large number of Jews seem to have come with them. Even before that time, however, Jews were living in Great Poland, which covered a somewhat larger area than the modern province of Posen. Thus they are mentioned as residents of Deutsch-Krone in the eleventh century, of Gnesen in the eleventh and twelfth centuries, and of Meseritz in the fourteenth century. The dates of the first allusions to Jews in the principal cities of Great Poland are as follows: Kalisz, 1354; Posen, 1379; Peisern, 1386; Schmiegel, 1415; Inowrazlaw (Hohensalza), 1447; Schneidemühl, sixteenth century; Lenczyce, 1517; Schwerin-on-the-Warta, 1520; Bromberg, 1525; Fraustadt, 1526; Lowicz, about 1537; Prime, 1553; Brzeaz, 1555; Petrikau, 1555; Exin, 1559; Schrimm, 1573; Lissa, 1580 or shortly afterward; Schwerenz, 1590; Neustadt, 1595; Grätz, 1597; Kempen, seventeenth century, shortly after the founding of the city; Wronke, 1607; Warsaw, 1608; Krotoschin, 1617; Wreschen, 1621; Pakosch, 1624; Samter, 1626; Kolo, 1629; Fordon, 1633; Jarotschin, 1637; Nakel, 1641; Filehne, 1655; Kobylin, 1656; Rogasen, 1656; Lask, 1685; Wollstein, 1690; Rawitsch, 1692; Obornik, 1696; and Goslin, 1698. See **POLAND**, under **RUSSIA**.

In a document which was issued by Sigismund I., dated Aug. 6, 1527, R. Samuel Margolío of Posen was confirmed as chief rabbi of Great Poland, and was vested with important powers over all the Jews of that district. The synod of Great Poland, which had at its disposal a stated clerk ("sofer medinah"), tax-assessors and tax-collectors, is first mentioned in 1597; it sat in that year and in 1609 at Posen, several times between 1635 and 1649 at Gnesen, in 1668 at Kalisz, in 1681 at Neustadt-on-the-Warta, in 1691 at Jarotschin, and in 1733 at Kobylin. Its functions included the election of the chief rabbi of Great Poland, the adoption of measures of protection against common dangers (especially the frequent charge of ritual murder), the collection of the poll-tax and of sums needed for the general welfare, the negotiation of loans for communal purposes, the subvention of works of Jewish literature, and approbations for printing (see **APPROBATION**).

The Jews of Great Poland were not exempt from persecution, which, however, generally occurred in times of war or economic depression. An outbreak against them took place on the German frontier in 1349, the year of the Black Death,

**During** when 10,000 Jews were killed, the  
**the Black** commercial retrogression of Great Po-  
**Death.** land in the fourteenth century being  
ascribed to this persecution. Many

Jews were martyred during the war between Sweden and Poland in 1656; and a smaller number died in the Northern war in 1707 and 1716. Social oppressions were frequently caused by the Catholic clergy and by the German merchants for religious and commercial reasons. The clergy first legislated concerning the Jews of Great Poland in 1267 at the



flagrations, with attendant robbery and murder; and the catastrophes of 1590 are commemorated in the elegies of two liturgical poets. The students of the Jesuit college became troublesome neighbors in 1573; and they were restrained from attacking the Jews only in consideration of a money payment. In the sixteenth century commerce was restricted, although at that time the Jews, who numbered 3,000, formed nearly one-half of the entire population. There were 49 stone houses in the Jews' street in the early part of the sixteenth century; 80 in 1549; 75 in 1590 before the fire of that year; 137 altogether in 1641; 98 in 1710; and 109 in 1714. At the beginning of the seventeenth century the community, in spite of its many sufferings, numbered 2,300 persons; but this number was subsequently reduced to the extent of one-half.

The following is a description of the communal constitution in the seventeenth and eighteenth centuries. At the head of the community were five "parnasim" (directors), assisted by three "ṭubim" and five councilmen, this board of thirteen being called a **KAHAL**. Seven "memunnim" acted as a kind of police, and five municipal representatives ("ṭube ha-ir") decided cases involving real estate, while seven men supervised the morals, etc., of the members, and the "parnase medinah" watched over Jews from other places who merely sojourned in Posen. Each synagogue had its directors; and artisans, working men, and even Jewish servant-girls, were organized in unions presided over by elected officers. There were several civil courts, in which the associate rabbis as well as the chief rabbi sat; and there was, furthermore, a mixed court in which Jewish and Christian judges decided cases between those of the two creeds. All these officials were under oath and, with the exception of the chief rabbi, were elected annually during the intermediate days of Passover by the "kesherim" (trustworthy men) of the congregation.

In consequence of the Swedish war, political disorders, and accusations of ritual murder, which were especially virulent in 1736, the population diminished, while the debts to the nobility; churches, convents, and Catholic

**Increased Taxation.** clergy increased rapidly, amounting in 1774 to the enormous sum of 947,546 gulden 19 groschen, which was reduced by a state commission to 686,081 gulden 20 groschen. These debts had not been entirely paid even as late as 1864. The community began to flourish under Prussian rule; and up to about 1850 was the largest in Prussia.

Posen has produced a large number of men prominent in many fields of activity. The first Talmudists of the city are mentioned about the middle of the fifteenth century; and the following rabbis have officiated there:

**Pechno** (mentioned 1389-93); **Moses Mariel** (c. 1455); **Moses b. Isaac Minz** (1474-1508); **Menahem Mendel Frank**; **Moses** (1516); **Samuel Margoliot** (c. 1527-51); **Schachno** (1544); **Solomon b. Judah Löbisch Liebermann** (c. 1551-57); **Aaron** (1557); **Eliezer Ashkenazi** (1580); **Solomon b. Judah Löbisch II.** (c. 1581); **Judah Löw b. Bezaleel** (1585-88, 1592); **Mordecai Jaffe** (c. 1599-1612); **Aaron Benjamin b. Hayyim Morawczyk** (c. 1623-31); **Simon Wolf b. David Tebele Auerbach** (c. 1625-29); **Hayyim b. Isaac ha-Kohen** (1630-35); **Moses**

**b. Isaiah Menahem**, called **Moses Rabbi Mendels** (1635-41); **Sheftel b. Isaiah Horowitz** (1641-58); **Isaac b. Abraham** (1667-85); **Isaiah b. Sheftel Horowitz** (1688-89); **Naphtali Kohen** (1690-1704); **Jacob b. Isaac** (1714-29); **Jacob Mordecai b. Naphtali Kohen** (1732-1736); **Raphael Kohen** (1774-76); **Joseph Zebi Hirsch Janow b. Abraham** (1776-77); **Joseph (ha-Zaddik) b. Phinehas** (1780-1801); **Moses Samuel b. Phinehas** (1802-6); **Akiba Eger** (1815-37); **Solomon Eger** (1839-52); **Moritz Goldstein** (preacher, 1848-53); **Joseph Perles** (at the Brüdergemeinde, 1862-71); **Wolf Feilchenfeld** (after 1872); and **Philipp Bloch** (at the Brüdergemeinde from 1871 to the present time, 1905).

**Gnesen:** According to a legendary account a synagogue existed at Gnesen as early as 905. At the end of the fifteenth and the beginning of the sixteenth century the Jews of Gnesen paid large taxes to the king. In 1499 Cardinal-Archbishop Frederick protected them against the exorbitant demands of the Jewish tax-collector; in 1567 they were given two royal letters of protection, one relating to the woolen trade, and the other regarding taxes unjustly collected from them; and four years later a Jew was placed under the exclusive jurisdiction of the king.

In 1582 the Jews made a contract for the construction of a synagogue, and in 1660, on the oath of one of the elders of the community, the king granted them a copy of their earlier privileges, which had been destroyed in a fire in 1637, as well as a general confirmation of their privileges. In 1654 Jesuit students plundered the Jews' street; and two years later some Jews were slain. The statute concerning tailors dates from 1779, Christian merchants being exempted by their statutes from receiving Jews into their guilds. The community of Posen raised a relief fund for its Gnesen brethren after the fire of 1710. In 1819 the archives were burned. In 1744 there were only 60 Jews in the city; but in 1793, when the Prussians took possession, there were 685, including 53 tailors, 10 butchers, and 6 furriers. By 1800 the Jewish population of Gnesen had increased to 761, and by 1857 to 1,750; but in 1900 it numbered only 1,179. The synagogue was built in 1846.

The following rabbis have officiated at Gnesen:

**Benjamin**, director of a Talmudic school (1560); **Uri Lipmann Hefez b. Israel Seligmann** (1588); **Abraham b. Judah ha-Levi** (1605); **Samuel** (c. 1608); **Enoch b. Abraham** (1647, 1656); **Mordecai** (c. 1780); **Joel Heilprin** (c. 1820); **Gebhardt** (1847-52); **M. S. Zuckerman** (1867); **M. Horowitz** (1875-78); **N. Ehrenfeld** and **M. Jacobson** (since 1890).

The community has numbered among its members liturgical poets, halakic codifiers, and authors of responsa.

**Kempen:** The Jews of Kempen received their privileges in 1674 and 1780 from the lords of the manor; and in 1689 a further privilege protecting them in the exercise of their worship was granted by the provost under orders from the assistant bishop of Breslau. The musicians had their own gild (this still numbered 26 members in 1864). In 1690 the hebra ḳaddisha was founded; and in 1797 the synagogue was built, after a conflagration had destroyed the greater part of the Jews' street. At that time there were 1,500 Jews in the city, constituting one-half of the population. In 1840 there were 3,559 Jews in a total population of 6,181; 3,282 in 1857; and 1,059 in 1900. In 1848 the community was ravaged by cholera.

The following rabbis have officiated at Kempen:

**Moses b. Hillel** ("ha-Darshan," 1691); **Moses Manes** (c. 1770); **Meshullam Zalman Kohen** (c. 1784); **Joseph M. M.** (c. 1800); **Israel Jonah Landau** (1820, 1823); his son **Joseph Samuel Landau** (d. 1837); Israel's son-in-law **Mordecai Zeeb Ashkenazi**; **Meir Löbush ben Jehiel Michael Malbim** (1841-56); **Jacob Simhah Rehfisch**; and **L. Münz**, the present (1905) incumbent.

Among the Jews of Kempen have been translators of prayers, authors of Talmudic novellæ, poets, writers, authors of responsa, and preachers.

**Krotoschin**: The community of Krotoschin suffered so severely by sword and famine during the Swedish war in 1656 that only fifty families remained out of 400. It quickly revived, however, and after the second half of the seventeenth century the Jews were in close industrial relations with Silesia, and had their own synagogue at Breslau, while their Talmud Torah was one of the foremost of the country. Krotoschin, like Posen, Lissa, and Kalisz, was one of the leading communities of Great Poland, sending representatives to the general synod of Great Poland and to the Council of Four Lands. In a document dated 1773 it is called an "important community, with many sages and men learned in the Law." In 1710 it suffered from a conflagration, receiving aid from Posen. The mutual rights of Jews and Christians as regards liquor licenses were defined in 1726 and 1728, and the statutes of the lord of the manor were promulgated in the latter year and in 1730. In 1738 a fee for every corpse taken to Krotoschin had to be paid to the pastor of each place through which the cortège passed; and in 1828 the recruits' tax was levied in consequence of a conflagration. The synagogue, which was dedicated in 1845, was at that time the finest in the province. In 1800 there were 1,701 Jews in the city, forming the third largest community of Posen. In 1837 there were 2,213 Jews at Krotoschin; 2,098 in 1857; and 670 in 1900.

The following is the list of rabbis:

**Hirsch b. Samson** (c. 1617); **Menahem Man Ashkenazi** (c. 1648); **Israel Heilprin**; **Menahem Mendel b. Meshullam Auerbach** (1673; d. 1689); **Ezekiel b. Meir ha-Levi** (1691, 1700); **Mordecai** (before 1715); **Löb Munk**; **Menahem Mendel Jankau (Jenikau?)** (1726); **Menahem Mendel Auerbach b. Moses** (1732, 1755); **Meshullam Zalman Kohen** (c. 1760-70); **Aryeh Löb Caro** (c. 1779); **Benjamin b. Saul Katzenelnbogen** (1785, 1792); **Zebi Hirsch b. Raphael ha-Kohen** (1825); **Raphael Zebi**; **Israel b. Judah Löb** (1844); **Samuel Mendelsohn**, acting chief rabbi (1853, 1858); **David Joël** (1871, 1880); **Eduard Baneth** (1882-95); and **H. Berger**, the present (1905) incumbent (since 1895).

In 1833 a Hebrew printing-press was founded, which has issued a large number of works. This community has numbered among its members many prominent scholars and writers, authors of sermons and of halakic and haggadic novellæ, commentators on the Bible, patrons of Jewish science, grammarians, bibliographers, and printers.

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L. LEW.

**PÖSING** or **BÖSING** (Hungarian, **Bazin**): Small town in the county of Presburg, where on May 27, 1529 (Friday, Siwan 13), thirty Jews were burned to death on the accusation of having murdered a Christian child for ritual purposes. The charge was invented by the lord of the place, Franz, Count of St. Georgen and Pösing, who wished to rid himself of the debts which he owed to the Jews of Marchegg and Pösing. Isaac Mandel, prefect of the Hungarian Jews, demanded protection and justice at the hand of King Ferdinand I. for the Jews of both these places; but the feudal lord did not heed the king's warning. The memor-book of the Cracow hebra kaddisha records the names of those who suffered death at this time. In order to witness the martyrdom the inhabitants of Neisse, Olmütz, and Vienna, as well as those of the neighboring cities, poured into Pösing. Among those who suffered was Moses b. Jacob Kohen, who with his children voluntarily cast himself into the flames. The Jews of Marchegg were saved, as in the meantime the missing child was found alive.

For centuries after this event Jews were not permitted to live in Pösing, nor even to spend a night there. When a Pösing senator gave shelter to the Jew Lazar Hirsch, the excited populace besought King Leopold I. (1657-1705) to confirm their old right of prohibiting Jews from sojourning there. The king decided in favor of the town, and Lazar Hirsch was compelled to remove to the estate of the counts of Palfy.

**BIBLIOGRAPHY:** G. Wolf, in Leopold Rosenberg, *Jahrbuch für die Israelitischen Cultusgemeinden in Ungarn*, I. 263-273, Arad, 1860; Büchler, *A Zsidók Története Budapesten*, p. 96, Budapest, 1901; Kaufmann, in *Monatsschrift*, 1894, pp. 426-429; Sokolow, in *Ha-Arif*, VI. 133; *Ein Erschrockentlich Geschicht*, etc., ed. Büchler, in *Magyar Zsidó Szemle*, XI. 90.

A. BÜ.

**POSNANSKI, ADOLF:** Austrian rabbi; born at Lubraniec, near Warsaw, June 3, 1854; educated at the gymnasium, the university, and the rabbinical seminary at Breslau, where he worked under Heinrich Graetz and Manuel Joël, and at the Sorbonne in Paris, where he was reader to the Orientalist Joseph Derenbourg. While a student at Breslau he gave religious instruction in the secondary schools of that city, and officiated as rabbi at Reichenberg, Bohemia, from 1888 to 1891, when he was called to Pilsen. Posnanski is a member of the board of directors of the Gesellschaft zur Förderung der Wissenschaft des Judenthums at Berlin.

His publications are as follows: "Ueber die Religionsphilosophischen Anschauungen des Flavius Josephus," Breslau, 1887; "Shiloh: Ein Beitrag zur Geschichte der Messiaslehre; i. Theil, Die Auslegung von Genesis c. 49, v. 10 im Altertum bis zu Ende des Mittelalters," Leipsic, 1904, containing also quotations from Hebrew and Arabic manuscripts together with rare prints.

S.

A. KI.

**POSNER, CARL:** German physician and medical writer; born at Berlin Dec. 16, 1854; son of Louis Posner; educated at the universities of Berlin, Bonn, Strasburg, Leipsic (Ph.D. 1875), and Giessen (M.D. 1880). From 1878 to 1880 he was assistant in the pathological institute at Giessen; and till 1886 assistant of Fürstenheim in Berlin, where he settled as a physician. He became privat-docent in 1890, and received the title of professor in 1895.

Since 1889 Posner has been editor of the "Berliner Klinische Wochenschrift," and since 1894 of Virchow's "Jahresbericht über die Leistungen und Fortschritte in der Gesamnten Medizin." Among his works may be mentioned: "Diagnostik der Harnkrankheiten," 1893 (2d ed. 1896); and "Therapie der Harnkrankheiten," 1895 (2d ed. 1898).

**BIBLIOGRAPHY:** Pagel, *Biog. Lex.*

S.

F. T. H.

**POSNER, DAVID BEN NAPHTALI HERZ:** Polish Talmudic compiler; lived about the middle of the seventeenth century in Posen, and later in Krotoschin. He was the author of "Yalkut Dawid" (Dyhernfurth, 1691), homiletic collectanea on the Pentateuch from the Talmud, the Midrashim, and the post-Talmudic authors. The work was edited by his father, Naphtali Herz Spitz. Fuenn's opinion ("Keneset Yisrael," p. 248) that David is identical with David Tebele Posner, author of "Sha'are Ziyon," seems to be erroneous.

**BIBLIOGRAPHY:** Azulai, *Shem ha-Gedolim*, II. 66; Steinschneider, *Cat. Bodl.* col. 863; Brann, in *Monatsschrift*, 1896, p. 524.

E. C.

I. BER.

**POSNER, KARL LUDWIG VON:** Hungarian manufacturer; born 1822; died 1887 at Budapest. In 1852 he founded the largest printing, lithographing, and bookbinding establishment in Hungary; and he was sent by his government as a

commissioner to the expositions of London (1871), Vienna (1873), and Triest (1882). In 1884 he was empowered by Trefort, the minister of education, to introduce the reproduction of maps into Hungary; and that country is greatly indebted to him in connection with the graphic arts and the paper industry. King Francis Joseph I. ennobled him in 1873, and bestowed upon him the title of royal councillor in 1885. His work is successfully carried on by his son **Alfred**.

**BIBLIOGRAPHY:** *Pallas Lex.* XIV.

S.

L. V.

**POSNER, MEÏR** (called also **Munk** or **Meïr Pinner**): Prussian rabbi; born 1735; died at Danzig Feb. 3, 1807. He was rabbi of the Schottland congregation in Danzig from 1782 till his death.

Posner was the author of "Bet Meïr" (Frankfort-on-the-Oder, 1787; Lemberg, 1836), a commentary on the Shulhan 'Aruk, Eben ha-'Ezer, and novellæ thereon, entitled "Zal'ot ha-Bayit," published together with the former work.

**BIBLIOGRAPHY:** Fürst, *Bibl. Jud.* III. 117-118; Benjacob, *Ozar ha-Sefarim*, p. 74, No. 355.

D.

S. O.

**POSNER, SOLOMON ZALMAN:** Polish rabbi; born at Landsberg about 1778 (?); died in Loslau in 1863; son of Joseph Landsberg, rabbi of Posen. At Solomon's wish his sons erected a wooden monument over his grave at Loslau.

Posner was the author of several as yet unpublished works, among which are: "Zemir 'Arizim," an apologetic work written against young persons who consider the study of the Talmud unnecessary; "Gal 'Ed," moral and instructive letters for sons when leaving the paternal house to attend the yeshibah; "Nir Rash," commentary on the whole Pentateuch, with various notes on Rashi; "Dodo Yegalle nu," novellæ on the Talmud; "Bet ha-Nizoz," introduction to the Talmud; "Noter ha-Keramim," advice to fathers concerning the support of their families and the education of their children.

In 1870 there appeared in Krotoschin a book entitled "To'ar Pene Shelomoh," which contained, besides Posner's biography after his marriage, biographies of his ancestors as far back as the beginning of the seventeenth century, together with much that refers to the history of civilization at that time and in the eighteenth century. Scholars, however, disagree as to whether the "To'ar" is Posner's own work or a revisal of a manuscript of his, by his eldest son, **Moses**, who was once rabbi of Posen.

**BIBLIOGRAPHY:** *To'ar Pene Shelomoh*, Krotoschin, 1870; *Ha-Melitz*, April 17, 1887, p. 906.

E. C.

S. O.

**POSQUIÈRES** (פּוֹשְׁקִירֶס or פּוֹשְׁקִירָה) or **VAUVERT**: Town in the department of the Gard, France, where Jews are known to have lived since the twelfth century. When Benjamin of Tudela visited the city, about 1165, the community was composed of forty members, among whom he mentions Joseph ben Menahem, Benveniste, Benjamin, and Abraham and Isaac ben Moses ("Itinerary," I. 5). At its head was ABRAHAM BEN DAVID (RABAD III.); his school was attended by many students from distant countries, whom he welcomed with much hospitality. In 1172 Abraham suffered a short

imprisonment, at the close of which his persecutor, Elzéar, the seignior of Posquières, was summoned to Carcassonne by his suzerain, Count Roger II., to explain his conduct toward the famous opponent of Maimonides. It was doubtless after this event that Abraham quit Posquières, to reside sometimes at Lunel and sometimes at Montpellier, but chiefly at Nîmes, where he lived for many years, thus gaining the surname of "Nemsi" (scholar of Nîmes), or "Master of the City of the Woods" ("Rabbi mi-Kiryat Ye'arim"). Some Jewish natives of Posquières are mentioned as living at Carpentras in 1400 and at Perpignan in 1413 and 1414. Among the scholars of the city were: Isaac the Blind or Isaac of Posquières, "Father of the Cabala"; his nephew Asher ben David ben Abraham ben David; and the Biblical commentator Menahem ben Simeon.

**BIBLIOGRAPHY:** Carmoly, *Biographie des Israélites de France*, p. 120; Grätz, *Gesch.* vi. 243, 399; idem, *Les Juifs en Espagne*, transl. by Georges Stenne, p. 365; Gross, *Gallia Judaica*, pp. 446-450; idem, in *Monatsschrift*, 1873-74; Joseph Simon, *Histoire des Juifs de Nîmes*, p. 13; Renan-Neubauer, *Les Rabins Français*, pp. 518-520; *Shebet Yehudah*, pp. 76a, 78a; *Temim De'im*, pp. 227-248; Zunz, *G. S.* iii. 147-150.  
S. K.

**POSREDNIK.** See PERIODICALS.

**POSSART, ERNST VON:** German actor and author; born at Berlin May 11, 1841. When seven years old he was apprenticed to the Schroeder'sche Buch- und Kunst-Handlung, a well-known publishing-house in Berlin, where he became acquainted with the actor Kaiser, who offered to teach him elocution without compensation. After study-



Ernst von Possart.

ing for three years, Possart, in 1861, made his début at the Urania amateur theater, Berlin, as *Riccato* in "Minna von Barnhelm" and *Iago* in "Othello," and with such success that he was engaged to play second character rôles at the city theater of Breslau. There he stayed till 1862, when he accepted an engagement at a Berlin theater, to play leading parts. The following year he was in Hamburg, impersonating the characters formerly undertaken by Görner. From 1864 to 1887 he was connected with the Munich Royal Theater, playing the leading rôles, and becoming in 1873 chief stage-manager ("Oberregisseur"). In 1878 he received the titles of professor and director of the Royal Theater. During his vacations he accepted engagements at the principal German theaters in Europe. From 1880 he produced plays in Munich, with all-star casts. During the five years following his resignation (1887-92) he starred at the leading theaters, visiting America in 1888 and 1890. In 1892 he returned to the Royal Theater as "Generaldirektor," becoming "Intend-

ant" in 1895 and being knighted by the crown of Bavaria. He still (1905) resides in Munich.

His talent as actor and manager is equally great; his judgment of the capability of different actors is remarkable, always recognizing and assigning to each individual the part most suited to him; and he has the faculty of giving life and importance to minor parts. He is also very successful as an instructor, having been the teacher of many actors now prominent.

Possart is at present the foremost of German actors. His repertoire is manifold. He has appeared in Schiller's dramas as *Franz Moor*, *Burleigh*, *Talbot*, *Landvogt Gessler*, *König Philipp*, and *Octavio Piccolomini*; in Lessing's, as *Nathan der Weise* and *Marinelli*; in Goethe's, as *Carlos*, *Mephisto*, *Antonio*, *Alba*, and *Vansen*; in Shakespeare's, as *King John*, *Richard II.*, *Richard III.*, *Hamlet*, *Lear*, *Shylock*, and *Iago*; in Byron's "Manfred" as *Manfred*; in Björnson's "Fallissement" as *Berent*; in Töpfer's "Des Königs Befehl" as *Friedrich der Grosse*; and in Heigel's "Josephine Bonaparte" as *Napoleon*. One of his greatest characters is that of the Jew in "L'Ami Fritz."

Under Possart's directions was built the Prinzregenten Theater at Munich, where under his management the great works of Wagner and Mozart have been ably reproduced.

Possart is the author of: "Königliche Theater-schule München," 1877; "Ueber die Gesamtauf-führung des Goethe'schen Faust," 1895; "Die Neueinstudierung und Neuaufführung des Mozart'schen Don Giovanni, der Zauberflöte, des Wallenstein"; "Das Recht des Herzens," drama, 1898; "Im Aus-sichtswagen," comedy, 1898; "Aus Meinen Erin-nerungen," Munich, 1901 (first appeared in the "Münchner Allgemeine Zeitung"); "Festvortrag in der Deutschen Shakespeare Gesellschaft zu Wei-mar," Weimar, 1901. He has also edited Shake-speare's "King Lear" (1875), "The Merchant of Venice" (1880), "Coriolanus" (1882), and "Peri-cles" (1884).

**BIBLIOGRAPHY:** *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*.

S.

F. T. H.

**POSSART, FELIX:** German landscape and genre painter; born in Berlin March 7, 1837. He at first intended to pursue a juridical career, and held for some years an office as "Amtsrichter" in his native town; but at length his love for painting became so strong that he decided to devote his entire time to this art. He studied assiduously under Eschke and Gude, and devoted himself especially to painting scenes and landscapes of southern Spain, which country he visited several times, first in 1882. He traveled extensively also in the Black Forest, the Bavarian highlands, Switzerland, and Italy.

Of his paintings the following may be mentioned: "Interior of Alcazar, Seville"; "Moorish House in Granada"; "The Lion Court in the Alhambra"; "View of the Alhambra from Darrothal"; "The Interior of the Captiva Tower of the Alhambra"; "Frigidarium of the Moorish Bath in the Alhambra"; "The Escorial"; "Landscape of Southern Spain"; "Fort Alicante"; "In the Alhambra's Myrtle-



Grove"; "View of Tangier"; "Christ's Entry into Jerusalem"; and "The Lord's Supper."

**BIBLIOGRAPHY:** Singer, *Allgemeines Künstler-Lexicon*, Frankfurt-on-the-Main, 1898; *Meyers Konversations-Lexikon*, Berlin, 1897.

F. C.

**POSELLER, ABRAHAM ABELE.** See ABRAHAM ABELE BEN ABRAHAM SOLOMON.

**POTCHI, MOSES:** Karaite scholar; lived at Constantinople in the second half of the sixteenth century. He belonged to the Maruli family, the name of which was adopted by his son Joseph. Simḥah Luzki attributes to Potchi the unpublished work "Shelemut ha-Nefesh," which deals with the creation of the world, the existence of God, and similar subjects. A poem by Potchi, eulogizing the "Sha'ar Yehudah" (Constantinople, 1581) of Judah Peki, is prefixed to that work.

**BIBLIOGRAPHY:** Simḥah Luzki, *Orah Zaddikim*, p. 26a; Fürst, *Gesch. des Kärnt. l. l.* 23; Neubauer, *Aus der Petersburger Bibliothek*, p. 64; Gottlob, *Bikkoret le-Toledot ha-Kara'im*, p. 204.

K.

I. BR.

**POTIPHAR (פּוֹטִיפָר) or POTI-PHERAH (פּוֹטִי פֶרָה):** Name of an Egyptian officer. The form "Potiphar" is probably an abbreviation of "Poti-pha-ra"; the two are treated as identical in the Septuagint, and are rendered Περεφής or Περεφρής. "Poti-pha-ra" is the Hebrew rendering of the Egyptian "P'-di-p'-R" = "He whom Ra [*i. e.*, the sun-god] gave." This name has not been found in Egyptian inscriptions; but names of similar form occur as early as the twenty-second dynasty.

Potiphar was the Egyptian officer to whom Joseph was sold (Gen. xxxvii. 36, xxxix. 1). He is described as a "saris" of Pharaoh, and as "captain of the guard" (Hebr. הַטְּבָחִים). The term "saris" is commonly used in the Old Testament of eunuchs; but occasionally it seems to stand in a more general sense for "court official," and sometimes it designates a military officer (II Kings xxv. 19; comp. *ib.* xviii. 17; Jer. xxxix. 3, 13). The second title, "captain of the guard," is literally "chief of the slaughterers," and is interpreted by some to mean "chief of the cooks" (comp. I Sam. ix. 23, 24, where טָבַח = "cook"). The former is much the more probable meaning here, and is supported by the closely corresponding title (רַב הַטְּבָחִים) of one of the high military officers of Nebuchadnezzar (II Kings xxv. 8, 10; comp. Dan. ii. 14). Nothing, however, of this office is definitely known from Egyptian sources.

Poti-pha-ra was a priest of On (Heliopolis), whose daughter Asenath became the wife of Joseph (Gen. xli. 45, 50; xli. 20). See also JOSEPH.

E. G. H.

J. F. McL.

**POTOCKI (POTOTZKI), COUNT VALENTINE (ABRAHAM B. ABRAHAM):** Polish nobleman and convert to Judaism; burned at the stake at Wilna May 24, 1749. There are several versions of the remarkable story of this martyr, whose memory is still revered among the Jews of Russia as that of the **Ger Zedek** (righteous proselyte). A Russian translation, from the Polish of Kraszewski's "Wilna od Początków Jego do Roku 1750," in which he claims to have followed a Hebrew original, relates that young Potocki and

his friend Zaremba, who went from Poland to study in Paris, became interested in an old Jew whom they found poring over a large volume when they entered his wine-shop. His teachings and explanations of the Old Testament, to which they, as Roman Catholics, were total strangers, so impressed them that they prevailed upon him to instruct them in Hebrew. In six months they acquired proficiency in the Biblical language and a strong inclination toward Judaism. They resolved to go to Amsterdam, which was one of the few places in Europe at that time where a Christian could openly embrace Judaism. But Potocki first went to Rome, whence, after convincing himself that he could no longer remain a Catholic, he went to Amsterdam and took upon himself the covenant of Abraham, assuming the name of Abraham ben Abraham.

After residing a short time in Germany, which country he disliked, he returned to Poland, and for a time lived among the Jews of the town of Ilye (government of Wilna), some of whom seemed to be aware of his identity. While in the synagogue of Ilye one day he was irritated into commenting severely upon the conduct of a boy who was disturbing those occupied in prayer and study. The boy's father was so enraged that he informed the authorities that the long-sought "Ger Zedek" was in Ilye. Potocki was arrested; the entreaties of his mother and friends failed to induce him to return to Christianity; and after a long imprisonment he was burned alive in Wilna, on the second day of Shabu'ot. It was unsafe for a Jew to witness the burning; nevertheless one Jew, Leiser Zhiskes, who had no beard, went among the crowd and succeeded by bribery in securing some of the ashes of the martyr, which were later buried in the Jewish cemetery. A letter of pardon from the king arrived too late to save the victim.

Potocki's comrade Zaremba returned to Poland several years before him, married the daughter of a great nobleman, and had a son. He remained true to the promise to embrace Judaism and took his wife and child to Amsterdam, where, after he and his son had been circumcised, his wife also became a Jewess; then they went to Palestine.

There is reason to believe that the actual teacher of Potocki, perhaps the one who induced the two young noblemen to embrace Judaism, was their own countryman Menahem Man ben Aryeh Löb of Visun, who was tortured and executed in Wilna at the age of seventy (July 3, 1749). Tradition has brought this Jewish martyr into close connection with the "Ger Zedek," but fear of the censor has prevented writers in Russia from saying anything explicit on the subject.

**BIBLIOGRAPHY:** Fuenn, *Kiryah Ne'emanah*, p. 120, Wilna, 1860; Gersoni, *The Converted Nobleman*, in *Sketches of Jewish Life and History*, pp. 187-224, New York, 1873; Hurwitz, *Amude bet Yehudah*, p. 46a, Amsterdam, 1766; Kraszewski, *Yevreyskaya Biblioteka*, iii. 228-236; B. Mandelstamm, *Hazon la-Mo'ed*, p. 13, Vienna, 1877.

H. R.

P. Wl.

**POTSDAM:** City in the Prussian province of Brandenburg. It was the residence of the electors of Brandenburg; and here the Great Elector, Frederick William, ratified May 20, 1671, the agreement by which he permitted fifty families of the Vienna

exiles (comp. *JEW. ENCYC.* ii. 329, iii. 70) to settle in his dominions. David Michel is the first Potsdam Jew of whom there is record. His name occurs in a document of 1690. In the catalogue of the visitors to the Leipsic fair, Jews of Potsdam are mentioned in 1698 and 1694. The foundation of the congregation, however, dates from the first half of the eighteenth century, when David Hirsch (Präger) received (1730) special letters of protection to enable him to establish silk- and velvet-factories in Potsdam. Other Jewish manufacturers, similarly privileged, soon followed; and in 1743 the congregation, numbering ten families, acquired a cemetery. In 1754 it engaged a hazzan, who acted as sexton also, and in 1760 a rabbi, Jehiel Michel, from Poland, who officiated until 1777. In 1767 the first synagogue was dedicated in the presence of the Prince and Princess of Prussia. The report, however, that King Frederick the Great erected this synagogue at his own expense is a legend, based on the fact that he granted the congregation a loan.

The various Jew taxes, to which in 1769 the compulsory purchase of china from the royal porcelain-factory (comp. *JEW. ENCYC.* v. 502b) was added, and the heavy burden of the mortgage on the synagogue, brought the congregation to the verge of financial ruin; but the new constitution, passed in 1776, and the repeal of the law compelling the Jews to buy the royal china restored order. Both Frederick William II. and Frederick William III. showed their interest in congregational affairs by granting subsidies for the remodeling of the synagogue. The congregation showed its patriotism by giving up the silver ornaments of the synagogue for the war fund in 1813. One of its members, Marcus Liebermann, was killed in the war of 1813, and thirteen members of the congregation fought in the Franco-Prussian war (1870-71), one of whom was decorated with the Iron Cross for bravery displayed on the battle-field of Spichern.

A new constitution was adopted in 1888; and the new synagogue, built at a cost of 120,000 marks, was dedicated June 17, 1903. In Jan., 1905, the city council passed an ordinance prohibiting the SHEHITAH (*"Allg. Zeit. des Jud."* Jan. 13, 1905).

Of the rabbis of Potsdam after the above-mentioned Jehiel Michel the following are known: David Koppel Reich, who was bookkeeper in one of the manufactories and officiated temporarily after Jehiel Michel's death; Samuel Apolant (1851-57); Tobias Cohn (1857-96); Paul Rieger (1896-1902); and Robert Kaelter (since 1902). Of the prominent men who were born at Potsdam may be mentioned: the engraver Abraham ABRAHAMSON; the inventor of galvanoplasty, Moritz Hermann von Jacobi; his brother, the mathematician Karl Gustav Jakob Jacobi; the poet, physician, and privy councillor B. Zelenziger; and the medical professors Julius Hirschberg, Martin Bernhardt, and Max Wolff.

In 1900 the Jews of Potsdam numbered 442 in a total population of about 60,000.

**BIBLIOGRAPHY:** Kaelter, *Gesch. der Jüdischen Gemeinde zu Potsdam*, Potsdam, 1903.

D.

R. KA.

**POTTERY.**—**Biblical Data:** There can be no doubt that the Israelites first learned the art of ma-

king pottery on Palestinian soil. The nomad in his continual wanderings can not use the breakable wares of the potter; and the proper vessels for the latter's use are the leathern bag and hollowed fruits or wooden bowls. Even after their settlement the Israelites seem to have maintained for some time a disinclination to the use of earthen vessels; and mention of earthenware occurs in only one passage in early literature (II Sam. xvii. 28). Naturally the Canaanites were the teachers of the Israelites; but no doubt the Canaanites in their turn learned the potter's art from the Phenicians, who supplied foreign countries with pottery, and who, perhaps, even went through Palestine peddling their wares. The handicraft does not appear to have developed until the time of the later kings.

The process by which pottery is made was familiar to the Prophets and to the people. They understood the kneading of the potter's clay ("homer"), which was trodden by the feet (Isa. xli. 25); and Jeremiah mentions the potter's disks ("obnayim"), which, as the name indicates, were two in number, revolving one above the other. The lower and larger disk was set spinning by the feet, while the clay, placed on the upper disk, which followed the motion of the lower one, but could be turned in the opposite direction also, was molded with the hands into the desired shape. The process of burning and glazing vessels is not mentioned until considerably



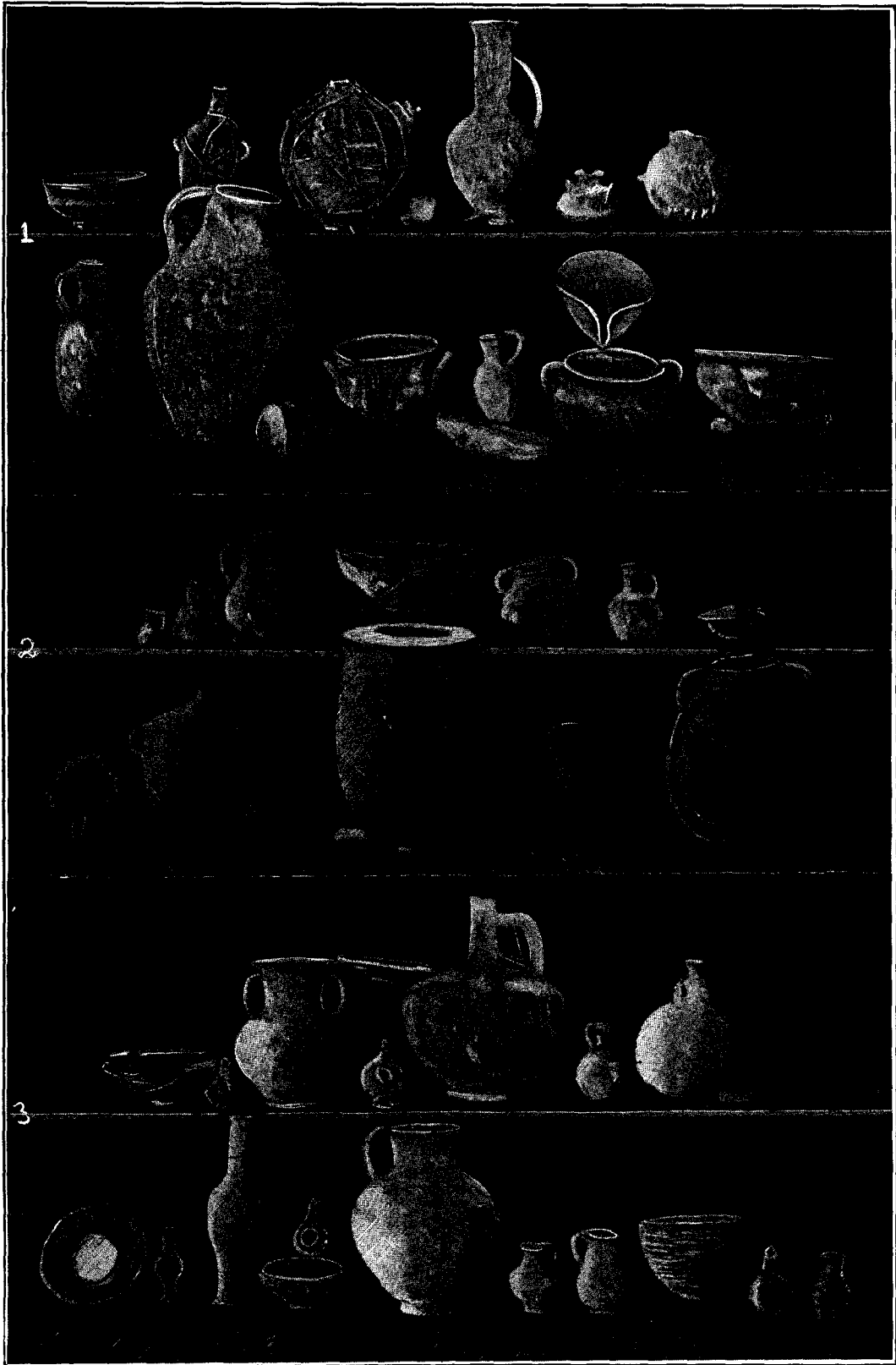
Royal Stamp on Jar-Handle.

(In the possession of the Palestine Exploration Fund.)

later (comp. *Prov.* xxvi. 23; *Sirach* [*Ecclus.*] xxviii. 34); but there can be little doubt that the Canaanites, and through them the Israelites, learned this part of the craft from the Phenicians at a rather early period. In Jeremiah's time a potter's workshop was probably located in one of the valleys in the neighborhood of the Potters' Gate (comp. *Jer.* xviii. 1 *et seq.*, xix. 1).

The custom of making colored drawings on the vessels was probably also of Phenician origin, and was known at an early period, certainly in pre-exilic times. Some finds at Jerusalem, showing careful execution, must, from their location in the lowest strata, be assigned to the time of the Kings. Compared with these the finds at Tell al-Hasi seem very primitive. Perhaps the former are of Phenician workmanship and the latter are domestic imitations. The ornaments in both cases are purely geometric.

It is known that earthenware was frequently used as a symbol of fragility and of that which may be



POTTERY DISCOVERED IN PALESTINE.  
1. Pre-Israelitic Period. 2. Jewish Period. 3. Seleucidan Period.  
(From Bliss and Macalister, "Excavations in Palestine.")

quickly and completely destroyed (comp. Ps. ii. 9; Isa. xxii. 34; Jer. xix. 11). God, as the Creator, especially as the Creator of man and as the Lord who decides the fate of individuals and nations according to His judgment, is often likened to a potter (Isa. xxix. 16, xlv. 9, lxiv. 8; Jer. xviii. 6, xix. 11; Sirach [Ecclus.] xxxiii. 13). It is probable that the reference in Zech. xi. 13 is to the Temple treasure ("ha-ozar") and not to the potter ("yozer").

E. G. H.

W. N.

**Early Pre-Israelitic Period:** This period begins with the earliest known pottery (probably before 1700 B.C.), and ceases with the appearance of Phœnician and Mycænæan influence (about 1500 B.C.). In deteriorated forms some of the types continued later. The chief characteristics are as follows:

**Various Strata.**

(1) the absence of wheel-turned ware, except possibly late in the period; (2) the peculiar ledge-handles fixed on the sides of jars, found also in the early Egyptian ware which connects with the first-dynasty pottery; (3) methods of heating the surface, such as scraping with a comb, and the use of burnished lines on a colored face; and (4) potters' marks, comparable with early Egyptian specimens.

**Late Pre-Israelitic Period:** The beginning of this period is marked by the appearance of the above-mentioned foreign influence on the pottery of Palestine, about 1500 B.C. How far this influence extended into the Jewish monarchy is yet to be determined; the choice of the name therefore was suggested by the origin of the types. Among the characteristics of the period may be noted the following: (1) almost universal use of the wheel; (2) direct Cypriote (or Phœnician) and Mycænæan importations; (3) local imitations of these; (4) introduction of the lamp in its earliest known form (an open bowl with pinched spout and rounded bottom); (5) small teraphim or idols; and (6) painted ornamentation, consisting of lines, zigzags, spirals, birds and other animals, etc. This is perhaps the most unique characteristic. While certain resemblances to Phœnician, Mycænæan, and especially Cappadocian motives may be traced, the differences are so great as to permit one to regard this form of decoration as a native production.

**Jewish Period:** It has been intimated that the line of demarcation between this period and the preceding one is not distinct. By Jewish pottery are meant those types in which the foreign influence is almost lost, or at best appears in deteriorated forms, and which certainly prevailed during the later years of the Jewish kingdom, though some of them also survived its overthrow. The forms are, as a rule, rude and ungainly, and decoration, except in the style of burnished lines, is rare. Some of the minute flasks are hand-made; but the pottery is generally wheel-turned. Greek importations occur. The most interesting features of this period are the stamped jar-handles, falling into the following two groups: (1) Handles stamped with the Hebrew seal of the potter or owner. On some of these the Phœnician characters are exquisite. Though the Divine Name (יהוה or יה) often occurs in compounds, yet in the same stratum with these handles are often associated heathen teraphim and other symbols.

(2) Royal stamps. The oval stamped on the handles contains one of two symbols, both of which are Egyptian in origin. The first represents a

**Character-** scarabæus with four extended wings; **istics** the second, a winged disk. In all **of Jewish** cases are found two lines of writing; **Pottery.** above the symbol occurs the word למלך ("to the king"); below, the name of

a town. Although these handles have been found at seven sites, only four place-names occur: חברון (Hebron), זיף (Ziph), שוכה (Shocho), and ממשות (Memshath?). The first three are Scriptural names; the last appears nowhere in the Bible. Bliss regards the place-names as indicating the sites of royal potteries (see the obscure reference in I Chron. iv. 23). Macalister would consider them to be the centers of districts in which taxes in kind destined for the capital were collected (comp. I Kings iv. 7-19 with II Chron. xxxii. 28). According to the first supposition, the inscription would represent a dedication of the jars to the king by the royal potters; according to the second, a dedication of their contents by the taxed districts. The jars to which the handles were affixed are dated tentatively between 650 and 500 B.C., though they may be earlier. Thus "the king" may be relegated either to the later Jewish monarchy or to the period of Persian sovereignty. The representation of the scarabæus and winged disk might be used as an argument in favor of a period of heathen domination.

**Seleucidan Period:** While some of the Jewish types come down to this period, it is chiefly characterized by Greek importations and imitations. Among the former are the well-known Rhodian amphoræ with inscribed handles.

The post-Seleucidan pottery has not been systematically studied; but it may be roughly divided into Roman, Byzantine, and Arab. Stamps of the tenth legion (Fretensis) are common near Jerusalem. Byzantine times show lamps with Christian inscriptions. The geometrical decoration of the Arab period should be carefully distinguished from the pre-Israelitic ornamentation, to which it bears a superficial resemblance.

The pottery of southern Palestine from early pre-Israelitic times to the close of the Seleucidan period has been systematically studied in a series of excavations undertaken by the Palestine Exploration Fund. Petrie led the way in 1890, in a reconnaissance of Tell al-Hasi (Lachish), where he was fortunate in finding the steep eastern slope so encroached upon by the stream that the various strata of the mound (60 feet in height) were practically laid bare. Both Phœnician and Greek types were found, serving to date approximately the local types with which they were associated or which they overlaid. Bliss, systematically cutting down (1891-93) one-third of the mound, was able not only to verify Petrie's general chronological scale, but also to add to the material available for study. Owing to the disturbed nature of the soil, the excavations at Jerusalem (conducted by Bliss and Dickie, 1894-97) were of little help in the systematization; but the latter was greatly forwarded by the finds in the four stratified mounds of Tell Zakariya, Tell al-Safi, Tell al-Judaidah, and Tell Sandahannah, excavated by Bliss

and Macalister in 1898 and 1900. In 1902 Macalister began the excavation of Gezer, where much early pottery has also been found. On the basis of these discoveries (prior to the campaign still [1905] in progress) Bliss and Macalister have classified the pre-Roman pottery of southern Palestine under the four chronological groups mentioned above: (1) early pre-Israelitic; (2) late pre-Israelitic; (3) Jewish; and (4) Seleucidan.

**BIBLIOGRAPHY:** W. M. Flinders Petrie, *Tell-el-Hesi (Lachish)*, London, 1891; F. J. Bliss, *A Mound of Many Cities, or Tell-el-Hesi Excavated*, ib. 1894; *idem* and R. A. S. Macalister, *Excavations in Palestine, 1898-1900*, ib. 1902; F. B. Welch, *The Influence of the Aegan Civilization on Southern Palestine*, in *Pal. Explor. Fund. Quarterly Statement*, 1900, p. 342. A collection of Palestinian pottery, arranged and classified by Bliss, may be seen in the government museum in Jerusalem.

E. G. H.

F. J. B.

**POULTRY.**—**Biblical Data:** The rearing of domestic fowl for various uses became a part of Palestinian husbandry only after the return from Babylon (see **COCK**; **HEN**); but from Isa. ix. 8 it appears that at the time when that passage was written the dove was to a certain degree domesticated (see **DOVE**). The "fowls" ("zipporim") served on the table of Nehemiah (Neh. v. 18) probably included pigeons and other small birds. Besides there are mentioned as having been used for food the quail (Ex. xvi. 13 and parallels) and "fatted fowl" ("barburim abusim"; I Kings v. 8 [A. V. iv. 23]).

As all birds not named in the catalogues of Lev. xi. and Deut. xiv. were clean, they and their eggs no doubt largely entered into the diet of the Hebrews from early times, and the requisite supply must have been obtained by fowling. The numerous terms for the instruments of fowling and hunting, and the various metaphors derived from them, testify, in fact, to the vogue of these practises in ancient Israel. **Fowling and Hunting.** There were the net ("reshet"; Prov. i. 17; Hos. vii. 12, etc.), and the trap and snare ("pah" and "mokesh"; Amos iii. 5, etc.). Besides there are mentioned "hebel" (Ps. cxl. 6; properly "rope" or "cord"; A. V. "snare"; R. V. "noose"); "zammim" (Job xviii. 8-10; A. V. "robbers"; R. V. "snare"); and "sebakah" (ib.; A. V. "snare"; R. V. "toils"). The bow and sling ("kela") were possibly also employed to bring down birds. The use of a decoy is perhaps alluded to in Jer. v. 26 (comp. Ecclus. [Sirach] xi. 30; see **PARTRIDGE**). For modern methods of fowling in Palestine see Tristram, "Nat. Hist." p. 163.

The use of eggs is perhaps indicated in Isa. x. 14 and Job vi. 6 (comp. Jer. xvii. 11). The law of Deut. xxii. 6, in order to forestall blunting of the tender feelings as well as the extermination of certain species of birds, prohibits the taking of the mother and young from the nest at one and the same time (known in later rabbinical literature as the ordinance of "shilluah ha-kan").

—**In the Talmud:** The Talmud gives the number of unclean birds after the Pentateuch lists as twenty-four, and then adds: "the clean birds are without number" (Hul. 63b). The characteristics of the clean birds are given (ib. 65a) as follows: (1) they do not kill or eat other birds; (2) they have a supernumerary toe ("ezba' yeterah"), which is inter-

preted to mean either an additional toe behind the others, or an elongation of the middle toe; (3) they are supplied with a crop; (4) their stomachs have two skins, which can be easily separated; (5) they catch food thrown to them in the air, but bring it to the ground, when they divide it with their bills before eating it, while the unclean birds devour it in the air, or press it with one foot to the ground and tear it with their bills. Many birds are declared to be doubtful (ib. 62a, b). A distinction is made (ib. 42a) between large fowl ("of ha-gas," geese, hens) and small ("of ha-daḳ," doves, sparrows). "Zippor," denoting in the Old Testament the sparrow and other small birds, occurs in the Talmud as a general name for any clean bird (ib. 139b).

The fowl mentioned as domesticated are the dove, the goose, the hen (see the special articles thereon), and the duck ("bar aweza"; Bezah 32b; B. K. 92b;

Hul. 62b). The flesh of fowl was especially the food of the aged and feeble **Domesticated Fowl.** (Yer. Peah viii. 21a); otherwise it was considered inferior to the meat of cattle, so that after blood-letting the latter was preferred (Me'i. 20b). City residents, being wealthy, consumed much poultry (Bek. 10a). The art of fattening fowl is described in Shab. 155b. The rearing of poultry in Jerusalem, and by priests throughout Palestine, was forbidden on account of the possible pollution of holy things (B. K. 79b).

Fowling is often referred to in the Talmud (comp. Pes. 23a; Bezah 24a), metaphorically in Ab. iii. 20. In addition to the weapons of the fowler (and hunter) mentioned in the Old Testament there are enumerated, in Kelim xxiii. 4, the "maddaf" (sloping board), "palzur," "agon," "rafub," and "kelub" (basket). The "nesheb" was especially used for catching pigeons (B. K. 89b). Birdlime ("debeḳ") and the rod ("shafshaf") on which it was smeared are mentioned (Shab. 78b), and the art of falconry is referred to (ib. 94a). The ordinance of "shilluah ha-kan" is confined by the Talmud to clean birds (Hul. 138b). See, also, **EGGS**.

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E. C.

I. M. C.

**POVERTY:** Condition or proportion of poor in a population. Although the riches of the Jews have passed into a proverb, all social observers are agreed that the Jews have a larger proportion of poor than any of the European nations among whom they dwell. In 1861 the number of poor, *i. e.*, totally dependent, among the adult workers of the Jewish population of Prussia was 6.46 per cent, as against 4.19 per cent in the general population. On the other hand, there were among the Jews of Italy in 1871 only .09 per cent who were technically paupers, as compared with 2.2 per cent in the general population. In 1871 in Budapest 24.2 per cent of the 21,071 adult Jewish workers were classified as among the poor, while in 1883 there were in London no less than 11,099 in 47,000, or 23 per cent, who accepted some form of charity (Jacobs, "Studies in Jewish Statistics," p. 12). In 1869 Jetteles estimated that 43 per cent of the Jewish population of Vienna lived in two rooms or less. In Holland the propor-

tion of poor among the Jews is statistically determined by the census. In that of 1900 there were found to be no fewer than 12,500 poor in Amsterdam; 846 in The Hague; 1,750 in Rotterdam; 663 in Gröningen; and 349 in Arnhem ("Joodsche Courant," 1903, p. 44), or 16,108 (*i. e.*, 22 per cent) in 72,378, the total Jewish population of these cities.

In 1898 inquiry was made by the Jewish Colonization Association into the social condition of the Jews in Russia, extending over territory which included 709,248 Jewish families, of which 132,855 applied for gratuitous mazzot at Passover. The percentage varied throughout the country: in the government of Poltava it was 24.5; in Lithuania 22; while in the whole Pale of Settlement it was 19.4, and in Poland 16.9. The percentage of Jews accepting this form of charity in small towns was 18.2; in middle-sized towns, 19.4; and in large towns 30.3, the poor tending to crowd into the larger centers. The number of Russo-Jewish poor has increased in recent years. Whereas in 1894 there were

85,183 families which could be classed **Russian** under this head, the number had in **Statistics.** creased to 108,922 in 1898, forming 27.9 per cent of the Jewish population.

The same tendency is shown by the evidence of free burials. Thus in 1901, of the 5,523 funerals in Warsaw, 2,401, that is, 43.5 per cent, were free, whereas in 1873 the percentage was only 33.6. (In London in 1903 the free funerals numbered 1,008 in a total of 2,049, or almost 50 per cent.) In 1899 in Odessa 1,880 funerals in 2,980 were free. In the same town during the winter of the year 1902 no less than 32.31 per cent of the Jewish population, or 48,500 in 150,000, had to appeal for coal and mazzot to the benevolence of their coreligionists ("Jüdische Statistik," p. 287). This is not to be wondered at, since the best-paid workers among them received on an average \$2.75 a week; while in the cork industries girls received from \$3.25 to \$4 a month. Tchubinsky found the average income for a Jewish family in the Ukraine to be about 290 rubles (E. Reclus, "Nouvelle Géographie," v. 518), and hence was not surprised to find 20,000 mendicants in the eastern part of that territory (*ib.*). Altogether the evidence is overwhelming as to the very large proportion of poor among Jews throughout Europe. The Jewish Colonization Association estimates that 7 per cent of Russian Jews are absolutely supported by the rest, whereas in the general population of England only 2.4 per cent, and in Germany only 3.4 per cent, are in that dependent condition.

In the Polish provinces the maximum of tailors' earnings is under 6 rubles a week; that of shoemakers is even less. In the southwestern provinces of Russia tailors' earnings range from 150 to 300 rubles a year; shoemakers' from 100 to 300. In the southern provinces over 80 per cent of the artisan Jewish population earn less than 400 rubles per annum. Seamstresses rarely earn more than 100 rubles a year; and instances are recorded where they have been paid as little as 4 copecks (2 cents) for making a shirt ("Jew. Chron." Nov. 4, 1904).

It is, however, in Galicia that the greatest amount of evidence of pauperism among Jews is found. The "Juden-Elend" there has passed into

a proverb. This accounts for the fact that of 60,763 Jews and Jewesses who migrated from Galicia in 1899 and 1900, no less than 29,980 were without occupation, though this number, it should be added, included wives and children.

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A.

J.

**POWER OF ATTORNEY.** See ATTORNEY, POWER OF.

**POZNANSKI, SAMUEL:** Arabist, Hebrew bibliographer, and authority on modern Karaism; rabbi and preacher at the Polish synagogue in Warsaw; born at Lubranice, near Warsaw, Sept. 3, 1864. After graduating from the gymnasium of Warsaw, he continued his studies at the university and the Hochschule für die Wissenschaft des Judenthums in Berlin, forming an intimate friendship with his teacher Moritz Steinschneider, for whose eightieth birthday in 1896 he edited the "Festschrift."

Poznanski is the author of the following works: "Eine Hebräische Grammatik des Dreizehnten Jahrhunderts" (Berlin, 1894); "Mose b. Samuel ha-Kohen ibn Chiquitilla Nebst den Fragmenten Seiner Schriften" (Leipsic, 1895); "Isak b. Elasar ha-Levis Einleitung zu Seinem Sephath Jether" (Breslau, 1895); "Aboul Faradj Haroun ben al-Faradj le Grammaire de Jérusalem et Son Mouschtamil" (Paris, 1896); "Die Girgisani-Handschriften im British Museum" (Berlin, 1896); "Karaite Miscellanies" (London, 1896); "Mesroïal Okbari, Chef d'une Secte Juive du Neuvième Siècle" (Paris, 1896); "The Anti-Karaite Writings of Saadjah Gaon" (London, 1897); "Jacob ben Ephraim, ein Anti-Karäischer Polemiker des Zehnten Jahrhunderts" (Breslau, 1900, in "Kaufmann Gedenkbuch"); "Perush R. Sa'adya Gaon le-Dani'el" (Berdychev, 1900); "Tanhoum Yeruschalmi et Son Commentaire sur le Livre de Jonas" (Paris, 1900); "Miscellen über Saadja III.: Die Beschreibung des Erlösungs-Jahres in Emunoth we-Deoth ch. 8" (Breslau, 1901); "Tehillah le-Dawid" (Kaufmann) in Hebrew (Warsaw, 1902); "Le Commentaire sur le Livre d'Osée par Eliezer (ou Eléazar) de Beaugency" (Berdychev, 1902); "Anan et Ses Ecrits" (Paris, 1902); "Der Arabische Kommentar zum Buche Josua von Abû Zakarjâ Jahjâ Ibn Bal'am" (Frankfort-on-the-Main, 1903); "Ephraïm ben Schemarja de Fostât et l'Académie Palestinienne" (Paris, 1904); "Schechters Saadyana" (Frankfort-on-the-Main, 1904); "Fragments de l'Exegèse Biblique de Menahem bar Chelbo" (Warsaw, 1904); "Ibn Hazm über Jüdische Sekten" (London, 1904). He has contributed also numerous articles to the "Monatsschrift," Stade's "Zeitschrift," "Ha-Goren" (Berdychev), "Ha-Zefirah" (Warsaw), "Revue des Etudes Juives," and the "Jewish Quarterly Review."

H. R.

A. Kr.

**PRADO, MOSES:** Christian convert to Judaism; lived in the sixteenth and seventeenth centuries, first at Marburg, Germany, and later at Salonica, Turkey. His Christian name was Conrad Victor, and he filled the position of professor of the classic languages at the University of Marburg.

Finding it impossible to accept the dogma of the Trinity and of the divinity of Jesus, he went, in 1607, to Salonica, where he embraced Judaism, assuming the name of Moses Prado. After a residence of seven years in that city he began to solicit permission from the Duke of Hesse to return to Marburg, where he had left his wife. In a series of letters addressed by him to an old friend at Marburg named Hartmann, Moses justifies himself for embracing Judaism. The truth of Judaism, he declares, is beyond question, since both the Mohammedans and the Christians are compelled to acknowledge it. He only asks the Duke of Hesse to show himself as tolerant as the sultan, who grants freedom of con-

himself more entirely to his increasing clerical duties. Professor Prag numbered many Christian divines among his pupils. He was a member of the Liverpool Literary and Philosophical Society and served upon its council; he translated some Phœnician inscriptions said to have been found in Brazil, and the inscription on the Moabite Stone.

BIBLIOGRAPHY: *Jew. Chron.* Dec. 31, 1881; *Jew. World*, Jan. 6, 1882.

J.

G. L.

**PRAG, JOSEPH:** English communal and Zionist worker; born at Liverpool in 1859; educated at the Liverpool Institute and at Queen's College, Liverpool. Prag has long been a leader in Zionist



PLAN OF THE CITY OF PRAGUE IN 1649. STAR SHOWS POSITION OF THE JEWISH QUARTER.

(From a contemporary print.)

science to every man. The desired permission was refused, and Moses remained at Salonica until his death.

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I. BR.

**PRÆFECTUS JUDÆORUM.** See MENDEL.

**PRAG, JACOB:** Professor of Hebrew and rabbi at Liverpool; born at Danzig 1816; died at Liverpool Dec., 1881. He studied at the rabbinical school at Libau and occupied his first position at the age of eighteen. He was afterward appointed rabbi at Shoeneck, Prussian Poland. He later was called to the Old Hebrew Congregation at Liverpool to fill there the post of rabbi, which he held till his death. Shortly after he had settled in Liverpool he was elected Hebrew master of the Congregational School; he filled also the chair in Hebrew at Queen's College, Liverpool. After twelve years' service he resigned the latter appointment in order to devote

circles, but does not follow the Herzl movement, retaining allegiance to the Chovevei Zion, the English section of which he founded. He has contributed to the reviews articles on the question of the colonization of Palestine. Prag is a member of the council of the Anglo-Jewish Association and acted as its delegate in 1901, at Berlin, to the International Conference on the Jews of Rumania. He took an active part in arranging matters after the anti-Jewish disturbances in Limerick.

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J.

V. E.

**PRÄGER, MOSES.** See MOSES BEN MENAHEM.

**PRAGUE:** Capital of Bohemia; the first Bohemian city in which Jews settled. Reference to them is found as early as 906, when the Jew Ibrahim ibn Jacob mentioned them as frequenting the slave-market. **Regulations of Ottocar.** Pe-thahiah of Regensburg started from Prague on his journey to the East (1187). In 1254 Ottocar issued certain regulations in regard to the Jews of Prague (Celakowsky, "Codex

Juris Municipiorum," i. 5), which were summed up, in 1269, as follows:

(1) The Jews may take interest at the rate of 5 pfennig in the mark, 6 pfennig in the pound, and 1 pfennig in 30. (2) When a Jew is plaintiff against a Christian, he must produce Christian as well as Jewish witnesses, and vice versa. (3) A Jew found with an unmarried Christian woman shall be sentenced to death. (4) A Jew found with a married Christian woman shall be impaled at the cross-roads. (5) Blood-stained garments may not be taken in pledge. (6) A Christian killing a Jew shall be sentenced to death. (7) A Jew taking an ecclesiastical vessel in pledge shall surrender it on demand without reimbursement. (8) A Jew called upon to take an oath in a lawsuit concerning a Christian shall swear by the Pentateuch.

John "ohne Land," in 1336, sentenced several Jews to be burned at Prague on the accusation of having partaken of Christian blood; after this he had their synagogue torn down, where he is said to have found much money. Charles IV. confirmed (1356) the regulations of Ottocar. In 1361 he personally ex-

In 1393 King Wenceslaus IV. renewed the regulations issued by Ottocar; in 1419 the Bohemian Diet decreed that a Jew could take in pledge only objects that had been officially inspected. During the Hussite wars the Jews of Prague sided with the followers of Huss and aided them in digging the moat at the Vyšhrad. When this was captured in 1421 the citizens plundered the ghetto. It was again despoiled in 1448, after Podiebrad captured Prague, and in 1483. At Podiebrad's request King Ladislaus (1440-57) issued several decrees relative to the Jews of Prague, which were based upon the so-called law of Soběslai, dating from the time of the Hussite wars. During the king's sojourn at Prague, in 1497, he granted the Jews the privilege of lending money on landed property, and on notes of the burgraves of the city, at 20 per cent interest, "so as to enable them to support their wives and children." But two



PROCESSION OF JEWS OF PRAGUE IN HONOR OF THE BIRTHDAY OF ARCHDUKE LEOPOLD, MAY 17, 1716.

(From Schudt, "Jüdische Merckwürdigkeiten," 1717.)

amined the notes held by the Jews against citizens of the Altstadt and canceled those which had not been paid; five years later he transferred the house of the Jew Lazarus, in the vicinity of the Church of St. Nicholas, to the university. Under Wenceslaus IV. an attack upon the ghetto occurred. Some children had thrown stones at the host which the clergy were carrying in procession on the day after Good Friday, whereupon the clergy, and especially Ješek Čtyrhanný, exhorted from the pulpit the people to take vengeance. The pop-

**Massacre of 1389.** (April 18, 1389) and killed about 3,000 Jews. On Easter Monday following, Huler, one of the royal chamberlains, ordered that the Jews should be legally punished; accordingly five tons of silver were taken from them, and part of the ghetto was burned. Abigedor KARA's elegy *את כל התלואה*, which is recited on the Day of Atonement, is a memorial of this persecution.

years afterward he forbade them to lend money on any notes whatever.

The council of the Neustadt determined, in 1503, not to admit any more Jews. The Jews therefore sent a messenger to King Ladislaus II. (1471-1516) at Budapest; but though they obtained permission to enter the city, their commercial activity

**Persecutions.** was curtailed in that they were permitted only to take small articles in pledge, and as interest only three pfennig in the

"schock"; further, they were permitted to barter only in the market, and were forbidden to peddle second-hand clothes. In 1507 the council of the Altstadt commanded the Jews to close their synagogue at once and leave the ghetto, because they had failed to pay punctually the yearly dues to the citizens of the Altstadt. The Jews again sent a messenger to King Ladislaus II., who permitted them to remain one year longer in the ghetto. In the meantime two Jews paid the interest to the bailies for Mikulašz Hořic.



On St. Philip's day, in 1514, a demented Jew killed a Christian child with a stone; in punishment he was broken on the wheel at the foot of the gallows; only a heavy storm prevented the populace from falling upon the Jews.

The question as to whether the Jews of the Altstadt were subjects of the king or of the town council, which had been in dispute for a long time, was finally decided in 1515: the Jews were to recognize the suzerainty of the king, while paying, at the same time, taxes into the municipal treasury. It was further decreed, in the same year, that if a Jew had made a loan on a mortgage, and the debtor brought the matter before the burgrave, if the Jew

whip; after which they offered him 100 ducats. On this occasion the king assigned all the taxes of the Jews to the citizen Lew of Prague, who in return agreed to protect them; and the king repealed the decree of expulsion which the "Kürschner Cardinal" had obtained the year before from the Bohemian Diet. On Feb. 5, 1527, the Jews, by command of the authorities, went to the gates of the ghetto to meet King Ferdinand, the "Jews' flag" being carried at the head of the procession, before the rabbi; the king promised to protect them in their religion and their rights. In 1539 the Jewish merchants were forbidden to display their wares in Ladislaus Hall, which was used as a conference-room by the Bohemian delegates



EXODUS OF JEWS FROM PRAGUE, 1745.

(From a contemporary print.)

still insisted on being satisfied he should be compelled to leave the city immediately. The Jews were not allowed to take interest of more than two pfennig in the schock; they were not permitted to mix Silesian coin with Kuttenberg money; and they were compelled to wear the prescribed mantle and cap, on pain of a fine of two groschen. On March 11, 1518, the Jews of Prague agreed to pay fifty schock, Bohemian coin, to the burgrave in return for having their cemetery and bath protected.

When Louis II., the last Polish king of Bohemia, entered the city (1522) the Jews met him in solemn procession, singing psalms, while the rabbi carried the scrolls of the Law under a silken canopy. When the Jews requested the king to touch the Torah, he complied, not with his hand, but with his

to the Diet. In 1540 a Jew was caught smelting silver, and in consequence a second edict of expulsion was proposed and passed by the Diet in

**Edict of Expulsion 1541.** Fifteen Jewish families only were permitted to remain, down to 1541.

1543, in which year Ferdinand renewed their letters of convoy and issued fifteen others. In 1545 all Jews leaving the city received letters of convoy, at the request of the queen and of Sigismund of Poland. In 1557 seventy houses were burned in the ghetto of Prague, and in the same year Ferdinand swore that he would no longer suffer any Jews in Prague. Mordecai ben Zemaḥ Soncino thereupon went with a petition from the Jews to Pope Pius IV., who released the king from his oath.

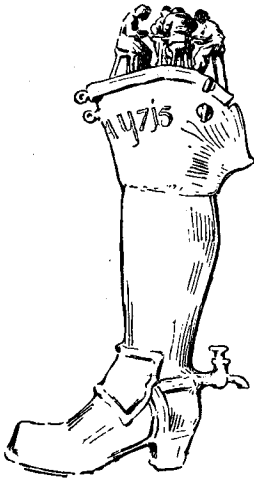
In 1561 the king decreed that the Jews of Prague should once a week attend a Jesuit sermon in the Salvator-Kirche, and should send their children thither.



Jewish Butcher of Prague,  
Eighteenth Century.

In 1566 Maximilian decreed that the Jews should never again be expelled from Prague. When the emperor and empress went to the city, in 1571, they visited the ghetto, going on foot through many of its narrow streets, the Jews meeting them in solemn procession. In 1585 the Jews of Prague complained of the burgrave and the estates to Emperor Rudolph II., who shortly after ordered the burgrave to cease annoying the Jews. The intermediaries between the king and the Jews in the sixteenth century were Jacob BASSSEVI VON TREUENBERG and Mordecai Marcus MEISEL. In 1621 Wallenstein commanded that no soldier should sell anything without the consent of his captain. Shortly after (1623) a soldier stole some valuable curtains from the palace of Prince Lichtenstein, selling them to the Jew Jacob ben Jekuthiel Thein. When the theft was announced in the synagogue Thein offered to restore the goods; but Wallenstein insisted on having the Jew punished, and the elders of the community had great trouble in obtaining his release. They were commanded to carry ten open bags of silver (11,000 florins) from the house of the citizen Šmiřický to the town hall of the Altstadt in order that all persons might take cognizance of this punishment. During this time Thein, guarded by two dogs, sat under the gallows on the banks of the Moldau, before the house of the executioner. The money was to be deposited in the town hall in perpetual memory of the family of Wallenstein, the interest to be applied to the aid of Jewish and Christian young men studying Catholic theology (see PURIM FÜR HÄNG).

The condition of the Jews of Prague became worse under Ferdinand III. New poll- and war-taxes were introduced in 1638, and in 1639 a tax for the main-

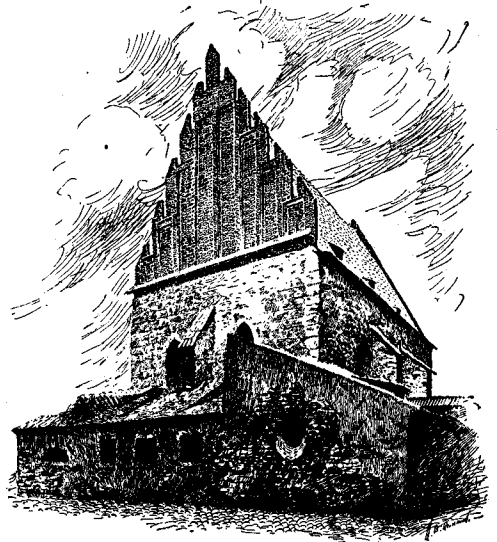


Gild-Cup of the Jewish Shoemakers of Prague, Eighteenth Century.

tenance of the army. In 1645 the Jews of the ghetto were ordered to furnish several hundred uniforms for the soldiers, but the latter were never quartered in the ghetto. In

**Under Ferdinand III.** 1648 the Jews contributed 1,500 gulden to the defense of the city. There

were in all 2,000 Jews in the ghetto in 1652, but their ranks were considerably thinned by the great plague of 1680. The ghetto was destroyed by fire on June 21, 1689; French incendiaries had started the fire near the Valentinkirche, and the flames spread over the entire ghetto within two hours; the ten massive synagogues were either burned to shells or reduced to ashes. One hundred Jews who had sought refuge in the synagogue near the cemetery were caught under the roof as it fell in. Some escaped with a part of their possessions to the banks of the Moldau, only to be plundered by Christians. The Jews found shelter among the Christians for the next three months; but the arch-



The Altneuschule, Prague, from the West.  
(From a photograph.)

bishop finally forbade them to accept such hospitality, on the ground that they derided the Christian religion; the Jews then removed to a place behind the Spitalthor. By order of the emperor the houses of the Jews were rebuilt of stone, this work being completed in 1702; the ghetto was then separated from the Altstadt by a wall which was carried down to the Moldau.

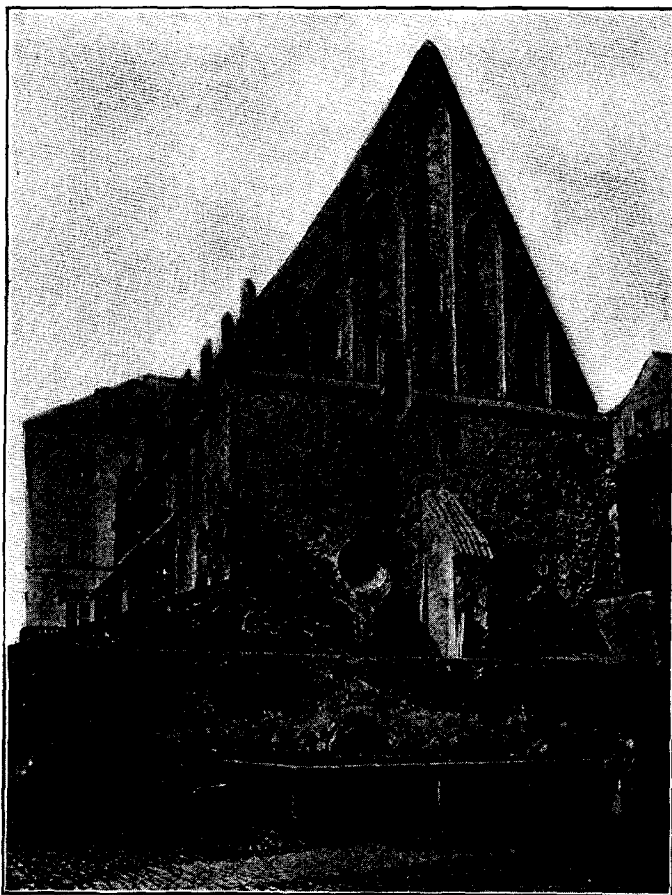
In 1703 the Jewry received a new constitution and a new Jewish magistracy. The year 1735 was marked by the refusal of the Jews to pay their personal tax ("mekes"). During the wars between the empress Maria Theresa and Frederick the Great, 1740-44 and 1757, Prague was besieged by the French. After its capture those Jews who had been among the defenders were obliged to pay large sums as a war indemnity, and in spite of their friendly attitude toward the invaders they were cruelly treated. A Jewess in whose shop a French

lady had left 10 gulden was hanged in the Neustadt in 1742 ("Kobez 'al Yad," viii. 13). After the departure of the French the Jews made their peace with Maria Theresa, through the intercession of the primator Frankel; for the Jews were reproached with having assisted officially at the coronation of the Bavarian elector as King of Bohemia. When Frederick forced the city to capitulate, the populace turned against the Jews, and a massacre was averted only by the appearance of General Harrach with a detachment of soldiers. But the Jews did not escape the danger entirely. For when Frederick granted freedom to the nobility, the magistrates, and the university, he took a similar attitude toward the Jews, even ordering the soldiers to restore to the Jews everything they had taken from them; and on account of this favorable attitude the citizens of Prague suspected the Jews of treachery, and after the departure of the Prussians the ghetto was plundered. The turmoil lasted for thirty hours, and the Jews who had saved themselves were seized and branded under the arm, in order to make them reveal their hidden treasures.

On Dec. 18, 1744, Maria Theresa issued a decree to the effect that all Jews in Prague and the rest of Bohemia should leave the country within five weeks. This decree was promulgated in the ghetto and the synagogues. After the **Expulsion by Maria Theresa.** expulsion the Jews were permitted to return to Prague by day for the purpose of collecting their debts. The primator Frankel was held to be chiefly responsible for this decree, because at the time of the wars he had won the good-will of the Prussians and Bavarians by gifts of money. The inhabitants of the ghetto, who numbered at that time 10,000 persons, presented a petition to defer the date of the

expulsion on account of the severity of the winter weather. As the stadthalter Kolovrat expressed himself in favor of this petition, the date was set for the end of the February following, and was subsequently postponed another month. The Jews left the ghetto on March 31, and they were not permitted to return, in spite of the intercession of foreign princes. Even the petition submitted by the stadthalter to permit 300 Jewish families to return was refused.

But after the ghetto had become deserted, and the people began to tear down and carry away portions of the houses, 301 families received permission to live there, instead of the 50 who had been allowed to return as a result of a new petition (Sept., 1748). A new community was founded; and a tax of 204,000 gulden was imposed, to be increased at the rate of 1,000 gulden a year after five years. In 1754 a large part of the ghetto was destroyed by fire; but it did not materially affect the Jews, and several stone houses were built immediately after. The ghetto received a special magistrate in 1784. In 1788 two Jews graduated as physicians from the University of



The Altneuschule, Prague.  
(From a photograph.)

Prague—the first to receive this distinction. In 1790 another Jew received the degree of doctor of law. The old cemetery in the ghetto was closed in 1787. Two years later the number of Jewish families living in Prague was again restricted, and only the eldest son in each family was permitted to marry. No foreign Jew was permitted to move into the city until a vacancy had been created by death, and unless he possessed at least 20,000 gulden. The ghetto was called **Josefstadt**, in honor of Emperor Joseph II. But in 1848–1849, when the equality of all citizens, irrespective of creed, was proclaimed, the Jewish community, which

then numbered 8,543 persons, was made a part of the city; in 1850 the Josefstadt ceased to be a township, and since then the Jewish town hall has been used for congregational offices.

The age of the Prague cemetery can not now be definitely determined, as the oldest tombstones were destroyed in the massacre of 1389. The first decree referring to the cemetery dates from the year 1254, and was promulgated by Przemysl II., who decreed that the Jewish cemetery should not be damaged or desecrated. Similar decrees referring to Prague were issued by Charles IV., Wenceslaus IV., and Ladislaus. According to the historian Tomek of Prague, the greater part of the ground covered by this cemetery was in the beginning of the fifteenth century laid out in gardens belonging to Christians. Down to the time of the Hussite wars the Jews are said to have had another cemetery, called the Judengarten, behind the walls of the Altstadt, between Brenntengasse and Breiten-gasse; it was destroyed by Ladislaus in 1478. Jews from abroad seem to have been buried in the latter cemetery, and Jews of

Prague in the former, according to a decree issued by Przemysl Ottocar II. (1254). The Prague cemetery was desecrated in 1389, and again in 1744 after the departure of the Croatsians.

The most noteworthy tombs in this cemetery are those of the following: Abigdor b. Isaac Kara (d. 1439); the physician Gedaliah b. Solomon (d. 1486); Mordecai b. Zemah ha-Kohen (d. 1591); Mordecai Meisel (d. 1601); Judah Löw ben Bezaleel (d. 1609); Hendel, daughter of Eberl Gronim and wife of Jacob BASSEVI (d. 1628; this tomb is of white marble, with an escutcheon—the lion of Bohemia and three stars); Joseph Solomon Delmedigo (d. 1655); Simon Wolf Frankel Spira (d. 1679). Special parts of the cemetery were reserved for the several gilds, as

those of the butchers, tailors, shoemakers, and musicians.

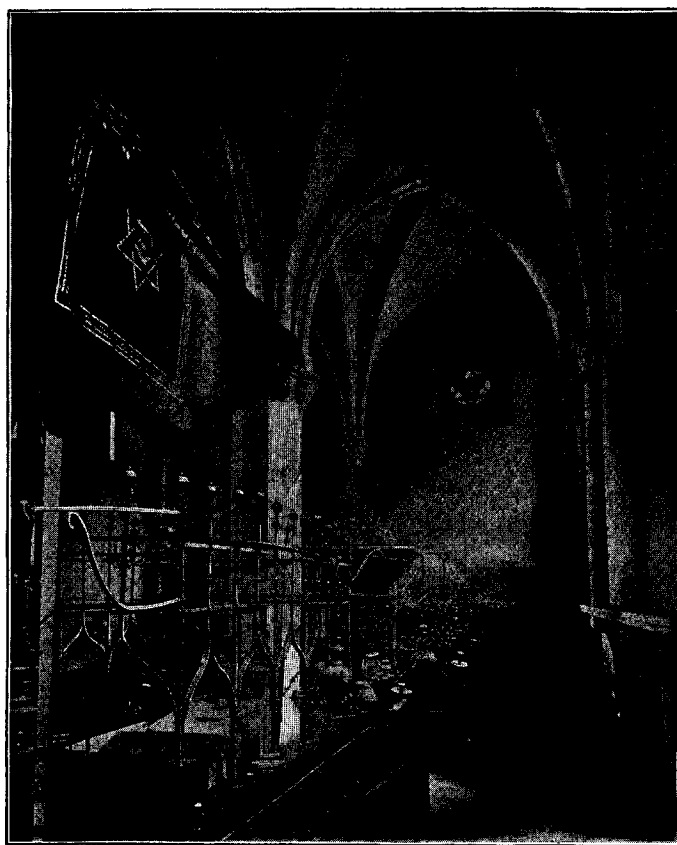
On most of the tombstones there are symbolical signs: two hands with spread fingers for a kohen; a ewer, with or without basin, for a Levite; a grape for an ordinary Israelite. A female figure is the symbol for a virgin, and a similar figure, with a rose in the raised left hand, for a virgin bride. There are also figures emblematic of the name of the family to which the tomb belongs, as a lion, wolf, or some flower. Czech names also are found there, as Čech, Černa, Mara, Vlk, and Sladka. While the

cemetery was in use, passing visitors laid pebbles upon the graves of famous persons, so that gradually mounds were formed; visitors also left money on the graves of their relatives, as alms for the poor who were too proud to beg. In the eighteenth century buildings surrounded the cemetery on all sides so that it could not be enlarged; in the Josefstrasse it has reached the level of the second stories of the houses. In 1787 it was closed by order of Joseph II.

The oldest constitution of the hebra kad-disha is of the year 1562. One of the abuses it

was designed to remedy was the blackmail extorted by the hospital watchmen, who kept the corpses unburied till their claims were satisfied. A fund was established to which the relatives of the deceased contributed according to their means. Any balance was to be devoted to the extension of the cemetery, to the assistance of other communities, or to providing fuel for the poor at Passover and Tabernacles.

The oldest synagogue is the Altneuschule, near the entrance to the cemetery. It is difficult to determine the date of the building, since its builders did not follow any certain style. Nine steps lead from the street into a dark vestibule, from which doors open into a square nave, with black walls



Interior of the Altneuschule, Prague.

(From a photograph.)

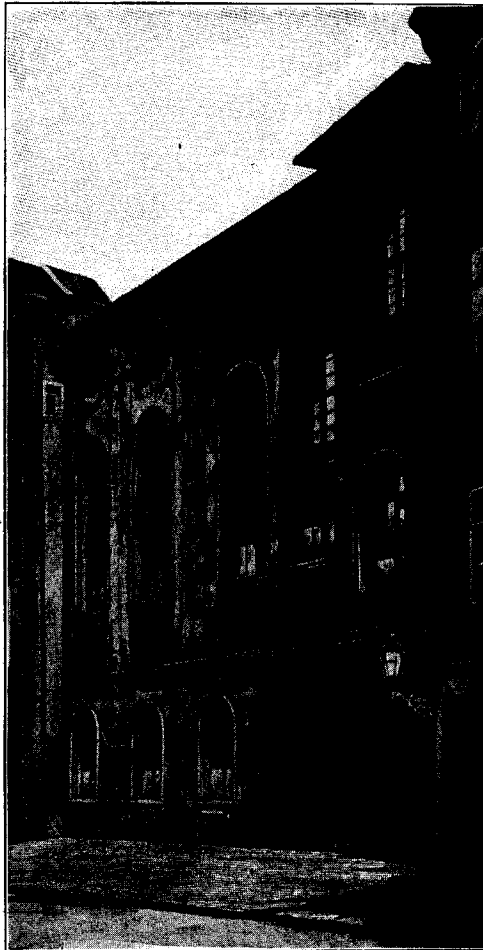
and small Gothic windows. In the center of the synagogue there are two rows of pillars running from east to west, hindering the view of the Ark. Within the synagogue proper there is no space reserved for women; they have access, however, to an outer room. The framework of the roof, the gable, and the party wall date from the Middle Ages. On the almemar there is a scarlet flag bearing a "magen Dawid" and a Swedish hat, the latter given as an escutcheon by Ferdinand II. in recognition of the services of the Jews in the defense of Prague against the Swedes. The flag was presented to the Jews by Charles IV. This synagogue was the only building spared when the ghetto and the "Tandelmarkt" were plundered (Nov. 27-29, 1744). During the conflagration of 1754 the flames reached the northern side, but were extinguished by the Jews at the peril of their lives. The name "Altneuschule" seems to have been given to it after an alteration effected between 1142 and 1171 by Samuel Mizrahi (see "Ben Chananja," 1861, No. 11). There was in this synagogue an organ which was used on Friday evenings (Schudt, "Jüdische Merckwürdigkeiten," iv., ch. xiv., § 3; vi., ch. xxxiv., § 22).

The Altschule is situated in the district of the Altstadt, and is separated from the former ghetto by a row of houses inhabited by Christians. It seems to have belonged to an Oriental congregation, and dates at least as far back as the middle of the fourteenth century, since it is mentioned in the elegy of Abigdor Kara. In 1389 it was burned by the populace. Part of it was again burned in 1516, but it was completely rebuilt by 1536 and again in 1604. It was closed by command of the emperor in 1693 because the Jews had built windows in the western wall, which faced the Geistkirche. Permission to reopen it was given only in 1703, at the instance of the cardinal-bishop and the director Samuel Taussig, after the windows had been bricked up. It was demolished by the Croats in Nov., 1744, and was rebuilt by the primator Frankel in 1750. It was again destroyed by fire in 1754. Down to 1689 there was kept in this synagogue a curtain which had been presented to it by R. Mordecai Speyer of Worms in 1227; it was so beautiful as to excite the admiration of King Ladislaus.

The Pinkas synagogue was built probably toward the end of the thirteenth or the beginning of the fourteenth century by Phinehas Horowitz, and enlarged and rebuilt by his descendant Aaron Meshulam in 1535. It escaped the conflagration of 1754, and was not rebuilt until 1862. Down to the middle of the eighteenth century a portable organ was kept in this synagogue; it was carried at the head of processions and played on festive occasions—for instance, at the birth of Joseph II. (1741). The synagogue contained also relics of the martyr Solomon Molko—a caftan of white linen with an embroidered border of white silk, and a small red damask flag.

The Klausz synagogue, the finest and largest in the ghetto, was built in the sixteenth century, in memory of the favor shown to the Jews by Maximilian II. and his wife Maria in going through the ghetto on foot in 1571. It was partially rebuilt in 1694. In 1741 the Bavarians and Saxons demanded that it should be turned into a granary, and the di-

rectors had to pay 1,900 gulden to avert the desecration. Other synagogues that may be mentioned are the Grosserhof synagogue (so called after the large court of the Treuenberg house), the Zigeuner synagogue (named after its builder, Salkind Zigeuner), the Meisel synagogue and the Hof synagogue (both built by the primator Meisel; the last-named synagogue was used by the board of elders, as it connected with the "Rathhaus"), the Popper synagogue, and the Neuschul synagogue (it was the



Wechsler Gasse Synagogue, Prague.  
(From "Das Prager Ghetto," 1903.)

latest to be built and was the private property of Gumprecht Duschenes, or Halfan, down to 1754; it was burned down, and was rebuilt [date not known] by David b. Löw Segal Kuh).

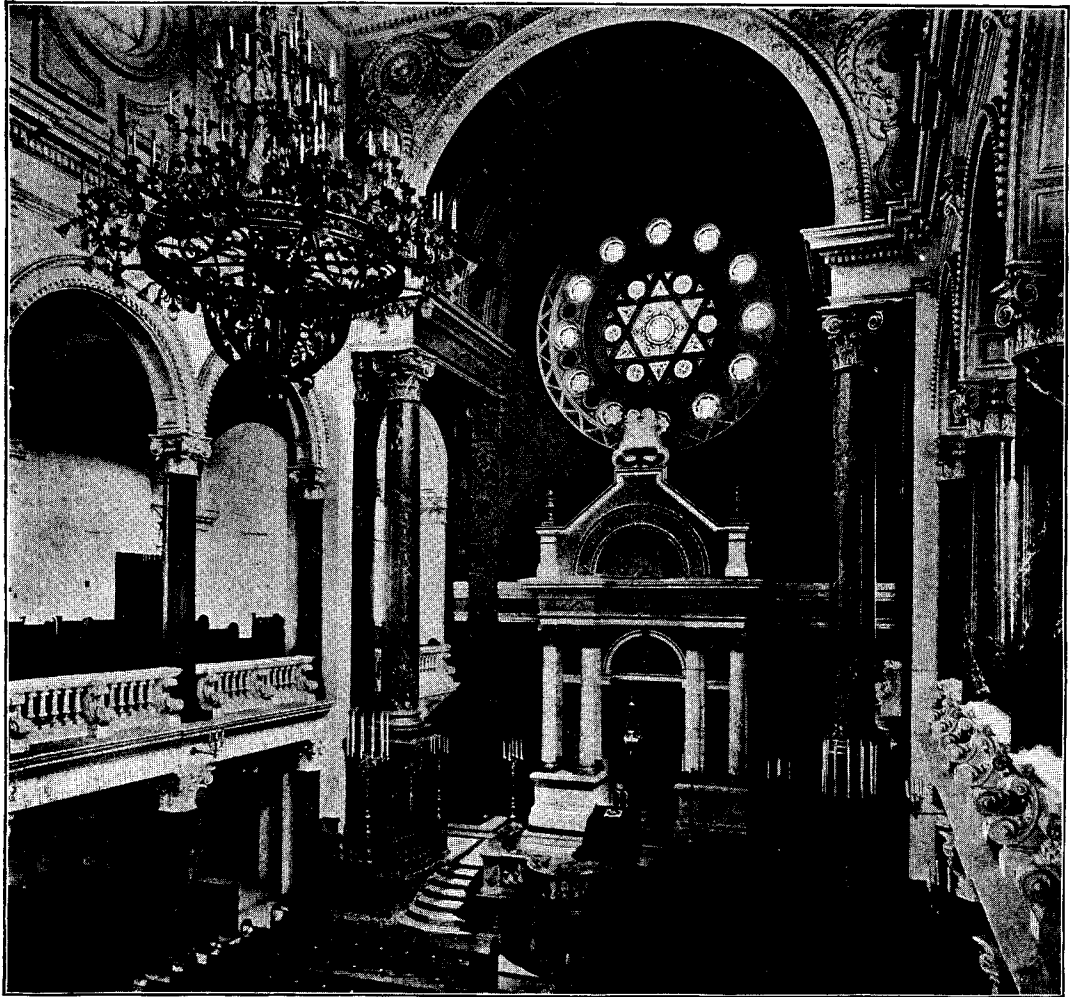
The Jewish "Rathhaus" was built in the sixteenth century by Mordecai Meisel. At first it served chiefly for the meetings of the directors of the community; subsequently the rabbinical court sat there, after Ferdinand II. had granted to the ghetto, in 1627, a special Jewish magistrate and its own jurisdiction; before this time court was held in the synagogue. The dial of the large clock in the

**The  
"Rath-  
haus."**

tower is marked in both Hebrew and Arabic figures. The bell was recast in 1745. The "Rathhaus" now serves as a general communal building.

The following is a list of the most noteworthy rabbis of Prague: Abigdor b. Isaac Kara (-1439); Phinehas b. Jonathan (-1495); Isaac Eisig Margolioth (-1525); Jacob Polak (1525-30); Abraham b. Abigdor (-1542); Judah b. Nathan Sekeln (-1550); Isaac Eisig b. Isaiah of Melnik (1558-83); Löw ben Bezaleel (d.

In the fifteenth century there were in the ghetto Jews who knew no other language than Bohemian; and there were also Jews, coming from Spain, who did not know Bohemian; **Social Life and Law.** thus there was a community within the community. Difficulties arose in spite of the religious freedom which the Jews of the ghetto enjoyed. In 1537 a Jewish couple is said to have poisoned at the Hradschin a Jewish



INTERIOR OF THE SYNAGOGUE AT KÖNIGLICHE WEINBERGE, NEAR PRAGUE.

(From a photograph.)

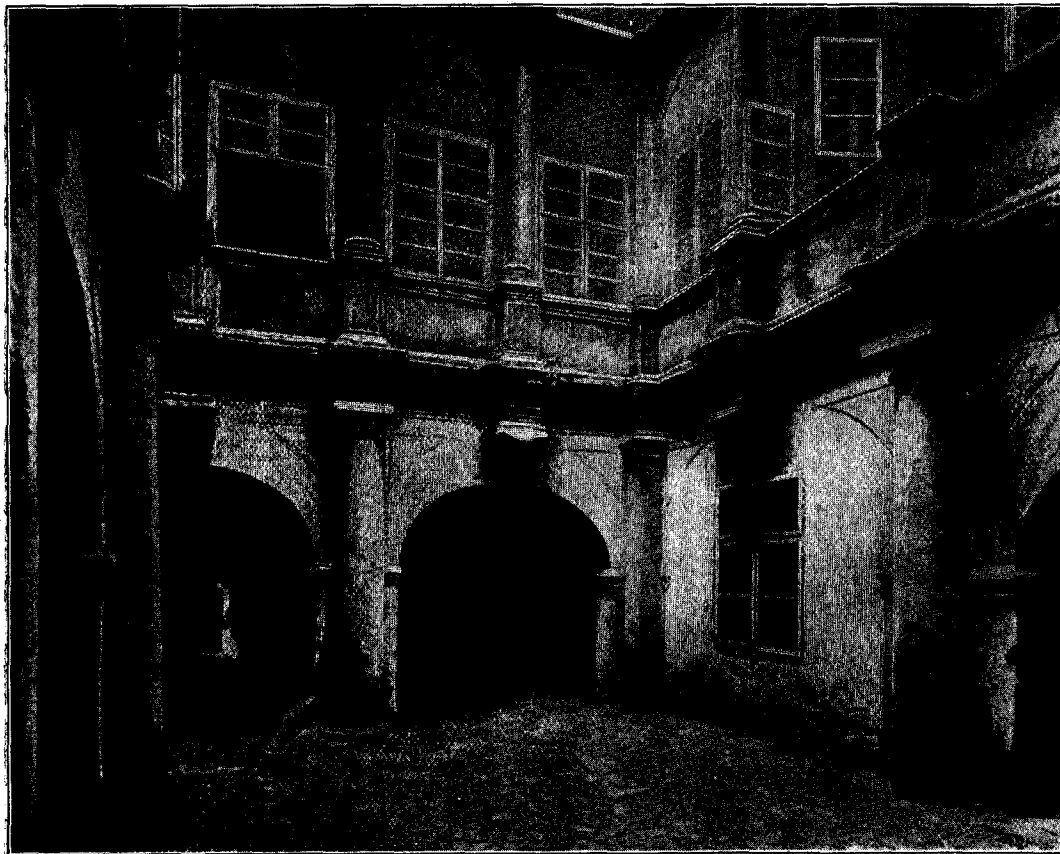
1609); Solomon Ephraim Lencyz (1604-19); Isaiah ha-Levi Horowitz (1619-21); Moses b. Isaiah Menahem Mendel of Poland (1621-27); Lipmann Yom-Tob b. Nathan Heller (1627-29); Simon Wolf Auerbach (first Bohemian "Landesrabbiner"; 1630-31); Joseph b. Abraham Kalmanek (1631-37); Aaron Simon Spira (1640-79); R. Gabriel Escheles (1679-94); David Oppenheim (rabbi and "Landesrabbiner," 1702-36); Moses Isaac b. Jehiel Michel Spira ("Landesrabbiner," 1736-49); Ezekiel b. Judah Löb Landau (1754-93); Solomon Löw Rapoport (1840-67); Dr. Marcus Hirsch (1880-89); Dr. Nathaniel Ehrenfeld (since 1890).

youth by the name of Juchym because he intended to accept baptism. A Jew is said to have desecrated the stone cross on the bridge, in 1690; therefore a Jew was compelled to inscribe the Tetragrammaton upon it in golden letters, to prevent further desecration. On Feb. 21, 1694, a Jew, with the aid of a certain Kurzhandel, killed his son, Simon ABELES, because the youth desired to accept Christianity. When the deed became known the father hanged himself; his body was thereupon dragged through the city, and his heart was torn out. The son was solemnly buried, while the bells

of seventy churches were rung. In order to make it easier for Jews to accept baptism, a law was passed to the effect that converts could not be disinherited by their families.

The Jews of Prague were under their own civil jurisdiction, and they enjoyed religious liberty; the "judex Judæorum" was not always a Christian. Civil cases were decided by the "Judenmeistergericht"; the president of this court generally officiated as primator at the same time. The "Judenmeister" and the communal councilors were elected by the Jews. The court generally sat on Sundays, with

The "Judenmeister" and the elders had charge of the internal affairs of the ghetto and the collection of taxes (on account of which a riot occurred before the council-house in 1503). A "shammash," a "schulklopfer," a secretary, and a cantor were assigned to the "Meisterschaftsgericht." Ritual questions were decided by the rabbi, whose election was confirmed by the king and the chamber, and who supervised the yeshibah, the Talmud Torah, and printing; the last-named was introduced into Prague as early as the sixteenth century, the first press being established by Gershon ha-Kohen SONCINO.



COURT OF THE BASSEVI HOUSE, PRAGUE.

(From "Das Prager Ghetto," 1903.)

open doors. In cases relating to money-lending and pledges a certain day of appearance was set, on which the bell of the council-house was rung. If the Christians did not appear on time they forfeited their pledges. In difficult cases the Christians were permitted to interrupt the proceedings and appeal to another court.

The court before which cases between Jews were brought was called the "Meisterschaftsgericht." This court had power to impose the following sentences: the minor excommunication (for 8 days); the intermediate excommunication (for 4 months); the major excommunication (for a longer period); imprisonment in the "katzel" (Bohemian, "kočečka").

X.—11

In pursuance of a decree of Ferdinand II, the court of the ghetto was divided into two sections—the lower and the higher court. The lower court, sitting every evening, was presided over by the rabbi; only minor cases were brought before it; the higher court, over which the "Landesrabbiner" and an ab bet din presided, sat only for important cases. The highest court was that of appeals. The magistracy was composed of the primator, five justices, six elders, and twelve associates. Since the time of Joseph II, the rabbinate has been composed of the chief rabbi and four associate rabbis. The Jews' oath, which was required only in the Christian court, was taken with special ceremonies: the person to

whom it was administered stood with bare feet, clothed only in a shirt, on a swine-skin, with his right hand on the Bible and his left on his breast, while a second Jew called down upon him all the curses of the Bible if he should swear falsely.

The Jews were almost entirely excluded from all trades of the town except that of butchering, and they were not permitted to belong to any regular gild, although the butchers of the ghetto had a gild of their own, their coat of arms being the lion of Bohemia with the superscription כֶּשֶׁר ("kasher"). However, the Jews soon began to follow other trades in secret, and in the beginning of the seventeenth century there were Jewish wheelwrights, furrriers, hatters, shoemakers, tailors, goldsmiths, and

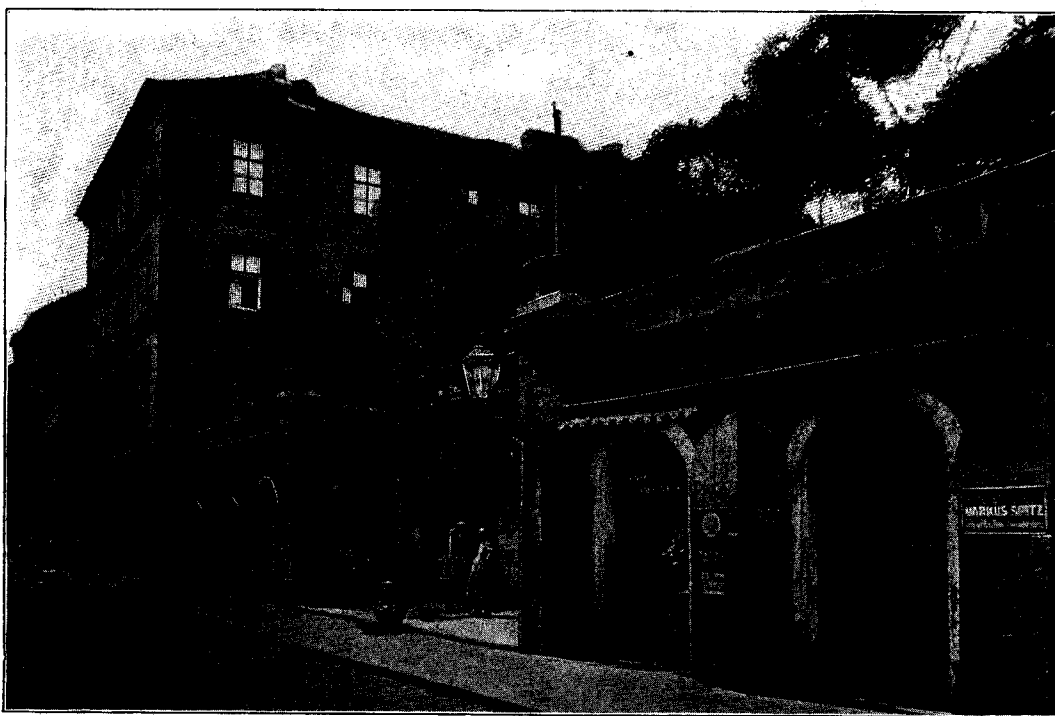
diamond-cutters. The shoemakers of the ghetto also had a gild of their own, and a gild-cup. Retail trade and dealing in spices, velvet, damask, silk, or ribbons were forbidden. The chief source of income of the

Jews, therefore, was money-lending. The greatest dishonesty prevailed in this occupation; the Jews often refused to return the pledges, and the Christians, after sending servants to pawn articles, often dismissed them and endeavored to recover the deposited objects without payment on the plea that the servants had stolen them. The handling of coin was a special source of income, and the Jews were often

accused of taking good coin to Poland and returning with inferior coin to Bohemia. They were free to engage in the profession of music, and Jewish musicians

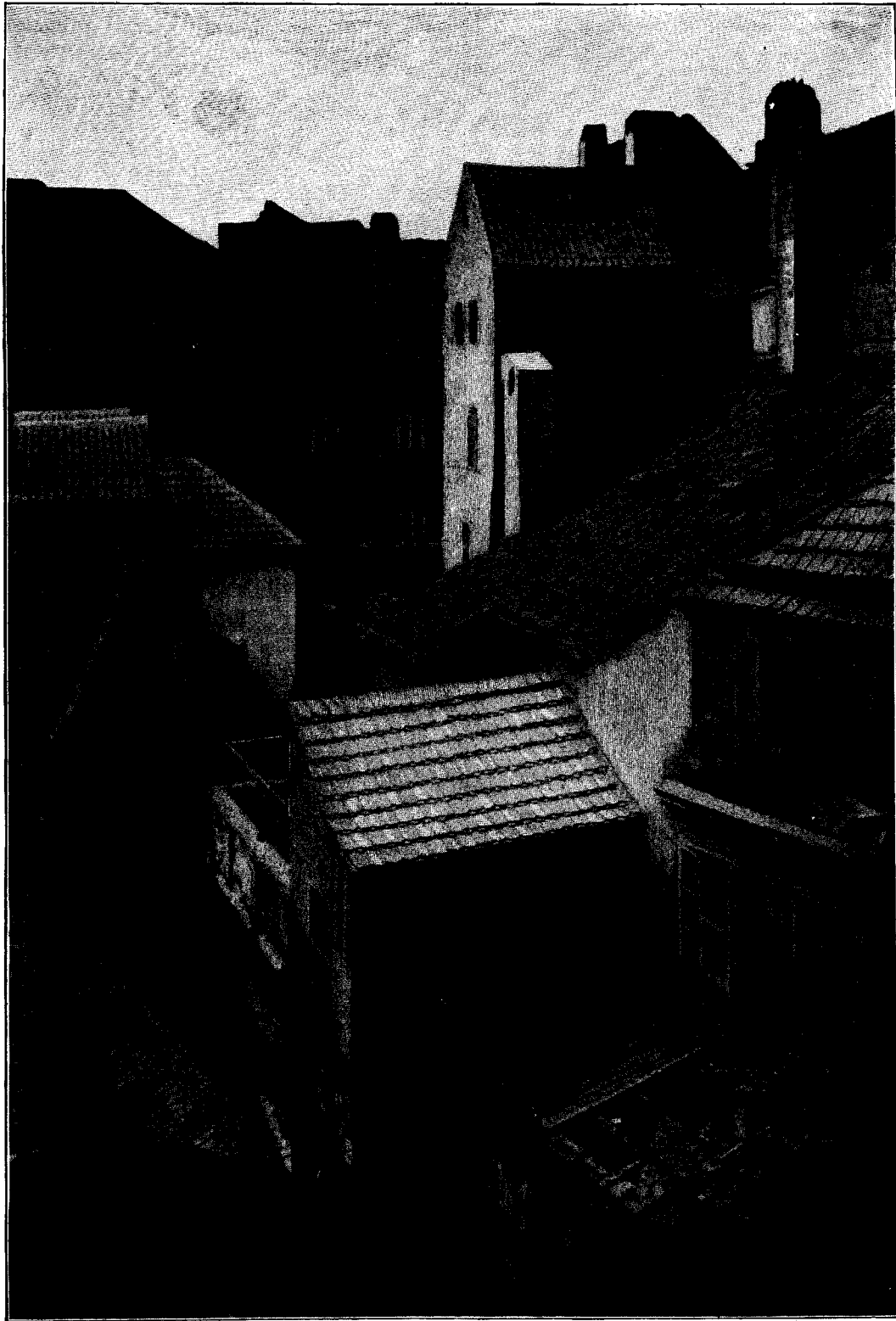


The Rabbiner Gasse, Prague.  
(From a photograph by Dr. W. Popper.)



JEWISH CEMETERY ON JOSEFSTRASSE, PRAGUE.  
(From "Das Prager Ghetto," 1903.)





SHAMES-GASSE, PRAGUE.  
(From "Das Prager Ghetto," 1903.)

often played at banquets in the palaces of the nobility.

There were some liquor-saloons kept by Jews in the ghetto. In 1650 a decree was issued in which the judges were enjoined to see that working men did not spend Sunday mornings in the saloons. The Jews were forbidden, on pain of death, to call themselves citizens of Prague. Within the ghetto Jews, and especially Jewesses, wore the most costly garments, but outside the ghetto they

**Costume.** were required to wear their badges.

They had to wear peaked yellow hats; and if they wished to wear round hats, a peak had to be fastened upon the crown. The women were obliged to wear veils fastened above the forehead, and were not permitted to wear collars. In 1748 and 1760 it was decreed that the men should allow the beard to grow, and that strips of yellow cloth should be worn by men upon the left shoulder and by women in the hair. The first proclamation against throwing stones at the Jews is dated 1677.

The Jews of the ghetto of Prague were known far and wide as excellent firemen. At every siege the so-called "Röhrkasten" was put in charge of 400 Jews, to be ready in case of fire; so at all festivities, as, for instance, at the coronation of Frederick V., of the Palatinate, as King of Bohemia in 1619. Much attention was paid to the education of children.

The names of the most prominent Jewish families of Prague are: Eger, Bondi, Gans, Horwitz, Chajes, Tausk, Jaffe, Landau, Meisel, Epstein, Posner, Kuranda, and Karpeles; Hock, Wolfy, Wessely (first Jewish professor in Austria), and M. I. Landau deserve particular mention. The population of Prague is 201,589, of whom about 19,000 are Jews. The present (1905) chief rabbi is Dr. N. Ehrenfeld. The Neusynagoge, the Meiselsynagoge, and the Tempelgemeinde have their own preachers.

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D.

S. O.

**PRAT MAIMON.** See FRAT MAIMON.

**PRAYER.**—**Biblical Data:** From the earliest

epochs recorded in the Bible profound distress or joyous exaltation found expression in prayer. However primitive the mode of worship, the individual is commonly depicted as petitioning or thanking the Divinity through prayer. Apart from the Psalter, which is a book of prayer within the Bible, the Pentateuch, the Prophets, and the Hagiographa are interspersed with prayers. At least one prayer is attributed to every great Biblical character from Hannah (I Sam. i. 10, ii. 1-10) to Hezekiah (II Kings xix. 15-19).

These individual prayers are independent of ritual injunction or priestly regulation. They are voluntary and spontaneous. Abraham prays for the salvation of Sodom and for the healing

**Individual** of Abimelech (Gen. xviii. 23-33, xx.

**Prayers.** 17); Jacob, for deliverance when Esau is approaching (Gen. xxxii. 9-12); Eliezer, that God may prosper his master's mission (Gen. xxiv. 12-14); Moses, on behalf of erring Israel (Ex. xxxii. 31, 32); Joshua, in the despair that follows the defeat at Ai (Josh. vii. 6-9); Samuel, when Israel importunes him for a king (I Sam. xii. 23); David, when the duty of building the Temple is transmitted to his son (II Sam. vii. 18-29); Jonah, when in the belly of the great fish (Jonah ii. 1-9); Daniel, for Israel's restoration from exile (Dan. ix. 3-19); Ezra, on learning of his people's backsliding (Ezra ix. 6-15); Nehemiah, on hearing of their communal hardships (Neh. i. 4-11).

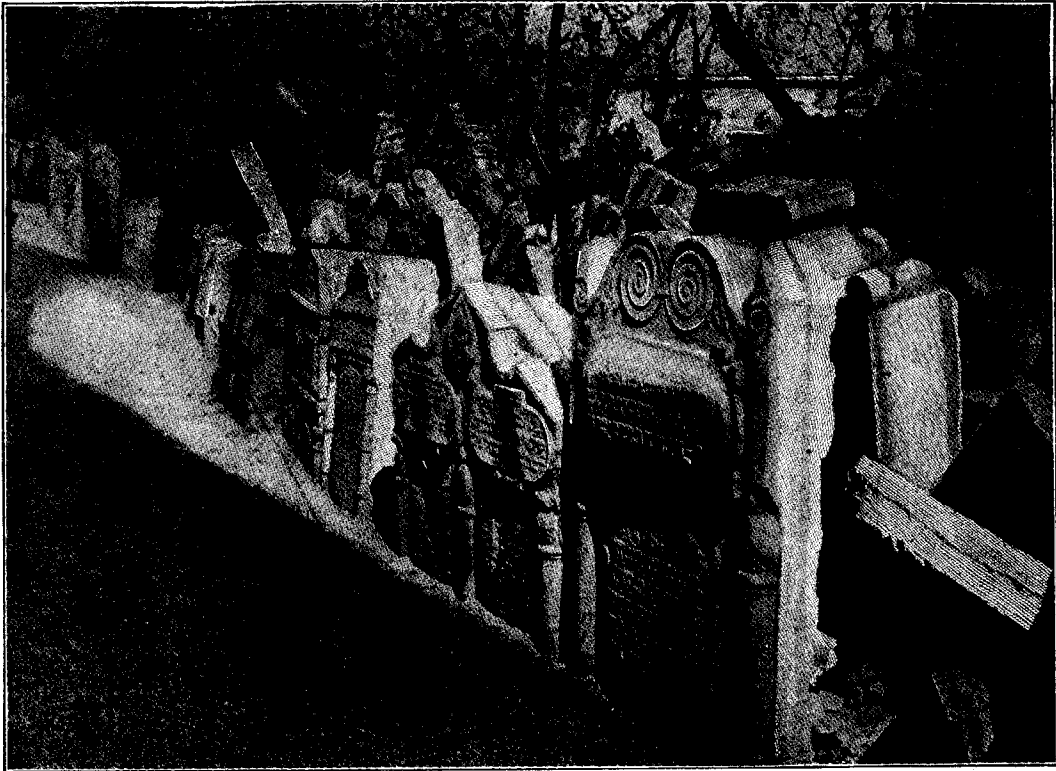
The building of the Temple naturally invited public prayer. Indeed, the prayer ascribed to Solomon at its dedication (I Kings viii. 12-53) includes every form of prayer-adoration, thanksgiving, petition, and confession. But communal prayer—that is, liturgy—is hardly found prior to the separation of Israel and Judah. The first ritual prayers are found in Deuteronomy (xxvi. 5-10 and 13-15, the former

to be recited on bringing the first-**Communal** fruits to the Temple, the latter after **Prayer.** giving tithes). In connection with

the Atonement-sacrifice, Aaron the priest lays his hands upon the head of the goat and confesses over it "all the iniquities of the children of Israel" (Lev. xvi. 21). Some words of prayer probably accompanied most offerings and sacrifices, and, perhaps, the building of altars (Gen. xii. 8, xiii. 4). Again, the injunction imposed upon Aaron and his sons to bless the children of Israel occurs in a specified prayer-formula—the threefold priestly blessing (Num. vi. 22-27).

Many portions of the Bible have been incorporated into the liturgy, though in their original places they are merely portions of narratives or collections of precepts. The most notable example is the Shema' (Deut. vi. 4-9). "Liturgy," then, is a term wider than "prayer."

It may be inferred that organized service was sufficiently well established in the days of the prophets of the eighth and seventh centuries to have drifted into conventionality (comp. Isa. i. 15, xxix. 13, lviii. 5). That Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (vi. 10), and that Ps. lv. 17 speaks of prayer "evening and morning, and at noon," would indicate the institution of triple daily services,



ROW OF TOMBSTONES IN THE OLD CEMETERY AT PRAGUE.  
(From Jerabek, "Der Alte Prager Juden Friedhof.")



A CORNER OF THE OLD JEWISH CEMETERY AT PRAGUE.  
(From Jerabek, "Der Alte Prager Juden Friedhof.")

though I Chron. xxiii. 30 specifies only morning and evening. So, too, the mention of grace before and after meat in the New Testament (Matt. xv. 36; Acts xxvii. 37) leads to the inference that such a prayer became customary before the close of the Old Testament canon.

As to the manner of worship, the chant is probably older than the spoken prayer (Ex. xv.), even as verse is older than prose. Later, the musical embellishments of the service became

**Mode of very elaborate. The significance of Worship.** many of the musical terms in the Psalms is uncertain. The singers were a guild differentiated by gradations of importance (see I Chron. xvi., and note the reference to psaltery, harp, cymbal, and trumpet). Among those that returned to Jerusalem the "two hundred singing men and singing women" are separately specified (Ezra ii. 65). It was customary in prayer to turn toward the Temple at Jerusalem (I Kings viii. 38; II Chron. vi. 34; Dan. vi. 11); this attitude may even have been considered necessary to give validity to the prayer. The Israelites prayed both standing and kneeling. Fasting and weeping were not unusual accompaniments of petition and confession, and occasionally, in times of great distress, sackcloth and ashes were added, and even rending of the mantle and shaving of the head (Job i. 20).

The belief in the objective efficacy of prayer is never questioned in the Bible. The prayer of Moses removes the plague from Egypt (Ex. viii. 29, 31) and heals the leprosy of Miriam (Num. xii. 13, 14). Both Elijah and Elisha restore by prayer apparently lifeless children (I Kings xvii. 20; II Kings iv. 33); and prayer with fasting and repentance averts the decree of doom against Nineveh (Jonah iii.). Similar incidents abound throughout the Scriptures.

A. M. H. H.

—**In Rabbinical Literature:** The word "tefillah" is defined as "thought" and "hope" (comp. תפלה; Gen. xlvi. 11), as representing the means of reasoning and discriminating (comp. והפלה; Ex. ix. 4) between good and evil. A tefillah consists of two parts: (1) BENEDICTIONS, or praises of God's greatness and goodness, and expressions of gratitude for benefits received; (2) petitions, of either a public or private character. A tefillah is called a "service of the heart." "Ye shall serve the Lord your God" (Ex. xxiii. 25) is understood as "Ye shall worship God in prayer." The Patriarchs were the first authors of prayers, and are credited with instituting those for the morning, afternoon, and evening (see Abudarham, "Hibbur Perush ha-Berakot weha-Tefillot," p. 8a, Venice, 1566). Moses was the author of the phrase, "a great God, a mighty, and a terrible" (Deut. x. 17), which was incorporated into the opening of the Amidah (Yer. Ber. vii. 3; Yoma 69b). David and Daniel prayed thrice daily (Ps. lv. 17; Dan. vi. 10).

Praying was, however, of a devotional character and entirely voluntary during the time of the First Temple. The Davidic hymns sung by the Levites and the vows of repentance accompanying the sin-offerings were the only obligatory exercises, though, according to Maimonides, at least one prayer a day

was obligatory from the time of Moses to Ezra ("Yad," Tefillah, i. 3). The regular daily prayers commenced after the destruction of the First Temple, when they replaced the sacrifices (Hos. xiv. 2: "render as bullocks the offering of our lips" [R. V.]). It appears, however, that in Talmudic times the prayers were not recited generally, except among the middle classes. R. Gamaliel exempted from prayer husbandmen and working men, who were represented by the readers of the congregation (R. H. 35a). The higher class, that is, the scholars, would not be disturbed in their studies, which they

**Prayer Substituted for Sacrifice.** considered of superior importance to prayers. R. Judah recited his prayers only once in thirty days (*ib.*). R. Jeremiah, studying under R. Ze'era, was anxious to leave his study when the time for prayer arrived; and Ze'era quoted, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. xxviii. 9; Shab. 10a).

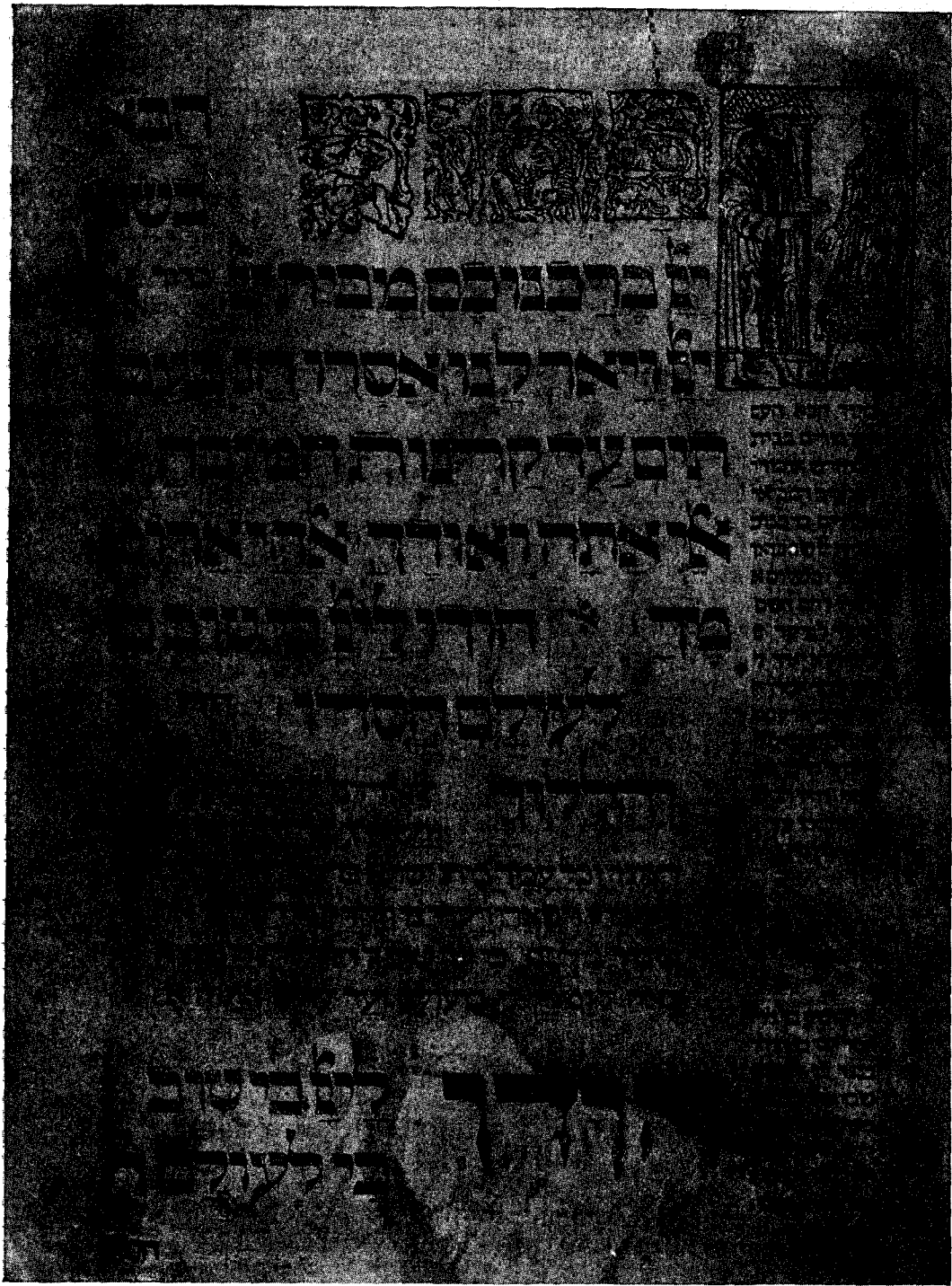
The Talmudists were so occupied with their studies that they could not concentrate their minds on the prayers, which they accordingly often read unconsciously. R. Hiyya b. Ashi said, "Whosoever is not in a settled state of mind shall not pray." R. Eliezer exempted travelers from praying for three days after returning from a journey. R. Eleazar b. Azariah would exempt almost anybody, on the novel plea that the prophet Isaiah had called exiled Israel the "afflicted" and "drunken," and a drunkard must not pray (Isa. li. 21; 'Er. 65a). Raba, who observed R. Hamnuna lingering over his prayers, remarked, "They put aside everlasting life [the Law] and concern themselves with the temporal life [praying for maintenance]" (Shab. 10a). Prayers should not be considered as a set task, but as petitions to Omnipotence for mercy (Abot ii. 18).

The Jewish monotheistic theory would not permit of any intermediary between God and the prayers of devotees. R. Judah said, "An appeal to a mortal patron for relief depends on his servant's willingness to permit the applicant to

**Intermediary Angels: Cabalistic View.** enter; but appeals to the Almighty in time of trouble do not depend on the angel Michael or Gabriel; one need only call upon God." "Whosoever shall call on the name of the Lord shall be delivered" (Joel iii. 5 [A. V. ii. 32]; Yer. Ber. ix. 1). The cabalists, however, accepted the symbolic ΜΕΤΑΤΡΟΝ as the intermediary who records in the upper heaven man's prayers in order that they may be reviewed by the Almighty. In another version Sandelfon (= Σανάδελφος) forms of the prayers a crown for the Almighty (Zohar, Wayaḳhel, 167b).

The cabalists of a later period made direct appeals to the "mal'ake raḥamin" (angels of mercy), which practise was criticized as contrary to the Jewish faith. Traces of mediation are found in the Talmud: "Mountains and hills ask mercy for me! Heavens and earth . . . sun and moon . . . stars and constellations, pray for me" ('Ab. Zarah 17b); but these expressions are merely figures of speech.

Preparations, based on "Prepare to meet thy God, O Israel," were made before prayers (Amos iv. 12).



PAGE FROM THE FIRST ILLUSTRATED PRINTED HAGGADAH, PRAGUE, 1526.  
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

The pious of ancient times occupied one hour in preparation for prayer (Ber. v. 1). Ezra's ordinance required scrupulous washing of the body immediately before prayer (Yer. Ber. iii. 4). One must be properly attired. Raba b. Huna put on red gaiters, another rabbi placed a mantle over his shoulders and reverently crossed his hands, "like a servant in the presence of his master" (Shab. 10a). The 'Amidah is recited standing (whence the term) and facing the Holy Land ("pray unto thee toward their land"; I Kings viii. 48). Those that live in Palestine

**Preparation and Posture.** city which thou hast chosen"; at Jerusalem the worshiper shall "spread forth his hands toward this house"; at the Temple, "before thine altar,"

the Holy of Holies (comp. I Kings viii. 31, 38, 44). Thus all Israel, at prayer, turn the face in the same direction (Yer. Ber. iv. 5).

One shall not mount a platform, but shall pray from a lowly position, for "Out of the depths have I cried unto thee, O Lord" (Ps. cxxx. 1). R. Eliezer b. Jacob said the worshiper (at 'Amidah) should keep his feet together, "straight," as do the angels (comp. Ezek. i. 7; Ber. 10b). He shall spread out and raise his hands toward the Holy King (Zohar, Balak, 195b); he shall direct his eyes downward and his heart upward (Yeb. 105b). During a benediction he shall bow down, and then arise at the mention of God's name (Ber. 13a). The higher one's rank the more lowly should one's conduct be. Thus, the ordinary worshiper bows at the beginning and end of the 'Amidah and of Modim; the high priest bows at every benediction; but the king remains kneeling until the end of the prayer, as did Solomon (I Kings viii. 54; Yer. Ber. i. 5). At the end of the 'Amidah the worshiper steps back three paces and bows to the right and to the left. Abaye and Raba stepped back in a bowing position (Yoma 58b). This resembles the custom followed in taking leave of royalty in ancient times.

R. Judah limited the time during which the morning prayer may be recited to the first four hours of the day (Ber. iv. 1). R. Johanan says it is meritorious to worship at dawn, citing, "They shall fear with the sunshine" (Ps. lxxii.

**Time and Place.** 5, Hebr.). The Wetikin (וְתִיקִין = "the ancient pious," perhaps identical with the *Essenes*) watched for the first rays of the sun to begin the 'Amidah (Ber. 9b, 29b). There are now several societies of Wetikin in Jerusalem who worship at that hour. They have prepared tables of the sunrise for the year round from special observations taken from Mount Olivet. Raba would not order prayer for a fast-day in cloudy weather: "Thou hast covered thyself with a cloud that our prayer should not pass through" (Lam. iii. 44; Ber. 32b).

R. Huna said that the worshiper should have a regular place for his prayers, like Abraham, who had a "place where he stood before the Lord" (Gen. xix. 27; Ber. 6b). In the synagogue the elders sit in the front row, at the back of the Ark, and facing the people; the people sit in rows facing the Ark and the elders ("Yad," Tefillah, xi. 4). The front row, known as "the mizrah" (the east), thus became

distinguished as the place of prayer for the honored members of the congregation. The rabbi occupies the first seat to the right of the Ark, the dayyanim and learned men sitting next to him, while the "parnas" (president) occupies the seat to the left of the Ark, the leaders of the congregation coming next. The prayers, especially the 'Amidah, should be offered partly in solemn silence and partly in a plaintive voice (Yer. Ber. iv. 4). One

**Solemnity and Decorum.** who raises his voice has too little faith in the efficacy of prayer (Ber. 24b). R. Jonah prayed in silence at the synagogue and aloud at home

(Yer. Ber. iv. 1). The hazzan, who is the congregational representative ("sheliaḥ zibbur"), repeats aloud the 'Amidah for the benefit of those who can not read; and they respond "Amen" (see *AMEN*).

The duration of prayer is discussed in the Talmud; some quote Hannah, who "continued praying" (I Sam. i. 12). R. Levi deprecates the "talk of lips"; other rabbis censure one who prolongs his prayers and praise him who shortens them. R. Akiba shortened his prayers in public and prolonged them in private (Yer. Ber. iv. 1; Ber. 3a, 31a, 32b). The regular prayers are generally conducted in a congregation of no less than ten adults; and it is highly commendable to pray in public (Ta'an. 8a), but where it is inconvenient to join the congregation the prayers are recited in private. Women as well as men are under obligation to pray (Ber. iii. 3). Girls are discouraged from praying. The Talmud classes among useless creatures "a praying girl, a gossiping widow, and a truant boy" (Soṭah 22a).

One who prays for others will be answered first, and will be relieved himself if in the same need, for "the Lord turned the captivity of Job, when he prayed for his friends" (Job xlii. 10; B. K. 92a). Moses is credited with praying for sinners, that they might repent, referring to he "made intercession for the transgressors" (Isa. liii. 12; Soṭah 14a). In times of trouble, when a fast-day is ordered, the people go out to the cemetery to seek the intercession of the dead (Ta'an. 16a; see *DEATH IN RABBINICAL LITERATURE*).

The efficacy of prayer is emphasized in many ways. When Isaiah went to Hezekiah with the message, "Set thy house in order: for

**Efficacy of Prayer.** thou shalt die" (Isa. xxxviii. 1), Hezekiah answered, "Ben Amoz, finish thy prophecy and go! I have a tradition of my forefather [David] that even

when the edge of the sword touches the neck one shall not stop praying for mercy" (Ber. 10a). R. Hanina b. Dosa was celebrated for effecting cures by his prayer; he could tell whether his efforts would prove successful, and would say, "This patient will live," or "This patient will die." He judged by "the fruit of his lips": when the prayer flowed freely from his mouth, it augured success; when otherwise, it meant failure. It is related that R. Johanan b. Zakkai relied more on R. Hanina than on himself when prayers were needed for his sick child, assuring his wife, "Although I am greater in learning than Hanina, he is more efficacious in prayer; I am, indeed, the prince, but he is the steward who has constant access to the king" (Ber. 34b).

Another story concerns R. Gamaliel, who sent messengers to Hanina requesting him to pray for his son. Hanina ascended to the garret, prayed, and came down, telling the messengers that the crisis had passed. They noted the time, and found that at that hour the patient had recovered and demanded food (Yer. Ber. v. 5).

The prayer of one who is the righteous son of one who is righteous is more efficacious than the prayer of the righteous son of a wicked man. R. Isaac said, "The prayer of the righteous is comparable to a pitchfork [עֵתָר; comp. יִיעָרָה = "entreated"; Gen. xxv. 21]; as the pitchfork changes the position of the wheat so the prayer changes the disposition of God from wrath to mercy" (Yeb. 64a). R. Isaac was of the opinion that prayer could even reverse the high judgment, though R. Eleazar did not think it could reverse a judgment already decreed (R. H. 18a). The same R. Isaac says that the reading of the Shema' before retiring is like a two-edged sword against demons (Ber. 5a; Rashi *ad loc.*). R. Judah says that prayer can change the sex of the embryo as if it were "clay in the potter's hands." Rab says Dinah was originally a male, whose sex was changed by the prayer of Rachel. This, however, is contradicted in the Mishnah, which characterizes any ex post facto prayer as "a vain effort" (Ber. ix. 3; 60a).

Prayer is valued higher than sacrifice (Ber. 32b). The prayer of the poor is as worthy as that of Moses and even more efficacious (based on Ex. xxii. 27 and Ps. xxii. 24; Zohar, Wayishlah, 168b). Prayer, when offered with intensity, is as flame to coal in uniting the higher and lower worlds (Zohar, Wayakhel, 218b). Prayer is a part of Providence; it is a panacea for all ills; it must, however,

**Sig-** be harmonious in word and spirit, like  
**nificance of** poetry with music ("Tikkurim," iv. 16,  
**Prayer.** 20, 23). "God is not less omniscient  
because we are taught to pray to Him,  
nor is He less good because He awaits our humilia-  
tion before He grants us relief; but we must assure  
in general terms that the expression of our wants in  
prayer is one of the duties incumbent on us, in com-  
mon with all others; a test whether we are obedient  
and thereby deserving the divine favors, or whether  
we are obdurate and therefore deserving the con-  
tinuance of the evil which afflicts us, as a just re-  
compense for our transgressing in not recognizing  
the divine Power, in whose hand alone our enlarge-  
ment is placed" (Leeser, "Discourses," x. 30).

The authorship and compilation of the prayers, at least of the Shema' and its benedictions, the Shemoneh 'Esreh, and the Birkat Sheba', are credited to 120 elders, among them more than 80 prophets (Yer. Ber. ii. 4; comp. Meg. 13b). Simeon ha-Pakoli arranged the Shemoneh 'Esreh in the presence of R. Gamaliel at Jabneh; Samuel ha-Katan added thereto the benediction, known as "We-la-Malshinim," against the Sadducees (Ber. 28b) and for the extinction of what were considered anti-Jewish sects, whom the Pharisees feared as dangerous to Judaism. The 'Amidah nevertheless retained the original name of Shemoneh 'Esreh. Various explanations are advanced for the number "eighteen" (Yer. Ber. iv. 3). It is not known whether the prayers were originally taught orally or were committed formally to writing;

evidently they were recited by the people from memory for a long time, perhaps as late as the geonic period.

The first benediction in the Shemoneh 'Esreh is called "Birkat Abot"; the second relates to resurrection; the third is the Kedushshah.

**Shemoneh 'Esreh.** The three concluding benedictions are: Rezeh (on the restoration of Zion); Modim (on gratitude to God); and Sim Shalom (a prayer for peace). The intermediate thirteen benedictions are solicitations for public and personal welfare. The abridgment of the thirteen benedictions is known as "Habinenu," and reads as follows: (1) "Grant us, O Lord our God, wisdom to learn Thy ways; (2) subject our hearts to Thy fear; (3) forgive our sins; (4) redeem us; (5) keep us from suffering; (6) satisfy us with the products of Thy earth; (7) gather our dispersed from all quarters; (8) judge us in Thy faith; (9) punish the wicked; (10) reward the righteous; (11) rebuild Thy city and reconstruct Thy Temple; (12) let the royalty of David Thy servant flourish, and continue the generations of Jesse's son, Thy anointed; (13) anticipate our call by Thy answer. Blessed be the Lord who harkens to prayer" (Ber. 29a). This is the epitome of the nineteen benedictions. According to R. Akiba, if one is pressed for time, or if for other reasons one is unable to fully recite the benedictions, one may use this abridgment (Ber. iv. 3, 4).

Every 'Amidah is preceded by the first three, and concluded by the last three benedictions. On Sabbaths and holy days the intermediary thirteen benedictions of Shemoneh 'Esreh are omitted and replaced by one benediction bearing on the special occasion.

R. Johanan says one may pray all day. Others are of the opinion that the permissible number of prayers is limited to three, and on a fast-day to four, including NE'ILAH (Ber. 21a, 31a). R. Samuel b. Nahamani says the three prayers are for the three changes in the day: sunrise, noon, sunset (Yer. Ber. iv. 1). It is advised that Shaḥarit, Minḥah, and Ma'arib should be recited; never-

**Number of** theless, the Ma'arib prayer is not ob-  
**Prayers.** ligatory. The Zohar distinctly says  
that the evening is not opportune for

prayer (Zohar, Wayehi, 229b). This, however, refers to the 'Amidah and not to the Shema' and its benedictions (see MA'ARIB). The Shema' of the morning is preceded by two benedictions and concluded by one; the Shema' of the evening is preceded by two and concluded by two, making altogether seven benedictions, fulfilling the verse, "Seven times a day do I praise thee" (Ps. cxix. 164; Ber. 11b). The Shema', with its benedictions beginning with Baraku, was subsequently joined to the 'Amidah. These in turn were preceded by hymns based on the verse, "Serve the Lord with gladness: come before his presence with singing" (Ps. c. 2). These hymns are called "Pesuke de-Zimra" (verses from the Psalms), and consist of excerpts from the Scriptures, principally from the Psalms. On Sabbaths and holy days more hymns were added. The hymns begin with Baruk she-Amar and close with Yishtabbah. This conclusion contains thirteen categories of prayers: song, praise, hymn, psalm, majesty, dominion, victory,

grandeur, might, renown, glory, holiness, and sovereignty, corresponding to the thirteen attributes of God (Zohar, Terumah, 182a).

The preliminary benedictions were later added to the Shaḥarit service. Then were interpolated readings from the Pentateuch, Mishnah, and Gemara, based on the Talmudic saying: "One should divide his time into three periods: Scripture, Mishnah, and Talmud" (Kid. 30a). Still later many other additions, extensions, and embellishments were included, among them being the Adon 'Olam and the 'Alenu (in the 16th cent.).

The Shemoneh 'Esreh was followed by Wehu Raḥum, a kind of seliḥah (for Mondays and Thursdays), and by Wa-Yomer Dawid (daily, except on semi-holy days). The verse "Wa-Yomer Dawid" (II Sam. xxiv. 14) is the preface to the "taḥnun" beginning with Raḥum we-Ḥannun, and containing Psalm vi. and other Scriptural passages. This taḥnun is a "silent" prayer, and is said in a muffled voice, with the face turned downward and resting on the arm, to resemble the posture of Moses and of Joshua (Deut. ix. 18, 25; Josh. vii. 6; see Meg. 22b; B. M. 59b). This is followed by Ashre (Ps. cxlv.) and U-ba le Ziyon, 'Alenu, and the psalm of the day, as they were recited by the Levites in the Temple (Tamid vii. 4). The Ani Ma'amin, or the thirteen articles of faith according to Maimonides, is part of the additions at the close of the Shaḥarit prayer. See, further, MINḤAH PRAYER and MA'ARIB.

The Sabbath prayers begin on Friday evening with Qabbalat Shabbat, composed of six psalms—xcv. to xcix., and xxix.—representing the six weekdays. Next comes the piyyuṭ Lekah Dodi. This poem, composed by Solomon ha-Levi Alkabiṣ (1529), is based on the words of Ḥanina, "Come, let us go out to meet the Queen Sabbath" (Shab. 119a); it is concluded by Ps. xcii. and xciii., followed by Ma'arib. We-Shameru (Ex. xxx. 16, Sabbath 17) is recited before the 'Amidah. The **Prayers.** main benediction of the 'Amidah is the Atta Kiddashta, etc. The hazzan's repetition of the 'Amidah is Magen Abot, a digest of the seven benedictions (Shab. 24b; Rashi *ad loc.*; "Yad," Tefillah, ix. 10). The second chapter of Shabbat, Ba-Meh Madliḳin, is read, followed by the 'Alenu. Kiddush is recited in the synagogue by the hazzan for the benefit of strangers.

Sabbath morning prayers commence as on weekdays. Of the hymns, Ps. c. is omitted, its place being taken by Ps. xix., xxxiv., xc., xci., cxxxv., cxxxvi., xxxiii., xcii., xciii. Nishmat is a remnant of the mishnaic period (Ber. 59b; Ta'an. 6b); also El Adon, with the alphabet as the initial letters of the verses (see Zohar, Wayaḳhel, 105b).

The seventh intermediary benediction of the Shaḥarit 'Amidah begins with Yismah Mosheh. Berik Shemeh (before taking out the Scroll from the Ark) is from the Zohar, and contains the sentence: "We depend not on a man nor do we trust in a Son-God, but in the God of heaven, who is the true God." The Yeḳum Purḳan, composed in Babylon in Aramaic, is similar to the Mi she-Berak, a blessing for the leaders and patrons of the synagogue. The Sephardim omit much of the Yeḳum

Purḳan. Ha-Noten Teshu'ah is a blessing for government officials.

The main benediction of MUSAF, Tikḳanta Shabbat, is composed of words in reversed alphabetical order. When the New Moon falls on Sabbath, Atta Yazarta is substituted. En ke-Elohenu follows, which the Sephardim recite every day. The Shir ha-Yiḥud and An'im Zemiroṭ are credited to R. Judah ha-Ḥasid of Ratisbon. The main benediction of the Minḥah 'Amidah is the Atta Eḥad, of which there were two versions (see Seder of Amram Gaon, p. 30a); the three verses at the conclusion, Ps. cxix. 1, lxxi. 19, xxxvi. 7, are references to the deaths of Moses, Joseph, and David, each of whom died on a Sabbath afternoon (Zohar, Terumah, 278; comp. Seder Amram Gaon, *l.c.*). Ibn Yarḥi says they refer to the wicked who are released from Gehinnom on Sabbath and return thereto in the evening ("Ha-Manhig," 33b). Since, therefore, these verses refer to mourning they are omitted when taḥnun is omitted on week-days.

After Minḥah, during the winter Sabbaths (from Sukkot to Passover), Bareki Nafshi (Ps. civ., cxx.—cxxxiv.) is recited. During the summer Sabbaths (from Passover to Rosh ha-Shanah) chapters from the Abot, one every Sabbath in consecutive order, are recited instead of Bareki Nafshi. The weekday Ma'arib is recited on Sabbath evening, concluding with Wilhi No'am, We-Yitten Leka, and Habdalah.

The New Moon is announced with a blessing on the Sabbath preceding it. YOM KIPPUR QATAN is recited on the day before New Moon. Ya'aleh we-Yabo is inserted in the Shemoneh 'Esreh of New Moon. HALLEL is given after the 'Amidah. The Musaf service contains the main benediction of Mi-Pene Ḥaṭa'enu and refers to the New Moon sacrifices in the Temple.

The services for the three festivals of Passover, Pentecost, and Sukkot are alike, except the special interpolated references and readings for each individual festival. The preliminaries and conclusions

of the prayers are the same as on Sabbath. **The Three Festivals.** The 'Amidah contains seven benedictions, with Attah Beḥartanu as the main one. Musaf includes Mi-

Pene Ḥaṭa'enu, with reference to the special festival and Temple sacrifices on the occasion. The sacerdotal blessing on the pulpit or platform of the Ark ("Dukan") is pronounced by the "kohanim" after Reḡeh in the 'Amidah. On week-days and Sabbath the priestly blessing is recited by the hazzan after Modim. In Palestine the Dukan is pronounced by the kohanim every day; in Egypt it is pronounced every Saturday.

The New-Year service begins with the preliminary prayers for Sabbath and holy days. There are interpolations in the 'Amidah referring to the New-Year's blessings. The main benediction begins with Ube-ken, praying for the recognition of God's power, the restoration of the Jewish state, reward of the righteous and punishment of the wicked, and universal theocracy. The prayers for the Day of Atonement are similar to those for New-Year's Day, but with special references to the significance of the day. The Widdui (confession of sins), beginning with 'Ashamnu and Al-Ḥet, is repeated in



every 'Amidah and, in an abridged form, at NE'ILAH. The Maḥzor contains many extra piyyuṭim for these holy days, the best known being KOL NIDRE (for the eve of Yom Kippur) and the 'Abodah (for Musaf). The Talmud declares that individual worshippers may shorten the long 'Amidah of Rosh ha-Shanah and of Yom Kippur (Yer. Ber. i. 5; R. H. 35a).

There are no special prayers for either ḤANUKKAH or PURIM, except those connected with the lighting of the Ḥanukkah lamp and the singing of Ma'oz Zur and Hallel after Shaḥarit on the Maccabean festival, and the reading of the Scroll of Esther, with some special yozerot in Shaḥarit, on Purim. There are special references in the 'Amidah at Modim to both Ḥanukkah and Purim. Examples of private devotions are to be found in Baer's "'Abodat Yisrael," p. 162. See DEVOTIONAL LITERATURE.

In regard to the language of the prayers, R. Judah preferred the vernacular Aramaic for all petitions concerning personal needs.

**Praying in the Vernacular.** R. Johanan, however, preferred Hebrew, because "the attending angels pay no attention to Aramaic" (Shab. 12b). Maimonides asserts that the use of foreign languages by Jews exiled in Persia, Greece, and other countries from the time of Nebuchadnezzar caused Ezra and his synod to formulate the prayers in pure Hebrew, so that all Israelites might pray in unison ("Yad," Tefillah, i. 4). However, private prayers in Aramaic were later inserted in the prayer-book; and Saadia Gaon included some in Arabic. Since the sixteenth century the prayer-book has been translated into most European languages.

The terminology of the prayers is the key to the investigation of their antiquity. In a number of instances the phrases are almost identical with those found in the New Testament; e. g., "Abinu she-bashamayim" = "Our Father in heaven"; "May His great name be extolled and hallowed," "may He establish His Kingdom" (in the Ḳaddish) = "Hallowed be Thy name, Thy Kingdom come"; "We will sanctify Thy name in the world as they sanctify it in the highest heaven" (in the Ḳedushshah) = "Thy will be done on earth as it is in heaven." "Give us this day our daily bread" was a common prayer among the Talmudists. See BENEDICTIONS; LITURGY; MAḤZOR; PIYYUṬ; SELIḤAH; YOZER; ZEMIRAH.

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E. C.

J. D. E.

**PRAYER-BOOKS:** The collection, in one book, of the year's prayers for week-days, Sabbaths, holy days, and fast-days is generally known as the "Seder Tefillot," or simply the "Siddur." The first compilation known of the Jewish book of common prayer is that of Amram Gaon, principal of the yeshibah of Matah Meḥasya in Babylon (846-864). This prayer-book was extensively used and referred to by the early authorities, as Rashi, the tosafists,

Asheri, and Caro. The "Seder Rab Amram," as it was called, was the basis of all subsequent prayer-books. Azulai thinks that the disciples of Amram wrote this siddur

#### First Prayer-Book.

("Shem ha-Gedolim," ii. 48a). Interpolations were made, however, not only by Amram's disciples but also by others in later periods. Amram is quoted (*ib.* ii. 26a); so are Saadia Gaon and other geonim who lived after Amram's death. The language of some of the later interpolations is not in the geonic style. Nevertheless, the siddur as a whole still retains the original system of Amram Gaon.

Amram's siddur is interspersed with decisions from the Talmud and with notes of customs prevailing in the yeshibot of Babylon. The text, with the exception of the benedictions, is somewhat abridged. But between the divisions or chapters there are many midrashic excerpts, accompanied by individual ḳaddishim, that are omitted in the subsequent prayer-books. "Seder Rab Amram" is nearer the Sephardic than the Ashkenazic minhag. The contents of the siddur are: Shaḥarit (morning prayer), Ma'amadot, Minḥah, Ma'arib (omitting the 'Amidah), the Shema' before sleep, seliḥot for Mondays and Thursdays, prayers for Sabbath and close of Sabbath, New Moon, Blessing of New Moon, fast-days, Hanukkah, Purim, Passover, Haggadah, Pentecost, Ninth of Ab, New-Year, Yom Kippur, Sukkot, order of the 'erub, circumcisions, and weddings, and also prayers for travelers, occasional prayers, and mourners' benedictions.

The second part consists of a collection of seliḥot by later authors, divided into fifteen ma'amadot" for the fifteen nights preceding Rosh ha-Shanah, and hymns and yozerot (piyyuṭim) for Rosh ha-Shanah and Yom Kippur. Amram's siddur, which remained in manuscript over 1,000 years, was first published at Warsaw in 1865 from a Hebron manuscript purchased by N. N. Coronel.

Saadia Gaon, principal of the yeshibah of Sura (928-942), was the compiler of another prayer-book, preserved in a manuscript found at his birthplace, Al-Fayyum, in Egypt. The manuscript includes two prayers composed by Saadia, and translated into Arabic—one by Saadia himself and one by Zemaḥ b. Joseph (Neubauer, "Cat. Bodl. Hebr. MSS." cols. 1096, 2197, 2250).

Moses Maimonides (1135-1204) gives the order of prayers for the whole year in the "Seder Tefillot Kol ha-Shanah," at the end of the second book of the "Yad." It is identical with the Sephardic minhag. This text, with a German translation, was published by Leon J. Mandelstamm, at St. Petersburg, in 1851.

The most important early compilation of the prayers is the "Maḥzor Vitry," which was the basis of the Ashkenazic minhag introduced by the French rabbis in 1208; it was first published by the Mekize Nirdamim, and was edited by Simeon Hurwitz (Berlin, 1893). The "Maḥzor Vitry" is ten times as voluminous as the "Seder Rab Amram," which is frequently referred to. Saadia and other geonim are also quoted. As in the earlier compilations, the decisions of the Talmud and codes are em-

bodied before the subject-divisions of the text. Here occur, probably for the first time, the compilation of "hosh'anot" (p. 447) and of "zemiroth" (songs, hymns) for various occasions (pp. 146, 177, 184), a parody for Purim (p. 583), and a valuable collection of "sheṭarot." The piyyuṭim are listed in a separate "ḳontres" edited by H. Brody (Berlin, 1894).

Rabbi Elhanan (18th cent.) is credited with the compilation of "Seder Tikḳun Tefillah" (Tos. Ber. 60b). Jacob Asheri (14th cent.), in *Tur Oraḥ Hayyim*, compares Amram's, the Sephardic, and the Ashkenazic siddurim (§ 46). Jacob Landau, in his "Agur" (15th cent.), speaks of the Italian, Castilian, and Spanish siddurim. There were also the Romagna siddur and the Minhag France, the latter, very similar to the Ashkenazic ritual, being used in Carpentras, Avignon, Lisle, and Cologne. The principal differences are between the Ashkenazic ritual and the Sephardic ritual. The Minhag Ashkenaz, in the seventeenth and eighteenth centuries, was used throughout Bohemia, Poland, Moravia, White Russia, and Lithuania; the Minhag Sefarad was used in Spain, Portugal, and the Orient;

**Various** the Italian rite is identical with the **Minhagim**. Minhag Romi, to which the Minhag Romagna likewise is very similar.

The divergence among these rituals was mainly in the piyyuṭim and appended prayers. The traditional prayers and benedictions were not changed, except that the Sephardim used a few more adjectives and a profusion of cabalistic synonyms. From the time of the Ashkenazic cabalist Luria, the Ḥasidim used the Minhag Sefarad in many sections of Russia, Poland, Galicia, and Rumania, and the Karaite siddur forms a special division in the Jewish liturgy.

The first printed prayer-book appears to be the Minhag Romo of Soncino (1486), called "Sidurello." In the colophon the printer says: "Here is completed the sacred work for the special minhag of the Holy Congregation of Rome, according to the order arranged by an expert"; the date given is the 2d of Iyyar, 5246 (= April 7, 1486). There is a unique copy of this siddur in the Sulzberger collection at the Jewish Theological Seminary of America, with the addition of the Haggadah.

The first prayer-book of the Minhag Sefarad is curiously entitled "Temunot, Teḥinnot, Tefillot" (Reflections, Devotions, and Prayers); it was published at Venice in 1524. As early as the sixteenth century the prayer-book had become too bulky to handle. In a siddur of that time the publisher apologizes: "Observing that the material in this work is constantly increasing, that it is attaining the size of the Shulḥan 'Aruk . . . and has become too cumbersome to be carried into the synagogue, the present publisher, with a pure heart, decided to print the siddur in two volumes, the first to contain the daily prayers, and the second the prayers for the holy days. This arrangement will enable one to purchase either part, as he may desire" (Roest, "Cat. Rosenthal. Bibl." i. 734).

The Karaite siddur was first published in Venice in the sixteenth century, in four volumes, for the use of the congregations in Crimea, Poland, and Lithuania. Two centuries later it appeared at Chu-

fut-Kale, with additional piyyuṭim, one for every Sabbath, suited to the parashah (by Judah Gibbor, in 3 vols.).

At the end of the seventeenth century the publishers became careless in printing the prayer-books. Many printer's errors crept in, as well as mistakes in grammar, more especially in the Ashkenazic siddurim. An effort was made to remedy the evil, and the first corrected text was edited by Nahman Lieballer and published at Dyhernfurth in 1690. He was followed by Azriel and his son Elijah Wilna, in the 1704 edition of Frankfort-on-the-Main. Solomon Hanau, a well-known Hebrew grammarian, made some radical corrections in the 1725 edition of Jessnitz. Mordecai Düsseldorf made more moderate corrections in his edition, Prague, 1774, and criticized the extreme views of Hanau. Perhaps the best-corrected text was in the edition of Isaac Satanow, Berlin, 1798. Thus the eighteenth century may be credited with the effort to correct the text of the prayer-book; this, however, was not fully accomplished until the nineteenth century, with the editions of Wolf Heidenheim and S. Baer. From a literary point of view, Jacob Emden's siddur was the best produced in the eighteenth century.

The first translation of the prayer-book, the Minhag Romi, in Italian with Hebrew characters, was published at Bologna in 1538 (Spanish, Ferrara, 1552; Judæo-German, by Elijah Levita, Mantua, 1562). The author explains that the translation is intended for the women, that they too may understand the prayers. The first English translation was by GAMALIEL BEN PEDAZUR (a pseudonym; London, 1738). The real name of the author was concealed from the leaders of the Jewish community of London, who would not sanction

**Translations.** The English translation. The printing in England of the second English translation, by Isaac Pinto, was similarly

opposed, and the translator had it printed by John Holt in New York, in 1766. The first French translation was printed by M. Ventura, at Nice, in 1772-73, and the first Dutch translation at The Hague, in 1791-93. To facilitate the handling of the prayer-book it was issued in various sizes and forms, from folio to 32mo, and in varying numbers of volumes. The "Siddur Magna," used by the ḥazzan, is known as "Kol Bo." Occasional prayers were published separately. They form a very interesting collection, from both the religious and the historical point of view. One prayer is entitled: "A form of Prayer . . . on the day appointed for a General Fast . . . for obtaining Pardon of our Sins and for imploring . . . God's Blessing and Assistance on the Arms of His Majesty . . . Together with a Sermon preached on the same day by Moses Cohen d'Azevedo" (Hebrew and English, London, 1776). This appears to refer to George III. and the American Revolution.

Below is a partial list of the principal prayer-books, first editions, in chronological order. The initial following the year of publication identifies the minhag: A = Ashkenazic; S = Sephardic; I = Italian; R = Romagna; F = French; K = Karaite. For the terms denoting the various forms of prayers see PIIYUṬ; LITURGY.



1486. (I) Sidurello. Soncino. (Steinschneider, "Cat. Bodl." No. 2061.)
- 1490? (A) Tefillah mi-Kol ha-Shanah. (Zedner, "Cat. Hebr. Books Brit. Mus." p. 459; Steinschneider, *l.c.* No. 2386.)
- 1495? (A) Tefillah mi-Kol ha-Shanah. Soncino? (Zedner, *l.c.*; Steinschneider, *l.c.* No. 2387.)
1508. (A) Tefillah mi-Kol ha-Shanah. Pesaro. (Zedner, *l.c.*; Steinschneider, *l.c.* No. 2063.)
1510. (R) Seder Tefillot ha-Shanah. Constantinople. (Berliner, "Aus Meiner Bibliothek," No. 1.)
1512. (A) Tefillah mi-Kol ha-Shanah, with Haggadah. Prague. (Steinschneider, *l.c.* No. 2064.)
1524. (S) Temunot, Tehinnot, Tefillot Sefarad, with Piyyuṭ and Pizmon. Venice. (Zedner, *l.c.* p. 485.)
1525. (S) Tefillot, including Abot, with commentary, Ma'aribot, Yozerot, etc. Trino. (Steinschneider, *l.c.* No. 2068; Berliner, *l.c.* p. 62.)
- 1528-29. (K) Seder ha-Tefillot ke-Minhag Kehal ha-Kara'im, in 4 vols. Venice.
1537. (I) Tefillah mi-Reshit we-'Ad Aharit ha-Shanah. Bologna.
1538. (I) Tefillot Laṭine (Italian, in Hebrew characters). Bologna.
1552. (I) Libro de Oraciones de Todo el Año. Ferrara.
1555. (S) Order de Oraciones de Mes Arreo s. sin Boltar de Una à Atra Parte. Ferrara.
1560. (A) Tefillot mi-Kol ha-Shanah, designated as a new work; with cabalistic commentary by Lipman Mühlhausen, and the "Shir ha-Yiḥud" of Judah ha-Hasid of Ratisbon; edited by Naphtali Herz Trevo. Thiengen.
1562. (A) Tefillot, with Judæo-German translation, and Psalms with translation by Shalom b. Abraham. Mantua.
1571. (A) Tefillot, with Haggadah, Hosha'not, Yozerot, Selihot, and commentary by Zebi b. Enoch Zundel and Mordecai Koppelman. Lubin (2d ed., with calendar for seventy years, Cracow, 1592).
- 1573-76. (R) Tefillot. Reprint of the Venice edition of 1524, by order of Abraham Yerushalmi. Constantinople.
1578. (A) Tefillot, with Parashiyot, Yozerot, the "Shir ha-Yiḥud," Psalms, Ma'amadot, Kīnot, decisions, and customs. Cracow.
1579. (A) Tefillot, with Parashiyot, Yozerot, Selihot. Basel.
1600. (R) Tefillot (known also as "Hazania shel Romana"), with devotional prayers, including a prayer entitled "Bet ha-Lewi" by Elijah ha-Levi. Venice.
1622. (S) Tefillot (in Hebrew and Spanish). Venice.
1644. (S) Tefillot; daily prayers, and prayers for fast-days and holy days. 4 vols. Amsterdam.
1649. (I) Tefillot. Verona.
1650. (A) Tefillot, with Judæo-German translation. Amsterdam.
1658. (S) Tefillot; edited by Benveniste. Amsterdam.
1681. (A) Tefillot, with Psalms, Kīmhi's commentary, Minhagin of Isaac Tyrnau, etc. Amsterdam.
1688. (A) 'Abodat ha-Bore; edited by Akiba Baer. Wilhelmsdorf (2d improved ed., Sulzbach, 1707).
1690. (A) Tefillot, with grammatical corrections by Naphtali Lieballer. Dyhernfurth.
1695. (S) Order de las Oraciones Cotidianas . . . Calendano. Amsterdam.
1696. (A) Tefillah le-Mosheh, with Judæo-German translation. Dessau.
- 1699-1700. (A) Keter Yosef, with Psalms, and commentary by Israel b. Moses Darshan. Berlin.
1700. (A) Derek ha-Yashar (text without vowels), with cabalistic annotations by Jacob Naphtali. Berlin.
1703. (A) Tefillot, with Judæo-German translation and devotions for women by Eliakim Schatz of Kamarno. Amsterdam.
1703. (A) Derek Yesharah, with Psalms, and Judæo-German translation entitled "Sha'ar ha-Yir'ah." Frankfort-on-the-Oder.
1704. (A) Derek Shaḥ ha-Sadeh, Yom Kippur Kaṭan; grammatical corrections by Azriel and his son Elijah of Wilna, and a special article, "Ma'aneh Eliyahu," on the correct Hebrew pronunciation. Frankfort-on-the-Main.
1709. (A) Or ha-Yashar, with cabalistic interpretations and introduction, "'Ammude ha-'Abodah," by Meir Papiers. Amsterdam.
1712. (S) Bet Tefillah, with cabalistic interpretations by Isaac Luria and tradition by Moses Zacuto. Edited by M. R. Ottolenghi. Amsterdam.
1717. (A) Sha'are Shamayim, with commentary by Isaiah Hurwitz, author of the "Sheilah." 4 vols. Amsterdam.
1725. (A) Korban Minhag, Ma'aribot, Psalms, etc. 3 vols. Amsterdam.
1725. (A) Bet Tefillah, with appendix entitled "Sha'are Tefillah"; grammatical corrections by Solomon Hanau. Jessnitz.
1727. (A) Yad Kol Bo, with introductions, Maḥzor, Selihot, and readings for the whole year. Edited by David b. Aryeh Löb of Lida. 5 vols. Frankfort-on-the-Main.
1734. (K) Tefillot. Reproduction of the Venice edition of 1528-1529, with piyyuṭim by Judah Gibbor. 3 vols. Chufut-Kale.
1737. (S) Bet Tefillah and Shabbat Malketa, appended to Mishnayot. Amsterdam.
1738. (A) The Book of Religion; Ceremonies and Prayers of the Jews; translated by Gamalliel ben Pedahzur. London.
1741. (A) Bet Rahele and Sha'ar Hallel-Yah, with an introduction by Naphtali Cohen, rabbi of Posen. Amsterdam.
1744. (S) Tefillot, with cabalistic interpretation (Luria's method) and cabalistic commentary by Raphael Emanuel Recci. Zolkiev.
- 1744-47. (A) Bet El, Pereḥ Shirah, Haḡot, Selihot, Tikḡunim, Psalms, with introduction by Jacob Emden. Altona.
1760. (A) Tefillot, with English translation by B. Meyers and A. Alexander. London.
1764. (S) Hesed le-Abraham, Abot, and cabalistic commentary by Abraham b. Tubiana. Smyrna.
1767. (F) Seder ha-Tamid; edited by E. Carni. Avignon.
1771. (S) Tefillot. Daily prayers, and prayers for New-Year, Yom Kippur, holy days, and fast-days. 5 vols. Amsterdam.
1772. (S) Order de las Oraciones Cotidianas, by I. Nieto. London.
- 1772-73. (S) Prières Journalières, by M. Ventura. 4 vols. Nice.
1773. (S) Tefillot, with English translation by A. Alexander. London.
1774. (A) Tefillot; revised and corrected by Mordecai Düsseldorf, with appended kontres of criticism on the sidur of Solomon Hanau. Prague.
1781. (S) Tefillot, with cabalistic annotations from Vital's "'Ez Hayyim"; edited by Aryeh b. Abraham. Zolkiev.
1784. (A) Tefillot; edited by Wolf Frankel, David Tausk, and Süßmann Gluno; approbation by Rabbi Ezekiel Landau. Prague.
1785. (A) Wa-Ye'tar Yizḡak; edited by Isaac Satanow. Berlin.
1786. (A) Gebete der Juden, with abridged German translation in Hebrew characters by David Friedländer, and with Abot. Berlin.
1788. (S) Tefillah, with Luria's cabalistic interpretations; edited by Asher Margolioth. Lemberg.
- 1789-93. (S) Tefillot, with English translation by D. Levi. 6 vols. London.
- 1791-93. (S) Gebeden der Portugeesche Jooden, Door een Joods Gnootschap uit het Hebreewsch. 4 vols. The Hague.
1794. (S) 'Abodat ha-Tamid, with cabalistic commentary by Elisha Chavillo. Leghorn.
1798. (A) To'ome Zebiyah; revised by Isaac Satanow; with German translation by D. Friedländer. Berlin.

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Many of the old editions were reprinted in the course of the nineteenth century; these usually included additional matter with notes. A marked improvement in the grammatical form of the prayer-book was achieved in the "Safah Berurah," edited by Wolf Heidenheim (Rödelheim, 1823), which became the standard text. Heidenheim intended to issue a special edition entitled "Halakah Berurah," with a German translation and notes, similar to his celebrated Maḥzor; the latter work, however, and other literary matters, took up all his time. The sidur "Hegyon Leb" by L. Landshuth, and H. Edelmann's commentary "Meḡor Berakah" (Königsberg, 1845) were the first attempts at scientific inves-

הוֹמָה בְּרַכּוֹת טַחִיב מִדָּם לֹהֵם בְּכָל יוֹם וְהַמְמָרָן  
בְּכָל יוֹם מִבְּטוּחַ לֵן שֶׁהוּא בֶן הָעוֹלָם הַבָּא שֶׁכֵּן נִגְיָה  
יִשְׂרָאֵל מֵהַיָּד לְהַיָּךְ שׁוֹל מִנְעֻמָּךְ מִלְּהַקֵּר מֵהַיָּד מִזֶּה מִזֶּה



כָּל הָעוֹלָמִים יִהְיֶה רֵעֵן מִלְּעַמְךָ יְיָ אֱלֹהֵי וְאֵלֵינוּ  
אֲבוֹתֵינוּ שֶׁתִּתֵּן חֶלֶק בְּכֵתִי כְּנִסְיוֹת אֲבוֹתֵינוּ  
כְּדַרְשׁוֹת וְאֵל תִּתֵּן חֶלֶק בְּכֵתִי קִדְקִסְאוֹת  
וּבְכֵתִי תִּיאַטְרָאוֹת שֶׁל לְצִים שֶׁהֵן עֲמֻלִין  
וְאֵנִי עֲמֵל אֲנִי עֲמֵל לְחַיֵּי הָעוֹלָם הַבָּא וְהֵן  
עֲמֻלִין לְבָאֵר שֶׁחֵת עַל כֵּן אֲבָרַךְ אֶת שֵׁן אֲשֶׁר  
יִצְעֵנִי אֶף לִילוֹת יִסְרוּנִי כְּלִיּוֹתֵי שׁוֹתֵי יְיָ  
לְנִגְדֵי תְּמִידָה כִּי מִיִּמֵּינוּ כָּל אֲמוֹת לֵכֵן שֶׁמֶד  
לְכֵן יִעַל כְּבוֹדֵי אֱלֹהֵינוּ בְּשָׂרֵינוּ יִשְׁכּוֹן לְכַטָּה  
כִּי לֹא תִעָזֹב נַפְשֵׁנוּ לְשָׂאוֹל לֹא תִתֵּן חֶסֶד  
לְרֵאוֹת שֶׁחֵת תִּדְרִיעֵנִי אֲדַרְךָ חַיִּים שׁוֹבֵעַ

ILLUMINATED FIRST PAGE OF A SIDDUR, WRITTEN BY ABRAHAM FARISSOL, FERRARA, 1528.  
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

tigation into the origin of the prayers in the siddur. Seligman Baer, who had access to Heidenheim's additional notes, some old manuscripts, and the old editions of the various siddurim, by editing the "Abodat Yisrael" (Rödelheim, 1868) gave to the world the siddur par excellence. The author in his preface acknowledged the assistance rendered by Leopold Zunz and R. Solomon Klein through various suggestions and explanations.

A few examples of Baer's emendations will give an idea of his method: In the benediction "Shelo 'Asani Goi" he changes "goi" to "nokri" (= "non-Jew"), because in Biblical Hebrew "goi" means "a people" (p. 40). In the benediction "We-la-Malshinim" of the 'Amidah, in place of "Kol 'ose rish'ah" (all evil-doers) he inserts the old rendering "haminim," which he thinks is derived from "ha-me'ananim" (refusers; Jer. xiii. 10)—Jews who refuse to recognize their religion. He argues against the rendering "'ose rish'ah," because nearly all men do evil sometimes. The author does not dare to make any change in the 'Amidah, so he gives both versions, leaving the choice between them to the reader's discretion (p. 93). In the 'Abodah, from the passage, "They bowed, prostrated, thanked, and fell on their faces," he omits the word "u-modim" as an error, and shows the origin of this error in the 1580 Salonica edition of the Maḥzor, whose editor followed unconsciously the 'Alenu. The commentary is entitled "Yaḳim Lashon," and gives references for the verses and quotations, compares the variations, and adds grammatical corrections as to form, vowels, and accents, concise explanations of the text, and a digest of the customs and regulations regarding the order of the prayers. The siddur contains the prayers for the whole year, the parashiyot-readings for week-days and semiholy days, ma'amadot, Abot, Pereḳ Shirah, yozerot, seliḥot; and the Psalms (special part), prefaced by an explanation of their accents. In the yozer to Shabu'ot, Baer shows that "keren afelah" (point of darkness) is a euphemism for Clermont, in France, and refers to the Crusade of 1095 (p. 758). The siddur contains 804 quarto pages, besides the Psalms.

Next in importance is the siddur "Iyyun Tefillah," by Jacob Zebi Mecklenburg, rabbi of Königsberg (1855). He followed the method of his own commentary, "Ha-Ketab weha-Kabbalah," on the Pentateuch (Leipsic, 1839), in which he endeavored to show that the whole of tradition was contained in the text of the Torah. The author's lucid style and the free use of German paraphrases helped to make clear the meaning of the conventional terms of the Hebrew prayers. He aimed at the highest devotional expression, but in several cases the result is too far-fetched, as in the instance in which he endeavored to define each of the sixteen synonyms of "Emet we-yazzib." The author's "opening words" before prayer and the pouring out of the sinful soul before Yom Kippur (end of siddur) are fine specimens of his Hebrew.

The siddurim "Nahora ha-Shalem" (Wilna and Grodno, 1827), "Seder Tefillat Yisrael" (with "Derrek ha-Hayyim," voluminous notes on the customs and regulations pertaining to the various seasons of

the year in connection with the prayers; compiled and edited by Jacob Lissa, Zolkiev, 1828), and the "Korban Minhah" and the "Bet Raḥel" were in common use during the nineteenth century, and were extensively reprinted.

All these were of the Minhag Ashkenaz. The Sephardim, save for the English translations of the old text, were inactive. A new Sephardic minhag, in a sense a mixture of both the Ashkenazic and Sephardic, was edited by Jacob Kopel Lipschütz of Meseritz, in two parts (Slobuta, 1804). This edition was used by the Ḥasidim in Volhynia and Ukraine. There were no less than six versions of the so-called "Siddur Nusah ha-Ari" (Luria) when Israel BeShT adopted the original Sephardic minhag (see Rodkinson, "Toledot 'Ammude Ḥabad," p. 31, Königsberg, 1876). The siddur of the Jews of Southern Arabia (Jerusalem, 1894, 1898) also forms part of the Sephardic "minhag" (Bacher, in "J. Q. R." xiv. 581-621).

The translations of the prayer-book into various languages multiplied. In addition to Italian, Spanish, Judæo-German, German, English, French, and Dutch translations that were earlier than the nineteenth century, there appeared "Tefillot Yisrael," a Hebrew text with Hungarian translation edited by M. Rosenthal and M. Bloch (Presburg, 1841); a Hebrew and Danish edition was prepared by A. A. Wolff (Copenhagen, 1845); Hebrew and Polish, by Hirsch Liebkind (Warsaw, 1846); Hebrew and Bohemian (Vienna, 1847).

#### Translations.

The Form of Daily Prayers (Minhag Sefarad) was translated into Mahrati by Solomon Samuel and Ḥayyim Samuel, with a prayer, in Hebrew verse and Mahrati, for Queen Victoria (Bombay, 1859). A Rumanian edition, "Rugăciunile Israelitor," was edited by N. C. Popper (Bucharest and Vienna, 1868). A Russian translation was made by Joseph Hurwitz, rabbi of Grodno (Wilna, 1870; a better edition, with introduction, by Asher Wahl, Wilna, 1886). "Izraeliticki Molitvenik" is a Croatian translation by Caro Schwartz (Agram, 1902; see Bloch's "Wochenschrift," 1902, p. 167). All these translations, with the exception of the Mahrati, are of the Ashkenazic minhag.

The Karaites published various editions of their prayer-book (3 vols., Chufut-Kale, 1806; 4 vols., Eupatoria, 1836; 4 vols., Vienna, 1854). Their latest siddur is much abridged (in one volume); it was edited by Joshua b. Moses Razon Sirgani, for the Congregation of Karaite Israelites in Egypt, by authority of the Karaite bet-din at Eupatoria in 1898 (ed. Budapest, 1903). A very interesting discovery was the "Seder Tefillot ha-Falashim," prayers of the Falasha Jews of Abyssinia (Ethiopic text with Hebrew translation by Joseph Halévy, Paris, 1877). The text was procured by Zerubbabel b. Jacob; the prayers were composed or compiled by Abba Sakwin (סאקין) in the thirteenth century. The book contains a prayer by the angels and a prayer at sacrifices. Another old liturgy is that of the Samaritans, transliterated into Hebrew by M. Heidenheim (Leipsic, 1885; comp. "La Liturgie Samaritaine, Office du Soir des Fêtes," by S. Rappoport, Paris, 1900).

In America the "Seder ha-Tefillot" of the Sephardim appeared with an English translation by S. H.

לפסח	לשבתות	למנוחות	לשמיני עצרת
חג המצות	חג השבעות	חג הסוכות	השמיני עצרת
הוא	הוא	הוא	הוא
הוא	הוא	הוא	הוא

אלהינו ואלהי אבותינו יעלה ויבא ויעז ויראה וירצה וישמע וישקר ויזכר ויכרונו ויפקדוננו ויזכרנו אבותינו ויכרונו משיח בן דוד עבדך ויכרונו ויחיה עמך קדשך ויכרונו כל עמך בירת ישראל לפניך לפליטה ולטובה ולרחם ולחסד ולרחמים ולחיים ולשלום ביום

לפסח	לשבתות	למנוחות	לשמיני עצרת
חג המצות	חג השבעות	חג הסוכות	השמיני עצרת
הוא	הוא	הוא	הוא
הוא	הוא	הוא	הוא

והושיענו כי אלהינו אחד ברכת מועדיך לחיים ולשלום לשמחה ולששון באשר רצית ואמרת לברכנו ואלהי אבותינו (רצה במנוחתנו) קדשנו במצותיך והיו חלקנו

הצנת הזה, והטעם אמר לי טובי (הר"ח זוטל) ו'ל טעם עם הלחן היה ע"ל. וחס נקול הענין במלואו הלצון נמלא כחיים דברי הר"ח זוטל, כי היתה חנה צי"ס בכל המקור הזה על מקום הענוה ר"ל מקום חסר לחיים עליו ולא יבין לומר כן על הצנת, ויסול מזה הטעם הצניח על העקדה נמלא ב"ה וכן שמחתנו, כי נכבות כחזו בתורה נכרע זהו חן אמת (דברים ט"ו, ט"ז). השבועות חג העצרת, כגון החיות עליו הדבור הו"ה ו'ל נחורו לפיכך נמעינו שמיני עצרת, סקרא קדש, ע"ה וקלח ב"ה, ובר ליעיאת מערים, כל המועדים נמנו לזכרון וטוח עזרים, וגם באהוב צנת וחס עוז חומרים ככה ואין חומרים ופר למעשה נחשית, טפני גס נצנת נמלנו וכלת כי עני היה נמלים (דברים ה', ע"א).

ביום חג המצות וכו' מה שחומרים גם כלולה יום ר"ת, יום חן וכו' ופון חומרים ליל ר"ת, ליל חן, פירש הרב נחיי נפיראזו על וחתר חלפים והי חור, כי הלולה הוא נכונל יום וקנה ג"כ נאס ויה, והשיאנו וכו' נוכר ניראנלטי נכבות פקט ט' ומס' סופרים פ' י"ע הלכה ו' והשיאנו ע"ה יא נכבה טוח ה' (מהגים כ"ד, ה') רק שהוכר הלצון לכמעול לצון והצוה חומים (ויקרא כ"ב, ט"ז) כל"ה בעלמאטע חונו, זעגע חויל חונו, ברינגע חיבער חונו, ואמרת לברכנו, נדברים ע"ה, ו' הסמדרים נוספים לו, כן תנכרנו סלה"ה והוא ע"ס סדור דב טעמים והרענ"ס נסדר החפלות. או"א רצה במנוחתנו, כל חת נסגר נדוב הסדורים שלח לחמרה רק נצנת, חולם נסדור אל יענ' לח נסגרו חלח ע"ה סמלון רצה במנוחתנו, ונעק עליו כי אלהינו ואלהי אבותינו כרוך לחמרו לעולם ונמורים נסגר נעטות. חס אהרמתי

Jackson (New York, 1826). A much improved Sephardic siddur, "Sifte Zaddikim," was edited by Isaac Leeser in Philadelphia in 1837 (2d ed. 1846). The Ashkenazim satisfied themselves with the European editions, some of which they republished in New York, although Leeser published also, with an English translation, the daily prayers of the Ashkenazic ritual.

In England the English translation of the prayer-book received various improvements during the nineteenth century. The best edition of the Sephardic ritual is that of D. A. de Sola, revised by the haham Moses Gaster (ed. London, 1901), and the best edition of the daily prayers of the Ashkenazim was published for the United Hebrew Congregations of the British Empire, authorized by Chief Rabbi N. M. Adler (2d ed., London, 1891). The cost of production was defrayed by Mrs. Nathaniel Montefiore, and the book sold at one shilling. The text was corrected from the Baer edition; the translation is by S. Singer. The low price of the siddur induced a large exportation to America. More recently A. Davis and H. N. Adler have begun a Service-Book for the Festivals, with an English version and with metrical translations of the piyyuṭim by Israel Zangwill and others (London, 1904).

**Reform Ritual:** The first Reform prayer-book for public divine service was the "Seder ha-'Abodah, Minhag Kehal Bayit Hadash" ("Ordnung der Oeffentlichen Andacht für die Sabbath und Festtage des Ganzen Jahres, nach dem Gebrauche des Neuen Tempel-Vereins"), in Hebrew and German, for Sabbath and holy-day services. The reading began from the left side of the siddur, and the Hebrew was pronounced in the Sephardic style. The siddur was edited by S. I. Fränkel and I. M. Bresselau and dedicated to Israel Jacobson (Hamburg, 1818). Previous to this edition there were several prayer-books in more or less abridged form, in the

**The Hamburg Temple Gebetbuch.**

vernacular, but, being intended for private devotion, these aroused no opposition on the part of the Orthodox Jews, as did the "Hamburg-Tempel-Gebetbuch." On Oct. 26, 1818, immediately after the holy days, the Hamburg rabbinate, consisting of Baruch b. Meir Ozers (ab bet din), and Moses Jaffe and Jehiel Michel Speier (dayyanim), protested against and denounced it in all the synagogues of Hamburg. Their objections were mainly to: (1) the abridgment of the Hebrew text; (2) changes in the text; (3) substitution of translations for parts of the prayers; (4) abolition of the silent prayer; (5) elimination of various references to the restoration of Palestine and to the Temple sacrifice of the future.

There was no change in the references to the resurrection of the dead; the changes in the text were mainly directed against the belief in the Messiah and in the restoration of the Jewish state and the Temple sacrifice. Thus, in the benediction before Shema', in place of "O bring us in peace from the four corners of the earth and make us go upright to our land," was substituted, "Have mercy on us, O Lord our God, and bring us blessing and peace from the four corners of the earth." In the Musaf prayer, in place of "and Thou hast com-

manded us to bring the additional offering of the Sabbath. May it be Thy will, O Lord our God, to lead us up in joy into our land, where we will prepare unto Thee the offerings that are obligatory for us," etc., the following occurs: "Thou hast commanded Moses on Mount Sinai to prepare the additional offering of the Sabbath. Therefore, may it be Thy will, O Lord, to accept in mercy the utterings of our lips instead of our obligatory sacrifices." These changes, however, were inconsistent with portions of the text left intact, such as: in the 'Amidah, "Let our eyes behold the return in mercy to Zion"; in "Ya'aleh we-Yabo," "The remembrance of the Messiah the son of David"; and in the Musaf of the holy days, "On account of our sins were exiled from our land . . . Thou mayest again in mercy upon us and upon Thy Sanctuary speedily rebuild it and magnify its glory." The 'Abodah, reciting the mode of sacrifice in the Temple by the high priest, was included in the Musaf of Yom Kippur. These contradictions, perhaps, can be explained by the desire of the leaders of the new movement to avoid too strong an opposition to apparent flaws in the Jewish ritual.

The interdiction of the Hamburg rabbinate confined the use of the new prayer-book to a very narrow circle, even among the members of the Reform party; and this led to conservative modifications in the second edition, entitled "Gebetbuch für die Oeffentliche und Häusliche Andacht der Israeliten" (Hamburg, 1841), by the restoration of some of the Hebrew sections and the week-day prayers, and omission of the benediction "We-la-Malshinim" of the 'Amidah. But these modifications were insufficient to satisfy the Orthodox party, and Isaac Bernays, the hakam-rabbi of Hamburg, on Oct. 11, 1841, promulgated an anathema against the use of the Reform prayer-book and stigmatized it as "frivolous" and as designed to deny "the religious future promised to Israel" (religiös-verheissene Zukunft). On the other hand, Samuel Holdheim and Abraham Geiger expressed their approval. Geiger even wished that the Hamburg Temple prayer-book contained less Hebrew, since it is not understood by the worshippers. He desired more radical changes in the text, but disapproved the Sephardic pronunciation. Zacharias Frankel approved the changes in the piyyuṭim and would have allowed the omission of sacrifice references, but he criticized the other changes. Frankel opposed the omission of "O cause a new light to shine upon Zion" from the benediction before Shema', notwithstanding that it is omitted from the siddur of Saadia Gaon. Frankel argued that it is not a question of legality but of sentiment, and pointed out the danger of affecting the national and historical spirit of Judaism by changing the form of a prayer which is recited by the Jews all over the world. He also criticized the inconsistency created by eliminating "Restore the priests to their service, the Levites to their song and psalmody," while leaving the references to the prayer for the rebuilding of the Temple.

Evidently Frankel's criticism took effect. At any rate Geiger's view regarding the Reform prayer-book occasioned a pronounced reaction. Geiger's own "Seder Tefillah Debar Yom be-Yomo" ("Israe-





litisches Gebetbuch für den Oeffentlichen Gottesdienst in Ganzen Jahre," Breslau, 1854) is certainly less radical than either edition of the Hamburg Temple prayer-book. Geiger's siddur reads from

right to left and contains almost the whole Hebrew text of the prayers.

**Siddur.** Indeed, the changes are so few and insignificant that it could easily pass

for an Orthodox prayer-book. There are even the benedictions for zizit and phylacteries in the weekday service, including Minhah and Ma'arib. In the benediction "We-la-Malshinim" "slanderers," "evil-doers," and "the arrogant" are changed to "slander," "evil," and "arrogance." Nearly all the references to the Messiah and the restoration remain untouched. The Musaf for Sabbath contains the words "and the additional offering of the Sabbath-day we will prepare [omitting "and offer up"] unto Thee in love," etc. The siddur has also the prayers for the close of Sabbath, including "We-Yitten Leka." In the New-Year's prayer is included the Shofar service, and the Musaf Yom Kippur has nearly the complete list of the "Al-Het."

The Reform ritual of the Hamburg Temple was carried over to England, where D. W. Marks edited a "Seder ha-Tefillot," on Reform lines, for the West London Synagogue of British Jews (London, 1841). The Orthodox Jews, more especially of the Sephardic branch, condemned the innovation,

**In England and America.** Haham Raphael Meldola and Chief Rabbi Herschel published an interdiction against the new prayer-book

on May 10, 1841, characterizing it "a great evil," "an abomination" which should not be brought into a Jewish home. But while checked in England, Reform developed in Germany, the second edition of the "Gebetbuch für Jüdische Reformgemeinden" appearing at Berlin in 1852.

Reform prayer-books in America were published soon after 1850: L. Merzbacher's "Seder Tefillah" (New York, 1855; 2d ed., S. Adler, 1863); Wise's "Minhag America" (Hebrew and English, and Hebrew and German; Cincinnati, 1857); Einhorn's "Olat Tamid" (Hebrew and German; Baltimore, 1858); Benjamin Szold's "Kodesh Hillulim" (Hebrew and German; *ib.* 1862). The authors of the American prayer-books were extremely radical in the abridgment of the Hebrew text and in eliminating all references to a personal Messiah, the restoration, and the resurrection of the dead, and in place of "resurrection," "immortality" was sometimes substituted. For example, in the 'Amidah, instead of "Go'el" (Redeemer) was substituted "ge'ulah" (redemption); and for "mehayyeh ha-metim" (who quickenest the dead) was substituted "mehayyeh ha-kol" (who vivifiest all things [Adler's ed.]), or "mehayyeh nishmat ha-metim" (who keepeth alive the souls of dying mortals ["Minhag America"]), or "no'ea' hayye 'olam be-tokenu" (who hast implanted within us immortal life [Einhorn version, adopted in "The Union Prayer-Book"]). A curious error occurs in the English translation in the "Minhag America": the words "zorea' zedaqot" (He soweth righteousness) are rendered "the arm of justice"—"zorea'" being mistaken for "zerao'" (see Cincinnati Conference revision, 1872).

Marcus Jastrow collaborated with Benjamin Szold in the revision of the latter's prayer-book, and edited "Abodat Yisrael" for the synagogue and "Hegyon Leb" for the home (1870, with English translation).

David Levy's "Abodat ha-Kodesh," for the Congregation Beth Elohim, Charleston, S. C. (1879), retains the phrase "mehayyeh ha-metim," which he renders "who granted eternal life to the dead." Isaac S. Moses' "Tefillah le-Mosheh" (Milwaukee, 1884) is largely devoted to a revision of the translation. Joseph Krauskopf's "Service Ritual" (Philadelphia, 1888; 2d ed. 1892) claims to preserve only the "spirit" of the prayers; he omits even the Patriarchal benediction. The book consists chiefly of readings and choral chants.

Perhaps the most radical prayer-book is Joseph Leonard Levy's "Book of Prayer" (Pittsburg, 1902; see D. W. Amram in "Reform Advocate," 1903, p. 544). Einhorn's "'Olat ha-Tamid," with emendations and English translation by E. G. Hirsch (Chicago, 1896), has become a recognized authority in the Reform liturgy of America.

The standard Reform prayer-book is the "Seder Tefillat Yisrael" ("The Union Prayer-Book for Jewish Worship"; edited and published by the Central Conference of American Rabbis; 2 vols., Cincinnati, 1895). Part i. contains prayers for the Sabbath, the three festivals, and the week-days; part ii. contains prayers for New-Year's Day and the Day of Atonement. This prayer-book has more Hebrew than other American Reform prayer-books. The prayer for mourners occupies a prominent place, as do the silent devotions. It contains also "The

**The Union Prayer-Book.** Blessing of the Light" for Hanukkah (on Sabbath eve), readings from the Torah and Haftarah (translations), selections from the Scriptures, and recitations. It has no Musaf prayer.

"Abinu Malkenu" is recited on Rosh ha-Shanah and Yom Kippur. "Our Father, our King! inscribe us in the book of life," is paraphrased ". . . help us to lead a good and pure life." "Inscribe us in the book of redemption and salvation" does not occur, though the Hebrew appears there unchanged. The Yom Kippur service is divided into five parts: Evening, Morning, Afternoon, Memorial, and Concluding Prayers.

By 1905, ten years after its publication, "The Union Prayer-Book" had been adopted by 188 Reform congregations, and 62,224 copies had been issued.

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A. J. D. E.

**PRAYER-MOTIVES.** See MUSIC, SYNOGOGAL.

**PREACHING.** See HOMILETICS.

**PRECEDENCE:** Priority and preference given to individuals as a matter of established rule or etiquette. The superiority of the husband over his wife was recognized when God said to Eve, "He [Adam] shall rule over thee." The male was preferred to the female, and the first-born son received

a double share of the inheritance. The issue of a bondswoman was considered of a lower class (Gen. xxi. 10). Class distinction was established in Egypt, where all of the tribe of Levi were set free from bondage (Ex. R. v. 20), and where its members preserved records of their pedigrees (Num. R. xiii. 10). The Levites were given charge of the Sanctuary (Num. xviii. 1). Aaron headed the family of priests. Thus three classes were formed—the Kohanim, the Levites, and the Israelites. These divisions remained, nominally, after the Temple was destroyed. Precedence was still given to the Kohen, after whom came the Levite, and then the Israelite; this order was observed in choosing those who were to read in the synagogue the weekly portion of the Pentateuch (Git. v. 8; see **LAW, READING FROM THE**). The Kohen is entitled to precedence in the reading of the Torah and in saying grace, and he receives the best portion at the meal (Git. 59b). The Israelites are ranked as follows: the learned men who are the officers of the community; after these, learned men who deserve to hold such positions (candidates); next, the leading men of the congregations; then the common people (Git. 60a; Shulhan 'Aruk, Oraḥ Ḥayyim, 136). Men of authority who render decisions precede those who are learned in pilpulistic argumentation ("Be'er Heṭeb," *ad loc.*).

Order of precedence according to the baraita runs as follows: (1) one anointed with the sacred oil (king); (2) the high priest; (3) one anointed for battle (field-commander); (4) the substitute high priest; (5) the chief of the guard (of the Temple "ma'amad"); (6) the chief of the bet din; (7) the trustee of the Temple; (8) the treasurer of the Temple; (9) the ordinary priest; (10) the Levite; (11) the Israelite; (12) the bastard; (13) the Nethinite (see Josh. ix. 27); (14) the "ger" or proselyte; (15) the released slave (who has embraced Judaism). This order holds good only where there is equality in learning; otherwise the learned bastard precedes the ignorant high priest (Tosef., Hor. ii. [ed. Zuckermandl, p. 476]; comp. Yer. Hor. iii. 5). "The ḥakam precedes the unlearned king because when a ḥakam dies he leaves a vacancy; but when a king dies any Israelite is fit to succeed him. . . . The king precedes the high priest; the high priest precedes the prophet" (Hor. 13a).

It was the custom that the younger girl should not marry before her elder sister (Gen. xxix. 26). A public marriage ceremony has precedence over a public funeral, and a reception to the king precedes both. King Agrippa, however, gave way to the bridal procession at the crossing of the highway (Ket. 17a). In the synagogue, if there be present both a bridegroom and a mourner, the bridegroom and the wedding-party leave first, and the mourner with the consolers afterward (Tos. Ket. *ad loc.*). The bridegroom sits at the head of the table (M. K. 28b), and has priority over others in the honor of reading the Torah. The bridegroom who marries a virgin precedes one who marries a widow; but one who marries a divorcée ranks after both ("Be'er Heṭeb" to Oraḥ Ḥayyim, 136, 1).

The ancient custom at meals was to recline on

couches. The highest in rank sits at the head of the table; the next in rank, at the upper end; next, at the lower end. R. Johanan said, "The host breaks the bread and the guest says grace." The washing of the hands before meals begins with the highest in rank and ends with the lowest. The washing of the fingers after meals begins with the highest, provided there are no more than five persons present; if there are more, the washing begins with the lowest and proceeds upward, until the fifth person from the head is reached; then the highest in rank washes, followed by the second, third, fourth, and fifth (Ber. 46a, b). Brothers sit according to age (Gen. xliii. 3, Rashi).

On dangerous roads the lowest in rank goes first. Thus Jacob, fearing the vengeance of Esau, arranged that the handmaids with their children should precede Leah and her children, who went before Rachel and Joseph, though Jacob himself courageously headed all (Gen. xxxiii. 1-3). The man must not follow the woman. "Rather follow a lion than a woman." R. Nahman called Manoah an "am ha-arez" because he "went after his wife" (Judges xiii. 11; Ber. 61a). Aaron was always to the right of Moses. When three per-

**When** sons are walking together, the superior **Traveling.** walks in the middle; the next in rank on his right, and the other on his left ('Er. 54b). Women ride behind men, as is evident from the case of Rebekah, who followed Eliezer (Gen. xxiv. 61). While Rabbah b. Huna and Levi b. Huna b. Ḥiyya were on a journey the latter's donkey moved in front of the former's. Rabbah, being higher in rank, was offended by the apparent slight until R. Levi apologized and spoke of a new subject "in order to brighten him up" (Shab. 51b). When two camels meet, the one more heavily laden has the right of way (J. Briskin, "Taw Yehoshua," p. 72, Warsaw, 1895). According to another authority, no order of precedence should be observed on the road or on a bridge, or in the washing of unclean hands (Ber. 47a). At the lavatory the one who enters has precedence over the one who comes out; at the bath-house the order is reversed (J. Briskin, *l.c.* pp. 31, 32). In ascending stairs or a ladder the highest in rank ascends first; in descending, he goes down last. On entering a prison the lowest in rank enters last. The host enters the house first and leaves last (Derek Erez, iii.). In the case of ransom the order runs: the mother, oneself, the son, the father, the religious teacher (Tosef. ii.). See **ETIQUETTE; GREETING, FORMS OF.**

E. C.

J. D. E.

**PRECENTOR.** See **HAZZAN.**

**PRECIOUS STONES.** See **GEMS.**

**PREDESTINATION:** The belief that the destiny of man is determined beforehand by God. "Predestination" in this sense is not to be confounded with the term "preordination," applied to the moral agents as predetermining either election to eternal life or reprobation. This latter view of predestination, held by Christian and Mohammedan theologians, is foreign to Judaism, which, professing the principle of **FREE WILL**, teaches that eternal life and reprobation are dependent solely upon man's good

your fathers as the first ripe in the fig-tree at the first time" (Hos. ix. 10); (5) Israel—"Thy congregation, which Thou hast created from the beginning" (Ps. lxxiv. 2, Hebr.); (6) the Messiah—"Before the sun his name sprouts forth as Yinnon, 'the Awakener'" (Ps. lxxii. 17, rabbinical interpretation); also, "His issue is from the beginning" (Micah v. 1; Pirke R. El. iii.); (7) repentance—"Before the mountains were brought forth, or even thou hadst formed the earth and the world," Thou saidst, "Return [to God] ye children of men" (Ps. xc. 2-3).

name; his existence after the creation of the world. Two Biblical passages favor the view of the pre-existence of the Messiah: Micah v. 1 (A. V. 2), speaking of the Bethlehemite ruler, says that his "goings forth have been from of old, from everlasting"; Dan. vii. 13 speaks of "one like the Son of man," who "came with the clouds of heaven, and came to the Ancient of days." In the Messianic similitudes of Enoch (xxxvii.-lxxi.) the three pre-existences are spoken of: "The Messiah was chosen of God before the creation of the world, and he

or evil actions. It is in regard to the material life, as to whether man will experience good fortune or meet adversity, that Judaism recognizes a divine decision. According to Josephus, who desired to present the Jewish parties as so many philosophical schools, the Pharisees, Sadducees, and Essenes were divided on this question. The Pharisees held that not all things are divinely predestined, but that some are dependent on the will of man; the Sadducees denied any interference of God in human affairs; while the Essenes ascribed everything to divine predestination ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9).

In this controversy the real point at issue was the question of divine providence. As followers of Epicurus, the Sadducees, according to Josephus, held that all the phenomena of this world are due to chance and they denied the existence of a divine providence. The Essenes attributed everything to the will of God, and, exaggerating the conception of divine providence, denied to man any initiative. The Pharisees, fully aware that predestination precludes free-will, adopted a middle view, declaring that man is subject to predestination in his material life, but is completely free in his spiritual life. This view is expressed in the teaching of R. Akiba (Abot iii. 15): "All is foreseen, yet freedom is granted"; and in the similar saying of R. Hanina, "All is in the power of God, except the fear of God" (Ber. 33b; Niddah 16b). Another saying of Hanina's is, "A man does not hurt his finger in this world unless it has been decreed above" (Hul. 7b). Similarly it is said, "The plague may rage for seven years, and yet no man will die before the appointed hour" (Sanh. 29a; Yeb. 114b).

The most striking example of predestinarian belief found in the Talmud is the legend concerning Eleazar ben Pedat. This amora, being in straitened circumstances, asked God how long he would suffer from his poverty. The answer, received in a dream, was, "My son, wouldst thou have Me overthrow the world?" (Ta'an. 25a); the meaning being that Eleazar's poverty could not be helped, he having been predestined to be poor.

Some later doctors of the Talmud admitted another kind of predestination, which widely differs from the old doctrine; this is the belief that every person has a particular star with which his destiny is indissolubly bound. Rabba said, "Progeny, duration of life, and subsistence are dependent upon the constellations" (M. K. 28a). This astrological predestination seems to have been admitted because it solved the ever-recurring question, "Why does a just God so often permit the wicked to lead happy lives, while many righteous are miserable?" However, whether man's destiny be regulated by a providential or by an astrological predestination, it can sometimes, according to the

life, is predestined. This doctrine, however, was combated by all Jewish thinkers, and especially by Maimonides, who pointed out all the absurdities to which the Ash'ariya were compelled to have recourse in order to sustain their views ("Moreh Nebukim," iii., ch. xvii.).

K.

I. Br.

**PREEXISTENCE:** Existence previous to earthly life or to Creation, attributed in apocryphal and rabbinical writings to persons and things forming part of the divine plan of human salvation or the world's government.

**Preexistence of the Souls of the Righteous:** "Before God created the world He held a consultation with the souls of the righteous." This view, apparently, has been adopted from the Zend-Avesta, in which the holy "fravashis" (souls) of the heroes of Mazdaism have a cosmic character. With these Ahuramazda holds council before creating the world ("Bundahis," ii. 9; "S. B. E." v. 14; comp. xxiii. 179-230; Spiegel, "Eranische Alterthumskunde," ii. 91-98). Enoch speaks of an assembly of the holy and righteous ones in heaven under the wings of the Lord of the spirits, with the Elect (the Messiah) in their midst (xxxix. 4-7, xl. 5, lxi. 12); he mentions especially the "first fathers and the righteous who have dwelt in that place [paradise] from the beginning" (lxx. 4). In fact, it is a "congregation of the righteous" in heaven that will appear in the Messianic time (xxxviii. 3, liii. 6, lxii. 8), and "the Elect, who had been hidden, will be revealed with them" (xlvi. 6, lxii. 7). Likewise, it is said in IV Esd. vii. 28, xiii. 52, xiv. 9 that "the hidden Messiah will be revealed together with all those that are with him." Parsism casts light on the origin and significance of this belief also. In "Bundahis" (xxix. 5-6, xxx. 17) the immortals that come to the assistance of Soshians ("the Savior") are mentioned by name, and the number of the righteous men and damsels that live forever is specified as fifteen each (Windischman, "Zoroastrische Studien," 1863, pp. 244-249; comp. "the thirty righteous ones that stand before God all day preserving the world": Gen. R. xxxvi.; Yer. 'Ab. Zarah ii. 40; Midr. Teh. Ps. v.; Suk. 45b has "the thirty-six righteous"). The Syriac Apoc. Baruch (xxx. 12) speaks of "a certain number of righteous souls that will come forth from their retreats at the advent of the Messiah" (comp. Yeb. 62a: "The son of David will not come until all the souls have left the cage" ["guf," "columbarium"]).

Of the preexistence of Moses mention is made in Assumptio Mosis (i. 14): "He designed me and prepared me before the foundation of the world that I should be the mediator of the Covenant"; similarly in an apocryphon entitled "Joseph's Prayer," quoted by Origen in Johannem xxv., opp. iv. 84, where Jacob says, "I am an angel of God and a primeval spirit, the first-born of all creatures, and like me were any other work of

(A. V. i. 20) are the Messiah ben David, the Messiah ben Joseph, Elijah, and Melchizedek (Suk. 52a). The Messiah will not come on the Sabbath-day, which is observed in heaven as well as on earth ("Er. 43a); and because of the transgressions of Zion he is hidden (Targ. Micah iv. 8), remaining so in heaven until the end ("B. H." in Heaven. ii. 55), where he sits in the fifth of the seven chambers (*ib.* ii. 49, top). With

him are some who have not tasted death—Enoch, Moses, and Elijah (II Esd. vi. 26, xiii. 52), and it is he who comes with the clouds of heaven (*ib.* xii. 3, based on Dan. vii. 3). Like heaven itself, he is made of fire (*ib.* xiii. 27-28; comp. Pesik. R. 162a, based on Isa. i. 11), and he is accordingly regarded as a star (Targ. Num. xxiv. 17). The frequent expression, "The son of David shall only come" (Sanh. 38a *et passim*), presupposes his abode in heaven, and the statement that the world exists only to delight him (and David and Moses) implies his pre-

"mabo" (entrance) often takes the place of "hakdamah." The introduction of Maimonides to Zera'im (translated into German by Dukes, Prague, 1833; original Arabic MS. and Hebrew translation edited by Hamburger, Frankfurt-on-the-Main, 1902), the introduction to the chapter "Helek" in Sanhedrin, and the introductions to the "Yad" and the "Moreh" (besides the *petihah*), are called "hakdamot," though the appellation was given probably by later transcribers of the manuscripts.

The prefaces and introductions referred to are the longest and most important prior to the introduction of printing; moreover, they aroused much discussion and criticism—the preface to "Helek," because of the author's views on the principles of faith and on paradise. The preface to the "Yad" is severely criticized by RABAD because Maimonides therein expresses his wish to have his code supersede the teaching of the Talmud. The pre-

Early

ace to the "Moreh" is remarkable for

and was published with the first edition, Ferrara, 1554, is omitted from all other editions. The same fate befell the preface of Israel ha-Levi Landau to his "Hoq le-Yisrael," on the 613 precepts (1st ed., Prague, 1798; see Jelinek, "Kontres Taryag," No. 56). The publishers, perhaps, recognized the general disinclination of readers to read the preface. Shabbethai Bass of Prague, in his "Sifte Yeshenim" (Amsterdam, 1680), the first Hebrew work on bibliography, says, on the title-page, "All I ask of the reader is to peruse my preface and learn what will be the benefit derived from reading the book." On the next page he greets his readers: "Blessed be he that cometh in the name of the Lord Sabaoth." The author enumerates ten benefits to be derived from reading his book (see Fürst, "Bibl. Jud." iii, p. lxxvii.).

The preface is generally apologetic for the author's shortcomings and explanatory of the contents and object of the book. Sometimes the author extols his subject, and enlarges on the necessity of gratifying the public demand for enlightenment in that direction. The title of the book also is explained (see **Contents, Composition, Style.** TITLES OF BOOKS). The early prefaces are often elaborated with verses and with acrostics giving the name of

the author and of the book. Sometimes a part of the preface is in rimed prose. In many cases the style is mosaic—a mixture of Biblical, Talmudic, midrashic, and Zoharic phraseology requiring an expert to comprehend the meaning and to appreciate the ingenuity of the author. Prefaces to cabalistic and theological works usually begin with words the initials of which form the name of God. Thus Joseph Albo (1380-1444), in his "Ikkarim," begins the preface with **דיעת העקריו והבנת ההתחלות שעליהם ירכי סודי**.

Some prefaces have catchwords either at the beginnings or at the ends of their paragraphs. The preface of David Gans to "Zemah Dawid" (Prague, 1592) has the catchword "David"; Emanuel Ricci's "Mishnat Hasidim" (Amsterdam, 1740), the word "Emet"; Malachi ha-Kohen, in his "Yad Mal'aki" (Leghorn, 1767), the word "Anna"; and in the approbation written in the form of a preface, the word "Kohen." Some prefaces are undated; in others the date is given by the numerical values of the letters in some appropriate sentence; sometimes the dates are given according to the era of the destruction of Jerusalem. Arnold Ehrlich, in his "Mikra ki-Peshuto" (Berlin, 1899), dates the preface from the year of the American Declaration of Independence (see **COLOPHON**).

Isaac Aboab, in his "Menorat ha-Ma'or" (Constantinople, 1514), has a general preface and a separate preface and epilogue for each of the seven parts of the work. The "Pi Shenayim," composed of excerpts from Midrash Rabbah, given in alphabetical order (Sulzbach, 1712), was compiled by two authors—Akiba Bär and Seligman Levi, each writing a preface. In some cases the prefaces were written by friends of the authors: for example, Zunz wrote a preface to Krochmal's "Moreh Nebuke ha-Zeman" (Lemberg, 1863), though this was after the death of the author. P. Smolenskin

wrote many prefaces to books published under his supervision in Vienna. Some prefaces are in a different language from that of the work itself; for instance, E. S. Kirschbaum's "Shirim u-Melizot" (Berlin, 1820) has a German preface. Max Letteris, in his "Tofes Kinnor we-Ugab" (Vienna, 1860), heads his preface with a quotation from Goethe, in German. As a rule, the poets are poor in their prose and especially poor in their prefaces. J. L. Gordon's preface to his "Kol Shire Yehudah" is in the form of a poem. The prefaces to N. H. Imber's "Barḳai" were written by Jehiel Michel Pines (vol. i., Jerusalem, 1886) and by the author's brother (vol. ii., Zloczow, 1900). Mordecai b. Judah Ashkenazi's "Haḳdamat Sefer" (Fürth, 1701) contains a special preface for his cabalistic work "Eshel Abraham." The author explains the presence of the isolated preface; he had found several copies of the "Eshel Abraham" with only a part of its preface; and, further, he desired to give poor readers an opportunity to possess at least the preface, if unable to purchase the complete work. The preface to Mordecai Aaron Ginzburg's "Toledot Bene Adam" (Wilna, 1832) was published separately (Benjamin, "Ozar ha-Sefarim," p. 287).

A preface by the editor or publisher is generally an apology ("hitnazzelut"). The son of the author of "Eliyahu Mizrahi," on Rashi (Venice, 1545), apologizes for some of the ambiguous passages, which he explains as due to his father's dying before he had been able to revise the manuscript. The son appeals to the reader to apply to him for the solution of any difficult passage, requesting him to excuse the shortcomings of his father in any case.

The press-corrector generally wrote a separate preface of apology. Benjamin b. Mattathiah, the author of "Binyamin Ze'eb," responsa, read his own preface; and he apologizes for the typographical errors due to the employment of non-Jewish printers (ed. Venice, 1539). Similar apologies occur in the "Cuzari" (ed. Venice, 1594) and in "Pi Shenayim" (Venice). The press-corrector says: "There is not a just man upon earth that doeth good and sinneth not in the matter of type-errors, particularly at Sulzbach, where the pressmen are non-Jews who allow the type in the forms to be displaced." A noted press-corrector, Leon of Modena, wrote prefaces in verse—for example, in "Arze Lebanon" (Venice, 1601). In the publication of the "Mikra'ot Gedolot" ("Biblia Magna"; Amsterdam, 1727) two press-correctors, one for the text and one for the commentaries, were employed, each of whom wrote a preface (before the Psalms).

Of special interest are the prefaces of Christians to Hebrew books; for example: the Hebrew preface, in the form of a letter to Pope Leo X., in "Psalterium Giustinianum," dated 1516; the Hebrew preface to the "Mikdash Adonai," Basel, 1534; that to the missionary "Ha-Wikkuah" (Discussion) had as a heading the Latin term "Præfatio" over the Hebrew preface dated Basel, 1539.

Jewish scholars in search of historical data utilized the data given in the prefaces of early works. In particular, Senior Sachs (b. 1816) became a famous

investigator of Jewish antiquity by means of prefaces ("Keneset Yisrael," i. 833).

Following are the headings of some prefaces, the titles of the works in which they occur being given in parentheses:

- אגרת המחבר ("letter by the author"; "Sefer ha-Hinnuk," Venice, 1600).
- אל הקורא ("a word to the reader"; editor's preface; Profiat Duran, "Ma'aseh Ephod," Vienna, 1865).
- אל עין הקורא ("to the reader's eye"; publisher's preface; Bar Sheshet, Responsa, Riva di Trento, 1559).
- דבר אל הקורא ("a word to the reader"; Bloch, "Shebile 'Olam," Warsaw, 1855).
- הקדמה ("prefix"; the form generally used).
- התנצלות המחבר ("apology by the author"; Moses Ashkenazi, "Thesaurus of Synonyms," Padua, 1880).
- מבוא ("entrance"; a common form).
- מגיד מראשית ("declaration at the beginning"; BenJacob, "Ozar ha-Sefarim").
- מפתח שפתי ("the opening of my mouth"; "Kol Shire Gordon," vol. ii., St. Petersburg, 1884).
- מפתחות ("keys"; Yeruham of Provence, "Toledot Adam wa-Hawah," Constantinople, 1516).
- פתיחה ("opening"; Judah Moscato, "Kol Yehudah," to the "Cuzari," Venice, 1594).
- פתח דבר ("opening word"; the Mekilta, ed. Weiss, Vienna, 1865).
- קורא נעים ("sweet reader"; "Paḥad Yizḥaq," Venice, 1750).
- קוראים נכבדים ("honored readers"; J. H. Hirschensohn, "Sheba' Hokmot," Lemberg, 1833).

A dedication, preceding or included in the preface, and addressed to a patron or to one who is beloved and honored, was frequently added by Jewish authors. Amram Gaon (9th cent.) dedicated his siddur to R. Isaac b. Simeon, who sent ten gold pieces for the maintenance of the yeshibah of Matah Mehasya in Babylon, with a request for a copy of the work. Maimonides (12th cent.) dedicated his "Moreh" to his disciple Joseph b.

**Dedications Judah.** Al-Ḥarizi translated the "Moreh" for certain great men in Pro-

**Patrons.** vance. Ibn Ezra (13th cent.) dedicated his "Keli Neḥoshet" (ed. Edelmann, Königsberg, 1845) to his disciple Hananiah, and his "Yesod Morah" to Joseph ben Jacob, in London (1158).

Isaac b. Joseph Israeli (1310) dedicated his "Yesod 'Olam," on astronomy, algebra, and the calendar (ed. Goldberg, Berlin, 1848), to his teacher Asher b. Jehiel. The dedication is perhaps the longest in Hebrew literature, and is distinguished for extravagantly eulogistic and complimentary phrases: "Peace, as wide as from the East to the West, and from the Ursa to the Scorpion, to the honored master, favorite and beloved of men, a mountain in wisdom and a river in knowledge," etc.

Menahem b. Zarah (1362) dedicated his "Zedah la-Derek" (Ferrara, 1554) to Don Samuel Abravanel. Searching Spain and France for "a friend dearer than a brother," he finally found "the mighty prince" Samuel, to whom he devotes twenty-two verses.

The dedication of Jewish works to kings and princes may be traced back to the Septuagint—the Greek translation of the Bible made at the time of Ptolemy Philadelphus (285 B.C.). Joseph ibn Sathanas (שטנאס), it is asserted, translated the Talmud into Arabic, for the sultan Al-Ḥakim, in 997 (Abraham Ibn Daud, in "Sefer ha-Kabbalah," ed.

Neubauer, p. 69). Obadiah Sforno dedicated his "Or 'Olam," on philosophical research (Bologna, 1537), to the French king Henry II. David de Pomis dedicated his "Zemaḥ Dawid," a Hebrew-Latin-Italian dictionary (Venice, 1587), to Pope Sixtus V. Manasseh ben Israel dedicated his "Miḳweh Yisrael" (London, 1652) "To the Parliament, the Supreme Court of England, and the Right Honorable the Councilor of the State Oliver Cromwell." Manasseh's "Nishmat Ha'yim" was dedicated to King Ferdinand III., in a Latin letter prefacing the first edition (Amsterdam, 1651). Mordecai Gümpel ha-Levi dedicated his "Tokahat Megillah," a commentary on Ecclesiastes, to the president of the Swiss republic (Hamburg, 1784). Ephraim E. Pinner dedicated his German translation, with text, of the tractate Berakot of the Babylonian Talmud to Nicholas I. of Russia (Berlin, 1842).

A singular dedication is that of Moses b. Gideon Abudiente in his Hebrew grammar in the Spanish language (Hamburg, 1833; Steinschneider, "Cat. Bodl." No. 6418): it is addressed to God—"To the King, the King of kings, the Holy One, praised be He!" and is signed, "Thy servant Moses" ("Orient, Lit." 1850, No. 24). Among Christians also, Spanish, Italian, and English authors occasionally dedicated their works to God. John Leycester, for instance, dedicated his work on the "Civil Wars of England" (1649) "to the honor and glory of the Infinite, Immense, and Incomprehensible Majesty of Jehovah, the Fountain of all Excellencies, the Lord of Hosts, the Giver of all Victories, and the God of Peace." The second among Jewish authors to dedicate his work to God was Abraham Mendel Muhr, in his "Magen ha-Hokmah," in defense of science (Lemberg, 1834). He boldly described it as a "letter to God," whom he refers to a passage in Maimonides' "Moreh" for confirma-

**Curiosities of Dedication.** This style of dedication, and particularly the impious reference, were severely criticized by Reggio ("Iggerot Yashar," ii.

12, Vienna, 1836; Rubin, "Tehillat ha-Kesilim," p. 169, Vienna, 1880), who condemned it as blasphemy.

Another interesting dedication is that of Gedaliah ibn Yaḥya, in his "Shalshet ha-Qabbalah" (on chronology and history; Venice, 1587), to his first-born son, Joseph, when he became a bar miḥwah. Other books written by Gedaliah between 1549 and 1588 were dedicated to his father, grandfather, children, and grandchildren respectively. Moses Botarel dedicated his commentary on the "Sefer Yezirah" (Mantua, 1562) to a Christian scholar named Juan, quoting the saying of the Rabbis that "a non-Jew who is learned in the Torah is better than an ignorant high priest."

Eliezer Lissner's "Homat Esh," a commentary on a poem by Ibn Ezra (Berlin, 1799), bears a dedication on the title-page, addressed to David Hannover and his brothers in recognition of their patronage. Adolf Jellinek dedicated his "Bet ha-Midrash," a collection of minor midrashim, to Leopold Zunz (Leipsic, 1853). A. B. Lebensohn dedicated his "Shire Sefat Kodesh" (Wilna, 1861) "to the Holy Language, preserved within the House of the Lord; chosen by the God of Israel and endeared by the

Prophets; the Queen of all tongues; her holy name is 'Sefat 'Eber'; may God establish her forever! Selah."

Solomon Mandelkern's "Thamar" (2d ed., Leipzig, 1897) is really a German translation of Mapu's Hebrew novel "Ahabat Ziyyon"; this fact is ignored on the title-page, but the dedication is addressed "to the master of all Hebrew novel-writers, Abraham Mapu," with the significant text: "For all things come of thee, and of thine own have we given thee" (I Chron. xxix. 14). For an example of dedications to honored subscribers see Lebensohn's to Sir Moses and Lady Montefiore (in "Shire Sefat Kodesh," ed. Wilna, 1863). Memorial volumes, consisting of collaborated articles edited by admirers and friends or pupils of a distinguished author who has reached an advanced age after a long period of literary activity, or in honor of the memory of such an author, form a class by themselves. The first of this kind was the "Mannheimer Album," dedicated to Isaac Noah Mannheimer, the Jewish preacher of Vienna, by Mayer Kohn Bistriz; its Hebrew title is "Ziyun le-Zikron 'Olam" (Vienna, 1864). Under the title of "Jubelschrift" a similar volume was dedicated to Leopold Zunz on his ninetieth birthday (Berlin, 1884); others were dedicated to Heinrich

Graetz (Breslau, 1887) and Israel Hildesheimer (Breslau, 1890) on their seventieth birthdays. This title gave place to "Festschrift" in volumes prepared in honor of Moritz Steinschneider

(eightieth birthday; Leipzig, 1896), Daniel Chwolson (in recognition of fifty years' literary activity—1846-96; Berlin, 1899), Nahum Sokolow (twenty-five years of literary activity; "Sefer ha-Yobel," Warsaw, 1904), Adolf Berliner (seventieth birthday; Frankfort-on-the-Main, 1903). There remains to be mentioned the "Gedenkbuch zur Erinnerung an David Kaufmann," by M. Brann and F. Rosenthal (Berlin, 1900). See COLOPHON; TITLES OF BOOKS.

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J.

J. D. E.

**PREGNANCY.** See **CHILDBIRTH.**

**PREMEDITATION.** See **INTENTION.**

**PREMSLA, SHABBETHAI:** Galician grammarian and scribe of the sixteenth and seventeenth centuries; lived at Przemysl. He was the author of a commentary (Lublin, 1622) on Moses Kimhi's grammatical work, "Sefer Mahalak"; in it he defends the author against the criticism of Elijah Levita, a former commentator of the same work. His annotations to the prayers, which first appeared in Dyhernfurth (1690), were republished many times. He was a Talmudical scholar also, and one of his responsa, on the writing of the Tetragrammaton, is found in the "Teshubot ha-Geonim" (Amsterdam, 1707 [not 1717, as in Fürst]). Four of his works, which were left in manuscript, are known, including one on the necessity of grammatical studies. Hayyim Bochner (d. 1684, at Fürth, Bavaria) was his pupil.

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S.

P. Wl.

**PRERAU:** Town in Moravia. The Judengasse of Prerau is mentioned as early as Charles IV. (1339-1349), but the settlement of Jews in Prerau was of little significance until 1454, when the expulsions, due to **CAPISTRANO**, from Olmütz and Breslau augmented the Prerau community. The newcomers settled in the suburb Sirsava, where they had their own synagogue and cemetery; excavations there still result in occasional discoveries of old Jewish tombstones.

In 1511 George Lashinsky donated to the city hospital 44 Bohemian groschen, the amount of a yearly tax paid by the Jews from the produce of their fields. The Jews there were also required to pay yearly to the Chancellor of Bohemia 10½ schock and 15 groschen; for the right of importing the wine needed on their holy days they paid 4 pounds of pepper, or 30 groschen in lieu of every pound of pepper. They further paid 15 groschen for every foreign Jew residing among them, a severe penalty being attached to any concealment. In 1600 the right of retailing wine was withdrawn by Charles the Elder of Zierotin, upon the complaint of the citizens. But a successor, Balthazar of Zierotin (1638-59), was very friendly to the Jews, and granted them (May 14, 1638) a new charter, in which he sanctioned the building of schools, a hospital, an aqueduct for a mikweh, and the establishment of a cemetery. In order to check the incendiarism of which the Jews were the victims, he ordered that Christian houses adjoining those owned by Jews should continue in the possession of Christians. Therefore a ghetto proper did not exist in Prerau. The Jewish houses were, and still are, marked with Roman numerals.

After the repeal of the edict of expulsion issued by Maria Theresa against the Jews of Moravia (1745), forty-five families were permitted to settle in Prerau. The census of the town in 1791 showed 230 Jews occupying 60 houses, and 2,658 Christians occupying 600 houses. Enterprising Jews who desired to establish breweries in Prerau were prevented from doing so by the jealousy of their Christian fellow citizens, who refused, through the town council, to permit the necessary buildings; the breweries were therefore established in Olmütz, Sternberg, and other places in the vicinity, and some of these establishments have gained world-wide reputation.

In 1902 the brothers Kulka erected an iron-foundry in Prerau; David von Gutmann owns a large estate in Troubek, near Prerau, but most of the Jews there are merchants. As elsewhere in Moravia, the Jewish community is autonomous; it has a chief executive and a school (German) supported by the state. There are a number of charitable societies and foundations in Prerau; its hebra kaddisha, with which the Ner-Tamid society is affiliated, possesses some very old memor-books.

The best-known writer of Prerau was Marcus Boss (b. 1820); he contributed to "Bikkure ha-Ittim" and "Kokebe Yizhak," and edited "Yalde Sha'ashu'im," a collection of two hundred Hebrew

epigrams. Solomon Klein, rabbi at Zenta, was born in Prerau (d. 1902); he wrote "Dibre Shelomoh" (1896), Talmudic novellæ, in the introduction to which he gives interesting descriptions of life in the yeshibah of Leipnik under R. Solomon Quetsch.

Among the rabbis of Prerau were the following: Abraham Schick (1790-98); Solomon Fried (1793-1820); Moses Mandl (1820-25); David Schrötter (1825-29); Abraham Placzek (1829-34); acting "Landesrabbiner" of Moravia, 1850-84); Samuel Schallinger (1834-36); Aaron Jacob Grün (1837-57); Wolf Fried (1857-83); Solomon Singer (1883-85); Dr. Jacob Tauber (from 1886). Among the number

trodition in which each word, as in the work itself, begins with the letter "mem" (Brünn, 1799). He was the author of "Ben Yemini," a supercommentary on Ibn Ezra's commentary on the Pentateuch (Vienna, 1823).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 121; Zeitlin, *Bibl. Hebr. Post-Mendels.* pp. 278-279.  
E. C.

P. Wl.

**PRESBURG** (Hungarian, **Pozsony**): City of Hungary, situated on the River Danube. Its location on a commercial highroad makes it probable that its Jewish community is one of the oldest in Hungary. The first documentary mention of its



HOST DESECRATION AT PRESBURG, 1591.

(From a contemporary print.)

of Jews born in Prerau who achieved prominence in public life were Jacob Brand (chief inspector of the Nordbahn), District Judges Briess and Tschiasny, and Ministerial Councilor Theodor Pollak.

The old synagogue was rebuilt in 1898; the silver ornaments on the Torah roll date from 5467 (= 1707). There are two cemeteries; the older one, situated in the Wurm-gasse, contains tombstones over two hundred years old.

In 1884 the population of Prerau was 4,533, of whom 341 were Jews; in 1901 the total population was about 17,000, including 717 Jews.

D.

J. TA.

**PRERAU, BENJAMIN WOLF**: Moravian Hebraist; lived at Prerau in the eighteenth and nineteenth centuries. He published Bedersi's "Baqqashat ha-Memin," to which he added a German translation, a Hebrew commentary, and an in-

Jews dates from 1251. In 1291 they received a charter from King Andrew III. In 1360 they were expelled; and they then settled in the neighboring town of Heimburg, whence they returned in 1368. The first synagogue was built in 1399. In 1517 their capitation tax amounted to 120 florins annually. After the disastrous battle of Mohacs, Queen Maria ordered their expulsion (Oct. 9, 1526); but King Ferdinand, founder of the Hapsburg dynasty, repealed this edict in the same year. His son Maximilian II. ordered another expulsion (Nov. 26, 1572), but this edict also remained unenforced. Presburg, as the seat of the Diet, often saw assemblies of Jews; e.g., in 1749, when Jewish delegates compromised with Queen Maria Theresa with regard to the annual payment of 30,000 florins; and in 1840, when the Diet deliberated on the question of Jewish emancipation.



Presburg was always noted for the anti-Jewish tendencies of its citizens. The city, whose council had opposed all improvement of the political condition of the Jews in 1840, was the scene of a fierce riot in 1848 (April 23-24), caused by the provocation of the citizens at the granting of equal rights to the Jews. One of the latter was killed; several were wounded; and a great deal of property, including the Jewish school-building, was destroyed.

The municipal council, which had refused Jews permission to enter the national guard (March 20), again showed its prejudice by ordering those Jews who had rented houses outside of the ghetto to return to

over the claim of the Jews to a share in the institutions for the support of the poor. This difficulty was finally settled by a compromise, the city agreeing to pay annually to the Jewish congregation the sum of 1,703.88 florins and to leave to it the care of its poor (1856). The awakening of the anti-Semitic movement in Hungary found a sympathetic echo in Presburg, where the first Hungarian anti-Semitic society was founded, which from 1880 had for its organ the "Westungarischer Grenzboten." The TISZA-ESZLÁR affair caused riots on Sept. 28, 1882, and Aug. 4, 1883, which resulted in the destruction of property for which the city had to pay 5,000 florins damages. Blood accusations led to outbreaks



VISIT OF KING FERDINAND TO A JEWISH SCHOOL AT PRESBURG, 1830.  
(From a contemporary print.)

their former habitations. The memory of these events is still celebrated by special services on the seventh day of Passover, on which day the riot reached its height.

A similar riot occurred two years later (April 22-24, 1850), owing to the insistence of the populace that Jews should not open stores outside the ghetto. The military restored order temporarily; but the city council refused to be responsible for its maintenance, unless the government would order all Jews to close their places of business who had not possessed previous to 1840 the privilege of maintaining stores outside the ghetto. Finally the council had to yield. The Jews received permission in 1851 to open stores without the ghetto; and in September of the same year the separate administration of the ghetto was abolished, the latter being made part of the municipal territory. Further difficulties arose

of a milder character on May 26-27, 1887, and April 12, 1889. In 1892 the cathedral clergy opposed the building of a new synagogue, because of its proximity to their church.

In regard to internal Jewish affairs Presburg has become distinguished for its yeshibah and as being in consequence the stronghold of Hungarian Orthodoxy. When Joseph II. ordered the compulsory military service and secular education of the Jews, Hirsch Theben was prominent among the spokesmen of the latter, demanding the repeal of these laws. While the emperor would not yield on these points, he conceded them the right to wear beards, a practise which had been prohibited (1783).

The yeshibah became particularly prominent through the influence of Moses Sofer; and through him also Presburg was made the center of the opposition to the modernization of education and of re-

ligious service. Still, in spite of all opposition, a modern Jewish school was founded (c. 1822); and about the same time a society for the

**Spiritual Life.** promotion of handicrafts was established. In 1844 this school received a

new home through the munificence of Hermann Todesko of Vienna, a kindergarten being added to it. A Jewish students' society, which had been formed in 1838 for the promotion of culture and likewise, among other objects, for the modernization of religious services, was suppressed; but the Orthodox leaders of the congregation yielded to the extent of reorganizing the Talmud Torah, into whose curriculum secular branches were introduced, and which was placed under the management of a trained pedagogue. Yeshibah and synagogue, however, remained untouched by modern influences, although in 1862 the congregation extended a call to the "maggid" Feisch Fischmann, previously rabbi of Keckemet, in order to satisfy the demand for a service which should appeal more directly to the younger generation. The first deviation from the traditional services occurred when the progressive element of the congregation, dissatisfied with the election of Bernhard Schreiber as rabbi, separated and formed the Israelitische Religionsgemeinde (March 17, 1872). This congregation has a service similar to that introduced by I. N. Mannheimer in Vienna. The yeshibah was recognized in 1859 as a rabbinical institution; and its students are therefore exempt from military service. Minister Tréfort decided that no student should be admitted who had not received a secular training equal to that provided by the curriculum of the lower grade of the high school (May 30, 1838); but this decision has never been enforced.

As a peculiar survival should be mentioned the privilege retained by the congregation of presenting the king annually with two Martinmas geese, on which occasion its representatives are received in personal audience by the monarch.

The earliest known rabbi of Presburg is Yom-Tob Lipman, one of the Vienna exiles; he officiated about 1695. Subsequent rabbis include: Moses ben Meir Harif (1736-58); Akiba Eger,

**Rabbis.** originally assistant to Moses and upon his death his successor (died 1758, having held office for twelve days only); Isaac of Dukla (1759-62); Meir Barby (1768-89); Meshullam Eger of Tysmenieca (1794-1801); Moses Schreiber (1806-1839); Samuel Wolf Schreiber, son of the preceding (1839-71); Bernhard (Simḥah Bonem) Schreiber, grandson of Moses Schreiber (from 1872). In 1899 Moses' son Akiba was made his assistant as principal of the yeshibah. The Israelitische Religionsgemeinde elected in 1876 as its rabbi Julius David, upon whose death (1898) the present (1905) incumbent, Dr. H. Funk, was appointed. Of other scholars and noted men who were natives of Presburg or who lived there may be mentioned: Mordecai Mokiah (d. 1729); his son Löb Mokiah or Berlin (d. 1742); Daniel Prostiz Steinschneider (1759-1846); Löb Letsch Rosenbaum (d. 1846); Michael Kittseer (d. 1845); Bär Fränk (d. 1845); Leopold Dukes; and Albert Cohn.

In 1900 the Jews of Presburg numbered 7,110 in

a total population of 65,870. The community has several synagogues and chapels, two schools, various charitable societies, a Jewish hospital, and a training-school for nurses.

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D.

**PRESBYTER:** From the time of Moses down to the Talmudic period the "zekenim" (elders) are mentioned as constituting a regular communal organization, occasionally under the Greek name GERUSIA. But the term "presbyter" (πρεσβύτερος) is found nowhere before the beginnings of Christianity, though it must have been current before that time, for the Christian institution of the presbyters was undoubtedly taken directly from Judaism (Grätz, "Gesch." 3d ed., iv. 80). In a list of officials of a Jewish community in Cilicia, archisynagogues, priests (ιερευς = "kohen"), presbyters ("zekenim"), and "azanites" ("hazzanim") are mentioned, and if the source (Epiphanius, "Hæres." xxx. 4) gives the sequence correctly, the presbyters were actually officials, like the azanites, and did not hold merely honorary offices in the community.

Their status, therefore, would correspond approximately to the position which presbyters occupy in the Christian Church. It may be assumed, however, that they stood in rank next to the archisynagogues, with whom elsewhere they are actually identified ("Codex Theodosianus," xvi. 8, 14—"archisynagogi sive presbyteri Judæorum"). In another passage (*ib.* xvi. 8, 2) they are identified with the patriarchs; in another (*ib.* xvi. 8, 13) the following sequence occurs: archisynagogue, patriarch, presbyter; finally ("Justiniani Novellæ," cxlvi., § 1), they are ranked with the "archiphercites" and teachers. "Presbyter" corresponds to the Latin "seniores" ("Codex Justiniani," i. 9, 15). Thus it appears that there is no uniformity even in the official designations.

The title of "presbyter" occurs frequently on Jewish tombstones of the Hellenistic diaspora—for instance, at Smyrna ("C. I. G." No. 9897), Corycus ("R. E. J." x. 76), Bithynia (*ib.* xxvi. 167), and in the catacombs of Venosa (Ascoli, p. 60); three times it was given to women (Ascoli, p. 49). The word has become in many European languages a general designation for "priest"; and in this sense it is also found in Jewish works of the Middle Ages (*e.g.*, פּרֶסְבֵּר יוֹהָן = "Prester John").

**BIBLIOGRAPHY:** Fabricius, *Bibliographia Antiquaria*, pp. 447-457, Hamburg, 1713; Schürer, *Gesch.* 3d ed., II. 177.

G.

S. KR.

**PRESBYTER JUDÆORUM:** Chief official of the Jews of England in pre-expulsion times. The office appears to have been for life, though in two or three instances the incumbent either resigned or was dismissed. Prynne, in his "Demurrer" (ii. 62), argues that the presbyter Judæorum was merely a secular officer in the Exchequer of the Jews to keep the rolls of control, whereas Tovey ("Anglia-Judæica," pp. 53-63) argues that the use of "sacerdos" and "pontifex" as synonymous of the office shows its ecclesiastical character. There were only six of them between 1199 and 1290, the first known being Jacob of London, appointed in 1199; the next were Josce of London (1207?), Aaron of York (1237),

Elias le Evesque (1237), Hagin fil Mosse (1257), and Hagin fil Deulacres (1281; appointed by the favor of Queen Eleanor; "Rymer Toedera," i. 591). In the grant of Elias le Evesque the justices of the Jews were ordered not to issue any summons without the confirmation of the said Elias, from which it appears that the presbyter acted somewhat as a baron of the Jewish Exchequer; and it was distinctly stated that Hagin fil Mosse had been sworn into the Jewish Exchequer to look after the administration of justice on behalf of the king and to explain the king's laws. It is thus probable that the presbyter was a successor of the Jewish justices, of whom two are mentioned toward the end of the twelfth century.

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J.

**PRESS, MOSES ALEXANDROVICH:** Russian engineer and technologist; born 1861; died at Sankt Blasien 1901. After passing through the St. Petersburg Institute of Technology, Press became a contributor to the "Moskovski Journal Putei Soobshchenii" and the journals of the Society of St. Petersburg Technologists. At the time of his death he was engaged in a work on the share of the Jews in the industries of western Russia ("Voskhod," 1901, No. 17).

H. R.

A. S. W.

**PRESE ISRAÉLITE, LA.** See PERIODICALS.

**PRESTER JOHN.** See TEN TRIBES, THE LOST.

**PREY, BIRDS OF:** While few clean birds are named in the Old Testament (see POULTRY), there are given in Lev. xi. (13-19) and Deut. xiv. (12-21) two parallel lists of birds of prey, the former passage mentioning twenty, and the latter twenty-one. The generic name for raptorial birds is "ayit" (Gen. xv. 11; Isa. xviii. 6; Jer. xii. 9; Ezek. xxxix. 4; Job xxviii. 7; Isa. xlvi. 11 [a metaphor]). This large number of names, as also the frequent allusions in metaphors and proverbial expressions to the habits of birds, shows that, though forbidden as food, they were nevertheless objects of close observation and contemplation. They were also cherished, it seems, for the beauty of their plumage (I Kings x. 22) and as pets for children (Job xl. 29; comp. Baruch iii. 17). Appreciation of their cry is indicated in Ps. civ. 13 and Eccl. xii. 4.

The Talmud, noting that "le-mino" (after its kind) follows the names of four of the unclean birds in the Pentateuchal lists, and identifying "ayyah" with "dayyah," assumes twenty-four unclean birds are intended; and adds: "There are in the East a hundred unclean birds, all of the hawk species" ("min ayyah"; Hul. 63b). Some of the birds of prey were trained to the service of man, the hawk, e.g., to pursue other birds (Shab. 94a). The claws of the griffin, the wings of the osprey, and the eggs of the ostrich were made into vessels (Hul. 25b; Rashi *ad loc.*; Kelim xvii. 14). Eggshells were used as receptacles for lamp-oil (Shab. 29b).

**BIBLIOGRAPHY:** Tristram, *Nat. Hist.* p. 198; Lewysohn, *Z. T.* p. 159.

E. G. H.

I. M. C.

**PRIBRAM (PRZIBRAM), ALFRED:** Austrian physician; born at Prague May 11, 1841; educated at the university of his native city (M.D. 1861). He established a practise in Prague, after having been for some time assistant at the general hospital there. He became privat-docent at the German University of Prague in 1869, assistant professor and chief physician of the dispensary in 1873, and professor of pathology and therapeutics and chief of the first medical clinic in 1881.

Pribram is the author of many essays and works, among which may be mentioned: "Studien über Febris Recurrens," 1868 (with Robitschek); "Studien über Cholera," 1869; "Studien über die Zuckerlose Harnruhr," 1870; "Ueber die Sterblichkeit in Prag," 1873; "Ueber die Verbreitungsweise des Abdominal- und Flecktyphus," 1880; "Ueber den Unterricht in der Innern Medizin an der Universität in Prag in der Letzten Hälfte des Jahrhunderts," etc., Prague, 1899.

He has written essays upon cotein, antipyrin, and quebracho also, and was a collaborator on Eulenburg's "Realencyclopädie der Gesammten Heilkunde," his subjects being syphilis of the brain and gout.

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s.

F. T. H.

**PRIBRAM, RICHARD:** Austrian chemist; born at Prague April 21, 1847; educated at the Polytechnic and the University of Prague, and at the University of Munich (Ph.D. 1869). After a postgraduate course at the University of Leipsic he returned to Prague and became assistant in the chemical department of the physiological institute of the university. He was privat-docent from 1872 to 1874, when he was appointed professor of chemistry at the newly founded Gewerbeschule at Czernowitz. In 1875 the university there was opened, and Pribram became privat-docent. In 1876 he was appointed assistant professor and in 1879 professor of general and analytical chemistry, which position he still (1905) holds. From 1891 to 1892 he was "rector magnificus" of the university. He holds also a number of public positions, including those of member of the commission appointed to examine in chemistry teachers and pharmacologists, and official chemist of the courts of Bukowina. He is the author of many essays in the professional journals and of "Jahresbericht über die Fortschritte der Thier Chemie oder der Physiologischen und Pathologischen Chemie" (Wiesbaden) and "Einleitung zur Prüfung und Gehaltsbestimmung der Arzneistoffe" (Vienna).

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s.

F. T. H.

**PRICE, JULIUS MENDES:** English traveler, artist, and journalist; born in London about 1858; educated at University College (London), at Brussels, and at the School of Fine Arts in Paris. He was war correspondent to the "Illustrated London News" during the Bechuanaland expedition (1884). Subsequently he joined an exploring expedition for the opening up of the Nordenskiöld route to the interior of Siberia, and afterward traversed Siberia, Mongolia, and the Godi desert unaccom-

panied, making his way through to Peking in 1890-1891. He was with the Greek army during the Greco-Turkish war, and has traversed western Australia, the Klondike, and other remote regions. He is the author of several books of travel, including "From the Arctic Ocean to the Yellow Sea" (London, 1892) and "The Land of Gold" (*ib.* 1895), all illustrated by himself. He has exhibited at the Paris Salon and the London Royal Academy.

BIBLIOGRAPHY: *Who's Who*, 1904.

J.

**PRIDEAUX, HUMPHREY**: English Orientalist; born at Padstow, Cornwall, May 3, 1648; died at Norwich Nov. 1, 1724; educated at Christchurch, Oxford, where he became Hebrew lecturer in 1679. He wrote a life of Mohammed (London, 1697), which was mainly a polemical tract against the Deists, and "the Old and New Testament Connected and a History of the Jews and Neighboring Nations in the Time of Christ" (London, 1718, 2 vols.), which for a long time was the standard history of the Jews between the canons; it was frequently reprinted, and was translated into French (1722), and into German (1726).

BIBLIOGRAPHY: *Dict. Nat. Biog.*

J.

**PRIEST**.—**Biblical Data**: One consecrated to the service of the sanctuary and, more particularly, of the altar. This definition, however, holds true rather for the later than for the earlier stages of Hebrew priesthood. In ancient Israel one was not required to be specially consecrated in order to perform the sacrificial functions; any one might approach the altar and offer sacrifices. Thus Gideon, of the tribe of Manasseh (Judges vi. 26 *et seq.*), and the Danite Manoah (*ib.* xiii. 16, 19) sacrificed in person at the express command of God and the angel of God respectively; similarly, David sacrificed on

the altar he had built at God's command on the thrashing-floor of Araunah (II Sam. xxiv. 25); and Solomon, before the ark in Jerusalem (I Kings iii. 15). David, on the occasion of the

transference of the Ark to Zion, and Solomon, at the dedication of the Temple of Jerusalem, ministered as priests (II Sam. vi. 14, 17, 18; I Kings viii. 22, 54 *et seq.*); the latter continued to personally offer sacrifices on the altar of  $\Upsilon\eta\omega\eta$  at regular intervals (I Kings ix. 25). Similar instances, in later times, are presented by Elijah, sacrificing on Mount Carmel (I Kings xviii. 32 *et seq.*), and by Ahaz, in the Temple at Jerusalem (II Kings xvi. 12 *et seq.*).

In accordance with this usage in ancient Israel, the ordinances contained in the Book of the Covenant, the oldest code, concerning the building of altars and the offering of sacrifices are addressed not to the priest, but to the people at large (Ex. xx. 24-26). Even where there was a sanctuary with a priesthood, as at Shiloh, any layman might slaughter and offer his sacrifices without priestly aid (comp. I Sam. ii. 13-16). As access to the altar was not yet guarded in accordance with later Levitical ordinances, so the priesthood was not yet confined to one family, or even to one tribe. The Ephraimite Samuel became priest of the sanctuary at Shiloh, wearing the priestly linen coat ("efod bad") and the pallium (I Sam. ii. 18 *et seq.*, iii. 1). The kings

of Israel ordained as priest whomever they chose (I Kings xii. 31); David, too, invested his own sons, as well as the Jairite Ira, of the tribe of Manasseh, with the priestly office (II Sam. viii. 18, xx. 26).

If a distinct established priesthood is nevertheless found at the sanctuary of Shiloh and at that of Dan as early as the time of the Judges, it is obvious that its real office can not have been connected with the altar or the sacrifices, and that, consequently, its origin can not be looked for in the sacrificial functions. Wherein the origin of the Israelitish priesthood really lies is sufficiently apparent from the older Biblical records of the time of the Judges and the following period. According to these, the functions of the priest were twofold: to care for and

guard the sanctuary and its sacred images and palladia, and (of still greater importance) to consult the oracle. Thus the Ephraimite Micah, after having provided an ephod and teraphim (see  $\text{E}\Phi\text{HOD}$ ) for his shrine, installed one of his sons as priest to take care of them, but only until he could secure a professional priest, a Levite, for the purpose, one who was qualified to consult the oracle (Judges xvii. 5-13).

It is evident that not the shrine, but the images it sheltered, were the essential thing. These it was that the migrating Danites coveted and carried off to their new home, together with the priest, who had consulted the oracle in behalf of their exploring party with auspicious results (*ib.* xviii.). The sacred palladium of the sanctuary at Shiloh was the Ark, over which the sons of Eli and Samuel kept guard. The former carried it when it was taken to the battle-field, while the latter, having special charge of the doors, slept nightly near it (I Sam. iii. 3, 15; iv. 4 *et seq.*). When, later, the ark was returned from the field of the Philistines and brought to the house of Abinadab at Kirjath-jearim, Abinadab's son Eleazar was at once consecrated guardian over it (*ib.* vii. 1). The bearing of the ark, with which, at Shiloh, the sons of Eli were entrusted, remained, as the frequent statements to this effect in later Biblical literature show, a specific priestly function throughout pre-exilic times (comp. Deut. x. 8, xxxi. 9; Josh. iii. 6 *et seq.*, iv. 9 *et seq.*, vi. 12, viii. 33; I Kings viii. 3). After the capture of its ark by the Philistines the sanctuary of Shiloh disappeared from history (its destruction is referred to in Jer. vii. 12, 14; xxvi. 6); its priesthood, however, appeared in the following period at the sanctuary of Nob, which also had an ephod (I Sam. xiv. 3; xxi. 1, 10; xxii. 9, 11).

After the massacre of the priesthood of Nob, Abiathar, who was the sole survivor, fled with the ephod to David (*ib.* xxiii. 6), whom thenceforward he accompanied on all his military expeditions, bearing the ephod in order to consult the oracle for him whenever occasion demanded (*ib.* xxiii. 9, xxx. 7). Similarly, in the campaign against the Philistines, Ahiah accompanied Saul and the Israelites, "bearing the ephod" and ascertaining for them the decisions of the oracle (*ib.* xiv. 3, 18, the latter verse being so read by the LXX.). The priests' duty of guarding the sanctuary and its sacred contents accounts for the use, in pre-exilic times, of "shomer ha-

saf," "doorkeeper" (corresponding to the Arabic "sadin"), as synonymous with "kohen" (II Kings xii. 10), and explains also how "shamar" and "she-ret" became the technical terms of priestly service and were retained as such even after the nature of the service had materially changed.

To fill the office of doorkeeper no special qualification was necessary, but, as hinted above, to consult the oracle required special training, such as, no doubt, could be found only among professional priests. So, though the doorkeepers were in many

#### Door-keepers.

cases not of priestly lineage (comp., besides the case of Samuel and of Eleazar of Kirjath-jearim, that of Obed-edom; II Sam. vi. 10 *et seq.*), those who consulted the oracle were invariably of priestly descent, a fact which makes it seem highly probable that the art of using and interpreting the oracle was handed down from father to son. In this way, no doubt, hereditary priesthood developed, as indicated by the cases of the sons of Eli at Shiloh and Nob, and of Jonathan and his descendants at Dan, both these priestly houses extending back to the very beginning of Israelitish history. The descendants of Jonathan made express claim to lineal descent from Moses (comp. I Sam. ii. 27; Judges xviii. 30; the reading "Menashsheh" in Judges xviii. 30 is, as the suspended  $\text{ך}$  shows, due to a later change of the original "Mosheh," a change which is frankly acknowledged in B. B. 109b; comp. also Rashi and Kimḥi *ad loc.*, and to *ib.* xvii. 7); in fact, their claim is supported by Ex. xxxiii. 7-11, according to which not Aaron, but Moses, was the priest of the "tent of meeting" (R. V.) in the wilderness, while Joshua kept constant guard over it. "Whosoever had to consult God went out to the tent of meeting," where Moses ascertained the will of God; and just as Moses, in his capacity of priest, was the intermediary through whom  $\text{יְהוָה}$  revealed the Torah to the Israelites in the wilderness, and through whom His judgment was invoked in all difficult

cases, such as could not be adjusted without reference to this highest of the Law. tribunal (Ex. xviii. 16 *et seq.*), so the priests, down to the close of pre-exilic times, were the authoritative interpreters of the Law, while the sanctuaries were the seats of judgment.

Thus the Book of the Covenant prescribes that all dubious criminal cases "be brought before God;" that is, be referred to Him by the priest for decision (Ex. xxii. 7, 8). That "Elohim" here means "God" (not, as the A. V. translates, "the judges") is clear from I Sam. xiv. 36, where the same phrase, "nik-rab el Elohim," is applied to consulting the oracle by means of the URIM AND THUMMIM (comp. the following verses, 37-42, the last two verses as read by the LXX.). The urim and thummim were employed together with the ephod in consulting the oracle, the former, as may be inferred from the description in I Sam. xiv. 41, 42, being a kind of sacred lots: in all probability they were cast before the ephod. Josh. vii. 14 and I Sam. ii. 25 may be cited in further proof of the fact that direct appeal to divine judgment was made in ancient Israel. This primitive custom is reflected even in as late a passage as Prov. xviii. 18. The Blessing

X.—18

of Moses proves that the sacred lots continued to be cast by the priests during the time of the monarchy, inasmuch as it speaks of the urim and thummim as insignia of the priesthood (Deut. xxxiii. 8). This document shows, as does also the Deuteronomic code, that throughout pre-exilic times the expounding of the Torah and the administration of justice remained the specific functions of the priests. It declares that the priests are the guardians of God's teachings and Law, and that it is their mission to teach God's judgments and Torah to Israel (Deut. xxxiii. 9, 10), while the Deuteronomic code decrees that all difficult criminal as well as civil cases be referred to the priests (*ib.* xvii. 8-11, xxi. 5). Further proof to the same effect lies in the frequent references of the Prophets to the judicial and teaching functions of the priesthood (comp. Amos ii. 8; Hos. iv. 6; Isa. xxviii. 7; Micah iii. 11; Jer. ii. 8, xviii. 18; Ezek. vii. 26).

In addition to the duties thus far discussed, the offering of sacrifices, in the time of the monarchy, must have become the office of the Offering of priest, since the Blessing of Moses the mentions it with the other priestly Sacrifices. functions. No direct information is obtainable from the Biblical records as to the conditions and influences which brought this about, but it may be safely assumed that one of the factors leading thereto was the rise of the royal sanctuaries. In these, daily public sacrifices were maintained by the king (comp. II Kings xvi. 15), and it must certainly have been the business of the priests to attend to them. There is evidence also that among the priests of Jerusalem there were, at least in later pre-exilic times, gradations of rank. Besides the "chief priest" ("kohen ha-rosh") mention is made of the "kohen mishneh," the one holding the second place (II Kings xxv. 18 *et al.*).

As yet, however, it seems apparent that the priesthood was not confined to one particular branch of the family of Levi, but, as both the Blessing of Moses and the Deuteronomic code state, was the heritage of the whole tribe (comp. Deut. x. 8, 9; xviii. 1 *et seq.*, 5; xxxiii. 8-10; Josh. xviii. 7). This explains why, in the Deuteronomic code, the whole tribe of Levi has a claim to the altar-gifts, the first-fruits, and the like, and to the dues in kind from private sacrifices (Deut. xviii. 1-5), while in Ezekiel and the Priestly Code the Levites have no share therein. It explains also how it comes that, not only in Judges xvii. (see above), but throughout pre-exilic literature, the terms "Levite" and "priest" are used synonymously (comp. Deut. xvii. 9, 18; xviii. 1; xxi. 8; xxiv. 8; xxvii. 9; Josh. iii. 3; Jer. xxxiii. 18, 21: the only exception is I Kings viii. 4, where, however, as the parallel text, II Chron. v. 5, shows, the  $\text{לויים}$  is a later insertion).

Since, in pre-exilic times, the whole tribe of Levi was chosen "to stand before  $\text{יְהוָה}$  in order to minister unto Him," it is but consistent that the office "of blessing in  $\text{יְהוָה}$ 's name" (which in the Priestly Code is assigned to Aaron and his sons—Num. vi. 23) should, in the Deuteronomic code, pertain to all the Levites (comp. Deut. x. 8, xxi. 8). A very strong proof that all members

of the Levitical tribe were entitled to priesthood is furnished in the provision which was made by the Deuteronomic code for those Levites who were scattered through the country as priests of the local sanctuaries, and who, in consequence of the Deuteronomic reformation, had been left without any means of support. It stipulated that those Levites who desired to enter the ranks of the priesthood of Jerusalem should be admitted to equal privileges with their brethren the Levites who ministered there unto God, and should share equally with them the priestly revenues (Deut. xviii. 6-8). As a matter of fact, however, this provision was not carried out. The priests of Jerusalem were not willing to accord to their brethren of the local sanctuaries the privileges prescribed by Deuteronomy, and although they granted them support from the priestly dues, they did not allow them to minister at the altar (comp. II Kings xxiii. 8, 9). In this way the Deuteronomic reformation marks, after all, the first step toward the new development in the priesthood in exilic and post-exilic times.

The attitude of the priests of Jerusalem toward those of the local sanctuaries was sanctioned by Ezekiel. In his book (and later in II Chron. xxxi. 10) the priesthood of Jerusalem is called "bene Zadok," or "the house of Zadok," after Zadok, who replaced Abiathar, Eli's descendant, when Abiathar, because of his partizanship for Adonijah, was deposed by Solomon (comp. I Kings ii. 27, 35). Ezekiel ordained that of all the Levite priests only the Zadokites, who had ministered to God in His legitimate sanctuary at Jerusalem, should be admitted to the service of the altar; the rest, who had defiled themselves by officiating at the local sanctuaries, should be degraded to the position of mere servants in the sanctuary, replacing the foreign Temple attendants who had heretofore performed all menial services (Ezek. xl. 46, xliii. 19, xlv. 6-16). Naturally, the altar-gifts, the tribute of the first-fruits, and the like, were to be awarded thenceforward to the Zadokites alone (xlv. 29, 30). Though Ezekiel assigns to the priests the duty of sitting in judgment in legal disputes, as before (xlv. 24), he makes their ritual functions, not their judicial functions, the essential point in his regulations governing the priests. Administering the Law, according to him, extends only to matters of ritual, to the distinctions between holy and profane, clean and unclean, and to the statutory observance of Sabbaths and festivals (xlv. 23, 24).

Ezekiel's new regulations formed, in all essentials, the basis of the post-exilic priestly system which is formulated in detail in the Priestly Code. A striking difference between Ezekiel and the Priestly Code, however, is at once evident in that the latter betrays no idea of the historical development of things. Whereas Ezekiel records the old usage and, by virtue of his authority as a prophet, declares it abolished, the Priestly Code recognizes only the new order of things introduced by Ezekiel, which order it dates back to the time of Moses, alleging that from the very first the priesthood had been confined to Aaron and his sons, while the mass of the Levites had been set apart as their

ministers to fill the subordinate offices of the sanctuary (comp. Ex. xxviii. 1; Num. i. 48 *et seq.*; iii. 3-10; viii. 14, 19, 24-26; xviii. 1-7; I Chron. vi. 33 *et seq.*). The priestly genealogy of I Chron. v. 29-41 and vi. 35-38 was but the logical result of this transference of post-exilic conditions back to the period of the wandering in the wilderness. This genealogy, the purpose of which was to establish the legitimacy of the Zadokite priesthood, represents the Zadokites as the lineal descendants of Phinehas (the son of Eleazar, the son of Aaron), who, for his meritorious action in the case of Zimri, according to Num. xxv. 10-13, had been promised the priesthood as a lasting heritage. That this genealogy and that of I Chron. xxiv. 1-6, in which the descent of the Elite Abiathar is traced from Aaron's son Ithamar, are fictitious is evident from the fact that they conflict with the authentic records of the books of Samuel and Kings: (1) they know nothing of the priesthood of Eli; (2) Ahitub, the son of Phinehas, the son of Eli, and father of Ahimelech of Nob (comp. I Sam. xiv. 3; xxii. 9, 11), appears in them as the son of an unknown Amariah and the father of Zadok; (3) contrary to I Kings ii. 27, 35 (see above), Abiathar and his descendants remain priests at the Temple of Jerusalem.

Regarding the characteristic attribution of post-exilic conditions to pre-exilic times, a notable example may be pointed out in Chron. xxiii.-xxvi. Both priests and Levites were, in post-exilic times, divided into twenty-four families or classes, with a chief (called "rosh" or "sar"; comp. especially I Chron. xv. 4-12; xxiii. 8 *et seq.*; xxiv. 5, 6, 31; Ezra viii. 29) at the head of each. The institution of this system, as well as of other arrangements, is, in the passage cited, ascribed to David.

The prominence which the ritual receives in Ezekiel reaches its culmination in the Priestly Code, where the judicial functions of the priest, formerly much emphasized, have given way altogether to the ritualistic. To minister at the altar and to guard the sanctity of Israel, which means practically the sanctity of the sanctuary, constitute from this time on the priest's exclusive office. For this purpose, it is pointed out, God chose Aaron and his sons, distinguishing them from the rest of the Levites, and bid them consecrate themselves to their office (comp. Ex. xxviii. 1, 41-43; xxix. 1, 30, 33, 37, 43-46; xxx. 20, 29 *et seq.*; Lev. i.-vii., xiii. *et seq.*, xvii. 5 *et seq.*; Num. vi. 16 *et seq.*, xvi. 5-11; xviii. 3-7; I Chron. xxiii. 13; II Chron. xxvi. 18). Any one not of priestly descent was forbidden, under penalty of death, to offer sacrifice, or even to approach the altar (Num. xvii. 1-5, xviii. 7). As the guardians of Israel's sanctity the priests formed a holy order (comp. Lev. xxi. 6-8), and for the purpose of protecting them against all profanation and Levitical defilement they were hedged about with rules and prohibitions. They were forbidden to come in contact with dead bodies, except in the case of their nearest kin, nor were they permitted to perform the customary mourning rites (Lev. x. 6, xxi. 1-5; Ezek. xlv. 20, 25). They were not allowed to marry harlots, nor dishonored or divorced women (Lev. xxi. 7).

#### The Priestly Orders.

They were required to abstain from wine and all strong drink while performing sacerdotal duties (Lev. x. 9; Ezek. xliv. 21). Any priest having incurred Levitical defilement was excluded, under penalty of death, from priestly service and from partaking of holy food during the time of his uncleanness (Lev. xxii. 2-7, 9; Ezek. xliv. 26 *et seq.*). If afflicted with any bodily blemish the priest was held permanently unfit for service; such a one was, however, permitted to eat of the holy food (Lev. xxi. 17-23).

A noteworthy feature of the post-exilic priestly system is the place which the high priest occupies in it, for which see HIGH PRIEST.

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—**In Rabbinical Literature:** The status of the priesthood in later Judaism and the views that prevailed concerning it were in full accordance with the Priestly Code. Like the latter (comp. Ex. xxix. 42-46; Lev. ix. *et seq.*; xv. 15, 30-33; xvi.; Num. vi. 27; Zech. iii. 7; Mal. ii. 7), later Judaism saw in the sanctuary the manifestation of God's presence among His people, and in the priest the vehicle of divine grace, the mediator through whose ministry the sins of the community, as of the individual, could be atoned for. In Yoma 39b and Lev. R. i. (where Zech. xi. 1 is taken as referring to the Temple) the name "Lebanon" (= "white one") for the Temple is explained by the fact that through the Temple Israel is cleansed from its sins. That the chief purpose of altar and priesthood is to make atonement for, and effect the forgiveness of, sin is stated again and again in Talmud and

**To Make Atone-**  
**ment.** Midrash (comp. Ber. 55a; Suk. 55b; Ket. 10b; Zeb. 85b; Lev. R. xvi. 2; Tan. to Ex. xxvii. 2; Yalk. ii. 565).

Even the priestly garments were supposed to possess efficacy in atoning for sin (Zeb. 85b; Yalk. i. 108). According to the rabbinical decision, "the priests were the emissaries, not of the people, but of God"; hence, a person who had sworn that he would not accept a service from a priest might nevertheless employ him to offer sacrifices and might make atonement for sin through him (Yoma 19a; Ned. iv. 3; 35b; Kid. 23b).

Later Judaism enforced rigidly the laws relating to the pedigrees of priests, and even established similar requirements for the women they married. Proof of a spotless pedigree was absolutely necessary for admission to priestly service, and any one unable beyond all doubt to establish it was excluded from the priesthood (comp. Ket. 13a, b, 14a, 23a, b, 27a, b; Kid. 73a, b; Maimonides, "Yad," Issure Biah, xx. 2, 16; Shulhan 'Aruk, Eben ha-'Ezer, 3, 6, 7). Unless a woman's pedigree was known to be unimpeachable, a priest, before marrying her, was required to examine it for four generations on both sides, in case she was of priestly lineage; for five generations if she was not of priestly descent (Kid. iv. 4, 5; 77a, b; "Yad," *l.c.* xix. 18; Eben ha-'Ezer, 2, 3). How scrupulously such examinations were made may be seen from the observations of Josephus regarding this custom ("Contra Ap." i., § 7). In

addition to the persons enumerated in Lev. xxi. 7, the Talmudic law enjoined the priest even from marrying a *haluzah* (see HALUZAH).

**Importance of Pedigree.** In a dubious case of *haluzah*, however, the priest was not obliged to annul his marriage, as he was in the case of a woman excluded by the Levitical law; nor were the sons born of such a marriage debarred from the priesthood (comp. Yeb. vi. 2; 54a; Soṭah iv. 1; Kid. iv. 6; Sifra, Emor, i. 2; "Yad," *l.c.* xvii. 1, 7; Eben ha-'Ezer, 6, 1). Neither might a priest marry a proselyte or a freedwoman. Regarding a daughter of such persons, opinion in the Mishnah is divided as to whether or not it was necessary that one of the parents should be of Jewish descent. The decision of later authorities was that, in case both of the woman's parents were proselytes or freed persons, a priest should not marry her, but if he had done so, then the marriage should be considered legitimate (Bik. i. 5; Yeb. vi. 5; 60a, 61a; Kid. iv. 7; 78b; "Yad," *l.c.* xviii. 3, xix. 12; Eben ha-'Ezer, 6, 8; 7, 21).

The Levitical law which forbids the priest to defile himself by coming in contact with a dead body is minutely defined in the Talmud on the basis of Num. xix. 11, 14-16. Not only is direct contact with the dead prohibited, but the priest is forbidden

**Contact with Dead Pro-**  
**hibited.** to enter any house or enclosure, or approach any spot, where is lying or is buried a dead body, or any part of a dead body—even a piece of the size of an olive—or blood to the amount of half a "log" (about a quarter of a

liter); he is forbidden also to touch any one or anything that is unclean through contact with the dead (comp. Sifra, Emor, i. 1, ii. 1; Naz. vii. 2, 4; 42b, 43a, 47b, 48b, 56a, b; Yer. Naz. 56c, d; "Yad," Bi'at ha-Mikdash, iii. 13-15; *ib.* Ebel, iii.; Shulhan 'Aruk, Yoreh De'ah, 369, 371). In contradistinction to Lev. xxi. 2-4, the Talmudic law includes the wife among the persons of immediate relationship. It specifies, moreover, that it is the duty of the priest to defile himself for the sake of his deceased wife or, in fact, for any of his immediate kin, and that compulsion must be used in the case of any priest who refuses to do so, as in the case of the priest Joseph on the occasion of his wife's death (Sifra, *l.c.*; M. K. 20b; Yeb. 22b, 90b; Naz. 47b, 48a, b; Zeb. 100a; "Yad," Ebel, ii.; Yoreh De'ah, 373).

But even while occupied in burying a relative, the priest may not come in contact with other dead bodies ("Yad," *l.c.* ii. 15; Yoreh De'ah, 373, 7). The Talmud prescribes, further, that if any priest, even the high priest, finds a corpse by the wayside, and there be no one in the vicinity who can be called upon to inter it, he himself must perform the burial: the technical term referring to such a case is "met mizwah" (comp. Sifra, Emor, ii. 1; Naz. vii. 1; 43b, 47b, 48b; "Yad," *l.c.* iii. 8; Yoreh De'ah, 374, 1, 2). Finally, the Talmud permits and indeed orders the priest to defile himself in the case of the death of a nasi; it relates that when Judah ha-Nasi died the priestly laws concerning defilement through contact with the dead were suspended for the day of his death (Yer. Ber. iii. 6a; Yer. Naz. vii. 56a, Ket. 103b; "Yad," *l.c.* iii. 10; Yoreh De'ah, 374, 11).

The Talmudic law also specifies minutely what constitutes a bodily defect sufficient to render the subject unfit for priestly service. Bek. vii. and Sifra, Emor, iii. enumerate

**Bodily Defects In-capacitate.** 142 cases; whether the defect is permanent or only temporary is not taken into account (comp. Zeb. xii. 1; 102a, b; "Yad," Bi'at ha-Mikdash, vi.-viii.; Philo, "De Monarchia," ii. 5; Josephus, "Ant." iii. 12, § 2).

The division of the priests into twenty-four classes, mentioned in Chronicles, continued down to the destruction of the Second Temple, as statements to this effect by Josephus ("Ant." vii. 14, § 7; "Vita," § 1) and the Talmudic sources show. These divisions took turns in weekly service, changing every Sabbath, but on the festivals all twenty-four were present in the Temple and took part in the service. These twenty-four divisions or classes were subdivided, according to their numbers, into from five to nine smaller groups, each of which was assigned to service in turn. The main divisions were called "mishmarot," the subdivisions "batte abot" (terms which in Chronicles are used interchangeably). There was a chief at the head of each main division, and also one at the head of each subdivision (Ta'an. ii. 6, 7; iv. 2; 27a, b; Yer. Ta'an. 68a; Tosef., Ta'an. ii.; Suk. v. 6-8; 25a, b, *et al.*; 'Ar. 12b; Yoma iii. 9, iv. 1; Yer. Hor. iii.; 48b).

Besides the various chiefs, the Talmudic sources frequently mention also the "segan" as an official of high rank. As early as Tosef., Yoma, i. 6; Yoma

39a, Naz. 47b, and Soṭah 42a the view

**The Segan.** is found that the segan was appointed

for the purpose of serving as substitute for the high priest on the Day of Atonement in case the high priest should incur Levitical defilement. Schürer ("Gesch." 3d ed., ii. 265) rightly points out, however, that this view is erroneous, since, according to the statement in Yoma i. 1, it was customary every year, seven days before the Day of Atonement, to appoint a priest to perform the service on that day in case the high priest should become Levitically unclean; and there would have been no need for such an appointment if, in the person of the segan, a permanent provision existed for such an emergency. (Further reference to this custom is found in Yoma 12b; Tosef., Yoma, i.) Conclusive proof of Schürer's argument may be found in the fact that in Sanh. 19a the priest appointed as the high priest's potential substitute for the Day of Atonement is called "mashuah she-'abar" (anointed one that has been retired), and is clearly distinguished from the segan. The passage reads: "If the high priest offers consolation the segan and the mashuah she-'abar stand at his right hand, and the chief of the 'bet ab,' with the mourners and the rest of the people, at his left hand. . . . And if he receives consolation the segan stands at his right hand, and the chief of the bet ab, with all the people, at his left; the mashuah she-'abar, however, is not admitted for fear the high priest, in the excitement of his grief, might think that he looked with complacency on his bereavement."

The name "mashuah she-'abar" is to be accounted for by the fact (stated in Tosef., Yoma, i.; Yer. Yoma i., 38a, and Yoma 12b, and illustrated by the

case of Jose ben Illem) that a substitute who has actually taken the place of the high priest on the Day of Atonement may not thereafter perform the services of an ordinary priest; neither may he aspire to the high-priesthood. In the light of this statement it can readily be understood why Meg. i. 9 calls the temporary substitute of the high priest "kohen she-'abar." The names "mashuah she-'abar" and "kohen she-'abar" are in themselves proof of Schürer's assertion, inasmuch as the office of the segan was a permanent one. But apart from this negative evidence, which merely shows that the segan was not identical with the mashuah she-'abar, there is (contrary to Schürer, *l.c.* ii. 264) positive evidence in the Talmudic sources to show that his real office was identical with that of the latter. Thus, in the baraita Sanh. 19a, quoted above, the title "segan" is used to designate the "memunneh" spoken of in the preceding mishnah (ii. 1), a circumstance which would point to the conclusion drawn by the Gemara (*ib.*) that the segan and the memunneh were identical. This conclusion is, in fact, corroborated by Mishnah Tamid, where the titles "segan" and "memunneh" are used interchangeably. There can be no doubt that in Mishnah Tamid iii. 1-3, v. 1-2, vi. 3, vii. 3 these titles refer to one and the same official, whose office is described in great detail—the office, namely, of superintendent of the whole Temple service. Note especially vi. 3 and vii. 3, which define the duty of the superintending priest when the high priest offers incense or sacrifice; in vi. 3 this official is called "memunneh"; in vii. 3, "segan."

It may logically be inferred from these passages that the duties ascribed to the segan on the Day of Atonement in Yoma iii. 9, iv. 1, vii. 1 were a regular part of his office as superintendent of the service. Indeed, this is borne out by Yer. Yoma iii., 41a, where, together with the Day of Atonement duties of the segan that are specified in the Mishnah, is mentioned that of waving a flag as a signal to the Levites to join in with their singing, the giving of which signal, according to Mishnah Tamid vii. 3, was a regular feature of the segan's daily official routine. The fact that the segan had to act as superintendent of the service even on the Day of Atonement fully precludes the idea that he could ever have been appointed substitute for the high priest for that day.

Considering the importance of such a position of superintendence, some weight must be attached to the statement in Yer. Yoma (*l.c.*) that "no one was appointed high priest unless he had previously occupied the office of segan." It substantiates, at least, the conclusion drawn by Schürer (*ib.*) from the fact that the segan invariably appears at the right hand of the high priest (comp. the baraita Sanh. 19a, quoted above)—the conclusion, namely, that the segan was the next in rank to the high priest. Schürer is probably correct, too, in pointing out (*ib.*) that the segan is identical with the στρατηγός τοῦ ἱεροῦ, frequently mentioned by Josephus and in the New Testament.

Other important officials were the "gizbarim" (treasurers), who had charge of the Temple property, and the "amarkelin" (a word of Persian origin,



meaning "cashier"), who probably shared the duties of the gizbarim (comp. Josephus, "Ant." xiv. 7, § 1; xv. 11, § 4; xviii. 4, § 3; Peah i. 6, ii. 8, iv. 8; Shek. ii. 1; v. 2, 6; Me'i. Officials. iii. 8; Men. viii. 2, 7; *et al.*). Yer. Shek. v. 49c, mentions also the "kaṭolikin" (καθολικοί), placing them in rank before the amarkelin.

According to Talmudic law, the regulations demanding an unimpeachable pedigree and relating to Levitical defilement continued to be binding on the priest, even after the Temple had been destroyed, in order that he might be fit for priestly service when, on the advent of the Messiah, the Temple would be rebuilt and the service of the altar renewed. Any one not complying with these requirements is not allowed to give the priestly blessing, the pronouncing of which remained the duty of the priest, according to Talmudic law, even after the destruction of the Temple (see BLESSING, PRIESTLY). Talmudic law prescribes further that the honor of being first called upon for the reading of the Torah should belong to the priest (comp. "Yad," Issure Biah, xx. 13; *ib.* Tefillah, xiv., xv.; Eben ha-'Ezer, 3, 1; Oraḥ Ḥayyim, 128; 135, 3, 4; Soṭah 38b; Giṭ. v. 8; see, however, Hor. iii. 8).

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**PRIESTLY CODE:** Name given by modern scholars to that stratum of the Pentateuch which deals with ceremonial regulations, especially those which relate to sacrifice and purification. These laws once formed part of an independent narrative, which contained just sufficient historical matter to form a setting for the laws. In consequence of this, some of the priestly laws, such as those concerning circumcision and the Passover, are still given in narrative form.

The subject-matter of the Priestly Code is as follows: circumcision (Gen. xvii.); the Passover and Feast of Unleavened Bread (Ex. xii. 1-20); qualifications for eating the Passover (Ex. xii. 43-49); the dress of priests (Ex. xxviii.); ritual

**Contents.** for their consecration (Ex. xxix. 1-37); the morning and evening offerings (Ex. xxix. 38-42); composition of anointing-oil and incense (Ex. xxx. 22-38); law of the Sabbath (Ex. xxxi. 14b-17, xxxv. 1-3); the laws of burnt, meal-, peace-, sin-, and guilt-offerings, including specifications of the priests' portions, and, in some cases, of the dress of the officiating priest (Lev. i.-vii., x. 12-20); laws of purification and atonement (Lev. xi.-xvi. [ch. xi., which treats of clean and unclean animals, is an expansion of an older law of the Holiness Code; comp. LEVITICUS, CRITICAL VIEW]); many additions to the Holiness Code in Lev. xvii.-xxvi.; the commutation of vows (Lev. xxvii.); miscellaneous laws concerning lepers, dedicated things, and women suspected of unfaithfulness (Num. v.); laws of vows (Num. vi. 1-21); the priestly benediction (Num. vi. 22-27); how to fix lamps on the golden

candlestick, and how to consecrate priests (Num. viii.); law of the supplementary Passover for those not able to keep the regular Passover (Num. ix. 9-14); laws of meal- and peace-offerings (Num. xv. 1-31); the law of tassels (Num. xv. 37-41); on the duties and revenues of priests and Levites (Num. xviii.); the "red heifer" rite of purification after defilement through a corpse (Num. xix.); inheritance of daughters in families without sons (Num. xxvii. 1-11); the priestly calendar of feasts and sacrifices (Num. xxviii., xxix.); the distribution by the priest of booty taken in war (Num. xxxi. 21-30); the cession of forty-eight cities to the Levites (Num. xxxv. 1-8); laws of murder and manslaughter and cities of refuge (Num. xxxv. 9-34); law concerning the marriage of heiresses to landed property (Num. xxxvi.).

It is evident that rules of priestly procedure must have accompanied the institution of the priesthood.

In the earliest times these rules probably were transmitted orally. When writing was first employed in connection with them, it is likely that only some general directions, or some details deemed most important, were committed to writing. As time passed on the importance given to written law would lead the priesthood to commit more and more of the details to writing. In time, too, variations of detail would develop, authority for which must be committed to writing, so that actual practise might be justified by existing law. One would, therefore, suppose beforehand that such a code would exhibit evidence of gradual growth.

Proof that this actually occurred in the case of the Priestly Code is not wanting. As already pointed out, Lev. xvii.-xxvi. is, in the main, an older code, which has been worked over by a "priestly" editor. A careful study of the list of priestly laws exhibits further evidences of their gradual growth. The law of the "little" Passover, in Num. ix. 9-14, is a later addition to Ex. xii. 1-20. The laws of the sin-offering in Num. xv. 22-31 are supplementary to those in Lev. iv. 13-21, 27-31. The calendar of feasts in Num. xxviii.-xxix. is paralleled in Lev. xxiii. The former is much fuller and more specific than the latter, even after the calendar of feasts of the Holiness Code in Lev. xxiii. has been expanded by the priestly editor (P). The law of heiresses in Num. xxxvi. is supplementary to that in Num. xxvii. 1-11. Since the gradual development of this code is so evident, scholars have naturally sought to detect the strata of which it is composed, though they have not yet come to complete agreement. All recognize the author of the Holiness Code (P<sup>h</sup>), which begins priestly codification, and the author of the "Grundschrift" (P or P<sup>g</sup>), which gives to the priestly institutions their historical setting. Kuenen recognized a supplementary priestly writer, whom he designates P<sup>3</sup>.

It is now conceded that these supplementary sections are the work of no one hand or age, and that some of them date from a time considerably later than Ezra and Nehemiah. The symbol P<sup>3</sup> is now used to designate all these expanders. Carpenter and Harford-Battersby think that prior to P<sup>3</sup> there existed, besides P<sup>h</sup>, a writer of the priestly school

whose work consisted of priestly teaching; they therefore designate him P<sup>1</sup>. They believe that before the time of Nehemiah, P<sup>2</sup> had embodied in his work that of P<sup>h</sup> and P<sup>i</sup>, and that most of the supplementary portions were added later. This accords with the view expressed above (comp. LEVITICUS, CRITICAL VIEW).

**BIBLIOGRAPHY:** Kuenen, *Hexateuch*, pp. 65-107, London, 1886; Wellhausen, *History of Israel*, London, 1885; idem, *Prolegomena zur Gesch. Israels*, ch. i-iii., ix., Berlin, 1899; Carpenter and Harford-Battersby, *Hexateuch*, i., ch. xiii., London, 1900.

E. G. H.

G. A. B.

**PRILUK (PRZYLUK; PURLIK; FRI-LOCK), ARYEH LÖB:** Polish author of the seventeenth century. He wrote a commentary on the Zohar from the pericope "Shemot" to "Hukkat," which was published, with the "Sefer Yirah," in Berlin in 1724. The latter book also is credited to him.

**BIBLIOGRAPHY:** Fürst, *Bibl. Jud.* i. 304, ii. 264; BenJacob, *Ozar ha-Sefarim*, p. 229; Steinschneider, *Cat. Bodl.* col. 745; Zunz, *Z. G.* p. 238, note b.

E. C.

S. O.

**PRIMO, SAMUEL:** Shabbethaian sectary of the seventeenth century; born in Jerusalem; died probably at Constantinople. He was one of the earliest followers of Shabbethai Zebi, whose private secretary he became. He first acted in this capacity on Zebi's journey from Jerusalem to Smyrna in 1665, cleverly managing to give to the advent of the pseudo-Messiah an air of dignity. From Smyrna he spread the news among all foreign Jews that the Messiah had actually appeared. With certain of his confidants he was the first to plan the abolition of rabbinic Judaism. In the name of Shabbethai Zebi he also sent a circular to the Jews (Dec., 1665) advising the abolition of the fast-day of the tenth of Tebet.

In Feb., 1666, Primo accompanied Zebi to Constantinople; and after the latter had embraced Islam Primo even tried to explain this apostasy as having been foreordained in the Messianic rôle. Concerning the rest of his life nothing is known.

**BIBLIOGRAPHY:** Hottinger, *Thesaurus*, xxx. 287-361, Zurich, 1649; Weiss, in *Bet ha-Midrash*, 1868, pp. 64, 100; Grätz, *Gesch.* 3d ed., x. 199 *et seq.* and note 3.

D.

S. O.

**PRIMOGENITURE** (בכורה; the first-born, בכור): In the Old Testament as well as in the rabbinical legislation a distinction is made between the first-born of inheritance (בכור לנחלה) and the first-born of redemption (ב' לכהן; comp. Bek. viii. 1, 46a).

The primogeniture of inheritance refers to the first-born son on the side of the father by any of his wives (if he lived in polygamy). The law of such primogeniture is found in Deut. xxi. 16 *et seq.*, according to which the first-born is to receive a double portion of the inheritance. The passage referred to, however, did not introduce this right, for the preference of the first-born, as the issue of the "first strength" (ראשית און) of the father, existed in patriarchal times (comp. Gen.

**Primogeni-  
ture of In-  
heritance.** It is generally assumed that the prerogatives of the first-born consisted in a kind of potestas over the family; in a double share of inheritance (comp. I Chron. v. 1); and in the right

to the priesthood (comp. Targ. Onk. and Yer. to Gen. xlix. 3). From Gen. xxv. 31 (comp. xxvii. 36) it appears also that God's promises to the Patriarchs were considered as attached to the line of the first-born. But, as the cases of Esau and Reuben (and Ishmael, Gen. xxi.) show, it was possible for the father to deprive the first-born of his right; and the lawgiver in Deuteronomy prohibits the misuse of parental power in favor of a younger son by a favorite wife. In the succession to the throne primogeniture was generally taken into consideration (comp. II Chron. xxi. 3), though it was not always decisive, as appears in the case of Solomon (I Kings i. 30, ii. 22) and of Abijah (II Chron. xi. 22; and comp. JUNIOR RIGHT).

Rabbinical law further specifies and qualifies the right of primogeniture. Only the first-born—not the

eldest surviving son who has been preceded by another child that has died—**In the Rabbinical Writings.** birth and not by a surgical operation, came into the world in the life-

time of his father is entitled to the double share (Bek. 46a, 47b; B. B. 142b). Furthermore, the first-born of a first-born does not receive a double portion of the inheritance of the grandfather who dies before the father (Bek. 51b; B. B. 124a). On the other hand, if the first-born dies before his father his right passes over to his children, even to daughters (B. B. 122b). Neither the inheritance left by the mother nor posthumous improvements (שברה) of and accessions (און) to the inheritance left by the father are subject to the right of primogeniture (Bek. 51a; B. B. 122b, 124a). The double share of the first-born is not one-half of the property, but double the share of each of the other brothers. If there are, for instance, four brothers, the property is divided into five parts, the first-born receiving two-fifths and the others each one-fifth. But the portion of the first-born is affected by either the death or the birth of another brother after the demise of the father (B. B. 123a, 142b). As the double share of the inheritance entails a double share in the obligations on the part of the first-born, both may be waived by him (B. B. 124a).

It is apparent from the preceding regulations that both in the Old Testament and in the rabbinical law the prerogative of primogeniture was not conceived as an inalienable right inherent in the first-born, but rather as a gift by the Law, prompted by economic considerations. The eldest son, who was to take the father's position, was to be placed economically in a condition to be able to preside with dignity over the family—something like the right of majorat. It is, moreover, probable that the first-born had the obligation of maintaining the female members of the family who remained in the household. For the Talmudic regulation of the status and maintenance of the unmarried daughters after the father's death see Ket. 68a, b.

**Primogeni-  
ture of Re-  
demption.** The primogeniture of redemption refers to the male first-born on the mother's side and applies to both man and beast: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine"

(Ex. xiii. 2). In the manner of the sanctification of these first-born the following distinctions are drawn:

1. The first-born of a clean animal had to be brought to the sanctuary within a year from the eighth day of its birth (Ex. xxii. 30). If without a blemish it was treated as a sacrifice; *i. e.*, the blood was sprinkled and the fat burned on the altar. As regards the disposal of the flesh there is a difference between the laws in Deuteronomy and those in Numbers. According to the former (Deut. xv. 19 *et seq.*; comp. xii. 6 *et seq.*, 17 *et seq.*; xiv. 23) the flesh is eaten by the owner in a sacrificial meal, like that of the "shelamim," while according to the latter (Num. xviii. 17 *et seq.*; comp. Ex. xxii. 29) it fell to the priest. The latter practise prevailed in the time of Nehemiah (Neh. x. 37) and Josephus (Josephus, "Ant." iv. 4, § 4). Had the animal a blemish, it was treated like any other common food (Deut. xv. 21-23).

2. The first-born of an unclean animal had to be redeemed, when a month old, according to the estimation of the priest, with the addition of one-fifth (Lev. xxvii. 27; Num. xviii. 15 *et seq.*). The first-born of an ass was either ransomed by a sheep or killed, its neck being broken (Ex. xiii. 13, xxxiv. 20). In Josephus' time (*i. e.*) all unclean animals were redeemed with one and a half shekels.

3. The first-born of man was, at the age of one month, redeemed with five shekels (Ex. xiii. 13, xxii. 28, xxxiv. 20; Num. xviii. 15 *et seq.*; comp. iii. 44 *et seq.*; Neh. x. 37).

In the Talmud the fact that the first-born in this case must be a פטר רחם is emphasized. Thus a first-born son whose birth has been preceded by a miscarriage, or by a still-birth, or by the birth of a monstrosity, or one who was himself brought forth by a surgical operation, is not due to the priesthood. On the other hand, if two wives of the same man both bear sons as first-born children, each must be redeemed (Bek. viii. 1, 2, 46a, 47b).

In Ex. xiii. 11-15 and Num. iii. 12 *et seq.* (comp. *ib.* 40 *et seq.* and viii. 15-18) the dedication of the first-born to YHWH is connected with

**Origin and Significance** and the slaying of the first-born of Egypt and the consecration of the Levites to the service of the sanctuary. By destroying the first-born of Egypt and

sparing those of Israel, YHWH acquired an especial ownership over the latter. But as it was not feasible to select the first-born of the entire nation and thus disturb the family organization, the Levites were substituted for them; and, indeed, rabbinical tradition assigns the priesthood to the first-born until the completion of the Tabernacle (Zeb. 112b, 115b; comp. Targ. to Ex. xxiv. 5 and Rashi and Ibn Ezra to Ex. xix. 22, 24). The view implied in the passages quoted seems to be that the Levites took the place of only those first-born which YHWH actually spared in Egypt, and that while the Levites continued to serve at the sanctuary, all the first-born after the Exodus were nevertheless the property of YHWH, and therefore had to be redeemed, just as the 273 first-born who surpassed the number of the Levites at Sinai had to be redeemed each with five shekels (Num. iii. 45-51). Doubtless there is here

also the adaptation of an ancient custom (comp. Gen. iv. 4). The dedication of the first-born of man is the extension and application by analogy of the custom of consecrating to God the first-fruits of the soil and the firstlings of animals (comp. Ex. xxii. 28 *et seq.*), a custom found also among other peoples. In Israel this dedication had the significance of an acknowledgment that it was YHWH's "heritage," that it owed to Him all which it had and was.

The interpretation of the custom of redeeming the first-born as a modification of an older custom of sacrificing the first-born sons in connection with the Passover feast (Baudissin, in Herzog-Plitt, "Real-Encyc." 2d ed., x. 176; comp. also Frazer, "The Golden Bough," 2d ed., ii. 48), has no foundation in history. There are instances in later times attesting not only the custom of sacrificing children, but also the fact that at times the first-born was preferred as a victim (II Kings iii. 27; Micah vi. 7; Ezek. xx. 26); but there is nowhere a trace of the demand of such a "blood-tax" on the part of the Deity or Lawgiver from the people, and its existence is unknown even among the Canaanites (comp. Wellhausen, "Prolegomena," 2d ed., p. 91; Robertson Smith, "Religion of the Semites," 2d ed., p. 464; and Toy on Ezek. xx. 26 in "S. B. O. T.").

Since the destruction of the Temple and cessation of sacrifices the dedication of the first-born of clean animals is limited to their being kept **In Modern Times** inviolate and exempt from any use (comp. Deut. xv. 19), unless they have or receive some blemish, in which case

they may be slaughtered for food. The redemption of the first-born of an ass and of man is still carried out according to the Biblical ordinances, and the redemption of the first-born son (פדיון הבן) is a festive occasion. From such redemption are exempt not only priests and Levites, but also their children (Bek. 4a, 47a). Adult first-born on either side are also obliged to fast on the eve of Passover, unless they are released from the obligation by some festive celebration, such as the completion of the study of a tract of the Talmud ("siyyum"; comp. "Yad," Bekorot, xi. 17; Yoreh De'ah, §§ 300, 305, 321).

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**PRINCEPS JUDÆORUM.** See MENDEL.

**PRINCES OF THE CAPTIVITY.** See EX-LARCH.

**PRINCIPAL AND AGENT.** See AGENCY, LAW OF.

**PRINGSHEIM, NATHANIEL:** German botanist; born at Wziesko, Oberschlesien, Nov. 30,

1823; died at Berlin Oct. 6, 1894. He was educated at the Friedrichs-Gymnasium at Breslau, and at Leipsic, Berlin (Ph.D. 1848), and Paris, in which latter two cities he devoted himself especially to the study of botany. He established himself as privat-docent in botany at the University of Berlin in 1851. His "Entwicklungsgeschichte der Achlya Proliifera" was published in the "Abhandlungen der Leopoldinisch-Karolinische Akademie der Naturforscher," 1851. The next product of his researches was "Grundlinien einer Theorie der Pflanzenzelle," Berlin, 1854, followed by "Befruchtung und Keimung der Algen, und das Wesen des Zeugenaktes," published serially in the "Monatsberichten der Berliner Akademie," 1855-57. These two works secured his admission in 1856 as a member of the Berlin Akademie der Wissenschaften.

Two years later he began the publication of the "Jahrbücher für Wissenschaftliche Botanik." In 1862 his "Beiträge zur Morphologie der Meeresalgen" was published at Berlin, and in the following year "Ueber die Embryobildung der Gefäßkryptogamen." In 1864 he was called to a professorship in Jena, where he founded an institute for the study of the physiology of plants. In 1868 he returned to Berlin. His "Ueber Paarung von Schwärmsporen" appeared in 1869, and his "Weitere Nachträge zur Morphologie und Systematik der Saprolegniaceen" in 1873. His great contribution to the advance of botanical science, however, was his "Untersuchungen über das Chlorophyll" (1874), in which he elucidated his discovery of sexuality among the lowest forms of plant life, and advanced an entirely new theory as to the part played by the leaf-green in the life of the plant.

In 1882 he succeeded in establishing the German Botanical Society, which in twelve years included over 400 German botanists, and of which he was annually elected president until his death. His "Gesammelte Abhandlungen" were published in three volumes, Jena, 1895-96.

**BIBLIOGRAPHY:** E. Roth, in Anton Bettelheim, *Biog. Blätter*, pp. 227-233, Berlin, 1895 (gives full bibliography).

S. M. Co.

**PRINTERS; PRINTING.** See **TYPOGRAPHY.**

**PRINTERS' MARKS:** Signets, coats of arms, or pictures printed, from engravings, at the end of a book or, later, on the title-page. Their use dates from soon after the invention of printing. The seals of the printers or the coats of arms of the city were frequently employed. The book-mark often suggests the meaning of the name of the printer; e.g., the deer of "Zebi." The first well-known book-marks are found in the works printed in the Pyrenean peninsula: the Tur Oraḥ Ḥayyim of 1485 has a lion erect on a black shield; the Tur Yoreh De'ah of 1487, a lion erect on a red shield; and the Pentateuch completed in 1490 has a lion battling with a horse. The Tur Oraḥ Ḥayyim of Leiria, 1495, has a ram with a superscription.

Italian incunabula have no book-marks. Among the editions brought out at Constantinople in the sixteenth century mention should be made of the "Toledot Adam we-Hawwah" (Constantinople, 1516) and Jacob ben Asher's Pentateuch commentary

(Constantinople, 1514), the first having a small white lion on a black square at the end of the book, the latter the same device on the title-page. The Soncino editions that appeared at Rimini from 1521 to 1526 have the coat of arms of Rimini—a castle, to which a Hebrew inscription was added. The editions of Gersonides at Prague show the priestly hands with the signature of the printer, a similar device being used later in Proops' editions at Amsterdam. In the 1540, and earlier, Prague editions of the Tur Oraḥ Ḥayyim there is a crown over a city gate (the coat of arms of Prague). The peacock is found in the editions of Foa issued at Sabbionetta and Mantua, and in those of Di Gara at Venice; a lion with two tails and two imperial globes was used at Safed, 1587, and for a long time in the Prague editions.



Printer's Mark of Isaac ben Aaron of Prossnitz, Cracow.

A beast, half lion and half eagle, with crowns, is found in the Batsheba editions, Salonica, 1592-1605; a griffin, in those of Grypho, Venice, 1564-67; an elephant with the legend "Tarde sed Tuto," in those of Cavalli, Venice, 1565-1568; a deer, in editions of Cracow, Lublin, and, later, Offenbach; fishes, in the editions of Isaac Prossnitz, Cracow; fishes with ewers, in those of Uri Phoebus, Amsterdam. Di Gara of Venice used several book-marks—the peacock, three crowns (used also by Bragadini and in Cremona), and a woman crushing a hydra. The last was used also by Bomberg in the Venice, 1545, Sifre.

The seven-branched candlestick, with signature, was used by Meḥr Firenze, Venice, 1545-75. Foa, in Sabbionetta, sometimes used a blossoming palm with two lions depending from it and with an inscription; a similar device was adopted later in Wilhermsdorf. Small or large representations of the Temple were often used—at first by Giustiniani at Venice, 1545, next in Safed and Lublin, and then in Prague, as late as 1627, by Abraham Lemberger. The larger ones bear an inscription taken from Haggai (ii. 9), displayed on an extended scroll. St. George and the dragon appear in Dyhernfurth editions as late as the nineteenth century. The castle, star, and lion found in Benveniste's editions, Amsterdam, were imitated in Dessau, Coethen, Altona, etc. The representation of Cain as Hercules, with an inscription, is found after the preface in two of Back's editions (Prague). In those of Offenbach, Fürth, and Wilhermsdorf the date of printing can often be determined by the book-marks. In the nineteenth cen-

tury the signature of the printer took the place of the engravings, Wolf Heidenheim at Rödelheim, Schmidt at Vienna, and many others marking their editions in that way.

**BIBLIOGRAPHY:** Steinschneider and Cassel, in Ersch and Gruber, *Encyc.* section ii., part 28, pp. 25 *et seq.*; Steinschneider, *Cat. Bodl.* section iii.; Freimann, *Hebräische Incunabeln*, Leipzig, 1902.

A. F.

**PRIORITY:** The rules as to priority among deeds conveying the lands of a grantor, or among bonds operating as liens upon all the obligor's lands, have been indicated under **ALIENATION**. It remains to speak as to priorities in the case of a widow or divorced wife making claims under her "ketubah" and the ordinary creditors of the husband. The Talmudic sources for the rules of priority in either class of cases are the Mishnah and the Gemara thereto (Ket. 73b-74a, b).

The covenant which the husband enters into in the ketubah, to restore upon death or divorce the dowry brought to him and which he receives at a money valuation, as an "iron flock" of unchangeable value, creates a simple debt like one arising by loan or by purchase of goods. This is the opinion of Maimonides, who is followed therein by the later codes. As against landed estate, owned before the contract, it ranks according to time of delivery: against after-acquired lands or personal property (the latter being made liable by the institution of the Geonim), diligence in collection will generally give priority; and here the widow naturally holds the advantage.

But as to the jointure, or ketubah proper, whether the legal minimum of 200 or 100 zuzim or any "addition" is concerned, the position of the widow is not so favorable. True, where the marriage contract has land to operate on, since it is a "shetar" attested by two witnesses, its lien will take rank above all bonds delivered at a later time, and above all debts not assured by bond; but where only one piece of land is acquired after the date of the ketubah, or where, as is much more frequently the case, the husband has no land at all, and the contest is between the widow and an ordinary creditor, the former loses on the ground that the ketubah (if not secured by lien) is to be paid only from the husband's net estate.

But if, either unaided or with the aid of the court, the widow succeeds in collecting the amount of the jointure before the husband's creditors (whether by bond or parole) have intervened, she stands according to some authorities (and these are followed by R. Joseph Caro in the text of Eben ha-'Ezer, § 102) in a better position: "they do not take it away from her"; but Isserles, in his gloss, inclines to the opposite opinion on the strength of his usual "yesh omerim" (= "there are those who say").

Where a man marries several women, which is the case supposed by the Mishnah in the passage quoted, the ketubah of the first wife takes precedence, as a bond or shetar in the lien on lands, over the ketubah of the second; and so on; but if there is no land on which to operate, the several wives have equal rights in so far as the collection of payment is concerned.

E. C.

L. N. D.

**PRISON.** See **IMPRISONMENT**.

**PRIVACY, RIGHT OF.** See **JOINT OWNERS;** **NEIGHBORING LANDOWNERS.**

**PRIVATE WAY.** See **RIGHT OF WAY.**

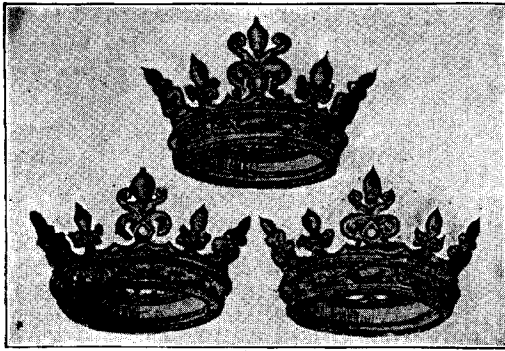
**PROCEDURE IN CIVIL CAUSES:** Jewish jurisprudence, both in Biblical and in Talmudic times, attached the greatest importance to the laws of property and to their faithful administration by the judges. In regard to the manner of conducting civil suits the Pentateuch contains very few hints. But in Deut. i. 16 the judges are told, "Hear . . . between your brethren"; and Deut. xix. 17 declares, "Both the men, between whom the controversy is, shall stand before the Lord." These and other passages support the Talmudic rule that judgment can be pronounced only against a defendant who has appeared; there is no such thing as "judgment by default"—condemnation of the accused because he has not appeared before the court to make defense. This seems

**No Judgment by Default.**

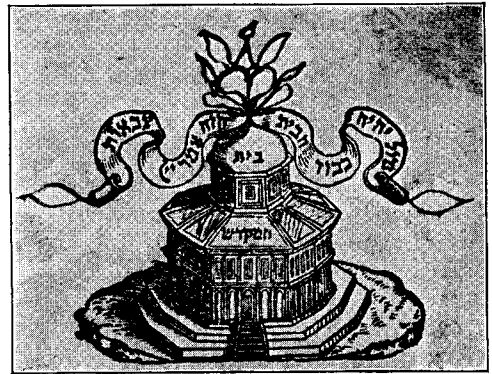
in modern times a great defect in procedure, leading to much needless friction; but less than a hundred years ago the English court of chancery had the same disadvantage to contend with: it acquired jurisdiction over the defendant only by his answer, and the latter was compelled to answer the complainant's bill, even though he had nothing to say in defense. But an exception to this rule has been shown under the head of **FOREIGN ATTACHMENT**—proceedings by a bond creditor against the property of an absent defendant, an innovation arising from the necessities of a later age. In fact, the Talmud suggests (B. K. 112b) that at least upon bonds and in action for the recovery of deposits there should be judgment and execution without appearance. However, there could not well be a judgment by default, as there was no written complaint.

Job's wish (xxxix. 35), "Oh that . . . mine adversary had written a book"—meaning a "libellus" or formal complaint—indicates that in his day there were written pleadings. But in the procedure known to the Talmud the allegations of plaintiff and defendant are made by word of mouth in the presence of the judges, and are recorded by the clerk, much as were the pleadings in the Anglo-Norman courts in the days of the Plantagenets. The codes deduce from the Mishnah the rule that no written pleadings can be required: "All judicial writings may be written only in the presence of both parties, both to pay the fees of the writers; R. Simeon ben Gamaliel declared that two copies should be made, one for each" (B. B. x. 4). For the choice of the court which shall try a civil case see **JURISDICTION**.

As to the time of holding court, the ordinance of Ezra, which appoints Monday and Thursday for that purpose, was recognized by the **Sittings of Mishnah** (Ket. i. 1) and by the **Gemara Court.** (B. K. 112b, 113a); but the custom has long since fallen into disuse. The courts should not sit on Sabbaths or during festivals (Bezah iv. 1); for, as the Talmud explains, there would be temptation to write; but if the court does sit and pronounce a judgment, it is binding (Shul-



Bragadini, Venice.



Antonio Glustiniani, Venice.



(Unknown.)



Paul Fagius, Isny.



Jacob Mercaria, Riva di Trento.



Mantua and Sabbionetta.



Isaac b. Aaron of Prossnitz,  
Cracow.



Abraham Usque, Ferrara.



Soncino, Rimini.

PRINTERS' MARKS.

(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)



Gersonides, Prague.



Moses and Mordecai Kohen, Prague.



Judah Löb ben Moses, Prague.



Zalman, Amsterdam (?).



Tobiah Foa, Sabbionetta.



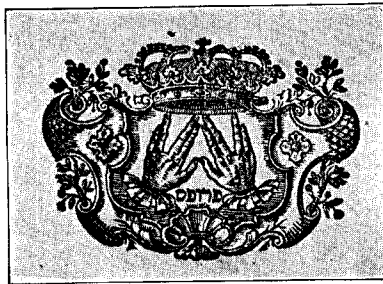
Gad ben Isaac Foa, Venice.



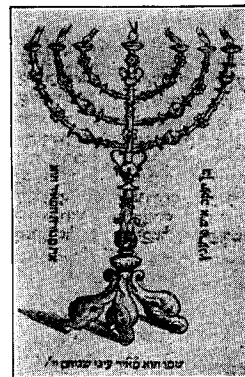
Tobiah Foa, Sabbionetta.



Cavalli, Venice.



Solomon Proops, Amsterdam.



Meir ben Jacob Firenze, Venice.

PRINTERS' MARKS.

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han 'Aruk, *Hoshen Mishpat*, 5, 1). The rule not to begin a session in the afternoon is made in order that the afternoon prayer should not be neglected by judges and others concerned (*Shab. 9b*); but if the cause is taken up in the forenoon it may proceed not only during the afternoon, but after nightfall, the judgment then rendered being valid. No one can be compelled to attend a civil trial in the month of Nisan, on account of the (barley) harvest, nor in Tishri, on account of the vintage; and a summons may not be served on Friday or on the eve of a festival (B. K. 113a). The vacations in Nisan and Tishri were continued in later times, when farming was no longer the occupation of the Jewish people, in order to give litigants leisure to prepare for the festivals.

When the proper time comes for hearing causes, the general rule is that the cause first begun should be first heard; but certain classes of plaintiffs are privileged. Thus, according to *Hoshen Mishpat*, 15, 1, seemingly based on a remark of **Cause List.** the Talmud (*Shebu. 80*), the suit of a scholar, though begun later than that of another, should have priority. This is denied by some authorities; but the suit of an orphan must always be heard first; next, that of a widow (following *Isa. i. 17*—"judge the fatherless, plead for the widow"); and a woman's cause must be heard before that of a man (*Hoshen Mishpat*; 15, 2).

The place always mentioned by the Bible in connection with the hearing of civil causes is the city gate—the wide space left in the broad city wall at the entrance to the town. The gate as a place of trial is not mentioned in the Mishnah, but the Palestinian Talmud mentions the sittings of a court at the gate of Cæsarea. Not much space was needed for civil trials, and they generally came to be held in the house of the rabbi sitting as principal judge. However, there have been Jewish "town halls," such as the "Jüdisches Rathhaus" in Prague, in very recent times.

The first written document issued in a civil suit is the summons ("hazmanah" = "time-fixing"), which is obtained, upon the verbal application of the plaintiff, from the ordinary judges and is signed by them or by one of them. It is served on

the defendant by the "messenger of the court" (see B. K. 112b, where it is said that, issued on Tuesday and served on Wednesday, the court may fix the time of trial for Thursday of the same week). The messenger reports the fact of service, or that the defendant has avoided the service.

According to B. K. 112b, the messenger is accredited for the purpose of pronouncing the ban, but not for the purpose of delivering the "petihah," that is, the formal document of excommunication, which can be made out only upon further proceedings showing the defendant's contumacy (see **CONTEMPT OF COURT**).

If the defendant, when first brought into court, desires time to gain a better understanding of his case, or to await an absent witness, or if he asks for time in which to raise by private sale the means of paying the debt, the Talmud (*l.c.*) permits him a delay of as much as ninety days. In the Talmudic age the

Jews were farmers. The modern rule, adapted to a trading people, is less liberal; the *Hoshen Mishpat* (16, 1) will not allow more than thirty days, even when a material witness is absent; it argues that if defendant's witness should appear after judgment it is open to the defendant to bring suit to vacate the judgment and to recover what he has been unjustly compelled to pay.

In general, both parties should appear in person to carry on their pleadings. The reason is that each may thus be restrained by a sense

**In Person** of shame from denying the true alle-  
**or by** gations of his opponent, or from as-  
**Attorney.** serting what both parties know to be untrue. Yet where a demand belongs

to several persons jointly (*e.g.*, to the several heirs of a creditor), in the nature of things one must speak for all (see **AGENCY, LAW OF**, where an attorneyship ["harsba'ah"] for the plaintiff was worked out from this consideration). Upon this theory the plaintiff could appoint an attorney only where his demand was assignable, as in an action for the recovery of land, or upon a bonded debt, or on an undisputed deposit. Such, it seems, was the Talmudic rule; but the Geonim extended to almost all cases the right of the plaintiff to plead by attorney (*Hoshen Mishpat*, 123). The defendant, however, could not divide his liability; moreover, with him the temptation to deny his adversary's assertions is stronger; hence he could not plead by attorney. The only concession made to "honored women" and to "scholars" was that the clerks of the court might call on them at their houses, and there take down, in writing, their statements of fact (*ib. 124*).

In the nature of things some parties can not plead for themselves. Infants, boys under thirteen or girls under twelve, the deaf and dumb, and lunatics

can plead only through a guardian;  
**Status** and it is the duty of the court to ap-  
**of Parties.** point a guardian for such, if they have none, whenever they become parties to

a suit: Again, the husband is the natural attorney for his wife as to "property of the iron flock," which he has taken possession of and for which he is liable, but not as to "fluid property" ("nikse melug"); yet where land of this kind bears fruit, the husband, being entitled to the latter, can sue for both land and fruit (*ib. 122, 8*). A part-owner, such as one of several heirs, can sue for himself and his fellows without letter of attorney, and his fellows are bound by a judgment for the defendant, unless they live in another place, in which case the defendant can tell the acting plaintiff, "Either bring a letter of attorney or sue only for thy own share."

The plaintiff whose attorney has lost a case can not avoid the result by showing that he had before the hearing revoked the power of attorney, unless notice of the revocation had been brought home to the court (*ib. 3*). Both parties being before the judges, they plead in person; the plaintiff sets forth

the facts on which his claim is based,  
**Oral** and the defendant answers; when the  
**Pleadings.** latter introduces new affirmative matter the plaintiff may reply; and there may be a rejoinder. Where either party admits a fact stated by his opponent, the admission, in



the words of the Talmud, is "better than a hundred witnesses." It will be seen that in certain cases a denial can be made, or affirmative matter pleaded, only under oath, Scriptural or rabbinical.

When an issue is raised by mere denial, the proof is made by the evidence of witnesses in the manner described in the article EVIDENCE. The production of deed or bond ("shetar"), unless it has been "established" before a court or judge, must be made by the attesting witnesses, though it is said (Git. 3a *et al.*) that under the Mosaic law an attested deed proves itself (*i.e.*, is presumably genuine), and that the obligation of bringing the witnesses into court is only rabbinical. A "note of hand" ("ketab yad") may be set up by witnesses proving the maker's handwriting.

The very narrow limits within which weight is given to circumstantial evidence has been shown under EVIDENCE, and some of the presumptions which may guide the judges are given under BURDEN OF PROOF and in the article MAXIMS, LEGAL. To these may be added the maxim "no one pays a debt before it is due" (B. B. 5b; see, for its application, DEBTS OF DECEDENTS). Hence, such a payment can be proved only by the direct testimony of two witnesses. There is a slight presumption that a man does not go to law without having some ground for it; and there are some cases, known as *Migo*, in which the defense is favored, because if the defendant had not been a truthful man he could have introduced more plausible arguments. The discretion which the judges enjoy in certain cases, to decide according to the weight of evidence and the probabilities, is known as "the throw of the judges" ("shuda de-dayyane").

A solemn oath is imposed on the defendant as an alternative to payment in four cases, the first being provided in the Mosaic law itself (Ex. xxii. 8, 9): (1) a proceeding by the owner of chattels against the gratuitous depositary; (2) where the defendant admits the assertion of the plaintiff in part ("modeh be-mikzat hayyab bi-shebu'ah"; the most common case); (3) where the plaintiff establishes by the testimony of two witnesses his assertion as to part of his demand; (4) where the plaintiff has the testimony of one witness for his assertion. In these cases the court declares to the defendant, "You must either pay or clear yourself by the solemn oath."

The rules as to the oath of the depositary are given in the article BAILMENTS. Here the Mishnah is very explicit: (1) In order to justify a sworn denial of a part of a claim, where the other portion thereof is admitted, the amount demanded must be at least equal to two small silver coins each equal to one-sixth of the "denar," and the amount admitted must be at least one "perutah." Next, the admission must be of the same kind as the demand; thus, to admit a claim to a perutah, which is of copper, is not a partial admission of having two of the plaintiff's silver pieces; but this rule holds good only when the demand is specific, *e.g.*, if a claim is made for the silver coins, not for the sum of money. Where the demand is for two silver pieces and a perutah, the perutah being admitted, or for a mina, fifty

denars being admitted, an oath is due. The claim being "My father has a mina in thy hand," and the answer, "I owe thee fifty denars," no oath is necessary, "for the defendant is like a man who returns lost goods." So where demand is made for a "litra" (in weight) of gold, defendant admitting a litra of silver; for grain, beans or lentils being admitted; for wheat, barley being admitted. In these cases, and in other similar ones, no oath is required.

(2) The oath is not required in an action for slaves, bonds or deeds, or lands, nor for things consecrated; and land in this connection includes everything belonging to it, even ripe grapes. But when movable property and land are included in the same demand, and the defendant makes denial in regard to part of the movable property, he must swear as to the land also. (3) One who confesses a debt in the presence of two witnesses and thereafter denies it in open court is not admitted to swear, being disqualified as a "denier" (כפרי). (4) The defendant can avoid denying the rest of the demand if he at once pays over or delivers to the plaintiff the part confessed; for then the suit for that part is at an end, and he stands on the same footing as if he denied the whole cause of action.

By some sort of analogy a widow, or divorced wife who has "lessened" her jointure by admitting the receipt of a part thereof, must, to recover the rest, take an oath (Sheb. vii. 7). This position, taken by R. Hiyya, is mentioned only in a late baraita (B. M. 3a). An opinion is expressed by some that proving part of the demand by witnesses calls only for the lesser or rabbinical oath in denial of the rest; but later authorities demand here also the "solemn" or Biblical oath (Maimonides, "Yad," To'en, iii. 10). Proof by one witness, as the Talmud points out (Sheb. 40a), is by the Law declared only insufficient to convict of crime, but not to require an oath for its contradiction in money matters. The third and fourth (see above) occasions for the oath occupy but little space in Talmud and codes, while the "admission of part" covers a large field. In general, the oath is never required in denying the demand of a deaf-mute, of a person of unsound mind, of an infant, or of the Sanctuary; nor where the plaintiff states his grounds of action as being only probably true (שמא), instead of asserting them to be certainly true (ברי).

While generally the judicial oath is taken by the defendant to clear him from liability, in a few cases the plaintiff may recover upon his oath (Sheb. v.-vii.): (1) A hired man: Where the amount earned is established by witnesses, and the employer says he has paid it, and the workman denies

it, the latter may swear and recover. **Oath by Plaintiff.** (2) One who has been robbed: Where witnesses have established that the defendant entered the plaintiff's house to make an unauthorized distraint, and the plaintiff says, "Thou hast taken such an object," but the defendant denies it, the former swears and recovers. (3) One who has been injured: Where witnesses prove that the plaintiff went to the defendant uninjured and left him wounded, the plaintiff swears and recovers. (4) One who is unworthy of belief: A professional dicer (see EVIDENCE) or a flier of pigeons, for instance, can

not, to discharge himself from a liability, take the usual oath. The plaintiff swears and recovers also in other cases in which the defendant may be discharged by oath; but where both are disqualified the defendant takes the oath which the law imposes on him. (5) The shopkeeper as to his tablet: This does not mean that by his mere oath he can make the charges written thereon stand good against his customer; but where the latter has given an order ("Give my son two bushels of wheat"; "Give my laborer change for a 'sela'"), and the shopkeeper, who has the charge on his tablet, says, "I have given it," though the customer denies it—in that case the shopkeeper may, on his oath, recover from the party giving the order. The Mishnah says that both the shopkeeper and the son or laborer should swear; but to this Ben Nannos objects that if they swear against each other there must needs be perjury, and the outcome of the discussion will be obscure (Sheb. 47b). The later authorities, as Maimonides, hold that both the shopkeeper, swearing that he has delivered, and the laborer, swearing that he has not received, can recover from the employing customer.

The Torah knows nothing of an oath to be taken by the plaintiff; yet in most of the cases in which the Mishnah imposes the oath upon him, the solemn or Biblical oath is to be taken. For the necessity of an oath by him who sues the heirs of his debtor, see DEBTS OF DECEDENTS.

The principal occasion for the rabbinical oath ("shebu'at heset") is the assertion, not founded upon an attested bond, of payment of a debt. Where a loan is made or credit is given otherwise than upon the security of such a bond, and there is no stipulation that payment can be made only before witnesses, the debtor may plead payment (פְּרֵעָה), and make his assertion good by the lesser oath. The weight of authority ("Yad," Malweh, xi. 3; Hoshen Mishpat, 69, 2) puts the holder of a note of hand in the same position as a creditor by word of mouth only; but some of the late authorities gainsay this opinion.

Where the defendant denies the facts on which his obligation is based (*i. e.*, denies the loan), and these are proved against him by witnesses, he can not thereafter plead an affirmative defense (*i. e.*, that he has paid) and sustain that defense by the rabbinical oath; for not only has he, as a "denier," lost his credibility, but he can not be admitted to prove such a defense by witnesses; for to say, "I have not borrowed," is an admission that he has not paid (B. M. 17a). Where the defendant admits that the plaintiff counted out and handed to him a sum of money, he can clear himself by alleging that it was in payment of a debt due to him (the defendant), taking the rabbinical oath to support the allegation; but if he denies the delivery of the money he will not be permitted to make such a defense, for if none was delivered, there could be neither gift nor payment.

Where either party was admitted to take the oath, and took it, this ordinarily led, as a matter of course, to a decision in favor of that party. But in those civil suits which were decided upon testimony of witnesses or upon written proof, or upon the pleadings and admissions of fact, the true course (Sanh. 30a) is based on the custom of the "pure-minded" at

Jerusalem—to remove the parties, their witnesses, and everybody else from the court-room, so that the judges might discuss the case among themselves (נִשְׁאֵן וְנוֹטְלִין) and "finish" the matter (*i. e.*, give their judgment). Careful and slow deliberation was recommended by the men of the Great Sanhedrin (Abot i. 1). When judgment is rendered by a majority the judges are forbidden to disclose how the vote was divided. If one of three judges will not give an opinion for either side there is no court, and new judges, two at a time, should be coopted until a majority declares for one of the parties. If a majority can not be obtained judgment is rendered in favor of the defendant. (For the corresponding rule in criminal cases see ACQUITTAL.) The judgment need not be made out in writing, unless the successful party demands a transcript.

The Gemara quotes approvingly the saying, "Let the judgment pierce the mount" (Sanh. 6a, b)—a saying paralleling the familiar "Fiat justitia, ruat cælum"; that is, the judges can not "split" the matter in controversy, but must act upon the law that fits the case, no matter how much hardship will be entailed, for to decide correctly is a duty laid upon them by the Torah: "They shall judge the people with just judgment," and "The judgment is God's" (Deut. xvi. 18, i. 17). Yet a "splitting" is highly recommended when it occurs as a compromise ("pesharah") between the parties, and the judges should advise such a course, for thus only will they fulfil the words of Zechariah the prophet (viii. 16): "Execute the judgment of truth and peace in your gates." But in later times, when in the countries of the Dispersion it became increasingly difficult for the Rabbis to enforce their decrees against unwilling litigants, their efforts were directed more and more toward inducing the disputants to agree among themselves, and skill in bringing about a compromise before giving a decision on the law of the case was deemed the highest qualification of the rabbi or dayyan (Hoshen Mishpat, 12, 2). The compromise made before the judges is like any other contract, and becomes binding only when the formalities are complied with which change the title to property. See ALIENATION AND ACQUISITION; EXECUTION; JUDGE; SET-OFF.

BIBLIOGRAPHY: Bloch, *Die Civilprozess-Ordnung nach Mo-saisch-Rabbinischem Rechte*, pp. 24-27; the codes cited in the text of the article.

E. C.

L. N. D.

PROCESS. See PROCEDURE.

PROCURATOR AD CAPITULARIA JU-DÆORUM. See FISCUS JUDAICUS.

PROCURATORS: Title of the governors who were appointed by Rome over Judea after the banishment of ARCHELAUS in the year 6 C.E., and over the whole of Palestine after the defeat of Agrippa in the year 44. Though joined politically to Syria, Palestine had its own governor (Josephus, "Ant." xviii. 1, § 1; *idem*, "B. J." ii. 8, § 1). His official title was procurator, in Greek ἐπίτροπος; but Josephus sometimes designates him as ἐπαρχος ("Ant." xviii. 2, § 2; xix. 9, § 2; xx. 9, § 1; "B. J." vi. 5, § 3) and ἡγεμόν ("Ant." xviii. 3, § 1). In the Greek text of the New Testament the term

*ἡγεμών* is used (Matt. xxvii. 2, 11, 14, 15, 21, 27; xxviii. 14; Luke iii. 1, xx. 20; Acts xxiii. 24, xxiv. 1, xxvi. 30); the Talmud and the Midrash likewise use *הגמון* (= *ἡγεμών*), but in reference to the legate of Syria only, and never the term "procurator."

Only those provinces which possessed a civilization of their own received their own procurators, as, for example, Egypt; or those having **Conditions** a semibarbarous population, such as of **Admin- Thrace**. Procurators, in the proper **istration**. sense of the term, could be selected only from the ranks of the knights. Only once was a freedman, Felix, appointed procurator of Judea.

The procurators of Judea had a military imperium with five fasces as symbols, and thus possessed the "jus gladii." They were, accordingly, as independent within their own provinces as was the legate of Syria. The latter, however, was invested with the right as well as the duty to interfere in Judean affairs in case of necessity, as did especially Caius Cestius Gallus. The legate had power even over the procurator's person. Thus, Vitellius deposed Pilate; and Quadratus sent Cumanus to Rome to render account to the emperor. Furthermore, the Jews could have preferred against FLORUS charges before the legate had not fear prevented them from taking this step ("B. J." ii. 14, § 3).

The procurator resided in Cæsarea, where he had his pretorium, a building which formerly was the palace of Herod (Acts xxiii. 35). Only on special occasions, particularly during the **Residence**. Jewish high festivals, did the procurator go to Jerusalem, where also he had a pretorium—again the palace of Herod—which at the same time was used as barracks ("Ant." xvii. 10, § 2; "B. J." ii. 3, §§ 1-4). In one instance a procurator, Cumanus, put an armed body of Samaritans into the field against the Jews (*ib.* xx. 6, § 1); not that he had the right to do so, but because the measure was dictated by the disturbed peace of the land. An exceptional measure was Pilate's order to carry the emperor's image with the flag of the troops, which out of regard for the religious sentiment of the Jews was not generally done in Palestine. As a rule, the procurators respected the peculiarities of the people placed in their charge. Troubles, however, were inevitable. At the very outset a revolt was threatened through the census of Quirinius. As the procurator came into the country as a stranger, he was not moved by the distress of a population foreign to him; and to this must be added the circumstance that the procurator's tenure of office was a brief one—only under Tiberius was the term extended. Nothing whatever bound the procurators to the native population; and even Tiberius Alexander, a born Jew, and Felix, who was married to the Jewish princess Drusilla, assumed an inimical attitude toward the people. A study of the Jewish law and the Jewish spirit, in a manner such as the Talmud reports of the legate Tineius Rufus, was not attempted by the procurators; only Marcus Antonius Julianus, who was procurator about the year 70, seems to have had a fair understanding of the Jews (see Schlatter, "Zur Topographie und Geschichte Palästinas," pp. 97-119). It was a dictate

of prudence on the part of the procurators to have as little contact as possible with the Jews, unless their own personal interest, especially the desire for rapid enrichment, demanded a different attitude. The routine of business was left in the hands of the local municipalities. This was the case even in regard to judicial functions, over which, however, they retained the power of supervision, particularly in cases of capital punishment, in which their assent was necessary before the sentence could be carried into effect.

The procurators may be divided into two series: those preceding and those following the reign of Agrippa I. Those of the first series (6-41 C.E.) ruled over Judea alone, possessing, together with the legate, the power of supervision over the Temple, and the right to appoint and depose the high priest. Those of the second series (44-70) administered Samaria and Galilee, besides Judea. Tacitus' statement ("Annales," xii. 54) that Cumanus was procurator of Galilee only, is not confirmed by Josephus, who was better informed. In this period the supervision over the Temple and the high priests was exercised by Jewish princes of the Herodian dynasty. While the reader is referred to the special articles in THE JEWISH ENCYCLOPEDIA on the several procurators, a condensed account of them, as well as of the legates who followed them, is here presented in the order of their succession. The first series of procurators includes the following:

Coponius (6 or 7-9 C.E.). During his administration the revolt of Judas the Galilean occurred (Josephus, "Ant." xviii. 1, § 1; *idem*, "B. J." ii. 8, § 1).

Marcus Ambibulus (9-12). *Ἀμβιβουλος* is the correct reading in "Ant." xviii. 2, § 2, according to ed. Niese; the older editions have *Ἀμβιβουχος*, which was usually read "Ambivius."

Annius Rufus (c. 12-15). During his term of office Augustus died (Aug. 19, 14); and this is the only basis on which to compute the tenure of office of the first three procurators, of whose administration Josephus ("Ant." l.c.) reports almost nothing.

Valerius Gratus (15-26). He was the first procurator who arbitrarily appointed and deposed the high priests (*ib.*).

Pontius Pilate (26-36). As Josephus expressly states (*ib.* 4, § 2), he was deposed before the first appearance of Vitellius in Jerusalem, namely, in the spring of 36 (comp. *ib.* 4, § 3 with 5, § 3).

Marcellus (36-37). A friend of Vitellius (*ib.* 4, § 2), who appointed him after sending Pilate to Rome to render account. It may be assumed, however, that Marcellus was not really a procurator of Judea, but only a subordinate official of Vitellius. Indeed, this is the only instance where Josephus, in designating the office of Marcellus, uses the expression *ἐπιμελητής* = "overseer." No official act of Marcellus is reported.

Marullus (37-41).

The procurators of the second series are:

Cuspius Fadus (44 to c. 46). Claudius appointed him to prevent the Syrian legate Vibius Marsus, who was ill-disposed toward the Jews, from mistreating them ("Ant." xix. 9, § 2). This goes to show that in time of peace the procurator was independent of the Syrian legate.

Tiberius Alexander (46-48). He was sent by the emperor, in the belief that a born Jew would be welcome to the Jews.

Ventidius Cumanus (48-52). His appointment is mentioned in "Ant." xx. 5, § 2. During his administration popular uprisings occurred, and the legate of Syria, Ummidius Quadratus, removed him on the urgent petition of the Jews.

Felix (52-60). He was appointed by the emperor at the desire of the high priest Jonathan ("B. J." ii. 12, § 6), which distinctly proves that the central government in Rome was conciliatory toward the Jews, and that the procurators were responsible for the prevailing animosities. Felix was called upon to sit in judgment on the apostle Paul.

Porcius Festus (60-62). A fairly just man ("Ant." xx. 8, § 9; "B. J." ii. 14, § 1), who could not, however, remedy the faults of his predecessors. He was prominent in the proceedings against Paul. Festus died while in office. Until the arrival of

the new procurator, the high priest Ananus, son of Annas, exercised a certain power.

Albinus (62-64). Notorious through his extortions. Gessius Florus (64-66). A contemptible ruler, under whom a revolt of the Jews took place. In consequence of the war, the procurator's office could be filled either not at all or only de jure, as by Vespasian. The important distinction now arose that the governor held the rank of senator, and was selected, for a time, from among the pretors, and afterward (probably from Hadrian's time) from the consular ranks. He had under him a procurator; such, e.g., was L. Laberius Maximus, under Bassus. After the Bar Kokba war there remained in Judea, besides the Tenth legion ("Fretensis"), the Sixth legion ("Ferrata"), and of course, as previously, several auxiliary troops. Only "legati Augusti pro pretore" were qualified to be commanders of this army. The dependence on Syria now ceased in the natural course of events.

(Owing to the lack of sources the succession of the governors at this period can not be stated with precision. In Schürer's list, for example, the above-mentioned Antonius Julianus is not included, while Cerialis, who certainly took part in the campaign against the Jews, is nowhere referred to as procurator.)

L. Laberius Maximus (c. 71). Lucilius Bassus, who is mentioned together with him in Josephus ("B. J." vii. 6, § 6), was one of the generals of Titus, and conqueror of the fortresses Herodium and Machærus, but not then governor. About a year later, however, he became governor. He died during his term of office (*ib.* vii. 8, § 1).

Flavius Silva. Successor to Bassus (*ib.*). M. Salvidenus (c. 80). His date is proved by a Palestinian coin of Titus (Madden, "Coins of the Jews," p. 218).

Cn. Pompeius Longinus. Mentioned in a military brevet issued by Domitian, dated 86 ("C. I. L." iii. 857, "Diploma," xiv.; comp. Darmesteter in "R. E. J." i. 37-41).

Atticus (107). Referred to as *ὑπατικός* = "consularis," in two fragments of the church historian Hegesippus, contained in Eusebius, "Hist. Eccl." iii. 32, §§ 3, 6 (comp. Preuschen, "Antilegomena," pp. 76, 77, Giessen, 1901; Eusebius, "Chronicles," ed. Schöne, ii. 162).

Q. Pompeius Falco (c. 107-110). Known through the letters of Pliny the Younger. One inscription ("C. I. L." x., No. 6321) calls him legate of the province (Judea), and of the Tenth legion ("Fretensis"), while another ("Journal of Hellenic Studies," 1890, p. 253) designates him even more distinctly "leg. . . provincie Judæe consularis"; that is, *ὑπατικός*, as in the case of Atticus. The title *ὑπατικός* is, however, frequently used in rabbinical writings also (see Krauss, "Lehnwörter," s.v.).

Tiberianus. The Byzantine chronicler Johannes Malalas (ed. Dindorf, p. 273) speaks of him as governor of the first province of Palestine (*ἡγεμὼν τοῦ πρώτου Παλαιστίνων ἔθνους*), in connection with the sojourn of Hadrian in Antioch (114). A similar notice may be found in Johannes Antiochenus (in Müller, "Fragmenta Historicorum Græcorum," iv. 530, No. 111) and in Suidas, s.v. *Ῥαϊανός*. The designation "Palestina prima," which came into use in the middle of the fourth century, gives a historical character to this notice. These authors use a later designation for the earlier period.

Lusius Quietus (c. 117). After suppressing the uprising of the Jews in Mesopotamia, he was appointed governor of Judea (Eusebius, "Hist. Eccl." iv. 2, § 5). Dio Cassius states that he administered Palestine subsequently to the consulate (lxviii. 32, *ὑπατεύσας*). Here again there was a legate with a consular rank. Aside from references to the "War of Quietus," he is mentioned in rabbinical sources under the name of "Hegemon Kyntos" (see Krauss in "R. E. J." xxx. 40, xxxii. 46; Jastrow, "Diet," p. 13a; Schürer, "Gesch." 3d ed., i. 649; Schlatter, in his "Zur Topographie und Geschichte Palästinas," p. 402). No governor of this name, nor indeed of a similar name, is mentioned in other sources.

Tineius Rufus. Many sources, including rabbinical ones, have made him familiar as governor during the Bar Kokba uprising.

Julius Severus. Celebrated general, who suppressed the Bar Kokba uprising (135). He is designated in an inscription ("C. I. L." iii., No. 2830) as "legatus pro pretore provincie Judæe."

[C[laudius] Pater[nus], Clement[ianus]. According to an inscription (*ib.* iii., No. 5776), "proc[urator] Aug[ustus] provincie[e] Jud[æe] v[ices] a[gens] l[egati]"; that is, a procurator replacing the legate who either was recalled or had died. The date of Claudius' term of office is not known, so that he can not be properly placed in the order of succession. It appears, however, from the terms of the inscription that the office of procurator could alternate with that of legate.

(After the Bar Kokba war the Jews ceased to be a political power, and the sources yield scarcely any information whatever.

The Jews revolted also under Antoninus Pius, who subdued them through his governors ["præsides"] and legates [Capitolinus, "Antoninus Pius," § 5], namely, the legates of Syria. Beginning with the reign of Marcus Aurelius, Judea was again closely attached to Syria. In this period may perhaps be placed M. Cornelius "M. fil. Gal. Nigrinus" ["C. I. L." No. 3783]).

Attidius Cornelianus. According to a Gerasa inscription ("C. I. G." No. 4661; comp. Add. iii. 1183), and one of Damascus (*ib.* iii. 129), he was a legate of Syria (160-162). A son of his, or perhaps he himself, was a member of a Syrian priestly caste (see "Prosopographia Imperii Romani," i. 178, Nos. 1116, 1117; "C. I. L." Supplement, No. 14,387d).

Avidius Cassius. A Syrian by birth, he was, according to the testimony of several inscriptions, legate of Syria from about 164 to about 171 (Volcatius Gallicanus, "Vita Avidii," §§ 5, 6). In 175 he caused himself to be proclaimed emperor by the army under his command, and was recognized as such, especially in Egypt (Wilcken, "Ostraka," No. 939). He was attacked by Marcus Aurelius, and, after a reign of three years, was killed in Syria (Dio Cassius, lxxi. 27; "Prosopographia Imperii Romani," i. 186, No. 1165). It is unlikely that Jews took part in his revolt (Grätz, "Gesch." iv. 3 207).

Martius Verus. (Dio Cassius, lxxi. 29.) Flavius Boethus (after 171). Governor of Syria under Marcus Aurelius; died in office.

C. Erucius Clarus. Successor of the preceding. (Inscription in Waddington, "Inscriptions Grecques et Latines de la Syrie," No. 1842\*, Paris, 1870.)

Ulpus Arabianus (c. 196). Governor under Severus ("C. I. G." No. 4151).

Bassianus Caracalla. Afterward emperor; he was probably legate of Syria under his father, Septimius Severus (c. 200), and most likely had to wage war against the Jews; for, according to an obscure notice (Spartian, "Vita Severi," § 16), he won a battle in Syria, and the Senate granted him a "Jewish triumph."

Timesitheus (Misitheus). "Proconsul prov. Syriae Palaestinae." He is perhaps identical with the "praefectus pretorio" of the same name under Gordian (Marquardt, "Römische Staatsverwaltung," i. 231, No. 3; perhaps also in Jewish sources; see Krauss in "J. Q. R." xiv. 366; "Rhein. Museum," 1903, p. 627).

D. Vellius Fidus. "Legatus pro pretore Syriae," according to an inscription ("C. I. L." No. 14,387c; comp. *ib.*, supplementary vol. iii., Berlin, 1902). His time and character are entirely unknown. A certain D. Vellius Fidus was in 155 a pontifex ("Prosopographia Imperii Romani," iii. 392, No. 225). If the legate was his grandson, then he may be placed after 200.

M. Junius Maximus. Legate of the Tenth legion ("Fretensis"), according to a fragmentary inscription found on the road near Jericho (see Germer-Durand in "Revue Biblique," 1895, p. 69; "C. I. L." No. 13,597, in supplementary vol. iii. 2222). The reading is uncertain; and his position and term of office are not known.

Achæus. Governor under Gallienus (Eusebius, l.c. vii. 15). Flavianus (c. 308). Referred to in Eusebius ("De Martyribus Palaestinae Proemium," p. 260, in the reign of Valens).

Urbanus (304). Governor under Diocletian (*ib.* § 3). Firmilianus (c. 308). (*ib.* §§ 8, 9, 11.)

Calpurnius Atilianus. "Legatus provinc. Syriae Palaestinae," according to a military brevet in "C. I. L." iii., No. cix.; see supplement. His character and term of office are doubtful. The Calpurnius Atilianus who was consul in 135 was hardly identical with him ("Prosopographia," etc., i. 275, No. 198).

Ursicinus (351-354). Legate of Gallia; he is frequently mentioned in rabbinical sources.

Alypius of Antioch (363). He was appointed by Emperor JULIAN as overseer of the buildings in Jerusalem, the governors of Syria and Palestine being instructed to support him (Ammianus Marcellinus, xxxiii. 1; comp. Grätz, "Gesch." 3d ed., iv. 343).

Hesychius. A consul; he was on unfriendly terms with the patriarch Gamaliel V., whose documents he stole. On this account he was sentenced to death by Emperor THEODOSIUS THE GREAT (Jerome, "Epistola ad Pammachium"; comp. Grätz, l.c. iv. 356, 450; "R. E. J." xvi. 230).

According to the "Notitia Dignitatum," an official register which was drawn up c. 400 (ed. Boecking, Bonn, 1839-53), Palestine was, so far as military matters were concerned, under a "dux." At this time, however, the country was so dismembered that one part was under the "dux Syriae," another under the "dux Phœnicie," and another under the "dux Arabiae," whose names, however, are not

known (see Krauss in Berliner's "Magazin," xix. 227, xx. 105). In 513 there were Byzantine imperial troops in Jerusalem under the "dux Olympius" (Clinton, "Fasti Romani," ii. 557b). The administrative conditions of this period form an object of controversy among scholars. The synopsis given above follows the chronology of Mommsen, who places the division of Syria, Phenicia, and Palestine at about 395-399 (Marquardt, *l.c.* 1st ed., i. 268). According to Marquardt, Hadrian had already contemplated the division of Syria; and it was carried out by Septimius Severus before 198 (*ib.* 265). In 535, as appears from the contemporaneous work of Hierocles, there are mentioned: "Palæstina Prima," under a consul; "Palæstina Secunda," under a "præses," and "Palæstina Salutaris" (Jerome, "Quæstiones in Genesis," xxi. 30; see Nöldeke in "Hermes," 1876, x. 164). With so many "præsides" it is no wonder that this new term found entrance into rabbinical writings also (Krauss, "Lehnwörter," ii. 483); but even more frequently is the term "dux" mentioned. With the conquest of Palestine by the Arabs that country enters upon a new era.

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D.

S. KR.

**PRODUCTION OF DOCUMENTS.** See EVIDENCE.

**PROFANATION AND PROFANITY.** See CURSING; DEDICATION.

**PROFESSIONS (Statistics):** Until quite recent times the Jews were debarred from all professional occupations except that of medicine. Till entrance to the university was fully granted them, only a comparatively small number of Jews could enter the professions, which were mainly recruited from the universities. But since academic careers have been opened to them, Jews have crowded into the professions to so great an extent that the anti-Semites have vociferously protested that the Jews were monopolizing them. The proportion of Jews in the professions is often larger than that of the general population, but it must be remembered that professional careers are chiefly adopted by town-dwellers. Jews being almost invariably of this class, their proportion in the professions should be compared only with that of dwellers in cities.

Of the professions generally there are few statistical details. In Prussia, in 1861, 3.55 per cent of adult Jews were professional men, as against 2.15 among the rest of the population; in Italy, in the same year, the proportions were 8.7 among Jews as against 3.7 among non-Jews. What modifications these figures would receive if the fact that Jews mostly live in towns was taken into consideration it is difficult to say. In Berlin, in 1895, there were 2,763 Jews engaged in professional occupations out of a total number of 72,848—that is, 3.8 per cent ("Sta-

tistik des Deutschen Reichs"). In 1861 8.7 per cent of Berlin Jews followed the professions as against 8.1 in the general population, while for Vienna, in 1871, the proportions were 5.08 and 5.32 respectively; this seems to imply that in the seventies the Jews in Vienna did not apply themselves to the learned professions more than their neighbors. During the winter semester of 1899-1900 the Jewish students at the Prussian universities numbered 8.11 of the whole—8.87 in the law faculties, 14.6 in the medical, and 7.16 in the philosophical. These proportions show a slight decrease from those of 1891, when the Jewish medical students numbered as many as 8.98 per cent of the whole number. Similarly, at the Hungarian universities the proportions of Jewish students in the different faculties were as follows:

Faculty.	1886-90.	1896-1900.
Jurisprudence.....	17.08	22.91
Philosophy.....	10.89	12.94
Medicine.....	52.55	45.43
Pharmacy.....	7.42	17.95
Total students.....	26.04	24.11
Technical high schools.....	37.89	40.60

In 1869 there were 33 Jewish advocates in Vienna, and the proportion of Jewish lawyers was 0.59 as against 0.33 among Gentiles. At the Austrian universities 11 per cent of the law students in 1870 were Jews, but in 1878 the proportion had risen to 16 per cent. In 1882 Jacobs calculated that there were 27 barristers and 47 solic-

**Law and Medicine.** about the natural proportion.

In Berlin, in 1871, the proportion of Jews in the medical profession (2.9) was about four times as great as among the rest of the population (0.8). It is stated that half of the 22 professors at the medical faculty were at that time Jews ("Der Talmud," p. 47); and in Vienna, in 1869, the proportion was 1.31 as against 0.73. About the same time Servi calculated that in Italy there was one physician among every 385 Jews, as against 1 in 1,150 among Italians in general ("Gli Israeliti," p. 300). In 1880 there were said to be in Vienna 374 Jewish physicians out of a total number of 1,097 ("Der Talmud," p. 29). In 1869 Jeiteles enumerated 287. The specialists were almost entirely Jews—38 out of 40 in Vienna in 1880 being of that race. While in 1851 Jews constituted 16.1 per cent of the medical students in the Austrian universities, in 1880 their number had risen to 28 per cent; and in 1877 of 3,207 physicians in Hungary 1,031 were Jews.

The following table is given by Jacobs ("Jewish Statistics," p. 44) as to the proportion of clergy in each denomination for various countries and years, cantors not being included:

Country.	Year.	Number of Laymen to Each Clergyman Among		
		Jews.	Catholics.	Protestants.
Austria.....	1869	2,150	1,143	1,734
Hungary.....	1869	1,578	1,420	932
Germany.....	1871	1,420	812	1,600
Italy.....	1880	900	267	
England.....	1883	1,384	1,320	908

In Vienna, in 1869, 124 Jews followed literature as a profession, forming 0.45 per cent of the adult workers in that field as against 0.13 following literature in the general population. These

**Press and Art.** figures in reality refer to the number engaged in the press, for of these 124 no less than 119 were editors or journalists (see Jeiteles, "Die Cultusgemeinde der Israeliten in Wien," p. 74).

At the same date the percentage of the Jews of Vienna who gained their living through art was slightly less than the percentage of the general population engaged in the same field, being 0.64 against 0.78. Their numbers were as follows:

	Jews.	Jew-esses.		Jews.	Jew-esses.
Musicians .....	34	2	Actors.....	30	24
Singers .....	13	15	Painters.....	13	6
Dancers .....	4	4			

See also **ARMY**; **OCCUPATIONS**; **PICTORIAL ART**; etc.

**BIBLIOGRAPHY:** Jacobs, *Studies in Jewish Statistics*, pp. 41-48; G. Ruppin, *Die Juden der Gegenwart*, pp. 204-212.

**PROFIAT:** Name used by Jews in Provence and northern Spain. In Hebrew it is written in various forms: פרופיט, פרופיית, פרופיט, פרופיט, פרופיט; or פרופיין, פרופאין, with the substitution of *g* for *t*, not uncommon in Romance languages ("Shebet Yehudah," ed. Wiener, p. 112); in Provençal, "Prophègue" or "Profag" ("Monatsschrift," xxxi. 499). In Latin documents it takes the form "Profatius" (e.g., Jacob ben Makir, mentioned by Copernicus in "R. E. J." xiii. 108; "Profacius Etiam Judæus," in "Monatsschrift," xliii. 254); in French, "Profait" ("Isaquetus Profait Judæus," 1409; see "Monatsschrift," xxxi. 499). In modern times the name has been transcribed as Peripoth, Peripetus, Periphot, Prifoth, Prevot, Parfait, Pourpeth, Peripedes, and Prophiat. The form פרופיין in Benjamin of Tudela's travels, and which Grätz ("Gesch." vi. 399) explained as "from Perpignan," is a mistake for פרופיין. According to Buxtorf, Saenger, and Neubauer, "Profiat" is derived from the Latin "Profeta," and is a translation of the Hebrew "nabi," an epithet occasionally used in connection with learned rabbis. The word "nabi," however, never occurs as a proper name in Hebrew documents, and the explanation is, therefore, doubtful.

Isaac Bloch and Gross hold that the proper pronunciation of the name is "profet." The name is the same as BARFAT, both originating in the Provençal "Perfetto."

In combination with "En" (= "Sen" = "Senior") the name occurs as אנפרופיית, etc.

**BIBLIOGRAPHY:** Saenger, *Ueber die Aussprache und Bedeutung des Namens פרופיין*, in *Monatsschrift*, iv. 197 et seq.; Gross, in *Monatsschrift*, xxix. 407, xxxi. 499; Bloch, in *R. E. J.* x. 255; Gross, *Gallia Judaica*, p. 371; Steinschneider, *Cat. Bodl.* No. 6783; idem, *Hebr. Uebers.* p. 221, note 818; Renan-Neubauer, *Les Rabbins Français*, p. 600; idem, *Ecrivains Juifs*, p. 741.

**PROGNOSTICATION.** See **OMEN**.

**PROMETHEUS.** See **ADAM**; **FIRE**.

**PROMISSORY NOTES.** See **EXCHANGE**, **BILLS OF**.

**PRONUNCIATION, MODERN, OF HEBREW:** Like Syriac, and probably under its influence, Hebrew has been handed down with a twofold pronunciation, the Ashkenazic and the Sephardic. The former is usually traced to Babylonia, the latter to Palestine. There are at present no sufficient data for a decision as to the tenability of this theory. On the one hand it is known that the Sephardim (i.e., the Spanish-Portuguese Jews) came to Europe from Palestine, while the Ashkenazim (i.e., the German-Slavonic Jews) came, at least in part, through southern Russia from Babylonia and Mesopotamia. It is known also that the vowel "kamez" was pronounced in Palestine from the time of the Septuagint down to Jerome as the *a* in the English word "father."

This would tend to support the theory of a Palestinian origin for the Sephardic pronunciation. But against it are the following considerations: The analogy of the Syriac would indicate that the "kamez" was pronounced *ā* in Babylonia and *ō* in Palestine. There is no proof that the Babylonians in early times pronounced the "kamez" like *ō*.

**Pronunciation of Kamez.** The *o* sound of that vowel was known even to Philo of Alexandria (Siegfried, in "Merx's Archiv," vol. i.), and, according to Abraham ibn Ezra ("Za-hot," p. 3b), was the prevalent one in Tiberias and North Africa in later times. Two of the systems of vocalization which have been handed down had, according to tradition, their origin in Palestine, and agree with the traditional Babylonian system of vocalization in representing "kamez" as *o*. The first Russian Jews might have adopted the pronunciation of their German brethren, just as they have adopted their language. The nasal sound of the letter *ץ*, common among the Sephardim, might be traced to Babylonia, but is not known to have existed in Palestine. As has been stated above, the modern pronunciation is usually separated into that of the Ashkenazim and that of the Sephardim, including among the latter the Oriental Jews. But a better knowledge of the Orient shows the advisability of classifying the Oriental Jews as a distinct group.

The data utilized in the following exposition have in part been gathered from the reports of travelers; in most cases, however, they are based on personal observation and oral communications. Under such circumstances neither completeness nor scientific accuracy can be vouched for. To the Ashkenazim belong the mass of the Jews inhabiting Europe and America—in Europe those of Russia, Rumania, Austria-Hungary, Germany, Denmark, Sweden, France, and England. In European Turkey and the Balkan states, in Italy and Holland, the Sephardim form, perhaps, the bulk of the Jewish population.

The Jewish population of France, England, Sweden, Denmark, and the United States consists of more recent immigrants, German and Russian; that of Rumania is largely of Russian origin. These communities have therefore no pronunciation of their own, and consequently are not considered here.

For the same reason the Jews in the German territory of Austria, and in Hungary, are left out of consideration. The chief countries having characteristic pronunciation are Russia, Germany, and Slavonic Austria.

Throughout the Ashkenazic group the following sounds are identical: ב (b); ג, נ (g); ד, ר (d); ה (h); ז (z); ח (German *ch* in "ach"); י (y); כ (k); ל (l); מ (m); נ (n); ס (s); פ (p); צ (ts); ק (k); ש (sh). The letters א and ע are not pronounced except when standing between two vowels, in which case they form a hiatus. The quantity of the vowels is not observed; א, י, and ו have the Italian sounds of *a* and *i*. Post-vocalic א and ע, when in the tone-syllable, are frequently pronounced like י (comp. Levias, "Aramaic Grammar," p. 9, note 6). All words, except אדני and אלהים ("Lord" and "God"), are accented on the penult. All post-tonic vowels are reduced to the indefinite sound *e*. The vocal "shewa," at the beginning as well as in the middle of a word, is usually disregarded. The "ḥaṭefs" are frequently treated as full vowels. All such characteristics are common in private reading of Hebrew and in pronouncing the Hebrew vocables which have entered the vernacular. In the public reading of the Bible in the synagogues, however, every vowel is given a distinct sound, and the Masoretic accent is observed; all this with a degree of correctness dependent upon the knowledge of the individual reader. Notice the pronunciation of הוֹרִים, מְלִיכִים, מְלִיכִים.

The Jews of the Russian empire may be broadly divided into two groups—those of Lithuania and those of the former kingdom of Poland. The difference in the pronunciation of the two groups is mostly in

**Russia.** the vowel-sounds. Both pronounce ב and י like *v*; מ and ת like *t*; נ like *n*; but the Lithuanians, especially those of the old province of Samogitia, frequently interchange ש and שׁ, pronouncing the former *s* and the latter *sh*, a pronunciation attested also for Italy by the grammarian S. Hanau ("Yesod ha-Nikkud," p. 2a) and occurring sporadically in Poland and elsewhere. It is to this pronunciation that some attribute the origin of the name of the sect of the Hasidim, חסידים being the Polish pronunciation of חשודים ("suspected of heresy"; comp. "Ha-Boker Or," v. 165). The pronunciation of ר in the South is more rolled than in the North; the sound of the French *r* ("grasseyé") is heard in Volhynia. In the same province one frequently hears the misplacement of the ה, which is omitted where it should be pronounced and pronounced where it has no place.

In Lithuania the vowels are pronounced as follows: "kamez" = *o*, the sound heard in the English word "nor"; "zere" = *e*, the sound heard in the English "they"; "segol" = *e*, as in the English "bed"; "holem" = *e*, at times = the *e* sound in "err"; "shurek" and "kibbuz" = *oo* in "good," "fool." No distinction is made among the Ashkenazim as to the quantity of vowels. Vocal "shewa" in monosyllabic words ending in a vowel is usually pronounced like "zere." "Ḥaṭef" sounds are frequently pronounced like full vowels; and "shewa"

and "ḥaṭef," when so pronounced, usually have also the accent.

In Poland, Volhynia, and Podolia the "kamez," when in an open syllable, has the sound of *oo* in "good" or "fool," when in a closed syllable that of *o* in "dog"; "zere" = *ei* in "height"; "segol" = *ey* in "they" in an open syllable, at times = "zere"; in a closed syllable it is *e* as in "bed." "Holem" = *oi* in "noise"; "shurek" and "kibbuz" = *i* in "pin." The influx of Jewish immigrants from Spain and Portugal in the fifteenth and sixteenth centuries has left its imprint on the Jews of Russia in the pronunciation of individual words, where "kamez" is pronounced *a*, "zere," *e*, and "holem," *o* (comp. Lebensohn, "Yitron la-Adam," pp. 24, 25). In Poland, Volhynia, Podolia, and Galicia the nasal sound of ע is heard in the name יעקב ("Yankeh") and, in

public reading, a similar sound is heard in the relative particle אשר. **Austria and Germany.** The same nasal sound of ע is heard here and there in England and Holland also. The pronunciation in Galicia or Austrian Poland is identical with that in Russian Poland.

In Moravia, "kamez" = the *o* in "note" when in an open syllable; *o* as in "dog" when in a closed syllable; "holem" = *oi* in "noise"; "zere," and "segol" in an open syllable = *e* in "they"; "shurek" and "kibbuz" = German *ü* or French *u*. The "kamez" is pronounced *o* in an open syllable, *o* in a closed syllable, throughout Germany. In rare cases it has also the sound of the German *au* (= *ou* in "out") (comp. "R. E. J." xvi. 148, 278). "Zere" in Silesia = the German *ai* (= *i* in "isle") as in Poland; in the rest of Germany *e* as in "they"; in Bavaria "zere" = *e*. "Segol" = *e*, in an open syllable. "Holem," in Prussia, Baden, and Saxony = *o*; in Hanover, Westphalia, Silesia, Hamburg, and Bavaria = *au*. "Shurek" and "kibbuz" everywhere = *u* (as in "full").

In Bavaria, Hanover, and Westphalia פ and ב, and ת and ד, are interchangeable. In some cases the sound of פ is that of *ch* in the German "ich." פ and י at the end of a syllable have in the German southern states the sound of *f*. In the city of Friedrichstadt and in Upper Silesia ח is pronounced *h*. In Hamburg ט is sometimes pronounced like צ.

The Sephardim form larger communities in Turkey proper and its former dependencies, and in Italy and Holland. In Spain and Portugal, **Sephardim and Orientals.** their former homes, there are at present only a few, these being recent immigrants from various countries.

The pronunciation of the consonants in Italy differs from the Ashkenazic in the following: ח is silent; ע is a guttural nasal; צ is *s*; נ is *d* (Spanish). In Turkey, ח is *h*; צ is *s*; נ is *t*. Other letters are pronounced as among the Ashkenazim. The vowels are pronounced in both countries as they are given in the ordinary grammars: "kamez" and "patah" = *a*, "holem" and "kamez ḥaṭuf" = *o*, "zere" = *e*, "segol" = *e* or *é*, "shurek" and "kibbuz" = *u*. Under the division of Orientals belong the Jews in Syria, Morocco, Yemen, Cochín, and China, and the Samaritans. The pronunciation in

Syria shows the following differences: א, י are both pronounced like *j* in "jet," or *g* in "strange"; ו is the English *w*; ך is *k*; ם is *t*; ץ is the English *ch* in "check," "rich"; ף has the sound of the Arabic letter "ain"; ץ = the English *s* in "hiss"; ם is pronounced like *y*; ך as *th* in "thin." All the vowels are pronounced as in Italy. In Morocco the letters א, י, ך, ו, ם, ץ, ף, ץ are pronounced as their equivalent Arabic sounds, ' *gh, dh, w, h, t, kh, 's, k*. According to some, ץ is the English *ch* in "check," "rich"; ך = *ts*. According to other reports, ך has also the sound of *ch* in "check." The vowels "holem" and "shurek" = "kibbuz" are almost indistinguishable; so with "zere" and "hirek." "Patah" and "segol" are frequently interchanged. The *a* vowel of the article is omitted. Vocal "shewa" before the gutturals is sounded like the following vowel: "shewa" with "ga'ya" = *ä*.

In Yemen, א, י, ך, ו, ם, ץ, ף, ץ have the sounds of the corresponding Arabic letters, as given above. א = *g, j*, as in English "strange," "jet"; י is, according to Maltzan ("Reise nach Süd-Arabien," i. 177), always *b*; according to Safr ("Eben Sappir," i. 54) it is *v*. ם is in Şan'a pronounced *g*, as in "good." The vowels are pronounced: "kamez" and "patah," as in Germany; "holem," as in Poland; "zere," as in Italy; "segol," like the German *ä*, or the English *a* in "span"; "shewa" before a guttural has the sound of the following vowel; before ו, like *i*; otherwise like a very short *a*. "Patah" and "segol" are frequently interchanged. According to Maltzan (*l.c.*) "holem" is pronounced *é*, as in Lithuania. The Jews in Cochin pronounce י and ך as in Yemen. ם is pronounced like ך, and ך like א. The Jews in China pronounce "kamez" as *o*; "zere" as *ié* (French); ם = *p*; ף = *t*; ך = *l*.

For ancient pronunciation see VOCALIZATION.

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On the *y*-sound: I. M. Cohn, *Der y-Laut*, Frankfurt-on-the-Main, 1871; Rappoport, י"י ש"י, pp. 224, 225, 231, 236; Rahmer, *Jüd. Lit.-Blatt*, xxii. 132; Hirschfeld, *J. Q. R.* iv. 499; Krauss, in *Steinschneider Jubelschrift*, p. 148, No. 5; Oussani, *Johns Hopkins Univ. Circulars*, No. 163, p. 84b.

On the pronunciation of Hebrew among the Samaritans, comp. Petermann, *Versuch einer Hebräischen Formenlehre*, published in the *Abhandlungen für die Kunde des Morgenlandes*, vol. v.

T.

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**PROOF.** See EVIDENCE.

**PROPAGANDA LITERATURE.** See POLEMIC AND POLEMICAL LITERATURE.

**PROPERTY.** See CHATTELS; REAL ESTATE.

**PROPHET, FALSE:** Deuteronomy is the only book containing laws concerning the false prophet

(xiii. 2-6 [A. V. 1-5], xviii. 20-22). He is designated there as "prophet, or a dreamer of dreams," and it is in accordance with the former designation that the Talmudic jurisprudence provides that the subject of the charge of false prophecy must be one who is a consecrated prophet of God. The commoner ("hedyot") who presumes to tempt people to idolatry is either a "mesit" or a "maddiah," according as his followers are individuals or communities (Sanh. vii. 10; 67a; see ABDUCTION). And in the same Scriptural dicta the Talmud discovers provisions against the following classes of false prophets: (a) one who presumes to speak in God's name what He has not commanded (xviii. 20); such a one was Zedekiah (the son of Chenaanah), who predicted in the name of God that Ahab would vanquish the Syrians at Ramoth-gilead (I Kings xxii. 11); (b) one who pretends to have been charged

**Classes of False Prophets.** with a message which, in reality, God has entrusted to another (as an example of this class Hananiah, the son of Azur the prophet, is cited: see CAPTIVITY); (c) one who speaks in the name of other gods (Deut. xiii. 3 [A. V. 2], xviii. 20), whether ordering the observance of strictly Mosaic precepts on pretense of a revelation to that effect from a strange deity, or declaring that God ordains the worship of a strange deity, or that a strange deity ordains its own worship of itself (Sanh. xi. [x.] 5, 6; 89a).

The criteria by which a prophet is distinguished as false are, in the view of rabbinical jurisprudence, partly expressed and partly implied in the Deuteronomic dicta: (1) One who has "spoken to turn you away from the Lord" (xiii. 6 [A. V. 5]). This may be designated as the religio-moral test, and implies that when the prophet wilfully ceases to enforce the doctrines embodied in the law of God he ceases to be a prophet of God. God's law is perpetual and immutable. Moses was its promulgator, and there can never be another Moses with a different law (Deut. R. viii. 6; comp. Shab. 104a). Hence, who professes to have received revelations changing the Law is a false prophet. Moreover, the passage implies that the prophet who refrains from correcting the sinner or from arousing the indifferent is a false prophet. Thus Jeremiah argues (xxiii. 22): "If they had stood in my counsel, then

**Criteria.** they would have caused my people to hear my words, and to turn from their evil way, and from the evil of their doings" (comp. xxiii. 17).

(2) When the things predicted "follow not, nor come to pass" (Deut. xviii. 22). This test is applicable only when the alleged revelation has reference to the near future, as in the case of Zedekiah, who in God's name prophesied success to Ahab's arms, and in that of Micaiah, who predicted disaster from the impending war (I Kings xxii. 11 et seq.). Where his prediction concerns a distant period the skeptic will say (Ezek. xii. 27): "The vision that he seeth is for many days to come, and he prophesieth of the times that are far off." But even where the prophecy concerns the immediate future this test is not always applicable. It is conclusive only when a prediction of prosperity fails, because then it is seen that the alleged revelation did not emanate



from the All-Merciful (comp. Jer. xxviii. 9); but the failure of a prediction of disaster is not conclusive, the fulfilment of such predictions being always conditioned by the conduct of the people (Jer. xviii. 7, 8; xxvi. 19; Ezek. xviii. 21, xxxiii. 11; comp. Yer. Sanh. xi. 30b).

(3) The test of miracles (Deut. xiii. 2 [A. V. 1]; comp. Yer. *l.c.* top) is the weakest of all tests, since the prophet whose teachings are in strict accord with the law of God needs no corroboration, while one who suggests the worship of a strange god, even temporarily, or the permanent suppression of any precept embodied in that law, is ipso facto a false prophet, and the performance of miracles can not prove him to be a true one (Deut. xiii. 3 [A. V. 2] *et seq.*). His suggestion when supported by a miracle is to be respected only if, in order to accomplish some salutary purpose, he orders a temporary suspension of a ritualistic law, as was the case with Elijah, who, to convince the misguided masses of the folly of Ba'al-worship, invoked a miracle on the sacrifice he offered outside of the central sanctuary (I Kings xviii. 22-39). This test is of positive value only at the first appearance of the prophet (Sifre, Deut. 175-178; comp. Albo, "Ikkarim," i. 18; iii. 19, 20).

When a prophet is, by means of these tests, proved to have become a renegade, and it is duly ascertained that his attempt to mislead is the outgrowth of presumption (Deut. xviii. 20, 22), he must be tried by the Great Sanhedrin (Sanh. i. 5). If he is found guilty of false prophecy, he is punished with death by strangulation (Sifre, *l.c.*; see CAPITAL PUNISHMENT). Other prophets who are denounced as false, but who are not subject to human punishment, are those who suppress the divine message, as did the prophet Jonah (i. 3), or who disobey a revelation received by themselves (I Kings xiii. 9-24; Sanh. xi. [x.] 5).

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S. S.

S. M.

### PROPHETS AND PROPHECY.—Biblical

**Data and Critical View:** Though many ancient peoples had their prophets, the term has received its popular acceptance from Israel alone, because, taken as a class, the Hebrew prophets have been without parallel in human history in their work and influence. This brief article will consider, first, the historical development of prophecy, and, second, the extant utterances of the Prophets.

**I. Historical Development of Prophecy:** The name "prophet," from the Greek meaning "forespeaker" (*πρῶ* being used in the original local sense), is an equivalent of the Hebrew *נביא*, which signifies properly a delegate or mouthpiece of another (see Ex. vii. 1), from the general Semitic sense of the root, "to declare," "announce." Synonymous to a certain degree was the word "seer" (*רוֹאֵה*, *חֹזֵה*), which, as I Sam. ix. 9 indicates, was an earlier designation

than "prophet," at least in popular speech. The usage of these words gives the historical starting-point for inquiring as to the development of true prophetism in Israel.

**Terms Used for the Prophetic Function.** But there is an earlier stage still than that of "seeing," for it may be observed that while Samuel was currently called "the seer," a prominent part of his manifold work was divining.

There are several Hebrew terms for divination of one kind or another; but none of these is used as a synonym for "prophesying." Moreover, the words for "seer" are used quite rarely, the probable explanation being that the bulk of the canonical writings proceed from a time when it was considered that the special function of declaring or announcing characterized prophecy in Israel better than the elementary offices of divining or seeing. At the same time it must be remembered that "seeing" is always an essential condition of true prophecy; hence the continued use of the term "vision" to the last days of prophetic history, long after the time when seeing had ceased to be the most distinctive function of the prophet.

The historic order of Hebrew prophecy begins with Moses (c. 1200 B.C.). He was not a mere prototype of the canonical prophets, but a sort of comprehensive type in himself, being the typical combination of civil and religious director in one. His claim to be considered the first and greatest of the Prophets is founded upon the fact that he introduced the worship of YHWH among his people, and gave them the rudiments of law and a new sense of justice wider and deeper than that of the tribal system. By him "direction" (Torah) was given to Israel; all later true prophets kept Israel in the same right course along the line of religious and moral development.

Samuel (c. 1050 B.C.) was the first legitimate successor of Moses. He was, it is true, characteristically a "seer" (I Sam. ix.), but the revelation which he gave referred to all possible matters, from those of personal or local interest to the announcement of the kingdom. Like Moses, he was a political leader or "judge." That he was also a priest completes his fully representative character.

But there was a new development of the highest significance in the time of Samuel. There were bands, or, more properly, guilds of "prophets" (doubtless in large part promoted by him), and these must be considered as the prototypes of the professional prophets found all through the later history. They seem to have been most active at times of great national or religious peril. Thus, after the critical age of the Philistine oppression, they are most prominent in the days of the Phenician Ba'al-worship, the era of Elijah and Elisha. They are not merely seers and diviners, but ministers and companions of leading reformers and national deliverers. That they degenerated in time into mere professionals was inevitable, because it is of the very nature of true prophetism to be spontaneous and, so to speak, non-institutional; but their great service in their day is undeniable. The view

is probably right which traces their origin to the necessity felt for some organized cooperation in behalf of the exclusive worship of YHWH and the triumph of His cause.

After the establishment of the kingdom under David no prophet was officially a political leader, and yet all the existing prophets were active statesmen, first of all interested in securing the weal of the people of YHWH. Naturally, they watched the king most closely of all. Nathan and Gad to David and Solomon, and Ahijah of Shiloh to Jeroboam, were kingly counselors or mentors, to whom these monarchs felt that they had to listen, willingly or unwillingly.

The next new type of prophecy was realized in its first and greatest representative, Elijah, who is found maintaining not merely a private, but a public attitude of opposition to a king displeasing to YHWH, ready even to promote a revolution in order to purify morals and worship. In Elijah is seen also the first example of the preaching prophet, the prophet par excellence, and it was not merely because of religious degeneracy, but mainly because of the genuinely and potentially ethical character of prophecy, that a firmer and more rigorous demand for righteousness was made by the Prophets as the changing times demanded new champions of reform.

But the final and most decisive stage was reached when the spoken became also the written word, when the matter of prophecy took the form of literature. It was no mere coincidence, but the result of a necessary process that this step was taken when Israel first came into relation with the wider political world, with the oncoming of the Assyrians upon Syria and Palestine. Many things then conspired to encourage literary prophecy: the example and stimulus of poetical and historical collections already made under prophetic inspiration; the need of handbooks and statements of principles for the use of disciples; the desire to influence those beyond the reach of the preacher's voice; the necessity for a lasting record of and witness to the revelations of the past; and, chief of all, the inner compulsion to the adequate publication of new and all-important truths.

Foremost among such truths were the facts, now first practically realized, that God's government and interests were not merely national, but universal, that righteousness was not merely tribal or personal or racial, but international and world-wide. Neither before nor since have the ideas of God's immediate rule and the urgency of His claims been so deeply felt by any body or class of men as in the centuries which witnessed the struggle waged by the prophets of Israel for the supremacy of YHWH and the rule of justice and righteousness which was His will. The truths then uttered are contained in the writings of the Later Prophets. They were not abstractions, but principles of the divine government and of the right, human, national life. They had their external occasions in the incidents of history, and were thus strictly of providential origin; and they were actual revelations, seen as con-

crete realities by the seers and preachers whose words both attest and commemorate their visions.

**II. Utterances of the Prophets:** The first of the literary prophets of the canon was Amos. His brief work, which may have been recast at a later date, is one of the marvels of literature for comprehensiveness, variety, compactness, methodical arrangement, force of expression, and compelling eloquence. He wrote about 765 B.C., just

**Amos.** after northern Israel had attained its greatest power and prosperity under Jeroboam II., and Israel had at last triumphed over the Syrians. In the midst of a feast at the central shrine of Beth-el, Amos, a shepherd of Tekoah in Judah, and not a member of any prophetic guild, suddenly appeared with words of denunciation and threatening from YHWH. He disturbed the national self-complacency by citing and denouncing the sins of the people and of their civil and religious rulers, declaring that precisely because God had chosen them to be His own would He punish them for their iniquity. He rebuked their oppression of the poor, their greed, their dishonesty, as sins against YHWH Himself; assured them that their excessive religiousness would not save them in the day of their deserved punishment; that, as far as judgment was concerned, they stood no better with Him than did the Ethiopians, or the Arameans, or the Philistines. The most essential thing in his message was that the object of worship and the worshipers must be alike in character: YHWH is a righteous God; they must be righteous as being His people. The historical background of the prophecy of Amos is the dreadful Syrian wars. His outlook is wider still; it is a greater world-power that is to inflict upon Israel the condign punishment of its sins (v. 27).

Hosea, the next and last prophet of the Northern Kingdom, came upon the scene about fifteen years after Amos, and the principal part of his prophecy (ch. iv.-xiv.) was written about 735

**Hosea.** B.C. Amos had alluded to the Assyrians without naming them. Hosea is face to face with the terrible problem of the fate of Israel at the hands of Assyria. To him it was beyond the possibility of doubt that Israel must be not only crushed, but annihilated (ch. v. 11, x. 15, etc.). It was a question of the moral order of YHWH's world, not merely a question of the relative political or military strength of the two nationalities. To the masses in Israel such a fate was unthinkable, for YHWH was Israel's God. To Hosea, as well as to Amos, any other fate was unthinkable, and that also because YHWH was Israel's God. Everything depended upon the view taken of the character of YHWH; and yet Hosea knew that God cared for His people far more than they in their superstitious credulity thought He did. Indeed, the love of YHWH for Israel is the burden of his discourse. His own tragic history helped him to understand this relation. He had espoused a wife who became unfaithful to him, and yet he would not let her go forever; he sought to bring her back to her duty and her true home. There was imaged forth the ineradicable love of YHWH for His people; and between the cries and lamentations of the almost broken-hearted prophet can be heard ever and anon strains of hope

and assurance, and the divine promise of pardon and reconciliation. Thus while prophecy in Northern Israel came to an end with this new and strange lyrical tragedy, the world has learned from the prophet-poet that God's love and care are as sure and lasting as His justice and righteousness.

The career of the next great prophet, Isaiah, is connected with the kingdom of Judah. Here the historical conditions are more complex, and the prophetic message is therefore more profound and many-sided. Isaiah deals much with the same themes as did Amos and Hosea: the sins of luxury, fashion, and frivolity in men and women; land-grabbing; defiance of YHWH (ch. ii., iii., v.). To his revelation he adds the great announcement and argument that YHWH is supreme, as well as universal, in His control and providence. Ahaz makes a dexterous alliance with Assyria, against the prophetic counsel, for the sake of check-

**Isaiah.** mating Samaria and Damascus. Let him beware; YHWH is supreme; He will dissolve the hostile combination; but Judah itself will ultimately fall before those very Assyrians (ch. vii.). The Ethiopian overlord of Egypt sends an embassy to the Asiatic states to incite them against Assyria. Isaiah gives the answer: God from His throne watches all nations alike, and in His good time Assyria shall meet its fate (ch. xviii.). The great revolt against Assyria has begun. The Assyrians have come upon the land. Again the question is taken out of the province of politics into that of providence. Assyria is God's instrument in the punishment of His people, and when it has done its work it shall meet its predestined doom (ch. x.). So the trumpet-tone of providence and judgment is heard all through the prophetic message till Jerusalem is saved by the heaven-sent plague among the host of Sennacherib.

While in the next century written prophecy was not entirely absent, another sort of literary activity—whose highest product is seen in Deuteronomy—was demanded by the times and occasions. Assyria had played its rôle and had vanished. The Chaldean empire had just taken its place. The little nations, including Israel, become the

**Habakkuk** prey of the new spoiler. The wondrous seer Habakkuk (c. 600 B. C.) ponders over the situation. He recognizes

**Jeremiah.** in the Chaldeans also God's instrument. But the Chaldeans are even greater transgressors than YHWH's own people. Shall they escape punishment? Are militarism and aggressive warfare to be approved and rewarded by the righteous God? (ch. i.). Climbing his watch-tower, the prophet gains a clear vision of the conditions and a prevision of the issue. The career and fate of Chaldeans are brought under the same law as the career and fate of Israel, and this law is working surely though unseen (ch. ii.). Habakkuk thus proclaims the universality of God's justice as well as of His power and providence.

In Jeremiah (626-581) prophecy is at its highest and fullest. His long and perfectly transparent official life full of vicissitudes, his protracted conferences and pleadings with YHWH Himself, his eagerness to learn and do the right, his more than

priestly or military devotion to his arduous calling, his practical enterprise and courage in spite of native diffidence, make his word and work a matchless subject for study, inspiration, and imitation. The greatest religious genius of his race, he was also the confessor and martyr of the ancient Covenant, and he still wields a moral influence unique and unailing. What then did his life and word stand for and proclaim? Among other things, these: (1) the nature and duty of true patriotism: oppose your country's policy when it is wrong; at the peril of liberty and life, set loyalty to God and justice above loyalty to king and country; (2) the spirituality of God and of true religion (ix. 23 *et seq.*, xxxi. 31); (3) the perpetuity and continuity of YHWH's rule and providence (xvi. 14, 15; xxiii. 7, 8); (4) the principle of individual as opposed to tribal or inherited responsibility (xxx. 29, 30).

These are a selection of the leading truths and principles announced by the Prophets. It will be observed: (1) that they are the cardinal truths of Old Testament revelation; (2) that they were given in the natural order of development, that is, according to the needs and capacities of the learners; (3) that they were evoked by certain definite, historical occasions. From the foregoing summary it may also be learned how the function as well as the scope of the prophet was diversified and expanded. In the most rudimentary stage are found traces of the primitive arts and practises of soothsaying and divination; and yet in the very beginnings of the prophetic work in Israel there can be discerned the essential elements of true prophecy, the "seeing" of things veiled from the common eye and the "declaring" of the things thus seen. If Israel presents the only continuous and saving revelation ever vouchsafed to men, the decisive factor in the unique revelation is the character of the Revealer. It was the privilege of the Prophets, the elect of humanity, to understand and know YHWH (Jer. ix. 24), and it still remains profoundly true that "Adonai YHWH doeth nothing unless He has revealed His secret to His servants the Prophets" (Amos iii. 7, Hebr.).

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—**In Post-Biblical Literature:** The first to reflect upon the phenomena of prophecy and to suggest that certain states, either mental or moral, are prerequisite to the reception or exercise of the prophetic gift was Philo of Alexandria. As in many others of his conceptions and constructions, so in his explanation of prophecy, he follows the lead of Plato, accepting his theory concerning mantic enthusiasm ("Phædrus," p. 534, ed. Stephanus). In order that the divine light might rise in man the hu-

man must first set altogether. Under the complete emigration of the mortal or human spirit and the in-pouring of the immortal or divine

**Views of Philo.** spirit the Prophets become passive instruments of a higher power, the voluntary action of their own faculties

being entirely suspended (Philo, "Quis Rerum Divinarum Hæres Sit," § 53). The prophet "utters nothing of his own": he speaks only what is suggested to him by God, by whom, for the time, he is possessed. Prophecy includes the power of predicting the future; still the prophet's main function is to be the interpreter of God, and to find out, while in the state of ecstasy, enthusiasm, or inspired frenzy in which he falls, things that the reflective faculties are incompetent to discover (Philo, *l.c.* §§ 52-53; "De Vita Mosis," ii. 1; "Duo de Monarchia," i. 9; "De Justitia," § 8; "Præmiis et Pœnis," § 9; Drummond, "Philo Judæus," ii. 282; Hamburger, "R. B. T." ii. 1003, *s.v.* "Religionsphilosophie").

Yet this inspiration is held not to be the effect of a special and arbitrary miracle. Communion between God and man is permanently possible for man. Every truly good and wise man has the gift of prophecy: the wicked alone forfeit the distinction of being God's interpreters. The Biblical writers were filled with this divine enthusiasm, Moses possessing it in a fuller measure than any others, who are not so much original channels of inspired revelation as companions and disciples of Moses (Drummond, *l.c.* i. 14-16).

As might be expected from the method of the Tannaim and the Amoraim, no systematic exposition of the nature of prophecy is given by any of the Talmudic authorities. Still, mixed

**Talmudic Views.** with the homiletic applications and interpretations of Biblical texts, there are a goodly number of observations

concerning the Prophets and prophecy in general. Of these the following seem to be the more noteworthy.

The prophetic gift is vouchsafed only to such as are physically strong, mentally wise and rich (Shab. 92a; Ned. 38a). In fact, all the Prophets were "rich" (Ned. 38a). Prophets are distinguished by individual traits. In their language, for instance, they display the influence of environment. Ezekiel is like a rural provincial admitted to the royal presence, while Isaiah resembles the cultured inhabitant of the large city (Hag. 13b). Moses, of course, occupies an exceptional position. He beheld truth as if it were reflected by a clear mirror; all others, as by a dull glass (Yeb. 49b). This thought is present in the observation that all other prophets had to look into nine mirrors, while Moses glanced at one only (Lev. R. i.). With the exception of Moses and Isaiah none of the Prophets knew the content of their prophecies (Midr. Shoher Tob to Ps. xc. 1). The words of all other prophets are virtually mere repetitions of those of Moses (Ex. R. xlii.; see also Bacher, "Ag. Pal. Amor." i. 164, 500); in fact, but one content was in all prophecies. Yet no two prophets reproduced that content in the same manner (Sabb. 89a). Unanimity and concordance of verbal expression betray the false prophet (*ib.*). The Prophets, however, are worthy of praise be-

cause they employ phraseology that is intelligible, not even shrinking from using anthropomorphic similes and comparisons drawn from nature (Midr. Shoher Tob to Ps. i. 1; Pesik. 36a; J. Levy, "Ein Wort über die Mekilta von R. Simon," pp. 21-36; Bacher, *l.c.* iii. 191, note 4).

All prophecies were included in the revelation at Sinai (Ex. R. xxviii.; Tan., Yitro). Still, the "holy spirit" that descended upon individual prophets was not the same in degree in each case; some prophets received sufficient for one book, others enough for two books, and others only so much as two verses (Lev. R. xv.; comp. Bacher, *l.c.* ii. 447, note 1). Prophecy was sometimes contingent upon the character of the generation among whom the potential prophet lived (Sanh. 11a; Ber. 57a; Suk. 28a; B. B. 134a). All written prophecies begin with words of censure, but conclude with phrases of consolation

(Yer. Ber. 8d; Midr. Shoher Tob to Ps. iv. 8; Pesik. 116a; Jeremiah is in reality no exception to the rule). **Mingled Censure and Conso-** Only those prophecies were published **lation.** that were valid for future days; but

God will at some time promulgate the many prophecies which, because dealing only with the affairs of their day, remained unpublished (Cant. R. iv. 11; Meg. 14a; Eccl. R. i. 9). In connection with this the statement is made that in Elijah's time there lived in Israel myriads of prophets and as many prophetesses (Cant. R. *l.c.*). The prediction of peace must come true if made by a true prophet; not so that of evil, for God can resolve to withhold punishment (Tan., Wayera, on xxi. 1).

Judah ben Simeon attributes to Isaiah the distinction of having received immediate inspiration, while other prophets received theirs through their predecessors (Pesik. 125b *et seq.*; Lev. R. xiii.); and, referring to such repetitions as "Comfort ye, comfort ye," he ascribes to him a double portion of prophetic power. A very late midrashic collection (Agadat Bereshit xiv.) designates Isaiah as the greatest, and Obadiah as the least, of the Prophets, and imputes to both the knowledge of all spoken languages. The prophetic predictions of future blessings were intended to incite Israel to piety; in reality, however, only a part of future glory was shown to the Prophets (Yalk. ii. 368; Eccl. R. i. 8). Where the prophet's father is mentioned by name, the father also was a prophet; where no place of birth is given, the prophet was a Jerusalemite (Meg. 15a): A chaste bride is promised that prophets shall be among her sons (*ib.* 10b). It is reckoned that forty-eight prophets and seven prophetesses have arisen in Israel. On the other hand, the statement is made that the number of prophets was double the number of those that left Egypt (*ib.* 14a). Eight prophets are said to have sprung from Rahab (*ib.*). Fifty is the number given of the prophets among the exiles returning from Babylon (Zeb. 62a). Every tribe produced prophets. With the death of the Former Prophets the urim and thummim ceased in Israel (Suk. 27a; Sojah 48a).

Since the destruction of the Temple prophecy has passed over to the wise, the semidemented (fools), and the children, but the wise man is superior to the prophet (B. B. 12a). Eight prophets are men-

tioned as having filled their office after the destruction of the First Temple, Amos being among them. In the same passage Joel is assigned a post-exilic date (Pesik. 128b). The elders are, like the hakamim (see B. B. 12a), credited with superiority over the Prophets (Yer. Ber. 3b; Yer. Sanh. 30b).

Prophecy was not regarded as confined to Israel. The "nations of the world" had seven prophets (B. B. 15b; comp. Eccl. R. iii. 19). Before the building of the Tabernacle, the nations "Prophets shared the gift with Israel (Lev. R. i.; of the Cant. R. ii. 3). The restriction of Nations." prophecy to Israel was due to Moses' prayer (Ex. xxxi. 16; Ex. R. xxxii.; Ber. 7a). To "the nations" the prophets come only at night (Gen. R. lii.; Lev. R. i.) and speak only with a "half" address (Lev. R. ix.); but to Israel they speak in open daylight. The distinction between the manner in which God speaks to the prophets of Israel and those of the "nations" is explained in a parable about a king who spoke directly to his friend (Israel), but to strangers only from behind a curtain (Gen. R. lii.). Again, to the "prophets of the nations" God discloses His will only as one stationed afar off; to those of Israel as one standing most close (Lev. R. i.). Balaam is regarded as the most eminent of the non-Jewish prophets (see Geiger's "Jüd. Zeit." vol. i.).

Under the stress of controversy Saadia was compelled to take up the problem of prophecy more systematically than had the Rabbis of the Talmudic period. As the contention had been raised that prophecy in reality was unnecessary, since if the message was rational reason unaided could evolve its content, while if it was irrational it was incomprehensible and useless, Saadia argued that the Torah contained rational and revealed commandments. The latter certainly required the intervention of prophecy, otherwise they could not be known to men. But the former? For them prophecy was needed first because most men are slow to employ their reason, and secondly because through prophecy knowledge is imparted more rapidly ("Emunot we-De'ot," p. 12, ed. Berlin). The third argument is that reason can not evolve more than general principles, leaving man dependent upon prophecy for details. Men can, for instance, reason out the duty of thankfulness, but can not know, through mere reason, how to express their gratitude in a way that would be acceptable in God's sight. Hence

**Views of the Prophets** supplied what human reason could not supply when they established the order of prayers and determined the proper seasons for prayer. The same applies to questions of property, marriage, and the like.

But what is the criterion of true prophecy? The miracles which the prophet works and by which he attests the truth of his message (*ib.* iii. 4), though the degree of probability in the prophet's announcement is also a test of its genuineness, without which even the miracle loses its weight as evidence. The Prophets, indeed, were men, not angels. But this fact renders all the more obvious the divine wisdom. Because ordinary men and not angels are chosen to be the instruments of God's revelation, what of ex-

traordinary power they exhibit must of necessity arouse their auditors and the witnesses of the miracles wrought to a realization that God is speaking through them. For the same reason the ability to work miracles is temporary and conditioned, which again demonstrates that the Prophets do not derive their power from themselves, but are subject to a will other and higher than their own.

To meet the difficulties involved in the assumption that God speaks and appears, so as to be heard and seen, Saadia resorts to the theory that a voice specially created ad hoc is the medium of inspiration, as a "light creation" is that of appearance (*ib.* ii. 8). This "light creation," in fact, is for the prophet the evidence of the reality of his vision, containing the assurance that he has received a divine revelation. It is thus apparent that Saadia denies the cooperation of the mental and moral qualifications of the prophet in the process of prophecy.

Bahya repeats, to a certain extent, the arguments of Saadia in proof of the insufficiency of reason and the necessity of prophecy. Human nature is twofold, and the material elements might not be held in due control were prophecy not to come to the rescue. Thus reason alone could not have arrived at

complete truth. That miracles are the evidence of prophecy Bahya urges **Bahya and Ibn Gabirol.** with even greater emphasis than did his predecessor ("Hobot ha-Lebabot," iii. 1, 4). Nevertheless, he contends that purity of soul and perfection of rational knowledge constitute the highest condition attainable by man, and that these make one "the beloved of God" and confer a strange, superior power "to see the sublimest things and grasp the deepest secrets" (*ib.* x.; Kaufmann, "Die Theologie des Bachya," p. 228, Vienna, 1875).

Solomon ibn Gabirol regards prophecy as identical with the highest possible degree of rational knowledge, wherein the soul finds itself in unity with the All-Spirit. Man rises toward this perfect communion from degree to degree, until at last he attains unto and is united with the fount of life (see Sandler, "Das Problem der Prophetie," p. 29, Breslau, 1891).

Judah ha-Levi confines prophecy to Palestine. It is the **ארמת הנבואה** and the **הארץ המסוללת** ("Cuzari," i. 95). Prophecy is the product of the Holy Land (*ib.* ii. 10), and Israel as the people of that land is the one people of prophecy. Israel is the heart of the human race, and its great men, again, are the hearts of this heart (*ib.* ii. 12). Abraham had to migrate to Palestine in order to become fit for the receiving of divine messages (*ib.* ii. 14). To meet the objection that Moses, among others, received prophetic revelations on non-Palestinian soil, Judah gives the name of Palestine a wider interpretation: "Greater Palestine" is the home of prophecy. But this prophecy, again, is a divine gift, and no speculation by philosopher can ever replace it. It alone inspires men to make sacrifices and to meet death, certain that they have "seen" God and that God has "spoken" to them and communicated His truth to them. This is the difference between "the God of Abraham and the God of Aristotle" (*ib.* iv. 16). The prophet is endowed by God with a new inner sense,

the עין נסתרה (= "hidden [inner] eye"), and this "inner eye" enables the prophet to see mighty visions (*ib.* iv. 3). The test of the

**Judah ha-Levi.** truth is the unanimity of the Prophets, who alone can judge of prophetic truth. The agreement of the "seers"

as against the "blind" is the finally decisive factor. Judah ha-Levi demands of the prophet, lest he mistake mere imagination for genuine vision, purity of conduct, freedom from passion, an equable temperament "of identical mixture," a contemplative life, an ardent yearning toward the higher things, and a lasting, almost complete, absorption in God. Upon such as fulfil these conditions in their entirety the divine spirit of prophecy is poured out (*ib.* v. 12). This "outpouring" or "irradiation" is meant by the Prophets when they speak of "God's glory," "God's form," the "Shekinah," "the fire-cloud," etc. (*ib.* iii. 2). It is called also the "divine" or "effulgent" Light (*ib.* ii. 14). So inspired, the prophet is "the counselor, admonisher, and censor of the people"; he is its "head"; like Moses, he is a lawgiver (*ib.* ii. 28). Joseph ben Jacob ibn Zaddik ("Olam Katon") regards prophecy as an emanation of the divine spirit, of which all, without distinction, may become recipients.

The philosophers so far presented consider prophecy a gift from without. Abraham ibn Daud was the first among Jewish schoolmen to insist that prophecy is the outgrowth of natural predispositions and acquired knowledge. He links prophecy to dreams (see *Ber.* 57b). An Aristotelian, he invokes the "active intellect" to connect the natural with the supernatural. He also attributes to "imagination" a share in the phenomena of prophecy. He assumes two degrees of prophetic insight, each with subdivisions: the visions given in dreams, and those imparted to the prophet while he is awake. In dreams imagination predominates; when the prophet is awake the "active intellect" is dominant ("Emunah Ramah," ed. Weil, pp. 70-73). Soothsaying as distinct from prophecy results in accordance with the extent to which the "intellect" is under the control of imagination. Imagination produces the sensuous similes and allegories under which the prophet conceives the content of his message. As the intellect succeeds in minimizing imagination, revelation is imparted in clearer words, free from simile and allegory. Inner reflection is potent in prophecy grasped by the waking mind. Palestine is for Abraham the land of prophecy, Israel its predestined people. In Israel they attain this power who lead a morally pure life and associate with men of prophetic experience. Otherwise prophecy is within the reach of all, provided God consents to bestow it.

Abraham ibn Daud's theories are, with characteristic modifications, restated by Maimonides. He enumerates three opinions: (1) that of the

**The Maimonidean View of Prophecy.**

masses, according to which God selected whom He would, though never so ignorant; (2) that of the philosophers, which rates prophecy as incidental to a degree of perfection inherent in human nature; (3) that "which is taught in Scripture and forms one of the principles of our religion." The last agrees with the second in all

points except one. For "we believe that, even if one has the capacity for prophecy and has duly prepared himself, he may yet not actually prophesy. The will of God" is the decisive factor. This fact is, according to Maimonides, a miracle.

The indispensable prerequisites are three: innate superiority of the imaginative faculty; moral perfection; mental perfection, acquired by training. These qualities are possessed in different degrees by wise men, and the degrees of the prophetic faculty vary accordingly. In the Prophets the influence of the active intellect penetrates into both their logical and their imaginative faculties. Prophecy is an emanation from the Divine Being, and is transmitted through the medium of the active intellect, first to man's rational faculty and then to his imaginative faculty. Prophecy can not be acquired by a man, however earnest the culture of his mental and moral faculties may be. In the course of his exposition, in which he discusses the effect of the absence, or undue preponderance, of one of the component faculties, Maimonides analyzes the linguistic peculiarities of the Biblical prophecies and examines the conditions (*e.g.*, anger or grief) under which the prophetic gift may be lost. He explains that there are eleven ascending degrees in prophecy or prophetic inspiration, though Moses occupies a place by himself; his inspiration is different in kind as well as in degree from that of all others ("Moreh," ii., xxxii.-xlvi.; "Yad," Yesode ha-Torah, vii. 6). For the controversies that were aroused by Maimonides' views the articles ALFAKAR, MOSES BEN MAIMON, and MOSES BEN NAHMAN should be consulted (see also Nahmanides on Gen. xviii. 1).

Isaac ben Moses ARAMA ("Akedat Yizhak," xxxv.) declares Maimonides' view that the prophetic gift is essentially inherent in human faculties,

and that its absence when all prerequisite conditions are present is a miracle, to be thoroughly un-Jewish.

**Later Views.** Precisely the contrary is the case, as prophecy is always miraculous.

Joseph ALBO ("Ikkarim," iii. 8), though arguing against Maimonides, accepts (*ib.* iii. 17) Maimonides' explanation that Moses' prophecy is distinct and unique because of the absence therefrom of imagination.

Isaac ABRAVANEL (on Gen. xxi. 27) maintains the reality of the visions of the Prophets which Maimonides ascribed to the intervention of the imaginative faculties. Among the writers on prophecy Gersonides (LEVI BEN GERSHON) must be mentioned. Dreams, for this writer, are not vain plays of fancy; neither are the powers of soothsayers fictitious; the latter merely lack one element essential to prophecy, and that is wisdom. Moreover, prophecy is always infallible. It is an emanation from the all-surveying, all-controlling, universal active intellect, while the soothsayer's knowledge is caused by the action of a "particular" spheric influence or spirit on the imagination of the fortune-teller ("Milhamot ha-Shem," ii.).

Hasdai CRESCAS regards prophecy as an emanation from the Divine Spirit, which influences the rational faculty with as well as without the imaginative faculty ("Or Adonai," ii. 4, 1).

Modern Jewish theologians have contributed but little to the elucidation of the phenomenon of prophecy. Most of the catechisms are content to repeat Maimonides' analysis (so with Einhorn's "Ner Tamid"); others evade the question altogether. Maybaum ("Prophet und Prophetismus im Alten Israel") has not entered into a full discussion of the psychological factors involved. The views of the critical school, however, have come to be adopted by many modern Jewish authors.

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E. G. H.

**PROSBUL** (פרובול or פרוכבול): An abbreviated form of the Greek phrase *πρὸς βουλῆ βουλευτῶν* ("before the assembly of counselors"); comp. Schürer, "Hist. of the Jewish People," etc., Eng. ed., division ii., vol. i., p. 362, who favors the derivation from *προσβολή* = "delivery"; a declaration made in court, before the execution of a loan, to the effect that the law requiring the release of debts upon the entrance of the Sabbatical year shall not apply to the loan to be transacted (Jastrow, "Dict." s.v.). The formula of the probul was as follows: "I deliver [מוסרני, answering to the Greek word *προσβάλλειν*; comp. Schürer, *l.c.* p. 363, note 162] unto you . . . judges of . . . [place], that I may at any time I choose collect my debts." This declaration was attested by witnesses or by the judges of the court before whom the declaration was made (Sheb. x. 4).

The institution of the probul is ascribed to Hillel; and the manner of its introduction is described in the Mishnah as follows: "Seeing that the law which prescribed the release of all debts every seventh

year [Deut. xv. 1-3; see **SABBATICAL** Ascribed to **YEAR**] brought about the harmful

Hillel. consequence that people refused to loan to one another and thus violated what was written in the Law, namely, that a money loan should not be withheld because of the approach of the Sabbatical year [*ib.* verses 9-11], Hillel instituted the probul" (Sheb. x. 3). This institution was to benefit both the rich and the poor. The rich were thereby protected against loss of property; and the poor could thus obtain a loan whenever they needed it (Git. 37a). The reason for this innovation was therefore given as "mi-pene tikḡun ha-'olam" = "for the sake of the order of the world" (*i.e.*, for the better organization of society; Git. 34b; comp. Rashi to Git. 37a, s.v. "Bole"; "Kesef Mishneh" on Maimonides, "Yad," Mamrim, ii. 2).

From the expression "that which is thine with thy brother thine hand shall release" (Deut. xv. 3), the Rabbis derived the law that if one delivered his debts to the court, he might collect them after the Sabbatical year (Sifre *ad loc.*; Sheb. x. 2; comp. Maimonides' commentary *ad loc.*; Git. 37a). Thus the institution of Hillel would appear to be only a suggestion to the people to take advantage of a law which already existed (it is probable, however, that this law was derived after the promulgation of the institution of the probul, in order to make it appear to rest on Biblical authority). Later authorities made Hillel's institution an extension of this

law. According to the law as derived from the Biblical passage, the principle of limitation by the entrance of the Sabbatical year did not apply in a case where the promissory notes were delivered to the court and the court was thereby made the creditor. Hillel's institution provided that the delivery of the notes was not necessary; that even when the loan was contracted by word of mouth ("milweh'al-peh"), the declaration in the presence of the court was sufficient to allow the creditor to collect his debt even after the Sabbatical year (see R. Nissim to Alfasi, Git. iv. 3, s.v. "Hitkin"; comp. Mak. 3b; Rashi and Tos. *ad loc.*; comp. Weiss, "Dor," i. 172, note 2). Although it was conceded that the institution of the probul was based on Biblical authority, the later amoraim expressed their astonishment at the fact that Hillel dared to abrogate the Mosaic institution of the release of all debts every seventh year. To make Hillel's venture less daring, some declared that his innovation applied solely to the time when the law of release itself was only rabbinic, while others included it under the general principle which gives power to every court to declare property ownerless and to give it to whomever it may decide (Git. 36a, b; comp. Tos., s.v. "Mi"; see **SABBATICAL** **YEAR**).

A probul could be written only when the debtor possessed some real property from which the debt could be collected (Sheb. x. 6; comp.

**Conditions.** Yer. Sheb. x. 3, where one opinion [Rab's] has it that both the debtor and the creditor must possess real estate, while another opinion [R. Johanan's] permits the probul to be written even if only one of them has real estate). The Rabbis, however, were very lenient with regard to this provision and permitted the probul to be written even though the debtor had only a very small piece of real estate, or even when the creditor transferred to him temporarily a piece of land sufficient to erect an oven upon, or even if the debtor held in pledge real estate belonging to another (Sheb. x. 6; Git. 37a; "Yad," Shemittah, ix. 19; Shulḡan 'Aruk, Ḥoshen Mishpat, 67, 22-25). A probul that was antedated was considered valid; postdated, not valid (Sheb. x. 5; comp. Maimonides' commentary *ad loc.* and note; see Tosef., *ib.* viii. 11; "Yad," *l.c.* ix. 22, 23; "Kesef Mishneh" *ad loc.*). During the Hadrianic persecutions, when all Jewish laws had to be observed secretly for fear of the Roman officials, it was ordained that a creditor might collect his debt even though he did not produce a probul; for it was presumed that he had possessed one, but had destroyed it out of fear (Ket. 89a; comp. Weiss, *l.c.* ii. 134, note 1). This temporary provision became an established law for all times; and the creditor was believed when he alleged that he had lost his probul (Git. 37b; "Yad," *l.c.* ix. 24; Ḥoshen Mishpat, 67, 33). In accordance with the principle that "the court is the father of the orphan," minor orphans were not called upon to prepare a probul during the Sabbatical year; for without this formality their debts were regarded as the debts of the court (Git. 37a; "Yad," *l.c.*; Ḥoshen Mishpat, 67, 28).

The Amoraim were divided in their opinions about the value of Hillel's institution. Samuel said that if he had had the power he would have abolished it,

while R. Nahman wished to extend it so that even if no prosbul was written the debt might be collected after the Sabbatical year (Git. 36b).

**Varying Views About Prosbul.** Only the highest court in each generation might undertake the preparation of a prosbul (*ib.*, according to Tos., s. v. "De'alimi"; "Yad," *l.c.* ix. 17).

While the question raised in the Talmud (*ib.*) whether Hillel established the prosbul only for his generation or for all generations to come was left undecided, it appears that the institution was in force in Talmudic times as late as the fourth century. The disciples of R. Ashi satisfied themselves with an oral contract between them, a practise which was later established as law (Hoshen Mishpat, 67, 20, and Isserles' gloss). In the Middle Ages the use of the prosbul ceased entirely, so that Asher ben Jehiel, at the beginning of the fourteenth century, stated that on his arrival in Spain he was vexed to find that people were accustomed to collect debts after the Sabbatical year without any prosbul. His endeavors at reviving this institution, however, proved of no avail (Asheri, Responsa, No. 77 [ed. Wilna, 1885, p. 71b]; Hoshen Mishpat, 67, 1, Isserles' gloss; see **SABBATICAL YEAR**).

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**PROSELYTE** (*προσήλυτος*, from *προσέρχασθαι*): Term employed generally, though not exclusively, in the Septuagint as a rendering for the Hebrew word "ger," designating a convert from one religion to another. The original meaning of the Hebrew is involved in some doubt. Modern interpreters hold it to have connoted, at first, a stranger (or a "client," in the technical sense of the word) residing in Palestine, who had put himself under the protection of the people (or of one of them) among whom he had taken up his abode. In later, post-exilic usage it denotes a convert to the Jewish religion. In the Septuagint and the New Testament the Greek equivalent has almost invariably the latter signification (but see Geiger, "Urschrift," pp. 353 *et seq.*), though in the Septuagint the word

**The "Ger."** implies also residence in Palestine on the part of one who had previously resided elsewhere, an implication entirely lost both in the Talmudical "ger" and in the New Testament *προσήλυτος*. Philo applies the latter term in the wider sense of "one having come to a new and God-pleasing life" ("Duo de Monarchia," i. 7), but uses another word to express the idea of "convert" — *ἐπιήλυς*. Josephus, though referring to converts to Judaism, does not use the term, interpreting the Biblical passages in which "ger" occurs as applying to the poor or the foreigner.

Whatever may have been the original implication of the Hebrew word, it is certain that Biblical authors refer to proselytes, though describing them in paraphrases. Ex. xii. 48 provides for the proselyte's partaking of the paschal lamb, referring to him as a "ger" that is "circumcised." Isa. xiv. 1 mentions converts as "strangers" who shall "cleave to the house of Jacob" (but comp. next verse). Deut. xxiii. 8 (Hebr.) speaks of "one who enters

into the assembly of Jacob," and (Deutero-) Isa. lvi. 3-6 enlarges on the attitude of those that joined themselves to YHWH, "to minister to Him and love His name, to be His servant, keeping the Sabbath from profaning it, and laying hold on His covenant." "Nokri" (*ξένος* = "stranger") is another equivalent for "proselyte," meaning one who, like Ruth, seeks refuge under the wings of YHWH (Ruth ii. 11-12; comp. Isa. ii. 2-4, xlv. 5; Jer. iii. 17, iv. 2, xii. 16; Zeph. iii. 9; I Kings viii. 41-48; Ruth i. 16). Probably in almost all these passages "converts" are assumed to be residents of Palestine. They are thus "gerim," but circumcised. In the Priestly Code "ger" would seem to have this meaning throughout. In Esther viii. 17 alone the expression "mityhadim" (= "became Jews") occurs.

According to Philo, a proselyte is one who abandons polytheism and adopts the worship of the One God ("De Pœnitentia," § 2; "De Caritate," § 12). Josephus describes the convert as one who adopts the Jewish customs, following the laws of the Jews and worshiping God as they do—one who has become a Jew ("Ant." xx. 2, §§ 1, 4; comp. xviii. 3, § 5; for another description see the Apocalypse of Baruch, xli. 3, 4; xlii. 5). By many scholars the opinion is held that the phrase "yir'e Adonai" denotes either proselytes in general or a certain class ("ger toshab"; see below). This interpretation is that of the Midrash (Lev. R. iii.; Shoher Tob to Ps. xxii. 22). While this construction is borne out by some passages (Ps. cxv. 11-13, cxviii. 4, cxxxv. 20), in others the reference is clearly to native Israelites (Ps. xv. 4, xxii. 23-25, xxv. 12-14, *et al.*). For the value of the term in the New Testament (in the Acts) see Bertholet, "Die Stellung der Israeliten und der Juden zu den Fremden" (pp. 328-334), and O. Holtzmann, "Neutestamentliche Zeitgesch." (p. 185). According to Schürer ("Die Juden im Bosporianischen Reiche," in "Sitzungsberichte der Berliner Akademie," 1897), the phrase "those who fear the Most High God" designates associations of Greeks in the first post-Christian centuries, who had taken their name and their monotheistic faith from the Jews, but still retained many of the elements of Greek life and religion (see Jacob Bernays, "Die Gottesfürchtigen bei Juvenal," in his "Gesammelte Schriften," ii. 71-80).

The attitude of ancient Israel to proselytes and proselytism is indicated in the history of the term "ger" as sketched above, which, again, reflects the progressive changes incidental to the

**Historic Conditions.** development of Israel from a nation into a religious congregation under the priestly law. (For the position of strangers see **GENTILE**.) Ezra's policy, founded on the belief that the new commonwealth should be of the holy seed, naturally led to the exclusion of those of foreign origin. Still, the non-Israelite could gain admittance through circumcision (see Ex. xii.).

Pre-exilic Israel had but little reason to seek proselytes or concern itself with their status and reception. The "strangers" in its midst were not many (II Chron. ii. 16 is certainly unhistorical). As "clients," they were under the protection of the community. Such laws as refer to them in pre-exilic legislation, especially if compared with the legisla-



tive provisions of other nations, may justly be said to be humane (see DEUTERONOMY; GENTILE). That the aboriginal population was looked upon with suspicion was due to their constituting a constant peril to the monotheistic religion. Hence the cruel provisions for their extermination, which, however, were not carried into effect.

During the Exile Israel came in contact with non-Israelites in a new and more intimate degree, and Deutero-Isaiah reflects the consequent change in Israel's attitude (see passages quoted above). Even after the restoration Ezra's position was not without its opponents. The books of Jonah and Ruth testify to the views held by the anti-Ezra pleaders for a non-racial and all-embracing Israel. Not only did Greek Judaism tolerate the reception of proselytes, but it even seems to have been active in its desire for the spread of Jewish monotheism (comp. Schürer, *l.c.*). Philo's references to proselytes make this sure (comp. Renan, "Le Judaïsme en Fait de Religion et de Race").

According to Josephus there prevailed in his day among the inhabitants of both Greek and barbarian cities ("Contra Ap." ii., § 39) a great zeal for the Jewish religion. This statement refers to Emperor Domitian's last years, two decades after Jerusalem's fall. It shows that throughout the Roman empire Judaism had made inroads upon the pagan religions. Latin writers furnish evidence corroborating this. It is true that Tacitus ("Hist." iv. 5) is anxious to convey the impression that only the most despicable elements of the population were found among these converts to Judaism; but this is amply refuted by other Roman historians, as Dio Cassius (67, 14, 68), Cicero ("Pro Flacco," § 28), Horace ("Satires," i. 9, 69; iv. 142), and Juvenal (xiv. 96).

Among converts of note are mentioned the royal family of Adiabene—Queen Helena and her sons Izates and Monobazus ("Ant." xx., ch. 2-4), Flavius Clemens (Dio Cassius, *l.c.*), Fulvia, the wife of Saturninus, a senator (Philo, "Contra Roman Flaccum," ed. Mangey, ii., § 517; **Proselytes.** "Ant." xiii. 9, § 1; 11, § 3). Women seem to have predominated among them (Josephus, "B. J." ii. 20, § 2; "Ant." xviii. 3, § 5; Suk. 23; Yer. Suk. ii. 4; 'Ab. Zarah 10; comp. Grätz, "Die Jüdischen Proselyten im Römerreiche," Breslau, 1884; Huidekoper, "Judaism in Rome").

In Palestine, too, proselytes must have been both numerically and socially of importance. Otherwise the Tannaim would have had no justification for discussing their status and the conditions of their reception. Common prejudice imputes to Phariseism an aversion to proselytes, but perhaps this idea calls for modification. That aversion, if it existed, may have been due to the part taken in Jewish history by Herod, a descendant of the Idumeans whom John Hyrcanus had compelled to embrace Judaism—a fate shared later by the Itureans ("Ant." xiii. 9, § 1; xv. 7, § 9; comp. xiii. 9, § 3). The "proselyte anecdotes" in which Hillel and Shammai have a central part (Shab. 31a) certainly suggest that the antipathy to proselytes was not shared by all, while R. Simeon's dictum that the hand of welcome should be extended to the proselyte (Lev. R. ii. 8), that he might be brought under the wings of the Shekinah,

indicates a disposition quite the reverse. In this connection the censure of the Pharisees in Matt. xxv. 15 is significant. Grätz (*l.c.* p. 30), it is true, argues that the verse refers to an actual incident, the voyage of R. Gamaliel, R. Eliezer b. Azariah, R. Joshua, and R. Akiba to Rome, where they converted Flavius Clemens, a nephew of Emperor Domitian. But the more acceptable interpretation is that given by Jellinek ("B. H." v., p. xlvi.), according to which the passionate outburst recorded in the Gospel of Matthew condemns the Pharisaic practise of winning over every year at least one proselyte each (comp. Gen. R. xxviii.). There is good ground also for the contention of Grätz (*l.c.* p. 33) that immediately after the destruction of the Second Temple Judaism made many conquests, especially among Romans of the upper classes. Among the proselytes of this time a certain Judah, an Ammonite, is mentioned. Contrary to the Biblical law prohibiting marriage between Jews and Ammonites, he is allowed to marry a Jewess, the decision being brought about largely by Joshua's influence (Yad. iv. 4; Tosef., Yad. ii. 7; comp. Ber. 28a).

Other cases in which Biblical marriage-prohibitions were set aside were those of Menyamin, an Egyptian (on the authority of R. Akiba; Tosef., Kid. v. 5; Yer. Yeb. 9b; Sifre, Ki Tissa, 253; Yeb. 76b, 78a; Soṭah 9a), Onkelos, or Akylas (Aquila), from Pontus (Tosef., Dem. vi. 13; Yer. Dem. 26d), Veturia Paulla, called Sarah after her conversion (see Schürer, "Die Gemeindeverfassung der Juden in Rom," p. 35, No. 11, Leipsic, 1879).

At this epoch, too, the necessity for determining the status of the "half-converts" grew imperative. By "half-converts" is meant a class of men and women of non-Jewish birth who, forsaking their ancestral pagan and polytheistic religions, embraced monotheism and adopted the fundamental principles of Jewish morality, without, however, submitting to circumcision or observing other ceremonial laws. They have been identified with the "yir'e Adonai" (the ἀβόμεινοι τὸν Θεόν). Their number was very large during the centuries immediately preceding and following the fall of Jerusalem; Ps. xv. has been interpreted as referring to them.

In order to find a precedent the Rabbis went so far as to assume that proselytes of this order were recognized in Biblical law, applying to them the term "toshab" ("sojourner," "aborigine," referring to the Canaanites; see **Semi-Converts.** Maimonides' explanation in "Yad,"

Issure Biah, xiv. 7; see Grätz, *l.c.* p. 15), in connection with "ger" (see Ex. xxv. 47, where the better reading would be "we-toshab"). Another name for one of this class was "proselyte of the gate" ("ger ha-sha'ar," that is, one under Jewish civil jurisdiction; comp. Deut. v. 14, xiv. 21, referring to the stranger who had legal claims upon the generosity and protection of his Jewish neighbors). In order to be recognized as one of these the neophyte had publicly to assume, before three "haberim," or men of authority, the solemn obligation not to worship idols, an obligation which involved the recognition of the seven Noachian injunctions as binding ('Ab. Zarah 64b; "Yad," Issure Biah, xiv. 7).

The application to half-converts of all the laws obligatory upon the sons of Jacob, including those that refer to the taking of interest, or to retaining their hire overnight, or to drinking wine made by non-Jews, seems to have led to discussion and dissension among the rabbinical authorities.

The more rigorous seem to have been inclined to insist upon such converts observing the entire Law, with the exception of the reservations and modifications explicitly made in their behalf. The more lenient were ready to accord them full equality with Jews as soon as they had solemnly forsworn idolatry. The "via media" was taken by those that regarded public adherence to the seven Noachian precepts as the indispensable prerequisite (Gerim iii.; 'Ab. Zarah 64b; Yer. Yeb. 8d; Grätz, *l.c.* pp. 19-20). The outward sign of this adherence to Judaism was the observance of the Sabbath (Grätz, *l.c.* pp. 20 *et seq.*; but comp. Ker. 8b).

The recognition of these quasi-proselytes rendered it obligatory upon the Jews to treat them as brothers (see 'Ab. Zarah 65a; Pes. 21a). But by the third century the steady growth of Christianity had caused these qualified conversions to

**Influence of Christianity.** Judaism to be regarded with increasing disfavor. According to Simeon b. Eleazar, this form of adoption into

Judaism was valid only when the institution of the jubilee also was observed, that is, according to the common understanding of his dictum, during the national existence of Israel ('Ar. 29a). A similar observation of Maimonides ("Yad," Issure Biah, xiv. 7-8; *ib.* 'Akkum, x. 6) is construed in the same sense. It seems more probable that Maimonides and Simeon ben Eleazar wished to convey the idea that, for their day, the institution of the ger toshab was without practical warrant in the Torah. R. Johanan declares that if after a probation of twelve months the ger toshab did not submit to the rite of circumcision, he was to be regarded as a heathen ('Ab. Zarah 65a; the same period of probation is fixed by Hanina bar Hama in Yer. Yeb. 8d).

In contradistinction to the ger toshab, the full proselyte was designated as "ger ha-zedek," "ger ha-berit" (a sincere and righteous proselyte, one who has submitted to circumcision; see Mek., Mishpatim, 18; Gerim iii.). The common, technical term for "making a convert" in rabbinical literature is "kabbel" (to accept), or "kareb taht kanfe ha-Shekinah" (to bring one near, or under the wings of, the Shekinah). This phrase plainly presupposes an active propaganda for winning converts (comp. Cant. R. v. 16, where God is referred to as making propagandic efforts). In fact, that proselytes are welcome in Israel and are beloved of God is the theme of many a rabbinical homily (Ruth R. iii.; Tan., Wayikra [ed. Buber, 3]; see also Mek., Mishpatim, 18; Tosef., Demai, ii. 10; Bek. 32a).

Eleazar b. Pedat sees in Israel's dispersion the divine purpose of winning proselytes (Pes. 87b). Jethro is the classical witness to the argument of other proselytes that the "door was not shut in the face of the heathen" (Pesik. R. 35). He is introduced as writing a letter to Moses (Mek., Yitro, 'Amalek, 1) advising him to make the entry into

Judaism easy for proselytes. Ruth and Rahab are quoted as illustrating the same lesson (Shoher Tob to Ps. v. 11). Emperor Antoninus also is

**Views Concerning Proselytes.** mentioned as a proselyte (Yer. Meg. 72b, 74a) whose conversion illustrates the desirability of making converts.

The circumstance that Nero (Git. 56a), and, in fact, most of the Biblical persecutors of Israel, are represented as having finally embraced Judaism (Sanh. 96b), the further fact that almost every great Biblical hero is regarded as an active propagandist, and that great teachers like Shemaiah and Abtalion, Akiba and Meir, were proselytes, or were regarded as proselytes or as descendants of proselytes (see Bacher, "Ag. Tan." i. 5-6), go far to suggest that proselytes were not always looked upon with suspicion. According to Joshua ben Hananiah, "food" and "raiment" in Deut. x. 18 refer to the learning and the cloak of honor which are in store for the proselyte (Gen. R. lxx.). Job xxxi. 32 was explained as inculcating the practise of holding off applicants with the left hand while drawing them near with the right (Yer. Sanh. 29b). Modern researches have shown positively that Judaism sent forth apostles. Jethro was a type of these propagandists (see Bacher, "Ag. Tan." i. 210; Harnack, "Die Mission und Ausbreitung des Christentums," pp. 237-240, Leipsic, 1902; Grätz, "Gesch." 3d ed., vol. iv., note 21; S. Krauss, "Die Jüdischen Apostel," in "J. Q. R." xvii. 370).

Sincerity of motive in the proselyte was insisted upon. Care was taken to exclude those who were prompted to embrace Judaism by the desire to contract an advantageous marriage, by the hope of wealth or honor, by fear or superstitious dreams (R. Nehemiah, in Yeb. 24b; comp. 76a). The midrashic amplification of a midrashic illustration to the story of Adam and Eve, in which the proselyte wife is warned by her husband against eating bread with unclean hands, partaking of untithed fruit, or violating the Sabbath or her marriage vow (Ab. R. N. i.). From Ruth's experience the rule was derived that proselytes must be refused reception three times, but not oftener (Ruth R. ii.).

The details of the act of reception seem not to have been settled definitely before the second Christian century. From the law that proselyte and native Israelite should be treated alike

**Mode of Reception.** (Num. xv. 14 *et seq.*) the inference was drawn that circumcision, the bath of purification, and sacrifice were prerequisites for conversion (comp. "Yad," Issure Biah, xiii. 4). The sacrifice was to be an "olat behemah" (a burnt offering of cattle; *ib.* xiii. 5; Ker. ii. 1; 8b, 9a); but to lessen the hardship an offering of fowls was accepted as sufficient. Neglect to bring this offering entailed certain restrictions, but did not invalidate the conversion if the other conditions were

complied with. After the destruction of the Temple, when all sacrifices were suspended, it was ordained that proselytes should set aside a small coin in lieu of the offering, so that in case the Temple were rebuilt they might at once purchase the offering. Later, when the prospect of the rebuilding of the Temple grew very remote ("mi-pene ha-takḳalah"), even this requirement was dropped (comp. Ker. 8a; R. H. 31b; Gerim ii.; Tosef., Sheḳalim, iii. 22).

Nor was it, at one time, the unanimous opinion of the authorities that circumcision was absolutely indispensable. R. Eliezer ben Hyrcanus carried on a controversy on this subject with R. Joshua, the latter pleading for the possibility of omitting the rite, the former insisting on its performance (Yeb. 46a). The point seems to have remained unsettled for the time (see Grätz, "Die Jüdischen Proselyten," p. 13). For Rabbi Joshua the "tebilah" (bath of purification) was sufficient, while his antagonist required both circumcision and bath.

The bitterness engendered by the Hadrianic persecution undoubtedly prompted the Rabbis to make conversion as difficult as possible. It is more than a mere supposition that both at that period and earlier Jews suffered considerably from the cowardice and treachery of proselytes, who often acted as spies or, to escape the "fiscus Judaicus" (see Grätz, *l.c.* pp. 7 *et seq.*), denounced the Jews to the Romans. An instance of this kind is reported in connection with Simeon ben Yoḥai's sufferings (Shab. 33b). This circumstance explains the reasons that led to the introduction into the daily liturgy of a prayer against the "denunciators and slanderers" ("mesorot," "minim"; see Joël, "Blicke in die Religionsgesch." i. 33). Yet the true proselytes were all the more highly esteemed; a benediction in their behalf was added to the eighteen of the Shemoneh 'Esreh, and later was incorporated with that for the elders and pious (Tosef., Ber. iii.; Yer. Ber. 8a; Ta'an. 85c; comp. Grätz, *l.c.* p. 11).

After the Hadrianic rebellion the following procedure came into use. A complete "court," or "board," of rabbinical authorities was alone made competent to sanction the reception. The candidate was first solemnly admonished to consider the worldly disadvantages and the religious burdens involved in the intended step. He, or she, was asked, "What induces thee to join us? Dost thou not know that, in these days, the Israelites are in trouble, oppressed, despised, and subjected to endless sufferings?" If he replied, "I know it, and I am unworthy to share their glorious lot," he was reminded most impressively that while a heathen he was liable to no penalties for eating fat or desecrating the Sabbath, or for similar trespasses, but as soon as he became a Jew, he must suffer excision for the former, and death by stoning for the latter. On the other hand, the rewards in store for the faithful were also explained to him. If the applicant remained firm, he was circumcised in the presence of three rabbis, and then led to be baptized; but even while in the bath he was instructed by learned teachers in the graver and the lighter obligations which he was undertaking. After this he was

considered a Jew (Yeb. 47a, b). The presence of three men was required also at the bath of women converts, though due precautions were taken not to affront their modesty. This procedure is obligatory at the present time, according to the rabbinical codes (see Shulḥan 'Aruk, Yoreh De'ah, 268; "Yad," Issure Biah, xiv.). The ceremony should be performed by a properly constituted board of three learned men, and in the daytime; but if only two were present and the ceremony took place at night, it would not therefore be invalid. The ceremony of conversion could not take place on the Sabbath or on a holy day (*ib.*). Proper evidence of conversion was required before the claimant was recognized as a proselyte, though to a certain extent piety of conduct was a presumption in his favor. If the convert reverted to his former ways of living, he was regarded as a rebellious Israelite, not as a heathen; his marriage with a Jewess, for instance, was not invalidated by his lapses. The conversion of a pregnant woman included also the child. Minors could be converted with their parents, or even alone, by the bet din, but they were permitted to recant when of age.

The proselyte is regarded as a new-born child; hence his former family connections are considered as ended, and he might legally marry his own mother or sister; but lest he come to the conclusion that his new status is less holy than his former, such unions are prohibited (see Shulḥan 'Aruk, Yoreh De'ah, 269; "Yad," Issure Biah, xiv. 13). This conception of the proselyte's new birth (Yeb. 62a; Yer. Yeb. 4a) and of his new status with reference to his old family is the subject of many a halakic discussion (Yeb. xi. 2; Yer. Yeb. *l.c.*; *et al.*) and has led to certain regulations concerning marriages contracted either before or after conversion ("Yad," *l.c.* xiv. 13 *et seq.*; with reference to the first-fruit offering see Yer. Bik. 64a; Tosef., Bik. i. 2). That many of the earlier rabbis were opposed to proselytes is plain from observations imputed to them. R. Eliezer is credited with the **Unfavorable View**, opinion that the nature of proselytes is corrupt, and that hence they are apt to become backsliders (Mek., Mishpaṭim, 18; B. K. 59b; Gerim iv.). Jose ben Judah insists that any candidate should be rejected unless he binds himself to observe not only every tittle of the Torah but all the precepts of the scribes, even to the least of them (Tosef., Dem. ii. 5; Sifra 91a, to Lev. xix. 34).

Sad experience or personal fanaticism underlies the oft-cited statement—in reality a play upon Isa. xiv. 1—that proselytes are as burdensome to Israel as leprosy (Yeb. 47b, 109b; Kid. 70b; 'Ab. Zarah 3b; Ket. 11a; Niddah 13b); or the dictum that proselytes will not be received during the days of the Messiah ("Yad," Issure Biah, xiii-xiv.; *ib.* 'Abadim, ix.; Yoreh De'ah, 268). While evil upon evil is predicted for the "mekabbele gerim" (propagandists; Yeb. 109b), the proselytes themselves, notwithstanding their new birth, are said to be exposed to intense suffering, which is variously explained as due to their ignorance of the Law (Yeb. 48b), or to the presence of an impure motive in their conversion (*e.g.*, fear instead of love), or to previous misconduct (Yeb. 68b). Nevertheless, once received, they

**Influence of the Hadrianic Persecution.**

were to be treated as the peers of the Jew by birth.

According to R. Simeon b. Lakish, proselytes are more precious at Sinai than Israel was, for the latter would not have taken the "kingdom" upon himself had not miracles accompanied revelation, while the former assume the "kingdom" without having seen even one miracle. Hence an injury to a proselyte is tantamount to an injury to God (Tan., Lek Leka, beginning; Hag. 5a). The proselyte might marry without restriction ("Yad," Issure Biah, xii. 17). The descendants of Ammon, Moab, Egypt, and Edom formed an exception: the males of Ammon and Moab were excluded forever, though no restriction existed against marriage with their women. Descendants of Egyptians and Edomites of either sex were proscribed in the first and second generations; the third enjoyed full connubial rights. But these restrictions were assumed to have been rendered inoperative by Sennacherib's conquest, and therefore as having no authority in later times ("Yad," *l.c.* xii. 17-24).

Besides the proselytes already mentioned, all belonging to the Roman period, there are records of others later. Among these were the kings of the Jewish Himyarite empire; Arab tribes (before the 6th cent.); Dhu Nuwas; Harith ibn 'Amr; the Kenites; Warakah ibn-Naufal; the Chazars. Many also must have come from the ranks of the Christians; this would be the natural inference from the prohibition of conversion to Judaism issued by the Councils of Orleans, repeating previous prohibitions by Emperor Constantine. The code of Alfonso X. made conversion to Judaism a capital crime (Graetz, "Hist." ii. 562; iii. 37, 595).

In modern times conversions to Judaism are not very numerous. Marriage is, in contravention of the rabbinical caution, in most instances the motive,

and proselytes of the feminine sex predominate. In some of the new rituals formulas for the reception of proselytes are found—for instance, in Ein-

horn's "Olat Tamid" (German ed.). Instruction in the Jewish religion precedes the ceremony, which, after circumcision and baptism, consists in a public confession of faith, in the main amounting to a repudiation of certain Christian dogmas, and concluding with the reciting of the Shema'. Some agitation occurred in American Jewry over the abrogation of circumcision in the case of an adult neophyte ("milat gerim"). I. M. Wise made such a proposition before the Rabbinical Conference at Philadelphia (Nov., 1869), but his subsequent attitude (see "The Israelite" and "Die Deborah," Dec., 1869, and Jan., 1870) on the question leaves it doubtful whether he was in earnest in making the proposition. Bernard Felsenthal ("Zur Proselytenfrage," Chicago, 1878) raised the question about ten years later, arguing in favor of the abrogation of the rite and quoting R. Joshua's opinion among others. The Central Conference of American Rabbis finally, at the suggestion of I. M. Wise, resolved not to insist on milat gerim, and devised regulations for the solemn reception of proselytes. I. S. Moses has proposed the establishment of congregations of semiproselytes, reviving, as it were, the institution of the ger toshab.

Certain restrictions regulating the status of women proselytes are found in the Mishnah. Girls born before the conversion of their mothers were not regarded as entitled to the benefit of the provisions concerning a slanderous report as to

**Female Proselytes.** virginity set forth in Deut. xxii. 13-21 (see Ket. iv. 3); and if found untrue to their marriage vows, their punishment was strangulation, not lapidation. Only such female proselytes as at conversion had not attained the age of three years and one day, and even they not in all cases, were treated, in the law regulating matrimony, as was the native Jewish woman (*ib.* i. 2, 4; iii. 1, 2). Proselytes were not allowed to become the wives of priests; daughters of proselytes, only in case one of the parents was a Jew by birth (Yeb. vi. 5; Kid. iv. 7; see COHEN). R. Jose objects to the requirement that one parent must be of Jewish birth (Kid. *l.c.*). On the other hand, proselytes could contract marriages with men who, according to Deut. xxii. 3, were barred from marrying Jewish women (Yeb. viii. 2). While a proselyte woman was deemed liable to the ordeal of jealousy described in Num. v. 11. ('Eduy. v. 6), the provisions of the Law regarding the collection of damages in the case of injury to pregnant women were construed as not applicable to her (B. K. v. 4, but consult Gemara; "R. E. J." xiii. 318).

In these passages the strict interpretation of the Pentateuchal texts, as restricted to Israel, prevails, and in a similar spirit, in the order of PRECEDENCE as laid down in Hor. iii. 8, only the manumitted slave is assigned inferior rank to the proselyte, the bastard and the "natin" taking precedence over him. On the other hand, it should not be overlooked that it was deemed sinful to remind a proselyte of his ancestors or to speak in disrespectful terms of them and their life (B. M. iv. 10).

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J. E. G. H.

**PROSER, MOSER:** Russian Hebraist; born at Keidani, government of Kovno, Jan. 1, 1840. Proser pursued the conventional course of Hebrew education and studied Talmud in various yeshivot. In 1858 he went to Wilna and prepared to enter the rabbinical seminary there, but owing to his father's opposition and to his own poor health he was compelled to return home. In 1863 Proser went to Kovno, where he became private instructor in Hebrew, and where he made the acquaintance of Abraham Mapu. Proser began his literary career with pseudonymous (Ezra me-ha-Shafer, etc.) contributions to "Ha-Meliz." In 1870 he went to St. Petersburg and became instructor in the orphan asylum founded by Baroness Günzburg, and when "Ha-Meliz" was established in St. Petersburg (1871) Proser was appointed editor of the department "Be-Arzenu."

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H. R.

A. S. W.

**PROSKUROV:** Russian town, in the government of Podolia. The Jewish community there has one large and eight smaller synagogues, and a Talmud Torah built by the late Hayyim Masel in mem-

ory of his father, Phinehas. The expenses of the Talmud Torah are met by a grant of 3,000 rubles annually from the income of the meat-tax. There are also a Jewish school for boys and one for girls, a library, founded by the Zionists, and various other institutions. The town has a total population of 22,915, about 39 per cent being Jews (1897).

The district of Proskurov, exclusive of the city, has a population of 204,246, of which 8 per cent are Jews—a decrease from the proportion of 1866, when there were 12,616 Jews there (9 per cent) in a total population of 141,702.

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H. R.

P. Wl.

**PROSSNITZ:** Austrian manufacturing town, in the province of Moravia. Probably its earliest Jewish settlement dated from the latter half of the fifteenth century, when exiles from OLMÜTZ found a refuge there (1454). Up to the time when the restriction on the freedom of residence of Jews in Austria was removed, Prossnitz was the second largest congregation in Moravia, numbering 328 families (see *FAMILIANTEN GESETZ*). The congregation first emerged from obscurity in the beginning of the seventeenth century, when Simḥah ben Gershon Rapoport printed there a collection of Sabbath hymns ("Kol Simḥah," 1602). The printing-press, however, did not exist very long, nor did it produce any works of consequence. Of the rabbis who have officiated in Prossnitz the following are known: **Gershon Ashkenazi** (c. 1650); **Meir Eisenstadt** (Ash; c. 1700); **Nahum (Nehemias) Trebitsch** (until 1830); **Löw Schwab** (1830-36); **Hirsch B. Fassel** (1836-53); **Adolf Schmiedl** (1853-69); **Emil Hoff** (1870-97); **L. Goldschmied** (since 1897).

During the seventeenth and eighteenth centuries Prossnitz was the center of the Shabbethaian heresy, notably because of the influence of Löbele of Prossnitz. In the first half of the nineteenth century the town became the center of the educational and Reform movement in the province. Löw Schwab was the first German preacher in Moravia, and his successor, Hirsch B. Fassel, worked for the progress of education, the reform of religious services, and the encouragement of manual industry. He also petitioned Emperor Ferdinand in the interest of the political emancipation of the Jews. Through the activity of the Jews Prossnitz has become an industrial center for the manufacture of clothing and calico. The fact that the Jews have always sided with the small German minority of the city's population against the Slavic majority has often produced friction.

Prossnitz had many Talmudic scholars. Moses Soffer, who lived there about 1790, conducted a yeshibah; and during the first half of the nineteenth century Moses Katz Wannefried presided over a large yeshibah which numbered Adolf Jellinek among its pupils. Of Jewish scholars and other well-known persons born in Prossnitz, Moritz Steinschneider, Moritz Eisler, Gideon Brecher, and Louis Schnabel of New York may be mentioned. Among the prominent Orthodox rabbis who were natives of Pross-

nitz were Daniel Prostiz Steinschneider of Presburg, and Menahem Katz, rabbi of Deutsch-Kreuz, for years the recognized leader of Hungarian Orthodoxy. A number of artists and scholars were born at Prossnitz, as the pianist Brüll.

Prossnitz has a synagogue, dedicated in 1904, a bet ha-midrash, founded by Veit Ehrenstamm, and numerous foundations for charitable purposes. The former Jewish school was made a public school in 1868, but is still largely attended by Jewish pupils. The town of Prossnitz has a population of 24,000, of whom 1,680 are Jews (1900).

D.

**PROSSNITZ, LÖBELE (PROSTIZ):** Cabalistic impostor; born about the end of the seventeenth century at Brody, Galicia; died about 1750. He left his native city and went to Prossnitz, Moravia, where he married, earning a livelihood by peddling in the neighboring villages. On account of his poverty he occupied a deserted hovel, which was believed to be haunted. Suddenly he assumed the rôle of a prophet, and promised to summon the Shekinah to appear at midnight in a large gathering. Löbele had stretched across his room a perforated curtain, behind which he had secretly lighted a mixture of alcohol and turpentine. He himself, robed in white, stood behind the curtain, and the light brought out in full relief the gilt letters of the Tetragrammaton, which he had placed on his breast. The spectators were disposed to believe in a miracle, when some one present (Jacob Emden thinks the rabbi) pulled down the curtain and so exposed the fraud. The impostor was excommunicated by all the rabbis of Moravia, among them the "Landrabbiner" David Oppenheimer.

In spite of all this Löbele found many followers among the Shabbethaians. He proclaimed himself the Messiah ben Joseph, and signed his name "Joseph ben Jacob." He had relations with the Shabbethaian Mordecai Eisenstadt and with Jonathan Eybeschütz, and seems to have been especially influenced by the Shabbethaian impostor Nehemiah Hayyun. Löbele wandered from city to city in Austria and Germany, and succeeded in duping many persons, who supplied him with funds. In 1725 the excommunication was renewed, whereupon he betook himself to Hungary. Emden relates that he died there among non-Jews.

Löbele taught the strange doctrine that since the appearance of Shabbethai Zebi God had surrendered the guidance of the world to the latter, after whose ascent to heaven the mission was entrusted to Jonathan Eybeschütz and to Löbele himself.

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D.

H. M.

**PROVENÇAL, ABRAHAM BEN DAVID.**

See ABRAHAM BEN DAVID PROVENÇAL.

**PROVENÇAL, MOSES BEN ABRAHAM.**

See MOSES BEN ABRAHAM PROVENÇAL.

**PROVENCE (פרובינץ):** Province of ancient France lying between the Rhone, the Mediterranean Sea, and the Maritime Alps, although medieval Jewish scholars frequently applied the name to a portion of Bas-Languedoc (Menahem Me'iri, intro-

duction to "Bet ha-Behirah," 17b; Estori Farhi, "Kaftor wa-Ferah," p. 113; Abraham ben Nathan, "Manhig," pp. 10a, 19a). Jews settled in Provence at an early date; and in the sixth century they formed important communities at Arles and Marseilles. In 1276 Charles I. protected them against the Inquisition, which had persecuted them severely, obliging them to wear new badges, and going so far in the case of some cities, as Marseilles, Avignon, and Forcalquier, as to throw them into prison and to extort ransom. In 1308 Charles II. forbade them to hold public office. In 1348 the number of Jews who had died by sword or pestilence was so great that Queen Jeanne, by letters patent dated July 26 of that year, released the Jews of Provence for ten years from the payment of their annual tribute of 2,000 livres. In the same year a massacre occurred at Toulon, where they were accused of having introduced the Black Death into France; and similar events took place at Luc and Forcalquier in 1351.

Louis II. exempted the Jews from further taxation in 1400, and forbade Christians to molest them, while Louis III., to protect them against the tyranny of the tribunals, appointed special guardians to whom was reserved the power of decision in Jewish affairs. The greatest nobles of Provence sought this office; and Charles de Castillon (Baron of Aubagne), Jean de Matheron, and Jean de Forbin were successively invested with it. In 1445 the Jews of Provence united to present silver cups and a set of plate to King René on the occasion of his marriage to Jeanne de Laval. Although this king maintained their ancient rights and customs, mitigated the severity of the edict thitherto enforced regarding the wearing of the wheel, and confirmed the privilege of the Jewish physicians to practise the healing art, he imposed in 1446 an annual tribute of 2,745 florins on the Jewish congregations of the province. In 1469 this sum was increased to 18,000 florins, and in 1475 and 1476 it was set at 4,000 florins.

The year 1484 was a disastrous one for the Provençal Jews. On the 13th of Nisan (April 8) a band of mountaineers from Provence, Auvergne, and Dauphiné, who had come to Arles for the harvest, attacked and robbed the Jews, and demolished their synagogue, similar outrages being committed at Aix and Tarascon. In 1496 the Jews were accused of being the enemies of Christianity, and of committing "usuries, rapines, and innumerable other crimes"; and two years later they were expelled, although the edict of banishment was not enforced until 1501. Some took refuge in the Comtat-Venaisin; others, in the Levant, chiefly at Salonica, where a Jewish community composed entirely of Provençal Jews was founded; while many went to Italy, where they founded a synagogue called פרוובינסיאה. In the sixteenth and seventeenth centuries several Italian scholars, natives of Provence, bore the name "Provençal."

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Desmolets, *Mémoire pour Servir à l'Histoire des Juifs de Provence*; Nostradamus, *Hist. de Provence*, part vi.; Papon, *Hist. Générale de la Provence*, III. 61, 190, Documents, No. 15; *R. E. J.* XII. 18, xvi. 315, xvii. 231.

G.

S. K.

**PROVERBS:** Wise, witty, and pithy maxims or aphorisms. Jewish proverbs are derived from the following sources: (1) Biblical collections, included in the canon; (2) Apocryphal collections, not included in the canon; (3) the Talmud; (4) collections of the Moorish-Spanish period; (5) miscellaneous works. The Biblical collections include, apart from the aphorisms scattered through the Psalms and the Prophets, the collection known as the Book of Proverbs (see separate article). The chief sources for proverbs in the Apocrypha are Ecclesiasticus (Sirach) and the Book of Wisdom. The New Testament quotes from the former without mentioning the source (comp. Luke xviii. 22 and Ecclus. xxix. 14); the Talmud forbids its being read, including it among the "sefarim hizonim," like the works of Ben Tighlah and Ben La'anah, and the "Megillat Ha-sidim." Yet, as the Talmud, despite its own prohibition, cites this megillah (Yer. Ber.), so it quotes from the book of Ecclesiasticus, with the words מרתלא אמר בן סירה, and even without naming its source. Many of these Ecclesiasticus sentences acquire a more theological coloring in the Talmud, especially when associated with Biblical passages.

The Talmudic sources include the treatises Abot, Abot de-Rabbi Natan, Derek Erez Rabbah, and Derek Erez Zuṭa. The sporadic aphorisms of R. Johanan, the teachers of Jabneh (see Ber. 17a), and others, are quoted with the following formulas: מרתלא בפומיהו דרבנן, מרתלא בפומיה דפלוני (מילי דעלמא), and the other consisting of regulations for the practise of the religious life; many of them relate to dietetics. Most of them are compared with Biblical passages, being connected therewith either by the phrase עובר כשום, which lends a halakic note to them, or by the formulas מניין היכן מציינו, מנא הא מילתא. The number of Biblical passages at the basis of an aphorism is frequently given, as in Cant. R. 27a, and both אל תקרי (e.g., Ab. vi. 2; see M. J. Landau, "Geist und Sprache der Hebräer," pp. 20 et seq., Prague, 1822) and סמוכים (Yeb. 4a et al.; comp. Ps. iii. 8) occur in witticisms.

Original collections of proverbs are found in: (1) "Mussar ha-Sekel," by R. Hai Gaon; (2) "Ben Mishle," by Samuel ha-Nagid; (3) "Tarshish," by Moses ibn Ezra; (4) three translations from the Arabic—"Mibhar ha-Peninim" and "Tikḡun Middot ha-Nefesh," by Solomon ibn Gabirol, and "Mussare ha-Filosofim," by Hunain ibn Ishak. Isolated proverbs are found in Baḡya ibn Paḡuda's "Ḥobot ha-Lebabot," Abraham b. Hisdai's "Ben ha-Melek weha-Nazir," Ali's "Iggeret Mussar," Immanuel's "Maḡberot," Abraham Gavison's "Omer ha-Shikḡa," and others (comp. Jost's "Annalen," p. 83).

From the above sources a considerable number of proverbs can be cited which may be regarded as being more or less Jewish in character and which are utilized in various ways in Jewish literature. These maxims are quoted, either explicitly or im-

plicity, as proverbs, with the formulas **משל אומר**, **אמרי**, **כדאמרי אנשין**, **מתלא אמר**, **משל הדיוט אומר** **לשנא דברי יתא ברייתא**. The high regard in which proverbs were held is evident from Midr. Cant. 1b: "Scorn not the mashal, for through it thou mayest gain a firm hold upon the Law; like a king who had lost a piece of gold or a pearl, but by means of a wick, which is worth but a trifle, was able to find it again." The formulas **אמרי**, **משל אומר**, **מתלא אמר**, **משל הדיוט אומר**, **לשנא דברי יתא ברייתא**, and **יש לו מקרא** are used to connect proverbs with Biblical passages, although the connection is at times merely mechanical; sometimes a proverbial meaning entirely foreign to it is given to a Biblical passage, as with Lev. xi. 15, **את כלעורב למינו**, which is paraphrased as "Like seeks like."

Some Jewish proverbs are found in the New Testament, as **אמרי אפי הורתיך** (Gen. R. 20b; comp. Luke iv. 28). The proverbs originating in Palestine are generally quoted in the Babylonian Talmud with the phrase **במערכא אמרי**, or **תמן אמרין**. Jerusalem is mentioned in Ket. 66b (**מחלין מתלא**); Galilee in B. K. 52 (**גלילא**); etc. An aphorism in Yer. Kid. 13a is quoted in the name of the millers (**הני טחניא אמרין**).

The nature of the **משלי כובסין** ("Kobsin proverbs") is not clear (see *Æsop's Fables*). A purely Greek proverb is given in the Jerusalem Talmud ("Orient, Lit." viii. 330), and Arabic proverbs are easily recognizable (Steinschneider, "Jüdische Literatur," in Ersch and Gruber, "Encyc." section ii., part 28, p. 374). Jewish proverbs, which are mostly in Aramaic, are restrained and gentle in their satire, and not trivial, like the Arabic proverbs quoted by Freytag, "Proverbia Arabum," iii. 354 (Steinschneider, *l.c.* p. 375). It is indicative of a high level of culture among the Jews, as Dukes correctly observes ("Blumenlese," p. 16), that physical infirmities were seldom ridiculed in their proverbs, as they were among other peoples. The inhabitants of Nihar Pekoda are derided as Abderites; those of Pumbedita and Naresh as thieves (Hul. 127a); and those of Maḥoza as "fat-guts" (*ib.* 58b). Many persons have become historical through proverbs, as **Ḳamza** and **Bar Ḳamza** (Git. 55b), **Shwlnai** (Sanh. 82b), **Tobiah** and **Zigud** (Pes. 113; Mak. 11a), **Shilo** and **Johanah** (Gen. R. 21b). Among the Biblical personages quoted are **Zimri** and **Phinehas** (Soṭah 22), **Shechem** and **Mibgai** (Mak. 11a). Garments also furnish comparisons, as in "His girdle is a sign of his poverty" (Hul. 108a). Moral lessons are drawn from fables, or the fables themselves are epitomized and quoted: *e.g.*, in Sanh. 106 (the camel which desired grain); Gen. R. 58a (the raven that set fire to its nest); **Yalk.**, **Tehillim**, 767 (the scorpion and the camel).

Puns were popular; *e.g.*, in Palestine when any one married it was said **אין מניא אין מניא** (Yeb. 63b; comp. Eccl. vii. 27). Proverbs (**כדאמרי אנשי**) are often quoted to elucidate difficulties in technical or philosophical problems.

Among proverbial phrases may be mentioned that in Soṭah 47b referring to the "sycophants" (= proud" [Rashi]); Gen. R. 59b, "Thy bread is

baked everywhere," equivalent to "Thou wilt find sustenance anywhere"; Kid. 16b, "iota as the smallest object"; Yer. Ma'as. Sh. 15b, "to recognize one's bodkin" (*i.e.*, his influence).

The Talmudic "mashal" (proverb) is usually concisely worded; it condenses the sense it has to express into a few clear-cut words. The animal kingdom is frequently drawn upon for illustration, and many of the fables and moralizations drawn therefrom become popular property by repetition, and ultimately are summed up in the form of proverbs. It is to be noted that the Talmudic proverb is generally expressed in concrete form, whereas proverbs in languages other than Hebrew favor abstract expressions. Compare, for instance, Yeb. 45a: **נמלא קדא במרי אקבא קדא** ("In Media the camel dances on a basket"), which has the same meaning as the French, "A beau mensonger qui vient de loin" ("He who comes from afar may easily lie"); or B. K. 92a: **בהרי הינא לקי כרבא** ("Hurt the stalk and you hurt the cabbage"), which corresponds to the German "Mitgegangen, mitgefangen."

The following may be taken as examples of Talmudic proverbs:

**Character.** The character of a man may be recognized by three things—his cup, his purse, and his anger.

**Man and the World.** Before a man attains one-half of his desires, death comes.

**Youth and Age.** He who possesses wisdom is old. Old men for the council, young men for war. When the old demolish, they build; when the young build, they destroy.

**Fortune and Misfortune.** Fortune is a wheel which revolves with speed. The stars in heaven weep with him who weeps by night. Three kinds of men cause their own misfortunes: those who lend money without witnesses [without taking a receipt]; those who are ruled by their wives; and those who go into slavery by their own will. And who are these [later]? Those who give their whole property to their children while they themselves are still in the flesh.

**Wealth and Poverty.** Whoso enjoyeth his riches is rich. Poverty runs after the poor, and wealth after the wealthy. [Comp. Matt. xiv. 29: "For unto every one that hath shall be given."] Only the ignorant man is really poor.

**Wisdom and Folly.** A wise man is greater than a prophet. He who learns from every one is wise.

**Piety and Virtue.** Moral transgressions are worse than ritual transgressions. Prayer without devotion is like a body without soul.

**Sin and Vice.** Sinful thoughts are worse than sinful deeds. The eye and the heart are agents of sin.

**Passion.** Evil inclination is at first slender as a spider's thread, and then strong as a rope. The greater the man, the more violent his passion.

**Self-Knowledge.** Adorn thyself before thou undertakest to adorn others.

**Moderation.** When wine enters in, the secret slips out. He who can digest barley-bread must not eat wheat-bread.

**Modesty.** Wantonness [leads] to hell, modesty to paradise.

**Work.** The famine lasted for years, but it did not enter the houses of the working men. Better to be a servant in the temple of an idol than to take alms.

**Learning.** Learning is better than sacrifice. Learning is better than priesthood or kingship. Learning promotes peace in the world. If thou hast acquired knowledge, what dost thou lack? If thou lackest knowledge, what hast thou acquired? A bastard with learning is better than a high priest with ignorance. The sage who teaches not is as the myrtle in the desert.

**Teaching the Young.** The teacher deserves the name of father more than does the parent. A blow with the tongue which goes to the heart is better than many stripes.

**Man and Wife.** [On woman in rabbinical literature see "Mittheilungen der Gesellschaft für Jüdische Volkskunde," i. 31, note 8.] If thy wife is short, stoop and whisper into her ear. Whoso remaineth unmarried deserveth not the name of man, for it is written: "Man and woman created he them, and he called their name man."

When the mother dies the neighbors ascertain how many children she had.

Parents may have a dozen children, but each one is the only one for them.

A boy, a blessing. [See "Mittheilungen," i. 39, and Benfey, *l.c.* ii. 51: "A girl has been born; a great care," etc.]

A married daughter is as a piece of bread that is cut off.

A father supports ten children, but ten children do not support one father.

The mother-in-law and the daughter-in-law do not ride in the same cart.

Money. Though money has a dirty father, it is regarded as noble.

Leipsc, 1836; Jolowicz, *Blüten Rabbinischer Weisheit*, Thorn, 1849; Dessauer, *Sprachlexicon des Talmuds und Midrasch*, Budapest, 1876; Kohut, *Aruch Completum*; Wünsche, *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch*, Göttingen, 1878; I. Hamburger, *R. B. T.*

J. M. GR.

**PROVERBS, BOOK OF:** One of the Ketubim, or Hagiographa, belonging to the group of "Ḳokmah," or "Wisdom" books. The Masoretic superscription to the first and twenty-fifth chapters is "Proverbs of Solomon" ("Mishle Shelomoh"; and so in the sub-

*Parents and Children.* Whoso striketh his son that is grown driveth him to sin.

*Benevolence and Friendship.* Thou shalt be measured with the same measure with which thou measurest. [Comp. Matt. vii. 2.] Love him who showeth thee thy faults more than him who only praiseth thee.

*Gratitude.* Cast not stones into the well from which thou hast drunk.

*Philanthropy.* Benevolence is better than sacrifice. Even the bird in the air knoweth the niggard. The beggar doth more for the giver than the giver for the beggar [comp. "It is more blessed to give than to receive"]. Who practiseth friendship entertaineth God Himself.

*Pride and Humility.* If thou spittest into the air, thy spittle will fall on thine own face. Pride is a mask for faults.

*Insult and Injury.* If one in a family has hanged himself, say not to them, "Hang up the fish," for this might be deemed an allusion. Be persecuted rather than persecute.

*Contention.* It was said in Palestine: "Whoso first desisteth from strife is of good family." A quarrel is as a leak in a pail, which ever increases.

*Anger and Mildness.* Patience ["matun"] is worth 200 ["matan"] dinars.

*Speech and Silence.* A word is worth one dinar, silence is worth two. Like a bee, a word has honey in its sting.

*Slander.* The tongue of slander kills three: him who is slandered, him who slanders, and him who listens.

*Lying and Truthfulness.* A lie has no feet. Truth is the seal of God.

*Seemliness.* Eat and drink according to thy means; dress above thy means. Three things are good in small measure, but not in large: leaven, salt, and a refusal [in accepting attentions].

*Self-Criticism.* The Jews give both to build the Temple and to make the golden calf. Israel is compared to the stars of heaven and to the dust of earth: if it rises, it rises to the stars, and if it falls, it falls even to the dust. The true Jew is distinguished for three qualities: sympathy, modesty, and benevolence.

*Death.* So live that people may speak well of thee at thy grave. The just needs no memorial, for his deeds are his monument.

The Talmud contains a large fund of genuine world-wisdom in the form of Aramaic proverbs and popular sayings. They touch the whole round of human existence; the home, the family, society, as well as all the circumstances of the individual, are treated of with a keen knowledge of life and life's experiences. Cities and countries, as

**Aramaic** well as personages both Biblical and **Proverbs.** non-Biblical, are made the subjects of popular sayings. Those that follow certain callings are also favorite subjects of these utterances, as, for instance, weavers and wool-carders; all revealing incidentally curious little points of information concerning the manners and customs, local happenings and circumstances, of those days in Babylonia and Palestine.

A proverb is frequently adduced in proof or attestation of some special teaching—and this not exclusively in haggadic portions of the Talmud; and it is not unusual even for a halakic discussion to be decided by the quotation of some popular saying, or for a lengthy religious controversy to be finally ended by the citation of some terse and appropriate maxim of daily life. There are traces of small collections of such sayings in the Talmud itself, as, for instance, in B. K. 92b, 93a, and Yeb. 118b. Some proverbs, moreover, possess value as proffering etymological explanations of words the meanings of which have become obscure. Some, and especially such as are paralleled in the New Testament, were no doubt exceedingly frequent in the mouths of the people long before the writing down of the Talmud. Those which refer to historical personages may be approximately fixed as to

their date, but these, of course, are in the minority. The language in which all of these are couched is the eastern Aramaic dialect, which about the year 500 was spoken in the upper Euphrates and Tigris lands.

J.

M. Gr.

To the student of comparative proverbial literature the study of the Aramaic sayings and proverbs should yield rich results. Very many of them are encountered in some form in other languages, and many more have been adopted verbatim. The following may serve as examples:

אמא דקאי בני חילמי, אמא שמיה ואמא קרו ליה (Sanh. 44a; "A myrtle is called a myrtle, and is a myrtle, even when growing among ferns"); compare

**Comparative Use.** "Il mirto e sempre mirto benchè sia l'ortichi." חמרא אפילו בחקופת תמוז קרירא ליה (Shab. 53a; "The ass freezes, even in the month of Tammuz"); compare "Chi è destinato a gelare gela del mese d'Agosto."

לאו עככרא נוב אלה חורא נוב (Git. 45a; Kid. 56b; "Not the mouse is the thief, but the mouse's hole.")

פריצה קרירא לנבו ("Opportunity makes the thief"); compare "Le trou invite le larron" and "Occasio facit furem."

קרחא בנייה פדשפא ליהוי ("Even the weaver is a ruler in his own house"); compare "Chacun se tient fort sur son fumier" and "My house is my castle."

חרי קבי דחמרי, חרי קבא דקשייחא וסריח (Yoma 79b; "Two kabs of dates, one kab of stones"); compare "Two baskets of dates, one basket of stones."

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The following proverbs in Judæo-German are still current in eastern Europe:

*God and the World.* None has ever lost ought to God. God waits long, but pays with interest. God strikes with one hand and heals with the other. Man strives and God laughs.

Whom God would regale, man can not quail. If thou intend a thing, God will help thee. God gives naught for nothing. One path leads to paradise, but a thousand to hell. Better to receive from God by the spoonful than from man by the bushel.

The world can be changed by neither scolding nor laughing. A man can bear more than ten oxen can draw. God forbid that we should experience all that we are able to bear.

Ten enemies can not do a man the harm that he does to himself. A man can eat alone, but not work alone. Comrades are needed both for joy and for sorrow.

Better a fool that has traveled than a wise man who has remained at home. [Compare "Mittheilungen der Gesellschaft für Jüdische Volkskunde," i. 30, and Benfey, "Pantschatantra," ii. 6, No. 21.]

A fool bringeth sorrow. [Compare *ib.* ii. 2, No. 8.] Everything in one is nowhere found. If folk knew what others intended for them, they would kill themselves.

To know a man you must ride in the same cart with him. *Man and Woman.* [Compare "Mittheilungen," i. 31.] The wife exalteth her husband and casteth him down. Give thine ear to all, thy hand to thy friends, but thy lips only to thy wife.

A man without a wife is like a "lulab" without "etrog." A third person may not interfere between two that sleep on the same pillow.

Women persuade men to good as well as to evil, but they always persuade. Women refrain from reproving the tailor when he sews shrouds for them. Women must be led to the "huppah," but they run to the divorce.

Fools generally have pretty wives. Grace is worth more than beauty. Love tastes sweet, but only with bread.

*Family Life: Parents; Children.* Small children, small joys; large children, large annoyances. There is no bad mother and no good death.

time may have been chosen by the author of this heading because he regarded the collection xxv.-xxix. as later than x.-xxii. 16, and therefore to be referred to the Augustan age of Hezekiah, which followed the golden age of David and Solomon. But there is no proof that the age of Hezekiah was Augustan; on the contrary, it was a period of conflict, and the work of editing and combining did not begin till a century or two later. Moreover, as is pointed out below, the thought of the Book of

mediator (comp. Job v. 1, xxxiii. 23). No supernatural being, except God, is mentioned. Salvation lies in conduct, which is determined by man's will. Men are divided into two classes, the righteous and the wicked: the former are rewarded, the latter punished, by God; how one may pass from one class into the other is not said. Reward and punishment belong to the present life; the conception of the underworld is the same as in the body of Old Testament writings; there is no reference to ethical immor-



The characteristics described above point to the post-Ezran period as the time of origination of the book; to this period alone can be referred the tacit recognition of monotheism and monogamy, the absence of a national tone, and the marks of a developed city life. These traits are reproduced in Ben Sira (B.C. 190), the similarity of whose thought to that of Proverbs is obvious. But this latter is made up of different parts that appear to be of different dates. From a comparison of thought and form the following conclusion may be regarded as probable: The earliest collections (about the year 400) were the aphorisms contained in x.-xv., xvi.-

**Date.** xxii. 16, xxv.-xxvii., and xxviii.-xxix., from which later editors formed the two booklets, x.-xxii. 16 and xxv.-xxix. (350-300). A little later came the collection of more elaborate quatrains, xxii. 17-xxiv., and, toward the middle of the third century, the sustained discourses of i.-ix. The latest section, probably, is xxx.-xxxii., and the whole may have been edited not long before the year 200. These dates are approximate, but it seems reasonably certain that the book is later than the year 400 B.C. On the objection made to its canonization see BIBLE CANON (§ 11); on the text and versions see the commentaries. In the Septuagint the order of subsections in the third, fourth, and fifth divisions is as follows: xxii. 17-xxiv. 22; xxx. 1-14; xxiv. 23-34; xxx. 15-33; xxxi. 1-9; xxv.-xxix.; xxxi. 10-31. Whether this divergence from the Hebrew order is due to accident, or to caprice, or to an original difference of arrangement, it is hardly possible to say.

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Translations and Commentaries: *Midrash Mishle*, ed. Buber, 1893; Saadia, ed. Derenbourg, 1894; Rashi, Ibn Ezra, Levi b. Gershom, in Giggelus, *In Proverbia Salomonis*, 1620. For other Jewish commentaries see L. Dukes, in Cahen, *La Bible*, 1847, and H. Deutsch, *Die Sprüche Salomon's nach Talmud und Midrasch Dargestellt*, 1885; Ewald, *Poetische Bücher des A. T.'s*, 1837, 1867; Delitzsch, *Commentary*, English transl., 1875; Nowack, in *Kurzgefasstes Exegetisches Handbuch*, 1887; Frankenburg, in Nowack's *Hand-Kommentar*, 1898; Toy, in *International Critical Commentary*, 1899. See also Bois, *La Poésie Gnomique*, 1896; Cheyne, *Job and Solomon*, 1887; Montefiore, *Notes upon Proverbs*, in *J. Q. R.* 1889-90. Parallels from other literatures are given by Malan, *Original Notes on the Book of Proverbs*, 1889-93, and G. Jacobs, *Altarabische Parallelen zum A. T.* 1897.

T.

**PROVERBS, MIDRASH TO:** Haggadic midrash to Proverbs, first mentioned, under the title "Midrash Mishle," by R. Hananeel b. Hushiel (first half of the 11th cent.) as quoted in "Mordekai" on B. M. iii. 293. Nathan of Rome calls this midrash "Agadat Mishle" ("Aruk," s.v. אגדת). It was, besides, called erroneously "Shoher Tob" (ed. Zolkiev, 1800; Benjacob, "Ozar ha-Sefarim," p. 302, Nos. 449-451). The midrash has not been preserved entire; for there are no comments whatever on several chapters, e.g., on iii., vii., and xviii., and others have been annotated only in part. The editor of the Yalkut used some portions of this midrash which are now missing, although it may be assumed that not all the sentences which he included in his work with the statement that they were taken from this midrash were really a part of the Midrash Mishle which

he had at hand (comp. Buber, "Midrash Mishle," Introduction, p. 5b).

This midrash is different from all the other haggadic midrashim in that its interpretations approach the simple exegesis then in vogue.

**Form.** being brief and free from the prolixity found in the other midrashim, so that this work is in the form of a commentary rather than in that of a midrash. The interpretations follow immediately upon the words of the text, without the introductory formulas found in the other midrashim, "as Scripture says," or "Rabbi N. N. began"; the latter formula, however, occurs at the beginning of the midrash. The editor of the midrash drew upon the Mishnah, Tosefta, Mekilta, Sifre, Pesikta de-Rab Kahana, Abot de-Rabbi Nathan, Bereshit Rabbah, Wayikra Rabbah, Ecclesiastes Rabbah, Canticles Rabbah, and the Babylonian Talmud. But he does not seem to have known anything about the Palestinian Talmud, since he does not quote from it. The editor was therefore probably a Babylonian, although this can not be definitely decided.

The exact time at which the editor lived can not be determined. Zunz holds ("G. V." p. 268) that the midrash was compiled in the middle of the eleventh century; but this is dubious inasmuch as it is mentioned by name by Hananeel and Nathan, both of whom lived in the first half of that century. Buber thinks that the midrash was compiled as early as the eighth century, since quotations from it are found, though not with references to the source, at the end of the "Halakot Gedolot" and in the "Seder R. Amram," 12b. Although the midrash contains comparatively few legends, myths, or parables, it has many interesting sentences for which no parallel exists in the other midrashim. For instance, the four riddles which the Queen of Sheba propounded to Solomon (Buber, *l. c.*, p. 20b) are found in no other extant midrash, but they correspond to the first four of the nineteen riddles mentioned in the manuscript Midrash ha-Hefez (comp. S. Schechter in "Folk-Lore," 1890, p. 353).

Aside from the manuscripts mentioned by Buber (pp. 14b-15a), there is one of the Midrash Mishle in the library of the Jewish Theological Seminary of America (p. 5, 1018, fols. 25a-48b). This manuscript, which includes only chapters

**Manu-** i. to xvi., corresponds in many passages with the Constantinople edition.

**Editions.** In xiv. 34 (ed. Buber, p. 39b) it has "Metaṭron" instead of "Michael," as in the printed editions. If this reading is the original one, it would confirm the assumption that the editor was a Babylonian, since the name "Metaṭron" occurs only a few times in the Palestinian sources, the name "Michael" being found instead (e.g., Targ. Yer. on Ex. xxiv. 1 has "Michael," while Sanh. 38b has "Metaṭron").

The first edition was issued at Constantinople without date; the second, at Venice in 1547. Apart from these two, eight other editions have been issued (comp. Buber, Introduction, p. 16a). The latest and best edition is that by Buber (Wilna, 1893), with an introduction and notes. The Midrash Mishle has been translated into German by August Wünsche (Leipzig, 1885).

**BIBLIOGRAPHY:** Zunz, *G. V.* pp. 268-269; Weiss, *Dor.* iii. 276; Buber, introduction to his edition of the *Midrash Mishle*; Wünsche, introduction to his translation of the *Midrash Mishle*.  
W. B.

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**PROVIDENCE** (πρόνοια): The term occurs only in the Apocryphal books (Wisdom xiv. 3, xvii. 2), and has no equivalent in Biblical Hebrew, the later philosophical writers employing "hashgahah" as a translation for the Arabic "inayah." "Providence" is employed to connote (1) God's "actio aeterna" (His foreknowledge and His dispositions for the realization of His supreme will [*πρόγνωσις* and *πρόθεσις*]), and (2) the Term. God's "actio temporis" (His power to preserve and to control the universe and all that is therein). Most theologians use the term solely in the latter sense, to which, therefore, the following discussion is confined.

The doctrine of the providential care and government of the world is found among non-Jewish and, perhaps, non-monotheistic authors (comp. Cicero, "De Natura Deorum," ii. 30 *et seq.*; Seneca, "De Providentia"). Socrates argues that a beneficent providence is manifest in the construction of the human organs (Xenophon's "Memorabilia," i. 4, § 2). The faith in providence, ὕψωσ' all-sustaining and directing care, more especially manifest in His relations to His people Israel, is variously, but always clearly, expressed in Hebrew Scriptures. Though nowhere presented in coherent systematic form, the Biblical belief in providence reflects the spontaneous religious consciousness of humble and confident believers rather than the reasoned deductions of strenuous thinkers.

Disregarding questions concerning chronological sequence, and other questions involved in the critical school's assumption of an evolutionary process in Israel's religion, the following collection of Biblical statements will serve to illustrate the views of Scripture on providence:

From heaven the Eternal looks down; He sees all the sons of man (Ps. xxxiii. 13, 14). In the heavens the Eternal has His throne, but His government encompasses all (Ps. xi. 4). God's realm embraces all the worlds (eons), still His rule extends over every generation (Ps. cxlv. 13). God is King (מֶלֶךְ) and Shepherd (Ps. xxiii. 1). God is the Record-Keeper (Ps. cxxxix. 16). Nature is constantly the object of divine sustaining solicitude, and always under divine direction (Job xxxvi. 27, xxxviii. 25; Isa. xl. xli.; Jer. xxxiii. 31-35; Ps. lxxvi. 8 *et seq.*; civ. 13, 29, 30; cxlvii. 14-18). God provides food in due season for all (Ps. cxiv. 16). Man is uninterruptedly under divine care (Ps. xxii. 10; Job xiv. 5). God directs the course of human affairs, the fate and fortune of the peoples (Ps. xxxvii. 5, xlvi. 10, lxxvi. 7, xcii. 1-7, civ. 13-16; Prov. xvi. 4; Dan. ii. 21, iv. 14; Isa. x. 5-10; Jer. v. 24, xviii. 7-8; Job xxxvii. 2-7; Amos iv. 7).

In the life of the Biblical heroes the reality of this divine guidance and protection is prominently brought out (Gen. xxiv. 7; xlviii. 4, 15, 20). But it is Israel that is eminently the beneficiary of divine solicitude, witnessing in its own fortunes God's providence (comp. Deut. xxxii.). Essentially interwoven with the Biblical doctrine of the Messianic kingdom is the thought that the providence of God, the Ruler, is effective in the conflicts and relations of the various peoples. A necessary corollary of this faith in providence was the optimism which characterizes the Biblical world-conception. Evil was either caused by man, who had the freedom of

choosing, or was disciplinary and punitive; in either case it served the end of divine providence. The sinner was, perhaps, the dearest object of divine watchfulness and love (see OPTIMISM AND PESSIMISM). The simple faith of the Biblical writers never stopped to inquire how providence and human freedom could be shown to be congruous.

The position of the Tannaim and Amoraim is not essentially different from that taken in the Biblical books. Their opinions may be gathered

**Talmudic Views.** from scattered homiletical and exegetical comments, from parables and anecdotes; but no systematic presentation may be reconstructed from these detached observations of theirs. The following quotations may throw light on the underlying theology: All that God does is for a good purpose (Ber. 60b). According to R. Akiba, every event is predetermined, though liberty is given. The world is judged in goodness, yet the decision is rendered in accordance with the predominating character of man's conduct (Ab. iii. 24; Ab. R. N. xxxix.). All is determined and all is finally made plain. Even in the seeming irrationality of the prosperity of evil-doers and of the suffering of the righteous, God's purpose is effective (Ab. iii. 16; Yoma 86b). God is pictured as making ladders, on which He causes some to ascend and others to descend; in other words, God is the Arbiter of men's fate and fortune (Lev. R. viii.; Gen. R. lxxviii.; Pesik. 11b; Midr. Shemu'el, v.; Tan., Bemidbar, 18). Moses, praying for insight into God's ways, learns why evil-doers prosper and the righteous suffer (Ber. 7a). God protects Palestine and, on its account, all other lands also. He guards Israel and other nations as well (Sifre, Deut. 40). None may wound a finger unless it be so decreed above (Hul. 7b).

God's protection is not like that extended by man to man. Royal servants watch in the streets over the safety of the king in the palace. God's servants remain in their houses while He, the King, watches over them from without (Men. 33b; 'Ab. Zarah 11a, with reference to the mezuzah). God's providential care is especially extended to those that "go down the sea in ships," to travelers in the desert, and to those that are recovering from illness (Jellinek, "B. H." i. 110). Rain and the miracle of human birth are often adduced as evidences of divine providence (Ta'an. 2; Lev. R. xiv. 2-3). Serpents, lions, even governments, work harm only under God's decrees (Eccl. R. x. 11). Deut. xxxi. 15 is invoked to prove that man's physical condition and moral and mental qualifications are predetermined by providence before birth, though freedom of choice is allowed to him (Tan., Pikkude; Yalk. ii. 716). The actions of the leaders in history were predetermined in God's council at Creation ("B. H." i. 1; Pirke R. El. xxxii.).

The old prayers affirm this doctrine; God's creative activity is uninterrupted (so in "Yozer Or": "He creates anew every day the works of the beginning"). His governing providence is

**In the Liturgy.** manifest in Israel's history (see AHA-BAH RABBAH). He helps and sustains the living, resurrects the dead, supports the falling, heals the sick, delivers the captive: (second benediction of the SHEMONEH 'ESREH). In-

the New-Year liturgy (Rosh ha-Shanah, Netanneh Tokef) God's kingship ("malkuyot") is especially emphasized, as well as His predetermination of the fate of individuals and nations—a conception occurring also in a baraita, Bezah 15b, 16a, with reference to man's sustenance and nourishment. God's wise foresight is manifest even in the creation of the wind, which makes profitable man's labor in plowing, hoeing, planting, harvesting, and mowing (Pesik. 69a; Lev. R. xxviii. 2). God provides food for every man (Lev. R. xiv. 2).

As in the Bible, in the Talmud the moral liberty of man and God's providential rulership are taught together, without further endeavor to show their compatibility. "Everything is in the control of God save the fear of God" (Ber. 33b; Meg. 25a; Niddah 16b).

If the doctrine was, for the Talmudists, partly the expression of spontaneous religious feeling, partly the result of their labored exegesis of Biblical passages, Philo's presentation is that of the trained, systematic thinker. God being the benevolent author of the world, He must continue to exercise providential care over the whole and every part of it, for it is natural for parents to provide for their children ("De Opificio Mundi," § 61). God holds the reins of the cosmos by an autocratic law ("De Migratione Abrahami," § 33). He is the "archon of the great city, the pilot who manages the universe with saving care" ("De Confusione Linguarum," § 33). In the exercise of this providential care God's goodness is poured forth with unrestricted lavishness ("De Allegoriis Legum," i. 13). His judgments are tempered with mercy ("Quod Deus Sit Immutabilis," § 16). The recipients of God's bounties being of limited capacity, God measures His gifts accordingly ("De Opificio Mundi," § 6).

Philo does not conceal the objections to the faith in providence. He endeavors to meet them, more especially in a treatise entitled "De Providentia" (see Drummond, "Philo Judæus," ii. 58). The existence of pain he endeavors to explain on the ground that God can not be held to be its author in all cases, as well as on the ground that often evil is good in disguise. Evil is prophylactic at times, disciplinary at others. Men who are righteous in our eyes may perhaps be sinners, and deserving of punishment (Drummond, *l.c.*).

The rise of Islam and the disputes engendered in its household concerning predestination and free will had the effect of stimulating Jewish thinkers in the Middle Ages to make a more profound analysis of the doctrine. How was human liberty reconcilable with God's foreseeing, foreknowing, omnipotence? The question constituted the crux of their disquisitions. Saadia discusses it in the fourth chapter of his "Emunot we-De'ot." Arguing that God's knowledge of things does not necessarily result in their reality and existence, Saadia proceeds to maintain that God's prescience is due to His knowing the ultimate outcome of human conduct, though it is not He that brings it about. But in a case in which God wills that a certain one be killed and employs another as the instrument of His will, is the murderer to be accounted

responsible or not? Saadia would have the murderer adjudged accountable. He might have refused to do the act, in which case God would have employed other means to bring about the death of the sinner. The weakness of Saadia's argumentation is apparent.

Judah ha-Levi conceives of divine providence as, in the main, divine government, and before showing that it and human freedom are mutually consistent, he denounces fatalism, largely by an appeal ad hominem exposing the inconsistencies of the fatalists. He agrees that, in the last analysis, all things are caused by God, but that they are not necessarily directly so caused; in many cases God is a remote cause. To the class of secondary or intermediate causes human free will belongs; it is not under constraint, but is at liberty to choose. God knows what a man's ultimate choice will be, but His knowledge is not the cause of a man's choice. In relation to man, God's prescience is accidental, not causative ("Cuzari," v.).

Abraham ibn Daud, in writing his "Emunah Ramah," purposed to reconcile the existence of evil with the providence of God. Evil can not be caused by God, who is benevolent ("Emunah Ramah," ed. Weil, p. 94). God produces only reality and positivity. Evil has no positive existence; it is the negation of good. As such, it has no author. God and matter are at opposite poles. God is absolute essence. Matter is non-existence; it is the cause of all imperfection. Some imperfections, however, are not evils. God's providence manifests itself in that every creature is endowed with that degree of perfection which corresponds to its nature. Seeming imperfections apparent in certain individuals are seen to be perfections in view of the larger ends of the community: for example, some men are born with limited mental capacities in order that they might profit society by their manual labor. In reference to man's freedom of will in its relation to providential prescience, Abraham ibn Daud assumes—in view of his introduction of the concept of potential possibilities—that God Himself has left the outcome of certain actions undecided, even as regards His own knowledge, that man's will might have the opportunity to assert itself in freedom. As an Aristotelian, Ibn Daud is, in this as in many other positions, the precursor of Maimonides.

In Maimonides' "Moreh," part iii., a lengthy exposition of providence is found. He rejects the view of providence entertained by the Epicureans, according to whom accident rules all. Next he criticizes Aristotle's theory, which assigns providence to the lunar sphere and almost excludes it from the sublunar sphere. **Views of Maimonides.** Providence has no care for individuals, only for the species. The Aristotle against whom Maimonides here wages battle is the pseudo-Aristotelian author of "De Mundo." In the "Ethica Nicomachea" passages are found that plead for the recognition of a special ("hashgahah peratit") as well as a general ("hashgahah kelalit") providence. Again, Maimonides disputes the position of the Ash'ariyyah (fatalists), according to whom all is determined by God's will and power, necessarily to the complete exclusion and denial of freedom of human action. Next he takes

up the theory of the Motazilites, who, on the one hand, refer everything to God's wisdom, and, on the other, attribute freedom of action to man. His objection to their doctrine arises from their failure to recognize that it involves contradictory propositions.

Maimonides then proceeds to expound the theory of the Jewish religion. Man is free and God is just. Good is given man as a reward, evil as a punishment. All is adjusted according to merit. Providence, practically, is concerned only about man. The relation of providence is not the same to all men. Divine influence reaches man through the intellect. The greater man's share in this divine influence, the greater the effect of divine providence on him. With the Prophets it varies according to their prophetic faculty; in the case of pious and good men, according to their piety and uprightness. The impious are become like beasts, and are thus outside the scope of providence. God is for the pious a most special providence.

God's prescience is essentially unlike any knowledge of ours. His knowledge comprehends all, even the infinite. God's knowledge does not belong to time; what He knows, His prescience. He knows from eternity. His knowledge is not subject to change; it is identical with His essence. It transcends our knowledge. God knows things while they are still in the state of possibilities; hence His commands to us to take precautions against certain possibilities (*e.g.*, placing a guard around the roof, etc.). Maimonides' theory has been well described (Muller, "De Godsleer der Joden," p. 151, Groningen, 1898) as showing that man knows what liberty is better than what providence is. Maimonides' theodicy, which culminates in the assertion that as evil is negative and privative, God can not be its author—that, in fact, it has no author—is certainly mere sophistry and word-juggling (Maimonides, "Dalalat al-Ha'irin," iii. 17 *et seq.*; see also "Yad," Teshubah, v.).

For the theories of Joseph Albo and Levi ben Gershon see the former's "Ikkarim" (iv. 1) and the latter's "Milhamot Adonai" (iii. 2). For Bahya ben Joseph's view see his "Hobot ha-Lebabot" (iii. 8). Modern Jewish theology has not advanced the subject beyond Maimonides. In catechisms, of whatever religious bias, the doctrine of providence is taught as well as the moral responsibility of man.

It may be worth noting that, according to Josephus, one of the points in controversy among the Pharisees, the Sadducees, and the Essenes was the adoption or rejection of the doctrine of providence ("Ant." xviii. 1, § 2).

E. C.

E. G. H.

**PROVIDENCE.** See RHODE ISLAND.

**PROVINS:** French town, in the department of Seine-et-Marne. Jews were settled there as early as the twelfth century. Thibaut, Count of Champagne, made an agreement with Provins in 1230 in which he reserved to himself all rights over the Jews of the town. In 1298 or 1299 Hagin, a Jewish resident of the town, was commissioned to deposit in the hands of the royal officials the proceeds of the taxes paid by his coreligionists of the bailiwick of Troyes. In 1301 Simonnet and Vivant, sons of

Simon the Jew, sold to Perronelle, widow of Jean de Joy, goldsmith, for the sum of 21 livres of the currency of Tours, one-half of a piece of land situated in the Jewish quarter of Provins, above the Porte Neuve, and bordering on an estate belonging to the Jew Hagin Dalie. A document of 1313 mentions the sale by Maitre Pierre d'Argemont, clerk, for the sum of 400 livres (Tours currency), of a house which had belonged to the Jews Josson de Coulommiers and his son Croissant, adjoining the enclosure of the chateau and surrounding the Jewish school. The following are noteworthy among the names of Jews of Provins: Abraham, Molin, Haquin, Samuel Courtoiz, Judas, the Jewess Bonne, and the scholars Jacob ben Meir (13th cent.), Meir ben Elijah (Zunz, "Literaturgesch." p. 328), and Isaac Cohen of פרויניש = פרויניש (lived at Paris in 1317).

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S. K.

**PRUSSIA:** Kingdom and the largest unit of the German empire. The kingdom of Prussia grew out of the margravate of Brandenburg, which in 1415

was given to a prince of the Hohenzollern family. A member of this family, who in 1525 was grand master of the Teutonic Order and, as such, ruler of Prussia, embraced Protestantism and declared himself a secular ruler.

His territory was in 1618 united with Brandenburg. New acquisitions in the west and north of Germany under Frederick William, the Great Elector (1640-1688), considerably increased the area of the state, which, under his successor, Frederick, was proclaimed as the kingdom of Prussia (1701). Frederick the Great's acquisition of Silesia in 1742 and of part of Poland in 1772 further increased its area. After the upheavals of the Napoleonic period, the Congress of Vienna in 1815 strengthened Prussia by attaching to it various small German territories. Finally, in 1866, after the war with Austria, Prussia was given Hanover, Hesse-Nassau, Hesse-Homburg, Hesse-Cassel, Sleswick-Holstein, the free city of Frankfort-on-the-Main, and some small territories ceded by Bavaria and Saxony. The establishment of the German empire under Prussian hegemony, in 1871, has made Prussia the leading state in Germany.

Through the annexation of territories in western Germany, Prussia has come into possession of the oldest Jewish settlements in Germany—

**Oldest Settlements.** those founded along the Rhine and its principal tributaries, which have been highroads of commerce since the time

of the Roman conquest. The oldest notice of Jews in Germany occurs in an edict of Emperor Constantine (321), which orders that the Jews of Cologne shall not be exempt from service on the municipal board. While these Jews may have been traders living temporarily in Cologne, the probabilities are that they were permanent settlers, since the rabbis and elders are expressly exempted from the duties in question (Grätz, "Gesch." iv. 333, v. 195; Stobbe, "Die Juden in Deutschland," pp. 8, 88, 201; Aronius, "Regesten," No. 2). The Jew Isaac, whom Charle-

magne attached to the embassy which he sent to Calif Harun al-Rashid, most likely came from Germany, for on his return he reported at Aachen (Pertz, "Monumenta Germaniæ Historica: Scriptores," i. 190; Grätz, "Gesch." iv. 333; Aronius, *l.c.* No. 71). An order dated 820, authorizing a raid upon suspicious characters in Aachen, mentions expressly both Christian and Jewish merchants (Pertz, *ib.* "Leges," i. 158; Aronius, *l.c.* No. 79). Since Jews are referred to frequently in Constance and Mayence after the tenth century, there can be hardly any doubt that in that century they possessed relatively numerous settlements in the Rhenish cities, now under Prussian rule. Jewish merchants in Magdeburg and Merseburg are mentioned in 965, and about the same time reference is made to a salt-mine under Jewish management near Naumburg (Aronius, *l.c.* Nos. 129 and 132).

In the beginning of the eleventh century, in what are at present the western provinces of Prussia, traces of larger communities and of spiritual activity are found. A synagogue was built at Cologne in 1012. Gershom ben Judah (d. 1028), who taught at Mayence, speaks of the important traffic carried on by Jews at the fairs of Cologne. Joshua, physician to Archbishop Bruno of Treves, was converted to Christianity; a later convert was the monk Herman of Cologne (formerly Judah ben David ha-Levi), who was baptized in 1128, and who tells in his autobiography of the thorough Talmudic education he had received. The Crusades brought terrible sufferings to the Jews of these parts of Prussia. In 1096 a great many communities in the present Rhine

Province were annihilated, as those of Cologne, Treves, Neuss, Altenahr, Xanten, and Geldern. In the Second Crusade (1146-47) the congregations of Magdeburg (which had suffered in 1096) and Halle were martyred. When Benjamin of Tudela visited Germany, about 1170, he found many flourishing congregations in Rhenish Prussia and a considerable number of Talmudic scholars ("Itinerary," ed. Asher, i. 162 *et seq.*). Even east of Rhenish territory, and as early as the thirteenth century, a number of Jewish settlements in apparently flourishing condition existed. The Archbishop of Magdeburg as early as 1185 granted to the convent of Seeberg two marks which the Jews of Halle were required to pay him as an annual tribute (Aronius, *l.c.* No. 319).

Jews are mentioned as "owners" of villages near Breslau early in the thirteenth century; evidently they held mortgages on lands owned by nobles; and in 1227 Duke Henry I. of Silesia ruled that Jewish farmers in the district of Beuthen should be required to pay tithes to the Bishop of Breslau (*ib.* Nos. 360-361, 364). In the principality of JÜLICH, which was annexed to Prussia by the Great Elector, Henry VII. conceded (1227) to Count William absolute control over the Jews in his territory; this seems to be the first case on record in which a German emperor made such a concession to one of his vassals (*ib.* No. 441). By 1261 the Jewish legislation of Magdeburg had come to be regarded as a standard for other towns, and had been adopted by Duke Barnim I. of Pomerania for Stettin and other towns in his territory (*ib.* No. 678).

About the middle of the thirteenth century the Archbishop of Treves claimed jurisdiction over the Jews. He required them to furnish annually 150 marks in silver for his mint, six pounds of pepper for his household, and two pounds for his treasurer ("camerarius"). To this tax were added silks and belts, while the archbishop undertook to give annually to the "bishop" of the Jews a cow, a pitcher of wine, two bushels of wheat, and an old mantle "for which he had no further use" ("quo abjecto deinceps indui non vult"; *ib.* No. 581). While originally the gifts of the archbishop were evidently a symbol of his protection, the description of the mantle clearly shows a desire to humiliate the Jews.

Persecutions, though less fierce than those of 1096, continued sporadically during the thirteenth century; the decisions of the Fourth Lateran Council (1215) were reaffirmed by various diocesan synods, including that of Mayence, held at Fritzlär in 1259. Just before the century dawned

the Crusaders murdered eight Jews in Boppard (1195); about 1206 the Jews of Halle were expelled and their houses burned; in 1221 twenty-six Jews were killed in Erfurt. The first positive blood accusation was made in Fulda in 1235, when thirty-two Jews were killed by Crusaders. The Jews of Halle and Magdeburg are said to have been mulcted to the extent of 100,000 marks by the archbishop; this, however, is probably an exaggeration. Occasionally rioters were punished; or, rather, the rulers fined the offending municipality a certain sum as compensation for the loss caused to their treasury by the killing and plundering of the Jews. Thus the city of Magdeburg paid to the archbishop 1,000 marks in connection with the outrages committed against the Jews in 1206. In 1246 King Conrad IV., in the name of his father, Emperor Frederick II., acquitted the citizens of Frankfort-on-the-Main of all responsibility for the riot of 1241, during which 180 Jews had been killed. Nevertheless the unprotected condition of the Jews, who were the victims alternately of mobs and of legitimate rulers, became so serious a source of disturbance, and the letting loose of the passions of the mob became so dangerous to public safety, especially in view of the weakness of the federal government, that measures for the protection of the Jews became a necessity. Thus King William, in a charter granted to the city of Goslar in 1252, promised expressly that he would not molest the Jews of that city or imprison them without cause (Aronius, *l.c.* No. 585). In 1255 he confirmed the peace agreement ("Landfrieden") promulgated by the Rhenish Federation, and in which the Jews were expressly included (*ib.* No. 620). The Bishop of Halberstadt made a treaty with that city in 1261, in which both contracting parties promised to protect the Jews, not to impose unlawful taxes upon them, and to allow them to leave the city whenever they chose (*ib.* No. 676). It would appear that this treaty was a consequence of the cruel treatment the Jews of Magdeburg had received from their archbishop earlier in the same year. The Abbess of Quedlinburg, under whose authority the Jews of that city lived, exhorted the citizens in the name

of Christianity not to do any harm to the Jews (1273; *ib.* No. 763).

In the margravate of Brandenburg, which was the nucleus of the Prussian monarchy, Jews are first mentioned in 1297, when the margraves Otto and Conrad promulgated a law for the Jews of Stendal. In Spandau Jews are mentioned in 1307; in the city

**Brandenburg.** of Brandenburg, in 1315; in Neuruppin, in 1329. The Jews of Berlin and Cöln (later incorporated with Berlin) are first mentioned in a law of

Margrave Waldemar, dated Sept. 15, 1317, which provides that in criminal cases the Jews shall be amenable to the city court of Berlin. The jurisdiction of this court over the Jews was extended to civil and police cases in 1320, and to cases of all kinds in 1323. This measure, however, seems to have been a temporary one, and was probably due to the desire of winning the city over to one of the claimants to the margravate after the death of Margrave Waldemar in 1319. When in 1324 Ludwig IV. gave Brandenburg to his son Ludwig the Elder, the measure was disregarded, for in the charter granted to the Jews of the margravate on Sept. 9, 1344, jurisdiction over the Jews was again reserved to the margrave's judges, except where a Jew had committed some flagrant offense ("culpa notoria perpetrata"). The Jews were further protected against exactions and arbitrary imprisonment; they might not be indicted unless two Jewish witnesses appeared against them as well as two Christians. They were allowed to take anything as a pledge provided they took it in the daytime, and they might take horses, grain, or garments in payment of debts (Sello, "Markgraf Ludwig des Aelteren Neumärkisches Judenprivileg vom 9. September, 1344," in "Der Baer, Zeitschrift für Vaterländische Gesch. und Alterthumskunde," 1879, No. 3; see abstract in "Allg. Zeit. des Jud." 1879, pp. 365 *et seq.*).

It seems that during the time of the Black Death the Jews in Brandenburg suffered as much as those elsewhere. Margrave Ludwig recommended the Jews of Spandau to the protection of their fellow citizens (Nov. 26, 1349). The city of Salzwedel sold the "Judenhof" (cemetery?) with the exception of the "Judenschule" (Steinschneider, "Hebr. Bibl." xxi. 24). The quitclaims granted by Margrave Ludwig in 1352 and by his brother Otto in 1361, for "what has happened to the Jews," clearly prove the perpetration of outrages against the latter ("Allg. Zeit. des Jud." 1879, p. 365). An obscure report speaks of an order issued by Margrave Ludwig to burn all the Jews of Königsberg (Grätz, "Gesch." vii. 378). But the exclusion of Jews from Brandenburg could not have lasted long, for in 1353 mention is made of the income which the margrave derived from the Jews of Müncheberg.

The Hohenzollern family, taking possession of the margravate in 1415, treated the Jews with fairness. Frederick I. confirmed their charter of 1344, and especially their right to sell meat, which the butchers' guilds often contested (Steinschneider, *l.c.* xxi. 24). About the middle of the fifteenth century expulsions took place in Brandenburg as elsewhere. In 1446 Elector Frederick II. ordered all Jews remaining in the margravate to be imprisoned and

their property confiscated. Soon afterward, however, it was decreed that the Jews should be readmitted; Stendal refused to obey the decree, but was finally compelled to yield to the margrave's wishes (1454; "Monatsschrift," 1882, pp. 34-39). The growing power of the margraves, who by 1488 had succeeded in breaking the opposition of the cities, brought greater security to the Jews, who, as willing taxpayers, were settled in various cities by the princes.

As late as Dec. 21, 1509, Margrave Joachim received Jews into his territory. In the year following a Christian who had stolen a monstrance from a church testified that he had been hired by the Jews to sell them a consecrated host; in consequence thirty-six Jews were burned at the stake in Berlin, while two who had accepted Christianity were beheaded (July 17, 1510; Grätz, "Gesch." ix. 99-100; "Zeitschrift für die Gesch. der Juden in Deutschland," ii. 21, 23). The Jews were then expelled from the margravate and their synagogues and cemeteries confiscated, as appears from an agreement between Margrave Joachim and the city of Tangermünde (Steinschneider, "Hebr. Bibl." xxi. 26).

The exclusion of the Jews from the Mark seems not to have lasted very long, for in 1544 the famous financier MICHEL JUD is found as owner of a house in Berlin, where he enjoyed the protection of Elector Joachim II. It appears that the espousal of the cause of the Reformation by the latter resulted in the repeal of the edict of expulsion; for the decree of expulsion having been due to the fact that the Jews had been accused of committing a crime which had been attended by the usual miraculous consequences, and Protestant views precluding belief in the miraculous phenomena alleged, the entire accusation was discredited and the edict repealed. Joachim II. employed also as financial adviser LIPPOLD of Prague, who upon the death of his protector became a victim of the policy which had made his master unpopular. Lippold was put to death under the charge that he had poisoned the elector (Jan. 28, 1573), and the Jews were again expelled from the territory (Grätz, "Gesch." ix. 474; "Jüdische Literaturblatt," 1875, p. 94). Meanwhile two Jews (in 1538 and 1541 respectively) had gained admission into Prussia (Königsberg), which the grand master Albert of Brandenburg, after his conversion to Protestantism, had declared a secular principality.

Under the Great Elector, Frederick William (1640-1688), individual Jews were admitted into large cities like Halberstadt, and the Jews in the Jülich territory were left undisturbed. Fi-

**Spirit of Tolerantion.** nally Brandenburg, including Berlin, was opened to some Jewish families that had been exiled from Vienna (1670). The edict of admission, dated May 21, 1671, opened to the Jews all the cities of the Mark, allowed them to deal in various goods, subjected them to the city authorities in civil affairs, and in criminal affairs placed them under the jurisdiction of the elector's courts. They were forbidden to lend money at usury, or import debased, or export good, specie. They were required to pay eight thaler annually

per family as protection money, but were exempted from the poll-tax (LEIBZOLL). They were granted freedom of worship, but were not permitted to build synagogues (Geiger, "Gesch. der Juden in Berlin," i. 6 *et seq.*). Complaints made by Christian merchants, however, soon resulted in restrictive measures; an edict of April 2, 1680, prohibited the Jews from dealing in hides; another of July 12, 1683, prohibited their dealing in silver and in specie. Their terms of toleration were limited to periods of twenty years, but renewal was always secured without any difficulty (Rönne and Simon, "Die Früheren und Gegenwärtigen Verhältnisse der Juden in den Sämtlichen Landestheilen des Preussischen Staates," p. 207), although frequently a census of the Jews was taken at which each was required to show his credentials.

In spite of this strictness in supervision, and in spite of the fact that the Jews protected by charter were very jealous of their privileges and assigned a clerk to assist the police in excluding those of their coreligionists who were undesirable, the number of Jews in Berlin as elsewhere increased. A law of Jan. 24, 1700, stipulated that the Jews should pay double the amount of the former tax of eight thaler for every licensed ("vergleitete") family, and 3,000 thaler annually as a community, while their exemption from the poll-tax was withdrawn. Those who had no license ("unvergleitete Juden") were required to pay double the amount for the time that they had been in the country, and were then to be expelled. A petition from the Jews was granted in a new regulation, issued Dec. 7, 1700, exempting them from the poll-tax again, but raising their annual tribute to 1,000 ducats.

Frederick III. (1688-1714), who in 1701 proclaimed himself King of Prussia, needed the Jews to assist him in raising the funds required to meet the expenses of his extravagant household. Therefore he evaded replying clearly to the demands of the Prussian states (1689) for the expulsion of the Jews who, in part under his father, had been allowed to settle in Königsberg, Memel, and Tilsit; he declared that such petitions had been frequently made, and it had been found impossible to carry out the wishes of the states (Jolowicz, "Gesch. der Juden in Königsberg," p. 24. Posen, 1867).

JOST LIEBMANN and Marcus Magnus, court Jews, enjoyed special privileges and were permitted to maintain synagogues in their own houses; and in 1712 a concession was obtained for the building of a communal house of worship in Berlin. A law of May 20, 1704, permitted the Jews of Brandenburg to open stores and to own real estate; and even the principle that the number of privileged Jews should not be increased was set aside in favor of those who could pay from 40 to 100 reichsthaler, such being allowed to transfer their privileges to a second and a third son (Jolowicz, *ib.* p. 46). On the other hand, the king was easily persuaded to take measures against the supposed blasphemies of the Jews. Thus the synagogue service was placed under strict police supervision (Aug. 28, 1703), that the Jews might not pronounce blasphemies against Jesus (Rönne and Simon, *l.c.* p. 208; Geiger, *l.c.* i. 17; Moses, "Ein Zweihundertjähriges Jubiläum," in "Jüdische Presse," Supplement, 1902, pp. 29 *et seq.*).

The king further permitted the reprinting of EISENMENGER'S "Entdecktes Judenthum" in his states, though the emperor had prohibited it.

Frederick William I. (1714-40) was despotic though well-meaning, and treated the Jews, against whom he had strong religious prejudices, very harshly. He renewed the order against the passage in the 'Alenu prayer supposed to contain blasphemies against Jesus (1716), and acted on the principle that the community should be responsible for the wrong-doings of every individual. Levin Veit, a purveyor for the mint, died in 1721, leaving liabilities to the amount of 100,000 thaler. The king ordered that all Jews should assemble in the synagogue; it was surrounded by soldiers, and the rabbi, in the presence of a court chaplain, pronounced a ban against any one who was an accomplice in Levin's bankruptcy. The two laws which Frederick issued regulating the condition of the Jews, one for Brandenburg, May 20, 1714, the other the "General Juden Privilegium", of Sept. 29, 1730, breathe the spirit of intolerance. The number of Jews was limited; a "Privilegium" could ordinarily be transferred only to one son, and even then only on condition that the latter possessed no less than 2,000 thaler; in the case of a second or third son the sum required (as well as the taxes for a marriage license) was much higher. Of foreign Jews only those possessing at least 10,000 thaler were admitted.

The king's general harshness of manner knew no bounds when he dealt with Jewish affairs. Thus he answered the petition of the Berlin congregation for the remission of the burial dues for poor Jews with a curt note to the effect that if in any case the dues were not paid the hangman should take the body on his wheelbarrow and bury it under the gallows. He insisted that the congregation of Berlin should elect Moses Aaron Lemberger as its rabbi; and when it finally obtained permission to elect another rabbi it was compelled to pay very heavily therefor. On the other hand, the king was far-sighted enough to give special liberties to Jewish manufacturers. Hirsch David Präger obtained (1730) permission to establish a velvet-manufactory in Potsdam, and so became the pioneer of the large manufacturing enterprises which rapidly developed under Frederick (Geiger, *l.c.* ii. 77 *et seq.*; Kälter, "Gesch. der Jüdischen Gemeinde zu Potsdam," p. 12, Potsdam, 1903; "Mittheilungen aus dem Verein zur Abwehr des Antisemitismus," 1897, pp. 337 *et seq.*).

FREDERICK II. (the Great) (1740-86), although a scoffer in religious matters, declared in an official edict (April 17, 1774) that he disliked the Jews ("vor die Juden überhaupt nicht portirt"). Earlier in his reign, in signing a "Schutzbrief" for the second son of a privileged Jew, he had said that this would be exceptional, because it was his principle that the number of Jews should be diminished (1747). Still, great statesman as he was, he utilized the commercial genius of the Jews to carry out his protectionist plans, and therefore, following in the footsteps of his father, he granted exceptional privileges to Jews who opened manufacturing establishments. Thus Moses Rics obtained an exclusive privilege for his

silk-manufactory in Potsdam (1764); later on others secured similar privileges, including Isaac Bernhard, Moses Mendelssohn's employer. While the Jews were thus benefited by the king's protectionist policy, they suffered from it in other ways. An edict of March 21, 1769, ordered that every Jew, before he married or bought a house, must buy from 300 to 500 thaler's worth of chinaware and export it.

When Frederick acquired Silesia (1742) he confirmed the Austrian legislation regarding the Jews (Berndt, "Gesch. der Juden in Gross-Glogau," p. 64, Glogau, n.d.). When he took part of the kingdom of Poland, in 1772, he was with great difficulty dissuaded from expelling the Jews, his aversion to whom was especially manifested in his refusal to confirm Moses Mendelssohn's election as a member of the Berlin Academy. His revised "Generalreglement und Generalprivilegium" of April 17, 1750 (Rönne and Simon, *l.c.* pp. 241 *et seq.*), was very harsh. It restricted the number of Jewish marriages, excluded the Jews from most of the branches of skilled labor, from dealing in wool and yarn, and from brewing and innkeeping, and limited their activity in those trades permitted to them. Of his many hostile orders may be mentioned one which held a congregation responsible if one of its members received stolen goods.

The short reign of Frederick William II. (1786-97) brought some slight relief to the Jews, as the repeal of the law compelling the buying of china, for which repeal they had to pay 4,000 thaler (1788). Individual regulations issued for various communities, as for Breslau in 1790, still breathed the medieval spirit; and a real change came only when Prussia, after the defeat at Jena (1806), inaugurated a liberal policy, a part of which was the edict

**Emancipation.** of March 11, 1812, concerning the civil status of the Jews (Rönne and Simon, *l.c.* pp. 264 *et seq.*). Its most important features were the declaration of their civic equality with Christians and their admission to the army. They were further admitted to professorships in the universities, and were promised political rights for the future.

The reaction following the battle of Waterloo and the fact that Frederick William III. (1797-1840) was himself a strict reactionary caused a corresponding change of conditions. Still the edict of 1812 remained valid with the exception of section viii., declaring the right of the Jews to hold professorships; this the king canceled (1822). But the law was declared to apply only to those provinces which had been under Prussian dominion in 1812; and so it came that twenty-two anomalous laws concerning the status of the Jews existed in the kingdom. This condition, aggravated by such reactionary measures as the prohibition against the adoption of Christian names (1828), led first to the promulgation of the law of June 1, 1833, concerning the Jews in the grand duchy of Posen—this was from the start a temporary measure—and finally to the law of July 23, 1847, which extended civil equality to all Jews of Prussia and gave them certain political rights. Although the constitutions of 1848 and 1850 gave the Jews full equality, the period of reaction, beginning

in the fifties, withdrew many of these rights by interpretation.

Frederick William IV. (1840-61), who declared in the beginning of his reign that he desired to exclude the Jews from military service, believed strongly in a "Christian" state. When his brother William I. (1861-88) became regent conditions began to improve; Jews were admitted to professorships and to the legal profession, but remained still practically excluded from military careers and from the service of the state. The last vestige of medievalism disappeared with the abolition of the OATH MORE JUDAICO in 1869. The history of the Jews in Prussia since 1870 is practically identical with that of the Jews of Germany. See, however, ANTI-SEMITISM.

Prussia has a population of 34,472,000, including 392,332 Jews (1900).

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D.

**PRUZHANY:** Russian town in the government of Grodno. It had a Jewish community at the end of the sixteenth century, when Joel Sirkes held his first rabbinate there. The community is first mentioned in Russian documents in 1593 ("Regesty i Nadpisi"). In 1628 the Council of Lithuania adopted a resolution that Pruzhany should be its permanent meeting-place, but the resolution seems not to have been adhered to. The number of its inhabitants in 1817 is given as 824; but it grew fast under Russian rule, and, notwithstanding the almost total destruction of the town by fire in 1863, it had, by 1865, a population of 5,455, of whom 2,606 were Jews. The last census (1897) showed a population of 7,634, of whom about 60 per cent were Jews.

The best-known rabbis of Pruzhany were: Abigdor b. Samuel (d. 1771, at the house of his son Samuel, the last rabbi of Wilna); Enoch b. Samuel Schick (went later to Shklov; died about 1800; great-grandfather of Elijah Schick, or "Lida'er"); Yom-Tob Lipmann (son of the preceding, and probably his successor); Elijah Hayyim b. Moses Meisel (about 1860; now [1905] rabbi of Lodz; born at Horodok, government of Wilna, Jan. 9, 1821); Jeruham Perlman (from 1871 to 1883; removed to Minsk); Elijah ha-Levi Feinstein (born in Starobin, government of Minsk, Dec. 10, 1842; successively rabbi of Starobin, Kletzk, Karelitz, and Khaslavich).

The district of Pruzhany had, in 1897, a population of 132,245, of whom about 12 per cent were Jews.

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H. R.

P. Wl.

**PRZEMYSL:** City of Galicia; once the capital of Red Russia. While Przemysl is referred to



by the Russian chronicler Nestor in the year 981, no mention of Jews in the city occurs until 1437 ("Akta Grodzkie," xiii., No. 682), and even then they are found there only sporadically, as in the other cities of Red Russia, with the exception of Lemberg. According to the earliest statistics, dating from 1542, eighteen Jewish families were then living at Przemysl, including seven house-owners, who paid annually, "et ratione Judaismi," a rent of 4 Polish gulden, their tenants paying 2 gulden.

The earliest legal regulation of the Jewish community at Przemysl was issued by King Sigismund August on March 20, 1559, and was signed by the

highest civil and ecclesiastical authorities. The Jews, who had long ("antiquitus") inhabited their own street, had the right of perpetual residence there; they might buy houses in that quarter from Christians, bequeath them, and enjoy all the commercial privileges of Christians. They were under the royal jurisdiction, *i.e.*, the waywode's court, which is mentioned in acts of the year 1576 as the "Jews' court"; and they had to pay the royal treasury 4 Polish gulden for each house. King Sigismund granted three other privileges to the Jews, which were in part confirmations and in part interpretations of the preceding ones.

It appears from a lawsuit of the year 1560 that the Jews then possessed a frame synagogue, said to have been founded by two wealthy Spanish immigrants. By permission of the chapter this structure was replaced in 1592 with one of stone.

On the accession of Stephen Bathori (June 27, 1576) the Jews obtained a second privilege, "ad bonum ordinem," determining the internal organization of the community and its relation to the state authorities. This statute, containing twelve sections, was granted about the same time to the Jews of Lemberg and Posen as well, and, together with a second ordinance, formed the basis for a new epoch in the status of the Polish Jews in general, who thenceforth enjoyed complete autonomy (comp. Schorr, "Organizacja Żydów w Polsce," p. 18, Lemberg, 1899). The two most important sections of this statute are the fifth and the tenth. According to the former, the directors might not be forced upon the community, but were to be chosen by the Jews and then confirmed by the waywode, while the latter section ruled that the waywode might not force a rabbi upon the community, but should merely have the right of approving or disapproving its choice (see LEMBERG).

The privileges of the Jews were confirmed by Sigismund III. on his accession to the throne (1587). The citizens, who at first did not oppose the permanent settlement of the Jews, entered into an agreement with them in 1595 to the effect that on the payment of 600 Polish gulden toward the fortification of the city the Jews should be exempt forever from any further payment for that purpose, and should receive aid from the city in case of need. These friendly relations were soon disturbed, however; and the complaint of the competition of the Jews, brought before the magistracy in 1608, marks the beginning of the economic struggle between them and the citizens. This struggle continued

until the fall of Poland, becoming more bitter and brutal in the course of time, and leading to prolonged lawsuits and to the ultimate ruin of both parties. In 1628 the citizens fell upon the Jews, plundered their shops, and even entered the hospital, causing damage to the Jews to the amount of 23,000 gulden.

In 1630 an event occurred which is still commemorated in one of the older synagogues by fasting and by the recitation of an elegy on the 30th of Adar. A Christian woman accused certain Jews of having persuaded her to steal a consecrated host. This declaration led to a riot, during which Moses (Mossko) Szmuklerz (= "braider") was imprisoned on suspicion, and was condemned to cruel tortures and the stake by the Grod court after a short trial, without the privilege of appeal. With his last breath he proclaimed his innocence, dying with the cry "Shema' Yisrael." The description of the tortures in the documents agrees with that of an elegy composed by the contemporary Moses ha-Medaqdek (comp. Lazar in "Ha-Asif," vol. iv., part ii., pp. 192-198, Warsaw, 1887, and Kaufmann, *ib. v.*, part ii., pp. 125-130, *ib.* 1889). This unjust verdict of an incompetent court seems to have caused great excitement among the Jews throughout Poland; and on the accession of King Ladislaus IV. a special clause relating to competent courts was inserted in the usual act of the confirmation of privileges of the Jews throughout Poland, probably through the intervention of the COUNCIL OF FOUR LANDS, this clause containing unmistakable allusions to the case at Przemysl.

In 1637 almost the entire ghetto, with the exception of the synagogue, was destroyed by a conflagration. A royal decree was issued in the following year for the reestablishment of the community, which had a new source of income from about twenty-six of the neighboring towns and villages; these were required to pay regular taxes to the central community at Przemysl for the privilege of holding divine service, burying their dead, etc. It was also enacted that the rabbi of Przemysl should be regarded as the final authority, and should receive 3 florins a year from each innkeeper.

The economic relations between the Jews and the citizens were regulated after many lawsuits by an important contract made in 1645, and remaining in force, almost without change, until 1772. This contained eighteen paragraphs, in which the individual municipal guilds clearly defined the boundaries within which Jewish merchants and artisans might ply their vocations. The former privileges of the Jews were thus abrogated, and they were subsequently forced to pay from time to time even for these limited concessions.

The Jews of Przemysl did not suffer during the Cossack disturbances of 1648 and 1649, when they took part in defending the city, as is reported by Nathan Hannover in his "Yewen Mezulah," nor during the Polish-Swedish war, although the city was besieged twice. A trustworthy source (Pufendorf, "De Rebus a Carolo Gustavo Gestis," p. 138, Nuremberg, 1696) says that some Jewish divisions fought beside the Polish soldiers at the San River.

near Przemysl, and another authority ("Teatrum Europaeum," vii. 820, Frankfort-on-the-Main, 1685) states that a Jew acting for a colonel was captured by the Swedes in the siege, this story being confirmed by documents in the archives. Although the city did not suffer, the consequences of the war were disastrous to the Jews, who were ruined by the war taxes and by plunderings on the part of the Polish soldiers quartered in the city; so that in 1661, to raise a larger loan, the community was obliged to mortgage its synagogue to the nobility. According to a statistical document of 1662, there were eighty Jewish merchants in the city, mostly small dealers, some braiders, apothecaries, and grocers, and one dealer in guns, armor, and war material.

During the last three decades of the seventeenth century and throughout the eighteenth the economic condition of the Jews grew steadily worse, in consequence of the increasing taxes and contributions which they had to pay to assure their existence, obliging them to contract enormous debts among both the nobility and the clergy. The Jews were finally ruined by a conflagration which destroyed the entire ghetto in 1678, leading to a series of debtors' suits. They were so impoverished that they even thought of leaving the city, when King John Sobieski (1674-96) extended the time for the payment of their debts. King Augustus II., who had confirmed their former privileges in 1700, exempted the Jews for twenty years from all taxes paid for their right to brew mead and beer, which were among the principal articles of commerce of Przemysl; but ten years later he repealed his decree. The community was further disrupted by internal dissensions; and on account of the increasing taxes which the directors found themselves obliged to levy in order to pay the debts due the clergy and the nobility, so many Jews left the ghetto that the waywode forcibly checked the emigration. The unfortunate condition of the Jews in the middle of the eighteenth century is shown only too clearly by the debt of 141,750 Polish gulden which they owed the nobility in 1773.

In 1746 Jesuit students attacked the ghetto of Przemysl, as those of other cities, plundered the synagogue, ruined the costly vessels, and tore up the Torah scrolls, scattering the pieces in the streets. They destroyed also the greater part of the valuable archives, which contained priceless documents of the waywode's court, only a few of the original copies of the privileges being saved. The extent of the damage is indicated by the fact that after tedious negotiations the Jesuits finally paid an indemnity of 15,000 Polish gulden. According to statistics of the year 1765, there were at that time about 2,418 Jews in Przemysl.

During the first half of the nineteenth century, when the city was under Austrian rule, the Jews suffered as much as ever from heavy taxes; but after the promulgation of the "Staatsgrundgesetze" in 1867 the community was able to develop more freely.

Of historic interest is the reference to the physician Marcus Niger, who lived at Przemysl at the end of the sixteenth century, and enjoyed the special favor of the king. He officiated also as the

president of the community, and is mentioned in the records with the title "honestus." A "Doctor Henzel, son of Rebekah," is mentioned in a document of the year 1659. A very valuable pinkes of the tailors' gild, dating from the middle of the seventeenth century, contains important data showing that as early as the beginning of that century there were regularly incorporated Jewish working men's gilds, as exclusive as the Christian gilds, and with similar organizations.

The following rabbis and scholars of Przemysl are noteworthy: Moses b. Abraham Katz (a pupil of מ"ר ה"ר ש"ל, and the author of "Matteh Mosheh," "Pene Mosheh," and many other works); Simon Wolf (son of R. Meir Nikolsburg of Prague, the author of a work entitled "Sha'ar Simeon"; later rabbi at Posen, Vienna, and Prague; d. 1632); Joshua b. Joseph (later rabbi at Lemberg; author of "Magineh Shelomoh" and "Pene Yehoshua"; d. 1648); Isaac Eizik (son-in-law of the preceding); Aryeh Löb (son of R. Zechariah Mendel and brother of R. Zebi Hirsch; later rabbi at Vienna and Cracow; d. 1671); R. Joseph (author of "Zofnat Pa'aneah," printed in 1679); Joseph Segal (son of Moses Harif; previously "resh metibta" at Lemberg; d. 1702); Mendel Margoloth (d. April 2, 1652); Joshua Feivel Te'omim (son of R. Jonah, who wrote the "Kikyon de-Yonah"; an act of the Council of Four Lands was signed by him in 1713); Hayyim Jonah Te'omim (son of the preceding; later rabbi at Breslau); Samuel Schmelka (son of R. Menahem Mendel and father-in-law of R. Hayyim ha-Kohen Rapoport of Lemberg; d. 1713); Ezekiel Michael (son of Samuel Schmelka; an enthusiastic adherent of R. Jacob Eybeschütz; d. 1771); Aryeh Löb (son of the preceding; later rabbi at Lemberg; d. 1810); Joseph Asher (pupil of R. Samuel Saler of Lemberg; d. 1826); Asher Enzel (son-in-law of the preceding); Samuel Heller; Lipa Meisels; Isaac Aaron Etinger (later rabbi at Lemberg; d. 1891); Isaac Schmelkes (now, 1905, rabbi at Lemberg).

The Jews of the city number (1905) about 15,000 in a total population of 40,000. The community supports the following institutions: three principal synagogues, eight chapels, two Talmud Torah schools, three bath-houses, people's kitchen, hospital, infirmary, three women's societies, a Yad Haruzim (working men's union), a Zweikreuzer-Verein for the relief of poor school-children, and several other philanthropic societies.

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D.

M. SCH.

**PSALMOMANCY:** The employment of the Psalms in incantations. The general use of the Bible for magic purposes has been discussed under **BIBLIOMANCY**. Inasmuch as the employment of the Psalms is mentioned there, a brief summary, together with certain supplementary material, will suffice in this article. Next to the Torah, the Psalms were especially popular in magic, since they formed the real book of the people, one which they knew and loved as a book of prayers; and prayers had, ac-

according to the popular opinion of the ancients, extremely close affinities with incantations. As early as the second century Ps. xci. was called "The Song Against Demons"; and the same statement holds true of Ps. iii. (Yer. Shab. 8b, 21; Sheb. 15b; and parallel passages). The former psalm, which is still recited at funerals, was found inscribed in a tomb at Kertch (Blau, "Das Alt-Jüdische Zauberwesen," in "Jahresbericht der Landesrabbinerschule in Budapest," 1898, p. 96); and the beginning of it occurs together with Rom. xii. 1 and I John ii. 1 on a Greek papyrus amulet, which was undoubtedly buried with the dead (Heinrich, "Die Leipziger Papyrusfragmente der Psalmen," p. 31, Leipsic, 1903).

Tablets inscribed with verses of the Psalms or of the Bible generally, and found in great numbers in recent years, must have been regarded as a means of protection for both the living and the dead, whether the charms were Jewish or Christian in origin, as, for instance, amulets inscribed with the Lord's Prayer. The recitation of Ps. xxix. was recommended to avert the peril of drinking uncovered water in the dark on Wednesday evening or on Sabbath eve (Pes. 112a). In ancient times the scrolls of the Law, when worn out, were placed in the grave of a scholar (Meg. 26b); and the papyrus books, which are almost without exception defective, are obtained from graves.

No other ancient examples of this use of the Psalms are known; but in the Middle Ages the employment of the Psalms in all the vicissitudes of life was so extensive and detailed (comp. JEW. ENCYC. iii. 202-205, *s.v.* BIBLIOMANCY) that there is no doubt that it was based on ancient custom, especially as a similar use of the Psalms for magic purposes existed among the Syrians and the European Christians in the early medieval period (comp. Kayser, "Gebrauch von Psalmen zur Zauberei," in "Z. D. M. G." xlii. 456-462—a veritable Syriac "Shimmush Tehillim"; Meyer, "Aberglaube des Mittelalters," pp. 145 *et seq.*, Basel, 1884). The recitation of Ps. xvi. and cix. was regarded as a means of detection of thieves (Meyer, *l.c.* p. 230); and the Psalms were also employed in the ORDEAL (Herzog-Hauck, "Real-Encyc." vii. 34). In all probability the origin of the employment of the Psalms in magic is essentially Jewish.

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J.

L. B.

**PSALMS:** Name derived from the Greek *ψαλμός* (plural *ψαλμοί*), which signifies primarily playing on a stringed instrument, and secondarily the composition played or the song accompanied on such an instrument. In the Septuagint (Codex Alexandrinus) *ψαλτήριον* is used, which denotes a large stringed instrument, also a collection of songs intended to be sung to the accompaniment of strings (harp). These terms are employed to translate the Hebrew "mizmor" and "tehillim." The exact derivation and meaning of the former are uncertain. It would seem that, etymologically denoting "paraphrase," it owes its signification of "psalm," "song," or "hymn" to the circumstance that it is found prefixed to the superscriptions of a number of psalms. The word "tehillim" is a plural, not occurring in

Biblical Hebrew, from the singular "tehillah" = "song of praise." It is thus a fitting title for the collection of songs found in the "Ketubim" or Hagiographa (the third main division of the Hebrew canon), and more fully described as "Sefer Tehillim," or the "Book of Psalms." "Tehillim" is also contracted to "tillim" (Aramaic, "tillin").

—**Biblical Data:** In the printed Hebrew Bible the Book of Psalms is the first of the Ketubim; but it did not always occupy this position, having formerly been preceded by Ruth (B. B. 14b; Tos. to B. B. *l.c.*). Jerome, however ("Prologus Galeatus"), has another order, in which Job is first and the Psalms second, while Sephardic manuscripts assign to Chronicles the first and to the Psalms the second place (comp. 'Ab. Zarah 19a). The Book of Psalms is one of the three poetic books denoted as **תנ"ך** (EMaT = Job [Iyyob], Proverbs [Mishle], and Psalms [Tehillim]) and having an accentuation (see ACCENTS IN HEBREW) of their own.

The Sefer Tehillim consists of 150 psalms divided into five books, as follows: book i. = Ps. i.-xli.; ii. = Ps. xlii.-lxxii.; iii. = Ps. lxxiii.-lxxxix.; iv. = Ps. xc.-cvi.; v. = Ps. cvii.-cl., the divisions between these books being indicated by doxologies (Ps. xli. 14 [A. V. 13]; lxxii. 19 [18-19]; lxxxix. 53 [52]; cvi. 48). The conclusion of book ii. is still further marked by the gloss **כלו תפלות דוד בן ישי** = "The prayers of David, the son of Jesse, are ended." Of the 150 psalms 100 are ascribed, in their superscriptions, to various authors by name: one, Ps. xc., to Moses; seventy-three to David; two, lxxii. and cxxvii., to Solomon; twelve, l. and lxxiii. to lxxxiii., to Asaph; one, lxxxviii., to Heman; one, lxxxix., to Ethan; ten to the sons of Korah (eleven if lxxxviii., attributed also to Heman, is assigned to them). In the Septuagint ten more psalms are credited to David. Sixteen psalms have other (mostly musical) headings. According to their contents, the Psalms may be grouped as follows: (1) hymns of praise, (2) elegies, and (3) didactic psalms.

**Hymns of praise:** These glorify God, His power, and His loving-kindness manifested in nature or shown to Israel, or they celebrate the Torah, Zion, and the Davidic kingdom. In this group are comprised the psalms of gratitude, expressing thankfulness for help extended and refuge found in times of danger and distress. The group embraces about one-third of the Psalter.

**Elegies:** These lend voice to feelings of grief at the spread of iniquity, the triumph of the wicked, the sufferings of the just, the "humble," or the "poor," and the abandonment of Israel. In this category are comprehended the psalms of supplication, the burden of which is fervent prayer for the amelioration of conditions, the restoration of Israel to grace, and the repentance of sinners. The line of demarcation between elegy and supplication is not sharply drawn. Lamentation often concludes with petition; and prayer, in turn, ends in lamentation. Perhaps some of this group ought to be considered as forming a distinct category by themselves, and to be designated as psalms of repentance or penitential hymns; for their key-note is open confession of sin and transgression prompted by ardent repentance, precluding the yearning for forgiveness. These are

distinct from the other elegies in so far as they are inspired by consciousness of guilt and not by the gnawing sense of unmerited affliction.

**Didactic Psalms:** These, of quieter mood, give advice concerning righteous conduct and speech, and caution against improper behavior and attitude. Of the same general character, though aimed at a specific class or set of persons, are the imprecatory psalms, in which, often in strong language, shortcomings are censured and their consequences expatiated upon, or their perpetrators are bitterly denounced.

Most of the 150 psalms may, without straining the context and content of their language, be assigned to one or another of these three (or, with their subdivisions, seven) groups. Some scholars would add another class, viz., that of the king-psalms, *e.g.*, Ps. ii, xviii, xx, xxi, xlv, lxi, lxxii, and others. Though in these king-psalms there is always allusion to a king, they as a rule will be found to be either hymns of praise, gratitude, or supplication, or didactic songs. Another principle of grouping is concerned with the character of the speaker. Is it the nation that pours out its feelings, or is it an individual who unburdens his soul? Thus the axis of cleavage runs between national and individual psalms.

In form the Psalms exhibit in a high degree of perfection charm of language and wealth of metaphor as well as rhythm of thought, *i.e.*, all of the variety of parallelism. The prevailing scheme is the couplet of two corresponding lines. The triplet and quatrain occur also, though not frequently. For the discussion of a more regular metrical system in the Psalms than this parallelism reference is made

to J. Ley ("Die Metrischen Formen der Hebräischen Poesie," 1866; "Grundzüge des Rhythmus der Hebräischen Poesie," 1875), Bickell ("Carmina V. T. Metrica," 1882; and in "Z. D. M. G." 1891-94), Grimme ("Abriss der Biblisch-Hebräischen Metrik," *ib.* 1896-97), and Ed. Sievers ("Studien zur Hebräischen Metrik," Leipzig, 1901; see also "Theologische Rundschau," 1905, viii. 41 *et seq.*). The refrain may be said to constitute one of the salient verbal features of some of the psalms (comp. Ps. xlii. 5, 11; xliii. 5; xlvi. 7, 11; lxxx. 3, 7, 19; cvii. 8, 15, 21, 31; cxxxvi., every half-verse of which consists of "and his goodness endureth forever"). Several of the psalms are acrostic or alphabetic in their arrangement, the succession of the letters of the Hebrew alphabet occurring in various positions—the beginning of every verse, every hemistich, or every couplet; in the last-mentioned case the letters may occur in pairs, *i.e.*, in each couplet the two lines may begin with the same letter. Ps. cix. has throughout eight verses beginning with the same letter. Occasionally the scheme is not completely carried out (Ps. ix.-x.), one letter appearing in the place of another (see also Ps. xxv., xxxvii., cxi., cxii.).

The religious and ethical content of the Psalms may be summarized as a vivid consciousness of God's all-sustaining, guiding, supreme power. The verbal terms are often anthropomorphic; the similes, bold (*e.g.*, God is seated in the heavens with the

earth as His footstool; He causes the heavens to bow down; He scatters the enemies of His people; He spreads a table). God's justice and mercy are the dominant notes in the theology of the Psalms.

His loving-kindness is the favorite theme of the psalmists. God is the Father who loves and pities His children. He lifts up the lowly and defeats the arrogant. His kingdom endures for ever. He is the Holy One.

The heavens declare His glory: they are His handiwork. The religious interpretation of nature is the intention of many of these hymns of praise (notably Ps. viii., xix., xxix., lxxv., xciii., civ.). Man's frailty, and withal his strength, his exceptional position in the sweep of creation, are other favorite themes. Sin and sinners are central to some psalms, but even so is the well-assured confidence of the God-fearing. Repentance is the path-pointer to the forgiving God. Ps. i., for instance, rings with an Isaianic protest against sacrificial ritualism. The sacrifices of God are a broken spirit. Often the nation is made to speak; yet the "I" in the Psalms is not always national. Individualization of religion is not beyond the horizon. Nor is it true that the national spirit alone finds expression and that the perfect man pictured is always and necessarily conceived of as a son of Israel. The universalistic note is as often struck. The imprecations of such psalms as cix. are not demonstrations of the vindictiveness of narrow nationalism. Read in the light of the times when they were written (see PSALMS, CRITICAL VIEW), these fanatical utterances must be understood as directed against Israelites—not non-Jews. Ps. xv. is the proclamation of an ethical religion that disregards limitations of birth or blood. Again, the "poor" and the "meek" or "humble," so often mentioned—"poverty" or humility being found even among God's attributes (xviii. 35)—are Israelites, the "servants of YHWH," whose sufferings have evoked Deutero-Isaiah's description (Isa. liii.). The "return of Israel" and the establishment of God's reign of justice contemporaneously with Israel's restoration are focal in the eschatology of the Psalms, treated as a whole. But perhaps this method of regarding the Psalms as virtually reflecting identical views must be abandoned, the reasons for which are detailed in PSALMS, CRITICAL VIEW.

—**In Rabbinical Literature:** The richest in content and the most precious of the three large Ketubim (Ber. 57a), the Sefer Tehillim is regarded as a second Pentateuch, whose virtual composer was David, often likened to Moses (Midr. Teh. ch. i.). "Moses gave [Israel] the five books of the Torah, and to correspond with them [בְּנֵינֵרָם] David gave them the Sefer Tehillim, in which also there are five books" (*ib.*). Its sacred character as distinct from such books as the "Sifre Homerus" (works of Hermes, not Homer) is explicitly emphasized (Midr. Teh. *l.c.*; Yalk. ii. 618, 678). The Psalms are essentially "songs and laudations" (שִׁירוֹת וְתוֹשֵׁבְחוֹת). According to Rab. the proper designation for the book would be "Halleluyah" (Midr. Teh. *l.c.*), because that term comprehends both the Divine Name and its glorification, and for this reason is held to be the best of the ten words for praise occurring in the



Psalms. These ten words, corresponding in number to the ten men who had a part in composing the Psalms, are: "berakah" (benediction); HALLEL; "tefillah" (prayer); "shir" (song); "mizmor" (psalm); "neginah" (melody); "nazeah" (to play on an instrument); "ashre" (happy, blessed); "hodot" (thanks); "halleluyah" (*ib.*).

Ten men had a share in the compilation of this collection, but the chief editor was David (B. B. 15a; Midr. Teh. i.). Of the ten names two variant lists

are given, namely: (1) Adam, Moses, **Compos-** Asaph, Heman, Abraham, Jeduthun, **tion of the** Melchizedek, and three sons of Korah; **Psalter.** (2) Adam, Moses, Asaph, Heman,

Abraham, Jeduthun, David, Solomon, the three sons of Korah counted as one, and Ezra (B. B. 14b; Cant. R. to verse iv. 4; Eccl. R. to vii. 19; sometimes for Abraham, Ethan ha-Ezrahi is substituted). Adam's psalms are such as refer to cosmogony, creation. Ps. v., xix., xxiv., xcii. (Yalk. ii. 630) were said to have been written by David, though Adam was worthy to have composed them.

The division into five books known to the Rabbis corresponded with that observed in modern editions. The order of the Psalms was identical with that of modern recensions; but the Rabbis suspected that it was not altogether correct. Rabbi Joshua ben Levi is reported to have desired to make alterations (Midr. Teh. xxxvii.). Moses was credited with the authorship of eleven psalms, xc.-c. (*ib.* xc.). They were excluded from the Torah because they were not composed in the prophetic spirit (*ib.*). Ps. xxx. ("at the dedication of the house") was ascribed to David as well as to Ezra (*ib.* xxx.). Twenty-two times is "ashre" found in the Psalms; and this recalls the twenty-two letters of the Hebrew alphabet (*ib.* i.). "Barki nafshi" occurs five times in Ps. ciii., recalling the analogy with the Pentateuch (*ib.* ciii.). Ps. xxix. names יהוה eighteen times, in analogy with the eighteen benedictions of the SHEMONEH 'ESREH (*ib.* xxix.). Ps. cxxxvi. is called "Hallel ha-Gadol" (Pes. 118a), to which, according to some, the songs "of degrees" also belong. The ordinary "Hallel" was composed of Ps. cxiii.-cxviii. (Pes. 117a).

The Masorah divides the book into nineteen "se-darim," the eleventh of these beginning with Ps. lxxviii. 38 (see Masoretic note at end of printed text).

One Palestinian authority, R. Joshua b. Levi, counts only 147 psalms (Yer. Shab. 15). According to Grätz ("Psalmen," p. 9), this variance was due to the effort to equalize the number of psalms with that of the Pentateuchal pericopes according to the triennial cycle. Ps. i. and ii. were counted as one in Babylon (Ber. 9b, 10a; as in the LXX.). Ps. x. 15 belonged to ix. (Meg. 17b). The concluding verse of Ps. xix. was added to Ps. xviii. (Ber. 9b); xlii. and xliii. were counted as one (see Fürst, "Kanon," p. 71). Ps. lxxviii. was divided into two parts comprising verses 1 to 37 and 38 to 72 respectively (Kid. 30a). Ps. cxiv. and cxv. were united (see Kimhi, commentary on Ps. cxiv.), and cxviii. was divided into two. Psalms whose authors were not known, or the occasion for whose composition was not indicated, were described as "orphans" (מזמורה יתומה; 'Ab. Zarah 24b).

According to Talmudic tradition, psalms were sung by the Levites immediately after the daily libation of wine; and every liturgical psalm was sung in three parts (Suk. iv. 5). During the intervals between the parts the sons of Aaron blew three different blasts on the trumpet (Tamid vii. 3). The daily psalms are named in the order in which they were recited: on Sunday, xxiv.; Monday, xviii.; Tuesday, lxxxii.; Wednesday, xciv.; Thursday, lxxxii.; Friday, xciii.; and Sabbath, xcii. (Tamid *l.c.*).

This selection shows that it was made at a time when Israel was threatened with disaster (see RASHI on Suk. 55a). The fifteen "Songs of Degrees"

were sung by the Levites at the Feast of Tabernacles, at the festive drawing of water. Ps. cxxxv. and cxxxvi. were recited antiphonally by the officiating liturgist and the people. As New-Year psalms, lxxxii. and the concluding verses of xxix. were used (R. H. 30b). Those designated for the semiholy days of Sukkot are enumerated in Suk. 55a. Massek. Soferim xviii. 2 names those assigned for Passover. At New Moon a certain psalm (number not given in the Talmud) was sung in the Temple (Suk. 55a); Soferim names Ps. cv. with the concluding verses of civ. For Hanukkah Ps. xxx. is reserved (Soferim xviii. 2). From Sotah ix. 10 (see Tosefta *ad loc.*) it is apparent that at one time Ps. xlv. constituted a part of the Temple morning liturgy, while xxx. was sung during the offering of the First-Fruits. The same psalm, as well as iii. and xci., was sung to the accompaniment of musical instruments on the occasion of the enlargement of Jerusalem (Shebu. 14a).

—**Critical View:** The Book of Psalms may be said to be the hymn-book of the congregation of Israel during the existence of the Second Temple, though not every psalm in the collection is of a character to which this designation may apply.

By earlier critics advancing this view of the nature of the Psalms it was held that they were hymns sung in the Temple either by the Levites or by the people. Later scholars have modified this opinion in view of the circumstance that the participation of the people in the Temple ritual was very slight and also because the contents of many of the psalms are such that their recitation at sacrificial functions is not very probable (*e.g.*, Ps. xl. and l., which have a certain anti-sacrificial tendency). While B. Jacob (in Stade's "Zeitschrift," 1897, xvii.) insists that the Psalter is a hymn-book for the congregation assisting at or participating in the sacrificial rite, and as such must contain also liturgical songs intended for individuals who had to bring offerings on certain occasions, others maintain that, while a number of the hymns undoubtedly were of sacerdotal import and, consequently, were intended to be sung in the Temple, many were written for intonation at prayer in the synagogue. In this connection the determination of the reference in the so-called "I" psalms is of importance.

The discovery of the Hebrew text of Ecclesiasticus (Sirach) has caused Nöldeke (Stade's "Zeitschrift," 1900, xx.), on the strength of the observation that in Eccles. (Sirach) li. 2-29 the "I" refers

to Ben Sira, to urge that the "I" psalms must similarly be construed as individual confessions. The traditional view was that David, the reputed author of most of these "I" psalms, was in them unbosoming his own feelings and relating his own experiences. It is more probable, however, that, while the "I" in some instances may have its individual significance, on the whole this personal pronoun has reference to the "congregation of Israel" or to a circle or set of congregants at prayer, the "pious," the "meek," the "righteous." The metrical reconstruction of the Psalms (see Baethgen, "Commentar," 3d ed.) promises to throw light on this problem, as the assumption is well grounded that hymns written for or used on public liturgical occasions had a typical metrical scheme of their own (comp. "Theologische Rundschau," viii., Feb., 1905). At all events, some of the psalms must have served at private devotion (*e.g.*, Ps. cxli.), as, indeed, the custom of hymn-singing at night-time by some of the pious is alluded to (*ib.* lix., xcii., cxix., cxlix.).

On the other hand, many of the didactic psalms remind one of the general type of gnomic anthologies. It seems more likely that these

**Didactic Psalms.** were recited, not sung, and were learned by heart for ethical instruction and guidance. That the "alphabetical" psalms were not intended originally for liturgical uses may be inferred at least from Ps. cxi.

Most of this class reflect the study-room of the scholar, and lack entirely the spontaneity of the worshipful spirit. There are good reasons for regarding Ps. i. as a prologue, prefaced to the whole collection by its latest editors, who were not priests (Sadducees), but scribes (Pharisees) interested in the rise and establishment of synagogal worship as against the sacerdotal liturgy of the Temple. If so regarded, Ps. i. reveals the intention of the editors to provide in this collection a book of instruction as well as a manual of prayer.

The existing Psalter is a compilation of various collections made at various times. The division into several parts was not in every case altogether due to a desire to imitate the structure of the Pentateuch. Books i. (Ps. i.-lxi.), ii. (Ps. lxi.-lxxii.), and iii. (Ps. lxxiii.-lxxxix.) are marked as separate collections by doxologies, a fact which points to their separate compilation. The doxology which now divides books iv. and v. after Ps. cvi. has the appearance of being the beginning of another psalm (comp. I Chron. xvi., where it occurs at the close of the interpolation verses 8 to 36). It is impossible to determine the date at which these older collections may have been put together. Book i., containing "David" psalms (originally without Ps. i. and ii.), may have been the first to be compiled. In books ii. and iii. (Ps. lxxii.-lxxxix.) several older and smaller compilations seem to be represented, and that, too, in some disorder. The (a) "David" hymns (*ὑμνοι* = תהלות; *ib.* li.-lxxii.) are clearly distinct from the (b) songs of the sons of Korah (xliii.-xlix.), (c) "Asaph" songs (l., lxxiii.-lxxxiii.), and (d) later supplements of promiscuous psalms (lxxxiv.-lxxxix.). It is noteworthy that in the "David" hymns duplicates of psalms are found, incorporated also in book i. (Ps. liii. = xiv.; lxx. = xl. 14-18; lxxi.

1-3 = xxxi. 2-4), while lvii. 8 *et seq.* is duplicated in book v. (cviii. 2-6). Another peculiarity of this book is the use of "Elohim" for "יהוה," except in the supplement (lxxxiv.-lxxxix.).

Comparison of the texts of the duplicate psalms, as well as the circumstance that these duplicates occur, indicates the freedom with which such collections were in existence, each with variant content. Book iv. is distinct in so far as it contains, with the exception of three psalms (xc. "of Moses"; ci., ciii. "of David"; but in the Septuagint nine more), only anonymous ones. The character of the doxology (see above) suggests that this book was separated from the following only to carry out the analogy with the Pentateuch. Books iv. and v. are characterized by the absence of "musical" superscriptions and instructions. In book v. the group comprising cvii. to cix. is easily recognized as not organically connected with that composed of cxx.-cxxxiv. It is possible that the liturgical character and use of cxiii. to cxviii. (the [Egyptian] "Hallel") had necessitated the redaction of the "Hallel" psalms separately. The "Songs of Degrees" (see below) must have constituted at one time a series by themselves. The metrical arrangement is the same in all, with the exception of cxxxii. The rest of book v. is composed of loose "Halleluyah" psalms, into which have been inserted "David" psalms (cxxxviii.-cxliv.) and an old folk-song (cxxxvii.).

As to who were the compilers of these distinct collections it has been suggested that an inference might be drawn in the case of the psalms marked "to the sons of Korah" or "to Asaph, Heman, Ethan, Jeduthun," respectively. But the  $\aleph$  prefixed to the superscription in these cases is plainly not a "lamed auctoris," the names being those of the leaders of the choir-gilds (established, according to Chronicles, by David). The headings in which

$\aleph$  occurs merely indicate that the hymns were usually sung by the "Lamed Auctoris." choristers known as "sons of Korah," etc., or that the psalm constituting a part of the repertoire of the singers so named was to be sung according to a fixed melody introduced by them. These choir-masters, then, had collected their favorite hymns, and, in consequence, these continued to be named after their collector and to be sung according to the melody introduced by the gild. It has also been urged as explaining the terms לְמֹשֶׁה לְדָוִד ("unto David," "unto Moses") that a certain melody was known by that term, or a collection happened to be labeled in that way. It is, however, manifest that in some instances the superscription admits of no other construction than that it is meant to name the author of the psalm (Moses, for instance, in Ps. xc.), though such expressions as "David song," "Zion song" = "יהוה song" may very well have come into vogue as designations of sacred as distinguished from profane poems and strains. Still, one must not forget that these superscriptions are late additions. The historical value of the note לְדָוִד (= "unto David") is not greater than that of others pretending to give the occasion when and the circumstances under which the particular psalm was

composed. The variants in these superscriptions in the versions prove them to be late interpolations, reflecting the views of their authors.

By tradition David was regarded as the writer of most of the psalms, even the other names occurring in the captions being construed to be those of singers under his direction (David Kimḥi, Commentary on Psalms, Preface). He was held to be also the editor of the Biblical Book of Psalms. But this ascription of authorship to him is due to the tendency to connect with the name of a dominating personality the chief literary productions of the nation. Thus

**Date of Psalter.** Moses figures as the lawgiver, and the author of the Pentateuch; Solomon, as the "wise" man and, as such, the writer of the Wisdom books; David, as the singer and, in this capacity, as the composer of hymns and as the collector of the Psalms as far as they are not his own compositions.

When the Book of Psalms first assumed its present form is open to discussion. Certain it is that the New Testament and Josephus presuppose the existence of the Biblical Psalter in the form in which it is found in the canon. This fact is further corroborated by the date of the so-called "Psalms of Solomon." These are assigned to about 68 B.C.; a fact which indicates that at that period no new psalms could be inserted in the Biblical book, which by this time must have attained permanent and fixed form as the Book of Psalms of David. It is safest then to assign the final compilation of the Biblical book to the first third of the century immediately preceding the Christian era.

Concerning the date of the two psalms lxxix. and cxlvi., I Maccabees furnishes a clue. In I Macc. vii. 17, Ps. lxxix. 2 is quoted, while cxlvi. 4 is utilized in I Macc. ii. 63. These psalms then were known to a writer living in the time of the Hasmonean rulers. He construed Ps. lxxix. as applying to the time of Alcimus. As remarked above, the historical superscriptions are worthless for the purpose of fixing the chronology, even if the concession be made that some of these pretendedly historical notes antedate the final compilation of the Psalter and were taken from the historical romances relating the lives of the nation's heroes, in which, according to prevailing ancient literary custom, poetry was introduced to embellish prose (comp. Ex. xv.; I Sam. ii.), as indeed Ps. xviii. is found also in II Sam. xxii.

By comparison with what is known of the events of Jewish internal and external history during the last centuries before the destruction of the Second Temple, critical scholars have come to the conclusion that the political and religious circumstances and conflicts of these turbulent times are reflected in by far the greater number of psalms. Most of the 150 in the Biblical book, if not all

**Reflection of History.** of them, are assigned a post-exilic origin. Not one among competent contemporaneous scholars seriously defends the Davidic authorship of even a single psalm; and very few of the recent commentators maintain the pre-exilic character of one or the other song in the collection. Of exilic compositions Ps. cxxxvii. is perhaps the only specimen. To the Per-

sian period some psalms might be assigned, notably the "nature" psalms (*e.g.*, viii., xix.), as expressive of monotheism's opposition to dualism. But there is no proof for this assumption. Still a goodly number of psalms must have been composed in pre-Maccabean years. Some psalms presuppose the existence and inviolability of the Temple and the Holy City (for instance, xlvi., xlviiii., lxxvi.). Ps. iii., iv., xi., and lxii. might reflect the confidence of pious priests before the Maccabean disturbances.

But it is obvious that other psalms refer to the trickery and treachery of the house of Tobias (Ps. lxii.). The Maccabean revolution—with its heroism on the one hand, its cowardice on the other, its victories, and its defeats—has supplied many a hymn of faith and defiance and joy. The **חסידיים** and **צדיקים**—the "faithful," the "righteous," the "meek"—find voice to praise God for His help and to denounce the "wicked," the foreign nations that have made common cause with Syria (see lxxiv., lxxxiii., cxviii., and cxlix.). Ps. xlv. and lxxvii. point to events after the death of Judas Maccabeus; Ps. lv. and others seem to deal with Alcimus. The establishment of the Hasmoncan dynasty on the throne and the conflicts between PHARISEES (nationalists and democrats) and SADDUCEES (the representatives of aristocratic sacerdotalism) have left their

impress on other hymns (Ps. cx. 1-4, **Reflex** "Shim'on" in acrostic). Some of the **of Politics.** psalms are nothing less than the pronouncements of the Pharisees (ix., x., xiv., lvi., lviii.). Dates can not be assigned to the greater number of psalms, except in so far as their content betrays their character as Temple or synagogal hymns, as eschatological constructions, or as apocalyptic renderings of ancient history or of mythology.

Synagogal liturgy and strictly regulated Temple ceremonial are productions of the Maccabean and post-Maccabean conflicts. Apocalyptic ecstasy, didactic references to past history, and Messianic speculations point to the same centuries, when foreign oppression or internal feuds led the faithful to predict the coming glorious judgment. The "royal" or "king" psalms belong to the category of apocalyptic effusions. It is not necessary to assume that they refer to a ruling king or monarch. The Messianic king warring with the "nations"—another apocalyptic incident—is central in these psalms. The "Aniyim" and the "Anawim" are the "meek" as opposed to the "Gewim" and "Azim" (which readings must often be adopted for "Goyim" and "Ammim"), the "proud" and "insolent." The former are the (Pharisaic) pious nationalists battling against the proud (Sadducean) violators of God's law; but in their fidelity they behold the coming of the King of Glory, the Messianic Ruler, whose advent will put to flight and shame Israel's foreign and internal foes.

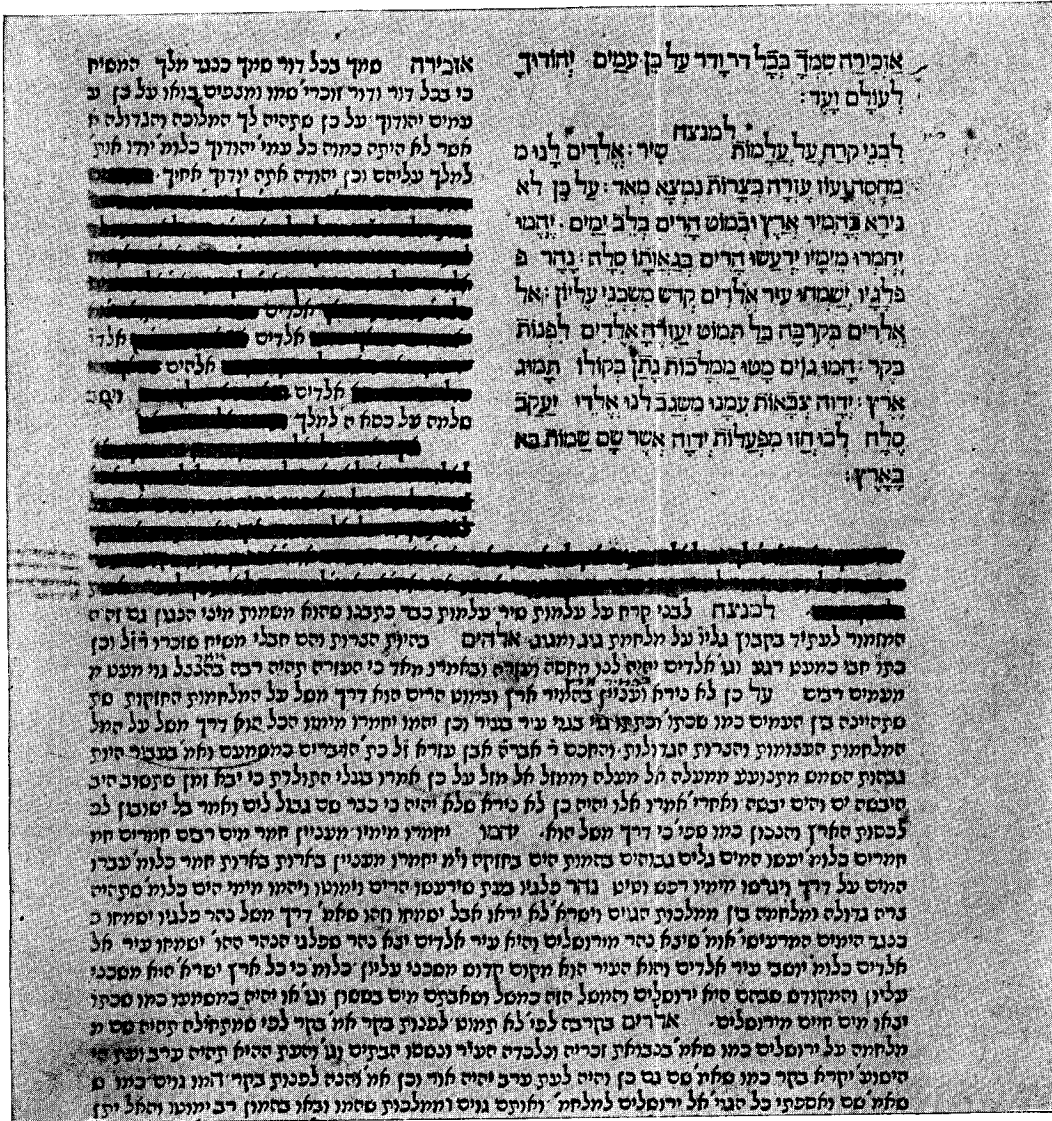
The "Songs of Degrees" are pilgrim songs, which were sung by the participants in the processions at the three pilgrim festivals; all other explanations are fanciful. David Kimḥi in his commentary quotes the usual interpretation that these songs were sung by the Levites standing on the fifteen steps



between the court of the women and that of the Israelites. But he also suggests that they refer to the post-exilic redemption, being sung by those that "ascend" from captivity. In fact, Kimhi often reveals a very clear perception of the psalms of the post-exilic origin.

The text is often corrupt. It contains interpola-

those of Duhm and Baethgen; also Grätz, "Psalmen," Introduction). According to Grätz (*l.c.* p. 61), such combinations of two psalms in one was caused by the necessities of the liturgical services. It is not unlikely that some psalms were chanted responsively, part of the Levites singing one verse, and the others answering with the next.



PART OF A CENSORED PAGE FROM PSALMS, WITH KIMHI'S COMMENTARY, NAPLES, 1487. (From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

tions, marginal glosses transposed into the body of psalms, quotations not in the original, liturgical glosses, notes, and intentional alterations. Consonantal interchanges abound. Many of the psalms are clearly fragmentary torsos; others, as clearly, are composed of two or more disjointed parts drawn from other psalms without connection or coherence (comp. the modern commentaries, especially

In the synagogues the Psalms were chanted antiphonally, the congregation often repeating after every verse chanted by the precentor the first verse of the psalm in question. "Halleluyah" was the word with which the congregation was invited to take part in this chanting. Hence it originally prefaced the Psalms, not, as in the Masoretic text, coming at the end. At the conclusion of the psalm

the "makre" or precentor added a doxology ending with וַאמְרוּ אָמֵן ("and say ye Amen"), whereupon the congregation replied "Amen, Amen" ("Monatsschrift," 1872, p. 481). The synagogal psalms, according to this, then, are cv., cvi., cvii., cxl., cxii., cxiii., cxiv., cxvi., and cxvii. (the shortest of all psalms), cxviii., cxxxv., cxxxvi., cxlvi.-cl.

Concerning the musical accompaniment less is known. Boys seem to have been added to the men's chorus ('Ar. 13b). Twelve adult Levites constituted the minimum membership of a chorus; nine of these played on the "kinnor," two on the "nebel," and one on the cymbals (*ib.* ii. 3-5). Singing seems to have been the principal feature of their art, the instruments being used by the singers for their self-accompaniment only. The kinnor, according to Josephus, had ten strings and was struck with a plectrum ("Ant." vii. 12, § 3), while the nebel had twelve notes and was played with the fingers. This information is not confirmed by what is known of the "lyra" or "kithara" of the Greeks. Jewish coins display lyres of three strings, and in a single instance one of five strings. Tosef., 'Ar. ii. gives the kinnor seven strings. According to Ps. xcii. 3, there must have been known a ten-stringed instrument. The Jerusalem Talmud agrees with Josephus in assigning the nebel to the class of stringed instruments (Yer. Suk. 55c; 'Ar. 13b). But it seems to have had a membranous attachment or diaphragm to heighten the effect of the strings (Yer. Suk. *l.c.*). The nebel and the "alamot" (I Chron. xv. 20; Ps. xlviii.; Ps. ix., corrected reading) are identical (see Grätz, *l.c.* p. 71). The flute, "halil," was played only on holy days ('Ar. ii. 3). The Hebrew term for choir-master was "menazzeah." See also CYMBALS.

**Musical Accompaniment.** Fifty-seven psalms are designated as מוֹמֹר; this is a word denoting "paragraph," hence a new beginning. Thirty psalms are designated as שִׁיר (= "song"), probably indicating that the psalm was actually sung in the Temple. Thirteen psalms are labeled מִשְׁבִּיל, the meaning of which word is doubtful (see Hebrew dictionaries and the commentaries). Six psalms are superscribed מִכְתָּם—another puzzle—three times with the addition עַל תְּשׁוּחָה, once עַל שׁוֹשַׁן עֲדוּת (lx.), and in lvi. with עַל יוֹנָתַן עֲדוּת. Five psalms are called תְּפִלָּה = "prayer" (xvii., xl., lxxxvi., cii., cxlii.). Two psalms are marked לְהִזְכִּיר = "to remember" (xxxviii., lxx.), the meaning of which is not known. Ps. c. is designated by לְתוֹרָה = "for thanksgiving," probably indicating its use in the liturgy as a hymn for the thank-offering. Ps. clv. is marked תְּהִלָּה = "jubilee song or hymn," indicating its content. Ps. lx. has לְלַמֵּד, probably a dittogram for לְדָוִד = "for David." Ps. lxxxviii. has the heading לְעֲנֹתַי, which seems to be also a dittogram of the preceding עַל מַחֲלַת. Ps. vii. has another enigmatical caption (see commentaries).

**BIBLIOGRAPHY:** The most modern commentaries are those by Duhm, in *K. H. C.*; Baethgen (3d ed.), in Nowack's *Handcommentar*; and Wellhausen, in *S. B. O. T.* Cheyne's translation (1900) and introduction (1891) give the latest literature up to those dates.

E. G. H.

**PSALMS, MIDRASH TO (Midrash Tehillim):** Haggadic midrash, known since the eleventh century, when it was quoted by Nathan of Rome in his "Aruk" (*s.v.* סִפְרֵי), by R. Isaac b. Judah ibn Ghayyat in his "Halakot" (1b), and by Rashi in his commentary on I Sam. xvii. 49, and on many other passages. This midrash is called also "Agadat Tehillim" (Rashi on Deut. xxxiii. 7 and many other passages), or "Haggadat Tehillim" ("Aruk," *s.v.* סִפְרֵי, and in six other passages). From the twelfth century it was called also "Shoher Tob" (see Midrash Tehillim, ed. Buber, Introduction, pp. 35 *et seq.*), because it begins with the verse Prov. xi. 29, "Shoher tob," etc. The true midrash covers only Ps. i.-cxviii.; and this is all that is found either in the manuscripts or in the first edition (Constantinople, 1512). In the second edition (Salonica, 1515) a supplement was added covering, with the exception of two psalms, Ps. cxix.-cl. The author of this supplement was probably R. Mattithiah Yizhari of Saragossa, who collected the scattered haggadot on Ps. cxix.-cl. from the Yalkut, adding comments of his own. Since there are in the Yalkut no haggadic interpretations of Ps. cxxiii. and cxxxi., the author of the supplement included no haggadic sentences on these two psalms. This omission has been supplied by Buber, in his very full edition of the Midrash Tehillim, by printing, under the superscription of the two psalms, collectanea from the Pesikta Rabbati, Sifre, Numbers Rabbah, and the Babylonian Talmud, so that the midrash in its present form covers the entire Book of Psalms.

The name of the editor and the date of the redaction of the true midrash (Ps. i.-cxviii.) can not now be determined. The assumption that R. Johanan or R. Simon, the son of R. Judah ha-Nasi, edited it can not be substantiated (comp. Buber, *l.c.* pp. 3-4). It may, on the contrary, be shown that the midrash is not the work of a single editor. There are many passages containing the same thought. Substantially the same haggadot appear in different forms in different passages,

**A Composite Work.** *e.g.*, Ps. vii., No. 6 and Ps. xviii., No. 13; Ps. xviii., No. 25 and Ps. xcvi., No. 3; Ps. xviii., No. 26 and Ps. ciii., No. 2; Ps. xxvii., No. 7 and Ps. xciv., No. 5; Ps. xlv., No. 4 and Ps. c., No. 4; Ps. xci., No. 6 and Ps. civ., No. 3.

It has been said that the date of the redaction of the midrash can not be determined. Haggadic collections on the Psalms were made at a very early time, and are mentioned several times in the Talmudim and in Genesis Rabbah, *e.g.*, Yer. Kil. ix. 32b; Yer. Ket. xii. 3, 35a; Gen. R. xxxiii. 2; Kid. 33a (comp. Rashi *ad loc.*). But it can not possibly be assumed that the haggadah collections on the Psalms are identical with the present Midrash Tehillim, since the latter contains many elements of later date. It can not be denied, however, that much material from those old collections is included in the present midrash. It must therefore be assumed that parts of the old collections had been preserved among the later haggadists. Then, when a midrash to the Psalms was undertaken together with the other midrashim, homilies and comments on single



TITLE-PAGE FROM MIDRASH TEHILLIM, PRAGUE, 1613.  
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

verses were collected from the most diverse sources, and were arranged together with the earlier haggadic material on the Psalms, following the sequence of the Psalms themselves. In the course of time this collection was supplemented and enlarged by the additions of various collections and editors, until the Midrash Tehillim finally took its present form. Its definitive completion must, according to Zunz, be assigned to the last centuries of the period of the Geonim, without attempting to determine an exact date. But Zunz's assumption, that the midrash was compiled in Italy, can not be accepted.

The work was edited in Palestine, as appears from the language, style, and manner of haggadic interpretations. Nearly all the amoraim mentioned in it are Palestinians, and the few Babylonian amoraim referred to, *e.g.*, R.

Hisda, are mentioned also in Yerushalmi (comp. Buber, *l.c.* p. 32, note 131).

The midrash contains homilies on the Psalms and comments on single verses and even on single words. The homilies are as a rule introduced with the formula "as Scripture says." In only a few cases are they introduced as in the other midrashim, with the formula "Rabbi N. N. has begun the discourse," or "Rabbi N. N. explains the Biblical passage." Among the comments on single verses are many which are based on the difference of "keri" and "ketib" as well as on the variant spellings of words, plene and defective. Many words, also, are explained according to the numerical value of the letters (ΓΕΜΑΤΡΙΑ) or by analysis of their component parts (ΝΟΤΑΡΙΚΟΝ) as well as by the substitution of other vowels ("al-tikri"; comp. the collation of all these passages in Buber, *l.c.* p. 10a, b). The midrash is prone to interpreting numbers, contributing likewise thereby important observations on the number of the Psalms and of the sections of the Pentateuch as well as on the number of verses in various Psalms. Thus it enumerates 175 sections of the Pentateuch, 147 psalms (Midr. Teh. to Ps. xix. 22), and nine verses in Ps. xx. (Midr. Teh. to Ps. xx. 2).

The midrash contains, besides, a number of stories, legends, parables, proverbs, and sentences, with many ethical and halakic maxims. Of the interesting myths may be mentioned that of Remus and

Romulus, to suckle whom God sends a she-wolf (Midr. Teh. to Ps. x. 6; **Legends and Myths.** Buber, *l.c.* p. 45a), and the legend of Emperor Hadrian, who wished to measure the depth of the Adriatic Sea (Midr. Teh. to Ps. xciii. 6; Buber, *l.c.* p. 208a, b). Among the proverbs which are found only in this midrash may be mentioned the following: "Walls have ears" (Midr. Teh. to Ps. vii. 1; Buber, *l.c.* p. 31b), *i.e.*, care should be taken in disclosing secrets even in a locked room (comp. Rashi in Ber. 8b, who quotes this proverb). "Wo to the living who prays to the dead; wo to the hero who has need of the weak; wo to the seeing who asks help of the blind; and wo to the century in which a woman is the leader" (Midr. Teh. to Ps. xxii. 20; Buber, *l.c.* p. 96b). Many a custom may be traced to this midrash, *e.g.*, that of not drinking any water on the Sabbath be-

fore the evening (Tur and Shulhan 'Aruk, Oraḥ Hayyim, 291; comp. Midr. Teh., ed. Buber, p. 51b, note 48).

**BIBLIOGRAPHY:** *Midrash Tehillim*, ed. Buber, Introduction, Wilna, 1891; J. Theodor, *Ueber S. Buber's Midrasch Tehillim*, reprinted from the *Menorah, Literaturblatt, Hamburg*; Zunz, *G. V.* pp. 266-268.

W. B.

J. Z. L.

**PSALMS OF SOLOMON, THE:** Pseudepigraphic work not contained in the Septuagint (and therefore not included in the Apocrypha). At present it exists only in Greek and in translations made from the Greek; but it is probable that it was written originally in Hebrew. It is Palestinian, and Hebrew was the natural language for a Palestinian Jew; the rude and sometimes unintelligible character of the Greek and the fact that a number of its obscurities may be ascribed to a misunderstanding of Hebrew words make it probable that the Greek work is a translation of a Hebrew original. Thus, for example, the impossible τὸ εἰπεῖν ("to say"; לֵאמֹר) of ii. 29 may easily have arisen from a miswriting or misunderstanding of לָמַר (for לְמַר; "to change"; comp. Hos. iv. 7); and the future tense in ii. 12 and elsewhere may be due to a false interpretation of the Hebrew imperfect. It is uncertain when and why the psalms were ascribed to Solomon; the simplest explanation is that as David was reckoned the author of most of the canonical psalms, this later production was ascribed to Solomon, who stood next to David in literary glory, and was the titular author of two psalms of the Psalter.

The book consists of eighteen psalms, the contents of which may be summarized as follows: suffering inflicted by foreign invasion (*i.*, viii.); desecration of Jerusalem and the Temple, death in Egypt of the invader (ii.); debauchery of Jewish "men-pleasers" (iv.); recognition of God's justice in rewarding the pious and in punishing the wicked (iii., vi., ix., x., xiii., xiv., xv.); expectation of and prayer for divine intervention (vii., xi., xii., xvi.); description of the Messiah (xvii., xviii.).

A definite mark of date is given by the mention (ii. 30, 31) of Pompey's death (48 B.C.). The political situation depicted (the delivery of the city to the invader, the slaughter of the Jews, and the pollution of the Temple) answers fairly well to the account of Pompey's conquest (63 B.C.) given by Josephus ("Ant." xiv. 3, § 4); and there is no need to suppose a reference to Antiochus Epiphanes or Herod. The composition of the psalms may be assigned to 45 B.C., or, less exactly, to the period 70-40 B.C. The date of the Greek translation is uncertain.

The description of the internal situation reflects the struggle between the Pharisees and the Sadducees. The author is a Pharisee, devoted to the Law, with a high moral standard, but animated by a bitter hatred of the "wicked" Sadducees, whose ethical failings he doubtless exaggerates, and by hostility to the Hasmonean dynasty (viii. 18-26).

The Messiah is a son of David (in opposition to the Maccabean priest-kings and the Levitical Messiah [see MESSIAH]), a man without supernatural power, raised up by God to purge Jerusalem and to reign in peace over all nations. The description of him is taken largely from the Prophets and the

Psalter. He is called in the text (xvii. 36) "the lord Messiah," or "anointed one, lord" (*χριστός κύριος*), which is perhaps a clerical error for "the anointed of the Lord," the common expression. This conception of his character, destined to be permanent, is a return, natural under the circumstances, to the Old Testament representation (see MESSIAH).

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T.

**PSALTERY.** See HARP AND LYRE.

**PSANTIR, JACOB BEN ZELIG:** Rumanian historical writer; born at Botoshani June 6, 1820; died in Bucharest March 22, 1901. From his childhood he devoted himself to the study of music, and at an early age he became conductor of a band of traveling Gipsy musicians. Once Psantir and his band were invited to play at a festival given in the monastery of Neamtz. A dispute arose between the guests on the Jewish question, some of them maintaining that all the Rumanian Jews were foreign-born. Psantir was then asked how long his family had lived in Rumania. He answered, "for several centuries, as may be seen by tumulary inscriptions found in the cemetery of Botoshani."

This incident determined Psantir's subsequent career. He began to write a history of his family, but as he proceeded with it his ambition moved him to enlarge the scope of his work until it finally embraced the history of the Jews of Rumania. For five years, though possessing very limited means, he traveled throughout Rumania, visiting the cemeteries and studying the communal documents. The results of his labors were published in two works written in Judæo-German, and respectively entitled "Dibre ha-Yamim la-Arzoṭ Rumania" (Jassy, 1871) and "Korot ha-Yehudim be-Rumania" (Lemberg, 1873). A Rumanian edition of both works was published at Bucharest in 1877.

Psantir is the author also of two works which remain in manuscript: "Ha-Sablanut ha-Datit be-Rumania," on religious tolerance in Rumania, and "Ha-Ḳosem," on magicians and their villainies.

**BIBLIOGRAPHY:** *Ozar ha-Sifrut*, iii. 86 et seq.

S.

I. B. R.

**PSEUDEPIGRAPHA:** Literally "books having false titles," fraudulently or erroneously ascribed to the authors whose names they bear. Thus Dionysius of Halicarnassus speaks of "pseudepigraphic orations" of Demosthenes; that is, orations commonly attributed to Demosthenes, and included in collective editions of his works, but not really by him ("De Admirabili Vi Dicendi in Demosthene," ch. lvii.). Similarly Serapion, Bishop of Antioch (190-203), says concerning the Gospel of Peter: "We receive Peter and the other apostles even as Christ; but the writings ["Pseudepigrapha"] which are falsely inscribed with their names we reject" (in Eusebius, "Hist. Eccl." vi. 12).

By Protestant scholars the term "Pseudepigrapha" is employed to designate a class of extra-

canonical writings, in the main of Jewish origin, which Catholics, in accordance with ancient Christian usage, generally call Apocrypha (see JEW. ENCYC. ii. 1b, s.v. APOCRYPHA, § 1, end). Many of these writings are pseudonymous; but others are anonymous, so that the name "Pseudepigrapha" is applicable to the whole class only "a potiori." Those who introduced it doubtless had primarily in mind the apocalypses, such as IV Esdras, in which the ascription of authorship to some famous man of ancient times is an essential part of the fiction.

The books included under the name "Pseudepigrapha" are many and various; several of the most important have been brought to light in recent times, and fresh discoveries are continually being made. The most noteworthy of these writings are enumerated in the articles APOCRYPHA and APOCALYPSE. See also SIBYLLINES and the separate articles on the several books.

T.

G. F. M.

**PSEUDO-ARTAPANUS.** See ARTAPANUS.

**PSEUDO-MESSIAHS:** Persons who claim to be the deliverers of Israel divinely appointed to bring about the establishment of the promised Messianic kingdom. Some of the pseudo-Messiahs who have arisen at various epochs were impostors seeking to exploit the credulity of the masses for selfish purposes; others, victims of their own beliefs or delusions. All of them had as their goal the restoration of Israel to its native land. Some sought to accomplish this through penitence, fasting, and prayer, and looked forward to miracles to assist them; others appealed to arms. In connection with their Messianic rôle, some enacted the part of religious reformers, introducing innovations and even trying to subvert the existing Judaism. As there existed a belief in two Messiahs

**Two** —an Ephraïtic Messiah, who would  
**Messiahs.** be the forerunner of the Davidic Messiah—there appear among the pseudo-Messiahs both those who claim to be the Messiah of the house of David and those who pretend to be the Messiah, son of Joseph. Their influence was mostly local and temporary; some, however, succeeded in attracting large numbers of followers, and created movements that lasted for considerable periods. The effects of these Messianic movements were pernicious. Many of these Messiahs and their followers lost their lives in the course of their activities; and they deluded the people with false hopes, created dissensions, gave rise to sects, and even lost many to Judaism.

The pseudo-Messiahs begin to appear with the end of the Hasmonean dynasty, when Rome commenced its work of crushing the independence of Judea. For the maintenance of the endangered state the people looked forward to a Messiah.

From Josephus it appears that in the first century before the destruction of the Temple a number of Messiahs arose promising relief from the Roman yoke, and finding ready followers. Josephus speaks of them thus: "Another body of wicked men also sprung up, cleaner in their hands, but more wicked in their intentions, who des-

troyed the peace of the city no less than did these murderers [the Sicarii]. For they were deceivers and deluders of the people, and, under pretense of divine illumination, were for innovations and changes, and prevailed on the multitude to act like madmen, and went before them in the wilderness, pretending that God would there show them signs of liberty" (Josephus, "B. J." ii. 13, § 4; *idem*, "Ant." xx. 8, § 6). Matt. xxiv. 24, warning against "false Christs and false prophets," gives testimony to the same effect. Thus about 44, Josephus reports, a certain impostor, Theudas, who claimed to be a prophet, appeared and urged the people to follow him with their belongings to the Jordan, which he would divide for them. According to Acts v. 36 (which seems to refer to a different date), he secured about 400 followers. Cuspius Fadus sent a troop of horsemen after him and his band, slew many of them, and took captive others, together with their leader, beheading the latter ("Ant." xx. 5, § 1).

Another, an Egyptian, is said to have gathered together 30,000 adherents, whom he summoned to the Mount of Olives, opposite Jerusalem, promising that at his command the walls of Jerusalem would fall down, and that he and his followers would enter and possess themselves of the city. But Felix, the procurator (c. 55-60), met the throng with his soldiery. The prophet escaped, but those with him were killed or taken, and the multitude dispersed (*ib.* xx. 8, § 6; "B. J." ii. 13, § 5; see also Acts xxi. 38). Another, whom Josephus styles an impostor, promised the people "deliverance and freedom from their miseries" if they would follow him to the wilderness. Both leader and followers were killed by the troops of Festus, the procurator (60-62; "Ant." xx. 8, § 10). Even when Jerusalem was already in process of destruction by the Romans, a prophet, according to Josephus suborned by the defenders to keep the people from deserting, announced that God commanded them to come to the Temple, there to receive miraculous signs of their deliverance. Those who came met death in the flames ("B. J." vi. 5, § 3).

Unlike these Messiahs, who expected their people's deliverance to be achieved through divine intervention, Menahem, the son of Judas the Galilean and grandson of Hezekiah, the leader of the Zealots, who had troubled Herod, **Menahem ben Judah**, was a warrior. When the war broke out he attacked Masada with his band, armed his followers with the weapons stored there, and proceeded to Jerusalem, where he captured the fortress Antonia, overpowering the troops of Agrippa II. Emboldened by his success, he behaved as a king, and claimed the leadership of all the troops. Thereby he aroused the enmity of Eleazar, another Zealot leader, and met death as a result of a conspiracy against him (*ib.* ii. 17, § 9). He is probably identical with the Menahem b. Hezekiah mentioned in Sanh. 98b, and called, with reference to Lam. i. 17, "the comforter ["*menahem*"] that should relieve" (comp. Hamburger, "R. B. T." Supplement, iii. 80).

With the destruction of the Temple the appearance of Messiahs ceased for a time. Sixty years later a politico-Messianic movement of large pro-

portions took place with Bar Kokba at its head. This leader of the revolt against Rome was hailed as Messiah-king by Akiba, who referred to him Num. xxiv. 17: "There shall come forth a star out of Jacob, and a scepter shall rise out of Israel, and shall smite through the corners of Moab," etc. (Yer. Ta'an. iv. 7; Lam. R. to Lam. ii. 2), and Hag. ii. 21, 22: "I will shake the heavens and the earth and I will overthrow the thrones of kingdoms. . . ." (Sanh. 97b). Although some, as Johanan b. Torta (Lam. R. to Lam. ii. 2), doubted his Messiahship, he seems to have carried the nation with him for his undertaking. After stirring up a war (133-135) that taxed the power of Rome, he at last met his death on the walls of Bethar. His Messianic movement ended in defeat and misery for the survivors (see **BAR KOKBA AND BAR KOKBA WAR**).

The unsuccessful issue of the Bar Kokba war put an end for centuries to Messianic movements; but Messianic hopes were none the less cherished. In accordance with a computation found in the Talmud the Messiah was expected in 440 (Sanh. 97b) or 471 ('Ab. Zarah 9b). This expectation in connection with the disturbances in the Roman empire attendant upon invasions, may have raised up the Messiah who appeared about this time in Crete, and who won over the Jewish population to his movement. He called himself Moses, and promised to lead the people, like the ancient Moses, dryshod through the sea back to Palestine.

**Moses of Crete.** His followers, convinced by him, left their possessions and waited for the promised day, when at his command many cast themselves into the sea, some finding death, others being rescued. The pseudo-Messiah himself disappeared (Socrates, "Historia Ecclesiastica," vii. 38; Grätz, "Gesch." 3d ed., iv. 354-355).

The pseudo-Messiahs that followed played their rôles in the Orient, and were at the same time religious reformers whose work influenced Karaism. At the end of the seventh century appeared in Persia Ishaq ben Ya'qub Obadiah Abu 'Isa al-Isfahani of Isfahan (for other forms of his name and for his sect see "J. Q. R." xvi. 768, 770, 771; Grätz, *l. c.* v., notes 15 and 17). He lived in the reign of the Omniad calif 'Abd al-Malik ibn Marwan (684-705). He claimed to be the last of the five forerunners of the Messiah and to have been appointed by God to free Israel. According to some he was himself the Messiah. Having gathered together a large number of followers, he rebelled against the calif, but was defeated and slain at Rai. His followers claimed that he was inspired and urged as proof the fact that he wrote books, although he was ignorant of reading and writing. He founded the first sect that arose in Judaism after the destruction of the Temple (see **ISHAQ BEN YA'QUB OBADIAH ABU 'ISA AL-ISFAHANI**).

Ishaq's disciple Yudghan, called "Al-Ra'i" (= "the shepherd of the flock of his people"), who lived in the first half of the eighth century, declared himself to be a prophet, and was by his disciples regarded as a Messiah. He came from Hamadan, and taught doctrines which he claimed to have received through prophecy. According to Shahrastani, he opposed the belief in anthropomor-

phism, taught the doctrine of free will, and held that the Torah had an allegorical meaning in addition to its literal one. He was thus, according to Grätz (*l.c.* v. 467), a Jewish Motazilite. He admonished his followers to lead an ascetic life, to abstain from meat and wine, and to pray and fast often, following in this his master Abu 'Isa. He held that the observance of the Sabbath and festivals was merely a matter of memorial. After his death his followers formed a sect, the Yudghanites, who believed that their Messiah had not died, but would return (comp. Grätz, *l.c.* note 17, § 4, 18, § 1; Hebr. ed., iii. 503, 511).

Between 720 and 723 a Syrian, Serene (his name is given variously in the sources as Sherini, Sheria, Serenus, Zonorina, Sa'ura; see Grätz, *l.c.*

**Serene.** v. 401-402), appeared as the Messiah.

The immediate occasion for his appearance may have been the restriction of the liberties of the Jews by the calif Omar II. (717-720) and his proselytizing efforts. On the political side this Messiah promised the expulsion of the Mohammedans and the restoration of the Jews to the Holy Land. He had followers even in Spain, where the Jews were suffering under the oppressive taxation of their new Arab rulers; and many left their homes for the new Messiah. Like Abu 'Isa and Yudghan, Serene also was a religious reformer. He was hostile to rabbinic Judaism. His followers disregarded the dietary laws, the rabbinically instituted prayers, and the prohibition against the "wine of libation"; they worked on the second day of the festivals; they did not write marriage and divorce documents according to Talmudic prescriptions, and did not regard the Talmudic prohibition against the marriage of near relatives (see Grätz, *l.c.* note 14). Serene was arrested. Brought before Calif Yazid, he declared that he had acted only in jest, whereupon he was handed over to the Jews for punishment. His followers were received back into the fold upon giving up their heresy.

Under the influence of the Crusades the number of Messiahs increased, and the twelfth century records many of them. One appeared in France (*c.* 1087), and was slain by the French; another appeared in the province of Cordova (*c.* 1117), and one in Fez (*c.* 1127). Of these three nothing is known beyond the mention of them in Maimonides' "Iggeret Teman."

The next important Messianic movement appears again in Persia. David Alroy or Alroi, who was born in Kurdistan, about 1160 declared himself a

**David Alroy.** Taking advantage of his personal popularity, the disturbed and weakened condition of the calif-ate, and the discontent of the Jews,

who were burdened with a heavy poll-tax, he set out upon his political schemes, asserting that he had been sent by God to free the Jews from the Mohammedan yoke and to lead them back to Jerusalem. For this purpose he summoned the warlike Jews of the neighboring district of Adherbaijan and also his coreligionists of Mosul and Bagdad to come armed to his aid and to assist in the capture of Amadia. From this point his career is enveloped in legend. His movement failed; and he is said to have been

assassinated, while asleep, by his own father-in-law. A heavy fine was exacted from the Jews for this uprising. After his death Alroy had many followers in Khof, Salmas, Tauris, and Maragha, and these formed a sect called the Menahemists, from the Messianic name "Menahem," assumed by their founder. See **ALROY**, or **ALROI**, **DAVID**.

Soon after Alroy an alleged forerunner of the Messiah appeared in Yemen (in 1172) just when the Mohammedans were making determined efforts to convert the Jews living there. He declared the misfortunes of the time to be prognostications of the coming Messianic kingdom, and called upon the Jews to divide their property with the poor. This pseudo-Messiah was the subject of Maimonides' "Iggeret Teman." He continued his activity for a year, when he was arrested by the Mohammedan authorities and beheaded—at his own suggestion, it is said, in order that he might prove the truth of his mission by returning to life.

With Abraham ben Samuel **ABULAFIA** (b. 1240; d. after 1291), the cabalist, begin the pseudo-Messiahs whose activity is deeply influenced by their cabalistic speculations. As a result of his mystic studies,

**Abulafia** came to believe first that he was a prophet; and in a prophetic book which he published in Urbino (1279) he declared that God had spoken to him. In Messina, on the island of Sicily, where he was well received and won disciples, he declared himself (in a work which he published Nov., 1284) to be the Messiah and announced 1290 as the year for the Messianic era to begin. Solomon ben Adret, who was appealed to with regard to Abulafia's claims, condemned him, and some congregations declared against him. Persecuted in Sicily, he went to the island of Comino near Malta (*c.* 1288), still asserting in his writings his Messianic mission. His end is unknown. Two of his disciples, Joseph Gikatilla and Samuel, both from Medinaceli, later claimed to be prophets and miracle-workers. The latter foretold in mystic language at Ayllon in Segovia the advent of the Messiah.

Another pretended prophet was Nissim ben Abraham, active in Avila. His followers told of him that, although ignorant, he had been suddenly endowed, by an angel, with the power to write a mystic work, "The Wonder of Wisdom," with a commentary thereon. Again an appeal was made to Solomon ben Adret, who doubted Nissim's prophetic pretension and urged careful investigation. The prophet continued his activity, nevertheless, and even fixed the last day of the fourth month, Tammuz, 1295, as the date for the Messiah's coming. The credulous prepared for the event by fasting and almsgiving, and came together on the appointed day. But instead of finding the Messiah, some saw on their garments little crosses, perhaps pinned on by unbelievers to ridicule the movement. In their disappointment some of Nissim's followers are said to have gone over to Christianity. What became of the prophet is unknown.

After the lapse of a century another false Messiah came forward with Messianic pretensions. According to Grätz (*l.c.* viii. 404), this pretended Messiah is to be identified with Moses Botarel of Cisneros.

One of his adherents and partizans was Hasdai Crescas. Their relation is referred to by Geronimo da Santa Fé in his speech at the disputation in Tortosa 1413 (comp. Grätz, *l.c.*).

Another century later, in 1502, Asher Lemmlein (Lämmlein), a German proclaiming himself a forerunner of the Messiah, appeared in Istria, near Venice, and announced that if the Jews would be penitent and practise charity the Messiah would come within half a year, and **Asher Lemmlein**, a pillar of cloud and of smoke would precede the Jews on their return to Jerusalem. He found believers in Italy and Germany, even among the Christians. In obedience to his preaching, people fasted and prayed and gave alms to prepare for the coming of the Messiah, so that the year came to be known as the "year of penitence." But the "Messiah" either died or disappeared (see **LEMMLEIN**, **ASHER**).

Among the pseudo-Messiahs are to be included David Reubeni and Solomon Molko. The former pretended to be the ambassador and brother of the King of **KHAIBAR**—a town and former district of Arabia, in which the descendants of the tribes of Reuben and Gad were supposed to dwell—and sent to the pope and powers of Europe to secure cannon and firearms for war against the Mohammedans, who, he said, prevented the union of the Jews living on the two sides of the Red Sea. He denied expressly that he was a Messiah or a prophet (comp. Fuenn, "Keneset Yisrael," p. 256), claiming that he was merely a warrior. The credence which he found

**Reubeni and Solomon Molko** at the papal court in 1524, the reception accorded to him in 1525 at the Portuguese court (whither he came at the invitation of John III. and where he at first received the promise of

help), the temporary cessation of persecution of the Maranos—all gave the Portuguese and Spanish Maranos reason to believe that Reubeni was a forerunner of the Messiah. Selaya, inquisitor of Badajoz, complained to the King of Portugal that a Jew who had come from the Orient (referring to Reubeni) had filled the Spanish Maranos with the hope that the Messiah would come and lead Israel from all lands back to Palestine, and that he had even emboldened them to overt acts (comp. Grätz, *l.c.* ix. 532). A spirit of expectancy was aroused by Reubeni's stay in Portugal. A Marano woman in the region of Herara in Puebla de Alcocer declared herself a prophetess, had visions, and promised to lead her coreligionists to the Holy Land. She and many who believed in her were burned.

A more important result of Reubeni's coming than such a phenomenon is the return to Judaism of the Marano Diogo Pires (b. c. 1501; d. 1532), an event of which Reubeni was perhaps the cause (see **MOLKO**, **SOLOMON**).

To some extent belong here also the cabalists Isaac Luria, the founder of the modern school of Cabala, and Hayyim Vital Calabrese,

**Isaac Luria** his chief disciple and successor. Both claimed to be Ephraïtic Messiahs, forerunners of the Davidic Messiah.

Isaac LURIA (b. 1534 in Jerusalem; d. 1572 in Safed) taught in his mystic system the transmi-

gration and superfetation of souls, and believed himself to possess the soul of the Messiah of the house of Joseph and to have it as his mission to hasten the coming of the Messiah of the house of David through the mystic improvement of souls. Having developed his cabalistic system in Egypt without finding many followers, he went to Safed about 1569. There he met Hayyim Vital Calabrese, to whom he revealed his secrets and through whom he secured many disciples. To these he taught secretly his Messiahship. He believed that the Messianic era would commence in the beginning of the second half of the second day (of the year 1000) after the destruction of the Temple, *i.e.*, in 1568.

On Luria's death Hayyim Vital Calabrese (b. 1543; d. 1620 at Damascus) claimed to be the Ephraïtic Messiah and preached of the speedy advent of the Messianic era. In 1574 Abraham SHALOM, a pretender to the Davidic Messiahship, it seems, sent to Vital, saying that he (Shalom) was the Davidic Messiah, whereas Vital was the Messiah of the house of Joseph. He urged Vital to go to Jerusalem and stay there for at least two years, whereupon the divine spirit would come upon him. Shalom bade Vital, furthermore, not to fear death, the fate of the Ephraïtic Messiah, as he would seek to save him from this doom (see Fuenn, *l.c.* p. 353).

Another Messiah is reported by Lent ("De Pseudo-Messiahs," ch. iv., § 15) to have appeared in Coromandel in 1615 (see Jost, "Gesch. der Israeliten," viii. 481).

The most important Messianic movement, and one whose influence was wide-spread throughout the Jewry, lasting in some quarters over a century, was that of SHABBETHAI ZEBI (b. at Smyrna 1626; d. at Dulcigno 1676).

After his death Shabbethai was followed by a line of Messiahs. Jacob Querido, son of Joseph Filosof, and brother of the fourth wife of Shabbethai, became the head of the Shabbethaians in Salonica, being regarded by them as the incarnation of Shabbethai. He pretended to be Shabbethai's son and adopted the name Jacob Zebi. With 400 followers

**Shabbethaian Pseudo-Messiahs** he went over to Islam about 1687, forming a sect called the DÖNMEH. He himself even made a pilgrimage to Mecca (c. 1690). After his death his son Berechiah or Berokia succeeded

him (c. 1695-1740), and was similarly regarded as Messiah and successor of Shabbethai Zebi.

A number of Shabbethai's followers declared themselves Messiahs. Miguel (Abraham) Cardoso (1630-1706), born of Marano parents, may have been initiated into the Shabbethaian movement by Moses Pinheiro in Leghorn. He became a prophet of the Messiah, and when the latter embraced Islam he justified this treason, saying that it was necessary for the Messiah to be reckoned among the sinners in order to atone for Israel's idolatry. He applied Isa. liii. to Shabbethai, and sent out epistles to prove that Shabbethai was the true Messiah, and he even suffered persecution for advocating his cause. Later he considered himself as the Ephraïtic Messiah, asserting that he had marks on his body which were proof of this. He preached and wrote of the speedy coming of the Messiah, fixing different dates until his death (see **CARDOSO**, **MIGUEL**).



Another follower of Shabbethai who remained faithful to him, Mordecai Mokiah ("the Rebuker") of Eisenstadt, also pretended to be a Messiah. His period of activity was from 1678 to 1682 or 1683. He preached at first that Shabbethai was the true Messiah, that his conversion was for mystic reasons necessary, that he did not die but would reveal himself within three years after his supposed death, and pointed to the persecution of the Jews in Oran (by Spain), in Austria, and in France, and to the pestilence in Germany as prognostications of his coming. He found a following among Hungarian, Moravian, and Bohemian Jews. Going a step further, he declared that he was the Davidic Messiah. Shabbethai, according to him, was only the Ephraïtic Messiah and was furthermore rich, and therefore could not accomplish the redemption of Israel. He (Mordecai), being poor, was the real Messiah and at the same time the incarnation of the soul of the Ephraïtic Messiah. Italian Jews heard of him and invited him to Italy. He went there about 1680, and received a warm welcome in Reggio and Modena. He spoke of Messianic preparations which he had to make in Rome, and hinted at having perhaps to adopt Christianity outwardly. Denounced to the Inquisition, or advised to leave Italy, he returned to Bohemia, and then went to Poland, where he is said to have become insane. From his time a sect began to form there, which still existed at the beginning of the Mendelssohnian era.

Another Messiah of the Shabbethaians was Löbele PROSSNITZ (a partizan of Mordecai), whose theory was that God had resigned the dominion of the world to the "pious one," *i.e.*, the one who had entered into the depths of the Cabala. Such a representative of God had been Shabbethai, whose soul had passed into other "pious" men, into Jonathan Eybeschütz and into himself. Another, Isaiah Hasid (a brother-in-law of the Shabbethaian Judah Hasid), who lived in Mannheim, secretly claimed to be the resurrected Messiah, although publicly he had abjured Shabbethaian beliefs. Jonathan Eybeschütz may have been regarded by some Shabbethaians as the Davidic Messiah (see Grätz, *l.c.* note 7, and p. 329).

The last of the Shabbethaian Messiahs was Jacob FRANK (b. 1726 in Podolia; d. 1791), founder of the Frankists. In his youth he had been brought into relation with the Dönmeh. He taught that by metempsychosis the same Messiah soul had dwelt in David, Elijah, Jesus, Mohammed, Shabbethai Zebi and his followers to Berechiah, and finally in him (Frank). Having secured a following among Turkish and Wallachian Jews, he came in 1755 to Podolia, where the Shabbethaians were in need of a leader, and revealed himself to them as the reincarnation of the soul of Berechiah. In accordance with the Shabbethaian trinitarian doctrine of the Deity, he laid stress on the idea of the "holy king" who was at the same time Messiah, and he accordingly called himself "santo señor" (= "holy lord"). His followers claimed he performed miracles; and they even prayed to him. His purpose, as well as that of his sect, was to uproot Talmudic Judaism. He was forced to leave Podolia;

and his followers were persecuted. Returning in 1759, he advised his followers to embrace Christianity, and about 1,000 were converted. He himself was converted in Warsaw Nov., 1759. Later his insincerity was exposed, and he was imprisoned as a heretic, remaining, however, even in prison the head of this sect (see FRANK, JACOB, AND THE FRANKISTS).

Moses Hayyim Luzzatto (b. 1707 in Padua; d. 1747), the poet, also believed himself to be a Messiah. He had early been initiated into the Cabala.

Self-deluded as a result of his occupation with the Zohar, and influenced by the cabalistic atmosphere in which he lived, he believed that a divine spirit had given to him an insight into its mysteries, and at last fancied himself to be destined by means of the "Second Zohar," which he wrote, to redeem Israel (see Grätz, *l.c.* x. 373, note 1; *idem*, Hebrew ed., viii. 389, note 1). His Cabala was at first kept within a narrow circle of disciples. When the secret was revealed, an oath was exacted of Luzzatto that he would refrain from writing, publishing, and teaching his doctrines unless he went to Palestine. He returned to his cabalistic activity, and was several times excommunicated. About 1744 he went to Palestine, there to engage in his cabalistic studies undisturbed, or to fill his Messianic rôle; and there he died.

BIBLIOGRAPHY: Grätz, *Gesch.* passim; Hamburger, *R. B. T. s.v. Messias*; M. Gaster, in *Jew. Chron.*, Feb. 11 and March 11, 1898; A. M. Hyamson, *False Messiahs*, in *Gentleman's Magazine*, lxi. 79-89; Johannis à Lent, *De Judæorum Pseudo-Messis*.

K.

H. G. F.

**PSEUDO-PHOCYLIDES:** A Judæo-Hellenistic poet and the author of a didactic poem in epic style of 250 verses. He assumed the name of the ancient gnomic bard Phocylides of Miletus; and medieval scholars, regardless of criticism, accepted his composition as a genuine classic work. Since its ethical teachings are of the highest, and in entire harmony with Christian and monotheistic doctrines, it was used until the sixteenth century and even later as one of the most popular school manuals of epic style; and only after classical philology had been firmly established on a critical basis was discarded the naive belief that an ancient heathen poet had preached monotheism and a system of ethics of equal purity centuries before Christianity was known.

The problem of the authorship of this poem was first solved by Jacob Bernays in 1856. He proved that the composition was entirely dependent on the Bible and was directly opposed to

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heathenism, while there was no allusion whatever in it to Christianity or to the New Testament, which showed that it was absolutely uninfluenced by Christian teachings. He proved also that the source of the most essential teachings of the work is the Pentateuch. These precepts are especially the so-called law of reason, which the author hoped would appear acceptable to the Gentiles; for such prohibitions as those respecting eating flesh torn by an animal (= "terefah"; verses 139, 147-148; comp. Ex. xxii. 30), or taking the mother bird and her brood together from the

nest (verse 84; comp. Deut. xxii. 6), may be considered moral laws. Commandments which apply especially to the Jews are not mentioned by pseudo-Phocylides, since he could not hope that the Gentiles would listen to them. It was, therefore, the laws that were binding upon the Noachidæ which the pseudo-Phocylides preached (Krauss, in "R. E. J." xvii. 32); he, however, omitted the prohibition against idolatry, which he, curiously enough, did not attack, probably for the simple reason that he wished to preserve his anonymity, in which case he does not deserve in any degree Bernays' reproach of lukewarmness and cowardice.

The essentially Jewish character of the poem of pseudo-Phocylides is proved by the fact that his precepts may all be traced to the Bible. Bernays confined his parallels to the Pentateuch; but later investigators have carried the search

**Jewish Character of Poem.** further and have shown that the author drew largely on other books of the Bible, especially the gnomic literature, Proverbs, Job, and Ecclesiastes,

as well as on Apocryphal writings, such as Ecclesiasticus (see I. Lévi, "L'Éclésiastique," part ii., p. lxiv., Paris, 1901) and the Wisdom of Solomon. To verse 129, in which the Logos is described as being inspired by God, an exact parallel is found in Wisdom vii. 24-25; and the statement in verse 106, "The spirit is lent by God to men, and is His very likeness," finds its closest analogue in Wisdom ii. 23. In addition to Bernays and Gomar, Arthur Ludwig has contributed much to the establishment of a correct text of the poem.

Whether pseudo-Phocylides won success among the Gentiles by his moral teachings is quite unknown. This question might perhaps be answered if the time and authorship of the poem were established. Concerning the date of its composition it can only be said that it was written after the completion of the Septuagint, but before Christianity (which the author totally ignores) had become widely known, since after this time—in other words, after 150 C. E.—the new religion would have demanded mention. It would seem that the home of the author was Alexandria; for there all the conditions for such a pseudepigraphical work were existent. This view is perhaps confirmed by the strict prohibition of the dissection of the cadaver, a prohibition which is based by the author upon the doctrine of the resurrection of the body (verses 104-105), although this argument can not be pressed far, since the passage is very possibly a Christian or a pagan interpolation (Harnack, "Die Chronologie der Altchristlichen Litteratur," i. 589, Leipzig, 1897).

The poem does not seem to have been well known; for the Church Fathers Clement of Alexandria and Eusebius, who eagerly collected everything pertaining to Judæo-Hellenistic literature, were ignorant of its existence. It is remarkable that verses 5 to 79 of the poem have been incorporated, with a simple omission of verses which have a Gentile ring, into the Sibyllines (ii. 56-148). The importance of the poem lies further in the fact that it was used as a text-book in schools at the time of the Reformation; and with this object in view it was reprinted, annotated, and translated repeatedly after

its first edition in 1495. The value and influence of the poem have been exaggerated beyond measure even in the most recent times; Lemcke makes the incorrect assertion that it is older than Alexandrianism, and that it carried Parseeism to Judea, where it influenced all religious life and activity.

**BIBLIOGRAPHY:** J. Bernays, *Ueber das Phokylideische Gedicht*, first published in *Jahresbericht des Jüdischen Theologischen Seminars zu Breslau*, 1855, then in *Gesammelte Abhandlungen*, i. 192-231, Berlin, 1855, where the older literature and the amended text are given; Gustav Gomar, *De Pseudo-Phocylide*, in *Philologus*, xiv. 91-112; K. Sebestyén, *A Pseudo-Phokylides*, Budapest, 1895 (discussion and text). There are also studies on the text by A. Hart, in *Jahrbücher für Classische Philologie*, 1868, xcvi.; H. Hinck, *ib.*; idem, in *Rheinisches Museum*, new series, 1871, xxvi.; and A. Ludwig, *Lectiones Pseudophocylideæ*, Königsberg, 1872. On the new manuscript discovered in Janina see *Philologus*, lvi. 616-620; K. F. A. Lincke, *Samaritanien und Seine Propheten*, with a supplement: *Die Weisheitslehre des Phokylides*, *Griechisch und Deutsch*, Tübingen, 1903; Grätz, *Gesch.*, 4th ed., iii. 377-379, 610-611; and Schürer, *Gesch.*, 3d ed., iii. 473-476, with exhaustive literature. The text has been edited with a critical apparatus by Bergk, in *Poetæ Lyrici Græci*, 4th ed., ii. 74-106, and by Feuling, *Phocylides, Poem of Admonition with Introduction and Commentaries*, translated by Goodwin, Andover, Mass., 1879.

T.

S. KR.

### PSUDONYMOUS LITERATURE AND WRITERS:

The habit of adopting literary disguises is a very old one in Hebrew literature. According to the views of higher criticism, there are a large number of books of the Old Testament which might be included under the foregoing heading. The cabalists of later days often chose the names of Rabbi Ishmael and Rabbi Akiba, whom tradition celebrated as the greatest teachers of esoteric doctrines. But the choice of names was not always as appropriate as in these instances. No one, for example, can tell why the "Sefer Yezirah" should have been ascribed to Abraham, and the "Sifra di-Zeni'uta" to Jacob. In these instances, however, it must be borne in mind that the pseudo-authorship is perhaps the invention of a later day, and that the books were originally anonymous (Zunz, "G. V." 1892, p. 175).

The employment of pseudonyms may be said to have been more in vogue among authors of imaginative and mystic writings, while those who wrote halakic works, if they did not acknowledge their authorship, left them anonymous. In their search for great names the pseudonymous writers not only leaped over centuries, but even ascended to heaven. Thus the "Sefer Raziël" is ascribed to an angel of that name.

The pseudonymous literature of the Middle Ages is too extensive to be treated here exhaustively.

The best-known works, besides those already mentioned, are: the "Otiyyot de-Rabbi 'Akiba"; the "Sefer Bahir," ascribed to Nehunya b. ha-Kanah; the "Sefer ha-Taggin," ascribed to R. Ishmael b. Elisha or to the high priest Eli (Zunz, *l.c.* p. 418, note *b*); and the Zohar, ascribed to R. Simeon b. Yoḥai. This last-named work is perhaps the greatest literary forgery of all times, considering the influence it exerted upon the Jewish people. Of a different character, but no less popular, were the two pseudonymous books "Yosippon," ascribed to Josephus, and the "Sefer ha-Yashar," said to have been found during the destruction of the Second Temple.

In modern times the use of literary disguises has been more widely adopted; but, at the same time,

the number of literary forgeries has considerably diminished. Perhaps the last great literary forgery was the "Besamim Rosh" (Berlin, 1793) of R. Saul Berlin, which he ascribed to R. Asher b. Jehiel. Authors have now more often cause to conceal their identity; but the names they assume generally hold, as it were, the real name in solution.

The most ordinary class of pseudonyms is that which is composed either of the initial or the final letters of the author's real name. Such, for instance, is AB ("father") for Abraham Berliner, and HaBeT ("look") for Solomon Löb Rapoport. Occasionally an author will hide his identity under an anagram, composed of the letters which, in the arrangement of the alphabet, immediately precede or follow the initials or final letters of his name. Thus the pseudonym **נשק**, which Abraham Baer Dobsewitsch (**בער דובזשעוויץ**) employed, is composed of letters which in the alphabet immediately follow the final letters of his name. Another common method of forming pseudonyms is metathesis, *e.g.*, **צבי שערשעווסקי** for **יעבץ ישוע שר עסק**. Sometimes the pseudonym is nothing more than a Hebrew translation of the author's family name, as Ish Mahshabot for Trachtmann. Less frequent is the

pseudonym based on a Biblical allusion, as Ben Tamar for J. L. Perez, an allusion to Gen. xxxviii. 29. Still rarer is the pseudonym based on another pseudonym. This is met with in cases where a writer well known under one pseudonym forms another out of the first. Thus A. S. Friedberg, known under the pseudonym Har Shalom, often signs himself **הש**, which is an abbreviation of his pseudonym. The most complicated pseudonym, formed by a combination of several of the above-mentioned methods, is **בן צרייה הסיקנמי**, which is the nom de plume of Joseph Brill of Minsk. By metathesis **הסיקנמי** stands for **המינסקי**, "the native of Minsk," and **בן צרייה** for **יואב**, according to II Sam. ii. 13; and **יואב**, again, contains the initials **אני יוסף בריל**. Finally, there are pseudonyms entirely independent of the author's name, but indicative of the writer's attitude, as **Ahad ha-'Am** ("one of the people") for Asher Günzburg, while others are rare Biblical names, as **Bukki ben Yogli** (Num. xxxiv. 22), the pen-name of J. L. Katzenelson.

In the selected list of pseudonyms that follows here only those pen-names have been included which have been used by the authors themselves, or which, through long usage, have become inseparably associated with an author's works, as, for example, **Rashi**, which is always used for R. Solomon of Troyes when mention is made of his writings. Pen-names like **אאע** for Abraham ibn Ezra, **אנג** for Abraham Geiger, or **הארומי** for De Rossi, belong rather to abbreviations and nicknames. Every name in the subjoined list is followed by a corroborative source, except in such well-known pseudonyms as require no corroboration. The letters within parentheses refer to these sources as given in the bibliography at the end of this article. It should be added that, since the following list is bilingual, some of the letters of the pseudonyms must, of necessity, appear unrepresented in the real name, and, furthermore, that the letters **א, ד, ה, ז, ט, י, נ, ר** of the pseudonym are

not reproduced in the real name when they stand for **רבי, נאום, מורנו, הקטן, דברי, אני**. The same holds good for any combination of these words.

## AUTHORS AND THEIR PSEUDONYMS.

- א. א.** = Isaac Euchel.  
**א. ד.** = Abraham Dobsewitsch ("Ha-Meliz," 1868, p. 15).  
**א. ל.** = Abraham Ludwipol (S.).  
**א. מ. מ.** = Abraham Mendel Mohr (Bj. p. 230).  
**א. מ. ש.** = Victor Marmelstein ("Arba' Kushiyyot").  
**א. ע.** = A. Elyashov (S.).  
**א. ש. א.** = Eliezer Skreinka (בכ"ה"ק, v. 66-71; R.).  
**אאסר** = Abraham Elijah Sandler (Sch.).  
**אאד** = Abraham A. Rakowski (S.).  
**א"ב** = Abraham Berliner ("Or ha-Hayyim," p. 610, Frankfurt-on-the-Main, 1891).  
**א"ב הריה** = Abraham b. Judah Hasid; Asher b. Jehiel (L.).  
**אבא** = Abraham b. al-Nakkar (H. B. xvi. p. 65); Abraham b. Asher, **מערני סלך, פרוש אב"א על בר**, Asher b. Elijah (Konstantin) Shapiro (Sl.); Elijah Benamozegh (Sl.).  
**אבג** = Abraham Baer Gottlober.  
**אבגד** = Alter Droyanov (S.).  
**אבחיל** = Judah Löb Lewin (S.).  
**אבי דוד** = Jacob Samuel Yatskan (S.).  
**אבי משה-השקדים** = Benjamin Mandelstamm.  
**אביב** = Abraham b. Hezekiah Basan (D.); Isaac Benjacob (Bj. p. 184); Reuben A. Braudes (Sl.); Arnold B. Ehrlich (קרייטה, p. 153, New York).  
**אביה** = Israel Zebi Bornstein (Sch.); Albert Harkavy (הכרמל, vi. 237); I. B. Hurwitz (S.); Abraham b. Judah ha-Levi Minz (M. p. 39).  
**אביה איש ק"ל** = Israel Zebi Bornstein (So. p. 195).  
**אביון** = Abraham Jonah of Venice (Sl.).  
**אבינסקי** = Reuben Brainin (S.).  
**אבינוהר** = J. L. Katzenelson (הריקב, p. 14).  
**אביני** = Abraham b. Isaac Joshua Latasu ("Iggerot Shadal," p. 199).  
**אבין** = Adolph Neubauer (Sch.).  
**אביע** = Abraham b. Isaac Antibi (Sl.).  
**אבח** = Abraham b. Nathan ha-Yarhi (L.).  
**אבחן ילד** = Judah Löb Rittermann (Z. p. 430).  
**אבחן רשף** = Abraham b. Samuel Firkovich.  
**אבנון** = Aaron Noah Kaminka (S.).  
**אבנר** = Aaron b. Nahum Rosenfeld ("Ha-Boqer Or," iv. 1475).  
**אבע** = Abraham Ehrlich (Sch.).  
**אבצן** = (by metathesis **בן אברהם**) = Hirsch Scherschewsky (S.).  
**אבד** = Abraham b. Kanders (Sch.).  
**אברבאל** = Abraham Levkowitz ("Ha-Boqer Or," vi. 2); Abraham ben Aryeh Löb Rakowsky ("Ha-Kol," i. 6).  
**אברהם לוח** = A. L. Lewinski ("Luah Ahiasaf," i. col. 222).  
**אב שלום** = Abraham Shalom of Padua (בבוטק, 1826, p. 56).  
**אגלער** = I. Goldberg (S.).  
**אגוד** = W. Goldstein (Sch.).  
**אגילה** = Eliakim Getzel Kohen ("Ha-Kol," iii. 163).  
**אגן** = Abraham Gagin of Jerusalem (Sl.).  
**אגוד** = Ephraim Delnard.  
**אגד** = Abraham Dob Cohen (Sl.).  
**אגדס** = D. M. Andermann (Sch.); Elijah Daniel del Bene (M. p. 7).  
**אגדס הכהן** = Abraham Dob Bär Lebensohn.  
**אגה** = Aaron Halle ("Ha-Messef," 1790, p. 122).  
**אהל** = Alexander ha-Levi Langbank ("Ozar ha-Sifrut," i. 30-37).  
**אהר** = Judah Löb Mieses ("Tekunat ha-Rabbanim," Lemberg, 1879).  
**אור-שני** = Senior Sachs (המליץ, 1869, p. 54).  
**אוזב** = Judah Löb Gordon (S.).  
**אוזב** = Israel Salant (Bj. p. 656).  
**אוזב** = Isaac Jacob Weissberg (S.).  
**אוזב העם** = Asher Günzburg.  
**אוזב מאלף** = Aryeh Löb Frumkin ("Eben Shemu'el," p. 110, Wilna, 1874).  
**אוזב האספות** = Hayyim Lazar Muschat (Z. p. 248).  
**אוזב מורי מטה** = Moses Lazar Eisenstadt; Isaac Jacob Weissberg ("Ha-Yom," i. No. 18; S.).  
**אוזב ווילנא** = Isaac Meir Dick ("Ha-Oreah," KÖnigsberg, 1860; Bj. p. 30).  
**אוזב ווילנא** = Benjamin Solomon Ribes ("Sefer Gebia' Gebia' ha-Kesef" [Shklov, 1804]; Zed. p. 656).  
**אוזב** = Joseph Rosenthal (S.).  
**אוזב** = Aaron Hayyim Volterra, וולטרה ("Baqqashah Hada-shah," Leghorn, 1740; W. No. 1559).

אחור = H. Abraham Wagenaar ("Toledot Ya'abez," Amsterdam, 1868).  
 אחשוב = I. J. Weissberg (S.).  
 איברהים = Abraham Ludwipol (S.).  
 אירן = Abraham Joseph Danon ("Maskil le-Etan," Adrianople, 1888).  
 איוב = Joseph Brill ("Ha-Shahar," viii. 317).  
 איוב מקיוב = I. J. Weissberg (S.).  
 אילה = Aaron Judah Löb Horowitz ("Ha-Karmel," i. 16).  
 איסי הכבלי = Abraham Jacob Slucki (S.).  
 איציק שמועקס = David Frischmann ("Ha-Yom," 1887, No. 207).  
 איר = Aaron Joseph Randegger ("Bikkure ha-'Ittim," xi. 169-177).  
 איש = Saul Jacob Elyashar (Si.); Eliezer Isaac Shapiro (So. p. 115); Israel Steiner (Sch.); Abraham Jacob Stern ("Ha-Nesher," v. 189).  
 איש אולם = Asher b. Isaiah da Montagna (M. p. 41).  
 איש בשר = Akiba Fleischmann ("Qadimah," p. 172).  
 איש גר = Abraham Joseph Solomon Graziano (Bj. p. 132).  
 איש הרוח = Albert Katz (S.).  
 איש חי = Jonas Gurland.  
 איש חכם מלכות = Abraham Mendel Mohr (in notes to "Zemah David," Lemberg, 1847; Bj. p. 510).  
 איש חמורות = Eliezer David Libermann ("Ge Hizazon," Warsaw, 1889; W. No. 1938).  
 איש יהודי = Jesiah David Silberbusch (S.).  
 איש ירווי ספרא = Moses Mordecai Pros (Si.).  
 איש מביז לוי = Jacob Samuel ha-Levi Trachtmann (S.).  
 איש מרהבא = Moses Dob ha-Kohen b. Eleazar Aryeh Goldmann ("Shirim," Vienna, 1886).  
 איש מחשבות = J. S. Trachtmann ("Migdanot," p. 45).  
 איש נעמי = Elimelech Wechsler.  
 איש צעיר = Elijah b. Moses Israel, author of "Kol Ellyahu" (Si.).  
 איש רב הנקרא פלא בן זאב = Raphael ha-Kohen ("Huḥ ha-Meshullash," Odessa, 1874).  
 איש שלום = Meir Friedmann.  
 איחואל = Israel Neumann ("Ha-Berit ha-Hadashah," Breslau, 1821; W. No. 1630).  
 איח' איש הרוח = Albert Katz (Si.).  
 אל = A. Luria ("Ha-Karmel," i., No. 16).  
 אלסוף = Aaron Chorin ("Iggeret Elasaf," Prague, 1826; W. No. 171).  
 אלסוף ומירד = S. Rosenfeld (S.).  
 אלסוף קמו = Wolf Kaplan ("Migdanot," 1883, p. 33).  
 אלסוף תימן = J. S. Trachtmann (S.).  
 אלסוף ח' = I. J. Weissberg (S.).  
 אלס = Abigdor Levi of Glogau (JEW. ENCYC. s.v. ABIGDOR BEN SIMḤA).  
 אלסארי = Julius Fürst (Concordance, Leipsic, 1840).  
 אלס = A. L. Katerzinski ("Ketab Yosher he-Hadash," Warsaw, 1885).  
 אמר = Isaac Meir Dick.  
 אמס = Mordecai Penso (L.).  
 אמש = Moïse Schwab (L.).  
 אמח = Aaron Margolis ("Semel ha-Ahabah weha-Kin'ah," Vienna, 1877).  
 אמחיו = David Caro ("Berit Emet," Dessau, 1820; Bj. p. 85).  
 אמחיו בן רז = Leon of Modena (Bj. p. 553).  
 אמחיו הגבר = Moses Proser (S.).  
 אמחיו חומה = Mordecai Weissmann-Hajes ("Ha-Nesher," iii. 66).  
 אמחיו ח' = Joseph Eliezer b. Abraham Morpurgo (בכ"ז'קע) (vii. 95-96; R.).  
 אמחיו הלוי = J. S. Trachtmann (המליץ, 1864, No. 7).  
 אמש = Abraham Epstein. כשירי ציון (xii.).  
 אמר = Profat Duran (L.); Eliezer David Finkel (S.).  
 אמר = Abraham Farissol (H. B. xvi. p. 65); Abraham Palagi (Si.).  
 אמרתי = David Frischmann (S.).  
 אמס = Abraham Zuckermann.  
 אמסו = A. Droyanov (S.).  
 אר = A. Rabbinowitz ("Lekef Shoshanim," Paris, 1878).  
 ארנוב = I. J. Weissberg (S.).  
 ארו = Alexander Zederbaum.  
 ארי = Isaac Ashkenazi Luria.  
 אריאל = Judah Löb Gamso (S.).  
 ארנן = Eliezer Nahman Foa (M. p. 23).  
 אש הש = Abraham Shalom Friedberg ("Luah Aḥiasaf," iii., col. 180).  
 אשח מרחוק = I. J. Weissberg (S.).  
 אשח-בני- = Baruch Jeiteles ("Ha-Meassef," 1790; C. B. No. 3713).

נג = Israel B. Gedaliah Bristiner (S.); Beer Goldberg.  
 נר = S. Bernfeld ("Luah Aḥiasaf," viii. 317).  
 נר שגר = Bernhard Schlesinger ("Bikkure ha-'Ittim," v. 60-62; R.).  
 נר שר = Bernhard Schlesinger (בכורע, iv. 191-192; R.).  
 נר יגלי = J. L. Katzenelson ("Ha-Yom," 1886, No. 25).  
 נחיי = Jacob Israel Horgin ("Hed Harim," Berdyczev, 1891, autograph copy).  
 נחמן = J. Ch. Tavrov (S.).  
 נחמיה = A. S. Freidus ("Ner ha-Ma'arabi," i., No. 6, p. 37).  
 נחמיה = Judah Löb Levin (S.).  
 נחלאך = Hirsch Schereschewski (S.).  
 נחלשן בן גר = M. M. Litewski (S.).  
 נחמירור = Abraham L. Shalkovitz (S.).  
 נחמיה = Isaac S. Fuchs (S.).  
 נחמיה = Isaac Warschawski (S.).  
 נחמיה = Judah Löb Kantor (S.).  
 נחמיה = Micah Joseph Berdyczewski (S.).  
 נחמיה = Aaron Libushitsky (S.).  
 נחמיה = Herman Moeller ("Ha-Modia' la-Hadashim," i., No. 7, New York).  
 נחמיה = Beer Jeruchamsohn ("Talpiyyot").  
 נחמיה = E. Perlmann.  
 נחמיה = Michael Rabbinowitsch ("Or Mat'eh," Warsaw, 1896).  
 נחמיה = Beer Jeruchamsohn (see "Ben Horim").  
 נחמיה = J. S. Trachtmann (S.).  
 נחמיה = J. David Silberbusch (S.).  
 נחמיה = Moses Mendelssohn.  
 נחמיה = Morris Winchevsky ("Ha-Modia' la-Hadashim," i., No. 2).  
 נחמיה = N. E. Mendrochovitz (S.); M. J. Rabbinowitsch (Wiener, "Yiddish Literature," p. 384).  
 נחמיה = M. Sablotzki (S.).  
 נחמיה = Ephraim Silber ("Perah Shoshan," Drohobicz, 1896).  
 נחמיה = Em. Benzion ("Orah Zedakah," Odessa, 1876; W. No. 911); M. A. Eisenstadt (S.); M. Sablotzki (S.).  
 נחמיה = Joshua Tulsy (S.); I. J. Weissberg (S.).  
 נחמיה = Joseph Brill (see above ח'קמני).  
 נחמיה = Moses Rosensohn ("Ibri Anoki," xvii., No. 19).  
 נחמיה = Judah Löb Perez (S.).  
 נחמיה = Jacob b. Asher.  
 נחמיה = David Apotheke ("Ha-'Ibri," iii., No. 14, New York).  
 נחמיה = J. S. Trachtmann.  
 נחמיה = I. J. Weissberg (S.).  
 נחמיה = Israel of Meseritz.  
 נחמיה = I. J. Weissberg (S.).  
 נחמיה = J. C. Rabnitzki ("Pardes," ii. 262).  
 נחמיה = M. J. Berdyczewski (S.).  
 נחמיה = Arthur Freeman ("Ha-Shahar," ix. 86).  
 נחמיה = J. C. Rabnitzki (Wiener, l.c. p. 384).  
 נחמיה = Adolph M. Radin ("Ner ha-Ma'arabi," i., No. 8).  
 נחמיה = J. L. Lewin (S.).  
 נחמיה = Joshua Eisenstadt ("Luah Aḥiasaf," vii. 320).  
 נחמיה = Baruch Jekuthiel Susmanowitz ("Ha-Dod Mo-shah," Warsaw, 1898; W. No. 2318).  
 נחמיה = Joel Löwe.  
 נחמיה = Abraham Abulafia ("Sefer ha-Yashar," Bj. p. 234).  
 נחמיה = J. Ch. Rabnitzki (S.).  
 נחמיה = Gershon Bader (S.).  
 נחמיה = Gabriel b. Joseph Rawitsch ("Ha-Kol," i. 59).  
 נחמיה = Gabriel Judah Lichtenfeld (D.).  
 נחמיה = Gershon Letteris (Letteris, in "Ha-Zefrah," p. 88).  
 נחמיה = J. L. Perez ("Keneset Yisrael," iii., cols. 409-411).  
 נחמיה = Gabriel Polak ("Ben Gorni," p. 60).  
 נחמיה = Lazar Atlas (S.).  
 נחמיה = Michael Gordon.  
 נחמיה = Eliezer Isaac Shapiro (S.).  
 נחמיה = David Friedrichsfeld (C. B. No. 3713).  
 נחמיה = Moses Schatzkes (Z. p. 55).  
 נחמיה = David Kahan ("Hokmat Yehudah," 1892).  
 נחמיה = David Franco-Mendes.  
 נחמיה = David Moses Mitzkun ("Ha-Karmel," ii. 199).  
 נחמיה = Hayyim Judah Löb Markon (ib. iv. 621-624).  
 נחמיה = I. J. Weissberg (S.).  
 נחמיה = M. Weissmann ("Ha-Kol," iii. 19).  
 נחמיה = L. B. Libermann ("Ha-Shahar," vi. 45).  
 נחמיה = Judah Löb b. Asher Gordon ("Ha-Karmel," viii. 139).  
 נחמיה = David Kaufmann.

האביב = Abraham Jacob Bruck ("Ha-Karmel," iv. 219).  
 האלה (מפולגוניא) = A. Lipschitz (יום אפנהייס), Mayence, 1872; Z. p. 214.  
 האמש בן אהרן ראם = Moses Abraham Romm ("Amet ha-Lashon," Wilna, 1855).  
 הבט = Solomon Löb Rapoport ("Bikkure ha-'Ittim," 1823, p. 139).  
 הגפן = Gabriel ha-Kohen Fischmann ("Sefer ha-Noten ba-Yom Derek," Warsaw, 1893).  
 הגרא = Elijah of Wilna.  
 הגרש = Isaac Zebi Eisenberg (S.).  
 הרם = Beer Sufirin ("Mizmor Shir Hanukkah," Cracow, 1888).  
 הרה = Hirsch Sommerhausen ("Haggadah le-Leil Shikkurim," p. ii.).  
 הרלל בן שחר = Judah L. Landau (Sl.).  
 הימן = Aaron Halle (C. B. No. 3713).  
 הירשענאוהן = M. Sablotzki (S.).  
 הלבני = I. J. Weissberg (S.).  
 הלן = Leon Zolotkoff ("Ha-Yom," 1886, No. 4).  
 המלוי = J. L. Gordon (S.).  
 המצור (מאנט) = Mordecai Zebi Mane (Sl.).  
 המשכיר = Mattithiah S. Rabener (Sch.).  
 המשח = Moses Israel Hazan ("Nahalat le-Yisrael," Vienna, 1851).  
 הניף הכהן; הניף = Nachman Isaac Fischmann ("Ha-Nesher," v. 93).  
 הני = H. Neumanowitz (Sl.).  
 הנקם = Nachman Krochmal (Letteris, "Zikkaron ba-Sefer," p. 52).  
 הפלוסוף הליטיא = G. Selkovitsch ("Ha-'Ibri," i., No. 8, New York).  
 הצבא = Zebi Benjamin Auerbach ("Ha-Zofeh 'al Darke ha-Mishnah," p. 54).  
 הצעיר = Joseph Rosenthal (S.).  
 הצעיר בין לו' = L. Libermann ("Ha-Emet," p. 56).  
 הר כשן = Moses Beer b. Shemariah Oretzkin ("Ha-Karmel," iii. 278).  
 הר רי נור = M. S. Feierberg (S.).  
 הר שלום = A. S. Friedberg (Sl.).  
 הרואה = Simeon Judah Stanislavski (S.).  
 הרן = Moses Proser (S.).  
 הררי = I. J. Weissberg (S.); Franchetta da Montpellier (M. p. 24).  
 הרש = A. S. Friedberg.  
 הרוח והוא = Mattithiah Straschun ("Ha-Karmel," iii.).  
 הו-ן = Aaron Halle ("Ha-Meassef," 1790, p. 186).  
 הווארהאפט (שלום) = M. Rodkissohn ("Ha-Kol," iii. 123).  
 ה. ז. = M. Sablotzki (S.); J. H. Sagorodski (S.).  
 ה. ז. א. = Alexander Süskind Raschkow ("Weg zum Lebensbäume," Breslau, 1825).  
 זברי = J. D. Silberbusch (S.).  
 זהל = Selig ha-Kohen Lauterbach ("Ha-Shaḥar," ii. 177-184).  
 זיו = S. Jacob Wichniński ("Beromo shel 'Olam," Odessa, 1894).  
 זן לב = Selig Lauterbach (S.).  
 זנביל מלמד = Judah Steinberg (S.).  
 זמ = Seligmann Pappenheim (Delitzsch, "Zur Gesch. der Jüdischen Poesie," p. 108).  
 זמרן = S. Fridkin ("Ha-Yom ha-Aḥaron be-Ḥayye ha-Niddon le-Mitah," Warsaw, 1898).  
 זקן = Wolf Kaplan.  
 זקף נרוול = Leon Solotkoff.  
 זרה = Eliezer Isaac Shapiro (S.).  
 ז. ד. = A. S. Bettelheim ("Shishshah Miktabim," Kuschau, 1886).  
 זאן = Hayyim Arkin ("Ha-Kol," iii. 257).  
 זבקוק = Israel Davidson ("Ha-'Ibri," viii., No. 23).  
 זבר מנהרג קמולא = Abraham Jacob Paperna ("Ha-Melitz," 1869, p. 44).  
 זבריא = J. L. Levin ("Ha-Teḥiyah," 1900, No. 23).  
 זבושי הארכי = J. J. Lewontin (S.).  
 זזאל = Hayyim S. Eliashewicz (Z. p. 22).  
 זזום = Hayyim Selig Slonimski.  
 זזריא = Hayyim Jonas Gurland ("Ha-Shaḥar," iii. 687).  
 זזי קב = Hayyim J. Katzenellenbogen ("Ha-Karmel," i., No. 19).  
 זזירא = Hayyim Joseph David Azulai.  
 זזירא = Hayyim Deutsch ("Bet Talmud," v. 149-153).  
 זזיון = Hayyim Jonas Gurland.  
 זזיום = Hayyim Judah Markon ("Ha-Karmel," iv. 129).  
 זזיום עזריה מרוויגורי סרטי = Baruch Jeiteles ("Ha-Oreb," 1795; W. No. 523).  
 זזיק = Hayyim Judah Löb Katzenellenbogen ("Ha-Mebasser," ii. 82).

זן = Haaneeel Nepi (S.).  
 זן טוב = Hirsch Edelman.  
 זעל = Hayyim Zebi Lerner.  
 זעריף = Jacob Frances ("Metek Sefatayim," p. 15).  
 זשמל = N. S. Libowitz.  
 זשכ = Lipmann of Mühlhausen (Bj. p. 83, No. 570).  
 ז. ב. מ. = Joel Beer Falkowitsch ("Abinadab," Odessa, 1888; W. No. 25).  
 ז. ו. = Joseph Weisse ("Bikkure ha-'Ittim," vii. 60-68; R.).  
 ז. ח. ר. = J. C. Rabnitzky ("Ha-Shiloah," iv. 96).  
 ז. ל. א. = Israel Landau (ed. "Orḥot 'Olam," Prague, 1793; W. No. 923).  
 ז. ל. מ. = Judah Löb Perez (S.).  
 ז. מ. א. = Julius Meller ("Kokebe Yizḥaq," v. 41-45; R.).  
 ז. מ. ל. = Jacob Mordecai Lewinsohn ("Gan Peraḥim," 1890, p. 63).  
 ז. מ. פ. = Jehiel Michael Pines (S.).  
 ז. י. ע. ס. = J. E. Salkinson ("Wa-Yegaresh ha-Adam," Vienna, 1871).  
 זאמן = Israel E. Goldblum (So. p. 16).  
 זאר = Joshua Eliezer Rotin ("Ha-Karmel," iii. 123); Isaac Roller ("Dibre Ya'er," Berlin, 1881; W. No. 2143); Joseph Aaron Randegger ("Ziyyon," i. 131).  
 זאר = Isaac b. Aaron Rittenberg ("Ozar ha-Sifrut," i. 81).  
 זאט = Israel Tropp ("Ha-Karmel," vi. 293).  
 זארי = Joel Löwe ("Ha-Meassef," 1788).  
 זבם = Israel Bahmer ("Kerem Hemed," ix.); Micah Joseph Berdyczewski ("Ha-Kerem," p. 63).  
 זרוח = Morris Winchevski ("Asefat Hakamim," No. 2).  
 ז. י. א. ש. = J. Eisenstein ("Ozar ha-Hokmah weha-Madda," No. 2, p. 25).  
 זים = Israel David Müller ("Ha-Shaḥar," vi. 645-648).  
 זירעני = Saul Berlin ("Ketab Yosher," Lemberg, 1784; Bj. p. 248, No. 336).  
 זירעני העברי איש וואליני = S. Mandelkern ("Ha-Karmel," iv. 136).  
 זיהבי = Judah b. Jonas Jeiteles ("Shir Tehillah," Vienna, 1835; Bj. p. 578).  
 זיושפט = Phinehas Turberg (S.).  
 זיהל = Samuel Zebi Kamenetzki ("Ha-Kol," iii. 35); Judah Lewik (S.); Isaac Lewinski ("Keneset ha-Gedolah," ii. 148).  
 זיהלום = Joshua Mesach (S.).  
 זיהלל = Judah Löb Levin.  
 זיהלל השני = Ezekiel Leavitt (S.).  
 זיהש = J. H. Schorr.  
 זיואב = Joseph Brill ("Ha-Kol," i. 44).  
 זיואל = Joseph Almanzi ("Abne Zikkaron," p. 4).  
 זיואל פירסט = Joseph Elijah Triwosch ("Mi-Mizrah umi-Ma-arab").  
 זיובל המרטי = Joseph Brill ("Ha-Kol," iii. 43).  
 זירקא שמערקעס = N. M. Schaikewitsch ("Mumar le-Hak'is," Warsaw, 1879).  
 זיונה בן אמתי = M. A. Günzburg ("Maggid Emet," Leipsic, 1843; "Ha-Moriyah," pp. 34-48).  
 זיושר = Joseph Schechtmeister ("Ha-Kol," iii. 262).  
 זיוהונ אלפטי = Joseph Elhanan Melamed ("Ha-Kol," iii. 592).  
 זיוה = Israel Hayyim Sagorodski ("Ha-Asif," ii. 149).  
 זיוהי מוריני = Hayyim Judah Löb Markon ("Ha-Karmel," iv., No. 10).  
 זיוחל בער = David Frischmann ("Ha-Yom," 1887, No. 234).  
 זיוחם = Isaac Hayyim Cantarini of Padua.  
 זיוחם מוח = Joshua Hayyimowitz of Neu Sager (מוזאנער חרש) ("Ha-Karmel," vi. 89).  
 זיונה = I. N. Goldberg (Wiener, l.c. p. 383).  
 זיו = Judah Löb Böhm ("Bikkure ha-'Ittim," vi. 107; R.).  
 זיו בר = Israel Bahmer (W. No. 868).  
 זיו הילא = Israel ha-Levi Landau ("Hoq le-Yisrael," Prague, 1798; Bj. p. 199).  
 זיו מן = Jehiel Mendelsohn ("Ha-Boqer Or," iv. 4).  
 זיו ג = J. L. Gordon; J. L. Gamso (S.).  
 זיוק = J. L. Bensew (Delitzsch, l.c. p. 106); J. Lewik (S.).  
 זיור = Naphtali Mendel Schorr (Z. p. 349).  
 זיום = Jacob Mordecai Netter ("Shelewin Min ha-Yom," Vienna, 1860).  
 זיור = Joel Mordecai Reinhertz ("Ha-Meassef," p. 4, Warsaw, 1886).  
 זיוהל = N. H. van Biema ("Reshemat Yenahel," Amsterdam, 1905).  
 זיועבן = Israel Jacob b. Zebi Emden.  
 זיועבן שר עסק = Hirsch Schereschewski ("Boser Abot," Odessa, 1876).

כנו = Wolf Jawetz ("Ha-Shaḥar," x. 467-470).  
 חס = J. S. Trachtmann ("Aguddah Aḥat," p. 43).  
 חס = J. S. Trachtmann ("Ha-Boḳer Or," v. 6).  
 יעקב רקה ממשיחה בן לביא מעיר קצר-עניים [קרעמיניץ במדינת  
 זאדדיקין] = Isaac Baer Levinsohn ("Dibre  
 Zaddikim," Vienna, 1830; W. No. 2236).  
 יצרי = Z. H. Maslansky ("Ha-Yizhari," Manchester, 1895).  
 יצחק די מולינא = Saul Berlin (Z. p. 380).  
 יר = Josel Pik Rochnove (Delitzsch, l.c. p. 108); Israel Rall.  
 ירובעל = M. J. Berdyczewski ("Ozar ha-Sifrut," iv. 1-40).  
 ירוחם הליטאי = Joseph Gabreelow ("Ha-'Ibri," iii., No. 24, New  
 York).  
 ירט = Mendel Mirlinski (Z. p. 435).  
 ישא = Saul Jacob Elyashar (Sl.).  
 ישב = J. S. Bik.  
 ישביאל = Jacob S. b. Isaac Olschwang ("Ha-Meliz," 1869, p. 19).  
 ישביאל = Israel Jonathan Jerusalemsky ("Ha-Ke-  
 rem," p. 119).  
 ישביאל = Israel Isaac Black ("Shebile ha-Yahadut  
 be-Angliyah," Manchester, 1903).  
 ישן = M. Johalemstein, מכתבים מעבר לים ("Ha-Meliz," 1888).  
 ישע = Hirsch Schereschewski (S.).  
 ישע = Jacob Samuel Fuchs (S.).  
 ישע = Joseph Shabbethai Farḥi (Sl.); Israel Pleskin ("Ha-  
 Maggid," vii., Nos. 45-51).  
 ישר = Isaac Samuel Reggio.  
 ישר מקנריא = Joseph Solomon Delmedigo.  
 ישביאל = ישראל ידיריה המבונה ישביאל.  
 ישביאל = A. Harkavy (S.).  
 ישביאל = Joseph Masel ("Megillah Ḥadashah le-  
 Purim," Manchester, 1902).  
 ישביאל = A. A. Rakowski ("Masseket Sheḥarot,"  
 Warsaw, 1894; "Ha-Modea' la-Ḥadashim," ii. 17).  
 ישביאל = I. J. Weissberg ("Ha-Yom," 1886, No. 113).  
 ישביאל = Leopold Dukes ("Bikkure ha-'Ittim," vi. 75).  
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I. D.

**PTOLEMY: 1.** Prince (tetrarch) of Iturea and Chalcis from about 85 to 40 B.C., in which year he died; son of Mennæus. He tried to extend his kingdom by warlike expeditions (Strabo, xvi. 2, § 10); and ruled the Lebanon, threatened Damascus, subjugated several districts on the Phœnician coast, and once had Paneas in his hands (Josephus, "Ant." xv. 10, §§ 1-3). In fact, the whole of Galilee had formerly been in the possession of the Itureans, and had been taken away from them in 103 by Aristobulus I. (ib. xiii. 11, § 3).

The Jews thought themselves oppressed by Ptolemy, and hence Aristobulus II., at that time still

prince and sent by his mother, Alexandra, undertook an expedition against Damascus to protect it against Ptolemy (*ib.* 16, § 3; *idem.*, "B. J." i. 5, § 3). Pompey destroyed Ptolemy's strongholds in the Lebanon and doubtless took away from him the Hellenic cities, as he did in Judea. When Aristobulus II. was murdered by Pompey's party in Judea (49 B.C.), his sons and daughters found protection with Ptolemy ("Ant." xiv. 7, § 4; "B. J." i. 9, § 2). It may be that the national Jewish party at that time depended for support on the Itureans in Chalcis, and perhaps the following statement has reference to that fact: "On the 17th of Adar danger threatened the rest of the 'Soferim' in the city of Chalcis, and it was salvation for Israel" (*Meg. Ta'an.* xiii.).

Antigonus, son of Aristobulus, also supported Ptolemy in his effort to establish himself as king in Judea ("Ant." xiv. 12, § 1). Ptolemy died just as the Parthians were invading Judea (*ib.* xiv. 13, § 3; "B. J." i. 13, § 1). He was succeeded by his son Lysanias.

**BIBLIOGRAPHY:** Grätz, *Gesch.* 4th ed., iii. 148, 174, 186; Schürer, *Gesch.* 3d ed., i. 712-713.

2. Strategus of Jericho; son of Abubus (= אבובוס?), son-in-law of Simon Maccabeus. He wished to gain possession of the rulership over Judea, and hence when his father-in-law was visiting him at the fortress of Dok, near Jericho, in the month of Shebat, in the 177th year of the Seleucid era (= 135 B.C.), Ptolemy gave a banquet at which he caused Simon and his two sons Mattathias and Judas to be murdered (I Macc. xvi. 11-17; Josephus, "Ant." xiii. 7, § 4). Moreover, he sent men to murder the third son, John Hyrcanus, who was in Gazara; but the latter, having been warned in time, killed the men, and took possession of Jerusalem, so that Ptolemy was obliged to retire to Dagon (doubtless identical with Dok). Here he was besieged by John; but as he threatened to kill John's mother, who was in his power, and as the Sabbatical year was approaching, the siege was unsuccessful. Although Ptolemy was now able to withdraw without opposition, he nevertheless caused John's mother to be killed before he left ("Ant." xiii. 8, § 1; "B. J." i. 2, §§ 3, 4).

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G.

S. Kr.

**PTOLEMY I.** (surnamed **Soter** and **Lagi**): At first satrap (322-307 B.C.), then king (305-285), of Egypt. He founded the dynasty of the Ptolemies, which, from his father's name, is also called that of the Lagi. Λαγός means "hare"; and a rabbinical tradition relates that the Septuagint avoided translating by λαγός the word "hare" in Lev. xi. 6 and Deut. xiv. 7. In more recent times an attempt has been made to prove from Egyptian inscriptions that Ptolemy I. tried to conceal his father's name and that he called himself "Ptolemy, son of Ptolemy" in consequence (Revillout, "Revue Egyptienne," i. 11); but this theory can not be maintained, because the father's name is often mentioned explicitly in documents, and the "Ptolemy, son of Ptolemy" referred to is not Ptolemy I., but his son

Ptolemy II. (Mahaffy, "The Empire of the Ptolemies," p. 21).

It was Ptolemy I. who brought Palestine and the Jews under the dominion of the Ptolemies. After the death of Alexander the Great

**Takes** Coele-Syria and Judea were apportioned to Laomedon, but Ptolemy I. took them from this weak prince—as

**Jerusalem on the Sabbath.** Josephus maintains, at least as regards Jerusalem by deception as well as by persuasion. Ptolemy appeared before the city (320 B.C.), pretending that he wished to sacrifice, and seized it on a Sabbath, a day on which the Jews did not fight. As authority for this statement Agatharchides of Cnidus, a Greek author, is cited by Josephus ("Contra Ap." i., § 22; more briefly in "Ant." xii. 1, § 1; comp. Müller, "Fragmenta Historicorum Græcorum," iii. 196; T. Reinach, "Textes d'Auteurs Grecs et Romains Relatifs au Judaïsme," i. 42). On this occasion Ptolemy I. is said to have taken many captives from Jerusalem and from the rest of Judea as well as from Samaria, and to have settled them in Egypt. Furthermore, since he knew how sacred an oath was for the Jews, he is said to have used them to garrison important strongholds ("Ant." *l.c.*). Josephus adds that thereafter many Jews went voluntarily to Egypt to live, partly on account of the excellence of the land and partly on account of the kind treatment accorded them by Ptolemy (*ib.*).

Elsewhere also the kindness of the Ptolemies toward the Jews is highly praised by Josephus ("Contra Ap." ii., §§ 4, 5); and this especially in comparison with the cruel persecutions which the Jews suffered later at the hands of the Seleucidæ in Syria. In fact, the policy of the lead-

**Kindness to the Jews.** ing circles in Jerusalem was always to rely on the Ptolemies in opposition to the Seleucidæ. But that manifested itself only in the course of time. As regards the early period the statements of Josephus are very doubtful, since both the early settlement of Jews in Egypt—which, at least in the case of Alexandria, is said to have taken place under Alexander the Great—and their military virtues seem to have been assumed for apologetic reasons when the hatred of the Jews, proceeding from Alexandria, made an apology desirable. According to a later authority, no less than 30,000 Jewish soldiers were placed in Egyptian forts (Aristeas Letter, ed. Wendland, § 13). Something similar must at any rate have happened later; for a "camp of the Jews" is explicitly mentioned, and military achievements of the Jews are certainly spoken of. It is positive that the legal organization of the Egyptian Jews, as in fact the whole legal organization of the Ptolemaic state, was instituted by Ptolemy I. It can hardly be doubted that he gave the Jews at Alexandria equal rights (ισπολιτεία) with the incoming Macedonians.

Ptolemy went to Palestine several times on military expeditions, *e.g.*, in the campaign of the year 320, and in that of 312, which ended with the battle of Gaza. Although he was victorious, he found it expedient to evacuate Palestine for the time being; and on his departure he caused the strongholds of Acre (Acco), Joppa, Gaza, Samaria, and Jerusalem



to be razed to the ground (see Appian, "Syriaca," § 50). According to the testimony of Hecateus of Abdera, whom Josephus ("Contra Ap." i., § 22) cites, many Jews felt impelled on this occasion

**Many Jews Follow Ptolemy to Egypt.** sion to move to Egypt, and the generally respected high priest Hezekiah also attached himself to Ptolemy. It was, in truth, difficult for Egypt to retain Palestine in opposition to the

newly arisen Syrian kingdom, but Ptolemy I. and his successors never relinquished their claim to the cities of Gaza, Joppa, and Jerusalem. The wars which were waged for these places between the Ptolemies and the Seleucidae, and the sufferings which ensued therefrom for the Jews, are graphically described in Dan. xi.; the "king of the south" in verse 5 of that chapter referring to Ptolemy I. (see Jerome in the name of Porphyrius *ad loc.*).

g.

S. KR.

**PTOLEMY II.** (surnamed **Philadelphus**): King of Egypt from 285 to 247 B.C. He continued the struggle for Coele-Syria and Palestine and established himself permanently in possession of those countries about 274. Like all Diadochi, he took pleasure in building cities; and Philadelphia (Stephanus Byzantius, *s.v.*; Jerome on Ezek. xxv.), Philoteria (near Lake Tiberias; see Polybius, v. 70, § 3), and Ptolemais (pseudo-Aristeas, § 115) were founded on Palestinian soil during his reign. Recently it has been believed that his statue and that of his wife Arsinoe have been found in Ptolemais ("Revue Archéologique," 3d series, 1893, xxi. 98). He married his sister Berenice to the Syrian king Antiochus II. for the sake of peace, of which union it is said in Dan. xi. 6 (R. V.): "And at the end of years they shall join themselves together; and the daughter of the king of the south shall come to the king of the north to make an agreement." The murder of the young queen, however, led only to further wars between Egypt and Syria.

According to Aristeas, the Septuagint originated during the reign of Ptolemy II.; and although the trustworthiness of the Aristeas Letter is generally doubted, it may nevertheless be regarded as historically true that it was Ptolemy Philadelphus who gave the impulse to the translation, for his literary efforts are known also from other sources (Schürer, "Gesch." 3d ed., iii. 309).

g.

S. KR.

**PTOLEMY III.** (surnamed **Euergetes I.**): King of Egypt from 247 to 222 B.C.; referred to in Dan. xi. 7-9. According to that passage, the Egyptian king made great conquests in Syria, which statement is confirmed by external authorities. The idols of the conquered, together with gold and silver vessels, were, according to the Biblical passage, seized by him for Egypt; and the marble monument of Aduli supports this account in stating that Ptolemy III. brought back to Egypt 40,000 talents of silver and 2,500 statues of the gods, among them those which Cambyses had stolen from Egypt; this deed won for him the cognomen "Euergetes" (= "well-doer") in his land.

Ptolemy III. was gracious toward the Jews. After his great victory he went to Jerusalem, sacrificed

there according to Jewish custom, and made an offering of incense (Josephus, "Contra Ap." ii., § 5). With his reign references to the numerous Jews settled in Nomos Arsinoe, the present Fayum, begin to be frequent; *e.g.*, the Jew Jonathan is mentioned in the tenth year of his reign (Mahaffy, "The Flinders-Petrie Papyri," ii. 23). On one occasion great danger threatened the Jews of Palestine. The avaricious high priest Onias II. had withheld twenty talents of silver which should have been delivered annually as a voluntary contribution together with the taxes; and the king in anger threatened to divide the land of the Jews into lots and to give it to his veterans (*κληροῦχοι*; Josephus, "Ant." xii. 4, § 1). The danger was averted by the clever nephew of Onias, the young Josephus; and although the long story related by Flavius Josephus in this connection sounds very legendary, it nevertheless shows plainly the gracious, even friendly, attitude of the king toward the Jews. The king appointed Josephus tax-collector not only of Judea but of all Coele-Syria (*ib.* §§ 1-5).

An inscription (at present in the Berlin Museum) from Lower Egypt, which bears witness to Ptolemy III.'s care for the Jews, deserves to be mentioned here because it stands almost alone. It relates that at the command of the "king and queen" (whose identity is not known) the following tablet in a "proseuche," *i. e.*, a synagogue, was restored: *Βασιλεὺς Πτολεμαῖος Εὐεργέτης τὴν προσευχὴν ἀσύλον*. That is to say, the right of asylum had been conferred on that synagogue, which was probably a high distinction ("C. I. L." iii., Supplement, No. 6583; Schürer, "Gesch." 3d ed., iii. 66). It is noteworthy that the king, doubtless out of consideration for the Jews, does not mention *θεός* (God). It is highly probable that a synagogal inscription only recently discovered in Shedia, a place in Lower Egypt, refers to Euergetes I. It reads: *Ἵπὲρ βασιλέως | Πτολεμαίου καὶ | βασιλίσσης | Βερενίκης ἀδελ. | φῆς καὶ γυναικὸς καὶ | τῶν τέκνων | τὴν προσευχὴν | οἱ Ἰουδαῖοι* ("In honor of King Ptolemy and of Queen Berenice, his sister and wife, and of their children, this synagogue the Jews [dedicate]"; see T. Reinach in "R. E. J." 1902, xlv. 161-164).

g.

S. KR.

**PTOLEMY IV.** (surnamed **Philopator**): King of Egypt from 222 to 205 B.C.; hero of the events described in Dan. xi. 11-12. The passage in question refers to battles between him and Antiochus the Great, more especially the decisive battle at Raphia (217 B.C.), in which Ptolemy won a brilliant victory, and by that very fact showed himself to be a much more able ruler than is commonly supposed.

Two episodes in the battle of Raphia are mentioned in III Maccabees also: (1) how a certain Theodotos, conducted by a Jew called Dositheus, son of Drimylus, tries to murder Ptolemy in his sleep, but fails in his purpose; and (2) how Arsinoe, sister of the Egyptian king, incites the troops to fight bravely (III Macc. i. 1-7). Both accounts originate with Polybius (v. 79), and hence are historical. Accordingly the rest of the story narrated in III Maccabees can not be pure invention, although there are absurd details in it which are doubtless due to the fact that the author is trying to glorify a great

miracle. The author relates that after the battle of Raphia Ptolemy Philopator visited Jerusalem and declared that he would enter the Temple. By divine interposition, however, he fell to the ground stunned. When he had returned to Alexandria he thought of revenge, and caused all the Jews of Alexandria and Egypt to be bound and dragged into the arena to be trampled by his elephants; but the beasts threw themselves upon the king's troops instead. The Jews celebrated their escape by an annual feast-day (*ib.* vi. 36).

At least this feast-day must be historical, for Josephus mentions it ("Contra Ap." ii., § 5), placing the event, however, in the reign of Ptolemy VII., Physcon, and relating the simple fact without referring to any miracle. Schürer (*l.c.* iii. 365) prefers the version of Josephus; Mahaffy (*l.c.* p. 269) inclines to III Maccabees, the author of which was well versed in Egyptian affairs, and, for example, was right in saying that the king observed the cult of Dionysus (see **DIONYSUS**). According to Mahaffy, it was chiefly a question as to whether or not the Jews of Alexandria should be allowed to preserve their equal rights; though they may also have become involved in an insurrection which the native Egyptians had instigated against the king, and in which the king's anger appears to have changed in their favor. I. Abrahams (in "J. Q. R." ix. 39-58) and A. Büchler ("Tobiaden und Oniaden," pp. 172-212, Vienna, 1899) are of the opinion that the persecution extended to only a small portion of the Egyptian Jews; namely, to those in the nome of Arsinoe. The offense of the Jews probably consisted in the fact that they did not wish to take part in the Dionysus cult which was practised by the Ptolemies in this very nome. Recently, however, Willrich has revived the theory, held by Ewald and Grimm, that the Third Book of Maccabees refers to events under Caligula. He claims even that they are the same as those related in the Book of Esther.

G.

S. KR.

**PTOLEMY V.** (surnamed **Epiphanes**): King of Egypt from 205 to 182 B.C. He was a child of five when he came to the throne. The protracted struggle for the possession of Cœle-Syria and Palestine was now finally decided in favor of the Syrians. Antiochus the Great conquered the land (202); and the Egyptian general Scopas, who tried to retake it for Egypt, was defeated at the sources of the Jordan, his army being wholly destroyed at Sidon (Jerome on Dan. xi. 15). According to Josephus ("Ant." xii. 3, § 3), the Jews in Jerusalem aided Antiochus and even besieged the Egyptian garrison independently. This policy of the Jews appears to have been the result of the persecution experienced in the preceding reign; Daniel (xi. 14) appears to blame them for their attitude toward the Ptolemies, because the latter were at any rate preferable to the Seleucidæ. Ptolemy Epiphanes died from poison, as Jerome (on Dan. xi.) relates in the name of Porphyrius.

G.

S. KR.

**PTOLEMY VII.** (surnamed **Philometor**; generally known as **Ptolemy VI.**): King of Egypt from 182 to 146 B.C.; eldest son of Ptolemy V. With him the power over Egypt passes into unworthy

hands. Philometor was still a child when he came to the throne, the Jewish philosopher Aristobulus of Paneas being mentioned as his teacher (II Macc. i. 10; Schürer, "Gesch." 3d ed., iii. 384). The proclamation of his independent rule, usually called *ἀνακλήθηρια*, but in II Macc. iv. 21 *πρωτοκλισία*, was a call to Antiochus IV., the oppressor of the Jews, to look to his own welfare; for, according to Dan. xi. 24 (where **מַצְרַיִם** is to be read instead of **מִצְרַיִם**), he always had the conquest of Egypt in mind. Indeed, it was a regular part of the Egyptian policy to attempt the conquest of Syria; and Antiochus had to take account of that fact, as Jerome (on Dan. xi. 22) relates. Antiochus wished to anticipate the Egyptians, and hence attacked and defeated them (170 B.C.) in a sanguinary battle which is described in I Macc. i. 18-20. Philometor was

**Is** forced to flee; and the Alexandrians **Dethroned**, raised to the throne his younger brother, who was known afterward as Euergetes II. Antiochus now carried on operations in favor of Philometor. He besieged Alexandria, and even assumed the crown of Egypt, so that he had two kingdoms (I Macc. i. 16); but he had to withdraw on account of pressure from the Romans. It was probably in this war that Ptolemy Macron, governor of Cyprus, deserted Philometor and went over to Antiochus (II Macc. x. 13).

The two neighboring kingdoms, which were mortal enemies of each other, disagreed materially in their treatment of the Jews: in Syria the latter were persecuted; in Egypt they were favored. In the ensuing disputes about the succession to the throne in Syria, Philometor always took a part, reckoning on the Jews who were at war with the Syrians. In 150 B.C., when he gave his daughter

**Honors** Cleopatra to Alexander Balas to wife, **Jonathan** at Ptolemais, the Maccabean Jonathan **Maccabeus**, was present and was treated with great honor by both kings (I Macc. x. 57-60). This marriage, however, did not prevent Philometor from warring with Alexander, or from giving his daughter to Alexander's rival Demetrius. On the march Jonathan was accused before Philometor; but the latter would not listen to the charges, and instead met Jonathan kindly in Joppa (*ib.* xi. 5-6). It is noteworthy that the First Book of Maccabees represents this expedition of the Egyptian king as treacherous and faithless, whereas Josephus ("Ant." xviii. 4, § 8) sets the Egyptians in the right. The former is from the Syrian standpoint; the latter from the Egyptian, as Mahaffy (*l.c.* p. 371) rightly observes. From this it follows that at that time there must have been a party in Jerusalem which saw in the Egyptian king the salvation of the Jews, and justly so; for Philometor was well disposed toward them.

With some exaggeration Josephus says of Philometor ("Contra Ap." ii., § 5) that he and **Entrusted** his wife Cleopatra entrusted their entire kingdom to Jews and that the com- **His** manders-in-chief of their army were **to Jews**. the Jews Onias and Dositheus. The Onias temple was built under him, and the work of Aristobulus on the explanation of the Mosaic laws was intended primarily for him.

The Greek postscript to the Book of Esther shows that that book was brought to Egypt in the fourth year of his reign, for the passage therein concerning Ptolemy and his wife Cleopatra without doubt refers to him. The synagogal inscription of Athribis also probably refers to him.

Ptolemy Philometor died from a wound received in the battle on the River Oenoparus in Syria (I Macc. xi. 14-19; "Ant." xviii. 4, § 8). The friendly attitude of this king toward the Jews caused Grätz ("Gesch." 4th ed., iii. 577) to assign the Septuagint to his reign, but that work, as Freudenthal especially has demonstrated, is much older. On the other hand, to the reign of Philometor may be assigned the origin of another class of literature, and that is the polemic hostile to the Jews, which proceeded from Alexandria and which arose from the fact that the Jews filled public offices, seized the leadership of the army, and built a central sanctuary.

G.

S. KR.

**PTOLEMY IX.** (surnamed **Euergetes II.**; known also as **Ptolemy VII.**, but more commonly as **Physcon**): King of Egypt from 146 to 117 B. C. After the death of Ptolemy Philometor, his brother, Euergetes II., tried to overthrow his widow and successor, Cleopatra, whose army was commanded by the Jewish general Onias (Josephus, "Contra Ap." ii., § 5). In this connection Josephus deals with the captivity and the rescue of the Jews in Alexandria which, on the strength of the Third Book of Maccabees, are assigned to the reign of Ptolemy IV. Since the Jews were persecuted by Ptolemy IX. not for their religion but on account of their political position, the matter is of little importance; and with the establishment of order, peace was doubtless restored to the life of the Jews also.

Willrich ("Juden und Griechen vor der Makkabäischen Erhebung," pp. 142-153) gives some reasons which make Ptolemy IX. appear in the light of a friend to the Jews. The grandson of Jesus b. Sira went to Egypt in the thirty-eighth year of Euergetes (the king reckoned his reign from the year 170) and found leisure there to translate the book Ecclesiasticus (Sirach). This king is probably identical with the seventh king of Egypt of Hellenic stock, who is mentioned three times in the Sibyllines (iii. 191, 318, 608).

From 117 B. C. onward, **Cleopatra III.** reigned with her sons, **Philometor (Soter II.)** or **Lathyrus** and **Ptolemy Alexander** (117-81). An account of the wars of Lathyrus on Palestinian soil may be found in the history of the Jewish princes Hyrcanus I. and Alexander Jannæus (see also **CYPRUS**).

G.

S. KR.

**PTOLEMY MACRON**: General of King Antiochus Epiphanes of Syria; sent by the prefect Lysias with two other generals, Nicanor and Gorgias, to fight against the Jews under the Maccabees. In I Macc. iii. 38, II Macc. iv. 45, and in Josephus, "Ant." xii. 7, § 3, he is called the son of Dorymenes. In the second passage cited it is related that Menelaus sent him many presents to secure his intercession with the king. That fact alone would show that Ptolemy was a man of higher rank, and in II Macc. viii. 8-11 he is called governor of Cœle-Syria

and Phenicia, who as such sent Nicanor and Gorgias against the Jews.

Ptolemy is given the cognomen "Macron" in II Macc. x. 12, which supplies a short sketch of his life. He faithlessly abandoned Cyprus, which had been entrusted to him by the Egyptian king Ptolemy Philometor, and went over to Antiochus Epiphanes, for which he was rewarded with the governorship of Cœle-Syria and Phenicia. Since he tried, however, to treat the Jews kindly, he was denounced before the king, whereupon he ended his life by poison. The passage in Polybius (xxvii. 12) and the biography which Suidas gives of Ptolemy refer to his conduct in Cyprus.

G.

S. KR.

**PUAH**: 1. One of the two midwives who were ordered by Pharaoh to kill all the Hebrew male children (Ex. i. 15). Philo ("Quis Rerum Divinarum," ed. 1613, p. 389; ed. Schwickert, 1828, iii. 30, § 26) possibly correctly identifies this name, which in Hebrew is פוּאָה, with another Puah written in Hebrew פּוּאָה, and explains *Φουὰ ἐρυθρὰν ἐρμηνεύεται*, i. e., "Puah, which is interpreted 'the red.'" In the sense of "color" "pu'ah" (Arabic "fuwah") occurs in Shab. 89b and Yer. 'Er. 26c.

In Midr. Tadshe (on Ex. i. 15) it is assumed that Puah, as well as the other midwife, was a proselyte, and was not identical with Miriam. For the different views which identify Puah with Miriam or Elishaba see **MIRIAM IN RABBINICAL LITERATURE** and **JOCHEBED**.

2. Father of Tola the judge, and son of Dodo of the tribe of Issachar (Judith x. 1). The Septuagint renders "Dodo" by uncle (of Abimelech) and interpolates the word "Kareah," which is not found in the Masoretic text of this passage. The opinions of recent commentators are very much divided regarding the meaning of the word "Dodo."

3. Second son of Issachar (Gen. xli. 13). In the desert he formed the tribe of the Punites (Num. xxvi. 23); and he is mentioned in I Chron. vii. 1. In the Authorized Version the name is spelled "Pua"; in the Revised Version, "Puvah."

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E. G. H.

S. O.

**PUBERTY, AGE OF.** See **MAJORITY**.

**PUBLICAN**: Local tax-farmer; the office existed among the Jews under the Roman dominion. The Romans were accustomed to farm out, generally for five years, the customs dues on exports. These taxes were mainly ad valorem, and therefore, as the value placed upon goods varied, lent themselves to extortion; hence the unpopularity of the publicans, especially when, as under the Romans, they were Jews exploiting their fellow Jews. Echoes of this ill repute are found in the New Testament, where publicans are coupled with sinners (Matt. ix. 10; Luke v. 30, vii. 34), and even with the most degraded persons (Matt. xxi. 31). Taxes were levied on pearls (Kelim xvii. 15), slaves (B. B. 127b), and boats ('Ab. Zarah 10b). Tax-farmers were not eligible as judges or even as witnesses (Sanh. 25b), and it was even regarded as undesirable to exchange money

with them, as they might be in possession of stolen coin. If one member of a family was a publican, all its members were liable to be considered as such for purposes of testimony (Sheb. 39a).

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T.

J.

**PUCHER, SOLOMON:** Rabbi; born 1829 at Neustadt-Sherwint, Poland; died Nov. 23, 1899, at Riga. Educated at the yeshibah of Georgenburg and at the rabbinical school of Wilna, he was called in 1859 to the rabbinate of Mitau. As a rabbi Pucher received from the government the silver and the gold medal of merit. In the sixth decade of the nineteenth century he bravely opposed, in speeches and in written articles, the Christian-Jewish mission in Courland, thereby creating a great sensation. He labored with tact and discretion to obtain civil and political rights for the Jews, and in 1864 he was called to St. Petersburg as a member of the commission for securing the right of residence to Jewish workmen. About twenty years later he wrote and presented to Count Pahlen, chairman of the Jewish commission, who was staying in Courland, a detailed memorandum in their favor of the condition of the Jews. His efforts to improve their status represent a portion of the history of the Jews not in Courland only, but in Russia generally. With equal energy he worked to develop the inner life of the community. He labored also for the religious education of girls, establishing confirmation classes for them; and he gave the boys free religious instruction in the gymnasium.

In 1893 he accepted a call as rabbi to Riga, Russia, where he labored till 1898, when he retired from public life. The community at Riga raised a large fund in his honor, the interest of which is used for the benefit of widows and orphans.

Pucher's literary activity is represented by several printed sermons, by a pamphlet, "Ueber den Thierschutz," and by articles directed against the Christian-Jewish mission, especially his "Offenes Sendschreiben an die Kurländischen Herren Synodalen," in the "Baltische Monatsschrift," xvi. 217-241.

H. R.

J. BR.

**PUCHOWITZER, JUDAH LÖB B. JOSEPH PARZOWER:** Russian rabbi, cabalist, and author; lived in the last quarter of the seventeenth century. He was rabbi at Pinsk, and in his old age emigrated to Palestine and settled at Jerusalem, leaving behind him an injunction to his son Elijah to publish his writings.

He was the author of: "Kene Hokmah," seventeen homilies, Frankfort-on-the-Oder, 1681; "Derek Hokmah," on morals and asceticism, in thirty-two chapters, *ib.* 1683; "Dibre Hakamim": (1) "Da'at Hokmah," on moral subjects, in four divisions; (2) "Me'kor Hokmah," notes on Oraḥ Hayyim, with an appendix, "Solet Belulah," on the ritual decisions after the compilation of the Oraḥ Hayyim, Hamburg, 1692; "Kebod Hakamim," extracts from his other works, with ten additional homilies, ed. by M. S. Pinkerle, Venice, 1700.

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*Shem ha-Gedolim*, ii. 28, 130; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 189; Benjacob, *Ozar ha-Sefarim*, pp. 103, 236, 530; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 644.

H. R.

A. S. W.

**PÜCKLER-MUSKAU, WALTER, COUNT:** German anti-Semitic agitator; born Oct. 9, 1860, at Rogan, near Breslau. He graduated from the University of Breslau with the degree of doctor of law, and was appointed referendar, but soon left the public service. After 1899 he became very notorious in connection with the anti-Semitic movement, his harangues being distinguished for extreme vulgarity of language. In all his addresses, mostly delivered in Berlin, he has advised the most violent measures against the Jews—breaking into their stores, plundering, whipping, driving them from their homes, killing them. From his constant repetition of "beat the Jews," "crack their skulls," "kick them out," "thrash them," and similar rowdyisms, he has received the cognomen "Dreschgraf" (the thrashing count). He considers himself the legitimate successor of Stöcker and Ahlwardt, although the former sharply criticized him for his violence and vulgarity. The anti-Semitic journals, especially the Berlin "Staatsbürgerzeitung," which published his addresses, have greeted him as a worthy ally; yet a few of them have repudiated his appeals to violence. Generally, no restraint has been put upon him by the authorities, though he has occasionally been tried for inciting to violence. His declaration before the court of Glogau, May 12, 1899, often repeated since, that his expressions were figurative and meant no harm to the Jews, was accepted as a valid plea.

On Jan. 12, 1905, a Berlin court sentenced Pückler-Muskau to six months' imprisonment. He objected to one of the judges, Simonson, on account of his Jewish descent, but his objection was not sustained. His plea that he had been acquitted several times when he had used much sharper language was not considered valid. After being sentenced he challenged the presiding judge to a duel, whereupon he was sentenced to three days' further imprisonment for contempt of court. Dr. Neumann, expert alienist, expressed the opinion before the court that Pückler was mentally unsound and should be sent to an asylum for the insane. Thereupon Pückler challenged Neumann also to a duel and was condemned to two months' imprisonment in the fortress of Weichselmünde. He then issued a paper entitled "Der Retter aus der Judennot," the first number of which was seized by the police. See ANTI-SEMITISM.

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D.

S. MAN.

**PUGILISM.** See ATHLETES; BANDOFF, BENJAMIN; BELASCO, ABRAHAM; BELASCO, ISRAEL; BENJAMIN, WILLIAM; BERNSTEIN, JOSEPH; BITTOON, ISAAC; CHOYNSKI, JOSEPH; ELIAS, SAMUEL; EVANS, SAMUEL; MENDOZA, DANIEL.

**PUL:** A usurper who ascended the throne of Babylonia in 745 B.C. and reigned until 737; identical with Tiglath-pileser III. He appears in the list of kings as "Pulu," but his identity with Tiglath-pileser, first suggested by Rawlinson ("Athenæum," Aug. 22, 1863), was six years later independently established by Lepsius. On his accession Pul

restored peace in Babylonia. In 738 he conquered Kullani, apparently the Biblical Calno (Isa. x. 9). Tribute was levied also on Syria as far south as Samaria. In his inscriptions Minalimu (= Menahem of Samaria) is mentioned, probably identical with the one mentioned in II Kings xv. 19. Tiglath-pileser speaks of himself as King of Assyria, of Sumer, and of Accad.

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E. G. H. S. Fu.

**PULGAR, ISAAC BEN JOSEPH IBN.** See IBN PULGAR, ISAAC BEN JOSEPH.

**PULITZER, JOSEPH:** American editor and journalist; born April 10, 1847, at Budapest, Hungary; educated privately. In 1863 he left his native town for the United States, which he reached in time to enlist in the Federal army as a private in a cavalry regiment. He took part in the fighting until the close of the war. On receiving his discharge and failing to obtain employment in the city of New York, Pulitzer went to St. Louis, where he joined the staff of the "Westliche Post," first as a reporter, later as managing editor and joint proprietor (1866-68). Gaining prominence in state politics, Pulitzer was elected to the legislature of Missouri in 1869, and in 1872 was appointed dele-

gate to the National Liberal Republican Convention at Cincinnati which nominated Horace Greeley for the presidency. In 1874 he was elected delegate to the Missouri State Constitutional Convention. During the fall and winter of 1876 and 1877 he acted as correspondent of the New York "Sun" in Washington, D. C., and in the following year purchased the St. Louis "Dispatch" and "Post," and, amalgamating them, published the "Post-Dispatch," which quickly sprang into prominence (1878).

In 1880 Pulitzer was again active in politics, and was elected delegate to the National Democratic Convention and took part in the drafting of the platform. Three years later he purchased the New

York "World," which he raised from an insignificant sheet to an influential daily newspaper. He was elected as a Democrat from the Ninth District of New York a member of Congress for the term 1885-87, but resigned after having served a few months. Nevertheless he continued to take an active interest in politics and advocated the National Democratic ticket, favoring the gold standard, in 1896.

In Aug., 1903, Pulitzer donated \$1,000,000 to Columbia University for the purpose of founding a school of journalism, the opening of which is to be postponed until after his death.

A. F. H. V.

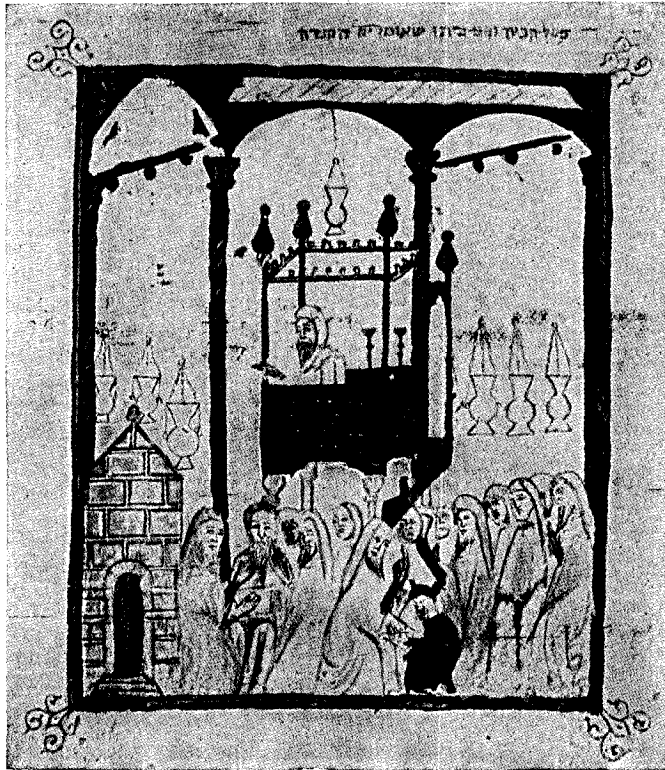
**PULPIT:** In the earliest time a post ("ammud") was used instead of a pulpit; from it the king spoke

to the people, and from it Josiah renewed with the people the covenant of the Law before the Lord (II Kings xi. 14, xxiii. 3). When Ezra returned from Babylon he "stood upon a pulpit ["migdal"] of wood . . . made for the purpose" (Neh. viii. 4), to read the law of Moses in the street before the people. In the Talmudic and geonic periods the pulpit was placed either on the ALMEMAR or in front of the Ark; in Palestine it was placed on the almemar; elsewhere it was stationed in front of the Ark (see PALESTINE, LAWS AND CUSTOMS).

The Talmudic term for the pulpit is "tebah" (desk). Whenever a fast-day was decreed by the bet din, the desk was taken into the street,

Facing and the elder (hakam) stood in front of the People. it, facing the people, and addressed them in words of humility (Ta'an. ii. 1). In the synagogue the elders sat in the front row facing the people and with their backs toward the side of the Ark. The desk was placed opposite the people with its back toward the Ark.

Maimonides states that in the center of the synagogue is placed the almemar, on which the reader of the Pentateuch or the preacher stands in order that he may be the better heard. The Zohar likewise places



Interior of a Synagogue, Showing the Pulpit.  
(From a fourteenth-century manuscript in the British Museum.)

the pulpit on the almemar in the center of the synagogue, facing the Ark. The Zohar calls the pulpit "migdal 'oz" (a strong tower; Prov. xviii. 10). The desk is ascended by six steps, above which is an additional step to receive the Pentateuch and to serve as a pulpit for the lecturer. The six steps represent those of Solomon's throne (II Chron. ix. 18; Zohar, Wayaqhel, Ex. 206a; Isaac Horowitz, "Shelah," Num. 164b).

In the case of a large congregation the almemar, with the pulpit, was originally placed in the center of the synagogue in order that the voice of the reader or preacher might be heard by all the worshipers; whereas the hazzan stood by the Ark, it being easier to follow him in the familiar prayers.

The placing of the almemar with the pulpit in the center of the synagogue was purely a matter of convenience, and not of obligation. In later times, when the congregations became smaller, the almemar was erected nearer the Ark (Caro, "Kesef Mishneh" to "Yad," Tefillah, xi. 3, 4). The case of Orthodoxy against Reform, in the nineteenth century, in regard to taking the almemar from the middle of the synagogue and placing



Pulpit from a Synagogue at Modena, Early Sixteenth Century.  
(Now in the Musée de Cluny, Paris.)

it near the Ark, was not based on Jewish law, but on the adopted custom, strengthened by the desire to avoid the appearance of aping Christian practises.

In modern times the Orthodox Jews still keep the almemar separated from the Ark and about one-third of the length of the synagogue from it. The reader of the Pentateuch, from the desk on the almemar, faces the Ark. But the preacher's pulpit is on the platform of the Ark and facing the audience.

Individual worshipers also use a pulpit or desk, called a "ständer" or "stodt" (= "statt," "stätte," *i. e.*, place) in which to lock their tallit, tefillin, and prayer-books.

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A.

J. D. E.

**PUMBEDITA.** See ACADEMIES IN BABYLONIA.

**PUMPIANSKI, AARON ELIJAH B.**

**ARYEH LÖB:** Russian government rabbi and author; born at Wilna in 1835; died at Riga April 26, 1893. He graduated from the rabbinical school of Wilna in 1859 and edited, in conjunction with Asher Wohl, the Russian supplement to "Ha-Karmel" (1860-61). In 1861 Pumpianski was chosen government rabbi of Ponevezh, government of Kovno, where he remained until 1873; he was then elected to the same office in the Jewish community of Riga, remaining there until his death.

Pumpianski was the author of a collection of sermons in the Russian language which he delivered in Ponevezh (Riga, 1870); a new edition of the Psalms with a Russian translation and a Neo-Hebrew commentary (Warsaw, 1871); "Solomon Premudroi" (Riga, 1882); a Russian drama which he published under the pseudonym "I. Heiman"; "Shire Ziyon," Hebrew poetry, of which the latter part contains translations from Russian poets. He also edited a monthly magazine, "Yevreiskiya Zapiski," of which twelve numbers appeared in Riga in 1881. He wrote for that magazine and for various other Russo-Jewish and Russian periodicals numerous articles on divers topics, among them being a sketch of the history of the Jews in Courland and Livonia.

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H. R.

P. Wl.

**PUNCTUATION** (Hebr. נְקוּדָה): When the Biblical text received its final form in the schools of Palestine during the first and second centuries, and the Masorah began its task of preserving this text, it consisted exclusively of letters to which were added no signs either to indicate the vowels or to mark the larger and smaller divisions. The method of reading this text, which consisted almost entirely of consonants, and in which only the chapters ("parashiyot") were marked, and these merely by spaces, was entrusted to oral tradition, which was preserved as accurately as the written text itself by those who transmitted the Masorah—the scholars proper, the teachers, and the readers. At an early period the principle was established, "Yesh em la-mikrah" (= "the reading has a firm foundation, a sure tradition"); but by the side of this was developed also another principle, "Yesh em la-masoret" (= "the transmission of the written text has a firm foundation"). On the basis of this latter maxim, exegesis in its interpretation and application of the Biblical text permitted itself to adopt a vocalization which diverged from the traditional reading (Bacher, "Die Aelteste Terminologie," p. 120).

In some few passages, however, the written text contained points over individual letters, words, or parts of words. These points, which occur in ten places in the Pentateuch, in four in the Prophets, and one in the Hagiographa (see Ben Asher, "Dik-

duke ha-Te'amim," ed. Baer and Strack, p. 48), have only a critical or exegetical value (see Blau, "Massoretische Untersuchungen," pp. 6 *et seq.*), and even in the tannaitic period there was a rule for

**Original** the interpretation of such words as had them (Bacher, "Ag. Tan." ii. 431).

**Dotted** These points were regarded as an integral part of the consonantal text;

**Letters.** later their name ("nequddah"; plural, "nequddot"; see Cant. i. 11) was applied to the newly invented vowel-points, and from it was derived the word "nikkud" (= "punctuation"), a

"nomen actionis" from the verb "nikked" (= "to punctuate"). The word "nequddah" was used also to denote those parts of point-like individual letters that resembled dots (see the passages cited by Levy, "Neuhebr. Wörterb." iii. 434b, with which is to be compared Blau, *l.c.* p. 164; comp. also Eccl. R. vii. 1, where a baraita on the names of the tribes of Israel written on the breastplate of the high priest states that no point ["nequddah ahat"] may be omitted there, perhaps meaning by this the hook of the "yod"; comp. further Men. 29a; Matt. v. 18). No trace of any other points or characters added to the consonantal text of the Bible is found in all the traditional literature, nor is there any allusion to punctuation even in the treatise Soferim, which dates at the earliest from the sixth century, and forms a compilation of the rules for the Biblical text. In this tractate only one sort of punctuation is mentioned (Soferim iii. 6 [ed. Joel Müller, German part, p. 48]): "A copy of the Torah in which the verses are separated by points ["nikked"] may not be used for reading in the synagogue."

Such points were found at the beginning of verses in the Samaritan Pentateuch. Their use to separate verses represents the initial stage of the punctuation which later developed into a stereotyped body of signs denoting vowels and accents, although nothing is known regarding the date of the completion of this system or when its first elements were introduced to facilitate the reading and

**Beginnings** study of the Bible. The oldest extant  
**of Punc-** manuscripts of the Scriptures, dating  
**tuation.** from the ninth and tenth centuries,

are punctuated; and the two great Biblical scholars of the tenth century, Saadia Gaon and the Masorite Aaron ben Asher, regarded vowel-pointing as a long-established component of the tradition. It is safe to assume, therefore, that by the beginning of the ninth century, or the middle of the eighth, punctuation already existed as a whole; and there is even historical justification for the view which regards the middle of the eighth century as the "terminus ad quem" for this innovation. Thus Karaism, which arose shortly after this period, presupposes the existence of punctuation; otherwise the followers of Anan could scarcely have obeyed the commandment of their teacher to search the Scriptures. There is no ground, however, for the assumption that vowel-pointing was evolved by the Karaites; for it is incredible that rabbinic Judaism should have accepted such an innovation from a hostile sect, and have developed it within a short time into an essential part of the tradition. The assertion that the Karaites Mocha and his son Moses,

both of whom lived in the eighth century, invented punctuation, as is believed by Pinsker and Graetz, is clearly nugatory (see Harkavy's note in the Hebrew translation of Graetz's "Hist." iii. 195). It may be regarded as practically certain that punctuation originated in the sixth and seventh centuries, and that about the middle of the eighth vowel-points were incorporated into the text of the Bible as a most important aid to its study and as henceforth indispensable.

In the texts employed in public worship (the copies of the Pentateuch and the scroll of Esther), from which the lessons were publicly read in the synagogue, this innovation found no place. The opposition of the heads of Babylonian Judaism to it is shown by a responsum of a gaon which is preserved in the Maḥzor Vitry (ed. Hurwitz, § 120; comp. "Kerem Hemed," iii. 200), in answer to the question whether it is forbidden to punctuate the scroll of the Law. The reply runs as follows:

"We have not heard that the book of the Law was pointed when it was given to Moses. The punctuation was not given on Sinai, but the sages ["ha-hakamim"] introduced it as a sign [*i.e.*, as an external aid for the reading of the Bible]. We should transgress the prohibition against adding anything to the Torah (Deut. xiii. 1) if we should add the punctuation to the Biblical text; and although the division of verses and the cantillation according to the meaning have been transmitted from Sinai to this day, this tradition is, nevertheless, an oral one, not given by means of marks of punctuation ["simane nequddah"]."

According to Grätz ("Gesch." v. 555), who, however, arbitrarily prefixes the gaon's name, the author of the responsum was Naṭronai ben Hilai, who lived in the middle of the ninth century.

At all events, this responsum expresses the view that prevailed in the geonic school regarding punctuation; namely, the pronunciation and the accentuation of the text were transmitted together with it as objects of oral instruction, while the

**Represent** visible signs of this pronunciation and  
**Tradition.** accentuation were introduced by the

sages. Thus the Geonim recognized the appropriateness of punctuation in those copies of the Bible which were not employed in public worship, and at the same time they traced its origin to those who transmitted tradition. On the other hand, it is, unfortunately, not clear what "sages" are meant in the responsum, whether Tannaim, Amoraim, or even those of later date. The same view of the importance and origin of vowel-pointing is expressed by Judah ha-Levi ("Cuzari," iii. 31; comp. Bacher, "Die Bibelepexese der Jüdischen Religionsphilosophen," p. 110). Ben Asher's (*l.c.*) rimed prose eulogy of punctuation (§ 9) does not disclose his view of its origin. He speaks, it is true, of the "countless points," as if they were inseparably connected with the letters in the traditional text; but it is impossible to read either in this paragraph or in that on the accents (§ 16) the view which was expressed two centuries later by Judah Hadassi, one of the leaders of the Karaite school, who declared ("Eshkol ha-Kofer," ch. clxxiii.) that God had not given the Torah without vowel-points and accents. It is well known that this is the theory which was opposed in the sixteenth century by Elijah Levita, when he expressed in his "Massoret ha-Massoret" his conviction that the old view of the

late origin of punctuation was the only one which was justifiable.

The problem as to the source of punctuation has been ably treated by Graetz in his studies on the origin of the vowel-points in Hebrew ("Monatsschrift," 1891, pp. 348-367, 395-405),

**The Source.** on the accent-marks in Hebrew (*ib.* 1882, pp. 389-409), and on the use and significance of the dagesh (*ib.* 1887, pp. 425-451, 473-497). Especially instructive is his theory that in the old Masoretic expressions "above" and "below" ("mi-le'el" and "mi-lera'"), which served to distinguish similar forms from each other, there is a relic of the period in which this differentiation was effected by pointing, since in the case of that form of the word which contained the strong or long vowel the point was placed above, and in that which contained the weak or short vowel it appeared below. These points were not vowel-points, but nevertheless indicated the vocalic pronunciation of the text, and thus prepared the way for a systematic vocalization. The attempt to prove that accentual points had similar forerunners has been made by Büchler in his dissertation "Zur Entstehung und Entwicklung der Hebräischen Accente" (Vienna, 1891); but unfortunately not even the smallest fragment of a manuscript has been preserved from the period in which it is claimed that such an antecedent system of points was used in copies of the Hebrew Bible, although there are Syriac manuscripts prior to the sixth century that contain an analogous system of points and one which was the forerunner of systematic Syriac punctuation. It is safe to assume that both these preliminary points and the fully developed Syriac system of punctuation influenced the Jewish Masorites; and particularly is it very probable that the introduction of vocalization among the Nestorians of eastern Syria immediately affected the Jewish scholars of Babylonia. It was doubtless in Babylonia, too, that vowel-points were first introduced and systematized. An important point of evidence for the Babylonian origin of Jewish punctuation is found in the use of the same vowel-point ("kamez") for the two vowels which were pronounced in Palestine as "ā" and "ō," and for which, consequently, had the system of vocalization originated in Palestine, two different points would have been employed. In Babylonia, on the other hand, the former of these two vowels was pronounced as an open "o" (ā), so that qualitatively it approximated "ō." A single point was chosen for both vowels, especially as the quantity of vowels was disregarded in the punctuation.

The system of punctuation which may be regarded as the oldest one known is the so-called Babylonian. This system after having fallen into disuse was forgotten until the middle of the nineteenth century, when knowledge of it was revived from old manuscripts of the Bible as well as from more modern ones which were brought from southern Arabia to Europe; for it was employed by the Jews of Yemen until very recent times, although it has been now superseded by the regular system. The Babylonian system of punctuation, which is termed also Assyrian or Eastern, exists in three very diver-

gent forms, which, however, agree in their main vowel-signs, having as their special characteristic that the vowel-points are written above the letters (whence the system is called the supralinear). Opposed to the Babylonian punctuation is the Tiberian, which receives its name from Tiberias, the seat of the Palestinian Masorites. Owing to the powerful influence of these scholars, it completely superseded the Babylonian system, so that it became authoritative not only for manuscripts of the Bible, but also for all investigations of Hebrew phonology and morphology, Hebrew grammar being entirely based upon and developed from Tiberian punctuation.

The brief account of the systems of punctuation to be given in this article disregards the marks of accentuation, since this subject has been treated under ACCENTS IN HEBREW. To the bibliography of that article may, however, now be added Praetorius, "Ueber die Herkunft der Hebräischen Accente" (Vienna, 1901), and Kahle, "Zur Geschichte der Hebräischen Accente" (in "Z. D. M. G." lv. 167-194). See also VOCALIZATION.

**The Babylonian System of Punctuation:** (1) The simple form, adopted in a large number of manuscripts from Yemen preserved in the British Museum. These manuscripts date from the twelfth to the seventeenth century and contain texts from the Bible and the Targums (see list in Merx, "Chrestomathia Targumica," p. xv., Berlin, 1888). Margoliouth gives ("Proc. Soc. Bibl. Arch." xv. 165 *et seq.*) a survey of the vowel-points of the oldest two of these manuscripts (Or. 1467, 2363). The points indicating the six vowels are as follows: kamez,  $\dot{\text{ב}}$ ; patah,  $\dot{\text{ב}}$ ; holem,  $\dot{\text{ב}}$ ; shurek,  $\dot{\text{ב}}$ ; zere,  $\dot{\text{ב}}$ ; hirek,  $\dot{\text{ב}}$ ; while the vocal "shewa mobile" (hatef) is denoted by a horizontal line,  $\dot{\text{ב}}$ . The six vowel-points of the Babylonian system fall into three groups of two points each. These are apparently derived from the three vowel-letters found in the Biblical text ( $\text{א}$ ,  $\text{י}$ ,  $\text{ו}$ ); for the signs of the first group are abbreviations of the  $\text{א}$ ; in the second the  $\text{י}$  is given entire, either as a single vertical stroke, or as two dots one above the other; while the third group uses for the "i" a single dot representing the  $\text{י}$  and for the zere two dots one over the other. (For other explanations of these points see Praetorius, "Ueber das Babylonische Punctuationssystem des Hebräischen," in "Z. D. M. G." liii. 181-196; Margoliouth, *l.c.*; and Friedländer, in "Monatsschrift," 1894, p. 315.) The two manuscripts cited above also have a sign for the rafe over the letters פ"ת"פ"ת"פ"ת, as in  $\dot{\text{ב}}$ ; but a point for the dagesh within the letters is found only in the Hebrew text, and not in the Targum.

(2) The complex form, found in the famous codex of the Prophets dating from 916 and preserved in the Library of St. Petersburg, as well as in certain fragments in the same collection. The vowel-points are the same as in the simple system, except that when the "waw" is written plene, shurek is represented by a point within it, *e.g.*,  $\dot{\text{ב}}$ , not  $\dot{\text{ב}}$ . Combinations of these points with the stroke of the hatef, however, form new points to indicate the position of the vowels within the word and the consequent modifications of pronunciation, thus giving rise to the following vowel-signs:  $\dot{\text{ב}}$ , kamez be-



fore a dagesh forte (as in רני, Isa. liv. 1);  $\overline{\text{v}}$ , patah before a dagesh forte (as in וקלי, Hab. i. 8);  $\overline{\text{v}}$ , shurek before a dagesh forte (as in כלם, *ib.* i. 6);  $\overline{\text{v}}$ , zere (the segol of the Tiberian system) before a dagesh forte (as in ואצרך, Isa. xlix. 8);  $\overline{\text{v}}$ , hirek before a dagesh forte (as in תפלה, Hab. iii. 1); and also  $\overline{\text{v}}$ ,  $\overline{\text{v}}$ ,  $\overline{\text{v}}$ ,  $\overline{\text{v}}$ , for kamez (משחר, Mal. i. 14), shurek (המצות, Hos. vii. 4), zere (ירבר, Hab. ii. 1), and hirek (שמעך, *ib.* iii. 2) in a closed syllable. For patah in a closed syllable (as in מכף, Hab. ii. 9) the vowel-point is not  $\overline{\text{v}}$ , but  $\overline{\text{v}}$ , this being perhaps imitated from the similar Syriac point zekafa, although the last-named corresponds to the kamez. No combinations are formed from the holem ( $\overline{\text{v}}$ ). Of the combinations used in closed syllables three ( $\overline{\text{v}}$ ,  $\overline{\text{v}}$ ,  $\overline{\text{v}}$ ), serve to designate semivowels with gutturals, and thus correspond to the  $\overline{\text{v}}$ ,  $\overline{\text{v}}$ , and  $\overline{\text{v}}$  of the Tiberian punctuation.

(3) A third form of Babylonian punctuation is found in some fragments that contain texts of the Bible written in shorthand (see Neubauer in "J. Q. R." vii. 361; Friedländer, *ib.* 564 *et seq.*; idem, in "Proc. Soc. Bibl. Arch." 1896, pp. 86 *et seq.*; Kahle, "Beiträge zur Geschichte der Hebräischen Punctuation," in Stade's "Zeitschrift," xxi. 273 *et seq.*) as well as in some Hebrew poems published by Levia in the "Am. Jour. Semit. Lang." xv. 157 *et seq.* The vowel-points of this system have the following forms: kamez,  $\overline{\text{v}}$ ; patah,  $\overline{\text{v}}$ ; holem,  $\overline{\text{v}}$ ; shurek,  $\overline{\text{v}}$ ; zere,  $\overline{\text{v}}$ ; and hirek,  $\overline{\text{v}}$ . To these may be added as a seventh vowel-point the  $\overline{\text{v}}$ , which corresponds to the Tiberian segol and is also used for the vocal shewa. This noteworthy form of Babylonian punctuation agrees with the Tiberian in the seventh vowel and in the point for the patah, while it harmonizes with both the principal types of the Babylonian system in that the points are above the letters. The vowel-points themselves, however, are absolutely different from those of the first two forms, whose sign for the holem denotes hirek in the third system, while their shurek sign is used to represent kamez, and their zere, shurek (for further details see Friedländer and Kahle, *l.c.*). The existence of this third form of supralinear punctuation is especially interesting as showing that repeated efforts were made to fix in writing the vowel pronunciation of the text of the Bible. Of these three systems only the first survived for any length of time, and, as already noted, it was employed as late as the seventeenth century not only in manuscripts of the Bible and the Targum, but also in writing poetry (see "Berliner Festschrift," pp. 18, 30). It was most fortunate and important for the development of a grammatical knowledge of Hebrew that the Babylonian system of punctuation, already existing in divergent forms, was superseded by the Tiberian, which attained undisputed supremacy.

**The Tiberian System:** This contains seven vowel-points, the segol being added to the Babylonian system. Its inventors, proceeding partly on the basis of a divergent pronunciation of the vowels, confined the different cases in which there had been applied in the Babylonian system the patah, the zere, or the hirek to a single vowel, which was a shading

of the patah to "a" or "e," inventing for this the vowel-point  $\overline{\text{v}}$ . This, like the others, excepting the holem, was written under the letter, not above it. Zere and hirek had the same points ( $\overline{\text{v}}$ ,  $\overline{\text{v}}$ ) as in the supralinear punctuation, while the signs for kamez and patah ( $\overline{\text{v}}$ ,  $\overline{\text{v}}$ ) were apparently only abbreviations of the Babylonian signs. Holem was written with a single point instead of with two as in the Babylonian system, while in case shurek was written plene with "waw," it was designated, as in the complicated Babylonian system, by a point within the "waw," or, if the "waw" was lacking, by a point between two others which were arranged obliquely ( $\overline{\text{v}}$ ). To indicate the semi-vowel (vocal shewa), and at the same time to designate that a consonant was vowelless (silent shewa), two points one above the other were employed ( $\overline{\text{v}}$ ), with which the segol or shewa of the third system of supralinear punctuation ( $\overline{\text{v}}$ ) may be compared. To give the exact pronunciation of the shewa with gutturals, one of the three vowel-points for kamez, patah, and segol was employed in combination, thus giving rise to the signs  $\overline{\text{v}}$ ,  $\overline{\text{v}}$ ,  $\overline{\text{v}}$ . The Tiberian system adds to these vowel-points the signs for dagesh ( $\overline{\text{v}}$ ) and rafe ( $\overline{\text{v}}$ ), which are of much importance in the rules for vocalization. This system, as has been noted above, although developed by the Masoretic school of Tiberias, is Babylonian in origin, and it may be assumed that it became localized at Tiberias by Babylonian Masorites who settled there (see Bacher, "Die Anfänge der Hebräischen Grammatik," pp. 15, 19; Steinschneider, "Vorlesungen über die Kunde Hebräischer Handschriften," p. 12).

The names of the seven vowels or of their points as given in the Tiberian system are first found complete in Saadia (commentary on the "Sefer Yezirah," ed. Amsterdam, p. 42), and are as follows: "kamez," "patah," "holem," "segol," "hirek," "zere," and "shurek." With the exception of "segol," the Aramaic equivalent of the Hebrew "eshkol" (cluster of grapes, so called because of the shape of the vowel-point  $\overline{\text{v}}$ ), these words are properly to be read as substantives of the segolate class: "kamez," "petah" "helem," "herek," "zeri," and "sherek."

With the older grammarians the names of the vowels still have their original form; but later the tendency to introduce the sound of each vowel into its name led to the linguistic monstrosities which are still current, and in which the first syllable of the name of the vowel is pronounced with the vowel sound it designates. The names of the vowels, again, with the exception of the segol, refer to the sounds themselves, and not to the signs, being older than the latter and traceable to the instruction which teachers gave their pupils at a very early period to impress upon them the correct pronunciation. Thus, to distinguish between the two "a" vowels, one shading into "o," and the other preserving the pure "a" sound, pupils were instructed to "round the mouth" (hence "kamez"), and to "open the mouth" (hence "petah"; or in Aramaic, according to a Masoretic note, "miftah puma"; see further Bacher, *l.c.* pp. 15-17). At a very early period the holem was called also the "fulness of the mouth"

("melo fum"), and the shurek the "rounding of the mouth" ("kibbuẓ fum," from which "kubbuz," the later name for "u," was derived). It was not until the fifteenth century that the term "melo fum" was introduced as a name for the shurek (see Nestle and Bacher in "Z. D. M. G." lviii.). The seven vowels of the Tiberian system were called "the seven kings" by Ben Asher (*l.c.* p. 34), as determining the forms of speech; and this designation was retained even by the grammarians, the shewa, which Ben Asher regarded as an eighth vowel, being added.

After Hebrew grammar had been placed on a scientific basis by Judah Hayyuj and his school, the theory of the vowels and their number was essentially modified. A knowledge of Latin grammar led Joseph Kimḥi (see his "Sefer Zikkaron," ed. Bacher, p. 17) to distinguish long and short vowels in Hebrew and thus to introduce the factor of quantity into the theory of the vowels. He thus postulated ten vowels, dividing kamez into two, a short (designated as the short vowel of holem) and a long one (with patah as its short vowel). He likewise divided the hirek into two vowels (i, ī), and the shurek into two (ū, ū), while he regarded segol as a short vowel (ē) and zere as long (ē). This innovation, which its author's sons, Moses and David Kimḥi, introduced into their grammars, gradually attained supremacy in the presentation of the teaching of the Tiberian school. Since the punctuation was not altered, however, there was a continual discrepancy between the old system of "the seven kings," which regarded merely the quality of the vowels, and the new system of five long vowels and five short, this incongruity leading to confusion even in grammatical literature.

Punctuation, the most important product of the activity of the Masorites of the early geonic period, itself became an object of their studies; so that the determination of vocalization and its variations formed the basis of a controversy between Ben Asher and Ben Naphtali, who may be termed the last Masorites in the strict sense of the word. When the reading of the Biblical text with the help of points to indicate vowels and accents had once been fixed in writing, it became all-important to add these points accurately and correctly to the consonantal manuscripts of the Bible. Punctuation thus became a learned profession, even though the "punctuators" ("naḳdanim"), who flourished especially in Germany, France, and England, are not mentioned by this title before the twelfth century. In the establishment of their rules, on which some of them wrote special treatises, the best known being the "Sefer ha-Niḳḳud" of Moses ha-Naḳdan, the naḳdanim made frequent use of the writings of the grammarians (see Steinschneider, *l.c.* p. 15; Zunz, "Z. G." pp. 107 *et seq.*; and NAḲDANIM). Hebrew grammatical science is based upon the Masoretic punctuation and its rules. The "niḳḳud" (a term first found in Ben Asher; Bacher, *l.c.* p. 26) brought together the most important material for a knowledge of the Hebrew language; and it may even be said that in the Masoretic punctuation, and the phonology and morphology which it established,

the whole of Hebrew grammar was implied. The first Hebrew grammarian known, Saadia, wrote a work on "niḳḳud," although this is known only from a citation (in Rashi on Ps. xlv. 10), and Judah Hayyuj also wrote a "Kitab al-Tanḳiṭ," or "Book of Punctuation," containing rules for vowels and accents, and devoting itself particularly to the segolate nouns. More closely related to the real teachings of the Masorites is the "Introduction for the Reader of the Bible," written by another grammarian of the Spanish golden age, Judah ibn Balaam. The theory of vowels and accents, however, is treated by the older Hebrew grammarians only in passing, or even receives no special notice at all, since they considered this subject as the special property of the Masorah; nor was it until centuries later that this portion of Hebrew grammar became an integral part of the science under the name of "niḳḳud."

Punctuation, originally confined to the text of the Bible, was used also for other works of Jewish literature in so far as they were written with Hebrew letters. It was therefore employed not only in Hebrew and Aramaic books, especially the liturgical and poetical works as well as copies of the Mishnah and the Targum, but also in compositions in other languages. Thus it is that the Judæo-German books of modern times are made more clear by pointing, although the vowels are usually designated by the vowel-letters. In like manner recent Judæo-Persian books, which are almost exclusively popular in character, are, nearly without exception, punctuated, and this is also true of a great portion of Judæo-Persian manuscripts. On the punctuation of Arabic texts among the Jews of Yemen see "Berliner-Festschrift," pp. 12-16.

The oldest statement regarding the supremacy of Tiberian punctuation over Babylonian is found in a manuscript of the Pentateuch (Codex De Rossi No. 12), which states that the Targum in this codex (or in its original) was copied from one brought from Babylonia, which was "punctuated above with the niḳḳud of the land of Asshur," this being changed by the copyist to the Tiberian system (Zunz, "Z. G." p. 110; Luzzatto, in "Halikot Kedem," 1847, p. 24), while a similar transcription forms the basis of the Sabbionetta edition of the Targum Onḳelos of 1557 (see Berliner, "Targum Onḳelos," ii. 137 *et seq.*). A noteworthy passage is found in the Maḥzor Vitry (introduction to Abot, ed. Hurwitz, p. 462): "The Tiberian punctuation is not like ours, and neither is it like that of the land of Israel." This statement is unintelligible, unless it be assumed that its author was a Babylonian scholar, who designated the Babylonian vowel-pointing as "ours" ("niḳḳud she-lanu"), while "punctuation of Palestine," which differed from that of Tiberias, may denote the third form of supralinear punctuation (see Friedländer in "Proc. Soc. Bibl. Arch." 1891, pp. 86-98; comp. Kahle, *l.c.* xxi. 275). These forgotten statements first became known to Jewish science in the fifth decade of the nineteenth century, and at the same time, after centuries of oblivion, specimens of this method of vowel-pointing were brought to light, being first published in the He-

#### Applica- tion.

brew journal "Ziyyon" (1841, i. 152). The first thorough account of this system of punctuation was given in 1869 in Pinsker's Hebrew "Introduction to the Babylonian-Hebrew Systems of Vowel-Pointing," where its complicated form is described on the basis of the codex of the Prophets dating from 916. Since the eighth decade of the nineteenth century a large number of manuscripts brought from southern Arabia to Europe have furnished abundant data regarding the simple variety of the supralinear punctuation. See VOCALIZATION.

**BIBLIOGRAPHY:** In addition to the works cited in the body of this article see the bibliography of VOCALIZATION.

T. W. B.

**PUNISHMENT:** It has been shown in the articles CAPITAL PUNISHMENT, CRIME, HOMICIDE, and STRIPES that a court may inflict for the violation of one of the prohibitive laws a sentence of: (1) death in one of four different forms; (2) exile to one of the cities of refuge in the case of involuntary manslaughter; (3) stripes, not to exceed forty; in practise thirty-nine or less. In JEW. ENCYC. iv. 358b, s. v. CRIME, some rather irregular punishments have been referred to. The offenses against property, such as theft, the fraudulent conversion of a deposit, embezzlement, robbery (see BAILMENTS; EMBEZZLEMENT; ROBBERY; THEFT), are punished only by the exaction of more than the value of the thing taken, the excess going to the injured party, and thus differing from a true fine or forfeiture to the community. The housebreaker is liable to be slain with impunity.

A fine in the modern sense is unknown to Scripture, unless the guilt-offering discussed in Lev. v. can be considered in that light. The

**Fines.** payment of one hundred shekels by a husband who has falsely accused his newly wedded wife, under the provision in Deuteronomy goes to the wife's father; the "bridal price" ("mohar") for seducing a virgin and the mulct of fifty shekels for ravishing one go to the girl's father.

So much for the repressive measures of the Mosaic law. But when the power to deal with crime in the regular way was slipping away from the Jewish courts, the sages contrived the lesser and the greater EXCOMMUNICATION, called by them "niddui" and "herem," to maintain the control of the community over its backsliding or refractory members. They laid down also the dangerous doctrine that in an emergency steps may be taken to keep down excesses (פריצות, the German "Ausgelassenheit"), steps which are allowable only "for the hour" and can not be drawn into precedent. The doctrine was broached in a baraita by R. Eliezer ben Jacob (Sanh. 46a):

"I have heard [i. e., I have the tradition from my teachers] that a court may whip or otherwise punish where this can not be done according to the Torah, not indeed to transgress the words of the Torah, but in order to make a fence

**Cases of Emergency.** around it. So it was done to one who at the time of the Greeks [i. e., during the war against Antiochus] was found riding on the Sabbath: they brought him before the court and [under its orders] stoned him to death—not because he was guilty of any capital offense, but because the hour made it necessary; and again there was a man who had cohabited with his wife under a fig-tree [i. e., in public and in open day] and was whipped [received forty stripes] for it."

X.—18

It may be remarked that as early as the Mishnah (see Naz. iv. 3) a "beating for disobedience" ("makkat mardut") was prescribed in a case in which no Biblical prohibition was actually violated, though there was an intent to commit such violation. The case is that of a woman who, not knowing that her husband has dissolved her Nazarite vow, but believing herself to be still bound by it, has drunk wine or touched the dead. The same phrase, "makkat mardut," is used in nearly the same sense and application in the Talmud (Ket. 45b *et al.*).

Reference is also made to the act of Simeon ben Shetaḥ, the head of the Pharisaic party, during the reign of Alexander Jannæus; he caused, by a sort of court martial, eighty women guilty of rioting at Ashkelon to be put to death in one day.

When the Jews came to live in exile, and, by the doctrine that only "ordained judges" can inflict Scriptural punishment, were prevented from enforcing, under regular legal forms, any discipline against lawbreakers even though the Gentile government might give them ample autonomy for the purpose, they had to resort to the principle that an emergency overrides and supplants the written law. This principle is expressed by Maimonides ("Yad," Sanhedrin, xxiv.), by Jacob ben Asher in his Arba' Turim, and again in the Shulḥan 'Aruk, Hoshen Mishpat, § 2, substantially in the words of the foregoing baraita; and the codifiers add the important clause that if the defendant be "defiant and powerful" ("allim") they may work out his punishment through the power of the Gentile authorities. This procedure is justified under the Mishnah (Git. ix. 8): "A bill of divorce, written under compulsion of Israel [a Jewish court], is valid; under compulsion of Gentiles, it is invalid; but if Gentiles use force, saying [to the husband], 'Do what the Israelites demand,' it is valid." The codifiers seek to mitigate these dangerous rules by declaring: "All these things must be for God's greater glory ["le-shem shamayim"], and must be directed by the foremost men of the age, or at least by the best men in the community." Maimonides, in his zeal to stem a flood of heresy and apostasy, goes further than Joseph Caro: he names among the measures of repression imprisonment in a very harsh form.

ReMA, in his gloss upon Hoshen Mishpat, § 2, gives a practical hint: "It has become customary in many places that where a man has done a thing for which under the **Fines** Instead of Mosaic law he ought to receive forty **Stripes.** stripes, he is called upon to pay forty florins." Here is found at last a true fine and a penalty easy of enforcement. As there is no injured party to whom the forty florins ("zehubim") can be paid, they must needs go into the coffers of the community. See also FINES AND FORFEITURE.

E. C.

L. N. D.

**PUPILS AND TEACHERS.** See PEDAGOGICS.

**PURCHASE AND SALE.** See SALE.

**PURCHASE UNDER MISTAKE.** See FRAUD AND MISTAKE.

**PURGATORY:** An intermediate state through which souls are to pass in order to be purified from sin before they are admitted into the heavenly paradise. The belief in purgatory, fundamental with the Roman Catholic Church, is based by the Church authorities chiefly upon II Macc. xii. 44-45: "If he [Judas] had not hoped that they that were slain should have risen again it had been superfluous and vain to pray for the dead. . . . Whereupon he made an atonement that they might be delivered from sin"; for this indicates that souls after death pass through an intermediate state in which they may by some intercession be saved from doom. The same view, that an atonement should be made for the dead, is expressed in Sifre, Deut. 210. The idea of an intermediate state of the soul, release from which may be obtained by intercession of the saints, is clearly dwelt upon in the Testament of Abraham, Recension A, xiv., where the description is given of a soul which, because its good and its evil deeds are equal, has to undergo the process of purification while remaining in a middle state, and on whose behalf Abraham intercedes, the angels joining him in his prayer, whereupon the soul is admitted into paradise.

The view of purgatory is still more clearly expressed in rabbinical passages, as in the teaching of the Shammaites: "In the last judgment day there shall be three classes of souls; the

**Rabbinic Views.** righteous shall at once be written down for the life everlasting; the wicked, for Gehenna; but those whose

virtues and sins counterbalance one another shall go down to Gehenna and float up and down until they rise purified; for of them it is said: 'I will bring the third part into the fire and refine them as silver is refined, and try them as gold is tried' [Zech. xiii. 9]; also, 'He [the Lord] bringeth down to Sheol and bringeth up again' (I Sam. ii. 6). The Hillelites seem to have had no purgatory; for they said: "He who is 'plenteous in mercy' [Ex. xxxiv. 6] inclines the balance toward mercy, and consequently the intermediates do not descend into Gehenna" (Tosef., Sanh. xiii. 3; R. H. 16b; Bacher, "Ag. Tan." i. 18). Still they also speak of an intermediate state.

Regarding the time which purgatory lasts, the accepted opinion of R. Akiba is twelve months; according to R. Johanan b. Nuri, it is only forty-nine days. Both opinions are based upon Isa. lxvi. 23-24: "From one new moon to another and from one Sabbath to another shall all flesh come to worship before Me, and they shall go forth and look upon the carcasses of the men that have transgressed against Me; for their worm shall not die, neither shall their fire be quenched"; the former interpreting the words "from one new moon to another" to signify all the months of a year; the latter interpreting the words "from one Sabbath to another," in accordance with Lev. xxiii. 15-16, to signify seven weeks. During the twelve months, declares the baraita (Tosef., Sanh. xiii. 4-5; R. H. 16b), the souls of the wicked are judged, and after these twelve months are over they are consumed and transformed into ashes under the feet of the righteous (according to Mal. iii. 21 [A. V. iv. 3]), where-

as the great seducers and blasphemers are to undergo eternal tortures in Gehenna without cessation (according to Isa. lxvi. 24).

The righteous, however, and, according to some, also the sinners among the people of Israel for whom Abraham intercedes because they bear the Abrahamic sign of the covenant are not harmed by the fire of Gehenna even when they are required to pass through the intermediate state of purgatory ('Er. 19b; Hag. 27a).

The idea of the purging fire through which the soul has to pass is found in the Zend-Avesta ("Bundahis," xxx. 20): "All men will pass into the melted

**History of Purgatory.** metal and become pure; to the righteous it will seem as though he walks through warm milk" (comp. Enoch, l. iii. 6-7, lxvii. 6-7). The Church Fathers developed the idea of the "ignis purgatorius" into a dogma according to which all souls, including those of the righteous who remain unscathed, have to pass the purgatory (Origen on Ps. xxxvii., Homily 3; Lactantius, "Divina Institutiones," vii. 21, 4-7; Jerome on Ps. cxviii., Sermon 20; Commodianus, "Instructiones," ii. 2, 9); hence prayers and offerings for the souls in purgatory were instituted (Tertullian, "De Corona Militis," 3-4; "De Monogamia," 10; "Exhortatio Castitatis," 11; Augustine, "Enchiridion ad Lauram," 67-69, 109; Gregory I., "Dialogi," iv. 57). Hence also arose in the Church the mass for the dead corresponding in the Synagogue to the *Qaddish* (see *QADDISH*).

**BIBLIOGRAPHY:** Boeklen, *Die Verwandtschaft der Jüdisch-Christlichen mit der Persischen Eschatologie*, 1902, pp. 118-125; Atzberger, *Die Christliche Eschatologie*, 1890, pp. 99 et seq., 162, 275; Herzog-Hauck, *Real-Encyc. s.v. Fegefeuer*; McClintock and Strong, *Cyc.* s.v.

K.

**PURIFICATION.** See *TAHARAH*.

**PURIM:** Jewish feast celebrated annually on the 14th, and in Shushan, Persia, also on the 15th, of Adar, in commemoration of the deliverance of the Persian Jews from the plot of Haman to exterminate them, as recorded in the Book of Esther. According to that book the feast was instituted as a national one by Mordecai and Esther. For a critical view of Purim see *ESTHER*. In the present article are treated only the various features of the feast as developed after its institution.

Aside from the much-mooted question whether Purim is of Jewish or of heathen origin, it is certain that, as it appears in the Book of Esther, the festival is altogether devoid of religious

**Non-Religious Character.** spirit—an anomaly in Jewish religious history. This is due to the worldly spirit of the Book of Esther. The only religious allusions therein are the mention

of fasting in iv. 16 and ix. 31, and perhaps the expression of confidence in the deliverance of Israel in iv. 14. This secular character has on the whole been most prominent in this festival at all times. Like Hanukkah, it has never been universally considered a religious holy day, in spite of the fact that it is designated by the term "yom-*to*b" (Esth. ix. 19, 22). Accordingly business transactions and even manual labor are allowed on Purim, although in certain places restrictions have been

imposed on work (Shulhan 'Aruk, Oraḥ Ḥayyim, 696).

Nevertheless Purim has been held in high esteem at all times and in all countries, some even maintaining that when all the prophetic and hagiographical works shall be forgotten the Book of Esther will still be remembered, and, accordingly, the Feast of Purim will continue to be observed (Yer. Meg. i. 5a; Maimonides, "Yad," Megillah, iii. 18; comp. Schudt, "Jüdische Merkwürdigkeiten," ii. 311). It is also claimed that Purim is as great as the day on which the Torah was given on Sinai ("Mordekai" on B. M. ix., end; comp. Lampronti, "Paḥad Yizḥaq," s.v. "Purim"). In Italy the Jews, it seems, have even used the word "Purim" as a family name, which also proves the high esteem that the festival enjoys among them (Vogelstein and Rieger, "Gesch. der Juden in Rom," ii. 420; but comp. Steinschneider in "Monatschrift," 1903, p. 175).

The Book of Esther does not prescribe any religious service for Purim; it enjoins only the annual celebration of the feast among the Jews on the 14th and 15th of Adar, commanding that they should "make them days of feasting and joy, and of sending portions one to another, and gifts to the poor." It seems, therefore, that the observance of Purim was at first merely of a convivial and social nature. Gradually it assumed religious features.

The first religious ceremony ordained for the celebration of Purim is the reading of the Book of Esther in the synagogue, a regulation ascribed in the Talmud (Meg. 2a) to the "Men of the Great Synod," of which Mordekai is reported to have been a member. Originally this enactment was for the 14th of Adar only; later, however, R. Joshua b. Levi (3d cent.) prescribed that the Me-

gillah should be read on the eve of Purim also. Further, he obliged women to attend the reading of the Megillah, inasmuch as it was a woman, Queen Esther, through whom the miraculous deliverance of the Jews was accomplished (Meg. 4a; see, however, Yer. Meg. ii. 5, where this law is reported in the name of Bar Ḳappara; comp. "R. E. J." xxxii. 42).

In the Mishnah there is a difference of opinion as to how much of the Megillah one must read in order to discharge one's duty. According to R. Judah, the portion from ii. 5 to the end suffices; others

considered the portion from iii. 1, or even from vi. 1, to the end sufficient; while R. Meir demanded the reading of the entire scroll, and his view was accepted in the Talmud (Meg. 19a). In some congregations it was customary to read the first portion of the Megillah, i.-vi., at the "outgoing of the first Sabbath" in Adar and the rest on the outgoing of the second Sabbath of that month. In other places the whole Megillah was read on the outgoing of the second Sabbath (Soferim xiv. 18). In some places it was read on the 15th of Adar also (*ib.* xxi. 8), for example, at Tyre (comp. Zunz, "Ritus," p. 56).

According to

the Mishnah, the "villagers" were permitted for the sake of convenience to read the Megillah on the Monday or Thursday of the Purim week, on which days they came to the towns for divine service.

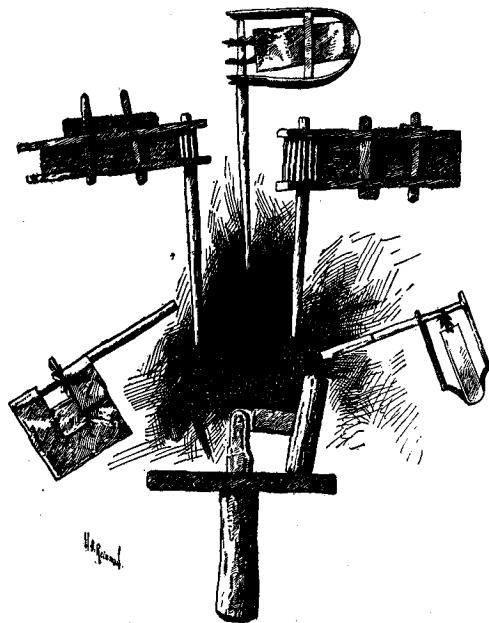
In the Mishnah the recitation of a benediction either before or after the reading of the Megillah is not yet a universally recognized obligation. The Talmud, however, prescribed three benedictions before and one after the reading (comp. Meg. 21b; Yer. Meg. iv. 1; Masseket Soferim xiv. 5, 6, where the formulas for the closing benediction differ; comp. also Shulhan 'Aruk, Oraḥ Ḥayyim, 692, 1). The Talmud added other provisions also in connec-



Purim Players.

(From Leusden, "Philologus Hebræo-Mixtus," 1657.)

tion with the reading of the Megillah. For example, the reader was to pronounce the names of the ten sons of Haman (Esth. ix. 7-10) in one breath, to indicate their simultaneous death (Meg. 16b; Oraḥ Hayyim, 690, 15). The congregation was to recite aloud with the reader the verses ii. 5, viii. 15-16,



"Haman Klopfers" Used on Purim Feast by Jewish Children of Russia.  
(From "Globus.")

and x. 3, which relate the origin of Mordecai and his triumph (Abudarham, ed. Amsterdam, 1736, p. 76; Oraḥ Hayyim, *l.c.*). This rule is of geonic origin (see Brück, "Pharisäische Volkssitten," p. 158). Saadia Gaon demanded that only the first two verses of the four mentioned above be read aloud; and this was the custom in Spain (Abudarham, *l.c.*).

The Megillah is read with a traditional chant differing from that used in the reading of the pericopes of the Pentateuch. In some places, however, it is not chanted, but is read like a letter, because of the name "iggeret" (epistle) which is applied (Esth. ix. 26, 29) to the Book of Esther (comp. Judah Ayyash, "Bet Yehudah," No. 23, Leghorn, 1747). For the same reason it has been also customary since the time of the Geonim to unroll the whole Megillah before reading it, in order to give it the appearance of an epistle (Oraḥ Hayyim, 690, 17; comp. Brück, *l.c.* p. 159).

Finally, it is to be mentioned that the Megillah may be read in any language intelligible to the audience. In Hebrew and also in Greek it may be read even when not understood (Meg. 18a; Oraḥ Hayyim, 690, 8-12; see, however, Soferim xxi. 8, where it is said that all Israel is in duty bound to read the Megillah in Hebrew). In Saragossa the Megillah was read in Spanish, a practise against which Isaac ben Sheshet (Responsa, Nos. 388-391) and Nissim Gerondi protested (see Grätz, "Gesch." viii. 35;

Abrahams, "Jewish Life in the Middle Ages," pp. 345 *et seq.*; Steinschneider, in "Monatsschrift," 1903, p. 178). Talking during the public recitation was prohibited (Oraḥ Hayyim, 692, 2). According to the Mishnah (Meg. 30b), in addition to the Megillah Ex. xvii. 8-16, the story of the attack on the Jews by Amalek, the progenitor of Haman, is to be read.

Purim gave rise to many religious compositions, some of which were incorporated into the liturgy. For the large number of hymns intended for the public service as well as other writings (dramas, plays, etc.) intended for general edification, both in Hebrew and in other languages, see the exhaustive study by M. Steinschneider, "Purim und Parodie," in "Monatsschrift," xlii.-xlviii., Index, especially xlii. 279 *et seq.*, 372 *et seq.*; for Karaitic rites see *ib.* pp. 373 *et seq.*

As pointed out above, the Book of Esther prescribed "the sending of portions one to another, and gifts to the poor." This became in the course of time one of the most prominent features of the celebration of Purim. Jews sent gifts of food, especially dainties, to one another; and the poor were made recipients of charity.

#### Social Customs.

In the synagogue, too, regular collections were made on the festival, and the money so procured was distributed among the needy. No distinction was to be made among the poor; any one who was willing to accept, even a non-Jew, was to be allowed to participate (Oraḥ Hayyim, 694). It was obligatory upon the poorest Jew, even on one who was himself dependent on charity, to give to other poor—at least to two (*ib.*). In some congregations it is customary to place a box ("kup-pah") in the vestibule of the syna-

gogue into which every one may put the half of the unit coin ("maḥazit ha-shekel") of the country, corresponding to the half-shekel which had been given to the Temple in Adar (*ib.*). The general provision is for every one to give threehalves; but some give according to the number of persons in the family (comp. Jehiel Epstein, "Kizzur Shene Luhot ha-Berit," p. 105b, Amsterdam, 1701). The amount of money thus distributed on Purim by wealthy members of the community often reached very large sums (see Steinschneider, *l.c.* xlii. 180 *et seq.*). Dedications of works appear among the various forms of Purim presents (*ib.* and xlvii. 174 *et seq.*, Nos. 5, 7, 19).

The national rather than the religious character of the festival made it appear appropriate to cele-



Purim Players at Prague, Early Eighteenth Century.  
(From a contemporary drawing.)

brate the occasion by feasting. Hence it was the rule to have at least one festive meal, called "se'udat Purim," toward the evening of the

**Feasting.** 14th (Meg. 7b; Oraḥ Ḥayyim, 695, 1).

In this connection it may be mentioned that for the celebration of Purim there developed among the Jews a special kind of baking. Cakes were shaped into certain forms and were given names having some symbolic bearing on the historical events of Purim. Thus the Jews of Germany eat "Hamantaschen" and "Hamanohren" (in Italy, "orrecchi d'Aman"), "Kreppchen," "Kindchen," etc. (comp. Steinschneider, *l.c.* xvii. 177, 360 *et seq.*). The jovial character of the feast was forcibly illustrated in the saying of the Talmud (Meg. 7b) that one should drink on Purim until he can no longer distinguish "Cursed be Haman" from "Blessed be Mordecai," a saying which was codified in the Shulḥan 'Aruk (*ib.*), but which was later ingeniously

186), even transgressions of a Biblical law, such as the appearance of men in women's attire and vice versa, which is strictly prohibited in Deut. xxii. 5. This went so far that if through exuberance of spirits a man inflicted damage on the property of another on Purim he was not compelled to repair it (Oraḥ Ḥayyim, *l.c.*, and the references there given).

One of the strangest species of merrymaking was the custom of masquerading, which was first introduced among the Italian Jews about the close of the fifteenth century under the influence of the Roman carnival. From Italy this custom spread over all countries where Jews lived, except perhaps the Orient (Steinschneider, *l.c.* p. 181; xvii. 469, No. 9). The first among Jewish authors to mention this custom is Judah Minz (d. 1508 at Venice) in his Responsa, No. 17, quoted by Isserles on Oraḥ Ḥayyim,



OBSERVANCE OF PURIM IN A GERMAN SYNAGOGUE OF THE EIGHTEENTH CENTURY.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

explained as referring to the letters occurring in the sentences *ברוך מרדכי* and *ארוך המן*, in each of which the numerical value of the letters amounts to 502 (comp. Abudarham, *l.c.*; Lewin, "Gesch. der Juden in Lissa," p. 212, Pinne, 1904). While the Jews have always been noted for abstemiousness in the use of intoxicants, drunkenness was licensed, so to speak, on Purim, to comply with the command which seemed to lie in the Biblical term "mishteh" (drink) applied to Purim (Abudarham, *l.c.*). It is, therefore, not surprising that all kinds of merrymaking, often verging on frivolity, have been indulged in on Purim, so that among the masses it has become almost a general rule that "on Purim everything is allowed" (comp. Steinschneider, *l.c.* p.

696, 8. He expresses the opinion that, since the purpose of the masquerade is only merrymaking, it should not be considered a transgression of the Biblical law regarding dress. Although some rigorous authorities issued prohibitions against this custom (comp. Isaiah Horowitz, "Shene Luhot ha-Berit," 261b, Amsterdam, 1653), the people did not heed them, and the more lenient view prevailed (comp. Isserles, *l.c.*, and Lampronti, *l.c.*). The custom still obtains among the Orthodox Jews of the eastern parts of Europe. Boys and girls walk from house to house in grotesque masks and indulge in all kinds of jollity. As a rule, they sing some comic doggerel, *e.g.*, "heut' is Purim, morgen is aus, gebt mir a Kreuzer, und werft mich hinaus"; and they

are often given a few coins (comp. Steinschneider, *l.c.* xlvi. 176, 182).

Purim songs have even been introduced into the synagogue. For the children's sake certain verses from the Book of Esther have been sung in chorus on Purim (Abrahams, *l.c.* p. 33).

**Songs.** Indeed, Purim was an occasion on which much joyous license was permitted even within the walls of the synagogue itself. As such may be reckoned the boisterous hissing, stamping, and rattling, during the public service, at the mention of Haman or his sons, as well as the whistling at the mention of Mordécai by the reader of the Megillah. This practise traces its origin to French and German rabbis of the thirteenth century, who, in accordance with a passage in the Midrash, where the verse "Thou shalt blot out the remembrance of Amalek" (Deut. xxv. 19) is explained to mean "even from wood and stones," introduced the custom of writing the name of Haman, the offspring of Amalek, on two smooth stones and of knocking or rubbing them constantly until the name was blotted out. Ultimately, however, the stones fell into disuse, the knocking alone remaining (Abudarham, *l.c.*;

Brück, *l.c.*; see, however, Löw, "Lebensalter," p. 297, also p. 291, No. 10). **Boisterous-** Some wrote the name of Haman on the **ness in** soles of their shoes, and at the mention **the Syna-** of the name stamped with their feet **gogue.** as a sign of contempt; others used for the same purpose a rattle—called "gregar" (= Polish, "grzegorz"), and producing much noise—a custom which is still observed by the Russo-Polish Jews. Some of the rabbis protested against these uproarious excesses, considering them a sinful disturbance of public worship (comp., for example, Isaiah Horowitz, *l.c.* pp. 260a, 261a, below), but often in vain (see Brück, *l.c.*, and Zunz, "Ritus," p. 69).

Outside the synagogue the pranks indulged in on Purim by both children and adults have been carried even to a greater extreme. Some of them date from the Talmudic period (see, *e.g.*, the tale in Meg. 7b; Sanh. 64b and Rashi *ad loc.*; comp. also "Aruk," s. v. שורר, and Abudarham, *l.c.*). As early as the fifth century (see Schudt, *l.c.* ii. 309), and especially in the geonic period (9th and 10th cent.), it was a custom to burn Haman in effigy on Purim. This is described in the "Aruk" (*l.c.*) as follows: "Four or five days before Purim the young men make an effigy of Haman and hang it on the roof. On Purim itself they make a bonfire into which they cast the

effigy while they stand around joking and singing, at the same time holding of Haman's a ring above the fire and waving it from side to side through the fire"

(see Ginzberg in "J. Q. R." xvi. 650; Abudarham, *l.c.*; Brück, *l.c.*). In Italy the Jewish children used to range themselves in rows, and pelt one another with nuts; while the adults rode through the streets with fir-branches in their hands, shouted, or blew trumpets round a doll representing Haman and which was finally burned with due solemnity at the stake (Abrahams, *l.c.* p. 260; and especially Gudemann, "Gesch." p. 211, Vienna, 1884). In Frankfort-on-the-Main it was customary to make

a house of wax wherein the figures of Haman and his executioner, also of wax, were placed side by side. The whole was then put on the almemar, where stood also the wax figures of Zeresh, the wife of Haman, and two guards—one to her right and the other to her left—all attired in a flimsy manner, and with pipes in their mouths. As soon as the reader began to read the Megillah the house with all its occupants was set on fire to the enjoyment of the spectators (comp. Schudt, *l.c.* ii. 309; S. Cassel, "Juden," in Ersch and Gruber, "Encyc." section ii., part 27, pp. 78 *et seq.*).

It must be mentioned here that these customs often aroused the wrath of Christians, who interpreted them as a disguised attempt to ridicule Jesus and the cross and issued prohibitions against them; *e.g.*, under the reign of Honorius (395–423) and of Theodosius II. (408–450; comp. Schudt, *l.c.* ii. 309, 317, and Cassel, *l.c.*). Moreover, the Rabbis themselves, to avoid danger, tried to abolish the obnoxious customs, often even calling the magistracy to their aid, as in London in 1783 (see MAHAMAD).

Finally, it must be stated that the Fast of Esther, celebrated before Purim, on the 13th of Adar, is not an original part of the latter, nor was it later instituted "in commemoration of the fasting of Esther,

Mordecai, and the people" (Hastings, **Fasting** "Dict. Bible," i. 854, col. 2), since this **Before and** fasting fell, according to rabbinical **After Pu-** tradition, in the month of Nisan and **rim.** lasted three days. The first who mentions it is R. Aḥa of Shabḥa (8th

cent.) in "She'eltot," iv.; and the reason there given for its institution is based on an arbitrary interpretation of Esth. ix. 18 and Meg. 2a, "The 13th was the time of gathering," which gathering is explained to have had also the purpose of public prayer and fasting (comp. Asheri on Meg. i., beginning; Abudarham, *l.c.* p. 94; Brück, *l.c.* pp. 56 *et seq.*; and Berliner, in "Kaufmann Gedenkbuch," p. 270, Breslau, 1900). Some, however, used to fast three days in commemoration of the fasting of Esther; but as fasting was prohibited during the month of Nisan (see Soferim xxi. 2) the first and second Mondays and the Thursday following Purim were chosen (*ib.* xvii. 4, xxi. 1; Oraḥ Ḥayyim, 686, 3). The fast on the 13th is still commonly observed; but when that date falls on a Sabbath the fast is put back to Thursday, Friday being needed to prepare for the Sabbath and the following Purim festival (Abudarham, *l.c.* p. 94b; Oraḥ Ḥayyim, 686).

In leap-years Purim is celebrated in the second Adar, but by the Karaites in the first; the respective days of the first Adar being then called "Purim Kaṭan" (Little Purim), for which there have been set forth certain observances similar

**Purim Ka-** to those for Purim proper, with the ex- **ṭan.** ception of reading the Megillah, sending gifts to the poor, and fasting on the 13th of the month. The distinctions between the first and the second Purim in leap-years are mentioned in the Mishnah (Meg. i. 46b; comp. Oraḥ Ḥayyim, 697).

**BIBLIOGRAPHY:** Abrahams, *Jewish Life in the Middle Ages*, index, s. v. Purim; Berliner, *Aus dem Leben der Deutschen Juden im Mittelalter*, p. 32, Berlin, 1900; M. Brück, *Pharisäische Volkssitten*, pp. 56, 156, Frankfort-on-the-Main;



Cheyne and Black, *Encyc. Bibl. s.v. Esther and Purim*; Grätz, *Gesch.* iii. 171, viii. 35; Epstein, in *Kaufmann Gedenkbuch*, pp. 313 et seq.; Güdemann, *Gesch.*, 1884, p. 211; Hastings, *Dict. Bible*, s.v. *Esther and Purim*; J. Q. R. xvi. 650 et seq.; Leopold Löw, *Die Lebensalter in der Jüdischen Literatur*, pp. 291, 295 et seq., Szegedin, 1875; Perles, in *Grätz Jubelschrift*, p. 35, Breslau, 1887; Schudt, *Jüdische Merkwürdigkeiten*, part ii., pp. 307-317, Frankfort-on-the-Main, 1714; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 337 et seq.; Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvii-xlviii.; Zunz, *Ritus*, p. 56; and the articles ESTHER; FASTING AND FAST-DAYS; MAHAMAD.

K. H. M.  
**PURIM PLAYS:** Jewish folk-comedies, written for performance in Jewish family circles or before a Jewish public during the month of Adar, especially on Purim. While in general a dramatic performance was considered frivolous, an exception was made with regard to Purim. Even in the Talmud mention is made of certain spectacular entertainments and buffooneries, which must have been very common on Purim (see Sanh. 64b; Meg. 7b).

In geonic times the dramatization of the story of Esther was a well-established custom among the Jews of the Orient. The central figure of these plays was a dummy representing Ha-

**In Geonic Times.** man, which was burned while the spectators were jesting and singing.

Similar amusements are reported of the Jews of other countries during the Middle Ages, and they may be seen in some countries even today (see PURIM; comp. Güdemann, "Gesch." iii. 211 et seq.; Löw, "Lebensalter," p. 296). The real Purim play, however, the Judæo-German "Purimspele," did not make its appearance until the first decade of the eighteenth century. There were, it is true, some dramatic productions on the subject of the Book of Esther and the Feast of Purim long before that time, as the drama "Esther," by Solomon Usque and Lazaro Gratiano (1567)—the first Spanish drama written by a Jew (comp. Kayserling, "Sephardim," p. 141; Berliner, "Yesod 'Olam," p. xiii.; Löw, *l.c.* p. 298)—and the "Comedia Famosa de Aman y Mordechai" (Leyden, 1699), by an anonymous author, probably the noted Spanish poet Antonio Enriquez Gomez (comp. Kayserling, *l.c.* pp. 228, 350; Steinschneider, in "Monatsschrift," xlvii. 170); but these dramas were probably intended for the general stage, since there is no record that they were ever performed by the Jews.

According to information drawn from a satirical poem written in Judæo-German in 1598, it appears that a Purim play entitled "Spil von Tab Jäklein mit Sein Weib," etc., was acted "every Purim" at Tannhausen in the sixteenth century. No trace of this play exists, and possibly it was never printed (see Steinschneider, *l.c.*). Therefore as the first Purim plays intended for and actually performed on the stage during the days of Purim must be considered the two Judæo-German dramas, if they really deserve this name, described by Schudt in his "Jüdische Merkwürdigkeiten" (ii. 314-317). One of these bears the title "Ahashwerosh-Spiel," and was published anonymously at Frankfort-on-the-Main in 1708 (later reprinted in

**The Frankfort Plays.** Schudt, *l.c.* ii. 202-226). A specimen in English translation will be found in

Abrahams' "Jewish Life in the Middle Ages" (p. 265). This comedy does not reveal any literary value; its language is very often frivo-

lous and was justly criticized by Schudt (*l.c.* ii. 316), and later by S. L. Rapoport in his Hebrew Purim drama "She'erit Yehudah" (Vienna, 1827). Indeed, the Jewish authorities at Frankfort-on-the-Main, where it was performed several times, have forbidden its performance and confiscated and burned all obtainable copies (Schudt, *l.c.*; Berliner, *l.c.* p. xv.).

The other play, written by Baermann of Limburg, bears the title "Mekirat Yosef," its theme being the story of Joseph and his brethren. It was published at Frankfort by Löb Ginzburg before 1711 (not, as Steinschneider, following Wolf, says, *l.c.* xlvii. 88, in 1712). Schudt (*l.c.* ii. 314) reports that all the copies of this first edition were burned in the great conflagration of the Frankfort ghetto in 1711, and that another edition was prepared there in 1713. The matter is of some importance, as all the bibliographers differ on that point (comp. Berliner, *l.c.*). The play was published in a third edition by Schudt (*l.c.* iii. 226-327), with a German translation. It must have been performed at Frankfort and Metz several years before 1711 (Schudt, *l.c.* ii. 314). The actors in both places were Jewish students of Prague and Hamburg, with the above-mentioned Baermann of Limburg as their theatrical manager. The play excited great interest, and two soldiers were required to keep back the crowd; but when Christians also began to flock to the play, the performance was prohibited (Schudt, *l.c.*).

It should be said that this comedy, although on the whole of no literary or artistic value, is far superior to the "Ahashwerosh-Spiel," both in moral tone and in diction. The only frivolous character in this play is the clown named Pickelhäring (comp. Schudt, *l.c.* iii. 305), who is not a Jewish invention, but is taken from the German drama (Abrahams, *l.c.* p. 264). This comedy became very popular among the Jews, and was performed in Minsk as late as 1858 (Steinschneider, *l.c.* xlvii. 88); probably it is still acted in eastern Europe.

In this connection should be mentioned a Purim play which was performed at Frankfort, alternately with the "Mekirat Yosef," during the whole month of Adar, and whose subject was the story of David and Goliath. This comedy is probably

**The David and Goliath Play.** identical with the one quoted by Steinschneider (*l.c.* xlvii. 87) under the title "Aktion von König David und Goliath" (n.d., n.p.). If this is so, its

first publication should be placed between 1714 and 1719, as it had not yet been printed when Schudt, who published his "Jüdische Merkwürdigkeiten" in 1714, reported its performance (ii. 314). Another play which calls for special mention is one in Judæo-German, which was performed in 1720 at Prague, where it was published anonymously (in the same year) under the title "Akta Esther mit 'Achaschwerosh" (later edition, Amsterdam, 1774). This comedy differs very favorably from the plays described above, in both its dramatic composition and ethical tendency (comp. Berliner, *l.c.*). On the title-page of the play it is asserted that "it was acted at Prague in a regular theater, with trumpets and other musical instruments" (comp. Roest, "Cat. Rosenthal. Bibl." i. 67 [Hebr. part, ii., No. 171]). The actors were all pupils of R. David OPPEN-

HEIM of Prague, who gave his consent to the performance.

There is a considerable number of other Purim plays, including comedies and tragedies composed in Judæo-German and other languages (among them Hebrew and Arabic) and written during the last two centuries, of which a list is given by Steinschneider. Of special interest is "Haman, der Grosse Juden-fresser," by Jacob Koref (Breslau, 1862), to which Lagarde ("Purim," pp. 56-57, Göttingen, 1887) has given undue prominence.

**BIBLIOGRAPHY:** Abrahams, *Jewish Life in the Middle Ages*, ch. xiv.; Berliner, *Aus dem Leben der Deutschen Juden*, pp. 32 et seq., Berlin, 1900; idem, *Yesod 'Olam*, Introduction, Berlin, 1874; Franz Delitzsch, *Zur Gesch. der Jüdischen Poesie*, p. 81; M. Grünbaum, *Jüdisch-Deutsche Literatur*, in Winter and Wünsche, *Die Jüdische Literatur*, iii. 586; Kayserling, *Sephardim*, pp. 141, 228, Leipzig, 1859; Löw, *Lebensalter*, pp. 295 et seq.; Schudt, *Jüdische Merkwürdigkeiten*, ii. 312 et seq., iii. 202-227, Frankfurt-on-the-Main, 1714; Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xvii. 84-89, 169 et seq.

D.

H. M.

**PURIMS, SPECIAL:** Certain fast- and feast-days specially observed in some Jewish communities, in imitation of the national Purim, to commemorate deliverance from some danger which threatened either a whole community or an individual family. At the celebration of these anniversaries a Hebrew megillah (scroll), giving a detailed account of the event commemorated, is read in the synagogue or in the family circle, certain special prayers are recited, and business is suspended for the day. Quite a number of such Purims are known, some of which are enumerated here in alphabetical order.

D.

M. Fr.

**Purim of Abraham Danzig** (called also **Pulverpurim**—"Powder Purim"): Memorial day established for himself and his family by Abraham Danzig, to be annually observed by fasting on the 15th of Kislew and by feasting on the evening of the same day in commemoration of the explosion of a powder-magazine at Wilna in 1804. By this accident thirty-one lives were lost and many houses destroyed, among them the home of Abraham Danzig, whose family and Abraham himself were all severely wounded, but escaped death (see DANZIG, ABRAHAM BEN JEHIEL). Danzig decreed that on the evening following the 15th of Kislew a meal should be prepared by his family to which Talmudic scholars were to be invited, and alms should be given to the poor. During the feast certain psalms were to be read, and hymns were to be sung to the Almighty for the miraculous escape from death.

**BIBLIOGRAPHY:** Abraham Danzig, *Hayye Adam*, § 155; idem, *Binat Adam*, p. 64, Wilna, 1844; Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xvii. 473.

**Purim of Ancona:** Celebrated by the Jews of Ancona on the 21st of Tebet, and intended to preserve the remembrance of severe earthquakes which occurred in that city on the date in question (Dec. 29; 1690), threatening great disaster. The feast is preceded by a fast on the 20th of Tebet; and special prayers are ordained for both days. An account of the event is printed with the prayers in "Or Boker" (p. 47, Venice, 1709; comp. Steinschneider, "Cat. Bodl." col. 2791; idem, in "Monatsschrift," xvii. 285, No. 13; Zunz, "Ritus," p. 129).

D.

H. M.

**Purim of Angora:** Celebrated on the 11th of Iyyar (see Hayyim Benveniste, "Keneset ha-Gedolah," § 682; David Amado, "'Ene ha-'Edah," p. 93d, Smyrna, 1866).

**Purim Borghel:** In 1793 a certain Borghel, a corsair, took possession of Tripoli with his galleys, and drove out the governor, Ali Pasha Karamanli, the Jews becoming the victims of many atrocities. At the end of two years Karamanli recaptured the city, on 29th of Tebet, 5553 (= 1793); and the anniversary of this date was celebrated as the Purim Borghel (Franco, "Histoire des Israélites Ottomans," p. 121).

**Purim di Buda.** See BUDA, PURIM OF.

**Purim of Cairo:** In the year 1524 Ahmed Shaitan Pasha, governor of Egypt, imprisoned twelve of the leading Jews of Cairo in order to extort from them a considerable sum of money. Among them was the chief rabbi, David ibn Abi Zimra. This governor—a rebel against his suzerain, Sulaiman the Magnificent, because the latter wished to stamp coins with his own image—excited popular anger by his cruelty. One day he promised to massacre all the Jews in Cairo as soon as he had taken his bath. However, while in the bath he was stabbed by one of his subordinates; and the Jews thus escaped a general massacre. For this reason the Purim of Cairo is annually celebrated on the 28th of Adar (Franco, *l.c.* pp. 48-49).

D.

M. Fr.

**Purim of Candia:** Observed by the Jews of Candia on the 18th of Tammuz. It is mentioned by Isaac Lampronti ("Paḥad Yizḥaq," letter 7, fol. 81a, col. 1), who refers to unpublished responsa of Elijah Capsali (1523) as his source, without stating the origin of this festival or the time when it was first instituted.

**BIBLIOGRAPHY:** Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xvii. 286, No. 21; Zunz, *Ritus*, p. 128.

D.

H. M.

**Purim of Chios** (called also **Purim de la Señora**—"of the Good Lady"): Celebrated by the Jews of Chios in commemoration of an event which occurred, according to some, in 1595, according to others in 1820. The event of 1595 was the descent upon the island of 500 soldiers from a squadron of Ferdinand I., Duke of Tuscany, commanded by Virginio Orsino. The event of 1820 was the revolt of Chios against the Turks during the Greek war of independence. In either event a good Jewish housewife in putting her bread into the oven inadvertently rested the glowing end of her shovel near a cannon, the fuse of which took fire, causing it to be discharged. It should be explained that, as in other places in the Orient, the Jews on the island of Chios lived in a bastion of the fortress. At the sound of the cannon the Turkish soldiers exterminated the enemy. The lady obtained a "berat" granting her certain privileges and the Jews certain favors.

**BIBLIOGRAPHY:** Hayyim Benveniste, *Keneset ha-Gedolah; El Tempo*, Constantinople, March, 1903.

**Purim de los Christianos** (called also **Purim de las Bombas**): In 1578 Sebastian, King of Portugal, landed in Morocco and fought the battle

defended the city against the Spanish general O'Reilly. The Jewish legend has it that flames which came out of the graves of the rabbis Isaac ben Sheshet and Solomon ben Simon Duran contributed to the Spanish defeat. Hence, in order to celebrate the miracle of having again escaped from the Spaniards, the Jews of Algiers instituted a Purim on the 11th of Tammuz.

**BIBLIOGRAPHY:** *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 214.

**Purim of Tiberias:** In 1743 Sulaiman Pasha, governor of Damascus, came in the capacity of a feudal lord to lay siege to Tiberias, where ruled the sheik Dair al-Amar. The Jews suffered much during the eighty-three days of the investment. The date of the raising of the siege (4th of Elul) and that of the news of Sulaiman Pasha's death (7th of Elul) became the days of the local Purims.

**BIBLIOGRAPHY:** *Yosef Da'at*, Adrianople, 1888, p. 212.

D. M. FR.

**Purim of Tripoli:** Festival mentioned in a fragment of an old "luah" in the possession of D. Simonsen of Copenhagen. It was celebrated on the 15th of Shebat. See also **PURIM SHERIF**.

**BIBLIOGRAPHY:** D. Simonsen, in *Monatsschrift*, xxxviii. 527; Steinschneider, *Purim und Parodie*, lb. xlvii. 286, No. 22.

D. H. M.

**Purim of Widdin:** In 1807 Passvanoglu, the feudal lord of the region of Widdin, on the Danube, had in his service as physician ("hakim bashi") a person named Cohen. Passvanoglu having become mortally ill through contact with a poisoned sword, the Mohammedan population accused the Jewish physician of having made an attempt on the governor's life, and the Jewish community was threatened with a general massacre. Fortunately the dying man himself energetically defended his physician, and the threatened calamity was averted. Hence the 9th and 10th of Heshwan, the dates of the events, were declared days of Purim.

**BIBLIOGRAPHY:** *Annuarul Pentru Israeliti*, Bucharest, 1888, vol. xi.

D. M. FR.

**Purim Winz** (called also **Purim Frankfurt**): Instituted by the Jews of Frankfort-on-the-Main for the 20th of Adar because of their deliverance from the persecutions of Vincent Fettmilch and his followers in 1616. For the details of the events and for the mode of celebration, see **FETTMILCH**, **VINCENT**, and Steinschneider, in "Monatsschrift," 1903, p. 284, No. 9.

**Purim of Yom-Ṭob Lipmann Heller:** Festival established by Rabbi Yom-Ṭob Lipmann **HELLER** in 1644 to be celebrated annually by his family on the 1st of Adar (*i.e.*, the second day of Rosh Hodesh Adar; see his "Megillat Ebah," end). In 1630 Heller had enjoined on his family the observance of the 5th of Tammuz, the day on which his troubles began, as a perpetual fast-day; but he hesitated to direct it to be followed by a Purim, as at that time, although freed from prison, "he was still in trouble and had no reason to rejoice" (*ib.* ed. Munkacs, 1897, fol. 6b). But when, fourteen years later, he was elected to the rabbinate of Cracow he established also the Purim on the 1st of Adar.

**BIBLIOGRAPHY:** *Megillat Ebah*; Simonsen, in *Monatsschrift*, xxxviii. 525, 527; Steinschneider, *Purim und Parodie*, lb. xlvii. 285, note 11, and p. 473.

For local Purims in general, compare Heinrich Zirndorf, "Imitative Purim," in "Deborah" (Cincinnati), 1892, Nos. 35-51; 1893, Nos. 1-3. For family Purims not mentioned in this article, see Steinschneider, "Purim und Parodie," in "Monatsschrift," xlvii. 472 *et seq.*

D.

H. M.

**PURITY OF RACE:** The question whether the Jews of to-day are in the main descended from the Jews of Bible times, and from them alone, is still undecided. No one denies that the Jews of Bible times were to a certain extent of mixed parentage, and the attempts made by Ezra to prevent the intermixture shows its wide extent. Intermarriage seems to have been mainly with Ammonites, Moabites, and Idumeans, all recognized to have been of the same origin. In Babylon, during the later exile, certain districts were regarded as prohibitory with regard to intermarriage (*Kid.* 71b). For a discussion on "issah" (= "paste"), as intermixture was called by the Talmudists, see "Monatsschrift," 1879, pp. 481-503; 1881, pp. 38-48, 113-123, 207-217, but such discussions refer mainly to the purity of marriages of Kohanim, or descendants of the priests, upon which marriages there are special restrictions, including some with regard to the descendants of proselytes (see **COHEN**).

The number of these latter appears to have been great in Biblical times. Wherever Paul lectured he found them—in the congregations at **Proselytes**. Antioch, Thessalonica, Athens (*Acts* xvii. 4, 16-17, 26). They are referred to even in the post-exilic Isaiah (lvi. 6) and in Esther (viii. 17, ix. 27); and three of the later psalms (cxvii., cxviii., cxxxv.) divided the Jews into three classes—"the House of Israel," "the House of Aaron," and "those who fear the Lord" (that is, proselytes). Josephus frequently refers to proselytes ("B. J." vii. 3, § 3; vi. 9, § 3). On the other hand, Tacitus says that Jews and aliens never intermarried ("Historiæ," v. 5). The proselytes, however, were not allowed to share the Passover meal (Josephus, *l.c.*), and Christianity particularly addressed itself to them. As soon as the Church became predominant, intermarriage between Christians and Jews was declared to be on the same footing with adultery (*Codex Theodosianus*, lv. 2), and punishable with death. Thus, while of the two hundred tannaim seven are of Gentile extraction (comp. Brüll, "Mishnalehrer von Heidnischer Abkunft," in his "Jahrb." ii.), only three of the fifteen hundred amoraim belong to that class—Mari bar Rahel, Judah of India, and Samuel bar Shilat—showing a marked decrease in the number of mixed marriages. In the classical inscriptions only two proselytes are mentioned, and in the twenty thousand or so inscriptions of medieval and modern times the number mentioned is likewise only two proselytes, these being of Amsterdam.

Wolf gives a list of proselytes in the Middle Ages numbering only forty-four names, to which perhaps five could be added from the memor-books. During the years from 1830 to 1877, in an average population of twenty-five thousand Jews there were

only thirty mixed marriages in Algeria (Ricoux, "La Démographie de l'Algérie," 1880, p. 71). Altogether, there is very little historic evidence for any intermixture. The chief instances are afforded by the Chazars (from whom in all probability most of the Karaites of the Crimea are descended), the Falashas, and the Daggatuns (the case of the Beni-Israel is doubtful): none of these intermarry with Jews. In the majority of cases where intermarriage can be traced, as in Spain before the expulsion, almost all the descendants disappear from Judaism. It has, besides, been shown that the fertility of intermarriages is much below that of pure Jewish marriages, and consequently the proportion of persons of mixed descent would decrease in geometrical proportion (see BIRTHS).

Against this general historical evidence of the purity of race, anthropologists bring forward the varieties of type shown by measurements of modern Jews and Jewesses. They are predominantly brachycephalic, or broad-headed, while the Semites of Arabic origin are invariably dolichocephalic, or long-headed. Against this it may be urged that modern Semites have largely recruited the race from slaves brought mainly from Africa, while some anthropologists are inclined to associate the racial origin of the Jews, not with the Semites, whose language they adopted, but with the Armenians and Hittites of Mesopotamia, whose broad skulls and curved noses they appear to have inherited. The small variability of the crania of the Jews (see CRANIOMETRY) might be adduced as further proof of purity of race. The more recent investigations of Fishberg, however, have shown that eastern Europe as a whole shows the same narrow range of variability of the skull-index, so that even if intermixture had occurred, the frequency-curve would not betray it.

The comparatively large number of blonds among Jews (see EYE; HAIR) would, however, seem to indicate admixture to the extent indicated by the proportion, which reaches on an average 25 per cent. But Virchow has pointed out that Jews are blondest where the general population is least blond, and vice versa, so that it would be difficult to explain the blondness by any modern intermixture. This argument, however, could be met by reference to the wandering nature of the Jewish population, which was driven about in mid-Europe for nearly three centuries. Almost equal variation is found in the shape and appearance of the nose, which is far from uniform among Jews.

On the other hand the remarkable unity of resemblance among Jews, even in different climes, seems to imply a common descent. Photographs of Jews taken in Bokhara resemble almost to identity those of Jews in Berlin or New York. Such similarity may be due to the existence of a type which has caused social, and thus sexual, selection, but the fact that it remains constant would seem to prove the existence of a separate variety. Countenance and expression can be selected from one generation to another, but do not necessarily imply similarity in head-form or other anthropological marks. Wherever such a type had been socially or racially selected, the law of in-

heritance discovered by G. Mendel would imply that any hybrids tend to revert to it, and a certain amount of evidence has been given for the prepotency of the Jewish side in mixed marriages. One branch of Jews, the Kohanim, are prevented by Jewish law from marrying even proselytes, and yet the Cohens do not appear to differ anthropologically from the rest of Jews. This might be used to prove either the purity of the race or the general impurity of the Cohens. Altogether, the question is a very complex one, on which no decisive answer can at present be returned. All history points to the purity of the race; some anthropological facts are against it.

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J.  
**PURPLE:** Mention is made in the Old Testament of two kinds of purple, or purple dye: (1) "argaman" (Aramaic, "argevan"; Greek, *πρόφυρα*), probably the bright-red purple, which was costliest when it had the color of coagulated blood, and appeared black when viewed directly, but lustrous red when viewed obliquely; (2) "tekelet" (Greek, *τάκενθος*), which, according to Philo and Josephus, resembled the color of the sea, the air, or the clear sky, and was, therefore, termed also blue. In instances it was black or dark-colored.

It is now possible to ascertain from what source the ancients obtained their purple dye. There are remains of the old workshops for making purple at Tarentum, in the Morea, and especially at Tyre. These consist of concrete hill-shaped masses of spiral-like shells. An examination of these heaps has up to the present revealed only two kinds of murex, found on the Mediterranean coast, *Murex brandaris* and *Murex trunculus*; the former at Tarentum and in the Morea, and the latter at Tyre. Without doubt, of the two kinds of murex described by Pliny, the one which he calls "purpura" or "pelagia" is not the species now so called, but *Murex brandaris*, as he mentions not only the spines on the whorl of the shell, but also the duct which is a prolongation of the aperture. This duct he thought contained the tongue, though, as a matter of fact, it holds the respiratory organ of the mollusk. Probably he included *Murex trunculus* under the same name.

Besides these two, another species of the present genus *Purpura* is found in the Mediterranean, *Purpura hamastoma*, the purple juice of which is even now occasionally used by the inhabitants of the coast for marking linen. Although shells of these mollusks have not yet been found among the remains of ancient purple dye-works, it is likely that the ancients knew and used them, as they answer better than *Murex trunculus* to Pliny's description of the second species mentioned by him, *Murex bucinum*.

The pigment is secreted by a gland in the lining of the stomach. The juice is at first whitish, but changes on exposure to the atmosphere, and becomes successively yellowish and greenish, and at

last either reddish (in the species *Murex brandaris* and *Purpura haemastoma*) or violet (in *Murex trunculus*). The mollusks were found on the Phœnician coast, on the Palestinian shores, farther south (as at Dor), on the coast of Caria in Asia Minor, on the Læconian coast of Greece, on the shores of the strait of Euripus, and on the North-African coast. It is remarkable that in the Old Testament mention is made of purple imported into Tyre, but not of that made in Phœnicia itself, although the Phœnicians were regarded by the ancients as the discoverers of purple-dyeing, and the manufacture of purple was known to them in very early times.

Purple fabrics were very costly. Both kinds of purple were used for the carpets and curtains of the tabernacle, and for the high priest's gala dress, as also for the curtain of the Holy of Holies in the Temple. Bluish purple was used more extensively for sacred purposes than reddish. Blue material was used for the entire outer garment of the high priest as well as for the covers put over the sacred chattels in transportation. Red was used only in the cloth of the altar of burnt offerings. The loops holding the curtains of byssus in the tabernacle (Ex. xxxvi. 11), the "lace" fastening the high priest's breastplate and miter (*ib.* xxviii. 28, 31, 37, 39), and the threads of the tassels on every Israelite's outer garment had to be made of bluish purple.

No mention is made of purple garments of Israelitish kings, with the exception of the reddish-purple seat (covering?) of Solomon's chariot (Cant. iii. 10), whereas references occur to the reddish-purple raiment of the kings of Media (Judges viii. 26), and the blue raiment of Assyrian "captains and rulers" (Ezek. xiii. 6). At the Babylonian court the be-

stowal of reddish-purple raiment was a mark of the highest favor (Dan. v. 7, 16, 29; comp. I Macc. x. 20, 62, 64; xi. 58; xiv. 43 *et seq.*; II Macc. iv. 38).

E. G. H.

W. N.

**PYGARG** (פִּיגָרְג): Clean animal mentioned in Deut. xiv. 5, following the Septuagint. The identity of the animal has not been established.

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, p. 126.

E. G. H.

I. M. C.

**PYKE, LIONEL EDWARD**: English barrister; born at Chatham April 21, 1854; died in Brighton March 26, 1899. He was the second son of Joseph Pyke, warden of the Central Synagogue, London, and was educated at Rochester Cathedral Grammar School and at London University, taking the degrees of LL.B. and B.A. He entered as a student of the Inner Temple Nov. 3, 1874, and was called to the bar June 13, 1877. In 1880 he became a member of the council of the Anglo-Jewish Association, and served on the executive committee from 1883 until his death. He took a great interest in yachting. His most extensive practise was in the Admiralty Court; he became queen's counsel in Feb., 1892, and immediately attained a leading position in the Admiralty Court; he became the leader of that branch of the bar designated as the Probate, Divorce, and Admiralty division on the elevation of Sir W. Phillimore to the bench. In 1895 Pyke unsuccessfully contested the Wilton division, Wiltshire, in the Liberal interest.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, March 31, 1899. J. G. L.

## Q

**QUADRATUS, UMMIDIUS CAIUS**: Roman governor of Syria from 50 to 60 c.e. The procurator Cumanus had showed partiality to the Samaritans, who were at variance with the Galileans, and both parties appealed to Quadratus. The governor went to Samaria in 52 and suppressed the disturbance. The Samaritan and Galilean insurgents were crucified; five (eighteen according to Josephus, "B. J." ii. 12, § 6) Galileans whom the Samaritans pointed out as instigators of the movement were executed in Lydda; the high priest Ananias and Anan, the governor of the Temple, were sent in chains to Rome; and the leaders of the Samaritans, the procurator Cumanus, and the military tribune Celer were also sent to plead their cause before the emperor. In fear of further disturbances, Quadratus hurried to Jerusalem; finding the city peacefully celebrating the Feast of Passover, he returned to Antioch (Josephus, "Ant." xx. 6, §§ 1-2; "B. J." ii. 12, §§ 3-6; Zonaras, vi. 15). Cumanus was deposed and was succeeded by Felix, appointed at the request of the high priest, Jonathan, whom also Quadratus had sent to Rome.

The version of Tacitus ("Annals," xii. 45, 54) can not be reconciled with that of Josephus, since, ac-

cording to the former, Felix and Cumanus were procurators at the same time, the one in Samaria and the other in Galilee. According to Tacitus, also, Quadratus himself sat in judgment upon Cumanus, and he expressly states that Quadratus was superior to the procurator in authority. Quadratus died during his tenure of office (Tacitus, "Annals," xiv. 26). Several coins struck by him have been found.

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 725-728; Schürer, *Gesch.* 3d ed., i. 335, 570; *Prosopographia Imperii Romani*, iii. 493, No. 600.

S.

S. KR.

**QUAIL** (שָׂרִיף): Mentioned in Ex. xvi. 11-13 and Num. xi. 31 (comp. Ps. lxxviii. 27, cv. 40) in connection with the miraculous feeding of the children of Israel in the wilderness. Quails pass over the Sinaitic Peninsula in vast numbers, migrating northward in spring and returning south in the autumn. They fly very low, are soon fatigued, and fall an easy prey. Yoma 75b enumerates four kinds of quail, including, besides the quail proper, the fieldfare, the partridge, and the thrush. The fatness of the quail likewise is alluded to.

BIBLIOGRAPHY: Tristram, *Natural History of the Bible*, p. 229; Lewysohn, *Zoologie des Talmuds*, p. 210.

E. G. H.

I. M. C.

**QUEBEC:** Capital of the province of Quebec; situated on the left bank of the River St. Lawrence. The first Jew known to have resided in Quebec was Abraham Jacob Franks, who settled there in 1767. His son David Salesby (or Salisbury) FRANKS, who afterward became head of the Montreal Jewish community and an officer in the American Revolutionary army, also lived in Quebec prior to 1774. Abraham JOSEPH, who was long a prominent figure in public affairs in Quebec, took up his residence there shortly after his father's death in 1832. Quebec's Jewish population for many years remained very small, and early efforts at organization were fitful and short-lived. A cemetery was acquired in 1853, and a place of worship was opened in a hall in the same year, in which services were held intermittently; but it was not until 1892 that the Jewish population of Quebec had sufficiently augmented to permit of the permanent establishment of the present synagogue, Beth Israel. The congregation was granted the right of keeping a register in 1897. Other communal institutions are the Quebec Hebrew Sick Benefit Association, the Quebec Hebrew Relief Association for Immigrants, and the Quebec Zionist Society. The present (1905) Jewish population is about 350, in a total population of 68,834. See CANADA.

**BIBLIOGRAPHY:** *Mercantile Recorder*, 1828; Jacques J. Lyons and Abraham de Sola, *Jewish Calendar with Introductory Essay*, Montreal, 1854; *Le Bas Canada*, Quebec, 1857; *People of Lower Canada*, 1860; *The Star* (Montreal), Dec. 30, 1893.

J.

C. I. DE S.

**QUEENSLAND:** British Australasian colony. When Queensland separated from the mother colony of New South Wales (1859) a few Jewish families from Sydney settled permanently in Brisbane. The names most prominent among these were those of Coleman, Davis, W. E. Jewell, M. Mendoza, Samuel Davis, John Goldsmid, Benjamin Benjamin, A. E. Alexander, and others, who formed a congregation

about 1864 and invited the Rev. Joseph E. Myers of Sydney to act as its minister; he served up to Oct., 1865, when he returned to England. Shortly after this a commercial crisis occurred in Queensland, and public services were discontinued. This state of things, however, lasted but for six months, when the colony regained its status; a new era of progress was entered upon, and many of the old colonists returned, among whom was Jonas M. Myers (b. 1824), who acquired a small building and reassembled the congregation under the name of K. K. Sheari Amoon, which it still bears.

Jonas M. Myers, after serving the congregation for over thirteen years, was compelled for personal reasons to relinquish his office, and the Rev. A. P. Phillips, who had been the second minister of the Melbourne synagogue, was called to the rabbinate. By this time the community had greatly increased, and more accommodations were required. A large room was rented, therefore, in the Masonic Hall, which served its purpose until the present edifice was erected in Margaret street (1886). The Rev. A. P. Phillips resigning, Jonas M. Myers was again invited for a period of three years, on the expiration of which he was presented with an illuminated address and a purse of a hundred guineas. The Rev. Chodowski, from New Zealand, then officiated for about three years. Jonas M. Myers then resumed his ministry, which he still (1905) maintains. During an interval of twelve months (1901-2) Myers was relieved by the Rev. B. N. Michelson, who resigned in consequence of ill health.

A congregation, of which the Rev. A. P. Phillips is minister, exists at **Toowoomba**.

J.

J. M. M.

**QUEMADERO (QUEMADERO DE TABLADA):** Place of execution built by the first inquisitors at Seville in 1481; it was decorated with four large statues representing prophets. The architect, as a follower of Judaism, was one of the first



Synagogue at Brisbane, Queensland.

(From a photograph.)

to fall a victim to the Inquisition. The Quemadero was not destroyed until 1809, when the material was used for fortifications during the French invasion of Andalusia.

BIBLIOGRAPHY: Ad. de Castro, *Hist. de los Judios en España*, p. 116.

S.

M. K.

**QUERIDO, JACOB** (called also **Jacob Zebi**): Successor of Shabbethai Zebi; born at Salonica; died at Alexandria in 1690. He was a son of Joseph "the Philosopher" and a brother-in-law of Shabbethai Zebi. His sister, Shabbethai's widow, is said to have alleged, in order that Jacob might succeed to the leadership of the sect, that he was her son by Shabbethai. Assisted by Solomon Florentin, a learned Talmudist who had joined them, he gained a large following, and embraced Mohammedanism about 1687. He then made a pilgrimage to Mecca with many of his disciples, and died on his return to Alexandria. He was succeeded by his son Berechiah. Querido was regarded as the real founder of the apostate sect of Salonica which formally renounced Judaism and took the name of DÖNMEH (Dölmeh).

Another **Jacob Querido**, a contemporary of the preceding, was hakam at Middelburg, Holland, where he died at an early age. A third **Jacob Querido**, also living at this time, was rabbi at Smyrna and a son-in-law of Joseph b. Elijah HAZZAN, who in his "En Yosef" mentions Querido's commentary on the Bible.

BIBLIOGRAPHY: Grätz, *Gesch.* x, 337 *et seq.*, lxvi.; De Barrios, *Arbol de las Vidas*, p. 88; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 168.

D.

M. K.

**QUETSCH, SOLOMON**: Austrian rabbi and Talmudist; born at Nikolsburg, Moravia, Oct. 13, 1798; died there Jan. 30, 1856. He was educated at the yeshibah of his native city under Mordecai BENET, whose favorite disciple he was. He officiated as rabbi successively at Piesling, Leipnik, and Nikolsburg. In the last-named city, where he succeeded Samson Raphael HIRSCH, he officiated only a few months. He was a rabbi of the old school, but was distinguished by a tolerant and kindly disposition. Of his literary works only some Talmudic novellæ are known, edited under the title "Hokmat Shelomoh," in the collection "Har ha-Mor," by Moses Löb Kohn (Vienna, 1862).

BIBLIOGRAPHY: Friedländer, *Kore ha-Dorot*, p. 62; Brünn, 1876; Kaufmann *Gedenkbuch*, p. 338; *Die Deborah*, 1902, p. 88; Schmitzer, *Jüdische Kulturbilder aus Meinem Leben*, pp. 38-56, Vienna, 1904; Van Straalen, *Cat. Hebr. Books Brit. Mus.*, p. 21; S. Klein, in preface to *Likutei Shelomoh*, Páks, 1893.

S.

D.

**QUIETUS, LUSIUS**: Roman general and governor of Judea in 117 c.e. Originally a Moorish prince, his military ability won him the favor of Trajan, who even designated him as his successor. During the emperor's Parthian campaign the numerous Jewish inhabitants of Babylonia revolted, and were relentlessly suppressed by Quietus, who was rewarded by being appointed governor of Judea (Eusebius, "Hist. Eccl." iv. 2; *idem*, "Chronicon"; Orosius, vii. 13; Dio Cassius, lxviii. 32). The restlessness in Palestine caused Trajan to send his favorite, as a legate of consular rank, to Judea, where he continued his sanguinary course. Rabbinical tradition (Sotah ix. 14, and Seder 'Olam Rabbah, near

end, the correct reading in both places being קִיטָם instead of טִיטָם = "Titus") mentions the war of Quietus, referring to the Palestinian campaign, as Grätz correctly states, rather than to that in Mesopotamia, as Schürer supposes, since it is mentioned together with the wars of Vespasian and Bar Kokba.

The contention of Volkmar and Grätz, however, that the campaign of Quietus is described in the Book of Judith, can not be proved. In consequence of this war the Rabbis forbade the garlanding of brides on their wedding-day and the study of Greek literature (the latter prohibition probably being intended to cause a rupture with the Jews of the Diaspora in Cyprus, Cyrene, and Egypt, with whom the rebellion had really originated). The confused Talmudic accounts imply that a cruel persecution took place under Quietus which exposed Jewish virgins to dishonor (Krauss, in "R. E. J." xxix. 38), while the "Hegemon" with whom R. Gamaliel came into official relations was the governor of Judea himself (*ib.* p. 40). Talmudic tradition relates further that the Roman general who caused the Jews such misery at this time was suddenly executed. The sources, indeed, appear to indicate Marcius Turbo as this general, but they more probably refer to Quietus, and the tradition contains a reminiscence of the fact that Lusius Quietus was recalled by Hadrian and executed shortly afterward as a possible rival (Spartianus, "Vita Hadriani," §§ 5, 7; Dio Cassius, lxxix. 2). An inscription found in Palestine ("C. I. G." No. 4616) seems originally to have contained the name Quietus, which was perhaps later erased at the command of Hadrian.

BIBLIOGRAPHY: Borghesi, *Œuvres*, I. 500; Grätz, *Gesch.* 3d ed., iv. 116 *et seq.*, 407 *et seq.*; Schürer, *Gesch.* 3d ed., I. 647, 666-670; *Prosopographia Imperii Romani*, II. 308, No. 325; Schlatter, *Die Tage Trajans und Hadrians*, p. 90, Gütersloh, 1897.

S.

S. KR.

**QUIRINIUS, P. SULPICIUS**: Roman governor of Syria about 6 c.e., with whose name are associated events and problems of great importance. After the banishment of ARCHELAUS in the year 6, a date confirmed by Dio Cassius (lv. 27), Judea came under the direct administration of the Romans, and was incorporated with the province of Syria. It thus becomes clear why the emperor Augustus should have ordered the ex-consul Quirinius (Greek, *Κυρήνιος*) to Syria to levy an assessment (Josephus, "Ant." xvii. 13, § 5). At the same time COPONIUS was sent as procurator of Judea; but Quirinius went thither also, since the levying of the tax on the entire province was his special duty (*ib.* xviii. 1, § 1).

The assessment caused great dissatisfaction among the Jews (*ib.*), and open revolt was prevented only by the efforts of the high priest Joazar (*ib.* 2, § 1). The levying of this assessment resulted, moreover, in the revolt of JUDAS THE GALILEAN and in the formation of the party of the ZEALOTS (Josephus, "B. J." vii. 8, § 1; Lucas, in Acts v. 37). Josephus mentions the assessment in another passage also ("Ant." xx. 5, § 2).

BIBLIOGRAPHY: The literature is given in Schürer, *Gesch.* 3d ed., I. 508-543, the following works being especially important: T. Mommsen, *Res Gestæ Divi Augusti*, 1st ed., p. 121 (2d ed., pp. 175 *et seq.*); Keim, *Gesch. Jesu*, 3d ed., pp. 101 *et seq.*, Zurich, 1873; Strauss, *Das Leben Jesu*, 11th ed., I. 57, II. 24, Bonn, 1895; Edersheim, *Life of Jesus the Messiah*, I. 182, London, 1883; Haverfield, in *The Classical Review*, 1900.

S.

S. KR.

**QUORUM.** See MINYAN.

## R

**RAAB** (Hungarian, **Györ**): Chief town of the county of the same name, possessing one of the oldest Jewish communities in Hungary. As early as 1490 a Jew named Simon, living in Raab, brought a suit against the municipality. In the sixteenth century the number of Jews in the place had largely increased, as is evidenced by the fact that the official records mention a "Jew street, facing the mountain." In the second half of the seventeenth century General Montecuccoli expelled the Jews from the town, admitting them to the fairs only. According to a census taken in the middle of the eighteenth century, about forty Jews were then residing in Raab.

The synagogue built in 1798 is still used. The corner-stone of the new synagogue was laid Oct. 15, 1869, and the building was opened Sept. 15, 1870. Among the institutions supported by the Jewish community are a grammar-school for both boys and girls, a Talmud Torah, a hebra kaddisha, a women's charitable society, and a society for the aid of the sick.

The list of rabbis who have officiated since 1803 is as follows: Abraham Schick, Eleazar Strasser, J. Salomon Freyer, Salomon Rauschburg, Gyula Fischer, and Moritz Schwarz, the present incumbent.

D.

M. Sz.

**RAAMSES.** See RAMESES.**RAB ASHI.** See ASHI.

**RABA** (properly, **R. Aba**) **B. 'ULLA**: Babylonian amora of the third generation. The exact time at which he lived is uncertain, although he was a friend of 'Ulla, the pupil of R. Johanan (Yeb. 77a; Hag. 25b). His comments are mentioned before those of Raba b. Joseph b. Hama ('Er. 21b; see the variants in the edition of Rabbinowitz) and R. Papa (Hul. 91a). Raba was also a haggadist, and some of his maxims have been preserved (Shab. 31b, 62b), one of which is as follows: "When the Bible says, 'Be not over much wicked' [Eccl. vii. 17], it does not imply that one may sin a little; but it is rather an exhortation to him who has once committed evil not to repeat his iniquity, but to repent" (Shab. 31b, according to the correct reading in Yalk., Eccl.; see the variants in Rabbinowitz's "Variæ Lectiones" *ad loc.*).

This Raba b. 'Ulla must not be confounded with the later Rabbah b. 'Ulla, who was a pupil of Bibe b. Abaye ('Er. 8a), although confusion frequently occurs in the writing of their names.

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 337, Warsaw, 1882; Bacher, *Ag. Bab. Amor.* pp. 139-140.

W. B.

J. Z. L.

**RABA (B. JOSEPH B. HAMA)**: Babylonian amora of the fourth generation; born about 280 c.e. at Mahoza (where his father was a wealthy and distinguished scholar); died there in 352 (Sherira, in Neubauer, "M. J. C." i. 32). In his youth Raba went

to Sura, where he attended the lectures of R. Hisha and associated with Rami b. Hama. About ten years after the latter's death Raba married his widow, the daughter of R. Hisha (Yeb. 34b).

The teachers of Raba were R. Joseph, Rabbah, and, chiefly, R. Nahman b. Jacob (who lived in Mahoza). The chief companion of his studies was Abaye, who was about the same age, and both of them developed the dialectic method which R. Judah and their teacher Rabbah had established in their discussions of tradition; their debates became known as the "Hawayot de Abaye we-Raba" (Suk. 28a). Raba surpassed Abaye in dialectics; his conclusions and deductions were as logical as they were keen, whereas those of Abaye, although very ingenious, were not always sound.

When, after the death of R. Joseph, Abaye was chosen head of the Academy of Pumbedita (Hor. 14a), Raba founded a school of his own in Mahoza, and many pupils, preferring his lectures to those of Abaye, followed him thither (B. B. 22a). After Abaye's death Raba was elected head of the school, and the academy was transferred from Pumbedita to Mahoza, which, during the lifetime of Raba, was the only seat of Jewish learning in Babylonia.

Raba occupied a prominent position among the transmitters of the Halakah, and established many new decisions and rulings, especially in ceremonial law (*e.g.*, Hul. 42b, 43b, 46b, 47a, b; Pes. 30a). He strove to spread the knowledge of the Halakah by discoursing upon it in lectures, to which the public were admitted, and many of his halakic decisions expressly state that they were taken from such discourses ('Er. 104a; Shab. 143a; Pes. 42a; B. B. 127a). He was a master of halakic exegesis, not infrequently resorting to it to demonstrate the Biblical authority underlying legal regulations. He adopted certain hermeneutic principles which were in part modifications of older rules and in part his own (comp. Bacher, "Ag. Bab. Amor." pp. 131-132). He was regarded as a greater authority than Abaye, and in cases where there was a difference of opinion between them Raba was generally followed; there are only six instances in which Abaye's decision was preferred (Kid. 52a).

Raba was as preeminent in Haggadah as in Halakah. In addition to the lectures to his pupils, he used to hold public discourses, most of them haggadic in character, and many of his interpretations of the Haggadah are expressly said to have been delivered in public (*e.g.*, Sanh. 107a, 108b, 109a; Hag. 3a, 15b; 'Er. 21b; *et al.*).

Even more numerous are the interpretations **As Haggadist.** which, although not expressly stated to have been delivered in public, seem to have been presented before a general audience, since they do not differ from the others in form. The greater part of these expositions, which frequently contain popular maxims and proverbs



(comp. Bacher, *l.c.* pp. 124 *et seq.*), refer to the first books of the Hagiographa—Psalms, Proverbs, Job, Song of Songs, and Ecclesiastes.

Bacher justly infers from this that the haggadic lectures of Raba were delivered in connection with the Sabbath afternoon service, at which, according to a custom observed in Nehardea and later, probably, in Maḥoza also, parashiyyot were read from the Hagiographa (Shab. 116b; Rapoport, "Erek Milin," pp. 170 *et seq.*). Raba therefore appended his haggadic discourse to the section which had been read.

The study of the Law is a frequent topic of Raba's Haggadah. In the reckoning in the future world each one will be obliged to state whether he devoted certain times to study, and whether he diligently pursued the knowledge of the Law, striving to deduce the meaning of one passage from another (Shab. 31a). The Torah, in his view, is a medicine, life-giving to those who devote themselves to it with right intent, but a deadly poison for those who do not properly avail themselves of it (Yoma 72b). "A true disciple of wisdom must be upright; and his interior must harmonize with his exterior" (*ib.*). Raba frequently emphasizes the respect due to teachers of the Law (*e.g.*, Sanh. 99b; Shab. 23b), the proper methods of study ('Ab. Zarah 19a), and the rules applicable to the instruction of the young (B. B. 21a). In his Haggadah, furthermore, he repeatedly discusses the characters of Biblical history (Sanh. 108b; B. B. 123a; Soṭah 34b; *etc.*).

Raba was secretly initiated, probably by his teacher R. Joseph, into haggadic esoterism (Bacher, *l.c.* p. 130); he is the author of a

**Mystical Tendency.** number of aphorisms which are tinged with mysticism (see especially Sanh. 65b). On one occasion he wished to

lecture in the academy upon the Tetragrammaton, but an old man prevented him, reminding him that such knowledge must be kept secret (Pes. 50a). Raba enjoyed the special protection of the mother of Shapur II., the reigning King of Persia (Ta'an. 24b), and for this reason, and in consideration of large sums which he secretly contributed to the court (Ḥag. 5b), he succeeded in making less severe Shapur's oppressions of the Jews in Babylonia.

**BIBLIOGRAPHY:** Hellprin, *Seder ha-Dorot*, ii. 323-327; Grätz, *Gesch.* iv. 331-337; A. I. Jaffe, in *Berliner's Magazin*, 1885, pp. 217-224; Bacher, *Ag. Bab. Amor.* pp. 108 *et seq.*, 414-433; Weiss, *Dor*, iii. 200-209; Halevy, *Dorot ha-Rishonim*, ii. 473-480.

W. B.

J. Z. L.

**RABA B. ADA:** Babylonian amora of the third generation; pupil of R. Judah b. Ezekiel at Pumbedita (Bezah 33b). He quoted sayings by Rab which he had heard from his (Raba's) father or from R. Judah (Men. 89a; Yoma 58b; comp. Ta'an. 24b), and aphorisms by R. Isaac (Tem. 29a; Mak. 18b), but none of his own sayings has been preserved.

**BIBLIOGRAPHY:** Hellprin, *Seder ha-Dorot*, ii. 337.

W. B.

J. Z. L.

**RABAD.** See ABRAHAM BEN DAVID OF POSQUIÈRES.

**RABAI OF ROB:** Youngest sabora of the first generation; succeeded R. Simona as head of the Academy of Pumbedita; died in 550. Sherira says

X.—19

of him, "It is said that he was a gaon." This, however, does not mean that he was the first gaon. Sherira uses the term "gaon" as equivalent to "head of a school," for he says of R. Jose also, the last of the Amoraim, that he was a gaon, though in his case it can mean only "head of a school."

**BIBLIOGRAPHY:** Sherira, in Neubauer, *M. J. C.* i. 34-35; Grätz, *Gesch.* v. 7, note 2; Halevy, *Dorot ha-Rishonim*, iii. 27-30.

W. B.

J. Z. L.

**RABBAH (RABBATH):** Capital of the Ammonites, where, according to Deut. iii. 11, the bed of the giant Og was shown. David besieged and took the city (II Sam. xi. 1), but under Solomon, or soon after the division of the kingdom, when Ammon regained its independence, Rabbah again became a great and flourishing place with magnificent palaces, and the Prophets more than once announced the destruction of it as of a hated enemy (Amos i. 14; Jer. xlix. 4; Ezek. xxv. 5). In the post-exilic period nothing is known of the city until the Diaspora, when it was rebuilt on a magnificent scale by Ptolemy Philadelphus and named Philadelphia. It then became one of the most important Hellenistic cities of the east-Jordan country; it belonged to the Decapolis. The city was taken by Antiochus Epiphanes in 218 B.C., and continued to flourish in the Roman time, as is shown by its ruins, which lie in a well-watered valley, on both sides of the Nahr Amman. The date of its destruction, which was due in great part to earthquakes, is unknown. The Arabic historian and geographer Abu al-Fida states that it was in ruins when the Mohammedans conquered Syria.

The ancient name has been preserved in the present 'Amman, which replaced the Greco-Roman name; this has happened frequently in Palestine. The fortress was situated on the hill on the northern side, and the "city of waters," on the lower part of the stream, is distinguished from the city proper (*i.e.*, the upper part, with the fortress on the hill) as early as the account of David's campaigns (II Sam. xii. 27 *et seq.*). A colony of Circassians is now settled in the ruins.

**BIBLIOGRAPHY:** *Survey of Eastern Palestine, Memoirs*, i. 19 *et seq.*; G. A. Smith, *Historical Geography*, pp. 595-608; Baedeker, *Palestine*, 6th ed., pp. 129 *et seq.*

E. G. H.

I. BE.

**RABBAH B. ABUHA:** Babylonian amora of the second generation; teacher and father-in-law of R. Nahman b. Jacob. He was related to the house of the exilarchs (Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 23; Halevy, "Dorot ha-Rishonim," ii. 412), and is even said to have been an exilarch himself (Weiss, "Dor," iii. 176; Bacher, "Ag. Bab. Amor." p. 46). He lived at Nehardea; and after the destruction of that city in 259 he went with his son-in-law to Maḥoza, where they both settled (Letter of Sherira, *l.c.* p. 29). There are allusions to a number of decisions and rulings made by him while at the latter city (Yeb. 115b; Shab. 59b; 'Er. 26a). He was a pupil of Rab (Abba Arika), whom he frequently cited as an authority (Sanh. 63a; Shab. 129b, 130b; 'Er. 75b, 85a, 86a; Git. 62b; and many other passages).

Rabbah was not a prominent teacher; and he himself admitted that he was not thoroughly versed

even in the four orders of the Mishnah, which were generally studied in the schools (B. M. 114b). Some of his interpretations of various mishnaic passages have been preserved (e.g., Ber. 53b; Shab. 57a; Sheb. 49b), as well as confirmations of earlier halakot (e.g., B. K. 46b; Shab. 149a), and halakic decisions of his own (e.g., Ber. 21b; Shab. 76b; B. M. 91b). The following haggadic maxim by him may be cited here: "The commandment to love one's neighbor [Lev. xix. 18] must be observed even in the execution of a criminal, since he should be granted as easy a death as possible" (Ket. 37b). According to a legend, Rabbah was a friend of the prophet Elijah (Meg. 15b; B. M. 114a, b), who gave him leaves from paradise, so that he became rich (B. M. l.c.).

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 335-336, Warsaw, 1882; Weiss, *Dor*, iii. 176-177; Bacher, *Ag. Bab. Amor.* pp. 48, 81; Halevy, *Dorot ha-Rishonim*, ii. 206a-207b.  
W. B. J. Z. L.

**RABBAH GAON (MAR RABA):** Gaon at Pumbedita from 640 to 650 (Halevy, "Dorot ha-Rishonim," iii. 177; comp. "Sefer ha-Ittur," i. 59b); or, according to Grätz, from 670 to 680. He was a contemporary of Huna, gaon of Sura. These two school leaders were the authors of a very important regulation regarding divorce. According to Talmudic law, a wife may seek a divorce only in very rare cases, as when her husband is afflicted with a loathsome disease or is engaged in an offensive business. Their decision, however, made it possible for a woman to secure a divorce on grounds of incompatibility, and that without the necessity of waiting a year from the date of application and without suffering any loss of property, which had been the previous practise (Sherira, in "Sha'are Zedeq," No. 15, ed. Cassel). This decision introduced legal equality between man and wife.

**BIBLIOGRAPHY:** Sherira, in Neubauer, *M. J. C.* i. 85; Grätz, *Gesch.* v. 117, 349; Halevy, *Dorot ha-Rishonim*, iii. 173-177.  
W. B. J. Z. L.

**RABBAH B. HANA (R. ABBA B. HANA OF KAFRI):** Babylonian amora of the first generation; nephew of R. Hiyya and cousin of Abba Arika (Rab; Sanh. 5a). Like Rab, he went to Palestine, where he was one of the prominent pupils of Judah ha-Nasi I. When he was about to return to Babylonia he was empowered by the latter, at the instance of R. Hiyya, to decide all forms of religious questions and to officiate as dayyan (*ib.*). After his return Rabbah was frequently associated with his cousin Rab (Kid. 59a; B. B. 52a). He transmitted a saying of his uncle R. Hiyya (Yer. B. K. x. 7b); and some of his own halakic sayings have been preserved (Hul. 100a, where "Rabbah b. Hana" should be read instead of "Rabbah bar bar Hana"; Yer. Bezah iv. 62d; Yer. Shab. iv. 7a; Yer. Giṭ. i. 43b, quoted by Ze'era).

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 331; Frankel, *Mebo*, p. 57a, b; Grätz, *Gesch.* iv. 197, 257.  
W. B. J. Z. L.

**RABBAH BAR BAR HANA:** Babylonian amora of the second generation; grandson of Hana, the brother of Hiyya. He went to Palestine and became a pupil of R. Johanan, whose sayings he transmitted. Rabbah bar bar Hana (Rabbah bar Rabbah bar Hana) does not seem to have en-

joyed high regard in his adopted country, for it was taken as a matter of course that R. Simeon b. Lakish should not do him the honor of addressing him in public (Yoma 9b). After a somewhat prolonged sojourn in Palestine he returned to Babylonia, residing both at Pumbedita and at Sura. In the former city he at first refused to attend the lectures of R. Judah b. Ezekiel (Shab. 148a), but he soon became his friend, and was consulted by him in difficult cases (M. K. 17a). Judah and his pupil Rabbah b. Nahmani once visited Rabbah, who was ill, and submitted a halakic question to him. While they were there a Zoroastrian priest ("geber") suddenly appeared and extinguished the lamp, the day being a festival of Ormuzd, on which Jews were forbidden to have fire in their houses (Grätz, "Gesch." 2d ed., iv. 292). Rabbah thereupon sorrowfully exclaimed: "O God, let us live either under Thy protection, or at least under the protection of the children of Esau" (the Romans; Giṭ. 16b-17a).

The persecutions of the Babylonian Jews by the Sassanids caused Rabbah to resolve to return to Palestine (Pes. 51a), although it is nowhere said that he carried out that intention. During his residence at Sura he wished to introduce the recitation of the Decalogue into the daily prayer, but was dissuaded by R. Hisda (Ber. 12a). Later he visited Maḥoza, and he tells of the wonderful feats he saw performed there by a juggler (B. B. 73a, b; comp. Bacher, "Ag. Bab. Amor." p. 88, note 7, with Neubauer, "G. T." p. 398).

Some haggadic sayings by Rabbah bar bar Hana have been preserved. He compares the Law to fire (Jer. xxiii. 29), in that as fire does not

**Haggadic start of itself neither does the Law Aphorisms.** endure in solitary study (Ta'an. 7a).

His interpretations of Prov. ix. 3, 14 and Isa. xxviii. 26 (see Sanh. 38a, 105a) also are noteworthy; his saying that "the soul of one pious man is worth the whole world" (Sanh. 103b) is especially memorable.

Rabbah bar bar Hana's stories of his marvelous experiences during his voyages and his journeys through the desert have become famous. These accounts may be divided into two classes. In the first he records his observations, generally beginning with the words "I have seen." Among these are his remarks regarding the identity of the most fertile part of Palestine—"the land flowing with milk and honey" (Ket. 111b-112a); the distance between Jericho and Jerusalem (Yoma 39b); the area of the district in the plains of Moab mentioned in Num. xxxiii. 49 as the camp of the children of Israel (Yoma 75b); the castor-oil plant cultivated in Palestine, or the gourd of Jonah (Shab. 21a). Here also belong his accounts of his relations with the Arabs, one of whom once used a term which explained to him the word יִרְכָךְ in Ps. lv. 23 (Ket. 72b, 75a; Yeb. 120b; R. H. 26b).

The other group of the narratives of **Fantastic Ad-ventures.** Rabbah bar bar Hana includes his fantastic adventures on the sea and in the desert. In these stories one of the most conspicuous figures is the Arab who was the guide of Rabbah and his companions on their journey through the desert. This Arab knew

the route so well that he could tell from the odor of the sand when a spring was near (B. B. 73b). The travelers passed through the desert in which the children of Israel wandered for forty years, and the Arab showed Mount Sinai to Rabbah, who heard the voice of God speaking from the mountain and regretting Israel's exile. The Arab likewise pointed out the place where Korah and his followers had been swallowed by the earth, and from the smoking abyss Rabbah heard the words, "Moses is truth and his teachings are truth, but we are liars" (B. B. 74a). He was shown the gigantic bodies of the Israelites who had died in the desert, lying face upward, and the place where heaven and earth almost touched, so that he could watch the rotation of the heavenly spheres around the earth in twenty-four hours (*ib.*).

Rabbah's stories of his adventures on the sea resemble tales of other navigators concerning the immense size of various marine animals. As an example the following one may be cited: "Once, while on a ship, we came to a gigantic fish at rest, which we supposed to be an island, since there was sand on its back, in which grass was growing. We therefore landed, made a fire, and cooked our meal. But when the fish felt the heat he rolled over, and we would have drowned had not the ship been near" (B. B. 73b). Here the resemblance to the later voyage of Sindbad is obvious. Rabbah himself tells how his tales were received. In regard to two of them his colleagues remarked, "All Rabbahs are asses and all Bar bar Hanas fools" (B. B. 74a). Rabbah's stories have called forth an entire literature; in addition to the numerous commentaries on the haggadic portions of the Talmud which dwell by preference on these accounts, more than twenty essays interpreting and annotating them have appeared in various periodicals.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 331; Bacher, *Ag. Bab. Amor.* pp. 87-93.  
W. B. J. Z. L.

**RABBAH B. HANAN**: Babylonian amora of the fourth generation; pupil of Rabbah bar Nahmani and a colleague of Abaye, who was of the same age and had been his fellow student (Ber. 48a, according to the correct reading; comp. Rabbinowitz, "Variæ Lectiones"). Rabbah bar Nahmani declared that both his pupils would eulogize their teacher after his death (Shab. 153a). Rabbah ben Hanan frequently conversed with Abaye, addressing questions to him ('Er. 14b, 38b, 45a, 68a, 75b; Shab. 148b; Men. 14b; Bek. 54a), and he once called Abaye "tarda" (heedless one; Ker. 18b). He associated much with Raba also, expounding problems for him (Zeb. 55a) or addressing questions to him (Men. 40a; Bezah 12b). He resided at Ardebana, a small town near Pumbedita, which he could easily reach on the Sabbath ('Er. 51b), and he was evidently wealthy (*ib.*; comp. Rashi *ad loc.*).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, p. 335, Warsaw, 1882.  
W. B. J. Z. L.

**RABBAH B. HIYYA OF CTESIPHON**: Babylonian amora of the second generation. He is said to have performed the ceremony of *halizah* in a manner which was considered allowable only by

one tanna, the majority disapproving. For this he was censured by R. Samuel (Yeb. 704a).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, p. 337.  
W. B. J. Z. L.

**RABBAH B. HUNA**: Babylonian amora of the third generation; died in 322; son of R. Huna, the head of the Academy of Sura (Heilprin, "Seder ha-Dorot," ii. 167b). He was a man of true piety (Shab. 31a, b) and genuine modesty (M. K. 28a; comp. Git. 43a), and was urged by his father to attend R. Hisda's lectures diligently and to profit by his acumen. At first, however, Rabbah held aloof because matters were discussed which did not appeal to his earnest nature (Shab. 82a); but later he became closely associated with R. Hisda, and was appointed judge under him (*ib.* 10a); subsequently the two treated of haggadic subjects together (Pes. 110a, 117a; Soṭah 39a). After the death of R. Hisda, Rabbah became the head of the Academy of Sura, though he apparently held this position without the approval of the exilarch. His general relations with the exilarchate were by no means friendly, and he declared himself independent of its authority (Sanh. 5a).

A number of halakic and a few haggadic sentences of Rabbah b. Huna have been preserved: "He who is insolent must be considered a transgressor" (Ta'an. 7b). "When one falls into a rage he loses the respect of God" (Ned. 22b). "He who possesses learning [in the Torah], but is without the fear of God, is like unto a steward to whom have been given the keys of the inner storehouses but not the outer keys; he can not gain access to the storehouses" (Shab. 31a, b).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, pp. 167b, 168a, Warsaw, 1882; Weiss, *Dor*, iii. 195; Bacher, *Ag. Bab. Amor.* pp. 62-63.  
W. B. J. Z. L.

**RABBAH B. LIWAI**: Babylonian amora of the fourth generation; contemporary of Raba b. Joseph b. Hama, two of whose decisions he proved to be wrong, thus compelling their annulment (Pes. 40b; 'Ab. Zarah 65b). A saying of his has been preserved (Nid. 46b). Raba was extremely vexed with him, and once, when a misfortune befell Rabbah, Raba said that it was a punishment for having confuted him during a public discourse (Pes. 110a).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 335, Warsaw, 1882.  
W. B. J. Z. L.

**RABBAH B. MARI**: Babylonian amora of the fourth generation, who resided for a time in Palestine and then returned to his home (Yoma 78a), where he transmitted aphorisms of R. Johanan (B. K. 92a) and especially of R. Joshua b. Levi (Ber. 42b, 44a). He also delivered haggadic lectures ('Er. 86), of which some passages were known even in Palestine (Yoma 86b; B. B. 16b), although his name is mentioned neither in the Palestinian Talmud nor in midrashic literature.

He was a frequent visitor at the house of Raba (Ber. 42b), on whose haggadah he exercised great influence. Raba asked for the Biblical bases of the ideas expressed in many aphorisms current among scholars (B. K. 92a; Yeb. 62b), and the answers given satisfied him. Raba also showed Rabbah thirteen popular proverbs, for which the latter gave

references to the Bible (B. K. *l.c.*); and it is noteworthy in this connection that Rabbah cited a passage from Ben Sira (Ecclus. [Sirach] xiii. 15) and that he regarded the latter as one of the hagiographic "ketubim." In reply to Raba's inquiries, Rabbah b. Mari also interpreted the passages in Jer. xxxiv. 5 and II Kings xxii. 20 as being in entire harmony with Jer. xxxix. 7 and II Chron. xxxv. 23 (M. K. 28b).

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 169a, Warsaw, 1882; Bacher, *Ag. Bab. Amor.* pp. 124-127.  
W. B. J. Z. L.

**RABBAH B. MATNA:** Babylonian amora of the fourth generation; contemporary and colleague of R. Zera II. Rabbah was slow and careful in his methods, and his conclusions were generally correct and were accepted as authoritative in practical matters (Hor. 14a). Rabbah is mentioned in two other passages in the Talmud; one being Shab. 21a, where he transmits a baraita, and the other Pes. 34a, where he comments on a difficult mishnaic passage.

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 338, Warsaw, 1882; Halevy, *Dorot ha-Rishonim*, ii. 460-461.  
W. B. J. Z. L.

**RABBAH B. NAḤMAN B. JACOB:** Babylonian amora of the third generation; contemporary of Rabbah b. Huna, with whom he was closely associated. The latter visited him at his home (Shab. 119a), and once sent him a question, addressing him with the words, "May our teacher teach us" (Yeb. 25a). These friendly relations, however, were subsequently disturbed, for Rabbah b. Naḥman once had some of Rabbah b. Huna's trees cut down because they stood on the banks of a river and interfered with the river traffic. When Rabbah b. Huna heard of this he cursed Rabbah b. Naḥman: "May the offspring of him who caused these trees to be cut down be uprooted." It is related that Rabbah b. Naḥman's children died in consequence of this malediction (B. M. 108a).

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 336, Warsaw, 1882.  
W. B. J. Z. L.

**RABBAH B. NAḤMANI:** Babylonian amora of the third generation; born about 270; died about 330; a descendant of a priestly family of Judea which traced its lineage to the prophet Eli (R. H. 18a). He was a pupil of R. Huna at Sura and of R. Judah b. Ezekiel at Pumbedita, and so distinguished himself as a student that R. Huna seldom decided a question of importance without consulting him (comp. Giṭ. 27a; B. M. 18b; B. B. 172b; Yeb. 61b). His brethren in Palestine were little pleased with his residence in Babylonia, and wrote to him to come to the Holy Land, where he would find a teacher in R. Johanan, since it would be far better for him, wise though he was, to have a guide than to rely on himself in his studies (Ket. 111a). Rabbah, however, seems not to have answered this urgent request, and apparently never left Babylonia, all supposed evidence to the contrary being refuted by Bacher (*Ag. Bab. Amor.* pp. 97 *et seq.*). In Shebu. 10b and Ned. 57a, where Rabbah is asked by R. Hisda, "Who will listen to thee and thy teacher R. Johanan?" the latter is only figuratively

called Rabbah's teacher. There is no foundation for the theory which attributes to Rabbah the authorship of the haggadic compilation Bereshit Rabbah and of the other midrashic works bearing the designation of "Rabbah" (Abraham ibn Daud, "Sefer ha-Kabbalah," in Neubauer, "M. J. C." p. 58).

Rabbah was not a prolific haggadist and was, therefore, scarcely fitted to project such a collection of haggadot. While most of his halakic aphorisms have been preserved, only about ten of his haggadic sayings are known (Sanh. 21b, 26b; Shab. 64a; Pes. 68b; Meg. 15b; Hag. 5b; 'Ar. 8b; 'Er. 22a; Giṭ. 81b); evidently he had little interest in haggadic exegesis. His main attention was devoted to the Halakah, which he endeavored to elucidate by interpreting the mishnaic decisions and the

**Halakist.** baraitot, and by determining the fundamental reasons for the various Pentateuchal and rabbinical laws and explaining the apparent contradictions contained in them. He often asks: "Why did the Torah command this?" "Why did the sages forbid this?" His keen dialectics won him the name of "Oker Harim" (uprooter of mountains; Ber. 64a), since he deduced new conclusions by separating individual passages from their normal context. He did not confine his interest to the practical ordinances of the Mishnah, however, like his teacher R. Judah, but studied the entire six mishnaic orders (Ta'an. 24a, b), and even in the remoter subject of the Levitical regulations on cleanness and uncleanness he was the leading authority (B. M. 86a).

On the death of R. Judah, Rabbah was elected "resh metibta" of the Academy of Pumbedita, which office he held until his death, twenty-

**At Pumbedita.** two years later (Ber. 64a; Letter of Sherira Gaon, in Neubauer, "M. J. C." pp. 30-31). He greatly increased the prestige of the academy and attracted a host of auditors, so that during the "kallah" months his audience is said to have numbered twelve thousand (B. M. 86a). He was wont to begin his lectures with witty aphorisms and interesting anecdotes which put his audience in a cheerful mood and made it receptive of serious thoughts (Shab. 30b).

Rabbah frequently tested the judgment of his audience, and quickened its attention by captious questions and paradoxical halakot (Ber. 33b). With all his critical ability, however, he was unable to free himself from certain views on demonology which he shared with his colleagues (Hul. 105; comp. Bacher, *l.c.* p. 101, note). Rabbah was highly esteemed by scholars, but was hated by the people of Pumbedita because of his severe and frequent denunciation of their fraudulent proclivities (Shab. 153a; Rashi *ad loc.*).

Rabbah and his family lived in great poverty, and seem to have suffered various calamities; even his death was a wretched one. The charge was brought against him that during the kallah months his twelve thousand auditors took advantage of his lectures to escape their poll-tax. Bailiffs were sent to seize him; but, being warned, he fled, and wandered about in the vicinity of Pumbedita. His body, which had been concealed by the birds (B. M. 86a),

was found in a thicket where he had hidden from his pursuers. Many legends exist concerning his death (*ib.*).

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 332-334, Warsaw, 1882; Weiss, *Dor*, iii. 190-191; Halevy, *Dorot ha-Rishonim*, ii. 218a-220a; Grätz, *Gesch.* iv. 322-327; Bacher, *Ag. Bab. Amor.* pp. 97-101.  
W. B. J. Z. L.

**RABBAH OF PARZIḲI:** Babylonian amora of the sixth generation; contemporary of R. Ashi, with whom he often had discussions (Soṭah 26b; Pes. 76b; B. K. 36a). His learned son Huna also was a pupil of R. Ashi.

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 338.  
W. B. J. Z. L.

**RABBAH B. SAMUEL** (called also **Abba b. Samuel**): Babylonian amora of the second half of the third century; son of Mar Samuel of Nehardea. He was an associate of R. Ḥiyya bar Abba, to whom he addressed a question (Zeb. 105a, where he is called Abba), of R. Ḥisda (B. K. 98b), and of R. Sheshet ('Er. 11b, 39b; Sheb. 45b). To the two last named he communicated a number of baraitot previously unknown to them. Rabbah b. Samuel was evidently well versed in these traditions, since he appears in Hag. 17b and R. H. 20a as expounding them. In Ber. 29a he raises an objection to a tradition of his father as cited by R. Nahman, and in Ber. 40a he transmits others of R. Ḥiyya. A number of his own apothegms, both halakic (Shab. 12b; Yer. Sanh. 21c) and haggadic (Yeb. 63b; B. B. 15b; Meg. 14a, b), have been preserved.

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 336, Warsaw, 1882; Bacher, *Ag. Pal. Amor.* iii. 532-533.  
W. B. J. Z. L.

**RABBAH B. SHELA:** Babylonian amora of the fourth generation; contemporary of Raba, and a judge (Ket. 104b), probably at Pumbedita. His strict honesty is shown by a judicial maxim of his which states that a judge may not borrow anything from those who are under his jurisdiction, unless he is in a position to lend something in return, since otherwise he may be bribed by the kindness which has been done to him in the making of the loan in question (Ket. 105b). Rabbah was probably a pupil of R. Ḥisda, to whom he once addressed a halakic question (Shab. 81a, b); he also quotes some of Ḥisda's halakic and haggadic passages (Shab. 7a, 33a). He likewise transmitted maxims in the name of R. Nahman (B. B. 155b) and of R. Matna (Hag. 23a). Several of his interpretations of Biblical passages have been preserved, some being his independent opinions (Yoma 54a, b; Men. 87a; Ned. 41a), while others were derived from his predecessors (Ta'an. 2a; Soṭah 35b; B. B. 123b).

According to a legend, Rabbah had a conversation with Elijah in which he asked what was the occupation of God, receiving the answer that He was promulgating halakic maxims in the name of the sages, although there were no citations from R. Meïr, because he had studied under Aḥer (Elisha b. Abuyah). Rabbah replied: "Why is this? R. Meïr has studied only the Torah under Aḥer, and has disregarded his other teachings, like one who finds a pomegranate and eats the fruit, but throws away the rind." Thereupon Elijah said: "Because of

thine argument God has just quoted an aphorism by R. Meïr" (Hag. 15b).

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 336-337, Warsaw, 1882; Bacher, *Ag. Bab. Amor.* ii. 140-141.  
W. B. J. Z. L.

**RABBAH TUSFA'AH (TOSEFA'AH):** Babylonian amora of the seventh generation. He was a pupil of Rabina I. (Suk. 32a; comp. Halevy, "Dorot ha-Rishonim," iii. 96) and a contemporary of Rabina II., with whom, sometimes, he is mentioned in the Talmud (Shab. 95a; M. K. 4a). A few independent decisions of Rabbah have been preserved (Ber. 50a; Yeb. 80b). One of them (Yeb. 80b) assumes that the pregnancy of a woman may extend from nine to twelve months. The chief work of Rabbah was to complete, by additions and amplifications, the compilation of the Talmud begun by R. Ashi. These additions consisted for the most part of short, explanatory remarks, indispensable for an understanding of Talmudic themes or for deciding between the conflicting opinions of older authorities (Halevy, *l.c.* p. 20). From these additions and amplifications (tosafot) to the Talmud he is said to have derived his name of Tosefa'ah (= "the completer"; Halevy, *l.c.* iii. 19; Brüll's "Jahrb." ii. 19). It is more probable, however, that he was so named after his birthplace—Tusfah = Thospia (Brüll, *l.c.*). Rabbah Tosefa'ah is seldom mentioned by name in the Talmud—only in nine places. However, all sayings in the Babylonian Talmud introduced by "Yesh omerim" (some say) are ascribed to him (Heilprin, "Seder ha-Dorot," iii. 337; Brüll, *l.c.* ii. 13). Rabbah Tosefa'ah succeeded Mar b. R. Ashi (Tabyomi) as head of the Academy of Sura, which position he held for six years. He died in 494 (Sherira, in Neubauer, "M. J. C." i. 34; Abraham ibn Daud, "Sefer ha-Ḳabbalah," *ib.* i. 59).

**BIBLIOGRAPHY:** Heilprin, *Seder ha-Dorot*, ii. 337; Weiss, *Dor*, iii. 314-315; Brüll, *Jahrb.* ii. 12-13, Frankfurt-on-the-Main, 1876; Grätz, *Gesch.* iv. 374; Halevy, *Dorot ha-Rishonim*, iii. 95-98.  
W. B. J. Z. L.

**RABBAH B. UFRAN:** Babylonian amora of the third century. He transmitted a haggadic aphorism of R. Eleazar b. Pedat (Meg. 15b); and an independent haggadic interpretation of Jer. xlix. 38 by him has also been preserved (Meg. 10b). Nothing further is known concerning him.

W. B. J. Z. L.

**RABBAN** (lit. "our teacher," "our master"): Title given only to patriarchs, the presidents of the Sanhedrin. The first person to be called by this title was the patriarch Gamaliel I., ha-Zaken. The title was handed down from him to all succeeding patriarchs. According to Frankel ("Hodegetica in Mischnah," p. 58), Gamaliel I. received this title because he presided over the Sanhedrin alone without an ab bet din beside him, thus becoming the sole master. This derivation, however, is disproved by the fact that Gamaliel's father, Simon b. Hillel, was not called by that title, although he was the sole president of the Sanhedrin and had no ab bet din beside him. Another, still more improbable, explanation of the title is given by Brüll ("Einleitung in die Mischnah," i. 51). It is more likely that there was no special reason

for the title, beyond the fact that the people loved and honored R. Gamaliel, and endeavored in this way to express their feeling (Weiss, "Dor," i. 179).  
E. C. J. Z. L.

**RABBAN, JOSEPH.** See COCHIN.

**RABBENU HA-ḲADOSH.** See JUDAH I.

**RABBI** (רַבִּי = "my master").—**The Title:** Hebrew term used as a title for those who are distinguished for learning, who are the authoritative teachers of the Law, and who are the appointed spiritual heads of the community. It is derived from the noun רַב, which in Biblical Hebrew means "great" or "distinguished," and in post-Biblical Hebrew, "master" in opposition to "slave" (Suk. ii. 9; Git. iv. 4) or "pupil" (Ab. i. 3). In the Palestinian schools the sages were addressed as "Rabbi" (my master). This term of respectful address gradually came to be used as a title, the pronominal suffix "i" (my) losing its significance with the frequent use of the term. Nathan ben Jehiel, in the "Aruk" (s. v. רַבִּי), quotes the following passage from the letter addressed by Sherira Gaon to Jacob ben Nissim with regard to the origin and signification of the various titles derived from רַב: "The title 'Rab' is Babylonian, and that of 'Rabbi' is Palestinian. This is evident from the fact that some of the tannaim and amoraim are called simply by their names without any title, e. g., Simon the Just, Antigonus of Soko, Jose ben Johanan; some bear the title 'Rabbi,' e. g., Rabbi Akiba, Rabbi Jose, etc.; others have the title 'Mar,' e. g., Mar 'Ukba, Mar Yanuka, etc.; others again bear the title 'Rab,' e. g., Rab Huna, Rab Judah, etc.; while still others have the title 'Rabban,' e. g., Rabban Gamaliel and Rabban Johanan ben Zakkai. The title 'Rabbi' is borne by the sages of Palestine, who were ordained there by the Sanhedrin in accordance with the custom handed down by the elders, and were denominated 'Rabbi,' and received authority to judge penal cases; while 'Rab' is the title of the Babylonian sages, who received their ordination in their colleges. The more ancient generations, however, which were far superior, had no such titles as 'Rabban,' 'Rabbi,' or 'Rab,' for either the Babylonian or Palestinian sages. This is evident from the fact that Hillel I., who came from Babylon, had not the title 'Rabban' prefixed to his name. Of the Prophets, also, who were very eminent, it is simply said, 'Haggai the prophet,' etc., 'Ezra did not come up from Babylon,' etc., the title 'Rabban' not being used. Indeed, this title is not met with earlier than the time of the patriarchate. It was first used of Rabban Gamaliel the elder, Rabban Simeon his son, and Rabban Johanan ben Zakkai, all of whom were patriarchs or presidents of the Sanhedrin. The title 'Rabbi,' too, came into vogue among those who received the laying on of hands at this period, as, for instance, Rabbi Zadok, Rabbi Eliezer ben Jacob, and others, and dates from the time of the disciples of Rabban Johanan ben Zakkai downward. Now the order of these titles is as follows: 'Rabbi' is greater than 'Rab'; 'Rabban,' again, is greater than 'Rabbi'; while the simple name

is greater than 'Rabban.' Besides the presidents of the Sanhedrin no one is called 'Rabban.'"

Sherira's statement shows clearly that at the time of Jesus there were no titles; and Grätz ("Gesch." iv. 431), therefore, regards as anachronisms the title "Rabbi" as given in the gospels to John the Baptist and Jesus, Jesus' disapprobation of the ambition of the Jewish doctors who love to be called by this title, and his admonition to his disciples not to suffer themselves to be so styled (Matt. xxiii. 7, 8).

A different account of the origin and the signification of the titles is given in the Tosefta to 'Eduyot (end): "He who has disciples and whose disciples again have disciples is called 'Rabbi'; when his disciples are forgotten [i. e., if he is so old that even his immediate disciples belong to the past age] he is called 'Rabban'; and when the disciples of his disciples are also forgotten he is called simply by his own name."

In modern times the term "Rabbi" (in Judæo-German, "Rab") is used as a word of courtesy simulating the English "Mister."

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S.

I. Br.

—**In Ancient Times:** The rabbi in the Talmudic period was unlike the modern official minister, who is elected by the congregation and who is paid a stipulated salary. The function of the rabbi of the Talmud was to teach the members of the community the Scriptures and the oral and traditional laws. There were three positions open to him: (1) the presidency of the community with the title "Nasi," (2) the head of the judiciary ("ab bet din"), and (3) the ordinary master of civil and ritual laws and exemplar in charitable work and moral conduct. For the first position the rabbi was elected by the leaders of the community; for the second, by the members of the judiciary; while the third position was a matter of duty imposed upon the rabbi by the very Law he was teaching. All these were honorary positions, without emolument, save the bare living expenses of the rabbi when he gave up his occupation for the public welfare (Shab. 114a). The rabbi as a justice could claim only compensation for loss of time (see FEE). Rabban Gamaliel III. said the study of the Law without employment brings transgression (Ab. ii. 2).

The Rabbis invariably had their private occupations. The elder Hillel earned a "tarpe'ik" (τροπαικός = a half-denarius) a day as a wood-chopper, spending one-half of his earnings to gain entrance to a bet ha-midrash; Shammai was a builder (Shab. 31a); R. Joshua, who was elected nasi, a blacksmith (Ber. 28a); R. Jose, father of R. Ishmael, a tanner (Shab. 49b); Abba Hoshaiiah of Turya, a laundryman (Yer. B. Ḳ. of Rabbis. x. 10); R. Hanina and R. Oshaya, shoemakers (Pes. 113b); Ḳarna, a wine-taster; R. Huna, a water-carrier (Ket. 105a); Abba b. Zemina, a tailor (Yer. Sanh. iii. 6); and

Hisda and R. Pappa were brewers of mead (Pes. 113a). Other rabbis whose names indicate their callings are: Isaac Nappaḥa = "the smith"; R. Johanan ha-Sandalar = "the sandal-maker"; and R. Abin Naggara = "the carpenter." Rabbis were also found as merchants, but principally as agriculturists (see ARTISANS).

The Rabbis were indirectly assisted by the preference given to them in their trades and business enterprises. Thus when R. Dimi of Nehardea imported a vessel-load of dried figs, the president of the community ("resh galuta") gave orders to "hold the market" for R. Dimi (*i.e.*, to allow him to dispose of his goods first; B. B. 22a). The rabbi had also the privilege of exemption from taxes, following the instruction of Artaxerxes, "It shall not be lawful to impose toll, tribute, or custom upon them" (Ezra vii. 24). Scholars were exempt from providing substitutes as laborers on public works; but they were required to lend their services in digging street wells (B. B. 8a).

The rabbi worked at his trade one-third of the day and studied during the remainder. Some, especially farmers, worked in summer and studied in winter (Eccl. R. vii.). R. Judah b. Ilai complained that times had changed; that the rabbis of former generations spent most of their time in study and less time in labor, yet succeeded in both, while those of later generations made study subservient to labor and failed in both (Ber. 35b).

Outside her household duties the wife of the rabbi was not connected with the business nor even with the charitable concerns of her husband. Like all Oriental wives, she did not mix in society beyond her own family circle. All marketing was done by the husband. Regarding the question of matrimony, R. Johanan thought one could not study the Law with "a millstone round his neck." The consensus of opinion was that the home student should not be fettered by matrimony, but that the traveling student might be married before he started for the yeshibah in a foreign country, the family in this case being provided for beforehand, and there being no fear of his being disturbed while studying (Kid. 29b; Rashi *ad loc.*). Raba said to his pupils: "I pray ye, do not come to see me in the days of Nisan [harvest-time] nor in the days of Tishri [viticulture-time], that ye may provide for your maintenance for the whole year" (Ber. 35b).

The title "Rabbi" was obtained through merit of learning. Any one might become qualified as a rabbi, irrespective of his antecedents. The celebrated Resh Lakish was a gladiator before he became a rabbi. The circumstances under which he was induced to give up his former life are related as follows: "R. Johanan, seeing Resh Lakish diving in the Jordan after him, remarked, 'Thy strength should be preserved for the Law.' Resh Lakish rejoined, 'And thy beauty for women.' Said Johanan, 'If thou wouldst be converted I will give thee my sister, who is more beautiful than I.' Resh Lakish consented; and Johanan taught him the Scriptures and the oral law and made of him a great rabbi. One day the scholars at the bet hamidrash discussed the question, 'The sword, knife,

dagger, and spear, in what state of finish are they liable to contamination?' Johanan referred the question to Resh Lakish as a competent judge.

Resh Lakish took offense and ironically asked, 'How didst thou benefit me? They called me "Rabbi" [chief of the gladiators] then; and they call me "Rabbi" now.' Said Johanan, 'I did benefit thee by bringing thee under the wings of the Shekinah' (B. M. 84a; see Bacher, "Ag. Pal. Amor." i. 344).

R. Judah ha-Nasi ordained the son of R. Eleazar as rabbi for the purpose of inspiring him with ambition to mend his ways and study the Law. The same Judah converted the licentious grandson of R. Tarfon and induced him to become a rabbi by promising him his daughter in marriage (*ib.*).

The personal appearance of the rabbi should command respect. R. Johanan said, "The rabbi should appear as clean and pure as an angel." He quoted, "They shall seek the law at his mouth, for he is the angel of the Lord Sebaoth" (Mal. ii. 6, Hebr.; Mak. 17a). The Rabbis generally dressed in long, flowing white robes, and sometimes wore gold-trimmed official cloaks (Git. 73a).

The honor paid to the Rabbis exceeded even that due to parents. The "elder in knowledge" was revered even more than the "elder in years" (Kid. 32b). "When the nasi enters the assembly the people rise, standing till he bids them sit down; when the ab bet din enters, they form a row on each side of him, standing till he takes his seat; when a hakam enters, each one rises as the wise man passes him" (Hor. 13b; comp. Kid. 33b).

The rabbi or hakam lectured before the Talmud students at the bet hamidrash or yeshibah. He seldom spoke in public except on the days of KALLAH, *i.e.*, during the months of Elul and Adar (Ber. 8b), and on the Sabbaths immediately preceding the holy days, when he informed the people of the laws and customs governing the approaching festivals. The rabbi who was a haggadist or maggid preached before a multitude of men, women, and children (Ḥag. 3a). A short sermon was delivered by him every Sabbath after the reading of the Pentateuchal portion (Soṭah 41a; Bezaḥ 38b). With regard to preaching on fast-days, funerals, and special occasions see KALLAH; MAGGID; YESHIBAH.

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—**In Modern Times:** In the last quarter of the eighteenth and the first half of the nineteenth century a great change took place in regard to the position and requirements of the rabbi and to the services expected of him, a change which finally amounted to a complete revolution of former ideas. This change originated in Ger-

**Influence of Moses Men-** many, which country from that time became the center for the development of Reform Judaism and for the scientific treatment of Jewish history and Jewish religion. The impulse to this movement was given by Moses Mendelssohn. Through his translation of the Bible

into pure German, Mendelssohn taught his people to speak the language of Germany, to read her classical authors, and to feel that they were integral parts of the nation in whose midst they lived; that the country of their birth was their fatherland. In this way he breathed new life into the sluggish masses and educated the German Jews to take an active part in the national literary and social life.

Meanwhile some rabbis of even large congregations remained out of touch with the educated Jews. They came into contact with their constituents chiefly in the decision of ritual and ceremonial questions, and in the performance of certain legal acts, especially in connection with the laws of marriage and inheritance. Their literary activity was confined to casuistry, their opinions being rendered only in Hebrew. Some led lives so retired from the world that their influence upon the members of their congregations was scarcely perceptible. Many of them, though very learned in Talmudical lore, had not even the most elementary knowledge of the things essential to a common education. They could hardly make themselves understood in the language of their country. Some, again, addressed their congregations only twice every year, and then on subjects uninteresting to the great majority of their hearers.

By the abolition of the specific Jewish jurisdiction, the rabbis' acquaintance with the civil law of the Jewish code, to which in former times the greatest attention had been paid, became unnecessary for most practical purposes, and the imperative necessity for a general education became obvious.

After the foundation for a scientific treatment of Jewish history and religion had been laid by Leopold Zunz and his collaborators, a number of enthusiastic young rabbis, struggling against the most violent opposition, strove to bring about a reconciliation of rabbinism with the modern scientific spirit. Foremost among these was Abraham Geiger, who devoted his whole life to the battle for religious enlightenment and to the work of placing Judaism in its proper light before the world. He and his associates succeeded in arousing the German Jews to the consciousness of their duties. By fearlessly uncovering existing evils they cast light upon the proper sphere of rabbinical activity and showed how the moral and religious influence of the rabbinical office could be enhanced.

It was one of the results of their labors that some congregations awoke to the fact that rabbis ought to be more than merely Jewish scholars, that they should be equipped with a thorough secular education. This tendency was furthered by the circumstance that first in Austria (under Joseph II.), next in France, and thereafter in many other European (especially German) states, the government began to demand evidence of a certain degree of general education from rabbinical aspirants.

The yeshivot, and uncontrolled instruction by individual rabbis, were found to be increasingly unsatisfactory. The necessity of preaching in the vernacular and of explaining and defending the Jewish religion in a scientific manner involved systematic education and training. Abraham Geiger recommended and enthusiastically worked for the establishment

of a faculty of Jewish theology at one of the German universities, parallel to those existing for Christian theology. This would have been

**Rabbinical Schools.** the ideal solution of the question of the education of Jewish rabbis; but its application was prevented by the inveterate prejudice of the ruling authorities.

The next best thing was the foundation of seminaries and special institutions of learning for Jewish theology. These sprang up in rapid succession. The oldest were that in Metz, founded in 1824 and transferred to Paris in 1859, and that in Padua, Italy, founded in 1827, where Samuel David Luzzatto was the ruling spirit. Then followed the Jewish Theological Seminary at Breslau in 1854; the Lehranstalt für die Wissenschaft des Judenthums in 1872 and the Rabbiner Seminar in 1873, at Berlin; the Hebrew Union College in Cincinnati, founded by Isaac M. Wise in 1874; the Landesrabbinerschule at Budapest in 1877; the Jewish Theological Seminary of America, New York, in 1886 (reorganized in 1901); and the Israelitisch-Theologische Lehranstalt, Vienna, in 1893.

While these institutions have equipped many rabbis with a thorough knowledge of Jewish religion and literature, based upon general education previously acquired at colleges and universities, they have by no means abandoned the principle that there is in Judaism no distinction between the clergy and the laity except that given by superior learning and character.

Frankel thus expresses this principle: "In Judaism there is no power endowed with the right to bind and to loose; there are no clergymen who by higher inspiration stand above the laymen; but only teachers, who expound the Law and give information thereof" ("Jahresbericht des Breslauer Seminars," 1860, p. xviii.). Geiger observes: "The practical theologian [rabbi, minister, or priest] holds among the Jews the position of moral influence appropriate to him. Neither as priest, by his ordination, nor as officer, by the material power of the state, is he entitled to interfere in the direction of religious affairs; but only through his knowledge, through the call he receives from the congregation, and through being imbued with the spirit, is he so entitled and is he furthermore the custodian of the eternal contents, of the transient history, and of the further development, of Judaism; as such he is entitled to a more authoritative voice than others. As little as he is a master, so little he is a mere servant" (Geiger, "Nachgelassene Schriften," ii. 27).

In the Jewish religion the rabbi is no priest, no apostle; he has no hierarchical power. He is a teacher, one who unfolds and explains religion, teaches the young in the school and the old from the pulpit, and both by his writings.

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K.

M. LAN.



The chief distinction between the old and the modern rabbi consists in the functions they severally discharge. The former, if living

**The Old** in Eastern countries under medieval and conditions, was expected principally **the Modern** to decide questions of law, ritualistic or judicial, for people who adhere **Rabbi.** scrupulously to the rabbinical code.

He supervised the religious institutions of the community, such as the *Mikveh* and the *Shmittah*, and, as head of the council of rabbis of the town, formed a *bet din* for the giving of a *get* or a *halizah*; some of the other rabbinical functions, such as preaching, were regarded of secondary importance. It was his example rather than his precept that led the community in the fear of God and in a life of purity and sanctity.

The modern rabbi, on the other hand, though trained to some extent in the halakic literature, is as a rule no longer expected, except in extraordinary cases and in matters concerning marriage or divorce, to decide ritualistic questions; but greater stress is laid upon his work as preacher and expounder of the tenets of Judaism, as supervisor and promoter of the educational and spiritual life of the congregation. In matters concerning ancient traditions and beliefs and the views and aims of modern culture he is looked to to reconcile the present with the past. As the spiritual head of the congregation he is on all public occasions regarded as its representative, and accordingly he is treated as the equal of the dignitaries of other ecclesiastical bodies. In countries in which state supervisors guard or support the interests of religion, the function of the rabbi or chief rabbi is defined and prescribed by the government, and accordingly the necessary equipment and fitness are demanded of him (see Jost, "Neuere Gesch. der Israeliten," i. 98, 131, 214, 260, 365, 372-377; ii. 100, 169).

As a matter of course, the example of the minister in the Church, especially in Protestant countries, exerted a great influence upon the function and position of the rabbi in the Synagogue; even upon his outward appearance, since the vestments of the Christian clergy, or their abandonment, have sometimes been copied by the modern rabbi, much to the chagrin of the followers of the tradition which prohibited the imitation of non-Jewish rites as "*hukkat ha-goy*" (see "Die Amtstracht der Rabbinen" in L. Löw's "Gesammelte Werke," iv. 216-234).

Another function of the modern rabbi which follows the pastoral practise of the Christian minister is the offering of consolation and sympathy to persons or families in bereavement and distress, in forms perhaps more cheering and elevating than those formerly in use. Here, as well as in his pulpit and educational work, the modern rabbi has the opportunity of bringing the blessings of religion home to every individual in need of spiritual uplifting. He claims to have infused a new spirit and ardor into the divine service and other religious rites by his active participation therein; and in the communal work of charity and philanthropy he takes a conspicuous share. Modern life with its greater complexity and deeper problems has pro-

duced the new type of rabbi, possibly less ascetic and not so well versed in Hebrew lore, but more broad-minded, and more efficient in the direction of manifold activities in a larger field of usefulness. K.

**RABBI.** See GAMES AND SPORTS.

**RABBI MOR.** See LANDESRABBINER.

**RABBINER, MORDECAI BEN ABRAHAM:** Russian rabbi; born at Sloboda, a suburb of Bauske, Courland, 1758; died at Bauske 1830; a descendant on his mother's side of Mordecai Jaffe, author of the "*Lebushim*." He was rabbi at Bauske from 1800 to 1830, and wrote: "*Gedullat Mordekai*," responsa, and "*Parashat Mordekai*," sermons, published by his grandson Rabbi *Bär* Rabbiner together with his own responsa and those of his father, **Benjamin Salkind Rabbiner** (b. at Bauske 1852), for many years president of the *yeshibah* at Dünaburg (Dvinsk) and since 1891 a rabbi in New York, U. S. A. **Zemah Rabbiner** (b. at Bauske 1862), a brother of Benjamin Salkind, studied at Dorpat and Berlin, from which latter place he graduated with the degree of doctor of philosophy. He published "*Beiträge zur Hebräischen Synonymik im Talmud und Midrashim*," Berlin, 1899.

H. R.

**RABBINER SEMINAR FÜR DAS ORTHODOXE JUDENTHUM:** This institution was founded at Berlin by Dr. Israel Hildesheimer for the training of Orthodox rabbis. In accepting the call as rabbi of the Berlin Orthodox party in 1869 he stipulated that he be allowed to continue his activities as rabbinical teacher just as he had done at his former rabbinical office in Eisenstadt, Hungary. After delivering lectures which attracted a great many pupils, he addressed ten prominent persons in different parts of Germany in 1872, and explained to them the necessity of organizing an Orthodox rabbinical seminary at Berlin. These men at once took up the subject, and a central committee was formed, which included Oberrath J. Altman of Carlsruhe, Rabbi Dr. Auerbach of Halberstadt, Chief Rabbi Dr. Solomon Cohn of Schwerin, A. H. Heymann (a banker) of Berlin, Gustav Hirsch of Berlin, Sally Lewisohn of Hamburg, and Emanuel Schwarzschild of Frankfort-on-the-Main. The seminary was dedicated on Oct. 22, 1873. At the opening of the institution the faculty included the rector, Dr. Israel Hildesheimer, and two lecturers, Dr. David Hoffmann (for the Talmud, ritual codices, and Pentateuch exegesis) and Dr. A. Berliner (for post-Talmudic history, history of literature, and auxiliary sciences). In 1874 Dr. Jacob Barth, subsequently son-in-law of Hildesheimer, was added to the faculty as lecturer in Hebrew, exegesis of the Bible with the exception of the Pentateuch, and religious philosophy. Dr. Hirsch Hildesheimer, son of the founder and a graduate of the seminary, was appointed in 1882 lecturer in Jewish history and the geography of Palestine. When Dr. Solomon Cohn removed to Berlin from Schwerin in 1876 he took charge of the courses in theoretic and practical homiletics, continuing them until he went to Breslau in 1894. By this time the attendance had greatly increased, and owing to the large number of pupils

at the institution it became necessary to employ a new teacher; accordingly in 1895 Dr. J. Wohlge-muth, a former pupil, was appointed. After the death of the founder, Dr. Hildesheimer, June 12, 1899, Dr. D. Hoffmann, the lecturer, was elected rec-tor of the institution.

The seminary is divided into an upper and a lower division. Pupils in the lower division follow a two years' course, being promoted to the upper division on passing an examination; but pupils who have qualified in the principal branches are immediately admitted to the upper division. The course in this division is one of four years. The conditions for ad-mission to the seminary include, besides a blameless religious life, the following: (1) the candidate must prove by examination that he is able to understand a moderately difficult Talmudic text, Rashi, and the Tosafot; (2) as regards the secular sciences he must either have a certificate of graduation from a clas-sical gymnasium or be able to show that he is fitted for the graduating class of such a gymnasium. At the end of the course, pupils who leave the institu-tion as qualified rabbis must pass special examina-tions showing that aside from their attainments in the various branches of Jewish science they are suf-ficiently familiar with the ritual codices to decide correctly ritual and religio-legal questions.

In the thirty-two years of its existence the semi-nary has graduated about two hundred pupils, most of whom have become rabbis, although many have accepted positions as teachers in higher institu-tions of learning, or as librarians in large libraries. Among them are Dr. Eduard Baneth, lecturer at the Lehranstalt für die Wissenschaft des Judentums at Berlin; Dr. Alexander Marx and Dr. Israel Fried-länder, professors at the Jewish Theological Semi-nary of America at New York; Dr. Hartwig Hirsch-feld, reader at the Jews' College, London; Dr. David Herzog, lecturer at the University of Prague; and Dr. Jacob Horowitz, lecturer at the University of Berlin.

The seminary is supported partly by the yearly contributions of the members of an association es-tablished for its support, partly by voluntary contri-butions and by the interest derived from the fund. The library is a very large and valuable one, and is open to any one studying Jewish literature.

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J. Z. L.

**RABBINOWICZ, ISRAËL MICHEL:** Rus-so-French author and translator; born at Horo-detz, near Kobrin, government of Grodno, June 6, 1818; died in London May 27, 1893. His father, R. Asher Zebi, like his grandfather R. Israel, was rabbi of Horodetz; and Rabbinowicz received the usual rabbinical education. In 1828 the elder Rab-binowicz became rabbi of the neighboring city of Antopol; and there the son grew up and became noted as a clever Talmudist. He pursued his rab-binical studies in Grodno and Brest, and afterward studied Greek and Latin at Breslau, subsequently entering the university of that city, where he stud-ied philology and medicine. In 1854 he went to Paris to finish his medical studies, and for several

years acted as "interne des hôpitaux" in that city. He received his degree of M.D. in 1865, but never took up the practise of medicine seriously, being too much absorbed in theoretical studies and in the preparation of his works.

Rabbinowicz's fame rests on his translations of parts of the Talmud. His "Législation Civile du Talmud," a translation of entire tractates and parts of tractates of the Babylonian Talmud, with intro-ductions, critical commentaries, etc., comprises five large volumes (Paris, 1873-80). His "Législation Criminelle du Talmud" (*ib.* 1876), critical transla-tions of the tractates Sanhedrin, Makkot, and part of 'Eduyot, was published by the French govern-ment. He wrote also "La Médecine du Talmud" and "Principe Talmudique de Schehitah et de Tere-pha au Point de Vue Médicinal" (*ib.* 1877; German edition Frankfort-on-the-Main, 1886). His intro-duction to the Talmud was translated into Ger-man by Sigmund Mayer ("Einleitung in die Ge-setzgebung des Talmuds," Treves, 1881); his "Me-bo ha-Talmud" appeared after his death (Wilna, 1894).

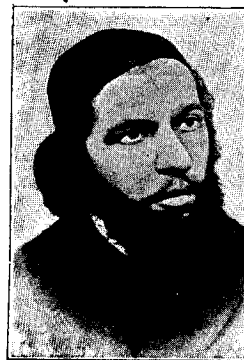
Rabbinowicz was besides the author of Hebrew, Polish, French, and Latin grammars. Of his other works and essays, the most noteworthy are: "Traité des Poisons de Maimonide," Paris, 1865; "Le Rôle de Jésus et des Apôtres," *ib.* 1866; "La Religion Nationale des Anciens Hébreux," *ib.* 1873; "Essai sur le Judaïsme," *ib.* 1877; and "Histoire Sainte: Ancien Testament."

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H. R.

P. WI.

**RABBINOVICZ, RAPHAEL NATHAN:** Talmudical scholar and antiquarian; born at Novo-Zhagory, government of Kovno, Russia, in 1835; died at Kiev Nov. 28, 1888. At the age of twenty-eight he left Russia, and, having spent some time in Lemberg, Presburg, and Eisenstadt, went to Munich, where he finally set-tled. There he found buried in the royal li-brary the famous "Codex Hebraicus." This manuscript of the Bab-ylonian Talmud was written in 1342 and had the good fortune to escape the hands of the censors. One hundred and fifty years before Rabbinowicz first saw this manuscript its sig-nificance had already been pointed out by R. Nathan Weil, the author of the "Korban Netan'el," but nobody had yet ventured to under-take the immense task of editing it. Rabbinowicz determined to make a critical examination of it. His task was greatly facilitated by the munificence of Abraham Merzbacher, a wealthy antiquarian of Munich, who appropriated a large sum of money for the maintenance of Rabbinowicz while engaged in



Raphael Rabbinowicz.

his work of research, and who put his magnificent library at his disposal.

Rabbinovicz spent six years in study and travel. During this period he visited many libraries in France, Italy, England, and Russia. Everywhere he gathered material for his magnum opus, the "Dikduke Soferim." In 1868 the first volume, comprising Berakot and Zera'im, was published. It was followed in quick succession by others; fifteen volumes were published by 1888; the sixteenth volume was being prepared for publication when death closed his career.

The "Dikduke Soferim, Variæ Lectiones in Mishnam et in Talmud Babylonicum," a work that is indispensable to the student of the Talmud and its antiquities, gave to Rabbinovicz a world-wide reputation. Scholars in every part of Europe, Jewish and non-Jewish, turned to him whenever a disputed point in Talmud needed to be elucidated. Among other works written or edited by Rabbinovicz are the following: "Kontres 'Ikḳere ha-'Abodah," a collection of rules and regulations for the offering of sacrifices at the Temple (Presburg, 1863); "Ga'on Ya'aqob," a treatise on 'Erubin by Rabbi Jacob of Vienna; "Moreh ha-Moreh," a reply to the attacks of Zomber in his "Moreh Derek" (Munich, 1871); "Yihuse Tana'im we-Amoraim," a genealogy of the great Talmudical rabbis, based on an old Oxford manuscript (edited, with notes; Lyck, 1874); "He'erot we-Tikkunim," annotations to the "Ir ha-Zedek" of J. M. Zunz (*ib.* 1875); "Ma'amaral-Hadefasat ha-Talmud," a critical review of the different editions of the Babylonian Talmud since 1484 (Munich, 1877); "Ohel Abraham," a catalogue of Merzbacher's library (*ib.* 1888).

**BIBLIOGRAPHY:** *Münchener Allgemeine Zeitung*, Nov., 1888; *Ha-Melitz*, Nov., 1888; *Zeitlin, Bibl. Post-Mendels.* p. 261.  
H. R. J. Go.

**RABBINOWITZ, SAUL PHINEHAS** (רפ"ש): Russian Neo-Hebrew publicist and historian; born in Taurogen, government of Kovno, April 8, 1845. At the age of five he was taken to Wilna, where his father, Samuel Mordecai Rashkes, became rabbi of the old suburb of Shnipishock. Saul received his Hebrew and Talmudic education from his father and his maternal grandfather, Simon Zarhi, rabbi of Taurogen. At the age of fourteen he entered the yeshibah of R. Jacob Barit; at eighteen he was ordained rabbi. A Protestant minister of Poniemuni, near Kovno, taught him the rudiments of German, to which Rabbinowitz added a knowledge of several other languages. In 1871 he began to contribute to "Ha-Maggid"; in 1874 he settled in Warsaw, where he still (1905) resides. From 1877 to 1882 he was one of the chief collaborators of "Ha-Zefrah" (to which he contributed a biography of CRÉMIEUX), and he was afterward employed in a literary and secretarial capacity by the CHOVEVEI ZION. From 1886 to 1887 he edited volumes 1 to 3 of the year-book "Keneset Yisrael" (Warsaw), and he edited also the succeeding two volumes of that annual published by Isidor Hurwitz. In 1888 he began the work on which his reputation rests: the translation of Grätz's "Geschichte der Juden" into Hebrew.

The first volume of the Hebrew translation (War-

saw, 1890), which bears the title "Dibre ha-Yamim li-Bene Yisrael," has a short Hebrew preface by Grätz himself, who was much pleased with this translation of his life-work. The volume contains nearly the entire first volume of the "Volksthümliche Geschichte der Juden," with amplifications from the larger work, but does not cover the whole period to the destruction of the Second Temple, as does the original work. The translator explains that the events leading up to the final downfall of Judea are of too great importance to be treated briefly at the end of a volume. The third volume (*ib.* 1898) contains volume five of the original, and concludes with a collection of important notes by A. Harkavy. The next four volumes (4-7) contain volumes six to nine of the original; but in volume eight, after following the original (vol. 10), the translator divides the eleventh or last chapter into two and inserts an original chapter, by himself, on the history of the Jews in Poland, Lithuania, White Russia, and Red Russia from the middle of the seventeenth to the latter half of the eighteenth century. At the end of this volume, which is the last, Rabbinowitz gives his reason for not translating the closing volume of Grätz. It is, briefly, that Grätz has denied space and attention to the history of the Jews in Russia and Poland in later times, and failed to appreciate the influence on Judaism exercised by the lives and teachings of such men as Israel Baal-Shem or ELIJAH BEN SOLOMON of Wilna. The translator promises to cover that period himself, from the standpoint of the Russian Jews, and to include the results of the latest researches into their history.

The translation is valuable for its many amplifications and for the short discourses which refer to the comments of competent authorities upon the original work; for the rearrangements which bring the history of Russia and Poland into greater prominence; and for the explanations of terms, events, periods, and personalities in general history which Grätz assumed to be well known to the German-reading public, but which were generally unfamiliar to readers of Hebrew. On the other hand, appropriate changes are made in recognition of the closer familiarity of the Hebrew reader with Biblical and Talmudical subjects.

In 1895 Rabbinowitz published (at Warsaw) his "Moza'e Golah," a history of the exiled Spanish Jews and of their literature, considered to be one of the most accurate works on that subject. He has written also an exhaustive biography of Zunz ("R. Yom-Tob Lipman Zunz," Warsaw, 1896), a monograph on Zacharias Frankel (*ib.* 1898), and several minor works.

**BIBLIOGRAPHY:** *Sefer Zikkaron*, pp. 103-104, Warsaw, 1890; *Zeitlin, Bibl. Post-Mendels.* pp. 282-283; Lippe, *Bibliographisches Lexicon*, II. 223-225, v. 298-300; *Ha-Zefrah*, 1880, Nos. 8-17.  
H. R. P. Wi.

**RABE, JOHANN JACOB:** German translator of the Mishnah and the Talmud; born 1710 in Lindflur, Unterfranken; died Feb. 12, 1798. He was city chaplain in Ansbach (Onolzbach). "This man is a strong Talmudist," wrote Moses Mendelssohn to Herder under date of Dec. 3, 1771, "and I wonder at his patience. He has translated into German the first three parts of the Babylonian and the Jerusa-

lem Talmud, as he informs me, and has them ready for the printer, but can find no publisher for them."

Rabe's works include the following: "Mischnah oder Text des Talmuds; aus dem Ebräischen Uebersetzt, Umschreiben und mit Anmerkungen Erläutert," Ansbach, 1760 *et seq.* (reviewed by M. Mendelssohn; see his "Gesammelte Schriften," iv. 2, 134 *et seq.*); "Der Prediger Salomo, mit einer Kurzen und Zureichenden Erklärung nach dem Wortverstande zum Nutzen der Studirenden von dem Verfasser des 'Phädon'; aus dem Hebräischen Uebersetzt von dem Uebersetzer der Mischnah," *ib.* 1771; "Der Talmudische Traktat Berachoth von den Lobsprüchen, als das Erste Buch im Ersten Theil nach der Hierosolymitischen und Babylonischen Gemara; aus dem Ebräischen Uebersetzt und mit Anmerkungen Erläutert," Halle, 1777; "Der Talmudische Traktat Peah von dem Ackerwinkel, Uebersetzt und Erläutert, Nebst einer Abhandlung von Versorgung der Armen," Ansbach, 1781.

BIBLIOGRAPHY: Nicolai, *Reisen*, i. 193; Fürst, *Bibl. Jud.* iii. 127; Kayserling, *Moses Mendelssohn, Sein Leben und Seine Werke*, 1st ed., p. 515; Zunz, *Monatstage*, p. 8. M. K.

#### RABENER, MATTITHIAH SIMḤAH B. JUDAH LÖB:

Austrian Hebraist and educator; born in Lemberg Jan. 23, 1826. After receiving the usual rabbinical education, he took up, at the age of fifteen, the study of Neo-Hebrew and modern languages. In 1860 he became head teacher of a Jewish school in Czernowitz, Bukowina, and in 1867 a teacher of Jewish religion in the gymnasium and the general schools of Suchaw, Moravia. In 1867 he became director of a Jewish school in Foltichani, Rumania, where he occasionally officiated as preacher. In 1869 he was called to Jassy to the positions of preacher in the Reform synagogue and director of the Jewish orphan asylum. He retired from these offices in 1885. He had one daughter, Sabina, and two sons, Leo (army physician) and Emil (merchant and musical composer).

Rabener is the author of "Et ha-Zamir," a Hebrew translation of a number of poems by Schiller (Czernowitz, 1862; Jassy, 1868); "Neginot 'Eber," a translation of Byron's "Hebrew Melodies" (Czernowitz, 1864); "Ha-Shulamit," a German dramatization of the Song of Songs (Jassy, 1888). He has written also a number of songs, mostly elegiac, and articles, published in various periodicals, and was the editor of a Hebrew quarterly magazine entitled "Mi-Zimrat ha-Arez," two numbers of which appeared in Jassy in 1872.

BIBLIOGRAPHY: *Ozar ha-Sifrut*, ii. 294-296; Zeitlin, *Bibl. Post-Mendels.* p. 280. P. Wl.

**RABIN B. ADDA:** Babylonian amora of the third generation; brother of Rabbah b. Adda and pupil of Judah b. Ezekiel of Pumbedita (Bezah 33b). He transmitted traditions by R. Isaac (Ber. 6a; Pes. 8b, where he is called **Abin**) and a decision of Rabbi's, but none of his own has been preserved.

W. B.

J. Z. L.

**RABINA I.:** Babylonian amora of the fifth generation; died about 420. He was a pupil of Raba b. Joseph b. Ḥama, and his extreme youthfulness at that time is shown by the fact that his

teacher designated him and Ḥama b. Bisa as "dardeki" (children; B. B. 16b). He frequently addressed questions to Raba (Mak. 8a; Men. 67a), whose sayings he cites (Shab. 136a, b). At an early age Rabina was recognized as a teacher, leaving the academy at Maḥoza while Raba was still living ('Er. 63a; Halevy, "Dorot ha-Rishonim," ii. 548-544). Wherever he lived he was recognized as a teacher and judge, and was called upon to render independent decisions ('Er. 40a; Giṭ. 73a). Rabina was on friendly terms with Nahman b. Isaac (Giṭ. 32b; Hor. 9a), and was a colleague of R. Aḥa (b. Raba), with whom he had many disputations on legal questions, Rabina being inclined to liberal interpretations while R. Aḥa upheld those more rigorous. Rabina's decisions always prevailed, with the exception of three cases in which, contrary to his custom, he advocated stern measures (Ḥul. 93b). When R. Ashi became director of the Academy of Sura (or Matah Meḥasya), Rabina became a student there, although he was at least as old as Ashi—perhaps even a few years older; however, he was rather the associate of Ashi ("talmid haber") than his pupil ('Er. 63a). Next to Ashi, Rabina had the greatest share in the redaction of the Talmud undertaken by Ashi and his colleagues. Rabina died seven years before Ashi.

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 389; Halevy, *Dorot ha-Rishonim*, ii. 536-550, iii. 74-85.

W. B.

J. Z. L.

**RABINA II. (B. HUNA):** Babylonian amora of the seventh generation. He did not remember his father, R. Huna, who died while Rabina was still a child, but the Talmud states several times that his mother communicated to him the opinions held by his father (Ber. 39b; Men. 68b). After his father's death, his maternal uncle, Rabina I., became his guardian (Ket. 100b). Rabina II. officiated as judge at Sura shortly after Ashi's death (Ket. 69a), and was a colleague of Mar b. Ashi (Men. 37b; Ber. 36a), although he was not so prominent. After Rabbah Tosefa's death Rabina became, for a year (474), director of the Academy of Sura (Abraham ibn Daud, "Sefer ha-Qabbalah," in Neubauer, "M. J. C." i. 61). According to Sherira Gaon (Neubauer, *l.c.* i. 34), Rabina, "the last of the Hora'ah" (B. M. 86a), died in 500. His death marks the close of the amoraic period and of the completion of the Talmud redaction (see TALMUD).

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 377; Halevy, *Dorot ha-Rishonim*, iii. 5-14.

W. B.

J. Z. L.

**RABINA III. OF UMZA:** Sabora of the first generation; died Adar, 508. Nothing further about him is known (Sherira Gaon, in Neubauer, "M. J. C." i. 34; Grätz, "Gesch." iv. 377).

W. B.

J. Z. L.

**RABINOVICH, LEON:** Russian physicist and journalist; born at Brestovitz, government of Grodno, Jan. 2, 1862. He is descended on his father's side from Yom-Tob Lipmann Heller, and on his mother's side from Meir Eisenstadt, being a grandson of Abraham Hirsch Eisenstadt. He received his early education in the heder and from his mother, who taught him German. At the age of fourteen

years he went to the yeshibah of Mir and thence to that of Volozhin. In 1881 he went to Königsberg, where he pursued the study of medicine for two years. In 1884 his predilection for physics took him to Paris, where he entered the Sorbonne. He won a gold medal at the Paris Exhibition of 1890 for various inventions in machinery. His inventions, which are numerous, include an oil-raiser, a rotating thermometer, a portable fountain, an automatic siphon, and a distributor for liquids.

Rabinovich contributed a series of scientific articles to "Ha-Meliz" in 1887, and later wrote for other Hebrew periodicals, as well as for "La Nature." In 1890 he undertook the editorship of "Ha-Meliz" and of "Die Blätter" (Yiddish); in 1904 he began to publish "Der Tag," a Yiddish daily. Rabinovich's articles in "Ha-Meliz" were collected under the title "Ha-Yerushah weha-Hinnuk."

BIBLIOGRAPHY: *Ozar ha-Sifrut*, III. 63-67.

H. R.

A. S. W.

**RABINOVICH (RABBINOWITZ), OSIP AARONOVICH:** Russian Jewish author and journalist; born Jan. 14, 1817, at Kobelyaki, government of Poltava; died at Meran, Tyrol, Oct. 16, 1869. His father, Aaron Rabinovich, one of the officials of the government liquor monopoly, spoke Russian fluently, though the Jewish masses, even in the southwestern part of Russia, had only a slight knowledge of that language. Aaron gave his son a very careful education in both Hebrew (under Meir



Osip Rabinovich.

interfere with his former occupations; he continued to study assiduously, especially jurisprudence and western-European legislations. In 1840 Rabinovich went to Kharkov, passed the required examinations, and entered the medical school of the university. He would have chosen a legal career had not his religion closed that profession to him according to the laws of the time. Before he had completed his course, however, his father lost his fortune, and Rabinovich was compelled to leave the university and engage in business. Later he accepted a position as inspector in connection with the government liquor monopoly; but, that occupation proving distasteful to him, he surrendered it and removed to Odessa (1845). At Odessa he engaged himself as a clerk to a prominent law firm, and within a year he was attached as attorney to the court of commerce. He soon acquired a large practise, and in 1848 became a notary public.

Rabinovich's translation of Eichenbaum's Hebrew poem "Ha-Kerab" appeared in 1847. This masterly translation awoke admiring comment

**His  
Russian  
Productions.**

in Russian periodicals—"Biblioteka dlya Chteniya," "Odesski Vyestnik," etc. It seemed hardly credible to the Russians that a Jew could possess such mastery of their language. In the same year, in the "Odesski Vyestnik," he published "Novaya Yevreiskaya Sinagoga v Odessye." It raised a storm of indignation among the Orthodox Jews because it exposed some of their religious prejudices and advocated religious reform. These first productions were followed by an article entitled "Po Sluchayu Dobravo Slova," inspired, as the title indicates, by the friendly attitude of the Russian writer Balitzki toward the Jews. This article placated even the Orthodox part of the Jewish community, which now learned to appreciate the motives that prompted Rabinovich's revelation of the dark side of their lives.

At that time there was formed in Odessa a literary circle which issued a periodical entitled "Literaturnyye Vechera"; Rabinovich's "Istoriya Torgovavo Doma Firlich i Co." (a story; 1849) and his "Moritz Sefardi" (1850) appeared respectively in its first and second volumes. The year 1850 introduced one of the most reactionary periods in Russian history and one of the most calamitous for the Russian Jews; the autocratic hand of Nicholas I. ruled over Russia with a rod of iron. Rabinovich naturally felt the general oppression, and did not write anything until the end of the Crimean war. The reign of Alexander II. inaugurated an era of general awakening whose influence was felt even among the Jews, while the Russian press discussed their status and expressed sentiments of tolerance hitherto unheard. At this time Rabinovich published an essay entitled "O Moshkakh i Yoskakh" (in "Odesski Vyestnik," 1858, No. 10), in which he rebuked his coreligionists for the habit of distorting their names, thus manifesting a lack of self-respect that exposed them to the derision of their adversaries. In 1859 he published, in the "Novorossiski Literaturny Sbornik," an essay on the same subject—"O Sobstvennykh Imenakh Yevreyev." This essay suggested the adoption of names shown to be correct philologically. Previous to that he had published (in the "Russki Invalid," 1858, No. 83) an essay entitled "Ustaryelye Vzglyady," a vehement protest against the calumnies and malicious attacks upon the Jews on the part of the anti-Jewish press. Afterward Rabinovich began the publication of a series of tales under the general title "Kartiny Proshlavo" (Pictures of the Past). The most noteworthy of them are "Shtrafnoi" (in the "Russki Vyestnik," 1859) and "Nasyledstvenny Podsvychnik" (in "Razsvyet," 1860). These stories deeply impressed the public by their vivid portrayal of the terrible sufferings of the Jews under Nicholas I. and by their striking descriptions of actual Jewish life. It is worthy of note here that "Shtrafnoi" was translated by the historian Jost into German immediately after its appearance (in "Jahrbuch für die Gesch. der Juden und des Juden-

thums," Leipsic, 1860), the whole edition of 4,800 copies selling within two weeks. Konelsky's Hebrew translation of "Shtrafnoi," under the title "Ben 'Onesh," appeared at Odessa in 1865.

While these works won for Rabinovich great popularity, his services to the Russian Jews were more important as founder and editor of the first Jewish journal published in Russian—the "Razsvyet." Many enlightened Russian Jews had realized the importance of such a paper years before, but the moment propitious for its establishment was long in coming. Even in an epoch of great reforms, marked by almost complete changes in the principles governing Russian social and public life, the obstacles seemed insurmountable, and it was due only to the perseverance and energy of Rabinovich that permission to establish such a paper was at last granted by the minister of the interior (Jan., 1860). The

first number of the "Razsvyet" was issued May 27, 1860, and as editor of **The "Razsvyet."** the paper Rabinovich fully demonstrated his talent as a publicist and novelist. The "Razsvyet" existed about a year, only forty-five numbers appearing. The reason for its discontinuance was the unfavorable attitude of the Russian authorities, especially of the new Russian governor-general, Count Stroganov; Rabinovich decided to discontinue the paper rather than submit to the official restrictions. With the "Razsvyet" his literary activity practically ended. A humorous sketch, "Chaim Shulim Feighis," published by him in Odessa in 1865, has little literary merit. Notwithstanding its short existence the "Razsvyet" had great influence among the Jews of Russia and inspired many of the younger generation to seek education and Western culture.

During his closing years Rabinovich was active in commercial undertakings. In 1859 he was invited to share the labors of the committee in Odessa appointed to draw up a new communal statute. He became a member of the city council of Odessa. Poor health drove him to seek relief at Meran, Tyrol, where he died. A complete edition of his writings, with a biography, was published in three volumes, St. Petersburg and Odessa, 1880-1888.

**BIBLIOGRAPHY:** Sochnieniya, *O. A. Rabinovicha*, vol. III., Odessa, 1888; *Den*, 1860, Nos. 24, 28; *Razsvyet*, 1860, Nos. 36, 37; *Hessen Gallereya Yevreiskikh Dyeyatelei*, part I., St. Petersburg, 1898.

H. R.

G. D. R.

**RABINOVITZ, JOSHUA BEN ELIJAH:** Russian rabbi; born at Sbat, near Kaidan, in 1818; died at Nesvizh, government of Minsk, March 18, 1887. Rabinovitz was instructed in Talmud and rabbinics by his father, who was known as Elijah RAGOLER. At the age of eighteen he married the daughter of a wealthy resident of Kletzk, where he afterward became head of the yeshibah and, in 1847, rabbi. Twenty years later he was invited to the rabbinate of Nesvizh, where he officiated until his death. Rabinovitz's fame was such that even Christians accepted him as an arbitrator in their disputes, and he was held in great esteem by Prince Radziwill, the proprietor of Nesvizh (comp. Leon Gordon in "Ha-Asif," 1889).

**BIBLIOGRAPHY:** *Toledot Eliyahu Frumkin*, p. 27, Wilna, 1900; *Keneset Yisrael*, 1888, p. 260; Steinschneider, *Tr Wilna*, p. 278; *Nahalat Abot*, p. 24, Wilna, 1894.

S.

B. El.

**RABINOVITZ, SAMUEL JACOB:** Russian rabbi and author; born in Chelm, government of Kovno, 1857. He became rabbi at Jevije in 1887, and was called in the same year to Alexoty. He contributed a number of articles to "Ha-Meliz," which later were published under the title "Ha-Dat weha-Le'umit" (Warsaw, 1900). He was a delegate to the Zionist Congress at Basel in 1897. In 1900 he became rabbi of Sopotkin. He published his "Orah Yashar," a catechism of the Talmud, at Wilna in 1904.

H. R.

B. El.

**RABINOVITZ, SHALOM** (pseudonym, **Shalom Alekem**): Russian journalist and novelist; born in Pereyaslav, government of Poltava, 1859. At the age of twenty-one he became government rabbi of a small town in the neighborhood. Later he settled in Kiev, where he still (1905) resides. Rabinovitz is a constant contributor to Hebrew periodicals. He has written the following Hebrew novels: "Shimele," in "Ha-Asif" (1889); "Shoshannah," in "Ha-Zefirah" (1889); "Don Kishot mi-Mazepewka," in "Pardes" (1892); and "Gemar Hatima," in "Bet 'Eked" (1892). His silhouettes, which first appeared as feuilletons in "Ha-Meliz" (1889-90), afterward separately under the title "Temunot u-Zelalim" (St. Petersburg, 1889-90), rank with the highest of their kind in Neo-Hebrew literature.

Rabinovitz has written also a Russian novel of Jewish life called the "Mechtatel," which appeared in "Yevreiskoe Obozrenie" for 1886. But he is chiefly known by his contributions to Judæo-German literature. His two best-known novels are "Stempenyu," in which an untutored musical genius is the hero, and "Yosele Solovei," in which the adventures and tragic life of a phenomenal young "hazzan" are described. Both stories were published in the year-book "Volksbibliothek" (1889). Rabinovitz has written many other novels and criticisms, the best known among the latter being: "Kinderspiel," St. Petersburg, 1887; "Reb Sender Blank," *ib.* 1888; and the sensational review of the works of N. M. Shaikevitch (Shomer) which he published under the title "Shomer's Mishpat" (Berdychev, 1888). The first volume of his collected works was published by the "Volksbildung" society, Warsaw, 1903.

**BIBLIOGRAPHY:** Wiener, *History of Yiddish Literature in the Nineteenth Century*, pp. 106, 110, 194-202; *Sefer Zikkaron*, Warsaw, 1890, p. 105; Zeitlin, *Bibl. Post-Mendels*, p. 285.

H. R.

P. Wl.

**RABINOWITSCH - KEMPNER, LYDIA:** Physician; born at Kovno, Russia, Aug. 22, 1871; educated at the girls' gymnasium of her native city, and privately in Latin and Greek, subsequently studying natural sciences at the universities of Zurich and Bern (M.D.). After graduation she went to Berlin, where Professor Koch permitted her to pursue her bacteriological studies at the Institute for Infectious Diseases. In 1895 she went to Philadelphia, where she was appointed lecturer and, subsequently, professor at the Medical School for Women. There she founded a bacteriological insti-

tute, though still continuing her studies every summer under Professor Koch. In 1896 she delivered before the International Congress of Women at Berlin a lecture on the study of medicine by women in various countries. In 1898 she married Dr. Walter Kempner of Berlin. At the congress of scientists held at Breslau in 1904 she presided over the section for hygiene and bacteriology.

BIBLIOGRAPHY: Anna Plothow, in *Der Weltspiegel*, Oct. 27, 1904; *Deutsche Hausfrauenzeitung*, July, 1897.

R. N.  
**RABINOWITZ, ELIJAH DAVID BEN**

**BENJAMIN**: Russian rabbi; born at Pikeln, government of Kovno, June 11, 1845. He studied Talmud and rabbinics under his father (who was rabbi successively at Shilel, Rogova, and Vilkomir), and at the age of fifteen had acquired a substantial knowledge of Talmudic and rabbinical literature. In 1873 he was invited to the rabbinate of Poneviesh, in the government of Kovno. After twenty years in that rabbinate he was appointed rabbi of Mir, government of Minsk. In 1901 he was made assistant to Samuel Salant (chief rabbi of the Ashkenazic communities at Jerusalem), whose age precluded his continuing to discharge unassisted the full duties of the rabbinate. Rabinowitz wrote novellæ on Maimonides' "Yad" (Wilna, 1900), and published also novellæ and glosses on all branches of Talmudic literature in "Ha-Tebunah," "Kebod ha-Lebanon," "Ha-Zofeh," "Ha-Maggid," "Keneset Hakme Yisrael," "Ittur Soferim," and "Keneset ha-Gedolah." Many of his novellæ and notes are printed in works to which he gave his approbation.

J. B. Et.  
**RABINOWITZ, HIRSCH (ZEBI HA-**

**KOHN)**: Russian scientist and publicist; born at Linkovo, near Poneviesh, government of Kovno, Feb. 23, 1832; died in St. Petersburg Jan. 16, 1889. His chief instructor in Talmud and kindred subjects



Hirsch Rabinowitz.

was his father, who was the local rabbi. Hirsch very early evinced an inclination to scientific studies, and was happy when his father permitted one of his old friends to instruct him in the rudiments of mathematics. At the age of twenty he was well acquainted with natural science, and in 1852 commenced to write scientific works in Hebrew. About that time he married and removed to Dünaburg (Dvinsk), where he founded a technical school for Jewish boys. He was a thorough master of the Russian language and wrote in the "Yevreiskaya Biblioteka" of 1873 a memorable reply to the attack on the Jews contained in the "Kniga Kahala" of Jacob BRAFMANN, a converted Jew.

Settling in St. Petersburg, Rabinowitz became an active member of the Society for the Promotion of Culture Among the Jews of Russia. In 1879 he

and L. BEHRMANN established in that city the Russian weekly "Russki Yevrei," and in 1885 the monthly "Yevreiskoe Obozrenie," both of which in 1886 ceased to appear. In the latter year he was raised by the government to honorary citizenship in recognition of his services to literature and the advancement of knowledge.

Rabinowitz's works include: "Yesode Hokmat ha-Te'ba": book i., "Ha-Menuḥah weha-Tenu'ah" (Wilna, 1867), containing the principles of mechanism and of acoustics; "Hosafah Madda'it," a scientific supplement to "Ha-Meliz" (St. Petersburg, 1871; three months); "Mishpete ha-Magbilim" (*ib.*, 1871), of which the second half is a translation of a work by the mathematician S. Pineto; and "Ozar ha-Hokmah weha-Madda'" (German title, "Bibliothek der Gesammten Naturwissenschaften"): vol. i., "Toldot ha-Esh weha-Mayim," on heat and steam; vol. ii., "Eben ha-Sho'ebet," on magnetism, which contains his own theory of original matter and of motion; vol. iii., "Ha-Harkabah weha-Hafradah," on chemistry, the last three works being published in Wilna in 1876.

In his publicistic writings in the Russian language Rabinowitz always insisted that the Jews are hated not for their faults, but for their excellent qualities. He continually pointed out that only those nations which stand low in the scale of civilization or are retrograding persecute the Jews, while those which are really civilized or progressing are the most friendly toward them. He was not in favor of religious reforms; and, unlike other progressists of his kind, he never wrote a harsh word against the strictly Orthodox Jews, among whom he had been brought up.

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H. R.

P. Wl.

**RABINOWITZ, ISAAC (ISH KOVNO)**: Russian poet; born in Kovno Oct. 13, 1846; died in New York (U. S. A.) March 9, 1900. He began to compose Hebrew songs at an early age. When fourteen he took instruction in Hebrew grammar from Abraham MAPU. At eighteen he entered the rabbinical school at Wilna. In 1867 he married and settled in Telsli, where he enjoyed the friendship of Mordecai Nathansohn (his wife's grandfather) and of Leon Gordon, who was a teacher in that city. Rabinowitz lived there for twenty-two years, being engaged most of that time in business, and writing occasionally for Hebrew periodicals. In 1889 he removed to Vilkomir; in 1891 he went to New York, to which city his children had preceded him. Here he translated novels into Yiddish.

"Zemiroth Yisrael" (Wilna, 1891) contains most of his Hebrew songs. Those written after his arrival in the United States fall below the standard of his former productions.

BIBLIOGRAPHY: *Ozar ha-Sifrut*, iii. 74 et seq.; Zeitlin, *Bibl. Post-Mendels.* p. 285; G. Bader, in *Die Welt*, May 11, 1900.

H. R.

P. Wl.

**RABINOWITZ, JOSEPH**: Russian missionary to the Jews; born in Orgeyev, Bessarabia, Sept. 23, 1837; died in Kishinef May 12, 1899. He was

brought up as a hasid, but later acquired some secular knowledge and mastered the Russian language. For a time he practised law in the lower courts of his native town, settling subsequently in Kishinef. In 1878 he wrote a long Hebrew article on the improvement of the rabbinate, which was published in Gottlob's "Ha-Boker Or" (iv., Nos. 7-8). This was his only contribution as a Jew to Hebrew literature. In 1882 he founded the sect *Novy Israel*, and began in a veiled and cautious way to preach a kind of new Christianity to the Jews of Kishinef. Following immediately upon the founding of the *BIBLETZY* brotherhood by Jacob Gordin at Elizabethgrad, the new movement attracted much attention, and was freely discussed in Russian newspapers. Rabinowitz succeeded for a time in interesting Professor Delitzsch of Leipsic in his movement and in allaying the suspicions of the Russian government, which strictly prohibits the formation of new religious sects. But his open conversion to Protestantism had the natural result of estranging many of his followers. He was baptized in Berlin on March 24, 1885. See *NOVY ISRAEL*.

**BIBLIOGRAPHY:** Dunlop, *Memoirs of Gospel Triumphs Among the Jews*, pp. 445 et seq., London, 1894; J. F. A. de le Roi, *Geschichte der Evangelischen Juden-Mission*, i. 345 et seq., Leipsic, 1899; *Vostokhod*, 1888, No. 8, pp. 45-46; *Ha-Melitz*, 1885, Nos. 3, 8, 10, 32; *Missionary Review*, Jan., 1894; March (pp. 205-207); and July (p. 560), 1899.

H. R.

P. Wl.

**RACA (REKA):** Noun formed from the adjective "rek" (= "empty"), and applied to a person without education and devoid of morals (comp. Judges xi. 3). The noun occurs several times in the Talmud; e.g., Ta'an. 20b; Ber. 22a, 33b; Git. 58a; B. B. 75a; Pesik. R. 28 (ed. Friedmann, p. 54a). The plural "rekaya" is found in Ecclesiastes Rabbah. "Raca" occurs also in the New Testament (Matt. v. 22), where it is equivalent to an expression of contempt.

**BIBLIOGRAPHY:** 'Aruk, s.v. רָקָה; Levy, *Neuhebr. Wörterb.*

T.

J. Z. L.

**RACE, THE JEWISH.** See *ANTHROPOLOGY*.

**RACES OF THE OLD TESTAMENT:** The ancient Hebrews from time to time came in contact with peoples who were obviously of different speech, customs, or physique from their own. To these they learned to give names. A whole list of such names is contained in Genesis x., which is a kind of ethnographic survey of the nations known to the Hebrews and inhabiting territory that extended from Mesopotamia, Tarshish, and Abyssinia to the Ægean Archipelago. Many, if not most, of these names occur elsewhere in the Old Testament, showing that they were in use among the people, and were not a mere name-list derived from official or literary records. The arrangement in Gen. x. is on the whole geographical and political, Canaan, for example, being included under the sons of Ham.

Evidence of explicit knowledge of these various tribes and nationalities is mainly given, as might be expected, in regard to the inhabitants of Palestine. There appears to have been a tradition that the earlier inhabitants were giants and Anakim, who sometimes bore the names of Rephaim, Zuzim, Zamzummim, Emim, and Avim, while the Horites

or "cave-dwellers" are also specially referred to as inhabitants of Seir (Gen. xiv. 5, 6; Deut. ii. 10-12, 20-23). The most numerous inhabitants of the land when the Israelites first entered it are referred to as Canaanites. Sometimes names of more restricted meaning are given to them, as Amorites, Hittites, Perizzites, Hivites, Jebusites, and Girgashites. Of these the Amorites are most frequently mentioned, and are ethnologically the most interesting if, as is claimed for them by Sayce, they were of light complexion and blue-eyed, besides being dolichocephalic or long-headed. This description, however, has been based on the colored pictures of Amorites found on the Egyptian monuments (W. M. Flinders-Petrie, "Racial Types from Egypt," London, 1887), and which to a certain extent are conventional. The Hivites, who were found both in the north (Josh. xi. 3) and in Shechem (Gen. xxxiv. 2), are sometimes called Amorites, and are consequently ethnologically connected with them. So, too, were the Amalekites, with whom may be reckoned the Kenites and Kenizzites (*ib.* xv. 19; Num. xxiv. 20, 21), who were nomads of southern Palestine. Two other tribes which are mentioned as dwelling in Canaan were probably immigrants like the Hebrews: the Philistines on the southwest coast are stated to have come from Caphtor (regarded by some scholars as the coast of Asia Minor), and were, therefore, possibly of Aryan origin; and the Hittites, found in both the north and south of Canaan, were related to the inhabitants of the Hittite empire in northern Syria. These latter have been connected ethnologically by Jensen with the modern Armenians, but his argument is not convincing.

In the immediate neighborhood of the Hebrews are mentioned the Edomites or Idumeans (south of the Dead Sea) and the Moabites and Ammonites (east of that sea), who were regarded by tradition as racially connected with the Hebrews, while still farther to the southeast the Ishmaelites of Arabia were also similarly connected. Other tribes of Arabia are mentioned, as the Joktanites in the extreme south of Saba (Gen. x. 26-30), while the Midianites of Arabia Petraea in the north are represented as related to the Amalekites and as intermarrying with the Hebrews in the time of Moses. Northwest were the Phenicians, dwelling mainly in Tyre and Sidon, who certainly spoke a language identical with the Hebrew. Finally should be mentioned the Samaritans of later date, who were regarded as the descendants of the "mixed multitude" brought by the Assyrian conquerors to colonize the Northern Kingdom. See *SAMARITANS (ANTHROPOLOGY)*.

With regard to their relations to tribes and peoples farther removed, the Hebrews had a tradition connecting themselves with the Arameans, who were

regarded as sons of Shem (*ib.* x. 22) and

**Tribes of grandsons of Nahor** (*ib.* xxii. 21); and it

**Asia** is supposed to have been from Padan-

**Minor.** Aram that Isaac and Jacob, the fathers

of the nation, derived their wives. This

would tend to connect the early Hebrews with the Assyrians and Babylonians. Literally Aram refers to the districts of north Syria; and various divisions of Aram are mentioned, as Aram of Damascus (II Sam. viii. 5, 6, Hebr.) and Aram of Beth-rehob (*ib.* x. 6).



The knowledge of the Hebrews with regard to persons of Aryan descent was somewhat limited. The ships of Solomon seem to have gone to Tarshish, in Spain; Cyprus is known as Chittim; and the Greeks of the Asiatic continent were known as Ionians under the name of Javan. Later the Persians became known. The Aryans of Armenia did not enter that country until the seventh century B. C., when they followed the Medes. Before that time this part of Asia Minor was inhabited by the Tabareni and Moschi, the Tubal and Meshech of the Old Testament. Other tribes of this neighborhood were referred to as Gog or Magog; both terms are possibly but not probably derived from the name of the King of Lydia known in Greek history as Gyges, whence would come the Assyrian form "Mat-Gugu" (the country of Gyges). The derivations of other names referring to the same neighborhood, like Ashkenaz, Togarmah, and Riphath, are less certain, though their solution may throw considerable light upon the racial affinity of the Hebrews. The three great divisions, Shem, Ham, and Japhet, are geographical and political: Shem represents the region stretching from the Arabian peninsula to Elam (which in language was not Semitic); Ham is Egypt and its dependencies (including Canaan); Japhet is Asia Minor and probably the Greek peninsula.

The whole question of the purity of the Hebrew race is at present obscured in the absence of adequate anthropological data with regard to the inhabitants of Asia Minor. The indications in the Old Testament point merely to linguistic affinities, those who spoke the same or a similar language being regarded as of the same descent. Up to the present very few crania have been unearthed in Palestine or in the neighborhood; and it would be difficult in most cases to determine their racial relations even if many more should be found. The only other source of information, the pictures on the Assyrian and Egyptian monuments, has not been sufficiently analyzed. See also NATIONS AND LANGUAGES, THE SEVENTY.

**BIBLIOGRAPHY:** Sayce, *Races of the Old Testament*, London, 1891; G. A. Barton, *Sketch of Semitic Origins*, New York, 1902; R. Stuart-Poole, in *Journal of the Anthropological Institute*, May, 1887; B. Bertin, *ib. Nov.*, 1888; Jacobs, *Studies in Biblical Archaeology*, pp. 11-12.

T.

J.

**RACHEL** (רָחֵל = "a ewe").—**Biblical Data:** Laban's younger daughter, who became one of Jacob's wives (Gen. xxix. 26-28). Her first meeting with Jacob occurred at a well near Haran, whither she had taken the flocks for water. As she was beautiful and well favored, Jacob fell in love with her and agreed to serve Laban for seven years on the condition that at the end of that time Rachel should become his wife. Through the fraud of Laban, Jacob's marriage with Rachel took place after he had married her elder sister, Leah, who, though less loved than Rachel, became the mother of four sons, while the latter was childless. This filled Rachel with envy, and, having expressed her feelings to Jacob, she bade him take her handmaid Bilhah to wife in order that she might obtain a family through her (xxix. 9-12, 17-18, 31; xxx. 3).

Later, Rachel became the mother of Joseph (xxx. 22-24). Rachel and Leah persuaded their husband

X.—20

to flee from Laban's house, and at the moment of Jacob's flight Rachel stole her father's teraphim. She put them in the "furniture" of the camel on which she sat, and when her father came to search for them she pleaded sickness (xxxi. 14-16, 19, 34-35). At his meeting with Esau, Jacob showed his particular affection for Rachel by placing her last, with her son Joseph (xxxiii. 2, 7). Jacob was on his way back to his native country when Rachel died while giving birth to her second son, Benjamin. Her death occurred not far from Ephrath, and she was buried on the road leading thither, Jacob setting up a pillar on her grave to perpetuate her memory (xxxv. 16-20). Rachel and her sister Leah are mentioned as the two women who founded the house of Israel, Rachel, though younger, being mentioned first (Ruth iv. 11). Jeremiah represents Rachel, weeping for her children being driven into captivity, as the personification of tenderness (Jer. xxxi. 14).

E. G. H.

M. SEL.

—**In Rabbinical Literature:** Rachel and Leah were twin sisters, fourteen years old when Jacob came to their father's house; consequently they were twenty-one years old at the time of their marriage to Jacob (Seder 'Olam Rabbah ii.). The terms "elder" and "younger," applied respectively to Leah and Rachel (Gen. xxix. 16), are explained by the Rabbis as referring to the divine gifts bestowed upon their descendants; for while royalty and the priesthood remained permanently with Leah's descendants, they were held only temporarily by Rachel's—royalty with Joseph and Saul, and the priesthood with the tabernacle of Shiloh (Gen. R. lxx. 15). In other respects the two sisters were alike, judges and ancestresses of kings, heroes, prophets, judges, and conquerors (*ib.* lxx. 14; Tan., Wayeze, 13).

When Jacob met Rachel near the well, and proposed to marry her, she informed him that she had an elder sister, and that as her father was of a deceitful nature, he (Jacob) would be **Rachel and Leah** imposed upon. Jacob replied that he was her father's equal in trickery;

and he agreed with Rachel upon certain signs which would enable him to recognize her. Later, when Leah was given in marriage instead of Rachel, the latter revealed the signs to her sister in order to spare her from being disgraced by Jacob. It was through the merit of her discretion that Rachel became the ancestress of King Saul, who also was discreet (Meg. 13b; B. B. 123a; Midr. Agadah to Gen. xxix. 12; Targ. pseudo-Jonathan *ad loc.*).

Rachel's envy at her sister's fertility (comp. Gen. xxx. 1) is only once (Gen. R. xlv. 6) interpreted by the Rabbis as indicating one of the characteristics of women. Most of the Rabbis consider the idea of Rachel being an envious woman as incompatible with what has been previously said of her. They declare that Rachel was not envious of her sister's fertility, but of her righteousness; she thought that if Leah had not been a better woman than she, she would not have had children. Besides, Rachel was afraid that her father, seeing that she had no children by Jacob, might marry her to Esau (Midr. Agadat Bereshit li. 1; Gen. R. lxxi. 9). She therefore insisted that Jacob pray to God for children, arguing that his father, Isaac, had done so

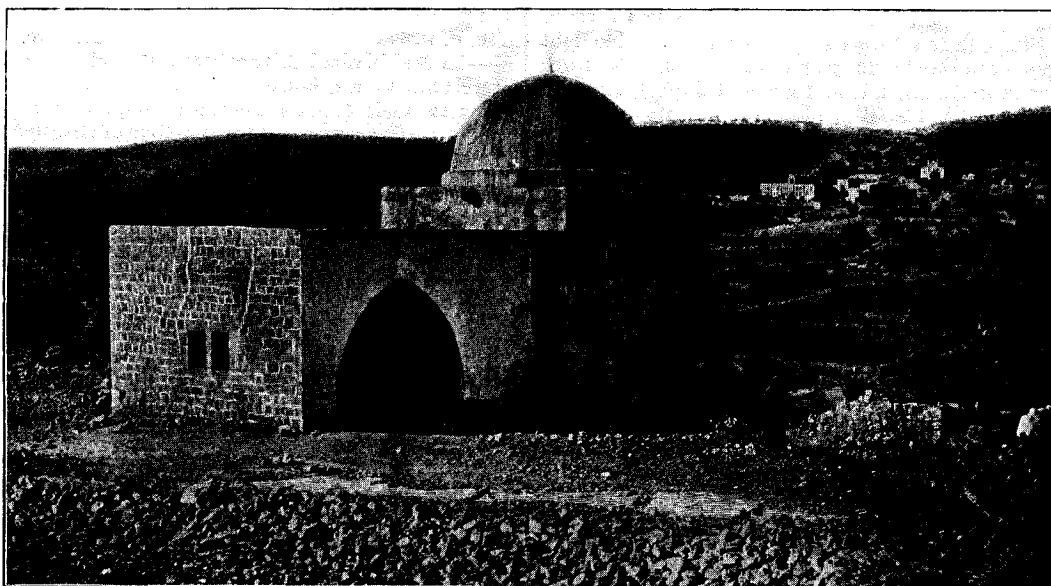
(comp. Gen. xxv. 21). Jacob objecting on the ground that his father had one wife only, while he himself had two, and that though one of them was childless, he had children by the other, she urged him to follow Abraham's example, and to take her handmaid for a wife (Midr. Agadat Bereshit *l.c.*; comp. Midr. Agadah to Gen. xxx. 1; Tan., Wayeze, 19; Gen. R. lxxi. 10). According to the "Sefer ha-Yashar" (section "Wayeze," p. 46a, Leghorn, 1870), Rachel herself prayed God to give her children, and God finally answered her prayer.

In the episode of the mandrakes, when Leah reproached her sister for having robbed her of her husband (Gen. xxx. 14-15), Rachel's feelings were wounded, and she replied bitterly: "Jacob is not thy husband; he is mine. It was for my sake that he came here and served our father for so many

6), this prayer of Rachel caused Leah's seventh child, which at the time of conception was a son, to be transformed into a daughter; otherwise Rachel would have been the mother of only one son (comp., however, Ber. 60a, and Targ. pseudo-Jonathan to Gen. xxx. 21).

The Rabbis differ as to the reason why Rachel stole her father's teraphim. Some consider that she did so in order to conceal Jacob's flight; others, that her object was to turn her father from idolatry (Pirke R. El. xxxvi.; Gen. R. lxxiv. 4; "Sefer ha-Yashar," section "Wayeze," p. 47a).

As Rachel's death occurred fifteen years after her marriage, she must have died at the age of thirty-six (Seder 'Olam Rabbah *l.c.*; Midr. Tadshe, in Epstein, "Mi-Kadmoniyot ha-Yehudim," Supplement, p. xxi., where the number 37 must be cor-



TRADITIONAL TOMB OF RACHEL.

(From a photograph by Bonfils.)

years. Had I not revealed to thee our signs, he would never have become thy husband" (Midr. Agadah to Gen. xxx. 15). The affair of the mandrakes is generally represented by the Rabbis as unfavorable to Rachel; and it was due to her mode of obtaining them (comp. Gen. *l.c.*) that she was not buried in the cave of Machpelah by

**Her Self-** the side of her husband (Gen. R. lxxii.  
**Ab-** 2). God remembered Rachel on Rosh  
**negation.** ha-Shanah (Ber. 29a; R. H. 11a), and it was particularly her self-abnegation at the time of her sister's marriage which gained for her the divine clemency (Gen. R. lxxiii. 2; Midr. Agadah to Gen. xxx. 22).

Rachel's words at the birth of Joseph, "The Lord shall add to me another son" (Gen. xxx. 24), show that she was a prophetess. She knew that Jacob was to have only twelve sons, and, Joseph being the eleventh son, she prayed for only one son more (Tan., Wayeze, 20). According to Gen. R. (lxxii.

rected to 36). The "Sefer ha-Yashar" (section "Wayishlah," p. 56b), however, gives her age at the time of her death as forty-five. Rachel's early decease was due, according to the general opinion of the Rabbis, to Jacob's involuntary curse uttered when Laban was searching for the teraphim, "With whomsoever thou findest thy gods, let him not live" (Gen. xxxi. 32), he not knowing that Rachel had taken the images. R. Judan's opinion, however, was that Rachel died before Leah because, although she was the younger sister, she spoke before Leah when they were addressed by their husband (*ib.* xxxi. 14; Midr. Agadat Bereshit li. 3; Pirke R. El. *l.c.*; Gen. R. lxxiv. 3, 6).

Rachel's death was so deeply felt by Jacob that he considered it the greatest of all his sorrows (Ruth R. i. 3). He buried her on the road to Ephrath because he foresaw that the Israelites, when driven into captivity along that road, would need her intercession with God in their behalf (Midr. Agadah to

Gen. xxxv. 19; Gen. R. lxxxii. 11). Jer. xxxi. 15 (see BIBLICAL DATA, above) is the source of the mid-rashic legend that when the Israelites were driven

into captivity by Nebuzar-adan, and the supplications of the Patriarchs and of Moses proved of no avail, Rachel arose from her grave and implored God's clemency, basing her plea upon her own self-abnegation with regard to her sister. God thereupon promised her the restoration of Israel (Lam. R., Petihta, 25).

Rachel was one of the four Jewish matriarchs, all of whom were prophetesses (Ber. 60a), and who are often referred to in the liturgy, Rachel being mentioned before Leah. As the four different plants with which the Jews were commanded to celebrate the Feast of Tabernacles (Lev. xxiii. 40) are considered by the Rabbis to symbolize the four matriarchs, Rachel, who died the youngest, they consider symbolized by the willows of the brook, which fade sooner than any other plant (Lev. R. xxx. 10).

E. C. M. SEL.

**RACHEL.** See AKIBA B. JOSEPH.

**RACHEL, ELIZABETH.** See FELIX, ELISARACHEL.

**RADIN, ADOLPH M.:** American rabbi; born at Neustadt-Schirwindt, Poland, Aug. 5, 1848. He received his Talmudical education at Volozhin and Eiseshok, and studied at the universities of Berlin, Königsberg (where he was editor of the "Jüdische Grenzboten"), and Greifswald (Ph.D.). After successively occupying rabbinates at Mewe, Kempen, Kalisz, and Lodz, he went to the United States, where he assumed the rabbinate of the congregation at Elmira, N. Y., and later of the Congregation Gates of Hope, New York city. At present (1905) he officiates at the People's Synagogue. Radin is especially concerned in the care of Jewish prisoners.

BIBLIOGRAPHY: *American Jewish Year Book*, 1903-4, p. 87.

F. T. H.

**RADNER, DAVID:** Hebrew writer; born Feb. 22, 1848, at Wilna, Russia; died there Nov. 11, 1901. He translated into Hebrew Schiller's "William Tell" (1878) and "Don Carlos" (1879), Mosenthal's "Deborah" (1880), and Cassel's "Geschichte und Litteratur der Juden."

BIBLIOGRAPHY: Sokolow, *Sefer Zikkaron*, Warsaw, 1889; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 895.

I. WAR.

**RADÓ** (originally **RODER**), **ANTON:** Hungarian poet and author; born at Moor June 29, 1862; son of the grammarian Adolf Roder. He studied classical and modern philology at Steinamanger (Szombathely) and Budapest, and engaged in journalism in 1880. After obtaining his Ph.D. degree in 1883 with the work "A Magyar Műfordítás Története" (History of the Hungarian Art of Translation), he went to Italy to study, and later won a reputation in Hungarian literature as a translator.

Radó's renderings include Tasso's "Jerusalem," Byron's "Lara" (1882); Petrarch's sonnets (1884); the lyric poems of Leopardi, Corneille's "Cid," Euripides' "Iphigenia in Aulis," Ariosto's "Orlando Furioso" (1893); and extracts from the Persian of Firdusi ("Syavush," 1896; "Zal and Rudabah," 1898). For the stage he has translated librettos

of Wagner, Boito, Verdi, Riccini, Ponchielli, Mascagni, Leoncavallo, Kienzl, Giordano, Giacosa, Costetti, Bracco, Rovetta, Goldoni, and Cavallotti. Radó has published, besides, a collection of original poems, an anthology of Greek and Latin poetry (1885), and a history of Italian literature ("Az Olasz Irodalom Története," 2 vols., 1896). He is a member of the Hungarian Kisfaludy society.

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S.

L. V.

**RAFFALOVICH, ARTHUR:** Russian economist; born at Odessa in 1853; a member of the well-known banking family of that name. He studied economics and diplomacy at Paris and Bonn, and became private secretary to Count Schuvalov in London (1876-79); at the same time he was correspondent of the "Journal des Débats"; later, of the "Temps." He was appointed member of the Superior Council of Commerce in Russia. His writings are mainly devoted to economic and financial subjects: "L'Impôt sur les Alcools et le Monopole en Allemagne" (Paris, 1886); "Le Logement de l'Ouvrier et du Pauvre" (1897); "Les Finances de la Russie" (1899). He publishes an annual financial review, "L'Année Financière," and is the chief editor of the "Dictionnaire de l'Economie Politique."

BIBLIOGRAPHY: *Nouveau Larousse Illustré.*

S.

J.

**RAFRAMI (BEN PAPA):** Babylonian amora of the fourth century. In his youth he was a pupil of R. Hisda (Shab. 82a), in whose name he transmits various halakic and haggadic sayings (Ber. 26b; Shab. 81a; 'Er. 83a; Ta'an. 13a; Kid. 81b; Ber. 8a, 59a). He succeeded Rab Dimi as head of the school in Pumbedita. He died, according to Abraham ibn Daud, in 387; according to Sherira Gaon, in 395.

BIBLIOGRAPHY: Abraham ibn Daud, *Sefer ha-Kabbalah*, in Neubauer, *M. J. C.* i. 59; Sherira Gaon, *ib.* i. 32; Heilprin, *Seder ha-Dorot*, ii. 314; Weiss, *Dor.* iii. 207; Halevy, *Dorot ha-Rishonim*, iii. 85-89.

W. B.

J. Z. L.

**RAFRAM II.:** Babylonian amora of the seventh generation; he was a pupil of R. Ashi, to whom he frequently addressed questions (Ket. 95b; Git. 42a), and a colleague of Rabina II. (Yoma 78a). He succeeded R. Gebiha as head of the Academy of Pumbedita, and held that position from 433 until his death in 443 (Sherira, in Neubauer, "M. J. C." i. 34; Abraham ibn Daud, *ib.* i. 61).

BIBLIOGRAPHY: Halevy, *Dorot ha-Rishonim*, iii. 85-89.

W. B.

J. Z. L.

**RAGOLER, ABRAHAM BEN SOLOMON:** Lithuanian Talmudist of the eighteenth century; born at Wilna; brother of Elijah b. Solomon (Elijah Wilna). Ragoler was preacher at Shklov and the author of "Ma'alot ha-Torah" (2d ed., Königsberg, 1851), a collection of Talmudic passages extolling the Torah and its students.

BIBLIOGRAPHY: Benjacob, *Ozar ha-Sefarim*, p. 351, No. 1743; Fürst, *Bibl. Jud.* iii. 516 (who calls him Abraham Wilna); Walden, *Shem ha-Gedolim he-Hadash*, i. 15.

E. C.

M. SEL.

**RAGOLER, ELIJAH BEN JACOB:** Russian rabbi and cabalist; born at Neustadt Sugind, government of Kovno, in 1794; died at Kalisz Nov. 5, 1849; a descendant of Mordecai Jaffe through Zebi Hirsch Ashkenazi (Hakam Zebi). After Ragoler's boyhood had passed he studied the Talmud

alone; and as he had never attended any yeshibah, his mind was free from casuistry ("pilpul"). He clung to the literal interpretation of the Talmud, preferring the commentary of Rashi, and often endeavored to understand the Talmudic text without the aid of any commentary whatever. Besides Talmudic literature, Ragoler

**Early Pro-** devoted himself to the study of the  
**ficiency.** Bible and Hebrew grammar, and, in

addition, of Latin and German. At the age of twenty-one he turned his attention to the Cabala, and, after he had studied alone for some time, he went to Volozhin with the intention of continuing his investigations under Hayyim Volozhiner. He, however, remained only a short time at this place; and when he returned to his native town he was forced, by a reverse in his father's fortune, to accept a rabbinical office.

Ragoler was called to the rabbinate of Sbat, government of Kovno, and in 1821 to that of Eiragola, in the same government, commonly known to the Jews as Ragola, whence his name, Elijah Ragoler. He remained in this place three years and then (1824) became rabbi of Viliampol-Slobodka, a suburb of Kovno. There he lectured on Talmud before a great number of students; and most of his pupils became rabbis. In the beginning of 1840 Ragoler was called to the rabbinate of Kalisz, where he officiated until his death. Although Kalisz was a larger town, his occupancy of the rabbinate brought him little satisfaction, so much did he miss his former pupils.

Ragoler was one of those enlightened rabbis who, in defending Orthodox Judaism against its adversaries, carried on the struggle with moderation. In

**Defends** the leadership of Abraham Geiger, as-  
**Orthodox** sembled at Brunswick for a confer-  
**Judaism.** ence, Ragoler was invited by Zebi

Hirsch Lehren of Amsterdam to join the Orthodox rabbis in their protest. He accordingly, in a letter to Lehren, argued against the tenets of Reform rabbinism, but at the same time insisted upon the avoidance of violence and particularly of insulting words. He contended that it was not worth while to bring on a quarrel so long as his party was without particulars of the conference. Besides, he declared, insulting the Reform rabbis would only enrage them the more without profiting Orthodoxy. He contented himself with indicating the means of preventing the mass of the Jews from "falling into the net of Reform."

Although, as stated above, Ragoler studied Cabala, he did so only from a scientific point of view; he objected to its practise, detesting the writing and use of "kemi'ot" (see AMULET). The chief points of his method of study are: (1) never to tire one's mind with commentaries on Rashi; (2) after having studied a section of the Pentateuch, to study

**His** with such section; (3) to teach chil-  
**Method of** dren first the Pentateuch, then the  
**Study.** Prophets and Hagiographa, and then,

when their minds are ripe enough, the Talmud. In delivering his decisions he followed the Law strictly; he thus abolished many old cus-

toms which he considered to be contradictory thereto. His ordinances ("takkanot"), the observance of which he strongly recommended, are very characteristic, e.g., that women in particular should not go to the river on Rosh ha-Shanah for the recitation of the "Tashlik" (he held that it would be well to abolish this custom altogether); that one should not recite the "kiddush ha-lebanah" under the open sky, nor on Yom Kippur and the Sabbaths following the Passover feast the piyyuṭim which occur before "Shema'."

Ragoler left a number of writings, some of which were published half a century after his death by his son-in-law David Levitin, under the title "Yad Eliyahu" (Wilna, 1900), the work consisting of three parts: (1) "Pesakim," responsa on the four divisions of the Shulhan 'Aruk; (2) "Sefer ha-Kelalim," an alphabetical index of Talmudical subjects; (3) "Ketabim," novellæ on the Talmudic themes, arranged in alphabetical order.

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E. C.

M. SEL.

**RAGSTATT, FRIEDRICH VON WEILA:**

Convert to Christianity; born in Germany 1648. His Jewish name was probably Weil, whence his surname von Weila. He embraced Christianity at Cleves in 1671, and became pastor in a Dutch village. Ragstatt was author of the following works: (1) "Yefeh Mar'eh" (Amsterdam, 1671; written in Latin), in which he endeavored to prove, as against the Jewish controversialists, especially Lipmann of Mülhausen, the Messianic mission of Jesus. A Dutch translation of this work, which contains also an account of Shabbethai Zebi, was published at Amsterdam in 1683. (2) "Uytmundende Liefde Jesu tot de Zeelen," *ib.* 1678. (3) "Van het Gnaden Verbond," *ib.* 1683. (4) Two homilies on Gen. xlix. 10 and Mal. iii., The Hague, 1684. (5) "Noachs Prophetie von Bekering der Heyden," Amsterdam, 1685. (6) Addresses delivered on the occasion of the baptism of the Portuguese Jew Abraham Gabai Faro, *ib.* 1688. (7) "Brostwepen des Geloofs," *ib.* 1689. (8) "Jesus Nazarenius, Sion's Koning, on Psalm II. 6," Amsterdam, 1688.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iii. 948, No. 1852; Fürst, *Bibl. Jud.* iii. 128.

D.

I. BR.

**RAGUSANO, AARON BEN DAVID HAKOHN.** See AARON BEN DAVID COHEN OF RAGUSA.

**RAHAB:** Originally a mythical name designating the abyss or the sea; subsequently applied to Egypt. Job ix. 13 and xxvi. 12 indicate that it is an alternative for "Tiamat," the Babylonian name of the dragon of darkness and chaos; Ps. lxxxix. 9 also indicates that "Rahab" is a name applied to the sea-monster, the dragon. According to a sentence preserved in the Talmud, "Rahab" is the name of the demon, the ruler of the sea ("Sar shel Yam"; B. B. 74b). It is used as a designation for Egypt in Ps. lxxxvii. 4 and Isa. xxx. 7. Similarly, in Isa. li. 9, which alludes to the exodus from Egypt, the destruction of Pharaoh is described as a smiting of the great sea-monster Rahab or the dragon Tannin. The juxtaposition of "Rahab" and "Tannin" in this pas-

sage explains why "Rahab" was used as a designation for Egypt, which was otherwise called "Tannin" (see Ezek. xxix. 3, Hebr.). It must be noted that the Jewish exegetes deprived the word "Rahab" of its mythological character, and explained it as merely an equivalent for "arrogance," "noise," or "tumult"—applied both to the roaring of the sea and to the arrogant noisiness and proud boasting of the Egyptians (comp. Abraham ibn Ezra on Ps. lxxxvii. 4 and lxxxix. 9).

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; Smith, *Dict. Bible*; Gunkel, *Schöpfung und Chaos*, pp. 30-40, Göttingen, 1895.

W. B.

J. Z. L.

**RAHAB** (רַחַב = "broad").—**Biblical Data:** A woman of Jericho who sheltered the spies sent by Joshua to search out the land. Having arrived at Jericho, the two spies remained at Rahab's house, situated in the wall of the city and having a window on the outside (Josh. ii. 1, 15). Rahab was ordered by the king, who had been informed of the arrival of the spies, to deliver them to him; she, however, hid them on the roof and declared that they had come and gone without her knowing who they were (ii. 3-6). In her conversation with the spies upon the roof, Rahab proved to have been well informed of the progress of the Israelites since they had crossed the Red Sea. She told them that she was certain of their final conquest of the land, and asked them to reward her by sparing herself and her whole family—her father, mother, brothers, and sisters, all of whom lived in the interior of the city (ii. 8-14). After she had let the spies down through the window of her house, they enjoined her to take her whole family into her house, which she should distinguish by placing a scarlet string or rope in the window through which they had made their escape (ii. 15-21). At the conquest of Jericho by the Israelites, Joshua ordered the two spies to rescue Rahab and her family, whose descendants thenceforward dwelt in Israel (vi. 22-23, 25).

E. G. H.

M. SEL.

—**In Rabbinical Literature:** Rahab was one of the most beautiful women in the world, the mere mention of her name exciting inordinate desire (Meg. 15a; Ta'an. 5b). Later Jewish commentators, Rashi among them, interpret רַחַב, the Hebrew term for "harlot," as "one who sells food," basing their view on Targum Jonathan (to Josh. ii. 1), which renders it by פִּנְדָקִיָּה (= "innkeeper"; comp., however, David Kimḥi *ad loc.*). In the Talmudic literature, however, it is accepted that Rahab was a harlot. She was ten years old when the Israelites came out of Egypt, and she pursued her immoral calling during the forty years that the Israelites were wandering in the wilderness. There was not a prince nor a ruler that had not had relations with her; and she was therefore well informed of what was going on outside Jericho (Mek., Yitro, 'Amalek, 1; Zeb. 116b). At the conquest of that city by the Israelites, Rahab became a sincere proselyte to the cult of YHWH. She then married Joshua and became the ancestress of eight priests who were prophets as well, Jeremiah among them, and of the prophetess Huldah (Meg. 14b). Rahab was also one of the proselyte women styled "the pious"

("ḥasidot"; Midr. Tadshe, in Epstein, "Mi-Kadmoniyot ha-Yehudim," Supplement, p. xliii.). The words "and the families of the house of them that wrought fine linen," etc. (I Chron. iv. 21), are considered by the Rabbis to refer to the house of Rahab (Ruth R. ii. 1).

The conversion of Rahab is regarded by the Rabbis as more complete than that of Jethro and Naaman; for while the latter two did not free themselves entirely from a belief in other gods, Rahab acknowledged that YHWH was the only God both in heaven and on earth (Mek., *l.c.*; Deut. R. ii. 19). This acknowledgment of Rahab called forth the admiration of God Himself, who said: "On earth thou couldst see with thine eyes that there is no other God besides Me; but to acknowledge also that I am the only God in heaven needs special faith. I promise thee, therefore, that one of thy descendants [referring to Ezekiel] shall see what no prophet before him shall have seen" (comp. Ezek. i. 1); thus making Ezekiel also one of Rahab's descendants (Midr. Shemuel, in Yalk., Josh. 10). Rahab's reward was alluded to by Hezekiah in his prayer for recovery from his sickness (comp. II Kings xx. 2), when he said that as Rahab was greatly recompensed for the rescue of only two men, he who rescued so many from idolatry certainly deserved some reward (Eccl. R. v. 2).

E. C.

M. SEL.

**RAHABI, DAVID:** Indian calendar-maker; born in the state of Cochin about the middle of the eighteenth century. His father, Ezekiel Rahabi, was one of the wealthiest merchants there; and when he died (1771) David took over the management of his business, devoting, however, considerable time to his studies also. He is known through his work "Ohel Dawid" (Amsterdam, 1785), which treats of the origin of the Hebrew calendar.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1840, pp. 710-711.

J.

F. C.

**RAHAMIM, NISSIM:** Turkish rabbinical writer; lived at Smyrna; died there 1828. He was the author of a Hebrew work entitled "Har ha-Mor" (Salonica, 1835), consisting of sermons and dissertations on Maimonides (Hazan, "Ha-Ma'alot li-Shelomoh," p. 250).

D.

M. FR.

**RAHEM NA 'ALAW:** A dirge of the Sephardim, chanted by those taking part in the sevenfold processional circuit around the bier before interment (see HAḲḲAFOT), as depicted in the print by Picart, 1728, reproduced in *JEW. ENCYC.* iii. 433 (see also FUNERAL RITES). In accordance with the tone of pious resignation pervading the Jewish funeral ceremony ("Zidduḳ ha-Din"), the melody to which this dirge is chanted breathes a distinct note of prayerful hope. The same chant is used also for the long hymn by Solomon ibn Gabirol, each stanza of which commences "Elohim Eli Aṯtal," prefixed as a "reshut" (see KEROTOT) to the ancient prayer "Nishmat kol ḥai," in the morning service of the Day of Atonement, according to the Sephardic ritual. The melody is by many deemed to be of more modern origin than the majority of the chants preserved in the tradition of that ritual.

RAHEM NA 'ALAW

*p* *Larghetto.* *cres.*

Ra - hem na 'a - law..... El e - lo - him hay - yim..... u -

me - lek 'o - lam, ki 'im - me - ka.... me - kor hay - yim.....

We - ta - mid yit - hal - lek..... be - ar - zot ha - hay - yim..... we - ta -

nu - ah naf - sho.... bi - ze - ror.... ha - hay - - yim.....

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 411; D. A. de Sola, *Ancient Melodies of the Sephardic Liturgy*, pp. 17, 23, and No. 70, London, 1857; S. Naumbourg, *Récueil de Chants Religieux*, No. 57, Paris, 1874; Cohen and Davis, *Voice of Prayer and Praise*, No. 260, London, 1899.

F. L. C.

**RAHMER, MORITZ**: German rabbi; born Dec. 12, 1837, at Rybnik, Prussian Silesia; died at Magdeburg March 2, 1904. After studying at the seminary of Breslau (1854-62) he was called to Thorn (1862) as preacher and rabbi; subsequently he went to Magdeburg (1867), where he officiated until his death. Among his writings are the following: "Ueber die Einleitung zu Maimonides' Mischnacommentar" (Breslau, 1860); "Die Hebräischen Traditionen in den Werken des Hieronymus" (*ib.* 1861; continued in "Ben Chananja," 1864, and in "Monatsschrift," xiv., xvi., xvii.); "Hebräisches Gebetbuch für die Israelitische Jugend" (6th ed., 1890); and "Hieronymus' Commentar zu den Zwölf Kleinen Propheten" (Berlin, 1902). He was editor of the "Jüdisches Litteraturblatt" from 1873 until his death, of the "Israelitische Wochenschrift" from 1878 to 1895, and of several volumes of a "Predigtmagazin" (1878).

BIBLIOGRAPHY: Brann, *Gesch. des Breslauer Jüdisch-Theologischen Seminars*, 1905; *Allg. Zeit. des Jud.* March, 1904.

S. O.

**RAIMUCH (REMOCH), ASTRUC**: Physician of Fraga in the fourteenth century. As an Orthodox Jew he visited Benveniste ibn Labi of Saragossa and other prominent Jews; but in 1391 he renounced his religion, taking the name of **Francisco Dias-Corni**, and endeavored to convert his former Jewish friends, among them En-Shealtiel Bonfos, probably a son of the physician Isaac Bonfos b. Shealtiel of Falces.

BIBLIOGRAPHY: Letter sent by Remoch to En-Shealtiel, in Efoadi's epistle *Al Tehi*, Appendix; Geiger, *Das Judentum und Seine Gesch.* iii. 105; Grätz, *Gesch.* viii. 85 *et seq.*

S.

M. K.

**RAIN.**—**Biblical Data**: Palestine did not require such laborious artificial irrigation as Egypt; YHWH supplied it with "water of the rain of heaven" (Deut. xi. 11). The harvests were regarded as the gift of YHWH, since they depended on rain coming at the proper time. YHWH revealed His might by giving or withholding rain (Zech. x. 1; Job xxxvi. 27 *et seq.*), which He caused to fall in some places and denied to others (Amos iv. 7). Abundant and seasonable rain is promised to the people as a reward for faithfully keeping the commandments (Lev. xxvi. 4; Deut. xi. 13 *et seq.*, xxviii. 12; Jer. v. 24; Ezek. xxxiv. 26). Israel's sins, on the other hand, cause the course of nature to be disarranged (Jer. v. 25), and YHWH punishes the people's iniquity by withholding rain (Deut. xi. 17, xxviii. 23 *et seq.*). The favor of the king is "as a cloud of the latter rain" (Prov. xvi. 15). The farmer longs especially for the "latter rain" (Job xxix. 23). Cant. ii. 11 *et seq.* describes the awakening of nature after the winter rains. See PALESTINE.

E. G. H.

I. BE.

—**In Rabbinical Literature**: The source of rain is in dispute in the Talmud. R. Eliezer held the opinion that all the world drank the water of the ocean, quoting, "There went up a mist from the earth, and watered the whole face of the ground" (Gen. ii. 6). "The clouds," he explained, "sweeten' the salt water of the ocean." R. Joshua thought clouds are formed like bottles; they open their mouths to receive the water from the heights, and then they sprinkle the earth as through a sieve, with a hairbreadth space between the drops (Ta'an. 9b).

When rain is spoken of in rabbinical works, it refers only to that of Palestine, unless otherwise specified. The "yoreh" (early rains) fall in Heshwan, and the "mal'kosh" (later rains) in Nisan. R. Jose says the yoreh are due in Kislev (Ta'an. 6b).

The most convenient times for rain are Wednes-