contemporaries is indicated in the fact that he was the only gaon who had not been educated and then advanced by degrees in the academy, to the highest dignity of which he was called from a far-off country, but best appears in the excellence of his many works, which extend over most branches of learning known in his time. And his learning was exceeded by his manifold virtues. His love of truth and justice was made more conspicuous by the darkness of the corruption amid which he lived. When the rēsh gāluthā (“prince of the captivity,” the highest dignitary of the Jews in Babylonia, and to some extent of those of the whole world) attempted to wrest judgment in a certain case, and first asked, then requested, and finally demanded the signature @@1 of the gaon of Sūrā in a threaten­ing manner, Se'adyah refused it, fearless of consequences. David b. Zakkai, the rēsh gāluthā, deposed him and chose another gaon in his stead. A reconciliation took place some years afterwards, and Se'adyah was reinstated in his old dignity. And, although his health had been fatally undermined by the behaviour of the rēsh gāluthā and his son, Se'adyah, when his former opponent died, was indefatigable in his endeavours to have this very son of his once mortal enemy placed on the throne of his fathers. But the new prince of the captivity enjoyed his dignity for little more than half a year. He left behind him a boy, twelve years of age, whom Se'adyah took into his own house and treated in every respect as his own child. This learning and these virtues endeared Se'adyah not merely to his contemporaries but also to the best men of succeeding ages. Behayye b. Yoseph (the author of the *Hoboth Hallebaboth),* Rashi, Se'adyah (the author of the commentary on Daniel in the Rabbinic Bible), David Kimḥi, Behayye b. Asher (the author of *Kad Haḳḳemah),* all appeal to him as an authority not to be questioned. Even Ibn 'Ezra defers more to him than to any other authority. To this day Jewish and Christian scholars alike express for him the highest admiration.

The numerous works which are ascribed to him may be con­veniently divided into four classes.

I. *Genuine and still extant Works.—*(1) Arabic translations of, and in part commentaries @@2 on, books of the Bible : (a) the Penta­teuch (printed in Hebrew characters, Constantinople, 1546, fob, and in Arabic characters in the Paris and London polyglotte) ; (δ) Isaiah (printed in Arabic characters from Hebrew letters of the Bodleian MS. Uri 156, @@3 by Paulus, Jena, 1790-91, 8vo) ; (c) Psalms (Ewald, *Ueber die arabisch geschriebenen Werke jüdischer Sprach­gelehrten,* Stuttgart, 1844, 8vo) ; (*d*) Proverbs (Bodleian MS. Uri 15) ; (*e*) Job (Uri 45) ; (*f*) Canticles (Merx, *Die Saadjanische Ueber- setzung des Hohen Liedes ins Arabische,* Heidelberg, 1882, 8vo). (2) Hebrew Lexicography : Seventy (90 or 91) *ἅπαξ λεγόμεvα* to be found in the Bible, published from the Bodl. MS. Hunt. 573, by Dukes (Z. *K. M.,* v. 6) and by Benjacob *(Debarim Attikim,* i., Leipsic, 1844). (3) Talmudic Literature : (a) Decisions (incorporated in *'Ittur,* Venice, 1608, fol. ; and in the book of *Responsa, Sha'are Sedek,* Salonica, 1792, 4to) ; (δ) On the laws of inheritance (Bodl. MS. Hunt. 630). (4) Liturgy, both in prose and poetry :

(a) *Siddur* (Bodleian MS. Uri 261); @@4 (*b*) *Arabischer Midrasch (!)*

*zu den Zehn Geboten,* in Hebrew letters (MS. Jellinek of Vienna, with Hebrew and German translation by W. Eisenstadter, Vienna, 1868, 8vo). (5) Religious Philosophy: (a) Commentary on the

*Sepher Yesirah,* MS. Uri 370 *{Opp. Add.,* 4to, 89), contains the ear­lier part of a Heb. trans, in a modern hand ; (δ) *Kitab al-Amânât wa'l-I'tiqâdât* (Landauer, Leyden, 1880, 8vo), translated into Hebrew by Yehudah Ibn Tibbon (*editio princeps,* Constantinople, 1562, 4to), and by R. Berekhyah Hannakdan, author of the *Mishele Shu'alim* (printed only in part ; see Dukes, *Beiträge,* pp. 20, 22) ; nine chapters have been translated into German (Fürst, Leipsic, 1845, 12mo), and parts into English *(Two Treatises,* by P. Allix, London, 1707, 8vo).

1. *Works now lost, but the existence of which is testified to by*

*contemporary and later authors.—* (1) An Arabic translation of, and in part commentary on, most, if not all, the other books of the Bible. @@5 (2) Lexical Treatises : Book of Interpretations (*Sepher Pithronim,* or Collection (*Iggeron). @@*6 (3) Grammatical Treatises : (a) Elegancy of the Hebrew Tongue—(a) Treatise on the Changes, *(ß)* Treatise on the Combinations, (γ) Treatise on *Dagesh* and *Rapheh,* (δ) Treatise on the Letters צ, Π, H, K @@7 ; (*b*) Treatise on Punctuation @@8 ; (c) Treatise on Right Reading @@9;—it is not impossible that the first four constituted one work and the last two another work. (4) Talmudic Literature : (a) Translation of the *Mishnah @@*10 ; (*b*) Meth­odology of the (Babylonian) Talmud @@11 ; (c) Treatise on Bills @@12 ; (*d)* Treatise on Deposits @@13; (*e)* Treatise on Oaths @@14; (*f)* Treatise on Prohibited Degrees @@15 ; (*g*) Treatise on *Impura et Pura,* including *Hilekhoth Niddah @@*16 ;—it is very possible that those marked *c* to *f* constituted one book, just as the treatise marked *g* constituted one book. (5) Calendaric Literature : *Sepher Hdibbur* (Treatise on Intercalation). @@17 (6) Apologetics : Treatise on Investigations. @@18 (7) Polemics : *(a)* against Karaism—(a) 'Anan, @@19 *(β)* Ibn Sakkawiyyah, @@20 (γ) Ibn Zitta (or Zutta) @@21; (δ) against the Rabbanite Hivvi al- Balkhi @@22 ; (c) against the Karaite Ben Asher (the completer of the *Massoreth* ; see *L.-B. d. Or.,* x. 684). (8) The nature of the *Sepher*

*Haggalui* cited by Babad II. and Ab. b. Hiyya in his *Sepher Hdibbur* is not clear.

1. *Works ascribed to Se'adyah the authorship of which is not sufficiently proven.*—(1) The commentary on Canticles edited by Yishak Ibn 'Akrish (Constantinople, 1577, 4to), and that published by L. Margaliyyoth at Frankfort-on-Oder, 1777 @@23. (2) The well- known piece of didactic poetry which gives account of all the letters of the Bible, how many times they occur, &c. *(editio princeps,* Venice, 1538, at the end of Elias Levita’s *Massoreth Hammass.).*
2. *Works ascribed to Se'adyah by mistake.—*(1) The Commentary

on Daniel commonly found in the Rabbinic Bibles belongs to an­other Rab Se'adyah, who lived at least two hundred years later, and was a native either of France or the south of Germany. (2) The Commentary on the *Sepher Yesirah,* printed with the text and three other commentaries at Mantua in 1562, 4to. (3) The Book on Lots *(Sepher Haggoraloth),* often printed separately and in con­junction with similar works. (4) *Eben Happilosophim (Lapis Philosophorum),* ascribed to him by R. Mosheh Butrial (Mantua edition of the *Sepher Yesirah* as above). (S. M. S. - S. )

@@@1 To make the legal decisions of the rēsh gāluthā more respected, the signatures of the geonim of Sūrā and Pumbadithā were desirable. A specimen of a legal decision by David b. Zakkai signed on the authority of Rab Se'adyah Gaon is to be found in Frankel-Grätz, *Monatsschrift,* xxxi. pp. 167-170.

@@@2 If we may argue from the known to the unknown, Se'adyah’s translations, whether they were called *tafsír* or *sharh,* contained more than a mere translation. From Ibn 'Ezra’s preface to his com­mentary on the Pentateuch and from the Arabic comm. on the Psalms published in excerpt by Ewald we see that Rab Se'adyah was in the habit of explaining in addition to translating. Compare also Munk, “Notice sur Saadia,” in Cahen, *La Bible* (Isaïe), Paris, 1838, 8vo, p. 77, note 1.

@@@3 In the copyist’s subscription to this MS. the actual reading is not צבראת (Rapoport), but צבארת; this should be צבארת, as Munk prints it (“ Notice,” p. 108). The Bodleian MSS. are referred to in this article from personal inspection.

@@@4 The original codex on brownish paper, in square characters of Babylonian handwriting (14th cent.), is defective at beginning and end. The supplement at the beginning, containing also later matter,

is in S. Arabian handwriting. The well-known “Ten reasons for Sounding the Trumpet on the Day of Memorial ” are not found in this Siddur (against Rapoport, *ut supra,* note 21). The three poetical pieces published as five by Rosenberg *{Kobes,* ii., Berlin, 1856) form an integral part of the *Siddur,* but bear on the surface marks of having been taken from a second-hand, if not a third-hand, copy, as the editor admits with regard to the “second petition.” The “Two Petitions” must have served Ibn Gebirol (Avicebkon) as a model for the latter

or liturgical part of his מלכות בתר , just as he and others after him silently utilized Se'adyah’s philosophy.

@@@5 See *Hoboth Hallebaboth* (preface) and *Sibbub* (Travels) of R. Peth- ahyah of Ratisbon (London, 1861, 8vo, p. 22).

*@@@6 L.-B. d. Orients,* x. coll. 516, 541, 684.

*@@@7 Ibid.,* coll. 516, 518.

@@@8 See Rashi on Psalm xlv. 10.

*@@@*9 *L.-B. d. Or.,* x. 518.

*@@@*10 *Sibbub* (as in note 5 above).

@@@11 See *Shem Haggedolini* (Vilna, 1852, 8vo), ii. leaf 16a, col. 2.

@@@12 See *Sha'are Sedek (ut supra),* leaf 17b.

@@@13 See R. Menahem b. Shelomoh Iebeth Meir (commonly called Meiri) on *Aboth* (Vienna, 1854, 8vo, Introduction, p. 17).

@@@14 See Rapoport, *l.c.,* note 20.

@@@15 See Pinsker, *Likkute Kadmoniyyoth* (Vienna, 1860, p. 174, note

1, in *Nispahim).*

@@@16 See Rapoport, *l.c.,* note 19.

@@@17 See *L.-B. d. Or.,* xii. coll. 101, 102.

@@@18 See *Sion* (Frankfort-on-Main, 1842-43, 8vo), ii. p. 137.

@@@19 See Pinsker *(ut supra),* p. 103.

@@@20 *Sion* (as before).

@@@21 On this commentator see Ibn 'Ezra on Exodus xxi. 24. From this passage we learn that Se'adyah and Ben Zitta were contemporaries, and even had oral controversies with one another.

@@@22 See *Halikhoth Kedem,* Amsterdam, 1846, p. 71. Hiwi al-Balkhi had raised strong objections against the truth of Scripture in his *Two Hundred Questions,* or *Objections to the Bible.*

@@@23 The editions “Prag”, 1782 (Steinschneider), and Nowydwor, 1783 (Zedner), are probablv the same as that of Frankfort with different titles.