

lowed by a collection of sermons bearing the title "Yeshu'ot Ya'aqob," Leghorn, 1784. Zedner ("Cat. Hebr. Books Brit. Mus." p. 2) attributes the last two works to a different author, whom he calls Jacob Hayyim ibn Na'im; but Benjacob attributes them to Joseph ibn Na'im.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i., s.v.; Fürst, *Bibl. Jud.* iii. 16.  
S. S. M. SEL.

**JACOB BEN NAPHTALI:** Talmudist of Gnesen; flourished about 1650. His father was clerk of the Jewry in Great Poland (קופר מדינה), and died in 1646. Jacob lost his fortune and books in a fire, and had to wander aimlessly about. In 1652 he published in Amsterdam "Nahalat Ya'aqob: Melizot," a book of poems, containing a dialogue between the body and the soul, hymns for the dedication of a scroll of the Law, and elegies on the Cossack massacre of 1648. Jacob superintended as corrector the printing of Nathan Hanover's work "Yewen Mezulah" (Venice, 1653). In 1654, when Jacob intended to go to Rome in order to procure from the pope a letter of protection against the blood accusation and the excesses committed by the students of Jesuit colleges in Great Poland, he was highly recommended to the Italian communities by Moses Zacuto.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1242; Kaufmann, in *Monatsschrift*, 1894, p. 89.  
D. P. B.

**JACOB BEN NAPHTALI HA-KOHN:** Italian printer; born in Gazolo; lived in the sixteenth century. For some time prior to 1556 he was the manager of Tobiah Fox's printing establishment at Sabbionetta, which issued Abravanel's "Merkebet ha-Mishneh" (1551). In 1556 Jacob removed to Mantua, where he superintended the printing of a great number of works in Rufellini's printing-house, first alone, afterward in association with Meir b. Ephraim Sofer, then from 1560 to 1563 again alone. The first work printed by Jacob at Mantua was Elijah Levita's "Sefer ha-Baḥur"; the last, "Midrash Yelammedenu."

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 24, 25; Zunz, *Z. G.* pp. 252 et seq.; Steinschneider, *Cat. Bodl.* col. 2930.  
J. M. SEL.

**JACOB BEN NATHANAEAL IBN AL-FAYYUMI** (the name is given in this form in "Mazref la-Hokmah," fol. 93a; in Neubauer, "M. J. C." [Sambari] i. 122, 24; and in Nahum's Hebrew version of Maimonides' "Letter" cited below): Rosh yeshibah of the Yemen Jews in the second half of the twelfth century. All that is known of him is that at the suggestion of Solomon ha-Kohen, a pupil of Maimonides, he wrote to the latter asking his advice in regard to a pseudo-Messiah who was leading the Jews of southern Arabia astray. From a passage in Maimonides' "Letter to the Wise Men of the Congregation of Marseilles," the date of Jacob's letter is fixed as 1172 (Halub, in his ed. of "Iggeret Teman," p. 51, note). In answer, Maimonides sent his "Iggeret Teman," or, as it is also called, "Petah Tikwah." Harkavy supposes that Jacob had cognizance of Saadia's "Sefer ha-Galui" ("Studien und Mittheil." v. 154; comp. "Monatsschrift," xlv. 508). Jacob's father was known as a philosophical writer (see *Jew. Encyc.* v. 354).  
G.

**JACOB BAR NAṬRONAI:** Gaon of Sura (911-924). After the death of his predecessor, Shalom bar Mishael, the Academy of Sura became impoverished and was abandoned by most of the students (Sherira, in "M. J. C." i. 39, 189). Jacob bar Naṭronai was then made gaon, and he retained the position for thirteen years. Halevy has shown that he is not to be identified with Amram ben Solomon, as Grätz holds.

BIBLIOGRAPHY: Grätz, *Gesch.* vi. 246; *idem*, in *Monatsschrift*, vi. 343; Halevy, *Dorot ha-Rishonim*, iii. 128, 132, 142; *Jew. Encyc.* v. 571, s.v. GAON, and the chronological list there given.  
S. S. M. Sc.

**JACOB NAZIR:** French exegete; flourished in the second half of the twelfth century; one of the five sons of Meshullam ben Jacob of Lunel. "Jacob of Lunel" would accordingly be only another designation for "Jacob Nazir." Jacob Nazir wrote certain Biblical commentaries, including commentaries on Genesis (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1646, 2) and Job (see Zunz, "Z. G." p. 74). An explanation by him of a prayer in the ritual, given to a certain Moses ben Isaiah, is also extant (Maḥzor Vitry, ed. Hurwitz, p. 368). Isaac ben Samuel of Acre (c. 1300) is said to have described him as one of the most prominent cabalists, and Abraham ben David is said to have been one of his pupils. It is, however, very doubtful whether Jacob Nazir had anything to do with Cabala.

BIBLIOGRAPHY: Grätz, *Gesch.* vi. 203; Gross, in *Monatsschrift*, xxiii. 172 et seq.; *idem*, *Gallia Judaica*, p. 279; Steinschneider, *Jewish Literature*, pp. 144, 167, 306; Winter and Wünsche, *Die Jüdische Literatur*, iii. 257; Zunz, *Ritus*, p. 197.  
G. S. K.

**JACOB BEN NISSIM IBN SHAHIN:** Philosopher; lived at Kairwan in the tenth century; younger contemporary of Saadia. At Jacob's request Sherira Gaon wrote a treatise entitled "Iggeret," on the redaction of the Mishnah. Jacob is credited with the authorship of an Arabic commentary on the "Sefer Yeziḥrah" (translated into Hebrew by Moses ben Joseph). He asserts in the introduction that Saadia, while living in Egypt, used to address very insignificant questions to Isaac ben Solomon of Kairwan, and that, on receiving Saadia's commentary, he found that the text had not been understood by the commentator. Jacob therefore decided to write another commentary. In the same introduction Jacob speaks of Galen, repeating the story that that celebrated physician was a Jew named "Gamaliel." The Hebrew translation of Jacob's commentary is still extant in manuscript (Munich MSS., No. 92, 20; De Rossi MSS., No. 769); excerpts from it have been given by Landauer and Dukes.

BIBLIOGRAPHY: Landauer, in *Orient.* vii. 121; Fürst, *ib.* vi. 562; Dukes, *Kontres ha-Masoret*; Munk, *Notice sur Aboul-welid*, p. 47; Steinschneider, *Cat. Bodl.* col. 1243; *idem*, *Hebr. Übers.* p. 396; *idem*, *Die Arabische Literatur der Juden*, § 58.  
K. I. Br.

**JACOB BEN OBADIAH SFORNO:** Italian scholar; lived at Venice in the sixteenth and seventeenth centuries. He was the author of a work entitled "Iggeret ha-Te'amim," on the Hebrew accents (Venice, 1600). Steinschneider, however, believes