

reads "pe" instead of "po," and supposes that the angels forbade Lot to entreat forgiveness for the people of Sodom after they had manifested their shameful desires (Gen. R. xxvi.).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii. 311; Bacher, *Ag. Pal. Amor.* iii. 579; Frankel, *Mebo*, p. 70b. E. C. A. S. W.

JUDAH POKI (PUKI) BEN ELIEZER TSHELEBI: Karaite scholar; lived at Constantinople; died before 1501; nephew of Elijah Bash-yazi. According to Steinschneider, the surname "Poki" is a variation of "Bagi," which is derived from the Turkish "bak" (pronounced "bag"). Judah traveled through Palestine, Egypt, Babylonia, and Persia to acquaint himself with the Karaite writings found in those countries. In 1571 he is met with in Cairo in the house of the Karaite Nasi. Judah wrote "Sha'ar Yehudai," a discussion of the laws concerning incestuous marriages (published by his son Isaac at Constantinople in 1581). The author quotes in this work another work of his: "Zot li-Yehudah," on the determination of the new moon. Jedidiah Solomon ben Aaron of Trok cites in his "Appiryon" a prayer-book composed by Judah, and other works dealing with Hebrew grammar and poetry.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1307; idem, *Hebr. Bibl.* xx. 94; Fürst, *Gesch. des Kartäer*, iii. 14; Neubauer, *Aus der Petersburger Bibliothek*, p. 65; Gottlob, *Bikkoret le-Toledot ha-Karaim*, p. 174. I. BR.

JUDAH B. SAMUEL IBN 'ABBAS. See 'ABBAS, JUDAH BEN SAMUEL BEN.

JUDAH BEN SAMUEL HE-HASID OF REGENSBURG: Ethical writer and mystic; died Feb. 22, 1217 ("Ozar Tob," 1878, p. 045; Berliner, "Magazin," 1876, p. 220; "Kerem Hemed," vii. 71 [erroneously 1216]; "Ben Chananja," iv. 248 [erroneously 1213]). He was descended from an old family of cabalists from the East that had settled in Germany. His grandfather Kalonymus was a scholar and parnas in Speyer (died 1126). His father, also called "He-Hasid" (= "the pious"), "Ha-Kadosh," and "Ha-Nabi" (Solomon Luria, Responsa, No. 29), was president of a bet ha-midrash in Speyer, and from him Judah, together with his brother Abraham, received his early instruction. Samuel (see A. Epstein in "Ha-Goren," iv. 81 *et seq.*) died while Judah was still young (*idem*, "Jüdische Altertümer in Worms und Speier," in "Monatsschrift," xli. 41, 42). About 1195 the latter left his native place and settled in Regensburg (Ratisbon), on account of an "accident" (Moses Minz, Responsa, No. 76)—most probably persecution experienced by the Jews of Speyer generally.

He founded a yeshibah in Regensburg and secured many pupils. Among those who became famous were ELEAZAR OF WORMS, author of the "Rokeah"; Isaac ben Moses of Vienna, author of "Or Zarua"; and Baruch ben Samuel of Mayence, author of "Sefer ha-Hokmah." Eleazar applies to his teacher in several passages terms expressive of the highest esteem, such as "father of wisdom" (Paris MS. No. 772. fol. 73a; comp. Epstein in "Monatsschrift," xxxix. 459).

Judah left one son, Moses Saltman (Epstein, *l.c.* p. 449, note 7), author of a commentary on several

parts of the Bible (see Schiller-Szinessy, "Cat. Hebr. MSS. . . . University Library, Cambridge," p. 159). It has been erroneously supposed that Judah had two other sons, Aaron (Luria, *l.c.*) and David (Steinschneider, "Hebr. Bibl." iv. 98; Gross, in Berliner's "Magazin," i. 106; Brüll's "Jahrb." ix. 45; Epstein, *l.c.*).

Legend describes Judah as an excellent bowman who at the age of eighteen was ignorant of the daily prayers. When, however, en-

Legends of lightenment suddenly came upon him

His Life. he performed many miracles. He restored fertility to a young married woman. The prophet Elijah is said to have partaken of his "Seder" meal and to have been seen by him in a synagogue. He miraculously prevented a Jewish child from being baptized, and knew the exact year of Israel's redemption. He maintained social intercourse with the Bishop of Salzburg and acted as seer for the Duke of Regensburg (Jellinek, "B. H." vi. 139; Grünbaum, "Jüdisch-Deutsche Chrestomathie," p. 385; Brüll's "Jahrb." ix. 20). The report of such intercourse with persons in official positions may perhaps be based on truth.

It is rather difficult to determine in what the new and important departure ascribed to him by legend consisted, since the obscurity spread

Writings. over his works is as impenetrable as that surrounding his life. The study of the Talmud, especially as it was treated by his contemporaries, seemed to him fruitless. Still, occasionally a halakic writing, "Gan Boser," is quoted (comp. Zunz, "Z. G." p. 162) as his; a decision of his is found in TaSHBaZ, § 219 (Zunz, *l.c.* p. 566), in R. Isaac's "Or Zarua," and in Meir Rothenburg's collection of responsa (Zunz, "Literaturgesch." p. 298); and he is found in social intercourse with celebrated halakists of his age.

His commentary on the Pentateuch, written down by his pupils after his lectures, is known only by citations in later commentaries (Zunz, "Z. G." p. 76 *et passim*; Luzzatto, "Kerem Hemed," vii. 71; "Ozar Tob," 1878, p. 045).

He composed liturgical songs, but the authenticity of those attributed to him is uncertain. As regards his שיר הייחוד (seven parts; the

Liturgist. eighth is called שיר הכבוד, printed in Tihingen, 1560 (Steinschneider, "Cat. Bodl." No. 3313), and translated into German in S. Heller's "Die Echten Hebräischen Melodien" (ed. Kaufmann), there is very great divergence of opinion, and the question of its authorship is still undecided. According to Zunz ("Literaturgesch." p. 300), it seems to be genuine, as do also his prayer יבנה דמעת' and his selihah אלהים בישראל גורל יחור. More probably, according to the sources (see "Siddur Hegyon Leb," p. 529, Königsberg, 1845), his father, or a certain Samuel Hazzan, who died as a martyr at Erfurt in 1121, composed the "Shir ha-Yihud," and Judah himself wrote a commentary on it (Landshuth, "'Ammude ha-'Abodah," p. 77; Epstein, in "Ha-Goren," iv. 98). Several prayers are erroneously attributed to Judah; e.g., Zunz wrongly ascribes to him the alphabetical "tehinna" אברהם יום מותי (Steinschneider, *l.c.*; Landshuth, *l.c.*). He wrote also commentaries on

several parts of the daily prayers and on the Mahzor (Zunz, *l.c.* p. 301; comp. also Epstein, *l.c.* pp. 91, 95 *et seq.*).

Judah collected the notes of travel of his fellow citizen Pethahiah, though incompletely and without any order (Zunz, in Asher's "Itinerary of Benjamin of Tudela," ii. 253). His chief literary work was an ethical and mystical one. Undoubtedly genuine is his "Sefer ha-Kabod," which is mentioned by his pupils. Rather doubtful is the authorship of the ethical will (צוה), printed in 1583 and translated into Judeo-German, Prague, seventeenth to eighteenth century (comp. Moses Brück, "Rabbinische Ceremonialgebräuche in Ihrer Entstehung," pp. 68 *et seq.*, Breslau, 1837; Abrahams, "Ethical Wills," in "J. Q. R." iii. 472). This testament contained regulations regarding the dead (§§ 1-15), the building of houses (§§ 16-21), matrimony (§§ 22-32), prohibited marriages between stepbrothers and step-sisters and between cousins, and various customs and superstitious prescriptions (§§ 33-end).

There are also ascribed to Judah an astrological work, "Gematriot" (Azulai, "Shem ha-Gedolim," ii., No. 27), handed down by his pupils and seen by Azulai, and "Sefer ha-Hokmah," on prayers and customs and the writing of scrolls of the Law.

The principal work, however, with which Judah's name is connected is the "Sefer Hasidim" (Bologna, 1538; Basel, 1580, and often reprinted [see Steinschneider, "Cat. Bodl." col. 1320]; published according to De Rossi MS. No. 1133 [which contains many variant readings and represents an older text] in Mekize Nirdamim collection by Judah Wistinetzki, Berlin, 1891-93). The book contains ethical, ascetic, and mystical sentences, intermingled with elements of German popular belief. It deals (§§ 1-13) with piety (heading, "Shemuel"; so-called "Sefer ha-Yir'ah"); (§§ 14-26), reward and punishment, penitence, the hereafter, etc. (heading, "Sefer ha-Hasidim"; so-called "Sefer Teshubah"); (§§ 27-489), authorship of the book, pride, the hereafter and retribution, penitence and sinful desires, fasting and fast-days, suspicion, public mortification, martyrdom, etc. (heading, "Zeh Sefer ha-Hasidim"); (§§ 490-638), the Sabbath; (§§ 639-746), tefillin, zizit, mezuzot, books; (§§ 747-856), the study of the Law; (§§ 857-929), charity; (§§ 930-970), reverence for parents; (§§ 971-1386), piety, worship of God, prayer, visiting the sick, etc.; (§§ 1387-1426), excommunication and oaths; the final paragraphs repeat and amplify upon matter previously discussed.

The "Sefer Hasidim" is not a uniform work, nor is it the product of one author. It has been said that Samuel he-Hasid is the author of the first twenty-six sections (see ed. Wistinetzki, p. 490, note; Epstein, *l.c.* p. 94). In its present form the book contains, according to Güdemann ("Erziehungswesen," Vienna, 1880, p. 281, note iv.), three revisions of the same original work, of which Judah is undoubtedly the author; and both the contents and language of the book indicate that it originated in Germany. Important additions were made also by Judah's pupil Eleazar Rokeyah (see Epstein, *l.c.* p. 93), for which reason the authorship of the whole work has

sometimes been ascribed to him. On account of the fact that collectors and copyists used varying recensions, sometimes the same passage occurs two or three times in different parts of the "Sefer Hasidim." Some fragments of other books are inserted (as § 33, Isaac Alfasi's "Halakot"; § 36, Saadia Gaon's "Emunot we-De'ot"; § 431, Yerushalmi Berakot; §§ 30-32, R. Nissim's "Megillat Setarim"). It consists, according to the edition of Basel, of 1,172 paragraphs; according to the last edition, of 1,903. Chosen parts have been translated into German by Zunz, "Z. G." pp. 135-142 (comp. Zunz, "Literaturgesch." p. 299; Grätz, "Gesch." vi. 215). The "Book of the Pious" is an exceedingly rich source for the "Kulturgeschichte" of the Jews in the Middle Ages (see Berliner, "Aus dem Inneren Leben"; Abrahams, "Jewish Life in the Middle Ages"). Judah he-Hasid has often been confounded ("Kore ha-Dorot," "Shalshelet ha-Kabbalah," "Yuhasin," "Shem ha-Gedolim") with Judah Sir Leon of Paris, who is also called "he-Hasid," which is nothing but an honorable title usual in his age. The fact that French words are to be found in the "Book of the Pious" and that it reflects French conditions caused Grätz also to attribute its authorship to Judah Sir Leon he-Hasid. But the reasons given by Grätz are not tenable.

The precise importance of Judah ben Samuel it is difficult to determine. Side by side with the official, dogmatic religion of the Church

Mystic. or the Synagogue there has always existed a mysticism dealing more

largely and more intimately with the personal relation of the individual to God, which at times was in opposition to the religion of the Synagogue. Judah's mysticism was in such a stage of opposition; he therefore undervalued the study of the Halakah and indulged in marked departures from the accepted religious practises. He endeavored to deepen the feeling of devotion and piety and emphasized the importance of studying the Bible as against studying the Talmud. He deals mystically with prayer, regarding it as more important than study. It was really he who introduced theosophy among the Jews of Germany. The occasional quotations from his "Sefer ha-Kabod" present the salient points of his views. The conception of a personal relation to the Lord was long since felt by Jewish thinkers to be inconsistent with His spiritual nature. Judah and his school, therefore, though not the first ones, distinguished between the Divine Being ("Ezem") and the Divine Majesty ("Kabod"). The Divine Being, called also "Kedushshah," dwells in the west, invisible to men and angels. The Divine Being is superior to all human perception. When God reveals Himself to men and angels, He appears in the form of the Divine Majesty. The Divine Majesty, then, dwelling in the east and created out of divine fire, holds the divine throne, true to its nature of representing to human eyes the Divine Being. The throne is draped on the south, east, and north, while it is open to the west in order to allow the reflection of the Divine Being dwelling in the west to shine upon it. It is surrounded by the heavenly legions of angels, chanting to the glory of the Creator (Epstein, in "Ha-Hoker," ii. 37 *et seq.*).

Lacking the philosophic training common among the Spanish Jews—although he was acquainted with Ibn Ezra, Saadia, some of the Karaites, and perhaps Maimonides—Judah did not reduce his mystic-theosophical theories to a system, and they are therefore difficult to survey. His intellectual importance is on the whole not clear (comp. Gudemann, "Gesch." pp. 153 *et seq.*, 167 *et seq.*; *JEW. ENCYC.* iii. 465, *s.v.* CABALA). Zunz ("Z. G." p. 125) says of him: "To vindicate whatever is noble in human endeavors, and the highest aspirations of the Israelite, and to discover the inmost truths alluded to in the Sacred Books, seemed to be the ultimate purpose of a mind in which poetic, moral, and divine qualities were fused."

BIBLIOGRAPHY: In addition to the works cited in the article, Fürst, *Bibl. Jud.* i. 169; S. A. Wertheimer, *Sefer Leshon Hasidim*, two parts, Jerusalem, 1899; Reifmann, in *Ozár Tob*, 1885, pp. 26 *et seq.*

M. Sc.

JUDAH IBN SHABBETHAI (known also as **Judah Levi ben Isaac**): Spanish poet of the end of the twelfth century. He has been identified with the physician Judah b. Isaac of Barcelona, who is praised as a poet by Al-Harizi (ch. 46), but he may also have lived at Burgos. He is a master of the "mosaic" style, and skilfully applies Biblical and Talmudic phrases; his humor is spontaneous. Judah ibn Shabbethai is the author of "Milhemet ha-Hokmah weha-'Osher" and "Minhat Yehudah Sone ha-Nashim." The former work (called also "Melek Rab") is in the style of the "makamah," in rimed prose interspersed with short poems. It was written in 1214, and is addressed to the nasi Todros ha-Levi Abulafia, who is called upon, at the end of the work, to act as judge in a poetical dispute. It appeared at Constantinople in 1543 (?), and was probably printed for the last time as an appendix to Abraham b. Hasdai's "Ben ha-Melek weha-Nazir" (Warsaw, 1894).

"Minhat Yehudah Sone ha-Nashim" (called also "Sefer Zerah" or "Tahkemoni") likewise is written in the style of the makamah. It is a humorous satire on women, and is a much better piece of work than the "Milhemet." It was written in 1218 and dedicated to Abraham al-Fakhkhar (ben ha-Yozer). Like the "Milhemet," it appears to have been first printed at Constantinople, in 1543, the last reprint being in Eliezer Ashkenazi's "Ta'am Zekenim" (Frankfort-on-the-Main, 1854).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1369 *et seq.*

G.

H. B.

JUDAH B. SHENEOR OF EVREUX: French liturgical poet of the thirteenth century. He maintained a correspondence with Jacob b. Solomon of Courson (c. 1260). According to Carmoly, he was the brother of Moses and Samuel of Evreux, and lived in Vendevre; but Gross rejects this opinion, for Judah followed them a whole generation later, and it can not be positively affirmed even that he was a native of Evreux. Judah composed an elegy of forty-five strophes on the martyrs, opening with the words "Ziyyon halo tish'ali." He is quoted by Aaron ha-Kohen ("Shabbat," § 324). The reference in "Semak" (No. 153) is not to Judah, but to Isaac b. Sheneor.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 42; idem, *Literaturgesch.* p. 479; Gross, *Gallia Judaica*, p. 11.

G.

I. L.

JUDAH SICILIANO (called also **Al-Sha'ari** [אלשערי]): Italian poet of the fourteenth century. He earned a livelihood by giving lessons in poetry and by writing occasional poems; but none of his poetical productions has been preserved. He composed a riming dictionary, preserved in manuscript at Oxford and Rome (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1530; Michael, "Or ha-Hayyim," No. 1163). Judah became acquainted with Immanuel ben Solomon of Rome by sending him a poem; the latter in his "Mehabberot" (ch. xiii.) highly commends Judah's skill in the use of various meters.

BIBLIOGRAPHY: Zunz, *Analekten*, in *G. S.* iii. 184; idem, *Z. G.* p. 516; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 327, 389, 434, 445.

G.

M. Sc.

JUDAH BEN SIMEON BEN PAZZI (called also **Judah b. Pazzi** and **Judah b. Simon**): Palestinian amora and haggadist of the beginning of the fourth century. He frequently transmits halakic and haggadic aphorisms under the name of his father and of R. Joshua b. Levi, R. Johanan, and Simeon b. Lakish. In his own haggadic maxims Judah frequently employs parables, of which one may be cited: "A wolf broke into the fold and seized a kid. Then came a strange dog which barked at the wolf and fought with him for the kid. Thereupon the wolf said: 'Why dost thou bark at me? Have I taken aught that was thine?' Such a dog was Balak, who opposed the Israelites because they had overcome Sihon and Og" (Yelam-medenu, in *Yalk.*, Num. xxii.).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* iii. 160-220.

S.

J. Z. L.

JUDAH IBN TIBBON. See **IBN TIBBON**, **JUDAH**.

JUDAH ZEEB BEN EPHRAIM: Hungarian Talmudist of the seventeenth century; son of Ephraim ben Jacob ha-Kohen, whose home in Ofen he left for Jerusalem in 1685. Judah edited his father's responsa, "Sha'ar Efrayim," published at Prague in 1686. He added some original responsa under the title "Kontres Aharon." He then returned to Jerusalem, whither he had gone on leaving Ofen.

BIBLIOGRAPHY: Fuenn, *Kiryah Ne'emanah*, p. 84.

S. S.

A. PE.

JUDAH B. ZIPPORI: Instigator of an uprising against Herod the Great. Shortly before the latter's death two prominent scribes of Jerusalem, one of whom was Judah b. Zippori (Josephus, "Ant." xvii. 6, § 2, has Σαριφάριος; "B. J." i. 33, § 2, has Σεμφεραριος; ed. Niese), thought it a good opportunity to tear down the golden eagle that Herod had placed above the gate of the Temple. They incited the young men of Jerusalem, some of whom were their own pupils, and these, on a false report of Herod's death, cut down the eagle. Thereupon a party of soldiers seized forty of them and took them before the king. They did not deny their deed; and the angry king had the ringleaders, among them the two scribes, burned alive; the remainder he delivered for punishment to his servants, who killed them.

G.

S. KR.