

ing of 110 verses (Amsterdam, 1772); a "Compendio de la Alegria" appeared at Leghorn in 1782; another, at the same place in 1792

Poetry. and 1875; "Roscas de Purim" was published at Vienna in 1866; and "Coplas Nuevas," at Salonica in 1868. Many other religious and secular poems in Ladino are still extant in manuscript. There are also many Judæo-Spanish proverbs, of which some have been collected and transcribed into Spanish in Kayserling's "Refranes ó Proverbios Españoles de los Judíos Españoles" (Budapest, 1889); they have appeared amplified in R. Fouché-Delbosc's work "Proverbes Judéo-Espagnols" (Paris, 1895); and an additional collection has been published by A. Danon ("Recueil de Romances Jud.-Espan." in "R. E. J." xxxii. 102 *et seq.*, xxxiii. 122 *et seq.*).

In the first decades of the eighteenth century a desire for culture and education was gradually awakened in the Judæo-Spanish-speaking Jews of the East; Judæo-Spanish literature was in consequence filled with new life, and many Judæo-Spanish works were published at Vienna, Belgrade, and especially at Constantinople, Salonica, and Smyrna. As the Cabala and mysticism are wide-spread in the East, mystical and cabalistic works were at first most largely published. Even most of the books on morals published more recently are mystical in character; *e.g.*, the anonymous "Mikra Kodesh" (Constantinople, 1818); Immanuel Salem's "Tobah Tokahah" (Salonica, 1850), containing passages from the Talmud, Midrash, and Zohar, arranged according to the pericopes; Hayyim Abraham Uzziel's "Meḳor Hayyim" (Salonica and Smyrna, 1859-61), in four parts; Isaac Farhi's "Zekut u-Mishor" (Smyrna, 1850); "Imre Binah" (Constantinople, 1863); and the works of the pious Eliezer Papo, as "Dammeseḳ Eliezer" (Belgrade, 1850), and "Pele Yo'eḳ" (Vienna, 1870), translated in part by his son. Elia de Vidas' mystico-cabalistic work "Reshit Hokmah" was printed as early as 1703 (Constantinople); that on the death of Moses, in 1763 (*ib.*). The story of the birth and youth of the cabalist Isaac Luria appeared at Smyrna in 1765; and the biography of Israel Shem-Ṭob (Besht) at Belgrade in 1852. As the reading of the "holy" Zohar was regarded as conducive to salvation, an extract therefrom, "Lekeṭ ha-Zohar," was translated into Ladino (Belgrade, 1859, 1861). It is characteristic of the cultural status of the Jews of the East that a small medical work containing recipes for charms appeared in Ladino (Smyrna, 1865).

Philosophy and Grammar. The first Hebrew grammar in Ladino was published at Vienna in 1823; it was followed by several others (Smyrna, 1852; Bucharest, 1860), and by a "Diccionario de la Lengua Santa" (Constantinople, 1855), the explanations of each word being given in "la lengua Sephardis." Juvenile and popular works also were issued; *e.g.*, a Biblical history (*ib.* 1854), a compendium on astronomy (*ib.* 1850), one on astrology (*ib.* 1847), and an arithmetic (Belgrade, 1867). The Jewish chronicle "Shebeṭ Yehudah," which M. de Leon had translated into Spanish as early as 1640, was transcribed into Judæo-Spanish (Belgrade, 1859), and the "Libro de Acontecimientos

de Sabbatai Zewi," on the experiences of Shabbethai Zebi, was also translated (Salonica, 1871). Eldad ha-Dani's legendary account of the Ten Tribes in farther Asia was translated into Ladino as early as 1806, a second edition being published at Salonica in 1860; and there also Kalonymus b. Kalonymus' treatise "Iggeret Ba'ale Hayyim" was published for the third time in a Judæo-Spanish translation. A short history of the Ottoman empire was issued for the instruction of the people (Salonica, 1860; Constantinople, 1873), and was edited by David Hazzau at Smyrna in 1887. Judah Nebama translated from the English a "Historia Universal" (*i.e.*, of Asia; Salonica, 1861); a history of Alexander the Great was translated from the Hebrew (*ib.* 1857); one of Napoleon III., from the French (Belgrade, 1860); and S. Bloch's geography of Asia and **Miscellaneous Works.** Africa was translated by Isaac b. Amaragi (Salonica, 1853, 1857). Several biographies of famous men, as Moses Montefiore, Adolphe Crémieux, and Albert Cohn, whose philanthropies extended also over the East, were written in Judæo-Spanish.

In the last quarter of the nineteenth century novels, stories, and dramas (Racine's "Esther," Molière's "L'Avare") were translated from the French and Hebrew or were worked over independently. The "Historia de Mille y Una Noche" was translated about 1855. Works in Judæo-Spanish in rabbinical script were and still are issued for the conversion of the Jews by the Scotch Missionary Society, which has also published in Ladino "El Manadero," a partly scientific review dealing with Jews and Judaism (Constantinople, 1855, 1855). A number of periodicals are published in Ladino.

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M. K.

JUDAH (יְהוּדָה) = praised [?]; comp. Gen. xxix. 35, xlix. 8).—**Biblical Data** : The fourth son of Jacob and Leah; born in Padan-aram (Gen. xxix. 35). It is he who suggests the sale of Joseph to the Ishmaelite traders. He becomes surety for Benjamin, and prevails upon his father to let him go down to Egypt according to the request of Joseph, after Reuben has failed (*ib.* xliii. 3-14). In subsequent interviews with Joseph, Judah takes a leading part among the brethren (*e.g.*, "Judah and his brethren," *ib.* xliv. 14), and makes a most touching and persuasive plea for the release of Benjamin (*ib.* xliv. 16-34). In Jacob's blessing (*ib.* xlix.) he seems to be exalted to the position of chief of the brethren, owing apparently to the misconduct of Reuben and the treacherous violence of Simeon and Levi (see *ib.* xxxiv., xxxv. 22; comp. *ib.* xlix. 4, 5-7), who thereby forfeit the birthright. Success in war, booty (under the figure of the lion's prey), the hegemony, at least for a time, among the clans of Israel, and residence in a rich vine-growing and pastoral country are promised to his descendants (*ib.* xlix. 8-12).

According to Gen. xxxviii., he married the daughter of the Canaanite Shuah, by whom he had three sons, Er, Onan, and Shelah. Er married Tamar,

but died childless. According to custom his widow was given in marriage to his brother Onan, who was slain for misconduct; and she was then promised to the third son, Shelah. This promise not having been fulfilled, she resorted to stratagem, and became by Judah the mother of Pharez and Zarah. Pharez was ancestor of the royal house of David (Ruth iv. 12, 18-22; I Chron. ii. 3-16).

E. G. II.

J. F. M.

—**In Rabbinical Literature:** Judah was born on the fifteenth day of the third month (Siwan), in the year of the Creation 2195, and died, at the age of 119, eighteen years before Levi (Book of Jubilees, xxviii. 15, for the date of birth only; Seder 'Olam Zuta; Midr. Tadshe, in Epstein, "Mi-Ḳadmoniyyot ha-Yehudim," Supplement, p. xxiii.; "Seder ha-Dorot," i. 47; comp. Test. Patr., Judah, 12). In the "Sefer ha-Yashar," section "Shemot," p. 104b (Leghorn, 1870), however, it is said that Judah died at the age of 129, eighty-six years after he went to Egypt.

Judah's name is interpreted as a combination of "יְהוּדָה" (given as a reward for his public confession, Gen. xxxviii. 26) with the letter "dalet," the numerical value of which is 4, Judah being

His Name. the fourth son of Jacob (Soṭah 10b; Yalk., Gen. 159). With reference to I

Chron. v. 2, Judah is represented by the Rabbis as chief over his brothers, who obeyed him and who did nothing without his approval; he is styled "the king" (Gen. R. lxxxiv. 16; Test. Patr., Judah, 1). He is therefore held responsible by the Rabbis for the deception that his brothers practised upon their father by sending to him Joseph's coat dipped in the blood of a kid (Gen. xxxvii. 31-32). Judah was punished for it in a similar manner, Tamar sending to him his pledge, saying, "Discern, I pray thee, whose are these" (ib. xxxviii. 25; Gen. R. lxxxiv. 19, lxxxv. 12). The death of his wife and his two sons (Gen. xxxviii. 7-12) is also considered by Tanhuma (Tan., Wayiggash, 10) as a divine retribution for the suffering which he caused his father by selling Joseph. According to Gen. R. xcv. 1 and Tan., *l.c.*, Jacob suspected Judah of having killed Joseph; Tanhuma even adds that it was Judah himself who brought Joseph's coat to Jacob. Judah's attempt to rescue Joseph (Gen. xxxvii. 26) is considered insufficient; for, as he was the chief, he should have brought Joseph on his shoulders to his father (Gen. R. lxxxv. 4). His brothers, on seeing their father's grief, deposed Judah and excommunicated him, saying: "If he, our chief, had ordered us to bring Joseph home, we would have done so" (Ex. R. xlii. 2; Tan., Wayesheb, 12). Judah atoned for that fault by confessing that it was he who had given Tamar the pledge; and he was rewarded for that confession by a share in the future world (Soṭah 7b). "Bat Shua" (Gen. xxxviii. 12), according to Jubilees, xxxiv. 20, was the name of Judah's wife, while in "Sefer ha-Yashar" (section "Wayesheb") her name is given as "Illit." Judah was the first to institute the levirate marriage (Gen. R. lxxxv. 6).

Judah is furthermore represented as a man of extraordinary physical strength. When he shouted his voice was heard at a distance of 400 parasangs; when he became angry the hair of his chest became

so stiff that it pierced his clothes; and when he took into his mouth lumps of iron he reduced them to dust (Gen. R. xciii. 6). According to others, blood flowed from his two bucklers (ib. xciii. 7). He was a prominent figure in the wars between the Canaanites and his father's family after the latter had destroyed Shechem. These wars are alluded to by pseudo-Jonathan (on Gen. xlviii. 22) and in Midr. Wayissa'u (Jellinek, "B. H." iii. 1-5), and are described at great length in "Sefer ha-Yashar," section "Wayishlah" (see also Jubilees, xxxiv. 1-9;

Judah as Hero. Test. Patr., Judah, 3-7). Judah's first remarkable exploit was the killing of

Jashub, King of Tappuah. The latter, clad in iron armor, came riding on a horse and shooting arrows with both hands. While still at a distance of thirty cubits (according to Midr. Wayissa'u, 177½ cubits) from him, Judah threw at Jashub a stone weighing sixty shekels, unhorsing him. Then in a hand-to-hand fight Judah killed his adversary. While he was stripping the armor from the body, he was assailed by nine of Jashub's companions, of whom he killed one and put to flight the rest. Of Jashub's army he killed 1,000 men (comp. Test. Patr., *l.c.*), or, according to "Sefer ha-Yashar" (*l.c.*), forty-two men. Great exploits were performed by him at Hazar and Gaash, where he was the first to jump upon the wall and create havoc among the enemy. Midr. Wayissa'u describes also the battle between the children of Jacob and those of Esau, in which the chief part was taken by Judah. When Judah interfered in behalf of Benjamin (Gen. xlv. 18-34), he at first had a heated discussion with Joseph, which is given at great length in the "Sefer ha-Yashar" (section "Wayiggash," agreeing in many points with Gen. R. xciii. 7). The following incidents may be mentioned: When Joseph retained Benjamin, Judah shouted so loudly that Hushim, the son of Dan, who was in Canaan at a distance of 400 parasangs from him, heard his voice. Hushim came immediately to Egypt, and with Judah desired to destroy the land. In the "Sefer ha-Yashar" it is stated that Judah lifted a stone weighing 400 shekels, threw it into the air, and finally ground it to dust with his foot. He then told Naphtali to count the districts of Egypt, and when the latter reported that there were twelve of them, he said to his brothers: "I take three for myself and let each one of you take one, and we shall destroy the whole of Egypt." It was this decision that induced Joseph to disclose himself to his brothers.

Because Judah had pledged himself to bring Benjamin back to his father, saying, "If I bring him not unto thee, and set him before thee, then let me bear the blame for ever" (Gen. xliii. 9), his bones were rolled about without rest in the coffin during the forty years that the children of Israel wandered in the wilderness. Moses then prayed to God, arguing that Judah's confession had induced Reuben to confess his sin with Bilhah (Soṭah 7b; B. K. 92a; Mak. 11b). Judah's name was engraved on the emerald in the high priest's breastplate (Num. R. ii. 6).

The tribe of Judah had the preeminence over the other tribes in that Elisheba, the mother of all the priests; Othniel, the first judge; Bezaleel, the

builder of the Tabernacle; and Solomon, the builder of the First Temple; and all the pious kings were of the tribe of Judah, as will be the Messiah (Yalk., Gen. 159). This distinction was given to the tribe of Judah as a reward for its zeal in glorifying God at the passage of the Red Sea.

When the children of Israel were about to cross, a dispute arose among the tribes, each desiring to be the first to enter the water. The tribe of Benjamin sprang in first, for which act the princes of Judah threw stones at it (Sotah 37a). In Ex. R. xxiv. 1 it is stated, on the contrary, that the other tribes refused to enter the slimy bed of the sea until the tribe of Judah set them the example by plunging in. According to R. Judah, the Temple was erected on Judah's land—another reward to the tribe (Gen. R. xcix. 1); but a different opinion is that only the whole eastern side of the edifice, including the courtyards and the altar, was on Judah's ground, while the Temple proper was on land belonging to Benjamin (Yoma 12a; Zeh. 53b). The people of Judah are said to have been versed in the Law ("bene Torah"), because in the wilderness the tribe was placed on the east side of the camp (Num. ii. 3), being thus near to Moses and Aaron (Num. R. xviii. 4). It seems that the soil of Judah's territory was remarkable for the excellent quality of its grain, one measure of Judean grain being worth five measures of that produced in Galilee (B. B. 122a).

The reason given for the transportation into captivity of the tribe of Judah is that it was a punishment for intemperance (Gen. R. xxxvi. 7).

S. S.

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—**Critical View:** It is very generally maintained by recent criticism that Judah is simply the eponymous ancestor of the tribe of that name, and that the narrative in Genesis gives the history of the tribe in the form of personal history (see JUDAH, TRIBE OF). It is worthy of note, however, that the thirty-eighth chapter of Genesis, which is held to give an account of the various clans which united to form the tribe, under the figure of the marriages, etc., of Judah and his sons, makes no mention of the Kenites and the Kenizzites (comp. Judges i. 12–15, 16). It is hardly a sufficient answer to say that the Caleb or Kenizzite clan was distinct until the time of David (see I Sam. xxv. 3, xxx. 14); for, according to the commonly received view, Gen. xxxviii. belongs to J and was not written earlier than the ninth century B.C., by which time, in any case, these clans must have been incorporated with Judah.

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JUDAH, KINGDOM OF: The legitimate successor of the kingdom established by David was the smaller kingdom to the south, which remained true to Solomon's son Rehoboam. Although the first titular king of Judah, he was the third king to reign in Jerusalem. The possession of this great fortress rendered it possible to hold all the country to the south and the most valuable portion of Benjamin in the immediate north. More important than its strategic value was its prestige as the first great national center, the seat of a splendid court of the "thrones of justice," and, above all, of the prescrip-

tive worship of the God of Israel. Moreover, its territory, though small, was compact, homogeneous, and easily defended; and its country population, frugal, hardy, and unspoiled by con-

Early Ad- tact with foreigners, was devotedly
vantages. attached to the legitimate dynasty.

Again, since all the most formidable invaders of Palestine came from the north, the rival kingdom became perforce its protector from spoliation and ruin. Thus it came to pass that, while northern Israel passed through frequent changes of dynasty, became a prey to many terrible invasions, and endured as a nation but a little more than two centuries, the kingdom of Judah was controlled by the "house of David" throughout its existence, which lasted for three and one-half centuries after the disruption.

The history of the kingdom may best be divided with reference to its most decisive external relations. The first period extends from Rehoboam to Jotham (934–735 B.C.); the second, from Ahaz to Josiah (735–608); the third, from Jehoahaz to Zedekiah and the fall of Jerusalem (608–586).

I. Strife between the two kingdoms followed inevitably upon the separation. At first Judah, through the small standing army maintained by David and Solomon, was steadily successful. One victory especially, gained by Abijah
Strife with (918) over Jeroboam, was made much
Israel. of in the later traditions of the kingdom.

But the next king, Asa (915), was so closely pressed by Baasha of Israel that he was forced to invoke the effective aid of the Arameans of Damascus. Yet before the death of Asa a lasting friendship was made with Israel, now under the new and powerful dynasty of Omri (886). Henceforth Judah assumed its natural subordinate rôle till Israel was crushed by alien foes. From any other serious danger Judah was for a long time almost entirely free. The raid of Shishak of Egypt (929) soon after the schism involved indeed the submission of Jerusalem; but it was quickly over and left no permanent results.

In the prolonged wars waged by the Arameans of Damascus and Mesha of Moab against northern Israel the Southern Kingdom took no direct share beyond sending aid to the sister kingdom. Thus Jehoshaphat (872), the son of Asa, fought side by side with Ahab of Israel in the fateful battle of Ramoth in Gilead (853). Jehoshaphat further strengthened the alliance by marrying his son Jehoram to Athaliah, the daughter of Ahab

Alliance
with
Israel.

and the Phœnician Jezebel. One injurious effect of this union was the introduction of the evil cult of the Tyrian Baal from Samaria into Jerusalem. When Jehu rose against Joram of Israel and put him to death (842), Ahaziah, the son of Jehoram, then visiting his uncle in Jezreel, also fell a victim to the fury of the usurper. The consequence was that Athaliah undertook to govern in Jerusalem.

The reign of this foreign queen with her odious cult was tolerated for only six years, when the priests of YHWH placed upon the throne Jehoash, the youthful son of Ahaziah (836). His reign was chiefly marked by a purification of the Temple serv-