

**JACOB B. ABBA MARI.** See ANATOLIO (ANATOLI), JACOB BEN ABBA MARI.

**JACOB BAR ABINA (ABIN; BUN):** Palestinian amora of the fourth century. He is known as having transmitted the haggadot of Samuel b. Nahman, Abbahu, and Abba b. Kahana (Eccl. R. i. 5). Jacob is reported to have had a heated controversy with R. Jeremiah on the question of the payment of taxes to the Roman government (Yer. M. K. iii. 1).

**BIBLIOGRAPHY:** Bacher, *Ag. Pal. Amor.* iii. 712-713 *et passim*; Heilprin, *Seder ha-Dorot*, ii. s. s.

M. SEL.

**JACOB BEN ABRAHAM FAITUSI (פִּיטוּסִי):** Tunisian scholar; died at Algiers July, 1812. He settled in the later part of his life at Jerusalem, whence he was sent as a collector of alms to Italy and Algeria. He was the author of "Berit Ya'aqob" (Leghorn, 1800), the contents of which were as follows: sermons; Bezaleel Ashkenazi's "Shittah Mekubbezt" on Soṭah, with the editor's notes, entitled "Yagel Ya'aqob"; glosses of the Geonim on the Talmudical treatises Nedarim and Nazir, with the editor's notes; commentaries on Nazir by Abraham ben Musa; "Sha'are Zedek," a commentary, attributed to Levi ben Gershon, on the thirteen hermeneutic rules of R. Ishmael; novellæ on Hullin and Pesahim; and poems, entitled "Kontres Aharon."

Jacob wrote also "Yerek Ya'aqob" (*ib.* 1842), sermons arranged in the order of the Sabbatical sections, with an appendix entitled "Ya'ir Kokab mi-Ya'aqob," containing novellæ and responsa, and edited "Mizbah Kapparah" of Nahmanides; Bezaleel Ashkenazi's "Shittah Mekubbezt" on Zebahim and various tosafot of Rabbi Perez, Eliezer of Touques, and others on several Talmudical treatises, with an appendix entitled "Ranenu le-Ya'aqob" (*ib.* 1810) containing Talmudic novellæ and sermons by Jacob (republished with additions by Saul ha-Levi, Lemberg, 1861); "Sefer Mar'eh ha-Ofannim" (Leghorn, 1810), containing Asher ben Jehiel's novellæ on Soṭah, Aaron ha-Levi's "Shittah" on Bezah, and an appendix entitled "Yagel Ya'aqob," containing novellæ on Pesahim, Bezah, Rosh ha-Shanah, Mo'ed Katan, 'Abodah Zarah, and Makkot.

**BIBLIOGRAPHY:** Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 211; Steinschneider, *Cat. Bodl.* col. 1210; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 247; Cazès, *Notes Bibliographiques*, pp. 182 *et seq.*

D.

I. BR.

**JACOB BAR AḤA:** 1. Palestinian amora of the third generation (latter part of the third century); contemporary of R. Ze'era. He rarely gives opinions of his own, but repeats halakot and homiletic remarks in the names of earlier authorities. In Yer. Ber. 11a he communicates in the name of Rabbi Johanan a halakah relating to grace at meals. In the name of R. Eleazar (probably ben Pedat) he reports that in the words "Hide not thyself from thine own flesh" (Isa. lviii. 7) the prophet refers to a divorced wife, whom her former husband has to support (Lev. R. xxxiv. 14).

Jacob bar Aḥa associated with Assi (Yer. Meg. 74b); and it is also recorded that he once took a meal together with Ze'era, Ḥiyya bar Abba, and

Hanina, and was invited to say grace (Yer. Ber. 11a).

2. Palestinian amora of the fourth generation; a contemporary of Hezekiah, with whom he associated (Yer. Ber. ii. 5a, iii. 6a; Ket. v. 30a).

**BIBLIOGRAPHY:** Zacuto, *Yuhasin*, ed. Königsberg, 95a; Frankel, *Mebo ha-Yerushalmi*, 104b, 105a; Bacher, *Ag. Pal. Amor.* ii. 178 and Index; Heilprin, *Seder ha-Dorot*, i. 236. s. s.

I. BR.

**JACOB BEN AMRAM:** Polemical writer of the seventeenth century. He wrote in 1634, in Latin, a book against the religion of the Christians, with the Hebrew title "Sha'ar Emet" ("Porta Veritatis"). He borrows largely from Manasseh ben Israel, but that Manasseh himself was not the author of this book was proved by Wolf. The English bishop Richard Kidder, in his "Demonstratio Messiae" (part iii., London, 1684, etc.), wrote a refutation of Jacob ben Amram's arguments.

**BIBLIOGRAPHY:** Jöcher, *Allgemeines Gelehrtenlexicon*, ii. 1806; Steinschneider, *Jewish Literature*, p. 213; Wolf, *Bibl. Hebr.* i. 686, iii. 442.

J.

M. Sc.

**JACOB BEN ASHER** (known also as **Ba'al ha-Turim**): German codifier and Biblical commentator; died at Toledo, Spain, before 1340. Very little is known of Jacob's life; and the few glimpses caught here and there are full of contradictions. According to Menahem b. Zerah ("Zedah la-Derek," Preface), Jacob was the third son of Asher, and older than Judah. Indeed, Jacob is usually mentioned before Judah. On the other hand, Jacob himself, in his introduction to the *Tur Oraḥ Ḥayyim*, which he wrote after his father's death, at a time when Judah was more than fifty years old (comp. Judah's testament, published by S. Schechter in "Bet Talmud," iv. 340 *et seq.*), says that he himself was then a young man. What is definitely known is that, contrary to the assertions of Gedaliah ibn Yahya ("Shalshelet ha-Kabbalah," ed. Zolkiev, p. 47b) and Heilprin ("Seder ha-Dorot," p. 169), Jacob emigrated with his father to Spain, where in 1317 he and his brother Judah were appointed by their father treasurers of the money which the family had to distribute as alms, his signature to his father's testament coming before Judah's (Schechter, *l.c.* p. 375). Besides his father, who was his principal teacher, Jacob quotes very often in the *Turim* his elder brother Jehiel; once his brother Judah (*Tur Oraḥ Ḥayyim*, § 417), and once his uncle R. Ḥayyim (*ib.* § 49).

Jacob was very poor all his lifetime and suffered great privations (*Tur Oraḥ Ḥayyim*, § 242; comp. his epitaph in Luzzatto, "Abne Zikkaron,"

**His Life.** No. 7). His business seems to have consisted in lending money (*Tur*, *l.c.* § 539).

It is also known, contrary to the statement of Zacuto ("Yuhasin," ed. London, p. 223), that Jacob did not succeed his father in the rabbinate of Toledo, his brother Judah filling that office (Schechter, *l.c.*, Luzzatto, *l.c.* No. 5). Jacob's testament (Schechter, *l.c.* 378 *et seq.*) betrays a lofty spirit. He wandered in different countries, where he observed the varying religious customs which he quotes in his *Turim*; but his epitaph (Luzzatto, *l.c.* No. 7) refutes the assertion of Azulai ("Shem ha-Gedolim," i.) that he died and was buried in Chios. His pupil David

**JACOB BEN BENJAMIN ZEEB SAK:** Lithuanian Talmudist; born in the first half of the seventeenth century at Wilna, Russia; died at Jerusalem. Driven from his native city by the Chmielnicki persecutions, he left Russia with his father-in-law, Ephraim ben Aaron. On the way they were separated by their pursuers, and after barely escaping