

earliest mention of such a device is in connection with Jehoiada the priest, who prepared a chest with a hole in the lid and placed it beside the altar opposite the general entrance at the south side of

the Temple; in this chest all contributions were deposited to form a fund for repairing the sacred edifice (II Kings xii. 10). According to the Mishnah, there were in the Second Temple thirteen boxes shaped like a horn ("shofar"), being broad at the bottom and narrow at the top, where the coins were dropped in. The money placed in them was used for different sacrifices in the Temple and for charitable purposes. In later times the charity box was called "kuppah shel zedakah," i.e., charity basket, or receptacle for the communal fund contributed to provide sustenance for the poor every Friday (Pe'ah viii. 7; B. B. 8b).

Wooden Zedakah Box in the Synagogue at Lutomiensk, Russia.
(From Bersohn, "Kilka Slaw.")

From time immemorial the synagogue and bet ha-midrash were provided with sets of charity boxes, each bearing an inscription designating the purpose for which the money was collected. Among these boxes were one for "bedek ha-bayit" (repairs of the synagogue), one for candles in the bet ha-midrash, a third for the Talmud Torah, a fourth for "malbish

times specified how the money should be distributed. The charity boxes were under the supervision of a board of trustees called "gabbai'im." A charity box is carried in front of a funeral by the shammash (beadle), who recites "Zedakah tazvil mi-mawet" (= "Righteousness [charity] delivereth from death"; Prov. x. 2). Charity boxes are also placed in private houses for the support of the yeshivot, hospitals, orphan asylums, etc., of the Holy Land, the funds being collected by the meshullahim of the various institutions. See CHARITY; HALUKKAH.

J.

J. D. E.

ZEDEK, JOSEPH KOHEN:- Austro-English rabbinical scholar and preacher; born in Lemberg 1827; died in London 1903. His family claimed to trace its ancestry back to the exilarchs through Solomon Luria and Moses Isserles. Zedek was instructed by Joseph Saul Nathansohn, chief rabbi of Lemberg, and attended also the yeshibah of Joseph Yekes, rabbi of Yavorov. While at Lemberg he produced a number of Hebrew poems of a patriotic character, and edited a volume of collectanea in honor of Sir Moses Montefiore, entitled "Neweh Tehillah" (Lemberg, 1869). He likewise edited at Lemberg the Hebrew periodicals "Meged Yerahim" (1855-57), "Ozar Hokmah" (1859-65), and "Ha-Yehudi ha-Nizhi" (1866). Zedek was a fluent preacher in Hebrew, and occupied temporary positions at Cracow and Altona, as well as at Frankfort-on-the-Main, where he issued the first numbers of another Hebrew periodical, "Or Torah" (1874). He went to London in 1875, and in that city he published the following works: "Mussar Haskel" (1878), a collection of his sermons; "Or Hadash" (1881); "Ha-Torah weha-Mizwah" (1884); and a collection of responsa entitled "Urim we-Tummin." He moreover edited Joseph Cohen's "Dibre ha-Yamim" (1859), Kalonymus' "Eben Boḥan" (1865), and a curious account of a blood accusation at Granada in 1845 under the title "Ohole Shem" (London, 1883). During his later years this scholar collected a mass of material for a biographical and literary history of English rabbis, and published a volume of "Biographical Sketches of Eminent Jewish Families" (*ib.* 1897).

BIBLIOGRAPHY: Zeitlin, *Bibl. Post-Mendels.* pp. 179-182; *The Jewish Year Book*, 5663, p. 308.

J.

ZEDEKIAH: 1. One of the four hundred prophets (I Kings xxii. 11, 24, 25) whom Ahab summoned to inquire of them before Jehoshaphat whether he should attack the Syrians in battle at Ramoth-gilead. Zedekiah appeared as a rival of Micaiah, whom Ahab always feared, and who on this occasion ironically foretold Israel's defeat. Zedekiah struck him on the cheek because he explained by a figure that the words of the four hundred prophets were inspired by a lying spirit. Micaiah's reply was that his rival should see a verification of the adverse prophecy with his own eyes.

2. One of the evil men of Israel in the Captivity, whose false utterances and immoral acts aroused even Nebuchadnezzar, King of Babylon, to such a pitch of wrath that he ordered them to be roasted in the fire (Jer. xxix. 21-23), probably in some such fiery furnace as that mentioned in Daniel.

3. The last king of Judah. He was the youngest



Zedakah Box.
(Designed by Leo Horowitz.)

'arummim' (= "to clothe the naked," i.e., to provide clothing for the poor), and a fifth for "gemilat ḥasdim" (loans without interest to the poor). One special box was marked "mattan ba-seter" (= "a gift in secret"; comp. Prov. xxi. 14), in which large sums were often placed by anonymous donors, who some-

son of Josiah and full brother of Jehoahaz (II Kings xxiii. 31, xxiv. 18), the first son of Josiah to reign, who was carried captive to Egypt by Pharaoh-Necho in 608 B.C. (*ib.* xxiii. 33). Zedekiah's real name was "Mattaniah" (*ib.* xxiv. 17), but Nebuchadnezzar, who enthroned him (in 597) in the place of the rebellious and captive Jehoiachin, his nephew, changed it to "Zedekiah" (= "righteousness of Jah"). The new king assumed the throne under the sovereignty of Nebuchadnezzar; and an abundance of material descriptive of the events of his reign is furnished in II Kings (xxiv. 17-xxv. 7), in II Chronicles (xxxvi. 10-21), and in more than a dozen chapters of Jeremiah. The eleven years of Zedekiah's reign were notable for a steady decline in Judah's power and for the desperate efforts of Jeremiah to avert the coming disaster. As a ruler he was pliant in the hands of his princes and of Jeremiah, yielding readily to the influence of any adviser, whether prince or prophet. He made a journey to Babylon in the fourth year of his reign to assure Nebuchadnezzar that he would stand by his oath (Jer. li. 59); but the undying ambitions of the Egyptian kings kept turning toward Asia, and Zedekiah, with his usual wavering policy, could no longer resist the persuasions of Hophra (Apries), King of Egypt (589-569 B.C.), and in 588 B.C. broke off his allegiance to Nebuchadnezzar. This brought the Babylonian army against Jerusalem; but it had no sooner settled down to a siege than Judah's Egyptian ally appeared from the southwest. The Babylonians hastily raised the siege and gave Hophra's army such a blow that it retired to the land of the Nile. The siege of Jerusalem was then resumed, and after an investment of one and one-half years the walls yielded. Zedekiah and his retinue escaped through some hidden gate and fled toward the Jordan; but the Babylonians overtook him on the plains of Jericho, and carried him captive to the King of Babylon, whose headquarters were at Riblah. Here Zedekiah's sons, heirs to the throne, were slain in his presence, his own eyes were put out, and he was bound with fetters and taken to Babylon as an ignominious rebel prisoner. As a result of his conspiracies Jerusalem was taken, plundered, and burned; its best population was deported to Babylon as captives: the Jewish kingdom perished; and Israel ceased to exist as an independent nation. Zedekiah passed the remainder of his days in a Babylonian dungeon.

E. G. H.

I. M. P.

ZEDEKIAH BEN ABRAHAM. See ANAW, ZEDEKIAH BEN ABRAHAM.

ZEDEKIAH BEN BENJAMIN: Italian Talmudist and liturgist; lived in Rome in the thirteenth century; died after 1280; elder cousin of Zedekiah b. Abraham ANAW, by whom he is often quoted in the "Shibbole ha-Lekeṭ." Zedekiah b. Benjamin was a pupil of Meir b. Moses at Rome; and he later went to Germany and studied under the tosafist Abigdor b. Elijah ha-Kohen, whom he often consulted afterward ("Shibbole ha-Lekeṭ," i. 266, ii. 40). Abraham of Pesaro speaks of Zedekiah as his companion (*ib.* ii. 6). As Abraham Abulafia mentions one Zedekiah among his disciples and fol-

lowers, certain scholars suppose that this was Zedekiah b. Benjamin. He was the author of several *seliḥot* found in MS. No. 42 of the Foa collection.

BIBLIOGRAPHY: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 249, 267, 273, 376, 378; Zunz, *Literaturgesch.* p. 357. J.

M. SEL.

ZEDERBAUM, ALEXANDER OSSYPOVITCH: Russian Hebrew journalist; born in Samostye, Lublin, 1816; died in St. Petersburg 1893; founder and editor of "Ha-Meliz," and other periodicals published in the Russian and Yiddish languages. A son of poor parents, he was in his early youth apprenticed to a tailor, but through energy and assiduity he succeeded in acquiring a knowledge of Hebrew literature, and of the Russian, Polish, and German languages. He married in Lublin, and in 1840 left his native town for Odessa, then the "Mecca" of the HASKALAH movement. He obtained there a commercial position, made the acquaintance of the Maskilim of the city, and in his leisure hours continued to work for his self-education. Later he opened a clothing-store, and was himself cutter in his tailoring-shop.

In 1860 Zederbaum succeeded in obtaining the government's permission to publish "Ha-Meliz," the first Hebrew periodical issued in Russia; and three years later he began publishing the pioneer Yiddish journal "Kol Mebasser." After an existence of eight years the latter paper was suppressed by the government, whereupon Zederbaum went to St. Petersburg, obtaining permission to transfer the headquarters of "Ha-Meliz" to that city. He was also granted permission to do his own printing, and to publish, besides "Ha-Meliz," a Russian weekly ("Vestnik Ruskich Yedred"), which, however, enjoyed only a short existence, as did also the "Razsvyet," which he started a few years later. In 1881 he founded the "Volksblatt," a daily Yiddish journal which existed for eight years, although Zederbaum was its editor for only a few years.

Zederbaum was the author of "Keter Kehunnah" and "Ben ha-Mezarim," but neither of these works met with any success. His chief significance lies in the fact that he was a champion of the Haskalah. His Yiddish periodical "Kol Mebasser" offered an opportunity for many of the best jargon-writers to develop their talents; and among these may be mentioned Linetzky, Abramowitch, Spector, and Sholem Aleichem.

Zederbaum exercised considerable influence in government circles, and it was due to his intercession that an impartial judgment was obtained for many Jewish families accused of ritual murder in Kutais; he disclosed also the ignorance of the Russian anti-Semite Lutostansky, whose pamphlets threatened to become dangerous for the Russian Jews. The Palestine Association of Odessa, which aids the Jewish colonists in Syria and Palestine, owes its existence to Zederbaum's activity.

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ZEDNER, JOSEPH: German bibliographer and librarian; born at Gross-Glogau Feb. 10, 1804; died at Berlin Oct. 10, 1871. After completing his