

families in order to promote the growth of the Neustadt, which had been enlarged and built up. Of the

In the Seventeenth Century. Jews of Hanover at this period who frequented the Leipsic fairs (1683-99) may be mentioned Liepmann Cohen (Leffmann BEHRENDs), who stood in high favor at the Guelfic court.

He succeeded in obtaining permission (renewed Oct. 9, 1697, by Georg Ludwig) to appoint a district rabbi, to whom also the Jews of Lüneburg, Hoya, and Diepholz had to subordinate themselves. In 1673 he caused to be issued a rigorous edict for the protection of the bodies reposing in the Jewish cemetery in Hanover. In 1688 a small synagogue was established in the house of Levin Goldschmidt (Löb Hannover), and in 1703-04 a new synagogue building was erected by Liepmann Cohen and his son, Naphtali Hirz, on the site of the old one, torn down in 1613. The new synagogue belonged to the bankrupt estate of the Behrends Brothers, and was sold in 1743 to the highest bidder. Court agent Michael David and the philanthropist Solomon Gottschalk were the purchasers; and they presented it to the Jewish community.

During the Seven Years' war the Jews of Hanover had in 1757 to provide 2,000 sheets and 1,000 shirts for the soldiers, besides paying in common with the other Jews of the country the war-tax of one thaler per head and 10 per cent on personal property, no distinction being made regarding sex. On the twenty-seventh of Tebet, 5522 (Jan. 1, 1762), the **חברה חסידים** benevolent society was founded in Hanover. It is still in existence. On Jan. 1, 1802, on the declaration of peace between England and France, a thanksgiving service was held in the synagogue by the Jewish community.

Under Franco-Westphalian rule (1806-13) matters pertaining to the Jewish cult were regulated by the consistory, and the celebration of divine service was allowed, through the intercession of Count von Hardenberg, to continue in the established form.

In 1821 the community welcomed George IV. of Great Britain and Hanover with a Hebrew poem with German translation. In 1831 the elders and deacons of the congregation sent to the government a petition asking for full rights of citizenship for all the Israelites of the kingdom of Hanover, which was supported by Councilor Schlegel in the lower house. The laws of 1842 and 1844, which regulated the synagogue, school, and charities of the community, are still in force. During the years 1864-70 a new synagogue was built from designs by the architect Oppler.

The congregation at present numbers more than 4,000. Since 1848 it has supported a seminary for Jewish teachers, the present director being Dr. Knoller. The following district rabbis have officiated in Hanover:

Joseph b. Meshullam Cohen (d. 1703).

Joseph Meyer b. Abraham Moses (d. 1735).

Isaac Selig Kara (d. 1755).

Abraham Meir Cohen (d. 1758).

Rabbis. Aryeh Löb (Leibusch) b. Jacob Joshua Falk (also known as "Levin Joshua"; d. March 6, 1789).

Issachar Bär (Berisch), son of the foregoing Aryeh Löb (d. Nov., 1803).

Marcus (Mordecai) Adler.

Nathan Marcus ADLER, son of Marcus Adler (died in England in 1890).

Samuel E. Meyer* (d. July 6, 1882).

The present rabbi (1903) is S. Gronemann.

Of other distinguished men of learning who have lived in Hanover may be mentioned: Joseph OPPENHEIM (formerly rabbi in Hollerschau, and a son of R. David Oppenheim of Prague); Solomon Hanau (d. Sept. 15, 1746); Raphael Levy (d. May 17, 1779); Abraham Oppenheim (d. Nov., 1786); Abraham b. Hayyim Lisker (d. 1784); M. Wiener, school-director (d. March 31, 1880); and Prof. S. Frensdorff (d. March 24, 1880).

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A. LEW.

HANUKKAH: The Feast of Dedication, also called "Feast of the Maccabees," celebrated during eight days from the twenty-fifth day of Kislev (December), chiefly as a festival of lights. It was instituted by Judas Maccabeus, his brothers, and the elders of the congregation of Israel, in the year 165 B.C., to be celebrated annually with mirth and joy as a memorial of the dedication of the altar (I Macc. iv. 59) or of the purification of the sanctuary (II Macc. i. 18). Three years earlier, on the same day, Antiochus Epiphanes had caused a pagan altar to be set up at the altar of burnt offerings in the Temple at Jerusalem, and sacrifices to be offered to his idol (I Macc. i. 41-64; II Macc. vi. 2). The idol called "Zeus Olympius" was probably also called "Ba'al Shamayim," of which **שָׁמַיִם שֶׁבָּא** seems to be a cacophemy (Dan. xi. 31, xii. 11; I Macc. i. 54; see Hoffmann, "Ueber Einige Phönizische Inschriften," 1889, p. 29).

After having recovered the Holy City and the Temple, Judas ordered the latter to be cleansed, a new altar to be built in place of the one polluted, and new holy vessels to be made. When the fire had been kindled anew upon the altar and the lamps of the candlestick lit, the dedication of the altar was celebrated for eight days amid sacrifices and songs (I Macc. iv. 36), similarly to the Feast of Tabernacles (II Macc. x. 6; comp. *ib.* i. 9), which also lasts for eight days, and at which during the Second Temple (Suk.

v. 2-4) the lighting of lamps and torches formed a prominent part. Lights were also kindled in the household, and the popular name of the festival was, therefore, according to Josephus ("Ant." xii. 7, § 7), *Phōra* = "Festival of Lights."

In the Talmud it is principally known as the "Feast of Illumination," and it was usual either to display eight lamps on the first

Supposed night of the festival, and to reduce

Origin. the number on each successive night,

or to begin with one lamp the first

night, increasing the number till the eighth night. The Shammaites, usually representatives

of the older traditions, favored the former custom; the Hillelites advocated the latter (Shab. 21b). Josephus thinks that the lights were symbolical of the liberty obtained by the Jews on the day of which Hanukkah is the celebration. The Talmudic sources (Meg. *codem*; Meg. Ta'an. 23; comp. the different versions Pes. R. 2) ascribe the origin of the eight days' festival, with its custom of illuminating the houses, to the miracle said to have occurred at the dedication of the purified Temple. This was that the one small cruse of consecrated oil found unpolluted by the Hasmonean priests when they entered the Temple, it having been sealed and hidden away, lasted for eight days until new oil could be prepared for the lamps of the holy candlestick. A legend similar in character, and obviously older in date, is that alluded to in II Macc. i. 18 *et seq.*, according to which the relighting of the altar-fire by Nehemiah was due to a miracle which occurred on the twenty-fifth of Kislew, and which appears to be given as the reason for the selection of the same date for the rededication of the altar by Judas Maccabeus (comp. Hag. iii. 10, 18, 20; Num. R. xiii. 4).

The actual reason for the selection of the twenty-fifth of Kislew by Judas Maccabeus for the dedication of the altar is stated to have been, as mentioned above, that on the very same day three years earlier Antiochus Epiphanes had a pagan altar set up at

the altar of burnt offerings in the Temple of Jerusalem and sacrifices offered to his idol (I Macc. i. 41-64; comp. II Macc. vi. 2, where the heathen god is called "Zeus Olympius"). The twenty-fifth of Kislew was accordingly a day sacred also to the heathen before it became a Jewish festival. According to Ewald ("Gesch. des Volkes Israel," 3d ed., iv. 407) and Wellhausen ("Israelitische und Jüdische Gesch." p. 210; comp. Paulus Cassel, "Weihnachten," pp. 57, 97, and p. lii., notes), it had been celebrated as the winter solstice feast by the Jewish people before it became a historical festival associated with the great Maccabean victory. Regarding the historical data connected with the Hanukkah feast see MACCABEES; MACCABEES, BOOKS OF.

In Pharisaic circles the political achievements of the Hasmoneans were pushed into the background, and the very name of Judas Maccabeus fell into oblivion. For some time Ps. xxx.—which, according to verse 1 (A. V. heading), was sung by the Levites in the Temple "at the dedication of the House" (of God), that is, Hanukkah—was also recited in the synagogue (Masseket Soferim xviii. 2; comp. Pesik R. 2). Later on only the HALLEL was recited, as on any other festival of thanksgiving; and in the "hoda'ah" (thanksgiving) benediction "Shemoneh 'Esreh" the liturgical formula "Al ha-Nissim" was inserted, referring briefly to the victory achieved over

the Syrians by the Hasmonean Mattathias and his sons. The erroneous designation of Mattathias as son of Johanan the high priest seems to rest upon the late Hebrew apocryphal "Megillat Antyokus" or "Megillat Hanukkah," which has other names and dates strangely mixed. The liturgical part inserted reads as follows:

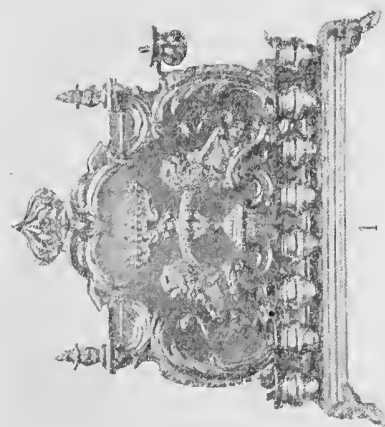
"[We thank Thee] also for the miraculous deeds and for the redemption and for the mighty deeds and the saving acts wrought by Thee, as well as for the wars which Thou didst wage for our fathers in days of yore at this season. "In the days of the Hasmonean Mattathias, son of Johanan the high priest, and his sons, when the iniquitous kingdom of Greece [Syria] rose up against Thy people Israel, to make them



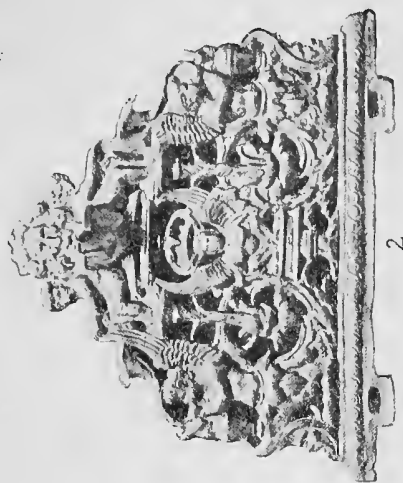
Hanukkah Lamp Found in Jerusalem Excavations.
(In the possession of J. D. Eisenstein.)

"[We thank Thee] also for the miraculous deeds and for the redemption and for the mighty deeds and the saving acts wrought by Thee, as well as for the wars which Thou didst wage for our fathers in days of yore at this season.

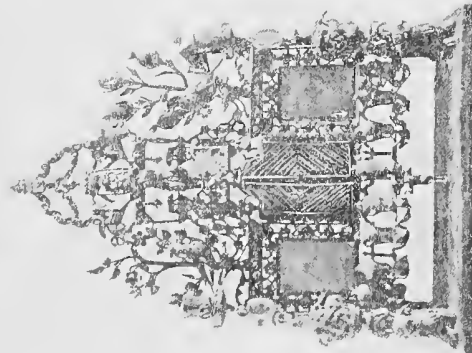
"In the days of the Hasmonean Mattathias, son of Johanan the high priest, and his sons, when the iniquitous kingdom of Greece [Syria] rose up against Thy people Israel, to make them



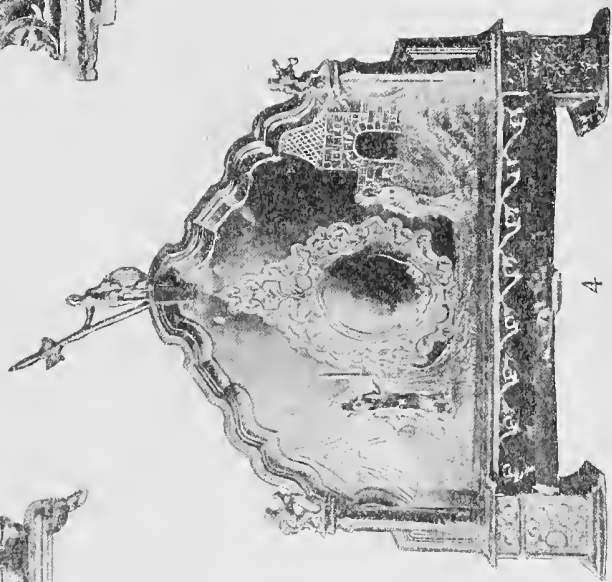
1



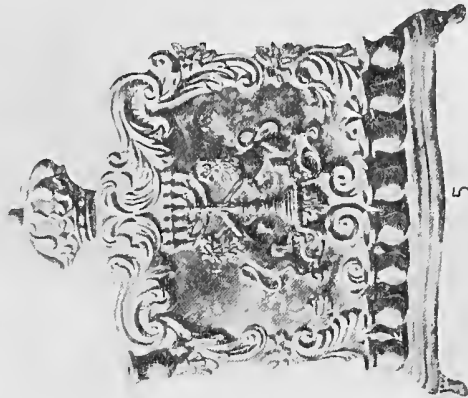
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5

HANUKKAH LAMPS.

1. Silver, modern (from the collection of the late Rabbi Benjamin Szold, Baltimore). 2. Bronze, Italian, 15th cent. (in the Victoria and Albert Museum, London). 3. Silver, English (?), 16th cent. (in the possession of E. A. Franklin, London). 4. Silver, Nuremberg, 17th cent. (in the possession of N. S. Joseph, London). 5. Silver, modern (in the possession of Maurice Hermann, New York).

forget Thy Law and to turn them away from the ordinances of Thy Will, then didst Thou in Thine abundant mercy rise up for them in the time of their trouble, plead their cause, execute their judgment, avenge their wrong, and deliver the strong into the hands of the weak, many into the hands of few, the impure into the hands of the pure, the wicked into the hands of the righteous, and insolent ones into the hands of such as are occupied with Thy Law. Both unto Thyself Thou didst make a great and holy name in Thy world, and unto Thy people didst Thou achieve a great deliverance and redemption as at this day. Whereupon Thy children entered the sanctuary of Thy house, cleansed Thy temple, purified Thy sanctuary, kindled lights in Thy holy courts, and appointed these eight days of Hanukkah in order to give thanks and praises unto Thy holy name."

The Pentateuch readings for the eight Hanukkah days are taken successively from Num. vii., the chapter relating to the gifts of the twelve princes of Israel on the occasion of the dedication of the altar of the tabernacle in the wilderness. On the eighth day the verses Num. vii. 54-viii. 4 are read, the last four verses referring to the kindling of the lights of the holy candlestick (Meg. iii. 6; Bab. 31a). The twenty-fifth of Kislev was taken by tradition to have been also the date of the dedication of the altar in the time of Moses (Pesik. R. 6; Ex. R. lii.; Num. R. xiii. 4).

Chief importance is attached by rabbinical law to the kindling of the Hanukkah lamp, the sole object of which, however, was originally not the lighting of the house within, but the illumination of the house without, so that passers-by should see it. Accordingly lamps were set up near the door leading to the street; and when a house had doors on several sides, lamps were placed in front of each door. As many lights were kindled as there were persons in the house. Only when there was danger of persecution, as was the case in Persia under the rule of the fire-worshippers, were the lamps placed indoors. As the lights were intended only for illumination in honor of the feast, reading by them was prohibited (Shab. 21b-23a).

He who lights the Hanukkah lamp and those who see it kindled recite the benedictions, "Blessed be the Lord our God, King of the Universe, who hast sanctified us by Thy commandments and enjoined us to kindle the Hanukkah lamp," and "Blessed . . . who has done wondrous things to our fathers in days of yore at this season." See also SHE-HE'HE'YANU (Shab. 23a; comp. Yer. Suk. iii. 53d, and "Tanya," xxxv.).

Women are also enjoined to kindle the Hanukkah lamp (Shab. 23a). In fact, Jewish legend loved to connect the heroic deed of Judith with the Maccabean story (see JUDITH).

The kindling of the Hanukkah lights is solemnized also by songs extolling God as Israel's Deliverer (see MA'oz ZUR). In view of the fact that work ought not to be done by the Hanukkah light—especially by women ("Tanya," *l.c.*; Tur Orah Hayyim, 670)—games, riddles, and other pastimes were indulged in on Hanukkah evenings (Bodenschatz, "Kirchliche Verfassung der Juden," ii. 3, 4, 6; Berliner, "Aus dem Inneren Leben der Deutschen Juden im Mittelalter," 1900, p. 32; Brüll's "Jahrb." ix. 18; Abrahams, "Jewish Life in the Middle Ages," pp. 385, 396; Tendlan, "Sprüchwörter und Redensarten," 1866, p. 52).

Hanukkah is mentioned in John x. 22 as "the feast of the dedication."

BIBLIOGRAPHY: Schürer, *Gesch.* 3d ed., 1.209, where the whole literature is given; Hamburger, *R. B. T.* ii., s.v. *Weihfest*; Cheyne and Black, *Encyc. Bibl.* s.v. *Dedication, Feast of*.

K.

HANUKKAH TRENDL. See GAMES.

HANUN (חֲנָנִי): 1. Son of Nahash, King of Ammon. Having dishonored David's messengers, Hanun involved the Ammonites in a war with David which proved disastrous to them (II Sam. x. 1-14). 2. One who, with the people of Zanoah, repaired the valley gate in the wall of Jerusalem (Neh. iii. 13). 3. The sixth son of Zalaph, who also assisted in the repairing of the wall (*ib.* iii. 30).

E. G. H.

M. SEL.

HAPAX LEGOMENA.—Biblical Data:

Words or forms of words that occur once only. There are about 1,500 of these in the Old Testament; but only 400 are, strictly, "hapax legomena"; *i.e.*, are either absolutely new coinages of roots, or can not be derived in their formation or in their specific meaning from other occurring stems. The remaining 1,100, while appearing once only as a form, can easily be connected with other existing words; as, for instance, אֶמְנָן (Job xvii. 9) and אֶמְנָה (Zech. xii. 5); הַרְיוּסָה (Amos ix. 11) and הַרְיוּסָה (Isa. xlix. 19); הַשְׁמָעוּת (Ezek. xxiv. 26); מַעְבֵּר (Job xxxiv. 25); and מַעְמֵר (Ps. lxi. 3); these one would obviously refer to the verbs אָמַן, הָרַס, שָׁמַע, etc., which are of frequent occurrence in the Bible.

Some of the hapax legomena are ordinary words, and their non-recurrence is merely an accident, there having been no need of using them again. In some portions they are due to the subject-matter being somewhat removed from the usual trend of thought in the Old Testament; as, for example, in the Book of Job, where the wealth of ideas is paralleled by a corresponding richness of language. Besides, in portions of the Bible composed in the north of Palestine many words may have been used which were not in vogue in the south. In passages dealing with technical or individual things, as, for instance, Lev. xi. and Deut. xiv. (lists of animals), or Ezek. xxvii. (enumeration of articles of merchandise), a comparatively large number of hapax legomena may be expected. Some are introduced for the sake of assonance (comp. I. M. Casanowicz, "Paronomasia in the Old Testament," p. 42), and a few are loan-words.

The following is an alphabetical list of the absolute or strict hapax legomena of each book. The verbal forms are quoted in the third person singular perfect of the conjugation or voice in which they occur:

GENESIS.

xii. 43 (an exclamation), אָרָר	xv. 2, possession, מִשָּׁק
xiii. 11, pistachio-nuts, בָּנִים	xviii. 12, ladder, סִלָּם
vi. 14, gopher-wood, גֹּפֶר	xii. 23, blasted, נֹסֶם
xxi. 16, shoot, שֶׁחָ	xi. 11, press out, שֶׁחָ
xxxvi. 24, hot springs, יָכִים	xiv. 21, gaze, contemplation, הִשְׁתָּהָה
xxv. 30, feed, הִלְקִישׁ	xlix. 17, species of serpent, שִׁפְטָן
xlvii. 13, faint, לָהָה	
xxx. 37, almond, לוֹן	
xliv. 3, sword, כֶּרֶחַ	

EXODUS.

ix. 31, in bloom, נִכְלָה	xvi. 33, pot, צִנְזָנָה
xxx. 34, galbanum, חֲלֹבָנָה	xvi. 31, wafer, שִׁפְתִּיחִי
xxi. 10, conjugal duty, קֵנָה	xx. 34, onycha, שֹׁהַלִּי