

massacred by the rebels (Josephus, "B. J." ii. 17, §§ 2-10). Meg. Ta'an. 11 refers to this event.

The Romans retired from Judah and Jerusalem on the 17th of Elul. It seems that Eleazar had coins struck in his name, with the inscription: "The First Year of the Liberation of Jerusalem." On the organization of the rebellion Eleazar, with Jesus b. Sapphias, was appointed general of Idumea ("B. J." ii. 20, § 4, reading 'Aravion instead of *vīd Neve*). Grätz's opinion that Eleazar is identical with Eleazar b. Ananiah b. Hezekiah Garon is inadmissible. In Yossippon, ch. 95-97, Eleazar b. Ananiah is confounded with Eleazar ben Jair (see ALBINUS; ANANIAS).

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 453, 471; Schürer, *Gesch.* 3d ed., i. 602; Schlatter, *Zur Topographie und Gesch. Palästinas*, p. 368; Madden, *History of Jewish Coinage*, pp. 161-166; Levy, *Gesch. der Jüdischen Münzen*, p. 88; *Agadat Shir ha-Shirim*, ed. Schechter, pp. 47, 96.

5. Priest and treasurer of the Temple of Jerusalem. Eleazar, anxious to save the costly curtains of the Temple from the greed of Crassus, who had seized the treasure of the Temple amounting to 2,000 talents, gave him a golden beam weighing 300 mine, the existence of which was unknown to the other priests on account of its wooden casing. He made Crassus swear to spare the rest of the Temple. Crassus, notwithstanding his oath, took all the gold of the Temple (Josephus, "Ant." xiv. 7, § 1).

6. Leader of the Zealots in the war against Vespasian and Titus; son of Simon (Josephus, "B. J." ii. 20, § 3; iv. 4, § 7; for *vīd Gioros* read *Σίμωνος*). He belonged to a noble priestly family. After the defeat of Cestius, Eleazar seized the abandoned impedimenta of the Romans and the treasure of the Tem-

BIBLIOGRAPHY: Grätz, *Gesch.* 4th ed., iii. 509, 526; Schürer, *Gesch.* 3d ed., i. 623, 625; Schlatter, *Zur Topographie und Gesch. Palästinas*, p. 368; Renan, *Œuvres d'Auteurs Grecs et Romains*, p. 330; *Prosopographia Imperii Romani*, s.v. Eleazar.

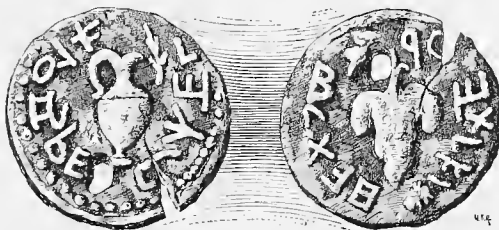
7. Martyr in the days of Antiochus Epiphanes. In the religious persecution under Antiochus, Eleazar, a scholar of rank, "and of a noble countenance," at that time "well stricken in years," was compelled to eat pork, his mouth being opened by force. When offered the alternatives of death or renunciation of his faith, he chose the former, in order to set a "noble example to the young." The king's followers desired to protect him, and implored him at least to pretend to obey the commands of the king. Eleazar refused, and died the death of a martyr (II Macc. vi. 18-31). In Antioch (IV Macc. v., vi.), Eleazar's edifying martyrdom, with that of the seven Maccabean brothers, was honored by the Roman Church (Origen, "Exhortatio ad Martyrium," ch. 22-27; "Comm. in Ep. ad Rom." iv. ch. 10; Chrysostom). Cardinal Rampolla's investigations have proved the historical character of the account despite the fact that while the seven martyrs are mentioned in rabbinical legend, Eleazar seems to be unknown to the Rabbis ("Martyre et Sepulture des Maccabées," Bruges, 1900). Grätz had already declared it to be substantially true ("Geschichte," 2d ed., ii. 317). Herzfeld's supposition ("Geschichte des Volkes Israel," ii. 75) that Eleazar is identical with Eleazar ben Harsom is untenable.

a.

S. Kr.

ELEAZAR I. (LAZAR) (Eleazar b. Sham-mua'): Mishnaic teacher of the fourth generation, frequently cited in rabbinic writings without his patronymic (Ab. iv. 12; Git. iii. 8, incorrectly "Eliczer"; compare Gem. Git. 31b; Yer. Git. iii. 45a, Mishnah and Gem.). He was of priestly descent (Meg. 27b; Sotah 39a) and rich (Ecc. R. xi. 1), and acquired great fame as a teacher of traditional law. He was a disciple of Akiba (Zeb. 93a, 110b), but owing to the Hadrianic proscriptions of Jewish observances, was not ordained by him. After Akiba's death, however, R. Judah b. Baba ordained Eleazar, together with Meir, Jose b. Halaftha, Judah b. Ilai, and Simon b. Yohai, at a secluded spot between Usha and Shefar'am. The ordainer was detected in the act and brutally slain; but the ordained escaped, and eventually became the custodians and disseminators of Jewish tradition (Sanh. 13b; 'Ab. Zarah 8b).

Mention is made of a controversy between Eleazar and R. Meir at Ardiska (Tosef., Naz. vi. 1; see Neubauer, "G. T." p. 106). He also maintained halakic discussions with R. Judah b. Ilai and R. Jose (Tosef., Zeb. v. 4, x. 10), and quite frequently with R. Simon b. Yohai (Shek. iii. 1; Yoma v. 7); but he never appeared with them at the sessions of the Sanhedrin at Usha. Hence it may be assumed that he did not return to the scene of his ordination. Wherever he settled, he presided over a college to which large numbers of students were attracted ('Er. 53a; Yer. Yeb. viii. 9d; compare Mek., Beshallah, Amalek, i.), among whom are named Joseph or Issi ha-Babli (Tosef., Zeb. ii. 17; Men. 18a), and the compiler of the Mishnah, R. Judah I. ('Er. 53a); and thus,



BRASS COIN OF ELEAZAR BEN SIMON.

Obverse: אֵלְעָזָר בֶּן שִׁמּוֹן — "Eleazar the Priest." A vase; in field to right a palm-branch. *Reverse:* שִׁמּוֹן בֶּן אֵלְעָזָר — "The First Year of the Redemption of Israel," round a cluster of grapes.

(After Madden, "History of Jewish Coinage.")

ple, and employed the Zealots as armor-bearers ("B. J." ii. 20, § 3). He found an ally in the priest Zacharias, son of Amphikalles, with whose help he supplanted the peaceable high priest Ananias and his party, and admitted the Idumeans into Jerusalem (ib. iv. 4, § 1). When the patriot Johannes turned from Giscala to Jerusalem after the subjugation of Galilee, Eleazar would not submit to him, but retired to the court of the Temple with his friends Judah b. Helika and Simon b. Ezron. During the Passover Eleazar's men opened the gates of the court of the Temple, whereupon the followers of Johannes stole in among the pilgrims, overpowered Eleazar's people, and drove them from the court (70 c.e.: ib. v. 3, § 1; Tacitus, v. 12).

while his name does not appear in rabbinic lore as often as the names of his colleagues at the ordination, Eleazar had an ineradicable influence on the development of the Talmud. Abba Arika styles him "the most excellent among the sages" (מוֹכֵינָא רַחֲמִינִי, Ket. 40a; Git. 26b), and R. Johanan expresses unbounded admiration for his large-heartedness ('Er. 53a).

Eleazar's motto was, "Let the honor of thy pupil be as dear to thee as that of thy colleague; that of thy colleague, as the reverence of thy master; and the reverence of thy master, as that of the Most High" (Ab. iv. 12; Ab. R. N. xxvii. 4). His disciples once requested him to tell them

His whereby he merited unusual longevity, when he replied, "I have never converted the Synagogue into a passageway [for the sake of convenience]; have never trodden over the heads of the holy people [*i.e.*, come late to college and stepped between the rows of attentive students; compare ABDAN]; and have never pronounced the priestly blessing before offering the benediction preceding it" (Meg. 27b; Soṭah 39a). When asked what merits will save man from the tribulations which are to precede the Messianic epoch, he replied, "Let him engage in the study of the Law and in deeds of benevolence" (Sanh. 98b). According to Eleazar, children as well as pious adults share in the glory of God (Midr. Teh. xxii. 31). He also taught that the world rests on a single pillar, the name of which is "Righteousness"; as the Bible says (Prov. x. 25, Hebr.), "The righteous is the foundation of the world" (Hag. 12b).

The following anecdote concerning Eleazar is twice told in the Midrashim (Lev. R. xxiii. 4; Cant. R. ii. 2): R. Eleazar visited a certain place where he was invited to lead the people in prayer, but he avowed inability to do so. "What!" cried the astonished people; "is this the celebrated R. Eleazar? Surely he deserves not to be called 'Rabbi'!" Eleazar's face colored with shame, and he repaired to his teacher Akiba. "Why art thou so crestfallen?" inquired Akiba; whereupon Eleazar related his unpleasant experience. "Does my master wish to learn?" asked Akiba; and, on receiving Eleazar's affirmative answer, Akiba instructed him. Later, Eleazar again visited the scene of his mortification, and the people again requested him to lead them in prayer. This time he readily complied with their request, whereupon the people remarked, "R. Eleazar has become unmuzzled" (חָסֵם, from חָסֵם = "to muzzle"), and they called him "Eleazar Ḥasma" (compare Geiger, "Schriften," iv. 343). The hero of this anecdote is doubtless the subject of the present article, and not, as is generally assumed, Eleazar Ḥisma. The latter was never Akiba's pupil. Indeed, he was Akiba's senior, and in the account of a halakic discussion between him and Eleazar b. Azariah and Akiba, his name precedes that of Akiba (Neg. vii. 2; Sifre, Deut. 16). Eleazar I. was an acknowledged disciple of Akiba, and the Midrashim explicitly state that he "went to Akiba, his teacher."

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 275 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 196 *et seq.*; Frankel, *Darke ha-Mishnah*, pp. 173 *et seq.*; Heilprin, *Seder ha-Dorot*, ii., s.v.; Weiss, *Dor*, ii. 164 *et seq.*; Zacuto, *Yuhasin*, ed. Filipowski, pp. 45, 58.

S. S.

S. M.

ELEAZAR II. (LAZAR): Palestinian amora of the third century (second and third generations). In the Midrashim he is frequently cited with his patronymic, **Eleazar b. Pedat**, but in the Talmudim only occasionally so. He was a Babylonian by birth (Yer. Ber. ii. 4b; Yer. Shek. ii. 47a) and of priestly descent (Yer. Ber. v. 9d; M. K. 28a). In his native country he was a disciple of Samuel ('Er. 66a; B. B. 82b), and more especially of Rab (B. B. 135b; Hul. 111b), whom he in after years generally cited by the appellation "our teacher" (Git. 9b; B. B. 152a), and whose college he revered above all others, recognizing in it the "lesser sanctuary" of the Diaspora, spoken of by Ezekiel (xi. 16) as promised to the exiles in Babylonia (Meg. 29a; Yalk., Ezek. 352). When and why he left his native country is not stated; but from the data extant it appears that his ardent love for "the land of Israel" (Ket. 111a), and the superior opportunities which Palestine afforded for religious practises (Yer. R. H. ii. 58b; Ket. 112a), impelled him to emigrate thither—and at a comparatively early age, since some of Rabbi's contemporaries were still alive and active (B. B. 87a; Hul. 110a). Indeed, it seems that for a time Eleazar even attended the lectures of R. Hiyyah (Yer. Ket. ix. 33b; Yer. B. M. x. 12c) and of R. Hoshaiah (Yer. Yeb. iv. 5d). This was for him a period of hard study, which gave rise to the homiletic remark that the Biblical saying (Prov. v. 19), "Be thou ravished always with her love," was well illustrated by Eleazar b. Pedat at Sepphoris, who was so absorbed in his studies as to be unconscious of all worldly needs ('Er. 54b).

Later, Eleazar became attached to the college founded by R. Johanan at Tiberias (Yer. Ber. ii. 4b; Tem. 25b; Ker. 27a), where his scholarship procured

him great honors. In the city he was associated with Simon b. Eliakim in **At Tiberias.** the office of judge (B. K. 117b), and at the college he occupied the position of

colleague-disciple (חֲבֵר וְתַלְמִיד) of Johanan (Yer. Sanh. i. 18b), who himself repeatedly admitted that Eleazar had enlightened him (Yer. Meg. i. 72c; Yer. Sanh. iii. 21b), once declaring that "the son of Pedat sits and interprets the Law as did Moses at the direct inspiration from the Almighty" (Yeb. 72b). After the death of Simeon b. Lakish, Eleazar was chosen to fill the position of assistant to Johanan (B. M. 84a). When Johanan became disabled through grief at Simeon's death, Eleazar presided over the college (Yer. Meg. i. 72b), and after the death of Johanan succeeded him in the office of head master.

The fame of Eleazar as an expert expounder of the Law having reached Babylonia, his most prominent contemporaries there addressed to him intricate halakic questions, to which he returned satisfactory answers (Bezah 16b; Yer. Kid. i. 60c; B. B. 135b; Hul. 86b). This happened so often that he became known in his native country as the "master [*i.e.*, legal authority] of the land of Israel" (Yoma 9b; Git. 19b; Niddah 20b); and anonymous decisions introduced in the Babylonian schools with the statement שְׁלָחוּ מִתָּהּ ("They sent word from there"; Bezah 4b; Git. 73a) were understood, as a matter of course, to emanate from Eleazar b. Pedat (Sanh. 17b).

Eleazar was averse to the study of esoterics (Hag.