

Eleazar, besides being a great Talmudist, was a profound cabalist and an able darshan.

His published works are: "Arba' Ture Eben" (Four Rows of Stone), containing responsa and novelle on Mai-monides' "Yad" and on the Talmud (Lemberg, 1789); "Ma'asch Rok'eah" (Work of the Ointment-Maker), a cabalistic commentary on the Mishnah (Amsterdam, 1740); "Ma'asch Rok'eah," on the Pentateuch (Lemberg, 1789).



Medal Struck by the Amsterdam Community in Honor of Rabbi Eleazar ben Samuel.

(In the collection of Albert Wolf, Dresden.)

BIBLIOGRAPHY: Friedberg, *Gesch. der Familie Schor*, p. 16; idem, *Lubet Zikharon*, p. 52; Michael, *Or ha-Hayyim*, p. 239; I. T. Eisenstadt, *De'ot Kadoshim*, p. 181.  
L. G.

B. Fr.

# ELEAZAR BEN SAMUEL OF METZ

(also known as **RAM**): French tosafist; died 1198. He was a pupil of R. Tam, and is often quoted in tosafot—sometimes as "RAM," sometimes as "R. Eleazar." He wrote commentaries on Nedarim, Berakot, and Hullin, the last two of which Azulai saw in manuscript. His commentary is probably referred to in the Tosafot to Nedarim, where "Eleazar" is frequently quoted. The ascription to him of the authorship of the "Shittah Mekubbezet" (Berlin, 1859), a collection of tosafot on Nedarim, is erroneous, as its author mentions Judah ben Yakir as his brother, and speaks of the death of Simon of Sens, a junior and survivor of Eleazar. Besides the above non-extant works, Eleazar wrote the "Sefer Zera'im," on the teachings of the Pentateuch, divided into twelve parts in imitation of Gaon Judah's "Halakot Gedolot." It is preserved in manuscript in Paris, but an extract by Benjamin ben Abraham was printed at Venice (1566), and has been several times reprinted.

BIBLIOGRAPHY: Azulai, *She'ar ha-Gedolim*, i. 24; Michael, *Or ha-Hayyim*, p. 217; Gross, in *Monatsschrift*, xxxiv. 506; idem, *Galila Judaica*, p. 347; Zomber, in *Monatsschrift*, 1861, p. 421; Zunz, *Z. G.*, pp. 34, 162; Steinschneider, *Cat. Bodl.*, col. 962.  
L. G.

A. Pe.

**ELEAZAR B. SHAMMUA'**. See **ELEAZAR I (LAZAR)**.

**ELEAZAR SHEMEN**. See Löw, **ELEAZAR**.

**ELEAZAR BEN SIMON**: Tanna of the second century. He was the son of Simon b. Yohai, and since he participated in many of his father's adventures, history and legend have woven an almost interminable tissue of fact and fiction concerning him (see B. M. 83b *et seq.*; Pesik. x. 88b *et seq.*). His youth he spent with his father in a cave, hiding from the Roman persecutors of the Jews, who sought his father's life; and there he devoted himself to the study of the Torah (Shab. 33b; Gen. R.

lxxix. 6, and parallel passages; compare Yer. Sheb. ix. 38d). After the death of Hadrian, when events took a somewhat more favorable turn for the Jews, father and son left the cave and returned to the

busy world. Eleazar, grown too zealous during his protracted hermitage, often cursed those who devoted their time to things secular, and his father found it necessary to interfere, appeasing them and mollifying him (Shab. l.c.).

After Simon's death Eleazar entered the academy of the Patriarch Simon b.

Gamaliel II., and became the colleague of the patriarch's son, Judah I., the compiler of the Mishnah; but no great friendship seems to have subsisted between these two scholars.

Unlike his father, who hated the Romans and their rule, Eleazar accepted office under their government. In consequence thereof he grew very unpopular, and one of the rabbis remonstrated with him, saying, "Vinegar product of wine [= "Degenenerate scion of a distinguished sire"], how long wilt thou continue to deliver the people of God to the hangman?" Eleazar, however, continued in office, excusing himself with the averment, "I but weed out thistles from the vineyard." His mentor answered that the weeding ought to be left to the proprietor of the vineyard—that is, that God Himself would visit punishment on the idlers and evil-doers.

Later in life he regretted the part he had taken under the hated government, and is said to have imposed on himself the most painful penance. Still, fearing that the aversion engendered in his people by the aid he had rendered their persecutors would prompt them to deny him the last honors after his death, he enjoined his wife not to bury him immediately after dissolution, but to suffer his remains to rest under her roof. He died at Akbara, in northern Galilee, and his faithful wife carried out his injunction to the letter. Legend relates many miracles performed by the dead rabbi, one of which was that litigants plead their cases in the rabbi's house, and the verdict was pronounced from the mortuary chamber.

After many years his former colleagues resolved to bury him, but a new difficulty arose. The inhabitants of Akbara, believing that the sage's remains miraculously protected them against incursions of wild beasts, refused permission to remove the body. Ultimately, however, in compliance with the request of the rabbi's people from the nearby town of Biria carried it off by stealth, and it was de-

## Place of Burial.

posited at Meron beside that of his father (B. M. 84b). In consideration of his varied learning, his surviving colleagues cited the Scriptural verse (Cant. iii. 6), "Who is it that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" and answered, "It is Eleazar b. Simon, who united in himself all noble qualities, he having been well versed in Scripture and in traditional law, and having been a [liturgical] poet, a leader in prayers, and a preacher" (Lev. R. xxx. 1; Cant. R. l.c.).

**BIBLIOGRAPHY:** Bacher, *Ag. Tan.* ii. 400 *et seq.*; Brüll, *Mebo ha-Mishnah*, i. 236; Frankel, *Darke ha-Mishnah*, p. 199; Hamburger, *R. B. T.* ii. 159; Jastrow, in *Monatsschrift*, 1882, p. 195 *et seq.*; Weiss, *Dor*, ii. 185; Zanten, *Yahasin*, ed. Filipowski, p. 52b.

S. S.

S. M.

**ELEAZAR B. ZADOK.** See ELIEZER B. ZADOK.

**ELEAZAR BEN ZIṬA ABU AL-SARI** (generally cited as **Ben Ziṭa** or, more correctly, **Ben Zuta**): Karaite Bible exegete; lived probably in Egypt in the tenth century. He supported the rigid, ascetic, and Sadducean doctrines advocated by Anan and other Karaites, though at times he opposed Anan's teaching.

It is not at all certain that he ever wrote any work, or that Saadia compiled any reply to his views. His disputes with Saadia seem to have been oral. All that is known of Ben Ziṭa comes from Abraham ibn Ezra, who probably derived the information from Saadia's commentary to the Pentateuch. Ibn Ezra mentions Ben Ziṭa several times in his commentary to Exodus.

Ibn Ezra also mentions Ben Ziṭa in his "Sefer ha-'Ibbur" (Ga), in regard to the question whether the method of determining the months and the festivals is to be found in the Bible. Ben Ziṭa was the first to cite Gen. i. 14; Num. xxviii. 14; and Ps. civ. 19 as such proof. A marginal note to a Bodleian manuscript (No. 316) of Kimhi's commentary to Ezekiel, published by Neubauer in "Jour. Asiatique," 1861, p. 230, also contains a reference to Ben Ziṭa's refutation of Anan's quaint interpretations of Ezek. xviii. 6; but Isaacsohn has shown that the passage is quoted not from Ibn Janah, but from Judah ibn Balaam's commentary to Ezekiel. The name "Abu al-Ari," found in the Bodleian manuscript and accepted by Neubauer, Fürst, and Geiger, is a mistake for "Abu al-Sari."

**BIBLIOGRAPHY:** Geiger, in *Jüd. Zeit.* ii. 151; Pinsker, *Likute Kedmonim*, p. 43; Fürst, *Gesch. des Karäert.* i. 100, 175; ii. 33; Isaacsohn, in *Rev. Etudes Juives*, xxii. 132; Poznanski, in *Monatsschrift*, xii. 263.

K.—G.

**ELEGY.** See KINAH.

**ELEPHANT:** A pachydermatous mammal of the family of the *Elephantidae*. It is now commonly agreed that the elephant (*Elephas indicus*) is indirectly mentioned in a passage of the Hebrew Bible. In I Kings x. 22 (II Chron. ix. 21), namely, it is said that Solomon had a navy which every three years brought gold, silver, ivory ("shenabbim"), apes, and peacocks. The word "shenabbim" is evidently a compound word, the first part of which is well known as meaning a tooth or ivory (I Kings

x. 18; Cant. v. 14, vii. 14). The second element has long been a puzzle to etymologists; but now it is well-nigh certain (see, however, Euxxy) that it means "elephant," and is probably derived from the Assyrian "alak," with the assimilation of the lamed, "app" = "abb" (see Hommel, "Namen der Säugethiere," p. 324, note 1).

How and when the Hebrews became acquainted with ivory can not be determined. In the Targums of Jonathan and of Jerusalem it is said that the sons of Jacob laid their father in a coffin inlaid with "shendephin" (Gen. l. 1)—probably a substitute for "shendephil," the accepted word for ivory in the East, "pil" meaning "elephant."

The presence of the elephant in Palestine is not recorded before the time of Antiochus Epiphanes, who used the animals in the war against the Jews (I Macc. i. 16, 17; vi. 30). These elephants carried each a wooden turret strapped to its back, and hold-



Jewish Coin of the Maccabean Period, Countermarked by an Elephant, the Type of the Seleucid Kings. The Reverse is from a similar Coin.

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

ing a guard of from three to five men (I Macc. ii. 37, "thirty-two men" being certainly a wrong number) and a guide, called the "Indian." A special officer, the elephantarch, was in command of this branch of the military service (II Macc. xiv. 12). Before battle the animals were given intoxicating drinks to make them furious and thus more dangerous, as they were intended to carry confusion into the ranks of the enemy (II Macc. xv. 20; III Macc. v. 2).

The Talmudic and Neo-Hebrew name for elephant is פֶּילָא, פִּיל; plural, פִּילִים (Ber. 55b, 56b), which is the common name also in Syriac and Arabic, and is the Assyrian "piru" (see Lewy, "Griech. Fremdwörter," p. 5). The elephant's favorite food is the vine-leaf, for which reason Noah laid in a large supply of vine branches (Gen. R. xxxi.; Yer. Shab. xviii. 16c, middle; Shab. 128a).

The time of gestation is given as three years (Bek. 8a). To see an elephant in one's dream was not a good omen (Ber. 57b); but a proverb expressive of impossible things says: "None is shown in his dream a golden date-tree, nor an elephant that goes through a needle's eye" (Ber. 55b). In other contrasts, too, the elephant appears as the extreme in size (see examples given in "Zeitschrift für Alttestamentliches Wissenschaft," xvi. 205; e.g. מִן הַפִּיל הֵיחֵס עַד הַפִּיל = "from the gnat to the elephant"; compare in Shab. 77b: אֵימַת הֵיחֵס עַל הַפִּיל = "the gnat is the terror of the elephant"; and in Maimonides, Introduction to Zera'im: מִן הַפִּילִים עַד הַתְּלָעִים = "from the elephants to the worms").