

**MA'ASEROT** (מַעֲשֵׂרוֹת = "tithes"): Seventh masseketh of the Mishnah, Tosefta, and Palestinian Gemara, in the Talmudic order of Zera'im. It deals with the tithes of agricultural produce due to the Levites (Num. xviii. 21). In contradistinction to the tithe called "ma'aser sheni," which the owner must consume at Jerusalem (Deut. xiv. 22 *et seq.*), and to the triennial poor man's tithe (Deut. xiv. 28 *et seq.*, xxvi. 12 *et seq.*), called "ma'aser ani," the tithe treated in this masseketh is denominated "ma'aser Lewi" (the Levite's tithe) or "ma'aser rishon" (first tithe; see Ma'as. Sh. v. 6, 10). The latter name was formerly applied to this treatise (see Joshua ha-Levi, "Halikot 'Olam," i. 1; Frankel, "Darke ha-Mishnah," p. 257), which is so styled in the Erfurt manuscript of Tosefta (ed. Zuckermann). The treatise is divided into five chapters (three in the Tosefta), and its contents, briefly stated, are as follows:

Ch. i.: Whatever is edible, and is private property, and grows in the ground is subject to tithe. Plants that are edible while young as well as when full grown are subject to tithe before maturity (if any part of the crop is taken before maturity); but of plants that are not properly eatable before they reach a certain stage of ripeness one may eat, without separating the tithes, until they develop. The Mishnah then proceeds to designate the respective stages at which plants come under the general head of edibles and are consequently subject to tithe. As between picking for marketing and for domestic consumption a distinction is made: in the latter case one may use small quantities before bringing the mass under shelter (comp. iii. 5).

Ch. ii.-iv.: Under what circumstances a **HABER** may eat of the produce of an 'AM HA-AREZ without first separating the ma'aser. If a laborer, hired to assist in gathering figs, stipulates with his employer that he be allowed to eat of the fruit, he may eat without regard to tithing; but if his stipulation includes one of his dependents, or if he sends one of his dependents instead, the latter will not be privileged to partake of the fruit before the tithe is properly set aside. [The laborer is by law entitled to eat of the produce he handles (see B. M. vii. 2 *et seq.*), as a kind of charity; comp. B. M. 92a *et seq.*] After the crop reaches the employer's enclosed premises the laborer may eat thereof only if his employer has not promised to board him.

Ch. v.: Laws regarding cases in which one is required to pay tithes when he transplants vegetables; laws regarding the sale of crops to one who is suspected of non-observance; law regarding the paying of tithes in the case of vegetable fields purchased in Syria.

S. S.

S. M.

**MA'ASIYYOT.** See ANECDOTES.

**MACCABEAN, THE:** Monthly magazine of Jewish life and literature published in New York; established Oct., 1901, as the outcome of a resolution unanimously passed at a convention of the societies affiliated with the Federation of American Zionists, held at Philadelphia in the June preceding.

Until June, 1902, "The Maccabean" was issued partly in English and partly in Yiddish under the editorship of Louis Lipsky. By a resolution of the convention held in Boston in June, 1902, the Yid-

dish department was dropped, and the editorial chair has since been occupied by J. de Haas. In 1903 (Jan.) the publication was incorporated as a stock-company, the Federation holding the majority of the stock, and Prof. Richard Gottheil being appointed president of the company. The present (1904) president is G. H. Mayer; M. B. Laude, William Morris, and J. H. Lieberman are respectively vice-president, treasurer, and secretary.

G.

S.

**MACCABEANS, THE:** Association of English Jewish professional men and others; founded in 1892; its aim is social intercourse and cooperation among its members with a view to the promotion of the higher interests of the Jewish race. At first membership was not limited to any one class in the community, but shortly after the establishment of the club admission was restricted to Jewish professional men. The term "professional men" was, however, very widely interpreted, and subsequent legislation has empowered the committee to elect in any year ten Jews who have become prominent by reason of their public services or their connection with literature, science, or art. These specially elected members must not number more than one in four of the ordinary membership.

The establishment of the Maccabæans was primarily due to Herman Cohen, with whom the idea originated, and whose efforts were well supported by several professional friends, including Solomon J. Solomon, A.R.A. (first president); and Asher I. Myers (treasurer). Herman Cohen himself became first honorary secretary. The Maccabæans hold frequent meetings for the reading and discussion of papers of Jewish interest. Not only do these meetings offer a free platform on which all parties in the community meet and discuss controversial topics of general interest, but as a result of papers read before the Maccabæans the Jewish Lads' Brigade, the Jewish Athletic Association, and the Education Aid Society, among other movements, have been started.

J.

A. M. H.

**MACCABEES, THE** (Greek, *Oi Maccabaiot*): Name given to the Hasmonean family. Originally the designation "Maccabeus" (Jerome, "Machabæus") was applied solely to Judas, the third son of Mattathias the Hasmonean (I Macc. ii. 4, iii. 1, *et passim*), Mattathias' other sons having different surnames; but as Judas became the leader of the party after his father's death, and as he was also the most heroic warrior, his surname was applied not only to all the descendants of Mattathias, but even to others who took part in the revolutionary movement under the leadership of the Hasmoneans. Hence the title "Books of the Maccabees."

The etymology of the name, in spite of the efforts of the scholars, who have advanced various theories on the subject, remains undetermined. According to Jerome ("Prologus Galeatus"), the First Book of the Maccabees was originally written in Hebrew. Origen (in Eusebius, "Hist. Eccl." book vi., last chapter) even gives the Hebrew title, **סֵפֶר שֵׁר בְּנֵי מַכִּי**; thus the Greek and Latin forms of the name must have been transliterations from the Hebrew.

But the original Hebrew text is lost; and there is

no mention of the name either in the Talmud or in the Midrash, where the family is always referred to as "the Hasmoneans." In later Hebrew writings the name occurs in two forms, מַכְבִּי, transliterated from the Latin, and מַקְבִּי, according to the Greek spelling. The latter form is generally explained as meaning "the hammer," a surname given to Judas on account of his heroism. Iken (*"Symbolae Litterariae,"* i. 184, Bremen, 1744) derives it from the Arabic "mankah" (= "general"), while, according to others, the name originated in the fact that Modin, where Mattathias dwelt, was in the territory of Gad (Reland, *"Palästina,"* p. 901), the banner of which tribe bore the inscription מַקֵּב, the final letters of the names Abraham, Isaac, and Jacob.

מכבי is, however, the preferred form; it occurs in "Yosippon" (ch. xx.), and is explained by Gorionides as meaning "the hero," though it is not known in what way. Others explain it as composed of the initials of **מִי כְמוֹךָ בְּאֵלִים יְהוָה** (Ex. xv. 11), written on the banner of the Hasmonæans, or as the initials of **מַתִּיתִיו כֹּהֵן יוֹחָן**. But the statement that it was the surname of Judas only is against these interpretations. Curtiss ("The Name Machabæe," Leipsic, 1876) derives it from **כַּבַּח** = "to extinguish"; thus **מכבי** would mean "the extinguisher," which agrees with the interpretation of Gorionides. Finally, the following two opinions may be added: (1) that the Hebrew read **מַחְבֵּי** = "he who hides himself," referring to the fact that the Hasmonæans hid themselves in the mountains (1 Macc. ii. 28); (2) that of Filosseno Luzzatto that it is a Greek word, an anagram of **Βιαιοπάχης** = "violent warrior." For the history of the Maccabees see HASMONÆANS; JUDAS MACCABEUS; MATTATHIAS MACCABEUS.

BIBLIOGRAPHY: A. Levi, in *Mossé*, ii. 6; E. Levi, in *Univers Israélite*, liii. 330; D. Oppenheim, in *Ha-Maggid*, xvii. Nos. 5, 6; P. Perle, in *Vessillo Israelitico*, xviii. 76, 113; Weststein, in *Ha-Maggid*, xxiii. No. 19; Zipser, in *Ben Chunanja*, iii. 497 et seq.; Winer, *B. R.* i. 631, s.v. *Judas*.

**MACCABEES, BOOKS OF :** I. There are four books which pass under this name—I, II, III, and IV Maccabees. The first of these is the only one of the four which can be regarded as a reliable historical source.

**I Maccabees:** The First Book of the Maccabees covers the period of forty years from the accession of Antiochus (175 B.C.) to the death of Simon the Maccabee (135 B.C.). Its contents are as follows: Ch. i. 1-9 is a brief historical introduction; i. 10-ii. 70 treats of the rise of the Maccabean revolt; iii. 1-ix. 22 is devoted to the Maccabean struggle under Judas; ix. 23-xii. 53, to the fortunes of Israel under Jonathan; xiii. 1-xvi. 24, to the administration of Simon. The events are followed with intense interest and sympathy. At times the enthusiasm of the writer rises to a high pitch and breaks out into poetry of a genuine Semitic character (comp. iii. 3-9). The style is simple, terse, restrained, and objective, modeled throughout on that of the historical books of the Old Testament. The fact that just proportions are observed in treating the different parts of the narrative proves the author to have been a writer of considerable skill. He dates all events in terms of the Seleucid era.

It is clear from the Semitic idioms which occur throughout the work that it was composed in a Semitic language (see, for example, ii. 40, iv. 2), and certain passages indicate with great

**Original Language.** The clearness that the original language was Hebrew (see ii. 39, iii. 19). To

this fact Origen and Jerome also bear testimony, though it is possible that the version or paraphrase known to them was Aramaic.

The Hebrew original seems not to have borne the name "Maccabees," though it is not known what was its real designation. Eusebius ("Hist. Eccl." vi. 25) quotes Origen as authority for the name *Σαββηθ Σαββαιο* Ελ., a name which has been explained in many different ways. For some of these see Grimm ("Das Erste Buch der Makkabäer," p. xvii.). Dalman ("Grammar," p. 6), whom Torrey (Cheyne and Black, "Encyc. Bibl.") follows, takes the name as a corruption of **ספר בית חשמונאי** (= "Book of the Hasmoneans"). If this be the correct interpretation, an Aramaic translation of the book must have been made at an early time, and it was this translation which was known to Origen and Jerome—a view which does not seem improbable. Be this as it may, the Hebrew was translated very early into Greek, and the Greek only has survived. The Greek version seems to be a literal one, often preserving the Semitic, and sometimes even the Hebrew, idiom; but it is clear, and probably it is, on the whole, a satisfactory translation. It is transmitted in three uncinal manuscripts of the Septuagint—the Codex Sinaiticus, the Codex Alexandrinus, and the Codex Venetus—as well as in several cursives.

Concerning the author no information is obtainable beyond that which may be inferred from the book itself. He was a devout and patriotic Jew who lived and wrote in Palestine. This latter fact is proved by his intimate and exact geographical knowledge of the Holy Land (comp.

**Author.** iii. 24; vii. 19; ix. 2-4, 33, 34, 43; xii. 36-40; xiii. 22, 23; xvi. 5, 6) and by his lack of accurate knowledge of any of the foreign countries which he mentions. The author was also a loyal admirer of the Hasmonean family; he believed that to it Israel owed her deliverance and existence. He admired not only the military deeds of Judas (comp. v. 63), but also those of Jonathan (comp. x. 15-21) and Simon (comp. xiv. 4-15). The narrative is told not as though deliverance came by miracle, but as though it was due to the military genius of these men, exercised under the favoring guidance of God (i. 64, iii. 8). Curiously enough the word "God" does not appear in the work, nor does the word "Lord." The idea is not lacking, however, as in the Book of Esther, but is represented by "Heaven," or by the pronoun "He." The author was a deeply religious man in spite of this mannerism. He was very zealous for the Law and for the national religious institutions (see i. 11, 15, 43; ii. 20-22; iii. 21), for the Scriptures (i. 56, iii. 48), and for the Temple (i. 21, 39; iii. 43).

It should be noted, also, that throughout the work the priesthood is represented in a favorable light. The renegade priests Jason and Menelaus are not mentioned—a fact in striking contrast with the treatment which the Second Book of the Maccabees