

His printing-press was noted for the scientific accuracy of its productions. Many of his works are important for the history of the Hebrew language and literature. Blogg wrote: "Abrégé de la Grammaire Hébraïque," Berlin, 1810; "Erster Unterricht in der Englischen Sprache," Hanover, 1813; "Moses, der Vertraute der Gottheit," *ib.* 1824; "Hebräische Grammatik für Anfänger," *ib.* 1825; "Gründliche Beweise, wie der Jude bei einer Eidesleistung Gesonnen Ist," *ib.* 1826; "Geschichte der Hebräischen Sprache und Literatur Nebst einem Anhang, die Targumim Betreffend," 2d ed., *ib.* 1826.

He edited "Sammlung Aller Gebräuche, Observanzen und Gebetformeln der Heutigen Polnischen und Deutschen Israeliten für das Ganze Jahr, Ursprünglich Verfasst von Salm, London, aber Bereichert und Vielfach Verdeutsch," *ib.* 1830. This work of London appeared in Hebrew at Amsterdam in 1744, and was published in Jüdisch-Deutsch at Frankfort-on-the-Oder, in 1799. Blogg's "Binyan Shelomoh, Ædificium Salomonis" (*ib.* 1831), treats of the Hebrew language and the Talmud in their historical aspects.

**BIBLIOGRAPHY:** Fürst, *Bibl. Jud.* i. 122 et seq.; Zeitlin, *Bibl. Post-Mendels.* 2d ed., pp. 33 et seq., *ib.* 1891-95; Steinschneider, *Cat. Bodl.* col. 802; idem, *Bibl. Handbuch*, p. 23, *ib.* 1859; idem, *Hebr. Bibl.* i. 16, Berlin, 1858; idem, in *Israelitische Letterhode*, 1883, ix. 48; Zedner, *Cat. Hebr. Books Brit. Mus.* 1867, p. 153; *Cat. Rosenthal. Bibl.* i. 232, Amsterdam, 1875.  
G.

A. M. F.

**BLOIS** (בלויס, ביבליאש, ביבליאיש, ביבליאויס, בלאייש): Capital of the department of Loir-et-Cher, France. Although of small importance itself, Blois occupies a prominent place in Jewish history through the somber drama of which it was, in 1171, the theater.

On the testimony of a Christian servant of the mayor, a Judeophile, the Jews of Blois were accused of having crucified a Christian child for the Passover, and of having then thrown the body into the river. Count Theobald thereupon commanded that all the Jews should be cast into prison, with the exception of a woman named Pulcelina, for whom he entertained a particular affection. At first the accused hoped to escape by paying heavy ransom. Indeed, the count sent a Jew of Chartres to negotiate concerning the price of their acquittal. But a priest intervened, beseeching the count to punish the Jews severely should the accusation be well founded. As the accused could not be easily convicted, the authorities determined to submit the witness to the water test. The mayor's servant was conveyed to the river and there placed in a boat filled with water. As he did not sink, the count and the populace were convinced that his statement was true; and consequently all the members of the Jewish congregation were condemned to death by fire. When they were brought to the auto da fé, a priest begged them to embrace Christianity and thus preserve their lives; but, with very few exceptions, they refused, and died (May 26, 1171) in the flames while chanting the prayer "Alenu," containing the profession of faith in one God (Pulcelina died with the others).

This was the first time in France that the Jews had been accused of using blood in their Passover.

The anniversary of this martyrdom was decreed by R. Tam as a fast-day. Four dirges, composed by Hillel ben Jacob, Ephraim ben Jacob of Bonn, Gershon ben Isaac, and Menahem ben Jacob of Worms, and inserted in the selihot, perpetuated the memory of this sad event. The "Memorbuch" of Mayence has preserved the names of the martyrs:

Baruch; Baruch ben Menahem; Isaac ben Eliezer; Jehiel ben Isaac ha-Kohen; a pious rabbi, disciple of R. Samuel, probably Rashbam (compare "Gallia Judaica," p. 117); Jekuthiel ben Judah; a rabbi, disciple of R. Samuel; Judah ben Aaron (brother of Isaac of Treves); Judah ben Meir; Judah ben Samuel; Moses ben Nun; Samuel ben Menahem; the young Pan-yan; Bona (wife of Samuel the hazan); Figuelina; Hanna (daughter of R. Samuel); Hanna (with her little daughter born in the auto da fé); Leah (wife of R. Samuel), and her two daughters, Miriam and Miriam (wife of R. Judah); Rachel; Sarah; Zephora; Zephora.

The same "Memorbuch" mentions another auto da fé of Blois which took place in 1298, during the Rindfleisch persecutions. It is, however, difficult to believe that Jews ever settled there after this event.

**BIBLIOGRAPHY:** Bourquet, *Recueil des Historiens de Gaule et de la France*, xiii. 315; Ephraim ben Jacob of Bonn, in Stern's *Quellen zur Gesch. der Juden in Deutschland*, ii. 58-78; Gross, *Gallia Judaica*, p. 117; Neubauer, in *Rer. Et. Juives*, iv. 12; Salfeld, *Martyrologium*, pp. 16, 17, 67; Grätz, *Gesch. der Juden*, vi. 183 et seq.  
G.

I. Br.

**BLOOD.**—**Biblical Data:** The importance of blood for the continuance of life must have been recognized even in most remote antiquity and under the most primitive conditions. Any one could see that the death of wild animals during the chase and of slaughtered domestic animals was due to loss of blood. Almost every one had occasion, more or less frequently, to notice that wounded men became unconscious after having lost a certain amount of blood, and that they died if the bleeding did not cease. "To shed blood" is therefore synonymous with "to kill," "to murder," and guilt for a person's death is expressed by "damim," plural of "dam" (blood). For instance, in Josh. ii. 19 the spies say to Rahab: "And it shall be that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head [דמו בראשו], and we will be guiltless; and whosoever shall be with thee in the house, his blood shall be on our head [דמו בראשנו], if any hand be upon him." So long as the blood circulates, the man or the animal lives; hence the assertion: "The life [Hebr., "soul"] of the flesh is in the blood [נפש הבשר ברם הוא] (Lev. xvii. 11), and (verse 14), "it is the life [Hebr., "soul"] of all flesh"; R. V., "the blood thereof is all one with the life thereof." Even of animals it is said, "the life [Hebr., "soul"] of all flesh is the blood thereof [נפש כל בשר דמו הוא] (*ib.*), and "the blood is the life [הדם הוא הנפש]" (Deut. xii. 23; compare Gen. ix. 4). The blood, then, is the seat of life or of the soul. All life originates in the breath of a being which God Himself sends forth: "Thou sendest forth thy spirit, they are created" (Ps. civ.

**Blood an Object of Awe.** 30); "Thou takest away their breath, they die" (*ib.* 29). It is therefore easy to understand how blood became an object of sacred awe; nor is it difficult

to explain the origin of the prohibition against the partaking of the blood of beasts or birds, or of meat that is still full of blood—a prohibition repeatedly