

Amsterdam; and it appeared under the title "Tratado da Immortalidade da Alma . . . em Que Tambem se Mostra a Ignorancia de Certo Contrariador de Nosso Tempo, Que Entre Outros Muytos Erros Den Neste Delirio de Ter Para si e Publicar Que a Alma do Homem Acaba Juntamente com o Corpo." It is an able treatise on the subject discussed, and alludes to Da Costa only by his first name: "I now come to thee, thou blind and incapable Uriel." Ten years previous to the publication of this pamphlet Samuel da Silva made a Spanish translation of Moses Maimonides' tract on repentance, which appeared under the title "Tratado de la Tesuvah o Contricion, Traduz. Palabra por Palabra de Lengua Hebrayca en Español" (Amsterdam, 1613).

BIBLIOGRAPHY: De Rossi-Hamberger, *Hist. Wörterb.*, p. 296; Wolf, *Bibl. Hebr.*, III, 1115; Kayserling, *Gesch. der Juden in Portugal*, p. 288; idem, *Bibl. Esp.-Port.-Jud.*, p. 102.  
S. M. K.

**SILVER.** See METALS.

**SILVERMAN, JOSEPH:** American rabbi; born at Cincinnati, Ohio, Aug. 25, 1860. Educated at the high school, the university (A.B., 1883), and the Hebrew Union College (rabbi, 1884) of his native town, he became rabbi successively at Dallas, Texas (1884), and Galveston, Texas (1885); since 1888 he has been rabbi at the Temple Emanu-El in New York city, until 1899 as assistant to Gustav Gottheil.

Silverman was president of the Central Conference of American Rabbis from 1900 to 1903; and since the latter year he has been vice-president of the New York Board of Jewish Ministers. He is also a member of the board of governors of the Hebrew Union College of Cincinnati, and the organizer of the Emanu-El Brotherhood. In 1892, and again in 1904, he delivered the opening prayer in the House of Representatives at Washington.

Silverman is the author of a "Catechism" (Galveston, Texas, 1885); and he has contributed articles to the Jewish periodicals.

BIBLIOGRAPHY: *American Jewish Year Book*, 1904.

A.

F. T. II.

**SILVERSMITH.** See GOLDSMITHS AND SILVERSMITHS.

**SILVEYRA (SILVEIRA), ABRAHAM (DIEGO) GOMES:** Poet and preacher; long resident in various French and Dutch towns, finally settling at Amsterdam. He was a member of the Academy of Poets founded by D. Manuel de Belmonte in 1676, and was the author of a collection of "Sermones" containing six homilies on various texts of the Bible and a funeral oration on Rachel de Pinto. His "Entretenimientos Gustosos o Dialogos Burlescos Entre un Judio, Turco, Reformado y Catolico" and his "Dissertaciones Sobre el Mesias," which he translated from the French, are extant in manuscript.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.*, pp. 102 et seq.; *Catalogue de . . . Feu M. D. Henriques de Castro*, p. 58, Amsterdam, n.d.

S.

M. K.

**SILVEYRA, MIGUEL DE:** Spanish poet; born in Celorico, Portugal, in the last third of the sixteenth century; died at Naples in 1638. He studied

philosophy at Coimbra, and jurisprudence, medicine, and mathematics at Salamanca; and for twenty years lectured at the Spanish court on different branches of science and on poetry. At an advanced age he went to Naples with his patron, Ramon Philip de Guzman, Duke of Medina de la Torres, and here his great heroic poem "El Macabeo, Poema Heroico en Octavos" appeared (1638; 2d ed. Madrid, 1731). Silveyra, who was a relative of Thomas de Pinedo, has been placed among the Jewish poets by Daniel Levi de Barrios, while Diez and Ticknor doubt if he was ever a professing Jew. Antonio Enriques Gomez, in the prologue to his "Samson Nazareno," classes Silveyra with such poets as Camöens, while others, on account of his grandiloquent style, value him but little. Silveyra is said to have translated into Spanish Pedro Matteo's version of "Vida de Elio Sedano" (Barcelona, 1621).

BIBLIOGRAPHY: Barbosa Machado, *Bibliotheca Lusitana*, III, 486 et seq.; Velusques-Dieze, *Gesch. der Spanischen Dichtkunst*, p. 335; Ticknor, *History of Spanish Literature*, II, 451; Rios, *Estudios Sobre los Judios de España*, pp. 556 et seq.; Don Levi de Barrios, *Relacion de los Poetas*, p. 37.  
S. M. K.

**SIMA (SAMA):** Babylonian amora of the latter half of the fourth and of the beginning of the fifth century; son of Rab Ashi. He is known through halakic questions which he addressed to his father (Ket. 33b, 69a; Zeh. 19b, 24a; Men. 25a; B. K. 18a). According to Rashi's commentary on Ket. 69a, he died before his father; that is, before 427 (see, however, Heilprin, "Seder ha-Dorot," p. 297a).

W. B.

S. O.

**SIMCHOWITZ, SAMUEL:** Russian rabbinical writer; born in the beginning of the nineteenth century; died at Slutsk March, 1896. He possessed a thorough rabbinical knowledge, and at the same time was well versed in modern literature. Numerous essays from his pen appeared in the "Petersburger Herald." In 1866 he was invited to the Orthodox rabbinate of Vienna, but he refused this call as well as one received two years later to Warsaw. Many of his Talmudic novellæ, as well as responsa bearing on the ritual codices, are extant in manuscript. In 1894 he was a member of the great rabbinical synod held in St. Petersburg.

BIBLIOGRAPHY: *Ahiasaf*, 1896, p. 305; Fuenn, *Keneset Yisrael*, 1888, III, 220.

E. C.

S. O.

**SIMEON (שִׁמְעוֹן).**—Biblical Data: Second son of Jacob by Leah, and progenitor of one of the tribes of Israel; born at Padan-aram. In Gen. xxix. 33 the origin of the name is given: "God hath heard that I am hated" (R. V.). Various etymological theories have been advanced, of which those of Fürst and Redslob may be mentioned. The former ("Hebräisches Handwörterbuch") explains the name as meaning "the famous one"; the latter ("Die Alttestamentlichen Namen," p. 93) compares it to an Arabic word meaning "bondmen." Simeon was prominent in two incidents: He was associated with his brother Levi in the massacre of the Shechemites in revenge for the defilement of Dinah, for which act he was rebuked by Jacob (Gen. xxxiv. 25 et

*seq.*); and he was taken by Joseph as a hostage and imprisoned until his brothers had returned with Benjamin (Gen. xlii. 24 *et seq.*). The reason that Joseph selected Simeon may have been that the latter was the eldest after Reuben, who was spared by Joseph in return for his interference on Joseph's behalf many years before (Gen. xxxvii. 21-22; comp. SIMEON IN APOCRYPHAL AND RABBINICAL LITERATURE). Simeon had six sons, all of whom migrated to Egypt (Gen. xlvii. 8, 10).

M. SEL.

—**In Apocryphal and Rabbinical Literature:** Simeon was born on the twenty-first day of the tenth month (Tebet) of the year 2124 after the Creation (Book of Jubilees xxviii. 13; Midr. Tadshe, in Epstein, "Mi-Kadmoniyot ha-Yehudim," p. xxii.). His name is interpreted as meaning "he who listens to the words of God" (Gen. R. lxxi. 4); or, according to another authority (Midr. ha-Gadol to Gen. xxix. 33), it is composed of *ש* *י* *מ* (= "there is sin"), Leah alluding under this name to Zimri, the Simeonite prince who sinned with the Midianite woman (comp. Num. xxv. 6, 14). Referring to the narrative of the destruction of the Shechemites by Simeon and Levi (Gen. xxxiv. 25 *et seq.*), the "Sefer ha-Yashar" brings Simeon into still greater prominence. When Hamor asked Dinah's hand for his son Shechem, Simeon and Levi, to outwit him, replied that some delay was necessary in order to consult their grandfather Isaac about the matter. After Hamor had gone it was Simeon who advised his brothers to require the circumcision of all the men of Shechem, and by this means place them at their mercy ("Sefer ha-Yashar," section "Wayishlah," p. 52a, Leghorn, 1870). However, many of the men escaped circumcision; and Simeon, who was then only thirteen years old (Gen. R. lxxx. 9), had to fight against them as well as against the women of the city. Owing to his extraordinary strength, he and Levi slew all the men and captured eighty-five young women, one of whom, named Bonah, Simeon married ("Sefer ha-Yashar," *l.c.* p. 54a).

Simeon was prominent also in the war against the Canaanites described in the Midrash Wayissa'u and at greater length in the "Sefer ha-Yashar" (see JUDAH IN RABBINICAL LITERATURE). He is always represented as having a particularly powerful voice; and it is said that once, in the brunt of a battle, when he shouted, the enemy fled in terror at the sound ("Sefer ha-Yashar," *l.c.* p. 61a).

The Rabbis cite Simeon as the most implacable antagonist of Joseph. In Test. Patr., Simeon, 2, where Simeon is stated to have been very strong and fearless, it is likewise said that he was of a very envious character. He was thus filled with spite against Joseph for the particular love borne to him by Jacob; and he intended to kill him. According to the "Sefer ha-Yashar" ("Wayesheb," p. 67a), it was Simeon who said: "Behold, this dreamer cometh. Come now therefore, and let us slay him" (Gen. xxxvii. 19-20; comp. Targ. pseudo-Jonathan *ad loc.*). The Rabbis hold that it was Simeon, too, who cast Joseph into the pit, and that he afterward ordered that stones be thrown therein (Gen. R. lxxxiv. 15; Tan., Wayesheb, 13). Later, when a

dispute concerning Joseph arose between the brothers and the Midianites (see JOSEPH IN RABBINICAL LITERATURE), Simeon distinguished himself by his heroism. On this occasion he again made use of his terrible voice, in such a way that the earth began to quake, and the Midianites, frightened and prostrating themselves on the ground, consented to arrange the matter amicably ("Sefer ha-Yashar," *l.c.* p. 68a). In the Testament of the Twelve Patriarchs (*l.c.*), however, it is stated that Simeon was not present at the sale of Joseph, having gone to Shechem. But for five months he was furiously angry with Judah for having sold Joseph to the Midianites, and thus allowed him to remain alive. As a punishment for his inhuman conduct toward Joseph, Simeon's right hand withered for seven days; Simeon then acknowledged his wrong-doing and exhibited penitence, whereupon his hand was healed. According to one authority, after the sale of Joseph, Simeon married his sister Dinah, who at the destruction of the Shechemites would not leave her seducer's house until Simeon had sworn to make her his wife. She bore to Simeon his sixth son, Shaul, who is styled in Gen. xlvii. 10 "the son of a Canaanitish woman" (Gen. R. lxxx. 10). The "Sefer ha-Yashar" (*l.c.* p. 75a) states that Shaul was Simeon's son by Bonah, while by Dinah were born to him the first five sons enumerated in Gen. *l.c.*

The Rabbis give two reasons why Simeon was chosen by Joseph for a hostage (see SIMEON, BIBLICAL

#### Why Joseph's Hostage.

DATA): (1) Joseph desired to punish Simeon for having thrown him into the pit; and (2) he wished to separate Simeon from Levi, lest they together might destroy Egypt as they had destroyed Shechem (Gen. R. xci. 6). Simeon naturally was not willing to go to prison; and when, at Joseph's call, seventy mighty Egyptians approached to take him by force, he uttered a cry so terrible that they became frightened and ran away. It was Manasseh, Joseph's son, who subdued Simeon and led him to prison ("Sefer ha-Yashar," section "Mikkez," p. 86a). The Testament of the Twelve Patriarchs (Simeon, 4), however, conformably to its statement that Simeon repented, declares that he recognized the justice of his punishment, and did not complain, but went willingly to prison. Contrary to the foregoing account of Simeon's extraordinary strength, the Rabbis declare that he was not one of the stronger of Jacob's sons; and they state that he was one of the five brothers brought by Joseph before Pharaoh (Gen. xlvii. 2; Gen. R. xcv. 3).

Simeon died at the age of 120, seventy-five years after Jacob and his children went to Egypt, and hence three years before Reuben's death (Seder 'Olam Zuṭa; Midr. Tadshe *l.c.*; "Sefer ha-Yashar," section "Shemot," p. 103a; Test. Patr., Simeon, 8; but this statement conflicts with Num. R. xlii. 10, which relates that Simeon was the head of the Patriarchs after Reuben's death; see REUBEN IN RABBINICAL AND APOCRYPHAL LITERATURE). It is said in Gen. R. c. 12 that the remains of all the Patriarchs were enclosed in coffins and taken to the land of Canaan by the Israelites at the time of the Exodus. But the Testament of the Twelve Patriarchs (*l.c.*) declares that Simeon's remains, which had been put

into a collin of imperishable wood, were secretly brought to Hebron at the time of the Egyptian war.  
W. B. M. SEL.

**SIMEON, TRIBE OF.**—**Biblical Data:** This tribe traces its descent from Simeon, second son of Jacob by Leah. He was the brother of Levi and Dinah, according to Gen. xxxvi. 25, xlix. 5, but elsewhere (*ib.* xxx. 1-9, xli. 8-15) it is stated that he had five full brothers. How many sisters he had is not related (*ib.* xxxvii. 35, xli. 7). Simeon and Reuben are mentioned together in Gen. xlviii. 5; and in Judges i. 3 Simeon is styled brother of Judah.

In company with Levi, Simeon attacked Shechem (Gen. xxxiv.), for which act he was cursed by Jacob with dispersion among the tribes (*ib.* xlix. 5-7). In the Dinah story Simeon is connected with the district of Shechem; but in the geographical lists (Josh. xix. 1-9; I Chron. iv. 24-33) he is connected with the southern country and associated with Judah, with whom he made common cause in the conquest of Palestine also (Judges i.). At the first enumeration (Num. i. 23) the tribe counted 59,300 members; at the second (*ib.* xxvi. 14) it numbered only 22,200. The Chronicler in I Chron. xii. 25 mentions the tribe as being large in the time of David; in another passage (*ib.* iv. 27) he acknowledges its feebleness. The lists of the clans of Simeon are given in Gen. xli. 10 and Ex. vi. 15. A different list appears in I Chron. iv. 24 *et seq.*, which is practically identical with another in Num. xxvi. 12-14. The towns belonging to Simeon are mentioned in Josh. xix. 2-6 and, with some deviations, in I Chron. iv. 28 *et seq.* In Josh. xv. 26-32, 42 all these places are reckoned as belonging to Judah; and to the same tribe are elsewhere ascribed such cities as Ziklag (I Sam. xvii. 6), Hormah (*ib.* xxx. 30), and Beer-sheba (I Kings xix. 3).

The Chronicler has an account of movements of the tribe, containing several statements the relation of which to one another is not clear. According to I Chron. iv. 38-40, certain Simeonites pushed down to the district of Gedor in search of pasture for their sheep. According to verse 41 of the same chapter (R. V.), these men "came in the days of Hezekiah" and "smote their tents, and the Meunim that were found there, and destroyed them utterly . . . and dwelt in their stead." According to verses 42 and 43, some of them (500 men with four leaders) went to Mount Seir, smote those who were left of the fugitive Amalekites, and settled there.

E. G. H.

C. L.

—**In Rabbinical Literature:** The Dinah story is told in the Book of Jubilees (xxxiv. 2-8) in a different way (comp. Charles *ad loc.* and the literature cited by him). In the Midrash it is said that all the tribes had intermarried in Egypt, except Reuben, Simeon, and Levi, which neither intermarried nor worshiped idols (Num. R. xiii. 8 and parallel passages). With reference to Gen. xlix. 7, the Midrash states that in the affair with Zimri (Num. xxv. 1-9) there fell of the tribe of Simeon 24,000 men, whose widows were scattered among the other tribes. All the beggars and elementary-school teachers were of the tribe of Simeon (Gen. R. xlviii. 5, xcix. 7; Num. R. xxi. 8). The majority of the mixed multitude that had come out of Egypt with Israel intermar-

ried with the tribe of Simeon (comp. Chefetz, "Sefer Midrash Abot," s. v. "Simeon"). Eldad ha-Dani relates that the tribe of Simeon and the half-tribe of Manasseh lived in the land of the Chaldeans (another version says in the land of the Chazars), a six-month journey from Jerusalem. They were the largest among the tribes, and took tribute from twenty-five kings, some of whom were Arabians. In an apocryphal midrash (עקטאן דמר יעקב) the following passage occurs: "In the twelfth year of Hezekiah, Sennacherib took Judah and Simeon captive. Having learned of the rebellion of the Ethiopians, he took them with him to Ethiopia, where they remained behind the Dark Mountains. When the Chazars adopted Judaism Simeon joined them. A part of the Falashas are said to claim descent from the tribe of Simeon" ("Ha-Shiloah," ix. 360).

W. B.

C. L.

—**Critical View:** To the positive data noted above it must be added that Simeon is nowhere mentioned as a component part of the kingdom of Judah and that his name occurs neither in Judges iv., v., nor in Deut. xxxiii., whence it would appear that Simeon was not always counted as a tribe. In the last-cited chapter, indeed, some manuscripts of the Septuagint insert the name of Simeon in verse 6b (compare the twentieth rule in the Baraita of the thirty-two rules of R. Eliezer b. Jose ha-Gelili). This, however, may be a deliberate correction unsupported by Hebrew manuscripts. Other solutions of the difficulty have been proposed by Kohler ("Der Segen Jacob's," p. 5) and by Grätz ("Gesch." 2d ed., i. 468), and have been accepted with modifications by Heilprin ("The Historical Poetry of the Ancient Hebrews," i. 113; comp. Halévy in "Journal Asiatique," 1897a, pp. 329-331) and Bacon ("Triple Tradition of the Exodus," p. 270). Because of the unnatural shortness of the blessing of Judah, and the character of Levi's blessing, which seems too warlike for a non-secular tribe, Kohler conjectures that in the chapter of Deuteronomy cited, verse 7 has fallen out of its place and should follow verse 10; so that verses 7-11 would form the blessing of Judah. Grätz boldly substitutes "Simeon" for "Judah" in verse 7, which is approved by Heilprin and Bacon as far as verse 7a is concerned, while at the same time they change the order of the verses as proposed by Kohler. Later commentators, however, consider such changes unwarranted (comp. Driver *ad loc.*).

Many attempts have been made to connect Simeon with Ishmael and Massa, and with the founders of Mecca, the establishment of Saul's kingdom, etc. All that seems certain, to judge from the foregoing data and from the fact that a prominent subclan is called "Shaul, the son of a Canaanitish woman," is that the tribe of Simeon was of mixed origin and was at an early date fused with Judah.

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