

idem, "B. J." ii. 13, § 3). Although Felix had cleared the country of the so-called "robbers," their place was taken by the Sicarii, who were not so easily to be suppressed. The high priest Jonathan was assassinated by them at the instigation of Felix, who did not hesitate to make use of the Sicarii in this way. During the procuratorship of Cumanus they killed an imperial servant on the open highway near Beth-horon, an act which resulted in lamentable consequences.

Festus himself had to contend with the Sicarii; but Albinus, in return for money and other presents, left them in peace, and even convicted Sicarii were released on promising to spare their opponents. On one occasion they kidnaped the secretary of Eleazar, governor of the Temple, but liberated him in exchange for ten of their comrades ("Ant." xx. 9, § 3). At the beginning of the war against the Romans, the Sicarii, with the help of other Zealots, gained secret access to Jerusalem, where they committed atrocious acts. Their leaders, including MENAHEM B. JAIR, ELEAZAR B. JAIR, and BAR GIORA, were among the important figures of this war; and they held possession of the fortress of MASADA until it was taken by the Romans.

In Latin "sicarius" is a common term for an assassin, as in the title of the law promulgated by Sulla, the "Lex Cornelia de Sicariis"; and the word סיקריקן has the same general meaning in the Mishnah (Bik. i. 2, ii. 3; Git. v. 6; Maksh. i. 6). The Mishnah mentions a "sikarikon" law enacting that title to a piece of property held by a "robber" may be taken in case it has been first purchased from the owner and then from the "robber" (such being the meaning of the word in this passage), but not vice versa.

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S. KR.

SICHEL, JULES: French oculist; born at Frankfort-on-the-Main 1802; died at Paris Nov. 14, 1868. He studied medicine at Berlin (M.D. 1825), and took a postgraduate course at Paris. In 1836 he established in the latter city an ophthalmic clinic for free consultations, and he became one of the most popular of Parisian oculists.

Of Sichel's works the following (all published in Paris) may be mentioned: "Propositions Générales sur l'Ophthalmologie" (1833); "Mémoires et Observations sur la Choroidite" (1836); "Traité de l'Ophthalmie, la Cataracte, et l'Amaurose" (1837); "Iconographie Ophthalmologique" (1852-56); and "Nouveau Recueil de Pierres Sigillaires d'Oculistes Romains" (1867).

BIBLIOGRAPHY: Vapereau, *Dictionnaire des Contemporains*.
S. J. KA.

SICHEL, NATHANEEL: German painter; born at Mayence Jan. 8, 1843. He studied in Munich at the Royal Academy of Art (1859-62) under Julius Schröder. In 1863 his picture entitled "Joseph Explains the Dreams of Pharaoh" won him a scholarship which enabled him to visit Italy and to remain in Rome for two years. Before

proceeding thither he passed a year in Paris, where he painted a portrait of the Countess of Ernaudes, which was exhibited in the Salon of 1865. During his sojourn in Rome (1866-68) he painted the historical pictures "Leave-Taking of Maria Stuart," from Melville's "Francesca di Rimini and Paolo Malatesta"; and "Don Carlos Taken Prisoner by Philip II." In 1869 Sichel returned to Germany, where he devoted himself to portrait-painting. Of his more important works may be mentioned: "The Beggar of the Pont des Arts"; "The Theban Woman"; "The Girl from Afar"; "Oriental Dancing Girl"; "La Favorita"; "Fatme"; and "Ghismonda."

BIBLIOGRAPHY: *Das Geistige Berlin*, 1897, pp. 500-501.

S.

SICILY: Large island in the Mediterranean Sea, southwest of Italy, to which it belongs and from which it is separated by the Strait of Messina. The earliest trace of Jews in Sicily dates from the end of the sixth century, when, at the request of the Sicilian Jews, the Roman community complained to the pope of the cruelty of the Christians toward the Jews of the island. Thereupon Gregory the Great ordered the restitution of stolen property or its full monetary value, and strictly prohibited baptism by force. Nothing further is heard of Sicilian Jews until the eleventh century, with the exception of a story of Jewish fanatics corrupting the morals of women in Catania. Jews of Naro are mentioned in a patent of King Roger I., dating from the year 1094. Frederick II. endeavored to save the Jews in Sicily from persecution during the Crusades by the decrees of 1210 and 1221, in which he placed the Jews under ecclesiastical jurisdiction and ordered that no difference be made between their treatment and that of others.

The council held at Piazza on Oct. 20, 1296, was of great importance for the Jews. Among other enactments it decreed that a Christian might not

be treated by a Jewish physician, and

Council of that any breach of this order would

Piazza. entail severe punishment for both. On

May 22, 1327, ecclesiastical government was abolished in certain cities, including Mazzara. The old custom of compelling Jews to clean both public and private stables on certain days of the year was abolished by Louis in a patent of protection dated Nov. 23, 1347. The external decoration of synagogues was prohibited by Frederick III. on Oct. 12, 1366; in consequence of this law old synagogues that had already been decorated were pulled down. The wearing of a special badge was ordered by the same monarch on Dec. 25, 1369. The badge consisted of a piece of red material, not smaller than the largest royal seal; men were required to wear it under the chin, and women on the breast. The communities of Marsala and Syracuse, however, obtained certain concessions. The former, on April 18, 1375, received permission to build a new synagogue; the latter was freed from ecclesiastical jurisdiction and received the right to appeal to the royal tribunal in difficult legal cases.

Under Martin V., of Aragon, who showed favor to the Jews in several instances, conditions underwent little change. The monk Julian, as royal com-

missioner, was ordered in 1392 to confine the Jews to ghettos. In the summer of the same year severe persecutions broke out in San Giuliano, Catania, and Syracuse; many Jews fell victims,

Persecutions of 1392. and every Sunday especially the Jews in those cities were in deadly fear of fresh cruelties. Martin finally was induced to issue a decree, July 11,

1392, ordering the punishment of those who had taken part in the disturbances. In the following year strict decrees were directed against private ceremonies. Thus, on May 12, 1393, the Jews were forbidden to use any decorations in connection with funerals; except in unusual cases, when silk was permitted, the coffin might be covered with a woollen pall only. In Marsala the Jews were compelled to take part in the festival services at Christmas and on St. Stephen's Day, and were then followed home by the mob and stoned on the way. At the beginning of the fifteenth century oppression had increased to such an extent that in 1402 the Jews of Marsala presented an appeal to the king, in which they asked for: (1) exemption from compulsory menial services; (2) the reduction of their taxes to one-eleventh of the total taxation, since the Jews were only one-eleventh of the population; (3) the bearing of their civil suits by the royal chief judge, and of their religious cases by the inquisitor; (4) the delivery of flags only to the superintendent of the royal castle, not to others; (5) the reopening of the women's bath, which had been closed under Andrea Chiaromonte. This appeal was granted on Dec. 6 following.

In comparison with other Jewish communities of Europe, the Sicilians were happily situated. They even owned a considerable amount of property, since thirteen of their communities were able, in 1413, to lend the infante Don Juan 437 ounces of gold. This was repaid on Dec. 24, 1415; in the same year, however, the Jewish community of Vizzini was expelled by Queen Blanca, and it was never permitted to return.

Under Alfonso V. (1416-56) the Jews remained comparatively unmolested. The first event recorded as seriously affecting them in this reign was a decree

of Feb. 5, 1428, ordering the Jewish communities throughout Sicily to attend to the deputation, however, bearing a large sum of money, appeared before the king at Naples, with the result that, on Jan. 1, 1430, the decree was repealed. The rise to influence of Capistrano, the Sicilian monk, occurred in the reign of Alfonso V. The result of his inflammatory sermons in Sicily was that a certain Giacomo Sciarei was appointed to investigate the charges of usury and other wickednesses made against the Jews. In spite of the negative result of this investigation the Jews were made to pay a fine of 2,000 ounces of gold. One of the last decrees of Alfonso was that prohibiting emigration to the Holy Land. Some Jews from Africa who were bold enough to attempt it were made to pay a fine of 1,000 ounces of gold.

The end of the fifteenth century was distinguished in Sicily, as elsewhere, by persecutions of the Jews resulting from accusations of desecrating

the host and of murdering boys. Especially severe were those in Modica (1474), Noto and Caltagirone (1475), and Syracuse (1487). The tide of misfortune continued to rise. During the prayer-week before the Christmas of 1491 a procession was passing through the streets of Castiglione, an arm of the crucifix was broken by a stone, thrown, it was said, by the rabbi Biton from the open window of his dwelling; the rabbi was at once killed by the two brothers Crise, who then betook themselves to Spain for protection. They were highly praised by Ferdinand the Catholic, and, when asked what reward they desired for their deed, they

requested the expulsion of the Jews from the whole of Sicily.

Decree of Expulsion. When the decree of banishment, dated March 31, 1492, reached Sicily, there were over 100,000 Jews living in the island, in the fifty-two different places named in the following table:

Town.	Jews First Mentioned.	Town.	Jews First Mentioned.
Aderno.....	14th cent.	Milazzo.....	14th cent.
Agosta.....	1428	Mitello.....	1486
Alemao.....	14th cent.	Mineo.....	1390
Aleusa.....	1478	Modica.....	1474
Alieata.....	1415	Naro.....	1094
Bivona.....	14th cent.	Nicosia.....	1428
Caccamo.....	1453	Noto.....	1385
Calata Bellota.....	1454	Palazzouolo.....	14th cent.
Caltagirone.....	1428	PALESTRO.....	(see art.)
Caltanissetta.....	14th cent.	Paterno.....	14th cent.
Canicatt.....	14th cent.	Plana del Greco.....	1428
Carleone.....	1428	Piazza.....	1393
Castiglione.....	1491	Polizzi.....	1394
Castrogiovanni.....	1400	Ragusa.....	1478
Castronuovo.....	1428	Regalbuto.....	1428
Castro-Reale.....	1415	Saleri.....	1298
Catania.....	1398	San Giuliano.....	1450
Cefalu.....	14th cent.	San Marco.....	1415
Cimicetta.....	14th cent.	Santa Lucia.....	1428
Gera.....	590	Savoca.....	1285
Girgenti.....	14th cent.	Selaciara.....	878
Giuliana.....	1355	Syracuse.....	1415
Lentini.....	1357	Taormina.....	1428
Marsala.....	(see art.)	Terni.....	1365
Mazzara.....		Trapani.....	1415
MESSINA.....		Vizzini.....	

Ferdinand's decree was proclaimed in each town with a blare of trumpets; the Jews were ordered to pay all their debts, both to the towns and to private citizens, before their departure. Three months' grace, to which forty days were added, was given them to prepare for their exile; after that time any Jew found in the island was to be liable to the penalty of death. On June 9 they were forbidden to depart secretly, sell their possessions, or conceal any property; on June 18 the carrying of weapons was prohibited; their valuables were appraised by royal officials on behalf of the state, packed in boxes, and given into the care of wealthy Christians. On Aug. 13 came the order to be ready to depart; the following articles might be taken: one dress, a mattress, a blanket of wool or serge, a pair of used sheets, a few provisions, besides three taros as traveling money. After numerous appeals, the date of departure was postponed to Dec. 18, and later, after a payment of 5,000 gulden, to Jan. 12, 1493. The departure actually occurred on Dec. 31, 1492.

The exiles sought refuge in Apulia, Calabria, and Naples. When Charles VIII conquered Naples in

1494, a serious disease, known as "French fly," broke out in that region. The responsibility for this being fixed upon the Jews, they were accordingly driven out of Naples. They then sought refuge in Turkish territory, and settled chiefly in Constantinople, Damascus, Salonica, and Cairo. In a proclamation of Feb. 3, 1740, containing thirty-seven paragraphs, the Jews were formally invited to return; a few came, but, feeling their lives insecure, they soon went back to Turkey.

In spite of many adverse royal decrees, and of frequent popular persecutions, in no other state did the Jews of the Middle Ages enjoy such freedom and independence as in Sicily. It was the policy of the rulers to allow the heterogeneous nationalities thrown together upon the island an autonomous

government, in which, however, the **Taxation.** Jews did not share. Besides general state taxes, the Jews were required to

pay an annual capitation-tax of a quarter of an ounce of gold, called "agostale" (those who failed in this payment were placed under ban by the community itself, according to a decree of Sept. 4, 1004); and one Roman paulo or one forty-eighth of an ounce of gold per head every year (after 1224) to the inquisitor for his traveling expenses. They were required furthermore to supply flags for the royal castles and standards for the galleys (only Syracuse was exempt from the levy) and to clean the

royal castles and palaces. The capitation-tax of the Sicilian Jews in the fifteenth century amounted on an average to 123½ ounces of gold per year. The Jews of Syracuse were obliged in addition to contribute an ounce of gold daily toward the expenses of the royal table. The community of Mazzara paid the bishop from 2½ to 5 pounds of pepper annually.

Among the civil disabilities of the Jews it should be mentioned that they might not testify against a Christian before a court, though neither might a Christian testify against a Jew; and Jews might not have Christian slaves, though they were permitted to own real estate.

The internal administration of the communities in the larger cities was conducted by a number of officials. There were twelve presidents ("proti"), three of whom administered affairs for three months, and were then succeeded by the next three. The six "auditori di conti" had charge of the treasury of the

community. A board of twelve members, the "dodici," or "dodici nomini probi," reviewed the decisions of the "proti." The "conservatori degli atti" was composed of several scholars, and had charge of the

Communal Or- ganization. archives. The nine "sogetti" apportioned the taxes among the individual members of the community. Besides these there were a "perceutori" (tax-collector), the "sindachi" (public syndics and charity administrators), and a "balio," or "governadore," an executive officer. The religious administration was vested in the following officers: the "dienechele" (דינךעלע), chief judge, or chief district rabbi (this office was in existence from 1405 to 1425, the appointment being in the hands of the king); the "manigliore," or "sacristano," who was the guardian of the synagogue and was appointed by the "proti"; the "idubi," public communal scribes, who drew up documents of marriage and divorce; the "limosinieri," special officers for distributing alms; the "giudici spirituali," consisting of

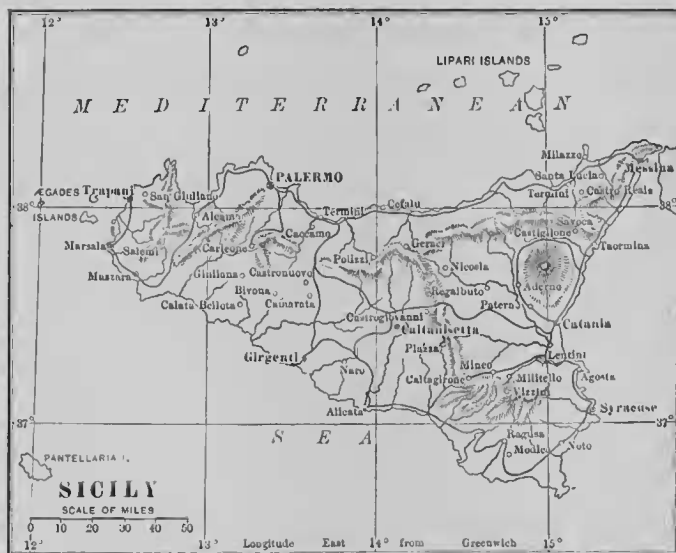
the "proti" and the rabbi, who watched over religious observances in general. The prayer-leaders and ritual slaughterers were called "presbyters"; the synagogue itself, "meskita" (Arabic).

The personal names adopted by the Jews were often local in origin, or were latinized Jewish names, as Angelo, Donato, Benedictus (= Baruch), Gauden (= Sim-hah). The in-

timacy between the Jews and some of their Christian fellow citizens is shown, for instance, by the fact that in Castrogiovanni a Christian acted as godfather at the circumcision of a Jewish boy.

The Jews were the chief representatives of commerce and industry. They were very active in financial transactions, and excelled also in agriculture; the grove of date-palms near Favara was planted by them, while their farming near Gerbi was very successful. That they applied themselves also to all kinds of manual labor may be gathered from the protest raised by the Sicilians at the departure of the Jews. At the time of their expulsion many Sicilians stood on the roofs and galleries of their houses to bid them farewell.

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Map of Sicily Showing Places Where Jews Resided

Siciliane del Secolo XIV. ib. 1882; R. Starrabba, *Aneddoti Siciliani*, ib. 1878; Zunz, *Z. G.* pp. 484-534; Güdemann, *Gesch.* pp. 268-269, Vienna, 1888; Brüll's *Jahrb.* vi. 106 *et seq.*; Brüll, in *Populär-Wissenschaftliche Monatsblätter*, 1882, Nos. 8, 9; Güdemann, in *Ha-Asif*, ii. 232-235; Leone Luzzatto, in *Il Vessillo Israelitico*, xxvi. 286, xxxiii. 146, xxxv. 247; De Lattes, ib. xxii. 342.

J.

S. O.

SICK, VISITING THE (Hebrew, "bikkur holim"): To visit the sick in order to show them sympathy, cheer them, and aid and relieve them in their suffering is declared by the Rabbis to be a duty incumbent upon every Jew, even if the sick one is a Gentile (Git. 61a). While there exists no special command in the written law concerning this act of benevolence, the Rabbis found allusions to it in several passages of the Pentateuch. Thus, "Ye shall walk after the Lord your God" (Deut. xiii. 4) means, say the Rabbis, "Imitate God; as He visits the sick—*i. g.*, in the case of Abraham (Gen. xviii. 1, so interpreted by the Rabbis)—so do thou also visit the sick" (Sotah 14a; Gen. R. viii., end); when it is said, "Show them the way wherein they must walk" (Ex. xviii. 20), the duty of visiting the sick is referred to (B. M. 30b; comp. Targ. Yer. *ad loc.*); and likewise when it is said (Gen. xviii. 29), "He [Abraham] will command his children and his household after him, and they shall keep the way of the Lord, to do righteousness" ([Hebr.]; Gen. R. xlix. 7). The *haberim*, or Hasidic associations, made the performance of this duty a special obligation; and therefore the visiting of the sick is enumerated in Matt. xxv. 36 among the various forms of charity. In the Shulhan 'Aruk, Yoreh De'ah, a whole chapter is devoted to the command concerning such visitations; and in many Jewish communities there existed, and still exist, Bikkur Holim societies, whose particular object is to visit and care for the sick. See CHARITY.

K.

SID, SIDI (Arabic, "lord," "noble"): Common family name among Eastern Jews, borne by several rabbinical authors.

Abraham Moses Sid: Servian rabbinical author; born at Nish 1842; died there 1876. He wrote many works, of which the only ones printed are the following: "Tashev Enosh" (Salonica, 1869), a work on ethics in thirty chapters; "Hippazon Pesah" (ib. 1870), on the Passover laws; "Kezir Hittim" (ib. 1870), commentary on the Book of Ruth.

The library of the synagogue of Nish contains four manuscript works by Sid: "Yoshev Tehillot," "Erez Dagan," "Kab ha-Kemah," and "Abodat Abraham."

Judah Sid: Bulgarian rabbinical author of the latter part of the eighteenth century; born at Dubnieza; died at Philippopolis, where he was president of the tribunal and chief rabbi during the Ottoman rule. He was the author of "Ot Emet" (Salonica, 1799), on the rules which are to be observed in the reading of the weekly lessons of the Law, and of "Ner Mizwah" (ib. 1810), a commentary on the Pentateuch.

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Samuel ben Sid (called also **Sidillo**): Rabbinical author, who emigrated from Spain to Cairo in 1492. His eloquence and presence of mind once

saved the Jewish community from a general massacre with which it was threatened by the governor, AHMED-PASHA; and in commemoration of this event he instituted on Adar 28, 1524, the Cairo Purim (see PURIMS, SPECIAL). He was the author of the "Kelale Shemu'el," inserted in the collection "Tummat Yesharim" (Venice, 1622).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, p. 124.

D.

M. Fr.

SIDDIM, VALE OF: The etymology of "Sid-dim" is uncertain (see G. A. Smith, "Historical Geog. of the Holy Land," p. 503), though Targ. Onk. renders it "vale of fields." It is mentioned in Gen. xiv. 3, 8, 10, verse 3 identifying it with the Dead Sea—a geological impossibility, inasmuch as the Dead Sea was in existence long before Abraham's time ("Z. D. P. V." 1896, pp. 1-59; 1898, pp. 65-83); hence this verse is generally rejected as a late gloss. Hommel ("Die Altisraelitische Ueberlieferung," p. 164) describes the place as a region rich in asphalt, and which, as a result of some natural convulsion, was flooded by the waters of the Dead Sea. It is famed as the meeting-place of the confederation against Chedorlaomer.

E. G. H.

E. I. N.

SIDDUR. See PRAYER-BOOKS.

SIDON. See ZIDON.

SIDON, SIMON: Hungarian rabbi and author; born at Nadas Jan. 23, 1815; died at Tyrnau Dec. 18, 1891. His father came from Kanitz in Moravia, wherefore he signed himself "Simeon קטניץ," in which the latter name was misread by Steinschneider ("Cat. Bodl." col. 2612) as "Konitz," and by Löw ("Lebensalter," p. 92) as "Kunitz." He studied at the yeshibah of Moses Sofer, and on settling in his native city opened a yeshibah there. In 1845 he was elected rabbi of Czipfer, Hungary, and in 1856 of Tyrnau, which latter position he held until his death. Strictly conservative, he was tolerant of modern ideas, and in 1860 he sent his son to the seminary of Breslau, although he encountered considerable opposition for doing so.

Sidon wrote "Ot Berit" (Presburg, 1850), on the laws governing circumcision, proselytes, and the redemption of the first-born; and "Shebet Shim'on" (Vienna, 1884-88), a work in three parts, the first part containing notes on Yoreh De'ah and Eben ha-Ezer; the second, sermons delivered on special occasions; and the third, novelle on various treatises of the Talmud. He also edited MANOAH BEN JACOB'S ritual work "Sefer ha-Manoah," to which he wrote a commentary entitled "Bet Menuhah." After his death appeared his commentary on the Pesah Haggadah (Munkacs, 1901), edited by M. Stein under the title "Shebet Shim'on."

One of Sidon's sons, **Adolf Sidon** (born at Nadas Jan. 5, 1843), received his early instruction in his father's yeshibah, and in that of Judah Aszód at Szerdahely. In 1860 he went to Breslau, where he was graduated eight years later as rabbi and Ph.D. He was a member of the Jewish Congress of 1868-69 (see Jew. ENCYC. vi. 502b, *s. r.* HUNGARY); in 1870 he was elected rabbi of Simand, county of Arad; and in 1873 he was called to the rabbinate of Versecz,