

He then recorded the event; and the 21st of Adar was instituted as the "Purim of Narbonne."

BIBLIOGRAPHY: D. Kaufmann, in *R. E. J.* xxxii, 129 *et seq.*; Neubauer, in *M. J. C.* ii, 251; Steinschneider, in *Monatsschrift*, 1903, p. 283; S. A. Wertheimer, *Ginze Yerushalayim*, i, 9.

Purim of Padua: 1. (Purim di Fuoco.)

A festival, still observed by the Jews of Padua on the 11th of Siwan, in commemoration of a great conflagration which occurred in that city in 1795 and which was extinguished through extraordinary efforts on the part of the vice-podesta; it is for this reason that it is called "Purim di Fuoco." The event is fully described by Jacob Raphael Finzi (d. 1812) in his work "Lesbon 'Esh," Offenbach, 1798 (comp. Steinschneider, "Purim und Parodie," in "Monatsschrift," xlvii, 286, No. 18; "Il Vessillo Israelitico," 1880, p. 373). 2. (Otherwise known as **Purim di Buda.**) See BUDA, PURIM OF.

Purim Povidl (Plum-Jam Purim): Instituted by David Brandeis of Jung-Bunzlau, Bohemia, in 1731, to be celebrated annually by all the members of his family on the 10th of Adar in commemoration of his deliverance from a calamity that was brought upon him by slanderers. Brandeis kept a grocery-store at Jung-Bunzlau. On the 4th of Shebat a Christian girl, the daughter of a bookbinder, purchased from Brandeis some "povidl" (= "plum-jam"), after partaking of which the members of the bookbinder's family became ill, and the bookbinder himself died within a few days. The burgomaster of the city, being informed of the matter, ordered the store to be closed and David Brandeis, his wife, and son to be imprisoned on the charge of selling poisonous food to Christians. After a careful investigation by the municipal authorities and later by the court of appeal at Prague also, it was found that the bookbinder's death had been due to consumption, whereupon the prosecution was dropped. Brandeis recorded the event in a Hebrew scroll which he called "Shir ha-Ma'alot le-David," making it obligatory upon all his descendants "to read this scroll every year on the 10th of Adar and to make that day a day of rejoicing and gladness." The festival was still observed by the descendants of David in the nineteenth century.

BIBLIOGRAPHY: M. Grünwald, *Povidl-Purim in Jung-Bunzlau*, in *Berliner's Magazin*, xv, 191-196; *Ozar Tob*, 1888, pp. 3-5; D. Simonsen, in *Monatsschrift*, xxxviii, 527; M. Steinschneider, *Purim und Parodie*, in *Monatsschrift*, xlvii, 285, No. 15.

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Purim of Rhodes: In 1840 the Greeks on the island of Rhodes, in revenge upon the Jews who were competing with them in the sponge trade, caused the disappearance of a child. The child, however, was later found alive on the island of Syra. In the meanwhile the Jews of Rhodes had been imprisoned and tortured. Sultan 'Abd al-Majid deposed the governor, and gave the Jews a firman declaring that the accusation of ritual murder was false. By a curious coincidence the imprisonment of the Jews and the granting of the firman took place on the day of the Purim of Esther (14th of Adar). Since then Purim is celebrated as a double festival at Rhodes, and special prayers and hymns are read.

BIBLIOGRAPHY: Franco, *Histoire des Israélites Ottomans*, p. 158.

Purim of Saragossa: In the year 1380 or 1420, under Peter IV. or under Alfonso V., King of Aragon, whom the Megillah written for this Purim designates "Saragossanos," a converted Jew called Marcus accused the Jews of Saragossa before the king of having attended the parade held in honor of the king with cases in their arms from which the scrolls of the Law, usually kept therein, had been purposely removed. This was true, the removal having been ordered by the rabbis of the city because of religious scruples. The king resolved, on the advice of Marcus, to have the cases opened in the street on the next similar occasion. But, the story continues, the prophet Elijah appeared in the night to the headies of the twelve synagogues and told them to take proper measures. Accordingly, the next day, when the king passed by, the guards opened the cases and stated that no deception had been practised. The anger of the king fell upon Marcus, and he was hanged. In memory of this miracle the descendants of the Jews of Saragossa celebrate this Purim on the 17th or 18th of Shebat in the synagogues founded by their ancestors at Constantinople, Magnesia, Melasso, Smyrna, Aidin, Jerusalem, and Salonica.

BIBLIOGRAPHY: *Revue des Ecoles de l'Alliance Israélite*, pp. 149-152, Paris, 1901-2.

Purim Sherif: In 1705 the governor of Tunis laid siege to Tripoli in Africa, devastated the environs, and threatened to destroy all the population if he should enter the town. Fortunately, the plague broke out suddenly among his followers, and the siege was raised. Hence the rabbis instituted the Purim Sherif on the 24th of Tebet. The populace call it "Purim Kidebuni" (= "the false") to distinguish it from the Purim of Esther (Franco, "Histoire des Israélites Ottomans," p. 121; comp. Steinschneider in "Monatsschrift," 1902, p. 375; and, especially, 1903, p. 285, No. 14).

Purim of Shiraz (called also **Purim of Mo'ed Katan**): On the 2d of Heshwan the Jews of Shiraz in Persia celebrate a festival called "Mo'ed Katan" (Little Feast). On that day they do no work, exchange visits, and salute one another with the words, "Mo'ed Katan" and "Abu al-Hasan." According to a tradition which is substantiated by an ancient Judæo-Persian manuscript of uncertain date (possibly written about 1400 or even as early as 1200), a Jew named Abu al-Hasan, who was both sho'et and butcher, was accused of having sold terefah meat on the eve of the Feast of Rosh ha-Shanah. The anger of the Jews was aroused against the culprit, who immediately embraced Islam, and accused his former coreligionists of many crimes. The Mohammedans gave the Jews their choice between death and conversion to Islam; and all chose the latter alternative. One month afterward Abu al-Hasan died mysteriously, on the 2d of Heshwan, and a statement was found in his pocket declaring that the Jews were innocent of the charges brought against them. They were then permitted to return to Judaism; and in memory of the event the Purim of Mo'ed Katan was instituted.

BIBLIOGRAPHY: *Bulletin Mensuel de l'Alliance Israélite Universelle*, May 5, 1903.

Purim of Tammuz at Algiers: In 1774 Mohammed ibn Uman, the dey of Algiers, courageously

defended the city against the Spanish general O'Reilly. The Jewish legend has it that flames which came out of the graves of the rabbis Isaac ben Sheshet and Solomon ben Simon Duran contributed to the Spanish defeat. Hence, in order to celebrate the miracle of having again escaped from the Spaniards, the Jews of Algiers instituted a Purim on the 11th of Tammuz.

BIBLIOGRAPHY: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 214.

Purim of Tiberias: In 1743 Sulaiman Pasha, governor of Damascus, came in the capacity of a feudal lord to lay siege to Tiberias, where ruled the sheik Dair al-Amar. The Jews suffered much during the eighty-three days of the investment. The date of the raising of the siege (4th of Elul) and that of the news of Sulaiman Pasha's death (7th of Elul) became the days of the local Purims.

BIBLIOGRAPHY: Yosef Da'at, Adrianople, 1888, p. 212.

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Purim of Tripoli: Festival mentioned in a fragment of an old "luah" in the possession of D. Simonsen of Copenhagen. It was celebrated on the 15th of Shebat. See also PURIM SHERIF.

BIBLIOGRAPHY: D. Simonsen, in *Monatsschrift*, xxxviii, 527; Steinschneider, *Purim und Parodie*, ib. xlvii, 286, No. 22.

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Purim of Widdin: In 1807 Passvanoglu, the feudal lord of the region of Widdin, on the Danube, had in his service as physician ("hakim bashi") a person named Cohen. Passvanoglu having become mortally ill through contact with a poisoned sword, the Mohammedan population accused the Jewish physician of having made an attempt on the governor's life, and the Jewish community was threatened with a general massacre. Fortunately the dying man himself energetically defended his physician, and the threatened calamity was averted. Hence the 9th and 10th of Heshwan, the dates of the events, were declared days of Purim.

BIBLIOGRAPHY: *Annuarul Pentru Israeliti*, Bucharest, 1888, vol. xi.

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Purim Winz (called also **Purim Frankfurt**): Instituted by the Jews of Frankfort-on-the-Main for the 20th of Adar because of their deliverance from the persecutions of Vincent Fettmilch and his followers in 1616. For the details of the events and for the mode of celebration, see FETTMILCH, VINCENT, and Steinschneider, in "*Monatsschrift*," 1903, p. 284, No. 9.

Purim of Yom-Tob Lipmann Heller: Festival established by Rabbi Yom-Tob Lipmann HELLER in 1644 to be celebrated annually by his family on the 1st of Adar (*i.e.*, the second day of Rosh Hodesh Adar; see his "*Megillat Ebah*," end). In 1630 Heller had enjoined on his family the observance of the 5th of Tammuz, the day on which his troubles began, as a perpetual fast-day; but he hesitated to direct it to be followed by a Purim, as at that time, although freed from prison, "he was still in trouble and had no reason to rejoice" (*ib. ed.* Munkacs, 1897, fol. 6b). But when, fourteen years later, he was elected to the rabbinate of Cracow he established also the Purim on the 1st of Adar.

BIBLIOGRAPHY: *Megillat Ebah*; Simonsen, in *Monatsschrift*, xxxviii, 523, 527; Steinschneider, *Purim und Parodie*, ib. xlvii, 285, note 11, and p. 473.

For local Purims in general, compare Heinrich Zirndorf, "Imitative Purim," in "*Deborah*" (Cincinnati), 1892, Nos. 35-51; 1893, Nos. 1-3. For family Purims not mentioned in this article, see Steinschneider, "Purim und Parodie," in "*Monatsschrift*," xlvii, 472 *et seq.*

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PURITY OF RACE: The question whether the Jews of to-day are in the main descended from the Jews of Bible times, and from them alone, is still undecided. No one denies that the Jews of Bible times were to a certain extent of mixed parentage, and the attempts made by Ezra to prevent the intermixture shows its wide extent. Intermarriage seems to have been mainly with Ammonites, Moabites, and Idumeans, all recognized to have been of the same origin. In Babylon, during the later exile, certain districts were regarded as prohibitory with regard to intermarriage (*Kid.* 71b). For a discussion on "issah" (= "paste"), as intermixture was called by the Talmudists, see "*Monatsschrift*," 1879, pp. 481-508; 1881, pp. 38-48, 113-123, 207-217, but such discussions refer mainly to the purity of marriages of Kohanim, or descendants of the priests, upon which marriages there are special restrictions, including some with regard to the descendants of proselytes (see COHEN).

The number of these latter appears to have been great in Biblical times. Wherever Paul lectured he found them—in the congregations at

Proselytes. Antioch, Thessalonica, Athens (Acts xvii, 4, 16-17, 26). They are referred

to even in the post-exilic Isaiah (lvi, 6) and in Esther (viii, 17, ix, 27); and three of the later psalms (cxvii, cxviii, cxxxv.) divided the Jews into three classes—"the House of Israel," "the House of Aaron," and "those who fear the Lord" (that is, proselytes). Josephus frequently refers to proselytes ("B. J." vii, 3, § 3; vi, 9, § 3). On the other hand, Tacitus says that Jews and aliens never intermarried ("*Historiæ*," v, 5). The proselytes, however, were not allowed to share the Passover meal (Josephus, *l.c.*), and Christianity particularly addressed itself to them. As soon as the Church became predominant, intermarriage between Christians and Jews was declared to be on the same footing with adultery (Codex Theodosianus, lv, 2), and punishable with death. Thus, while of the two hundred tannaim seven are of Gentile extraction (comp. Brüll, "Mishnaelehrer von Heidnischer Abkunft," in his "*Jahrb.*" ii.), only three of the fifteen hundred amoraim belong to that class—Mari bar Rahel, Judah of India, and Samuel bar Shilat—showing a marked decrease in the number of mixed marriages. In the classical inscriptions only two proselytes are mentioned, and in the twenty thousand or so inscriptions of mediæval and modern times the number mentioned is likewise only two proselytes, these being of Amsterdam.

Wolf gives a list of proselytes in the Middle Ages numbering only forty-four names, to which perhaps five could be added from the memor-books. During the years from 1830 to 1877, in an average population of twenty-five thousand Jews there were