

by Judah Zerachiah Azulai in part five of David ibn Zimra's responsa (Leghorn, 1818). Some of his responsa are found also in Zedekiah ben Abraham's "Shibbole ha-Leket" and in Jehiel's "Tanya," an epitome of the latter.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*; Benjacob, *Ozar ha-Sfarim*, p. 556; Gross, *Gallia Judaica*, p. 364; Güdemann, *Gesch.* i. 81, Vienna, 1880; Michael, *Or ha-Hayyim*, No. 1066.

S. S.

S. MAN.

JACOB LOANZ B. JEHIEL. See LOANZ B. JEHIEL, JACOB.

JACOB OF LONDON: First known presbyter of the Jews of England; appointed to that position by King John in 1199, who also gave him a safe-conduct. He appears to have died in 1217, when Josce is mentioned as his successor. He is possibly identical with the rabbi Jacob of London who translated the whole Haggadah into the vernacular so that women and children could understand it (Isserles, "Darke Mosheh," to Tur Orah Hayyim, 473).

BIBLIOGRAPHY: Prynne, *Short Demurrer*, ii. 3-5; H. Adler, in *Papers of the Anglo-Jewish Historical Exhibition*, pp. 262-263.

J.

JACOB OF LUNEL. See JACOB NAZIR.

JACOB BEN MEIR TAM (known also as **Rabbenu Tam**): Most prominent of French tosafists; born at Ramerupt, on the Seine, in 1100; died at Troyes June 9, 1171. His mother, Jochebed, was a daughter of Rashi. Rabbenu Tam received his education from his father, from Joseph Tob Elem (Bonfils) II., and from his eldest brother, Samuel ben Meir (RaSHBaM). After his father's death Jacob conducted a Talmudic academy in Ramerupt. On May 8, 1147, on the second day of the Feast of Weeks, French crusaders broke into his home, robbed him of everything except his books, dragged him into a field, insulted him on account of his religion, and decided to kill him. They inflicted five wounds upon his head, in order, as they said, to take revenge upon the most prominent man in Israel for the five blows which the Jews had dealt to Jesus. At that moment a prince of high rank happened to pass, and Jacob called upon him for protection, promising him a horse worth five marks in return. The prince thereupon bade the crusaders give the rabbi into his keeping, promising that he would either persuade him to be baptized or place him in their power again on the following day (Ephraim bar Jacob, in Neubauer and Stern, "Hebr. Berichte über die Judenverfolgungen Während der Kreuzzüge," p. 64).

Shortly afterward, Jacob went to Troyes, not far away. It was probably there that the first French assembly of rabbis took place in 1160, in the deliberations of which Jacob (R. Tam) and his brother took a prominent part. Among other things, it was decreed in this assembly under penalty of excommunication that disputes between Jews must be settled in a Jewish and not in a Christian court (Neubauer, in "R. E. J." xvii. 66 *et seq.*; Jacobs, "The Jews of Angevin England," p. 47). A second synod in Troyes, held after RaSHBaM's death, renewed an old law of Narbonne which decreed that if a woman died childless within the first year after her marriage her husband, after deducting the equivalent of

what she had used during the year, was to return her dowry and valuables to her parents or guardians (see "Sefer ha-Yashar," § 579; "R. E. J." xvii. 71-72). This regulation and that of the first synod (see Kol Bo, § 117) are by some authorities (Meir Rothenburg, Responsa, No. 934, ed. Prague; No. 159, ed. Cremona; Harleian MSS., London, No. 5686) designated "ordinances [*taḳkanot*]"

of R. Tam." A third synod, presided over by R. Tam and Moses of Pontoise, threatened with excommunication any person who should question the legality of a deed of divorce on the ground that the document had not been written in the prescribed way. Other ordinances, doubtless passed at similar synods (see **SYNODS, RABBINICAL**) by R. Tam in conjunction with other French rabbis, were cited in the name of R. Tam alone, and correctly, in so far as they were due to his suggestion. Among them was the repetition of the ban uttered by R. Gershom against polygamy, and the regulation that men must not divorce or desert their wives except for sufficient cause; according to Halberstam MS. No. 45, p. 256 (now in Montefiore Library, No. 130; comp. H. Hirschfeld in "J. Q. R." xiv. 195), in which this second regulation is cited in the name of R. Tam, only the exigencies of business or study are sufficient to justify a man in leaving his wife at any time.

It is said that R. Tam was very wealthy, and had official relations with the King of France ("Sefer ha-Yashar," § 595), who favored him (Abraham ben Solomon, in Neubauer, "M. J. C." i. 102; Harkavy, "Hadashim gam Yeshanim," supplement to the Hebrew edition of Graetz, "Hist." vi. 6, note 10; Heilprin, "Seder ha-Dorot," i. 208a). So far as is known, Jacob had two sons, Joseph and Solomon, and one daughter, who married in Ramerupt. The "Isaac ben Meir" mentioned in the "Sefer ha-Yashar" (§§ 99, 252, 604) was his brother. When the news of the heroic death of the martyrs at Blois reached Jacob, he appointed Siwan 20 (in the year 1171 it was May 26) a day of fasting for the inhabitants of France, England, and of the Rhine provinces.

R. Tam's chief work is his "Sefer ha-Yashar," a very poor edition of which was published in Vienna in 1811, from a manuscript; the second

part, according to an Epstein manuscript, with the notes of Ephraim Solomon Margoliouth and his own, was reissued by F. Rosenthal, among the publications of the Mekize Nirdamim Society (Berlin, 1898). The first part (§§ 1-582) contains principally R. Tam's explanations ("*bi'urim*") and novellæ ("*hiddushim*")—usually called "*tosafot*"—to thirty Talmudic treatises; the second part contains principally his responsa. A very clear critical analysis of the "Sefer ha-Yashar" was made by I. H. Weiss in 1883; according to him the book in its present form was written by a pupil and relative of R. Tam, a grandson of R. Yom-Tob ben Judah. The original "Sefer ha-Yashar," written by R. Tam himself, and corresponding approximately to the first part of the present work, as the subscription at the end of § 540 shows, has doubtless been lost. The compiler, however, worked with great literary precision and faithfulness, and such expressions as

"I found no more in this connection in R. Jacob's work," or, "so concludes R. Jacob," expressions which occur repeatedly throughout the book, leave no doubt as to the identity of the various sources. In the *tosafot* also are various passages from the "Sefer ha-Yashar," which are cited in the name of R. Tam (*e.g.*, comp. § 26 with Tos. to Ber. 34a; § 41 with Tos. to Ket. 27a; etc.). The compiler of the "Sefer ha-Yashar" had before him both redactions of the original work of R. Tam (see §§ 271, 353, 367, and Tos. to 'Er. 74b). The *tosafot* contained therein are not arranged in the order of the Gemara, but just as the last compiler chanced upon them, as he himself says.

The present "Sefer ha-Yashar" contains neither all the *tosafot* of R. Tam, nor only his. He himself had incorporated into his book the explanations of other commentators, as R. Gershom, Rashi, Eliezer of Mayence (RABeN), and RaSHBaM; and the later compiler added further *tosafot* of R. Tam's pupils. The original object of the book is plainly stated in the introduction, which unfortunately has been preserved only in a very incomplete form: "I called it 'Sefer ha-Yashar,'" says the author, "because in it I wish to reconcile the old [divergent] traditions concerning the text of the Talmud with the original form of the text" (comp. David of

Object and Method. Estella's "Kiryat Sefer" in "M. J. C." ii. 231). In these words is proclaimed

a campaign against the conjectural criticism which was prevalent among Talmud exegetes of Jacob's day. Rashi had often allowed himself to indicate in his commentary the necessity for different readings based on evidence supplied by the context. His pupils, however, and especially Samuel ben Meir, went still further and corrected the Talmud text itself according to these corrections and their own. Against such violent treatment of ancient texts ("Sefer ha-Yashar," p. 48b) R. Tam vigorously protested. "Where my grandfather made one correction, Samuel made twenty, and erased [the old readings] from the manuscripts [replacing them with new ones]." Although R. Tam well knew that the Talmud was not free from textual corruptions, he desired to restrain incompetent commentators who were in the habit of altering the established readings. Only old manuscripts and well-authenticated readings, which Jacob zealously collected and examined, would he recognize as the norm. He also made corrections in the Talmud on the basis of the Talmud text of R. Hanaeel, but he exercised the greatest caution in making such emendations (§ 361), and hoped that later generations might understand what had seemed unintelligible in his age. Thus a large part of his *tosafot* is devoted to a rectification of the readings of the text.

Since R. Tam objected so strongly to textual emendations, except in extreme cases, he was forced to adopt a system of casuistic interpretation, and to invent distinctions which did not exist in the plain reading of the text and which had to be interpreted into it. He boasts of his skill in reconciling contradictory decisions found in the Talmud ("Sefer ha-Yashar," p. 78b). He would, however, have energetically op-

posed the designation of his method as "pilpulistic." He emphatically asserts that his explanations follow the simple meaning of the text ("pesbat"), and argues against those persons "who, by their pilpulistic methods, distort the explanations of our teachers, and whose interpretations render the Halakot wholly meaningless"; and he accuses them of inventing difficulties solely with the purpose of meeting them (*ib.* p. 79c). The pupils of R. Tam took his warning against textual changes to heart, and in so far as they were thereby induced to preserve comparatively unaltered the Talmud text as it existed in their time, his influence can only be commended. On the other hand, however, it can not be denied that he is in some degree responsible for the pilpulistic methods followed by his successors.

R. Tam is generally regarded as the head of the French school of *tosafists* ("ba'al ha-Tosafot"; Joseph ibn Zaddik, in "M. J. C." i. 94). The closer association of the French and German Jews with their Christian fellow citizens created new conditions of life, and necessitated religious

As Tosafist. regulations and decisions other than those contained in the Talmud. To derive such laws directly or by inference

from the Talmud, and to formulate them, was the task of the *tosafists*; and it was above all R. Tam who held that all new enactments must represent a continuous development of the Talmud, as regards both its halakah and its method of discussion. He is not content in his *tosafot* merely to give halakic decisions, but in each case attempts their justification. He uses two methods of demonstration—the analogical or inductive method, and the logical method; the second method consists of a series of Socratic questions, by which all possible opinions or decisions except his own are excluded as logically impossible. The questions are thus the single steps in the demonstration.

R. Tam was well aware that he had created this method of indirect demonstration. He wrote to his pupil Joseph of Orleans ("Sefer ha-Yashar," p. 78b; comp. also § 282): "Thou knowest my method of postulating questions in order to reach the correct halakic view ["shemu'ah"]. I give no forced answers; my questions are their own answers." If the *tosafists* are really the continuators or epigones of the Amoraim, and differ from them only in respect to language, it was chiefly R. Tam who gave them the impulse in that direction.

A large part of the *tosafot* given in the "Sefer ha-Yashar" have been reprinted in abbreviated form among the Talmudic *Tosafot*. The **Relation to observation** has been made that the *Tosafot* decisions in the "Sefer ha-Yashar" of Talmud, and those in the *Tosafot* frequently contradict each other (comp. *e.g.*, on

שבועת היסוד, "Sefer ha-Yashar," § 482, with Tos. to Shebu. 41a, s.v. ולמאן). These contradictions can be partially explained by the fact of the existence of various manuscripts of R. Tam's *tosafot* (see p. 78a), into which textual divergences, variations, additions, and mistakes crept at a very early period. Afterward the mere content of his practical decisions was regarded as sufficient, and these were transmitted in the shortest form possible—often, in-

deed, in too brief a form; so that when the laws came in later times to be analyzed and amplified again, motives, methods of reasoning, and arguments which were in reality wholly foreign to R. Tam were attributed to him. Weiss suggests that if people had studied the "Sefer ha-Yashar" itself, which has always been neglected, and had learned to know the writer through his book, the Halakah would perhaps have had in many respects a wholly different development.

Even during his lifetime R. Tam was considered the greatest Talmudic authority in France and Ger-

many, and questions from those two countries, occasionally also from Spain (Mordecai, Hul., No. 666), England (Meïr Rothenburg, Responsa, No. 240), and Italy (Mordecai, Ket., No. 146), were addressed to him. His elder contemporaries willingly recognized his superiority, and were not offended at his authoritative and rather overbearing tone. His responsa are scattered through many halakic works; the greater part (103) of them is contained in his "Sefer ha-Yashar" (2d part); in "Halakot Pesuḳot min ha-Geonim" (ed. Müller, Nos. 7-9); in "Kerem Hemed" (vii. 47 *et seq.*); and in the "Teshubot Hakme Zarfat we-Lotar" (ed. Joel Müller, pp. ix. *et seq.*, Vienna, 1881); others are found in the Mahzor Vitry, which contains also his rules for writing the Torah scroll (ed. Hurwitz, pp. 651 *et seq.*, Berlin, 1893), and in a manuscript in the Bodleian (Neubauer, "Cat. Bodl. Hebr. MSS." No. 641, 9). No. 2343, 2 of the Bodleian collection contains his rules for the drawing up of contracts, especially deeds of divorce (comp. "Sefer ha-Yashar," §§ 68-69; Mahzor Vitry, ed. Hurwitz, p. 782; comp. *ib.* p. 786 for the halizah formula; see also Z. Frankel, "Entwurf einer Gesch. der Literatur der Nachtalmudischen Responsen," pp. 32 *et seq.*).

In the field of Hebrew poetry, also, the importance of R. Tam is not slight. He was influenced by the poetry of the Spaniards, and is the chief representative of the transition

As Liturgical Poet. period, in Christian lands, from the old "payyetaic" mode of expression to the more graceful forms of the Span-

ish school. According to Zunz ("Literaturgesch." pp. 265 *et seq.*) he composed the following pieces for the synagogue: (1) several poems for the evening prayer of Sukkot and of Shemini 'Azeret; (2) a hymn for the close of Sabbath on which a wedding is celebrated; (3) a hymn for the replacing of the Torah rolls in the Ark on Simḥat Torah; (4) an "ofan" in four metric strophes (see Luzzatto in "Kerem Hemed," vii. 35); (5) four Aramaic "reshut"; (6) two "seliḥot" (the second is reproduced by Zunz in "S. P." p. 248, in German verse; see also "Nahalat SHeDaL" in Berliner's "Magazin" ["Ozar Tob"], 1880, p. 36). It must, however, be remarked that there was a synagogal poet by the name of Jacob ben Meïr (Levi) who might easily have been confounded with the subject of this article, and therefore Tam's authorship of all of these poems is not above doubt (see Landshuth, "Ammude ha-'Abodah," p. 106; comp. also Harkavy, "Haddashim gam Yeshanim," supplement to

the Hebrew edition of Graetz, "Hist." v. 39; Brody, "Kuntzas ha-Piyyuṭim," p. 72). The short poems which sometimes precede his responsa also show great poetic talent and a pure Hebrew style (see Bacher in "Monatsschrift," xliv. 56 *et seq.*). When Abraham ibn Ezra was traveling through France R. Tam greeted him in verse, whereupon Ibn Ezra exclaimed in astonishment, "Who has admitted the French into the temple of poetry?" ("Kerem Hemed," vii. 35). Another work of his in metric form is his poem on the accents, which contains forty-five strophes riming in תים; it is found in various libraries (Padua, Hamburg, Parma), and is entitled "Mahberet." Luzzatto has given the first four strophes in "Kerem Hemed" (vii. 38), and Halberstam has printed the whole poem in Kobak's "Jeschurun" (v. 123).

In the field of grammatical exegesis R. Tam towered high above his northern French contemporaries.

He wrote his "Sefer ha-Hakra'ot" **As Gram-** with the avowed intention of "harmonizing" the statements of the two grammarians Menahem ben Saruḳ and Dunash ben Labrat, but as a matter of fact he usually agrees with Menahem and defends him against his opponent. In this work R. Tam divides the verbs into twelve classes, according to their roots, and it is a noteworthy fact that he arrives at the triliteral theory quite independently of Judah ben David Hayyuj. The work has been published by Filipowski in "Mahberet Menahem" (London, 1855). Joseph Kimmā afterward wrote the "Sefer ha-Galui" in opposition to this work of R. Tam.

The cabalists claimed R. Tam as one of themselves, ascribing to him a cabalistic prayer beginning בנקשה ככם מיכאל. It is reproduced in Nathan ben Meïr Krumenau's "Hayye 'Olam ha-Ba" (Cracow, 1643; see Steinschneider, "Cat. Bodl." col. 1258). R. Tam probably wrote marginal notes to a Mahzor (see Zunz, "Ritus," p. 26), to "Seder Kodashim," and to the "Halakot Gedolot" (see Tos. to Ber. 37a and 'Er. 40a; Meïr Rothenburg, Responsa, ed. Prague, No. 74; "Sefer ha-Terumah," No. 13).

R. Tam, in spite of absorbing scholarly activity, looked upon life and its changing conditions with a clear eye, and wherever the Talmud would permit welcomed a less severe ritualistic practise (comp. "Sefer ha-Yashar," p. 74a); in many cases he was "the apologist for existing customs and usages"

(Löw, "Lebensalter," p. 170). He was **Character-** especially lenient in regard to per-
ization. mitted and forbidden foods ("issur we-better"; see Tos. to Hul. 104b;

Tos. to 'Ab. Zarah 35b), to the collection of taxes from Jews and Jewish proselytes ("Sefer ha-Yashar," § 73b), to the wine-trade (נכר, *ib.* § 618), and to many other practical questions (comp. *ib.* p. 75b, on unleavened bread at the Passover Feast), too numerous to be indicated here. For example, he allowed women to wear rings on the Sabbath, and under certain conditions permitted marriages to be performed on that day; for the formation of a quorum of ten ("minyan") he was willing to recognize a boy who was a minor ("ḳaṭon") as being of age (Tos. to Ber. 47b; see also Oppenheim in "Monatsschrift," 1869,

p. 92, on the "Bernickelgans"). In his decisions he is everywhere independent of standard authorities, even of his grandfather Rashi ("Sefer ha-Yashar," § 586); in this respect he served as a model for later teachers (Asher ben Jehiel, Responsa, No. 53).

R. Tam had a large number of disciples, who had come to him from France, Germany, Bohemia, and Russia; the following are the most prominent: Hayyim ben Hananeel ha-Kohen (see his saying in Tos. to Ket. 103b); Isaac ben Samuel (RI the Elder), son of R. Tam's sister, and who afterward took his place in Ramerupt; Peter, who was killed in Carinthia (see Wiener, "Emek ha-Bakah," p. 165, note 107; Gross, "Gallia Judaica," p. 434) in 1147; Joseph of Orleans; Eliezer ben Samuel of Metz; Joseph Bekor Shor. In after-times, R. Tam, like Rashi, was paid almost unbounded respect. People hardly dared to contradict him (see Meïr Rothenburg, Responsa, ed. Cremona, No. 144) or to decide between grandfather and grandson, "those two high mountains" (*ib.* No. 159; Joseph Colon, Responsa, No. 161).

As a matter of fact both have exercised an unusually deep and a universal influence on the halakic development of European Judaism down to the present day. Fables have been woven around the history of R. Tam, and it is said that on one occasion, when certain rabbis were discussing whether the knots in the teffilin should be tied anew every day (Tos. to Men. 35b), he descended from heaven "like a lion" and discussed the question with Moses in the house of Menahem Vardimas until Moses acknowledged himself defeated, and told the rabbis that R. Tam was worthy to be followed (see D. Kaufmann in "R. E. J." v. 273 *et seq.*). So high an authority as Asher ben Jehiel placed R. Tam's knowledge even above that of Maimonides (see "Yam shel Shelomoh" on B. K., Preface).

BIBLIOGRAPHY: Berliner, in *Jahrbuch der Jüd. Literar. Gesellschaft*, Frankfurt-on-the-Main, 1903; Azulai, *Shem ha-Gedolim*, i.; Fuenn, *Keneset Yisrael*, i. 578 *et seq.*; Grätz, *Gesch.* vi. 142, 144, 153, 176, 178 *et seq.*; 185; Geiger, *Parschanda-datha*, pp. 24 *et seq.*; Gross, *Gallia Judaica*, pp. 230, 542, 636; Güdemann, *Gesch.* i. 43, 48, 152, 236, 255 *et seq.*; Neubauer, *M. J. C.* i. 78, 84, 94, 102; ii. 229, 231, 235, 243; Loewinsonn, *Elekh Toledot Rabbenu Ya'akov Tam*, in *Ha-Shahar*, vol. i., No. 5, pp. 17 *et seq.*; Michael, *Or ha-Hayyim*, No. 1067; Weiss (whom the author of the present article chiefly followed), *Toledot Gedole Yisrael*, No. 3, Vienna, 1883 (first appeared in *Bet Talmud*, vol. iii.); idem, *Dor.* iv. 66, 245, 261, 286, 337; Winter and Wünsche, *Die Jüdische Literatur*, ii. 181, 184, 185, 196, 279, 465, 468; iii. 6, 71, 321; Zunz, *Z. G. Index*; Löw, *Lebensalter*, passim; Neubauer and Stern, *Hebr. Berichte über die Judenverfolgungen Während der Kreuzzüge*, pp. 31, 63, 64, 68; Ersch and Gruber, *Encyc.* section ii., part 13, p. 191; Schechter, in *J. Q. R.* iv. 94; Zacuto, *Sefer Yuhasin*, p. 218; Bacher, in *Monatsschrift*, xlv. 56 *et seq.*

S. S.

M. Sc.

JACOB BEN MORDECAI: German scholar; flourished in the seventeenth and eighteenth centuries. A native of Fulda, he was generally called "Jacob of Fulda"; but he was banished from that town and settled at Schwerin. He wrote: (1) "Tikkun Shelosbah Mishmarot" (Frankfort-on-the-Oder, 1691), prayers to be recited in the three divisions of the night, for which the Zohar was his main source. This work was translated into Judæo-German by the author's wife, Laza, who added a preface (Frankfort-on-the-Main, 1692). Benjacob ("Ozar ha-Sefarim," p. 669), following Wolf ("Bibl. Hebr." iii., Nos. 1338 *et seq.*), attributes the authorship to Laza. (2) "Shoshannat Ya'akov" (Amsterdam, 1706;

Leghorn, 1792), a treatise on chiromancy, physiognomy, and astrology.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* cols. 462, 1239; Fürst, *Bibl. Jud.* i. 305, where he is mentioned under *Fuld.* s. s.

M. SEL.

JACOB BEN MORDECAI HA-KOHEN:

Gaon of Sura from 801 to 815; succeeded Hilai ben Mari. He officiated fourteen years, according to a text of Sherira ("M. J. C." i. 39); according to other authorities (*l.c.* i. 65, 188), eighteen years. In his decisions Jacob ben Mordecai leaned as much as possible toward the milder interpretation of the Law, for which Zadok (appointed gaon in 823) and his contemporaries blamed him ("Hemdah Genuzah," ed. Jerusalem, No. 8; "Sefer ha-Eshkol," i. 91). A long responsum of his is preserved in "Or Zarua'" (i., No. 411; comp. also Rosh to Hul. iii., No. 14). His decisions are given in comparatively pure Hebrew.

BIBLIOGRAPHY: Halevy, *Dorot ha-Rishonim*, iii. 121a *et seq.*; Müller, *Maftach le-Teshubot ha-Ge'onim*, pp. 73 *et seq.*; Weiss, *Dor.* iv. 41, 44-45.

G.

M. Sc.

JACOB BEN MOSES BEN ABUN (called **ha-Nabi** = "the prophet"): Head of the yeshibah of Narbonne, France. As Abraham b. David in his "Sefer ha-Qabbalah" (MS. quoted by Abraham Zacuto in his "Yuhasin," ed. London, p. 84) mentions that Moses ha-Darshan was the son of Jacob b. Moses, it may be concluded that Jacob lived in the eleventh century. He is mentioned by Abraham b. Isaac or Abraham, ab bet din of Narbonne ("Ha-Eshkol," ed. Auerbach, iii. 152), as the author of a responsum. The title "ha-Nabi" is honorific, and was applied to other persons besides Jacob.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 410; *R. E. J.* xvi. 227.

S. S.

M. SEL.

JACOB BEN MOSES OF BAGNOLS: Provençal theologian of the second half of the fourteenth century; lived successively at Salou, Avignon, and Argon. He was the author of a casuistic and philosophical work, still extant in manuscript ("British Museum Cat." MS. No. 2705). It is divided into three parts, each with a different title: (1) "Pesakim," on things permitted and prohibited ("issur we-hetter"); (2) "Ezrat Nashim," on marriage, levirate, and divorce laws; (3) "Sod ha-Hashgahah," containing essays on ethics, philosophy, and mysticism.

BIBLIOGRAPHY: Neubauer, in *R. E. J.* ix. 51-58; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 311 *et seq.*; Gross, *Gallia Judaica*, p. 657.

G.

I. BR.

JACOB B. MOSES MÖLLN. See MÖLLN, JACOB BEN MOSES.

JACOB IBN NA'IM or **NAYYAM:** Rabbi of Smyrna toward the end of the seventeenth century. He corresponded with Hayyim Benveniste, author of "Keneset ha-Gedolah," whom Jacob seems to have succeeded in the rabbinate of Smyrna. Jacob was the author of "Mishkenot Ya'akov" (Salonica, 1721), homilies on the Pentateuch and other subjects, followed by a pamphlet entitled "Zenif Melukah," on the obligations of subjects to their king; a responsa collection entitled "Zera' Ya'akov," fol-