

Church plain-song, which are the traditional vocal interpretation of the accents in the CANTILLATION of the Hebrew Scriptures. See also ACCENTS IN HEBREW.

J.

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TROY, N. Y.: City and the capital of Rensselaer county in the state of New York; situated on the east bank of the Hudson River six miles above Albany. Although it was settled in 1787, no authentic record is found of a Jewish inhabitant until about 1842, when Emanuel Marks of Albany, now (1905) a retired merchant, established business relations with some of the people of Troy and, being pleased with their public spirit and progressiveness, settled in that city. He was followed in 1843 by Herman Levy and family, and in 1845 by Charles Wolf.

In Sept., 1851, Emanuel Gratz, who also had settled in Troy, undertook the task of organizing a congregation. He rented two rooms, one for men and one for women, in the old Wotkins Block on Congress street, and engaged a certain Königsberg as cantor for the holy days, thereafter officiating himself. In 1853, the membership having increased to eighteen, he organized a permanent congregation under the name "Anshe Chased." A hall was hired in Wotkins Block and furnished in the Orthodox style. In 1855 dissensions arose among the members, and many withdrew, leaving in the old congregation but eight members, not sufficient for a quorum. The seceding members organized a congregation of their own.

In 1857 Aaron Ksensky made Troy his home, and became active in Jewish matters. Seeing the uselessness of two congregations, he at once took steps to reunite them. At a meeting, lasting almost an entire day, harmony was restored, and a congregation was organized under the name "Berith Shalom" (Covenant of Peace). This congregation in 1870 erected on the corner of Third and Division streets a synagogue which is known as the Third Street Temple. About this time some members adhering to the Orthodox doctrine withdrew and formed a congregation known as "Beth Israel Bickur Cholim"; they now (1905) worship in a hall at No. 8 State street. In 1873 another Orthodox congregation came into existence under the name "Sharah Tephilah": it has erected a synagogue on Division street.

The following orders have lodges in Troy: B'nai B'rith, Free Sons of Israel, Kether shel Barzel, B'rith Abraham, and Sons of Benjamin. The following Jewish charitable organizations exist in the community: Sisterhood of the Third Street Temple, the Hebrew Shelter Society, the Ladies' Hebrew Aid Society, and the Ladies' Hebrew Benevolent Society.

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TROYES (Hebrew, טרויז or טרויין): Capital of the department of Aube, France. It contained a Jewish population as early as the tenth century, as is clear from a responsum addressed to the community of Troyes about the year 1000 by Judah ben Meir ("Sire Léontin") and Eliezer ben Judah (or, more probably, Eliezer the Great, pupil of R. Gershom). Another "teshubah," sent to the same

community by Joseph ben Samuel Bonfils of Limoges in the early part of the eleventh century, shows that at that time the Jews of Troyes, with the sanction of the counts of Champagne, who regarded them as an important source of revenue, owned vineyards and other real estate. At the end of the twelfth century and at the beginning of the thirteenth the counts of Champagne and the King of France entered into an agreement by which the contracting parties bound themselves to surrender to each other all Jews who should quit the domains of the one and settle in the territories of the other. In 1204 all rights over the Jews who settled in Ervy were waived by the Seigneur d'Ervy in favor of Countess Blanche of Troyes; and in 1222 Thibaud, Count of Champagne, acknowledged the receipt for 160 livres given by the Jews of the city to Jacob, "Master of the Jews of Troyes."

In March, 1288, the Jewish inhabitants of Troyes were accused of a ritual murder; and on April 24 of the same year the tribunal of the Inquisition condemned to the stake thirteen Jews, whose names, according to the elegy of Jacob ben Judah on the *auto da fé*, were as follows: Isaac Châtelain, with his wife, two sons, and daughter-in-law, Samson Kadmon, Solomon or Salamin ben Vivant, Baruch d'Avirey or Baruch Tob 'Elem (Bonfils), Simeon of Châtillon, Jonah or "le Beau Colon," Isaac Cohen, Hayyim of Brinon (department of Yonne) or "le Maître de Brinon," and Hayyim of Chaource (department of Aube). In 1298 Vivant of Troyes was one of the Jews subsidized by the treasury as an administrator for the Jews of France.

The Jewish revenues from the bailiwick of Troyes indicate that at this time the Jews were very numerous throughout the country; for in 1301 their total income amounted to 1,000 livres. Prosperity reigned among them; and the seigniors of the country and the ecclesiastical dignitaries when financially embarrassed applied to them for assistance. The Jews were expelled from Troyes in 1306, but returned in great numbers in 1315. The "Document sur les Juifs du Barrois" contains the names of some who settled at Troyes during the years 1321 to 1323: Maître Deuaye, Bonjuyf son of Bonjuyf, Bonne Vie and Domim his son, Terine, and Haquinet. In 1379 the family of Isaac Lyon of Troyes obtained as a special favor permission to reside in Burgundy. Toward the close of the fourteenth century Abraham of Treves, son of Mattithiah, and Johanan of Treves lived at Troyes. At the present day (1905) the Jewish community contains about forty families.

A Hebrew school of great importance, directed by the highest rabbinical authorities and attended by numerous students from various lands, especially Germany and France, flourished at Troyes in the twelfth century. Several synods whose ordinances were adopted in foreign countries assembled at Troyes about 1160.

Among the most noted scholars of the city were RASHI and his chief disciples, Simḥah of Vitry, Judah ben Nathan (ריבן), Joseph ben Simeon Kara, Shemaiah and Judah ben Abraham, Samuel ben Meir (RaSHBaM), Jacob ben Meir (R. Tam), Joseph ben Moses, Isaac ben Hoshai ha-Levi, and Simeon the Tosafist (11th and 12th cents.), as well as Joseph

Hazzan ben Judah, and Menahem and his disciple Judah ben Eliezer (13th cent.). Troyes is mentioned in "Mordekai" on Giṭ. ix., No. 446. The "Seder Troyes" (Troyes ritual) has been edited by Max Weiss in the "Festschrift" published in honor of Moses Bloch (Budapest, 1905).

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S. K.

TRUMBULL, HENRY CLAY: American Christian Orientalist; born at Stonington, Conn., June 8, 1830; died at Philadelphia Dec. 8, 1903. He was educated at Williston Seminary, Mass., and took up Sunday-school work, becoming in 1858 state missionary of the American Sunday-School Association, and in 1865 the New England secretary of the American Sunday-School Union. In 1875 he took charge of the "Sunday School Times," which he made an organ of considerable influence, even in scholarly circles. In 1881 ill health caused him to travel. He visited Egypt, Arabia, and Syria, and during the journey he identified the site of Kadesh-barnea, on which he wrote a monograph (Philadelphia, 1884). He wrote also "Studies in Oriental Social Life" (1894), dealing especially with the aspects which threw light upon Biblical archeology; and two works of considerable influence; namely, "The Blood Covenant" (New York, 1885), in which he laid down the theory, afterward developed by W. R. Smith, that sacrifice was a blood covenant; and "The Threshold Covenant" (1896; see THRESHOLD).

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TRUMPET ("ḥazzerah"): In Shab. 36a (comp. Suk. 34a) it is noted that since the destruction of the Temple the names for the shofar and the trumpet had been confused. The same complaint may be made against the Septuagint, which generally renders the Hebrew "shofar" by σαλπιγξ, properly applicable only to the ḥazzerah, and against the English versions, which render it by "trumpet" or, still more incorrectly, by "cornet." In the Hebrew text the distinction between SHOFAR and trumpet is well maintained, as may be seen from such passages as Ps. xcvi. 6 and I Chron. xv. 28, where "shofar" and "ḥazzerah" are mentioned side by side.

In Num. x. 1 *et seq.* two trumpets of beaten silver are ordered to be made, and, according to II Chron. v. 12, the number was increased in Solomon's Temple to 120; while, judging from the representation on the Arch of Titus, in the Herodian Temple the number was reduced to the original two. Besides the shofar, the trumpet is the only musical instrument of the Old Testament concerning whose shape there is absolute certainty, there being extant a detailed description of it in Josephus and representations on the Arch of Titus and on a Bar Kokba coin. According to Josephus ("Ant." iii. 12, § 6), the trumpet was nearly a yard long and a little wider than a flute, with a slight expansion near the mouthpiece to catch the breath, and terminated in a

bell. This description tallies better with the representation on the Bar Kokba coin than with that of the two trumpets leaning against the table of showbread on the Arch of Titus.

The trumpet, like the shofar, was not so much an instrument of music as one of "teru'ah" (noise), that is, of alarm and for signaling. Its primary use was to give signals to the people and their chiefs to assemble and to break camp (Num. x. 5 *et seq.*, 9, where the manner of blowing is specified so as to indicate the different signals intended); also generally to announce an important event and to aid in the joyous shouting of the people on festive occasions (II Kings xi. 14; Hos. v. 8; Ps. xcvi. 6, cl. 3). But its chief use, at least in later times, was religious; and it was therefore almost exclusively a priestly instrument (Num. x. 8, xxxi. 6; II Chron. xiii. 12, 14). It was sounded on New Moons; at the daily offerings; and during the pauses in the singing of the Psalms, when the people fell down and worshiped (Num. x. 10; II Chron. xxix. 26-28; Tamid vii. 3; comp. Ecclus. [Sirach] l. 16 *et seq.*; I Macc. iv. 40, v. 33). Altogether from twenty-one to forty-eight trumpet-blasts are said to have been sounded daily in the Temple (Suk. 53b). The sound of the trumpet also accompanied the joyous ceremony of water-drawing on the Feast of Tabernacles (*ib.* 51b); and a blast of trumpets announced the beginning and close of the Sabbath (*ib.* 53b; Shab. 35b). As the shofar was the instrument par excellence of New-Year's Day, so was the trumpet that of solemn fast-days (R. ii. 26b; Ta'an. 15b, 16b).

From Neh. xii. 41 and I Chron. xv. 24 it has been inferred that there were seven trumpets in the Temple orchestra (comp. Stade's "Zeitschrift," 1899, p. 329).

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TRUMPETS, FEAST OF. See NEW-YEAR.

TRUSTS AND TRUSTEES: It has been shown under GUARDIAN AND WARD and under COMMUNITY how the Jewish law took notice of the various powers and duties of those to whom the property of orphan children or of the community was entrusted for management. But a fiduciary relation might also be sustained toward other parties, as, for instance, a betrothed or married woman; and then the trustee was known as שליח (lit. "a third man"). There is, however, no wide development of the law of trusts, such as is found in modern, especially Anglo-American, law.

The Mishnah (Ket. v. 8) puts the case of a husband who maintains his wife in food and clothing through a trustee, and prescribes the least amount of food, raiment, and pin-money which he must furnish annually. A much more important passage for this purpose, however, is Ket. vi. 7, which presents a case like that of a trust for the separate use of a married woman under the English equity system: