

the second of lexicography. Fragments of this work, which until recently was known only from quotations, were discovered in the Imperial Library of St. Petersburg, and published, with introduction, translation, and notes in Russian, by Paul v. Kozkowsz (St. Petersburg, 1894).

Ibn Barun frequently quotes the Koran, the "Mu'allakat," the "Kitab al-'Ain" of Khalil, and many other standard works of Arabic literature, with which he was thoroughly acquainted. His Hebrew sources were Saadia Gaon, Hai Gaon, Dnnash ibn Tamim, Hayyuj (whose theories he frequently criticized), Ibn Janah, Samuel ha-Nagid, Solomon ibn Gabirol, Ibn Jaslush, Ibn Bal'am, and Moses Gikatilla. Moses ibn Ezra says that Ibn Barun also compared Hebrew with Latin and Berber, and that his dictionary is superior to that of Dunash ibn Tamim. Nevertheless, Ibn Barun's work passed almost unnoticed by the Hebrew philologists of the Middle Ages. He is mentioned by name only by Moses ibn Ezra in his treatise on Hebrew poetry and rhetoric. Several of his comparisons are cited without acknowledgment by Joseph Kimhi, by Abraham ben Solomon of Yemen in his work on the Prophets, and by an anonymous fifteenth-century commentator to the "Moreh Nebukim."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1060; idem, in Kohak's *Jeschurun*, ix. 66-67; idem, *Die Arabische Literatur der Juden*, § 97; J. Derenbourg, in *R. E. J.* xxx. 156; Bacher, in *Stade's Zeitschrift*, xiv. 223 et seq.; Neubauer, in *J. Q. R.* vi. 567; Eppensteln, in *R. E. J.* xli. 233; idem, in *Ha-Eshkol*, ii. 198; David von Günzburg, in *Ha-Metiv*, 1895, Nos. 152, 176, 225, 226.
T.

I. Br.

IBN BILIA, DAVID BEN YOM-TOB: Portuguese philosopher; lived in the thirteenth and fourteenth centuries. Steinschneider believes him to have been the father of the astronomer Jacob Poel. Ibn Bilia was the author of many works, the greater part of which, no longer in existence, are known only by quotations. Among them were: "Me'or 'Enayim," a commentary on the Pentateuch, quoted by Caspi, Levi ben Gershon, and chiefly by the author's countryman Samuel Zarza, who often criticized Ibn Bilia's interpretations as being too mystical; "Yesodot ha-Maskil," published, with a French translation by S. Klein, in the collection "Dibre Hakamim," Metz, 1849. In the "Yesodot" Ibn Bilia propounded thirteen articles of belief in addition to those of Maimonides. These are: (1) The existence of incorporeal intellects; (2) The creation of the world; (3) The existence of a future life; (4) Emanation of the soul from God; (5) The soul's existence through its own substance and its self-consciousness; (6) Its existence independent of the body it subsequently occupies; (7) Retribution of the soul; (8) Perdition of the souls of the wicked; (9) Superiority of the Mosaic law over philosophy; (10) The presence of an esoteric as well as an exoteric meaning in Holy Scripture; (11) Inadmissibility of emendations of the Torah; (12) The reward of the fulfillment of the divine precepts implied in the precepts themselves; (13) The inadequacy of ceremonial laws alone for the realization of human perfection. These, together with the thirteen articles of Maimonides, make twenty-six, the numerical value of the Tetragrammaton.

Ibn Bilia also wrote "Ziyyurim," an ethical work; "Kilale ha-Higgayon," a work on logic, of which only a fragment has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2168); "Ma'amar bi-Segullot 'Or ha-Nahash," a treatise on the medicinal virtues of the skin of the serpent, translated from Johannes Paulinus' Latin translation "Salus Vitæ" (Munich, No. 228); a treatise on astrology and its connection with medicine.

BIBLIOGRAPHY: Zunz, *Addimenta zu Delitzsch's Katalog der Leipziger Bibliothek*, p. 326; Dukes, in *Literaturblatt des Orients*, viii. 116, 456; idem, *Nahal Kedumim*, p. 48; Senior Sachs, *Ha-Palit*, pp. 31-33; Steinschneider, *Cat. Bodl.* col. 857; Kayserling, *Gesch. der Juden in Portugal*, p. 68; Steinschneider, *Hebr. Uebers.* pp. 499, 806.

K.

I. Br.

IBN DANAN, SAADIA BEN MAIMUN BEN MOSES: Lexicographer, philosopher, and poet; flourished at Granada in the second half of the fifteenth century. He exercised the function of dayyan at Granada and enjoyed a great reputation as Talmudist. When the Jews were banished from Spain, Saadia and his father, Maimun, settled at Oran, where they remained until their deaths (compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 1492).

Ibn Danan was the author of the following works: (1) "Al-Daruri fi al-Lughah al-Ibraniyyah" (The Necessary [Rule] of the Hebrew Language), a Hebrew grammar with a chapter on Hebrew prosody (this chapter, translated by the author into Hebrew at the request of his pupils not acquainted with Arabic, was published by A. Neubauer in his "Meleket ha-Shir," Frankfurt, 1865); (2) a Hebrew dictionary in Arabic; (3) commentary on ch. liii. of Isaiah, published by Neubauer in "The Fifty-third Chapter of Isaiah According to the Jewish Interpreters," Oxford, 1877; (4) a philosophical treatise on the shape of the letters of the alphabet, still extant in a manuscript in the Bodleian Library which contains many other small treatises by Danan on various subjects; (5) "Sefer he-'Aruk," a Talmudical lexicon, still extant in manuscript (compare Neubauer, "Cat. Bodl. Hebr. MSS." No. 1492); (6) responsa, printed at the end of the collection of responsa entitled "Pe'er ha-Dor," by Maimonides (§§ 225-230); (7) "Ma'amar 'al Seder ha-Dorot" (Treatise on the Order of the Generations), giving the chronology of the Jewish kings, published by Edelman in "Hemdah Genuzah," Königsberg, 1856; (8) "Kasidali," a poem in honor of Maimonides' "Moreh Nebukim," inserted in the collection "Dibre Hakamim" published by Eliezer Ashkenazi of Tunis (Metz, 1849).

BIBLIOGRAPHY: Dukes, *Nahal Kedumim*, p. 1, note; Neubauer, in *Journal Asiatique*, 1862, ii. 255 et seq.; idem, *Cat. Bodl. Hebr. MSS.* Nos. 1492, 2061 (3), 2293; Carmoly, in the *Life of Azulai*, at the beginning of the *Shem ha-Gedolim*; idem, *Itinéraires*, p. 330; Steinschneider, *Cat. Bodl.* col. 2156; Blumgrund, *Life and Works of Saadia ibn Danan* (in Hungarian), Presburg, 1900; Bacher, *Rev. Et. Juives*, xli. 268 et seq.; Steinschneider, *Die Arabische Litteratur der Juden*, p. 142.
G.

I. Br.

IBN DAUD HA-LEVI. See ABRAHAM IBN DAUD.

IBN EZRA, ABRAHAM BEN MEÏR (ABEN EZRA): Scholar and writer; born 1092-1093; died Jan. 28 (according to Rosin, Reime und Gedichte, p. 82, n. 6, 1167 (see his application of Gen.

xii. 4 to himself). His father's name was Meïr and his family was probably a branch of the Ibn Ezra family to which Moses Ibn Ezra belonged. Moses in his poems mentions Abraham by his Arabic name, Abu Ishak (Ibrahim) ibn al-Majid ibn Ezra (Steinschneider, "Cat. Bodl." col. 1801), together with Judah ha-Levi. Both were, according to Moses, from Toledo, and afterward settled in Cordova. Ibn Ezra himself once—in an acrostic—names Toledo as his native place ("Monatsschrift," xlii. 19) and at another time Cordova (beginning of the Hayyuj translation). According to Albrecht ("Studien zu den Dichtungen Abraham ben Ezra," in "Z. D. M. G." *l.c.* p. 422), it is certain that he was born in Toledo. Through his emigration from Spain his life was divided into two periods. In the first and longer of these, which extended almost to the year 1140, he won for himself in his native land a name as a poet and thinker. Moses Ibn Ezra, who was an intimate friend of his, extols him as a religious philosopher ("mutakallim") and as a man of great

First Period: to of his history ("Sefer ha-Kabbalah," 1140. ed. Neubauer, p. 81), calls him the last of the great men who formed the pride of Spanish Judaism and who "strengthened the hands of Israel with songs and with words of comfort." In this first period of his life Ibn Ezra's creative activity was chiefly occupied with poetry; and the greater number of his religious and other poems were probably produced during that time. He likes to call himself "the poet" ("ha-shar," introduction to Pentateuch commentary) or "father of poems" (end of the versified calendar regulations); and in a long poem of lamentation (Rosin, "Reime und Gedichte des Abraham ibn Ezra," p. 88) he says: "Once in my youth I used to compose songs with which I decorated the Hebrew scholars as with a necklace." The fact, however, that Ibn Ezra had pursued serious studies in all branches of knowledge during his life in Spain, is shown by the writings of the second period of his life. The wealth and variety of their contents can be explained only by the compass and many-sidedness of his earlier studies.

The most prominent scholars among the Jews of Spain were Ibn Ezra's personal friends: in Cordova itself, which was his permanent residence, Joseph Ibn Zaddik and especially Judah ha-Levi. The latter was only a few years older than Ibn Ezra; and on one occasion addressed a very witty saying to Ibn Ezra's father-in-law (see Geiger, "Nachgelassene Schriften," iv. 332). In his Bible commentary Ibn Ezra afterward reported many text interpretations from his talks with Judah ha-Levi (see Bacher, "Die Bibelepexese der Jüdischen Religionsphilosophen," etc., pp. 132 *et seq.*). That he associated and debated with the representatives of Karaism, which was so widely spread in Spain in his time, and that he was well acquainted with their literature, is shown by many passages in his commentary on the Bible.

Ibn Ezra nowhere says anything about his family connections; but from a remark in a long comment

on Ex. ii. 2 it may be concluded that his marriage had been blessed with five children. They probably

died early, however, except his son **His Son Isaac.** Isaac, who left Spain at the same time as his father, and who in 1143 composed in Bagdad songs in honor of the Arab Hibat Allah (Nathanael). According to Albrecht, however, Abraham left Spain after Isaac, perhaps because of the conversion of the last-named to Islam, and with the purpose of bringing him back to Judaism. Isaac's conversion was a severe blow to his father; and the latter expressed his grief in two moving poems ("Diwan," Nos. 203 and 205; Rosin, *l.c.* pp. 84 *et seq.*). Albrecht says Ibn Ezra left Spain in 1137. Unable to bring his son back to Judaism, he went to Rome (1140), where after many troubles he found a period of rest.

In the second half of his life one must imagine Ibn Ezra a lonely man, who, bound by no family ties, led the unsettled life of a wanderer. Nevertheless he resided

Second Period: for periods of several years in various places each. The year 1140 is given as the definite date with which this second period begins. In that year he composed several works in Rome.

After 1140. This date, as well as those following, is furnished by Ibn Ezra in some of his works. He says of himself in the introductory poem to his Kohelet commentary: "He departed from his native place, which is in Spain, and came to Rome." But this proves nothing against the supposition that some at least of his journeys in northern Africa and Egypt, concerning which there is definite information, were made between his departure from Spain and his arrival at Rome. Ibn Ezra was perhaps in Africa at the same time with Judah ha-Levi. A statement of Solomon Ibn Parhon's ("Mahberet he-'Aruk," 4b) seems to speak of their joint stay there, although his remark may have another meaning. But it is possible that Ibn Ezra's travels in the East, which, as many suppose, took him to Palestine and even to Bagdad (tradition states that he went even as far as India), interrupted his stay in Italy, or occurred between that time and his sojourn in Provence.

A whole series of works on Bible exegesis and grammar was the fruit of his stay in Italy. He is known to have been in the following cities: Rome (1140), Lucca (1145), Mantua (1145-46), Verona (1146-1147). In Rome he had for a pupil Benjamin b. Joab, for whose benefit he composed his commentary on Job. Ibn Ezra went to Provence before 1155, stopping in the town of Béziers, where he wrote a book on the names of God, dedicated to his patrons Abraham b. Hayyim and Isaac b. Judah.

In Provence. A native of that city, Jedaiha Bedersi, speaks enthusiastically, more than a hundred and fifty years afterward, of Ibn Ezra's stay in Provence (Solomon Ibn Adret, Responsa, No. 418). Judah Ibn Tibbon of Lunel, a contemporary of Ibn Ezra, speaks of the epoch-making importance of the latter's stay in southern France (preface to "Rikmah"). Ibn Ezra was in Narbonne in, or shortly before, 1139, and answered certain questions for David b. Joseph. He made a stay of several years in northern France, in the

town of Dreux (department of Eure). On account of a corruption (דְּרִיט) of the Hebrew name of this town (דְּרִיט), it was for a long time thought that Ibn Ezra wrote his works on the Island of Rhodes, and later (since Grätz) that he wrote them in the town of Rodez (Rhodéz) in southern France ("R. E. J." xvii. 301; "Monatsschrift," xlii. 22).

In Northern France. In Dreux Ibn Ezra completed several of his exegetical works, and, after recovering from an illness, began a new commentary on the Pentateuch ("Monatsschrift," xlii. 23). In 1158 Ibn Ezra was in London, where he wrote his religio-philosophic work "Yesod Mora" for his pupil Joseph b. Jacob, also his letter on the Sabbath. In northern France Ibn Ezra came into contact (at Rouen?) with the celebrated grandson of Rashi, R. Jacob Tam, and a poem in praise of his brother R. Samuel b. Meïr written there by Ibn Ezra has been preserved (Rosin, *l.c.* p. 225).

In 1160 he was again in Provence, and at Narbonne he translated an astronomical work from the Arabic. If the dates given in a poem concluding his commentary on the Pentateuch are correct (comp. Rosin, *l.c.* p. 81), Ibn Ezra's life ended at the place where the second period of his activity began, namely, Rome, where he put the finishing touches to his commentary and probably also began his last grammatical work ("Safah Berurah"). In the introductory verse of this uncompleted work, which he wrote for his pupil Solomon, Ibn Ezra expresses the hope that "it will be a legacy of Abraham the son of Meïr, and will preserve his memory from generation to generation." These are the farewell words of a writer who at the same time feels his end approaching and reckons on lasting fame. If Abraham Zacuto's statement ("Yuhasin," ed. London, p. 218)—which, however, is not substantiated—be accepted, that Ibn Ezra died in Calahorra (in northern Spain on the boundary between Navarre and Old Castile), it must be supposed that a longing to see his old Spanish home made him leave Rome and that he died on the way on Spanish soil.

In one of his best-known poems ("Nedod Hesir Oni") Ibn Ezra has characterized the second period of his life in the words: "I resided in that place as a stranger, wrote books, and revealed the secrets of knowledge." He is the only example of a wandering scholar who developed an unusually rich literary activity in his roaming existence under the stress of circumstances, and who wrote works of lasting importance. Ibn Ezra himself regarded

A Roving Scholar. his life as that of an exile. He always called himself a Spaniard ("Sefardi"), and gives a touching expression of his love for his fatherland in an elegy on the persecution by the Almohades which began in 1142. In this poem ("Diwan," No. 169) he enumerates the Spanish and the North-African towns in which the communities fell victims to the persecution. His remark on the commandment concerning the festal bunch of greens (Lev. xxiii. 40) gives a glimpse into his longing for his beautiful native land: "Whoever is exiled from Arabian lands to the lands of Edom [Christian Europe] will understand, if he has eyes, the deep meaning of this commandment."

The wandering life of an exile, such as Ibn Ezra led for nearly three decades, gave him the opportunity to carry out a mission which was to an eminent degree historical. He became a propagator

among the Jews of Christian Europe, who were unacquainted with Arabic, **His Mission.** of the science of Judaism, a science which had been founded long before with that language as its literary medium. He was fitted for this mission, as no one else, through the versatility of his learning and through his clear and charming Hebrew style. The great compass of his literary activity will be seen from the following résumé of his works:

Biblical Exegesis: Ibn Ezra's importance in this field has already been mentioned (see JEW. ENCYC. iii. 169, s.v. BIBLE EXEGESIS). His chief work is the commentary on the Pentateuch, which, like that of Rashi, has called forth a host of super-commentaries, and which has done more than any other work to establish his reputation. It is extant both in numerous manuscripts and in printed editions (1st ed., Naples, 1488). The commentary on Exodus published in the printed editions is a work by itself, which he finished in 1153 in southern France. A shorter commentary on Exodus, more like the commentaries on the remaining books of the Pentateuch, was first published in 1840 at Prague (ed. I. Reggio). A combination of these two commentaries is found in an old and important Cambridge MS. (Bacher, "Varianten zu Abraham Ibn Ezra's Pentateuchcommentar, aus dem Cod. in Cambridge No. 46," Strassburg, 1894).

Commentaries. M. Friedländer has published the beginning of a second commentary on Genesis ("Essays," 1877). The complete commentary on the Pentateuch, which, as has already been mentioned, was finished by Ibn Ezra shortly before his death, was called "Sefer ha-Yashar." In the rabbinical editions of the Bible the following commentaries of Ibn Ezra on Biblical books are likewise printed: Isaiah (1874; separate ed. with English translation by M. Friedländer); the Twelve Minor Prophets; Psalms; Job; the Megillot; Daniel. The commentaries on Proverbs and Ezra (with Nehemiah) which bear Ibn Ezra's name are by Moses Kimhi. Another commentary on Proverbs, published in 1881 by Driver and in 1884 by Horowitz, is also erroneously ascribed to Ibn Ezra. Additional commentaries by Ibn Ezra to the following books are extant: Song of Solomon (ed. Mathews, 1874); Esther (ed. Zedner, 1850); Daniel (ed. Mathews, 1877). He also probably wrote commentaries to a part of the remaining books, as may be concluded from his own references (see Ludwig Levy, "Reconstruction des Commentaires Ibn Ezra's zu den Ersten Propheten," Berlin, 1906).

Hebrew Grammar: (1) "Moznayim" (1140), chiefly an explanation of the terms used in Hebrew grammar; as early as 1148 it was incorporated by Judah Hadassi in his "Eshkol ha-Kofer," with no mention of Ibn Ezra (see "Monatsschrift," xl. 74), first ed. in 1546. (2) Translation of the work of Hayyuj into Hebrew (ed. Onken, 1844). (3) "Sefer ha-Yesod," or "Yesod Diḡduḡ," still unedited (see Bacher, "Abraham Ibn Ezra als Grammatiker," pp. 8-17). (4) "Zaḥot" (1145), on linguistic correctness, his best grammatical work, which also contains a brief outline of modern Hebrew meter; first ed. 1546. (5) "Safah Berurah" (see above), first ed. 1830. (6) A short outline of grammar at the beginning of the unfinished commentary on Genesis. The importance of Ibn Ezra's grammatical writings has already been treated in GRAMMAR, HEBREW.

Smaller Works, Partly Grammatical, Partly Exegetical: (1) "Sefat Yeter," in defense of Saadia Gaon against Dunash ben Labrat, whose criticism of Saadia, Ibn Ezra had brought with him from Egypt; published by Bislachs 1838 and Lippmann 1843. (2) "Sefer ha-Shem," ed. Lippmann, 1834. (3) "Yesod Mispār," a small monograph on numerals, ed. Pinsker, 1863, at the end of his book on the Babylonian-Hebrew system of punctuation. (4) "Iggeret Shabbat," a responsum on the Sabbath, dated 1158, ed. Luzzatto, in "Kerem Hemed," iv. 158 et seq.

Religious Philosophy: "Yesod Mora" (1158), on the division of and reasons for the Biblical commandments; 1st ed. 1529. For Ibn Ezra's religious philosophy, in which Neoplatonic ideas predominate, see Rosin in "Monatsschrift," xlii. xlii. Rosin has not noticed the metaphysical works "Arugḡat ha-Hokmah" and "Pardes ha-Mezimamah" (see "Kerem Hemed," iv. 1-5), written in rime prose, the authenticity of which is

איש אשר תברכתו כאשר בזה לכל אחד מהברכה כן כרך אותם טעם איש כשתרין הליווי וכן אותם ש
 מלכו כולם עם יוסף לקברו ויחסף רגליו אל המטה כי בתחלה יסב על המטה ורגליו תלויות כמנהג ארץ
 ארם היום ולא כן חטות ושמעאל כל אנשי מצרים לבד מפרעה עבדי יוסף יקראו ויחטו כי חטות אדם
 ויתכן רק על דרך רחוקה מעט להיות כמות התלונה חטת פניה אשר כריתו חסדו כיון כי יכיר איש
 רכב מרבת פרשים ודושים ויעש לאביו חבל אחר מקבצתו כאשר אמרו חכמינו זל"י יעשו ככילי כאשר
 צוה מקבצתו וכשאלו כאשר צוה במקום שפס"ל לו יטמנו שמה יטור לבן חיבה כמו יטמנו עשו ויש לו
 במקרה על רכיש רבים אגף לשון פיו ויחמר הגוף כי התחת חלבים אבי כאלו אבי במקום חלבים
 סכסכת לפי ותאמר עבדיך אכחבן למען עשה סד הפעל בני שלשים בעבור חיות חלת בני המזכ
 הכה יהיו רבעים וילדו צורו ויחטו חיות הרפאים וייעש בלרון פס אותו סד אחד נהנה שרשו יסע על
 משקל וייער ויחמר ד ונה המהירק כי החירק תחת סורק וזהו רחוק בענין וטעם בלרון במקומות הבית
 הוא טהרין לכשם

ספר ואלה שמות

נאם אברהם בר מאיר אבן עזרא הספרדי

עולם ותורת חיות היבית ויחטו חיות
 ויחטו חיות בר דאם ספר ואלה שמות

כפסוק קדמונים ליה מודות בזכרם ימות
 וכאם כבוד אל בלי לשון וזה כולמות

אשר ביינו לבדו בעיות
 להוציא לאור כל תעלומות
 שחבא הורינו ביד כלמות
 כיז אחים בעל החלומות
 וקבל הטעם בעל חיות
 ברב סוף חזק ושלמות
 ויחלצתם קצרות תחיות
 וכס סדיות ופליאות סתיות
 בסוף ספר ואלה שמות

ברוך הטעם חלתי תעלומות
 והוא הכותב תבניות לבסיות
 ובספר הזה חיות חיות
 ואלה התחשן אחרי חיות
 וכולד אבי הכבילות והחיות
 ויחלצת את אבותינו ויחיה רמות
 ויעש לעוניהם בצריהם בקמות
 והן ככתב חיות רמות
 רבי מסכן כעשה יחיות

כל התעלומות האלו ואחריו חבל התעלומות האלה
 לאנשים האלו חלה וילדו להרשעיה חטת חלה
 וכס חלת לזיכריות הלזיכר הלז וכעבור
 חיות חלת חלה חלעיל חיה הסא חסף סא לילה
 חלה מצרים וסס לשון זכר וסמות לשון רבי

ואלה
 טעם היו בעבור מהזכר בסוף
 הספר הראשון כי יוסף ראה ל
 לבניו בני שלשים חזכר כי
 אחיו בדתה היו וטעם ופרו ורבנו חולת חלה
 גם בחסדן הסא שנה לזכרים ולנקבות וכתוב את

maintained by Schreiner ("Der Kalam in der Jüdischen Literatur," p. 35).

Mathematics, Astronomy, Astrology: (1) "Sefer ha-Ehad," on the peculiarities of the numbers 1-9 (ed. Pinsker and Goldhardt, Odessa, 1867). (2) "Sefer ha-Mispar" or "Yesod Mispar," arithmetic. Steinschneider, on the basis of twenty manuscripts, describes its contents in "Abraham ibn Ezra," pp. 103-118. (3) "Lubot," astronomical tables. (4) "Sefer ha-Ibbur," on the calendar (ed. Halberstam, 1874). (5) "Keli ha-Nefosbet," on the astrolabe (ed. Edelmann, 1845). (6) "Shalosh She'elot," answer to three chronological questions of David Narboni (ed. Steinschneider, 1847). (7) Translation of two works by the astrologer Masballah: "She'elot" and "Kad-rut" (Steinschneider, "Hebr. Uebers." pp. 600-603). The second work was edited by M. Grossberg in an appendix to Dunash b. Tamim's "Yezirah" commentary, London, 1902. Various astrological writings in two versions (written in 1146 and 1198; see Steinschneider, "Abraham ibn Ezra," pp. 126 *et seq.*; idem, "Cat. Bodl." col. 647).

Pseudepigraphic: The two commentaries on Biblical books which are falsely ascribed to Ibn Ezra mentioned above. In addition: (1) "Sefer ha-'Azamin" (Steinschneider, "Hebr. Uebers." p. 448). (2) "Sha'ar ha-Shamayim," the introduction to which has been published by Luzzatto in "Betulat Bat Yebudah," pp. v-xi. See, further, Steinschneider, "Abraham ibn Ezra," pp. 71-75; idem, "Die Arabische Litteratur der Juden," p. 156.

Some of Ibn Ezra's poems are contained in the "Diwan" (260 numbers), which was edited by I. Egers from the only manuscript in existence. This also contains the religious-philosophical poem "Hai b. Mekiz," in rhymed prose, the contents of which are based on an Arabic prose work of Avicenna (Ibn Sina). Besides those contained in the "Diwan," there are a great many other poems by Ibn Ezra, some of them religious (the editor of the "Diwan" in an appended list mentions nearly 200 numbers) and some secular. Rosin has critically edited and translated a considerable number of these in several yearly reports of the Breslau Seminary (1885 to 1894). They have also been edited, together with an introduction and notes, by David Kahana, 2 vols., Warsaw, 1894.

Al-Harizi ("Tahkemoni," iv.) says of Ibn Ezra's poetry: "The poems of Ibn Ezra provide help in time of need, and cause refreshing rain in time of drought. All of his poetry is lofty and admirable in its contents." Zunz ("Literaturgesch." p. 207) says: "Through him the gap between piyyut [synagogal poetry] and classic style came clearly to be recognized. Yet poetry was not his special line of activity. Number and measure lurk in his verses, and flashes of thought spring from his words—but not pictures of the imagination."

It should also be noticed that no work by Ibn Ezra in Arabic has been preserved, although he was perfectly familiar with that language.

BIBLIOGRAPHY: Grätz, *Gesch.* vi., especially note 8; Steinschneider, *Cat. Bodl.* cols. 680-689; idem, *Abraham ibn Ezra*, in *Zeitschrift für Mathematik und Physik*, xxv., Supplement, p. 28, 59; D. Rosin, *Reime und Gedichte des Abraham ibn Ezra*, Breslau, 1885-94; idem, in *Monatschrift*, xlii. 18-26; M. Friedländer, *Essays on the Writings of Ibn Ezra*, London, 1877; W. Bacher, *Abraham ibn Ezra's Einleitung zu seinem Pentateuchcommentar*, Vienna, 1876; idem, *Abraham ibn Ezra als Grammatiker*, Strassburg, 1882; idem, in *Winter und Wünsche, Die Jüdische Literatur*, II. 185-190, 289-303; Albrecht, *Studien zu den Dichtungen Abrahams ben Ezra*, in *Z. D. M. G.* lvii. 421 *et seq.* G.

W. B.

IBN EZRA, ISAAC (ABU SA'D): Spanish poet of the twelfth century; son of Abraham ibn Ezra. He won fame as a poet at an early age, probably while still in his Spanish home. Al-Harizi ("Tahkemoni," iii.) says of him: "Like his father, Isaac also drew from the springs of poetry; and some of the father's brilliancy flashes in the songs of the son." He probably left Spain with his father, before 1140. In 1143 Isaac was in Bagdad as a protégé of

the Arab Abu al-Barakat Hibat Allah (Nathanael). The poem in which he extols his patron and his commentary on Ecclesiastes has been preserved (ed. by Dukes in "Kokebe Yizhak," xxiv.; comp. Steinschneider, "Hebr. Bibl." i. 91). When Hibat Allah became converted to Islam, Isaac ibn Ezra followed his example. Al-Harizi says (*ib.*): "But when he came into Eastern lands the glory of God no longer shone over him; he threw away the costly garments of Judaism, and put on strange ones." Abraham ibn Ezra mourned in two elegies over the apostasy of his son. One of these poems was composed three years after Isaac's abandonment of Judaism, as appears from the second strophe. Abraham ibn Ezra, therefore, could not have heard of the sad event until a long time afterward. Regarding the possible identity of Isaac ibn Ezra and an Isaac b. Abraham ha-Sefaradi, for whom a copy of the Hebrew translation of Hayyuj's works and of the Mustahik was made by Abu al-Walid, see "R. E. J." xx. 140.

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., vi. 255; Steinschneider, *Abraham ibn Ezra*, p. 68; idem, *Die Arabische Literatur der Juden*, p. 184; Brody, *Hebr. Bibl.* iii. 124-126. a.

W. B.

IBN EZRA, JOSEPH BEN ISAAC: Oriental rabbi of the sixteenth and seventeenth centuries; descendant of the Ibn Ezra family of Spain. Brought up in Salonica, he studied under the direction of Samuel di Modena, and became head of the Talmudic school there; among his pupils were Aaron Hazzan, Meir Melammed, and Shabbethai Jonah. Late in life Ibn Ezra was compelled to seek refuge in Constantinople, whence he was called to the rabbinate of Sofia, in which city he died. Ibn Ezra was a learned Talmudist, and his works were highly esteemed. He wrote: "Rosh Yosef," a commentary on the Turim, of which the part treating of communal taxes and contributions was published at Salonica (1601), under the title "Massa' Melek"; "Azamot Yosef," commentary on Kiddushin (*ib.* 1601; Berlin, 1699; Fürth, 1767). In the preface to the latter the author states that the object of the commentary is to give, in addition to the ordinary exposition of the text ("peshat"), a clear insight into the methodology of the Talmud. He states further that the responsa of Joseph ibn Leb (1576), which reached him after he had finished his commentary, compelled him to make some changes therein. Appended to the work are the halakic decisions of the treatise in question with explanations of some difficult passages in various other treatises. Ibn Ezra also wrote: a commentary on Baba Mezi'a, mentioned in the "Azamot Yosef"; rules for the interpretation of the Talmud; responsa, some of which are found in the "Azamot Yosef," the responsa of Salomon ha-Kohen, Samuel di Modena's "Beno Shemuel," and the "Shai la-Mora" of Shabbethai Jonah.

BIBLIOGRAPHY: Introduction to the "Azamot Yosef"; Conforte, *Kore ha-Dorot*, p. 43b; Azulai, *Shem ha-Gedolim*, I. 77, ii. 108; Cassel, in Ersch and Gruber, *Encyc.* section II., part 31, p. 74; Steinschneider, *Cat. Bodl.* col. 1460. s.

I. Br.

IBN EZRA, JUDAH: Son of Joseph ibn Ezra of Granada; Spanish state official of the twelfth century. He was raised by Alfonso VII. of Cas-