

should be read **מַעֲלֵן רִיפּוּטָן וּמְטִיפֵין מִי אֶרֶק** (= "it is permitted to raise the plummet [*δραβήτης* = "weight" or "ball"] and to allow the water to drop from the clepsydra"). This kind was used in a sick-room to awaken the patient at certain intervals. According to another account, the constant dropping of the water had a soothing effect on the patient's nerves (*ib.*). A correct description of this form of clepsydra

In the Zohar. is given in the Zohar, where it is related that R. Abba, on his way from Tiberias, stopped at an inn in the village of Tarsus. Before retiring he asked the innkeeper whether he had a rooster that would awaken him exactly at midnight for "hazot." The innkeeper assured Abba that he had a better device; namely: "A scale, having on one side a weight, and on the other a jug filled with water which escapes drop by drop. Exactly at midnight the vessel becomes empty, causing the weight on the other side to fall and sound an alarm throughout the house, thus announcing the hour of midnight. We made this appliance for the old man who stays here and who arises regularly at midnight to study the Law" (Zohar, Lek Leka, p. 182, Wilna, 1882).

The clepsydra in its simplest form is traced by some historians to the Greeks (about 430 B.C.), and by others to the censor Scipio Nasico (595 B.C.).

The general term "horologe" for a timepiece is used in Talmud and Midrash with reference to the passage, "This month shall be unto you the beginning of months" (Ex. xii. 2). The Rabbis understood the word **לָכֶם** (= "unto you") as indicating a surrender of the right to fix the time of the calendar; and they illustrate the idea in the Midrash with a parable of the horologe (**אֲוִרְלוֹתֵין**) which was delivered by the king to his son who succeeded him. Similarly the Almighty delivered the key for regulating the time for the months and the festivals to Israel (Yer. R. H. i. 3; Pesik. R. 15 [ed. Friedmann, p. 77a]). In medieval literature the clock is known as **מִיֶּרֶה שְׁעוֹת** ("the hour-guide"); in modern Hebrew, as **שֶׁעָן**.

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J. D. E.

HOROMITE. See SANBALLAT.

HORONAIM (הֲרֹנַיִם = "the two hollows"): City of Moab (Isa. xv. 5; Jer. xlviii. 3, 5), mentioned also in the Mesha inscription (lines 31, 32) under the name הֲרֹנַיִם. Its site is supposed by some to be to the south of the Arnon. Josephus ("Ant." xiii. 15, § 4; xiv. 1, § 4) speaks of a Moabite city named "Oronas" or "Orone" as having been taken by Alexander Jannæus.

E. G. H.

M. SEL.

HOROVITZ, MARKUS: German rabbi and historian; born March 14, 1844, at Ladány, near Tokaj, Hungary. The descendant of an ancient family of scholars, he pursued his rabbinical studies at the yeshivot of Ujhely, Verbó, and Eisenstadt (the last-named then in charge of Israel Hildes-

heimer). He studied (1868-71) philosophy and Orientalia at the universities of Vienna, Budapest, and Berlin, taking his Ph.D. degree at Tübingen. In Dec., 1871, he was called as rabbi to Lauenburg in Pomerania; in 1874, to Gnesen, Prussian Posen; and in Sept., 1878, to Frankfort-on-the-Main. At Frankfort he organized two model religious schools. Horovitz is one of the directors of the Deutsche Rabbinerverband, and president of the German Jewish orphan asylum at Jerusalem.

Besides numerous sermons; "Ma'at'eh Lewi," a work in Hebrew on letters of divorce (Frankfort-on-the-Main, 1891); and essays on the origin of the Hungarian Jews (in "Israelita Közlöny," 1869) Horovitz has published the following works: "Zur Gesch. der Jüdischen Gemeinde in Eisenstadt," 1869; "Jose ben Jose," in "Jüdische Presse," 1873; "Frankfurter Rabbinen," 4 parts, Frankfort-on-the-Main, 1882-85; "Jüdische Aerzte in Frankfurt-a.-M." 1886; "Die Wohlthätigkeitspflege bei den Juden im Alten Frankfurt," 1896; "Zur Statistik der Jüdischen Bevölkerung im Alten Frankfurt," 1896; "Die Frankfurter Rabbinerversammlung vom Jahre 1603," 1897; "Die Inschriften des Alten Friedhofes der Israelitischen Gemeinde zu Frankfurt-a.-M." 1901.

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A. F.

HOROWITZ, AARON BEN JACOB HALEVI: Russian Talmudist; lived in the second half of the seventeenth century; son-in-law of Joseph ben Löb, rabbi of Minsk. He revised David ben Samuel's commentary to Rashi on the Pentateuch, published at Dyherufurth in 1689 under the title "Dibre Dawid," to which he added a commentary of his own covering the whole of Genesis, as well as a letter justifying his work.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 886; Michael, *Or ha-Hayyim*, No. 297.

II. R.

I. BR.

HOROWITZ, ISAIAH: German cabalist, rabbi, and author; born at Prague about 1555; died at Safed about 1630. At an early age he accompanied his father, Abraham Horowitz, to Poland and studied under Solomon Rabbi Lebusch's in Cracow. He married the daughter of Abraham Maul, a wealthy resident of Vienna, and seems to have enjoyed comfortable circumstances during his whole lifetime, devoting a large part of his income to charity and to the acquisition of a library. He soon became one of the leaders in the communal affairs of the Jews of Poland. Thus he appears as early as 1590 as one of the signatories of the resolution, passed at the fair of Lublin, which condemned the giving of bribes for rabbinical positions. He held various rabbinical offices; his son mentions those in Posen and Cracow; contemporary sources show him to have held rabbinate at Dubno (1600; Meir Lublin, Responsa, No. 39), Ostrog, Volhynia (1603; see his approbation to Solomon of Miedzzyrzecz's "Mizbah ha-Zahab," Basel, 1602), Frankfort-on-the-Main (about 1606), and Prague (1614). He left Frankfort-on-the-Main, probably on account of the FETTMILCH riots, in 1614; at Prague he was at first corabbi with Solomon Ephraim of Lenczyza; upon the death of the latter, however, he became sole rabbi.

In 1621, after the death of his wife, Horowitz went to Palestine, where he lived during the remainder of his life. According to cabalistic views (see Emden's autobiography in "Ha-Meassef," 1810, i. 79), no one should live in Palestine unmarried; Horowitz proposed to marry Eva Bacharach, who, however, declined (Jair Hayyim Bacharach, in the preface to "Hawwot Ya'ir"). Horowitz nevertheless married again, and left a widow and a little daughter, the latter of whom died soon after him ("A'eret ha-Leviyim," p. 42). Though various Palestinian congregations offered him rabbinates, he preferred to go to Jerusalem, where he arrived Nov. 19, 1621. His fame tempted the pasha to adopt one of the usual methods of extortion practised in the East; the pasha imprisoned the famous rabbi and held him for ransom (1625). After being liberated, Horowitz settled in Safed, where he died.

Horowitz wrote the following works: (1) notes to his father's "Emek Berakah," on benedictions, Cracow, 1597; (2) notes on his father's ethical will, "Yesh Nohalin," *ib.* 1597, often reprinted; (3) "Shene Luhot ha-Berit," usually known by the ab-

breivation "Shelah" (שלח), edited by his son Shabbethai Sheftel, Amsterdam, 1649; (4) "Sha'ar ha-Shamayim,"

His Works and Theology. prayer book, edited by his great-grandson Abraham ben Isaiah Horowitz, *ib.* 1717, (5) notes on Mordecai ben Hillel's compendium, of which one part only, with an edition of "Emek Berakah," was printed by the author's descendant Shabbethai Sheftel Fränkel of Breslau, *ib.* 1787. A compendium of the laws of tefillin and his notes on the Tur and on the Zohar remained in manuscript. Various religious hymns are scattered through his works, but they are without poetic value

Of Horowitz's works the "Shene Luhot ha-Berit" has become the most popular; it, as well as its author, came to be known as "Shelah ha-Kadosh" (Holy Shelah). Glückel of HAMELN records that, not long after its publication, her husband, Hayyim, read it on his death-bed ("Memoiren," ed. Kaufmann, p. 199, Frankfurt-on-the-Main, 1896). Aaron Bernstein, in his novel "Vögele der Maggid," depicts one of the characters, Hayyim Mikwenitzer, as finding everything in his "Holy Shelah." Pious Jews drew consolation and instruction from this book (see Mielziner in "Ben Chananja," iv. 96), which has frequently been printed in abridged form (see Ben-jacob, "Ozar ha-Sefarim," p. 535). As the title indicates, it was intended as a compendium of the Jewish religion. Its divisions are, however, very unsystematic, and its confusion of titles and subtitles renders it difficult to analyze. The principal divisions fall under the heading "The Gate of the Letters," and comprise: a compendium of religious ethics, alphabetically arranged; a division dealing with the laws of the holy days and beginning with a section entitled "Massket Hullin," treating largely of the laws of zizit, tefillin, mezuzah,

The etc., enjoining rigorous observance of "Shelah." the Law, and emphasizing the moral lessons derived from its practise; another division treating of the weekly Pentateuchal portions from the halakic view-point, and of their mystic

meanings and moral lessons (the moral lessons, entitled "Tokahot Musar," are printed in some editions of the Pentateuch, as those of Amsterdam, 1760 and 1764, and Vienna, 1794); an essay on the principles of rabbinical law entitled "Torah she-Be'al Peh," of some scientific value. Horowitz finds mystical lessons in the number of the fingers and of their bones, which numbers indicate symbolically the Ten Sefirot and the name of God. He believes strictly every word found in rabbinical literature; thus he derives from the Talmudic legend of David's death an argument against a decision found in the Shulhan 'Aruk (137a; comp. 408a). He is very strict in matters of ritual law. His book contains likewise many ethical teachings of an exalted character (see 242a, where he advises the advocates [see SHITADLAN] always to remember that real power does not come from kings and princes, but from God alone).

While Horowitz's prayer-book is full of sincere religious ideas, it is also a presentation of cabalistic doctrines. Thus he says that the morning prayer is an appeal to divine mercy because the growing light represents God's kindness, while the declining light of the afternoon represents God's stern justice. Abraham ordained the morning prayer because he was the incarnation of divine mercy, and Isaac ordained the afternoon prayer because he was the incarnation of divine power (p. 144a).

Horowitz quoted extensively from his immediate predecessors in cabalistic literature, especially from De Vidas, Cordovero, and Isaac Luria. The fame of the last-named had attracted Horowitz to Palestine, where he expected to find the master's disciples and to acquire through them some of his esoteric teachings; his own work, however, became far more popular than those of any other of the disciples. At least ten editions are known of the "Shene Luhot ha-Berit," while his prayer-book, though not so often reprinted, has largely influenced all subsequent editions of the ritual.

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D.

HOROWITZ, LAZAR (ELEAZAR): Austrian rabbi; born at Flosz, Bavaria, 1803; died at Vöslau, near Vienna, June 11, 1868. He was the son of David Joshua Hoeshel, rabbi of Flosz, and grandson of Zebi Hirsch Horwitz, rabbi of Frankfurt-on-the-Main. In 1823 his father was called to the rabbinate of Frauenkirchen, Hungary. Horowitz was educated in Talmud by his father until, at the age of eighteen, he was sent to Presburg to continue his studies under Moses SCHREIBER (from 1821 to 1825). In the latter year he was called home by the death of his father, and the congregation of Frauenkirchen elected him as his successor; Horowitz, however, refused the call. He lived for some time at Deutsch-Kreuz, where he married. In 1828 private affairs called him to Vienna, where he made the acquaintance of the banker Isaac Löw von Hoffmannsthal, through whose influence he was appointed rabbi of the community; Horowitz held