

coreligionists of the towns of Aix, Saint-Maximin, Lambesc, Istres, Cadenet, Trets, and Lanson, were authorized by the Archbishop of Aix to possess a synagogue and cemetery, on payment of two pounds of pepper annually. In 1436 the Jews of Pertuis and some other places in Provence were persecuted on the pretext that a Jew of Aix, Astruc de Leon, had blasphemed the Virgin, for which he was condemned to be flayed alive. His fellow Jews, in their efforts to save his life, offered the sum of 20,000 florins to King René. By a clever stroke of diplomacy, the king took the offensive, and demanded of the Jews, as a penalty for their alleged attempt at corruption, besides the original sum of 20,000 florins, 4,000 or 5,000 florins more for his favorites. Nevertheless the unhappy Jew, against whom the charge of blasphemy had been made, and who had been sentenced to death, suffered the penalty.

In 1446 a Jew of Pertuis, Bonjubes Passapeyre, was a member of the commission assembled at Arles to determine the assessment of the contributions which the Hebrew communities of Provence were obliged to pay annually to the king and to the "conservators" (see ARLES). In 1451 or 1452 a Jew of Pertuis, named Bendig, settled at Arles; and in 1583 two others, Davin and David ben Baruch, went to Avignon. The signatures of the latter two appear at the end of two documents relating to an accusation brought before the cardinal against the community of Carpentras, which had threatened a woman named Bonastorga with excommunication.

BIBLIOGRAPHY: Joseph ha-Kohen, *'Emek ha-Baka*, transl. Julien Sée, pp. 245-246; *Le Sémaphore de Marseille*, Nov. 6 and 7, 1887; *Monatsschrift*, 1878, p. 195; Nostradamus, *Histoire de Provence*, p. 599; Depping, *Les Juifs dans le Moyen Age*, p. 197; Pitton, *Annales de l'Eglise d'Aix* (Charter of 1283); *R. E. J.* x. 83, 85; xlviii. 66, 76.

S. K.

PERU. See SOUTH AND CENTRAL AMERICA.

PERUGIA (פֶּרֻזְיָה, פֶּרֻזְיָה): Town in Umbria, Italy. It had a Jewish congregation as early as the fourteenth century. Several Jewish scholars lived there; e.g., Daniel b. Samuel Rofe b. Daniel (dayyan about 1400); the poet and physician Moses b. Isaac Rieti (1436); the physician and cabalist Laudadius (Ishmael) de Blanis (1553); the liturgical poet Meshullam Sofer; and the poet Joseph Ganso, who emigrated to Palestine (17th cent.). Some Hebrew manuscripts were written there.

It is probable that when the Jews were expelled from the Papal States many of them removed from Perugia to Rome, where the Da Perugia family was widely disseminated and exists to this day. Several persons of the name Perugia were active in upper Italy (Mantua, Venice) as rabbis.

BIBLIOGRAPHY: Mortara, *Indice*, passim; Grätz, *Gesch.* 3d ed., ix. 42.

I. E.

PERUSHIM. See PHARISEES.

PESAH HAGGADAH. See HAGGADAH.

PESAH PETER: German baptized Jew of the end of the fourteenth and beginning of the fifteenth century. He charged that the Jews in their concluding prayer 'ALENU made a blasphemous allusion to Jesus in the words: "for they bow before

vanity and emptiness [וריק], since יֵשׁוּעַ and וְרִיק each equals 316 in numerical value.

BIBLIOGRAPHY: Lipmann, *Nizzahon*, ed. Hackspann, Altdorf, 1644; Grätz, *Gesch.* 3d ed., viii. 70-72.

D.

S. O.

PESAH SHENI: The second Pesah sacrifice. It was called also "Pesah Kaṭon" (Aramaic, "Pisha Ze'ira") = "the lesser Pesah" (R. H. i. 3), and was offered on the 14th of Iyyar by those who had been unable, because of absence from the Holy City or of levitical uncleanness, to sacrifice on the 14th of Nisan (comp. Num. ix. 1-15). All the regulations for the first Pesah sacrifice applied to the second one, except that the participants were not divided into three groups—probably because there were never so many as to render such division necessary—and that no ḥagigah sacrifice was connected with it. The lesser Pesah sacrifice was eaten in the same manner as the first one, although the "Hallel" was omitted, and it was permitted to eat leavened food.

W. B.

J. Z. L.

PESAḤIM ("Passover Festival"): Name of a treatise of the Mishnah and the Tosefta in Babil and Yerushalmi, treating chiefly of the regulations in Ex. xii., xiii. 3-7, xxiii. 15, xxxiv. 18; Lev. xxiii. 5 *et seq.*; Num. ix. 2-15, xxviii. 16-25; Deut. xvi. 1-8. In all the editions of the Mishnah it is the third treatise of the order Mo'ed. It is divided into ten chapters containing eighty-seven paragraphs in all.

Ch. i.: At what time and in what places leavened food must be sought in order to be removed (§§ 1-3); limit of time for eating leavened food on the eve of the Passover, and the hour in which the leavened food must be burned; in connection with this, reference is made to the peculiar signal raised on the Temple mount at Jerusalem in order to notify successively to the people the hour until which they might eat leavened food, and that at which they were required to destroy it (§§ 4-5); likewise certain regulations regarding the burning of defiled sacrificial meat or unclean "terumah" (§§ 6-7).

Ch. ii.: The hour from which any other use of leavened food than eating it is forbidden; the leavened food of a pagan, or leavened food given in pawn by a Jew to a pagan, which may be used immediately at the close of the Passover (§§ 1-3); the punishment of a layman who eats leavened terumah on the Passover (§4); material to be used in baking the mazzot (§5); herbs which come under the category "maror," and the circumstances under which they may be eaten (§6); means of preventing anything from becoming leavened during the Passover (§§ 7-8).

Ch. iii.: Food regarded as leavened, and which renders the person failing to destroy it guilty of transgressing the regulations of Ex. xii. 19 and xiii. 7 (§§ 1-5); time for destroying leavened food if the

eve of the Passover falls on a Sabbath

Leavened Food. (§6); cases in which a traveler, having set out on his journey and remem-

bering that he has not destroyed leavened food at home, must return to do so; and cases in which a pilgrim returning home from Jerusalem, and discovering that he is carrying sacrificial meat