

Gustaf III. Dagar"; "Svenska Gestalter"; "Diktare och Drömmare"; etc.

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J. Wo.

LEVETUS, CELIA (CELIA MOSS): English writer; born at Portsea 1819; died at Birmingham 1873; daughter of Joseph and Amelia Moss of Portsea. At the age of eighteen Celia, in conjunction with her sister **Marion**, published a volume of poems bearing the title "Early Efforts. By the Misses Moss of the Hebrew Nation" (1838; 2d ed. 1839). The work was dedicated to Sir George Staunton. The next joint work in which the sisters engaged was the "Romance of Jewish History" (1840). This was published by subscription, among the subscribers being Sir Edward Bulwer Lytton, to whom the work was dedicated, and Lord Palmerston. The "Romance" was followed by "Tales of Jewish History" (1843).

The above-mentioned works were written in London, where the two sisters had settled in order to take up the profession of teaching. Besides publishing various poems and short stories, the two sisters founded "The Sabbath Journal" (1855), which, however, had only a brief existence. Subsequently Celia Moss married Lewis Levetus of Birmingham, to which city she removed, and for a time her literary efforts ceased. Her last work, "The King's Physician" (London, 1873), was written during the long and painful illness which ended in her death.

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I. H.

LEVI (לֵוִי).—**Biblical Data**: Third son of Jacob by Leah and one of the twelve Patriarchs of the tribes of Israel; born at Padan-aram (Gen. xxix. 34, xxxv. 23; I Chron. ii. 1). The name is derived from לוּוֹ (= "to be joined"; "Now this time will my husband be joined unto me," Gen. xxix. 34). Levi joined Simeon in the destruction of the Shechemites to avenge the honor of their sister Dinah, for which both were severely censured by their father (Gen. xxxiv. 25-30). When Jacob called his sons together to bless them, Levi and Simeon, notwithstanding their plea that they had acted in defense of their sister, were again condemned (Gen. xxxiv. 31, xlix. 5-7). Levi had one daughter, Zephrah, the mother of Moses, and three sons; he emigrated with them to Egypt with his father and brothers, and died there at the age of 137 years (Gen. xlv. 8, 11 *et seq.*; Ex. i. 1-2; ii. 16, 20).

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M. SEL.

—**In Apocryphal and Rabbinical Literature**: Levi, as ancestor of the priestly tribe chosen to guard the Sanctuary and the Law, appears prominently in both apocryphal and rabbinical literature. At variance with Gen. xxix. 34 and Num. xviii. 2, 4, the name "Levi" is interpreted as "the one who joins the sons to their Father in heaven" (Gen. R. lxxi. 5; see another interpretation in Ex. R. i. 4). He was "separated" by his father, Jacob, in accordance with the latter's vow (Gen. xxviii. 22), as the tenth son, either by counting from the youngest upward or by some more complicated process, and so consecrated to the priesthood (Book of Jubilees, xxii. 3-10; Targ. Yer. to Gen. xxxii. 25; Gen. R. lxx. 7;

comp. Epstein, "Mi-Kadmoniyot ha-Yehudim," p. 97; comp. Pirke R. El. xxxvii., according to which he was consecrated by the archangel Michael). In the Testaments of the Twelve Patriarchs (Levi, 1-9) are described two visions Levi had—before and after he had avenged the crimes perpetrated by Hamor, the son of Shechem. In the first vision he saw the seven heavens with all their mysterious contents, and after the secrets of the Messianic time

and the Judgment Day had been disclosed to him he received a sword and a shield with which to make war against the Amorites. In the vision following the extermination of the Shechemites he beheld seven angels bringing him the seven insignia of the priesthood, of prophecy, and of the judgment, and after they had anointed him and initiated him into the priesthood they disclosed to him the threefold glory of his house: the prophecy of Moses, the faithful servant of the Lord; the priesthood of Aaron, the high priest, and his descendants; and the possession of the royal scepter and the priesthood together (in the Maccabean dynasty) after the pattern of Melchizedek: high priests, judges, and scribes. His grandfather Isaac instructed him in the law of God and in the statutes of priesthood. In Jubilees, xxxi. 12-17, also, Levi is told by Isaac, with reference to John Hyrcanus, of the future greatness and threefold glory of his house (see Charles, "Book of Jubilees," p. 187; comp. Targ. Yer. to Deut. xxxiii. 11).

The twofold rôle in which Levi is represented in Deut. xxxiii. 8-11 (verse 11 originally followed verse 7, Judah's blessing) appealed with special force to the age of John Hyrcanus, who was both high priest and warrior-king, victorious over the Gentiles. Accordingly, in the war of the sons of Jacob against the Amorites, which forms a parallel to the war of the Maccabees against the surrounding tribes, Levi also took part (see Midr. Wayissa'u in Jellinek, "B. H." iii. 1-5; "Chronicles of Jerahmeel," p. 83, Gaster's transl. 1899; Jubilees, xxxiv. 1-9; Test. Patr., Judah, 3-5). In the Prayer of ASENATH Levi is described as a prophet and saint who forecasts the future while reading the heavenly writings and who admonishes the people to be God-fearing and forgiving. He was entrusted with the secret writings of the ancients by his father, Jacob, in order to keep them in his family for all generations to come (Jubilees, xlv. 16).

The epithet "thy pious [A. V. "holy"] one" given to Levi, and the whole passage of Deut. xxxiii. 8-10, furnish the haggadic support for the characterization of Levi, as well as of the tribe

The Tribe. of Levi, as superior to the rest in piety. Accordingly it is said (Sifre, Deut. 349-351; Sifre, Num. 67; Tan., Beha'aloteka, ed. Buber, p. 13; Midr. Teh. to Ps. i. 14; Ex. R. xv. 1; Num. R. iii., vii. 2, xv. 9) that in Egypt and in the wilderness the Levites observed the Abrahamic rite and the whole Law; in the Holy Land they even abstained from work in order to devote themselves to contemplation (*theopia*) and to prayer (Tan., Wayera, ed. Buber, p. 4; Num. R. v. 1). In other words, they were the ancient Hasidim, the elect ones (Num. R. iii. 2, 4, 8, 11; xv. 9). Levi, the father of the tribe, accordingly displayed this

spirit of piety in his own household; he married Milkah, of the daughters of Aram, of the (holy) seed of the Terahites (Jubilees, xxxiv. 20; Test. Patr., Levi, 11). The names he gave to his sons—Gershon, Kehat, and Merari—are interpreted in the sight of their future destiny (*ib. Levi, 11*; Num. R. iii. 12). When his daughter Jochebed ("God giveth glory") was born to him he was already "the glorified of God" among his brethren (Test. Patr., Levi, 11).

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LEVI (לֵוִי), TRIBE OF.—Biblical Data:

The tribe of Levi was descended from the patriarch Levi, the third son of Jacob and Leah (Gen. xxix. 34). Levi shared in Simeon's treachery toward the men of Shechem (Gen. xxxiv. 25-30), in consequence of which; it was thought, his descendants were scattered in Israel (Gen. xlix. 5-7). At the time of the descent into Egypt there were only three sons of Levi (Gen. xlii. 11); these had become at the time of the Exodus a numerous tribe, which then was chosen for the priesthood and the service of the sanctuary (Ex. vi. 16 *et seq.*; Num. i. 49-54, iii. 6 *et seq.*). According to Leviticus and Numbers a wide distinction existed at this time between the house of Aaron, which constituted the priesthood, and the remainder of the Levites, to whom the more menial duties of the religious service were assigned (comp. Num. xvi. 8-11, and LEVITES).

In the blessing of Moses, Levi is mentioned only in connection with priestly functions (Dent. xxxiii. 8-11). At the settlement the Levites are said to have received no definite domain (Josh. xiii. 14), but scattered cities were assigned them in territory belonging to other tribes. From the portion of Simeon and Judah they received Hebron, Libnah, Jattir, Eshtemoa, Holon, Debir, Ain, Juttah, and Beth-shemesh; in the territory of Benjamin their cities were Gibeon, Geba, Anathoth, and Almon; from Ephraim they took Shechem, Gezer, Kibzaim, and Beth-horon; from Dan, Eltekeh,

Cities of Gibeon, Aijalon, and Gath-rimmon
Levites. (comp. I Chron. vi. 69, where two of these cities are ascribed to Ephraim

and two are not mentioned); from the tribe of Manasseh, Tanach, Gath-rimmon, Golan, and Beeshterah; from Issachar, Kishon, Dabareh, Jarmuth, and En-gannim; from Asher, Mishal, Abdon, Helkath, and Rehob; from Naphtali, Kedesh, Hammoth-dor, and Kartan; from Zebulun, Jekneam, Kartah, Dimnah, and Nahalal; from Reuben, Bezer, Jahazah, Kedemoth, and Mephaath; and from Gad, Ramoth in Gilead, Mahanaim, Heshbon, and Jazer (Josh. xxi. 11-39; comp. I Chron. vi. 55-81). When these cities are compared with those said to have been left to the other tribes, one is impressed with the fact that, if the Levites received all these, together with their suburbs, they must have had a better and more commanding inheritance than had any of their brethren.

In striking contrast with this splendid inheritance attributed to the Levites by Joshua and the Chronicler is the non-appearance of the Levites in any important rôle during the period of the Judges. They are not mentioned in the Song of Deborah, nor do they appear elsewhere in Judges until the appendix, where

two individual Levites are mentioned (comp. Judges xvii. 7, xviii. 30, and xix. 1). Under David and Solomon, according to the accounts in

In Early Samuel and Kings, the Levites exercised the priestly functions, though
Sources. not to the exclusion of others from

such functions. For example, Samuel, an Ephraimite (I Sam. ix. 13), and the sons of David (II Sam. viii. 18) offered sacrifices. From this time to the Exile the Levitical priests held much the same position as they held in the time of Solomon. They exercised their priestly functions, but were by no means, except in rare instances, the dominating influence. In the post-exilic period, as Chronicles, Ezra, and Nehemiah show, they became a dominant element in the Jewish community.

—**Critical View:** The problem presented by the Biblical data is this: What is the relation of the clan mentioned in such passages as Gen. xlix. 5-7 to the priests of a later time? In seeking a solution of this problem it should be noted that in J, the oldest source, the patriarch Levi merited his father's curse, in consequence of which the tribe was divided and scattered (comp. Gen. xxxiv. 30, 31). In narrating a crisis in the life of Moses the same writer mentions the "sons of Levi" (Ex. xxxii. 26-28), but in such a way that the phrase may refer either to the descendants of the patriarch or to men who possessed the qualities of a "levi." Later, a narrative that is ascribed to J by some critics (*e.g.*, Moore, in "S. B. O. T.") tells how a Levite of Beth-lehem-judah became a priest at the shrine at Dan (Judges xvii. 9, xviii. 30). This representation of J would seem to mean that misfortune overtook a clan known as that of Levi, that its members became scattered, and that they were held in such high esteem as priests that they gradually appropriated the priestly offices.

E has almost nothing to say of Levites. According to him, apparently, Moses and Aaron were of one of the tribes of Joseph, and he uses

In the "Levite" to describe not the member
Source E. of a clan, but a man especially eligible to the priesthood, distinctly stating

that one such man belonged to the clan Judah (Judges xvii. 7; comp. "S. B. O. T."). If the patriarch Levi was mentioned in this source, the passage in question has not been transmitted. E, apparently, knew no such patriarch, and supposed that a priest might come from any tribe and that he received the designation "Levite" for other reasons than those of descent.

P, the latest of the sources in the Pentateuch, distinctly connects the tribe of Levi with the priesthood, bridging all the gaps with extensive genealogies, dividing the various services of the sanctuary among the different descendants of the patriarch, and assigning to each class of descendants its respective cities in Canaan (Josh. xxi.). Of these three representations, P's can not be correct. The whole tenor of the history in Judges and Samuel contradicts P's assertion that the Levites received all these cities at the time of the conquest, as well as his view that the religious office was, in any exclusive sense, in the hands of the Levites. Gezer, for example, was not in Israel's possession until the