

defended the city against the Spanish general O'Reilly. The Jewish legend has it that flames which came out of the graves of the rabbis Isaac ben Sheshet and Solomon ben Simon Duran contributed to the Spanish defeat. Hence, in order to celebrate the miracle of having again escaped from the Spaniards, the Jews of Algiers instituted a Purim on the 11th of Tammuz.

BIBLIOGRAPHY: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 214.

Purim of Tiberias: In 1743 Sulaiman Pasha, governor of Damascus, came in the capacity of a feudal lord to lay siege to Tiberias, where ruled the sheik Dair al-Amar. The Jews suffered much during the eighty-three days of the investment. The date of the raising of the siege (4th of Elul) and that of the news of Sulaiman Pasha's death (7th of Elul) became the days of the local Purims.

BIBLIOGRAPHY: Yosef Da'at, Adrianople, 1888, p. 212.

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Purim of Tripoli: Festival mentioned in a fragment of an old "luah" in the possession of D. Simonsen of Copenhagen. It was celebrated on the 15th of Shebat. See also PURIM SHERIF.

BIBLIOGRAPHY: D. Simonsen, in *Monatsschrift*, xxxviii, 527; Steinschneider, *Purim und Parodie*, ib. xlvii, 286, No. 22.

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Purim of Widdin: In 1807 Passvanoglu, the feudal lord of the region of Widdin, on the Danube, had in his service as physician ("hakim bashi") a person named Cohen. Passvanoglu having become mortally ill through contact with a poisoned sword, the Mohammedan population accused the Jewish physician of having made an attempt on the governor's life, and the Jewish community was threatened with a general massacre. Fortunately the dying man himself energetically defended his physician, and the threatened calamity was averted. Hence the 9th and 10th of Heshwan, the dates of the events, were declared days of Purim.

BIBLIOGRAPHY: *Annuarul Pentru Israeliti*, Bucharest, 1888, vol. xi.

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Purim Winz (called also **Purim Frankfurt**): Instituted by the Jews of Frankfort-on-the-Main for the 20th of Adar because of their deliverance from the persecutions of Vincent Fettmilch and his followers in 1616. For the details of the events and for the mode of celebration, see FETTMILCH, VINCENT, and Steinschneider, in "*Monatsschrift*," 1903, p. 284, No. 9.

Purim of Yom-Tob Lipmann Heller: Festival established by Rabbi Yom-Tob Lipmann HELLER in 1644 to be celebrated annually by his family on the 1st of Adar (*i.e.*, the second day of Rosh Hodesh Adar; see his "*Megillat Ebah*," end). In 1630 Heller had enjoined on his family the observance of the 5th of Tammuz, the day on which his troubles began, as a perpetual fast-day; but he hesitated to direct it to be followed by a Purim, as at that time, although freed from prison, "he was still in trouble and had no reason to rejoice" (*ib. ed.* Munkacs, 1897, fol. 6b). But when, fourteen years later, he was elected to the rabbinate of Cracow he established also the Purim on the 1st of Adar.

BIBLIOGRAPHY: *Megillat Ebah*; Simonsen, in *Monatsschrift*, xxxviii, 523, 527; Steinschneider, *Purim und Parodie*, ib. xlvii, 285, note 11, and p. 473.

For local Purims in general, compare Heinrich Zirndorf, "Imitative Purim," in "*Deborah*" (Cincinnati), 1892, Nos. 35-51; 1893, Nos. 1-3. For family Purims not mentioned in this article, see Steinschneider, "Purim und Parodie," in "*Monatsschrift*," xlvii, 472 *et seq.*

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PURITY OF RACE: The question whether the Jews of to-day are in the main descended from the Jews of Bible times, and from them alone, is still undecided. No one denies that the Jews of Bible times were to a certain extent of mixed parentage, and the attempts made by Ezra to prevent the intermixture shows its wide extent. Intermarriage seems to have been mainly with Ammonites, Moabites, and Idumeans, all recognized to have been of the same origin. In Babylon, during the later exile, certain districts were regarded as prohibitory with regard to intermarriage (*Kid.* 71b). For a discussion on "issah" (= "paste"), as intermixture was called by the Talmudists, see "*Monatsschrift*," 1879, pp. 481-508; 1881, pp. 38-48, 113-123, 207-217, but such discussions refer mainly to the purity of marriages of Kohanim, or descendants of the priests, upon which marriages there are special restrictions, including some with regard to the descendants of proselytes (see COHEN).

The number of these latter appears to have been great in Biblical times. Wherever Paul lectured he found them—in the congregations at

Proselytes. Antioch, Thessalonica, Athens (*Acts* xvii, 4, 16-17, 26). They are referred to even in the post-exilic Isaiah (lvi, 6) and in Esther (viii, 17, ix, 27); and three of the later psalms (cxvii, cxviii, cxxxv.) divided the Jews into three classes—"the House of Israel," "the House of Aaron," and "those who fear the Lord" (that is, proselytes). Josephus frequently refers to proselytes ("B. J." vii, 3, § 3; vi, 9, § 3). On the other hand, Tacitus says that Jews and aliens never intermarried ("*Historiæ*," v, 5). The proselytes, however, were not allowed to share the Passover meal (Josephus, *l.c.*), and Christianity particularly addressed itself to them. As soon as the Church became predominant, intermarriage between Christians and Jews was declared to be on the same footing with adultery (*Codex Theodosianus*, lv, 2), and punishable with death. Thus, while of the two hundred tannaim seven are of Gentile extraction (comp. Brüll, "Mishnaelehrer von Heidnischer Abkunft," in his "*Jahrb.*" ii.), only three of the fifteen hundred amoraim belong to that class—Mari bar Rahel, Judah of India, and Samuel bar Shilat—showing a marked decrease in the number of mixed marriages. In the classical inscriptions only two proselytes are mentioned, and in the twenty thousand or so inscriptions of mediæval and modern times the number mentioned is likewise only two proselytes, these being of Amsterdam.

Wolf gives a list of proselytes in the Middle Ages numbering only forty-four names, to which perhaps five could be added from the memor-books. During the years from 1830 to 1877, in an average population of twenty-five thousand Jews there were