the verbs, with a Hebrew-German translation, and some grammatical rules.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 612-613; Steinschneider, *Cat. Bodl.* col. 1378.
T.   M. SEL.

JUDAH BEN ASHER: German Talmudist; later, rabbi of Toledo, Spain; born in western Germany June 30, 1270; died at Toledo July 4, 1349; brother of JACOB BEN ASHER ("Ba'al ha-Ṭurim"). These dates are deduced from the evidence furnished by Judah's testament and epitaphs (Luzzatto, "Abne Zikkaron," No. 5; see Schechter in "Bet Talmud," iv. 340-346, 372-379).

At the age of thirteen, according to the custom of the German Talmudists of that epoch, Judah began to travel. He set out for Spain July 18, 1283, and arrived at Toledo April 7, 1285, consuming almost two years in his journey. He does not appear to have stayed long in Toledo; for in 1286 he married the daughter of his oldest brother, Jehiel, who is not known to have left Germany before 1305. After her death he married the daughter of Solomon, another brother of his. In 1305 his father, ASHER B. JEHIEL, who was then obliged to leave Germany, sent Judah before him into Spain in order to arrange for his settling there.

Judah says in his testament that when he first came to Toledo he could not profit much by the Spanish Talmudists, as he understood neither their writing nor their language; and as he had sore eyes he could not even occupy himself with writing. After his father's death (1321 or 1328) Judah was chosen by the Toledo community as his successor in the rabbinate. He was held in great esteem by the members of his congregation, and when, on account of some disagreement, he manifested a desire to remove to Seville, they urged him to remain and doubled his salary. Still, he was not favorably inclined toward Spain; for he recommended his five sons to emigrate to Germany, his native country.

Asher, Judah's father, had ordained that every member of his family should give for charitable purposes a tithe of his earnings, and that three-fourths of the amount of such tithe should be confided to two trustees for distribution among the poor. In the agreement signed by Asher and his sons on Oct. 20, 1314, Judah and his brother Jacob were appointed trustees (see JACOB B. ASHER). Judah approved heartily of this charitable institution, and at his request, on Sept. 18, 1346, his sons signed an agreement making a similar arrangement in regard to the disposition of their own earnings (Bet Talmud, iv. 377).

Judah was a recognized authority on rabbinics; and his responsa, together with a fragment of his commentary on Shabbat, were published, under the title of "Zikron Yehudah," by David Cassel (Berlin, 1846).

BIBLIOGRAPHY: Cassel, introduction to *Zikron Yehudah*; Grätz, *Gesch.* 3d ed., vii. 301-302; Steinschneider, *Cat. Bodl.* col. 1291.
S. S.   M. SEL.

JUDAH B. BABA: Tanna of the second century; martyred (at the age of seventy) during the persecutions under Hadrian. At that time the government forbade, among other things, the ordination of rabbis, an infraction of the law being punished by the death of both ordainer and ordained and by the destruction of the city in which the ordination took place. Judah b. Baba nevertheless called together five—according to others, seven—disciples qualified for ordination, took them to a defile between Usha and Shefara'm, and duly ordained them. They were detected, and while his disciples, at his urging, fled, he, too old and feeble to flee, was slain by the Roman soldiery, who hurled 300 javelins at his body (Sanh. 14a). So great was the fear of the Romans that people did not dare even to praise him publicly.

In the Haggadah he not only appears as an authority, but is the subject of many sayings and legends. He was known as "the Ḥasid," and it is said that wherever the Talmud speaks of "the Ḥasid," either he or Judah b. Ilai is meant; he was considered by his contemporaries as perfectly stainless (B. Ḳ. 103b). From eight (or eighteen) years of age until his death he enjoyed little sleep; he fasted for twenty-six years in succession; and he defied the Emperor of Rome in his presence (Jellinek, "B. H." ii. 69; vi. 25 *et seq.*, 35).

In the Halakah, he was the author of some decisions; he also transmitted a number of important halakot ('Eduy. vi.), the most remarkable being that one witness to the death of the husband is sufficient to justify permitting the wife to marry again (Hamburger, "R. B. T." ii. 451). Akiba was his most powerful opponent in halakic disputes (Bacher, "Ag. Tan." i. 404).

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 59, 164; Bacher, *Ag. Tan.* i. 403 *et seq.*; Heilprin, *Seder ha-Dorot*, ii. 165; Frankel, *Darke ha-Mishnah*, p. 129; Brüll, *Mebo ha-Mishnah*, i. 133; Weiss, *Dor*, ii. 119.
S. S.   A. S. W.

JUDAH BEN BARZILLAI (usually called **Al-Bargeloni** = "the Barcelonian"): Spanish Talmudist of the end of the eleventh and the beginning of the twelfth century. Almost nothing is known of his life. He came of a very distinguished family, on account of which he was not seldom called "ha-Nasi" (the prince), a title of honor borne also by his descendants at Barcelona.

It is very doubtful if Judah was a pupil of Isaac b. Reuben, as some have asserted; nor can the names of his own pupils, and whether Abraham b. Isaac (RABaD II.) of Lunel was among them, be determined. Certain it is that Abraham ben Isaac knew Judah personally and consulted him in difficult cases. Judah once had a controversy with his learned fellow citizen Abraham b. Ḥiyya. The latter, it seems, tried to postpone a wedding because the stars displayed unfavorable omens, while Judah held such a course to be contrary to law, since the regarding of omens is forbidden in the Scriptures. Judah was one of the greatest codifiers of the Middle Ages, although, with the exception of a few fragments, his writings in this department have been lost. They are often cited as authoritative, however, by Rabad II., Isaac b. Abba Mari (for both of whom he is simply "Ha-Rab," or "Ha-Rab ha-Meḥabber"), Abraham b. David (RABaD III.), and Zerahiah b. Isaac ha-Levi.

The works of Maimonides and Judah b. Asher, published a century later, caused Judah's codex