

Hezekiah Manoah (No. 5) as rabbi. After the death of the latter he was the real representative of the Corcos family. This is why his nephew Hezekiah Manoah Hayyim held no office in the congregation during Raphael's lifetime, as the presence of uncle and nephew in the same rabbinate would not have been looked upon with favor. Corcos is to be distinguished from his namesake who was rabbi in Padua about 1620. The latter is mentioned by Isaac Cantarini ("Paḥad Yiẓḥaq," p. 106) as a noted scholar.

**BIBLIOGRAPHY:** Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 106-107.

**11. Samuel Corcos:** Italian rabbi of the first half of the seventeenth century. He was rabbi at Sinigaglia, where he delivered the funeral sermon at the burial of Mordecai Graziani, father of Abraham Joseph Graziani (Nov. 7, 1643).

**BIBLIOGRAPHY:** Jona, in *Revue Etudes Juives*, iv. 113; Kaufmann, in *Monatsschrift*, xxxix. 352-353.

**12. Solomon Corcos:** Spanish Talmudist; flourished at the beginning of the fifteenth century. A responsum by Zerachiah ha-Levi, a disciple of Hasdai Crescas, addressed to Corcos, is included in the responsa collection of Solomon ben Abraham Adret, v. 166 (Halberstamm, in "Hebr. Bibl." xii. 42).

**13. Solomon Corcos:** Converted Jew, who is said to have embraced Christianity in 1573. Bartolucci states ("Bibliotheca Rabbinica," iii. 821) that, under Pope Gregory XIII., Corcos, together with his son Lazaro, became a Christian, and in consequence received titles and honors. He also identifies them with Ugo and Gregory, who, according to a papal "motu proprio" of the year 1582, the text of which he cites, were raised to the nobility. Proof of the correctness of this assertion, however, is wanting. It is certain that neither Solomon ben David (No. 15) nor his grandson Solomon ben Joshua, an active member of the congregation in Rome as late as 1574, is identical with the convert referred to by Bartolucci.

**BIBLIOGRAPHY:** Berliner, *Aus Schweren Zeiten*, in *Hildesheimer Jubelschrift*, p. 162.

**14. Solomon b. Abraham Corcos:** Spanish Biblical scholar; flourished in the first third of the fourteenth century. He was a disciple of Judah ben Asher, and wrote in Avila (Aug., 1331) a commentary to Israeli's "Yesod 'Olam," the manuscripts of which commentary are now in the libraries of Munich and Turin.

**BIBLIOGRAPHY:** Steinschneider, *Hebr. Bibl.* xi. 71; *idem*, in *Katalog der Hebräischen Handschriften in der Königliche Hof- und Staats-Bibliothek in München*, Nos. 33, 3; 43, 10; 261, 1; Vogelstein and Rieger, as above.

**15. Solomon ben David Corcos:** Italian rabbi in the sixteenth century. He was by birth a Spaniard, but, owing to the expulsion of the Jews from Spain, went to Rome with his father. As early as 1536 he appears as rabbi; afterward, in 1540, 1542, as מִשְׁרֵת דִּקָּה רומא. The father of Donna Corcos is not identical with Solomon ben David; since Viterbo, in his work "Me'on ha-Sho'alim," which appeared about 1585, speaks of Solomon, Donna's father, as one still living; while Solomon ben David, in a record of March 16, 1558, is spoken of as deceased.

**BIBLIOGRAPHY:** Berliner, *l.c.* p. 159.

**16. Yom-Tob Corcos:** Spanish rabbi; flourished in Monzon at the beginning of the fifteenth century. He was one of the Jewish delegates at the disputation of Tortosa in 1413. Ibn Verga, who reports this fact, writes the name in his "Shebet Yehudah" (ed. Wiener, p. 68) as שֵׁבֶט יְהוּדָה, which is probably only a variant of קורקוס (Corcos).

**BIBLIOGRAPHY:** Steinschneider, *Hebr. Bibl.* xi. 71; *Jew. Quart. Rev.* xii. 148.

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**CORDOVA:** A city in Andalusia, Spain. As early as the eighth century it included Jews among its inhabitants. They lived in a separate quarter or "Juderia," one of the gates of which was called "Babal-Yahud," now the Almodovar gate. At this gate, later known to the Moslems as "Bab al-Huda," the Jews carried on an extensive trade in silks and slaves. They developed considerably in numbers and importance under 'Abd al-Rahman I.—whose



Bab al-Yahud or Gate of Almodovar, Formerly the Entrance to the Juderia at Cordova.

(From a photograph by Dr. W. Popper.)

greatness is said to have been prophesied by a Jew—and under his successors. The Jews were not behind the Moors in their efforts to promote education and culture; and at the Academy of Cordova, founded by the califs, Jews and Moors together received instruction in philosophy, grammar, mathematics, botany, and even in music. One of the graduates from this academy was a Jew named Elias, who is referred to as a poet and as an author of synagogal verses and songs. Mention is also made of a Jewish musician by the name of Mansur, who is said to have been a great favorite with Al-Hakim (Mariano Soriano Fuentes, "Historia de la Musica Española," i. 82, Madrid, 1855).

In Cordova, as in Mohammedan countries generally, the Jews enjoyed the same privileges and were subject to the same duties as the other inhabitants. They fought in the Moorish army and held government positions. The cleverest Hebrew diplomat was HASDAI IBN SHAPRUT, minister of finance under

'Abd al-Rahman III. It was he who brought about the visit to Cordova of the proud queen Toda of Navarra with a large retinue, for the **Hasdai ibn Shaprut** purpose of making an appeal to 'Abd al-Rahman for protection and assistance. Through Hasdai's intercession the scholar Moses b. Hanok, who had been exiled to Cordova, was liberated. Hanok was afterward elected to succeed the chief rabbi, Nathan, who had voluntarily resigned. Hasdai founded at Cordova a school entirely independent of the gaonate, and thereby established the study of the Talmud in Spain. Through the efforts of Hasdai, who had attracted to himself many scholars, poets, and grammarians, such as Menahem b. Saruk, Dunash b. Labrat, and others, Cordova became the seat of Jewish learning.

After Hasdai's death (about 970) a dispute arose in the community concerning the rabbinical office at Cordova, which, after the death of Moses b. Hanok, was filled by his son. Many members of the community, especially the rich silk-manufacturer Ibn Gau, favored Joseph ibn Abitur for the position. The latter belonged to a prominent family of Cordova, and was greatly superior to Hanok in learning; furthermore, he was a poet of distinction and a master of Arabic. But the greater part of the community sided with Hanok. The dispute lasted for a long time, and was finally brought before the calif, Al-Hakim, who, yielding to the will of the majority, decided in favor of Hanok. When Jacob ibn Gau, however, received from Mohammed Abi-Amr the appointment of "nasi" and supreme judge of all the Jewish communities of Andalusia, and was elected by the Jews of Cordova as their chief, he removed Hanok from office, and, with the concurrence of the members of the community, recalled the banished Ibn Abitur as rabbi. But Ibn Abitur failed to respond to the call; and after the death of Jacob ibn Gau, who had meanwhile been removed from office and thrown into prison, Hanok was reinstated as rabbi, and retained his position until his death, which occurred on the last day of the Feast of Tabernacles (Sept. 29, 1014).

Hanok lived long enough to witness the evil that came upon Cordova. After the death of Al-Mansur a furious civil war broke out. The Berber chieftain Sulaiman, who was ambitious to be ruler, had united with Count D. Sancho of Castile; whereupon Mohammed, his rival, sent a deputation of rich Jews to invoke the aid of Count D. Ramon Borrell of

Barcelona, who at once responded with an army. On hearing this, Sulaiman swore to avenge himself upon the Jews; and on April 19, 1013, he broke into Cordova, destroyed their dwellings, burned their store-houses, and drove the Jews from the city; only those living in one of the eastern suburbs being spared. This was the first persecution suffered by the Jews of Spain (V. Balaguer, "Historia de Cataluña," I., book iii., ch. v.). The most noted families of Cordova were reduced to beggary and driven into exile. Joseph ibn Shaprut, the son of Hasdai, and the grammarian Jonah ibn Jannah settled at Saragossa; Samuel ibn Nagdelah, at Malaga. In Cordova, where, in 1117, a false Messiah had appeared, there remained but a comparatively small Jewish community; and this was soon subjected to new persecutions at the hands of the fanatical Almohades, whose leader, 'Abd al-

Mumin, in 1148, compelled the Jews to choose between Islam and death. Many underwent the formality of conversion to Islam; while many others emigrated. The magnificent synagogue at Cordova, erected by Isaac ibn Shaprut, father of Hasdai, the rabbi of which was the scholarly Joseph ibn Zaddik, became a prey to insatiate pillage by the fanatics.

Cordova, the old seat of the califs and the birthplace of Moses Maimonides, was retaken in 1236 by Ferdinand III., "the

Saint" of Castile; and the Jews of the city again came under the jurisdiction of the canonical laws. The king assigned to them as their habitation the old Juderia, situated near the cathedral, and next to the fish-market ("la Pescaderia"); the principal street of the quarter being known as the "Calle de los Judios"—now the Calle de Maimonides. This Juderia was surrounded by walls, and dominated by a fort. They were obliged to wear distinctive badges and, in accordance with a decree of Pope Innocent IV., to contribute a tithe to the clergy. As soon as the Jews, in consequence of the privileges which had been granted to them by Ferdinand III. (Fuero de

Cordova), again felt certain of protection, they began to build a synagogue, the height and magnificence of which aroused the wrath of the bishop and the chapter, who submitted a protest to the king. As this protest remained unheeded, however, the clergy turned to the pope, requesting him to forbid the completion of so imposing a structure. On April 15, 1250, Innocent IV. issued the desired pro-

#### Persecutions Under the Moors.



Calle de Maimonides, Cordova.  
(From a photograph by Dr. W. Popper.)

#### Under Castilian Rule.

hibition; but the structure was nevertheless completed in the same year. The papal decree had this effect, however, that thereafter the Jews of Castile and Leon could

not erect a synagogue without special permission (Amador de los Rios, "Historia," i. 365 *et seq.*; "Boletin Acad. Hist." v. 202, 234, 361 *et seq.*; "Rev. Etudes Juives," ix. 157 *et seq.*). Fifty-five years later a new and magnificent synagogue was built by the architect Isaac Mehab b. Ephraim, in the middle of the Calle de los Judios, between the Place de las Bulas and the Almodovar gate. It was designed in the Moorish style, and had ogives 5 meters long and 6 meters wide. The northern and southern facades were decorated with colored faience, and bore Hebrew inscriptions, consisting principally of

verses from the Psalms. The ornamentation of the western wall contained the only Arabic dedication to be found in any synagogue of Spain; while the eastern wall bore, in the form of a square, the following Hebrew inscription:

מקדש מעט ונוה תעודה שכללו  
יצחק מחב בן הנביר אפרים  
בננה שנת שבעים וחמש בנין שעה  
[קום] אל והיש לבנות ירושלים

("This little sanctuary and a house of testimony was built in the year 75, by Isaac Mehab, son of the honorable Ephraim, as a temporary structure: Haste, O God, to rebuild Jerusalem!")

In שעה ("temporary," lit. "of an hour") the year 75 (שנת ע"ה) is again indicated. Since 1722, and possibly from an earlier period, this building was in the possession of the Shoemakers' Gild. The original purposes to which it had been dedicated were unknown. In 1884, however, the

origin of the building was discovered by two academicians, D. Fidel Fita of Madrid and D. Romero y Barros of Cordova; and, like the two

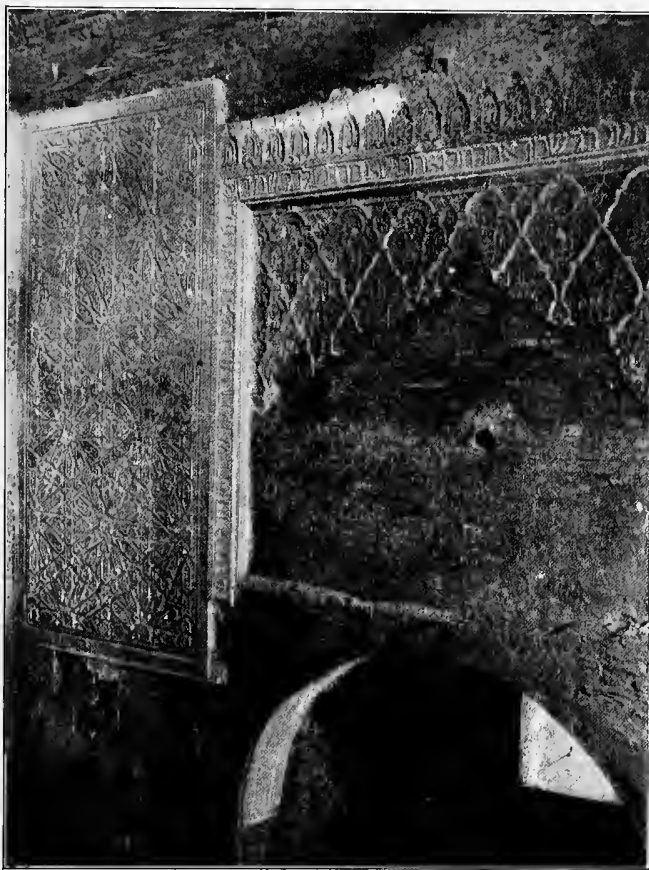
synagogues of Toledo, it is now set apart as a national monument ("Boletin Acad. Hist." v. 202 *et seq.*; "Rev. Etudes Juives," x. 246 *et seq.*).

The history of the Jews in Cordova differs but slightly from that of those of other communities in Castile. Upon the death of Ferdinand IV., his widow, Queen Constance, decided (Oct. 4, 1312) that a yearly requiem should be sung in memory of her husband; the expenses to be defrayed out of the annual revenue of the slaughter-house at Cordova, aggregating about 4,000 maravedis. For about ninety years the Jews of Cordova enjoyed uninterrupted tranquility, until they, too, became vic-

timis of the general persecution of 1391. The clergy, especially the archdeacon Ferrand Martinez, had so persistently instigated the people of Seville and Cordova against the Jews, that in Jan., 1391, an outbreak was considered imminent; and in June of the same year massacres of the Jews spread from Seville to Cordova. The dwellings, storehouses, and factories of the Jews became a prey to the flames; virgins were dishonored; and men, women, and children, without distinction of age or condition, were shockingly murdered. More than two thousand corpses lay in the streets, the houses, and the synagogues. Many persons, through fear of death, decided to embrace Christianity; and the community, once so flourishing, lay desolate. Of the beautiful synagogues, that built in 1315 alone remained. In

**Massacres.** 1406 these persecutions were renewed.

The shops and dwellings of the Jews were plundered or burned, and hundreds of persons were ruthlessly massacred. In consequence of these repeated cruelties the feeble king, Henry, imposed



Decorations on the Walls of the Ancient Synagogue at Cordova.  
(From a photograph by E. N. Adler.)

a fine of 40,000 doubloons upon the city of Cordova. Only 10,000 were paid, as the king died before the negotiations for a diminution of the sum had been completed (*De los Rios*, *l.c.* ii. 105, 361, 415 *et seq.*; *Epistle of Hasdai Crescas*, in the Appendix to "Shebet Yehudah," ed. Wiener, p. 129). After the massacre many Jews left Cordova and settled at Granada, which was still under Moorish dominion. In 1470 the "corregidor" (governor) of Cordova ordered the few Jews still remaining in the city to be removed from the Juderia, where their ancestors had dwelt for centuries, and to be transferred to the old Alcazar. At the petition, however, of Moses Barchillo, president of the Jewish congregation, this order was abrogated by a decree of Isabella the Catholic (March 16, 1470).

Still more violent was the hatred against the apostate Maranos—a hatred which soon resulted in the formation of two parties; viz., the Old Christians, headed by the Bishop of Cordova and the Count of Cabra, and the Maranos, or New Christians, whose protector was the powerful Alfonso de Aguilar. One of the associations organized by the clergy was the Caridad, a society which excluded all Maranos without exception from membership. The solemn inauguration of this society was celebrated by a procession on March 14, 1473. All the streets through which it passed were strewn with flowers; and all the houses—excepting those of the Maranos, which remained closed—were decorated with flags and costly carpets. As the procession reached the Calle de la Herreria ("street of the smiths"), in the vicinity of the cathedral and the Juderia, the signal for assault was given. A smith, Alonzo Rodriguez by name, seized the torch illuminating an image of Mary, and set fire to the house of one of the richest Maranos of the city—an act which he averred to have committed out of vengeance, because water had been poured from one of the windows of the house in question upon the canopy under which the image was placed. In explanation of this charge it is said that a Marano girl, eight or ten years of age, had indeed inadvertently poured some water from the window. With the cry of "Viva la fé de Dios," the fanatical mob broke into the houses of the Maranos, pillaged and burned them, and mercilessly slaughtered the inmates. In order to terminate this cruelty, the governor, Alfonso de Aguilar, accompanied by his brother, Gonçalo Fernandez de Cordova, and several knights, ordered the smith, who acted as leader, to withdraw with his band. The smith answered with a volley of abuse, while the enraged mob attacked the governor, who thereupon ran the smith through with a lance. The governor's action infuriated the mob to such a degree that it poured into the streets inhabited by the Maranos—the S. Maria de Gracia, La Roperia ("street of the pedlers"), La Curtiduria ("street of the tanners"), La Alcaiceria ("the silk-market"), La Plateria ("street of the goldsmiths"), and many others, all of which soon ran with the blood of the slaughtered. De Aguilar was obliged to withdraw to the Alcazar, which also served as a place of refuge for many Jews and Maranos. After the storm had subsided the governor was obliged to

leave Cordova; and he proceeded to Aguilar, whither he was followed by many Jews and Maranos. In 1473 an order was issued prohibiting Maranos from holding public office in Cordova; and this was soon followed by another royal decree prohibiting Jews from residing in that city and in Seville under penalty of death. Nineteen years before the general expulsion, therefore, the Jews were obliged to dispose of their houses in Cordova at any price and leave the city.

Cordova and Seville were the first to furnish victims to the Inquisition, which afterward destroyed so many thousands of Maranos in those cities (see *INQUISITION*). The chief autos da fé held in Cordova (and the victims at each) were: June 29, 1665 (Jorge Mendez de Castro and Domingo Rodriguez de Caceres); July 6, 1666 (Diego de Herrera, Juan Nicolas Lopez de la Peña, Catalina de Reyna y Medina, and Antonio Gabriel de Torres); June 13, 1723 (Miguel de Soto y Herrera, Juan Fernandez Dias and Simon de Molina); and April 23, 1724 (Bernardo Philip de Soria de Caceres and Diego de Acosta).

**BIBLIOGRAPHY:** *Boletin Acad. Hist.* vi. 361 *et seq.*, xxxviii. 303 *et seq.*; *Rev. Etudes Juives*, x. 247, xliii. 123 *et seq.*; *Amador de los Rios*, *Hist.*, iii. 153 *et seq.*, 283 *et seq.*; *Jacobs, Sources*, Nos. 1270, 1695.

G. M. K.

**CORDOVA, ISAAC HEZEKIAH B. JACOB:** Publisher in the latter part of the seventeenth and the first part of the eighteenth century; son of Jacob b. Moses Raphael de Cordova. After a sojourn in Brazil, he settled in Amsterdam, where, like his brother Abraham, he became a printer. In 1688 he published the Spanish sermons of Joshua de Silva, and in 1706–09 various other works in Spanish and Hebrew. He changed his residence to Hamburg in 1709.

**BIBLIOGRAPHY:** Steinschneider, *Cat. Bodl.* No. 7963; Kohut, in *Hebr. Bibl.* vi. 49.

G. M. K.

**CORDOVA, JOSHUA HEZEKIAH DE:** Rabbi and preacher in Amsterdam about the middle of the eighteenth century; author of "Sermam Moral que Neste K. K. de Talmud Torah Pregou em Sabb. Bamidbar, 5 Siwan, 5504," Amsterdam, 1744.

**BIBLIOGRAPHY:** Kayserling, *Bibl. Esp.-Port.-Jud.* p. 39.

G. M. K.

**CORDOVERO, ARYEH LÖB** (also called **Tareziner**): Rabbi of Zamosz, Poland, at the end of the seventeenth century. He wrote a book called "Pene Aryeh Zuṭa" (The Face of the Lion, the Smaller), Wilhelmsdorf, 1720 (according to some printed also in Sulzbach, *s.a.*); the work is, according to Wolf, an abridgment of his larger work, called "Pene Aryeh Rabbah" (The Face of the Lion, the Larger), an unpublished commentary on the Pentateuch.

**BIBLIOGRAPHY:** Wolf, *Bibl. Hebr.* iii. 134; Steinschneider, *Cat. Bodl.* col. 746; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 192; Benjacob, *Ozar ha-Seferim*, p. 486.

L. G. M. SEL.

**CORDOVERO, GEDALYAH BEN MOSES:** Talmudic scholar; lived at Safed in the sixteenth century. He was a son of the famous cabalist Moses Cordovero, a nephew (on his mother's side) of the cabalist Solomon Alkabez, and a pupil of Solomon Sagis. He edited three works of his father: "Abodat Yom ha-Kippurim"; "Or Ne'erab," to

**Procession of the Caridad.** cause water had been poured from one of the windows of the house in question upon the canopy under which the image was placed. In explanation of

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