

Bible says [Jer. xxxiii. 25, Hebr.], "Were it not for My covenant to be kept day and night, I should not have appointed the ordinances of heaven and earth." The Lord: "From among yourselves witnesses will come and testify that Israel has faithfully kept the Law. Nimrod can testify that Abraham did not worship idols; Lahan can testify that there was no ground for suspecting Jacob of misappropriation; Potiphar's wife can testify that Joseph could not be suspected of immorality; Nebuchadnezzar can testify that Haniah, Mishael, and Azariah never bowed to an image; Darius can testify that Daniel never neglected prayer; Bildad the Shuhite, and Zophar the Naamathite, and Eliphaz the Temanite can testify that Israel has kept the Law." Then the nations will propose: "Give us the reward in advance, and we will keep the Law." Thereunto the Lord will answer, "Whoso toiled on the eve of the Sabbath [i.e., stored up good deeds against the time when nothing more could be done] may feast on the Sabbath-day; but whoso did not toil on the eve of the Sabbath, whereon shall he feast during the Sabbath?" ("Ab. Zarh 2a *et seq.*).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* ii. 513 *et seq.*; Heilprin, *Seder ha-Dorot*, ii.

HANINA (HANIN) B. PAZZI: Palestinian haggadist of the third and fourth centuries. His teachings are confined to the midrashic literature. It is suggested that he may have been the brother of the better-known amora Simon b. Pazzi; but if so, he never cites that brother. Among the comparatively few sayings known to be his is the following: "To the office of designer of the Tabernacle God appointed Bezaleel and Aboliab [Ex. xxxi. 2, 6]—the first being a member of Judah, the largest of the tribes; the second, of Dan, the smallest of the tribes—that people may learn not to slight the small, and that the greater should not be proud; great and small are alike before God" (Ex. R. xl. 4; Tan., Ki Tissa, 13). Speaking of the early motherhood of Hagar (Gen. xvi. 4) and of Lot's daughters (*ib.* xix. 23 *et seq.*), and comparing them with the long barrenness of Sarah, Hanina says, "Weeds require neither hoeing nor sowing; they spring up of themselves, and grow and thrive; while to produce wheat, how much trouble and anxiety must be endured!" (Gen. R. xlv. 4).

HANINA OF SEPPHORIS. See HANINA (HANANIAH) II.

HANINA (HANANIAH) OF SHALKA: Palestinian haggadist of the fourth century; a contemporary of Joshua of Siknin. He has left no original haggadot. In the few instances in which his name appears in the midrashim, it is joined with that of Joshua, the two haggadists reporting interpretations of their predecessors, Johanan and Levi (Tan., Ki Teze, 9: "Shakla"; *ib.*, ed. Buber, p. 10; Pesik. iii. 25b; Esther R. ii. 2; Midr. Shemuel xiv.: "Hania b. Shalda"). He is probably identical with the Salcha mentioned in Deut. x. 3, or with the Seleucia of Josephus ("B. J." iv. i. § 1; see Neubauer, "G. T." p. 271; Hastings, "Dict. Bible," iv. s. v. "Salecah").

HANINA OF SURA: Babylonian scholar of the fifth century; the junior of Mar Zutra, who reports to Ashi a halakic objection raised by Hanina (Niddah 52a). It is said that at one time Hanina's mother had such an aversion for her husband that she would not live with him. Mar Zutra succeeded in bringing them together again; and Hanina was the offspring of the reunion (Ket. 63b). In the hag-

gadic literature he does not appear, but in halakah he is quoted as an authority (Soṭah 25b; Kid. 79a). He endeavors to reconcile conflicting opinions of others (Ber. 52b; Shab. 23b; see Rabinovicz, "Dikduke Soferim," *ad loc.*). According to Hanina, since there is no "bitter water" (see Num. v.) to prove a woman's fidelity, a man must not so readily suspect his wife of unfaithfulness, as it may lead to forced yet gratuitous separation (Soṭah 2b).

S. M.

HANINA B. TERADION. See HANANIAH B. TERADION.

HANINA (HINENA) B. TORTA: Palestinian scholar of the third century; disciple of Johanan and contemporary of Ammi and Isaac Nappaḥa (Tem. 29a, 31a; Ned. 57b; comp. Yer. Ter. vii. 55a). He was born in Tirma, or Torta, identified by Neubauer ("G. T." p. 267; comp. p. 363) with Turia in Palestine, or Be-Torta in Babylonia. If the latter identification is correct, Hanina was a Palestinian immigrant from Babylonia. One halakic midrash, by Jannai, is cited by him (Ned. 57b); he reports halakot in the name of Hezekiah b. Hiyya (Yer. Peah iii. 17d) and Hoshaiah (Yer. Ter. x. 47b); while Hiyya b. Abba cites Hanina himself as an authority (Yer. Ber. iii. 6d).

S. M.

HANINAI (HANINA) KAHANA B. ABRAHAM: Principal (gaon) of the academy at Pumbedita (782-786). Nothing is known of his life and labors except that he displeased the exilarch, and was therefore removed from office, Huna Mar ha-Levi being installed in his place.

BIBLIOGRAPHY: Grätz, *Geschichte der Juden*, v. 421.

S. M.

HANINAI (HANINA) KAHANA B. HUNA: Gaon of Sura (765-775); contemporary of Malka b. Aha, principal of the academy at Pumbedita. Haninai was a pupil of the gaon Judah, who prevented the election of Anan, the founder of the Karaite sect, to the exilarchate, and succeeded to the office himself. Haninai united with his brother gaon at Pumbedita to remove the exilarch, Naṭronai b. Ḥabibai (Zebina), electing Zakkai b. Aḥunai instead. Haninai left several responsa, and to him is ascribed a midrash on Num. xi. 16, extracts from which are preserved in the Yalkuṭ (see Yalk., Num. 636).

BIBLIOGRAPHY: Grätz, *Gesch.* v. 184; Halévy, *Dorot ha-Rishonim*, iii. 92b, 105a; Weiss, *Dor.* iv. 41; Zunz, *G. V.* p. 292.

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HANNAH (חַנָּה): One of the two wives of Elkanah and mother of the prophet Samuel. The first chapter of I Samuel and the first half of the second are almost entirely devoted to her.

Hannah was considered as a prophetess by Jonathan b. Uzziel. In his targum he thus explains the first five verses of I Sam. ii. as being a prophecy: Verses 1, 2: These indicate that her son Samuel would be a prophet, and that her great-grandson, Heman, the singer, would stand with his fourteen sons among the musicians in the Temple. Verses 3-5: These foretell the rout of Sennacherib; the fall of Nebuchadnezzar and that of the Macedonian kingdom; the fatal end of Haman's sons; and the

return of Israel from Babylon to Jerusalem. Hannah is likewise counted among the seven prophetesses in Meg. 14a.

It is further said that the silent prayer of Hannah ought to be taken as an example by every one (Ber. 31a). Hannah, it is also said, was the first who called God by the name "Zebaoth" (*ib.* 31b). She was remembered by God on New-Year's Day (R. H. 11a), and for this reason I Sam. i. is read as the haftarah on that day. The expression "And Hannah prayed" (I Sam. ii. 1), though the following passages contain no prayer, is explained (Ber. 31b) as meaning that, independently of the following passages, Hannah really addressed a prayer to God for having spoken bitter words against Him before she bore Samuel.

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HANNATHON: City of Zebulun, apparently on the northern boundary, about midway between the Sea of Galilee and the valley of Jiphthah-el (Josh. xix. 14).

E. G. H.

B. P.

HANNAUX, EMMANUEL: French sculptor; born at Metz in 1855. He began to study at the industrial school at Strasburg, but returned to Metz on the outbreak of the Franco-Prussian war in 1870. Wishing to remain in France, he then went to Nancy, where he continued his studies at the Ecole de Modelage et de Sculpture, supporting himself by carving pipes. Going to Paris in 1876, he was admitted to the Ecole des Beaux-Arts, entering the classes of Dumont, Thomas, and Bonassieux. At the Salon of 1889 Hannaux was awarded a third medal for his "Le Bûcheron"; in the same year he received a second medal for his patriotic group "Le Drapeau," now in the Draguignan Museum; and in 1894 he received the first medal for his "Orphée Mourant," now at the museum of Luxembourg. His "Fleur du Sommeil" was bought by the French government for the museum of Puy. Among Hannaux's best-known busts are those of the Bishop of Metz, Dupont des Loges, Dr. Pinel, Ambroise Thomas, the academicians Henri Weil and Joseph Derenbourg, Mme. Coralie Cahen, and the Baroness de Hirsch.

In 1900 Hannaux was made a chevalier of the Legion of Honor. He was commissioned to execute the bas-reliefs for the Château d'Eau at the exposition of that year. In the Salon of 1903 Hannaux received the "Médaille d'Honneur."

S.

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HANNELES (HANELES), JUDAH LÖB BEN MEÏR (named "Hanneles" after his mother, Hannah): Rabbinical author of the sixteenth century. He wrote "Wayiggash Yehudah" (Lublin, 1599), a commentary on Jacob ben Asher's "Tur Orah Hayyim," printed together with the text of the "Tur." In an eighteenth-century Dyhernfurth edition it is printed with the "Bet Yosef" and other commentaries.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1307; Azulai, *Shem ha-Gedolim*, ii. 38; Fürst, *Bibl. Jud.* i. 164.

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HANNIEL or **HANIEL** (חניאל): 1. Son of Ephod; prince of the tribe of Manasse; appointed

by God to assist Joshua in the division of the promised land (Num. xxxiv. 23). 2. Son of Ullah, of the tribe of Asher; a chief prince and a hero (I Chron. vii. 39).

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M. SEL.

HANNO, RAPHAEL: German writer; born in Hanau 1791; died in Heidelberg 1871. He embraced Christianity and became professor (1824) of Oriental languages at the University of Heidelberg, which position he filled till his death. He wrote: "Die Hebräische Sprache für den Anfang auf Schulen und Akademien" (in two parts, Heidelberg, 1825-28); "Gedichte" (*ib.* 1825); "Das Schloss im Abendroth" (Carlsruhe, 1828); "Vorreden Meines Veters" (Heidelberg, 1828). "Liebe und Weisheit" is the title of a volume of selections from his writings (Jena, 1876).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 361; Steinschneider, *Bibliographisches Handbuch*, p. 58; Zedner, *Cat. Hebr. Books Brit. Mus.*; Michael, *Or ha-Hayyim*, p. 374.

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M. Sc.

HANNOVER, NATHAN (NATA) BEN MOSES: Russian historian, Talmudist, and cabalist; died, according to Zunz ("Kalender," 5623, p. 18), at Ungarisch-Brod, Moravia, July 14, 1663. Jacob Aboah, however, in a letter to Unger (Wolf, "Bibl. Hebr." iii., No. 1728), gives Pieve di Sacco, Italy, as the place of Hannover's death, without indicating the date. The place of his birth is equally uncertain. According to Nepi-Ghirondi ("Toledot Gedole Yisrael," p. 270) he was born at Cracow, but Steinschneider says that Nathan Hannover and Nathan of Cracow were two different persons.

Hannover lived for a time at Zaslav, Vollynyia; and when this town was attacked by the Cossacks he fled from Russia. He went first to Prague, then to Venice, where he studied Cabala under Hayyim Cohen, Moses Zacuto, and Samuel Aboah. Later he became rabbi of Jassy, Moldavia, and afterward, according to Jacob Aboah, he returned to Italy. Hannover is chiefly known for his work entitled "Yewen Mezulah" (Venice, 1653), a complete history of the persecutions of the Jews in Russia and Poland under Bogdan Chmielnicki in 1648 and 1649. Hannover in this work gives a brief description of the Polish government of the time and of its relations to the Cossacks, and thus indirectly indicates the causes which led to the Cossack outbreak. He also gives a very vivid picture of Jewish life in Poland and of the yeshivot.

This work, owing to its historical value, was translated into Judæo-German (1687), into German (1720), and into French by Daniel Levy (published by Benjamin II., Tlemçen, 1855). This last translation was revised by the historian J. Lelewel, and served as a basis for Kayserling's German translation (also published by Benjamin II., Hanover, 1863). The "Yewen Mezulah" certainly places Hannover among the best historians of the seventeenth century. Kostomarov, utilizing Mandelkern's Russian translation, gives many extracts from it in his "Bogdan Chmielnicki" (iii. 283-306).

Hannover's other works are: "Ta'ame Sukkan," a homiletic explanation of the Feast of Tabernacles (Amsterdam, 1652); "Safah Berurah," a dictionary of the Hebrew, German, Italian, and Latin lan-