

ZEBI HIRSCH BEN JOSEPH BEN ZEBI HA-KOHEN: Polish Talmudist of the seventeenth century; studied for some time at Cracow under Yom-Tob Lipmann Heller. He was the author of "Nahalat Zebi" (Venice, 1661), a commentary on Joseph Caro's Shulhan 'Aruk, Eben ha-'Ezer, and of "Ateret Zebi," a commentary on Oraḥ Ḥayyim. Zebi left several works in manuscript, among which are commentaries on the two remaining parts of the Shulhan 'Aruk.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* i. 395; Steinschneider, *Cat. Bodl.* col. 2755.
J.

I. BR.

ZEBI HIRSCH B. SIMON: Lithuanian Talmudist; lived in the middle of the eighteenth century. He was dayyan and preacher in the community of Vitebsk during the rabbinates of R. Isaiah and R. Löb, and was known as one of the first Talmudic authorities in that part of Lithuania. He corresponded with many rabbis who consulted him on difficult ritual questions. Of his numerous writings only one has been printed: "Hadrat Zeḳenim" (Dubrovna, 1802), edited by his grandsons Joshua and Abraham b. Meir. This work, intended as a codification of the halakot enacted during the period following the compilation of the Shulhan 'Aruk, does not treat the subject fully, the printed part developing inadequately the subjects contained in the first 200 paragraphs of the Shulhan 'Aruk, Yoreh De'ah. The unpublished part of the "Hadrat Zeḳenim" contains novellæ on Berakot and on all treatises of the order Mo'ed.

BIBLIOGRAPHY: *Hadrat Zeḳenim*, Introduction and notes of approbation.
E. C.

L. G.

ZEBID: 1. Babylonian amora of the fourth century; a contemporary of Abaye, whose halakot he transmitted, and of whom he was perhaps a pupil (Ber. 46b; Soṭah 32b; *et passim*). Zebid also transmitted the halakot of Raba and R. Nahman (B. K. 84a; B. M. 17a), but he particularly preferred the decisions of Abaye, and it is narrated ('Ab. Zarah 38b) that his adherence to Abaye caused his death. When the people of the exilarch once questioned R. Hiyya Parwa'ah regarding a certain halakah, he answered that Hezekiah and Bar Kappara had interpreted it, while R. Johanan had decided to the contrary, and that as the authorities thus stood two to one, the law would have to be interpreted according to the majority. Zebid said, however, "Do not listen to him, for Abaye decided according to R. Johanan"; whereupon the people of the exilarch forced Zebid to drink a cup of vinegar, which caused his death. R. Hinena b. R. Ika is recorded as his opponent in halakic decisions (Me'i. 19a). Zebid particularly explained to his pupils the baraitot of R. Hoshaiah or Oshaya ("bi-debe R. Osha'ya"; 'Ab. Zarah 6b, 56a; B. M. 92b; *et passim*).

2. Contemporary of the preceding, and generally called Zebid of Nebardea (Ḳid. 72b; comp. Rashi *ad loc.*). He was for eight years head of the yeshibah of Pumbedita; and among his pupils were Amemar, Huna b. Nathan, and R. Kahana (Ḳid. l.c.; B. M. 73b; Yeb. 18b; and elsewhere). At his

death R. Kahana delivered his funeral oration at Pum Nahara (M. K. 27b).

BIBLIOGRAPHY: Heilprin, *Seder ha-Dorot*, ii.
J.

M. SEL.

ZEBU'IM. See HYPOCRISY.

ZEBULUN: The sixth son of Leah (Gen. xxx. 20), and hence the name of the tribe descended from him (Num. i. 9, vii. 24, x. 16; Ps. lxxviii. 28 [A. V. 27]). In the division of the land Zebulun was assigned districts north of Issachar (Josh. xix. 11) and west and south of Naphtali (*ib.* verse 34) and east of Asher (*ib.* verse 27). Still, Gen. xlix. 13 and Deut. xxxiii. 18 *et seq.* suggest that Zebulun must have possessed also territory bordering on the sea; and, indeed, the boundaries detailed in Josh. xix. are unintelligible. Zebulun's possessions were not extensive, but were fertile and were crossed by important roads from the Jordan to the Mediterranean. This fact explains the reference to Zebulun's commerce with other clans, even such as were not Hebrews ("ammim"; Deut. xxxiii. 19; see Josephus, "Ant." v. 1, § 22), with whom at Mount Tabor Zebulun entered into commercial covenant relations (Deut. l.c.) = "zibhe-zedek" allusion to which the author of the verse seemingly recognizes by assonance in the name "Zebulun" (with "zebah"). Reported as rather populous while in the wilderness (Num. i. 30, xxvi. 26), Zebulun seems later to have had within its borders numerous Canaanites (Judges i. 30; Isa. viii. 23). Its prowess is mentioned in the song of Deborah (Judges v. 14, 18; comp. *ib.* iv. 6, 10; vi. 35). One of the judges, Elon, is said to have been of the tribe (Judges xii. 11). It is probable that Zebulun at a comparatively early period was incorporated in Issachar or Asher (see omission of Zebulun in I Kings iv., xv. 20; II Kings xii. 18). The territory was annexed to the Assyrian empire in 734-733 by Tiglath-pileser. E. G. H.

ZECHARIAH: One of the Minor Prophets, to whom is attributed the collection of prophecies and apocalyptic visions constituting the book bearing his name. He was a son of Berechiah and a grandson of Iddo (Zech. i. 1), and was loosely called the son of Iddo (Ezra v. 1, vi. 14); the latter was possibly identical with the Iddo mentioned as high priest in Neh. xii. 4, which would make the prophet himself the high priest named in Neh. xii. 16. Zechariah was probably born during the Captivity, but was brought back early to Palestine. He began his prophetic ministry in the second year of King Darius Hystaspes, a little later than HAGGAI (Zech. i. 1; Hag. i. 1), his preoccupation being the rebuilding of the Temple. According to the contents of that part of the book which without doubt is by him (i.-viii.; see ZECHARIAH, BOOK OF—CRITICAL VIEW), Zechariah received YHWH's messages largely through the medium of visions (i. 8; ii. 2, 5; and elsewhere), which excited his curiosity, and which, in answer to his inquiries, were interpreted to him as significant monitions bearing on the condition of the colony and the timeliness of proceeding with the rearing of the sanctuary (i. 16, ii. 14). He appeals for loyalty on the part of Joshua the high priest toward the Messianic prince, the "Branch" (iii. 8) or ZERUBBABEL (iv. 9). As the mediator of his visions, the