

marry. In return he was required to pay 50 marks, 12 gulden a year, and his share of the city's taxes; his child, on being granted protection, was to pay 17 gulden and a certain annual sum as protection money. Two other instances in which Jews were received at Norheim in that period are known; but in 1591 Duke Heinrich Julius expelled them all from the city, although their periods of protection had not expired. No Jews were found at Norheim between this date and 1607. Then, at the instance of Duchess Elizabeth, three Jews were admitted for ten years, in consideration of an immediate and an annual payment. They were commissioned to furnish the necessary silver for the municipal mint, and the rate of interest they were to charge on loans to individuals was fixed.

On March 20, 1608, Duke Heinrich Julius issued a letter of convoy good for ten years to four Jews who wished to settle in the cities of Norheim and Göttingen, the consideration being 7 gold gulden to be paid annually to the ducal treasury. A resolution which was passed by the Hanoverian diet on April 3, 1639, put an end to the residence on the part of Jews at Norheim, and no Jews are found in the town until the time of the Westphalian rule (1809), when two Jewish families settled there. The community is under the rabbinate of Hildesheim, and formerly had its cemetery at Sudheim; now (1904) it has a cemetery of its own and purposes building a synagogue.

**BIBLIOGRAPHY:** Vennigerholz, *Die Stadt Norheim*; Döbner, *Urkundenbuch der Stadt Hildesheim*, v. 28, 30, 41 et seq., 56; vi. 399, 428, 461 et seq., 485, 522 et seq., 532, 558; Horowitz, *Die Inschriften des Alten Friedhofs der Israelitischen Gemeinde zu Frankfurt-am-Main*, p. 23, No. 252.

D.

A. LEW.

**NORWAY:** Northwestern division of the Scandinavian peninsula. It has a total population of 2,240,032. The census of 1897 counted over 300 Jews there, but their number has since doubled. In conformity with a law which became operative when Norway was united with Sweden in 1814, Jews were forbidden to settle in the country. This medieval law was finally repealed in 1851 through the efforts of a group, headed by the poet Wergeland, although only a small number of Jews availed

themselves of the privilege of settling in Norway. Most of these come from Russian Poland, and they enjoy full civic equality. They are engaged exclusively in industrial pursuits and are generally prosperous. The majority live in the capital, Christiania, while a smaller number are in Trondhjem and a few in Bergen. The Jews of Christiania formed originally three minyanim, but the largest and most important two united, under the name "Mosaiske Trossamfund." This congregation, which is supported by voluntary contributions, owns a cemetery and worships in a rented chapel.

D.

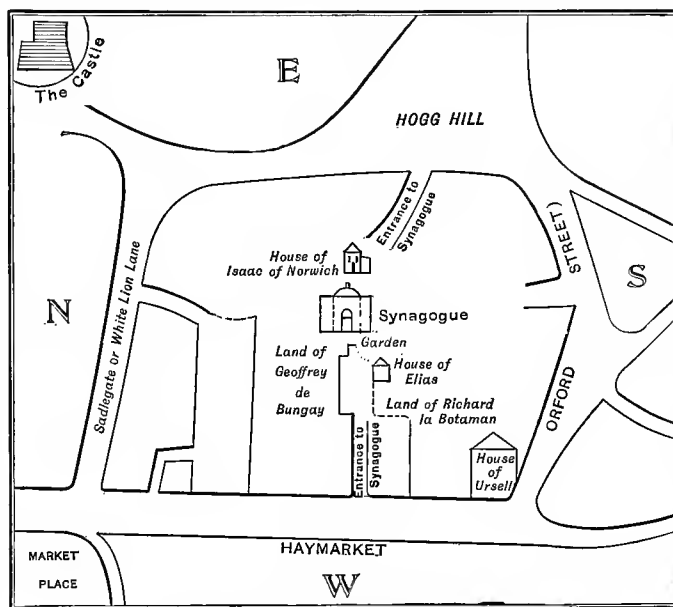
J. Wo.

**NORWICH:** Capital town of the county of Norfolk, England. After London, Oxford, and Cambridge, it is the earliest English town mentioned as being inhabited by Jews. The so-called martyrdom of WILLIAM OF NORWICH—the first case of

blood accusation in Europe—occurred there in 1144. It must have possessed an important congregation very early, as the sheriff of Norfolk paid £44 6s. 8d. for the Jews of Norwich in 1159. The most important person in the community in the twelfth century was **Jurnet of Norwich**, who is said to have married a Christian, Miryld, daughter of Humphrey de Havile. Jurnet was fined 6,000 marks, an enormous sum, while his wife's lands

were escheated (Blomefield, "History of Norfolk," iv. 510). This occurred in 1186; but three years later he is found continuing to conduct business, one of the earliest "feet of fine" (title deed) in existence being with regard to a messuage at Norwich which he had purchased from William of Curzon. He paid 1,800 marks for the privilege of having residence in England (Jacobs, "Jews of Angevin England," pp. 90, 94, 97).

During the massacres of 1190 all the Norwich Jews who were found in their own houses were slain (Feb. 6); the remainder had sought refuge in the castle. On the return of Richard I. from Germany, the Jews of Norwich contributed for his ransom to the Northampton donum of March 20, 1194, thirteen of them contributing £88 9s. 4d. The comparative smallness of their number and contribution was doubtless due to the massacre of 1190.



Plan of the Jewish Quarter of Norwich.  
(From "Transactions of the Jewish Historical Society of England.")

In 1200 an affray took place in Norwich in which a priest assaulted and wounded Abraham of Norwich, who appealed to the court for redress. The great Jewish financier of Norwich, and indeed of all England, in the early part of the thirteenth century was ISAAC OF NORWICH, who in 1218 was fined the enormous sum of 10,000 marks. There is still extant a sort of day-book of his transactions for the three years 1225-27. He is represented in contemporary caricature as king of the money-lenders or demons, with a triple head, showing the wide extent of his influence (see illustration, *JEW. ENCYC.* vi. 628).

In 1234 thirteen Jews were accused of having forcibly circumcised the five-year-old son of a Christian physician (possibly a convert). They paid a fine for respite of judgment; but four years later four of them were hanged at Norwich after having been dragged to the gallows at the tails of horses. In 1237, possibly in connection with this affair, the houses of the Jews of Norwich were twice broken into and burned.

Norwich remained the seat of an *ARCHA* down to the expulsion in 1290, on which occasion the king came into possession of bonds to the extent of £20 in money and of corn and wool to the value of £314 13s. 4d. and £311 13s. 4d. respectively. Furthermore, sixteen Jews of Norwich held messuages, which fell into the hands of the king. The community possessed a synagogue of the annual value of 5s., for which it paid 4d. as a land tax.

An unusually large number of deeds relating to the Jews of Norwich exists in the public records, especially at Westminster Abbey, where there are no less than ninety-four Latin deeds and ninety-four Hebrew "starrs" (the latter were published by M. D. Davis; "Shtarot," London, 1888). From these and other documents it is possible to determine the position of the Jewry at Norwich. It extended from Hogg Hill to the Haymarket, and from Sadle Gate to Little Orford street. The synagogue was in the center, and had a cemetery near it and a school at the south end of it. This shows that the English Jews had a separate school system.

A small congregation seems to have existed in Norwich in the middle of the nineteenth century, a synagogue having been erected there in 1848. The present congregation is a small one, numbering (1904) only 158 souls.

**BIBLIOGRAPHY:** Jacobs, *Jews of Angevin England*, passim; *Tr. Jew. Hist. Soc. Eng.* ii. 112-114, 122-130; W. Rye, *Norfolk Antiquarian Miscellany*, i. 222-236, London, 1877; Kirkpatrick, *Streets and Lanes of the City of Norwich*, pp. 29, 48, Norwich, 1899; M. D. Davis, *Shtarot*, pp. 1-218, London, 1888; *Jewish Year Book*, 5665 (= 1905).

J.

**NORZI:** Italian family, many members of which were distinguished as scholars and rabbis. Probably the family name is derived from the town of Norcia. According to Mortara, there were two distinct families of the name at Mantua—one from Tizzana and the other from Torazzo.

**Benjamin ben Emanuel Norzi:** Wrote, in 1477, a work on the calendar entitled "Sod la-'Asot Luah"; it is still extant in manuscript (Michael, "Ozrot Hayyim," No. 353; see Wolf, "Bibl. Hebr." i. 252; Benjacob, "Ozar ha-Sefarim," p. 417).

IX.—22

**Eliezer ben David Norzi:** Scholar of the sixteenth century; mentioned in the responsa of Moses Provençal. Eliezer's name is connected with the "Perush ha-Temunot," which contains explanations of the geometrical figures of the sixth chapter of the "Sefer ha-Shem" of Abraham ibn Ezra (see Steinschneider, "Hebr. Bibl." viii. 28).

**Hayyim ben Jehiel Norzi:** Lived at Mantua in the sixteenth century. Together with the rabbis of Mantua he signed a halakic decision (responsum No. 8) of Moses Zacuto. Hayyim's authority is invoked by Mattithiah Terni in his "Sefat Emet" (p. 87b) and by Samuel Aboab in his "Debar Shemuel" (§ 181; see Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 11).

**Isaac ben Moses Norzi:** Talmudist; lived at Ferrara in the eighteenth century. He was the author of "Ittur Bikkure Kazi" (Venice, 1715), on a dispute in a case of shehitah brought before the Talmud Torah of Ferrara during the presidency of Isaac Lampronti (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 133; Steinschneider, "Cat. Bodl." col. 1140).

**Jedidiah Solomon ben Abraham Norzi:** Rabbi and exegete; born at Mantua about 1560; died there after 1626. He studied under Moses Cases, and received his rabbinical diploma in 1585. Toward the beginning of the seventeenth century he was elected corabbi of Mantua, a position which he held until his death. Jedidiah Solomon consecrated the greater part of his life to a critical and Masoretic commentary on the Bible, which was considered a standard work. The author spared no pains to render his critical labors as complete as possible, and to leave the Biblical text in as perfect a condition as thorough learning and conscientious industry could make it. He noted all the various readings which are scattered through Talmudic and midrashic literatures, and consulted all the Masoretic works, both published and unpublished.

To collate all the manuscripts to which he could gain access, and to find the Masoretic work "Massoret Seyag la-Torah" of Meir ben Todros Abulafia, Jedidiah Solomon undertook extended voyages and lived for a long time abroad. Among the manuscripts consulted by him was that of Toledo of the year 1277 (now known as the Codex De Rossi, No. 782). He compared all the texts of the printed editions and availed himself of his friend Menahem Lonzano's critical labors in connection with the Pentateuch. The work was completed in 1626 and was entitled by its author "Goder Perez." It was divided into two volumes, the first embracing the Pentateuch and the Five Megillot, and the second comprising the Hagiographa and the Prophets, with two small treatises at the end—"Ma'amar ha-Ma'arik," on the "Meteg," and "Kelale BeGaD-KaFaT," on the six letters and the "Qamez ha'uf." The work was first published under the title "Minhat Shai" by Raphael Hayyim Basila, who added to it some notes and appended a list of 900 variations (Mantua, 1742-44). A second edition, without the grammatical treatises, appeared at Vienna in 1816; the commentary on the Pentateuch alone, with the Hebrew text, was published at Dubrovna in 1804; the commentary on the Hagiographa and the