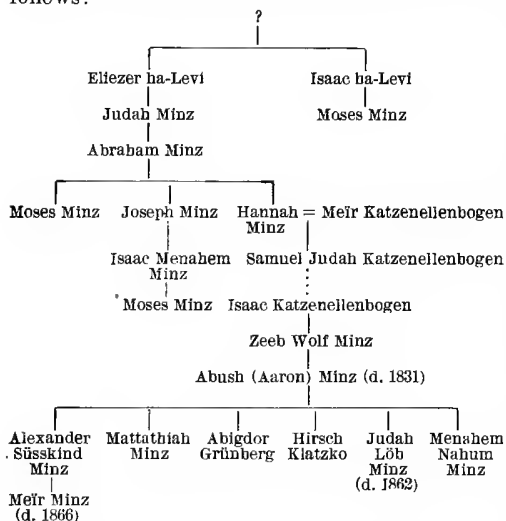


worship, morning and evening, the rule among both men and boys in Israel.

The treatise *Soferim*, written in Babylonia in the seventh century, contains a passage (x. 7) often interpreted as asserting that in Palestine at that time seven men were allowed to hold public services. Correctly interpreted it refers to the repeating of "Kaddish" and "Bareku" at the synagogue for the benefit of late comers, and declares that in Palestine such a repetition is permitted only when seven (according to others, when six) men are present who have not yet heard these responsive readings. In modern times various authorities (e.g., the Rabbinical Conference at Breslau, the "Oberrath" in Mecklenburg (1847), and Naphtali Zebi Judah Berlin in Woloshin) have declared the public worship permissible without the presence of minyan.

A. L. N. D.

MINZ (מינץ): Family of rabbis and scholars, deriving its name from the town of Mayence and founded in the fifteenth century. The family tree is as follows:



Judah b. Eliezer ha-Levi Minz (Minzi), the progenitor of the most prominent branch of the family, settled, or was born, in Italy in the fifteenth century. His cousin Moses b. Isaac ha-Levi Minz (Minzi) was a rabbi in Germany. The name "Minz," however, appears to have been borne by others in Italy who were not related to Judah Minz; for Joseph Colon (*Responsa*, No. 2) speaks of Joshua and Solomon, sons of an Abraham Minz who had formerly lived under the Duke of Milan and then removed to another town in Lombardy in order to avoid paying his part of the 13,000 gold pieces which the Jews of Milan had pledged themselves to pay the duke. Asher b. Perez Minz of Naples was related, perhaps, to the German branch of the Minz family. The last known direct male descendant of Judah Minz was **Moses b. Isaac Menahem Minz**, a descendant in the fourth generation.

At the beginning of the sixteenth century the Minz family of Padua united with that of Katzenel-

lenbogen through the marriage of the daughter of Abraham ben Judah Minz to Meïr Katzenellenbogen of Padua. The descendants of this alliance emigrated afterward to Germany and then to Russia, and Zeef Wolf b. Isaac, in Russia, a descendant of the tenth generation, assumed the name of Minz. From him is descended the present family of Minz.

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Kedoshim*, part iii., pp. 82-86; Nepi-Ghirondi, in *Kerem Hemed*, iii. 91; Mortara, *Indice*, p. 39.

Abraham ben Judah ha-Levi Minz: Italian rabbi; flourished at Padua in the first half of the sixteenth century; father-in-law of Meïr Katzenellenbogen. Minz studied chiefly under his father, Judah Minz, whom he succeeded as rabbi and head of the yeshibah of Padua. According to Ibn Yahya ("Shalshet ha-Kabbalah," p. 51a, Amsterdam, 1697), it was with Abraham Minz that Jacob Polak had the quarrel which ended in their excommunicating each other; according to most other authorities, the quarrel was with Judah Minz (see Jacob Polak). Ibn Yahya further says that the Italian rabbis believe that Polak and Abraham Minz died on the same day (according to David Gans in 1530; according to Halberstam in 1541). Minz was the author of a number of decisions that were printed with those of R. Lewa of Ferrara (Venice, 1511). He was the author also of "Seder Giṭṭin wa-Halizah," a treatise on divorce and halizah, printed with the responsa of his father and of his son-in-law (*ib.* 1553).

BIBLIOGRAPHY: Nepi-Ghirondi, in *Kerem Hemed*, iii. 91; Michael, *Or ha-Hayyim*, No. 114; Mortara, in *Mosé*, v. 307; *idem*, *Indice*, p. 39; Steinschneider, *Cat. Bodl.* col. 632.

E. C. M. SEL.

Asher ben Perez Minz: German printer; type-setter in Azariah b. Joseph's printing establishment in Naples, where was printed, in 1491, the Hebrew translation of Avicenna's "Canon." Wolf ("Bibl. Hebr." i., No. 366), following Bartolucci, read מניצה ("mi-Nizza" = "of Nizza") instead of מינצה ("Minza").

BIBLIOGRAPHY: De Rossi, *Annales*, p. 179; Steinschneider, *Cat. Bodl.* col. 2841.

Judah ben Eliezer ha-Levi Minz: Italian rabbi; born about 1408; died at Padua in 1508. He was the most prominent rabbi of his time. He officiated as rabbi of Padua for forty-seven years, during which time he had a great number of pupils, among whom were his son Abraham Minz and the latter's son-in-law Meïr Katzenellenbogen. In a quarrel he had with Elijah Delmedigo he was supported by Elijah Mizrahi (comp. Joseph Solomon Delmedigo, "Mazref la-Hokmah," p. 3b; *idem*, "Elim," p. 29; Mizrahi, *Responsa*, No. 56). It appears from Solomon Luria's responsa (No. 6) that Minz was the author of a number of ordinances ("takkanot") at Padua. According to Ghirondi, he was professor of philosophy at the University of Padua. Ghirondi further states that in recognition of Minz's services as professor the authorities of the university placed his portrait, with an appreciative inscription, in the hall of the university, over the staircase. But it is very likely that Ghirondi confounded Minz with Elijah Delmedigo or Abraham de Balmes, both of whom lectured on philosophy before Christian audiences. In the sack of Padua soon after Minz's death almost all of his

writings were destroyed. Joseph b. Abraham Minz, his grandson, discovered sixteen of his responsa, and these were published (Venice, 1553) by Meir Katzenellenbogen, who printed in the same volume his own responsa and the "Seder Giṭṭin wa-Ḥaliṣah" of Abraham Minz. These responsa have been edited, and supplemented with an extended commentary and preface, by Johanan ben Moses Preschel' (Munkacs, 1898). Judah's responsa, though scanty, afford interesting information on the history of his age and on Jewish customs in Padua.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 412; Frankel, in *Orient, Lit.* vii. 520 *et seq.*; Grätz, *Gesch.* 3d ed., viii. 253 *et seq.*; Michael, *Or ha-Hayyim*, No. 1020; Nepi-Ghirondi, *Toldot Gedole Yisrael*, pp. 122-124; Preschel, in the preface to his edition of Minz's responsa; Steinschneider, *Cat. Bodl.* col. 1344.

Meir ben Alexander Süsskind Minz: Galician scholar; born Oct. 6, 1814; died May 22, 1866. Having acquired a thorough knowledge of Hebrew, the Talmud, and of several European languages, Meir Minz devoted himself to the defense of Judaism. He wrote: "Ein Wort zur Zeit" (1848); "Lelewels Kampf um Recht"; "Die Judeufinde."

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Kedoshim*, part iii., p. 85.

Moses ben Isaac ha-Levi Minz: German rabbi of the fifteenth century; contemporary of Israel Isserlein, whom he frequently consulted. He was successively rabbi at Mayence, Landau, Bamberg, and Posen. In his responsa (No. 114) he mentions a certain Jacob Margoloth of לוקו (Luc-ca?), and refers to a case of divorce in Posen in 1444 (Steinschneider gives 1474). Fränkel ("Zeitschrift," iii. 387) doubts that Moses ever was at Posen. He suggests that פונוז (Posen) is a printer's mistake for פויר (Pesaro). Moses' responsa (Cracow, 1617) mention also Joseph Colon, Israel Isserlein, and his cousin Judah Minz. Responsum No. 46 contains a dispute over a philological point with Eliezer Treves (comp. M. Wiener in "Monatsschrift," xvi. 390).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 140; Conforte, *Kore ha-Dorot*, p. 27b; Fürst, *Bibl. Jud.* ii. 380; Steinschneider, *Cat. Bodl.* cols. 1946-1947.

M. SEL.

MIPHKAD (מִפְקָד; R. V. **HAMMIPH-KAD**): Name of a gate mentioned in connection with the repair of the wall of Jerusalem by Nehemiah (Neh. iii. 31). It seems that this gate was not in the wall of Jerusalem, but that the part of the wall facing it was to the east, between the Horse Gate and the Sheep Gate. Indeed, it is not mentioned among the gates of Jerusalem in Neh. xii. 31 *et seq.* The word מִפְקָד designates in Ezek. xliii. 21 the place near the Temple where the sin-offering was burned, and it seems to mean "an appointed place," to which the name of this gate may refer. But, while the Septuagint renders שַׁעַר הַמִּפְקָד by πύλη τοῦ Μαφκαδ, Jerome translates it by "porta judicialis," which induces Light-foot ("Horæ Hebraicæ," ii. 27) to suggest that it may refer either to the hall of judgment in the Prætorium or to the east gate of the Temple. Barclay ("City of the Great King," p. 156), however, identifies the gate Miphkad with the "high gate of Benjamin" (Jer. xx. 2), locating it at the west end of the bridge which crosses the Tyropæon.

s.

M. SEL.

MIRABEAU, GABRIEL HONORÉ RI-QUETI, COMTE DE: French statesman of the revolutionary era; born at Bignon March 9, 1749; died at Paris April 2, 1791. Sent by De Calonne on a secret mission to Prussia, he became acquainted at Berlin with several distinguished Jews belonging to the circle of Henriette HERZ, and associated much with DOHM, the author of "Ueber die Bürgerliche Verbesserung der Juden." Recognizing the advantage which France might derive from the Jews, Mirabeau wrote, and published in London (1787), his "Sur Moses Mendelssohn, sur la Réforme Politique des Juifs et en Particulier sur la Révolution Tentée, en Leur Faveur, en 1753, dans la Grande Bretagne." When he was elected deputy from Provence to the States General, and one of his Jewish friends of Aix asked what he would do in the Assembly, he replied, "I will make a human being of you." True to this promise, he seized every opportunity to plead for the emancipation of the Jews, being, together with the Abbé Grégoire and the pastor Rabaud-Saint-Etienne, one of their most zealous advocates. Several times he took up their cause before the National Assembly: on Aug. 17, 1789, he proposed, in the name of the "Committee of Five," the "Declaration of the Rights of Man"; on Aug. 22 he eloquently attacked religious intolerance, and he was the first to protest against the institution of a dominant state church—"Nothing should dominate except justice; nothing should dominate but the rights of each man, to which all else is subject." On Dec. 24, in speaking in favor of the admission of Jews to civil and military offices, he said: "I have heard with astonishment the honorable speaker [H. de Baumetz] state that the Jews perhaps do not desire the civil and military offices to which you declare them eligible, and draw therefrom the specious conclusion that it would be a gratuitous and ill-advised generosity on your part to pronounce them fit for such positions. . . . In a government such as you are establishing all men must be equal; you must exclude all who are not equal or who refuse to become so. The petition which the Jews, however, have laid before this Assembly contradicts the statement of the gentleman who has just spoken."

Like all who at that time took the part of the Jews, Mirabeau found his motives misinterpreted, being accused of accepting bribes from the Jews and of deriving benefit from ministerial appointments; but he never allowed himself to be moved from his purpose. While Mirabeau in 1787 was already in favor of the emancipation of the Jews, he expected that, like other acts of the doctrinaires then in power, it would embitter the people against the Jacobins and lead to a moderate constitutional government. This appears clearly from the secret correspondence in which he furnished the king with reports of the proceedings of the National Assembly and with directions in regard to the policy to be pursued by the court ("Correspondance Entre le Comte de Mirabeau et le Comte de la Marck . . . Publiée par M. A. de Bacourt," ii. 374-377, Paris, 1851; Oncken, "Das Zeitalter der Revolution, des Kaiserreiches und der Befreiungskriege," i. 340, Berlin, 1884).