

BIBLIOGRAPHY: G. Margoliouth, in *J. Q. R. x.* 385-403; Bacher, *ib.* x. 729; Joseph Derenbourg, in *R. E. J.* v. 139; Steinschneider, *Hebr. Bibl.* vi. 114; *xx.* 10, 11.
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ISAAC BEN SAMUEL HA-ZAKEN: French tosafist and Biblical commentator; flourished at Ramerupt and Dampierre in the twelfth century. He died, according to Grätz ("Gesch." vi. 210), about 1200; according to Gross ("Gallia Judaica," p. 161, and "R. E. J." vii. 76), between 1185 and 1195; and as he is known to have reached an advanced age, Gross supposes that he was not born later than 1115. On the other hand, Michael ("Or ha-Hayyim," p. 512) says that as Isaac b. Samuel was spoken of as "the sainted master" ("Sefer ha-Terumah," §§ 131, 161; Tos., Zeb. 12b, 59b), a term generally given to martyrs, he may have been killed at the same time as his son Elhanan (1184). On his father's side Isaac was a grandson of R. Simḥah of Vitry, author of the *Mahzor Vitry*; on his mother's side he was a nephew of R. Tam, of Rashbam, and of Isaac b. Meir (RiBaM), a great-grandson of Rashi, and a relative of R. Eleazar of Worms. He was surnamed "ha-Zaken" (the elder) to distinguish him from another tosafist of the same name, Isaac b. Abraham, surnamed "ha-Baḥur" (the younger). He is often quoted as R. Isaac of Dampierre ("Maimuniyyot," *Ma'akalat Asurot*, No. 5; "Shibbole ha-Leḳeṭ," *il.*, No. 40), but it seems that he lived first at Ramerupt, where his maternal grandfather resided ("Sefer ha-Nayyar," p. 162; "Maimuniyyot," *l.c.*). It was also at Ramerupt that he studied under his uncle R. Tam (Luria, *Responsa*, No. 29); after the latter had gone to Troyes, Isaac b. Samuel directed his school. Isaac settled at Dampierre later, and founded there a flourishing and well-attended school ("Or Zarua'," *i.* 126). It is said that he had sixty pupils, each of whom, besides being generally well grounded in Talmud, knew an entire treatise by heart, so that the whole Talmud was stored in the memories of his pupils (Menaḥem, "Zedah la-Derek," Introduction). As he lived under Philip Augustus, at whose hands the Jews suffered much, Isaac prohibited the buying of confiscated Jewish property, and ordered that any so bought be restored to its original owner. A particular interest attaches to one of his responsa, in which he relies on the oral testimony of his aunt, the wife of R. Isaac b. Meir, and on that of the wife of R. Eleazar of Worms, a great-granddaughter of Rashi ("Sefer ha-Nayyar," p. 167a).

Isaac's tosafot completed the commentary of Rashi on the Talmud (Romm of Wilna included in his edition of the Talmud Isaac ben Samuel's tosafot on *Kiddushin*). He also compiled and edited with great erudition all the preceding explanations to Rashi's commentary. His first collection was entitled "Tosefot Yesbanim," which, however, was afterward revised and developed. He is quoted on almost every page of the Tosafot, and in various works, especially in the "Sefer ha-Terumah" of his pupil Baruch b. Isaac of Worms, and in the "Or Zarua'" of Isaac b. Moses.

Isaac is mentioned as a Biblical commentator by Judah b. Eliezer ("Minḥat Yehudah," p. 8b), who quotes also a work of Isaac's entitled "Yalkuṭe Mid-

rash" (*ib.* p. 22a); by Isaac ha-Levi; by Hezekiah b. Manoah in his "Hazzekuni"; and in two other commentaries (see "Kerem Hemed," vii. 68). Isaac b. Samuel is supposed to be the author also of several liturgical poems, of a piyyut to the Haftarah (Landshuth, "Ammude ha-'Abodah," p. 108), and of a piyyut for Purim (Mahzor Vitry, No. 255; comp. Luzzatto in Berliner's "Magazin," v. 27, Hebr. part). The authorship of these piyyuṭim may, however, belong to the liturgical writer Isaac b. Samuel of Narbonne.

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ISAAC BEN SHESHET BARFAT (RiBaSH): Spanish Talmudic authority; born at Valencia in 1326; died at Algiers in 1408. He settled early in life at Barcelona, where he studied under Perez ha-Kohen, under Ḥasdai ben Judah, and especially under R. Nissim ben Reuben (RaN), for whom he professed throughout his life the greatest veneration. Although Isaac acquired while still young a world-wide reputation as a Talmudic authority, and halakic inquiries were addressed to him from all quarters, he led a private life, earning his livelihood in commerce until he was about fifty years old, when he was compelled to accept a position as rabbi. Together with six other prominent men of Barcelona, among whom was his younger brother Judah ben Sheshet and his teacher Nissim ben Reuben, he was thrown into prison on a false accusation. After his acquittal he accepted the rabbinate of Saragossa; but troubles still awaited him. To the grief caused by the death of his brother Judah and of his

son-in-law was added that due to dissensions in the community, stirred up by the dayyan Joseph ben David.

Isaac in consequence accepted the less important rabbinate of Calatayud; but when he was on the point of leaving Saragossa the leaders of that community induced him to stay. The peace, however, did not remain long undisturbed, and Isaac settled at Valencia, where he directed a Talmudical school.

In 1391 occurred the great persecutions of the Jews of Spain in consequence of the preaching of Fernandes Martinez. Isaac saved himself by flight. After sojourning a certain time at Millanah he settled at Algiers, where he was received with great honor. Fate, however, had decided that he should not find peace. A certain Spanish refugee who had settled at Algiers before him aspired to become the leader of the community, and, seeing in Isaac a rival, began to persecute him. To give to Isaac the power necessary to act against this man, Saul ha-Kohen Astruc persuaded the government to appoint Isaac rabbi of Algiers. But this won for him a still more powerful enemy in the person of Simon ben Zemah Duran, who disapproved of any intervention on the part of the government in the affairs of the rabbinate.

Notwithstanding these events, Isaac ben Sheshet was greatly venerated by the Algerian Jews, and pilgrimages to his tomb are still made on the anni-

versary of his death. His tombstone was restored by the community of Algiers in 1862. It bears a Hebrew elegy, composed by Abba Mari ibn Caspi, and the following French inscription: "Ce monument a été restauré par la communauté Israélite d'Alger en l'honneur du Rabbin Isaac bar Chichat, né en Espagne, décédé à Alger en 1408, dans sa 82 année. Alger le 11 août, 1862." The accuracy of the date of his death given in this epitaph is, however, questioned by some scholars, who claim with some authority that Isaac died at least one year later.

Isaac was the author of 417 responsa, to which great halakic value is attached by men like Joseph

ben Gershon and that of Abraham ben David of Posquières (RABaD) on free will, and gives his own views on that complicated subject. He shows himself a decided adversary of the Cabala. His teacher says Isaac never spoke of the Sefirot, and Isaac cites the words of a certain philosopher who reproaches the cabalists with believing in the "Ten" (Sefirot) as the Christians believe in the Trinity (No. 159).

Isaac's responsa were first published, under the title "She'elot u-Teshubot," at Constantinople in 1546-47. A new collection of the responsa was published recently under the title "She'elot u-Teshubot ha-Ribash ha-Hadashot" by David Frenkl at Muncas. In addition to these, he wrote novellæ



TOMB OF RABBI ISAAC BEN SHESHET AT ALGIERS.

(After the painting by Wilhelm Gentz.)

Caro, Berab, and many others. They are also of great historical importance as reflecting the conditions of Jewish life in the fourteenth

His Works. century. In some of them are to be found details of the author's life; but unfortunately it is impossible to trace these chronologically, the original order of the responsa having been altered by the editors.

Although Isaac was very strict in his halakic decisions, he was far from being narrow-minded. He has nothing to say against secular knowledge; he disapproves the study of Aristotle only because the latter professed belief in the eternity of matter and denied God's providence. Isaac's responsa evidence a profound knowledge of the philosophical writings of his time. In one of them (No. 118) he explains the difference between the opinion of Levi

on the Talmud which are no longer in existence. They are mentioned by him in his responsa (No. 106), and some of them, on the treatise Ketubot, are cited by Bezaleel Ashkenazi in the "Shiṭṭah Mekubbezet." Azulai says that he has seen a manuscript containing a commentary on the Pentateuch by Isaac ben Sheshet.

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ISAAC IBN SID (ZAG; ÇAG): Spanish astronomer; flourished at Toledo in the second half of the thirteenth century. From the surname "ha-Hazzan," given him by Isaac Israeli ("Yesod