

religious obligations, such as sitting in the sukkah (Yer. Suk. ii. 53a). To it belonged, besides the groomsmen ("sushbiuim"), the respective fathers of the bride and bridegroom. The bridegroom's father was required to build and adorn the bridal canopy for his son and to lead him into it (Sanh. 108a; Ber. 25b; Lev. R. xx.). At times the mother built the huppah for her son (Soṭah 12b). When a young man reached his eighteenth year the father was obliged to lead him into the huppah (Ab. v. 21). At the circumcision ceremony the people blessed the father, wishing him to be privileged also to lead his son to the huppah (Yer. Ber. ix. 14a).

The huppah was a baldachin made of precious purple cloth adorned with golden jewels of a moon-like shape (Soṭah 49b; Yer. Soṭah ix. 24c); later it was in the form of a bower, made of roses and myrtles ("Tanya," 90). For Adam's wedding with Eve God built, one above the other, ten (Kol Bo iv. reads "seven") baldachins of precious stones (Pirke R. El. xii.), the angels keeping watch outside and dancing (comp. Gen. R. xviii.).

When in the course of time the character of the wedding ceremony changed, the huppah changed with



Representation of a Huppah.
(From a sampler.)

it, and was transformed into a portable canopy resting on four poles carried by four youths. Under it the bridal couple stood during the performance of the wedding ceremony by the rabbi (Shulḥan 'Aruk, l.c.), the real idea of the marital union being expressed symbolically by the

spreading of the tallit over them (Ibn Yarhi, "Ha-Manbig," pp. 109-110; Kol Bo lxxv.; Shulḥan 'Aruk, Ehen ha-'Ezer, iv. 1). Even this essential custom, expressing the symbolic union, has been discarded by many Orthodox Jews, while the Reform rabbis have given up the huppah, regarding it as an empty form void of meaning. The portable canopy came into use owing to the fact that formerly weddings took place in front of the synagogue, as it was considered to be especially auspicious to be married under the canopy of heaven (Jacob Mölin, "Minhage Maharil," ch. "Minhag ha-Nissu'im"; Mordecai Jafe, in "Lebush," Hilk. Kid-dushin, p. 59). See MARRIAGE CEREMONIES.

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K.

HUR (חור).—1. **Biblical Data**: Man of Judah, the grandfather of Bezaleel, the chief artificer of the Tabernacle (Ex. xxxi. 2, xxxv. 30, xxxviii. 22). According to the fuller genealogy in I Chron. ii. 18-20, he was the first-born son of Ephrath, the second wife of Caleb ben Hezron. Besides Uri, Hur had three other sons, founders of Kirjath-jearim, Beth-lehem,

and Beth-gader (I Chron. ii. 50, 51). In I Chron. iv. 4, however, Hur is called the father of Beth-lehem. He is first mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim, when he aided Aaron to uphold the hands of Moses (Ex. xvii. 10, 12); he is again mentioned as having, with Aaron, been left in charge of the people while Moses ascended Mount Sinai (Ex. xxiv. 14). According to Josephus ("Ant." iii. 2, § 4), Hur was the husband of Miriam; in the Targum to I Chron. ii. 19, iv. 4, Hur's mother, Ephrath, is identified with Miriam. There is a tendency among modern critics to regard the Hur associated with Moses as another than Hur, grandfather of Bezaleel.

E. G. H.

M. SEL.

—In **Rabbinical Literature**: Hur was the son of Caleb, and when Moses was about to be taken by God, he appointed his nephew Hur, with Aaron, as leader of the people. While Moses tarried on the mountain, the people came to Aaron and Hur with the request to make them a god in the place of Moses (Ex. xxxii. 1). Then Hur, remembering his lineage and high position, rose up and severely reproved the people for their godless intentions; but they, aroused to anger, fell upon him and slew him. The sight of his lifeless body induced Aaron to comply with the wishes of the people, as he preferred to commit a sin himself rather than see the people burdened with the crime of a second murder (Pirke R. El. xliii.; Ex. R. xli. 7; Lev. R. x. 3; Num. R. xv. 21; Tan., ed. Buber, ii. 113; Sanh. 7a; comp. also Ephraem Syrus to Ex. xxxii. 1). As a reward for Hur's martyrdom, his son, Bezaleel, was the builder of the Tabernacle; and one of his descendants was Solomon, who had the Temple built (Ex. R. xlviii. 5; comp. Soṭah 11b).

J.

L. G.

2. The fourth of the five kings of Midian who were slain with Balaam (Num. xxxi. 8), and who are described in Josh. xiii. 21 as "princes of Midian" and "dukes of Sihon." 3. Father of the Rephaiah who ruled "the half part of Jerusalem," and assisted Nehemiah in the repair of the walls (Neh. iii. 9).

E. G. H.

M. SEL.

HUREWITZ, ISRAEL (Z. LIBIN): Russian-American playwright; born Dec., 1872, at Gorki, government of Moghilef. Between 1885 and 1888 he received some secular tuition from his brother, Hayyim Dob Hurwitz, the Hebrew economist and journalist. After working at a trade for some years, he emigrated to London (1892), and nine months later went to the United States. There he made his way, step by step, to a well-earned reputation as a writer. In 1902 his "Yidishe Sketches" appeared, under the pseudonym "Z. Libin," depicting with accuracy and vividness many phases of Russian-Jewish life in New York. In 1898 he successfully essayed writing plays for the Judæo-German stage of New York. Since then he has been writing regularly and successfully for that stage. He has produced: "Dovid und Zain Tochter" (1899); "Die Gebrochene Schwue" (1900); "Die Idische Medea" (1901); and "Gebrochene Hertzter" (1903).

H. R.

M. GAR.

HURWITZ. See HORWITZ.