

of the "Three Kings," at Alcazar-kebir, with the view of reinstating the dethroned Mulai Hamad. The Jews had been in great danger, but they escaped; hence the institution of a Purim and the reading of a megillah on the 1st of Elul. At Tetuan this fête is called "Purim de los Christianos"; at Tangier, "Purim de las Bombas."

BIBLIOGRAPHY: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 211; *Bulletin Mensuel de l'Alliance Israélite Universelle*, 1888, p. 113.

Purim Edom (called also **Purim al-Nasāra**): In 1541 Charles V., aided by Admiral Andrea Doria, attempted to seize Algiers from Khair al-Din Barbarossa. The Spaniards landed; but their fleet was destroyed by a tempest, due, legend says, to the prayers of R. Solomon Duran, grandson of the celebrated Solomon ben Simon DURAN. The Jews thus escaped the fanaticism of the Spaniards; and they instituted this Purim on the 4th of Heshwan.

BIBLIOGRAPHY: *Revue des Ecoles de l'Alliance Israélite Universelle*, p. 211.

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M. FR.

Purim of Florence: Celebrated by the Jews of Florence on the 27th of Siwan, on which day in 1790 they were saved from a mob by the efforts of the bishop. The festival is preceded by a fast on the 26th of Siwan. The details of the occurrence are related in full by Daniel Terni in a Hebrew pamphlet entitled "Ketab ha-DaT," Florence, 1791.

BIBLIOGRAPHY: D. Simonsen, in *Monatsschrift*, xxxviii. 525; M. Steinschneider, *Purim und Parodie*, lb. xlvii. 286, No. 16; see also FLORENCE.

Purim di Fuoco. See PURIM OF PADUA, No. 1.

Purim Fürhang (Curtain Purim): Festival enjoined on his family by Hanok b. Moses ALTSCHUL of Prague, to be observed by it annually on the 22d of Tebet in remembrance of his deliverance from the hands of a tyrant. In 1623 damask curtains were stolen from the palace of the governor, Prince Lichtenstein, during his absence from Prague. In compliance with an order from the custodian of the palace an announcement was made in all the synagogues of Prague that any one having the stolen goods in his possession should turn them over to the sexton. Thereupon a Jew, Joseph b. Jekuthiel Thein, delivered the curtains to Altschul, at that time sexton of the Meisel Synagogue, Prague, stating that he had bought them from two soldiers. Vice-Governor Count Rudolph Waldstein, who was in charge of the affairs of the provincial government, demanded that the buyer be named and delivered to him for punishment; but as the congregational statutes forbade the naming of receivers of stolen goods who voluntarily had given them up, the sexton refused, and, in consequence, was thrown into prison, an order being issued to hang him on the following day.

To save his life Altschul, with the permission of the president of the congregation, revealed the name of the buyer, whereupon Altschul was set free and Joseph Thein was sentenced to the gallows in his stead. All the efforts of influential Jews to effect his release proved futile, but finally through the efforts of a prominent Christian and upon the intercession of the city councilors Count Waldstein released the prisoner on the condition that the congrega-

tion pay a fine of 10,000 florins. In order to humiliate the Jews he further ordered that this money, divided into ten equal parts, be paid in silver coin and carried in linen bags by ten prominent Jews escorted by soldiers through the streets of Prague to the city hall.

Altschul recorded the event in a scroll entitled "Megillat Pure ha-Kela'im" ("The Scroll of the Purim of the Curtains"), and made it obligatory upon all his descendants to read the scroll annually on the 22d of Tebet, on which day he was liberated, and to observe the day by "feasting and giving thanks to God for his salvation." The event was made the subject of a novel by Matthias Kisch.

BIBLIOGRAPHY: Grätz, *Gesch.* x. 51, note 1; A. Kisch, in *Grätz Jubelschrift* (Hebrew part), pp. 48 et seq., Breslau, 1887; M. Kisch, *Vorhangpurim, Historische Erzählung aus dem Prager Ghetto*, Vienna, 1888 (reprinted from the *Oesterreichische Wochenschrift*, 1888, where the title is *Damast-Vorhänge*), Vienna; D. Simonsen, in *Monatsschrift*, xxxviii. 526; Steinschneider, *Purim und Parodie*, xlvii. 284.

D.

H. M.

Purim of Gumeldjina (popularly called **Purim de los Ladrones** = "Purim of Bandits"): In 1786 about 5,000 mountain brigands ("tokatchikli") in trying to pillage the town of Gumeldjina, near Adrianople, entered the bastion inhabited by the Jews and terrorized them. The governor succeeded in driving off the brigands, but the Jews were accused of having conspired with them. The Jews energetically protested and proved their innocence. In memory of this escape from a double misfortune the 22d of Elul was ordained by the rabbis as a local Purim.

BIBLIOGRAPHY: *Yosif Da'at*, Adrianople, Dec. 20, 1888.

D.

M. FR.

Purim of Jonathan b. Jacob of Fulda: Instituted by Rabbi Jonathan b. Jacob of Fulda on the 17th of Tammuz to commemorate a calamity that was averted from his congregation. He himself called this festival "Purim Sheli" (= "My Purim").

BIBLIOGRAPHY: Simonsen, in *Monatsschrift*, xxxviii. 526; Steinschneider, *Purim und Parodie*, xlvii. 284, note 3; idem, *Geschichtliche Literatur der Juden*, p. 87, § 94.

Purim of Lepanto: Celebrated by the Jews of Lepanto on the 11th of Tebet in commemoration of a miraculous escape of the Jews from danger. It is mentioned in the responsa of Moses b. Isaac Alashkar (Sabbionetta, 1554), No. 49 (comp. Simonsen in "Monatsschrift," xxxviii. 526).

Purim of Narbonne: Celebrated on the 21st of Adar by the Jews of Narbonne in commemoration of an event which took place there on that day in 1236. The facts, as recorded by R. Meir b. Isaac of Narbonne, are as follows: In a quarrel between a Jew of Narbonne and a Christian fisherman the former dealt the latter a heavy blow from which he died. This aroused the wrath of the Christian populace, which attacked the whole Jewish community and started a riot in the Jewish quarter, pillaging first the house of the above-mentioned Rabbi Meir and carrying away his entire library. Fortunately Don Aymeric, the governor of Narbonne, appeared on the scene with a force of soldiers for the protection of the Jews. The mob was soon dispersed, order was reestablished, and even the spoil which had been taken from R. Meir was returned to him.