

who rejected Talmudical interpretation of the Bible should be maintained and even strengthened. This compromise, which would have ended the struggle, was rejected by both parties in spite of Moses' great authority.

The respect for authority which prompted Moses to defend Alfasi also caused him to undertake the defense of Simeon Kayyara, author of the "Halakot Gedolot," against the criticisms formulated by Maimonides in his "Book of Precepts."

Views on the Taryag. In the latter defense, written at a more mature age, the author shows himself less intolerant than in the "Milhamot," and abandons Maimonides where fully convinced that the latter is wrong. "Notwithstanding," he says in the introduction, "my desire to follow the earlier authorities and to assert and maintain their views, I do not consider myself a 'donkey carrying books.' I will explain their methods and appreciate their value, but when their views can not be supported by me, I will plead, though in all modesty, my right to judge according to the light of my eyes." It is noteworthy that, notwithstanding his conservatism, he considers the saying of R. Simlai (see **COMMANDMENTS**) upon which the belief that there are 613 commandments is based to be merely homiletical.

After having given the earlier part of his life to his Talmudical works (see below), Moses devoted himself to writings of a homiletic-exegetic and devotional character. To these belong the "Iggeret ha-Kodesh" and the "Torat ha-Adam." In the former, which deals with the holiness and significance of marriage, Moses criticizes Maimonides for stigmatizing as a disgrace to man certain of the desires implanted in the human body. In Moses' opinion, the body with all its functions being the work of God, none of its impulses can be regarded as intrinsically objectionable. In the "Torat ha-Adam," which deals with mourning rites, burial customs, etc., Nahmanides sharply criticizes the philosophers who strove to render man indifferent to both pleasure and pain.

Views on Marriage and Mourning. This, he declares, is against the Law, which commands man to rejoice on the day of joy and weep on the day of mourning. The last chapter, entitled "Sha'ar ha-Gemul," discusses reward and punishment, resurrection, and kindred subjects. It derides the presumption of the philosophers who pretend to a knowledge of the essence of God and of His angels, while even the composition of their own bodies is a mystery to them.

For Nahmanides, revelation is the best guide in all these questions; but as he is not, he says, a despoiser of wisdom, one who would systematically refuse to resort to speculation for the corroboration of faith, he purposes to discuss them rationally. As God is immanently just, there must be reward and punishment. This reward and punishment must take place in another world, for the good and evil of this world are relative and transitory. Besides the animal soul, which is derived from the "Supreme Powers" and is common to all creatures, man possesses a special soul. This special soul, which is a direct emanation from God, existed before the

creation of the world. Through the medium of man it enters the material life; and at the dissolution of its medium it either returns to its original source or enters the body of another man. This belief is, according to Moses, the basis of the levirate marriage, the child of which inherits not only the name of the brother of his fleshly father, but also his soul, and thus continues its existence on the earth. The resurrection spoken of by the Rabbis, which will take place after the coming of the Messiah, is referred by Moses to the body, which may, through the influence of the soul, transform itself into so pure an essence that it will become eternal.

A better insight into Moses' theological system is afforded by his commentary on the Pentateuch, which is justly considered to be his chef-d'œuvre.

It was his last work, to the composition of which, he says in the introduction, he was prompted by three motives: (1) to satisfy the minds of students of the Law and stimulate their interest by a critical examination of the text; (2) to justify the ways of God and discover the hidden meanings of the words of Scripture, "for in the Torah are hidden every wonder and every mystery, and in her treasures is sealed every beauty of wisdom"; (3) to soothe the minds of the students of the Law by simple explanations and pleasant words when they read the appointed sections of the Pentateuch on Sabbaths and festivals. To attain these ends Moses brought into play his peculiar genius, his warm and tender disposition, and his mystical visions. His exposition, rendered in a most attractive style and intermingled with haggadic and cabalistic interpretations, is based upon careful philology and original study of the Bible. As in his preceding works, he vehemently attacks the Greek philosophers, especially Aristotle, and frequently criticizes Maimonides' Biblical interpretations. Thus he cites Maimonides' interpretation of Gen. xviii. 8, asserting that it is contrary to the evident meaning of the Biblical words and that it is sinful even to hear it.

While Maimonides endeavored to reduce the miracles of the Bible to the level of natural phenomena, Moses emphasized them, declaring that "no man can share in the Torah of our teacher Moses unless he believes that all our affairs, whether they concern masses or individuals, are miraculously controlled, and that nothing can be attributed to nature or the order of the world." Next to belief in miracles Moses places three other beliefs, which are, according to him, the foundations of Judaism, namely, the belief in creation out of nothing, in the omniscience of God, and in divine providence.

Though in his commentary Moses occasionally criticizes Maimonides' views, paying him nevertheless at the same time the greatest respect, he shows himself a decided adversary of Abraham ibn Ezra, against whom he often uses expressions that are not in keeping with his usual modesty and serenity of temper. He is especially bitter against him for deriding the Cabala, which he, Moses, considers to be a primitive divine tradition, even going so far as to affirm that the

Attitude Toward Abraham ibn Ezra.

ויברך יעקב את פרעה . היא שאלה
 שלם כדרך כל הנדחים לטעמ
 מלפניו לפרקים . לרש"י . ואיננו נראה לפי שאין
 מדרך מוסר המלוכה שישאל אדם בשלם ממך
 וכמו שאמרו כלום יש עבד שנותן שלום לדם אדם
 היא ברכה ממש שדרך חוקים וחוקים קבלי
 לטעמ המלפני לברך אותם בעשר וטבשים וכבוד
 והתבטא מלכותם . וכענין שאמר הכתוב ויו אדם
 ממך דוד לעולם . ובפסוק מלפניו חזר וברך
 אותם לעולם רשות מלפניו . ואמרו רבותי שיש
 פלוג לרגל . **מעט** ודעתי קיו ימי שם
 חיי . לא ידעתי טעם חוקי אדם
 מה מוסר הוא שיתאונן אל המלך ומה טעם
 לאמר לא אשיב את ימי שם חיי אבות פ' אולי עש
 ישיבם ויחיה יותר מהם . ונראה פ' יעקב אדם
 זקנה פ' שיבה וקנה נראה וקן מאלו . ופסוק עתה
 על וקנת פ' אין רוב אנשי ומה מלפניו ימים כל
 כך שכבר קדמו שפדו וכן שאלו כמה ימי שם
 חייך כי לא ראית במותך וקן בכל מלכות . או
 פנה יעקב כי ימיו שלשים ומאת שנה ואל תמות
 בהם כי מעט הם כנגד שנות אבותיו שחיו יותר .
 אבל מוטע חיותם רעש בעמל ואחיה זקנה פ' ש
 שיבה ונראה וקן מאלו . **וטעם** ויחב
 יוסף ויתן להם אחוזק שחש
 שהושיב אותם במעט הארץ ובאחוזם שנתן להם
 כי לא רצה שיהיו כגדים בארץ וקנה להם ברים נ
 בחלת שנה וכרם ומתן להם וזה יתרונות פרעה כי
 הם אמרו לגד בארץ באם לא לגד כי בעמל
 הדעב נשוב לארצנו . ופרעה אמר לוסף קושב
 את ארץך שישביע כחנשי הארץ התשביע בארץ
ושן וילקט יוסף את כל הכסף וימיר
 ספר . ככתו זה וימיר הענין בכל
 הפרשם להודיע מעלת יוסף בחכמה בנסת
 ונדרש וכו' קים איש אמונה שהבא כל הכסף
 בת פרעה ולא פסק לעצמו אוטות כסף ומה

ואתכונן בשם פ' כבד קיו עש ישראל כבדי קמרת
 יחזקן או שבא יוסף במרכבת המסנה ועל פניו
 המצבה כדרך מלכי מצרים ולא קים עבד לאיש
 וגם אחיו לא הכירוהו . ולפיכך חכיר הכתוב
 כאשר נקראה אל אביו שהבט פ' והכירו נכר
 אביו על שאריו ובהם עליו עשר כאשר יבנה המיד
 פד קיום קום כשלא ראוהו ואחר כך אמר לו אמתה
 הטעם ודבר ידוע הוא מי דמעת מעיה . אס
 האב חוקן המותא את בן חי לאחר קיאוש והאכל
 לו הבן הבחור המותא . ואל תחוש בעמל אמרו
 ויאמר ישראל פ' ממנו יבד ויחזור ויבדו שמו וכן
 ויקטן את כל אובל שנה שנה ויגד יוסף
 ולוסף יולד שט בשם וכן במקומות רבים הנמיר
 בתורה ובמקל **והאנשים** דועבאן
 פ' אנשי מקנה קיו אמר
 להם שהם כושעאכל לא שירעו בהמות של אחרי
 פ' גם בשל עצמם יש להם עבדים ובעט ידע
 אותם אל שפדו במקנה וזה טעם פ' אנשי מ
 מקנה קיו וקים להם עשור ועמלם רנה מאלו
 במקנה רב אשר להם פ' לא רנה להוטרם רק יל
 לכבוד . ילבר בארץ באם פ' אין מרעה לבאן
 אשר לעבדך פ' כבד הדעב בארץ כנען . אש
 יתנה בטעמ האות שאמרו לו פ' גם במצרים אין
 מרעה פ' כבד הדעב בארץ מצרים כמו בארץ
 כנען או יותר פ' עלה מיתר עקר הבוידם ואולי
 אמרו בארץ כנען פ' מעט כובד הדעב יאכלו ה
 האנשים עשור שמה ולא ישאירו מיתר לבחמה .
 אבל בארץ מצרים יש בה שם יתון פ' האנשים
 ותשאר בה מרעה מעט ויתקן שמים בארץ מצרי
 מרעה מעט באחו מעט היאורים והאנשים .
 ארץ ואחר באו ארץ . הכנסת דברים בלא אומ
 הנה שמעתי פ' ארץ ואחר באו ארץ ואחר מצרי
 לגביר קים . ומכונן בשם שאלו ארץ ואחר ארץ
 בלא לשמוע כדרך ועליו השלם ראש שיעשה
 עמלם טובה פ' עליו הדבר וס' לאל ידך .

whole text of the Torah is a succession of mystical names of God. Yet, notwithstanding his great veneration for the Cabala, he uses it with moderation in his Biblical exposition, and in his introduction advises the reader not to meditate over the mystical hints scattered through his works, for "one can not penetrate into the mysteries of the Cabala by independent thought and reflection."

Moses' share in the development of the Cabala, though universally recognized, was rather moral than literal; he sanctioned it by the great authority of his name, but not by any contributive activity. Even the name of cabalist can hardly be applied to him, for he professed the dogma of "creatio ex nihilo" and insisted that attributes can be ascribed to God. The characteristic features of Moses' commentary are the lessons which he draws from the various Biblical narratives, in which he sees adumbrations of the history of man. Thus the account of the six days of Creation constitutes a prophecy of the events of the following six thousand years, and the seventh day is typical of the Messianic millennium. Jacob and Esau are the prototypes of Israel and Rome, and the battle of Moses and Joshua with the Amalekites is a prophecy of the war which Elijah and the Messiah ben Joseph will wage against Edom (Rome) before the arrival of the Messiah ben David, which was fixed by the commentator for the year 1358.

Moses, first as rabbi of Gerona and later as chief rabbi of Catalonia, seems to have led a quiet and happy life, surrounded by his family and numerous pupils, and enjoying a universal reputation. When well advanced in years, however, this peaceful and ordered life was interrupted by an event which compelled him to leave his family and his native country and wander in foreign lands. This was the

Disputation at Barcelona, 1263.

religious disputation he was called upon to sustain, in 1263, in the presence of King James of Aragon, with the apostate Pablo Christiani. The latter, failing to make proselytes among the Jews of Provence, to whom he had been sent by his general Raymond de Penyaforte, requested King James to order Moses to take part in a public disputation. Relying upon the reserve his adversary would be forced to maintain through fear of wounding the feelings of the Christian dignitaries, Pablo assured the king that he could prove the Messianic claims of Jesus from the Talmud and other rabbinical writings. Moses complied with the order of the king, but stipulated that complete freedom of speech should be granted, and for four days (July 20-24) debated with Pablo Christiani in the presence of the king, the court, and many ecclesiastical dignitaries.

The subjects discussed were three: (1) whether the Messiah had appeared; (2) whether the Messiah announced by the Prophets was to be considered as divine or as a man born of human parents; and (3) whether the Jews or the Christians were in possession of the true faith. From the start Moses disarmed his antagonist, whose arguments were based upon haggadic passages, by declaring that the Jew is bound to believe in the truth of the Bible, but in the exposition of the Talmud only in regard to

points of religious practise; and that he is at liberty to reject the haggadic interpretations, which are only sermons expressing the individual opinions of the preacher, and do not possess authoritative weight. Then he went on to show that the Prophets regarded the Messiah as a man of flesh and blood, and not as a divinity, and that their promises of a reign of universal peace and justice had not yet been fulfilled. On the contrary, since the appearance of Jesus, the world had been filled with violence and injustice, and among all denominations the Christians were the most warlike.

Further, the question of the Messiah is of less dogmatic importance to the Jews than the Christians imagine. The reason given by him for this bold statement, in which he was certainly sincere, since he repeats it in his treatise on redemption entitled "Kez ha-Ge'ullah," is that it is more meritorious for the Jews to observe the precepts under a Christian ruler, while in exile and suffering humiliation, than to observe them under the rule of the Messiah, when every one would perform acts in accordance with the Law. As the disputation turned in

favor of Moses the Jews of Barcelona, fearing the resentment of the Dominicans, entreated him to discontinue; but the king, whom Nahmanides had acquainted with the apprehensions of the Jews, desired him to proceed. The controversy was therefore resumed, and concluded in a complete victory for Moses, who was dismissed by the king with a gift of three hundred maravedis as a mark of his respect.

The Dominicans, nevertheless, claimed the victory, and Moses felt constrained to publish the controversy. From this publication Pablo selected certain passages which he construed as blasphemies against Christianity and denounced to his general Raymond de Penyaforte. A capital charge was then instituted, and a formal complaint against the work and its author was lodged with the king. James was obliged to entertain the charge, but, mistrusting the Dominican court, called an extraordinary commission, and ordered that the proceedings be conducted in his presence. Moses admitted that he had stated many things against Christianity, but he had written nothing which he had not used in his disputation in the presence of the king, who had granted him freedom of speech. The justice of his defense was recognized by the king and the commission, but to satisfy the Dominicans Moses was sentenced to exile for two years and his pamphlet was condemned to be burned. He was also fined, but this was remitted as a favor to BENVENISTE DE PORTA, Nahmanides' brother (Jacobs, "Sources," p. 130). The Dominicans, however, found this punishment too mild and, through Pope Clement IV., they seem to have succeeded in turning the two years' exile into perpetual banishment.

Moses left Aragon and sojourned for three years somewhere in Castile or in southern France.

In 1267 he emigrated to Palestine, and, after a short stay in Jerusalem, settled at Acre, where he was very active in spreading Jewish learning, which was at that time very much neglected in the Holy Land. He gathered a circle of pupils around him, and

people came in crowds, even from the district of the Euphrates, to hear him. Karaites, too, are said to have attended his lectures, among them being Aaron ben Joseph the Elder, who later became one of the greatest Karaite authorities. It was to arouse the interest of the Palestinian Jews in the exposition of the Bible that Moses wrote the greatest of his works, the above-mentioned commentary on the Pentateuch. Although surrounded by friends and pupils, Moses keenly felt the pangs of exile. "I left my family, I forsook my house. There, with my sons and daughters, the sweet, dear children I brought up at my knees, I left also my soul. My heart and my eyes will dwell with them forever."

During his three years' stay in Palestine Naḥmanides maintained a correspondence with his native land, by means of which he endeavored to bring about a closer connection between Judea and Spain. Shortly after his arrival in Jerusalem he addressed a letter to his son Naḥman, in which he described the desolation of the Holy City, where there were at that time only two Jewish inhabitants—two brothers, dyers by trade. In a later letter from Acre he counsels his son to cultivate humility, which he considers to be the first of virtues. In another, addressed to his second son, who occupied an official position at the Castilian court, Moses recommends the recitation of the daily prayers and warns above all against immorality. Moses died after having passed the age of seventy, and his remains were interred at Haifa, by the grave of Jehiel of Paris.

Moses' activity in the domain of the Talmud and Halakah was very extensive. He wrote glosses, or novellæ, on the whole Talmud in the style of the French tosafists and made compendiums of various branches of the Halakah after the model of Isaac Alfasi. Those of his novellæ, or glosses, which have been published embrace the following Talmudical treatises: *Baba Batra* (Venice, 1523); *Shabbat* and *Yebamot* (Hamburg, 1740); *Makkot* (Leghorn, 1745, with Abraham Meldola's "Shib'ah 'Enayim"); *Kiddushin* (Salonica, 1759); *Giṭtin* (Sulzbach, 1762); *Ketubot* (Metz, 1764);

Talmudic Activity. *Niddah* (Sulzbach, 1765); *'Abodah Zarah* (Leghorn, 1780, under the title

"Ma'ase Zaddikim"); *Hullin* (ib. 1810, in "Mizbeah Kapparah"). Under the title "Sefer ha-Leḳuṭot" have been published novellæ on various parts of *Berakot*, *Mo'ed*, and *Shebu'ot* (Salonica, 1791).

Naḥmanides' known halakic works are: "Mishpete ha-Ḥerem," the laws concerning excommunication, reproduced in "Kol Bo"; "Hilkot Bedikah," on the examination of the lungs of slaughtered animals, cited by Simeon ben Zemah Duran in his "Yabin Shemu'ah"; "Torat ha-Adam," on the laws of mourning and burial ceremonies, in thirty chapters, the last of which, entitled "Sha'ar ha-Gemul," deals with eschatology (Constantinople, 1519, and frequently reprinted). To the Talmudic and halakic works belong also Moses' writings in the defense of Simeon Kayyara and Alfasi. These are: "Milhamot Adonai," defending Alfasi against the criticisms of Zerachiah ha-Levi of Gerona (published with the "Alfasi," Venice, 1552; frequently reprinted; separate edition, Berlin, 1759); "Sefer ha-Zekut," in defense of Alfasi against the criticisms

of Abraham ben David (RABaD; printed with Abraham Meldola's "Shib'ah 'Enayim," Leghorn, 1745; under the title "Maḥaseli u-Magen," Venice, 1808); "Hassagot" (Constantinople, 1510; frequently reprinted), in defense of Simeon Kayyara against the criticisms of Maimonides' "Sefer ha-Mizwot." Moses wrote also: "Iggeret ha-Ḳodesh," on the holiness of marriage (with the "Sefer ha-Musar" and in many separate editions); "Derashah," sermon delivered in the presence of the King of Castile (Prague, 1597, and under the title "Torat Adonai Temimah," ed. Jellinek, Leipsic, 1853); "Sefer ha-Ge'ulah," or "Sefer Kez ha-Ge'ulah," on the time of the arrival of the Messiah (in Azariah dei Rossi's "Me'or 'Enayim Imre Binah," ch. xliii., and frequently reprinted); "Iggeret ha-Musa," ethical letter addressed to his son (in the "Sefer ha-Yir'ah," or "Iggeret ha-Teshubah," of Jonah Gerondi); "Iggeret ha-Ḥemdah," letter addressed to the French rabbis in defense of Maimonides (with the "Ta'alumot Hokmah" of Joseph Delmedigo); "Wikkuah," religious controversy with Pablo Christiani (in the "Milhamot Hobah," Constantinople, 1710; with a Latin translation by Wagenseil, Nuremberg, 1681; revised Hebrew version by M. Steinschneider, Stettin, 1860); "Perush Shir ha-Shirim," a commentary on Canticles (Altona, 1764; Berlin, 1764; Johannesburg, 1857; the authorship of this is questionable, since the enumeration of the commandments given in iv. 11 conflicts with that given by Moses in the "Hassagot"); "Perush Iyyob," commentary on Job, incorporated in the "Biblia Rabbinica" (Venice, 1517; Amsterdam, 1724-1727); "Bi'ur," or "Perush 'al ha-Torah," commentary on the Pentateuch (published in Italy before 1480; frequently reprinted). The last-mentioned work has been the subject of many commentaries; the mystical part has been annotated by Isaac of Acco in his "Me'irat 'Enayim," by Shem-Tob ibn Gaon in his "Keter Shem-Tob," by Menahem Poppers ha-Kohen, and by Joseph Caro; general commentaries on it were written by Isaac Aboab and (recently) by Moses Katzenellenbogen, dayyan of Meseritz. Criticisms of Moses (in defense of Rashi) have been written by Elijah Mizrahi; of Mizrahi (in defense of Moses) by Samuel Zarfati.

The following cabalistic works have been ascribed to Moses, but the correctness of the ascription is doubtful: "Ha-Emunah weha-Bittahon," or "Sha'ar Emunah," in twenty-six chapters, a cabalistic treatment of the prayers, of natural law, of the Decalogue, and of the divine attributes (included in the "Arze ha-Lebanon," Venice, 1601); "Perush Sefer Yezirah," a commentary on the "Book of Creation" (Mantua, 1562, and often reprinted); "Bi'ur le-Sefer ha-Rimmon," cited by Moses Botarel in his commentary on the "Book of Creation"; "Eden Gan Elohim." Moses was also the author of some liturgical poems and prayers, the most renowned of which is the "Me-Rosh me-Ḳadme 'Olamim," which was incorporated in the Maḥzor of Montpellier. It was translated into German by Sachs and into English by Henry Lucas.

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J. Q. R. i. 294; Zunz, *Benjamin of Tudela*, ed. Asher, ii. 259; idem, *Literaturgesch.* p. 478; Sachs, *Die Religiöse Poesie*, p. 323; Beer, *Philosophie*, p. 74; Jellinek, *Beiträge*, ii. 47; Steinschneider, *Cat. Bodl.* col. 1947; Grätz, *Gesch.* vii. 37 et seq.; Landshuth, *'Ammude ha-'Abodah*, p. 234; Delitzsch, *Zur Geschichte der Hebräischen Poesie*, p. 85; Isidore Loeb, in *R. E. J.* xv. 1 et seq.; Neubauer, in *Expositor*, vii. (3d series) 98 et seq.; Schechter, *Studies in Judaism*, pp. 120 et seq.; Rapoport, *Toledot ha-Ramban*; Michael, *Or ha-Hayyim*, No. 1125; Winter and Wünsche, *Die Jüdische Literatur*, ii. 320, 322-326, 424-427, iii. 263, 662-666.

I. Br.

MOSES HA-NAKDAN. See MOSES BEN YOM-TOB.

MOSES NAPHTALI HIRSCH RIBKAS. See RIBKAS, MOSES.

MOSES NATHAN BEN JUDAH: Liturgical poet of the fourteenth century; perhaps identical with the Catalanian parnas Moses Nathan, who was still living in 1354. His liturgical poems have been included in the mahzorim of Avignon and Africa.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 517.

S.

J. Z. L.

MOSES NAVARRO. See NAVARRO, MOSES.

MOSES B. NOAH ISAAC LIPSCHÜTZ. See LIPSCHÜTZ, MOSES B. NOAH ISAAC.

MOSES OF PALERMO: Sicilian translator from the Arabic into Latin; lived in the second half of the thirteenth century. According to a document preserved in the municipal archives of Naples and reproduced by Amari in his "Guerra del Vespro Siciliano" (ii. 407), Charles of Anjou charged (1277) Maestro Matteo Siciliano to teach Moses of Palermo the Latin language in order that Moses might translate a collection of medical works preserved in Castel dell' Novo at Naples, the residence of Charles of Anjou. Moses is known also as the translator, from Arabic into Latin, of the work of pseudo-Hippocrates entitled "Liber de Curationibus Infirmorum Equorum"; the translation was published, with two old Italian elaborations, by Pietro Delpratto under the title "Trattati di Mascalcia Attribuiti ad Ippocrate Tradotti dell' Arabo in Latino da Maestro Moise da Palermo" (Bologna, 1865).

BIBLIOGRAPHY: Steinschneider, *Hebr. Bibl.* x. 8; idem, *Hebr. Uebers.* p. 985.

S.

I. Br.

MOSES OF PARIS: Exegete; lived in the middle of the twelfth century. According to Gross, he is identical with Moses ben Jehiel ben Mattathiah, the head of the Jewish community of Paris, of whom the Mahzor Vitry (No. 280) tells the story that he defended the Jews of Paris against the charge of putting converted Jews under spells by throwing dust behind themselves after an interment. He stated to the king that this was simply done in conformity with the funeral custom of plucking grass and casting it behind oneself while reciting, "And they of the city shall flourish like grass of the earth" (Ps. lxxii. 16), thereby testifying to the belief in resurrection of the dead; this explanation satisfied the king. A Moses of Paris is mentioned as being in England in 1204 (Jacobs, "Jews of Angevin England," pp. 225, 229).

Moses was the author of a commentary on the Bible, quoted by his disciple Gabriel in his additions to the commentaries of Rashi and RaSHBaM (Breslau Seminary MS. No. 103). Citations from Moses'

commentary are found in many exegetical works of his time, especially in "Pa'neah Raza" and in the writings of Joseph ha-Mekanne, who contests Moses' explanation of Deuteronomy xxiii. 20, according to which the prohibition against lending money at interest applies only to Jews.

BIBLIOGRAPHY: Zunz, *Z. G.* p. 95; Berliner, in *Monatsschrift*, 1864, pp. 219, 221; idem, *Peketat Soferim*, p. 27; Zadoc Kahn, in *R. E. J.* iii. 8; Gross, *Gallia Judaica*, p. 513.

K.

I. Br.

MOSES OF PAVIA (surnamed **Gaon**): Italian scholar of the eleventh century. According to Kaufmann, he is identical with the teacher Moses of Pavia, who, about 900 C.E., left that city for the north of Italy on account of a quarrel with Amitai b. Shephatiah. He is cited as a gaon in all the treatises on "terefot" of the German and French medieval schools, although his name does not occur in the "Aruk," from which this reference is said to be derived. According to the "Mikdash Me'at," a poem by Moses de Rieti, Moses of Pavia died a martyr's death, apparently in 1096. In the printed Tosafot (to Hul. 47a, s. v. הריני) he is usually confused with Moses of Pontoise.

BIBLIOGRAPHY: Rapoport, *Toledot R. Nathan*, in *Bikkure ha-'Itim*, x. (1829), note 47; Kohut, *Aruch Completum*, i. xxxviii.; Neubauer, *M. J. C.* ii. 124 et seq.; *Monatsschrift*, 1896, xl. 508.

G.

I. E.

MOSES SAERTELES (SAERTELS) B. ISACHAR HA-LEVI: Exegete; lived at Prague in the first half of the seventeenth century. His name (סערטלש) is a matronymic from "Sarah." He published the Pentateuch and the Five Rolls, with glosses and notes in Judæo-German, under the title "Be'er Mosbeh" (Prague, 1605; frequently reprinted), which was highly esteemed by Ezekiel Landau. As a supplement to it he appended "Le-kah Tob," glosses and notes, in German, to the Prophets and the Hagiographa.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 247; Zunz, *Z. G.* p. 282; Steinschneider, *Cat. Bodl.* col. 1993.

E. C.

A. Ki.

MOSES BEN SAMUEL BEN ASHER: French Talmudist; flourished at Perpignan in the thirteenth and fourteenth centuries. Both Moses and his father possessed great influence in Perpignan, and obtained from James I., King of Majorca, permission for the Jews who had been expelled from France in 1306 to settle at Perpignan. Moses was a close friend of Abba Mari of Lunel, to whose son Meshullam he gave his daughter in marriage; he corresponded with Abba Mari during the Montpellier controversy (1303-6). Moses, being more liberal than his friend and of a conciliatory nature, did not share his views. He informed Abba Mari that Solomon ben Adret's letters had divided the Jews of Perpignan into three different groups, two of which blamed Abba Mari for the whole disagreement. Moses had defended him as well as he could, but requested from him more information concerning the letters he had sent to Solomon b. Adret. After Abba Mari had given him the necessary explanation, Moses endeavored to calm the opposing parties. He wrote to the same effect to Don Profiat Graecian of Barcelona, who, instigated by Solomon ben Adret, attempted to win Moses over to their side.