

but it seems that he finally recovered his health and resumed his labors (Yer. Meg. i. 72b; B. M. 84a). On his death-bed he ordered that he should be dressed neither in white nor in black, but in scarlet, so that on awaking after death he would not feel out of place in the company either of the pious or of the wicked (Yer. Ket. xii. 35a; Gen. R. xcvi. 5).

BIBLIOGRAPHY: Bacher, *Ag. Pal. Amor.* i. 205-339; Frankel, *Mebo*, pp. 95b-97b; Grätz, *Gesch.* 2d ed., iv. 257 *et seq.*; Halevy, *Dorot ha-Rishonim*, ii. 149b *et seq.*; Hamburger, *R. B. T.*; Heilprin, *Seder ha-Dorot*, ii.; Jost, *Gesch. des Judenthums und seiner Sekten*, ii. 149, *passim*; Weiss, *Dor.* iii. 69 *et seq.*
S. S.

S. M.

JOHANAN B. HA-NAZUF: Friend of Gamaliel II. (first and second centuries). It is related that HALAFTA once went to Tiberias and found Gamaliel at the house of Johanan b. ha-Nazuf (= "the excommunicated"), reading a targum of the Book of Job. Halafta informed the patriarch that he had been present at Jerusalem when a targum of the same book was laid before his grandfather Gamaliel I., and that that patriarch had ordered it entombed in a wall. Thereupon the second Gamaliel also ordered that the targum be suppressed (Tosef., Shab. xiii. [xiv.] 2; Shab. 115a). This Johanan has been identified by Levy ("Wörterbuch," i. 470) and Berliner ("Onkelos," ii. 90) with Johanan Sofer, scribe or secretary to Gamaliel II. J. Derenbourg, however, thinks that he was the son of Eliezer b. Hyrcanus, and, consequently, the nephew of Gamaliel II. ("Magyar Zsidó-Szémle," iii. [1885] 434; comp. Sanh. 68a).

BIBLIOGRAPHY: Grätz, *Gesch.* 3d ed., iii. 373; Frankel, *Darke ha-Mishnah*, p. 57; Joel Müller, *Briefe und Responsen in der Vorgangnischen Literatur*, pp. 7, 21, Note 29.
S. S.

S. M.

JOHANAN B. NURI: Tanna of the first and second centuries; junior of Gamaliel II. and senior of Akiba (Sifra, Kedoshim, iv. 9; 'Ar. 16b; comp. Sifre, Deut. 1). A great halakist, always provided with satisfactory answers to all questions, he was familiarly called "pedler's basket" or "bundle of halakot" (Ab. R. N. xviii.; Git. 67a); the number and diversity of halakot cited under his name in the Mishnah alone, about forty, justify those appellations. Besides exhaustive rabbinical knowledge, he acquired familiarity with the general science of his time, especially geometry. It was said of him, as of his colleague Eleazar b. Hisma, that he could approximately state the number of drops contained in the sea; like Eleazar, also, he was very poor. Through the influence of Joshua b. Hananiah both were appointed by Gamaliel to remunerative offices (see ELEAZAR B. HISMA; comp. Sifre, Deut. 16).

Johanan showed himself grateful to Gamaliel. When, after that patriarch's death, Joshua proposed a change in a rule established by Gamaliel, Johanan opposed him: "I have observed that the head is always followed by the trunk; as long as Gamaliel lived we observed the rule laid down by him, and now you propose to veto his directions. Joshua, we shall not barken to thee" ('Er. 41a). Between him and Halafta also intimate scholarly relations existed (comp. Tosef., B. B. ii. 10 with B. B. 56b and parallels).

In his discussions of halakot Johanan considered expediency and economy as well as law and author-

ity. When Tarfon declared that only olive-oil was appropriate for the Sabbath-lamp, Johanan became impatient: "And what shall the Babylonians do where none but sesame-oil is to be had; and what shall the Medians do, who have nothing but nut-oil; and the Alexandrians, who have nothing but radish-oil; or the Cappadocians, who have only naphtha?" (Shab. 26a). On another occasion, when Akiba suggested that a married woman who has become the common talk of the "spinsters by the moon" ought to be divorced, Johanan remarked, "In that case there is no chance for a daughter of Judah to live with a husband! Only where infidelity is fully established by legal evidence may a divorce be imposed" (Git. 89a; see Deut. xix. 15, xxiv. 1). In the Haggadah he is not often cited. He was very pious, and therefore later rabbis said that when one dreams of Johanan b. Nuri one may hope to develop a wholesome fear of sin (Ab. R. N. xl. [ed. Schechter, p. 64b]).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* i. 372; Brüll, *Mebo ha-Mishnah*, i. 122; Frankel, *Darke ha-Mishnah*, p. 123; Hamburger, *R. B. T.*; Weiss, *Dor.* ii. 118.
S. S.

S. M.

JOHANAN HA-SANDALAR ("the sandal-maker"): Tanna of the second century; one of Akiba's disciples that survived the Hadrianic persecutions and transmitted the traditional law (Gen. R. lxi. 3; Eccl. R. xi. 6; comp. Yeb. 62b). With several colleagues he repaired to the Valley of Rimmon to institute a leap-year, and in the course of the discussions that ensued he betrayed considerable passion. Meir had just cited an opinion which he ascribed to Akiba, but the authenticity of which Johanan denied, adding, "I have waited on R. Akiba standing [by his side as an advanced student] longer than thou didst siting [as a mere hearer]." The learned company took umbrage at this derogatory remark, and murmured, "Johanan ha-Sandalar is a true Alexandrian [given to gasconade]." The incident, however, ended in reconciliation, and the disputants did not leave the session without kissing each other (Yer. Hag. iii. 78d; see Rapoport, "Erek Millin," p. 102a). Because he is called here "a true Alexandrian," it is assumed that he was a native of Alexandria.

As a halakist he is sometimes cited in the Mishnah (Yeb. xii. 5; Ket. v. 4; Kelim v. 5), and Simon b. Gamaliel II. reports two halakot from him (Tosef., Kelim, B. K. iv. 2, 5). To obtain an authoritative decision in a doubtful case he once exposed himself to great danger; it was during the Hadrianic persecutions, when many rabbis had been put to death for teaching Judaism, and Akiba was imprisoned and awaiting his doom at the command of Rufus. A marital question agitated the collegians, and Johanan undertook to procure the closely guarded master's advice upon it. Disguised as a pedler, he offered some trifle for sale near the prison: "Who wants needles? Who wants hooks? How about private HALIZAH?" Akiba, looking out through an aperture, said in reply, "Hast thou spindles? Hast thou kasher?" (= "valid!"—Yer. Yeb. xii. 12d). At one time during the persecutions, Johanan and Eleazar I. (b. Shammua) left Palestine, intending to betake themselves to Judah b. Bathyra in Nisibis; but they

did not carry out their intention. By the time they arrived at Sidon they felt too homesick to proceed any farther, and returned (Sifre, Deut. 80).

In the Haggadah Johanan is not mentioned, except as author of the following maxim: "An assembly that aims to glorify the name of the Omnipresent will have permanence, but one that does not so aim will not endure" (Ab. iv. 11; comp. Ab. R. N. xl. [ed. Schechter, pp. 64b, 65a]).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 265; Brüll, *Mebo ha-Mishnah*, i. 198; Frankel, *Darke ha-Mishnah*, p. 175; Grätz, *Gesch.* 2d ed., iv. 177, 186; Weiss, *Dor.* ii. 166; Zacuto, *Yuhasin*, p. 47a.

s. s.

S. M.

JOHANAN B. TORTA: Scholar of the first and second centuries; contemporary of Akiba. When Akiba hailed Bar Kokba as the Messiah, the latter exclaimed, "Akiba, grass will have grown out of thy jaws ere the Son of David appears" (Yer. Ta'an. viii. 68d; Lam. R. ii. 2). To a legend of a cow that refused to work on a Sabbath, and thereby caused the conversion of Johanan, who had been a pagan, is referred Johanan's by-name "ben Torta" (son of a cow; Pesik. R. xiv. 56b *et seq.*). No halakot are ascribed to him, and only one haggadah bears his name; "Shiloh was destroyed because there sacred things were treated contemptuously" (see I Sam. ii. 17); "the first Jerusalem Temple was destroyed because at the time people perpetrated the sins of idolatry, incest, and bloodshed. But we know that in the age of the later Temple people studied the Law and carefully tithed their produce; why then were they exiled? Because they loved Mammon and hated one another! From this we may learn that to hate man is grievous in the eyes of the Omnipresent, and that it is paramount to idolatry, incest, and bloodshed" (Tosef., Men. xiii. 22; comp. Yoma 9a *et seq.*).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* ii. 557; Grätz, *Gesch.* 2d ed., iv. 150; Heilprin, *Seder ha-Dorot*, ii. (see *ib.* s.v. *Hanina b. Torta*).

s. s.

S. M.

JOHANAN B. ZAKKAI: The most important tanna in the last decade of the Second Temple, and, after the destruction of Jerusalem, the founder and first president of the academy at Jabneh. According to the theory formulated in the Mishnah (Ab. ii. 8), that traditions were handed down through an unbroken chain of scholars, Johanan, in receiving the teachings of Hillel and Shammai, formed the last link in that chain. But it is rather as a pupil of Hillel than of Shammai that he is known (Suk. 28a). Before his death Hillel is said to have prophetically designated Johanan, his youngest pupil, as "the father of wisdom" and "the father of coming generations" (Yer. Ned. v., end, 39b). Like that of Hillel, Johanan's life was divided into periods of forty years each. In the first of these he followed a mercantile pursuit; in the second he studied; and in the third he taught (R. H. 30b). Another version has it (Sifre, Deut. 357) that in the last forty years of his life he was a leader of Israel. If the last statement be accepted as approximately correct, and it is assumed that Johanan lived at the latest one decade after the destruction of Jerusalem, his public activity as the recognized leader of the pharisaic scribes must have begun between the years 80 and 40 of the common era.

Some data have been preserved concerning Johanan's public activity in Jerusalem before the destruction of the Temple. Together

Activity with Simon b. Gamaliel I. he sent orders to the different districts of Palestine concerning the delivery of the tithe (statement of his pupil Joshua b. Nehunya in the Mekilta of Simeon b. Yohai; Midr. ha-Gadol to Deut. xxvi. 13). He refuted the objections of the Sadducees to the Pharisees (Yad. iv. 5), and opposed the halakah of the Sadducees (Men. 65a; B. B. 115b). He prevented a Sadducean high priest from following the Sadducean regulations at the burning of the red heifer (Tosef., Parah. iii. 8; comp. Parah. iii. 7, 8). It was Johanan's activity as a teacher in Jerusalem which was especially extolled by tradition. His school was called the "great house," after the expression in II Kings xxv. 9 (Yer. Meg. 73d). It was the scene of many incidents that formed the subjects of anecdote and legend (Lam. R. i. 12, *passim*; Gen. R. iv.). The oft-repeated story concerning Johanan's most important pupil, Eliezer b. Hyrcanus, shows Johanan's bet ha-midrash (academy) as the scene of a pathetic meeting between son and father (Tan., ed. Buber, to Gen. xiv. 1). An old tradition (Pes. 26a) relates that Johanan sat in the shadow of the Temple and lectured the whole day; but that of course was not the permanent place for his teaching. The statements regarding five of his pupils, his verdict concerning them, and the question he put to them as to the best road for a person to pursue through life (Ab. ii. 8) are reminiscences of the period before the destruction. Johanan's residence in 'Arab, a place in Galilee, which was perhaps his home, belongs to this period. Two questions of a legal nature (regarding the observance of in the Sabbath) which he answered while Galilee. there (Shab. xvi. 7, xxii. 3) gave rise to the statement that he lived there for eighteen years (probably a round number) and that he was moved by the religious indifference of the inhabitants to exclaim: "O Galilee, Galilee, thou hatest the Torah; hence wilt thou fall into the hands of robbers!" Another prophetic exclamation of a similar nature is ascribed to Johanan. The gates of the Temple had ominously opened of themselves, whereupon he apostrophized the sanctuary: "O Temple, Temple, why dost thou frighten thyself? I know of thee that thou shalt be destroyed; Zechariah the son of Iddo [Zech. xi. 1] has already prophesied concerning thee: 'Open thy doors, O Lebanon, that the fire may devour thy cedars'" (Yoma 39b; comp. Ab. R. N., Recension B, vii., ed. Schechter, p. 21).

Johanan's part in the last struggle of Jerusalem against Rome has been immortalized in the legends concerning the destruction of that city, which, however, have a historical kernel (Git. 56b; Lam. R. i. 5; Ab. R. N. iv.). He counseled peace; and when the strife of parties in the besieged city became unbearable he had himself carried to the Roman camp in a coffin. Like Josephus, Johanan prophesied imperial honors for the general Vespasian, quoting the words of the prophet Isaiah: "Lebanon [that is, the sanctuary] shall fall by a mighty one" (Isa.