

the scale "nawa" (from G to G in the modern scale of B \flat major) of the Perso-Arab musical system (comp. Land, "La Gamme Arabe," p. 38, note 3). To the same melody also are sung the introductory piyyutin "Elohe al tedineh" (by Isaac ben Levi ben Saul of Lucena of the eleventh century) and "Adonai negdeka" (by Judah ha-Levi) before "Nishmat" on the mornings of New-Year and Atonement respectively. After the fashion of the old Peninsular melodies, the short strain is melodically introduced by the hazzan, and then repeated for every distich, with scant consideration for the phrasing of the text, as many times as may be necessary (comp. ADONAI BEKOL SHOFAH), until the chant closes with a calando passage.

BIBLIOGRAPHY: De Sola and Aguilar, *Ancient Melodies*, No. 32, London, 1857; Jassurun, *Book of Prayer of the Spanish and Portuguese Jews*, vol. iii., Appendix, London, 1904.

A.

F. L. C.

SHEMAIAH: Prophet in the reign of Rehoboam. He was commissioned to dissuade the king from waging war against the Northern Kingdom after its revolt, because it was the will of God that Israel should form an independent state (I Kings xii. 22-24; II Chron. xi. 2). His second and last appearance in the prophetic rôle was on the occasion of the invasion of Judah and the siege of Jerusalem by Shishak, King of Egypt. His message was that as the princes of Israel had humbled themselves the wrath of God for their idolatry should not be poured out upon Jerusalem by the hand of Shishak (II Chron. xiii. 7).

E. G. H.

I. Br.

SHEMAIAH (SAMAIAS, SAMEAS): Leader of the Pharisees in the first century B.C.; president of the Sanhedrin before and during the reign of Herod. He and his colleague ABTALION are termed in Pes. 66a the "gedole ha-dor" (the great men of the age), and *ib. 70a* "darshanim" (exegetes). Grätz has shown ("Gesch." iii. 171) that neither Shemaiah nor Abtalion was of Gentile descent, although both were Alexandrians. Of the political life of Shemaiah only one incident is reported. When Herod on his own responsibility had put to death the leader of the national party in Galilee, Hyrcanus permitted the Sanhedrin to cite him before the tribunal. Herod appeared, but in royal purple robes, whereat the members of the Sanhedrin lost courage. Only Shemaiah was brave enough to say: "He who is summoned here on a capital charge appears like one who would order us to execution straightway if we should pronounce him guilty. Yet I can blame him less than you and the king, since ye permit such a travesty of justice. Know then that he before whom ye now tremble will some day deliver you to the executioner." This tradition is found twice, in Josephus, "Ant." xiv. 9, § 4, and Sanh. 19, where the name is altered (comp. Grätz, "Gesch." iii. 711).

Of the private life of Shemaiah almost nothing is known, except that he was a pupil of Judah ben Tabbai. According to Ab. i. 10, his favorite maxim was, "Love handicraft, shun power, and make for thyself no friends of worldly might." This apothegm, like those of his colleague Abtalion, is significant of the misery of the entire period.

BIBLIOGRAPHY: Josephus, *Ant.* xiv., xv.; Grätz, *Gesch.* iii. 171-207, and note 16; Schürer, *Gesch.* I. 348, 349, 350; II. 202, 203, 355, 358.

S. O.

SHEMAIAH B. SIMEON ZEBI (called also Segal): Scholar of the seventeenth century, of whose life no other details are known than that he was the author of "Mazref ha-Hokmah" (Amsterdam, 1765), a list of the 613 commandments, each being described in eight words beginning with the initials מ ש ל or ש מ ש, which are probably an abbreviation of "Morenu Shemaiah Levi Yihye" (Amsterdam, 1765).

BIBLIOGRAPHY: Benjaeb, *Ozar ha-Sefarim*, p. 364; Löwy, *Catalogue of Hebrew and Judaica in the Library of the Corporation of the City of London*, p. 143; Zedner, *Cat. Hebr. Books Brit. Mus.*, p. 636.

W. B.

S. O.

SHEMAIAH OF SOISSONS (called also Shemaiah ha-Shoshani): Scholar of the twelfth century; a pupil of Rashi. He was the author of the following works: (1) "Sodot" or "Midrash," notes on the construction of the Tabernacle as described in Ex. xxv.-xxvi. It was edited on the basis of the Munich manuscript by Berliner in "Monatsschrift," 1864, pp. 224 *et seq.* (2) An exegesis of Deut. xiii., in manuscript. (3) Commentary on the Mahzor, also in manuscript. (4) Glosses on the Pentateuch. (5) Commentary on the Song of Solomon. He is often erroneously identified with Shemaiah of Troyes.

BIBLIOGRAPHY: Gedaliah ibn Yahya, *Shal'shelet ha-Kabbalah*, ed. Amsterdam, p. 38b; Conforte, *Kore ha-Dorot*, p. 18a; Azulai, *Shem ha-Gedolim*, p. 83a; Zunz, *Z. G.*, p. 76; idem, *Ritus*, p. 201; Dukes, in *Literaturblatt*, v. 232; Geiger, *Paraschadath*, p. 20, note; Gross, *Gallia Judaica*, p. 648.

W. B.

S. O.

SHEMAIAH OF TROYES: Tosafist of the early part of the twelfth century; a pupil of Rashi; probably the father-in-law of Samuel b. Meir. He appears as a tosafist in Ber. 13a, 25b; Pes. 114a; Ket. 61a; Kid. 26b, and is mentioned as a casuist by Judah Sir Leon on Ber. 11b. In "Haggahot Maimoniyot," to "Te'illah" (ch. vii.), "Simeon" is apparently a copyist's error for "Shemaiah," the true reading. Shemaiah was probably the author of a "Sefer ha-Likkutim," while the "Sefer ha-Pardes" of Rashi as it exists to-day seems likewise to be a compilation made by Shemaiah from the original "Sefer ha-Pardes" and "Sefer ha-Orah." His "Perush," a commentary on the treatise Middot, was printed in the Talmud of 1522.

BIBLIOGRAPHY: Berliner, in Steinschneider, *Hebr. Bibl.* xl. 77 *et seq.*; Gross, *Gallia Judaica*, pp. 179, 196, 227 *et seq.*, 509; Zunz, *Z. G.*, pp. 56, 64; Benjaeb, *Debarim 'Atikim*, ii. 8; Gedaliah ibn Yahya, *Shal'shelet ha-Kabbalah*, ed. Amsterdam, p. 38b; S. Epstein, in *Monatsschrift*, 1897, xli. 257-263, 296-312.

E. C.

S. O.

SHEMANA (SEMANA): Scholarly and prominent family of Tunis.

Samuel b. Joseph Shemana: Rabbi of Tunis, whose family subsequently settled at Susa. He wrote "Keren Zebi" (Leghorn, 1835), a commentary on the "Sefer Karnayim" of Aaron of Cardena.

Solomon Shemana: Father of the aleaile Nissim Shemana; died at Tunis in the beginning of the nineteenth century. He wrote "Shoresh Yishai," consisting of a commentary on the treatises Bekorot and Kiddushin, and notes to various treatises of the Talmud, to the Yad ha-Ihazakah, and to the "Moreh