

by Isaac Luria for its profound comments. Its language, as well as the manner in which Simon ben Yohai is introduced as speaker, shows striking resemblance to the Zohar, and it may be that the author had a larger version of the Zohar before him than is now extant. (3) A work entitled "Megalle ha-Ta'alumot," quoted by the author in the work previously mentioned.

**BIBLIOGRAPHY:** Jellinek, *Auswahl Kabbalistischer Mystik*, i. 9 (German part); Michael, *Or ha-Hayyim*, No. 146; Ben-jacob, *Ozar ha-Sefarim*, pp. 84, 86, 292.

K.—J. L. S.

**ABRAHAM BEN ISAAC HAYYOT:** Commentator; lived in the seventeenth century. He is the author of "Holek Tamim" (He Who Walks Perfect), explaining the laws of the Pentateuch after the fourfold method of interpretation known as פֶּרֶשׁ, that is, *perush* ("literal explanation"), *remez* ("allegorical"), *derush* ("homiletical"), and *sod* ("mystical") (Cracow, 1634).

**BIBLIOGRAPHY:** Michael, *Or ha-Hayyim*, No. 14. M. B.

**ABRAHAM BEN ISAAC BEN JEHIEL OF PISA:** Grandson of the famous philanthropist, JEHIEL OF PISA, whose charity did much to alleviate the sufferings of the Spanish exiles in 1492. Abraham was a worthy member of that distinguished family. He died, according to the report of Gedaliah ibn Yahyah, in 1654, in the prime of manhood. Michael is mistaken in thinking him to be identical with that Abraham ben Isaac of Pisa from whose pen a responsum exists in the collection of Menahem Azariah da Fano, who died in 1620.

**BIBLIOGRAPHY:** Michael, *Or ha-Hayyim*, No. 144.

D.

**ABRAHAM BEN ISAAC HA-KOHEN:** A hymn-writer who flourished in Germany about 1096; probably the son of Isaac ben Eleazar ha-Kohen, who lived in Mentz in 1093. He is the author of several liturgical works, in one of which reference is made to the cruelties perpetrated upon the Jews by the crusaders. He composed several *yotzerot* for Sabbath Hanukkah, in one of which the story of Judith and Holofernes is repeated.

**BIBLIOGRAPHY:** Zunz, *Litteraturgesch.* p. 153.

J. C.

**ABRAHAM BEN ISAAC HA-LEVI:** A Spanish Talmudist and author; born at Barcelona in the early part of the fourteenth century; died at Narbonne in October, 1393. He was a religious poet and leader of the Jewish community in Gerona (Catalonia), and is praised not only for his deep Talmudic knowledge, but more especially for the disinterested manner in which he performed his functions. It is probable that he left Gerona at the time of the terrible persecution of 1391 and settled in Narbonne. A poem for the Passover service and four poetical lamentations from his pen are preserved in manuscript. In 1394, Profiat Duran wrote a memorial notice of Abraham (printed in "Ma'aseh Efod," edited by Friedländer and Kohn, Vienna, 1865, p. 191). A letter exists in manuscript, addressed by Moses Vidal ha-Levi to Abraham Isaac ha-Levi, identified by Neubauer with the subject of this article.

**BIBLIOGRAPHY:** Zunz, *Litteraturgesch.* p. 512; Grätz, *Gesch. d. Juden*, viii. 408; *Ma'aseh Efod*, p. 6; *Rev. Ét. Juives*, ix. 117; Gross, *Gallia Judaica*, p. 117.

G.

**ABRAHAM BEN ISAAC IBN MIGAS.** See IBN MIGAS, ABRAHAM BEN ISAAC

**ABRAHAM B. ISAAC OF NARBONNE** (commonly called **RABAD II.** from the initial letters of his official designation "ab bet din" = chief judge). Distinguished Talmudist of Languedoc; born prob-

ably at Montpellier about 1110; died at Narbonne, 1179. His teacher was Moses b. Joseph b. Merwan ha-Levi, and during the latter's lifetime RABAD II. was appointed president of the rabbinical board of Narbonne—composed of nine members—and was made principal of the rabbinical academy. In the latter capacity he taught two of the greatest Talmudists of Provence—namely, Abraham b. David III., who afterward became his son-in-law, and Zerachiah ha-Levi.

Like most of the Provençal scholars, RABAD II. was a diligent author, composing numerous commentaries upon the Talmud, all of which, however, have been lost with the exception of that upon the treatise Baba Batra, of which a manuscript has been preserved in Munich. Numerous quotations from these commentaries are to be found in the writings of Zerachiah Gerondi, Nahmanides, Nissim Gerondi, and others. Many of his explanations of Talmudical passages are also repeated in his responsa which give his method of treatment. In Abraham's comments on the Talmud he seems to have taken Rashi as his model; for they are marked by the same precision and clearness of exposition. An idea of this writer's Talmudical knowledge may be gathered from his book "Ha-Eshkol" (three parts of which were published by M. Auerbach, Halberstadt, 1867-68). This work, the fourth part of which exists in manuscript in the library of the Alliance Israélite of Paris,

**Ha-Eshkol.** was modeled after the well-known work of Alfasi, and was the first important attempt at a legal code made by the French Jews. It can not, however, be said to equal Alfasi's work either in originality or in depth, but it contained some noteworthy improvements upon its model, such as the arrangement of its contents according to subject-matter, which greatly facilitated its practical use. RABAD II. also drew upon the Jerusalem Talmud and the gaonic literature much more fully than Alfasi, and treated at much greater length many subjects which were only briefly considered by the latter. His depth and acumen, however, are shown to much better advantage in his responsa, quoted in the collection "Temim De'im" (part iv. of "Tummat Yesarim," by Benjamin Motul, Venice, 1622), and in the "Sefer ha-Terumot" of Samuel Sardi. Other responsa sent to Joseph ben Hen (Graziano) of Barcelona and Meshullam ben Jacob of Lunel are found in a manuscript belonging to Baron de Gümburg in St. Petersburg. As an acknowledged rabbinical authority and president of the rabbinical board, he was frequently called upon to give his decision on difficult questions; and his answers show that he was not only a lucid exegete, but also a logical thinker.

Though he lacked originality Abraham's influence upon Talmudical study in Provence ought not to be underrated. Languedoc formed politically a connecting link between Spain and northern France; in like manner Jewish scholars played the rôle of intermediaries between the Jews of these countries. Abraham b. Isaac represented this function; he was the intermediary between the dialectics employed by the tosafists of France and the systematic science of the Spanish rabbis. The French Italian codifiers—Aaron ha-Kohen of Lunel, Zedekiah b. Abraham, and many others—took Abraham b. Isaac's "Ha-Eshkol" for their model; and it was not until the appearance of the "Tur," written by Jacob b. Asher, a German Jew resident in Spain, that "Ha-Eshkol" lost its importance and sank into comparative oblivion. The school founded by Abraham b. Isaac, as exemplified in RABAD III. and Zerachiah ha-Levi, was nevertheless the creator of a system of Talmudic criticism;

and the method it employed was in fact no other than the tosafist dialectic modified and simplified by Spanish-Jewish logic.

**BIBLIOGRAPHY:** H. Gross, in *Monatsschrift*, 1868, xvii. 241-255, 281-294; idem, *Gallia Judaica*, pp. 414-415; Renan, *Les Rabins Français*, pp. 510, 518, 520, 543; Michael, *Or ha-Hayyim*, No. 133; Zunz, in Geiger's *Zeitschrift f. J. Theol.* ii. 307-309.

L. G.

**ABRAHAM BEN ISAAC SHALOM.** See SHALOM, ABRAHAM BEN ISAAC.

**ABRAHAM BEN ISRAEL COHEN RAP-PORT** ("Schrenzel"). See RAP-PORT.

**ABRAHAM ISRAEL PEREYRA.** See PEREYRA, ABRAHAM ISRAEL.

**ABRAHAM, JACOB.** See ABRAHAM (ABRAM), JACOB.

**ABRAHAM BEN JACOB BERAB.** See BERAB, ABRAHAM BEN JACOB.

**ABRAHAM BEN JACOB DE BOTON.** See BOTON, ABRAHAM BEN JACOB DE.

**ABRAHAM BEN JACOB MOSES HELIN.** See HELIN, ABRAHAM BEN JACOB MOSES.

**ABRAHAM BEN JACOB ZEMAH:** Palestinian rabbi and author; born about 1670. He was a rabbi at Jerusalem, and a member of the bet din, or rabbinical tribunal, presided over by Moses ben Jonathan Galante. He is the author of a theological work called "Berit Abraham" (The Covenant of Abraham). Hayyim Abulafia quotes him in his book "Ez Hayyim," and elsewhere.

**BIBLIOGRAPHY:** Michael, *Or ha-Hayyim*, No. 132.

J. L. S.

**ABRAHAM JAFE KALMANKES.** See KALMANKES, ABRAHAM JAFE.

**ABRAHAM JAGHEL BEN HANANIAH DEI GALICCHI.** See JAGHEL, ABRAHAM.

**ABRAHAM JEDIDIAH BEN MENAHEM SIMSON.** See BASILAH, ABRAHAM JEDIDIAH.

**ABRAHAM BEN JEHIEL COHEN PORTO.** See PORTO, ABRAHAM BEN JEHIEL.

**ABRAHAM JEKUTHIEL SALMAN LICHTENSTEIN.** See LICHTENSTEIN, ABRAHAM.

**ABRAHAM JESOFOVICH:** Secretary of the treasury of Lithuania under King Sigismund I. of Poland; born in the middle of the fifteenth century; died at Brest-Litovsk, 1519. When Alexander Jagellon expelled the Jews from Lithuania in 1495 (from which banishment they returned in 1503), the most prominent Jews of the principality were the three brothers Jesofovich of Brest: Abraham, Michael, and Isaac. Abraham was then assessor of Kovno, and as soon as the edict for the banishment of the Jews was issued, he went to Wilna to return the accounts of the district which had been entrusted to him. He probably emigrated to Poland with the rest of his co-religionists, but returned and embraced Christianity. This so pleased Alexander that he elevated him to the rank of nobility, giving him the supplementary name "Jastrzhembetz." In 1506, when Abraham farmed the revenue of the customs of Kovno, he held the titles of alderman of Smolensk and prefect of Minsk, and the king presented him with the estate of Voidung. When King Sigismund I. ascended the throne in 1506, he confirmed the titles and gifts granted Abraham by Alexander and farmed out to him many other taxes, together with the mint of Lithuania. Abraham stood high in the royal favor, and in 1509 Sigismund I. granted him the estates and manorial rights of Grinkov and two estates in the district of Troki. In 1510 Abraham was appointed secretary of the treasury of Lithuania, which position he held until his death. His brothers Michael

and Isaac did not change their religion. Nevertheless, they were always on good terms with their brother. Probably owing to Abraham's influence, Michael was appointed "senior" of all the Lithuanian Jews, with the power of jurisdiction over them.

The will of Abraham, dated at Brest-Litovsk, September 25, 1519, bears among other signatures the names of his brothers Michael and Isaac. Through the influence of Duke Albert of Prussia and "in memory of the services of the late Abraham Jesofovich," etc., the king in 1525 raised the Jew Michael Jesofovich to the rank of nobility. He died about 1530. Many of the descendants of Abraham Jesofovich held high positions in Lithuania. Thus, in the eighteenth century, a certain senator, Andrei Abramovich, was castellan of Brest-Litovsk (1757-63).

**BIBLIOGRAPHY:** Bershadski, *Litovskie Yevrei*, St. Petersburg, 1883, p. 240 ff. 263 ff. and Abram Jesofovich, Kiev, 1888; Wolf, *Zyd Ministrem Króla Zygmunta*, Cracow, 1885; Berchin, *Yevrei Ministr Vos.*, 1885, v. 105 *et seq.*

H. R.

**ABRAHAM (JACOB JOSEPH) BEN JOEL ASHKENAZI KATZENELLENBOGEN.** See KATZENELLENBOGEN, ABRAHAM.

**ABRAHAM BEN JOSEPH HA-LEVI, OF CRACOW:** Polish commentator, born at Cracow about 1620; died, probably in Hamburg, about 1670, or at least some time after 1659. In consequence of the persecution of the Jews of Poland by the Cossacks in 1656 he fled from his native city and sought asylum in Hamburg. Here he produced a commentary upon Megillat Ta'anit, which was printed at Amsterdam, in 1659, and went through several editions. His work, however, was not favorably received by his contemporaries, for both Ephraim Cohen, author of "Sha'ar Ephraim," a collection of rabbinical decisions, and Abraham Gombiner, author of "Magen Abraham," refer to him somewhat disparagingly.

**BIBLIOGRAPHY:** Michael, *Or ha-Hayyim*, No. 124.

L. G.

**ABRAHAM BEN JOSEPH OF ORLEANS:** French Talmudist; lived at Orleans, and perhaps at London, in the twelfth century. He belongs to the older tosafists, and his interpretations of the Talmud are quoted several times in the Tosafot. He is mentioned as the father of three daughters. He was the father-in-law of Judah ben Isaac, of Paris, surnamed Sir Leon (1166-1224), and therefore a contemporary of Rabbenu Tam of Rameru, the head of the tosafistic school in the middle of the twelfth century. It has been suggested by Jacobs that he is identical with the Abraham fil Rabbi Joce, mentioned in the English records of the twelfth century.

**BIBLIOGRAPHY:** Zunz, *Z. G.* p. 47; Jacobs, *Jews of Angevin England*, pp. 409, 417; Gross, *Gallia Judaica*, p. 57.

L. G.

**ABRAHAM BEN JOSEPH SOLOMON HAHAZAN:** Karaite rabbi at Koslov, now Eupatoria, Crimea, in the first half of the nineteenth century. His father, Joseph Solomon, whom he succeeded in the rabbinate, instructed him in the literature and science of the Karaites. He is the author of six Hebrew poems, which are found in the "Karaite Liturgy" (Vienna ed., pp. 168 *et seq.*). In a poem, composed in honor of Simha Bobowich, who was head of the Koslov community—which poem is also incorporated in the "Liturgy" (p. 187)—he calls himself, from the initials of his father's name, Ibn Yashar.

**BIBLIOGRAPHY:** Fürst, *Gesch. d. Karäert.* iii. 138; Gottlob, *Bikkoret le-Toledot ha-Karaim*, p. 151.

I. Br.

**ABRAHAM JOSHUA HOESHL:** Rabbi at Kolbushowa, and later at Miedzyboz, Poland; lived in