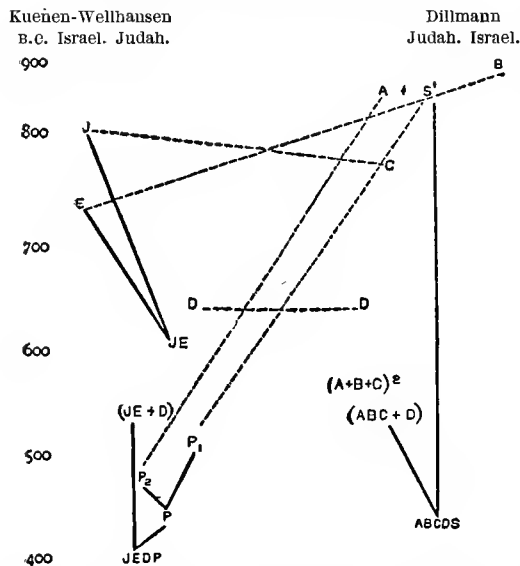


that ritual becomes more elaborate in the development of religion; secondly, that older sources necessarily deal with the earlier stages of ritual development. The former assumption is against the evidence of primitive cultures, and the latter finds no support in the evidence of ritual codes like those of India.

COMPOSITION OF THE PENTATEUCH.



Wellhausen's views are based almost exclusively on literal analysis, and will need to be supplemented by an examination from the point of view of institutional archeology. See also **BIBLE EXEGESIS**; **HEXATEUCH**.

BIBLIOGRAPHY: Kuenen, *Hexateuch*, London, 1886; Wellhausen, *Die Composition des Hexateuchs*, Berlin, 1889; Holzinger, *Einführung in den Hexateuch*, Freiburg, 1893; Carpenter and Battersby, *The Hexateuch*, London, 1900 (the chief recent works). On the relation of institutional archeology to Pentateuch criticism see Jacobs, *Studies in Biblical Archaeology*, pp. 12-21. The chief Jewish opponent of the Wellhausen school is D. Hoffmann, *Die Wichtigsten Instanzen Gegen die Graf-Wellhausensche Hypothese*, Berlin, 1904.

E. G. H.

J.

PENTECOST ("fiftieth"): Name given by the Greek-speaking Jews to the festival which occurred fifty days (*ἡ πεντηκόστη*, sc. *ἡμέρα* = "Ḥag Ḥamish-shim Yom"; comp. Lev. xxiii. 16) after the offering of the barley sheaf during the Passover feast (Tobit ii. 1; II Macc. xii. 32; Josephus, "Ant." iii. 10, § 6; I Cor. xvi. 8; Philo, "De Septenario," § 21). The Feast of the Fiftieth Day has been a many-sided one (comp. Book of Jubilees, vi. 21: "This feast is twofold and of a double nature"), and as a consequence has been called by many names. In the Old Testament it is called the "Feast of Harvest" ("Ḥag ha-Kazir"; Ex. xxiii. 16) and the "Feast of Weeks" ("Ḥag Shabu'ot"; *ib.* xxxiv. 22; Deut. xvi. 10; II Chron. viii. 13; Aramaic, "Ḥagga di-Shebu'aya," Men. 65a; Greek, *ἑορτὴ ἐβδομάδων*), also the "Day of the First-Fruits" ("Yom ha-Bik-kurim"; Num. xxviii. 26; *ἡμέρα τῶν νεῶν*, LXX.). In the later literature it was called also the "closing festival" ("āzeret"; Ḥag. ii. 4; Aramaic, "āzarta";

Pes. 42b; Greek, *ἀσπθα* Josephus, *l.c.*). It is called, too, the "closing season of the Passover" ("āzeret shel Pesah"; Pesik. xxx. 193) to distinguish it from the seventh day of Passover and from the closing day of the Feast of Tabernacles, *i.e.* the end of the fruit harvest (Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8).

In Palestine the grain harvest lasted seven weeks and was a season of gladness (Jer. v. 24; Deut. xvi. 9; Isa. ix. 2). It began with the harvesting of the barley (Men. 65-66) during the Passover and ended with the harvesting of the wheat at

Connection with Pentecost, the wheat being the last cereal to ripen. Pentecost was thus

Harvest. the concluding festival of the grain harvest, just as the eighth day of Tabernacles was the concluding festival of the fruit harvest (comp. Pesik. xxx. 193). According to Ex. xxxiv. 18-26 (comp. *ib.* xxiii. 10-17), the Feast of Weeks is the second of the three festivals to be celebrated by the altar dance of all males at the sanctuary. They are to bring to the sanctuary "the first-fruits of wheat harvest," "the first-fruits of thy labors which thou hast sown in the field." These are not offerings definitely prescribed for the community; "but with a tribute of a free-will offering of thine hand . . . shalt thou [the individual] rejoice before the Lord thy God, thou and thy son and thy daughter, . . . the Levite that is within thy gates, and the stranger, and the fatherless, and the widow" (Deut. xvi. 9-13). In Lev. xxiii. 15-22, however, there is a regularly appointed first-fruit offering which the whole community must bring. It consists of two first-fruit loaves ("leḥem ha-bikkurim") of new meal, of two-tenths of an ephah, baked with leaven. The loaves were to be waved; hence the name "wave-loaves" ("leḥem tenufah"). Furthermore, various animal sacrifices were enjoined, and no work was permitted. In Num. xxviii. 26-31 the main pentecostal offering is one of new meal ("minḥah ḥadashah"). There is also a list of grain and animal offerings differing somewhat from that in Lev. xxiii. 15-22. These offerings are to be made in addition to the fixed daily offering. In Men. iv. 5, x. 4 the list of Leviticus is referred to the sacrifices directly connected with the loaves, and the Numbers list is referred to the sacrifices for Pentecost considered as a special festival; the one was designated for the journeyings in the desert; the other was added after the Israelites had entered the promised land. The concluding festival of the harvest weeks was largely attended (Josephus, *l.c.* xvii. 10, § 2; *idem*, "B. J." ii., iii. 1; Acts ii. 5).

κ.

J. L. M.

—In **Rabbinical Literature**: The festival is known in Mishnah and Talmud as "Āzeret" (עֲזֶרֶת or עֲזָרָה), excepting in Megillah Ta'anit i., where חֲנֻכָּה דְּשַׁבּוּעִי (= "the Feast of Weeks") occurs, which is explained as meaning "Āzeret." "Āzeret" is usually translated a "solemn assembly," meaning the congregation at the pilgrimage festivals. The name is applied also to Passover (Deut. xvi. 8) and to Sukkot (Lev. xxiii. 36). Ibn Ezra thinks "Āzeret" denotes a holy day, a day of rest and cessation from work (comp. עֲזָרָה = "detained," I Sam. xxi. 7). In post-Talmudic and geonic literature the Biblical

name "Shabu'ot" was resumed. Pentecost falls on the 6th of Siwan and never occurs on Tuesday, Thursday, or Saturday. Outside of Palestine the Orthodox Jews have since the exilic period celebrated the following day also, as "the second day of Shabu'ot." Pentecost is the fiftieth day of 'OMER, beginning from the second day of Passover. During the existence of the Temple the first-fruits were offered as well as a sacrifice of two loaves of bread from the new harvest, etc. (Lev. xxiii. 15-21).

Regarding the Biblical commandment to offer the 'omer "on the morrow after the Sabbath" = מחרת השבת (*ib.* verse 11), the Rabbis maintained that "Sabbath" here means simply a day of rest and refers to Passover. The Sadducees (Boethusians) disputed this interpretation, contending that "Sabbath" meant "Saturday."

"The Morrow After Sabbath." Accordingly they would transfer the count of "seven weeks" from the morrow of the first Saturday in Passover, so that Pentecost would always fall on Sunday. The Boethusians advanced the argument "because Moses, as a friend of the Israelites, wished to give them an extended holy day by annexing Pentecost to the Sabbath." Johanan then turned to his disciples and pointed out that the Law purposely fixed the interval of fifty days in order to explain that the seven weeks, nominally, do not necessarily begin from Sunday (Men. 65a, b). See also PHARISEES.

Some claim that this controversy was the reason for the substitution by the Talmudists of "Azeret" for "Shabu'ot" or "Weeks," on which the Sadducees, and later the Karaites in the geonic period, based their adverse contention. Another reason might be to avoid confusion with "shebu'ot" = "oaths." The Septuagint translation τῇ ἐπαύριον τῆς πρώτης ("on the morrow of the first day") confirms the rabbinical interpretation. Onkelos paraphrases "mi-batar yoma ṭaba" (= "from after the holy day"). The Karaites accepted the Sadducees' view. They claim to have advanced "lion" (powerful) arguments at the time of Anan (840). In this discussion, they say, Anan sacrificed his life ("Apiryon 'Asah Lo," ed. Neubauer, § 6, p. 11, Leipsic, 1866). Ibn Ezra (*ad loc.*) argues against the contention of the Karaites and claims that as all other holy days have fixed days in the month, it would be unreasonable to suppose that Pentecost depended on a certain day of the week. The original contention of the Sadducees was one of the reasons for fixing the Christian Passover on Sunday, in the year 325 (Pineles, "Darkeh shel Torah," p. 212, Vienna, 1861).

The traditional festival of Pentecost as the birthday of the Torah (זמן מן תורתנו) = "the time our Law was given"), when Israel became a constitutional body and "a distinguished people," remained the sole celebration after the Exile. The Shabu'ot prayers and Maḥzor have references to this and particularly to the precepts deduced from the Pentateuch. The cabalists arranged a special "tikḥkun" for Pentecost eve, consisting of excerpts from the beginning and end of every book of the Bible and Mishnah, which abridgment they considered tantamount to the reading of the complete works, and accepted as the approval of the Law. Apparently

the custom of studying the Law all night of Pentecost is old (Zohar, Emor, 98a); but there is no record of the practise prior to the Safed cabalists headed by Isaac Luria in the sixteenth century. The custom has since been observed in the eastern states of Europe, and particularly in the Orient. The reading occupies the pious till morning; others finish it at midnight. The collection is called "Tikḥkun Lel Shabu'ot" (= "Preparation for Pentecost Eve"; comp. the "Tikḥkun Lel Hosha'na Rabbah" for Tabernacles). The Pentateuch reading contains three to seven verses from the beginning and the end of every "parashah" ("sidra"). Some of the important sections are read in full, as follows: the days of Creation (Gen. i. 1-ii. 3); the Exodus and the song at the Red Sea (Ex. xiv. 1-xv. 27); the giving of the Decalogue on Mount Sinai (*ib.* xviii. 1-xx. 26, xxiv. 1-18, xxxiv. 27-35; Dent. v. 1-vi. 9); the historical review and part of "Shema" (*ib.* x. 12-xi. 35). The same method is used with the excerpts from the Prophets: the important ch. i. of Ezekiel (the "Merkabah") is read in full. The Minor Prophets are considered as one book: the excerpts are from Hos. i. 1-3, Hab. ii. 20-iii. 19, and Mal. iii. 22-24 (A. V. iv. 4-6). Ruth is read in full; and of the Psalms, Ps. i., xix., lxxviii., cxix., cl.

The order of the twenty-four books of the Scriptures is different from the accepted one: probably it is an ancient order, as follows: (Torah) Five Books of Moses; (Prophets) Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel; (Minor Prophets) [Hagiographa] Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Chronicles, Ezra = 24 books. Next, the excerpts from mishnayyot are read, the beginning and end of every treatise, in all sixty-three, with some important chapters in extenso; next, the "Sefer Yeḥzirah"; the 613 precepts as enumerated by Maimonides (see COMMANDMENTS, THE 613). Later, excerpts from the Zohar bearing on the subject were added, with opening and concluding prayers. The whole reading is divided into thirteen parts, after each of which a "Qaddish di-Rabbanan" is recited.

The Zohar calls the time between Passover and Pentecost the "courting days of the bridegroom Israel with the bride Torah." Those who participate in the tikḥkun celebration are the Temple-men = "בני היכלא" of the King [God]. The Zohar has two epigrams on Pentecost: (1) "In the twin month [zodiac sign of Gemini] the twin Law [written and oral] was given to the children of twin Israel [Jacob and Esau]." (2) "In the third month [Siwan] the treble Law [Pentateuch, Prophets, and Hagiographa] was given to the third [best] people" (Zohar, Yitro, 78b).

Because the Law was given on Pentecost, the Rabbis wished to make that day the most enjoyable holy day. R. Joseph ordered a third (best) calf for the festival, saying: "Were it not for this day how many Josephs would there be in the street!" ("without the Law there would be no distinction of scholarship," Pes. 68b). A popular custom on Pentecost is to eat dairy foods and cheese-cakes in honor of the Law, which is likened to "honey and milk" (Cant.

iv. 11). The meat meal follows the milk meal. These two meals represent the two loaves of bread, formerly offered in the "bikkurim" offering at the Temple service.

In the synagogue the scroll of Ruth is read because the story of Ruth embracing Judaism and the description of the scene of harvesting are appropriate to the festival of the Law and of the harvest. Another reason given is that King David, a descendant of Ruth, died on Pentecost ("Sha'are Teshnub" to Orah Hayyim, 494).

The custom widely prevails of displaying greens on the floors and of otherwise decorating the home and the synagogue with plants, flowers, and even with trees. The greens serve to remind one of the green

Floral Dec- judgment day for fruit-trees on Pente-
orations cost (R. H. i. 2); they also commemo-
and Con- rate the harvest festival of former
firmation. times.

The rite of confirmation for Jewish girls in the synagogue on Pentecost was introduced by the Reform party. This festival was selected because it was the birthday of Judaism. The story of Ruth's recognition of the Jewish religion gives color to the exercise (see CONFIRMATION).

The exact day on which the Law was given is, however, in dispute. The Rabbis say it was the 6th of Siwan; according to R. Jose it was the 7th of that month. All agree that the Israelites arrived at the wilderness of Sinai on the new moon (Ex. xix. 1), and that the Decalogue was given on the following Saturday. But the question whether the new-moon day fell on Sunday or Monday is undecided (Shab. 86b).

The three days preceding Pentecost are called "the three days of the bounds" (שלושה ימי הגבלה) to commemorate the incident of the three days' preparation before Mount Sinai (Ex. xix. 11, 12). These days are distinguished by the permission of marriage celebrations, which are prohibited on the other days of Sefirah save Lag be-Omer and Rosh-Hodesh. See AKDAMUT; FIRST-FRUIT; FLOWERS IN THE HOME AND THE SYNAGOGUE; LAW, READING FROM THE; PILGRIMAGES TO THE HOLY LAND; PRAYER.

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E. C.

J. D. E.

—**Critical View:** In the Old Testament the exact day of the celebration of Pentecost is not given. It is seen from Ex. xxiii. 10-17, xxxiv. 18 that it was celebrated some time in the late spring or the early summer. In Deut. xvi. 9 (R. V.) the date is given "seven weeks from the time thou beginnest to put the sickle to the standing corn." In Lev. xxiii. 15, 16 the date is more definitely given: "And ye shall count unto you from the morrow after the Sabbath,

from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days." The meaning of the word "Sabbath" in the phrase "after the Sabbath" ("mi-mohorat ha-Shabbat") and, consequently, the question as to the day upon which the Pentecost was to fall have constituted a chief point of difference between Jewish sects (comp. Charles, "The Book of Jubilees," vi. 22, 32; xvi. 3). Sabbath may mean either a "festival" (Lev. xxv. 2, 46) or the weekly Sabbath. In the general sense of "festival" the day

of bringing the sheaf of the wave-offering ("yom hanef"), i.e., "the day after the Sabbath," would mean the day after either the first or the last day of Passover. (a) That the "Sab-

bath" in this case means the first day of Passover is the view of the Septuagint, Targ. pseudo-Jonathan, Targ. Onkelos, Josephus ("Ant." iii. 10, § 5), Philo ("De Septenario," § 20; comp. Hag. ii. 4, Men. vi. 1-3), and of the later rabbinic literature. Since, according to this view, the sheaf-offering was waved on the 16th of Nisan, Pentecost, fifty days later, was celebrated on the 6th of Siwan without regard to the day of the week on which that fell. (b) That the "Sabbath," according to the general meaning "festival," signifies the seventh day of Passover, i.e., 21st of Nisan, without regard to the day of the week, is the view of the Falashas of Abyssinia, the Syriac version of Lev. xxiii. 11, 15, and the Book of Jubilees (c. 135 B.C.). The "day after the Sabbath" is, accordingly, the 22d of Nisan. The Falashas reckon fifty days according to a system of months alternating thirty and twenty-nine days, the Feast of Weeks thus falling on Siwan 12. In Jubilees the Feast of Weeks and Feast of First-Fruits of the Harvest are celebrated on Siwan 15 (Jubilees, xvi. 1, xlv. 4). Reckoning fifty days backward, with an ecclesiastical month of twenty-eight days, one arrives at Nisan 22 as the date when the wave-sheaf was offered. (c) The term "Sabbath," as is shown above, was taken to mean also the weekly Sabbath.

It is difficult to determine whether the controversy as to the date of the celebration of Pentecost was merely a question of calendation or whether it had its origin in the attempt to assign to the festival a historical motive such as was lacking in the Old Testament. Just as Passover and Tabernacles were associated with historical events, so Pentecost was brought together with the day on which the Torah was given on Sinai (Ex. R. xxxi.; Shab. 88a; Pes. 68b; Maimonides, "Moreh," iii. 41; comp. Ex. xix. 1). That this association had something to do with the calendar controversy would seem to follow from the fact that both Philo and Josephus make no men-

tion of either the giving of the Law on that day or of the calendar dispute. **Associa-** that day or of the calendar dispute.
tion with Some insight into the origin of this as-
the Giving sociation of Pentecost with the giving
of of the Law is afforded by Jubilees
the Law. where the covenant with Noah as regards the eating of blood is made on the Feast of Weeks. This covenant is renewed with Abraham and with Moses on the same day. It

needed but a step for later times to place the covenant on Sinai also on the same day.

According to Jubilees, Isaac was born (xvi. 13), Abraham died (xxii. 1), Judah was born (xxviii. 15), and Jacob and Laban bound themselves by mutual vows (xxix. 7) on the Feast of Weeks. See JEW. ENCYC. v. 374b, *s.v.* FESTIVALS (SHABU'OT). The relation of the Jewish to the Christian Pentecost with its pouring out of the spirit as an analogy to the giving the Law in seventy languages is obvious.

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K. J. L. M.

PEOR: Mountain in the plains of Zophim, overlooking Jeshimon, where Balak took Balaam to induce him to curse Israel. According to the "Onomasticon" of Jerome, it was situated opposite Jericho, near a city named "Danaba." Although the mountain has not yet been identified with certainty, the latest researches seem to indicate El-Mushakkar.

BIBLIOGRAPHY: Buhl, *Geog. des Alten Palästina*, p. 116.
E. G. H. S. O.

PE'OT (plural form of "pe'ah" = "segment," "side," "border"): Side-locks worn by Jewish men, especially those of Poland and Russia. Strictly conforming themselves to the Biblical precept in Lev. xix. 27, they allowed the hair to grow on both sides of the head and to hang down in curls or ringlets. The cutting of the side-locks was considered a heathen custom; therefore this law, as interpreted by some authorities, forbids the removal of the side-locks with a razor or the clipping of them with scissors (see RABAD to Sifra, Kedoshim, vi. [ed. Weiss, 90c]; Bertinoro and Lipschitz to Mak. iii. 9; *ib.* Gemara, 20b; JEW. ENCYC. ii. 614, *s.v.* BEARD). According to Maimonides, "Yad," Akkum, xii. 6, one is allowed to cut off hair of the side-locks with scissors.

For many centuries most of the Eastern European Jews observed this Biblical law; but in 1845 Czar Nicholas I. of Russia decreed that his Jewish subjects should no longer wear either the Polish-Jewish costume or side-locks. Forceful means were used to enforce this ukase; nevertheless the side-locks are still extensively worn by Jews of eastern Europe, as also of the Orient. To-day some of the Hasidim also obey the Biblical law.

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A. S. MAN.

PERÆA: Division of Palestine, extending, according to Josephus ("B. J." iii. 3, § 3), from Macherus in the south to Pella in the north, and from the Jordan in the west to Philadelphia (Rabbat Ammon) in the east. But in fact it covered a much larger area, stretching from the Yarmuk in the north to the Arnon in the south, thus including the territories of Bashan, Gaulanitis, and the Hauran, from the present Jabal 'Ajlun to Al-Balka. It is a rough plateau, sloping abruptly toward the Jordan in the west, with a more gradual descent in the east toward the Arabian desert. Although the vegetation of Peræa is far less rich than that of Palestine and Galilee, the country contains good pasturage and the soil may be easily cultivated. The following

rivers, mentioned in the Bible, belong to Peræa: the Jabbok (Gen. xxxii. 22); the Arnou (Num. xxi. 13; Deut. iii. 8); the Zered (Num. xxi. 12; Deut. ii. 13); the Ahava, and the Pharpar (II Kings v. 12). The Talmud gives the Yarmuk (ירמק; Parah viii. 10; B. B. 74b).

The principal cities of Peræa, mentioned in the Bible, are: Ashteroth Karnaim (Gen. xiv. 5); Mahanaim (Josh. xiii. 26, 30); Ramoth in Gilead (Josh. xxi. 38; Deut. iv. 43); Beth-peor and Medeba (Josh. xiii. 9, 16, 20); and Bezer (Deut. iv. 43). The literature of the Talmudic period mentions the following cities as belonging to Peræa, or the territory designated as Peræa: Gadara ('Ar. ix. 6); Ragah (Men. viii. 3); Tarela (Yer. Hag. i. 1); Amathus (Eusebius, "Onomasticon"); Gerasa (Midr. Shemu'el xiii.); Callirhoe (קלררה; Gen. R. xxxvii.); and Makar (מכור; Ta'an. 33a).

Peræa did not become of importance in the political history of Judea until the time of the Maccabees. The first Jewish prince to subjugate Peræa was Judas Maccabeus. John Hyrcanus subdued Medeba, while Alexander Jannæus took the fortresses of Gadara and Amathus and levied tribute upon the Moabites and Gileadites (see Josephus, "Ant." xiii. 13, §§ 3-5). The greater part of Peræa remained Jewish until the time of Herod; Gabinius assigned a sanhedrin to it in 63 c.e., when he divided Judea into five districts. Fifty years later Herod's brother Pheroras was appointed tetrarch of Peræa ("Ant." xv. 10, § 3). It was subjugated by Vespasian in 67, before the fall of Jerusalem. In the Talmudic time Peræa did not have as favorable a reputation as Judea and Galilee; for, according to the Abot de Rabbi Nathan, Judea represented the grain, Galilee the straw, and 'Eber ha-Yarden (= Peræa) the chaff.

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E. C. II. S. O.

PERAḤYAH, AARON B. ḤAYYIM (ABRAHAM) HA-KOHN: Rabbi and author; flourished at Salonica in the seventeenth century; a pupil of Ḥasdai Perahyah ha-Kohen. He was the author of the following four works: (1) "Peraḥ Maṭṭeh Aharon" (Amsterdam, 1703), responsa written between the years 1647 and 1695. (2) "Pirḥe Kehunnah" (*ib.* 1709), novellæ on certain Talmudic treatises. Both works were edited by his son Azriel, who wrote the introductions. The Amsterdam rabbis, among whom was the well-known Solomon Ayllon (comp. Grätz, "Gesch." x., note 6), gave their approbation to these works. (3) "Zikron Deharim" (Salonica, 1747), a collection of "dinim" and shorter responsa, with an introduction by Samuel Florentin the Younger. (4) "Bigde Kehunnah" (*ib.* 1753), homilies and funeral orations. The last two works were carried through the press by Samuel Mishan, a grandson of the author, in collaboration with Elijah Ḥakim (Zunz, "G. V." ii. 445; Grätz, *l.c.*).

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PERAḤYAH B. NISSIM: Tosafist of the second half of the thirteenth century; the author of novellæ on certain Talmudic treatises, some of which