

Becomes Old" (1886); "The Little Sick Nurse," "The Sewer" (1888). Some of his works deal with Jewish subjects, as "David Before Saul," "The Scribe," "A Son of the Ancient People," and "Old Jewish Sage" (etching).

Israels is an aquarellist and etcher of great talent. Through his efforts painting has received a new impetus in Holland, where a modern Dutch school of painting has arisen. He now resides at The Hague, and recently has become corresponding member of the Institut de France.

BIBLIOGRAPHY: Seybert, *Künstler Lexikon*; Meyers *Konversations-Lexikon*; Champlin, *Cyclopedia of Painters and Painting*; *Nouveau Larousse Illustré*; *Jüdische Künstler*, Berlin, 1903.

S.

C. H. I.

ISSA. See JOSE.

ISSACHAR (יִשָּׂכָר).—1. **Biblical Data:** Ninth son of Jacob and fifth of Leah, born a considerable length of time after her other children (Gen. xxx. 17, 18; comp. xxix. 35). This name belongs to that class of words which, according to Masoretic printing, are not read as they are written, the second *sh* being ignored. The meaning of the name is either "there is a reward" ("yesh sakar") or, according to Wellhausen ("Text der Bücher Samuels," p. 95), "a man of hire" ("ish sakar"). In Gen. xxx. 18 (Hebr.) the former explanation is plainly indicated: "God has given me my reward, because I have given my maiden to my husband." Still there is in verse 16 an allusion to the latter explanation: "For I have surely hired thee with my son's mandrakes." Ball ("S. B. O. T.," "Genesis," on Gen. xxx. 18) interprets the name as "Sokar's man," that is, "man of the Egyptian god Sokar." Issachar had four sons, who founded the four chief families of the tribe (Gen. xlii. 13; Num. xxvi. 23, 24; I Chron. vii. 1). Jacob in blessing his children before his death compared Issachar to a strong or bony ass (Gen. xlix. 14). This expression is a prophecy referring to the tribe of Issachar.

E. G. H.

M. SEL.

—**In Rabbinical Literature:** Issachar was one of the five brothers whom Joseph presented to Pharaoh (Gen. xlvii. 2; Gen. R. xcv. 3). In the wars between Jacob's sons and the Canaanites, in which, according to the legend, the other sons achieved astonishing exploits, Issachar took but a feeble part. He is mentioned as having remained beneath the walls of Sarā and Gaash, two strongly fortified cities, and at a given opportunity as having opened their gates ("Sefer ha-Yashar," section "Wayishlah," ed. Leghorn, 1870, pp. 60b, 63a). He married Aridah, the younger daughter of Jobab, the son of Joktan (*ib.* section "Wayesheb," p. 75a). At Jacob's funeral Issachar was one of the three who were placed to the east in carrying the bier (*ib.* section "Wayehi"; comp. Gen. R. c. 2). Issachar's name was engraved in the sapphire of the high priest's breastplate (Ex. R. xxxviii. 11). Issachar was born on the fourth day of the fifth month (Ab) and died at the age of 122 (Midrash Tadshe, in Epstein, "Mi-Kadmoniyot ha-Yehudim," p. xxiii.).

2. A Levite, seventh son of Obed-edom (I Chron. xvi. 5).

S. S.

M. SEL.

ISSACHAR, TRIBE OF.—**Biblical Data:** A tribe of Israel, descended from Issachar. The numbers accredited to Issachar are: 54,400 in Num. i. 29; 64,300 in Num. xxvi. 25; and 145,600 in I Chron. vii. 1-5. The territory occupied by the tribe was the fourth lot specified in Josh. xix. 17-23, immediately north of the half-tribe of Manasseh, west of the Jordan, and south of Zebulun and Naphtali; and it probably extended from the Jordan on the east to the Mediterranean Sea (comp. Deut. xxxiii. 18) on the west. It embraced sixteen cities and the fertile plain of Esdraelon.

The first important event in which Issachar figures is the battle of Deborah and Barak with Sisera in the plain of Esdraelon. In Judges v. 15 (R. V.) it is said: "And the princes of Issachar were with Deborah; as was Issachar, so was Barak." It may be, though it is by no means certain, that both Deborah and Barak belonged to this tribe, in whose territory the battle was fought and won.

The judge Tola, son of Puah, son of Dodo, was also a man of Issachar (Judges x. 1). Jehoshaphat, son of Paruah, was one of Solomon's commissary officials (I Kings iv. 17). The second dynasty of the Northern Kingdom belonged to Issachar: "And Baasha, the son of Ahijah, of the house of Issachar," slew Nadab, son of Jeroboam I., and reigned in his stead (I Kings xv. 27-28). There are no other specific references to descendants of Issachar who occupied prominent places in Israel's history; but, according to the genealogical tables of the chronicler, some further importance is attached to the tribe.

E. G. H.

I. M. P.

—**In Rabbinical Literature:** The tribe of Issachar is particularly represented as one which consisted mostly of scholars, to which there is said to be an allusion in I Chron. xii. 32. According to Raba, there was not to be found a Jewish student that was not a descendant either of Levi or of Issachar (Yoma 26a). The passage of Jacob's blessing referring to Issachar (Gen. xlix. 14-15) is interpreted as an allusion to the study of the Law, with which the people of that tribe occupied themselves (Gen. R. xcvi. 17; comp. also pseudo-Jonathan and Rashi *ad loc.*). The tribe of Issachar is also said to have been most influential in making proselytes (Gen. R. xcvi. 12; comp. Sifre, Dent. 364).

Although Issachar was the ninth son of Jacob, yet the prince of his tribe was the second to bring the offering for the dedication of the altar (Num. vii. 18-23), because the tribe was well versed in the Law (Gen. R. lxxii. 4). The Midrash finds in the details of the offering various allusions to the Torah (Num. R. xiii. 15). The tribe of Issachar advised the others to bring six covered wagons and twelve oxen (Num. vii. 3) on which to load the parts of the Tabernacle (Num. R. xii. 19). The 200 chiefs of Issachar (I Chron. xii. 32) were leaders of the Sanhedrin, whose decisions were implicitly accepted by their brethren (Gen. R. lxxii. 5, xcvi. 17). The wise men consulted by Ahasuerus (Esth. i. 13) were people of Issachar (Esth. R. iv.). The tribe is also represented as having been rich (comp. Targ. Onk. to Gen. xlix. 14); and its members figure as persons who united wealth and learning (B. K. 17a). It was because they studied the Torah under favor-