JACOB B. ABBA MARI. See ANATOLIO (ANATOLI), JACOB BEN ABBA MARI.

JACOB BAR ABINA (ABIN; BUN): Palestinian amora of the fourth century. He is known as having transmitted the haggadot of Samuel b. Naḥman, Abbahu, and Abba b. Kahana (Eccl. R. i. 5). Jacob is reported to have had a heated controversy with R. Jeremiah on the question of the payment of taxes to the Roman government (Yer. M. Ķ. iii. 1).

BIBLIOGRAPHY: Bacher, Ag. Pal. Amor. iii. 712-713 et passim; Heilprin, Seder ha-Dorot, ii. 8. 8. M. Sel.

JACOB BEN ABRAHAM FAITUSI (פייתוסי): Tuuisiau scholar; died at Algiers July, 1812. He settled in the later part of his life at Jerusalem, whence he was sent as a collector of alms to Italy and Algeria. He was the author of "Berit Ya'akob" (Leghorn, 1800), the contents of which were as follows: sermons; Bezaleel Ashkenazi's "Shittah Mekubbezet" on Sotah, with the editor's notes, entitled "Yagel Ya'akob"; glosses of the Geonim on the Talmudical treatises Nedarim and Nazir, with the editor's notes; commentaries on Nazir by Abraham ben Musa; "Sha'are Zedek," a commentary, attributed to Levi ben Gershon, on the thirteen hermeneutic rules of R. Ishmael; novellæ on Hullin and Pesahim; and poems, entitled "Kontres Aharon."

Jacob wrote also "Yerek Ya'akob" (ib. 1842), sermons arranged in the order of the Sabbatical sections, with an appendix entitled "Ya'ir Kokab mi-Ya'akob," containing novellæ and responsa, and edited "Mizbah Kapparah" of Nahmanides; Bezaleel Ashkenazi's "Shittah Mekubbezet" on Zebahim and various tosafot of Rabbi Perez, Eliezer of Touques, and others on several Talmudical treatises, with an appendix entitled "Ranenu le-Ya'akob" (ib. 1810) containing Talmudic novellæ and sermons by Jacob (republished with additions by Saul ha-Levi, Lemberg, 1861); "Sefer Mar'eh ha-Ofannim" (Leghorn, 1810), containing Asher ben Jehiel's novellæ on Sotah, Aaron ha-Levi's "Shittah" on Bezah, and an appendix entitled "Yagel Ya'akob," containing novellæ on Pesahim, Bezah, Rosh ha-Shanah, Mo'ed Katan, 'Abodah Zarah, and Makkot.

BIBLIOGRAPHY: Nepi-Ghirondi, Toledot Gedole Yisrael, p. 211; Steinschneider, Cat. Bodl. coi. 1210; Zedner, Cat. Hebr. Books Brit. Mus. p. 247; Cazès, Notes Bibliographiques, pp. 182 et seq. D. I. Br.

JACOB BAR AHA: 1. Palestinian amora of the third generation (latter part of the third century); contemporary of R. Ze'era. He rarely gives opinions of his own, but repeats halakot and homiletic remarks in the names of earlier authorities. In Yer. Ber. 11a he communicates in the name of Rabbi Johanan a halakah relating to grace at meals. In the name of R. Eleazar (probably ben Pedat) he reports that in the words "Hide not thyself from thine own flesh" (Isa. lviii. 7) the prophet refers to a divorced wife, whom her former husband has to support (Lev. R. xxxiv. 14).

Jacob bar Aha associated with Assi (Yer. Meg. 74b); and it is also recorded that he once took a meal together with Ze'era, Hiyya bar Abba, and

Hanina, and was invited to say grace (Yer. Ber. 11a).

2. Palestinian amora of the fourth generation; a contemporary of Hezekiah, with whom he associated (Yer. Ber. ii. 5a, iii. 6a; Ket. v. 30a).

BIBLIOGRAPHY: Zacuto, Yuhasin, ed. Königsberg, 95a; Frankel, Mebo ha-Yerushalmi, 104b, 105a; Bacher, Ag. Pal. Amor. ii. 178 and Index; Heilprin, Seder ha-Dorot, i. 236.

JACOB BEN AMRAM: Polemical writer of the seventeenth century. He wrote in 1634, in Latin, a book against the religion of the Christians, with the Hebrew title "Sha'ar Emet" ("Porta Veritatis"). He borrows largely from Manasseh ben Israel, but that Manasseh himself was not the author of this book was proved by Wolf. The English bishop Richard Kidder, in his "Demonstratio Messiæ" (part iii., London, 1684, etc.), wrote a refutation of Jacob ben Amram's arguments.

BIBLIOGRAPHY: Jöcher, Allgemeines Gelehrtenlexicon, ii. 1806; Steinschneider, Jewish Literature, p. 213; Wolf, Bibl. Hebr. i. 686, iii. 442.

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JACOB BEN ASHER (known also as Ba'al ha-Turim): German codifier and Biblical commentator; died at Toledo, Spain, before 1340. Very little is known of Jacob's life; and the few glimpses caught here and there are full of contradictions. According to Menahem b. Zerah ("Zedah la-Derek," Preface), Jacob was the third son of Asher, and older than Judah. Indeed, Jacob is usually mentioned before Judah. On the other band, Jacob himself, in his introduction to the Tur Orah Havvim, which he wrote after his father's death, at a time when Judah was more than fifty years old (comp. Judah's testament, published by S. Schechter in "Bet Talmud," iv. 340 et seq.), says that he himself was then a young man. What is definitely known is that, contrary to the assertions of Gedaliah ibn Yahya ("Shalshelet ha-Kabbalah," ed. Zolkiev, p. 47b) and Heilprin ("Seder ha-Dorot," p. 169), Jacob emigrated with his father to Spain, where in 1317 be and his brother Judah were appointed by their father treasurers of the money which the family had to distribute as alms, his signature to his father's testament coming before Judah's (Schechter, l.c. p. 375). Besides his father, who was his principal teacher, Jacob quotes very often in the Furim his elder brother Jehiel; once his brother Judah (Tur Orah Ḥayyim, § 417), and once his uncle R. Ḥayyim (ib. § 49).

Jacob was very poor all his lifetime and suffered great privations (Tur Orah Hayyim, § 242.; comp. his epitaph in Luzzatto, "Abne Zikkaron,"

His Life. No. 7). His business seems to have consisted in lending money (Tur, l.e. § 539).

It is also known, contrary to the statement of Zacuto ("Yuḥasin," ed. London, p. 223), that Jacob did not succeed his father in the rabbinate of Toledo, his brother Judah filling that office (Schechter, l.c., Luzzatto, l.c. No. 5). Jacob's testament (Schechter, l.c., 378 et seq.) betrays a lofty spirit. He wandered in different countries, where he observed the varying religious customs which he quotes in his Turim; but his epitaph (Luzzatto, l.c. No. 7) refutes the assertion of Azulai ("Shem ba-Gedolim," i.) that he died and was buried in Chios. His pupil David

Abudarham, writing in 1340, speaks of Jacob as already dead.

Jacob was one of the pillars of rabbinic learning. His name became known throughout the entire Jewish world through the following works, which he wrote probably in Spain: (1) "Sefer ha-Remazim," or "Kizzur Piske ha-Rosh" (Constantinople, 1575), an abridgment of his father's compendium of the Talmud, in which he condensed his father's decisions, omitting the casuistry. This work is arranged in the same order as the treatises of the Talmud, and is quoted by Jeroham b. Meshullum ("Sefer Mesharim," Preface), Simeon h. Zemah Duran (Responsa, iii., No. 86), Elijah Mizrahi (Responsa, No. 4), and other Talmudists. (2) The four Turim, namely, (a) Tur Orah Hayyim (separately Mantua, 1476), containing the ritual laws relating to the daily prayers, the Sabbath, and holy days; (b) Tur Yoreh De'ah (separately first third, ib. 1476;

The Turim. completed at Ferrara, 1477), containing the laws concerning things lawful and unlawful ("issur we-hetter"); (c) Tur Eben ha-'Ezer (separately Guadalajara, n.d.), containing the laws relating to marriage and divorce, legitimacy, etc.; and (d) Tur Hoshen ha-Mishpat (edited with the other three, Piove di Sacco, 1475), containing the civil laws. The first complete edition, that of Piove di Sacco, finished July 3, 1475, is the second dated Hebrew book, and must have been begun earlier than the Rashi of Reggio of the same year. It was, after the Bible, the most popular work printed in the fifteenth century, no less than two complete editions and seven editions of parts being printed between 1475 and 1495 (Leiria). See In-CUNABULA.

As stated above, Jacob was a young man when he began the Turim, which remained the standard code for both Sephardim and Ashkenazim up to the appearance of the Shulhan 'Aruk. In the introduction to the Tur Orah Hayyim he says he was induced to undertake such an immense work by a desire to establish a code suited to the requirements of the time. Maimonides' Yad ha-Hazakah, being a compilation of all the laws contained in the six orders of the Talmud, was too bulky for general Besides, with the course of time, questions arose to which no immediate solution was given in the Talmud. Jacob on the one hand simplified Maimonides' work by the omission of laws which could not be applied after the destruction of the Temple, thus reducing the whole code to four parts, and on the other he inserted an account of the customs which he had observed in various countries. In the Tur Orah Hayyim Jacob shows a greater deference to Ashkenazic than to Sephardic rabbis, citing the former very often. Once (§ 35) he even bases his decision on the Cabala, and once (§ 113) he speaks of the German Hasidini. Just the contrary is the case in the other three Turim, where Sephardic authorities predominate. But throughout the four parts he speaks of the customs of different countries as an eye-witness; and very often he points out the differences between the Ashkenazic and the Sephardic practises.

Jacob was averse to all kinds of controversy; and he recorded the laws as they had been pronounced by preceding expounders ("posekim"). In many cases he indicated merely that he was inclined to accept the opinion of a certain authority, without forcing his view upon the student. In many other cases he refrained from expressing his own opinion, and left the decision to the officiating rabbi. He never speaks either favorably or unfavorably of secular sciences, ignoring them altogether.

The Arba' Turim soon became very popular with students; but, as is generally the case with works of this nature, they felt the necessity of writing commentaries upon it. The commentators are: Joseph Caro ("Bet Yosef"), who some-

commentaries on Isserles ("Darke Mosheh"); Joeh the Turim. Sirkes ("Bayit Ḥadash"); Joshua Falk ("Derishah u-Ferishah"); and Joseph

Escapa ("Rosh Yosef"), who deals with only a part of the work. The four Turim have been unduly depreciated by Grätz and A. Geiger because they were not written in the philosophical spirit of Maimonides.

Jacob wrote also two commentaries on the Pentateuch: (1) "Rimze Ba'al ha-Turim" (Constantinople, 1500), which is printed in all the editions of the Pentateuch accompanied by commentaries, and consists only of gematria, notarikon, and Masoretic calculations; (2) "Perush 'al ha-Torah," less known (Zolkiev, 1806), and taken mainly from Naḥmanides, but without his cabalistic and philosophical interpretations. Jacob quotes many other commentators, among them Saadia, Rashi, Joseph Kara, Abraham ibn Ezra, Ḥiyya ha-Sefaradi, which last name Geiger erroneously emends to "Abraham b. Ḥiyya" ("Wiss. Zeit. Jūd. Theol." iv. 401; comp. Carmoly in "Orient, Lit." xii. 373).

BIBLIOGRAPHY: Buchholz, in Monatsschrift, xiii. 253-254; Conforte, Kore ha-Dorot, 26a; Fürst, Bibl. Jud. ii. 14-16; A. Geiger, in Jüd. Zeit. iii. 244 et seq.; Grätz, Gesch. 3d ed., vii. 298 et seq.; Michaei, Or ha-Hannim, No. 1060; Steinschneider, Cat. Bodl. cols. 1181-1192; Weiss, Dor, v. 118-123° s, S. M. SEL.

JACOB (ABERLE, ABRIL) BENEDICT (BENET): Rabbi at Alt-Ofen at the beginning of the nineteenth century; son of Mordecai b. Abraham Benet (Marcus Benedict). Jacob was the author of "Toledot Mordekai Benet" (Alt-Ofen, 1832). The first part contains a biography, and the second various writings of his father: "Likkuṭim," explanations of Biblical passages; homiletic explanation of "dayyenu" as it occurs fifteen times in the Pesaḥ Haggadah; sermon on Shabbat Teshubah, delivered in 1826; commentary on the song of Deborah; "Ḥiddushe Halakot." The biography is written in a pure and easy Hebrew style.

BIBLIOGRAPHY: Benjacob, Ozar ha-Sefarim, p. 620; Fürst, Bibl. Jud. 1. 103; idem, in Orient, Lit. viii. 494; Steinschneider, Cat. Bodl. col. 1193.

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JACOB BEN BENJAMIN ZEEB SAK: Lithuanian Talmudist; born in the first half of the seventeenth century at Wilna, Russia; died at Jerusalem. Driven from his native city by the Chmielnicki persecutions, he left Russia with his father-inlaw, Ephraim ben Aaron. On the way they were separated by their pursuers, and after barely escaping