

poverty. With S. J. Fuenn he compiled the Hebrew original of the "Mirovozzreniye Talmudistov" (Talmudist's View of the World), which was translated into Russian under the editorship of L. Lewanda and J. L. Gordon (3 vols., St. Petersburg, 1876). He also contributed articles to "Ha-Karmel" and other Hebrew periodicals.

BIBLIOGRAPHY: Gurland, *Kehod ha-Bayit*, p. 32, Wilna, 1858; *Ha-Karmel*, viii., No. 23; *Iggerot YeLaG* (J. L. Gordon's letters), No. 321.

H. R.

P. W.

Hayyim ben Moses Katzenellenbogen: Physician; son of the physician Moses Katzenellenbogen, who received the title of "gaon" on account of his profound knowledge of rabbinical writings. Hayyim ben Moses, who practised his profession in Lublin, united worldly wisdom and prosperity with rabbinical scholarship. He had already been robbed of all his property when the second Cossack persecution of the Jews broke out, during which he nearly lost his life. The Cossacks had given him six hours to raise the sum demanded as a ransom; at the end of that time, the ransom not being forthcoming, he and his whole family were to be slaughtered in the public shambles of the city. He was saved by the proprietor of the Zamosc estate, eight miles distant from Lublin, who brought the requisite sum, twenty thousand gulden, and removed Hayyim, his mother, three brothers and three sisters, as well as other relatives, to a place of safety at Zamosc. Hayyim, who formerly had himself assisted the poor, was now obliged to appeal to the charity of his coreligionists. In 1656 he went to Lemberg, whence, provided with letters of introduction from the rabbi there, and from some physicians, he went (1657) to Italy, where he found ample support, being warmly recommended by the physician Samuel Meldola in Mantua, Abraham Joseph Graziano in Modena, Moses Zacuto in Venice, and Abraham Ortona in Verona. He at last returned to Lublin and resumed his medical practise.

BIBLIOGRAPHY: *Monatsschrift*, xii. 554 et seq.

J.

M. K.

Isaac b. Moses Katzenellenbogen: Rabbi; lived at Prague, where his work "Moledot Yizhak," on the computation of the calendar, appeared in 1623. He says in the preface that he lost all his manuscripts through the soldiers of Count Mansfeld (Zunz, "Z. G." p. 232).

Jacob Katzenellenbogen: President of the bet din and head of the yeshibah of Lemberg in 1648; died Feb. 28, 1660; son and successor of Abraham (Joseph Jacob) Katzenellenbogen of Lemberg.

Jacob Katzenellenbogen: Rabbi at Oettingen and then at Lemberg; son of Phinehas Katzenellenbogen; left five large collections of novellæ and ritual decisions, which are still extant in manuscript at Oxford.

BIBLIOGRAPHY: Edelmann, *Nir le-David*, p. 34b, London, 1852; Buber, *Anshe Shem*, pp. 101, 110.

Jacob Katzenellenbogen: Suffered martyrdom in early manhood; son of Saul Katzenellenbogen, rabbi of Pinczow. He left novellæ and ritual decisions, under the title "Nahalat Ya'akov."

D.

M. K.

Meir ben Isaac Katzenellenbogen (Meir of Padua): Italian rabbi; born at Katzenellenbogen,

Germany, about 1482; died at Padua Jan. 12, 1565 (see his epitaph in "Kokbe Yizhak," xv. 14). Meir ben Isaac, who was generally called after his native town, was the founder of the Katzenellenbogen family. After studying at Prague under the well-known casuist Jacob Polak, he went to Padua and entered the yeshibah of Judah Minz, whose granddaughter he afterward married. He succeeded his father-in-law, Abraham Minz, in the chief rabbinate of Padua, which office he held until his death. Meir was also nominal rabbi of Venice, whither, as appears from his Responsa (Nos. 43, 48, etc.), he went several times a year; but he had his fixed residence at Padua. Meir was considered by his contemporaries a great authority on Talmudic and rabbinical matters, and many rabbis consulted him, among them being Moses Alashkar, Obadiah Sforno, and his relative Moses Isserles (who addressed him as "rabbi of Venice"). It may be seen from his responsa (ninety in number, published by himself, with those of Judah Minz, under the title of "She'elot u-Teshubot," Venice, 1553), as well as from those of Isserles, that he was disposed to be liberal in his decisions. Another indication of his leaning toward liberalism was his use in his Responsa (Nos. 38, 49, 72) of the civil names of the months, a thing not done by other rabbis of his time.

Joseph b. Mordecai Gershon says ("She'erit Yosef," No. 1) that Meir, in one of his responsa, told him not to rely at that time on his opinion, because he could not verify his decision by the Talmud, all the copies of which had been burned. This burning is mentioned by David Gans ("Zemah Dawid," p. 56, Warsaw, 1890) and by Heilprin ("Seder ha-Dorot," i. 245, ed. Maskileison) as having occurred in 1553 or 1554 under Pope Julius III., at the instigation of certain baptized Jews. Meir states also (Responsa, No. 78) that in Candia the haftarah for Yom Kippur Minhah was, with the exception of the first three verses, read in Greek (comp. Zunz, "G. V." p. 413, note). In Responsum No. 86 he speaks of the plague that raged at Venice, but without indicating the year. Many of his responsa are to be found in the collection of Moses Isserles. Meir added to the edition of his responsa his father-in-law's "Seder Git'in wa-Halizah," and a detailed index. He edited also Maimonides' "Yad," with some commentaries, to which he added notes of his own (Venice, 1550; see ISSERLES).

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i.; Eisenstadt-Wiener, *Da'at Kedoshim*, p. 82; Fränkel, in *Orient, Lit.* vii. 609-613; Fürst, *Bibl. Jud.* ii. 179; Ghirondi, in *Kerem Hemed*, iii. 93 et seq.; Steinschneider, *Cat. Bodl.* col. 1702; M. Strasschn, in Fuenn's *Kiryah Ne'emanah*, pp. 321 et seq.; Zipser, in *Orient, Lit.* ix. 367.

M. SEL.

Moses ben Saul Katzenellenbogen: Polish rabbi and author; born at Pinczow 1670; died at Fürth 1733; grandson of Moses Katzenellenbogen, rabbi of Kohl. At the age of twenty-four he became rabbi at Podhajce, Galicia. In 1699 he was imprisoned in consequence of a charge of murder against the Jews of Podhajce. On being released he was elected to the rabbinate of Schwabach, Bavaria. He left in manuscript halakic novellæ and responsa, now in the Bodleian Library at Oxford (collections of Heilmann Michael). Moses had four sons, three of whom entered the rabbinate: Phinehas, rabbi at Leipnik,