

Israel], the wisdom of these [the enemy] has also perished" (Hag. 5b).

After his death Joshua's importance was extolled in the words: "Since Rabbi Joshua died, good counsel has ceased in Israel" (Baraita, Sotah, end). Not long after Joshua's death the thinkers were superseded by the men of action; and Bar Kokba, enthusiastically greeted by Joshua's most influential pupil, Akiba b. Joseph, raised the flag of rebellion against Rome. That this step had not been taken earlier was due to Joshua's influence.

In the haggadic tradition Joshua b. Hananiah's exegetical controversies with two of his most prominent contemporaries occupy an important place. These two are his colleague Eliezer ben Hyrcanus, who is frequently mentioned in the Halakah also as holding an opposite opinion, and Eleazar of Modi'im, who belonged to the school of Jabneh and was especially known as the author of haggadic expositions of the Bible. The controversies between Eliezer and Joshua refer to cosmology; to eschatology, comprising views on the Messianic period as well as on the future world and the resurrection; and to the interpretation of various Biblical passages. The controversies between Joshua b. Hananiah and Eleazar of Modi'im are found in the tannaitic midrash to Exodus; and they form at the same time a continuous double commentary on the sections concerning the stay of the Israelites at Marah (Ex. xv. 22-27), the miracle of the manna (*ib.* xvi.), the fight with Amalek (*ib.* xvii.), and the visit of Jethro (*ib.* xviii.). In these controversies Joshua, as a rule, stands for the literal meaning of the words and the historical interpretation of the contents, putting emphasis on the meaning demanded by the context. The Alexandrian Jews

His Exegesis. addressed twelve questions to Joshua (Niddah 69b). They fall into four groups: (1) three halakic, (2) three haggadic, (3) three foolishly ignorant questions (a sort of parody on the questions of halakic casuistry), and (4) three questions taken from practical life. Eleven questions also were addressed to him concerning the special position of woman in physical, spiritual, social, and religious matters (Gen. R. xvii., end). Some of these with his answers are: "Why is a man easy, a woman difficult, to persuade?" "Man was created out of earth, which easily dissolves in water; woman was created from bone, which is not affected by water."—"Why does a man have his head uncovered while a woman has hers covered?" "Whoever has committed a sin is ashamed before people; thus woman is ashamed on account of Eve's sin, and consequently covers her head."—"Why do women take precedence in funeral processions?" "Because they have brought death into the world."

Joshua ben Hananiah was regarded by posterity as a man always ready with an answer, and as the victorious representative of Jewish wit and wisdom. This is shown in the accounts of his conversations with heathens and in other narratives. He himself tells of three encounters in which he had to yield the palm to the wit of a woman and a child. He introduces the story in these words: "No one ever overcame me except a woman, a boy, and a maid" ('Er. 53b; comp. Lam. R. i. 1, section "Rabbati,"

end). Joshua explains the end of verse 18 of Ps. ix. to mean that there are even among the Gentiles pious people who will have a share

Sayings. in the life everlasting (Tosef., Sanh. xiii. 2; comp. Sanh. 105a). "The Psalms," he also said, "do not refer to the personal affairs of David, but to the affairs of all Israel" (Pes. 117b). If a man learns a halakic sentence in the morning and two sentences in the evening, and he is busy the whole day at his trade, it will be accounted to him as though he had fulfilled the whole Torah (Mek., Beshallah, Wayassa', 2). Holidays are intended to be employed one-half for worldly enjoyment, one-half for study (Pes. 68b; Bezah 15b). From Ruth ii. 19 it may be concluded that the poor person who receives does more for the giver than the giver does for the recipient (Lev. R. xxxiv.; Ruth R. *ad loc.*).

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JOSHUA HÖSCHEL BEN JOSEPH: Polish rabbi; born in Wilna about 1578; died at Cracow Aug. 16, 1648. In his boyhood he journeyed to Przemysl, Galicia, to study the Talmud under Rabbi Samuel ben Phoebus of Cracow. He returned to his native country, and continued his Talmudic studies in the city of Lodmir (Vladimir, Volhynia) under Rabbi Joshua Falk. After his marriage to the daughter of Rabbi Samuel of Brest-Litovsk he became rabbi of the city of Grodno, whence he was called to the rabbinate of Tiktin (Tykotszin), and later to that of Przemysl. In 1639 he became rabbi of Lemberg, and in the following year he was appointed head of the yeshibah of Cracow. At Cracow Joshua devoted all his time to matters pertaining to the yeshibah, "din" (law), and religious decisions. As he was a man of wealth, he accepted no salary for all the laborious services he rendered to the Jewish community of Cracow.

Joshua was one of the most eminent Talmudical analysts of his age. Like many of his learned contemporaries, Joshua had also a taste for the Cabala; but he did not allow mystical teachings to influence his halakic decisions. On account of his extensive erudition in Talmudic literature, the number of his pupils at the yeshibah constantly increased. Many of them became noted rabbis.

Joshua's published works are: (1) "Magginne Shelomoh" (Amsterdam, 1715), novellæ on various tractates of the Talmud, in which the author attempts to refute the strictures made by the schools of the Tosafists on the commentaries of Rashi; (2) "She'eilot u-Teshubot Pene Yehoshua'," Amsterdam, 1715; Lemberg, 1860. Other works of his are still in manuscript.

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B. Fr.

JOSHUA HÖSCHEL BEN MEIR: Rabbinical author; lived in the eighteenth century; died at Jerusalem; a contemporary of Elijah Wilna. He

wrote "Mazmiah Yeshu'ah" (Nowydwor, 1782), in two parts: the first consists of a commentary on the "Mordekai" of R. Mordecai b. Hillel; and the second, entitled "Yeshu'ot Ya'akov," comprises objections to the critical notes written on the "Bet Ya'akov," besides novellæ on Baba Ḳamma. Joshua was also the author of "Yeshua' be-Rosh" (Shklov, 1788), a commentary on Rosh to Baba Ḳamma, Baba Mezi'a, and Baba Batra.

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S. S.

N. T. L.

JOSHUA HÖSCHEL BEN SAUL: Polish rabbi; died in Wilna at an advanced age Sept. 9, 1749. He was named after his grandfather, R. Höschel of Lublin, Brest-Litovsk, and Cracow (d. 1663), and is referred to in a document dated 1745 as being very old. He became rabbi of Wilna in 1712 and held that position until his death. He is mentioned with great reverence by contemporaneous writers; and there are approbations by him in "Geon Zebi" by Zebi Horwitz (Prague, 1736) and in the Jerusalem Talmud with the commentary "Korban ha-'Edah" by his brother-in-law David of Dessau (Dessau, 1743; Shklov, 1812). A letter written from Padua (1729) to R. Höschel by the physician Jekuthiel of Wilna, who studied in Italy, describing the writer's enthusiasm for Moses Ḥayyim Luzzatto, is published in Jacob Emden's "Torat ha-Ḳena'ot" (Amsterdam, 1752). The letter on cabalistic questions, presumably written to the subject of this article by Benjamin Cohen Vitali of Reggio in 1691, was probably really addressed to the cabalist Joshua Höschel ben Joseph Zoref of Wilna, who died at Cracow in 1720.

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S. S.

P. Wi.

JOSHUA JOSEPH BEN DAVID HA-LEVI: Rabbi of Venice and Hebrew poet; lived in the seventeenth century. He composed elegies ("ḳinot") on the deaths of Samuel Aboab and Moses Zacuto (Venice, 1694), and one, entitled "Kos Tanhumim," on the death of Moses Levi Majo, rabbi of Venice (*ib.* 1707).

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S. S.

M. SEL.

JOSHUA B. ḲARḤA: Tanna of the second century; contemporary of the patriarch Simeon b. Gamaliel II. Some regard him as the son of Akiba who was named "Kereah" = "bald" (Rashi on Bek. 58a; Rashbam on Pes. 112a). This is incorrect (comp. Tosef., Pes. 112a), for he never mentions Akiba, and would have done so had Akiba been his father. Only a few halakot of his have been preserved, his utterances having been mostly haggadic.

Joshua was bald; and once in a dispute with a heretic who taunted him on this score, he refuted his opponent with remarkable readiness of wit (Shab. 152a). His affection for his people is shown by the indignation with which he rebuked Eleazar b. Simeon, who had delivered the Jewish freebooters over to the Romans, upbraiding him with the words: "Thou vinegar son of wine [= "Degenerate scion of

a noble father"], how long wilt thou give the people of our God unto death?" (B. M. 83b).

He lived to a great age; and when he blessed Judah ha-Nasi he added the wish that the latter might live half as long as himself (Meg. 28b).

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S.

J. Z. L.

JOSHUA B. LEVI: Palestinian amora of the first half of the third century. He was the head of the school of Lydda in southern Palestine, and an elder contemporary of Johanan bar Nappaha and Simeon b. Laḳish, who presided over the school in Tiberias (Gen. R. xciv.). With the former, Joshua often engaged in haggadic discussions (B. B. 116a; Meg. 27a; Shebu. 18b). It is doubtful whether the words "ben Levi" mean the son of Levi, whom some identify with Levi ben Sisi, or a descendant of the tribe of Levi (Grätz, "Gesch." iv. 263; Frankel, "Meho," p. 91b; Weiss, "Dor," iii. 60; Bacher, "Ag. Pal. Amor." i. 124).

Joshua b. Levi was a pupil of Bar Ḳappara, whom he often quotes; but he considers his greatest indebtedness as being due to R. Judah b. Pedaiah, from whom he learned a great number of halakot (Ex. R. vi.; Eccl. R. vii. 7; Gen. R. l.c.). Another of his teachers was R. Phinehas ben Jair, whose piety and sincerity must have exerted a powerful influence upon the character of Joshua. Joshua himself was of a very gentle disposition. He was known for his modesty and piety; and whenever he instituted public fasting and prayer, it was said that his appeals were answered (Yer. Ta'an. 66c).

His love of peace likewise prevented him from making any attacks against the "Christian heresy" ("minut") that was then gaining ground. He was tolerant even to the Jewish Christians, though they often annoyed him; and he forbore cursing one of them, pronouncing rather Ps. cxlv. 9, "God's mercies extend over all His creatures" (Ber. 7a; 'Ab. Zarah 4b). His love of justice and his fear lest the innocent should suffer on account of the guilty (Yoma 19b) led him to pronounce against the custom then prevailing of removing from office a reader who, by omitting certain benedictions, had aroused the suspicion of heresy (Yer. Ber. 9c).

Joshua was a public-spirited man and devoted a considerable portion of his time to furthering the public welfare (Eccl. R. vii. 7). His **Representative** wealth, and the additional circumstance of his being allied to the patriarchal family through the marriage of his son Joseph (Ḳid. 33b), must have added to his authority. He was recognized as a representative of Palestinian Jewry, for he is found in company with his friend R. Hanina interceding on behalf of his people before the proconsul in Cæsarea, who accorded Joshua and his colleague much honor and respect (Yer. Ber. 9a). On another occasion, when the city of Lydda was besieged because a political fugitive had found refuge there, Joshua saved the city and its inhabitants by surrendering the refugee (Yer. Ter. 46b; Gen. R. l.c.). He also made a journey to Rome, but on what mission is not known (Gen. R. xxxiii.).