

edly mentioned in the "Medicorum Principum Historia" of Abraham Zacuto.

**Salvador Vaez**: Youngest of the Vaez brothers. He served as a page to the papal nuncio Hieronymo Riconati Capodiferro in Lisbon, and was able to interest the prelate in the case of his brother Ayres, and to induce him to interfere in the latter's behalf. The result was that after the sessions of the Inquisition had begun, Salvador suddenly entered the hall and declared the sitting dissolved by order of the nuncio. Later he probably accompanied Capodiferro to Rome.

BIBLIOGRAPHY: Kayserling, *Gesch. der Juden in Portugal*, pp. 219-220.

D.

S. O.

**VALABRÈGUE, ALBIN**: French dramatist; born at Carpentras, Vaucluse, Dec. 17, 1853. He is one of the most prolific of modern French dramatists, producing about two plays a year and in addition acting as dramatic critic of the Paris "L'Illustration." Among his dramatic works are: "La Veuve Chapuzot," 1879; "Clarvin Père et Fils," Paris, 1880; "Le Crime" (with Bertol-Graivil), Dec., 1882; "Les Maris Inquiets," 1883; "La Flamboyante" (with Paul Ferrier), 1884; "Les Grippe-Sou," 1885; "La Nuit du 16," 1885; "L'Homme de Paille," 1885; "La Fille à Georgette," 1886; "Le Bonheur Conjugal," 1886; "Le Sens-Préfet," 1886; "Les Vacances du Mariage" (with Hennequin), 1887; "Durand et Durand" (with Ordonneau), 1887; "Clo-Clo" (with Decourcelle), 1887; "Les Saturnales," operetta (music by Lacombe), 1887; "Doit et Avoir" (with Felix Cohen), 1888; "La Sécurité des Familles," 1888; "Madame a Ses Brevets," 1890; "Les Moulinards," 1890; "Les Ménages Parisiens," 1890; "Le Pompier de Justine" (with Davril), 1890; "La Femme," 1891; "Les Vieilles Gens," 1891; "Le Commandant Laripète" (with Silvestre), 1892; "Le Premier Mari de France," 1893.

BIBLIOGRAPHY: Vapereau, *Dict. des Contemporains*; Larousse, *Dict. Supplement*, ii. 1968.

S.

E. Ms.

**VALABRÈGUE, MARDOCHÉE-GEORGES**: French general; born at Carpentras, Vaucluse, Sept. 20, 1852. He was educated at the



Mardochée-Georges Valabrègue.

was appointed officer of ordnance to General Boulanger, then minister of war. Valabrègue

was made lieutenant-colonel in 1898, and colonel in 1902, when he became commandant of the Ecole Militaire de l'Artillerie et du Génie. In 1904 he was appointed "chef de cabinet" to the Ministry of War. In 1905 he became brigadier-general and was made commandant-in-chief of the Ecole Supérieure de Guerre and member of the technical committee of the general staff.

Valabrègue was created an officer of the Legion of Honor in 1904; and has been the recipient of numerous foreign decorations.

S.

J. KA.

**VALENCE**: Chief town of the department of the Drome and former capital of the county of **Valentinois** in the ancient province of Dauphiné, France. Several Jewish families that had been expelled from the Comtat-Venaissin in 1323 sought refuge in Valence and its territories. Guillaume de Roussillon, Bishop of Valence, also brought a number into his diocese in 1330, and granted them important privileges. In 1441 there were eighteen Jewish families in Valence, each of which paid to the bishop, John of Poitiers, an annual pension of one gold florin ("R. E. J." ix. 238). The same prelate compelled them to wear the badge of the wheel (Jules Ollivier, "Dissertation Historique sur la Ville de Valence," p. 301).

The dauphin Louis showed much good-will toward the Jews of Valence and its territories. He confirmed the privileges which his predecessors had granted them, and invited all the Jews who wished to do so to settle within his dominions, promising them immunities and protection similar to those enjoyed by their coreligionists in other localities of Dauphiné, on condition that they paid the same dues. An anonymous writer of Valentinois in the fifteenth century composed a commentary on the astronomical tables of Immanuel Jacob Bonfils.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, pp. 204, 263; Prudhomme, *Les Juifs en Dauphiné aux XIV<sup>e</sup> et XV<sup>e</sup> Siècles*, p. 67, Grenoble, 1883.

G.

S. K.

**VALENCIA** (בִּלְיַסְיָה): Capital of the former kingdom of the same name. During the dominion of the Moors, Valencia had a Jewish community eminent for its size and wealth. When James I. of Aragon made his entry into the conquered city on Oct. 9, 1238, the Jews went out to meet him with their rabbis and delegates at their head, and presented him with a roll of the Law in token of homage. As a reward for the important services which they had rendered him in the conquest of the strongly fortified city, he presented to some of them houses belonging to the Moors, as well as real estate in the city and its precincts. Among those who received such gifts after the "repartimiento de Valencia" were the secretaries and interpreters of the king,

Maestros R. David, R. Solomon, and James I. R. Moses Bachel; David Almadayan, Makes secretary to the infante D. Fernando; Presents to Maestros (or Alfaquins) R. Joseph, the Jews. Abraham ibn Vives (probably the father

of the wealthy Joseph ibn Vives who in 1271 held a lease of the salt-works of Valencia, and who, as Amador de los Rios believes, was the ancestor of the Spanish hero Luis Vives, after whom

a street in Valencia is named), and R. Samson. Besides, presents were received by the gold-workers, merchants, and money-changers Moses Alconstantini (probably the same who in 1271 indiscreetly exhibited certain letters of the king), G. ibn Ya'ish, Simon Abenpesat (certainly a relative of Moses and Joseph Abenpesat of Tudela), and Astruc de Tortosa (without doubt the same that had possessions on the island of Majorca).

In 1239 King James assigned the Jews a commodious quarter for residence, extending from the wall Aben Xenni to 'Abd al-Malik; thence to the Puerto d'Exarea or Puerto de la Ley (= "gate of the law"); and from this gate to the "horno de Aben Nulid" and to the wall of Ibrahim al-Valenci. The Juderia or ghetto was first surrounded by a high wall in 1390, and was provided with three gates which were closed at night. The main gate was at the entrance of the long street which cut through the Juderia, hard by the Place de la Figuera (Higuera), where now the monastery of S. Thecla stands. Another gate, D'Exarea, was at the termination of the long street of the Jews; and a third gate led to the Place de la Olivera, now called "De Comedias." This restriction of the Jews met with opposition on many sides, especially from the Dominican friars, because by the establishment of the ghetto their church was wholly isolated.

Otherwise the Jews of Valencia enjoyed for a long time perfect freedom. They were not restrained in their trade or commerce; and they were not required to appear before the magistracy. They were subject solely to the city "baile," the representative of the crown. For several decades the baile-general was R. Judah (Jehudano), the king's confidant. The Jews were permitted to hold public office; but they were not allowed to execute justice upon a Christian. In 1283, however, this freedom was materially restricted. King Pedro decreed that no Jew should thenceforth hold any public office with which jurisdiction over Christians was connected. Moreover, Jews were to be admitted as sworn witnesses only in disputes involving sums not exceeding 5 sueldos.

The Jews in Valencia had a special formula, in Catalan, for an oath, which was not very different from that in Barcelona (see Rios, "Hist." i. 576 *et seq.*). They were not permitted to kill cattle in the public slaughter-house, and they were required to pay a special tax on the necessities of life, merchandisc, etc.

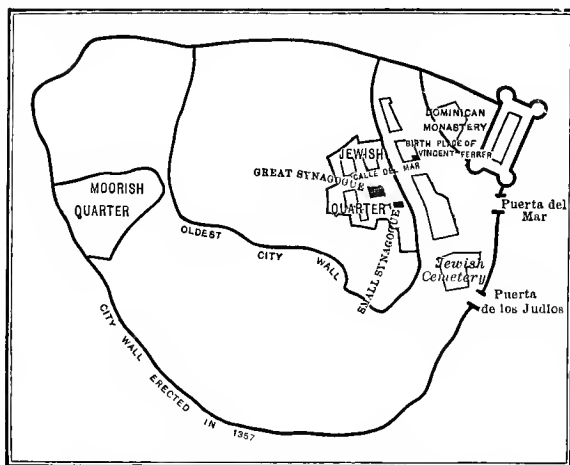
The Valencian Jews, who engaged in industrial

pursuits and largely in commerce, aroused the envy of both nobles and citizens through the wealth and luxury displayed in their houses and apparel. In 1370 loud complaints were raised to the effect that the Jews had built houses outside the Juderia; and although they protested that this had been done with the consent of the king and by special permission of the queen, who received the Jewish taxes for rent, the king nevertheless decreed that the Jews should thereafter live only in the Juderia.

The inner government of the aljama was conducted by deputies ("adelantados"); and this body by royal permission had erected a school in 1264. Near the Jew street stood the large synagogue; and not far distant from this was a smaller one. The Jewish cemetery was outside the Juderia but within the city wall; and leading to it was the Puerta de los Judios, or Gate of the Jews.

The year of terror (1391) saw the abrupt dissolution of the flourishing Jewish community of Valencia. In the last third of the fourteenth century the

city had sunk to a low level both morally and materially. The nobles wasted their property in excesses and indulged in the most extravagant luxury. Valencia, the beautiful garden of Spain, became the refuge of vagabonds and adventurers from all parts of the country. People were attacked, robbed, and even murdered in broad daylight; and the time was one of complete anarchy, the conditions being such that the Jews of Valencia trembled



Plan of Valencia in the Fourteenth Century, Showing Position of Jewish Quarter.

when they heard of the massacre in Seville in 1391. They sought protection from the magistracy and the city council, who took energetic measures for their defense. Quite unexpectedly, however, at noon on Sunday, July 9, 1391, St. Christopher's Day, a mob of between forty and fifty half-grown youths gathered in the market-place and formed themselves into a procession carrying a banner and several crosses. They marched to the main gate of the Juderia on the Place de la Figuera, shouting, "The Archdeacon of Seville comes to baptize all Jews," and tried to force their way into the quarter. The Jews hastily closed the gates, accidentally pulling in some of the youths. In an instant nobles and citizens, knights and clergy, strangers and the rabble generally made a rush upon the Juderia. In vain did the infante D. Martin, Duke of Montblanch, try to force back the crowd. The Jews defended themselves valiantly; and one of the youths was killed in the struggle. As soon as this became known the revengeful mob forced its way into the Juderia from the walls and roofs of the surrounding

houses. A frightful massacre ensued. Two hundred and thirty (according to another source, several hundred) Jews were killed, their

**Massacre of the Jews.** wives and daughters dishonored, and their houses plundered. Many, to escape death, accepted baptism. Don

Samuel Abravallo, one of the richest Jews of Valencia, had the Marquis de Lombay as sponsor and took the name "Alfonso Fernandez de Villanova," from property belonging to him. Joseph Abarim, or Juan Perez de S. Jaime, as he called himself after baptism, declared in the criminal court (July 21, 1891) that notes due to him amounting to 30,000 gold gulden had been destroyed, that force had been used against his niece and against his son's nurse, and that his brother had been wounded.

After the catastrophe the magistracy did its utmost to punish the rioters; and ninety were taken prisoners. An order was issued to deliver up to the city all goods taken from the Jews; and soon the churches, the town-hall, and the neighboring

houses were filled with the most costly objects. The city council demanded of the an exemplary punishment of the guilty parties; but owing to the fact that the most influential families of the city were implicated, the suit dragged along, and finally King John I. granted an amnesty to all concerned.

The Juderia was not reestablished. The community was destroyed: the large synagogue became a monastery (S. Cristobal); the smaller one was turned into a chapel; and the eight slaughtering-pens in the Juderia were sold (1393 and 1394). No Jew might enter the city without the permission of the baile; and even with this permit he might not stay longer than eight days. Each Jew entering the city without permission was liable to a fine of 50 maravedis. Only in places near Valencia, S. Thomas, S. Andres, and S. Esteban, might Jews reside even temporarily.

Several Jewish scholars lived in Valencia, among them Solomon ibn Gabirol, who also died there, and Joseph Caspi. Isaac ben Sheshet was

**Scholars and Rabbis.** rabbi in Valencia for several years; and Amram ben Nathan Efrati occupied the rabbinate for four decades.

The latter was widely respected for his learning, but was not on good terms with Hasdai ben Solomon (a friend of Isaac ben Sheshet), called from Tudela about 1380. Isaac Rocamora was born in Valencia. Several Jews adopted the name "Valensi," or "Alvalensi," after Valencia as the original home of their families; e.g., Samuel ben Abraham Valensi, a pupil of R. Isaac Campantons.

**BIBLIOGRAPHY:** Rios, *Hist.* i. 404, 413 et seq.; ii. 18 et seq., 363 et seq.; iii. 400, 411; Jacobs, *Sources*, Nos. 315, 477, 483, 880, 1123; Isaac b. Sheshet, *Responsa*, Nos. 371, 387, 485. A plan of the Juderia is given in *R. E. J.* xiv. 264 et seq. On the massacre see the official report given in Rios, *Hist.* iii. 594 et seq. and in V. Boin, *Historia de la Ciudad de Valencia*, i. 440 et seq.; *Boletín Acad. Hist.* viii. 358 et seq., xvi. 435; *R. E. J.* xiii. 239 et seq.; Grätz, *Gesch.* viii. 66.

M. K.

**VALENTIN, GABRIEL GUSTAV:** German physiologist; born at Breslau July, 1810; died at Bern, Switzerland, May 24, 1883. He was educated at the University of Breslau (M.D. 1832), and estab-

lished himself as a physician in that city. In 1835 he received the Grand Prix of the Institut de France for his "Histogenia Comparata," which is an able treatise on the evolution of animals and plants. In 1836 he was elected professor of physiology of the University of Bern, which chair he resigned in 1881.

Valentin was the author of several important works on the blood and its circulation, on the electricity of muscles and nerves, on digestion, on toxicology, on the physiology of the senses, etc. From 1836 to 1843 he published the "Repertorium für Anatomie und Physiologie," and collaborated on many professional journals. Of his numerous works the following may be mentioned: "Handbuch der Entwicklungsgeschichte des Menschen, mit Vergleichender Rücksicht der Entwicklung der Säugethiere und Vögel," Berlin and Paris, 1835 (see above); "Ueber den Verlauf und die Letzten Enden der Nerven," Bonn, 1836; "Ueber Mechanik des Blutumlaufs," Leipsic, 1836; "De Functionibus Nervorum Cerebrum et Nervi Sympathici," Bern, 1839; "Lehrbuch der Physiologie des Menschen," Brunswick, 1844, 2d ed. 1847-50; "Grundriss der Physiologie des Menschen," *ib.* 1846, 4th ed. 1854; "Der Einfluss der Vaguslähmung auf die Lungen und Hautausdünstung," Frankfurt-on-the-Main, 1857; "Die Untersuchung der Pflanzen- und Thiergewebe im Polarisierten Licht," Leipsic, 1861; "Beiträge zur Anatomie und Physiologie des Nerven- und Muskelsystems," *ib.* 1863; "Der Gebrauch des Spektroskops," *ib.* 1863; "Versuch einer Physiologischen Pathologie der Nerven," *ib.* 1864; "Versuch einer Physiologischen Pathologie des Bluts und der Uebrigen Körpersäfte," *ib.* 1866-67.

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F. T. H.

**VALENTINOIS.** See VALENCE.

**VALERIO, SAMUEL BEN JUDAH:** Physician and author who lived in the Grecian Archipelago in the second half of the sixteenth century. He wrote the following works: "Yad ha-Melek," a commentary on the Book of Esther, completed at Corfu on the 6th of Feb., 1579, and published with the text at Venice, 1586; "Hazon la-Mo'ed," a philosophical commentary on the Book of Daniel, finished on the 7th of Feb., 1580, in a village near Patras, in the Morea, and published, with the text of the original, at Venice, 1586. There is an extract from the latter commentary in the rabbinical Bible of Amsterdam (1724-27). Valerio wrote also "Emek ha-Baka," "Pi Hakam," and "Bet ha-Malkut," still in manuscript.

**BIBLIOGRAPHY:** Fürst, *Bibl. Jud.* iii. 967; *Literaturblatt des Orients*, vi. (1845), 566, 606; Nepi-Ghirondi, p. 331; Steinschneider, *Cat. Bodl.* col. 2494.

U. C.

**VALI (VALLE), MOSES DAVID:** Italian rabbi and physician; born at Padua; died there 1777. He was a cabalistic scholar of repute, and lectured before the Paduan association known as "Mebakeshe Adonai," in company with the two noted scholars Israel Hezekiah Treves and Jacob Hazaq. These lectures were attended by Moses Hayyim Luzzatto, who, becoming deeply interested in cabalistic research, began the study of it under Vali both