

SCHOLEM, Gershom. THE MESSIANIC IDEA IN JUDAISM AND OTHER ESSAYS ON JEWISH SPIRITUALITY. N.Y.: Schocken 1971.

"The Crypto-Jewish Sect of the Dönme (Sabbatians) in Turkey" (pp.142-166)

1665-6 messianic eruption: Sabbatai Zevi went to Palestine where Nathan of Gaza due to his own ecstatic visions accepted that S.Z. was the Messiah-- til then no one had taken Sabbatai Zevi's occasional claims seriously personality of Sabbatai Zevi (to closest disciples:) ascetic, mystic & subject seizures of ecstasy and enthusiasm claimed new vision of Judaism (common for a Messiah) but also invented bizarre versions of Jewish festival rites

1666 Sabbatai Zevi went to Constantinople--his followers expected him to remove the crown of the Sultan & usher in the Messianic era instead arrested, but allowed to hold court in prison

[appropriate to theme of liberation fr the law]

the movement cont. to build; 9 Ab (fast day commemorating the destruction of the Temple) declared Sabbatai Zevi's birthday

16 Sept 1666 Sabbatai Zevi purchased his life by converting but movement too strong for this to dampen it--temporary confusion

[solution to 1st "disconfirmation" - viz. Festinger model; parallel with 7thDay Adv]

Nathan of Gaza: Messiah must liberate the sparks of holiness outside of Israel also--thus the Messiah has not really become a Turk, but rather he lives on 2 levels--exoteric & esoteric--until his full-splendored ^{return}

Mehmed Aziz Effendi - Muslim name of Sabbatai Zevi

[2nd "disconfirmation"]: death of Sabbatai Zevi in 1676 in Dulcigno, Albania where the Turkish Gvt had finally exiled him in 1673

solution: not really dead but into occultation

doctrine of reincarnation (commonly acptd by Kabbalists) allowed the supposition that the Messiah wandered thru many forms fr Adam to Sabbatai Zevi - in 19th cent. this formalized to 18 reincarnations

"Donmeh ("converts") separate from Jewish Sabbatians

dilemma: is one to follow the example of the Messiah or not?

to not follow his example leads to underground movement which seems strictly rabbinic but is inwardly Sabbatian

=path of most of the Sabbatians & played import part in EurJewry

to follow his example leads to same result w Turkish Muslim facade

200 did so in lifetime of Sabbatai Zevi mainly fr Balkans but some from Smyrna and Brusa - some of these reconverted to Judaism when Sabbatai Zevi died, e.g. his bro. Elijah zevi

Sabbatai Zevi himself ambivalent & did not uniformly call for conversion but in enthusiastic mania periods did so group centered in Salonica (the Sephardic center), also groups

in Adrianople and Constantinople

formed tight-knit group - called selves ma'aminim (believers vs kofrim (deniers = Jews who denied the legitimacy of S.Z

18 commandmts composed by or at behest of Sabbatai Zevi--

have them in Judeo-Spanish: recapitulate in variant form the 10 commandments (ambiguous vs fornication)

& deal with dual life vis-a-vis Turk and Jew

enjoin Islamic precepts but also anti-Islamic tone

18 = 18 Benedictions of basic prayer of daily Jewish

liturgy; 18 = numerical value of hai "living"

among Mevlevi & other Sufis 18 is the holiest #

prohibition vs forcible conversion of Jewish followers

who have not yet entered into the mystery of the

turban which is the battl against impurity

Izmirlis & Jakubis: wife & widow of Sabbatai Zevi Jochebed (Islamic name Aisha)

& da of R. Joseph Filosof, declared her brother Jacob

Querido the mystical vessel in which the soul of S.Z.

had taken up abode

1683 Jacob Querido, Joseph Filosof & Solomon Florentin led a radical Sabbatian group to convert: c. 200-300 families

1689 Jacob Querido and followers went on pilgrimage to Mecca—Jacob died on way
Koniosos or Karakash - c. 1700 Baruchya Russo (called also Osman Baba) [d.1720]
proclaimed to be reincarnation of Sabbatai Zevi
c.1716 was proclaimed to be a divine incarnation
some Polish Sabbatian groups accepted this (literary exchanges btw
Salonika, Prague, Frankfort, Mannheim)
grave of Baruchya became a place of special veneration until the
pop. exchange in 1924
called Onyolu (of the 10 path) by opponents (=syncretists?)
3 splits (Izmirlis, Jakubis, Koniosos) of the first 40 years lasted til the present
vs the outside very tight-knit: intermarried only among selves
doctrine of takiye (dissimulation) like Bektashi
& perhaps some connections with the latter
maintained Jewish learning: used Talmudic law to solve internal disputes &
secretely referred to non-Sabbatian rabbis for clarification til 1860s
in 200 years never resorted to Turkish courts
until c. 1870 spoke Judeo-Spanish at home & Turkish outside
knowledge of Hebrew declined but used a deformed Hebrew cursive until
the 20th century: prayers rendered into phonetic transcription
corresp. to Judaeo-Spanish sound but with Heb. letters
went to mosque, esp. Izmirlis & Jakubis; but real relig worship in secret
synagogues, conduct of which in hands of Hakhamim or Hodjas
1850-1924 Dönme constituted half the Turkish pop. of Salonika, the
majority of the population being Jewish or Greek
lived in closed off quarters (Jacobites & Izmirlis have traditions
that they received their quarters as land grants in return for
conversion)
impenetrable silence about their practice: only 2 short prayers fell into
Danon's hands 70 years ago; not til 1935 did the text of a hand-
written prayer book come to the Hebrew Univ. (fr Kapandshis); now
we have a whole series tho only 1 from the Baruchya; mostly Izmirlis
prayer book = purely Jewish prayers fr the most important and popular
parts of the Sephardic siddur and mahzor
but changes: in place of the traditional orthodox Jewish credo
consisting of the 13 principles of Maimonides which are
recited at the end of the morning service, find a Sabbatian
credo wh affirms belief in Sabbatai Zevi & the end of the
requirement to fulfil commandments
evidence of ritual orgies: spiritual torah: no longer distinction btw
pure & impure, allowed & forbidden; Baruchya & successors
decl. the incest prohibitions of the Torah abolished
[parallel to the Ismaili of Alamut in 1164 removing the yoke of
the duties of the shari'a & bringing about the status of
kiyama resurrection, symbolized by the public violation of
Ramadan and the imbibing of alcohol]
2 torahs: the confusion created by the appearance of the Messiah
without His completing his mission means that the two realms
overlap: the Torah of beriah, of this world and of the hist.
rabbinic tradition (hallakha); & The Torah of atzilut repres.
status 1870-1920 the spirital state of redemption
Izmirlis = Kapandshis = Papulars ("old ones") - the orig. followers of Sabbatai
Zevi who rejected the cāims of Jacob Querido
= large & middle scale merchants & more recently Turkish professionals(dr,law)
all the barbers of Salonika once belonged & saw to it that the 3 sub=sects
all had different style haircuts
Jakubis - officials in Salonika

Koniosos or Karakash (followers of Baruchya Russo)

held the lowest social position: poor artisans, cobblers, stocking weavers, day laborers, porters

now in Istanbul have risen into the merchant class, esp. textiles

Young Turk role: esp. Jakubis & Kapandshis contributed many individuals to the intelligentsia of the Young Turks

Javid Bey—one of the 3 Dönme ministers in the 1st Young Turk Gvt was from the Russo family (direct descendants of Baruchy Russo), leading family of the Karakash sect

immediately preceding the population exchange, the heads of the Dönme in Salonika attempted to gain permission fr the Greek Gvt to declare themselves openly as Jews and thus remain in Salonika—permission refused

European linkages: 1759 Jacob Frank in Poland led a mass conversion to Catholicism & carried on the trad. of Baruchya w/o kabbalism relations btw Warsaw and Salonika until late 19th cent.

Scholem knows of man in Vienna who talked of Catholics in Warsaw in the 1920s

Abraham Miguel Cardozo (1626-1706) - born a Marrano & tireless opponent of Dönme but after his death, in the writings of Judah Levi Toba he becomes a friend & ideologue of the sect—amalgamated his kabbalism with the very different one of Nathan of Gaza & combined with a libertine element very foreign to Cardozo

"The Messianic Idea in Kabbalism" [background to the Sabbatian development seen in the merging of Kabbalism and messianism—in answer to why the Spanish expulsion—in this context Kabbalism tho highly mystical, individual, aristocratic could become a popular movement—centered on the generation of 1540-80 in Safed of whom Issac Luria Ashkenazi ("Ari" the lion—1534-72) the greatest

background of Spanish Kabbalism (masterpiece being the 13th cent. Zohar) tradition of the 10th chapter of the Talmudic tractate Sanhedrin wh not devel systematically except by Saadia Gaon, but the focus of popular medieval speculation

Zohar prophesizes liberation of Israel from the yoke of the Torah—imagery of the perfection of Garden of Eden in which two trees: tree of life & tree of knowledge, the former being all holy w no evil, but the latter having good & evil, pure & impure, allowed & forbidden—in an unredeemed world the Torah is revealed in positive and negative commandments of clean & unclean etc.; in a redeemed world the Torah will be revealed in its spiritual essence w/o the need for the different kinds of interpretation (literal, allegorical, mystical)

the 40 yrs after the Spanish expulsion we find a deep Messianic excitement & tension almost as intense as before the eruption of the Sabbatian ^{movmt} Abraham ben Eliezer ha-Levi (Sp exile in Jerusalem) = the master propagator the expulsion = beginning of the disasters wh terminate history & usher in redemption

Ari (Issac Luria) - The Galut the Ari's Kabbalah saw as a terrible and pitiless state permeating and embittering all of Jewish life, but Galut was also the condition of the universe as a whole, even of the deity. (p.43)

more complicated notion of creation than the Spanish Kabbalists' emanations (sefirot)—rather a process of limitation: in order for a thing other than God to come into being, Gd must retreat within himself, after which he beams of light into the vacuum of limitation (w/o limitation everything would revert to the divine; w/o emanation nothing would come into being) imagery: whatever has being requires garbs and vessels (w/o wh reverts to infinity)—divine light enters these to take forms appropriate to their function in creation, but the vessels could not

contain the light & were broken (the "breaking of the vessels"^{shevirat ha-kelim}) so that the light was dispersed, some reverting back to its source, rest (sparks) up and down - henceforth nothing is perfect: sparks of divine light trapped in the "shells" or "offscourings"

= Galut of the very Shekhinah

Gd began the process of reparation & if Adam had not sinned the Messianic state would have been achieved on the 1st Sabbath; but with the fall of Adam there was a second breaking of the vessels and scattering of divine sparks

man now also has to work towards emendation of the world: by doing good helps collect the divine sparks in himself and thru transmigration his neighbor

= ideology for obeying the commandments of the Halakhah - a process of recreating the perfection = redemption

when this has been achieved the Messiah will come---need be no revolution & travails olam ha-tikkun (the restored world)

new Kabbalah had a strong important function in restoring to the Jew his sense of responsibility and dignity - no contradiction btw secular and nationalist aspects of redemption

'Redemption Thru Sin'

[Durkheim!] The essence of the Sabbatian's conviction--

it is inconceivable that all of God's people should inwardly err (accepting Sabbatai Zevi as Messiah) and so if their experience is contradicted by the facts, the facts need explanation

a moderate Sabbatian: (30 yrs after SZ's apostasy): "The Holy One, blessed be He, does not ensnare even the animals of the righteous, much less the righteous themselves, to say nothing of so terribly deceiving an entire people....And how is it possible that all of Israel be deceived unless this be part of some great divine plan?" (p.88-9)

Sabbatian query: why had the tikkun been delayed?

as long as the divine sparks (nitzotzot) which fell at the time of Adam's sin into the impure real of the kelipot have not been gathered back to their source, redemption process remains incomplete

task of the Redeemer to descend thru the gates of impurity into the realm of the kelipot and to rescue the divine sparks; ∴ Messiah must commit "strange acts" (ma'asim zarim) of which his apostasy is the most startling

[apostasy here parallel to crucifixion in Christianity]

53rd chapter of Isaiah: "But he was wounded because of our transgressions"

taken as alluding not only to the Messiah ben Joseph, legendary forerunner of the Redeemer who according to tradition was to suffer death at the hands of the Gentiles, but to the Messiah ben David who would be foreeably prevented from observing the Torah

play on words, Hebrew ve-hu meholal "but he was wounded" interpreted as

"from the sacred he [the Messiah] will be made profane [hol]"

& the verse in the chapter: And he made his grave with the wicked various other passages as well (Deut. 33:7 - interpreted as Davidic Messiah of House of Judah taken fr the people & hence Moses' prayer that God bring him back)--parallels with Ester whom most of the people surely had despised for giving herself to an idol-worshiper but of whom the Talmud says "Ester was the ground of the entire world"; similarity to Moses who lived at the court of Pharaoh, so the Messiah with the Turk

= all the Marrano arguments (Cardozo applies them well for the Dönmeh)

gives new content to old rabbinic content of mitzvah ha-ba'ah ba-averah ("a commandment which is fulfilled by means of a transgression")

LEVINE, Baruch. "Mulugu/Melug: the Origins of a Talmudic Legal Institution".
Journal of the American Oriental Society. 88(2)271-285. April-June 1968.

mlwg = common term to Mesopotamian cuneiform texts and Talmud

Babylonian Talmud offers no etymology

Palestinian Talmud relates the term melug to Hebrew root mlg/q "to pluck,
to break off" ie rt of Hu to usufruct over melug dowry property

related terms: mhr (Heb. mohar) - contrasted in Ugaritic text as paymt from
groom to father of bride

mulugu - paymt fr Fa of bride either to groom (Amaarna text
of mulugu slaves as part of dowry in Mitanni princess
marriage to a Pharaoh of Eg) or more usually to the bride
with right of usufruct to Hu-groom

terhatu - 'bride-price' paymt fr groom's family to bride's for
expenses of rearing her; possibly fr ~~xxx~~ verb rehu,
'to have sexual intercourse'

of which mulugu may be subtracted and given by her Fa to bride

qannu - cash tied into the 'sash' (qannu) of bride fr groom

(Nuzi standard terhatu was 40 shekels; a man accepted 20 for
his sister with the other 20 as qannu to ~~xxxx~~ her)

∩ i.e. mhr = terhatu ==the Pers. mehriye or sedagh

of which part may be shir baha wh however goes to F to bride

mulugu & qannu are payments to the bride herself, the former from her
Fa, the latter from her Hu's family/

Nuzi text case of mulugu houses given with the stipulation that

these be passed on to the children of the wife--ie keeping
the property within the family, only giving usufruct to Hu

case of objection by Fa of bride to usage of mulugu slaves as collagera
for groom's debts; ie Fa exercises some control; vs gappu which
bride may empower Hu to convert into land

question as to whether mulugu could be used as a means of alienating
theoretically inalienable family land: man gives daughter such
land as mulugu, receiving qishtu from the husband of da as paymt
for the usufruct right thus gained (qishtu = gift), and then da
could alienate the land---not very likely

but have cases of purchasers being fictively adopted into family

ketubah of the Talmudic-Mishnah period = a document filed by husband at marriage
involving (1) a pledge of support of wife often thru widowhood;

(2) setting aside a fixed sum as settlement in case of
divorce or widowhood--retroactive so that if property
sold and divorce ~~mt~~ or widowhood, wife can legally
reclaim the property (buyer must take this into
consideration when buying from a married man)

(3) guarantees that male children would inherit this amt
if she d while m to him and that fem. children would
be raised by him till married

became obligatory in process of limiting rights of women over their property
while increasing their security

princ: man contracting m. w woman expected to benefit fr the usufruct
of all properties she owned; thus if she were to sell or give away
some of this he would be cheated, this usufruct forming part of his
decision to marry her - thus gradually she lost right to dispose
of property gained before as well as after marriage (the latter she
lost first accord. to princ. that Hu acquires rts over wife's property
v by having acquired rights over her)

Rabbi Simon ben Setah (2nd-1st cent BC) credited w making the ketubah
an effective instrument; formerly the ketubah was issued against her
father w result that she lightly esteemed in her Hu's eyes and divorce
prone; now issued vs Hu's property and incl line "All properties which
I own are liable and bound to the sum of money stipulated in your ketu

Rabbi Meir (2nd cent CE) credited w making it obligatory: 'It is forbidden
for a man to allow his wife to remain w/o ketubah even for one

PARKES, James. A HISTORY OF THE JEWISH PEOPLE. London: Penguin 1962, rev. 1964

7 -child of mixed parentage is Jewish only if its Mo. was Jewish--rabbinic decision adaptation: if Mo. Jewish chances are that the child was result of rape; while if Fa Jewish chances are the child was casual union of Jewish traveler away from home

would then make sense to regard that child as Jewish which is born and raised within the community

11 -Jews of Caucasus and Kurdistan--descendants of N. Kingdom of Israel (Samaria capital ruling classes deported by Assyria in 721 BCE made no contribution to further Jewish development

12 -Nebim--wandering religious devotees ('prophets')

Amos was furious at being called one of these (Amos 7:14)

400 prophesying victory opposed to one true one prophesying defeat (Kings 1:22)

Babylonian Exile-- 587-587 BCE Babylon took Judeah and deported its ruling classes
538 Cyrus allowed the return; 515 temple restored and rededicated
5th cent: Nehemiah, a high official at the Persian court, restored the walls and houses of Jerusalem and intro social reforms;
Ezra given commission of relig authority for Judea by Persian K

14-16

EZRA used the Babylonian experience for religious institutional reform

(1) synagogue. Babylonian Jews had been convinced that a temple could only be built and sacrifice offered in Jerusalem; so built no temple in Babylonia

instead had meetings at home of some relig leader on the Sabbath to read the sacred books and listen to his commentary thus arose the synagogue (Greek, 'religious meeting') unconnected with ritual or sacrifice nor dependent on priesthood; congregational and educational /MF: thus 'beth ha kanesset' /

(2) written scriptures: editing and collecting done during the exile (have refs to now lost books)

(3) arranged for the reading of Torah at markets on market day and the training of 'scribes' to explain it
read and a revised code in Aramaic

(4) demanded divorce of foreign wives: to rid the community of the gods of these women which presumably were protected by the marriage contracts

sects: Pharises--interpretation, if properly formulated and issued, had the same divine authority as the original written code

(name, ('Separatistis', came fr their strict adherence to tithing laws vs the more lax)

Sadduces--only the original had divine authority, and no modification or interpretation could claim automatic acceptance as a religious duty assoc. w the Temple admin. and the high priestly family of Zadok disappeared in 70 with the destruction of the Temple and ec. base

apocalypitics--pseudonymous writings of ideas wh were revealed in visions during a period of Judea under the rule of world powers

messianic idea of ultimate Day of the Lord came to take on a meaning of retribution rather than ultimate peace

and was used as inspiration for political terrorism--since God would even up the disparity of power btw Jew and Roman armed battle possib

Essenes--withdrawal from the world's wickedness

(not clear if the Qumran sect of the Dead Sea Scrolls belong to the Essenes or are a separate group with ascetic leanings)

28

with destruction of the Temple in 70 CE all these groups disappeared as did the whole concept of religion as asceticism; and the Pharisaic idea triumphed that religious life could only be lived fully if lived normally

41 Talmud (Traditions)

destruction of Temple followed by rabbinic gatherings of writings
again the expectation that fortune would so turn as to allow rebuilding
the temple--while encouraging collection of traditions c temple & ritual--
in fact helped make the Temple unnecessary
Johanan b. Zakkai, the greatest of these rabbis
insisted that the responsibility of preserving Judaism was on each
Jewish community where there was a court of justice
insisted that acts of loving kindness were as effective an atonement
as sacrifice

44

vast literature of rabbinic writings is entirely devoid of systematic
theology as in Christian writers:
character of God is assumed, neither described nor argued
all interest focuses on human response to the Covenant both ethical
and ceremonial (... 'the non-Jewish reader stands astounded before
the immense mass of discussion of what seem to him minor points,
especially of the ritual of a non-existent temple...' going on
to compliment the social, commercial, domestic, codes)

45

rabbis of Babylon also expanding the Mishnah--2 Talmuds (Traditions) prod.
but the Jerushalmi one remained unfinished and the Babli (Babylonian)
one became the authoritative commentary
institution of responsa: 2 gr academies of rabbis at Sura and Rumbeditha
whose Presidents called gaon; became customary to send these geonim
questions to which they issued responsa
honor of issuing responsa passed to any Rabbi considered by his
contemporaries as the most learned; thus eg. the the geonim of
academies in Egypt had more formal powers such as synagogue appts
they were little consulted for responsa
responsa had only advisory authority until accepted by the rabbi or
community asking the question

55

Bible text still used is basically the one standardized by the Masoretes in
Tiberias in 8-10th cent.: added vowel pts, clarified grammatical obscurities
& prod text wh would be read the same way by any competent Hebraist

12

Deuteronomy--7th cent.

external rels: tranquility in Babylon until eruption of Islam in 7th cent.

46

('Medina'--the Jewish name for the caravan city of Yathrib) --?
repres. politically by their own leader to the K
Islam needed educated men for its admin--and its gr philos, geog,
scientists, architects, illuminators, astronomers, etc. were
Levantine Greeks, Syrians, Persians and Jews
Islam also needed protected peoples to provide taxes
Spanish Jewry welcomed the Islamic liberators from the Visigoths
and tho it took a century to recoup fr the degradation under
the latter, they then came into every occupation fr PM down

61

"The later history of Jews under Muslim rulers is tragic, but not
much more tragic than the history of Muslims themselves who suffered
deeply from the rejection of the earlier symbiosis and the narrowness
and fatalism of later intolerance."

Christianity had less theological freedom to accomodate w Jews than did Islam
as long as both insisted on literal interpre. and used the same scriptures
there was bound to be conflict

Jews passed fr being a element in a plural society to a minority thanx to
the Chr. decision of Jews as men set apart by crime of deicide

62

an 'abnormal' theol. conception since based not on contemporary facts
but on the Chr. version of their past history in the Bible
It is in this abnormality that 'antisemitism' has its origin and
becomes distinct from the ordinary rough and tumble of relations
btw peoples

this theol. attitude arose out of the practical difficulties of dealing w Jews in church missionary work:

"...it was dangerously impressive when a Jew said to a pagan friend, hesitating on the brink of conversion: 'Well, practically none of his own nation have accepted this fantastic story, and we ought to know. Jews and Christians claimed the promises contained in the same book Jews were not lax in counter-argument

63

To a Christian resting his case on the power of Jesus to recall Lazarus from the grave, a Jew pointed out that Jesus was living when he performed the miracle, whereas the dead body of Elisha did the same thing (John II, and II Kings 13); and it is an evident reply to Jewish taunts about the miracle of Shadrach and his companions (Dan.3) that Mar Maris, who converted Persia, should have had a special furnace constructed through which he walked twice and then put the fire out!

65

legislation after Constantine began to whittle away rights of Roman citizenship Visigoths prod a flood of extravagant, vindictive and ridiculous legis ending in "the supreme absurdity of ordering that all Jews are to spend all Jewish and Christian feast days in the presence of the local bishop 'washed and in a suitable frame of mind', to ensure that they practise no Jewish observance and mock at no Christian one."

became a capital offense to draw new followers into the fold or restrain Jews about to apostasize to Christianity synagogue building described w a word wh was also military slang for brothel one occupation after another forbidden

re. money-lending: the 1st mention of a Jewish money-lender in Europe he is in partnership w a Christian; and the abuse vs Jewish money-lenders is nothing compared to that vs Syrian Christian money-lenders

66

fr Louis the Pious, son of Charlemagne, Jews got a kind of passport w regulations and duties of the holder--so he could travel about c 820 CE symbolized a fact of life til 18-19th cent emancipation: Jews had lost the right of citizenship and became protected property other rulers issued charters defining rts and duties, the first being Bishop Rüdiger of Speyer who wished in 1084 to enoble his city by persuading Jews (presumably a symbol of higher standards of living in the Med. basin) to settle there--the contract displays no interest in their occupation nor indicates any special need to protect them

1096 began the massacres of the First Crusade, and the need for protection began to be recognized in other charters

68

extent of Jewish rightlessness--could be expelled and killed at whim of their owner w/ no appeal

Inquisition theoretically could not touch a Jew as long as he remained a Jew but got to Jews by considering their books as conducive to heresy thru their aid to Marranoes ('the New Christians')

90

'Marrano'--a term of contempt meaning 'pig'

thru forced public disputations w/ Christians

82

1st accusation of ritual killing of child for blood made in 1144 at Norwich where a boy, William, was found dead, by Theobald of Cambridge 'who was once a Jew, and afterwards a monk' as the chronicler puts it

70

monogamy--Gershom of Mainz (c.960-1028) responsible for the decision that in a monogamous society Jews must practice monogamy trade fairs used for Jewish scholar-merchants to meet and discuss common problems otherwise no regional organization, except in Portugal

74 money-lending: It is often said that Christians could not practise money lending 'because the Church forbade usury'. This is as true as to say that they never cohabited with their neighbors' wives 'because the Church forbade adultery'.

Jews were licensed to make loans at rates of profit fixed by the prince usury: most loans for periods of weeks or months (often btw seed buying and harvest selling); the debtor pd a percentage for each week, e.g. a penny on a pound; whenever the debtor pd, he owned the principle plus the number of weeks charges

prince would up the rate when he needed money

few Jews became rich--in no country did a Jewish community last for more than a century on such a basis; usually were ruined w/in 2 generations after which since they were no longer useful, expelled

Christians were the big money-lenders: Lombards of N. It., the Gaorsini thank to the relig scruples on usury, used a more venal system: quod interest they lent only thru Christian charity asking no profit in return but it was unreasonable to expect them to incur a loss, so they could ask for compensation for what they might have had had they not lent-- a subjective amount often abused by the lender

77 Well might medieval man cry out in the words of a popular song written at a moment when Jews had been expelled: 'Read-nous nos Juifs, si bons et debonnaies'.

81 The bishop quoted the crossing of the Red Sea as a symbol of the entry into the Church by baptism. But the Jew was not convinced, for, as he explained, the Israelites passed over dry whereas the Egyptians, on whom the water fell, were all drowned.

96 such tragedy of encounter with each of the 2 daughter monotheism ended the same with the crushing of the Jews economically, spiritually, intellectually, seemingly so that they should not have recovered

The dirty and dishonoured 'old clo' man' of the remaining ghettos of Europe was no worse than the despised and shiftless beggar of the Mellah in Muslim countries.

but the nature of the encounter differed

for Islam remained creative as long as it was tolerant, and itslef died when it became intolerant: Ordinary Muslims were little better off than the mixritic

whereas Christianity went on to Renaissance, Reformation, Enlightenment

Chrisitianity tolerated Jews only when it felt itslef secure--compulsory ghetto was a solution

flight to Turkey and Poland and Southern shore of Med. & Palestine & America

1454 Jews in cent Eur received a letter fr Isaac Zarfati, an emigrant fr Germany to Turkey calling for them to come to this new land of freedom

(1454) Mendez brother of the king of Portugal arranged for them a passage

Lisbon was accepted. Christian monarchs, by preventing the Jews from their

Donna Guaspar went to the branch in Turkey and was killed by the Duke of Nazareth

married his daughter to the prince of Portugal to aid the Jewish refugees

101 Safed however became import community by 16th cent: Joseph Karo (1488-1575) put together the now standard systematizing of Talmud, Shulkhan Aruch; Isaac Luria (1534-72) b. in Jerusalem of German descent, made Safed a center of mysticism-- pilgrimage to tombs of mystics still colorful festival in Israel

period of false messiahs, esp. Shabbetai Zvi (1626-76)--chose Islam rather than death, but followers said this was divine will to show him as Muslim--
Donmehs, many of whom prominent among the Young Turks

104 Every Polish Jewish center prided itself on possessing distinguished scholars, and on the number of young men who were studying under them in its Yeshivah or Academy. These studies were pursued with no thought of gain, and led, indeed, to no kind of paid employment, save that rich merchants willingly gave their daughters as brides to scholars...One of the main activities of the Yeshivah was to elaborate by fantastic caustic arguments by which the most opposed opinions could be shown to be in agreement with each other. This was called pilpul and was endless in ~~scope~~ scope.

105 Israel ben Eliezar, Baal Shem Tov--c.1740 he began to preach that it was not thru the intellect that men would find God, but by seeking him directly, and by making their worship of him a source of ecstasy and joy.

Hassidim--his followers; Zaddikism--dynasties of rabbis regarded as mediators with the divine--still survive in NY & Israel

Elijah of Vilna--led reaction to Hassidism insisting that the joy of worship is in study of the sacred word--and due to this reaction Poland came to be regarded as the center of orthodoxy

107 money-lending - a new trade wh the Jews took up because no one else had a claim

Hofjude-- Court Jew to manage affairs of state, dependent on the Prince with no separate political base and no way to establish self and family

Rothschild fortunate to come late to this game and 2 of the 5 bro were in France and England where able to find security based on right, not privilege

109 Jews to Rumania where created the trade and economy in the hitherto subsistence sc.

LEON, Abram. THE JEWISH QUESTION: A Marxist Interpretation. Mexico: Ediciones Pioneras, 1950. (written during the war in Belgium)

Leon as a child to Palestine as a Zionist, returnee disappointed, became Marxist, and communist

idealist myth that the dispersal of the Jews dates from the fall of Jerusalem

-- before the Babylonian exile, Jews were merchants in Persia
or that Ezra-Nehemiah led a mass return to Palestine

-- what Ezra 1.4-6 tell us is of a plea to send money to reconstruct the temple in a centralization reform

a petition to the Pers. Governor from the Jewish trading community in Elephantine, Egypt-- in Aramaic--for a temple of their own was turned down

Antiochus and Mithradates seized money going to Jerusalem and Cicero complains of the same

i.e. pre-Rome: Palestine being a rugged country gave growing pop choice betw brigandage and emigration & like the Lebanese of today, the Jews chose emigration

Phoenicia was better positioned for trade, and beat out the Jews
classical Greek civilization was agricultural

trade was in foreign hands: Aristotle & Plato were opposed to allowing citizenship to merchants

with the growth of the Greek Hegemony and the Persian Empire

the Phoenicians were squeezed out

with Alexander's conquest there was a break-through for trade in which Jews, already in Persia benefited, Greece declined

Rome -- Jews prospered and were already charged with the economic crimes that merchants are always accused of

when Rome declined it was the lower classes of urban Jews (peddlers, stevedores, artisans) which suffered, and then others incl peasants

the uprising in Judea in 70 was not isolated from similar revolts in Greece and North Africa - not was it merely against Romans

but against the wealthy--Josephus was not the only Jew to side with the Romans

Christianity began among this depressed population

revolutionary Christianity--of Luke and James-- caught on fast but could not ~~wixx~~ win because modes of production not ready for communism -

assoc. with sectarian movements w/in Judaism

not with orthodoxy

Catholicism wins instead, the gospel of Matthew

consolation for the poor--reinterpretation of the poor in spirit, rewards in Heaven

Medieval period - Jews become traders btw East and West - the commercial classes (the proletariat having been weeded out once by Christianity)

also performed vital role for feudalism in Europe

had own organization: kehillah (community), Kahal (community council), regional meetings such as the Vaad Arba Aratzoth

(Council of Four Lands which met at the great fair of Lublin)

tremendous assimilation of Jews whetever not sticking to merbhant role

(warrior tribes of Arabia, Landed proprietors in Germany; netc 4th cent)

20th Century

Eastern Europe

Poland - a land where 7 to 8 million peasants were landless & w/o work
fierce competition to squeeze Jews out to provide jobs for Poles
Polanizing business became a political slogan pursued by
propaganda to outright pogroms with the results printed
in the gvt papers and as new jobs conquered for Poles
central Poland where peasants had higher standard of living, more
industry; decline of the %Jewish rural soobes from 72% in
1914 to 34% in 1935

vs increase of Jewish shops in backward areas like the east
increase by a third to 82.6% in 1938

before the 2nd world war, 40% of the Jewish pop had to resort to charity
figures fr Congres Juif Mondial: Volhynia Province--impossible
to open new businesses, 75 boys and 120 girls w/o future;
Sulejow (Province of Lodz) 50% of the children work with
their parents because cannot find other work, 25% completely
idle, 25% trying to learn some trade etc.

craftsmen also like shopkeepers being squeezed out by discriminatory
taxes, Polish lg exams, boycott

universities also: throwing people out of windows, separate benches
for Jews--%Jewish students declined fr 24.5% in 1923-33 to
13.2% in 1933-6

Lithuania-- also.%Jewish students decline fr 15.7% in 1920 to 8.15% in 1931

Hungary - % Jewish students declined from 31.7% in 1918 to 10.5% in 1931

Jews had been the intermediary class btw feudal lord and peasant
and petty trade in their hands

Western Europe

immigration from Eastern Europe before the WWI led to gr increase in anti-Semitism:

Lueger in Vienna, Treitschke in Germany, Dreyfus Affair in Paris
due to pressure on the bourgeoisie--fearing Jewish bourgeois-artisan
post WWI even more immigrants in tatters and totally impoverished

1929 economic crisis - overcrowding of small business, artisanry and intellectual
professions squeezed to intensify this anti-Semitism

racist ideology - Mein Kampf, Hitler states the need to lump enemies in one category
and obscure differences so as to mobilize people against them

anti-Semite Hans GUnther (Rassenkunde des JUDischen Volkes, Munich 1930,
p.191) says the Jews are a racial mixture: Western Asiatic-

Oriental-East Baltic-Eastern-Central Asiatic-Nordic-Hamitic-Negroic

NY study of 4235 Jews found 14.25% of the males & 12.7% fem had Jewish nose

French Revolution - peasant riots vs Jewish usury compelled Napoleon to promulgate
exceptional laws vs Asatian Judaism where still feudal structure
as vs Bordeaux where Jews completely absorbed into bourgeoisie
also in Poland- formal legality for all citizens not applicable
to Jews for 10 years

19th cent tremendous flow from countryside to urban areas

Vienna had several hundred Jews at begin of 19th cent and 176,000 in 20th cent

Russia in 1847 had only 3 Jewish communities of more than 10,000 people;

in 1897 there were 28 of these and 38 in 1926

Germany shows similar demographic changes

i.e. up to 1880 tremendous penetration into artisan capitalist economy

thereafter ruin of artisanry and emigration of Jews

Jews experience population explosion between 1825-1925: total no. Jews mult.5x,

1½ times the European rate

social differentiation in the last cent fr 90% in trade in pre-capitalist era

by end of 18th cent, $\frac{1}{2}$ the Jews of Berlin had converted to Christianity in 20yrs
around the turn of the century the ratio of mixed married btw J & nonJ to purely J m
ran btw 40% in Berlin to 49% in Hambut, 61% in Trieste, and 80% in Copenhagen

Russian census of 1818 listed the social composition of E. Jewry as

	businessmen	artisans	farmers
Ukraine	86.5%	12.1%	1.4%
Lithuania & white Russia	86.6	10.8	2.6
Together	86.5	11.6	1.9

assimilation of Jews in Surinam: in 1730 Jews possessed 115 plantations of 344
by 19th cent most had assimilated
also in Brazil most of the sugar plantations were Jewish in 17th cent

correlation btw growth of Jewish mysticism and worsening of their economic situation

KEMELMAN, Harry. FRIDAY THE RABBI SLEPT LATE. N.Y.: Fawcett World Library, 1964.

a Din Torah is used to settle a conflict over a car with the intent that it not be a legalistic trial but to reconcile and to establish truth

101 "There is very little in the way of faith that is demanded of us. And that little such as the existence of a single All-Powerful, All-Knowing, Ever Present God, we do not forbid to be questioned. We merely recognize that it leads nowhere.

102 "You give your people free will, but you also give them a helping hand if their foot slips. You have a priest who can hear confession and forgive. You have a hierarchy of saints who can intercede for the sinner, and finally you have a Purgatory, which is in the nature of a second chance. I might add that you have a Heaven and a Hell that help to right any wrongs in life on this earth. Our people have only one chance.

103 "Don't you people believe in Heaven or in life after death?"

"Not really," said the rabbi. "Our beliefs have been influenced by those around us, of course, as have yours. At times in our history, concepts of a life after death have cropped up, but even then we saw them our own way. Life after death means for us that part of our life that survives us after death and the memories people have of us.

"Then if someone is evil in this life, and yet is prosperous and happy and healthy, he gets away with it?" It was Mrs. Lanegan who asked the question.

The rabbi turned to face her. He wondered if her question had perhaps been prompted by some personal experience. "It's questionable," he said slowly, "whether a thinking organism like man can ever 'get away with' something he's done. Nevertheless, it is a problem, and all the religions have wrestled with it: how does the good man who suffers get recompense and the evil man who prospers get punished? The Eastern religions explain it by reincarnation. The wicked man who is prosperous merited his prosperity by his virtue in a previous reincarnation and his wickedness will be punished in his next reincarnation. The Christian church answers the question by offering Heaven and Hell." He appeared to consider and then he nodded his head briskly. "They're both good solutions, if you can believe them. We can't. Our view is given in the Book of Job, which is why it is included in the Bible. Job is made to suffer undeservedly, but there is no suggestion that he will be recompensed in the next life. The suffering of the virtuous is one of the penalties of living. The fire burns the good man just as severely and as painfully as it does the wicked."

"Then why bother to be good?" asked Mrs. Lanegan.

"Because virtue really does carry its own reward and evil its own punishments"

KEMELMAN, Harry. SUNDAY THE RABBI STAYED HOME. (N.Y.: Fawcett Crest, 1969).

43 Fr. Bennet is prepared to listen to Rabbi Small's pointing out of Catholic logic which will not allow the Pill (Fr. Bennet hopes the Pope will change his mind) saying that Rabbi Small is a Jesuit. As for himself he's not strong on the hairsplittings of theology but conceives of his role as counselling:

"I try to instill in my people a simple faith, and I leave all the subtleties to the big guns of the church. My feeling is that once a person has faith, then everything else falls into line. Since we're all pretty much in agreement on that, I consider it my contribution to the ecumenical spirit."

The Rabbi demurs saying that Catholics are heaven-oriented while Jews are content with the world.

"But faith Rabbi. If you have faith in the majesty and glory of God--"

"Ah, but we don't--"

"No faith?" The priest was shocked.

"None that is enjoined upon us. It is not a requirement of our religion, as it is of yours. I suspect it's a kind of special talent that some have to a greater degree than others. Basically, our thinking is in line with the passage from Micah: "What doeth the Lord require of thee but to walk in His way?"

"Isn't that the same thing?"

"Not really. You can walk in His way and still have doubts of His existence."

Loeb, Laurence Delmon. The Jews of Southwest Iran: A Study of Cultural Persistence. Ph.D. 1970

Abstract

It is the purpose of this dissertation to describe the adaptation of Shirazi Jews to a hostile social environment in the hope that such information will give us a better understanding of some aspects of the relationship between a dominant, ~~pop. &c~~ ~~intimidated~~ isolated pre-industrial urban minority.

Jews among the earliest settlers of Shiraz - 8th cent AD Isolation & persecution were factors which forced Jews into marginal occupations, led to economic insecurity, prevented the formation of formal community political structures, meaningful personal relationships, corporate ties, and other cultural & social phenomena.

emotional & intellectual expression -> synagogue "culture of oppression" differing from "culture of poverty" in that the traits selected for long-term survival

3 accept Spöberg's thesis that outcaste group necessary to provide city - needed to provide essential services such as commerce entertainment but also potential disseminator of heretical ideas

c. 80,000 Jews in Iran, mostly now in Teh (Am Jewish Jy Bk 1967: 464) not more than 1-2% are rural, mostly in Kurdistan

since 1949 Jewish pop. in Shiraz fr 15% to 3%

major Shiraz crafts: silver & gold smith, mosaic inlay, carpet, leather

- 1) forced conversion & pogroms
- 2) earthquakes: c. 1853 - 330 Jews d (Peterson 1915 - 353 Jews (informant's claim) 1911)
- 3) famine & disease: 1821 cholera 1918 influenza 1902 - 400 Jew kids d (smallpox diphtheria typhoid)
- 4) floods & war
- 5) emigration - Israel

13 Sarah bat Asher - grandda of Jacob = 1st Jew in Iran accidentally the day as she was tending sheep in the Judaea hills, a lamb -> a cave long chase - emerged another opening nr Ispahan

Bible: 722 BC - Sargon II of Assyria settled Jews Kurdistan Kings II (757 B-C - some years after fall of Samaria in 722 BC)

597 BC - Nebuchadnezzar (K of Babylon) Judaea -> Babylon 586 BC " destroyed Temple of Solomon

early Islamic scholars (cf Fischel 1935: 523+5) claim that Nebuchad. settled them in Ispahan because the climate ~ Jerusalem talmut gives similar expl. for settlement in Tustari, Khuzistan (Fischel.

Graetz (1956 II 629) - persecutions widespread
→ believe this led to flight fr Babylonia → India
under Joseph Rabban

471 Exilarch Hana Mari executed

his son Mar Zutra II set up independent state lasted
27 yrs til 492 when captured by the Pers. →
Mar Zutra & Mar Hanania (hd of an academy executed)
in fight betw Byz & Pers end 6th cent Jews forced to
accept Baptism at Melitene in Armenia
program at Mahora

Jews greeted Arabs w/ open arms as liberators (Baron & Graetz)

Exilarch Buxteri was given (perhaps by Ali himself)

one of the captured Sassanian princesses

Arabs → Turkic Pers (13th cent) marked by
Jewish messianic & sectarian movements

of Dabrov 1968 II: 334-335)

Abu Isa (Issa Obadiah) - 7th-8th cent in Isph

a Jewish prophet or Messiah's precursor (dai)
an illiterate tailor he began to write bks (non-survive)

posing as precursor of Messiah he attempted to
rouse the Jews vs the Caliph's yoke

when the Caliph's army surrounded his camp,

he drew a rope ← the camp & deal all
w/in the circle were secure fr enemy blows
& indeed the Arabs at first retreated -

Abu Isa pursued & dispersed them but soon
he fell in battle & Arabs victorious
his disciples believed he survived & were
hiding in caves

he forbade meat & wine & divorce
regarded Mhd & Jesus as genuine prophets
sent to the pagans

small remnant of his sect (Issavites) survived
in Damascus → 10th cent

Yudgan of Hamadan, al-rai (shepherd) - disciple of Abu Isa
Yudganites also renounced meat & wine
& Sabbath laws

as anthropomorphism in Bible
Moshka, disciple of Yudgan, founded the al-Mushkania
→ 11th cent → 12th cent → 13th cent → 14th cent → 15th cent

see also Graetz III: 124-5 - were to be 5 Dai of
 Ash Abu-lea that himself the last before the Messiah
 9-10th cent Karaitic schism - many Pers. followers
 12th cent Benj of Tudela rept on false messiah David Alroy
 in Kurdistan in Aramia - performed miracles &
 led a revolt vs Persia (Adler 1907: 54-6)
 opposed by the Exilarch & the Gaon of Babylonia
 he was slain by his Talmi-law & the revolt collapsed
 Abu Sa'id b. Daud c. 1179 in Ispahan

(Benj of Tudela speaks of a J. mt kingdom in Khrossan
 3 Jewish tribes of shepherds in the Zagros:
 Yissakhar, Zvulun, R'uren (Adler: 7)
 Istakhr, the Iskhanic geog: Ispahan - Tustar = Yehudistan
 Arab Pers: capat trade largely in Jewish hands (Mez 1937: 478-9)
 Gulf pearling controlled by a Jew
 gr learning + business per

MONGOL invasions 1220 - massacre

Jewish influence gr in Tabriz court of the Ilkhanids (1284-1318)

Jewish governors of Bagdad, Azerbaijan, Mosul, Shiraz

" Grand Vizier Qundur Arghun

but suffered the fate of many court Jews: executed

~~also~~ a second J. Grand-Vizier -

fact led to anti-J. riots

SAFARIDS - Jews attracted to the commercial opportunities of
 Qazvin & Herat Isph.

Shah Abbas I transferred Georgian Jews to Farahabad ^{Macedonia}
 Jews in Aharqub, Bandar, Lar, Ashraf, Demavand, Farahabad,
 Gilar, Golpaygan, Hamadan, Isf, Yazd ... (Fischel 1937a: 278-79)
 economic effect of Shiism Jews couldn't sell food

but ~~not~~ Muslims not in usury, wine
 so Jews competed w Barons
 & India etc.

1617 under Shah Abbas - J. community said that Simon ~~to~~ Tu
 ben David cheating by shortweighing meat
 he converted to Islam & told Shah Jews using magic ^{appealed to Shah}
 Jews forcibly converted, leaders killed ^{105 by}

1622 several men secretly practicing Judaism executed

1627 Shah Safi allowed them to return to open Judaism

(see Bacher 1906 LI: 267-278, Mizels 1966: 37)

9th cent Pers
 was rejected
 + exilarch for
 Exilarch who
 opened them
 excommunication
 sought help of the
 in emirs they pd
 1968:
 L357

Loeb-3

1622 Abul Hassen Lari converted → Islam on Yom Kippur
* encouraged clergy → place restrictions on the Jews
(see Appendix IA) — eventually murdered
(Bacher 1904: XLVII: 262-82; 1906 LII: 236-242)
→ incorporated into Jam Abbael.

1653-66 Shah Abbas II — all Jews forced → Islam
due → theft of silver dagger fr. Shah by his gardener,
jewels fr. the handle found in possession of 2 J. merchants
* Only the Jews of Yazd escaped conversion because
the Muslims of that city intervened on their behalf
when they threatened → emigrate → Kabul (Bacher 1906: 411-21)
→ conversion was passive + not real

Chardin (1735 III: 427) questioned a Jew: Moi, Mahometan?
point du tout, je suis Juif: ils est vrai qu'on ne
doone deux Tomans pour faire un faux serment
Shah Abbas II finally relented when the execution of
secret Jews didn't deter others + let them
go back — J. upon repayment of bribe given them
pay out of tezique
+ doming patch (Fischel)

many remained Muslim —

villagers of Sede + G'az of Isph. called
their dialect zabane ebr (Abrahamian 1936: 2)

Shah Sulaiman 1678 — J. notable falsely accused + executed
(Carmelite Chronicle I: 408)

Afghan Per 1729 — persecutions in Koshan

Golgygon Jews could buy off persecutors

* Hamadan Jews saved because tomb of Ester
+ Mordecai miraculously remained standing
when the rest of the city turned

39 Qajar Per — Kashan Shiraz Yazd called Jerushalay in Haggadan
("little Jerusalem" ? — true Jerusalem) — relig centers

40 Pahl — MP dare not participate actively in public debate
but a effective thru personal contact w. Shah

again?

law of apostasy abrogated in 1930

Reza Shah did prohibit political Zionism

+ unfortunate affair → d. of liberal Jewish reformer
Hayyim Effendi (Fischel 1950: 144)

1666 Jews of Mazandaran
wanted to go to Shabdar Zind
but could not leave for tax debt

49

greatest J. poet of Iran: Maulana Shahin 14th cent
his Sefer Sharh Shahin al Ha Torah in the
style of Fardowsi is a commentary on the Bible
in Pers w/ Heb characters - read on Sabbath afternoons
16th cent. Amrani 16th cent ...
Tars had some agricultural Jews

56

Qavam-ul-Mulk - Jewish family originally
Haji Ibrahim - Jewish Kalantar under the Qands in Shiraz
position maintained by the family through Qajar per
won the throne for Lotf Ali Khan, but after a dispute
w/ him seized Shiraz - held it for Aga Mhd Khan
was made Grand Vizier by the latter + held the
throne for Fath Ali Shah by whom he was
later assassinated

How do the
seven brothers get
be leaders of the
named? - who question
named politics + pure
modern or evolution

family had by then converted to Islam
his da m the new PM

his bro succeeded to the kalantarship - took
the title Qavam ul Mulk (see Descos 1908: 207)
led the Khamseh confederacy

forced conversion c. 1827
Stern 1854: 128 - all the silk merchants in Bazaar Vakil are
Jadid-ul-Islam fr Mashad - Shiraz c 1936 -

still have separate synagogue
popular word "Eshq-e jahudi-ye shirazi" goodnaturedly
means Shirazi Jewish dialect

aside fr Judeo-Pers dialect (incl. Yardi?!)

62

Jews all over Iran speak ketra'i jargon for business
Hebrew vocab, fares grammar
see description in Mizrahi (1959)

66

unique Pers prayer liturgy began + change -> the Safavid
rite in Safavid times

67

Prgrimage - tomb of Ezra in Baghdad took an important
4 mo 6 days
to Bushire an 1 day mule trip, 15ph 15+ days

68

June 1967 Six Day War clergy was instrumental in effecting
a boycott of Jewish businesses in Shiraz + Teh - some
places successfully prevented sale of bread for 3 days before
Govt intervened

ness of rising
 as slashed per capita
 the troops in the Kism
 war (typical Asiatic
 patriarchal way of keeping
 order)
 & Dillon

p. 73
 74

1944 cent - Shioazi Jews accused of repres. Husayn by a dog's head in the synagogue during Ashura

Size of the ghetto carefully regulated + attempts to buy further property opposed by ulama

* 74 'arelim - the unconsumed in Judaism (Chr + Zoro) polluting
 * 75 modern-day Shioazi the hotels buy their beef fr Jewish butchers because it is fresher + cleaner

76 Christians + Jews urban + not worthy of privilege of decapitation. Adams 1900: 120

76 Barafoush or Caspian disinterred J. bodies, burned them + scattered ashes to the wind in belief that it would bring rain (Mounsey 1872: 274; Stern 1854: 264)

81 WWII - Jews hunted by Muslims: Hitler is in the camel around my neck

82 6 day war - Jews kept at home by threats of the clergy
 synagogues closed for 10 wks
 Muslims tried to break into the Mahallah but were restrained by police
 Jews opened their shops on Shabbat + Shavu'ot to demonstrate that they were not in sympathy w Israel
 SAVAK scrupulous in looking up or questioning young Jews involved in Zionist programs

would be resting to
 as whole
 was a
 vial decision
 to Reza Khan
 out

1930s Lutfali Khan road street cut thru the ghetto

94 miqve (ritual bath) used by women for their monthly ^{menstrual} immersion
 formerly used it for ritual immersion after becoming ritually polluted, but nowadays go there only on the day preceding Yom Kippur + on their wedding day

community stores: naei - tax farmer
lene ha'eda - self-selected leaders

102 Safavids had a divan for Jewish affairs
 Qajars local official: karguzar attached to Min of Affairs (wills 1883: 146-7)

102

rabi = mulla = dayan (judge) = khakam - inherited

dayan could constitute a court of 3 judges both din
no d penalty but fines, grant divorces. - no longer exists

dayan doubled as mohel (circumcisor), shohet (butcher)
sfer (scribe), darshan (preacher)

shohet office subj to abuse due to the tax on meat → support the
job e. led to the persecution of Is. fahawi Jews under Absat
+ decrees of Abul Hassan Lari.

gabey - collector & distributor of money for the poor
burial funds, sidi or Pesach etc., dowry funds

104-5

informal council of leaders of the synagogues -
sale of ritual hours etc. these three hands so powerful

stratif. total e. 1500 families

170 or 11.3% on JDC relief rolls

120 or 8% are wealthy elite - rely on community affairs are
of little import → them

Kohanim import of not corporate incl the 2 richest families,

head of the community, Rais-e Anjoman, the
ex nasi (richest man) 5 of the 11 member anjoman

p. 121

admission of use of alcohol as way of blotting out current
indignities; as guest at wedding 1 1/2 liters of arak

Sabbath men would drink & get Muslim prostitutes

Levi (1960: III: 1010) 1949 - adult ^{males} drank 6 l./mo.

musicians & butchers still reputed to be heavy drinkers

+ among the lowest ranked (butchers not shohet)

Muslim prostitutes in the Mahallah - service Muslim males

125

Jewish prostitute was ordered punished in similar manner

as Muslim adultery: beaten on hands & wrists, head

shaven, placed backwards on an ox & led around

town & stoned → Muslim & led to blood libel &

pogrom of 1910. (last prostitute punished this way)

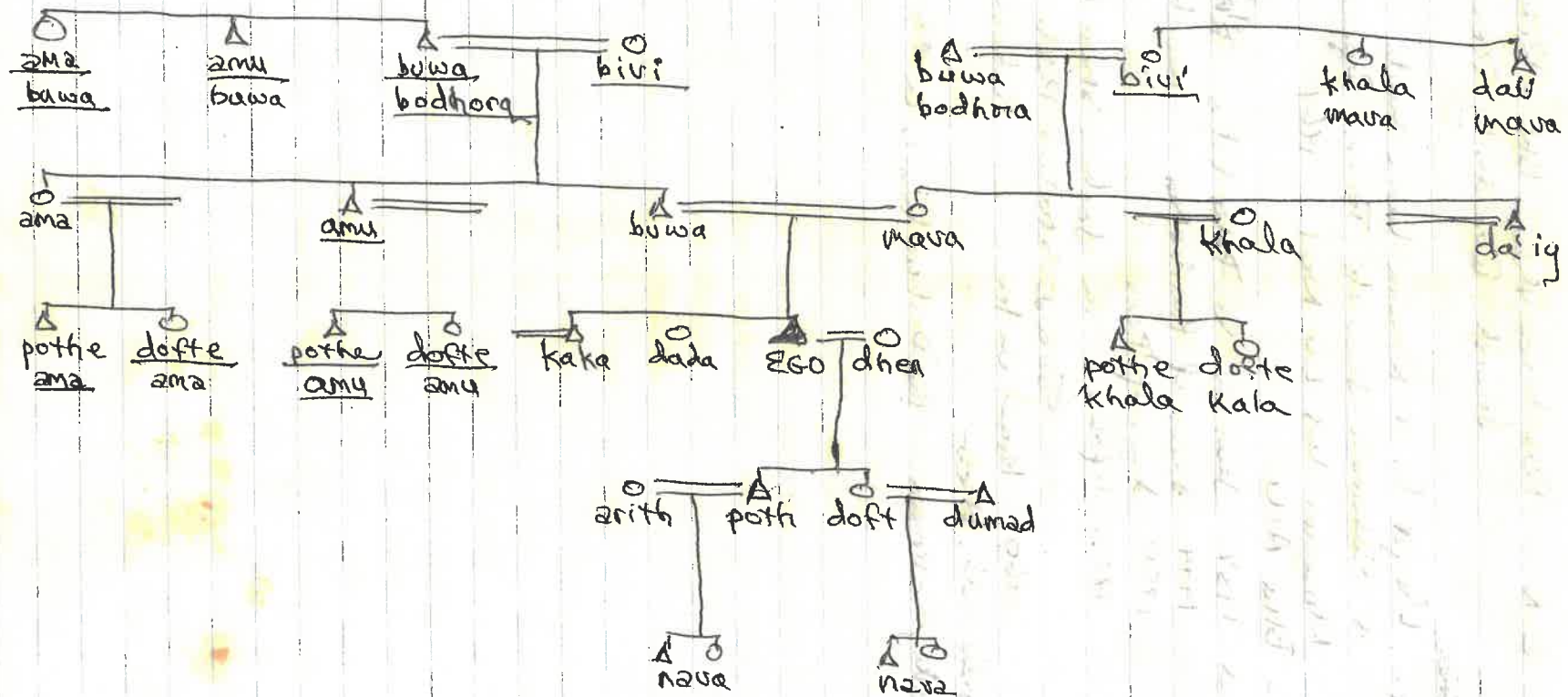
126

Jewish girls' nail concealed by the school authorities to

prevent Muslim liaisons

129

Jewish informers for SAVAK suspected



Allen, E N - Pers Jews their Bks + Ritual
Jewish Quarterly Rev 1898 (10: 584-625)

~~Becker~~

Biggs, Lloyd C. + Noreia Lami Buede - No More Forever,
A Saharan Jewish Town, Papers of the Peabody
Museum Vol LU No 1 1964

Bu = Bita AIU

Fischel 1937 Jews in Ec-Polit Life ^{Topolistic} RAS²⁰ Memo - Vol XXII
1944 Jews of Kurdistan Jewish Social Stud 6: 195-226
1950 Jews of Pers " " 12: 119-160
1953 Isfahan in Joshua Stern Mem. Vol. - Jewish
Social Studies Publ. Vol II pp 111-128
1960 Israel in Iran in Finkelstein, The Jews

Mizrahi all Heb

Moradi, Solomon - The Disturbance in Meshed, 1946 Edoth 2: 129-131

sibi = grandmo.

Jewish occupations 1903 (Confino in Bu. 1903:108)

Peddler	400
Mason	200
Goldsmith	103
Merchant	90
Liquor Seller	80
Musician	60
Druggist	20
Smith	20
Butcher	15
Wine Maker	10
Money changer	10
Jeweler	5
Hairdasher	5
doctor	5
Surgeon	2
	<u>1,025</u>

is not complete:
Spinners, carders, tanners
undoubtedly?

no longer any Masons

148 money lending 2 1/2 %/mo for Muslims + < 1% /mo for Jews
but perhaps > 10% /mo.

use of key money by ~~the~~ real estate owners → lending
→ Jews owners of Shiraz' major movie houses

risky w/o proper collateral & legally binding papers

153 Jewish goldsmith guild assoc w Muslems but now separate again
after a fight over gold w. "

161 Men know their patriline better than their matriline & women visit

167-9 child m - age 6-8 + raised by H's family til consummation
after 1st menstruation

female children less carefully tended than males

downy going up -

kin - m - 425 cases: 114 kin & Bd 7

unlike Muslems
permit uncle - niece m
but biblical aunt - nephew prohibition
is also seen that
dai rel much warmer
? amu rel formal

- Zd 16
- FBd 13
- H2d 15
- F2d 6
- MBd 8

} 10% } parallel cuz
2x
} cross-cuz

Sic exchange
& Bwida or Sikkata
exchange

7R cuz still gom
all Shiraz related

- other patri-cuz 6
- other matr-cuz 2
- other cross-cuz 14
- other kin 27

favouring of
matriline → patri

^{ba}
ktuba = sedag
concern w/ tank - groom fr rich family takes large dowry
groom fr lower ranked family must
agree → greater ktuba

kohanim internally usually in earth
trad that forbid in Levi or 'jizraeli' (fear Kohan
recount script → 1-d)
many kohen squatters among elite

"as like the pharisees don't give bride wealth"
dowry given either during the wedding ceremony,
1st week of residence in kieppg
or bc of 1st son
men may divorce w/ or any pretext; woman may not
infertility good cause

ktuba: 1000,000 rials vs dowry 30,000
for Otead Herakal
past ktuba rarely more than 3x dowry
now the diff has grown

~~ktuba = get~~
~~get = sedag~~

get = bill of divorce issued by dayan
(today civil court order)

ktuba money is called mohar habatalot (price of virgins)
being a huge sum of money effective vs divorces
but a woman willing to forgo the ktuba money
can after persuade her hu → give her a get

polygamy - 5 men had 2, 6 had 3 - in separate houses
accord to IRAN ALMANAC Muslim polygamy is 4.5%
less < 1% (1968: 549)

is an alternative to divorce
today surplus of ♀ + people could afford it better
but v due → get strict req consent of 1st wife
only 2 of 114 close kin m ~~ended~~ ended in divorce (1.8%)
vs 10 of 325 exog. m. (3.2%)
wh = 12 of 533 (2.25%) vs total Shiaz
1961-2 in 1340 was > 25% (Clarke 1963: 47)
ie were 25% as many div. as m. that yr?

186

186

inheritance: no share for daughters unless no son received
because it is said they already have their dowry
Chief Rabbi of Israel tried to institute the Islamic
rule among 10 Jews w/o success

LOEB

(1915 - Arab Junched zapped.)

- 189 obligations of the under the ktuba :
- 1) provide sustenance,
 - 2) clothing
 - 3) avoid hurting W's feelings
 - 4) take her to a doctor if ill
 - 5) ransom her if captured
 - 6) provide inheritance for her sons
 - 7) return her ktuba money at his death or in case of divorce
 - 8) avoid her during her ritual uncleanness,
 - 9) honor her Motta
 - 10) receive her earnings

190 sex - w/ clothes on in the dark - ritual taboo limits intercourse to 2 wks during the mo.

doft baden, pothe kheben - a da see bad, son good

202 ~~shallow~~ shallow levige & non-corporate kindred adv vs apostate claims & authorities punishment & honor of resistance when likely to be smashed (the Muslims same pattern)

rel. low literacy in Heb!

	Heb	Pers.
(male of 342)	6-19	49.6%
	26-35	26
		85.4
[note conversion of Pers. era]	36-50	19.3
	51+	44.1
		80.9
		29.4

209 one of the Directors of Alliance school befriended a Muslim girl Muslim prepared to fall upon the Jews & desecrate their girls he is converted to Islam, left Pers & returned to Judaism

rept^{also} in Melamed 1951: 365

Alliance forced to leave, later ORT forced out, + Otsar Hatoreh now facing a problem - over taxes to support based on shhita (ritual slaughter) & liquor students of the Yeshiva of Natan Eli (a Hamadan Jew founded in Israel)

223 → Shvitz 1947 - 1959:

no picnic last day of Pesach (vs riding & paymt of admission) is removing shoes in knissa ?

halt money collection on Sabbath in synagogues

kabbalistic name of Bd = Balm 67 in myka 7 branched candlesticks 75 gold & silversmiths - mainly repair finished items silver total decorations done by Muslims (the previously by J's)

233 Benjamin (1859: 238-9) tells of a Jewish dancer Yekuti'el so beloved by the Shah made PM - in 1850 led forces → crush revolt in Isph. J. dancers now no longer

240

still 35 mohtab (musicians) - high rank > daneer
9 violinists, 13 tar (fretted long necked lute), 14 zorb

+ 1 qanun (trapezoidal zither)
plus 6 men troupes of: 2 tar, 1-2 kemanji (spiked fiddle)
1-2 zorb, one dohol (drum), 1 da'ira (round frame drum) & saizer & a nay (2 tubed flute)

today: 3-4 people

musician low - only above butcher, beggar, body washer
cant play during Ramadan, Moharram, Shabbat
& holidays, 12 weeks of shira, & 3 wks preceding
Tisha B'Av

244

ranked low by Muslims; fiar are insecure; odd hrs;
may eat non-kosher at Muslim functions; may work on
Sabbath; works w/ daneer/prostitutes; "begging"
like balnear in past to get jobs by playing
outside house where party to be held

in Tel nearly all of the 35-40 music stores & the
Majlis are owned by Jews

Eshq Yehude Shiraz Tehran Record No. 1713 by Montajam Shirazi
8 pm voice of Israel in farsi

257

Israeli joke & all oriental immigrants - cool watermelon
by continually flushing toilet

258

Farsi midenid? is a favorite mocking question asked by
the Israeli of the merchant who tries to cheat him
much fear of not making it in Israel - pyridate etc
zdega (charity) is rel absent & Shirazi are proverbial

for their stinginess among foreign Jews
ABARQU (where I cant live for 40 days) - Jew of Abarghu
intervented & stopped pres. of Isph Jews under
Shah Sefi-Abbas (Boston 1906 L1:278)

jud-bazi = haggling

Krodit (purchase of ritual boxes for maintaining kniseh)

Ritual
Caleb

LOEB

Shabbat

meat purchased on Thurs, ritual bath, lite candles
Fri eve service ^{last} 40 min ~~at~~ beginning at sundown
→ meal

Sat morn 1-2 hrs = mincha after 12:30 p.m. drinking
water nearly 1/2 day lite has one in knissa severa
blowing over wine (poor: hot water stands over over hrs
& bread (no special help tho tho is known in
Yemen & Kurdistan) & 40 yrs ago in Keshan)

elaborate meals, no fire, no work

Rosh Hodesh (New Moon) - special prayers, feast in the
house of mourning, community kappara

Pesach (mo'ed) 15-22 Nisan (Mar/Apr)

the most complex & inclusive holiday - preparations begin
after Purim - rice cleaned, special utensils taken out,
& daily utensils scrubbed w ground & dipped in boiling
water (knowledable discard all wooden & plastic utensils)
spits for kebab are heated red hot, mortars & pestles
placed in boiling water as hot stones, glass immersed
in water 3 days

all khamsis (sour dough is leavened) foods eaten or
thrown away

foods not permitted vary by informants

by all: rice, meat, fruit, milk, imported packaged sugar
by all: peas, chick peas, bread, red beans, lentils, barley
milk, matt, butter, soda, cheese, spaghetti,
candy, ice cream, figs, oil

by some: dates, corn, cauliflower, turnips, olives, coffee,
fish carrots, dried fruit

matza made - used to observe the prohibition that not more >
1 1/2 kilo dough made at a time

the wheat is specially purchased just after Sukkot
must be < 7 grams of salt per 660 lb flour

day before Pesach 1st born son facts (if young tho to for him)
1st eve evenings read the seder w meal eating out:

at the end "this is the bread of affliction" all recite the verses
holding a tray on their shoulder - slaves

at the differen prayer every one beats ea other w/
backs in memory of the lashes received by
the slaves

2nd eve before seder → knissa for the stira (counting &
blowing of

Shiva 'Asar (17 Tammuz - fast commem. breaching of Jerusalem's walls by the Romans - begin 3 wk per of mourning) 5th Av (July/Aug) - prayer commem. d. of the Ari (Issac Luria) - new innovation

Pom Halazma'ut (Israel Indepen) 5 'Iyyer (Apr/May) - picnic
La. Balomer (33rd count of 'omer; May - commemorates cessation of a plague on students of Rabbi Akiva 2nd cent AD)

Shavu'ot (moted - = got 6+7 Sivan May/June - commemorates the giving of the Tora & offering of the 1st fruits all night study marks the 1st evening - eat dairy foods usually in house of mourning not very well attended esp by atheists

→ Tisha'a B'au (Zagarun) for the minor fast of 17 Tammuz til 9 of Av a 3 wk per of mourning for the destruction of the Temple - v shiva these 3 wks are w/o weddings or festivals + men refrain fr shaving fr 1st Av, no meat is slaughtered except in honor of the Sabbath

Zagarun is a full day fast - people gather for 'arvit in knisa - tora used to be draped in black + also synagogue - Book of Lamentations is read in transl. + qinot (dirges) are chanted - w much crying then lights turned off + a mizped (funeral oration) the preacher blessing the destruction of the Temple + the harsh galut on the Jews themselves

Morning - again lamentations + qinot + later in the day haft baredaran the story of Hannah + her 7 sons reading of Job

beggars have a good day
Kapparot (animal sacrifice as sin offering) in afternoon in the various synagogues after mincha - many animals sacrificed + the meat -> the poor

S'lichot (1st of 'Elul to 10 Tishre - Aug-Sept) - penitential prayers ea morn 3:00 - 6:00 AM

Rosh Hashana 1+2nd Tishre - shofar, pilgrimage -> Serah bat Asha special order of blessing over: dates, black eyed peas, beets, squash, pomegranate, apple + honey, lungs + heads of sheep low + high
Zam Galya ("barabar kippur") - 3 Tishre - fast in memory of d of governor of Judea in 6th cent BC - Shivaris believe it is a practice fast fr kippur

Special dress
Rabbi's
Fast 10 wks

YOM KIPPUR ("adei kippur" mighty atonement) 10 Tishre (Sept/Oct)

evening before a shohet goes fr house → house to perform Kappara: a rooster or hen for ea male or fem sheep, is slaughtered after it being passed over the hds of the member of the household in the veses of atonement sacrifice

pious take the blood & mix it w ashes & recite the blessing haddam b'afar

pious do the kappara at 3 am just prior to shihot after shaharit (morning worship) men take turns sitting in "courts" of 3 "judges" to free ea other from vows, curses, evil & evil eye as they recite hattarat ndarim & hattarat glilot accord to the S'fordic rite. Then ea male removes his shirt, faces the wall & leans against it w/ his rt hand over his left as 39 lashes are lightly bestowed on his back = the 40 makkot (lashes)

mince is given out in ancient Israel for victim ^{relief} _(see)
mincha @ 3 pm & men then's miqva, immersing themselves 3x - all eat chicken as the final meal before the fast

during 'arvit large no. of ritual hours auctioned esp. holding of the Torah during kol nidre & recitation of the shema ^{the} prayer

fast: no drink, don't wear leather shoes or sleep in a bed sleep in knissga very pious dress in white shaliab zibbar used to wear white turban at the extra musaf service w Aaron

fast proclaimed over at dusk by blowing of shofar greetings (fr Rosh Hashanna → Yom Kippur) & tziku lshanim tabot, tavot wn'imot (may you merit many good & pleasant yrs) (end of Yom K.) : talnit wts huva mogabbal (may yr fast & repentance be accepted)

SUKKOT (no'edie sukke) - day following Yom Kippur begin building sukka in yd of food frames, roof greens, cloth walls, nails forbidden w temple esrog (citron) fr Bam or Israel lulav (palm branch)

w 3 branches of willow & 2 of myrtle
read whole Tora

Hoshana Rabba or "arava" (willow) celebrated 7th day
w Shavot an all night prayer vigil & psalms &
penitential prayers + Toral + First Moshe
(Judaea-Pers poem on d of Moses w/ much weeping)
this yeshuva (sitting) all nite is to be concl.
w/ blessing of a scholar - but don't cause of Muslim's
morning → kniga - hosha'not (salvation prayers) processio
beating of willows ritual done outside kniga
not many participate

Sukhot = 15-21 Tishre (Sept/Oct)

SHMINI 'AZERET / SIMHAT TORA (22-23 Tishre) picnicing
torah reading cycle begun on 2nd day
every male present called → Toral

MEDAK / Mo'ed gatan (2 Heshvan Oct/Nov) Shirazi celebration
of deliverance - only observed by some now

date is that of the d. of the apostate Jew Abul Hasan Lari
who initiated persecutions = Bushare (1903) - 2 other stories →

MAKURKA - 25 Kislev - 3 Tevet (Dec-Jan) ^{rebellion} ~~victory~~ of Maccabees
not very signif. - life candle ex nite at home + in syn.
one lamp for ex male in the house w one astak ex nite
^{more}

SHOAVIM / ~~the~~ acronym of Heb names of 6 weekly Tora readings fr Exodus
during these 6 wks men supposed to fast on 1st day of 1st wk, 2nd of 2nd...; 2x5th w.
are special fast on both 2x5th day

'Asara B'tevet (10 Tevet Jan) - fast for cage of Jerusalem

TU B'SHVAT (15 Shvat Jan/Feb) trees' New Yr
eat fruits

7 ADAR (Feb/Mar) - d of Moses (new innovation)

TA'ANIT ESTHER (13 Adar Feb/Mar) fast of Ester 11:16

PURIM - 14 Adar (Feb/Mar) - preceding Sabbath called zakkor (remember)
megilla reading of in someone's house - striking floor or wall
w/ explosive capped device at name of Haman
at 2 am search-law take family to his wif's Pt for a feast
wh is supposed to be the time of nite Ester when to →

295-6

MEDAK - stories of deleviance fr anti Seante Jews (D Ab-Hawen-Lar)

2) c. 200-250 yrs ago a Jew insulted by fellow Jews
→ revenge: placed dog's hd in a torah container w/
sign saying Nussein - told Muslims that Jews
did this on Ashura

that nite the shamesh of the knisa dreamt that the ark
was on fire & a torah burning - investigated
& found it - ran → Mullah Rahim & they
burned the sign & disposed of the head
next morn hundreds of Muslims came threatening
to massacre the Jews if true: found no
evid & left angrily

the Jew tried to convert to Islam but they wouldn't
have him - fled → Baghdad

3) c. 150 yrs ago a sayyid prod. a bk written by
a converted Jew 30-40 yrs earlier wh proved
the Torah predicted the coming of Mhd
Jews give 1 mo. → convert or be exiled
sayyid became more & more self-righteous even
calling the Shoh a dog

1) ~~by the~~ 29th day taken → Tel to be hung
but vizier intervened & the mullah afterwards
behaved well

Purim cat

best to speak to Ahash wronch

c 5am children → kacha w/ effigy of Haman wh burned
muslim children join in thanking it → be Ovar

15 Adar - recitation of Psalm 60

at least 1 sacred do ea mo.

mile (circumcision) - 8th day & day of naming
(girls named on Sabbath after their birth)
father wears prayer shawl & phylacteries &
son will be brought up in study of Torah &
worship of Gd

sandag - godfather - holds child

bright on white pillow swaddled in green
head in white hood to which attached a
gold-encased cube of salt vs evil eye
also under the swaddling is bread & salt ~~for the~~
vs evil eye & nshamat (spirits)

to his ft lies sprig of green leaf
ask a penis, fresh cut & → ash; penis powdered penicillin
usually buried with courtyard
a woman sometimes grabs it & swallows it
thinking it will guarantee her next → be male

bar mitzva of bible signal

has nothing → do w 1st alija → Torah (at age 7-8)

but 1st time put on tzitzit (age 15-16 or not at all)
more celebratory in Yozd

M - few days before wedding day before bride → niqva - some at the grave
by Saadi's tomb as Muslims do

when dayaan says "may the mouths of all enemies of
the bride & groom who wish them ill be shut up
forever" → Mo of groom closes lock is enemy

if a rejected suitor is present, can lock his
lock before the Mo hears he can prevent consummation

1. to avoid the ceremony after done unannounced
sheva brakhot (7 benedictions) over wine & bride & groom
drink fr one glass

ktuba accepted by groom

+ bride gives him sugar cone
she has a silver coin w/
please you are sanctified
to me before witnesses...

fast -

groom takes bride to his house but 1st → tomb
of Saadi & Muslims
→ huppah (hupah) where bride knocks her head on
the door post (→ submission)
& her Fa reads the shirat hayyam (Ex XV)

LOEB -

formerly consummation not the 1st nite - but midwife
come to inspect the girl next morn
then 2nd night white handkerchief left w noq!
bride use it + put black w noq! →
blood stain

if blood at 1st intercourse then couple must
refrain for a wk + after nigve on 8th day again
1st week they cant leave house unaccompanied

Death - much weeping + flagellation -

Soul doesnt leave body for 3 hrs after d.

no burial on Sabbath or 1st da of holidays

+ so those who d on these days are
buried at night after their conv.

new cemetery - men separate from women

usually a member of the family must do the thankless washing
of the body unless a morde shur available -
men wash a male, ♀ a ♀

during ritual washing while water poured over the
body names of the patriarchs recited A. Isaac J. Moses
etc.
if fem metriches

for a zaddiq (a righteous man) a rhiza qdola (gr washing)

many prayers + before the gr pitcher of water
cups of soapy water, zalsola soda solution, water w/
myrtle leaves, pure water alternatively
40 cups = 40 loges for violating rules

commandments

the cup shattered after use as the pitcher
since contact w dead impure

shrouds of white linen used for males a special
tallit + zizit

dressed pants, shirt, boots, mittens, turban, veil
& cape w/ hood

(♀ less shab)

in open coffin → grave w psalms by males + lowered
face upwards almost 2m deep
large stones placed above coffin on shelves
prepared I head & feet not covered

all throw in dirt while chanting psalm 78: 38

then a kaddish drabbanen

a 2nd kaddish when the men return → the women
→ house of deceased + stay for shiva (7 days + nights)
leave only on Sabbath + holidays → go to
the kniss of the deceased

Men + ♀ separate

women on floor in place of least honor

male mourners wear an old embroidered Kirman wool

Scarf (shel) expl. to be w a chain c. his
neck (peculiarly Shirazi custom) others

w sackcloth + ashes

(Baghdad some tied a kerchief c neck - Sassoon 1955²⁰)

condolences at times of prayer → quorum for kaddish

one or more mullahs → recite full torah, prophets + psalms

after shiva → graveyards + home, clean house +
change clothes

2nd pce of morning = shloshim (30) til 30th day

mourners don't shave + members of the

kindred - have only for Sabbath

abstain for meat + liquor

♀ " for eye make up or hair

no sex

no full work day as must be back for mincha + 'arvik
in house of deceased

30th day → cemetery + work themselves into ecstasy of
grief - kaddish - on way home stop at
the kniss to view the torah to get rid
of the pollution of the dead

large feast - 1st meat for the mourners

kaddish recited as oft as possible during the yr
stops the 1st 7 days of 12th mo.

candle lit ea even in knissa + lito kept at home all yr

bless fruit of tree + earth ea day

Te Beshvat - 35 kinds of fruit eaten

ea with a mulla go to read the whole torah in house
of the deceased + if a zaddiq the mulla reads

the 3k Pentateuch in the presence of a minyan

on New Moon w kaddish + a feast

special study texts + prayers
mishmar (the watch) by a minyan of kinemen ea Sat morn
of the 1st yr + ea Fr eve of the 30 days
of Sat eve also w a drasha (sermon)
all-night studying on Hosha'ane Rabba + Shev uot
+ megilla reading

if the d is < 20 shiva + shloshim but no qaddish or mishmar
stillborn child or < 30 days is mourned only one d
+ funeral attended only by nuclear family
yahrzeit (wd used) - anniv of d - mulla spends the day
reading torah in the house, kindred comes for lunch
mishmar on the sabbath nearest
a 2nd torah read in knisa by the mourner +
aliyot distrib among the kin
1st yahrzeit = end of mourning

315 PURITY men → miqve after nocturnal emission, on wedding day }
day before Yom Kippur }
wash hands before meal or enter knisa
tame (unclean) = menstruating woman - 7 days
doesn't cook, touch food, her H or his clothing
Sabbath or memorial candles → restricted fr
all relig functions
after 7 days → hemem, but no intercourse til 15th
after → miqve
after b of child (see Lev XII 1-5)
Shirazi savor Muslims for not observing

KASRUT - (Lev XI on types of animals)
liver + heart can be made ritually fit only by broiling
meat must be salted before cooking
separate dishes for milk + meat - milk products bought on
the open market except during Pesach
pilgrimage fr vow: Jerusalem → haji

Babylonia - Tumb of Ezra + Ezekiel
Hamedan (winter - go for Turin is supposed
to be the best time, but actually more go in 5th)
+ also → Tuserkan (Tomb of Habakkuk)
Ispah - Serial bat Asher Rush ha Shanal
is supposed to come for all 40
days fr Elul → Yom Kippur sense called
chohel Xone

once extended as far as
 Babylonia (After 1878)
 Sicily of Sicily G. on (1942)
 of world
 adopted the
 of the
 17th cent → Sforno rite
 of Liorno, Italy
 each 4 km.

Secret visits → Tombs of Daniel at Shuster
 Isaiel at Ieph
 Zippora at Qum
 Abraham ibn Ezra at Meshed
 Muslims forbade
 unbelievers
 now not
 visited

Mzuzza has verse Deut. VI 4-9 XI: 13-17

~~about~~ > 1/3 of pop are kohanim

represent priestly family in accepting the token
 offering of the 1st born soon at the
pidyon habben ceremonies 30 days after b
 ee weekday morn, 2x on Sabbath & holidays +
 new moon - all k. in ee knisa bless
 assembly w Numbers VI: 24-26

after kiddusha → back of knisa
 where wash hands + stay then w
 help of lewis - go to front of
 syn + face the w wall at
mod'im 'anabay lakh they pull
zizit over their hds

after truda's call for kohanim
 they recite pralin bless, turn around
 w arms extended but covered w zizit
 + bless responsorially w by head
 of the congre supposed to look
 at them fr it is not good to look
 upon the shkhuia (presence of the
 straighty)

many cover eyes w their zizit
 at last wd shalom kiss zizit
 + kohanim → w wall + uncover hds
 then go around + touch fingers w
zizit fringe + then kiss letter
 + say:

kohens titbarkheru min
hashamayim (may you be
 blessed from heaven)

Chozzi Jews diff in pref beef > lamb
monde shur is outcaste off minone - impure has no access to people's
 houses, hard on.
shalich zibkur - leader of service

appara - (abovementioned)
 Tom Kippur + weddings
 + commensally of calf or steer
 on Tish'a B'Av or day
 before new moon, etc.
alut (exile) due → sin of refusing to
 turn → Israel in 13 cent BC when
 had turn to + other accumulated sins
 combines zdaga (charity) w biblical
 rite for expiating sin

land of leader the service Mo'x w honor
Agaye + Baklavod the eventual
 recipient of he who suggests most offers
 earnestly claiming his wish + overtly being modest

Elkan
Adler, E.N. "The Persian Jews: Their Books and Their Ritual"
THE JEWISH QUARTERLY REVIEW. 1898 (10: 584-625).

list of ms + libe collected in Teheran, Samarkand + Bokhara 1896-7

old Pers. rite based on the siddur of Saadia Gaon (whereas
all our European rituals are founded on that of Amram Gaon)
was adopted by the Babylonian Jews - apparently taken + changed
by Pers Jews

today printed siddurim fr Warsaw + Vienna completely supplanted +
today the Pers. Jews are to all intents + purposes Sephardi
c. 150 yrs ago R. Abraham Maimon, whose descendants are
today of the elite of Jews of Cent Asia came fr
Morocco → Bokhara + persuaded the locals that they
like himself were descended fr Jews exiled fr Sp

3 copies of the Saadia siddur - one bought in Bokhara, one in
Jerusalem fr Bokhara + one fr Shiraz (to be added
now to the Chinese fragments in the Bodleian)

2/13

THE MERICAN CHARTERED AIRWAYS ACT (1940-1942)
April 1941, The Federal Bureau of Investigation (FBI) was established

... of the ...

... of the ...

... of the ...

... of the ...

... of the ...

... of the ...

J. L. Baron - 1

custom
pidyon ha-ben ("the redemption of the son") - toward → Exodus 13:2
"Sanctify unto Me all the first-born, whatsoever openeth
the womb among the children of Israel, both of man & of
beast, it is Mine" — connect. w/ d. of 1st born in Eg,
sacrifice of 1st b. of all clean animals, offering of 1st fruits,
consecration of 1st b. son → priesthood;
30th day after b. cohen invited to home & presented w/ \$
as a male redeemed in form of gift unless cohen very
poor
if child sick is "sold"

Abeskus, M. "Die Juden in Teheran" to. fr. Russian
by D. Weissenberg Mitteilungen zur jüdischen
Volkskunde. (ed. Max Grünwald Hamburg-
Wien 1898-1922.) 1906 pp 121-154

133 Teos. Jew who happens to be present at the slaughter
of any animal must recite the ^{formula} redemption &
atonement & smear a little of the blood on own
forehead & that of children (kappara)
in sickness Teos. Jew will consecrate a fowl & have it
slaughtered on the 1st Ab

135 Kapparat on 9 Tishri, eve of Day of Atonement (sometimes
eve of Rosh Hashana) —
a rooster for a male, hen for a fem, & hen rooster
for pregnant women (Isaac Luria: 2 hens & rooster in
— should be white after Isaiah 1:18 "Though
your sins be as scarlet, they shall be as
white as snow" — slaughtered & given to
the poor or redeemed by monetary charity
or head of household may sacrifice one rooster for all
take it at hand — recite verses incl. both
the notion of ransom & that dealing fr death
of the word & mercy of the Ld — that
man erased by their transgressions → death
cry out → the Ld & he hears
then turns fowl 3x over his head & so fr
whom it is designed saying: "This is my
substitute. This is my exchange. This
is my atonement. This rooster goes unto
death and I enter and go unto

137

good + long life + peace

blowing of the shofar as call to repentance but was also to confuse Satan

of Mitzvah Mine Noam. Ritual for Festivals, 5 vol 1895
in pp 103-7 where the rationalistic + spiritualistic interpretations of Seder + the kabbalistic formulae of Isaac Luria are given side by side

camest - conclude -

assemble at cemeteries in penitential way to pray for blessing + health -

fasting + sleeping among graves → commemorate ^{with} souls

140

R. Levi Isaac is alleged to have exclaimed in the midst of a Yom Kippur sermon: Lord of the universe! According to Thy holy Torah, a doctor is permitted to write on the Day of Atonement only for the sake of saving a life. Therefore, O God, if Thou wilt inscribe us in the Book of life and prosperity, Thou mayest affix Thy signature. But if Thou thinkest to condemn us, then I, Levi Isaac, Rabbi of Berditshev, forbid Thee to write on this holy day - Olsinger, Emmanuel. Contentions with God. Captown 1921.

confession of sins + decl. of faith on deathbed parallel w/ day of atonement -

halaka (authoritative standard of Jews everywhere)
vs minhag (popular local customs)

Joseph Louis Baron. DEATH IN JEWISH FOLK RELIGION
PhD. U of Chicago 1932

J. L. Bacon - 2

cause of death -

Genesis 3 - serpent is blamed

Babylonian Talmud (Sabb. 146a) gives myth of snake dropping poison into Eve thereby contaminating her posterity w death woman blamed

women are admonished to kindle Sabbath lit. because they extinguished the candle of the Lord wh is the soul of man -

Rashi to Sabb. 31b. Zohar, Bereshit some communities ♀ not allowed at funerals because they gave reign → Angel of Death

- Zohar, Vayehi of Korah, Selig

Der Jüdische Gil Blas Leipzig 1834

7th day of Feast of Tabernacles pregnant women bite off peduncle of the citron

is sign of grief over the sin of Eve since the Tree of Knowledge was citron

also expectant Mo does this to vicar life for self & offspring

17th cent Kabbalistic work

♀ may not drink of the wine used in the Hallel service on Sat night because she led Adam → sin by offering him the juice of the grapes of the Tree of Knowledge wh was a wine

bro vs bro, jealousy + brutality of was how it intro → (Gen 4) disobedience of man (Gen 3)

not fault of man, but he so attractive → sons of G that God thd man's life

sex motive -

tree of knowledge & tree of love

same Heb wds yada

connection btw forbidden fruit + sudden

realization of shame of nakedness

& the curse on Eve of pain & subordination → her Hu

ein set his eyes the extra ♀ w/ Abel, for is had only one sister whereas Abel had 2

Azazel one of these sons of G - because angel of seduction + death

identification of Satan + the serpent

but all these stories never gained the significance they assumed in Chr. — remained semi-legendary

orig sin rejected as a dogma
epic of Satan's struggle w Jehovah regarded as dualistic gogamim
degradation of sex + woman remained foreign to Jewish psychology
sin cant to be regarded as a cause of
but the doctrine of Ezekiel involved that every man died for his own sins + not share the stigma of an evil heritage
so has free. of will + opportunity for penance

God created d → man should fear before him — R. Judah Bar Simon, 4th cent.

Angel of Death created on 1st primordial day before the sin of Adam —

Adam only committed one sin — is there any man alive who has not committed more?

fate bashert = child's anew because interference of fate → d
mezel tov = lit. good constellation
expression abadat kokabim (worship of stars) used throughout hist of Jewish law + relig to describe idolatry par excellence

if dying man called back to life — soul may torture those who have affronted him
orig of demons → Adam's co-sleeping w Lilith also fr wasted seed of nocturnal emission (Kleepot demons)

forever keeping cover — was not of my part in Adam the left hand
P. 3 →
A shindai — coming + wickid by may be harvested as the profitable Name
into service of man = R. Simon b. Yohai sees him → get favour for Jews fr Roman emperor, K. Solomon over him
p. 41

J. L. Baron - 3

or Elijah

went → Sea

angels Senoi, Sansenoi, Sammangel → bring her
back refused reminding them of her power
over infant boys till their 5th day & over
infant girls till their 20th
angels tried → drown her, but she pledged not
to harm children w amulet w names
of angels
or her numerous names

demons incomplete when God finished work on 6th day for Sabbath

demons esp to be found where real dangers: darkness & dirt
water at night, ruins, latrine, funeral

fear of counting — evil eye

assume new name if sick to avoid it decreed vs old name
in synagogue ^{spirit} → he who healed Miriam & Naaman
for leprosy etc.
of draw new name by lot for among such as signify
health & life: Raphael ("Healer"), Haggim (life),