

## 1: Encyclopedia of Jewish History and Culture Online - Brill Reference

*The Jewish encyclopedia: a descriptive record of the history, religion, literature, and customs of the Jewish people from the earliest times to the present day.*

The sacred texts of revealed religions may be eternal and unchanging, but they are understood and applied by human beings living in time. Christians believed not only that the Jews had misunderstood Scripture, thus justifying the Christian reinterpretation of Jewish Scripture, but also that the history of Judaism It is history that provides the key to an understanding of Judaism, for its primal affirmations appear in early historical narratives. Thus, the Bible reports contemporary events and activities for essentially religious reasons. The biblical authors believed that the divine presence is encountered primarily within history. Although other ancient communities also perceived a divine presence in history, the understanding of the ancient Israelites proved to be the most lasting and influential. The people of Israel believed that their response to the divine presence in history was central not only for themselves but for all humankind. Furthermore, God's "as person" had revealed in a particular encounter the pattern and structure of communal and individual life to this people. Claiming sovereignty over the people because of his continuing action in history on their behalf, he had established a covenant berit with them and required from them obedience to his teaching, or law Torah. This obedience was a further means by which the divine presence was made manifest—expressed in concrete human existence. Even the chosen community failed in its obligation and had to be summoned back, time and again, to its responsibility by the prophets—the divinely called spokespersons who warned of retribution within history and argued and reargued the case for affirmative human response. General observations Nature and characteristics In nearly 4, years of historical development, the Jewish people and their religion have displayed a remarkable adaptability and continuity. In their encounter with the great civilizations, from ancient Babylonia and Egypt to Western Christendom and modern secular culture, they have assimilated foreign elements and integrated them into their own social and religious systems, thus maintaining an unbroken religious and cultural tradition. Furthermore, each period of Jewish history has left behind it a specific element of a Judaic heritage that continued to influence subsequent developments, so that the total Jewish heritage at any given time is a combination of all these successive elements along with whatever adjustments and accretions have occurred in each new age. The various teachings of Judaism have often been regarded as specifications of the central idea of monotheism. One God, the creator of the world, has freely elected the Jewish people for a unique covenantal relationship with himself. This one and only God has been affirmed by virtually all professing Jews in a variety of ways throughout the ages. Jewish monotheism has had both universalistic and particularistic features. Along universal lines, it has affirmed a God who created and rules the entire world and who at the end of history will redeem all Israel the classical name for the Jewish people , all humankind, and indeed the whole world. The ultimate goal of all nature and history is an unending reign of cosmic intimacy with God, entailing universal justice and peace. This arrangement is designated a covenant and is structured by an elaborate and intricate law. Thus, the Jewish people are both entitled to special privileges and burdened with special responsibilities from God. As the prophet Amos 8th century bce expressed it: The universal goal of the Jewish people has frequently expressed itself in messianism—the idea of a universal, political realm of justice and peace. In one form or another, messianism has permeated Jewish thinking and action throughout the ages, and it has strongly influenced the outlook of many secular-minded Jews see also eschatology. Law embraces practically all domains of Jewish life, and it became the principle means by which Judaism was to bring about the reign of God on earth. It is a total guide to religious and ethical conduct, involving ritualistic observance as well as individual and social ethics. It is a liturgical and ethical way constantly expatiated on by the prophets and priests, by rabbinic sages, and by philosophers. Such conduct was to be performed in the service of God, the transcendent and immanent ruler of the universe, the Creator and the propelling force of nature, and the one giving guidance and purpose to history. According to Judaic belief, this divine guidance is manifested through the history of the Jewish people, which will culminate in the messianic age. Salo Wittmayer Baron Lou Hackett Silberman Periodization The division of

the millennia of Jewish history into periods is a procedure frequently dependent on philosophical predilections. This formulation could be theologically reconciled with the assumption that Christianity had been preordained even before the creation of the world. In the 19th century, biblical scholars moved the decisive division back to the period of the Babylonian Exile and the restoration of the Jews to the kingdom of Judah 6th–5th century bce. These theories, however, have been discarded by most scholars in the light of a more comprehensive knowledge of the ancient Middle East and the abandonment of a theory of gradual evolutionary development that was dominant at the beginning of the 20th century. Most Jews share a long-accepted notion that there never was a real break in continuity and that Mosaic-prophetic-priestly Judaism was continued, with only a few modifications, in the work of the Pharisaic and rabbinic sages well into the modern period. Even today the various Jewish groups—whether Orthodox, Conservative, or Reform—all claim direct spiritual descent from the Pharisees and the rabbinic sages. In fact, however, many developments have occurred within so-called normative or Rabbinic Judaism. In any event, the history of Judaism can be divided into the following major periods: Biblical Judaism 20th–4th century bce

The ancient Middle Eastern setting The Bible depicts the family of the Hebrew patriarchs—Abraham, Isaac, and Jacob—all early 2nd millennium bce—as having its chief seat in the northern Mesopotamian town of Harran, which then belonged to the Hurrian kingdom of Mitanni. From there Abraham, the founder of the Hebrew people, is said to have migrated to Canaan comprising roughly the region of modern Israel and Lebanon, which was a vortex of west Asian, Egyptian, and east Mediterranean cultures throughout the biblical period and later ages. From Canaan the Hebrew ancestors of the people of Israel named after the patriarch Jacob, also called Israel migrated to Egypt, where they lived in servitude; a few generations later they returned to occupy part of Canaan. The Hebrews were seminomadic herdsmen and occasionally farmers. Their tribal structure resembled that of the West Semitic steppe dwellers known from the 18th-century-bce tablets excavated at the north-central Mesopotamian city of Mari; their family customs and law have parallels in the Old Babylonian and Hurro-Semite law of the early and middle 2nd millennium. The conception of a messenger of God that underlies biblical prophecy was Amorite West Semitic and also found in the tablets at Mari. Mesopotamian religious and cultural conceptions are reflected in biblical cosmogony, primeval history including the Flood story in Genesis 6: Egypt provides many analogues for Hebrew hymnody and wisdom literature. All the cultures among which the patriarchs lived had cosmic gods who fashioned the world and preserved its order, all had a developed ethical system expressed in law and moral admonitions, and all had elaborate religious rites and myths. Although plainer when compared with some of the learned literary creations of Mesopotamia, Canaan, and Egypt, the earliest biblical writings are so imbued with contemporary ancient Middle Eastern elements that the once-held assumption that Israelite religion began on a preliterate level must be rejected. Late-born amid high civilizations, the Israelite religion had from the start features characteristic of all the known religions of the area. Implanted on the land bridge between Africa and Asia, it was exposed to crosscurrents of foreign thought throughout its history. Abraham did not discover this God but entered into a new covenantal relationship with him, in which Abraham was promised the land of Canaan and numerous progeny. God fulfilled that promise, it is believed, through the actions of the Hebrew leader Moses 14th–13th century bce: Sinai, and brought them to the Promised Land. The Hebrew tradition itself, moreover, does not unanimously support even the more modest claim of the continuity of YHWH worship from Abraham to Moses. This lack of continuity is demonstrated in Exodus 6: Neither of these epithets is used in postpatriarchal narratives excepting the Book of Ruth. Other compounds with El are unique to Genesis: Whether the name of YHWH was known to the patriarchs is doubtful. Adam and Eve in the Garden of Eden, oil painting by Titian, c. Their response is loyalty and obedience and observance of a cult i. Circumcision was a distinctive mark of the cult community. Any flagrant contradictions between patriarchal and later mores have presumably been censored; yet distinctive features of the post-Mosaic religion are absent. Evidently not the same as the later religion of Israel, the patriarchal religion prepared the way for the later one through its familial basis, its personal call by the Deity, and its response of loyalty and obedience to him. Little can be said of the relation between the religion of the patriarchs and the religions of Canaan. Known points of contact between them are the divine epithets mentioned above. Like the God of the fathers, El, the head of the

Ugaritic pantheon, was depicted as both a judgmental and a compassionate deity. Baal Lord , the aggressive young agricultural deity of Ugarit , is remarkably absent from Genesis. Yet the socioeconomic situation of the patriarchs was so different from the urban, mercantile, and monarchical background of the Ugaritic myths as to render any comparisons highly questionable. The schematic character of this tradition does not impair the historicity of a migration to Egypt, an enslavement by Egyptians, and an escape from Egypt under an inspired leader by some component of the later Israelite tribes. To disallow these events, it can be argued, would make their centrality as articles of faith in the later religious beliefs of Israel inexplicable. Tradition gives the following account of the birth of the nation. At the Exodus from Egypt 13th century bce , YHWH showed his faithfulness and power by liberating the Israelites from bondage and punishing their oppressors with plagues and drowning them in the sea. At Sinai he made the Israelites his people and gave them the terms of his covenant, regulating their conduct toward him and each other so as to make them a holy nation. After sustaining them miraculously during their year trek in the wilderness, he enabled them to take the land that he had promised to their fathers, the patriarchs. Moses leading the children of Israel through the Red Sea; illustration from a German Bible, 15th century. He shapes the main institutions of Israel: Although Moses is compared to a prophet in various texts in the Pentateuch the first five books of the Bible , he is never designated as oneâ€”the term being evidently unsuited for so comprehensive and unique a figure. Mosaic religion The distinctive features of Israelite religion appear with Moses. It is impossible to determine what rulings go back to Moses, but the Decalogue, or Ten Commandments , presented in chapter 20 of Exodus and chapter 5 of Deuteronomy , and the larger and smaller covenant codes in Exodus From them the following features may be noted: He painted the work in This meant eschewing all other godsâ€”including idols venerated as suchâ€”and the elimination of all magical recourses. The worship of YHWH was aniconic without images ; even figures that might serve in his worship were banned, apparently because their use suggested theurgy the art or technique of influencing or controlling a god by fixing his presence in a particular place and making him accessible. Although there is a mythological background behind some cultic terminology e. Adoration of the Golden Calf, oil on canvas by Nicolas Poussin, c. The involuntary perpetual slavery of Hebrews was abolished, and a seven-year limit was set on bondage. The humanity of slaves was defended: Theft and harm to property were punished monetarily rather than by death. Moral exhortations called for solidarity with the poor and the helpless and for brotherly assistance to those in need. Since the goal of the Israelites was the conquest of a land, their religion had warlike features. Such stories are not necessarily the work of a later age; they reflect rather the impact of these victories on the actors in the drama, who felt themselves successful by the grace of God. A complex process of occupation, involving both battles of annihilation and treaty agreements with indigenous peoples, has been simplified in the biblical account of the wars of Joshua 13th century bce. Individual tribes made their way with varying success against the residue of Canaanite resistance. The Book of Judges , the main witness for the period, does not speak with one voice on the religious situation. Its editorial framework describes repeated cycles of apostasy , oppression, appeal to God, and relief through a champion sent by God. The individual stories, however, present a different picture. Apostasy does not figure in the exploits of the judges Ehud , Deborah , Jephthah , and Samson ; YHWH has no rival, and faith in him is periodically confirmed by the saviours he sends to rescue Israel from its neighbours. This faith is shared by all the tribes; it is owing to their common cult that a Levite from Bethlehem could serve first at an Ephraimite and later also at a Danite sanctuary. The religious bond, preserved by the common cult, enabled the tribes to work together under the leadership of elders or an inspired champion in time of danger or religious scandal. The many cultic figurines usually female found in Israelite levels of Palestinian archaeological sites also give colour to the sweeping indictments of the framework of the Book of Judges.

## 2: Encyclopedia Of Jewish History: Events And Eras Of The Jewish People by Joseph Adler

*This online version contains the unedited contents of the original encyclopedia. Since the original work was completed almost years ago, it does not cover a significant portion of modern Jewish History (e.g., the creation of Israel, the Holocaust, etc.).*

Writers on the Calendar: The history of the Jewish calendar may be divided into three periods—the Biblical, the Talmudic, and the post-Talmudic. The first rested purely on the observation of the sun and the moon, the second on observation and reckoning, the third entirely on reckoning. The study of astronomy was largely due to the need of fixing the dates of the festivals. The oldest term in Hebrew for the science of the calendar is "fixing of the month" ; later "sanctification of the new moon" ; "sanctification of the new moon by means of observation" ; "sanctification of the new moon by means of reckoning" ; "science of fixing the month" ; "rules for the sanctification of the new moon". Among other names besides these we find " the secret of intercalation". The medieval and modern name is. The Babylonian year, which influenced the French time reckoning, seems to have consisted of 12 months of 30 days each, intercalary months being added by the priests when necessary. Two Babylonian calendars are preserved in the inscriptions, and in both each month has 30 days as far as can be learnt. In later times, however, months of 29 days alternated with those of 30. The method of intercalation is uncertain, and the practice seems to have varied. The Babylonian years were soli-lunar; that is to say, the year of 12 months containing days was bound to the solar year of days by intercalating, as occasion required, a thirteenth month. Out of every 11 years there were 7 with 12 months and 4 with 13 months. Strassmeier and Epping, in "Astronomisches aus Babylon," have shown that the ancient Babylonians were sufficiently advanced in astronomy to enable them to draw up almanacs in which the eclipses of the sun and moon and the times of new and full moon were predicted "Proc. The Talmud Yerushalmi, Rosh ha-Shanah i. There is no mention of an intercalary month in the Bible, and it is not known whether the correction was applied in ancient times by the addition of 1 month in 3 years or by the adding of 10 or 11 days at the end of each year. Astronomers know this kind of year as a bound lunar year. The Greeks had a similar year. Even the Christian year, although a purely solar year, is forced to take account of the moon for the fixing of the date of Easter. The Mohammedans, on the other hand, have a free lunar year. It thus seems plain that the Jewish year was not a simple lunar year; for while the Jewish festivals no doubt were fixed on given days of lunar months, they also had a dependence on the position of the sun. Thus the Passover Feast was to be celebrated in the month of the wheat harvest , and the Feast of Tabernacles, also called , took place in the fall. Sometimes the feasts are mentioned as taking place in certain lunar months Lev. In leap-year, Adar had 30 days and We-Adar 29. This cycle was followed by the Hellenists, Essenes, and early Christians. In the times of the Second Temple it appears from the Mishnah R. This function was afterward taken over by the civil court see B. The fixing of the lengths of the months and the intercalation of months was the prerogative of the Sanhedrin, at whose head there was a patriarch or. The entire Sanhedrin was not called upon to act in this matter, the decision being left to a special court of three. The Sanhedrin met on the 29th of each month to await the report of the witnesses. From before the destruction of the Temple certain rules were in existence. If the moon could not be exactly determined, one month was to have 30 days and the next 29. The full months were not to be less than 4 nor more than 8, so that the year could not be less than 354 days nor more than 384. After the destruction of the Temple 70 C. To this body he transferred decisions concerning the calendar, which had previously belonged to the patriarch. After this the witnesses of the new moon came direct to the Sanhedrin. Empirical Determination of Leap-Year. Every two or three years, as the case might be, an extra month was intercalated. The intercalation seems to have depended on actual calculation of the relative lengths of the solar and lunar years, which were handed down by tradition in the patriarchal family. Moreover, it was possible to judge by the grain harvest. If the month of Nisan arrived and the sun was at such a distance from the vernal equinox that it could not reach it by the 16th of the month, then this month was not called Nisan, but Adar Sheni second. On the evening before the announcement of the intercalation the patriarch assembled certain scholars who assisted in the decision. It was then announced to the various Jewish communities by letters. To

this epistle was added the reason for the intercalation. A copy of such a letter of Rabban Gamaliel is preserved in the Talmud Sanh. The country people and the inhabitants of Babylonia were informed of the beginning of the month by fire-signals, which were readily carried from station to station in the mountain country. These signals could not be carried to the exiles in Egypt, Asia Minor, and Greece, who, being accordingly left in doubt, celebrated two days as the new moon. Owing to the weather it was frequently impossible to observe the new moon. In order to remove any uncertainty with regard to the length of the year on this account, it was ordained that the year should not have less than 4 nor more than 8 full months. After the fixing of the calendar it was settled that the year should not have less than 5 nor more than 7 full months. On one occasion he fixed the first of Tishri after the testimony of two suspected witnesses. During the persecutions under Hadrian and in the time of his successor, Antoninus Pius, the martyr Rabbi Akiba and his pupils attempted to lay down rules for the intercalation of a month. Under the patriarchate of Simon III. Under the patriarchate of Rabbi Judah I. Rabbi Judah accordingly abolished the fire-signals and employed messengers. The inhabitants of countries who could not be reached by messengers before the feast were accordingly in doubt, and used to celebrate two days of the holidays. By this time the fixing of the new moon according to the testimony of witnesses seems to have lost its importance, and astronomical calculations were in the main relied upon. He was an astronomer, and it was said that he knew the courses of the heavens as well as the streets of his city Ber. He was director of a school in Nehardea Babylonia, and while there arranged a calendar of the feasts in order that his fellow-countrymen might be independent of Judea. He also calculated the calendar for sixty years. His calculations greatly influenced the subsequent calendar of Hillel. According to Bartolucci his tables are preserved in the Vatican. A contemporary of his, R. Adda born, also left a work on the calendar. In the Council of Nice was held, and by that time the equinox had retrograded to March. This council made no practical change in the existing civil calendar, but addressed itself to the reform of the Church calendar, which was soli-lunar on the Jewish system. Great disputes had arisen as to the time of celebrating Easter. Moreover, the Church was not fully established, many Christians being still simply Jewish sectarians. A new rule was therefore made, which, while still keeping Easter dependent on the moon, prevented it from coinciding with Passover. This innovation seems to have been viewed with disfavor by some members of the Sanhedrin, particularly Rabbi Jose, who wrote to both the Babylonian and the Alexandrian communities, advising them to follow the customs of their fathers and continue to celebrate two days, an advice which was followed, and is still followed, by the majority of Jews living outside of Palestine. Under the reign of Constantius the persecutions of the Jews reached such a height that all religious exercises, including the computation of the calendar, were forbidden under pain of severe punishment. The Sanhedrin was apparently prevented from inserting the intercalary month in the spring; it accordingly placed it after the month of Ab July-August. The persecutions under Constantius finally decided the patriarch, Hillel II. The political difficulties attendant upon the meetings of the Sanhedrin became so numerous in this period, and the consequent uncertainty of the feast-days was so great, that R. Abin made known the following secret of the calendar to Raba in Babylonia: Whenever it becomes apparent that the winter will last till the 16th of Nisan, make the year a leap-year without hesitation. This unselfish promulgation of the calendar, though it destroyed the hold of the patriarchs on the scattered Judeans, fixed the celebration of the Jewish feasts upon the same day everywhere. Later Jewish writers agree that the calendar was fixed by Hillel II. Some, however, as Isaac Israeli, have fixed the date as late as Saadia afterward formulated calendar rules, after having disputed the correctness of the calendar established by the Karaites. That there is a slight error in the Jewish calendar "due to inaccuracies in the length of both the lunar and the solar years upon which it is based" has been asserted by a number of writers. Error in the Calendar. According to Isidore Loeb the Jewish cycle in 19 years exceeds the Gregorian by 2 hours, 8 minutes, and This makes a difference in a hundred cycles years of 8 days, 21 hours, 45 minutes, and 5 seconds "Tables du Calendrier Juif," p. The following calculation of the differences between the Jewish and Gregorian lengths of the year and month was privately made for the writer by Prof. According to these calculations the Jewish year exceeds the Gregorian by 6 m. Insignificant as these differences may appear, they will cause a considerable divergence in the relations between Nisan and spring as time goes on, and may require a Pan-Judaic Synod to adjust. Joseph Israeli, ; Immanuel b. Samuel Zacuto, professor of astronomy at

Saragossa, , Moses Isserles, d. Besides the following works of the Talmudic period:

## 3: Jewish history - Wikipedia

*Encyclopedia of Jewish History: Events and Eras of the Jewish People (English and Hebrew Edition) [Joseph Adler] on www.enganchecubano.com \*FREE\* shipping on qualifying offers. Thirty eminent scholars provide a concise overview of Jewish history, society, faith, and culture.*

Both scholars and general readers alike will find these essays to be accessible and informative. I highly recommend the Encyclopedia of the Jewish Diaspora to anyone with an interest in the history, culture, and significance of the Jewish Diaspora, both in the past and in the present day. The statistics preceding each country entry are extremely useful, as are the three- to four-page historical and contemporary overviews. The full scope of the Jewish experience outside Israel has never been so thoroughly organized. The excellent bibliography, glossary, and index help make this much-needed set a fine choice for browsers and report writers alike. Written for college and advanced high school students, as well as Judaic and history scholars, this work is an excellent overview of the Jewish Diaspora, particularly those parts often overlooked or ignored. Recommended for all academic and most public libraries. Also available as an e-book. However, the organization of this work may make it equally useful in circulating collections where patrons are afforded more time to uncover the wealth of information and insights it provides. But regardless of its placement, it will be welcomed and appreciated by serious students and scholars. Recommended for academic libraries supporting classes in Jewish Studies and for public libraries where there are strong interests. Each entry contains a useful bibliography with frequent references to little-known citations. Photographs and illustrations are nicely interspersed throughout the text; each volume has a cumulative index expediting easy access to the entire text. While Judaica reference works invariably cover the long and textured history of the Jewish diaspora, this outstanding encyclopedia is a unique source. The first volume reviews various themes and phenomena related to the whole topic, while the next two volumes delve into the particular regions, countries and communities where the Jews lived. Each chapter is authored by a different expert and the Jewish experience is explored with an in-depth chronology. This set would serve as an important addition to world history, AP classes or global studies curriculum. The articles are engaging and require no preexisting knowledge. Additionally, the survey articles provide consistent structure, including timelines and the use of standard subheadings. The in-depth study of some of the less well-known aspects of this group provided by this Encyclopedia is relevant for all students and scholars of Jewish history -- ancient or modern -- and also anthropology. The Encyclopedia is timely, relevant, accessible and fascinating. Here, the author cites the urgency of such studies not only to understand the nuances of this phenomenon but in order to prevent future atrocities linked with the turbulent processes of forced migration. Linked to this, the author claims, is that Jewish diasporas have remained hidden, largely as a result of the forced assimilation whether direct or indirect within their host societies. Such an understanding, according to the author, makes surveys of this kind all the more urgent. They would make a popular addition to any Jewish library, or an excellent gift for any Jew or non-Jew.

## 4: Judaism | History, Beliefs, & Facts | [www.enganchecubano.com](http://www.enganchecubano.com)

*The Encyclopedia of American Jewish History corrects that omission. In essays and short entries written by of the world's leading scholars of American Jewish history and culture, this encyclopedia explores both religious and secular aspects of American Jewish life.*

This article uncritically uses texts from within a religion or faith system without referring to secondary sources that critically analyze them. Please help improve this article by adding references to reliable secondary sources , with multiple points of view. It begins among those people who occupied the area lying between the river Nile and Mesopotamia. Surrounded by ancient seats of culture in Egypt and Babylonia , by the deserts of Arabia , and by the highlands of Asia Minor , the land of Canaan roughly corresponding to modern Israel, the Palestinian Territories, Jordan and Lebanon was a meeting place of civilizations. According to the Hebrew Bible , Jews descend from the ancient people of Israel who settled in the land of Canaan between the eastern coast of the Mediterranean Sea and the Jordan River. Hecht Museum The Book of Genesis, chapters 25â€”50, tells the story of Jacob and his twelve sons, who left Canaan during a severe famine and settled in Goshen of northern Egypt. The Egyptian Pharaonic government allegedly enslaved their descendants, although there is no independent evidence of this having occurred. According to the Bible, the Hebrews miraculously emigrated out of Egypt an event known as the Exodus , and returned to their ancestral homeland in Canaan. According to the Bible, after their emancipation from Egyptian slavery, the people of Israel wandered around and lived in the Sinai desert for a span of forty years before conquering Canaan in BCE under the command of Joshua. After entering Canaan, portions of the land were given to each of the twelve tribes of Israel. However, archaeology reveals a different story of the origins of the Jewish people: The archaeological evidence of the largely indigenous origins of Israel in Canaan, not Egypt, is "overwhelming" and leaves "no room for an Exodus from Egypt or a year pilgrimage through the Sinai wilderness". Almost the sole marker distinguishing the "Israelite" villages from Canaanite sites is an absence of pig bones, although whether this can be taken as an ethnic marker or is due to other factors remains a matter of dispute. During the reign of David, the already existing city of Jerusalem became the national and spiritual capital of the United Kingdom of Israel and Judah. Upon his death, a civil war erupted between the ten northern Israelite tribes, and the tribes of Judah Simeon was absorbed into Judah and Benjamin in the south. The nation split into the Kingdom of Israel in the north, and the Kingdom of Judah in the south. No commonly accepted historical record accounts for the ultimate fate of the ten northern tribes, sometimes referred to as the Ten Lost Tribes of Israel , although speculation abounds. The elite of the kingdom and many of their people were exiled to Babylon, where the religion developed outside their traditional temple. Others fled to Egypt. After the fall of Jerusalem, Babylonia modern day Iraq , would become the focus of Judaism for more than a thousand years. The two most famous academies were the Pumbedita Academy and the Sura Academy. Major yeshivot were also located at Nehardea and Mahuza. After a few generations and with the conquest of Babylonia in BC by the Persian Empire , some adherents led by prophets Ezra and Nehemiah , returned to their homeland and traditional practices. Other Judeans [13] did not permanently return and remained in exile and developed somewhat independently outside of the Land of Israel, especially following the Muslim conquests of the Middle East in the 7th century CE. After the death of the last Jewish prophet and while still under Persian rule, the leadership of the Jewish people passed into the hands of five successive generations of zugot "pairs of" leaders. They flourished first under the Persians and then under the Greeks. As a result, the Pharisees and Sadducees were formed. Greek culture was spread eastwards by the Alexandrian conquests. The Levant was not immune to this cultural spread. During this time, currents of Judaism were influenced by Hellenistic philosophy developed from the 3rd century BCE, notably the Jewish diaspora in Alexandria , culminating in the compilation of the Septuagint. An important advocate of the symbiosis of Jewish theology and Hellenistic thought is Philo. Hasmonean dynasty A deterioration of relations between hellenized Jews and orthodox Jews led the Seleucid king Antiochus IV Epiphanes to impose decrees banning certain Jewish religious rites and traditions. Consequently, the orthodox Jews revolted under the leadership of the Hasmonean family also

known as the Maccabees. The people, who did not want to be governed by a king but by theocratic clergy, made appeals in this spirit to the Roman authorities. A Roman campaign of conquest and annexation, led by Pompey, soon followed. Roman expansion was going on in other areas as well, and would continue for more than a hundred and fifty years. Some of his offspring held various positions after him, known as the Herodian dynasty. The empire was often callous and brutal in its treatment of its Jewish subjects, see Anti-Judaism in the pre-Christian Roman Empire. The revolt was defeated by the future Roman emperors Vespasian and Titus. In the Siege of Jerusalem in 70 CE, the Romans destroyed the Temple in Jerusalem and, according to some accounts, plundered artifacts from the temple, such as the Menorah. Jerusalem was renamed Aelia Capitolina and Judea was renamed Syria Palaestina, to spite the Jews by naming it after their ancient enemies, the Philistines.

**Jewish diaspora** The Jewish diaspora began with the Assyrian conquest and continued on a much larger scale with the Babylonian conquest, in which the Tribe of Judah was exiled to Babylonia along with the dethroned King of Judah, Jehoiachin, in the 6th century BCE, and was taken into captivity in BCE. These Hellenised Jews were affected by the diaspora only in its spiritual sense, absorbing the feeling of loss and homelessness that became a cornerstone of the Jewish creed, much supported by persecutions in various parts of the world. The policy encouraging proselytism and conversion to Judaism, which spread the Jewish religion throughout the Hellenistic civilization, seems to have subsided with the wars against the Romans. Of critical importance to the reshaping of Jewish tradition from the Temple-based religion to the rabbinic traditions of the Diaspora, was the development of the interpretations of the Torah found in the Mishnah and Talmud.

**Late Roman period in the Land of Israel**[ edit ] The relations of the Jews with the Roman Empire in the region continued to be complicated. In 66 CE, the Jews of Galilee launched yet another revolt, provoking heavy retribution. In 70, however, the relations with the Roman rulers improved, upon the rise of Emperor Julian, the last of the Constantinian dynasty, who unlike his predecessors defied Christianity. In 324, not long before Julian left Antioch to launch his campaign against Sasanian Persia, in keeping with his effort to foster religions other than Christianity, he ordered the Jewish Temple rebuilt. Sabotage is a possibility, as is an accidental fire. Divine intervention was the common view among Christian historians of the time. Especially violent were the third and the fourth revolts, which resulted in almost the entire annihilation of the Samaritan community. It is likely that the Samaritan Revolt of 529 was joined by the Jewish community, which had also suffered a brutal suppression of Israelite religion. In the belief of restoration to come, in the early 7th century the Jews made an alliance with the Persians, who invaded Palaestina Prima in 614, fought at their side, overwhelmed the Byzantine garrison in Jerusalem, and were given Jerusalem to be governed as an autonomy. With the consequent withdrawal of Persian forces, Jews surrendered to Byzantines in 628 or CE, but were massacred by Christian radicals in CE, with the survivors fleeing to Egypt.

## 5: The YIVO Encyclopedia of Jews in Eastern Europe

*The encyclopedia provides knowledge in an overall context and offers academics and other interested readers new insights into Jewish history and culture. It is an outstanding contribution to the understanding of Judaism and modernity.*

The two biggest are called Ashkenazi who have historically lived in Central and Eastern Europe and Sephardic who have historically lived in lands around the Mediterranean Sea , particularly Spain and Portugal. Jews from Arab and Muslim countries are called Mizrahi Jews. Many of these groups have moved from one place to another. Hebrew is the language of Judaism because it is the language in which the Bible was written. It is still used for prayers. In Israel, Ivrit, which is the name for the new Hebrew language, is the common language. There are also other Jewish languages such as Yiddish and Ladino which are still spoken and written by some Jews. History[ change change source ] The Jewish scriptures say that Judaism began with a man named Abram who lived in the city of Ur. According to the Midrash , Abram strongly believed that the people in Ur were wrong to pray to different gods and statues. He believed that there was really only one god who was not a statue. The Torah tells that God spoke to Abram and told him to leave Ur with his family and move to Canaan , where he started a new religion. God told him that his name would be changed to Abraham. The Midrash also says that angels taught Abraham a new holy language, which Jews believe is the language today known as Hebrew. Hebrew continues to be the language of Judaism. When the Jews were made into slaves in Egypt, God chose Moses to be an ambassador for him God and to plead for the case to free the 12 tribes of Israel. Pharaoh said "No" time and again and each time he did God sent many terrible punishments to the Egyptians to make him to free the Hebrews. Finally, the Pharaoh let the Hebrews go free, but then decided to send the Egyptian army to capture the Jews back. To help them escape God commanded the Red Sea to open a path for them. The waters then returned and drowned the Egyptian army. The Hebrews or Israelites, in twelve tribes, began a country called Israel in Canaan. They fought many wars against other peoples in the area. The name Jew comes from the name of one of these tribes, Judah. Later Judah was conquered by Babylonia in the early 6th century BC, and its people were taken captive to Babylon. They were allowed to go back to Judah again when Babylon was conquered by Persia. Some Jewish people stayed in Babylon now Iraq and others also lived in other countries. During this time, the main language of Judea was Aramaic. The Jews did not like the Roman government or customs, and often made trouble for the Romans. After this, the Jewish people did not have their own country. They were a small minority in almost every place they lived. This time is called the Diaspora , when Jews spread around the world. They lived in many other countries. Jews living in Germany , Poland , and Russia used the language Yiddish. Jews have lived in most, but not all, places in the world, including India, China, Yemen, and Ethiopia. Even today, Jews who do not live in Israel are often said to live "in the Diaspora". In some places, like India, Jews lived without any problems. In other places, like most of Europe and Islamic countries, there was bigotry or even hatred against Jews and they lived under unfair laws. Sometimes Jews suffered from outright persecution that is: In Europe, where the Roman Catholic church forbade Christians from lending money against interest, some Jews worked as bankers and money-lenders, and became known as skillful bankers. One nomad nation, the Khazars, converted to Judaism in the 8th century. The Khazar khanate, which was in the modern Ukraine and Byelorussia , was the only independent Jewish state before modern day Israel. The Khazar state was destroyed by the Eastern Vikings Rus in The Jewish People have always believed that they have a special mission from God. They do things in their own ways, such as having special rules about food and eating, not working on the Shabbat , keeping their own holidays, and not marrying people from other religions. Because of this, people in many different times and countries have thought that the Jews were strange, and maybe dangerous. Many countries made laws that the Jews could not work in some jobs or live in some places. Sometimes Jewish people were killed because of their religion. The word " antisemitism " describes the hatred for Jews. During the s and s, the Nazi , or National Socialist government of Germany conquered most of Europe. They did terrible things to the Jewish people because they believed the Jews were responsible for the problems in Germany during and after the First World War. The Nazi government killed more than six million Jewish people. Then Britain controlled the area

under the oversight of the United Nations. Many Jews moved back to Israel, then called Palestine, starting in the late s. When the country of Israel was made in , there were about , Jews in it. Today there are about 5,, Jews in it. When Jews moved back to Palestine, there were some people living there now. Most of them did not want to live in a Jewish country. This was the beginning of the Israeli-Arab or Israeli-Palestinian conflict, which continues today. Jews have come to Israel from all over the world, bringing different languages, music, food, and history to create a unique culture. Israel is the only country in the world where most people are Jews and where Hebrew is the main language. Jewish history continues today in both Israel and the Diaspora. There are smaller numbers of Jews living in other parts of the world. Some of the major problems faced by the Jewish people today include resolving the Israeli-Palestinian conflict and dealing with high rates of assimilation loss of Jewish identity in some countries, like the United States.

## 6: Jew - Simple English Wikipedia, the free encyclopedia

*Jew: Jew, any person whose religion is Judaism. In a broader sense of the term, a Jew is any person belonging to the worldwide group that constitutes, through descent or conversion, a continuation of the ancient Jewish people, who were themselves descendants of the Hebrews of the Bible (Old Testament).*

He envisioned twelve volumes, published over ten or fifteen years, and costing fifty dollars as a set. They would contain scientific and unbiased articles on ancient and modern Jewish culture. This proposal received good press coverage and interest from the Brockhaus publishing company. His radical ecumenism and opposition to orthodoxy upset many of his Jewish readers; nevertheless he attracted the interest of publisher Isaac K. Funk , a Lutheran minister who also believed in integrating Judaism and Christianity. Funk agreed to publish the encyclopedia on the condition that it remain unbiased on issues which might seem unfavorable for Jews. Despite their reservations about Singer, rabbi Gustav Gottheil and Cyrus Adler agreed to join the board, followed by Morris Jastrow , then Frederick de Sola Mendes and two published critics of the project: Kauffmann Kohler and Gotthard Deutsch. Theologian and Presbyterian minister George Foot Moore was added to the board for balance. Soon after work started, Moore withdrew and was replaced by Baptist minister Crawford Toy. Article assignments were shuffled around and communication practices were streamlined. Joseph Jacobs was hired as a coordinator. Herman Rosenthal , an authority on Russia, was added as an editor. Louis Ginzberg joined the project and later became head of the rabbinical literature department. Singer wanted specific entries for every Jewish community in the world, with detailed information about, for example, the name and dates of the first Jewish settler in Prague. Illustration of Jewish grave in France with menorah used for the h in hic and Hebrew characters at the bottom right. The scholarly style of the Jewish Encyclopedia is very much in the mode of the *Wissenschaft des Judentums* "Jewish studies" , an approach to Jewish scholarship and religion that flourished in 19th-century Germany; indeed, the Encyclopedia may be regarded as the culmination of this movement, which sought to modernize scholarly methods in Jewish research. The scholarly authorities cited in the Encyclopediaâ€”besides the classical and medieval exegetes â€”are almost uniformly *Wissenschaft* figures, such as Leopold Zunz , Moritz Steinschneider , Solomon Schechter , Wilhelm Bacher , J. Of the works cited which are not Germanâ€”usually the more classical worksâ€”the large part are either Hebrew or Arabic. About twenty-five years ago, there was no greater desert, as far as Jewish life and learning, than the English-speaking countries, and English of all languages was the least serviceable for such a Jewish work of reference. To contemporary European reviewers of the Jewish Encyclopedia, the undertaking seemed then like an effort wasted on half-clad Zulus in South Africa and Jewish tailors in New York. Those who were then really in need of such a work and could benefit thereby would have been better served if it were put out in Hebrew, German or Russian. Wolfson continues that "if a Jewish Encyclopedia in a modern language were planned for the first time [i. Online[ edit ] The unedited text of the original can be found at the Jewish Encyclopedia website. The search capability is somewhat handicapped by the fact that the search mechanism fails to take into account the decision to maintain all diacritical marks in the transliterated Hebrew and Aramaic from the â€” text, which used a large number of diacriticals not in common use today. The alphabetic index ignores diacriticals so it can be more useful when searching for an article whose title is known. The scholarly apparatus of citation is thorough, but can be a bit daunting to contemporary users. Books that might have been widely known among scholars of Judaism at the time the encyclopedia was written but which are quite obscure to a lay reader today are referred to by author and title, but with no publication information and often without indication of the language in which they were written. A list of abbreviations used in the encyclopedia is provided on the Jewish Encyclopedia website.

7: The Encyclopedia of Jewish Life Before and During the Holocaust: A-J - Yad Vashem - Google Books

*Encyclopedia of Jewish and Israeli history, politics and culture, with biographies, statistics, articles and documents on topics from anti-Semitism to Zionism.*

Belgrade, capital of Serbia. Several Jews from Italy and Hungary settled in Belgrade in the 13th and 14th centuries. They were joined by Sephardi Jews after the Turkish conquest in 1521. They lived mostly in the Jewish mahala "quarter" near the citadel, and were physicians, weapon-smiths, tanners, and merchants. The Jews lived in comfortable circumstances and were allowed to own land. The community enjoyed a degree of judicial autonomy. It numbered in 1600. With the start of the decline of the Turkish Empire in the late 17th century, a long series of catastrophes befell the Jews of Belgrade. In 1690, at the approach of the Austrians, Turkish janissaries plundered and burned the Jewish quarter. After the capture of the city, Austrian soldiers burned, looted, and killed the Turkish and Jewish population. The community was totally destroyed; some Jews managed to flee to Bulgaria, but the majority were taken prisoner and deported to Austria to be sold as slaves or offered to Jewish communities for ransom. Shortly after, a number of Jews returned to the city and rebuilt the synagogue. However, since Belgrade became the key fortress against the Turks, under Austrian rule Jewish residence was restricted. The town was captured again by Turks in 1717 and by the number of Jews had increased to 1,000. A series of rebellions and wars by the Serbs against the local Turkish despots, who had made themselves semi-independent of Constantinople, began in 1738, continuing intermittently for nearly 30 years. Belgrade changed hands many times, the Jews suffering each time. In 1752 the Serbs expelled the Jews from Belgrade. The anti-Jewish measures were revoked at Russian intervention. Some Jews had been allowed to stay, and more returned between 1752 and 1764, but were forced to leave once more when an abortive rebellion broke out in 1763. When in 1813 Milosh Obrenovich was recognized ruler of Serbia the situation of the Jews improved. There were some 1,000 Jews Ashkenazim in 1813. The works, mostly liturgical or ritual, were printed in Ladino, or in Hebrew with a Ladino translation. The Ladino periodical *El Amigo del Pueblo* was established in 1813 and appeared in Belgrade throughout the 1820s. After obtaining full rights following the Congress of Berlin in 1878, the wealthier Jews gradually became absorbed into Serbian society. They spoke Serbian, their children went to state schools and universities, and became physicians, civil servants, etc. In 1890 they built the new Sephardi synagogue, *Bet Yisrael*, in the upper town. There was a Hebrew school from the 1840s. Most Jews lived in the mahala until World War I when it was partly destroyed. After World War I, when Belgrade became the capital of independent Yugoslavia, the younger generation gradually left the mahala to enter the professions, banking, the stock exchange, and the garment industry. The 20,000 Volksdeutsche ethnic Germans of Belgrade led the Germans to Jewish shops and homes, looting all that the Germans left. Jews were evicted and their property confiscated. The Ashkenazi synagogue was turned into a brothel; the *Bet Yisrael* synagogue became a storehouse for looted Jewish property and was blown up before the German retreat. All communal activities were forbidden, but the *Vertretung* "Representation", nominated by the Germans, contrived to organize public kitchens, medical services, etc. All men between the ages of 14 and 60 and all women between the ages of 14 and 40 were forced to work in the town, not only without payment but also providing their own food. With the beginning of armed resistance in Serbia, the Germans began executing hostages, mostly Jews. The first mass execution took place on July 29, when "Communists and Jews" were shot. The "final solution" began with the mass arrest of some 5,000 Jewish men in July and August. After being imprisoned in two camps in Belgrade, the men were then taken in groups of 20 to "to work in Austria" and shot in nearby forests by regular German army units. The remaining 6,000 Jewish women and children were arrested in December and transported to the *Saymishte* camp, a former commercial fairground on the left bank of the Sava. Food was scarce, and many froze to death in the winter of 1942. Between February and May 1942, the remainder were killed in gas vans and buried in the village of Jaintsi. Patients of the Jewish hospital in the mahala were also liquidated in 1942. In August 1942 they joined partisan units in the forests, but not before considerable numbers of them had been arrested and shot. A monument to fallen Jewish fighters and victims of Fascism was set up after the war in the central cemetery of Belgrade. Contemporary Period Immediately after the liberation of Belgrade in October 1944 the

Jewish community resumed its activities by opening a soup kitchen, a center for returnees, and medical services. The Ashkenazi synagogue was reconsecrated in December , with the Ashkenazi and the Sephardi communities merging. In the community had 2, members, half of whom emigrated to Israel shortly after. In there were 1, Jews in Belgrade and in around 1, The community center ran an internationally known choir, a youth club, and a kindergarten. It also housed the Federation of Jewish Communities of Yugoslavia. The Yugoslav Jewish Historical Museum founded in and officially opened in , contains material on all Jewish communities in Yugoslavia. Jewish holidays were celebrated and J. In an impressive sculpture cast in brass, the work of Nandor Glied, entitled "Menorah in Flames," was erected near the Danube at the site of the ancient Jewish quarter. Jevrejski Almanah 1967, 41-76; A. Reitlinger, Final Solution , 1992; R. Hilberg, Destruction of European Jewry , 1961

## 8: Encyclopedia of Jewish History and Culture Online

*The Jewish Encyclopedia is an English encyclopedia containing over 15,000 articles on the history, culture, and state of Judaism and the Jews up to the early 20th century. It was originally published in 12 volumes by Funk and Wagnalls of New York City between 1901 and 1906 and reprinted in the 1950s by KTAV Publishing House.*

Donate Encyclopedias of General Content in Hebrew and Yiddish Outside of Israel The first Hebrew encyclopedias were translations or adaptations of Arabic works, which were intended as systematic presentations of the sciences in the medieval Aristotelian scheme, not usually arranged in alphabetical order. Only the preface and the beginning of this work have been preserved in manuscript. In Judah b. The first part deals with logic, physics, and metaphysics, in addition to commentaries on passages in Genesis, Psalms, and Proverbs; the second, with mathematics, in addition to a kabbalistic study of the letters of the Hebrew alphabet; there is also an enumeration of Bible passages that are to be interpreted philosophically. Again, only fragments of this encyclopedia have been preserved. In the introduction he states that he used only Hebrew sources or works in Hebrew translation; thus, it is known that at this time some of the works of the major writers of classic antiquity had become part of the Jewish cultural background. His book is divided into three parts: This work is the oldest medieval encyclopedia to be printed, although in abridged form, first in Venice in 1554 and several times in the 19th century, as a part of the program of the East European Haskalah to broaden the horizon of the masses. Between the 15th and 18th centuries no major encyclopedia was written by Jews, as their interest in the general sciences declined. In 1632 the Sephardi physician Solomon b. In the 17th century physicians were the only Jews in Central and Eastern Europe who had an opportunity for secular education. With the rise of the Haskalah, an interest in publishing a general encyclopedia in Hebrew developed. A pupil of the Gaon of Vilna, Phinehas Elijah b. Meir Horowitz, tried to present the general sciences from the point of view of Jewish tradition in his *Sefer ha-Berit Bruenn*. This work became quite popular, as is evidenced by the publication of several editions in the 19th century. The first alphabetically arranged general encyclopedia in Hebrew was attempted by Isaac Goldmann in Warsaw in 1825; it was called *Ha-Eshkol*, but only six parts came out, and even the first letter of the Hebrew alphabet was not completed. Petersburg, Russia, in 1826, but only three parts were published before the venture failed. The most ambitious attempt in Yiddish encyclopedias was *Algemejne Entsiklopedye*, published by the Dubnow Fund from 1886, first in Paris and then in New York. After the first five volumes, devoted to general subjects, seven more on Jews and Judaism, arranged according to topic, were published by It was the first such enterprise to be completed to the last letter of the alphabet. With the development of the study of Judaism and Jewish history on a scientific basis in the 19th century, the Jews sought to emulate others in promoting encyclopedias devoted to their interests alone. Some of the articles intended for this work found their way into the general encyclopedia edited by Ersch and Gruber, *Allgemeine Enzyklopaedie der Wissenschaften und Kuenste*, into other journals, or into separate monographs. It treated biblical and talmudic subjects in two separate volumes with a six-part supplement and appeared in three editions, the latest between 1818 and 1825. In spite of many defects, it was considered an achievement for its time, since it was helpful in tracing Jewish religious ideas in the Bible and Talmud. He had wanted to present the salient areas of Judaism and Jewish history and literature in a systematic, rather than an alphabetical scheme. There were objections that Hebrew literature was in its beginnings and could not sustain such an ambitious venture. Others believed that a general encyclopedia in Hebrew was needed more urgently than one devoted to Jewish subjects only. Despite the great accomplishments in Jewish studies in Europe during the 19th century, it was not granted to European Jewry to publish the first synthesis of its rich harvest. Instead, it was the American Jewish community, which at the turn of the century consisted of a population less than half its present size, a large proportion of whom were new immigrants, that published this basic work, *The Jewish Encyclopedia* 12 vols. Naturally it, too, had weaknesses, as in its treatment of modern Hebrew literature and the history of East European Jewry, but many of its entries e. Unlike the Jewish Encyclopedia, which took account both of the traditional and the modernist viewpoints, its approach was more traditional, but it was considered inadequate in many respects. Yet, while omitting some of the material about Jewish life in America that figured so

prominently in the Jewish Encyclopedia, it concentrated on Eastern Europe and gave full scope to modern Hebrew literature. Its ideology was that of the Galut "Diaspora" nationalism advocated by Dubnow, but the Zionist point of view was also presented. Thus, it was in a way a complement to the Jewish Encyclopedia. Because of its size it had to be more limited in scope than the Jewish Encyclopedia and concentrated more on contemporary Jewish life than had the other major Jewish encyclopedias published earlier in the century. A more ambitious project was the Encyclopaedia Judaica 10 vols. It was intended to present a new synthesis of Jewish knowledge some 20 years after the appearance of the Jewish Encyclopedia and to include all those areas neglected in the earlier pioneering work. However, because of the establishment of the Hitler regime in Germany, the plan could not be completed; only ten volumes appeared, through the article "Lyra. An oddity among encyclopedias with Jewish content published in Germany was the Sigilla Veri 4 vols. It was conceived and planned by Joseph Klausner. The special needs of Israel require, in addition to general and Jewish encyclopedias, specialized ones devoted to such fields as the social sciences, agriculture, and education, as well as Bible and Talmud. The young State of Israel has already met the need to a considerable extent. Jews and Judaism in General Encyclopedias Until the 19th century the treatment of Jews and Judaism in encyclopedias as well as in all other reference works was determined by the Christian point of view. Primary attention was paid to the biblical period as a background to Christianity, but very little interest was shown in the period that followed. His article on Jewish literature in its volume in and published separately in English translation in is considered a classic. Since that time post-biblical Jewish history and Judaism have generally received more comprehensive and fairer treatment. It is now customary to assign such topics to recognized Jewish scholars. Quite striking is the difference between the earlier and more recent editions of the Encyclopaedia Britannica. In its third edition of the detailed history of the Jews ended with the destruction of the Second Temple in the year The laws of rabbinic Judaism that followed are dismissed as mere "absurdities" deserving no consideration. In a concluding paragraph the history of the following 16 centuries is summarized with persecutions and massacres duly noted, the more tolerant attitude of the present day emphasized, and mentioning the recent emancipation of the Jews in France in Jewish Encyclopedia, 12 vols. Runes, Concise Dictionary of Judaism ; P. Glustrom, Language of Judaism ; Z. Wigoder, Encyclopedia of the Jewish Religion ; J. Neusner, Encyclopedia of Judaism, 3 vols. Moore, Jewish Women in America: An Historical Encyclopedia, 2 vols. Sherman, Orthodox Judaism in America: A Bibliographical Dictionary and Sourcebook ; P. Nadell, Conservative Judaism in America: A Biographical Dictionary and Sourcebook ; K. Stern, Reform Judaism in America: A Biographical Dictionary and Sourcebook ; A. Steinberg, Encyclopedia of Jewish Medical Ethics, tr. Rosner ; R. Slater, Great Jews in Sports ; R. Posner, Junior Judaica ; G. Bin Gorion, et al. Hamburger, Real-Encyclopaediefuer Bibel und Talmud, 2 vols. Maged, Beit Aharon encyclopedia of talmudic principles and personalities , 11 vols. Weinfeld, Judaismo Contemprano Petrushka, Yidishe Folks-Entsiklopedye, 2 vols. Timor, Enziklopedyah-le Historyah; H. Twersky, Sifrut ha-Olam, Leksikon, 4 vols.

## 9: Jewish Encyclopedia - Wikipedia

*The history of the Jewish calendar may be divided into three periods—the Biblical, the Talmudic, and the post-Talmudic. The first rested purely on the observation of the sun and the moon, the second on observation and reckoning, the third entirely on reckoning. The study of astronomy was largely.*

His latest book is much more than a Jewish cookbook. It goes way beyond that, with an encyclopedic format including the story and history of Jewish cooking. This book is a comprehensive, A-to-Z guide to Jewish foods, recipes and culinary traditions. Marks is a rabbi, as well as a gourmet chef, and a leading expert in the field of Jewish cookery, food history and lore. He has taught at The Culinary Institute of America. Food is more than just sustenance. From India to Israel to the United States and everywhere in between, Jewish food appears in many different forms and variations, but all related in its fulfillment of kosher laws, Jewish rituals and holiday traditions. Alphabetical entries — from Adafina Sephardic Sabbath stew and Afikomen to Yom Kippur and Zvingous Spanish Beignets — cover ingredients, dishes, holidays and food traditions that are significant to Jewish communities around the world. This easy-to-use reference includes more than entries and recipes, plus illustrations and maps. Both a comprehensive resource and fascinating reading, this book is perfect for Jewish cooks, food enthusiasts and anyone interested in the Jewish history of food. Did you know that in , Israel Rokeach produced a pareve kosher soap previously, soaps were made from beef fat and later brought his soap to New York? In , for the first time, the H. Heinz Company started selling a kosher product — pickles. The Union of Orthodox Jewish Congregations of America devised the first and still the most recognized symbol of kosher supervision. From this, a new industry was born, that of kosher certification. The kosher supervisor was known as a mashgiach, and the certifying symbol was called a hashgachah. By the s, manufacturers were using kosher tanker trucks to haul oils and corn syrup for prepared foods — which meant that most products easily could be converted to kosher. For example, if you want to learn about pitcha or jellied calves feet, go to P for pitcha and find about a dozen different names for it; learn how to get the bones ready, and what Sholem Aleichem had to say about it. He called it fisnoga, a whimsical name from Lithuania and Latvia. For anyone interested in Jewish cooking, culture or history, this book is a must for your home library. See recipes on Page A The evening of food, football and fun will feature 30 local chefs and restaurants, as well as current Texans players, NFL alumni and more, all for a good cause. Houston Texans players, the Houston Texans Cheerleaders and Texans Ambassadors will meet and greet guests as they arrive. Once inside, guests will mix and mingle, enjoying a variety of culinary creations and award-winning wines from Gallo Winery. The event will take place Monday, Nov. For ticket more information and package details, call Betsy Ballard, , or visit bballard houstonfoodbank.

A Lesson in Dying (Stephen Ramsay Mysteries) Play for sick children Hyrule warriors prima strategy guide Lizardmen 8th edition army book scribd Michelin Red Guide 2005 Great Britain Ireland Tombs with rolling stones We were the unimpressive Guests The cotton textile workers handbook HIGH STYLE #6 (Ford Supermodels of the World) Using digital video in field-based research with children: a primer Daniel J. Walsh . [et al.] 8. Sowing the seed High-Technology Degree Alternatives Tale of Samuel Whiskers, or, The roly-poly pudding Postprocessing and viewing of large MR whole-body data sets J. Graessner Twilight book in french The Idea of Principle in Leibniz and the Evolution of Deductive Theory The Tommy Good Story Toward a science of consciousness Communication technology for students in special education and gifted programs Amc merit list 2015 Nazareth pitcher. The physician by noah gordon Corduroys Busy Street (Corduroy (Board Book)) Anniversary poem delivered before the Mechanic apprentices library association Monologues for teenagers Understanding aesthetics for the merchandising and design professional Inflation, Fiscal Policy And Central Banks Understanding quantum physics a users manual vol 1 Strength in servant leadership Valley of secrets Ding dong merrily on high piano sheet music Bolivias radical tradition Ch. 9 On the Subject of People Veritales: Beyond the Norm Track Formulae And Tables Farmer blues sheet music bass notes The Lost Wagon Train (Home Repair Is Homicide Mysteries) Editor windows rotate Germany and the Union of South Africa in the Nazi period A Scots Earl In Covenanting Times