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motivated linguistic purism of translators (as well as of the original authors) of the first generations of the Haskalah sustained an emphasis on the Bible as the supreme source for literary production. Notwithstanding a few major exceptions, most of the translations of this period are of little literary value. However, translation contributed a great deal to the revival and development of Modern Hebrew literature (see entries under LITERATURE, HEBREW), especially in the emergence of hitherto nonexistent genres, such as children’s literature and ballads.

The subsequent history of translation into Hebrew up to the present follows three main lines of development. During the first phase a gradual enlargement and deepening of contact with foreign literatures developed. During the Enlightenment period the general orientation of Hebrew literature moved eastward, from German to Russian literature and toward the end of that era, stable publishing organs emerged. At this point, translators and publishers began a more or less systematic effort to introduce entire works, and even bodies of literature, into Hebrew. The particular history of Hebrew translations of Greek and Roman classics, undertaken around the middle of the nineteenth century, is a case in point. Finally, with the rise of *Zionism and the immigration of Hebraists to *Palestine (and the *United States), the normalization of translation into the Hebrew language commenced, with the adaptation of regular European translation norms. During this final period, the range of languages of origin grew steadily, with literature in English becoming a major source in the 1930s. This tendency toward Anglo-American writing (especially since the 1950s) resulted in a general change of translation policies and practices, which had previously been influenced by Russian culture.

Over the more than two centuries that have passed since the emergence of the Haskalah, translation has been central in fulfilling the ambitious project of bringing Jewish culture up to date with the rest of Europe. In this context, it was also a major agent in the continual process of Jewish *secularization. However, much of the initial gap (in terms of what remains to be translated into Hebrew) has still not been filled.

AMINADAV DYKMAN

Hebrew Union College-Jewish Institute of Religion (HUC-JIR). Established in Cincinnati, Ohio, by Rabbi Isaac Mayer Wise in 1875, this institution is the oldest rabbinical seminary in the *United States. In the early twenty-first century, HUC-JIR trains men and women to become *rabbis and *cantors and also has broadly based programs in advanced *Jewish studies, communal service, and *Jewish *education at campuses in *Los Angeles, Cincinnati, *New York City, and *Jerusalem. More than sixty scholars are on the combined faculty. HUC-JIR publishes the journal Hebrew Union College Annual, as well as scholarly books through its Union for Reform Judaism (formerly Hebrew Union College) Press. Its principal library, located in Cincinnati, contains close to a half-million volumes of printed Judaica, plus more than six thousand manuscripts. In 1972, HUC-JIR became the first rabbinical seminary to ordain women as rabbis. Under its current president, Rabbi David Ellenson, it is strongly oriented to *Zionism, to high academic standards, and to pastoral education.

MICHAEL A. MEYER

Hebron, This city, 30 kilometers (19 miles) southeast of *Jerusalem, features in several biblical narratives. *Abraham settled “by *the *terebinth of *Manre at Hebron” and built an altar to *God (Gen 13:14–18). There, too, he was informed of the imminent birth of his son *Isaac (18:1–15), and nearby, he pled for *Sodom (18:16–33). *Sarah died at *Kiriath-arba, which is Hebron” (23:1–2), and Abraham purchased a burial cave at Machpelah, from its *Hittite owners (23:3–20). Hebron was one of a coalition of Amorite cities conquered by *Joshua and the *Israelites (Josh 10:1–11); it was allocated to the tribe of *Judah (Josh 15:13). *David was anointed king over *Judah there and ruled from Hebron for seven and a half years (2 Sam 2:1–4). Hebron was fortified by *Rehoboam (2 Chron 11:5–12) and resettled in the post-exilic period (Neh 11:25). Map 2

Hellenism (from hellēnes, the word Greeks used to describe themselves) was the process of cultural diffusion, or hellenization, by which Greek culture mixed with native cultures in the Asian and North African regions ruled by *Alexander the Great of Macedon (d. 323) and his successors in the last three centuries BCE to create new “Greek-like” cultures. Its roots lie in the changed political and military circumstances of these lands that had formerly been under *Persian rule (although Greek culture had penetrated these areas even before Alexander). After his death, Alexander’s generals (the diadochi or “successors”) carved up conquered territories into new empires. Jews in the Land of Israel fell first under the political rule of the *Ptolemies, who were centered in *Egypt (332–198 BCE) and then of the *Seleucids of *Syria (198 BCE–ca. 165 CE). During this era, many Jews settled throughout the Hellenistic world, especially in cities like *Alexandria and *Antioch, forming a significant Greek-speaking *Diaspora.

With these political changes came profound cultural changes, as conquered peoples, Jews among them, embraced the Greek language. In addition, the arrival of Greek troops and traders and the founding of Greek-style cities led to the spread of Greek forms of education and entertainment (gymnasiums, theaters), as well as literary styles and philosophical ideas. This merger of local and Greek cultures produced new ways of worshipping, governing, learning, and living. Jews, like others, faced remarkable challenges to traditional ways of life. The vibrancy and creativity of this foreign culture prompted complex responses of acceptance and resistance. Greek culture was appealing to many Jews, both in *Judea and the Diaspora; scholars no longer suppose Judaism in the Land of Israel to have been largely untouched by Hellenism. Most Jews welcomed some of these new cultural and political ideas, adapting them to fit their own needs. However, they were wary of other aspects of Hellenism, especially those that might clash with Jewish religious beliefs.

By the third century BCE, many Jews read Greek literature and had begun to use Greek for writing and translating Jewish texts. The *Septuagint translation of the *Bible was a response to the needs of Diaspora Jews who were unable to read *Hebrew. Many Jews adopted Greek names and eagerly moved into newly founded Greek cities in Judea and the Diaspora, where they interacted with and learned from Gentiles. They arbitrated disputes according to Hellenistic (non-Jewish) law; Jewish material remains (coins,
monuments, tombs) contain Greek inscriptions and Hellenistic, and sometimes pagan, images. Jewish writers adapted Greek literary genres and philosophical ideas. For example, 4 Maccabees and perhaps Ecclesiastes were influenced by Stoicism; Ezekiel the Poet was influenced by Greek tragedies, and Demetrius by Greek histories. Some Jews (Aristobulus, Eupolemus) even argued that the greatest Greek thinkers were independent on the religious and philosophical insights of biblical heroes. This paradoxic claim, seeking to find Jewish roots for Greek accomplishments, reflects an uncomfortable recognition of the depth of Hellenistic influence on contemporary Jewish thought. Even groups one might think were hostile to Hellenism were undeniably influenced by it. The *Hasmoneans, who violently defended traditional Jewish practices, nonetheless used Greek names, minted Greek-style coins, and adopted Greek titles and political structures. The conservative *Qumran community focused on topics formerly of little interest to Jews but reflective of Hellenistic thought, such as communal ownership, celibacy, and utopianism (see also PTOLEMIES: IMPACT ON JEWISH CULTURE AND THOUGHT).

However, only a few Jews unreservedly adopted all aspects of Greek life (1 Macc 1:43; 2 Macc 4:13). The emergence of a shared language and practices and of trends that minimized ethnic and cultural differences prompted a Jewish counterattack, particularly against aspects of Hellenism that appeared to threaten Judaism and Jews' distinctive religious identities. Rituals that separated Jews from Gentiles, like *Sabbath observance, *circumcision, and *dietary restrictions, increased in prominence (1 Macc 1:60–63; 3 Macc 3:4; Joseph and Asenath 7:1; Jubilees 15:11; see APOCRYPHA: PSEUDEPIGRAPHA). Hellenistic idolatry and polytheism were harshly decried (Joseph and Asenath 7:3; Wisdom of Solomon 13–15). Jews excoriated Gentile sexual practices (e.g., homosexuality; *Letter of *Aristobus 152). This counterattack reinforced the boundaries between Jews and Gentiles at a time when such boundaries were being lowered. Ironically, some of the harshest attacks appear in texts written in Greek and influenced by Hellenistic rhetoric (e.g., Wisdom of Solomon), highlighting the tension between Jewish acceptance and rejection.

For further reading, see V. Tcherikover, Hellenistic Civilization and the Jews (1959); M. Hengel, Judaism and Hellenism (1974); J. Barclay, Jews in the Mediterranean Diaspora (1996); and L. Levine, Judaism and Hellenism in Antiquity (1998).

**ADAM GREGERMAN**

**Herem** is a ban of excommunication. It was the ultimate sanction available to Jewish communal organizations in the Middle Ages and Early Modern Period to discipline recalcitrant members of the community. Offenses could be in a range of areas, including business and civil matters and family disputes, as well as doctrinal disagreements (see *SPINOZA. BARUCH*). Excommunicants were cut off from any contact with local and neighboring Jewish communities in all realms of life until they expressed remorse for their actions (and made compensation where appropriate).

**Herem ha-yishuv** (literally, "ban on settlement") was a restriction on residence imposed by established medieval and early modern Jewish communities on other Jews, mainly for economic reasons. It appears to have originated in Rhineland Jewish settlements in the eleventh century, spread throughout Europe, and persisted as late as the eighteenth century in Italy. The right to forbid other Jews from settlement in a particular location was understood to fall within the autonomy Jews were granted by regional authorities. Such communal controls restricting settlement of newcomers were also common among non-Jews. The ordinance protected the economic livelihood of Jewish residents by limiting competition and permitted a community to reject paupers and individuals of questionable moral character. Since the concept of closed communities conflicted with the Jewish value of hospitality, some leaders and scholars supported a herem ha-yishuv only when it excluded violent men, informers, or other individuals perceived as problematic. A *hezkat ha-yishuv* ("right of settlement") could sometimes be acquired from the Jewish communal organization (*kehilla*) by purchase or hire, as well as by inheritance.

**JUDITH R. BASKIN**

**Herod and Herodian Dynasty.** Herod the Great (ca. 74 BCE–4 BCE) was a local ruler (or "client-king") in the Land of Israel put in place and supported by *Rome. He was the second son of Antipater II, a powerful courtier of Idumean origins (see *EDOM*), who served the *Hasmonaeans and made alliances with various Roman leaders after 63 BCE. Herod was appointed tetrarch (the ruler of a portion of a province) of *Galilee at age twenty-five. Antigonus II Mattathias, also known as Antigonus the Hasmonae, seized control of *Jerusalem in 40 BCE, and Herod fled to Rome to ask for support in regaining control of Judea. He was appointed "King of the Jews" in 40 BCE by the Roman Senate, but did not recapture Jerusalem and defeat Antigonus until 37 BCE. This victory marked the end of the Hasmonaeans and the beginning of the Herodian Dynasty, although Herod attempted to maintain both his family's link with the Hasmonaeans and favor with his Jewish subjects by marrying Mariamme, a member of the royal family. Herod's kingdom comprised *Judea, *Samaria, *Galilee, Idumea, Batanea, and Perea. In 20 BCE, Herod began an extensive reconstruction of the Second *Temple; his many other building projects included the port city of Caesarea, Pantis in Galilee, as well as many religious shrines and fortresses (see *ARCHAEOLOGY. LAND OF ISRAEL: SECOND TEMPLE PERIOD*). Throughout his reign, Herod imposed heavy taxes and used brutal methods to maintain his power; he executed his wife Mariamme, three of his sons, a mother-in-law, and a brother-in-law, among many others.

After Herod's death in 4 BCE, Emperor Augustus appointed a section of the kingdom to each of Herod's three surviving sons by various wives. Archelaus ruled briefly in Judea and Samaria, but was replaced by a Roman procurator in 6 CE. Herod Antipas, the Herod who figures in the *New Testament, became tetrarch of Galilee and Perea and ruled until 39 CE when he was exiled by Emperor Caligula; among other projects, he built Tiberias as his capital and the city of Sepphoris. Philip was appointed over the provinces between the Jordan and Damascus where he ruled until his death in 34 CE. Agrippa I (10 BCE–44 CE), a grandson of Herod through his son Aristobulus (whom Herod executed in ca. 7 BCE) and Berenice (daughter of Herod's sister Salome), succeeded his uncle Philip. He was subsequently given control over the territories of Herod Antipas and parts of Judea that
that did not depend on written laws, but was realized as an internal ethical ideal within each person (31:31–34).

Jeremiah had a profound impact on Israelite cultural life and on the formation of the Hebrew "Bible. "Ezra 1:1 attributes to Jeremiah a prediction of restoration based on statements such as 23:11 and 29:10. The prophet's assurances that God would one day restore Israel and Judah (e.g., 31:7–14) were probably a source of comfort to Judean refugees in "Babylonian exile. This influence is evident in the development of Deutero-"Isaiah in which poems like Jeremiah 20:7–12 were adapted to give voice to the exiles' own suffering (e.g., Isa 50:4–9; cf. Jer 11:19; Isa 53:7–8). This community also preserved legends that Jeremiah had hidden the accoutrements of the Temple before Nebuchadnezzar's conquest (2 "Macc 2:1–8; cf. Jer 31:33). Further, the author of "Job drew extensively on Jeremiah's biography and his poetry to construct the figure of the righteous sufferer (see Job 3/Jer 20:14–18).


EDWARD SILVER

Jericho, located just north of the Dead Sea, is mentioned often in the Hebrew "Bible. Located on an ancient trade route, Jericho, which has abundant water and a temperate climate, is considered one of the oldest cities in the world, extending back at least ten thousand years. Archeologists have uncovered more than twenty settlement layers (see ARCHEOLOGY, LAND OF ISRAEL: ANCIENT TIMES TO PERSIAN PERIOD). Jericho figures in the biblical account of Israelite conquest and settlement. "Joshua's spies, who are sent to reconnoiter Jericho, are saved from capture by the harlot Rahab, who states her belief in the power and uniqueness of Israel's God (Josh 2). Joshua 6 describes the Israelite conquest of the city, in which all living creatures in Jericho, except for Rahab and her family, were destroyed (Josh 6). However, archeological evidence does not support the biblical account; the city walls appear to have been destroyed at some time around 1550 BCE, several centuries earlier than any likely Israelite settlement. Two "synagogues from the Byzantine period have been found near Jericho, both with mosaic floors with Jewish symbols. Contemporary Jericho is a "Palestinian city on the occupied West Bank, with a population of 25,000. Map 2

KATE FRIEDMAN

Jeroboam challenged the leadership of "Rehoboam, the son of King "Solomon, at "Shechem after Solomon's death. When Rehoboam refused to lessen the heavy taxes that Solomon had imposed, Jeroboam led the secession of ten of the Israelite tribes from the "United Monarchy and founded the kingdom of "Israel (1 Kgs 12:4; 16–20; 2 Chron 10:4). Jeroboam went on to reign for twenty-two years, first from Shechem and then from Tirzah. According to biblical sources, Jeroboam established shrines at Dan and "Beth El where golden calves were worshiped (1 Kgs 12:28–29).

Jerusalem: Biblical and Rabbinic Sources. Biblical sources largely focus on Jerusalem's history from "David's time forward (ca. 1000 BCE). However, extrabiblical literary and archeological data, as well as a few biblical references, provide scattered details about the city's pre-Israelite history. Remnants of houses from the third millennium have been found, although even in the second millennium the city's population was not large. Situated on a mount atop two hills and surrounded by valleys, the city was well protected and long had defensive walls and secure access to water (through the Gihon Spring). This made it an attractive location even though it was not directly on major trade routes.

Egyptian texts from the second millennium call the city "Rushalim" or "Urusalim." These names may refer to the god Salem, suggesting that the name may have originally meant "city of Salem." Enigmatic biblical references support this identification: "Abraham met Melchizedek of Salem after a battle (Gen 14:18), and Psalm 76:2 links "Salem" with "Zion" (see later discussion). Although Jerusalem sounds like ir-shalom, Hebrew for "city of peace," this appealing association has no etymological basis.

The name "Jerusalem" does not appear in the "Torah, although forward-looking hints are found in "Deuteronomy 12:5. Biblical references first appear in "Joshua 10:1 and 15:8 and in "Judges 1:8. After David's capture of the city around 1000 BCE, he made it his capital (2 Sam 5), settling an area on the southeastern part of the mount as the "City of David" (alternately called "Zion," a pre-Israelite name for the extant fortress). Jerusalem's central location, between the northern and southern Israelite tribes, in the territory of the minor tribe Benjamin, made it a wise choice for a capital. David elevated its status by situating the "Ark of the Covenant there (2 Sam 6). His son "Solomon famously built the "Temple, which became a center for Israelite religion and was meant to replace all the other holy places throughout the land (1 Kgs 5–8). As the location of the Temple and kingship (see ISRAELITES: KINGSHIP), Jerusalem's preeminence in subsequent Jewish thought was secured.

Jerusalem was only briefly the capital of all the Israelite tribes. With the division of the unified kingdom around 930 BCE, Jerusalem became the capital city of "Judah, the southern kingdom. The city was repeatedly attacked: by Egyptians around 925 (1 Kgs 14); Arameans in the late ninth century (2 Kgs 12); and even by "Israel, the northern kingdom, in the early eighth century (2 Kgs 14). Some attacks were repulsed through the payment of tribute, although an "Assyrian conquest in 701 under Sennacherib was only barely averted by a plague. To Hezekiah, the king, and the residents of Jerusalem this was a miracle (2 Kgs 19; Isa 36–37). Despite these vicissitudes, throughout the First Temple period the city remained the center of religious and political life in the south. It grew in population and size, especially under Hezekiah in the late eighth century, who built up its defensive walls and famously constructed a tunnel (discovered in 1838) to bring water into the city (2 Kgs 20:20).

The Bible describes widespread religious syncretism in the First Temple period. "Prophets condemned the worship of foreign gods, with minimal success (Isa 10:11; Jer 44:17). The Deuteronomistic history indicts nearly all the kings for promoting child sacrifice (2 Kgs 23:10) and worship of "Baal and "Asherah in the city (1 Kgs 16:32–33). Even the Temple itself was filled with idolatrous statues (2 Kgs 23:4; Ezek 8:6). A few kings attempted to purify the Temple and city (2 Kgs 18:4, 23:4–20), but their reforms were short-lived. "Babylonian invaders in 586 BCE sacked the city, and the
Temple burnt to the ground; biblical authors explain this devastation as divine punishment for idolatry (2 Kgs 24–25; Lam 1–5).

After the city was sacked, the Jerusalem elite were taken into exile in Babylonia, although most residents were left behind. Presumably, no sacrifices were made on the ruined Temple Mount during the half-century of exile. With the fall of Babylonia to the Persians in 539 BCE, this policy of forced exile was reversed, and (descendants of) the exiles were allowed to return. After a few decades, a modest new Temple was erected on the mount (Haggai 2:3). Only with the arrival of Nehemiah, in the mid-fifth century, did major reconstruction and reorganization begin (Neh 2–6).

Jerusalem submitted to Alexander the Great in 332 BCE to avoid destruction. After his death, control of Judea and Jerusalem passed first to the Ptolemies (323–198 BCE) and then the Seleucids (198–ca. 164 BCE). Both were generally tolerant, interfering minimally in internal affairs of subject peoples. They empowered Zadokite priests for religious and political leadership, in conformity with a biblical model favored by Jews as well. After the ascension of Antiochus IV in 175 this stability was upset. A Hellenized Jewish elite, eager to join in Greek culture, rejected traditional religious rituals. They also constructed a gymnasium, the classic Greek educational institution, in Jerusalem (1 Macc 1:13–15). Antiochus, perhaps with their encouragement, banned observance of the laws in the Torah (1 Macc 1:44–64) and interfered with priestly appointments (1 Macc 7:5; 2 Macc 4.7). He then sacked the city, desecrated the Temple, and constructed a garrison for troops. The Hasmonean family led a revolt and retook the Temple in 164, eventually gaining control over Judea, although foreign troops were not completely removed from Jerusalem until ca. 141 BCE. The Hasmonaeans remained in power through 63 BCE, fortifying Jerusalem, extending its walls, and building a palace (the Letter of Aristides 83–120 may be a contemporary description).

Jewish sovereignty ended in 63 BCE, with the arrival of the Romans under Pompey. To the dismay of the Jews, who permitted the High Priest alone to enter the Temple’s Holy of Holies one day a year, Pompey freely walked in, vividly symbolizing Jerusalem’s subjugation. The land was placed under Roman administrators, who also appointed puppet rulers, most famously Herod the Great (reigned from 37–4 BCE); Herod dramatically increased the size and grandeur of the city, constructing a new palace, massive towers, and aqueducts. According to Josephus, he replaced the existing Temple with a new structure of monumental proportions on an enlarged mount (Jewish Antiquities 15:380–425) and also constructed pools and tombs outside the city and theaters for pagan-style games, despite widespread Jewish opposition.

Not long after Herod’s rebuilding project was finished, the city and Temple were razed during the First Jewish War against Rome (66–70 CE). The Temple was leveled; only a retaining wall of the mount (“the Western Wall”) remained. The destruction of the altar at the one authorized cult site meant that sacrifices could no longer be offered, a prohibition observed to this day. The three perimeter walls around the city were destroyed, and much of the city was burned down (Josephus, Jewish War 6:149–266). Under Emperor Hadrian, a second revolt, led by Bar Kokhba, broke out (132–35 CE), possibly fired by a desire to reconstruct the Temple. It, too, was ultimately repressed by Rome, with further destruction to the city. The city was renamed Aelia Capitolina, in honor of Hadrian (whose family name was Aelius) and the Capitoline gods. As punishment, Jews may have been banned from entering the city after the war for decades (Justin, Dialogue 16). The city was rebuilt in Roman style, with pagan temples, forums, baths, and a grid system of streets. Eventually, Jews trickled back into the city, and we learn from fourth-century Christian sources of regular visitors and a few synagogues (Jerome; the Bordeaux pilgrim; see also JT Pesahim 7:11). The Temple was not rebuilt, and the mount remained in ruins until the advent of Islam in the seventh century. The emerging rabbinic movement was mostly centered north of the city, in the Galilee.

Jerusalem in Jewish Tradition: Veneration of Jerusalem goes back to its early association with David, as the “city of the great king” (Ps 48:2). Its political significance was augmented by the presence of the Temple, which made it the religious center as well. Although Jewish tradition never limited God’s presence to any one place, Jerusalem nonetheless was unique, for it was there that “the glory of the Lord” (1 Kgs 8:11) and the “name” of God dwelled (Deut 12:5). It was a city “chosen” by God (Zech 3:8; Ps 132:13) and “the holy city” (Dan 9:24; Neh 11:1). Residents trusted that they would be protected from military and natural threats (Isa 31:5, 37:35). The faithful made regular pilgrimages to the city to offer sacrifices during the festivals (Deut 16:16; cf. Luke 2:41). Many psalms celebrate travel to Jerusalem. The “Psalms of Ascent” (120–134), likely recited by those entering the city, refer to the rituals of the priests and the royal throne. Those living outside the land yearned to be in Jerusalem (Isa 27:13; Ps 137). Diaspora Jews revered the city and Temple, sending regular contributions for its upkeep and making pilgrimages (“Philo, Gaius 281; Acts 2:5–11).

Jews described Jerusalem in cosmic and fanciful language. It was the “navel of the earth,” from which the world was created (Ezek 38:12; Jubilees 8:19; *Sibylline Oracles 5:247). Solomon’s Temple is said to have been constructed on the same spot where Abraham nearly sacrificed Isaac (Gen 22:1). “Garden of Eden: imagery is applied to the city (1 Enoch 26), and basic geography was ignored: Although Jerusalem was not the highest spot in the region, it was said to be “up in the heights” (Ps 68:19). Regardless of where one began one’s voyage, when traveling to the city, one was said to “ascend” (Ezra 1:3). Although it was not the largest or most significant city in the region, Jerusalem was said to be “in the midst of nations, with countries round about her” (Ezek 5:5). It was in Jerusalem that the great events of the final days would occur and the dispersed would be gathered together in a city purged of idolatry and wrongdoing (Jer 31; Joel 4). “Ezekiel predicted a new Temple, of incomparably greater glory and size, to be built on the spot of the destroyed Temple (40–48). Not only Israel but all the nations would go up to Jerusalem to worship the one true God (Isa 2:3; Zech 8:22, 14:16; Tobit 13:11; Sibylline Oracles 3:710–23).

Rabbinic views on Jerusalem reveal complex attitudes toward a revered city that had long been under foreign sovereignty and whose great Temple still lay in ruin. The Rabbis felt a deep, continuing attachment to the city, while also accommodating themselves to the loss of the Temple rituals, regular pilgrimages, and ancient institutions of priesthood and kingship. They vividly praised the city whose
air was always fragrant and whose beauty surpassed all other cities (Avot de Rabbi Natan version A, ch. 28; BT Yoma 39b; BT Bava Batra 4a); the creation of the world began in Jerusalem (BT Yoma 53b–54b), and the city was of unequalled height (Sifre Deuteronomy 37). Rabbinic teachings recognized the need to mourn Jerusalem’s destruction, but cautioned against excessive sadness (BT Bava Batra 60b). They prescribed rituals for visitors to the ruins (BT Mo‘ed Katan 26a) and ordained fast days to commemorate the city’s disasters (BT Rosh Hashanah 18a–19b). Through “worship,” God’s gracious acts in Jerusalem were recalled, and the hope that God would once again elevate a Davidic king over a rebuilt city was expressed. The Rabbis ordained the recitation of the laws of sacrifice, reenacting through “prayer rituals what could no longer literally be performed. Their devotion to Jerusalem was emphasized with the exclamation, “Next year in Jerusalem,” that ended the “Passover seder.” The halakhic regulations for the city and Temple (such as tithes, sacrifices, and pilgrimage) remained central to rabbinic study. In Jewish life and liturgy, evocation of Jerusalem brightened a diminished present as a symbol of a glorious past and a yearned for and idealized future.

For further reading, see A. Halkin, ed., Zion in Jewish Literature (1961); J. Levenson, Sinai and Zion (1985); L. Levine, ed., Jerusalem: Its Sanctity and Centrality to Judaism, Christianity, and Islam (1999); idem, Jerusalem: Portrait of the City in the Second Temple Period (2002); Y. Eliav, God’s Mountain (2005); and ARCHEOLOGY, LAND OF ISRAEL: ANCIENT TIMES TO PERSIAN PERIOD; and ARCHEOLOGY, LAND OF ISRAEL: SECOND TEMPLE PERIOD; Maps 1–3. Adam Gregerman

Jerusalem: 1948–1967. Between 1948 and 1967, Jerusalem was divided between Israel, which controlled the western portion of the city, and Jordan, which controlled the eastern portion. Contrary to UN General Assembly Resolution 181 of November 29, 1947, which still remains in force, both Israel and Jordan refused to accept the city as an international entity and instead preferred its partition. Jordan and Israel regarded this arrangement as a pragmatic alternative to an all-or-nothing approach. It is no coincidence that, except for odd days here and there, the administration of urban concerns shared by both parts of the city, such as water, sewage, pest control, and legal and illegal civilian movement, was undertaken in an atmosphere of calm and characterized by a degree of cooperation. A good example of such cooperation was the convey of Israeli soldiers disguised as policemen (with Jordanian knowledge) that was escorted by the Jordanian Legion to the Israeli enclave of Mt. Scopus every two weeks. Tourists and Arabs (usually Christian) were also allowed to move between the two parts of the city via the Mandelbaum Gate. As time passed, the joint Israeli-Jordanian Ceasefire Committee also evolved into a civilian forum for city administration and the solving of problems that arose from time to time in a city where the border passed through residential neighborhoods and, in some places, private homes.

Notwithstanding this cooperation, Israel encouraged the construction of civilian residences in demilitarized zones and no-man’s land, and Jordan prevented Israeli access to the holy places, even though all of these acts ran counter to the Israeli-Jordanian cease-fire agreement of April 1948. Such actions, and the fact that a border fence ran through the heart of the city, detracted from the city’s appearance and quality of life.

Although there was no weakening of the religious bond that many Israelis felt for the Jewish holy places, most of which were located in East Jerusalem (except for Mount Zion), Israel appeared to have come to terms with the partition of the city. This approach was based on a “Zionist tradition, passed down from Herzl to Weizmann to Ben-Gurion, which was hesitant about the prospect of future Israeli control of Jerusalem’s Christian and Muslim holy places. For this reason, Herzl viewed the holy places as an extraterritorial area, and it was actually the Jewish Agency that was responsible in 1937 for the idea of dividing the city. In response to the Peel Commission’s plan to partition Palestine into Jewish and Arab states and to continue “British Mandate rule in Jerusalem, Jewish Agency leaders proposed separating the eastern section of the city, which would remain under Mandate rule, from the western portion of the city that was devoid of holy places and would serve as the capital of the Jewish state. This proposal was also based on demography; even before 1948 most Arabs lived in the eastern portion of the city, and most Jews lived in west Jerusalem.

After the partition of the city (which took place on the ground in May–June 1948, but only officially in April–May 1949) and the annexation of its western portion by Israel in December 1949, Israel began working to transform West Jerusalem into a capital city in its own right. Through a relatively quick process that lasted less than twenty years, Israel established three centers in West Jerusalem: a government center in Givat Ram (including a parliament, government offices, and subsequently the central bank and the Supreme Court); a national cultural center (including the Hebrew University and the Israel Museum), located adjacent to the government center; and on Mount Herzl, to the west of these centers, a national memorial center (including the national and military cemetery and the Holocaust memorial museum “Yad Vashem). These centers created a Jewish Zionist presence to counterbalance the inaccessible holy places located in East Jerusalem.

For their part, King Abdullah of Jordan and his successor, King Hussein, were certainly interested in maintaining the eastern portion of the city as primarily Palestinian. After all, it contained the holy places and most importantly the al-Aqsa mosque compound, which was centered around Haram al-Sharif. However, in contrast to Israel, Jordan failed to develop East Jerusalem, primarily because of the constant tension between the Hashemites and the Palestinian population of the city. In July 1951, King Abdullah was assassinated by a Palestinian near Haram al-Sharif in the Old City in East Jerusalem.

Jerusalem’s location on the border of two countries without diplomatic relations and, in the case of Israel, at the end of a long and narrow geographical corridor, hampered the city’s development. West Jerusalem became a city with a population composed mostly of government employees, academics, and Ultra-Orthodox Jews, with only a small percentage of merchants and small industrialists. East Jerusalem remained a medium-sized town. Nonetheless, both sides came to terms with the partition of the city, and neither side took any significant action to change the situation. That Israel also supported the status quo was evident in the fall.
is set in Persia and reflects a highly acculturated Jewish community.

During Achaemenid rule there was significant rebuilding of Jewish life in the Land of Israel, a province called "Yehud by the Persians. Jews returned to Yehud in 539 under the governor Sheshbazzar (Ezra 1:8; 5:14); in 520 BCE under the leadership of the Persian-appointed governor "Zerubbabel (Haggai 1:1; 14); and in the fifth century under the leadership of "Ezra and "Nehemiah. However, a far larger number remained in Babylon. Persian rule over the province of Yehud lasted from 539 to 332 BCE, when the Hellenistic era began with the arrival of "Alexander the Great in western Asia. The rebuilding of the Jerusalem Temple was undertaken during the years of Persian rule; the small amount of material evidence from this era indicates that most Jews were involved in farming and lived at a subsistence level (see ARCHEOLOGY, LAND OF ISRAEL: SECOND TEMPLE PERIOD).

There is very little information about the Jews who remained in central Mesopotamia during the Hellenistic (331–238 BCE) and Parthian (238 BCE–224 CE) periods. More information is available for era of the Persian Sassanian dynasty (224–651 CE). It was under its rule that the Babylonian academies of "Sura and "Pumbedita became the center of rabbinic culture, ultimately producing the Babylonian "Talmud. The Sassanian rulers, who championed the Zoroastrian religion, changed imperial culture toward a more consciously "Persian" aesthetic and identity. Zoroastrianism and Persian language and culture were quite visible, as the Talmud attests, in part because Ctesiphon, located on the Tigris River in Iraq, served as the Sassanian capital. However, forms of "Aramaic remained the general vernacular and were used as scholarly languages, at least among the Jewish and Christian communities.

Within this broad cultural and political context, Jews flourished in Mesopotamia. The Talmud refers to very few instances of state-sponsored religious restrictions or persecutions (see, e.g., BT Yeavam 63b; BT Bava Metzia 86b). Rabbinic tradition reveals that some Jews closely identified with Babylonian, claiming biblical-era origins for the Shaf V’yatov synagogue in Nehardea. In 651 CE, Muslim forces conquered the Sassanian Empire, introducing a new era for the Jews of western Asia (see ISLAM AND JUDAISM; IRAN; IRAQ; JUDEO-PERSIAN LANGUAGE AND LITERATURE). For further reading, see H. Lapin, "The Rabbinic Movement," in The Cambridge Guide to Jewish History, Religion, and Culture, ed. J. R. Baskin and K. Seeskin (2010).

**Pesaḥ (or Pesach): See PASSOVER**

**Pharisees** (ca. mid-second century BCE–70 CE) were one of the Jewish groups to emerge in "Judea after the "Maccabean revolt. Although popularly known from hostile "New Testament accounts as punctilious and legalistic Jews, a more balanced portrait of Pharisees as scholars, teachers, and community leaders emerges from other sources. The term "Pharisees" (Hebrew, perushim; Greek: pharisaioi), appears to mean "separatists" in Hebrew, although it is doubtful whether it always referred to a specific group or was a self-chosen designation. What the Pharisees separated from is also unclear—perhaps from Jews less devoted to biblical "purity laws or "Torah study.

The main historical sources—"Josephus, rabbinic texts, and the New Testament—emphasize different aspects of the Pharisees. Josephus focuses on their political involvements and religious interests. The New Testament Gospels savage Pharisees as falsely pious and arrogant, but also reveal a competition between them and Jesus for popular support, thereby partially explaining the hostility. Scattered New Testament references, which are less hostile, confirm the Gospels' presentations of the Pharisees as zealously devoted to "Torah. Rabbinic texts post-date the Pharisees by at least a century and reveal mixed attitudes toward them, but generally confirm other descriptions of Pharisaic religious views.

Josephus provides the most information (Jewish War 2:162–66; Jewish Antiquities 13:288–98, 400–21; 17:42; 18:4–17). He describes the Pharisees' sporadic involvement in national affairs, typically through opposition to or alignment with more powerful leaders. They fell afoul of "Hasmonean rulers John Hyrcanus (reigned 134–04 BCE) and Alexander Janneaus (reigned 103–76 BCE), who supported the rival "Sadducees, but found favor under Salome Alexandra (reigned 76–67 BCE), who allowed them to persecute their opponents. A few Pharisees opposed "Rome before the war in 66–70 CE. Rabbinic and New Testament texts hint at the Pharisees' limited involvement in politics. According to the New Testament, some Pharisees sat on councils (Acts 5:34) and are involved in palace intrigues (BT Kiddushin 66a), but notably, they play no role in the trial of Jesus.

Josephus focuses on the Pharisees' specific religious views: their belief in free will, an imperishable soul, and reward and punishment after death. He also highlights their fidelity to "traditions of their fathers," teachings that clarify, expand, and alter biblical law (see HALAKHA) in an effort to make ancient "commandments relevant. These religious issues are confirmed by other sources (Mark 7:3; Acts 23:8; cf. M. *Aver 1:1, 3:13). The New Testament and rabbinic writings emphasize piety based in the home and community that is separate from (although not opposed to) "Temple worship. Pharisees are said to observe commandments rigorously regarding the "Sabbath, purity, "marriage, and "dietary rules (provoking disputes with Jesus over competing interpretations; Matt 12:1, 15:2), and to revere Torah study. This strict observance made them popular with the masses, who appreciated their zeal and welcomed their guidance (Matt 23; M. Tohorot 4:12; BT Niddah 33b).

The rabbinic movement has its roots in the Pharisaic movement, whose model of personal piety in daily life and devotion to Torah study was well suited for a world after 70 CE, when Jews no longer had a Temple or political power. For further reading, see E. Rivkin, A Hidden Revolution (1978); S. Mason, Flavius Josephus on the Pharisees (2001); and A. Saldarini, Pharisees, Scribes, and Sadducees in Palestinian Society (2001).

**Philadelphia.** With a bustling tidewater port and tolerant attitude toward religious diversity, Philadelphia, Pennsylvania’s largest city, attracted Jews early in the eighteenth century. Six Jews had traded in the merchant town by 1719, and New York merchants and brothers Nathan and Isaac Levy settled there with their families in 1737. Nathan’s 1740 purchase of land for a Jewish cemetery laid the groundwork for Philadelphia’s first Jewish communal institution.
Sacrifice: See Leviticus; Second Temple Period; Temple and Temple Cult; Worship

Sadducees were a group of traditional, elite Jews in the last two centuries of the Second Temple period. They came from wealthy and priestly classes and, although not large in number, sometimes had a significant influence on political and religious life in the period before 70 CE. Sadducees held prominent positions in the Temple, with some serving as the High Priest (Acts 5:17; Jewish Antiquities 20:199; BT Yoma 19b), and they rejected innovations that might weaken this central institution. Their general conservatism is reflected in their opposition to interpretations of the Written Torah promulgated by the Pharisees, especially the oral traditions taught by scribes outside the Temple. Politically, they endorsed collaboration with ruling authorities, Jewish and Gentile. A few may have supported the revolt against Rome in 66 CE, but most opposed it, correctly judging that apocalyptic fervor and military adventurism threatened not just their positions but also Jewish society as a whole.

Reconstruction of their views and history is difficult. No extant text can be attributed to a Sadducean author with certainty, and other sources such as Josephus, the New Testament, and rabbinic literature mention them only occasionally. The origins of the group are murky. Although the name “Sadducees” (Hebrew, sadduckim; Greek, sadducekaioi) is related to the Hebrew word for “righteous,” it may also link them, in tradition if not in fact, with the High Priest Zadok under David (2 Sam 8:17; 1 Kgs 1:32–39). From Zadok’s line emerged priests entrusted with control of Temple ritual (Ezek 44:15). Only later, after the Hasmonaean revolt in the mid-second century 3CE, do Sadducees appear as a discrete group. Josephus mentions them incidentally (Jewish Antiquities 13:173) in a section on the early Hasmonaean period (160–42 BCE). However, they first appear to have played a role in public affairs under John Hyrcanus (134–104 BCE), who favored them over the Pharisees after the latter opposed his usurping the position of High Priest (Jewish Antiquities 13:289–97; cf. BT Kiddushin 66a). A rabbinic statement (Avot de Rabbi Nathan A5/B10) that the Sadducees emerged after a dispute over the afterlife is too vague to be historically useful.

Sources typically show that the Sadducees engaged in conflicts over biblical interpretation (see BIBLICAL COMMENTARY), although they seldom provide social or historical context to the disputes. Scattered throughout rabbinic literature are disagreements between Sadducees and others (often Pharisees) regarding purity, the Sabbath, Temple administration, and criminal law (M. Yadayim 4:6–7; M. Niddah 4:2; M. Makkot 1:6; BT Hagigah 23a). In the New Testament, Sadducees argue with Jesus and his followers about resurrection (Mark 12:18; Acts 4:1, 23:6). Josephus presents them as a small, combative group that denies resurrection, rejects the Pharisees’ approach to biblical interpretation, and insists that humans have free will (Jewish War 2:164–66; Jewish Antiquities 18:16–17). Although these positions are generally consistent with biblical teachings, no source presents them favorably; in Josephus and rabbinic literature they are contrasted unfavorably with the popular Pharisees. With the Temple’s destruction in 70 CE, the Sadducees disappeared from history.


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Safed (Tsfat in Hebrew) is a small town in the Upper Galilee in northern Israel that served as a center for Jewish mystics (see KABBALAH) beginning in the sixteenth century. Many kabbalists among the Jews who were exiled from Spain in 1492 assembled in this town, which was under Ottoman rule. They were attracted by the tradition that the tomb of Simon bar Yoḥai, the second-century sage to whom the Zohar, the main book of the Kabbalah, is attributed, was located in nearby Miron. Among the important Safed figures of this period were Joseph Karo, the great halakhist, mystic, and author of the Shulḥan Aʿrūkh, the major law code of modern Judaism (see HALAKHAH); Moses Alshikh, a great sermonist; and Israel Najara, a significant liturgical poet.