

S E P H E R Y O S E P H O M E T Z

WITH SPECIAL REFERENCE TO

THE PECULIAR FRANKFORT CUSTOMS

FOUND THEREIN

Thesis

partial
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of ^{the} requirements
for the Degree of Rabbi

by

SAMUEL D. SOSKIN

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alt. art. - Jidischer Lexikon

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To

MY PARENTS

*You should have had a statement
telling why you changed the
method as you did.*

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*You should have had a statement
telling why you arranged the
material as you did.*

Joseph Yuspa Nordlingen Hahn (Joseph ben Phin-ehas Nordlingen) was born in Frankfort-on-Main in the year 1570. The name "Hahn" was derived from the name of the family house known as "Zum Rothen Hahn". His father, Seligman, was a man of learning and one of the first in Germany to lecture on Alphasí. It was he who was responsible for the education of his son. Hahn's mother also came from a family devoted to learning, being the daughter of a Rabbi Israel Reinthal. At an early age Hahn married the daughter of the wealthy Abraham Breitingen and the latter's financial aid enabled Hahn to devote himself solely to study.

He soon made a name for himself as a scholar and a teacher, and many students flocked to him. His method of teaching was the Peshat -- the rationalistic method. As for the Kabbalah -- the mystical method -- he was of the opinion that it was not popular in Germany, there being few adherents of this method of study in the German lands. The method of the Kabbalah was very popular in the Eastern lands especially in Palestine and Safed. Later on, however, Hahn became interested in the Kabbalah through the influence of some students from Safed, and came to the opinion that one must not neglect this study of a vital branch of Jewish learning. He was favorably disposed towards the Kabbalistic poem, Lecho Dodi composed by Solomon Halevi Alkabitz of Safed. However, Hahn omitted the second stanza of the poem for he insisted that the Jews no

longer go out into the fields to welcome the Sabbath.¹ He inserted a stanza of his own to fill the void but this insertion ^{was} is not popular with the Ashkenazic Jews.

Hahn was responsible for the formation of two societies in the city of Frankfort. One of these societies consisted of a group of eighteen young men who met on the last Thursday of each month to discuss questions of morality and ethics. An unusual feature of this society was the fact that at every meeting they would tell each other their faults in order to spur each other on to nobler efforts. The other society was called Gomel Hesed. The duty of this group was to render last honors to the dead of the city, especially those dead who had no near relatives of their own. Hahn was recognized as a leader in the ^communal affairs of the Frankfort Jews and officiated as Rabbi when the Rabbinate was vacant.

Hahn lived during the troublesome times of Vincent Fettmilch, when that worthy ruled Frankfort with a high hand. Fettmilch was one of a group of citizens who were heavily indebted to the Jewish merchants. They had tried to make trouble for the Jews since the year 1612 when false charges were brought against the Jews. These charges were dismissed, but on August 22, 1614 affairs were brought to a head by the invasion of the Jewish quarters by a mob led by Fettmilch. Many of the Jews went to the nearby cemetery for protection, while a number of Jews protected themselves bravely. But, they were no match for the hoodlums and the damage done to Jewish property was heavy. The Jews asked leave to vacate the city. Permission

¹ Yoseph Ometz, 589

was granted them and they journeyed to the nearby cities of Offenbach, Hanau, and Höchst. It is estimated that almost two thousand Jews lived in Frankfort at that time. The Emperor soon punished Fettmilch for his part in the riot and he paid for his misdeeds on the gallows. But it was not until February, 1616 that the majority of the Jews were given permission to come back into the city, although forty of the most prominent families, the family of Hahn among them, were allowed to return in September, 1615. To insure the Jews against any further attacks, their street was placed under the protection of the Emperor as announced on a poster affixed to each of the three gates leading to the Jewish quarter.

In memory of this occasion the Jews of Frankfort have established the institution of Purim Winz, to commemorate their deliverance. The day previous to this being a Fast Day. On this Purim Winz, the poem Adon Olam is sung to a special tune. Rabbi Elhanan ben Abraham composed a poem in Judaeo-German and in Hebrew called Megillat Winz and in the German called Das Winz-Hans Lied.¹ This tells the story of the riots and the return of the Jews to Frankfort. It was sung on Purim Winz to the tune of Die Schlacht von Pavia. In his book, Hahn makes mention of the affair (953, 1107, 1109).

Not only was Hahn a scholar of Jewish attainments but he was also well versed in secular matters. For example he wrote on Christian festivals and Christian calenda-

1. J.E., art. Vincent Fettmilch

tion, which information he acquired from a Latin book which he copied.¹ All this he incorporated in his book.

His most important contribution is his book, Yoseph Ometz which was finished by him in the year 1630. Another work of his containing glosses of the Shulchan Aruch is still in manuscript.

Hahn died in the year 1637 after a life of piety and study. On the Congregational ledger is the inscription that he was master of the Halachah, and pious in his deeds. He did not contribute anything of importance to Jewish scholarship, but he can be classed as an example of ~~what the life of~~ a studious Jew was during those days.

I Horovitz, M.; Frankfurter Rabbinen, Frankfort A/M, 1883,
vol. II, p. 11.

SUMMARY OF THE AUTHOR'S INTRODUCTION

Joseph Hahn was influenced greatly by the book Reshis Chochmah (The Beginning of Wisdom) for his father, Seligman, held this work in high esteem and taught his son many of its passages. The older Hahn was in the midst of enlarging this work when he died and Joseph finished the work which his father had started. He called this work Yiras Adonoy (The Fear of the Lord). And this book formed the basis for the author's final work -- Yoseph Ometz.

The author gives a number of reasons for writing this work, and we may say something about them here. He mentions the fact that he called an assembly of the leading scholars of the day and discussed what they considered the most perplexing problems of the times. The various suggestions and discussions were incorporated into his work. He also mentions the fact that some of his pupils were in doubt as to the method of repentance for the transgression of אלעזר ^{אלעזר} ~~הוא~~ ^{הוא} ~~הוא~~. He not only expanded upon ways of repentance for this transgression but also upon ways of repentance for other transgressions.

The author also mentions the very interesting fact that it is in times of persecutions that the Laws are put in a concrete form, so that they will not become dissipated during the troublesome times. Also important is the fact that the people may be forced to transgress some of the Laws and may want some means by which they can repent when events quiet down. For this reason, the book Yiras Adonoy sufficed for the troublesome times but was not satisfactory for normal times.

It was because of this desire to write a book of permanent value, that he revised this book, added to it, and called the completed work Yoseph Ometz.

The author gives credit to one of his best pupils, Zanwill Haas, who proposed to him that he should incorporate thirty of the civil Laws and statutes, so that the people would not be ignorant of the customs and Laws of their Gentile neighbors. This the author has done. As an acknowledgement of this pupil's valuable suggestions, the author has resorted to Gematriah to show that the letters of the name Zanwill Haas are numerically equivalent to Yoseph Ometz. The author uses the same method in regards to his father, Seligman, and his brother, Isaac. In reality, therefore, the book is dedicated to all of these illustrious persons.

The Plan of the Book Itself

The author follows the plan of some of the other codifiers of Minhagim, as for example, Maharil, and the author of the Turim.

The book is divided into three parts:

The first part deals with the customs of the entire year, from morning until the evening, the New Moon, Sabbaths, Holidays, customs for the synagogue, the putting on of the Tephillin, etc. It is this division which we have gone over very carefully. This division is called Sha'ar Ha'elyon (The Upper Gate).

This first division is divided into 107 small chapters:

1. Order of prayer for the outgoing of the Sabbath and the evening thereof; and the order of attendance at the synagogue. Paragraphs 1 - 29.
2. Laws pertaining to the Shemoneh Esreh. Paragraphs 30 - 58.
3. An examination of the Olenu. Paragraphs 59 - 70.
4. Laws pertaining to the outgoing of the Sabbath. Paragraphs 71 - 75.
5. Order of the Habdalah. Paragraphs 76 - 81.
6. Laws pertaining to the meal. Paragraphs 82 - 88.
7. Order of the washing of the hands. Paragraphs 89 - 96.
8. Laws of breaking the bread and making the blessing over it. Paragraphs 97 - 111.
9. Laws pertaining to fruits and desserts during the course of the meal. Paragraphs 112 - 114.
10. Order of eating and drinking. Paragraphs 115 - 125.
11. Law regarding the blessing Ha-Tob Ve-ha-Metib. Paragraphs 126 - 128.
12. Law regarding bread for the poor and the study of Torah during the meal. Paragraphs 129 - 131.
13. Laws regarding optional and required ceremonial meals. Paragraphs 132 - 134.
14. Laws concerning the washing of hands between courses. Paragraphs 135 - 140.

15. Laws of caution concerning foods that are permitted. Paragraphs 141 - 148.

16. Law regarding the changing of places during the meal. Paragraphs 149 - 155.

17. Laws regarding the invitation to recite grace. Paragraphs 156 - 163.

18. Laws regarding the cup of the blessing and of grace after meals. Paragraphs 164 - 174.

19. Order of the night after the meal. Paragraphs 175 - 179.

20. Order of reciting the Sh'ma and what pertains to it. Paragraphs 180 - 188.

21. Law of cohabitation and warning against spilling of seed. Paragraphs 189 - 201.

22. Order of activities after one rises from bed. Paragraphs 202 - 205.

23. Order of entering into the synagogue in the morning. Paragraphs 206 - 245.

24. Laws concerning defects in the Tzitzith and Talith. Paragraphs 246 - 249.

25. Laws concerning the T'philin. Paragraphs 250 - 272.

26. Laws regarding the service from Baruch She'amar and on. Paragraphs 273 - 330.

27. Laws of study, and the morning meal. Paragraphs 331 - 335.

28. Law of going out to business. Paragraphs 336 - 339.

29. Law of business and misrepresentation. Paragraphs 340 - 345.

30. Laws concerning the making of an oath and mentioning the Divine Name. Paragraphs 346 - 350.

31. Further remarks concerning business. Paragraphs 351 - 372.

32. Further remarks regarding the order of the first day. Paragraphs 373 - 374.

33. Introduction. Paragraphs 375 - 402.

34. Laws concerning cooked fruits and their like. Paragraphs 403 - 421.

35. Laws for reciting the She'hehianu. Paragraphs 422 - 431.

36. Blessing over fragrances. ^{+ odor} Paragraphs 432 - 442.

37. A few more laws concerning individual blessings. Paragraphs 443 - 452.

38. Laws regarding prayer on a journey and sundry laws for those who set out on a journey. Paragraphs 453 - 464.

39. Laws concerning the escort on a journey. Paragraphs 465 - 466.

40. Laws concerning the sanctification of the moon and the blessing thereof. Paragraphs 467 - 476.

41. Laws for the placing of the M'zuzah. Paragraphs 477 - 480.

42. Law for a railing and the blessing thereof. Paragraph 481.-

43. Laws concerning the sanctification of the Divine Name and details related thereto. Paragraph 482.

44. Confession to be recited in case of an evil decree. Paragraph 483.

45. A prayer of Rabbenu Tam who recited it every day. Paragraphs 484 - 485.

46. Laws regarding the obligation to sacrifice oneself for the sanctification of the Divine Name. Paragraph 486.

47. The Mincha prayer. Paragraphs 487 - 500.

48. Laws concerning the evening prayer on Sunday night and the other nights of the week. Paragraphs 501 - 503.

49. Laws concerning the Sepher Torah, the reading thereof, and that which pertains to it. Paragraphs 504 - 526.

50. Law concerning the Monday and Thursday service. Paragraphs 527 - 528.¹

51. Laws concerning Sabbath eve and customs for that day. Paragraphs 530 - 567.

52. Law regarding the Hallah. Paragraphs 568 - 580.

53. Laws concerning keeping food warm for the Sabbath. Paragraphs 581 - 590.

54. Laws relating to the synagogue upon the entrance of the Sabbath. Paragraphs 591 - 599.

55. Laws of Sabbath evening. Paragraphs 600 - 621. Including a special Sabbath hymns.

56. Laws concerning Sabbath morning in the Synagogue. Paragraphs 622 - 626.

57. Laws regarding the Hapht^arah. Paragraphs 627 - 648.

¹ Paragraph 529 is missing in the original as the editor notes, but there is a second paragraph numbered 580.

58. Individual laws concerning prohibitions against various forms of labor. Paragraphs 649 - 668.

59. Laws concerning the third meal (on the Sabbath). Paragraphs 669 - 681.

60. Laws concerning the Rosh Hodesh. Paragraphs 682 - 696.

61. Laws for the month of Nisan. Paragraphs 697 - 698.

62. Laws concerning the disposal of leaven. Paragraphs 699 - 700.

63. Laws concerning the kneading of unleavened bread. Paragraphs 701 - 709.

64. Preparation of the Matzoth. Paragraph 710.

65. Laws concerning the search for leaven. Paragraphs 711 - 721.

66. Laws concerning Erev Pesah. Paragraphs 722 - 731.

67. Laws applying to every festival eve. Paragraphs 732 - 739.

68. Laws concerning the mixing of cooked foods. Paragraphs 740 - 741.

69. Summary of the laws concerning the Seder. Paragraphs 742 - 774.

70. Laws concerning the grace after meals. (on Passover). Paragraphs 775 - 788.

71. Laws of the Seder. Paragraphs 789 - 795.

72. Laws appertaining to every holiday. Paragraphs 796 - 805.

73. Laws concerning the Priestly Benediction. Paragraphs 806 - 814.

74. The manner of rejoicing on a holiday. Paragraphs 815 - 823.

75. Laws concerning preparation on one holiday for another. Paragraphs 824 - 829.

76. Law for the counting of the Omer. Paragraphs 830 - 831.

77. Laws for Hol Ha-Moed. Paragraphs 832 - 839.

78. Laws for the Sabbath which occurs during Hol Ha-Moed. Paragraphs 840 - 841.

79. Laws concerning the last day of the festival. Paragraphs 842 - 844.

80. The laws which apply between Pesah and Shabuoth. Paragraphs 845 - 849.

81. Order for the festival of Shabuoth. Paragraphs 850 - 858.

82. Laws concerning the "Three Weeks." Paragraphs 859 - 864.

83. Laws which apply after Rosh Hodesh. Paragraphs 865 - 871.

84. Laws applying to the day before Tisha B'Ab. Paragraphs 872 - 918.

85. Laws for the month of Ellul. Paragraphs 919 - 932.

86. Laws pertaining to the inception of fast days and the recitation of the Anenu. Paragraphs 933 - 936.

87. Laws concerning successive fast days and those ending on Erev Shabbas. Paragraphs 937 - 942.

88. Laws concerning fasting for a bad dream. Paragraphs 943 - 948.

89. Laws pertaining to the days on which Selichoth are recited and to Erev Rosh Hashanah. Paragraphs 949 - 960.

90. Laws for Rosh Hashanah. Paragraphs 961 - 967.

91. Laws regarding the blowing of the Shofar. Paragraphs 968 - 970.

92. Laws concerning the Musaph. Paragraphs 971 - 979.

93. Laws for the ten days of penitence. Paragraphs 980 - 984.

94. Laws for Erev Yom Kippur. Paragraphs 985 - 994.

95. Laws for Yom Kippur; the night and the day. Paragraphs 995 - 1012.

96. Laws concerning the Succah. Paragraphs 1013 - 1027.

97. Laws concerning the four parts of the Lulab. Paragraphs 1028 - 1050.

98. Laws for Hoshanah Rabbah. Paragraphs 1051 - 1056.

99. Laws for Sh'mini Atzereth and Simhath Torah. Paragraphs 1057 - 1065.

100. Laws for Hanukah. Paragraphs 1066 - 1082.

101. Laws concerning the Four Parashas. Paragraphs 1083 - 1086.

102. Laws for Purim and that which pertains to it. Paragraphs 1087 - 1109.

103. Chapter on blunders in prayer and in the grace after meals. Paragraphs 1110 - 1133.

104. Laws regarding errors in the grace after meals. Paragraphs 1134 - 1138.

105. Order of the recitation of the Sh'ma before retiring. Paragraph 1139.

You have omitted pp. 252-260

The second division contains a few chapters pertaining to the Mitzvoth and "habits independent of time." In this chapter the author discusses the Torah, education of children, charity, reception of strangers, loans to the poor, visiting the sick, laws of burial, and mourning, provisions for dowries, as well as discussions of Christian holidays and the civil calendar. This second division is called Sha'ar Ha'^{Taneh}Teeh (The Middle Gate).

The third division is divided into two chapters:

1. Contains excerpts of the positive and negative commandments and is called Perek Ha'Mitzvoth.

2. The second chapter is an exposition of various virtues. In view of the fact that there is no systematic presentation, this division is placed at the end of the book and is called Sha'ar Ha'Tachton (The Nether Gate).

Why the Book Is Called Yoseph Ometz

put in introduction or in willow introduction

Hahn did not wish to write all the laws but rather to "add strength" to those customs and laws in which the people were becoming lax.

To help sincere people "gather courage."

reference

SOURCES UTILIZED BY THE AUTHOR

Listed According to the Frequency With
Which They Are Quoted in
the Work

1. Shulchan Aruch -- the guide for the religious life of Jewry to this day. Published in 1567, it was meant as an abridgement of the author's (Joseph Karo) Beth Joseph (House of Jacob), which in turn was ~~an abridgement of~~ ^{more or less} Jacob ben Asher's Four Turim. It soon eclipsed the latter in popularity because it, more than any other Code, blends the many fragments of Jewish conduct into a harmonious devotion to God's will. The many references to this Code are too numerous to mention here. Suffice it to say that he rarely opposes the Law found in the Code.¹
2. Another Code utilized to a great extent is the Turim (The Rows) of Jacob ben Asher (1280-1340). This Code attempts to arrange the whole of Jewish ^{law} jurisprudence and contains a large amount of material ^{by authorities subsequent} since the time of Maimonides. It is the basis for Karo's Shulchan Aruch which has the same form.
3. The collection of various customs arranged by Maharil (Jacob b. Levi Mölln). This famous author collected the various ritual customs (Minhagim) current in Germany and invested

¹ Very often, the annotations of Moses Isserles to this Code are quoted.

them with authority. This collection had great influence upon the Jews of Central Europe, being responsible for the esteem accorded to religious tradition (Minhag) in the various communities. We may well say that Maharil served as an example for many collectors of Minhagim, among whom we may place the author.

This book was published in 1556 in Sabbionetta -- it is known as Sepher Ha-Maharil. *also P. 100 1870*

4. ה'לה ד'לה (The Beginning of Wisdom). Written by Elijah ben Moses Vidash^{de}, this is an ethico-theological work based on ~~facts~~^{sayings} culled from the Talmud, Midrash, Zohar, etc. It is divided into five books and contains fifty-eight chapters.
5. דבר דבר (Vale of Benediction). This is a work of the famous Abraham ben Sabbatai Shaphtel Ha-Levi Hurwitz, and contains laws concerning benedictions for grace, reasons thereof, and the liturgical benedictions, with corrections and additions by his son.
6. דבר דבר (Staff of Moses). This work was written by Moses ben Abraham Katz, the Ab Beth Din at Przemyśl in Galicia. This work contains laws concerning benedictions and prayers for Sabbaths and holidays, the customs thereof, with adaptations. 2.
7. ד'לה ד'לה (The Gates of Repentance). This work, written by Joseph Gerandi^o, is an ethico-theological book which purports to arouse the soul to repentance and humility. It is divided into four parts, each one of which is divided into chapters.

8. חפני חניח (Law of the Sin-offering). Written by Moses ben Israel Isserles, it is sometimes called "Prohibition and Permission". It is a treatise on what is lawful and unlawful, arranged according to the Sha'are Dura of Isaac of Duren, and written before the Mapah of Isserles. Later on, Isserles added notes to this work.
9. פ'תח נח (Book of the Pious). This is written by Judah the Saint ben Samuel. It is a book of wisdom and instruction, customs and reverence, containing many stories about the first Hasidim and their customs. It also contains portions of works by his earlier predecessors, among them Saadiah, and also contain excerpts from Megillat Setarim.
10. פ'תח נח (The Book of Fear). This is the work of Rabbi Eliezer Azkari and is an ethico-theological book based on the commandments and by-~~commandments~~ ^{there into the Lord}, with special reference to local customs.
11. חפני חניח (Institutions of the Sabbath). This interesting book is based on the teachings of Isaac Luria, and concerns itself with the Sabbath Zemirot. It has been edited with additions and annotations by various Rabbis from the 16th century on.
12. פ'תח חניח (The Worm of Jacob), written by Rabbi Meir ben Gabbai. It is a commentary on the prayers of the whole year in the manner of Pardes. The first edition of this work appeared in Constantinople in the year 1560.

13. There are also many references to the Zohar, showing that the author was not entirely on the rationalistic side.
14. 12 Is (All Is In It). The authorship of this book is disputed. It has been ascribed to the disciples of Al-Fasi, to the Ribash (Rabbi Isaac bar Sheshesh^t) and to one Shemarya the son of Simcha. It is the conviction of Isaac ben Jacob, the compiler of the Lexicon Ozër Hasephorim (Vilna, 1880), that the book in question is a first ^a~~edition~~ ^{draft} of Rabbi Aaron Hakohen of Lunel's Orhos Hayyim. The work contains laws for the whole year, customs, orders of prayers, commentaries on the Haggadah, laws of prohibition^s, and sundry civil laws. The year and place of printing are moot questions, but we have evidence of an edition in Constantinople in 1520.
15. 1121 (The Robe). Written by Mordecai Jaffe (d. 1612). This rabbinical code is divided into five parts and arranged in the same order as are the Turim and Shulchan Aruch.
16. 1122 (The Daily Ritual). Written by Moses ben Mahir, it contains the ritual with a mystical commentary and a number of related laws, Venice, 1599.
17. 1123 (The House of Joseph). This work by the famous Joseph Karo is a commentary on the Turim of Jacob ben Asher. Karo gives the Talmudic source for every statement. The opinions of later authorities are also quoted. ^{post-Talmudic}
18. 1124 (The Book of the Palaces). It is sometimes called Pirke Hecholoth. This work is ascribed to Rabbi Ishmael ben Elisha and is a Cabbalistic book, teeming with mystical speculations concerning the hosts of

heaven, the throne of God, and so forth. It deals with the soul and with Creation. It is also called Sepher Hanoach, according to its beginning: "And Enoch walked with God" (Gen. 5:24).

19. ספר חנוך (The Book of the Upright). Written by Rabbenu Tam, this work is divided into two parts, the first being arranged according to the tractates of the Talmud, the second being the responsa to questions sent to him from various parts of France and Germany.
20. ספר יראת (The Book of Fear). Written by Jonah Gerondi, it is a book of ethics for the conduct of man. First published in Cracow, 1612, it was later bound with other books, such as Y'sod HaTeshubah, Korban HaTamid, etc. (16, 34, 177).
21. פני חנוכה (The ~~Pan~~ Offering). Written by Israel Isserlein, it contains 354 responsa, corresponding to the numerical value of the word פני. Published in Venice, 1519 (424, 501, 503).
22. ספר חנוך (The Book of the Garden). An ancient book on the Torah, which is continually quoted in Pa'anah Razah and Da'at Z'kenim. It seems that a fragment of it exists up to parashah Va'erah (Ex. 6).¹ (574, 242).
23. לפי חנוכה (Those Who Inherit). This work was written by Abraham ben Sabbatai Shaphtel Ha-Levi Hurwitz. It is in the form of a will to his sons, concerning moral

¹ In the catalogue of David Oppenheim, 1782, no. 260. Also Leopold Zunz, Zur Geschichte und Literatur, p. 78.

conduct, reverence, etc. It contains corrections and annotations by his son, and appeared in Prague, 1597. This work was later supplemented (370, 473).

24. ספר חמדת משה (The Book of Mordecai). Written by Rabbenu Mordecai bar Hillel Ashkenazi, it is a compilation of all the laws in the Talmud, ~~the systems of the Gemarah~~, Rashi and Tosafists, according to the Al-fasian order. The first edition was printed in Venice, year unknown. (626).
25. דרשות רבי יחיאל (Ethical Degrees). This work is by Rabbi Yehiel ben Yekutiel. It consists of 24 dissertations on the virtues and conduct of man with suitable parables culled from the Midrashim and other books. First published in 1556 in ^{Cremona} ~~Krimuna~~. There is a theory that this book, or a companion to it, is really a part of the famous Reshis Hochmah (87).
26. ספר חזקוני (The Book of the ~~Awe-stricken~~). Written by Rabbenu Eliezer ben Samuel of Metz, this is an ~~ethico-theological~~ work on all the commandments of the Torah. It is divided into twelve columns with an index at the end. Rabbi Benjamin ben Meir Ashkenazi rearranged this work; an abridged portion of it was published in Venice, 1566 (652).
27. דרך חיים (The Way of Life). This is a rare book, written by Menahem ^{Longano} ~~Dillon-Zamo~~, in Constantinople. (217).
28. פני חיים (The Book of Peaceful Words). Written by Rabbi Isaac ben Samuel Adarabi, this work contains thirty different sermons. Adarabi quotes much from his

teacher, Rabbi ^{ai 3bk} Titatzk. Additions were made to this book by various rabbis (70).

29. 722 722 (Provisions for the Journey). It was written by Menahem ibn Zerah, a disciple of Ibn Shaib, and is a work containing decisions and customs, divided into five books and 372 chapters. It was published in Ferrara, 1554. There have been later editions with annotations by various scholars (456).

30. 722 722 (Strengthen Ye Me). Written by Hezekiah ben Rabbi Manoh, it is a commentary on the Torah, with ^{remakes} ~~addenda~~ on Rashi's commentary, containing much material from the Midrash, Mechilta, Sifra, etc. Published in ^{Krimuna} ~~Krimuna~~, 1559 (465).

31. 722 722 (Institutions for Repentance). Written by Isaac Luria, this work is identified with the work Mareh L'Nefesh by Rabbi Isaac Ashkenazi (892). 2

32. 722 722 (The Great Book of the Commandments). Written by Moses of Coucy, this work deals with the Taryag Mitzvoth and is divided into two parts, the first dealing with the positive commandments, and the second with the negative commandments (164).

*These are the only ones
p'elam of Tirmidhi
and the list of Mahbub's Holy Treasures
(see p. 22 below).*

SOME PECULIAR CUSTOMS OF THE JEWS

OF FRANKFORT

Daily Customs

1. In the Ma'ariv Arovim prayer many of the Frankfort people recited הַשְׁמֹנֶה עָשָׂר בְּכָל יוֹם and not הַשְׁמֹנֶה עָשָׂר בְּכָל יוֹם. This is opposed by the author (27).

*not local
wrong
because*

2. The custom of folding the hands in front of the heart during the Sh'moneh Esreh has fallen into disuse. The Sepher Haredim mentions the fact that in the first three and last three benedictions of the Sh'moneh Esreh this is done, but in the intervening benedictions one stretches forth one's hands (34).

*not a
local
custom*

3. Many people chewed licorice before entering the synagogue, in order not to spit continually. Many would chew licorice before going to bed. This is found in the Sepher Hasidim, 253 (42).

*not a
local
custom*

4. In the פְּדוּתָא of the Amidah the Jews of Frankfort recited וְעַתָּה יְיָ אֱלֹהֵינוּ יִשְׁמַח בְּעַמּוּנוֹ. The custom today is to recite וְעַתָּה יְיָ אֱלֹהֵינוּ יִשְׁמַח בְּעַמּוּנוֹ which is a Polish Minhag (47).

*rather a
general
German
custom*

5. The author mentions the fact that Maharat¹ was in doubt whether to say the word וְעַתָּה in the פְּדוּתָא. The author suggests that the ancestral custom should not be

¹ Probably a Frankfort luminary. His exact name is not known.

not a bad guess
if. 691 undoubtedly
✓ *unpublished*
22 *Levich Travers' 8173 on the Prayer*
book see Bengrich p. 662 item 757

changed. This word is not found in our שני, and we may conclude that this was a distinct custom peculiar to Frankfurt (48). *perhaps a local custom*

6. The Kaddish was not recited after the Alenu (59).

7. After the morning, afternoon and evening prayer, the people recited the Yigdal (60). *a general German custom*

8. The author opposes the custom prevalent among the people not to recite the blessing ש'ג'נ'ל ש'ג'נ'ל over wine, except when they did not drink that wine within thirty days. The author insists that the people should make the blessing over the wine even if it is drunk within thirty days after its production. The author also insists that the people have no support for not making the ש'ג'נ'ל ש'ג'נ'ל over purchased wine (128). *from the store*

9. Many people had water close to their beds in order to be able to recite a blessing with clean hands, should lightning occur during the night (186). *a general custom*

10. The sexton who made the announcement in the synagogue waited until the congregation had finished the Ashre and before they began the ש'ג'נ'ל, in order not to interrupt their prayers. *disturb them in* This custom was established by Rabbi Isaiah Hurwitz, ^{*when he was*} the Ab Beth Din of the community (1606 - 1614) (310).

11. The author opposes the custom of some people who, when the time for the morning prayer has passed and they had forgotten to put on their Tephilin, waited until the Minhah prayer to put them on (330).

5. On Shabbos Haggodol the Haphtarah Veorvah (Mal. 3:4) was not read even if that Sabbath fell on Erev Pesach, but the Haphtarah which normally was read for that Parashah was recited (698).

6. The author mentions the fact that in his youth the custom in Frankfort was to set aside two Sabbath^s before a wedding, the first called the Small Spinholz and the second, the Large Spinholz.¹ The guests were not invited to the Small Spinholz before the Sabbath by means of the Shammos, but on the Sabbath itself by means of a small child who carried a Zettel (list of guests). The Small Spinholz was later abolished (657).

7. If the Sabbath which occurred between Rosh Hodesh Ab and the Ninth of Ab was a Spinholz Sabbath, the maidens did not go to the intended bride with music and dancing that night (871).

1. There has been much controversy over this word. Zunz (Gottesdienstliche Vortraege der Juden, p. 442), maintains that the word comes from the Italian word "Spinalzare", meaning "Rejoicing." Guedemann (Geschichte des Erziehungswesens und der Cultur der abendlaendischen Juden, iii, p. 119) quotes Ziemann who maintains that the etymology of the word is from "spindle", coming from the Middle High German "spinele," the symbol of the housewife. Guedemann also mentions that the betrothal meal at one time was called "Spinols," an Italian expression which is no longer understood. A. Cahen (Annuaire de la Societe des Etudes Juives, 1881, p. 89) maintains that the word signifies a spinning wheel, probably an allusion to Prov. 31:19.

We may safely say that the Spinholz corresponded to our modern "shower."

read on the last day *פסח* instead of *פסח* *חול המועד*.

Passover Customs

On the seventh day of Passover the Piyyut *פסח* in the Amidah, and on the last day they recited *פסח* *הוא* (The Fear of Thy Awesome Works), ^{but} and if the last day occurred on a Sabbath, they would recite, Before the Shemoneh Esreh, ^{they would in such a case recite} all the Piyyut which was required for the Sabbath of Hol Hamoed (844).

Interval between Passover and Shabuoth

If there was a circumcision on a Fast day, and the God-father of the child was a Cohen who was not permitted to go up to the Torah because he had not fasted, he was obliged to leave the synagogue. (This refers to a circumcision held ^{on Monday following Pesach} on a Monday or Thursday during the interval between Passover and Shabuoth) (846) *add the case of Simon Cohen*

Shabuoth Customs

1. The custom in Frankfort was to, ^{spread foliage & roses in} perfume the synagogue and houses on Shabuoth and when Shabuoth occurred on a Sabbath some people perfumed their homes before the Sabbath and not on Sabbath, ^{by} through a Gentile (851).

2. When the second day of Shabuoth came on a Sabbath, ^{the first} a stanza of the poem שופר וקנן וזמר was recited between the שופר וקנן and the זמר. This stanza is a reminder of the Matan Torah (The Giving of

the Torah). The poem itself was written by Joseph Kimhi, father of the Redak, for the acrostic gives his name. Maharil writes that in Mayence this poem was also recited as the composer was buried there (856).

Succoth Customs

1. On the ~~Eve of the~~ ^{night} second day of Succoth, the people recited the blessing למנוח, after the blessing אשר נתת לנו (1026).

2. On Simchath Torah night, ^{night before dark} the Mitzvoth for the entire year were auctioned off (1062).

Rosh Hashanah

1. If a circumcision or a Pidyon HaBen occurred on the day before Rosh Hashanah, the custom was that the guests made a feast without obtaining special permission to eat on that day (958).

2. It was the custom not to fast until ^{up to the dark} a little before dark on the day before the evening of Rosh Hashanah (963).

3. A circumcision on Rosh Hashanah was done immediately after the reading of the Torah, and in the שחרית when the cantor came to the שחרית, the people would recite the first part of the שחרית (970).

*one of the Selichoth
of the day before Rosh
Hashanah*

Hanukkah Customs*When there
was*

If there was a circumcision on the Sabbath or on the Rosh Hodesh ^{during} of Hanukkah, they said the Yotzer of Hanukkah, the Ophen of Rosh Hodesh, the Zula for circumcision, and the Elohechem of the Rosh Hodesh (1081).

*While it was still day*Rosh Hodesh Customs

The Ma'ariv service before Rosh Hodesh was recited ~~in the day-time~~ in order that the people would not be forced to wait too long before breaking their fast. (They fasted *all day* before Rosh Hodesh) (503).

Fast Days

Sick people and women with child did not need special permission not to fast on the Communal Fast Day decreed in memory of the Fettmilch Riots (955).

Special Customs¹

1. They did not make the blessings prescribed by the authorities upon entering and leaving their bath-houses. The reason was, as the author points out, ^{that} there was no danger of fire in the Frankfort bath-houses (445).

2. The Hazzan recited the blessing before the ^{the} Megillah Echah was read on Tisha B'Ab (841).

¹ The Purim Customs will be found translated below, pp. 31-39.

*But the author questions if there
is a basis for it*

3. At the end of every solar cycle (28 years), on the first Wednesday of Nisan, in which the equinox occurs, on the first year of the cycle, the custom was to sanctify the sun. The entire community repaired to the cemetery immediately after services and recited the prayer "Blessed art Thou, O Lord, our God, King of the Universe, who hast made the works of Creation." The Shamm^as^l announced during the Shaharis service that all the congregation should go out to sanctify the sun (378).

add 691

TRANSLATION OF THE PASSAGES

DEALING WITH PURIM

see 1087-1105

The custom here was to give instead of the half-Shekel thirty-four p'shitim (probably ^{grosschen} pfennigs) in accordance with the mnemonic of (ל"א וי) "the poor shall not give less ~~nor~~ the rich man more" (Ex. 30:15), and in addition four other p'shitim ^a as separate donations to the needy. Before we were exiled from our city during the time of the persecution, the custom was ~~simple~~ ^{that the} the charity collectors made two circles with chalk on the stone upon which they sat to collect the money, in order that they might place the half-Shekel in a circle designated for this purpose, and the gifts for the poor, as mentioned above, in a second circle. And thus I saw, sketched in an old manuscript, three circles, two circles as mentioned above and a third in which was placed the special charity collection given after a fast. After we had returned to settle in this, our city, (may God establish it, Amen, Selah) the charity collectors did away with the custom of our ancestors and placed everything in one container. But they have not done right, for this custom was ^{based} founded on the ~~basis of the assertion~~ ^{reason} that the tax-collectors are not permitted to use Purim-money for other charities. And they give ^{suppose} to all those who stretch ^{as} forth their hands to accept charity ~~even tho' they come~~ upon their arrival from a distant land. ^{and} ~~And they are here as~~ ^{as} transients who should eat and drink of their own (substance). Otherwise it will be found ~~that the money for Purim which the~~ ^{Thus that the money} transient accepts, is not ^{spent} given for the ~~feast~~ ^{meal} of Purim. In

spite of the fact that most people give two gifts to two people, besides what they give to the charity collectors, ^{more the less} under any ^{rule now established} circumstance we may say that the principle of this above-mentioned ruling was established for those who have something of their own ^{but are now the less obliged} and who ought to give gifts for the needy, for outside of what they give to the collectors they ^{now} give nothing to any poor man. For this reason, it was ruled that the wealthy should also give gifts ^{whether they give them} to the poor to the collectors ^{or} for (many of them) ^{and embarrassing} wish to give only to shame the poor. On the basis of these facts, if it is in my power and the Lord wills it, I shall attempt to reestablish this ^{old} custom. (1087)

The fixed amount of the half-Shekel and the gifts to the poor which all adult males are obliged to give, are not fulfilled if they give it from the Ma'aser. However, everyone who gives more than the fixed amount is permitted to give the additional money from the Ma'aser (1088).

In many places it is the custom to send the half-Shekel to the poor of Palestine and this is a good custom, since during the days of the Temple all Israel sent their shekels to Jerusalem (1089).

One should be careful to have a Megillah which ^{properly written according to all its laws} has been approved by Rabbinical authorities and take care with regard to the closed chapters (Se'umoth) just as in the case of the Sepher Torah. For a man does not fulfill the requirement with a printed Megillah nor through the reading of the Hazzon

unless he hears the ^aHazzon word for word, and this is practically impossible. And he who makes a blessing over a Megillah which is not correct in addition to the fact that he has not fulfilled the requirement, ^{is subject to a great punishment because} he has committed the great sin of making an unnecessary blessing (1090).

^{if} People are not careful when they make Megilloth ^{they} to leave an ^{blank} empty column at the end. And many scribes are not careful ^{less when they} to leave a clean ^{sheet} roll of parchment at the head of the Megillah before the start of the writing, ^{wide enough to enable} in a measure so that one ^{or} can roll the Megillah in that section. This is ^{contrary} against the ^{opinion} injunctions of the Poskim but I do not know whether these things are really ^{with proper} commandments or ^{absolutely indispensable} unauthoritative. Therefore, I think that ^{because of} in a case of doubt one should not make blessings over such a Megillah. Those who make Megilloth such as these must put in if this statement that because of insufficient funds they do not observe this commandment properly every year. (1091) ^{he holds responsible (or pay the penalty because in order to save a little money they fail to fulfill this obligation properly)}

One should take pains to listen carefully when the ^aHazzon makes the blessing over the Megillah, and not to engage in talk at the time of the blessing, for ^{otherwise} if one does not (listen) he will not have performed his requirement concerning the blessing (1092). ^{by means of the Hazzon's blessing}

^{is enjoined to} One, ~~must~~ recite Q'F SHEN EN'1 (Est. 9:6)

and the names of the ten sons of Haman together with the word h'vex (Est. 9:10) in one breath, Therefore, one should

concern himself as much as possible to do this duty properly, although if one ^{has} ~~does not~~ ^{he has yet} ~~do~~ this in one breath, ~~it is alright~~ (1093). *fulfilled his obligation*

When one reads the Megillah, whether for himself or whether he has already performed the duty and has come to help a sick man fulfill the requirement, or to help one's wife who was not in the synagogue; ^{he} if he reads from a ritually correct Megillah, he makes a blessing before the reading of the Megillah but does not recite a blessing after the reading. This is the decision of the Shulchan Aruch, although Maharit (Jacob Weil) and ^{the remagen (Jesse Tennen)} ~~others~~ write that one should make the blessing even after the reading. Yet, ^{it} appears to me that the reason for this is found in what Beth Joseph (The House of Joseph) quotes in the name of Ran (Nissan ⁱⁿ ben ^{Ben} Gerandi), ^{namely} that the blessing after the reading of the Megillah ^{was included} ~~is not recited~~ ^{not primarily} because of the ^{reading of the} Megillah, but because of the miracle that happened, and since one has already recited the blessing once, to recite it again would be an unnecessary blessing (1094).

Also one is not to recite the blessing Shehechi-onu when he is fulfilling the requirement for some one else, after he has performed it for himself. And look above, with regard to the sanctification of the Passover (1095).

Concerning the blessing recited immediately after the reading (of the Megillah) and also the conclusion of this blessing, Tur (Jacob ben Asher) and the Minhagin ^(Tennen) write

that Hoel Harab should not be recited, but only Harab, and in the same conclusion Hoel Hanifra should not be recited but only Hanifra (1096).

The custom here is not to recite the blessing Shehechionu during the day-time and this is contrary to the Shulchan Aruch (1097).

When a circumcision is performed on Purim it is not our custom here to perform the circumcision before the reading of the Megillah, but to perform it as on the other days of the year -- the circumcised child is called Mordecai (1098).

presented in
(~~not the night~~) The Purim meal is obligatory ~~only~~ during the day, and at least the major part of the meal should be eaten during the day, even though the latter part may be eaten at night. *Prays on Purim the*
But since one who has a good heart always wants to feast
It is also good to drink and to eat a good meal *He often*
Purim Eve between the reading of ~~one~~ Megillah and another; *one*
However *therefore*, it is good to eat various delicacies in order that it may be apparent that this is not the ~~principal~~ *main* part of the feast, and also as a remembrance of the "greens" which Daniel ate. Kol Bo writes that this is the custom. On the morrow, immediately after leaving the synagogue, *one should also* ~~it is customary to~~ *add a little to his usual meal and should* ~~prepare a big feast and to drink a great deal.~~ *though he is in good spirits*
still a wise man ahead of time this meal is unlike a festive
~~discreet man hurries through this meal in order that it may~~
~~not be distinguished from the ordinary meal.~~ *ladder* The meal on *ladder*
Erev Purim does not begin ~~at night~~ *but at least three hours*
or should be done to be kept from
eating the actual Purim meal

before in order that one ~~may~~ ^{should} eat and drink to his heart's desire during the day, ^{then} and in order that the main part of the meal ^{is} be eaten in the day-time. One should also perform the Mitzvah of Shalah Monos ^{at least once} during the day, ^{and} ^{one should be} send two important gifts of cooked dishes or a glassful of wine and one gift of cookery. After he has performed the Mitzvah properly in regards to the important gifts, one may ^{have all kinds of fun} enjoy himself with different things in regards to the Shalah Monos ^{This may be done} and as is customary, both by day and night (1099).

^{on} Even though the sages ^{of blessed memory} ~~were very strict in~~ ^{last year} ~~regards to~~ ^{show on} the Purim Feast, nevertheless one should see to it that it be performed with reverence, without nullifying any duties and without interrupting one's prayer in the ^{the sanctification} Minyan. And in Reshis Chochmah, ^{after that part where I quoted} concerning which I have ^{connection with} written above in relation to the holiday, the author discusses Rosh Hodesh and Purim, and mentions the fact that it is a Rabbinical injunction to feast on these days. See Match Mosheh which elaborates further on this point. He (the author of Match Mosheh) gives many interpretations of the statements of the Rabbis that one should become so intoxicated on Purim that he cannot distinguish between "Blessed be Mordecai" and "Cursed be Haman." ^{However} Therefore, in the Seder Hayyom it is written ^{exactly} that they (the Rabbis) mean by it, that he shall drink ~~only~~ until he cannot distinguish between his right and left hands. It appears to me that ^{one should conduct himself in accordance with one's} it is all according to a person's nature, ^{taking care that the amount of wine} For one must consider that too much wine should not affect his fear of God nor his health in any way. For God requires

the heart, so that whether one drinks much or little his motive should be a pure one -- obedience to the will of Heaven, and thus it is also mentioned in the notes to the Shulchan Aruch (1100).

Concerning the congregational prayer on Purim, I see no place for being presumptuous in the presence of God even for one hour. And how much the more should one worry lest the Ma'ariv service be nullified in any manner whatsoever because of drunkenness. If one knows that he has eaten and drunk according to the measure prescribed for Purim, before he prays with the congregation, he is given permission to include the Al Hanisim in the Birchas Hamozon before he enters the synagogue. However, if he has not as yet drunk according to the prescription of the day, it appears to me that it is best for him to seat an old man or a sick person at his table in order that he need not be forced to recite the Birchas Hamozon when he concludes (the home) meal and recite the N'tilas Yadayim and the Motzi when he begins (the synagogue meal); so that it might be considered as one feast and the two be joined together to fulfill the statement of the Rabbis that one must be intoxicated on that day (1101).

1102 omitted

The law regarding one who has forgotten to recite the Al Hanisim in the T'fillah in the synagogue, is written in a paragraph by itself further on (1138) (1103).

If Purim falls on a Friday ~~eve~~ as it happened in the year, 1629, those who postpone the Purim meal until after the Minhah K'tanah do not act properly as I have written ^{in 1098} for the ^{reason} ~~main time of the observance is~~ ^{that it is actually really eaten on} on the fifteenth day. ^{while} Therefore, if one eats the main meal in the day-time ^{part of the} after midday if Purim occurs on Friday ~~eve~~, he encroaches upon the honor of the Sabbath which is of Biblical origin while the Seudas Purim is merely a traditional custom, coming to us from the Sophrim. Therefore, it seems proper to me that one should begin the main meal early in the morning for ^{in fact} in all ⁱⁿ previous years it was proper to do so. ^{all the time (every year) only the} But now the ^{custom here changed so} ~~Minhag~~ is not so, since it developed through the activity of ^{because of} giving gifts to the poor, which occupies one ^{during the day} all day. Therefore, at least on Friday ~~eve~~ one should not begin the Purim Feast at the end of the day. At any rate, the discreet person ^{should keep his eyes open and be} is careful not to be entirely drunk nor glut himself in ^{too much} the morning, but he should take a few drinks in the morning and should ~~seek to~~ leave room for the Seudah of Shabbos. For though the sages say that one should drink a great deal on Purim, one should not become as drunk as Lot, for the disgrace of drunkenness is known in many places, and one may easily be ^{led} into many grave offences. And concerning the statement that one should drink until he does not know the difference between "Cursed be Haman" and "Blessed be Mordecai" I have already discussed it in 1100 (1104).

^{consider it}
I ~~saw~~ fit to say something in regard to the

~~custom of some people who, in changing clothes on Purim, change~~

^{question of Shabbos in connection with the changing of}
~~garments on Purim for masquerading~~

into Sha'atnez. My opinion is that there is ^{absolutely no} possible ^{violation} loophole to permit the violation of the Biblical injunction. For even those who permit this, permit it only in regard to the Rabbinical prescriptions concerning Sha'atnez. ^{Even} This permission does not apply to Shushan Purim for thus ~~these~~ ^{Judah} Mintz writes in his responsum, no. 16, concerning the wearing of female garments. ^{vice versa} On the contrary, it seems that that permission is given only for the two nights and one day, and by this permission they allow an infraction of a prohibition of the Bible. The reason for that permission is found in this responsum (1105).

in no case can we permit the violation of such rules of Sha'atnez as are Biblical.

As to why they have in this case (wearing of woman's clothes by man) permitted an infraction of the Biblical law, look in this responsum & you'll find the reason.

THE FETTMILCH RIOTS

(Translation)

reinforced
We decreed that the 27th of Ellul shall be ^{as} a Congregational Fast in all respects, for on that day of the year 1614 we were driven from our city because the men of our city who were rebellious, took counsel against us to determine whether we should be destroyed and wiped out (God forbid), or whether we should be driven out. Their decision was to ~~leave only our~~ ^{but} ~~let us live so that they could plunder us, but~~ ^{and} to drive us completely out of our city. Also our money which we had failed to hide outside of the wall of our section, the above-mentioned rebels consumed and destroyed. They also burned ^{on streets} untold volumes of Holy Writings which they found in our houses and in the synagogue. They also seized some scrolls of the Law (through our sins) and they ^{stole} kept much treasure ^{kept in non-Jewish} which had remained in their houses.¹ Besides that, the many valuables which had been transferred to their homes for safe-keeping at the approach of the riots they ^{took possession of them &} kept and stole and hid amongst their own valuables, (the original owners losing them utterly.) Because of all these things, the above-mentioned day was set aside as a Fast Day. To the Selichoth of that day has been added the Selichah "Rabot Tzerarunu" before the ^{special Selichah} ~~daily Psalm~~ for that day. They also add the Selichah "Remember the Covenant with Abraham" ^{as} ~~part of~~ the prayer "Remember unto us the Covenant with our Fathers." If the above-mentioned day falls on a Friday we do not carry out the Fast all day. But ~~1 Probably loans which these people did not repay.~~ *Finally*

if it falls on a Sabbath we shift back the Fast to ~~a~~ Friday.¹
(953)

On the 19th of the first Adar, (that is the day preceding the day on which we returned to our homes with great honor, and upon which vengeance was executed upon our enemies; because of the ~~fear~~ ^{hankling} which seized us, ^{at} the first time and also ~~because~~ ^{when} all the inhabitants of the city, large and small, were overcome with terror and flight, lest because of the great commotion in executing vengeance upon the leaders of the Rebellion, with whom many in the city had been in agreement, the city might be overturned in a moment (God forbid); therefore, two days before the above-mentioned day, they proclaimed with drums and timbrels in the name of the Commissioner and the Kaiser (May his glory increase), that no one should drink wine or appear on the streets of the city on that day; ^(the 20th)

^{No. 11} ^{because of this worry,} we, the forty prominent citizens who ^{had been} settled in this city before the New Year of 1616 (and ^{of whom} ~~through chance~~ I was one of them) ~~we~~ decreed a Fast for that day and unto generations (perchance God will remember us on that day and we will not be destroyed) and ^{we decreed that} to say the following ^{should be marked} Selichoth in the Shemoneh Esreh: "We call unto Thee" #27, "I shall call" #81, "Much trouble have they caused me" #44, "I will fear the Day" #7, "Israel is saved" #14, "Pray, O Lord do not" #26. ^{Pray, O Lord}

¹ Note of Rabbi Moses Mintz: If the day falls on a Monday then at morning service the Parashah of the week is read.

And each householder is to give redemption for his soul on the Eve of the Fast ^{a ~~year~~ silver coin to} ~~in the form of~~ charity which is usually collected in the synagogue for immediate distribution to the poor. (And blessed be the One who guards His people Israel forever). For on this day concerning which it was said, that the city would be a terror of God on the fore-mentioned day, which was destined to be the one upon which vengeance was to be executed upon the leaders of the rebels, no one opened his mouth (praised be God) not even as much as the chirping of a bird. On the contrary, they gave us great honor as I shall write further on (if it please God) (1107).

We have set aside the 20th of the First Adar as a day of feasting and rejoicing with the injunction for people not to say ^{Tahmin} ~~Tekinot~~ in the morning prayer ^{one should say} with the exception of ^{however} ~~Lamenatzeach~~. This festival should henceforth be called ^{in merit} ~~Purim Winessence~~ because of the miracles which happened to us on the Eve of that day, when we realized that our worries were groundless for, (thank God) we lay down in security with none to frighten us and our sleep was sweet unto us. Therefore, we established the following day as a feast day like unto the days of Purim which had been established after the day of battle and the attendant miracle. The miracles done on the above-mentioned day are as follows: The Commissioner, the ^{Landgraf of} Bishop of Mayence, and Margrave Darmstadt ^{his glory be extolled} (May God bless him) returned us to our section with great honor in the midst of many peoples who accompanied us on foot in military array

with cymbals and dancing. At that time we saw real vengeance wreaked upon the oppressor of the Jews, Vincent, who is mentioned above. ^{+ his whole followers} ~~They arrested the rebels~~ and our enemies were dismayed when they saw the great honor done to us while they went out to eternal destruction, some being taken away to be hanged outside the city. Terrible judgements were executed upon them in our sight. We actually saw them with our own eyes as they were leading us into our city with all glory as mentioned above, for we arrived by way of a gate which was opposite the gate through which the rebels had to pass on the way to their execution. We were also led right past the platform on which were built the pillories into which were placed the heads of the rebels ^{when} ~~and where~~ they were to be executed. These stockades were built in ^{the Rose-Market} ~~Hahrs Market Place~~. All the inhabitants of the city marvelled when they saw the honor which was bestowed upon us by the officers of the Commissioner. Not a single person dared to speak evil against us. On the contrary, they helped us to remove the pile of ashes which was heaped just outside the gate to our street, in order to open a free road for the two wagons. One wagon contained three shields sealed with the seal of the Emperor (May his honor ^{be well kept} increase) -- the Great Eagle on one of the shields for the Upper Gate, the second shield for the Briklen Gate and the third shield for the Wahl Gate, which the soldiers, mentioned above, fastened immediately with hooks so that they should ^{remain} ~~remain~~ immovable on the wagon. In the second wagon sat ^{the head of the community} ~~my~~ father-in-law, Abraham Breitingen (May his memory be for a blessing) who suffered from ^{gout} ~~rheumatism~~. (May it be the will

of God that we should merit the realization of the prophecy
 "Greater will be the glory of the last house than that of the
 first". Amen, so may it be.) (1109)

CONCLUSION

We may say, in conclusion, that the book is not a very important contribution to Jewish scholarship. The author shows himself to be a master of halakah and is very well read in the field of Jewish literature, as the list of sources indicates. I find that the halakic style has influenced the author to such an extent that one oftentimes has difficulty in grasping the meaning of various passages. Throughout the book we find innumerable quotations which destroy any claims to originality which people may make for his book. He may have helped his generation in that he summarized many fine statements which he gleaned in his reading but there is nothing in the book itself which can gain for him the title of being an original thinker. There have been many such books of Minhagim and they have gained more favor with Jewry than Joseph Hahn's collection. *How could he? He took whatever ^{any} he found*

We find that he is usually very strict in regard to his decision, as for example, in paragraph 474 where he disagrees with the Shulchan Aruch, in 455 where he disagrees with the Poskim, in 459, and many others. He shows himself to have been against some of the practices of the rich (253, 1087, etc.), and insists that the poor should not spend too much in their zeal to honor the Sabbath (552). There are a few places where he shows leniency, as for example in 867 where he allows storekeepers to display whiskey made of the dregs of wine.

more about this book style!

The historical value of the book lies in the passages dealing with the Fettmilch Riots (mentioned in the introduction and translated above) and in the subsequent declaration of the Purim Winz. We are also indebted to him for the allusion to the rare book Derech Hayyim (The Way of Life) (217).

same for
Haber, but not a
rare book