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TITLE

Eighteenth Century Ashkenazic Jewry in Amsterdam as Reflected in  
Congregational Takkanot.

Attention: Minnie P. Levine



EIGHTEENTH CENTURY ASHKENAZIC JEWRY  
IN AMSTERDAM AS REFLECTED IN  
CONGREGATIONAL TAKKANOT

by

Leo E. Turitz

Referee: Dr. Jacob R. Marcus

A thesis submitted in  
partial fulfillment for  
the rabbinical degree.

The Hebrew Union College  
Cincinnati, Ohio  
April 14, 1938.





...the assistance of the ...  
...Dr. ... the duty of pre-  
...this translation ...  
...To him I ... for his friendly assistance and  
...willingness to be of help at all times. The linguistic per-  
...of the document has made the task a difficult one,

To my

Father and Mother

...the generous assistance which I received from Mrs. ...  
...of the Library of the University of Cincinnati.

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Realizing the importance of the Takkanot as a document of Jewish history, Dr. Marcus has honored me with the duty of preparing this translation and commenting upon it as my rabbinical thesis. To him I owe much thanks for his friendly assistance and his willingness to be of help at all times. The linguistic peculiarities of the document have made the task a difficult one, and the burden of translating and clarifying the small but important introductory and concluding sections was in no small measure lightened by the generous assistance which I received from Mrs. Chas. E. Smith of the Library of the University of Cincinnati.



## INTRODUCTION

Not much is known of the first Ashkenazim who settled in Amsterdam. The 1618 burial register of the Sephardic congregation reveals in its number several "Tedescos,"--Teutonic Jews. In later decades, however, the ravages of the Thirty Year's War (1618-1648) brought others to seek refuge in Amsterdam. On Yom Kippur of 5396 (1635)--another source says Rosh Hashanah--the first synagogue service was conducted by Ansel Rood. The Sephardic community was very helpful and, for this occasion, they lent out two Scrolls. A congregation was not organized until the year 1635. In these years, the German group grew rapidly and in 1640, 120 Ashkenazim banded together into a Kehillah organization and took as their first rabbi Moses Weile--sometimes spelled Wahl--of Prague, who served the community until 1643. In 1639 they built their own synagogue, which was later replaced by another. In that same year, 1642, they purchased a plot of ground in Muiderberg on the Zuider Zee, about twelve miles from Amsterdam, which was to serve and still serves as the communal cemetery. Their second rabbi was Isaac ben Joshua of Emmerich, who was succeeded by his brother Abraham ben Joshua of Worms (died 1678).

The Chmielnicki persecutions in 1648 brought refugees from Poland and during the years 1654 and 1655 the numbers of those who sought refuge in Amsterdam were increased by the pogroms in Lithuania. These organized themselves into an independent Polish community, which was aided by the Sephardim. These new immigrants were not able, however, to establish pleasant relationships with the older Ashkenazic group and in 1660 they bought their own burial grounds near that of the Ashkenazim and employed as their rabbi Judah Loeb



b. Solomon of Wilna. The magistrates refused to tolerate this division within the general Ashkenazic group and, in 1673, arranged to unite them under the same leadership, whereupon the Wilna rabbi went to Rotterdam, where he became chief rabbi.

Since 1667, the German group had been led by Rabbi Isaac b. Simeon, who, the year before, brought the news concerning the Messiah (Sabbetai Zebi) to Jair Bachrach in Worms. It was during his term of office, on the first eve of Passover, 1671, that the Great Synagogue was consecrated. It was designed by the famous architect Daniel Stalpert and it cost 33,000 gulden (\$13,000), a considerable sum of money for those days. This display of wealth is not indicative of the economic situation of the community, for, by contrast to its sister community, the Ashkenazic was poor and frequently found it necessary to seek aid from the municipal magistrates.

During his war with the Dutch, the soldiers of Louis XIV encamped on the road to the cemetery in Muiderberg and the authorities gave the Jews another plot of ground within the city limits. This was the cemetery at Zeeburg, which was used as one of the places of Jewish burial for the Ashkenazic community until recent times. Here more than ninety persons were buried from 1672-1674, among whom was the Chief Rabbi Isaac Deckingen (died 1672).

His successor, the cabalist Meir Stern of Fulda, one of a group of men who prepared a Judeo-German translation of the Bible, was appointed chief rabbi in 1677. He was later called to Cracow and, in 1680, was succeeded by David Lida, the former rabbi of Mayence. After a dispute with Nisan b. Judah Loeb, the brother-in-law of R. Wolf, the chief rabbi in Berlin, he left Amsterdam and later gained the dis-



approval of the Ashkenazic authorities because of his alleged affiliations with Sabbethaism. But the Council of the Four Lands came to his defense and reinstituted him in the graces of the congregation and so he continued as rabbi of the German congregation for three years. His contract, however, was not renewed, whereupon he left the city and went to Lemberg, where he died in 1696.

Moses Judah ben Kalonymus, called "Rabbi Leib Ḥarif," succeeded Lida. During his term of office, riots occurred to disturb the peace of the Jews. These were soon quelled by the authorities, however. His successor was to have been Saul of Cracow but the latter died while on his way to assume his charge. His son Aryeh Loeb, however, was years later destined to take the position that his father was not able to occupy. Meanwhile, Judah Loeb b. Anshel, the chief rabbi of Rotterdam, conducted the affairs of the office. He was assisted by three associates: Josef ben Reuben Judah Cohen, Isaac ben Solomon of Zamosc, and Pinchas Selig b. Moses of Posen. This period of associate rabbis soon ended when, in 1708, Aryeh Judah Kalisch was elected chief rabbi. But bickerings within the congregation had its effect upon him and he died a year later.

The community elected as his successor the already well-known Chacham Zebi (Zebi Hirsch b. Jacob Ashkenazi) as chief rabbi. By his outspoken opposition to the Sabbethaism of Nehemia Chiyya Chayyun, who had come to Amsterdam during his period of office, he gained the disfavor of the Parnasim of his own community as well as that of the Portuguese Parnasim, and so, with the municipal magistrates and the authorities of the leading Netherland universities against him, he was forced to leave Amsterdam. After some travelling, he



finally landed in Lemberg, where he served as rabbi for a short time. He died there in 1718.

The differences within the community, however, continued and the civil officers denied the Parnasim the permission to elect a chief rabbi. In the interim, the Dayyanim, Moses Frankfurt, Joseph Dayyan (both well known as the proprietors of publishing houses), and Isaac of Zamosc took over the rabbinic duties. Finally, the magistrates granted permission for the election of a rabbi and Rabbi Abraham Judah Berlin, of Halberstadt, became rabbi (1717). During his period of office, peace was again restored in the community. However, after his death in 1730, the strife began again in such a manner that the municipal officials had to step in and, five years later, had to make the choice of the three proposed chief rabbis. As a result, Eleazar of Brody was elected and this event was immortalized by having a medal struck in his honor. The community did not enjoy his leadership for long, for Jerusalem held greater attractions for him and thither he went. He died in Safed in 1741.<sup>#</sup>

This same Eleazar of Brody was the rabbi of the Ashkenazic community at the time when these ordinances were written. His place as an authority within the community was definitely limited by the rules set forth by the Parnasim. The duties of his office were mostly con-

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<sup>#</sup> This discussion is based on material found in articles from two encyclopedias. The one is the article "Amsterdam" in the Jewish Encyclopedia, section II, "The Ashkenazim until 1795," pp. 540ff., written by Sigmund Seeligman, Rabbi in Amsterdam, Holland. The second is taken from the Encyclopedia Judaica, Vol. 2, pp. 725ff., article "Amsterdam," section II, "Die Aschkenazim bis 1795."



nected with ritual matters and with the field of education. The Parnasim, who were the wealthy Jews of the community, ruled with a high hand. Their power was almost absolute. They respected the will of the past officers and consulted them on different occasions. The ordinary member of the community was bound by the rulings imposed by the Parnasim, whose decisions were approved by the magistrates. This constitution is written as result of a controversy between the Parnasim and the members of the Kehillah. As was usually the case, the magistrates, in order to make things easier for themselves, let the administration of the affairs of the community in the hands of the Parnasim and, in this case, they were declared to be men of unblemished character.

The spiritual head of the community was the Gaon Ab Beth Din--the rabbi. The affairs of administration, however, were in the hands of the lay leaders: six Parnasim and one Gabai Zedakah, who were drawn from among the wealthy and prominent members of the community. They constituted the Kahal, which supervised the affairs of the entire communal organization. The Gabai Zedakah had general supervision over all charitable matters. In addition to the members of the Kahal, the Gabai Bikkur Cholim--the hospital officer--was also of high and important rank. Each synagogue and each charitable organization--of which there were seven--had its own Gabai Zedakah.

The community was large enough, at this time, to possess four synagogue buildings: the Great Synagogue, the Second, the New, and the Small. Each synagogue had its own beadle and cantor. The Great Synagogue, however, had three cantors and a number of beadles. The official documents pertaining to synagogue and communal life were



signed and sealed by the communal notaries. In charge of the meat-market, a Kehillah project, were the Hall Gabaim, whose function was to care for market finances and the supervision of the employees of the market, such as the butchers, slaughterers, and the like. Among the other employees of the Kehillah were the Dayyanim of the Beth Din, barbers, apothecaries, bookkeepers, and collectors. There were also a number of instructors who took care of the education of the boys. The children were taught in the Talmud Torah and the adults had a group called the Lomde Torah. A regular Beth ha-Midrash was not instituted until 1740.

The communal coffers were filled by money paid as fines for misdemeanors and violations of the law, as rent for the pews, as pledges for synagogue honors, as fee for initiation as member of the Kehillah, and as payment for cemetery plots.

The older Sephardic community was regarded with respect by the Ashkenazim and by the municipal government as being a socially superior group. The two communities held somewhat aloof from each other but the Sephardim, on occasion, would make friendly overtures to the Ashkenazic group. The government allowed these groups to govern themselves and stepped in only to settle controversies. The Jewish people held the municipal authorities in high esteem. No doubt, they appreciated the comparative freedom that was theirs after years of persecution and pogroms.

The social needs of the community were taken care of by well organized social service groups, among which was a group of gravediggers, the Bikkur Cholim, an organization in charge of the buildings of the community, a cemetery committee, and a burial society.



The 102 articles of the constitution are written in a clear Judeo-German, the language of the Ashkenazim, with frequent Hebrew idioms. Their lucidity and logical arrangement can perhaps be attributed to the general literary trends of the age. In a background consisting of the logical thinking of a Spinoza and a Luzzato, such clarity is not surprising. The title page declares that the Takkanot were written at the behest of the leaders and officers of the community. Following this is an article, written in Hebrew, setting forth the purpose behind recording the Takkanot, viz., to acquaint the reader with the administration of communal and synagogal affairs so that he will not be led to the violation of the law through ignorance. Before the Takkanot proper, there are five prefatory articles and a public announcement signed by two officers of the municipal government. These are written in a Judeo-German heavily mixed with idiomatic and legal Dutch expressions peculiar to this period. These Dutch expressions, too, are tainted with Yiddishisms. To cite one example: The expression ווארטן געגן is the equivalent of the German gegenwartig, which, in Dutch, is tegenwoordig. The Dutch expressions are, in places, explained in brackets in either German or Hebrew. An example of this is the following: וואס איז דאס is explained as the Hebrew מה. In one instance, even the French *decharge--unburden--* is used; in another, the Latin praesentibus. At the end of the document proper, there is another section addressed to the burgo-masters and to the aldermen of Amsterdam also written in this style.

It is difficult to say how the Pieter Elioz, the government secretary who signed these articles and proclamation, Master Le Steven,



Jr., the notary who countersigned, and Pieter Hapt, who signed the concluding articles, happened to use such Judeo-German expressions in their writing. On the other hand, these may have been written by a Jewish scribe and only signed by these government officials. The bracketed explanations of words are surely not written in by Hapt, Eliaz, and LeSteven, but are inserted by the Jewish Scribe.

Thus the Takkanot reveal the inner life of the Ashkenazic community at a time which inaugurated a period of peace and of great economic productivity. Legally, the position of the Kehillah was quite strong, for it had the protection of the civil government. The Ashkenazim lived a simpler life than did their Sephardic brethren. A great many of them were, no doubt, petty traders but by dint of hard struggle they later gained positions of eminence and wealth. At the end of the eighteenth century, their number was far greater than that of the Sephardim.

Despite the autocratic ways of the Parnasim, the spirit of the Kehillah and its leaders was one of genuine piety and all that was ruled and done was done in the service of God. The poor were never forgotten and Torah and the moral life were always held supreme. The Takkanot are, in truth, a monument of Jewish religiosity tempered happily with political and social wisdom. They aimed at the social good and sought to unite the community into a well-organized unit. True, the Parnasim had much power, but one is inclined to believe that the constitution is an honest attempt at democratic autonomy. Their policy towards the government was one of profound respect and those who committed crimes punishable by the municipal authorities were looked down upon and were deprived of certain privileges. The



community prospered because the leaders were able and high-minded and because they followed a policy of caution and far-sightedness. Doubtless, political and economic circumstances also worked in favor of their prosperity; but these could have had little permanent effect had the community not been under wise guidance.



The Ordinances

of the Kehillah<sup>1.</sup> of the Holy Kahal<sup>2.</sup> of the Ashkenazim by the

Alufim, Kezanim, and Parnasim, which is in Amsterdam, of the holy congregation,

may God establish it on high, Amen;<sup>3.</sup>

printed

at the command of the Alufim,<sup>4.</sup> Kezanim,

Parnasim, and Gaba-e Zedakah,

may their Rock and Redeemer preserve them,<sup>5.</sup>

June 11, 1737,<sup>6.</sup>

Amsterdam

in the publishing house of

the Master Abraham, son of the

worthy scholar Raphael Hezekiah Athias,<sup>7.</sup>

of blessed memory.



Preface

The ordinances of the Kehillah, which were ordained by the Alufim, Kezinim, Gaba-e Zedakah, the leaders of the holy congregation, who are named at the end of this book of ordinances, which are made with the authority of the government<sup>8.</sup> and are also confirmed by the government, may its glory be exalted.<sup>9.</sup> When the eye of the reader shall see the beginning of the matter, when he commences to read the Takkanot, he<sup>10.</sup> shall find delicacies for his soul, to know all the matters and needs of our Kehillah and the matters of administration of the synagogue. Nothing is lacking. And from now on, each man shall come to his place in peace,<sup>11.</sup> to become zealous and mindful,<sup>12.</sup> that he shall not transgress--God forbid!--upon a matter, nor upon half a matter, of such that was written to be prescribed by the officers of the city. There shall be no partiality in anything. May the hearer<sup>13.</sup> dwell in security and in quiet, like a green olive tree. And may the Lord bless His people with peace.<sup>14.</sup> Amen.



An Important Announcement

That the ordinances be not considered the right and original ordinances of the Kahal, unless these same ordinance books have the seal of the Kazin and the Gabai Zedakah set thereto.<sup>15.</sup>

Should a person be found having such an ordinance book wherein the seal of the above is not to be found, it is void and invalid. He with whom such is found, e.g., the purchaser thereof, shall have to pay a fine to charity<sup>16.</sup> amounting to ten gulden<sup>17.</sup> for every book.

The apprehender shall receive a proper gift from the Kahal such as the situation demands.



EXTRACT FROM THE TENTH LARGE MEMORIAL BOOK,  
FOLIO 115, FROM THE SHELVES<sup>18.</sup> OF THE OFFICE<sup>19.</sup>  
OF THE CITY AMSTERDAM:<sup>20.</sup>

The Burgomasters and the Aldermen<sup>21.</sup> of the city of Amsterdam have examined the points of difference<sup>22.</sup> between the Parnasim and several of the members<sup>23.</sup> of the High German Jewish<sup>24.</sup> community to be found here. They have received the report of the rabbis and the Parnasim of the Portuguese Jewish community,<sup>25.</sup> of whom the worthy officers<sup>26.</sup> demanded a close<sup>27.</sup> investigation (of the dispute). The worthy officers have found it to be good and agree that the said Parnasim are in the right, and therefore consented to the proclamation of this fact by a city messenger to the community at its session on the tenth of this month. It is to be registered at the end of this (statement), viz.:

That the worthy officers recognize the said Parnasim to be pious persons and of no ill repute.

The worthy officers understand<sup>28.</sup> this to be for the maintenance of peace<sup>29.</sup> and good order<sup>30.</sup> in the said community and therefore do ordain the following:

IV. After the election of the year 1733, the present ordinances of the Hahillik shall be examined by all the Parnasim, the past Parnasim, and the Gabbai-Zedekah, in order to confirm the same, to limit<sup>31.</sup> or to amplify<sup>32.</sup> all with the approval of the worthy municipal officers.<sup>33.</sup>



I. That the present<sup>31.</sup> Parnasim shall have an orderly and precise book of the capital and effects which the community administrators<sup>32.</sup> made and kept by a competent<sup>33.</sup> bookkeeper. (The book shall contain) also the obligations which the community has. (It shall be kept) in such a manner<sup>34.</sup> that the precise state<sup>35.</sup> of affairs and balance will be able to be determined, in order to facilitate<sup>36.</sup> the task of the Parnasim who are to administer the affairs in the future.

II. That the present Parnasim shall elect<sup>37.</sup> their successors<sup>38.</sup> at the customary time<sup>38a.</sup> in such manner as has been the case up until now.<sup>39.</sup> The election following that of the year 1736 shall take place in the presence of<sup>40.</sup> all the past Parnasim and Gaba-e Zedakah, in order, thereby,<sup>41.</sup> to remove (the possibilities of) suspicion<sup>42.</sup> with regard to the election.<sup>42a.</sup>

III. That the present Gabaim of the Hall,<sup>43.</sup> viz., Juzlen [b. R. Elkanah] Levi and Abraham [bar] Zadok,<sup>44.</sup> shall remain in their respective offices until the year 1736<sup>45.</sup> when the Parnasim shall elect<sup>46.</sup> two new Gabaim in addition to the latter, who, besides them, shall take care of the affairs of the Hall. Yearly, the two oldest in point of service shall give up their respective offices.

IV. After the election of the year 1736, the present ordinances of the Kehillah shall be examined by all the Parnasim, the past Parnasim, and the Gaba-e Zedakah, in order to confirm the same, to limit,<sup>47.</sup> or to amplify<sup>48.</sup> --all with the approval of the worthy municipal officers.<sup>48a.</sup>



V. And finally, it is ordained and made clear by the worthy municipal officers that each person of the community shall have to comply with the present regulations until these regulations shall either be confirmed or altered. For the time being, the Parnasim shall continue to govern the community in accordance with these (regulations) with such precision<sup>49.</sup> and care as may be expected<sup>50.</sup> of pious and peaceful Parnasim and inhabitants<sup>51.</sup> of this city.

All those whom the officers shall find to be disorderly and inclined to strife<sup>52.</sup> shall be punished according to those ordinances or in such a manner<sup>53.</sup> as is found suitable<sup>54.</sup> by the worthy municipal officers from their experience<sup>55.</sup> in maintaining<sup>56.</sup> quiet and peace in the community. The worthy municipal officers have ordained that this be registered in the (city) office.<sup>57.</sup> Act of the 9th of June, 1735.

FOLLOWING IS THE PROCLAMATION<sup>58.</sup>

The burgomasters and aldermen of the city of Amsterdam, having learned with regret<sup>59.</sup> that several controversies had arisen in the High German community with reference to<sup>60.</sup> the impositions of the Parnasim, had the matter investigated by the burgomasters.

Therefore, the burgomasters have issued the statement<sup>61.</sup> saying that they have not found anything of blame with reference to the said Parnasim and recognize them to be pious and blameless persons. Act of the 9th of June, 1735.

In the presence<sup>62.</sup> of all the Messrs. Burgomasters and witnessed<sup>63.</sup> by me, the secretary. Signed...

Pieter Elioz<sup>64.</sup>



This was proclaimed on Friday the 10th of June, 1735, in the evening<sup>65.</sup> at seven o'clock by the city messenger<sup>66.</sup> in the synagogues of the High German Jewish community.<sup>67.</sup>

Signed...

Master Le Steven, Jr.<sup>68.</sup>

The said Master Le Steven, Jr. is to be regulated in the following manner: He (the said Master Le Steven, Jr.) shall make assignments through the Gahal Zedakah, to give to the sick and poor, which, of course, at the need required. The said Master Le Steven, Jr. shall make his assignments in the society of the Parashah and here his actions are to be confirmed. He may or may not, at his will, come to the Gahal meetings, since he has no vote in the Gahal. Should a Parashah or the Gahal Zedakah want himself, when the Master Le Steven, Jr. shall fill his place, and at that time he has the right to vote as though he were one of them.

II. No matter what involves specifically the distribution of Gahal funds shall be acted upon unless it be by resolution of the Parashah and the Gahal Zedakah, and by a majority vote. But permission is given to the Gahal Zedakah, if he finds it necessary, to give by his own authority and as he sees fit to the amount of one hundred dollar. Beyond this, up to the amount of six hundred, (the expenditure) shall be made only with the knowledge and consent of the Parashah of the month. (An expenditure) of six hundred and above must not be made unless it be with the knowledge of all the Parashah. Should the Gahal Zedakah wish to give more than the fixed amount which is not according to the prescribed procedure he must pay it out of his own pocket.



## THE ORDINANCES OF THE KEHILLAH

I. The matters of administration of the Kehillah and all its needs, the synagogues, the distribution of charity, and all that depends upon these, shall be administered by the Kahal, which consists of six Parnasim and the Gabai Zedakah.<sup>69</sup> The said Gabai Zedakah, at the end of one year, shall serve the following year as Gabai Bikkur Cholim.<sup>70</sup> The administration of his office is to be regulated in the following manner. He (the Gabai Bikkur Cholim) makes assignments, through the Gabai Zedakah,<sup>is</sup> to give to the sick such meat, chicken, or money, as the need requires. The said Gabai Bikkur Cholim shall make his assignments in the assembly of the Parnasim and here his actions are to be confirmed. He may or may not, at his will, come to the Kahal meetings, since he has no vote in the Kahal. Should a Parnas or the Gabai Zedakah absent himself, then the Gabai Bikkur Cholim shall fill his place, and at that time he has the right to vote as though he were one of them.

II. No matter that involves specifically the distribution of Kehillah funds shall be acted upon unless it be by resolution of the Parnasim and the Gabai Zedakah, and by a majority vote. But permission is given to the Gabai Zedakah, if he finds it necessary, to give by his own authority and as he sees fit to the amount of one rix-dollar. Beyond this, up to the amount of six gulden, (the expenditure) must be made only with the knowledge and consent of the Parnas of the month.<sup>71</sup> (An expenditure) of six gulden and above must not be made unless it be with the knowledge of all the Parnasim. Should the Gabai Zedakah wish to give more than the fixed amount--which is not according to the prescribed procedure--he must pay it out of his own pocket.



The Gabai Zedakah must bring his book to the Kahal at least once every month so that it may be supervised by the Parnasim as is fit.<sup>72.</sup>

III. That no one shall be chosen Gabai Zedakah unless he be already thirty-two years old. No one shall be chosen Parnas unless he has before been Gabai Zedakah and he must be at least 40 years old.<sup>73.</sup> It shall be firmly established that the Parnas as well as the Gabai shall be taxed at least fifty Pletten.<sup>74.</sup> He shall not be considered eligible for election unless he has a pew<sup>75.</sup> in the Great Synagogue<sup>76.</sup> recorded in his name in the record book. A Parnas must have been married at least ten years (before assuming his office). He must also have been a Baal ha-Bayis in our Kehillah.<sup>77.</sup> A Gabai Zedakah must have been married five years and must have been such length of time a Baal ha-Bayis in our Kehillah. A Gabai Zedakah, two years after his having left the office of Bikkur Cholim, may again<sup>78.</sup> be elected to the office of Parnas, although he be not yet 40 years of age.

IV. No one shall be elected Parnas or Gabai Zedakah or to any other office involving communal service who is accustomed to travel outside of the country, unless he takes it upon himself that for the duration of his office he shall no longer continue to travel as before.<sup>79.</sup>

V. No bankrupt or debtor,<sup>80.</sup> (even) when he has already obtained his complete freedom or place of honor (in the Kehillah), shall be allowed to be Parnas or Gabai Zedakah, or shall be allowed to hold any other office, or be in the service of the Kahal, whatever that service may be. (This is to include), moreover, those who are punished by the government according to the criminal code.<sup>81.</sup> Also all



such persons who are in arrears in their debts to charity and such who do not want to pay may not be elected to any office in the Kahal unless his debt to charity is fully paid. And this<sup>82.</sup> shall be publicized to all and announced every year before Rosh Hashanah and read in all the synagogues so that every one who knows about the debt shall correct (his opinion of the man).<sup>83.</sup>

VI. It is the duty of the Gabai Zedakah to bill and demand payment of all money due to the charity fund and out of this he shall make all disbursements with rectitude and according to the limitations prescribed above in Article II. Every year, on the first night of Chol ha-Moed Succoth, he is to present his general account to the Alufim and Parnasim and they, after finding his account correct, shall approve it and endorse it. On the following morning, the beadle of the Great Synagogue shall read the account of the income and the expenditures. The account<sup>84.</sup> books of the Gabai Zedakah shall remain in the Room of the Kahal.<sup>85.</sup>

VII. The election of the Parnasim and the Gabai Zedakah shall take place every year on the first night of Chol ha-Moed Succoth<sup>86.</sup> in this manner: The six Parnasim, the [two] Gabai Zedakah,<sup>87.</sup> and the Gabai Bikkur Cholim shall assemble in the Room of the Kahal. By a majority vote of the Parnasim and the Gaba-e Zedakah, a list of nominees shall be drawn up. Then the Parnasim and the Gaba-e Zedakah select from this list all fit persons who are indicated in the memorandum book of the Kahal and who hold at least twenty Pletten.<sup>88.</sup> The names of all these fit persons shall be written on ballots and placed in the ballot box. Then the Parnas of the month shall draw



twenty-five names of people who are not closely related, from the ballot box. These names that are drawn are to be placed in another locked box. Of these, the Parnas of the month is again to draw seven names, one after the other, which are to be immediately taken individually by the beadles and brought into the Great Synagogue and placed on the Almemor, so that each might write his opinion in Heaven's name.<sup>89.</sup> On the Almemor the nomination list (of seven names)<sup>90.</sup> is to lie. Using this list of names, each elector<sup>91.</sup> is to cast his votes for three Parnasim and one Gabai Zedakah, who must not merit disqualification by reason of close relationship with each other, as above-mentioned. Each elector is to bring his list of votes cast, in person, into the Room of the Kahal and is to place it in a locked box prepared for this purpose. Then the Gaon Ab Beth Din<sup>92.</sup> of our Kehillah shall be called and when he comes there, he shall open the said box in the presence of the Kahal and the seven persons<sup>93.</sup> and consider the votes cast. He who is found then to have a majority of votes for the office of Parnas or of Gabai Zedakah shall be the person elected, i.e., each Parnas for the duration of two years and each Gabai Zedakah for one year. As for the following year, he (the Gabai Zedakah) must serve as Gabai Bikkur Cholim as is indicated in Article I.<sup>94.</sup>

VIII. If it shall be found that two persons have an equal number of votes for Parnas or for Gabai Zedakah, then the Parnas of the month shall cast lots between the two to see who of the two shall be elected. The Parnas of the month shall keep in his custody all the ballots until it is certain that the Parnasim and the Gabai who are elected have accepted their respective elections to office. No elector may write in a vote for himself, whether it be for Parnas or for Gabai Zedakah.



If, nevertheless, he should have voted thus, he shall pay a fine to charity to the sum of 75 gulden and his vote shall be disqualified and he shall not, at that time, be permitted to be Parnas or Gabai Zedakah, even though he already has the votes of the other electors.

IX. The Parnasim and the Gabai Zedakah who have been elected are required to inform the beadle as to whether they have accepted the election to the office of Parnas or of Gabai Zedakah, (as the case may be). If one of them declines to accept, then the one who was second in point of number of electoral votes shall be chosen in his place. If he, too, declines, then the third in point of number of electoral votes shall fill his place, etc. Both the first who was elected as well as the second, who declined the office, shall have to pay a fine to charity, for declining the office of Parnas, 300 gulden; and for declining the office of Gabai Zedakah, 200 gulden. In such manner, also, the Parnasim and Gaba-e Zedakah who do not serve out their fixed terms are required to pay the above-mentioned fines. The said fines must be paid within the eight days after their declining the respective offices of Parnas or Gabai Zedakah. During the time that the fine is not paid, the person involved is to be banned from the synagogue.<sup>94a.</sup>

X. After the Parnasim and the Gabai Zedakah are elected, the names of the six incumbent Parnasim shall be placed in a ballot-box and he whose name is drawn out first shall be the first Parnas of the month for two months. And after him, the second, and so on for the remainder. The rabbi and the out-going Parnasim shall administer the oath to the in-coming new three<sup>94b. Parnasim</sup> and the Gabai Zedakah, viz.,



that they will discharge the duties of their offices with righteousness, rectitude, and with the fear of the Lord.

XI. That no out-going Parnas shall be placed again upon the election list until two years have passed since he has been out of his office. The Gabai Zedakah shall not (be put up for election) until two years have past since he has been Gabai Bikkur Cholim. In like manner, he who was elected to the office of Parnas or that of Gabai Zedakah and has declined, or he who has left his office in the middle of his term, shall not be elected (to office) until after two years have elapsed since he has paid his fine.

XII. A Parnas shall be present in each of the two synagogues<sup>95.</sup> which are near to the Great Synagogue to be in charge there, one after the other, in turn, i.e., at least on the Sabbath, Holy-days, and on the other days when the Torah is read. But the Parnas of the month, during his two months (as such), is free of this duty and, in the meantime, must be present in the Great Synagogue. That Parnas who is to be present in one of the said two synagogues shall preside there over all the matters and needs of the synagogue, as is necessary. A Parnas whose turn it is to preside in one of the said synagogues who does not do so, shall, for each time that he misses a Sabbath, a Holy-day, or any other day on which the Torah is read, pay a fine to charity to the amount of two rix-dollar. He shall not be admitted to the sessions of the Kahal until he has paid the said fine. But a Parnas who is past seventy years of age shall be free of all this that is here mentioned.



XIII. The sessions of the Parnasim and the Gabai Zedakah shall take place in the Room of the Kahal. One of the beadles shall inform the Parnasim and the Gabai Zedakah, at the order of the Parnas of the month, on which day and at which time they are to assemble. Each time that a Parnas fails to come at the stated time, he must pay to charity as a fine such amount as the Parnas of the month indicates to the group. But if he is able to furnish a good excuse and proper reason for his not having been able to attend at that time, he shall be free of paying the fine.

XIV. Should the Kahal group not be in full attendance, then the Gabai Bikkur Cholim shall have a vote in the stead of the Parnas or Gabai who is absent, as is indicated in Article I. If more than one should be missing and something of importance is on the agenda for the meeting, then three Parnasim of the past year shall be sent for, and according to lot.<sup>96</sup> Should these, with good reason or because of inclination, not come, then the Parnasim of the year before last shall be summoned. All those who are summoned in the manner indicated to the assembly of the Kahal and do not come, without having a good excuse, are required to pay fine to charity so much as the beadle has been informed by the Parnas of the month to take as fine.

XV. Only the Parnas of the month shall set forth or introduce the things that are to take place at the meeting of the Parnasim and no other Parnas or Gabai. But if a Parnas or Gabai has something special to set forth, he shall inform the Parnas of the month, who, if he finds such to be good for the organization, shall offer it (up for discussion). Each Parnas and Gabai Zedakah is required to ex-



press an opinion on everything introduced and proposed by the Parnas of the month. And he may not leave the Room of the Kahal until he has expressed his opinion, i.e. unless he receives the permission<sup>97.</sup> of the Parnas of the month (to leave). Also all that which is concluded and resolved by a majority of votes must be subscribed to by all, even by that person who was not inclined to that (action). That Parnas or Gabai who violates one of these rulings shall pay fine to charity the amount of twenty rix-dollar.

XVI. All elections to other offices, such as that of Hall Gabaim,<sup>98.</sup> collectors, Gabaim of other synagogues and charities,<sup>99.</sup> Chathan Torah, and Chathan B'reshith,<sup>100.</sup> shall be done in full session of the Kahal, by a majority vote. The Chathan Torah and B'reshith are elected on the first night of Chol ha-Moed Succoth before the election of the Parnasim, and the other Gabaim mentioned in this Article are to be elected on Hoshanah Rabbah in the evening as indicated above.<sup>101.</sup>

XVII. The Chathan Torah and the Chathan B'reshith, who are elected by the Kahal as indicated above, are to sit Simchath Torah and Shabbath B'reshith in their specified places<sup>102.</sup> in the synagogue as is customary. The Chathan Torah and the Chathan B'reshith must each pledge, in the Great Synagogue on Simchath Torah, to each charity one rix-dollar, which all together amounts to seven rix-dollar. On Shabbath B'reshith each one of them must pledge to each charity one fourth of a rix-dollar. In the other synagogues, each one of them<sup>103.</sup> must pledge, on Simchath Torah, one half a rix-dollar to each charity of the seven.<sup>104.</sup> On Shabbath B'reshith, they must give to each charity one shilling. He who declines to become Chathan Torah or Chathan



B'reshith or who does not wish to sit in his proper place,<sup>105.</sup> as indicated above, in the Great Synagogue shall pay a fine to charity amounting to fifty gulden, and those of the other synagogues shall pay twenty five gulden, which fine must be paid within eight days after the election.

XVIII. All Yechidim<sup>105a.</sup> and Toshbim<sup>106.</sup> of our Kehillah are required to pay Pletten Ma-oth<sup>107.</sup> every year before Passover. For each Plett they shall pay as much as the Parnasim and the Gabai Zedakah find, by a majority vote, to be suitable. The estimating of how many Pletten each individual and Toshab is to be taxed must be done by the six Parnasim, the Gabai Zedakah, and the Gabai Bikkur Cholim, to which group there are to be added seven proper persons who are not subject to disqualification by being close relatives. These fifteen persons<sup>108.</sup> shall make a ruling as to the said estimation by a majority vote and shall subscribe to all that has been resolved. However, of the said seven persons, two shall be required to be assessed, each, at least one hundred Pletten; two of them less than a hundred, i.e., at least sixty Pletten; and three of them less than six but at least thirty Pletten.<sup>109.</sup> The said assessment shall take place every four years in the manner above-mentioned. The new assessment shall take place after Chanukkah, 1738, may it come upon us for good,<sup>110.</sup> because the last assessment made will have come to an end by that time.

XIX. That should the Parnasim and the Gabai Zedakah find it good, depending upon the needs of the hour, to impose Pletten Ma-oth once again, permission is given them, but with the proviso that this



must take place only with the knowledge and assent of all the past Parnasim and Gaba-e Zedakah, i.e., with a majority vote of all the officers and past Parnasim and Gaba-e Zedakah who happen to be at that time in the Room of the Kahal. Furthermore, the incumbent Parnasim and Gabai shall by themselves, i.e., without any additions (to the group) such as the past officers, by majority vote, impose tax upon each individual who is registered as a householder in our Kehillah, and shall designate how many Pletten he shall have each year.<sup>111.</sup> This shall be regulated only according to the evaluation of the dowry.<sup>112.</sup>

XX. That no Yachid,<sup>113.</sup> Oreach,<sup>114.</sup> or Toshab,<sup>115.</sup> of our Kehillah may purchase meat other than at<sup>116.</sup> our German Hall.<sup>117.</sup> Also salted meat, as well as dry meat, fresh meat, sausage<sup>118.</sup> fat, or scraps that are brought from outside here--all these, whether obtained by sale or by gift, are definitely forbidden, except that tongues are permitted in any manner when it is known that they are Kosher.<sup>119.</sup> He who violates one of these rulings, for the first offense, shall have to pay fifty gulden, whether the violation involve either the seller, purchaser, or consumer. That person shall be barred from the synagogue until he has paid in full the said fine. If he commits a second offense and should be a householder in our Kehillah, then he loses his right as member of the Kehillah. If he should be an Oreach or a Toshab, then he shall not be allowed to derive any benefit of holy things<sup>120.</sup> until he pays a fine to charity such as shall be imposed upon him by the Parnasim and the Gabai Zedakah as they see fit and as the case merits. Should any person of our Kehillah have slaughtered for the needs of his house a large domestic animal,<sup>121.</sup> he shall have to pay for that (offense) three rix-dollar to the Hall Gabai. For



a small animal, a calf, he shall pay thirty stivers;<sup>122.</sup> for a sheep, six stivers. That (animal) must be slaughtered by one of the Shochtim of our Kehillah. That Shochet shall be paid, for a large animal, twelve stivers; for a calf, eight stivers; and for a sheep, six stivers. Should the animal be found to be Tref, then the Shochet shall receive half of the said amounts.

XXI. That, outside of the certain specified synagogues, there shall be no Minyan held in any manner, especially so, if there is to be some sort of Scriptural reading. Even at the (various) social organizations, (no Minyan is to be held), because such makes for great damage to Zedakah<sup>123.</sup> and causes a great breach in our Kehillah. However, [may we live and not die] for mourners, during their seven days of mourning, the Shacharith and Arvith services may be held, but without a Scroll. It shall also be permissible to pray in Minyan at all feasts of Mizvah<sup>124.</sup> but without Scripture reading, as well as at the final services of the Sabbath and Holy-days at the home of the mourner during his twelve months of mourning. And Maariv, too, (may be recited in Minyan) at any place. On the Ninth of Ab, a Minyan may be held anywhere, even with a Scroll.<sup>125.</sup> It is permissible for the rabbi to have an early service on a Holy-day which falls on a Sabbath for Orchim who do not live here, but without the Scriptural reading.<sup>126.</sup> After this early service, they need not return to his house for prayer.<sup>127.</sup> On ordinary week days, definitely, no Minyan shall be held at the home of the rabbi, except for the Maariv service in its proper time, as mentioned above.<sup>128.</sup> Since no Scriptural reading takes place at the home of the rabbi on the Sabbath, he shall always receive the Shlishi honor<sup>129.</sup> on the Sabbath. He shall also receive the Torah honor on each



Holy-day that the Memorial Service for the dead is recited<sup>130.</sup> and on the Day of Atonement, as has been customary. He who violates the rule and, nevertheless, holds Minyan at a time and at a place that is not allowed, as above indicated--if this takes place without the Scriptural reading, he shall pay fifty gulden to charity for each offense. If he holds Minyan with Scriptural reading, he shall pay one hundred gulden. Similarly, that person who happens to be present at such a Minyan, without just cause, must pay fifty gulden to charity as fine. None of these offenders shall be permitted to come to the synagogue until he has paid the stated fine.

XXII. That no one shall stand up and oppose<sup>131.</sup> the Parnasim and the Gabai Zedakah, nor refuse stubbornly to obey their regulations. Of course no one shall undertake anything opposed to the ordinances of our Kehillah, nor concoct a plot against the Kahal or the fund for the poor. One shall also not separate himself from the holy congregation by setting up a Hall, Mikveh, or synagogue, and the like, which might lead to damage and loss to charity and to the poor, and also to quarrel, strife, and dissension in our Kehillah. He who shows himself refractory and violates these, whether all or part, shall not only be regarded as a dissenter in the community but shall also incur a fine to the sum of one thousand gulden,<sup>131a.</sup> which is to be turned over to charity, as according to earlier practice. He shall not be granted any religious privileges until he has paid the said fine and until he has first shown his submission to the Kahal and to the ordinances of our Kehillah. By this shall our holy Kehillah reside in peace and in security. Every man shall live peacefully, and love, brotherhood, and friendship shall dwell among the chosen individuals.



This article shall be proclaimed publicly every year eight days before Rosh Hashanah in all of the synagogues.<sup>132.</sup>

XXIII. That each person at the synagogue must conduct himself with reverence and humility as is fit and must pray with devotion. He who is inclined to speak words of obscenity or intemperateness shall be required to leave the synagogue and will not be permitted to return to the synagogue until he has paid a fine to charity amounting to six rix-dollar. Should his companion respond with shameful and obscene words, he, too, must remain outside of the synagogue until he has paid a fine of four rix-dollar. If a person should have the impudence to smite his companion, he shall be banned from the synagogue until he has paid ten rix-dollar, as fine, to charity. Furthermore, he may not be called to honors in connection with the Scripture reading for a month. Similarly, his companion, who defends himself and returns the blow, shall, also, be banned from the synagogue until he pays eight rix-dollar to charity, and he shall not receive Torah honors for two weeks. Similarly, as for women who scold or fight in the synagogue, those who begin the quarrel shall be banned from the synagogue for two weeks. Those who reciprocate with scolding and fighting may not return to the synagogue for eight days. In addition to this, they must pay so much fine to charity as the Kahal finds fit. In all the said offenses, if the offender furnishes security, the equivalent of the fine, to the Parnas of the month, that offender may remain in the synagogue.<sup>133.</sup>

XXIV. That all societies in our Kehillah [i.e., excluding the known societies such as the grave-diggers, Talmud Torah, and the



like, which have been approved from before] shall be required, from today to six months hence, to come to the Parnasim and the Gabai Zedakah so as to be approved and to have their ordinances confirmed, whenever the Kahal finds it fit to do so. Similarly, all societies that are newly founded must also obtain the assent of the Kahal and its approval within six months after it has been founded. That society that does not do so shall be declared abrogated. From today on, no Gabai, rabbi, or beadle shall be appointed in any society unless he be a member and a householder in our Kehillah. Those persons who violate this shall have to pay as fine to charity, from their pockets, the sum of ten gulden, and must, nevertheless, appoint a householder. However, should the major portion of the society be Orchim,<sup>134</sup> they shall have permission to elect a Gabai who, too, is an Oreach, but the rabbi or the beadle can be only a householder.

XXV. The Parnasim and the Gabai Zedakah shall, twice during the year, viz., the months of Cheshvan and Iyyar, regulate the charity list according to the charity situation and shall consider whether some persons who are to be found on the list are no longer in need of charity, or have died; or, if people have died, to cross them off of the list; or to consider whether their household needs have grown more, or less, in order to add or diminish the amount of charity given.<sup>135</sup> From today on it shall be an inviolable law that no one shall be able to be placed on the charity list in order to have the use of the regular charity unless he has been married for six years and also unless he has been a householder in our Kehillah for that length of time and is, at any rate, not an Oreach.<sup>136</sup> Still, if he should be an honored man, the Parnasim may put him, by a majority vote,



upon an Orchim list, which separate<sup>137.</sup> Orchim list shall also be examined every year and regulated properly. Also, every year in the month of Cheshvan, the fuel<sup>138.</sup> list shall be examined and shall be regulated in the above-indicated manner.

XXVI. That he who has derived benefit from the charity, Bikkur Cholim, or Passover funds, or received any other support and aid from the Kahal, shall not be elected to any office unless he has paid up all that sum of money which he has received from the Kahal and from which he has derived benefits, and by no other manner.

XXVII. On Hoshanah Rabbah eve,<sup>139.</sup> the Parnasim and the Gabai Zedakah shall elect, by a majority vote, two suitable persons as notaries<sup>140.</sup> of the Kehillah. The reassigning of any of the pews in the synagogue shall be recorded by them and the said notaries shall keep the record book wherein are recorded the assignments of all the pews in the synagogue, both the pews in the men's court as well as those in the women's court.<sup>141.</sup> This record book shall remain in the Room of the Kahal in a cabinet,<sup>142.</sup> as is customary. The key thereof shall be in the hands of the notaries. Any recording of assignments shall take place only when the two of them are present. They must also affix their signatures to this record in the record book. Should one of the two notaries be absent for some reason or other, at that time, one of the Parnasim shall take his place. The said notaries shall record no assignment unless they have a written order to do so from the Parnas of the month.

The Parnasim shall also elect on the said evening two collectors who shall have been past Parnasim or Gaba-e Zedakah. The



said collectors shall have charge of the balance book.<sup>143.</sup> Should a member of our Kehillah celebrate a wedding or a Brith Milah and the like, or [may we live and not die] should one have a death in the family, or should one become obligated to any synagogue, then the collectors must, through one of the beadles, ask for payment of the debt. That person is obligated to pay his debt, whether in whole or in part, as is deemed fit by the collectors. But should he refuse to pay, he shall be given no leeway.<sup>144.</sup> The said collectors shall also take care of all the synagogues and buildings pertaining thereto (and which belong) to the Kahal to have all repairs made as are necessary. But they are not to make any expenditure in this connection that amounts to more than one hundred gulden. Should they find it necessary to spend more at one time, then this should take place with the consent of the Parnasim and the Gabai Zedakah.

On that evening, too, there shall be elected by the Parnasim and the Gabai Zedakah, two persons of good education who will have the specific duty of supervising the instructors and the pupils who study Torah. These Gabaim are to collect all that is pledged to charity for purposes of education.

At that time, there are to be elected two Gabaim for three other social service organizations: the Bikkur Cholim, the building committee, and the cemetery committee.<sup>145.</sup> These Gabaim together are to collect all that is pledged to the three mentioned charitable organizations. They are to rent out,<sup>146.</sup> for the good of charity, the pews of the Great Synagogue that pertain to the Kahal, and are to receive the rent money (therefor). There shall be elected at the same time two Gabaim for Palestine in the Great Synagogue who are to collect



that which is pledged to Palestine. (For this purpose) they are to collect a half Shekel<sup>147</sup>. from the members of the Kehillah on the Fast of Esther at the Minchah service in the Room of the Kahal.

At that time, the Parnasim and the Gabai elect two Gaba-e Zedakah for the other synagogues, who are to collect all that is pledged and voluntarily given to charity in that particular synagogue. They are also to receive the rent money for the pews of that synagogue. But they are not to collect that which is pledged there to the poor of Palestine. For this there is to be elected for each synagogue, that evening, a special Gabai. The above-mentioned Gaba-e Zedakah, each in his own synagogue, shall preside over [two gaba-e Zedakah]<sup>148</sup>. all the matters and needs of the synagogue, i.e., when no Parnas is present. No one shall be able to attain to the office of Gabai in any of the said synagogues unless he has a pew in the Great Synagogue recorded in his name, except in the case of the office of Gabai Zedakah of the Little Synagogue.<sup>149</sup> Any of the said Gabaim who decline the office or do not serve out their terms, shall have to lose in fine to charity the sum of twenty-five gulden and another person shall be elected in his place.

XXVIII. That there shall always be four proper and trustworthy persons in our Kehillah who are to be Hall Gabaim<sup>150</sup>. and each year the first two of the previous year shall have to leave their respective offices. On Hoshanah Rabbah eve, two shall be elected in their places by the Parnasim and the Gabai, so that each of them remains Hall Gabai for two successive years. The said Hall Gabaim shall supervise the Shochtim, the butchers,<sup>151</sup>. and the other attendants



of the Hall. The said Hall Gabaim are to surrender the profits of the Hall of the past week.<sup>151a.</sup> They are to render their complete account each year before Passover. No householder in our Kehillah shall be elected to the office of Hall Gabai unless he be thirty-six years of age and unless he has his own pew<sup>152.</sup> recorded in the record book. Should a person decline the office of Hall Gabai or give up the position in the middle of his term, he shall pay fine to charity the amount of seventy-five gulden.<sup>152a.</sup> And the Parnasim shall elect another to fill his place.

XXIX. Any member or Toshab of our Kehillah, as well as any Oreach, who is summoned to the Kahal chamber by one of the beadles three times to appear before the Parnasim and does not appear before the Kahal, shall have to pay fine to charity the amount of ten gulden without (being given an opportunity for giving his) excuse for so doing.

XXX. A person who is not a member of our Kehillah may not purchase an honor in the Great Synagogue. Nor may he have the privilege of being called up for the Scriptural reading there, whether it be in the middle of the week or on the Sabbath and Holy-day. But an Oreach who comes here accidentally,<sup>153.</sup> who does not establish a residence, may be granted honors pertaining to the Scriptural reading even on the Sabbath and on a Holy-day, yet not on Rosh Hashanah, Yom Kippur, the Sabbath of Repentance, and Hoshanah Rabbah. But other honors he may have even on the High Holy-days. In the other synagogues, any Oreach or Toshab may purchase an honor and also obtain honors pertaining to the reading of Scripture, except on a Holy-day and on the High Holy-days



But an Oreach or Toshab is not to have the S'gan<sup>154.</sup> honor in any synagogue. Should a householder and an Oreach happen to have equal honors, then the householder shall always step aside in favor of the Oreach or Toshab, whether it have to do with Torah honors or to any other number of things.<sup>154a.</sup>

XXXI. Relatives are disqualified from being at the same time either Parnasim, or Gabai Zedakah, or any other officers; i.e., they may not serve several offices of equal rank. Two secondary offices served by one person is not permissible; but two (related) persons (in secondary offices) is allowed. Even relatives by marriage, such as the father of a man and the father of the man's wife, may not hold offices of Parnas or Gabai at the same time. But other relatives by marriage may, of a certainty, hold offices, such as that of Parnas, Gabai, and the like, at the same time.

XXXII. The Gaon Ab Beth Din<sup>155.</sup> of our Kehillah shall have specific supervision over all instructors and their pupils, who are in our Kehillah, especially over the instructors and pupils who study Torah, so that they be not slothful in the work of the Lord. Therefore, the rabbi or, in his absence, one of the Dayyanim<sup>156.</sup> shall examine the said students in their studies to see how expert they are in them and whether they understand them well. Also, no instructor or teacher in our Kehillah may accept any pupils unless the rabbi has first examined his mental capacity<sup>157.</sup> to see whether he<sup>157a.</sup> is capable. Also, all instructors in our Kehillah who have been here for a period of three years without their wives are required to return to their houses and to their tents.<sup>158.</sup> No householder, Toshab, or Oreach shall render aid to that instructor who remains longer; nor may he derive benefit



benefit from him;<sup>159</sup> and he must, of course, not give his children to him for instruction. (Violation of this rule shall) involve a penalty of a fine to charity amounting to fifty gulden.

XXXIII. That all children of householders, when they become married--may it be for good luck!--are to be accepted as householders and members of our Kehillah. Similarly, Orchim who marry daughters of householders, become householders through them.<sup>160</sup> To be sure, the said children of householders are required, within four months after their wedding, to come to the Kahal and to register themselves in the register of the members of the Kehillah and to pay their registration fee. E.g., the children of householders are to pay three rix-dollar to charity. Orchim who marry the daughters of householders are required to pay as registration fee six rix-dollar. But if they are to receive less than 1000 gulden as dowry, then they, too, are to pay only three rix-dollar. As for an Oreach who is a widower, who marries the daughter of a householder and has children from his first wife--such children have no Kehillah rights, unless he pays separately for them (such amount) as shall be deemed fit by the Parnasim and the Gabai Zedakah by a majority vote. On the other hand, should a member, a householder of our Kehillah, marry a widow with children, who, heretofore, had no Kehillah rights, then her children are not to be considered as part of the Kehillah unless he pays separately for them as indicated above.

XXXIV. Any of the above who do not come to the Kahal to register in the said register during the four months after the wedding and comes after the indicated time, shall be subject to a fine of ten



rix-dollar, including also the said registration fee. Should such person (or persons delay registering) until after an entire year, he loses his merit, and must then pay one hundred rix-dollar in order to obtain his rights as a member of the Kehillah. Should the wedding take place outside of the country, then the time for registering is extended to six months after the wedding. He who does not register even past this time shall also pay ten rix-dollar to charity in addition to the stated registration fee. If even after an entire year he has continued to delay, he loses his Kehillah rights until he pays one hundred rix-dollar. Permission is given to the above to register in the register, in their absence, through a representative, should it not be possible for them to be present, and to pay the indicated registration fee.

XXXV. That a proper Oreach may be accepted as a member in our Kehillah by a majority vote of the Parnasim and the Gabai Zedakah. But he must contribute to charity as much as the Kahal will find fit, at any rate, not less than one hundred rix-dollar. At least, when payments cannot be paid at one time, they are to be paid in three installments, viz., fifty rix-dollar as a down payment and the rest to be paid within a period of two successive years, which is, for each year, twenty-five rix-dollar. He shall not be considered a householder or member until he has paid his debt in full. Furthermore, if he does not make his payments at the fixed times, then the money which he has already given shall be forfeited and given to charity and he shall, moreover, not be considered a householder. Should this Oreach (who has forfeited his Kehillah rights) have children, then whether his children shall have Kehillah rights or



whether he is to pay separately for them is to be determined by the Parnasim and the Gabai Zedakah. But the married children of an Oreach shall, as a general rule, not be in this category but shall be treated (from the start) to all aspects as Orchim.<sup>161.</sup>

Also, the Parnasim and the Gabai Zedakah are not to admit as householders and as members any householders or Orchim who have a bad reputation and a bad name, whatever it might be, whether they be bridegroom or bride. But, should the Parnasim and Gabai Zedakah desire to investigate and examine the case and, after the investigation, it (the rumor or bad name) is found to be baseless, then the person in question may be accepted as a member by a majority vote.<sup>161a.</sup>

XXXVI. Should a householder move from here and desire (at the same time) to retain his Kehillah rights, he must register with the Collector in the register set aside for that purpose and must pay two rix-dollar each year toward the upkeep of our Kehillah.<sup>162.</sup> Nevertheless, if it is known that he has little wealth and few possessions, then he may give that much less each year toward the upkeep of the Kehillah, as is deemed fit by the Parnasim and the Gabai Zedakah by a majority vote. At any rate, (he is to give) not less than one rix-dollar each year. A person who moves and does not pay his "removal debts" in the course of five successive years shall lose his standing, and must, nevertheless, pay his debt.<sup>163.</sup>

From today on, the collectors shall give legal warning to all members who reside outside of our Kehillah in written form to pay the "removal money" as indicated.

XXXVII. That the rabbi and the cantor of the Great Synagogue,<sup>164.</sup> in the case that they have previously been Orchim, all the time that



their labors are in the service of the community, shall have Kehillah rights along with the other householders. Even their children who are born to them in the midst of their period of service shall also have Kehillah rights and retain them even at the time that their father is no longer in the service of the Kahal, on the condition that these children help carry the yoke of the Kehillah and pay like the other children of members of our Kehillah. But such children as are born to them before they have entered into the service of the Kehillah and, similarly, children born to them after they are no longer in the service of the congregation are definitely not householders nor members in our Kehillah.<sup>165.</sup>

XXXVIII. Should a householder marry off his daughter and need aid in so doing, he shall be given money from the charity fund, the sum of three rix-dollar. But should he be a person of dignity, a sage, or of the stock of the righteous, permission is given the Parnasim and the Gabai Zedakah to add to this said amount as they see fit by a majority vote. But should a householder make a match that is not proper for his daughter, or should his daughter not be a decent girl and her deeds are hateful, then the Parnasim are not obliged to give him anything from the charity fund.<sup>165a.</sup>

XXXIX. That no one is permitted to make any alteration in any of the synagogue buildings--except such as are chosen for that purpose--even to alter a board or a post,<sup>166.</sup> neither to add nor to detract therefrom. He who violates this rule shall pay fine to charity ten rix-dollar, and he must restore the building to its original form at his own expense. Also, no one may post<sup>167.</sup> any notices, whatever they may be, on the synagogue, except with the



knowledge and consent of the Parnas of the month, who will give such order to the beadle of that synagogue. He who violates this rule shall pay fine to charity one rix-dollar.

XL. That the other Gabaim of all the synagogues<sup>168.</sup> are required to register each individual pledge that is given to the charity of which he is Gabai. And he is to receive that pledge. Each one of them must submit his account to the Parnasim and the Gabai Zedakah each year, in all events, before Chanukkah and they must find them to be correct. The Parnasim and the Gabai Zedakah shall affix their signatures to the account in the register of that Gabai.

XLI. That on Purim, a person is to be permitted to send Mishloach Monoth, other than to his close relatives, to only three persons. It shall also be an inviolable law that no party<sup>169.</sup> shall be given, whether it be a Brith Milah, a wedding,<sup>170.</sup> or in honor of the Chathan Torah and Chathan B'reshith. This applies to both men and women. And above all, (no one is) to send refreshments to anyone. (This is) in order to spare the money of Israel that goes through such vanities to waste. For this reason, one shall not be permitted to give presents to any Oreach who comes here. He who violates this shall pay as fine to charity the sum of ten rix-dollar. But presents may be given to the rabbi when he comes here. One may, also, certainly give presents to a person who has bought a house as a permanent (acquisition) and dedicates it.<sup>170a.</sup>

XLII. That, for the stated reason, viz., to spare the money of the Jews,<sup>171.</sup> from this day on, it shall be an inviolable rule, that when a wedding is celebrated in our Kehillah, the two families together



shall not make preparation<sup>172.</sup> for more than forty persons; of each household, no more than the man and his wife and one son and one daughter (are to be invited). A bridegroom and bride (may, in addition, be invited), if there should happen to be such a couple present. A son who dwells with his father and eats at his table and, the converse, a father who resides with his son are (for such purposes) reckoned as one household. But should they not eat at one table, then they are reckoned as two households. A father, mother, brothers, sisters, sons, and daughters of the two celebrants<sup>173.</sup> are also to be included in the stated number forty.<sup>174.</sup> But of them, all the children of their households may be invited, but are outside of the number forty. It is permissible to invite the rabbi of our Kehillah, cantors, beadles, Sephardim,<sup>175.</sup> Orchim<sup>176.</sup> who have come here accidentally, or those who are not members of our Kehillah, and also instructors who are here without their wives.<sup>177.</sup> And with regard to a Brith Milah celebration, the celebrant shall not be permitted to invite more than twenty persons. Of each household, no more than the man and his wife (are to be invited). In the above number there shall also be reckoned the godfather, the Mohel, and also those concerning whom mention was made in connection with a wedding. But a wedding or a Brith Milah (sponsored) by societies founded for that purpose are to be regulated by the ordinances of that society.<sup>178.</sup> An engagement feast shall definitely not be allowed to be held in a special wedding place,<sup>179.</sup> whether it be a wedding of members or sponsored by the societies. An engagement feast is permissible only in the home of one of the celebrants. So as not to allow for any breaking of this rule, the invitation list, whether of a wedding or of a Brith Milah, shall be given over by the celebrants to



the beadle of that particular synagogue where the wedding or Brith Milah is to take place. That beadle shall show the list to the Parnas of the month and, if the Parnas of the month finds it all right, then the beadle may proceed with the inviting. In order that no deceitful practice take place, it is forbidden for any one else, no matter in what manner, to issue invitations, whether it be the celebrant himself or a representative other than the beadle. He who violates any of the above-mentioned, whether all or in part, shall pay fine to charity twenty rix-dollar. The beadle who violates the above-mentioned shall pay as fine to charity the amount of two rix-dollar. The beadle shall receive (for his services) from the celebrants, for each list, the sum of at least twelve stiver.<sup>180.</sup>

XLIII. May we live and not die. That any under thirteen in our Kehillah who should chance to die, whoever it may be, are to be buried in the cemetery of Zeeburg.<sup>181.</sup> Any householders, also, who have received charity during their lifetime, shall, at their death, be buried in the cemetery of Zeeburg, also their wives and children. Similarly, those who have never taken charity during their lifetime<sup>182.</sup> but are buried by charity, are, nevertheless, to be buried at Zeeburg. However, should the heirs or relatives of the deceased wish to pay the sum of money which the deceased has used during his lifetime of charity, they may bring the dead to the cemetery of Mulderberg<sup>183.</sup> at their own expense. But if the deceased has received only such charity as fuel, his needs for Passover, and other extra<sup>184.</sup> aid during his life time, he is not to be included in this category and may be buried at Mulderberg. But, in the case of a scholar who has the degree of Morenu<sup>185.</sup> and who is a householder, and in the



case of a past Parnas or Gabai who has lost his wealth and who made use of charity in his lifetime, the Parnasim and the Gabai are permitted to have him brought for burial to the cemetery at Muiderberg. Similarly, should a rabbi of another Kehillah--God forbid!--die here, he, too, may be buried at Muiderberg, i.e., when his relatives or friends pay the money for the ground as the Parnasim and the Gabai see fit. Also when an Oreach who travels constantly and who is respected and rich--God forbid!--dies, he, too, may be buried in the cemetery at Muiderberg, provided his plot is paid for. This shall not amount to less than one hundred rix-dollar. Aside from the above-mentioned, other Orchim and Toshbim, whether they have fixed their residence in our Kehillah or have come here to die, must be buried in the new cemetery of Zeeburg, even though the plot money is paid for them as is designated by the Parnasim and the Gabai. If an Oreach or Toshab has made use of charity and has left a legacy, then, first of all, the charity money of which he had derived benefit must be paid from that legacy. Also, any who die on the first day of a Holy-day, or on the eve of the second day of a Holy-day, or on a second day of a Holy-day that begins on an Erev Shabbos, and, similarly, any who die on an Erev Shabbos or Erev Yom Tov, on which day there is no time to bring him to the cemetery of Muiderberg, must be buried in the cemetery at Zeeburg. All deceased are to be buried in a grave which the Parnasim and the Gabai shall designate<sup>186</sup>. for them as they see fit.

XLIV. That all those in the service of our Kehillah, viz., Dayyanim, beadles, learned scribes,<sup>187</sup> barbers,<sup>187a</sup> apothecaries, bookkeepers, and the like, shall be hired by a majority vote of the



Parnasim and the Gabai Zedakah. But those who work in the Hall, such as Shochtim, butchers,<sup>188.</sup> and others, shall be appointed by the Parnasim, the Gabai Zedakah, together with the four Hall Gabaim,<sup>189.</sup> by a majority vote of all of them. From today on, no servant of the Kahal, of all those mentioned, shall be hired unless he has been a member and a householder in our Kehillah for six years, or that his children are householders. Such who are eligible for the offices of rabbi and cantor of the Great Synagogue may be hired even though they are not householders in our Kehillah. Cantors are also elected by the Parnasim and the Gabai Zedakah by a majority vote. But the rabbi of our Kehillah shall be elected in this manner: That there shall assemble and gather together all the heads of the people, all the present and past Parnasim and Gaba-e Zedakah, in the Room of the Kahal, who shall draw up a list of nominees, by a majority vote, of those who are present in the Room of the Kahal. On this said list there shall be placed not less than three and not more than four sages who are well known, who are suited to become rabbis of our Kehillah. After this, there shall be called to the Room of the Kahal all the householders who hold forty or more Pletten and all the sages with the degree of Morenu who are members, even though they are not taxed the forty Pletten. Of all the said members who come to the Room of the Kahal, each is to record his vote in favor of one of the sages listed on the nomination list to become rabbi of our Kehillah. He shall place his written vote in the box that is prepared for this purpose. After all this is done, the said closed box is to be opened in the presence of all the past and present Parnasim and Gaba-e Zedakah in joint session with the Dayyanim. He who is found to have the majority of votes shall be the holy one, who--may it be for good luck--shall



be the person elected to be the rabbi, master, and teacher of our Kehillah. At that time, all the present and past Parnasim and Gaba-e Zedakah shall set a suitable time limit within which the rabbi-elect is to come here to assume his rabbinical duties. Should the rabbi-elect not accept the position or not come within the time limit set for him, then the second in order in the number of votes at the said election shall be elected in his place to become the rabbi, master, and teacher. For this reason, all the votes shall be recorded at the time of the election in the register of the Kahal, so that it will be known how to regulate the procedure as above indicated. The salary of the rabbi shall also be determined by a majority vote of the past Parnasim and Gaba-e Zedakah and that of the present Parnasim and Gabai Zedakah. Our Kehillah shall not remain any longer than a half year without having elected a rabbi, master, and teacher.<sup>189.</sup>

XLV. Should the Kahal ever resolve to institute a Beth ha-Midrash as is suitable,<sup>190.</sup> then instruction in that school shall be not less than for two hours before noon and two hours after noon and the rabbi shall be head of the academy and none other than he. The order and manner of instruction shall be such as shall be proper in the eyes of the rabbi. But the other matters and needs of the school and its matters of administration, whatever they may be, shall be governed by the Parnasim and the Gabai Zedakah. If it is possible, then ten instructors, who shall be resident (instructors) of the said school, shall be permanently employed. No Oreach or Toshav shall be employed for hire for instruction in the school. That Oreach who has purchased his Kehillah rights, with the consent and will of a majority vote of



the Parnasim and the Gabai Zedakah, may not yet belong to the said Beth ha-Midrash until he has paid his hundred rix-dollar or more, whereupon he is to be admitted by the Kahal as having paid his debt in full.

XLVI. The cantors are forbidden, when they call any member of our Kehillah up to Torah honors, to call him by the title "Chaver" of "Morenu," if that person has had such title conferred upon him by the rabbi of another Kehillah, unless he has his title Chaver or Morenu from the rabbi of our Kehillah. Similarly, the scribe may not inscribe anyone in documents with the title Chaver or Morenu unless that person has that title from the rabbi of our Kehillah.<sup>191</sup> But if the title Chaver or Morenu was bestowed upon him by a rabbi of another Kehillah ten years before he has fixed residence here, he is allowed such title. No unmarried man shall be called by the title Chaver or Morenu until he has been married. The rabbi shall not confer the title Chaver or Morenu upon anyone, except with the consent of the Parnasim and the Gabai Zedakah, and by a majority vote. That cantor or scribe who shall violate the above shall pay for each offense two rix-dollar to charity.

XLVII. The cantors<sup>192</sup> are to be in the synagogue before the time for beginning prayer, i.e., each one of them at the time before he (himself) is to conduct the service. On the Sabbath and Holy-days, in the Great Synagogue, they shall begin to conduct services from "Adon Olam" on; in the other synagogues, from "Baruch She-omar." The turns<sup>193</sup> of the cantors--i.e., the cantors of the Great Synagogue--on the Sabbath and Holy-days are as follows: At first, he



(whose turn it is) shall conduct services in the Great Synagogue; on the second Sabbath, in the Second Synagogue; on the third, in the New Synagogue; and thus they are to take turns in a cycle. On week days, in the Great Synagogue, each of the three cantors is to conduct services the two days that are his turn according to the order that stood up to now. On a Holy-day that begins on a week day, the cantor whose turn it is on that day to conduct services in the Great Synagogue, when it is (ordinarily) a week day, (shall conduct services in the Great Synagogue,) and the other two cantors of the Great Synagogue shall conduct services in the two above-mentioned synagogues in order. (For the) three days before a Festival and the three days after it, the Parnasim may excuse the cantors from conducting services.<sup>194.</sup> They must, however, seek permission and their turns are to continue.<sup>195.</sup> On the three first days of S'lichoth, even though it be close to Rosh Hashanah,<sup>196.</sup> each cantor is to conduct services each day, one of the said three days of S'lichoth, in order.<sup>197.</sup> But on the other days of S'lichoth, they are free of this duty, for on those days, the members and householders conduct<sup>198.</sup> as is customary. Also on the eve of the New Moon, the Parnasim may let another<sup>199.</sup> conduct the service of Yom Kippur Katon, as is customary. On the High Holy-days, the cantors shall conduct services as they have been hitherto doing and as is indicated in the register of the Kahal.

XLVIII. That cantor whose turn it is to conduct services on a week day who fails to appear must pay as fine to charity a half rix-dollar and one gulden for the Minchah services. The cantor who follows him must conduct the service. Should the second cantor not be present in the synagogue, he shall pay a fine like the first, and so



for the third. If it is his turn to conduct services on Sabbath eve and he fails to appear, he shall also have to pay a half rix-dollar, and on the following Sabbath he is definitely not to be permitted to conduct services. That cantor who fails to appear on time on the Sabbath in any synagogue, whichever it may be, shall pay for each service<sup>199.</sup> for which he fails to appear the amount of five gulden. Should he fail to conduct the Minchah service on the Sabbath in the Great Synagogue when it is his turn, he shall pay a half rix-dollar. (Should he fail to conduct) the service for the outgoing of the Sabbath in the Great Synagogue, (he shall pay) one gulden. As for a Holy-day, for any service (that he misses) in any of the above-mentioned synagogues, he shall pay five gulden. But they are freed of their obligations for the Minchah service on a Holy-day provided they ask for permission. As for the High Holy-days, for each service (that they miss) in any synagogue, they must pay five rix-dollar. As for Hoshanah Rabbah, he who does not conduct in his proper time in the Great Synagogue (must pay) twenty gulden; Purim, in all synagogues, whether at the Maariv service or the Shacharith service, for each time, five gulden. Chanukkah and Chol ha-Moed, in the Great Synagogue, (for each failure to appear, the cantor shall pay) a half a ducat.<sup>200.</sup>

The Gabai Zedakah shall have careful supervision over the indicated fines, with regard to imposing them and deducting them from the cantors' wages. No Parnas or Gabai Zedakah has the right to excuse the cantors from the above-mentioned services unless all the Parnasim and the Gabai Zedakah consent, or that it is known that the cantor--God forbid!--is not among the healthy. In that case, he is free of the fine indicated, assuming that it is known that there is no deceit involved.



XLIX. The cantor may not commence conducting services in the Great Synagogue until he has asked and received permission from the Parnas of the month. If the Parnas of the month is not present, (he shall ask) the Parnas after him, and so on, up until the Gabai Zedakah. In the other synagogues, (he is to ask permission) of the Parnas who is present. Should the Parnas be absent in that case, (he is to ask permission) of one of the Gaba-e Zedakah who happens to be there. The past custom is also (hereby) confirmed and it is by law that no cantor may sing any melody, on the Sabbath or Holy-day, before the Sh'ma, whether before the Maariv or Shacharith service, unless it be cantor-music that is known.<sup>201.</sup> Should the cantor violate this rule, he shall pay as fine to charity the sum of twenty gulden for each offense.

Also, each cantor of a synagogue, who is to conduct services on that Sabbath, is to go over all the Scrolls on Friday with the scribe of the Kahal so as to discover any errors to be found (in the text); and also on the day before a Holy-day. Should a cantor violate this rule, he must pay three gulden fine to charity for each error that is found in that Scroll. The cantors are also required, during the summer, to recite the P'suke D'zimra together in the Great Synagogue, as is customary, (together) i.e., with the cantor whose turn it is to conduct services after him. He who violates this rule shall pay one gulden fine to charity.

During the week, no singer may assist a cantor, except on those days on which Hallel is recited and on Purim. Since the cantor contract issued in former days, which grants permission to the cantors to use a basso on Sabbaths and Holy-days, does not expire until the end of the year 1739, this contract shall therefore remain in force



for the duration of this time, however, on condition that on Sabbaths and Holy-days no basso shall be permitted at all to conduct the service for the Amidah. However, after this time shall have gone by, it is definite that no cantor may have the assistance of a basso at all, whether it be on a Sabbath or a Holy-day, and the more so on a week day. In order to make sure, it is firmly ruled as an inviolable rule that after the time indicated, no Parnas or Gabai may be permitted to grant permission to any cantor in any manner to conduct services with a basso or to sing with one in any synagogue. The Parnas or Gabai who violates this rule shall pay fine to charity, without any chance for making an excuse, the sum of one hundred rix-dollar.<sup>202.</sup>

L. That no one may ever receive the consent of the rabbi with regard to prayer books, Machzorim, Pentateuchs, S'lichoth prayers, and the like, in such a manner that thereby the said consent closes the door to the members of our Kehillah to be permitted to print the said things of which everyone is needful.<sup>203.</sup> But permission is given to anyone who volunteers to render such service for the public with such said books and their like, which are many and of which everyone is needful.<sup>204.</sup> Should a person receive such consent of any rabbi, that consent is null and void.<sup>205.</sup> But should one publish a commentary, an entirely new one, to any of the said books, he may, to be sure, get such permission from the rabbi of our Kehillah. This said law has been made of old between us and the holy Kahal of the Sephardim, which is (now) newly confirmed.<sup>206.</sup> Similarly, all old books, from this day on, may be again published, by anyone who should so desire, i.e., after all the first laws and copyrights have expired. From then on, of a certainty, no copyright on any such old books shall



be valid. But a new book or a new composition may not be published except with the consent of the rabbi of our Kehillah, who will look through said book and will examine it very carefully and with special care to see if it is proper and fit for publication.<sup>207</sup> The rabbi may not grant permission at all without the knowledge and will of the Parnasim and the Gabai Zedakah.<sup>208</sup> He who violates the said ruling, whether in its entirety or in part, shall pay ten rix-dollar to charity as fine, and the copyright is null and void.

LI. That no strange rabbi is to be allowed to preach in the synagogue unless he be a rabbi of a well-known Kehillah or a head of a Yeshibah.<sup>209</sup> Even so, (he shall not preach) other than at Minchah on the Sabbath and not at Shacharith. But (communal) representatives who come here because of an (evil) decree or a government disposition that was passed upon them--God forbid!--in their Kehillah, may surely be permitted to speak, even though they have no degrees from a Yeshibah. If a strange rabbi should come to our Kehillah, the Parnas of the month is to give him food in his house at his table for at least fourteen days. Or he must put him to board in the house of a respectable man at his own<sup>209a</sup> expense for the indicated time. If there should come here more than one rabbi as a guest at a time, the Parnas after him is to board the second at his house for the time indicated, and so on.

LII. That all bankrupts who have not settled their debts as debtors and as bankrupts shall not be permitted to Torah honors and to the other privileges of the synagogue until they have paid such amount to charity as the Parnasim and the Gabai Zedakah see fit, depending on the particular case and upon past custom.



LIII. That no one may be permitted to perform a wedding ceremony without the permission of the rabbi of our Kehillah. And this must also be with the knowledge of the Parnas of the month. When the rabbi is not here, it shall take place with the permission and consent of the Parnasim and the Gabai Zedakah. The notaries of our Kehillah shall always be present at the wedding. Should one be out of town, then there should at least be something deducted from the wages fixed for them. If a man's heart should incline to perform a wedding ceremony without the permission of the rabbi of our Kehillah and without the consent of the Parnas of the month, whether it be a householder, Oreach, or Toshav, proclamation and public statement shall be made in all the synagogues to take proper legal action against him. If it is a householder who has committed such action, he loses his rights in the Kehillah and is, definitely, not to receive any charity. Moreover, a constant<sup>210.</sup> traveller shall not be able to attain to Kehillah rights, and, of course, is to be given no charity. In this category are included, too, those who permit the ceremony and also those who act as witnesses at the wedding or conduct the ceremony. No marriage shall take place that is against the laws<sup>211.</sup> of the land, in any manner at all. No wedding may take place, too, except that the groom and bride have fulfilled the requirements of the law of the land, that they have already presented themselves to the (civil) government and their marriage was licensed by the clerk of the court.<sup>212.</sup>

The rabbi and the Dayyanim are not to accept testimony in matters pertaining to the law of our Torah or in matters pertaining to our Kehillah, whatever they may be, unless it be with the consent of the Parnas of the month. If that Parnas of the month has a vested interest in this matter, the Parnas who follows him shall grant consent, and so



on. Also things that require the appointment of Dayyanim, such as Chalizah and the like, must take place at the order of the Parnasim and the Gabai Zedakah in conjunction with the rabbi of our Kehillah.<sup>213.</sup>

LIV. That no one in our Kehillah may be permitted to distribute any old or new books in the houses of the members of our Kehillah in any manner whatsoever unless he has a note of consent from the Parnas of the month for this purpose,<sup>213a.</sup> who, also, does not have the power to grant this except with consent granted by a majority vote of the Parnasim and the Gabai Zedakah. No one may go about asking for money for the aid of some poor or needy person at the houses of the wealthy of the community without permission from the Kahal. (Violation of this involves) a fine of two rix-dollar. Similarly, no one is to go about the synagogue asking for household expenses for poor people, whether it be man or woman; and he who violates this rule and, nevertheless, does go about asking shall be banned from the synagogue for three months and, if he is poor, shall not be granted any charity.

LV. He who donates a Scroll, whether publicly or anonymously, shall, on that Sabbath be entitled to be the Baal S'gan<sup>214.</sup> for which honor he shall pay five rix-dollar and can call up (for the reading of the Torah) six<sup>215.</sup> persons, as is customary. But if he should desire to make it more than the six persons, he has permission (to do so) on condition that he pay for each person whom he adds the sum of half a rix-dollar. Should a person donate a Scroll to the synagogue on a Holy-day, as stated above, he shall pay for the privilege of being Baal S'gan the sum of eight rix-dollar and he may definitely not add to the five called up (for the reading of the Torah). If the Holy-day should occur on a Sabbath, no more than six persons



(may be called up), for adding is not allowed on a Holy-day even if it falls on a Sabbath.

If a person dedicates a Scroll permanently,<sup>216.</sup> on that Sabbath he is to receive the privilege of being Baal S'gan without having to pay for it and also is to have the honor of taking out the Scroll and putting it back. He must pay for each person whom he adds to the six to be called up for the reading of the Torah a half rix-dollar. If a person dedicates a Scroll on a Holy-day, he shall also take out (the Scroll) and put it back without having to pay for the privilege and he may call up (to Torah honors) only two persons, as he desires, according to custom and according to his own dignity. Should a person voluntarily give or dedicate a Scroll on Rosh Hashanah or on the Day of Atonement, he shall definitely not have any honor without paying for it. But all (the honors) in the synagogue (on those days) are to be sold. When some one gives a Scroll to the synagogue, in any manner whatsoever, he must have it recorded in the Roll<sup>217.</sup> with the knowledge of the Parnas of the month and must pay the beadle for that (service) one gulden.<sup>217a.</sup>

LVI. He who is a Chiuv<sup>218.</sup> on the Sabbath, must declare himself such on the Thursday before to the beadle of that synagogue where he generally attends services in order that such may be made known in time to the collector, in order to be able to see if that same person is indebted to charity for something. If he is in debt, then he is obligated to fulfill his duty as the collector considers right. He who is a Chiuv on a week day shall declare himself such on the day before to the beadle, as indicated. But if it is well known that circumstances are such that he cannot declare himself at the times



indicated, then he may be a Chiuu. If he is in debt to several persons, he must deposit security with the collector of such value equivalent to the debt, before he can be a Chiuu. Each person who is a Chiuu must be such in the synagogue where he always attends services. As for a bridegroom and a godfather, see Articles LXXV and LXXVI for rulings in this regard. But Parnasim or Gaba-e Zedakah, who go to other synagogues (i.e., synagogues other than those at which they regularly attend services) to discharge the duties of their offices, may, of course, be (on such occasions when they are officially directing the affairs of another synagogue) Chiuuim in the synagogues where they had previously been goers.<sup>219.</sup>

LVII. That all Scrolls, whether they belong to members or to the Kahal, shall be read in turn each succeeding Sabbath; similarly on the Holy-days: in turn, one after the other. He whose turn it is to read from his own Scroll on a Sabbath may have that Scroll clothed with the ceremonial objects which he has donated. On days when the Memorial Service for the dead is recited,<sup>220.</sup> the Scroll belonging to the Kahal is to be the first Scroll read. Similarly, the ark-curtains shall be hung by turn each Sabbath and likewise on Holy-days, except on the High Holy-days, when the white ark-curtain which Feibleman Kaliph<sup>221.</sup> gave to the Great Synagogue shall be hung there, as is indicated in the Memorial Book of the Kahal. Similarly, if there should be a Brith Milah on a Sabbath or on a Holy-day, then the ark-curtain, with the silver letters, of Loeb Emrich<sup>222.</sup> shall be hung up, as is indicated in the said Memorial Book.

LVIII. If a person has a Scroll with its ceremonial adornments



or an ark-curtain in the synagogue, on the Sabbath on which he is a Chiuiv for Torah honors or on which he is celebrating an occasion of rejoicing such as a wedding, a Brith Milah, or a Bar Mitzvah,<sup>223.</sup> his Scroll shall be read or his adornments shall be used or his ark-curtain shall be hung up, (as the case may be). Should there be two Chiuvim or more on that Sabbath, all of whom have Scrolls or ark-curtains, then the Parnas of the month shall cast lots between them to see whose Scroll shall be read or whose ark-curtain shall be hung. If Kohanim or Levites have equal Chiuvim, the Parnas of the month shall cast lots to see (first) whose Scroll (shall be used) and, secondly, who shall go up for Torah honors. He who loses the Chiuiv of that Sabbath, i.e., who has lost by the casting of lots, such as when his friend has won the throw, shall have the choice of having either his Scroll or his ark-curtain used on either this Sabbath or on the following Sabbath. But if on the following Sabbath there shall also be Chiuvim who have a Scroll and an ark-curtain, then those whose turn it is that day are to be Chiuvim first; since the others have been postponed, let them be postponed another time. On the Sabbath on which two Scrolls are used, and there are two or three Chiuvim who have Scrolls, then for each Chiuiv one Scroll (belonging to that Chiuiv) shall be taken out. If there are more Chiuvim than Scrolls (to be taken out), then lots shall again be cast to see whose turn will be postponed.

B. Step-children are reckoned with regard to the above matter as a man's own sons. Also, if a man rears an orphan or any other (strange) child in his home, that child is also to be considered his son with regard to the above matter. (The point in question is this:)



If a son lives with his father or a father lives with his son and one of them has an occasion of celebration or is a Chiuu, then the Scroll and the ark-curtain of the other may be used on that Sabbath.

C. If brothers or friends have presented a Scroll or an ark-curtain in partnership and one of them has an occasion of rejoicing or is a Chiuu, then no one of them is to make use of the Scroll or the ark-curtain out of turn.<sup>224</sup> Only he in whose name said articles are registered in the Roll may use such articles at the time of his rejoicing or when he is a Chiuu, as above indicated.

D. All Chiuuim who have presented a Scroll or an ark-curtain must relinquish their turns in favor of the Chathan Torah and the Chathan B'reshith who have presented a Torah or an ark-curtain.<sup>225</sup> Also on a week day, he who is a Chiuu or has an occasion of rejoicing may have his Torah read.

LIX. That no one may be permitted to purchase the privilege of being S'gan unless he is married and is a householder, and none other. The householder who purchases the privilege of being S'gan must himself be it. And the Baal S'gan may not call up (for Torah honors) on a Sabbath more than six persons, as is customary. Since the rabbi is a Chiuu for Sh'lishi each Sabbath, the householder may call up another in his stead after Sh'vi-i. Similarly, when a Kohen or a Levite happen to be Chiuuim, then his due number is to be filled after Sh'vi-i. The Baal S'gan shall call all those honored in order, according to the respect due them, e.g., a present Parnas immediately after the rabbi. A scholar, who has the degree Morenu, who is forty years and older, is to be before a past Parnas. If he is less than forty years, then a past Parnas precedes him. A past Parnas or Gabai Zedakah is always



to be called up for Sh'vi-i. A Chaver is to be before other householders, if he is already older, viz., when the Chaver is forty years old. Otherwise, an older person precedes the younger Chaver; a householder precedes a bridegroom. A bridegroom may not go up for Torah honors on the Sabbath unless it is known that he is about to be married, i.e., he must have deposited a fine with the notaries, or has made payment for this to the notaries as according to law.<sup>226.</sup> A bridegroom, who is a Chiuvi, on the Sabbath on which he has given gifts to the bride, or on the Sabbath before his wedding, may be called up after a householder before Sh'vi-i. Such is the law that if a present Parnas, a past Parnas, a present Gabai Zedakah, a past Gabai Zedakah, or a Morenu happen to be Chiuvim, they must be called up in the order indicated. The Baal S'gan, in such a case, calls up his due number after Sh'vi-i. And Sh'vi-i is always to be sold by itself. The beadle must make known the Chiuvim to the Baal S'gan in order that he shall know how to call up people according to the respect due them.

LX. Young men who are unmarried are not to have Torah honors at the Shacharith service on the Sabbath and on Holy-days in the Great Synagogue except for the prophetic reading, or they must be Chiuvim, e.g., Bar Mitzvah or a godfather. They are not to precede householders. In other synagogues, they may go up for Torah honors at the Shacharith service on the Sabbath but after Sh'vi-i, if they are not Kohanim or Levites. But they are not to go up on Holy-days and, to be sure, not on the High Holy-days. They are not to be S'gan. But they are permitted to purchase the privilege of being S'gan in the other said synagogues but are to substitute a householder in their stead.

LXI. That he who goes up for Torah honors is to make pledges to



four charities, viz., to the organization for visiting the sick, to the organization in charge of the synagogue buildings, to the Torah study group,<sup>226a.</sup> and to the cemetery organization. The Chiuvin are also to pledge to charity. Similarly, on the High Holy-days, all those who are called up for Torah honors are also to pledge to charity a certain donation; and on Simchath Torah they are to make a pledge to the fund for Palestine. (Following are the rates of such pledges:) He who is taxed thirty Pletten or above is to pledge to each of the said charities at least three stiver; from fifteen to thirty Pletten, at least two stiver to each of the said charities; less than fifteen Pletten, at least one stiver to each of the said charities. At a Brith Milah, where pledges are made after the child is circumcized, the father, the godfather, and the Mohel must pledge according to the above categories to the Torah study group before he makes any pledge to the Talmud Torah. At the time when prayer is offered for the sick, the person offering the prayer shall make a pledge for whom he is offering the prayer, according to the above categories, to the Bikkur Cholim. He is to make a pledge to that charity before he makes pledges to any of the other charities.

LXII. He who goes up for Torah honors may not offer more than one Mi She-be-rach,<sup>227.</sup> wherein he may not name more than three persons. But he may name, in addition to that number, the rabbi of our Kehillah and also the Parnas of the month. However, the cantor, who happens to be conducting services at the time, together with the other Parnasim and the Gabai Zedakah (he may name, too), but otherwise no one else may be named. Should one who goes up for Torah honors desire to include in his number a Parnas or the Gabai Zedakah



in his Mi She-be-rach, he must also name the Parnas of the month, as is due his dignity, and include him together with all the Parnasim and the Gabai Zedakah, as above-mentioned. Even instructors who have the degree of Morenu are also to be included in the number three. If a mother has given birth and has recently left her confinement, thus making her husband a Chiuv, then she, together with her child, are outside the number. On the High Holy-days, i.e., from Rosh Hashanah until after Yom Kippur, the Mi She-be-rach may be made as the Parnasim and the Gabai Zedakah see fit. No special Mi She-be-rach's shall be offered unless it be after Hagbaha<sup>228</sup> unless it be specifically for the sick--God forbid!--, for a woman in confinement, for a person who has recently escaped danger, for a bon voyage, and for children who hold the Etz Chayim.<sup>229</sup>

A young man may not have Hagbaha unless it is known that he is about to be married, as is indicated in Article LIX. He who has Hagbaha shall have to turn three sections upon the table so as not to make any errors, forbid. The violator of this rule shall pay two rix-dollar.<sup>230</sup>

LXIII. If a man bring his son for the first time to the synagogue, the child is to have the Etz Chayim honor and the father shall contribute to charity even though he does not wish his son to hold the Torah.<sup>231</sup> If the father of the boy is taxed sixty Pletten or over, he shall donate one rix-dollar; from thirty to sixty, one-half rix-dollar; less than thirty, one-fourth rix-dollar. From today on, notice must be given to the beadle before the Etz Chayim honor is to be bestowed, so that the beadle shall not sell that honor on that occasion. If there should be two boys (brought in this manner), then the Parnas



of the month shall cast lots between them and he who loses shall have the honor of Etz Chayim the next time.

That the relatives of the dead who wish to inscribe the name of the dead in the Memor book,<sup>232</sup> for a memorial for the dead, shall have to pay for that to charity, in the indicated manner, viz., if the deceased was taxed sixty or more Pletten during his life time, payment shall be one rix-dollar; thirty to sixty, one-half rix-dollar; less than thirty, one-fourth rix-dollar. If a man's wife should die, the husband must pay in the same manner. The scribe and the beadle shall be paid for their services, together, the sum of fifteen stiver, and this all must take place with the knowledge and consent of the Parnas of the month.

LXIV. On Simchath Torah, the Parnas of the month shall have the privilege of being Baal S'gan and it (that privilege) is not sold. The Parnas of the month shall call up as follows: a Kohen, a Levite, the rabbi of our Kehillah, and then the Dayyanim of our Kehillah; after them, fourteen more men, among whom shall be the Parnasim and the Gabai of the preceding term, according to dignity due them. If the Parnas of the month finds it suitable, he may include in the number fourteen the present Parnasim and Gabai Zedakah, according to dignity. He shall fill out the number fourteen with older persons from the membership of our Kehillah or with scholars who have been titled with the name Morenu, until the number fourteen has been filled out.

Similarly, on Tish'a B'Ab, at the Shacharith service, the Parnas of the month is to have the privilege of being Baal S'gan as is customary and he may call up to Torah honors such as he desires. Simi-



larly, he may distribute all other privileges as he desires, and they are not to be sold. At the Minchah service on Tish'a B'Ab, the Parnas of the month is, of course, to take the S'gan privilege and he is to call up the three persons who were called up to the Torah at the Shacharith service. But the other privileges are sold.

Also on the other days of the year, if the S'gan honor remains (undistributed or unsold), then the Parnas of the month shall take it--either he or one of the Parnasim or the Gabai Zedakah.

LXV. That no pew in the Great Synagogue shall be reassigned unless an announcement to that effect is made three times in the Great Synagogue, on a Monday, Thursday, and a Monday, viz., that all who have claims to the pew shall come to the Parnas of the month and make his case clear. He who has claims, is to address the Parnas of the month, in any event, before one full day (has passed) after the third announcement has been made. If he does not come by the stated time, he forfeits his claim. The beadle is to be paid for the three said announcements, for each pew, the sum of six stiver. It may not be transcribed in the Protocol until twenty-four hours after the said third announcement. The beadle of the Great Synagogue is to ask the collector whether the seller, the purchaser, or the person in whose name the pew is transcribed are in debt to charity or are in debt to the Hall to see whether the debts are paid before the pew is to be transcribed. Only when the above is accomplished and they owe nothing, then may the pew be reassigned as indicated in Article XXVII.

No pew in the synagogue may be assigned to an unmarried man unless he has first bought his Kehillah rights according to the law of our Kehillah. And then he must carry responsibilities as do the oth-



er members of our Kehillah. Also none of the said pews of the synagogue shall be given as a pawn<sup>233.</sup> to Orchim or Toshbim. It is understood that no pew may be sold to an Oreach or Toshab, nor may it be transcribed in his name. No society in our Kehillah may purchase a pew in any manner at all and no pew may be assigned to a society.<sup>233a.</sup>

LXVI. That the expenses for the transcription of each pew in the protocol (shall be paid) by the seller and the buyer. Similarly, payment must be made by the giver and the receiver.<sup>234.</sup> (The cost) of transcribing in the protocol shall be twelve stiver to charity for each hundred that the pew is worth; to the scribe, twelve stiver for each pew; to the beadles of the Great Synagogue together, twelve stiver. If the transaction requires the services of the Beth Din, then the costs for this shall be paid by the seller alone. But should the buyer, to insure security, want the transaction to (take place in the presence of) the Beth Din,<sup>235.</sup> then the buyer alone must pay for the services of the Beth Din. And the Beth Din costs shall be fifteen stiver for the rabbi, fifteen stiver for the Dayyanim, and six for the beadle of the Great Synagogue. If a person should receive a pew as a bequest, then that heir shall alone pay all the costs. When a pew is not sold--it is either a bequest or a gift, and the like--then the Parnasim or the notaries who are appointed for the purpose shall estimate its worth in order to know how much is to be paid to charity for each hundred, as above indicated. The pew in the synagogue which is sold by the beadle in public, as is customary, shall net the beadle one-half rix-dollar.



LXVII. If a pew in the synagogue is announced as being for rent the three times, as established above, and is not assigned during the six months after the announcement, then that pew shall not be assigned until announcement is made (again) the three times, on a Monday, Thursday, and a Monday, as according to law. Another announcement fee, as above indicated, is to be paid to the beadle.

LXVIII. That none of the butchers of the Hall are to give meat to anyone on credit.<sup>236.</sup> If any one violates this rule, then he is responsible.<sup>237.</sup> But to a householder in our Kehillah who has a pew in the Great Synagogue recorded in his name, they may give on credit to the sum of twenty-five gulden and no more. Should the said householder not pay off his debt, the butchers may put the debt, up to twenty-five gulden, to the account of the Kahal.<sup>238.</sup> For this reason, debts to the communal fund are to be paid before they are paid to other creditors, so that when a pew in the synagogue is reassigned, whether by common consent or by executive order, the money due the communal fund, which the owner of the pew owes, shall first be paid, even though other creditors, who have rights to the money produced by the sale of the pew, are not able, thereby, to have the debts due them paid in full.

LXIX. Outside of those in the service of the Kahal who are appointed for that purpose, no householder, Oreach, or Toshav shall be permitted to conduct services, even though he is remembering the anniversary of a death or is a mourner. But on S'lichoth days and the High Holy-days, householders may, indeed, conduct services as is customary.<sup>239.</sup> This must all take place at the order of the Par-



nasim and the Gabai Zedakah. At the end of the month of Ellul, the Parnasim and the Gabai Zedakah are to distribute the prayers (which are to be led by different householders), as was the custom up until now. On the Ninth of Ab, no householder may be permitted to read Lamentations<sup>240.</sup> by his own decision but must have the permission of the Parnas of the month, who will declare him thus honored through the beadle. In similar cases in other synagogues, the Parnas or Gabai there (shall confer the honor). The violator of this rule shall pay to charity the sum of ten rix-dollar as fine.

LXX. That all those who dwell in our Kehillah, whether householder, Oreach, or Toshav, shall be required to establish and confirm all the customs of the Jewish religion that are in use wherever Israel is scattered, and all that applies thereto. That man who shall take it upon himself to transgress any of these shall be banned from all synagogues and shall not be permitted to have contact with anything that has to do with the faith until he repents of his transgressions and shall have done full penance, which shall be imposed upon him by the rabbi of our Kehillah. Moreover, he shall not be allowed any privilege in the synagogue until it shall be known to all that he has done the proper penance through to the end of the period of penance which is imposed upon him by the rabbi, as indicated.<sup>241.</sup>

LXXI. That no sons of harlots and the like may be circumcized in any synagogue in our Kehillah. He who violates this rule shall pay as fine to charity the sum of ten rix-dollar.<sup>242.</sup>

LXXII. That no one of our Kehillah, therefore, shall frequent



any gambling houses, dance chambers, and the like. Undoubtedly, (it is understood) that no one shall frequent such houses and, it is understood, not to serve there as entertainer<sup>243.</sup> or dance master, because such houses cause the public to sin and make for a great stumbling-block in our Kehillah in our many sins.<sup>244.</sup> Those who violate the above, if they are householders in our Kehillah, definitely lose their Kehillah rights and, of course, receive no charity. If they are Orchim, they shall absolutely not be able to attain to Kehillah rights and, of course, they are not to receive any aid from charity. Whether it be a householder, Oreach, or Toshav, he shall not be granted any religious privileges and his disgrace shall be made known in public.

LXXIII. That for the good and the benefit of our Kehillah and so that expenses which are not ordinary may not become too great, it was found to be good to establish firmly as an inviolable law that no groom or bride shall give gifts for more than twelve per cent. of the dowry mentioned in the marriage agreements, wherein all must be included.

LXXIV. That the beadle shall not announce anything in the synagogue except that the Parnasim and the Gabai Zedakah give consent by a majority vote. But if something should happen in the synagogue that warrants an immediate announcement and not all the Parnasim are present in the synagogue, then the announcement shall take place by a majority vote of those of the Parnasim and the Gabai Zedakah who happen to be present in the synagogue. A minor thing, such as the returning of a lost article and the like, may be announced at only



the order of the Parnas of the month. The beadies are to regulate themselves as above indicated, viz., that they shall always be guided by the majority vote of the Parnasim and the Gabai Zedakah. Should one of the Parnasim be missing, then they shall hearken to the words of the Parnasim in that particular place.<sup>245.</sup>

Also, the beadle who has sold a privilege shall be believed to say who the person was who bought that privilege.<sup>245a.</sup>

LXXV. With reference to a Brith Milah, the following procedure shall take place: viz., that when the father has a pew in a certain synagogue, then the child shall be circumcized in that synagogue wherein the father has his pew. If the father has no pew, then the Brith shall take place in the synagogue where the godfather attends services. If the godfather, too, has no pew, then the Brith shall take place in the synagogue in which the Mohel has a pew. Should none of the above have a pew, then the ceremony shall take place in the Great Synagogue. And in that synagogue where the Brith takes place, the godfather shall receive Torah honors, but according to the law as is indicated in Article XXX. He shall give six stiver to the beadle of that synagogue for wine.

LXXVI. That all weddings and all pertaining thereto shall be held in that synagogue where the groom, the father of the groom, or the father of the bride have a pew. The choice (of the synagogue) is at the discretion of the parties involved. If none of the above have a pew in any synagogue, the wedding shall take place either in the Second Synagogue or in the New Synagogue. But as for distinguished guests who come from out of town to have the wedding take place



here, permission is granted the Kahal to let the wedding take place in the Great Synagogue. Similarly, as to the wedding of orphans who themselves have no pew in any synagogue and whose fathers, previously, whether on the part of the groom or on the part of the bride, had a pew in the Great Synagogue, it, too, may take place in the Great Synagogue. If a man brings up from childhood, in his home, an orphan or, in any event, a child of a good family or of a relative, that child is to be considered as his own child and that wedding shall take place in the synagogue to which the foster father goes. And in that synagogue where the wedding takes place, the groom must also go up for Torah honors on the Sabbath before and after the wedding. And all is according to law. The beadles of all the synagogues shall take special care to see that no wedding or Brith Milah take place in a synagogue, which is contrary to the said law. Should the beadle violate the law, no matter who he may be, he shall pay as fine to charity for each violation the sum of two rix-dollar.

LXXVII. That all the members of our Kehillah, and also Toshbim and Orchim who are in our Kehillah, shall have to pay a fixed sum<sup>246.</sup> each year for the fund for candles for the Day of Atonement, which (candles) the Kahal lets burn in each synagogue in order to fulfill the (ritual) obligation (in connection with the Day of Atonement). Similarly, (they shall pay) a fixed sum for the Ethrog fund. The said things are taxed and (the said tax) is to be imposed upon each individual by the Parnasim and the Gabai Zedakah.<sup>247.</sup>

LXXVIII. That at weddings in our Kehillah only jesters<sup>248.</sup> and musicians who are householders and members of our Kehillah may be



hired; but if this be impossible, then others are eligible. These (jesters and musicians) shall not receive more than the fit hire.

LXXIX. That, in order to obviate any noise or confusion during services in the synagogue, it was found good to confirm the former law, that it shall be an inviolable ordinance that no woman may leave her place in the synagogue to extend good wishes to a friend or relative when that person has an occasion of rejoicing, whatever it may be. Furthermore, no woman may go about the synagogue to invite<sup>249.</sup> women to go with her to be godmother or to attend to the details of a wedding,<sup>250.</sup> and the like. If any person violates any of the above, he shall pay for each violation four rix-dollar.

LXXX. That at all religious feasts, such as weddings, circumcisions, and the like, the celebrants are to collect money for the Bikkur Cholim as has been the custom to collect money for the Bikkur Cholim at all religious feasts. That money is to be given to the Gabai in charge of the Bikkur Cholim. He who violates this not only makes inappropriate use of sacred property but also is to pay as a fine to charity the sum of two rix-dollar.

LXXXI. That the sellers of all wines and cheeses that are brought into our Kehillah are to have a writ of Hechsher from the rabbi of our Kehillah. Similarly, all sellers of wines and cheeses who are within our Kehillah shall have a writ of Hechsher from the rabbi. If they have no such writ of Hechsher from the rabbi, then no individual shall be allowed to buy of them. The fee of the rabbi for the above-mentioned is fixed in the rabbinical contract.<sup>251.</sup>



252.

LXXXII. That the Gabaim of the Society Gemiluth Chasadim shall not be permitted to bury the dead--may it not be said concerning us!--except with the knowledge and consent of the Parnas of the month, who is to give his order only with the consent of the other Parnasim and the Gabai Zedakah. This has reference to such matters as which cemetery and in which grave in the cemetery the body shall be buried and, if the deceased is an Oreach, how much shall be paid on his part for the plot of ground. But in the case of an emergency, when the other Parnasim are not available, this all may take place at the order and command of the Parnas of the month alone. The Parnasim and the Gabai Zedakah shall fine him who violates this ruling as they see fit and as the matter requires.

LXXXIII. That no one in our Kehillah shall be allowed to buy phylacteries and Mezuzoth unless they were written by well-known scribes who are householders in our Kehillah. The rabbi of our Kehillah shall have careful supervision over this and shall take care that the phylacteries and Mezuzoth shall be written and made according to law and to religious prescription.

LXXXIV. If a prayer is offered for a dangerously sick person before the open ark, such prayer must take place in the synagogue in which the sick person has a pew. Similarly, in the case where a mourner prays in a wailing chant<sup>253.</sup> before the Bor'chu,<sup>254.</sup> that, too, must take place in the synagogue where the mourner has a fixed place. Should the above not have a pew in any synagogue, such shall take place in the Second Synagogue or in the New Synagogue.

LXXXV. The rabbi of our Kehillah may not summon anyone to appear



in court, <sup>255.</sup> or punish anyone, <sup>256.</sup> or issue an announcement concerning any person, whether it be a person who resides in our Kehillah or who resides in its surrounding territory, except with the knowledge and consent of the Parnasim and the Gabai Zedakah. However, the Parnasim and the Gabai Zedakah shall reprimand <sup>257.</sup> him who talks rebelliously and not decorously, not as is due the dignity of the rabbi, (and they shall reprimand) him who rises up in any manner against the law of our Torah. They shall ask for his humiliation and shall take him to task for his insult offered to the Torah. They shall punish him as is suitable, according to his misdemeanor, and as they are empowered to do. <sup>258.</sup>

LXXXVI. That no one in the synagogue shall bestir himself to begin to raise his voice in prayer before the cantor commences and, of course, shall not interrupt the cantor in the midst of a prayer, or stir up confusion. He who violates this shall pay a fine to charity, for each violation, four rix-dollar.

LXXXVII. All documents that are written in our Kehillah must be written (to be official) as follows: first, it must be signed by the persons involved; second, two notaries must set their seals to each document. The notaries are to be the cantors of the Great Synagogue as well as the beadles of the Great Synagogue. The groom and bride, as well as the other persons involved, shall have to sign the first (marriage) agreements. That scribe or those notaries, who do not sign, shall, together, pay a fine of ten gulden.

LXXXVIII. That all documents that are made in our Kehillah according to law and in the indicated manner and certain stipulations



and conditions are agreed to by the two parties, then that stipulation shall be written and mentioned in the document that is written by the scribes and sealed by the notaries, and (signed by) the persons involved. Should there be a separate document with a certain condition made by a scribe or by notaries and there be no such condition mentioned in the correct document, even though such occurred with the consent of the parties involved, that (second) particular document is null and void like a broken piece of pottery and the first and correct document remains in force with its original strength, so that no other person shall be deceived by such or be hurt by such procedure. The notaries and scribe who write such a separate document shall have to pay ten gulden to charity as fine.

LXXXIX. One of the two parties involved in a marriage must come, at least two days before the wedding, to one of the beadles of the Great Synagogue and hand over to him all the documents that are necessary for the wedding and pertaining thereto. Then the beadle shall let the same be known to the Parnas of the month and to the collectors and obtain proper orders from them. Then the said beadle shall make the same known to the scribe of our Kehillah, who shall complete all the documents at the set time, and (shall see) that they shall be signed by the notaries and that they are properly taken care of by the parties involved. Should the scribe violate this and fail to see that the parties do their part with regard to the documents, at any rate, by the first day of the week following the wedding, he shall pay as fine for the first offense the sum of five gulden. For the second offense, he shall be removed from his position for one month. Similarly, he who wishes to 'deposit his fine'<sup>259</sup> shall let one of



the beadle know about it one day before; and the scribe shall finish his recording of the marriage stipulations at the time of the paying of the fine.

XC. Should the two parties be Orchim, they are to pay three per cent. of the dowry mentioned in the marriage stipulations to charity, because of the marriage agreements. One half shall be paid by the groom's family and the other half by the bride's family. If, for some reason or other, no 'fine was paid,' (i.e., at the proper time), then that fine is to be paid before the ceremony. If there is no dowry recorded in the marriage stipulations and if one of the parties is believed to be wealthy, then they shall pay together to charity the sum of five gulden. If they are poor, they shall pay one half a rix-dollar.

XCI. The first terms of the marriage contract are to be those of the 'fine paying.' This to be paid in this manner: Of a dowry less than five hundred gulden, thirty-four stiver are to be paid, one gulden by the groom's family and fourteen stiver by the bride's family; (of a dowry) of five hundred gulden and above, two gulden by the groom's family and twenty-eight stiver by the bride's family.<sup>260.</sup> If there is no dowry mentioned in the contract and if one of the parties is believed to be wealthy, then they shall give as though the dowry were recorded as being five hundred gulden and above. But if they are poor, they are to pay as though the dowry were recorded as being less than five hundred gulden. There shall always be present at the<sup>261.</sup> 'paying of the fine' a cantor and a beadle of the Great Synagogue, i.e., each according to turn. Should a cantor or beadle not be pre-



sent at a 'paying of the fine,' according to turn, then his portion shall go to his associate who took his place, i.e., if it be known that he had an unavoidable accident--God forbid!--or that he was ill, and the like.

XCII. That with regard to the documents pertaining to the wedding, the groom shall pay for each document as follows: Of a dowry less than five hundred gulden, he is to pay the notaries ten stiver for each document and the scribe he is to pay five stiver for each document. But of a dowry of five hundred stiver and above, he is to pay the notaries for each document sixteen stiver<sup>261a.</sup> and the scribe he is to pay for each document six stiver. The rabbi of our Kehillah shall be paid for every wedding ceremony that he conducts: of a dowry of a thousand gulden and less, one per cent.; and of a dowry of one thousand gulden and above, he is paid, for the first thousand, one per cent., and of that which is above the thousand there is to be paid one-fourth per cent. Each groom is to pay for his 'bachelor's banquet'<sup>262.</sup> the sum of twelve stiver to charity. The cantors are to receive, all together, for wine and glasses, the sum of six stiver. The beadle of the synagogue where the wedding takes place is to receive for candles the sum of six stiver. The scribe shall definitely not be allowed to collect money for anything. (Violation of this rule involves) a fine of ten rix-dollar.

XCIII. If there is no dowry mentioned in the marriage contract, then the wedding documents, in this regard, are dealt with as though they were of a dowry of five hundred gulden and above. But if it is known that the persons involved are poor people, then they are to pay



as though the dowry were less than five hundred gulden. They shall pay the rabbi for the Kiddushin the sum of a half rix-dollar.

XCIV. All the above four articles apply to the members of our Kehillah and to their children, also in such cases where one of the two families involved are Orchim, or where they are children of members of our Kehillah who have not lost their Kehillah rights.<sup>263.</sup>

But if they should happen to be Orchim or Toshbim, they are always to pay double the above amounts, except that they be known as poor people, in which case the Parnas of the month is to use his discretion.

XCV. That all the said payments, whether by members or by Orchim, shall be paid before the wedding proper. Also should the parties involved not wish to have the proper documents pertaining to (the wedding) made, they shall, nevertheless, pay for each document as indicated above, which is appropriate to give.

XCVI. For other documents, other than those pertaining to the wedding and the marriage contract, such as documents of loan, sale, and the like, there shall be paid twenty-six stiver, eleven stiver to the scribe and fifteen to the notaries. The scribe shall record all the various documents, whatever they may be, in a record book of the Kahal, that is set aside for that purpose, which record book, after it is filled, shall be brought into the Room of the Kahal and shall remain there. The scribe of the Kahal shall be paid for each document that he records in the said record book the sum of two stiver. Should one of the parties, or he who is mentioned in the document, desire a copy of the said document, he shall be given such



with the knowledge and consent of the Parnas of the month, i.e., the Scribe shall make a copy and the two notaries shall sign their names thereto. For this service they shall take as payment from that person who desires such for all (the Scribe and the notaries) the sum of twelve stiver.<sup>264.</sup>

XCVII. Each bridegroom is to pay to charity money for the G'lilah honor, viz., one-half per cent. of the highest dowry mentioned in the contract, whether it be on the part of the groom or on the part of the bride,<sup>265.</sup> for which payment the groom shall have the honor of G'lilah in the synagogue, i.e., in that synagogue where the wedding is to take place. The groom is to have a choice with reference to the Sabbath on which he is to have the G'lilah honor: either on the Sabbath on which he gives the gift to the bride or on the Sabbath before the wedding. Should there be two grooms to be honored on that Sabbath, lots shall be cast between them. If this is not agreed to, then one must consent to take the Hagbaha honor. He who loses by the casting of lots shall have his honors on the following Sabbath. The rule is: that groom whose proper turn it is shall have precedence. Should a groom not desire to have the G'lilah honor, he must, nevertheless, pay for such honor to charity as indicated above. The said G'lilah fee is to be made by those who have not been married before but not by a widower.

XCVIII. If the parties, or one of them, should live outside (of the Kehillah) and the wedding is held outside of our Kehillah, then the groom is to pay only half of the G'lilah fee in our Kehillah, viz., one-fourth per cent. of the highest dowry, as above indicated. If the place of the wedding be near to our Kehillah or if



it take place in a suburb to our Kehillah where he makes no payment of G'lilah money, then that groom must pay the entire G'lilah amount here. If the two parties live here and, nevertheless, go outside the Kehillah for the wedding and if the (newly-married) couple reside in our Kehillah, then, too, the entire G'lilah fee must be paid. In the event that the groom pays only half the G'lilah amount, he is not to have the G'lilah honor in the synagogue for this reason.

XCIX. Similar (to the above) is the rule with regard to the Kiddushin fee for the rabbi, viz., if the wedding takes place in another Kehillah in the said manner, then his Kiddushin fee shall be regulated as in the matter of the G'lilah fee, i.e., whether all or half shall be paid. For example, in the case where the rabbi has to grant permission for the Kiddushin, he shall always be paid the entire amount.

C. That a member of our Kehillah who goes to another Kehillah to have the wedding take place, in which event he does not find it necessary to have any documents made out here, i.e., (he goes) to a place that is not subject to our Kehillah, then the groom must, nevertheless, pay the notaries of our Kehillah, of a dowry less than three hundred rix-dollar, three gulden; of a dowry of three hundred to six hundred rix-dollar, four gulden; and of a dowry above six hundred rix-dollar, five gulden. The said money shall be divided equally among the notaries. The scribe shall be paid, for each matter, by the parties involved, the sum of fifteen stiver.

CI. That all the customs of our Kehillah, especially those mentioned in the book dealing with the administration of the synagogue, especially with the order of the prayers, piyyutim, and the Kaddish-



im--all that we have been accustomed to observe from former days and with the consent of the rabbis--shall remain in their power and strength. Hereby there are established anew all the matters of administration that pertain to the synagogue which have been published from before. To be sure, if the rabbi should, according to the need of the hour, find it good to make a change, he shall be permitted to do so to that extent, but otherwise or further he shall not be permitted.<sup>266.</sup>

CII. All the above articles and ordinances shall be maintained without any changes therefrom. And they shall be as a sign and as a charge; for a good name and for glory; and as inviolable.

However, if at any time it be found to the good and benefit of our Kehillah that it be necessary to alter any of the above ordinances, to annul them, or to add to them an ordinance according to the need of the hour, then such cannot take place in any manner other than that by the majority vote of all the presiding and past Parnasim and Gaba-e Zedakah and with the approval of the honorable,<sup>268.</sup> great, worthy burgomasters of our city, the holy Amsterdam. And the Lord will accomplish that which concerneth us<sup>269.</sup> and may He send us our redeemer, soon and in our time. Amen.

This being Sunday in the morning, the rabbi came to us in the Room of the Kahal and he has looked through and read all the above ordinances from their beginning unto their end. And he has requested of us to amplify<sup>270.</sup> that which is mentioned in Article XXI with regard to the rabbi and his being permitted to have a Minyan with the Scroll in the service with the Orchim who are instructors. Therefore



all the present and past Parnasim and Gaba-e Zedakah have considered the matter and have resolved by a majority vote that, out of respect for the rabbi, such shall be granted him in the following manner: That he shall be allowed to have a Minyan with the reading of Scripture each day, once at the Shacharith service and at the Minchah service, and also at the early morning service on the Sabbath and the Holy-days, once and no more, on the condition that the rabbi is not to use a householder, a sojourner, or an Oreach as part of the Minyan, and also none of their children, (i.e., he is to use none) other than Orchim who are instructors. Otherwise, all that is mentioned in Article XXI remains in full force and authority, in its severity and its strength.



TO THE HONORABLE MESSRS. BURGOMASTERS

AND ALDERMEN OF THE CITY OF AMSTERDAM:

The Parnasim and Administrators of Charity [Gaba-e Zedakah] of the High German Jewish community of this<sup>271.</sup> city humbly<sup>272.</sup> report: that the petitioners,<sup>273.</sup> in compliance with<sup>274.</sup> the fourth Article of the resolution of your Worships, of the date of June 9, 1735, having added to their body in assembly<sup>275.</sup> --after having previously made public notice thereof in the synagogue of said petitioners<sup>276.</sup> --the present and past Parnasim and Gaba-e Zedakah, and, by a majority vote, have resolved and confirmed<sup>277.</sup> the ordinances hereto affixed, and, hereby, endeavor respectfully to ask your Worship's approval of the same, and by this (petition) we do such.<sup>278.</sup>

The Burgomasters and Aldermen of the city of Amsterdam, having seen and examined the said sealed<sup>279.</sup> churchly ordinances<sup>280.</sup> of the High German Jewish community of this city, have seen fit<sup>281.</sup> to approve the same, according to<sup>282.</sup> the resolution of June 9, 1735, hereto affixed, which, too, your Worships have approved, stipulating,<sup>283.</sup> also, that the Seventh Article<sup>284.</sup> shall be added, (viz.,) that, in order to avoid all suspicion,<sup>285.</sup> the election of the Parnasim and the Gabai Zedakah shall take place in the presence<sup>286.</sup> of all the past Parnasim and Gaba-e Zedakah and the rabbi, and that the ballots<sup>287.</sup> shall be drawn by the rabbi, in order to declare the results of the election of the Parnasim and the Gabai Zedakah; that the same (the electors) shall write down (their votes) in the board room<sup>288.</sup> of the Parnasim; and then surrender them to the rabbi, who shall then cast the respective votes in the ballot box and shall also, then, take them out. And all other things pertaining to<sup>289.</sup>



the election shall have to take place within the said board room.<sup>290.</sup>

And as for Article XXVIII, the four Hall Gabaim--because the  
main part of this fund goes to the poor--<sup>291.</sup> shall keep and lock  
up the money in such a manner<sup>292.</sup> that no one person, without the  
others, can have free access thereto.<sup>293.</sup> And they shall also have  
to be present<sup>294.</sup> weekly<sup>295.</sup> at the paying of the butchers.<sup>296.</sup> And  
they shall record<sup>297.</sup> everything properly.<sup>298.</sup> Act of April 12, 1737.

In the presence<sup>299.</sup> of all the Messrs. Burgomasters and wit-  
nessed<sup>300.</sup> by me, the secretary--signed--

Pieter Hapt.<sup>301.</sup>

Registered in the Tenth Large Memorial Book, Folio 138<sup>302.</sup> and  
following, in the offices of the City of Amsterdam.



THESE are the ordinances made by all the Parnasim, the Gaba-e Zedakah, the present and the past, in full agreement and consent, and their number is 102, and are clearly 102, sifted thirteen times.<sup>303.</sup> And the leaf thereof shall be for a healing.<sup>304.</sup> Sunday,<sup>305.</sup> the 28th of Adar Sheni, 1737.<sup>306.</sup>

Here, the Kahal Kodesh of the Ashkenazim in Amsterdam; may the Lord establish it on high. Amen.

(Signed by the following:)

- (1) Ha-Katan Chaim Boaz.....(Parnas of the month)
- (2) Ha-Katan b.\* Chaim Kaliph.....(Parnas)
- (3) Ha-Katan Loeb b. Zalman Emrich.....(Parnas)
- (4) Itsik b. Manis Caschier, of blessed memory.....(Parnas)
- (5) Süsskind b.\* Juzlen Emden<sup>307.</sup> .....(Parnas)
- (6) Mordecai b.\* Alexander.....(Parnas)
- (7) Feibleman b.\* Ezekiel,<sup>308.</sup> Kohen Zedek.....(Gabai Zedakah)
- Wolf b.\* David Frankfort<sup>309.</sup> .....(Gabai Zedakah of the Bikkur Cholim)
- Abraham b. Zadok.....(past Parnas)
- Isaac b.\* Moses Wag, of blessed memory.....(past Parnas)
- David b.\* Moses, of blessed memory<sup>310.</sup> .....(past Parnas)
- Feis<sup>311.</sup> b.<sup>312.</sup> \*Zanvill, Kohen Zedek.....(past Gabai Zedakah)
- Benjamin b. Abraham Jacob<sup>\*\*</sup> .....(past Parnas)
- Jehudah Loeb Levi.....(past Parnas)
- Jehudah Loeb b.\* Mordecai Kohen, of blessed memory...  
... (past Parnas)
- Juzleh b.\* Elkanah<sup>\*\*</sup>, of blessed memory.....(past Parnas)
- Jacob b.\* Chaim Kaliph.....(past Gabai Zedakah)
- Sender b.\* Chaim<sup>\*\*</sup>, of blessed memory.....(past Parnas)



Chaim b. Juspa Levi.....(past Gabai Zedakah)

Abraham b.\* Süsskind Levi.....(past Gabai Zedakah)

Samson b. Mordecai Levi.....(past Parnas)

Parusim and the Gabai Zedakah. The election of the Gabai Zedakah of the Likur Cholim. The Gabai Zedakah of the Likur Cholim also has a vote in the house of assembly.

II. The distribution of charity money, that it is to be done by the Gabai alone, and that it shall be done with the consent of the Parnas of the month, or that it be done with the consent of the Parnas by a majority vote; and that the Gabai Zedakah must bring the record book to the Likur.

III. How can a Parnas or Gabai be elected? In the past they were elected such. How many Parnas they must hold. For many years they must be members and so forth is our tradition.

IV. Concerning those who journey out of the province, that they are not to hold office.

V. That no Gentile or bankrupt shall be considered for election to the office of Parnas or to any other office; nor anyone in disgrace with the government. But not so who is owing money to charity.

VI. The Gabai Zedakah is to collect the charity money. The account of the Gabai Zedakah.

VII. With regard to the election of Parusim and the Gabai Zedakah. At what time and in what manner it shall take place. With regard to the election of Parusim, that it is to be done.



SYNOPSIS

(of the above articles)

I. The administration of the Kehillah, that it shall be by the Parnasim and the Gabai Zedakah. The services to be rendered by the Gabai Zedakah of the Bikkur Cholim. When the Gabai Zedakah of the Bikkur Cholim also has a vote in the house of assembly.

II. The distribution of charity money, that it is to be done by the Gabai alone, and that it shall be done with the consent of the Parnas of the month, or that it be done with the consent of the Parnasim by a majority vote; and when the Gabai Zedakah must bring his record book to the Kahal.

III. How old a Parnas or Gabai Zedakah must be in order to be elected such. How many Pletten they must hold. How many years they must be members and householders in our Kehillah.

IV. Concerning those who journey out of the province, that they are not to hold office.

V. That no debtors or bankrupts shall be considered for election to the office of Parnas or to any other office; nor anyone in disgrace with the government. But not he who is owing money to charity.

VI. The Gabai Zedakah is to collect the charity money. The account of the Gabai Zedakah.

VII. With regard to the election of Parnasim and the Gabai Zedakah. At what time and in what manner it shall take place. With regard to the electoral committee, how it is formed.



VIII. With regard to a case in which two persons have an equal number of votes for the office of Parnas or Gabai Zedakah. That no elector may turn in a vote for himself. The fine for the violator.

IX. Concerning the Parnas or Gabai Zedakah who does not accept his charge. How much fine he shall pay.

X. Concerning the casting of lots: who is to be the Parnas of the month. The oath of the Parnasim, that they shall conduct themselves righteously.

XI. Concerning an outgoing Parnas or Gabai; him who does not accept the office of Parnas--when he can again become Parnas.

XII. Concerning: the Parnasim who must be in the two synagogues near the Great Synagogue; him who is free of this obligation; him who shall take charge there; the fine for the violator.

XIII. Concerning the assembling of the Parnasim at the order of the Parnas of the month. The fine involved when a Parnas does not attend.

XIV. If the attendance of the Kahal is not complete and something important is on the agenda, who shall take his place. The fine involved when a person does not come.

XV. Concerning him who is to set forth subjects for discussion in the Kahal. That all that is agreed upon must be attested to by all. The fine involved for him who refuses to sign.

XVI. Concerning the election of Gabaim. Through whom it takes place. The Chathan Torah and Bereshith. When they are chosen.



XVII. The Chathan Torah and the Chathan Bereshith, where they must sit. How much they are to pledge to charity. The fine for him who refuses to accept.

XVIII. Pletten money. How each is taxed.

XIX. If Pletten money is to be collected more than once, in what manner it shall be done.

XX. Concerning the various bans on meat, fresh, salted, dry, fat, scraps. That which does not come from the Hall of the Ashkenazim; the fine for the violator. Should one wish to slaughter an animal, how much he shall pay to charity and how much to the Shochet.

XXI. That no Minyan is to be held with a Scroll. When and where the use of a Scroll is permitted. The fine for the violator.

XXII. That no conspiracy is to be made against the Kahal or anything contrary to the interests of the Kahal is to be done. The fine involved.

XXIII. Concerning him who speaks profanities to his friend, or who strikes him, in the synagogue. Men or women. Fine involved.

XXIV. The ordinances of the organization. Who may be rabbi, Gabai, or beadle in the organization.

XXV. The charity list. That the fuel list is to be examined. Who is to receive charity.

XXVI. That he who receives benefit from charity shall hold no office. In which cases he may hold office.



XXVII. That the Gabaim are to take office on the eve of Hoshanah Rabbah. What their particular duties are. The business of the notaries of the Kehillah and of the collectors.

XXVIII. The Hall Gabaim, their conduct, the account they must render. The fine for him who does not wish to serve as such.

XXIX. That he who is summoned by the beadle to come to the Kahal must come. Fine for him who refuses.

XXX. Who may purchase an honor in the synagogue, ascend for Torah honors, and be S'gan. Concerning Chiuvin. The householder, the itinerant guest, the order of their turns.

XXXI. Relatives simultaneously in office. Which are proper and which are not.

XXXII. Teachers and their pupils. The curriculum. Who shall supervise these matters. How many years a teacher may be here.

XXXIII. How long after their wedding, persons may become members of the Kahal. How much they are to pay into the coffers. A widower, a widow, who have children and wish to become members.

XXXIV. Concerning him who has not become a member within the fixed time. Him who resides outside of the province. The law in this regard.

XXXV. An itinerant guest who wishes to become a member. How much he shall pay. The time for payments. What is the law should that itinerant have children. Children of householders, who have



a bad reputation, who wish to become members of the Kehillah, what is the procedure.

XXXVI. The householder who wishes to move. How much he shall pay for each year. The length of time in which it must be paid.

XXXVII. The children of the rabbi and of the cantor of the Great Synagogue, what is the law in their case with regard to membership in the Kahal.

XXXVIII. The householder who desires financial assistance in marrying off his daughter.

XXXIX. That no synagogue building is to be altered. That no notice is to be posted on the synagogue without the consent of the Parnas of the month. Fine involved for the violator.

XL. The Gabaim must collect the charity money themselves. When they must render account to the Kahal.

XLI. To how many persons Shloach Monoth may be sent on Purim. The forbidding of certain celebrations. Gifts to Orchim. Fine for the violator.

XLII. How many persons may be invited to a wedding or a Brith. Who may be reckoned in the number of the invited. Weddings sponsored by an organization. The banquet in connection with the giving of betrothal gifts. All pertaining thereto. Fine for the violator.

XLIII. May we live and not die!--Which dead are to be buried at Zeeburg and which at Muiderberg. Concerning him who dies on Erev Shabbath or on a Holy-day.



XLIV. The election of those in the service of the Kahal and by whom they are to be elected. The election of a cantor. The election of a rabbi. All that applies thereto.

XLV. The Beth ha-Midrash and the rules applying thereto.

XLVI. That the cantor and scribe shall call no one 'Chaver' or 'Morenu' who is not such. Fine for the violator. Concerning the conferring of the titles 'Chaver' and 'Morenu.'

XLVII. Concerning the order of the prayers of the cantors. When they are to conduct the service.

XLVIII. The cantors who do not conduct services in their proper time. The fine involved each time. Their turns in the synagogue.

XLIX. That the cantor is not to commence conducting the service in the synagogue without the consent of the Parnas of the month. The fine involved. They must review the Sidrah on Erev Shabbath and on the Holy-day. The fine involved. The procedure in connection with the P'suke D'zimra. With regard to singers.

L. The matter of consent concerning new books and old. The fine involved.

LI. The rabbi of another community, or a communal representative, who wishes to preach. How long the Parnas of the month is to board him.

LII. Those who are bankrupts, debtors, who have made settlements with their creditors. What they shall pay to charity.



LIII. That no one is to perform a wedding ceremony without the consent of the rabbi and the consent of the Parnas of the month. The fine involved. Concerning Kiddushin out of town. Concerning a marriage before the government. Concerning the securing of testimony and the other appointments of Dayyanim.

LIV. Concerning him who wishes to distribute books to the members. Him who desires to go about asking for money at the homes of the wealthy. That no woman shall go about the synagogue to ask for household expenses for the poor. The fine involved.

LV. Concerning him who gives a Scroll to the synagogue or dedicates one. Which honors are granted him. All pertaining thereto.

LVI. When a person must declare himself a Chiuu. In which synagogue he is such.

LVII. The turns in which the Scrolls and the ark-curtains are used.

LVIII. Concerning him who is a Chiuu or has an occasion of rejoicing, and has a Scroll or an ark-curtain, and all pertaining thereto.

LIX. Who may act as S'gan. The order of those called up. Who may be called up for Torah honors on the Sabbath. The groom who is a Chiuu.

LX. When young men may be called up. In which synagogue. In which manner they may purchase S'gan.



LXI. Concerning him who goes up to Torah honors, how much he must pledge to charity. How much he must give to each charity. Concerning the Mi She-be-rach.

LXII. How many Mi She-be-rach's one may have offered. How many persons may be mentioned by name and who is not to be counted in this number. The lifting of the Scroll. Who may lift it. How many sections he shall display. The fine involved.

LXIII. Children who have the Etz Chayim honor for the first time. How much shall be paid. Concerning inscriptions in the Memor book of the names of the deceased.

LXIV. Concerning the S'gan on Simchath Torah. Those called up. The Mitzvoth on Tisha B'Ab. The case when S'gan is not sold.

LXV. The transcription of pews in the protocol. How many announcements must take place. When the transcription is to take place and all pertaining thereto. Who may pawn such a pew or purchase such.

LXVI. The expense of transcribing a pew. How much is to be paid and to whom. When the services of the Beth Din are required, how much is paid therefor.

LXVII. The pew that is announced three times, how much time is given for transcription.

LXVIII. The butchers in the Hall. To whom they may give on credit and how much.



LXIX. No householder may conduct services other than for S'lichoth and on the High Holy-days. Who may "wail a Zionite song" on Tisha B'Ab. Fine involved.

LXX. No one shall do anything contrary to the law of our Torah and our customs. Punishment for the violator. His penance in the matter.

LXXI. That no son of a harlot shall be circumcised in the synagogue. The fine involved.

LXXII. No gambling places or dance houses shall be conducted. The fine for the violator.

LXXIII. How many presents a bride-groom may give his bride.

LXXIV. Announcements in the synagogue. The beadle must obey the majority vote of the Parnasim. The beadle is believed to say to whom the Mitzvah has been sold.

LXXV. In which synagogue a Brith Milah is to take place. The Chiuv of the godfather.

LXXVI. In which synagogue a wedding must take place. Orchim who come from another place to have the wedding take place here. With regard to the wedding of an orphan. The wedding of an orphan reared in the home of a person.

LXXVII. The money for the candles for Yom Kippur. Ethrog money. How it is to be paid.

LXXVIII. What kind of jesters are to be hired for a wedding.



LXXIX. That no woman may leave here place in the synagogue to extend congratulations to another woman. That no woman may call a woman to go with her to a Brith Milah or to a wedding.

LXXX. The collecting of money for Bikkur Cholim at a religious celebration and to whom it must be given. Fine for the violator.

LXXXI. That wines and cheeses must have a note of Hechsher attached to them by the rabbi.

LXXXII. That the Gabaim of the Gemiluth Chasadim Society shall not bury the deceased without permission of the Parnasim. All pertaining thereto.

LXXXIII. Where one is to purchase Tefillin and Mezuzoth.

LXXXIV. Concerning the prayer for the sick in the synagogue. Concerning a mourner who conducts the service before the Bor'chu.

LXXXV. That the rabbi may summon no one to a case without the consent of the Parnas of the month. Concerning him who talks impudently to the rabbi. The punishment involved.

LXXXVI. That no one shall begin to pray in the synagogue before the cantor commences to conduct, or interrupt during the prayer, or confuse the cantor. The fine for the violator.

LXXXVII. Who must sign the documents of the scribe.

LXXXVIII. If there is a conditional matter in a document, it must be mentioned in the document. The fine for the violator.



LXXXIX. He <sup>h</sup>who is going to have a wedding must declare such in advance to the beadle. The scribe must attend to the documents in time.

XC. Orchim who wish to get married, how much they are to pay out of the dowry to charity.

XCI. The fee for writing conditional statements. The notaries who must be present.

XCII. The fee for documents at the time of the wedding. The Kiddushin money for the rabbi.

XCIII. How much must be paid when the amount of the dowry is not stipulated in the agreement.

XCIV. How much an Oreach or a Toshab who have a wedding must pay the scribe and the notaries.

XCV. When the payments for wedding documents must be made. Concerning him who does not wish to have the customary documents made.

XCVI. The fee that is paid the scribe and the notaries for other documents. The copying of documents into the protocol.

XCVII. Concerning the G'lilah money of a bridegroom. When he is to have the G'lilah honor. The case in which there is more than one groom present.

XCVIII. The G'lilah money, when the wedding does not take place here.



XCIX. The Kiddushin money that is paid the rabbi when the wedding does not take place here.

C. How much shall be paid the notaries and the scribe for documents when the wedding does not take place here.

CI. Concerning the customs and the administration of the synagogue. The procedure.

CII. That if the time makes it necessary, to alter or to add, or to diminish any ordinance--how it shall be done.

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(Correction:)

In Article XCII it is written: But of a dowry of five hundred stiver and above, he is to pay the notaries for each document sixteen stiver, etc. It should read: "eighteen stiver." <sup>313.</sup>



### NOTES

1. At the first use of certain Hebrew words, they will be explained in the notes, and then the Hebrew will be used consistently throughout the text in transliterated form. Likewise, an abbreviation, at its first use, shall be explained and then, as necessity dictates, it will either be omitted or used in the Hebrew.

2. The Kahal is the group consisting of the officers, viz., the Parnasim and the Gabai. Kehillah is the term designating the communal group.

3. The Hebrew abbreviation for this expression is **ע"א**, which, written out in full, is **יְכוֹנֵנָה עַל־יוֹן אִמֶּן**

4. Aluf ( **אַלּוּף** ) can be translated as "chief." Here it is a general term for "leader." The word Kazin ( **קָצִין** ) might be rendered as "magistrate." That, too, is here a general term for a prominent man in the community. The important officers are the Parnasim ( **פְּרָנָסִים** ) and the Gaba-e Zedakah ( **גַּבַּי צְדָקָה** ). The word Parnas may be rendered as "leader" or, as in some places, "wardens." "Administrator of charity" expresses well the intention of the phrase Gabai Zedakah.

5. The Hebrew expresses this prayerful sentiment in the abbreviation **י"צ**, which, in full, is **יִשְׁמְרֵם צוּר וְנוֹאֵלֵם**

6. The date is designated as follows: **לסדר כה חנרכו את בני ישראל: ולפרט בשמחה תצאו ובשלום תבטלון**  
The first quotation is Num. 6:23, which is taken from the Parashan of that particular week, viz., **וַשָּׁא**, which, in 1737, was read on June 11. The second is Isaiah 55:12 and has the word **תצאו** written in large letters which reveals the year as being 1737. But the Isaiah passage reads: **כִּי בְשִׂמְחָה תֵצְאוּ וּבְשָׁלוֹם תִּבְטְלוּן**

7. The title page records the document as having been printed by Raphael b. Hezekiah Athias. He is recorded in the Jewish Encyclopedia, article "Athias," as "A printer in Amsterdam, 1728-41."

On the front cover of the book there is inscribed the name Jacob Hamburger, Parnas and leader. He is, no doubt, the owner of the book. The insignia of the Proops printing establishment is imprinted on the back cover. One can only guess as to the reason for its appearance there. It might be that the book was bound in the bindery of their firm.

8. The phrase **והוסבעו ארני**, translated literally, means "and its foundations are sunk." Its meaning here is that the ordinances are confirmed by the government.

9. Whenever the government is mentioned, this expression is used. In all likelihood, it was repeated automatically, but at the same time it was a pious wish for the welfare of the government in consonance with the sentiment expressed in Pirke Aboth 3:1: "Pray for the welfare



of the government, since but for the fear thereof men would swallow each other alive."

10. The grammar is bad. This is evidently due to the attempt on the part of the writer to introduce the subject in flowery style.

11. I.e., tend to his own affairs, or, observe the law.

12. The text reads זריו ונוכר, which is a play on the expression in Pesahim 50b, which reads זריו ונוכר

13. Of course, the reader is meant here.

14. Ps. 29:11.

15. This was a period of much internal strife and, in order to prevent any misuse or misquoting of the constitution, this authorization and legislation was found to be necessary.

16. The phrase קנס געבן לצדקה means the paying of money to the communal fund for charity purposes. Throughout all these Takkanot the fines are put into this fund and whenever a fine is mentioned in this translation it is to be understood as a translation of this phrase, unless otherwise indicated.

17. Gulden is the translation of גולד . In the modern Dutch coinage system, a gulden is the equivalent of one hundred cents, and two and a half gulden are the equivalent of one rijksdaalder (commonly spelled rix-dollar). The latter was chiefly current in the 18th and 19th centuries.

A <u>rijksdaalder</u>	is the equivalent of $2\frac{1}{2}$ gulden,	or \$1.0049
A <u>gulden</u>	is the equivalent of 100 cents,	or .4020
A <u>cent</u>	is the equivalent of 1/100 gulden,	or .0040
A <u>stuiver</u> (stiver)	is the equivalent of 1/20 gulden,	or .0201.

18. בירושטורי is the French-German Bureaustände--shelves.

19. מקרעמער'ס can be translated as "offices."

20. The following material previous to the Takkanot proper are part of the city records.

21. The word is ריניהררס and is the equivalent of the council.

22. Sigmund Seeligman, in his article in the Jewish Encyclopedia, (Art. "Amsterdam") has characterized the power of the Parnasim well. He writes: "During the whole of this period the power of the parnasim was almost absolute. Consulting only those who had already served in the office, they modified at will the statutes of the congregation and procured the approval of the magistrates. For the lay members of the congregation there remained nothing but implicit obedience."

In this case, it is evident that the members of the community rebelled, perhaps not for the first nor last time, against this dictator-



ship on the part of the parnasim and finally the dispute had to be resolved by the municipal authorities. The burgomaster and the council of Amsterdam had on previous occasions settled disputes between the parnasim and the members of the Ashkenazic group. On this occasion, the Sephardic authorities were asked to intervene and present their report. As a result of this report, it was concluded that the Parnasim were to continue to hold authority and that they were of blameless reputation.

23. The ח'י of this document is not to be translated "individual" but "member." The word is a translation of the Dutch lidmaat, which means "member." In a footnote to the foreword of his translation of El Libro de los Acuerdos, Lionel D. Barnett explains that Yehidim are called "heads of houses of this Nation," which is the equivalent of ב'על הבית. Grasowsky and Yellin, in their "Hebrew Dictionary," consider ח'י as a member of a group.

24. Called the "high" German community because of the Hochdeutsch which they spoke, and not as contrast to a possible "low" German community.

25. The Sephardim, because of their wealth and culture, were looked upon with respect by the Amsterdam government. The Ashkenazim, on the other hand, were comparatively poor and had less access to European culture and were perhaps looked down upon by the government authorities.

26. The "polite" form is used: אירי אירלי גרויש אכטמאהר

27. נאדר is the Dutch nader--further, which, here, means an investigation involving close examination.

28. The text here contains some redundancies and is, therefore, freely translated.

29. רושט is the Dutch rust, the equivalent of our word "rest."

30. אורדר is the English "order," i.e., decorum.

31. טעג'ן ווארט'ן is the Dutch tegenwoordig, the equivalent of the German gegenwartig; in English--"present."

32. צו ב'הערנדי is the Dutch te beheeren--to manage, direct.

33. ביקוואם is the Dutch bekwaam--able, clever, apt.

34. The phrase זאגט דאס אין ד'הער is corrupt Dutch, meaning "in such manner."

35. שטאט is the Dutch staat--state or status.

36. מעהרר דעשארטע is perhaps related to the French décharge, which means "unburden." The meaning of מעהרר is doubtful.

37. עליגירן is our "elect."



38. It is interesting to note that the Parnasim elected their own successors. Despite the fact that the election took place in the presence of the past officers in order to prevent collusion, one can easily doubt the fairness of the election, for each Parnas was elected by the previous parnasim, so no matter how careful the old officers were at the election, they must have been partial to the incumbents who were electing new officers to succeed them. At any rate, the leaders of the people were not elected by the people. The election was by no means democratic.

38a. The first night of Chol ha-Moed Succoth.

39. **נא** is "now."

40. **עצום אינר שטין פון** is the Dutch ten overstaan van--in the presence of.

41. **דא דארון** is the equivalent of the German dadurch.

42. **אריג בילדונג** Bildung is, of course, the German word for "formation." **אריג** is related to the "arg" of Argwohn. The two words together then form the phrase "imaginings of suspicion." The text explains the word with the Hebrew **חשד**.

42a. **פאר קיוונג** is the Dutch verkiezing--election.

43. The **האל** is nowhere explained. It is doubtful whether it was the communal meeting place. The Dutch gives the word hal as being the shambles or fish-market. It might well be such, since Amsterdam is on the sea coast (the Zuider Zee) and is the scene of a large fishing industry. The word can be related to the German Hall, which means the market or bazaar. In Articles XXVIII and XLIV it is stated that the Hall Gabaim are to supervise the Shochtim and the butchers. This leads us to believe that the Hall was the meat market for the community and that the Hall Gabaim were the officers in charge there. This was an important office, no doubt, since it controlled the food supply. The Hall Gabaim (Article XLIV) helped in the electing of those who worked in the Hall, e.g., Shochtim, butchers, and menials.

44. These two persons are nowhere else mentioned in the Takkanot.

45. From this date and subsequent dates to<sup>be</sup> found in these pre-fatory articles, it is evident that the constitution was acted upon in 1735 but that it was not printed until 1737. It was to take effect in 1736.

46. **פאר קיוין**. See above, note 42a. It is explained by the expression **נותר ויין**.

47. **אנוולירן**. The meaning is clear but the etymology can only be guessed at. The intention is to "put angles about," hence "circumscribe" or "limit." *"... angulum should in all likelihood be annulum,"*  
Shlomo Noble

48. **אמפלירן** is our "amplify."



48a. It would be erroneous to regard this as strict government supervision and to say that the Amsterdam community had less than medieval autonomy. The municipal government is acting here in the capacity of police officer and judge in the dispute between the Parnasim and the members of the Kehillah. The terms of respect used here are not of abject submission but as respect for the duly constituted authorities.

49. אקסאקטטודע is our "exactitude."

50. איין גיזעטנע is the Dutch ingezetenen--inhabitants.

51. גירעקוריהרט is explained as verheisen, i.e., promise, hence "what one can expect."

52. דיין אורדר is our "disorder." and אום אייניגקייט can be translated as "disunion" or "strife."

53. וואל צוא דאניג is the Dutch wel zoodanig, which means "or in such a manner."

54. ביהעריין, the Dutch behooren--to be customary, i.e., "things as they should be."

55. אקסיגענציע פון זאכן is best translated by "experience."

56. מאנטענירונג finds its origin in the French maintenir--maintain.

57. The "secretario."

58. See above, page 4, line 11, the proclamation mentioned there.

59. The phrase is זיין זיינדי צום קענס גיקומן (נוואר נווארדן)

קענס is the Dutch kennis, the German Kenntnis; to be translated "cognizance." נוואר נווארדן is the Dutch gewaar worden--learn of, hear.

60. וואל is the Dutch wel--to wit, with reference to.

61. פאר קלארין is the Dutch verklaren--to declare.

62. פראעזענטיווס is the Latin praesentibus, which, here, means "in the presence of."

63. אונטן שמונר is, perhaps, a variant of the above ten overstaan van (see note 40) and is redundant here. On the other hand, the entire phrase אונטן שמונר איין קעניס פון may mean to indicate the idea of "witnessed by."

64. Secretary, no doubt, to the city government.

65. אונטן אונטן the Dutch des avonds--in the evening.



66. 'בֹּדֶה is the Dutch bode (cf. German Bote), meaning messenger.

67. Such proclamation, called הַכְרָזָה, was a common custom.

68. The signature is: לֵע שְׁטֵבֶנְנוּן דֵּע יִוֵּנִי. Le Stebennun is not a common Dutch name and the name here might be a corrupt form of the more common Le Steven. This person seems to have been the notary public.

69. The document later speaks of two Gaba-e Zedakah but the translator is inclined to believe that there was only one. See the list of the signers.

70. He was the chief social worker, as it were, who took care of the needs of the sick. Bikkur Cholim is not just visiting the sick but attending also to their needs.

71. Each month a different Parnas acted as presiding officer. Each served for two months. It is not clearly indicated whether it was a month at a time or two months in succession.

72. One can be sure that this auditing was done very carefully.

73. An exception to this rule is the following: A Gabai Zedakah, although he was not yet forty years of age, could become a Parnas two years after his having been Gabai Bikkur Cholim. In this case, he could become a Parnas at the age of thirty-eight.

74. "The entertainment of poor wayfarers became a necessary branch of communal organization, and the strain was met by distributing the guests among the various households of the town at which they broke their journeys for a while.\* This system, like all humane systems for the relief of the poor, increased the evil which it sought to mitigate, and was no doubt responsible for the creation of the troublesome feature of modern Jewish life, the professional mendicant traveller, who is less a tramp than a licensed blackmailer."

\*Footnote: "Earlier than the sixteenth century there grew up a system of Pletten, i.e. 'bills for the payment for poor students and travellers to whom hospitality was shown.' Kaufmann; J.Q.R., iii, 512." This is taken from Israel Abrahams' Jewish Life in the Middle Ages.

"In fifteenth century Treviso, the president of the congregation would draw from the urn the tickets by which poor wayfarers were respectively assigned to the homes that would entertain them. A noted Rabbi of the time ruled against those who, aiming to keep transients away, sought to impose upon them the embarrassment of having to draw their own tickets." Abraham Cronbach, Jewish philanthropic Institutions in the Middle Ages (Jewish tracts, no. 12).

Bernhard Wachstein, in Yivo Bletter, vol. 6, article on Runkel community, gives the etymology thus (p. 91, footnote no. 17): "Plette, Bolette, Bilet."



75. The word used here is בִּיבְיָא.

76. The Great Synagogue is the large, central synagogue in which the Kahal had its board room. It was built in 1671 (De Haas' Encyclopedia of Jewish Knowledge, Art. "Amsterdam."). There were other synagogues in the community, as Article XII suggests. One of the others was specifically called the Little Synagogue (see Article XXVII, last paragraph.). Others were called the Second Synagogue and the New Synagogue. (See Articles XLVII and LXXVI.)

77. See note 23.

78. The intention here is that he may be elected again to office and that office may be that of Parnas.

79. The Jews were highly involved in international trade and their business frequently carried them out of the city. This was especially true of the Parnasim who were the wealthier business men.

A word should be inserted here concerning the many publishing houses which flourished in the Ashkenazic Kehillah. The Encyclopedia Judaica, article "Amsterdam," section "Buchdruck," presents a good survey of the printing business of this time, which is presented here in translation: "The Ashkenazic Jews also established many printeries, which published editions of the Bible, the Talmud, as well as of prayerbooks, and also produced for foreign countries; in addition, much of the Hollandish folk-literature was translated and printed into Judeo-German. Of the publishing houses of the Ashkenazim, the following should be named: that of Mose Kosman Emmerich (1688-1697), of Salomon b. Joseph Proops (1704-1734), and of the members of his family and descendants among whom the publishing business continued until 1912. Many scholars, teachers, and rabbis were also proprietors of publishing establishments, viz., Joseph Maarsen (1712), Mose Frankfurt (1721-1746), who published the large rabbinic Bible with commentaries; Joseph (b. Akiba Bär) Dayyan (1717-1742), who, among others had published a fine edition of Alfassi. At the emancipation, later, the descendants of Naftali Herz Levi Rofe distinguished themselves. In the French period, they assumed the name of Embden. Amsterdam was the home of the first complete Judeo-German translation of the Bible, and there appeared simultaneously two such translations, the one of Jekutiel Blitz [published] by Uri ha-Levi, the other of Joseph Witzzenhausen [published] by Joseph Athias. This competition of the publishers stirred up all Jewry. The Council of the Four Lands and the rabbis of the largest Polish and German communities were involved in this. A similar situation occurred later in connection with the dispute involving the Proops publishing company, who published their world-famous edition of the Talmud as competition against the Sulzbacher printing firm. A similar controversy arose again, when an edition of the Talmud in octavo form began to appear in Metz."



80. ל'דינא'דיד and ל'דינא'דיד. The first originates from the Latin cessio and means a bankrupt, one who signs over his property to his creditors. The second seems to mean "debtors."

Further disqualifications of the bankrupt are to be found in Article LI.

81. It may be that those who were imprisoned for crimes by the government were aided by the Jewish community to pay their fines or to have their period of imprisonment shortened, but within the Jewish community proper, these persons lost the respect of their fellow Jews.

The fact that a special article is devoted to bankrupts and debtors seems to indicate that bankruptcy and the non-payment of debts may not have been uncommon occurrences.

82. That his debt has been paid.

Non-payment of debts to the communal fund was not punishable by an overt act such as imprisonment but was subject to public censure.

83. So that his honor will be restored in the eyes of the community.

84. קונטר, a corrupt form of "account?"

85. A special room set aside for the meetings of the Kahal, no doubt.

86. This seems to be the beginning of the fiscal year.

87. Note that two Gaba-e Zedakah are mentioned. Later, in Article VIII, only one Gabai Zedakah is clearly indicated. And Article VI, above, begins with the phrase וְעַרְוֵנוּ זַדָּקָה. So the translator will assume in this translation there being only one such officer. The difficulty arises from the lack of vocalization of the text. The word זַדָּקָה may be vocalized either in the singular as זַדָּקָה or in the plural construct as זַדָּקָה.

88. The list of nominees is evidently composed of the wealthier individuals of the community...an oligarchic plutocracy.

According to Article III, evidently, should one become a Parnas, his Pletten tax rises to 50 Pletten.

89. This voting took place before the ark to remind the electors that they are to be honest in their choice.

90. The description of the nomination can be depicted as follows:

- a) A general list of nominees is drawn up. From these
- b) those who hold at least twenty Pletten are selected. Of these,
- c) 25 are selected. And of these,
- d) 7 names are drawn. These seven are the basis of the election proper. The text is not clear, but the translator is inclined to believe that these seven are the electors and not those to be elected for office.

91. Here called a שִׁבְעָה. This may not mean a "member of a committee of seven," for the electoral group, if it is the six Par-



nasim and the three Gabaim mentioned in this Article, consists of nine. It may be a special group organized for electoral purposes. On the other hand, if the translator is correct in assuming that there is only one Gabai Zedakah (see note 87), the electoral committee may be indeed the six Parnasim and the one Gabai Zedakah, the Gabai Bikkur Cholim having no vote (see Article I).

92. Nowhere in the constitution is the name of the Gaon Ab Beth Din mentioned, but we can safely assume that, since, from other descriptions of this period, Eliezer of Brody served the community during this time, he is the rabbi referred to here. He served the Ashkenazic community from 1735 to 1740, when he left Amsterdam to settle in Jerusalem. He died in Safed in 1741.

93. The final seven nominees?

94. Article X shows that there were three Parnasim and a Gabai Zedakah elected at each election. No doubt, the three Parnasim oldest in point of service withdrew from office to let the three new Parnasim take their place. Thus, of the six Parnasim, there were always three veterans of at least a year's service and three new ones. Each served for two years.

94a. All these heavy fines smack of Sephardic influence.

94b. This article seems to indicate that only half of the Parnasim elected took office and that the other half took office a year later. (See note 94.)

95. The document nowhere shows clearly how many synagogues there were in the Ashkenazic community. This statement, however, reveals that in addition to the Great Synagogue there were at least two smaller synagogues.

96. They are to be selected by lot and these are to be summoned to the meeting.

97. The phrase is **ברשות והורמא**. **הורמא** is the Talmudic **הורמא** meaning "authority."

98. See above, note 43.

99. From this statement it may be assumed that each synagogue had its own Gabaim and collectors and that each charitable organization had its own officers but that the activities of these were closely supervised by the Parnasim and the Gabai-e Zedakah. The functions of these other officers and their relationship to the Parnasim and the Gabaim is, however, not clearly indicated.

100. The honors of being either Chathan Torah or Chathan B're-shith were evidently highly coveted, thus necessitating an election. Yet it is interesting to note the fines for non-acceptance.



101. Viz., that it is to be done in the full session of the Kahal.

102. These are special seats, no doubt, on the Bimah.

103. I.e., those honored in this manner in the other synagogues. Each synagogue, of course, had its own Chathan Torah and Chathan Bre-shith.

104. This numbers the charitable organizations for us as seven. This number included: 1) a group of grave-diggers, b) the Talmud Torah (see Article XXIV), c) the Bikkur Cholim, d) the organization in charge of the buildings, e) the cemetery organization (see Article XXVII, paragraph 4), f) the Torah study group (see Article LXI), and g) the Gemiluth Chasadim--the burial society (see Article LXXXII).

105. The reason for thus declining the honor after having been elected to it or for not wishing to sit in the designated seat is a matter for conjecture. It may have been that they were wealthy business men who felt that they had more important things to do at the time.

105a. See note 23.

106. It is obvious that a Toshav here cannot be a local person requiring relief, since he is to contribute to charity. He is, therefore, a person who is not a full-fledged member of the Kehillah but who, nevertheless, resides there. He may not be registered as a Yachid or as a Baal ha-Bayis in the Kehillah record books.

107. Pletten Ma-oth is money to provide Passover needs for the indigenous poor or for the transients who spend the Passover season in Amsterdam.

108. The fact the group consists of the six Parnasim, the Gabai Zedakah, the Gabai Bikkur Cholim, and the seven additional persons--which, all together, totals fifteen--clearly shows that there was only one Gabai Zedakah. (See discussion in footnote 87.)

109. The wealthier individuals were asked to be members of this committee. Wealthy individuals were most always co-opted when matters of taxation were concerned.

110. The Hebrew abbreviation for this expression is **הנ"ל**, which, written out in full, is **הנהגה עליו למנוח**.

111. Permission was needed of the past officers to make an emergency assessment, but the specific form of assessment was to be at the discretion of the incumbents.

It should be noted that this Article differs from Article XVIII in its prescription of the manner of assessment, because it provides for emergency measures.

112. **לדון**. The reason for using dowry as a basis for assessment is a matter for conjecture.

113. For explanation of Yachid, see note 23.



114. **אורח** may be translated as "itinerant guest" or as "transient." Later remarks, however, in Article XXIV and others, seem to indicate that the Oreach was not just a poor transient, a vagrant, but rather an immigrant who came to settle. This, to be sure, makes it difficult to distinguish between an Oreach and a Toshab. Yet a Toshab was not a recent immigrant nor was he a full-fledged member of the Kehillah. (See note 106.) The Oreach is sometimes a distinguished guest such as a rabbi, scholar, etc.

115. For an explanation of Toshab, see note 106.

116. **בזמן** is the Dutch buiten--except, save, on the outside.

117. See note 43. This statement supports the conjecture made there.

118. **ווערסט** is clearly the German Wurst.

119. The sale of meat brought revenue to the communal coffers, hence the restrictions. It may be, too, that great assurance was afforded that the meat was Kosher if it were sold by the Hall. It is difficult to understand why tongues were exceptions to the rule. It may have been considered of little value.

120. E.g., charity, honors in the synagogue, services of the rabbi, etc.

121. **בהמה גסה**. A cow or a bull.

122. The text has it as **ש"ב**. This may be a bank shilling, but it is more likely some kind of a stiver. This is discussed later in note 180.

123. This does not refer to piety but rather to the funds for charity. There was more opportunity for taking in money on pledges for Torah honors at the regular services in the synagogues. Furthermore, if too many small services took place here and there the unity of the community would be broken up with a consequent lack of control.

124. I.e., at all festive occasions such as weddings, Brith Milah, etc.

125. No pledges were taken for Torah honors on this occasion.

126. It may have been that the synagogues were unusually crowded on the Holy-days and so the rabbi would have special services earlier in the morning for the itinerant guests of the community. Also, the rabbis would like to have services in their own homes in honor of distinguished guests. This is still done in Europe today.

127. The reason for this statement is not clear.

128. This is modified later in the form of an amendment at the request of the rabbi. He asks for permission to have a Minyan at his home with Scriptural reading during the week. This was to be in



services attended only by the instructors of the school. This was granted and he was permitted to have a Minyan at his home, together with the reading of Scripture, at the Shacharith and Minchah services each day, and also at one early morning service on the Sabbath. This Minyan was to include only him and the instructors and none else. The rabbi may have made this special request, because he felt it desirable and convenient for them to have services in connection with the study sessions at his home.

129. **זי"ן** refers to having a privilege in connection with the Torah reading.

130. The phrase is **ז' מנחה**. These are gifts given in memory of the dead, especially on the days when the Memorial Service is recited, viz., Yom Kippur, the eighth day of Passover, the second day of Shebuoth, and Shemini Atzereth. Matnoth Yad here refers to the days on which these gifts are given. That the eighth day of Passover, the second day of Shebuoth, and Sh'mini Atzereth are the Matnath Yad days may be derived from the fact that the Parashah in which that phrase appears is read on those days. The phrase is Deut. 16:17. On the eighth day of Passover, Deut. 14:22-16:17; the second day of Shabuoth, Deut. 15:19-16:17; Shemini Atzereth, Deut. 14:22-16:17 are the traditionally assigned Torah readings.

For a further discussion on the **Hakarath Neshamoth** see the following taken from notes on lectures delivered by Dr. Jacob Mann: "Zunz's theory is that Hazkarat Neshamot was taken over from the Catholic Church mass and introduced in the synagogue in Germany to commemorate the names of the martyrs after the First Crusade. This is untenable. It is unlikely that the Jews would have taken over such a solemn custom from the church. We have traces in our literature going back to olden times, (II Maccabees XII; 39-45), of the living offering gifts for the dead. From the Gaonic responsa we learn of the custom of the Jews of distant countries sending money to the academies where a prayer, Hashkabah, was recited for the dead. After the First Crusade the custom of mentioning martyrs is prevalent in the Rhine district. The Yizkor was recited every Sabbath before Shebuoth and Sabbath before Tisha B'Ab, (Hazon). Originally, Yizkor was recited every Sabbath and on the anniversary of the death of the martyrs. In other countries it was said on the day when charity was donated publicly, e.g., Yom Kippur, 8th day of Pesach, 2nd day of Shebuoth, and Shemini Atzeret? It is quite probable that the church took the idea from the Jews."

131. The text has it as **אופחורין**.

132. It should be noticed that this is an extremely heavy penalty.

132. The despotic rule of the Parnasim was, no doubt, a constant bone of contention but, authorized by the burgomaster and his council, the Parnasim ruled with a high hand despite the many objections on the part of the members of the Kehillah. (See above, note 22.) Their governmental pattern was, no doubt, taken after the contemporaneous gentile local and national governments.



133. It would be very interesting to know the background for the curious rulings in this Article. No doubt, misdemeanors of the sort mentioned were frequent and some such ruling was necessary. To save the face of the offender and also not to deprive him of his synagogue worship may have been the reasons for the tendency toward lenience in this last statement.

134. It is evident from this statement that the Orchim of this document were not transient beggars but were immigrants who came to settle. They seem to have come from other countries to Amsterdam and to have formed their own Landsmannschaften and to have organized themselves into groups with synagogues and social organizations of their own. All these were subject to the supervision of the Kahal. This leads us to think that the Oreach was the person who had citizenship in other towns, that the Toshav was the poor settler in Amsterdam who had no citizenship rights anywhere, and that the Yachid was the full citizen of the Kehillah.

135. Those who are on the קצנה צעמ"ל differ from those who receive Pletten. Those who are on the Kitzvah Zettel are the local families of a better class who are impoverished and who receive a subsidy from the community. Pletten were for the itinerant poor.

136. Perhaps the Oreach had his own Landsmannschaft to which to appeal for aid. On the other hand, this may refer not to an immigrant but to an actual wayfarer. If this wayfarer was a man of dignity and honored, he was not subjected to the humiliation of receiving Pletten as was the regular procedure for the itinerant poor, but he was placed on the Orchim list as further indicated.

137. The text reads אפארט which is, no doubt, our "apart." The word is frequently used.

138. The text reads מורף, the Dutch turf, which means "peat." This shows that fuel was an item distributed by charity for the poor.

139. The election of the Parnasim and the Gabai Zedakah took place on the first night of Chol ha-Moed Succoth. (See Article VII.)

140. The text has it as נאמנים. These were taken from among the cantors and beadles of the Great Synagogue. (See Article LXXXVII.)

141. The men and the women, as was usual, worshipped in different parts of the synagogue.

142. The text reads שענקליכ. It is a west-Frankish dialect word: Schank, meaning "closet" or "cabinet." It is to be found in the Polish spelled the same way. Here it has the diminutive ending.

143. The text reads רעסט נון. Rest is the German for "remainder" and is, too, the English "rest," which means "balance."

144. The text reads: כלל ניקש צו גלאזין ווערין

145. Three of the social service organizations mentioned in Article VII.



146. The text reads פר הייארין, which is the Dutch verhuren and the low German verheuern, which mean "to hire."

147. This does not necessarily mean to say this was a coin in common use then or that a coin was given this name. This is merely using the Biblical terminology.

148. A tautology. The phrase is repeated by mistake. If it is eliminated, the sense is clear.

149. The text reads ראם קליין שילכי. שול is שילכי with the diminutive ending.

150. See note 43 for an explanation of the Hall.

151. The text reads האקירש, which is related to the German Fleischhacker.

151a. These profits (see, later, note 291) are used as charity. The office of Hall Gabai is, evidently, not a salaried one but is honorary-administrative.

152. The text reads שטאנד, the same as the Dutch stand, and is the equivalent of the Hebrew מקום.

152a. The heavy fine indicates the importance of the office.

153. באקרא -- accidentally. (Jastrow, p. 113a.)

154. "The Baal S'gan instructs the reader whom to honor with an Aliyah." Bernhard Wachstein, "א יידיש קהל אין 1813", Yivo Bletter, vol. 6,, page 96, footnote 68.

154a. This is not consistent with the way the Oreach or Toshab is generally treated. In this case, the opposite is expected. The intention may be that a householder should yield to an honored guest.

155. This is the full title of the rabbi of the Kehillah. For the sake of convenience, he shall be called rabbi in this translation. Among his duties in the community were the following:

- a) the examining of students in their studies (Article XXXII),
- b) the supervision of study and instruction in the Beth ha-Midrash (Article XLV),
- c) the conducting of services for Orchim (Article XXI),
- d) the administering the oath to the in-coming Parnasim and Gabai Zedakah and to aid otherwise in the election (Articles VII and X),
- e) the supervision of copyrights (Article L),
- f) acting as head of the court (Article LXVI),
- g) the issuing of Hechsher certificates on wines and cheeses, etc. (Article LXXXIII).

The procedure for electing a rabbi is indicated in Article XLIV.

His salary was paid, in part, by fees that he received for issuing Hechsher certificates and by fees received for conducting wedding



ceremonies (Articles XCII and XCIII).

156. The Dayyanim are mentioned here, and in Articles XLIV, XXXII, and LXVI. They were members of the court. Among their duties were the following: They were to be present at the opening of the ballot box on the occasion of the election of a rabbi and they were to examine the students of the school in the absence of the rabbi. They acted as judges in legal matters.

157. הנה בקיפון -- "smell at his vessel," i.e., examine his mental capacity. (B.B. 22a.)

157a. To see whether the child has the ability to study Torah. Evidently, if a child was not fit, he was not encouraged to enter the Talmud Torah. Perhaps this was a primitive attempt at vocational guidance.

158. The Kahal did not wish to keep a man separated from his wife any more than was necessary.

This is quite indicative of the fact that instructors came from other parts of the country and from other countries to earn a livelihood and give instruction in Amsterdam. They were frequently East Europeans.

159. To be instructed by him?

160. This helps further to identify the Oreach as an immigrant. (See note 114.)

161. I.e., without any infractions recorded against them.

161a. The motive behind this is to protect the fair name of the Jews of the community.

162. This was to insure his safety in such circumstances where he is driven out from the town of his residence. And such may have been not an uncommon occurrence.

163. I.e., if he wished later to be reinstated as a member of the Kehillah. The removal debt is, in reality, a refuge tax.

164. The way it is put here, one may think that each congregation had its own rabbi. But Article XLVI seems to indicate that only one rabbi was elected for the entire Kehillah. This seems to be correct.

165. They may, of course, become members of the Kehillah through the ordinary channels provided.

165a. This throws light on the morals of the time and how the communal leaders dealt with immorality.

166. The German Stander.

167. The Dutch aanplak ken. The posting of notices was the com-



mon medium for spreading the knowledge of events. This rule may constitute a censorship upon news.

168. These are subject to the supervision of the general Gabai Zedakah and the Parnasim.

169. It is written as פֿורטיל . This may come from the German verteilen--to distribute. In its later use it seems to be more likely "food" or "refreshments." The etymological basis for this may be the Dutch voedsel, which means "food." This latter is less likely, however. Another possibility is suggested by the following statement in the article on Marriage Ceremonies in the Jewish Encyclopedia: "On Friday evening, or sometimes two Sabbaths, before the wedding, a feast was given in honor of the parents; this feast was called...in Poland, 'vorspiel.'" The etymological bases for the relationships of these words are, however, obviously remote.

170. Written here as כָּאן בִּיהָרָן . The word refers, most likely, to the escorting of the bride and groom to the bridal canopy.

170a. It may be assumed that it was not uncommon to purchase property. By contrast to the persecutions of the Spanish Inquisition and the Chmielnicki riots, this was a period of comparative peace and freedom and the Jew was able to engage freely in commerce and trade and was not confined to earning his living by usury.

171. This ordinance was made, perhaps, for yet another reason. At such affairs the celebrants would be inclined to be ostentatious and this would lead to the envy of both the Jews and the gentiles. These sumptuary laws seem to be motivated by Puritanic standards. Purim is a time of festivity and such laws seem to run counter to tradition.

172. The word is בִּרְיָא . It may be a corrupt form of the German bereiten or the Dutch bereiden--to prepare. The secondary or derived meaning, as gathered from the context, may be "invite."

*Correction: "...comes from a French root prier 'to invite.'" Shlomo Noble*

173. בְּלִי הַמַּעֲוָה

174. This is not clear. It would seem that the immediate relatives of the two celebrants would not be included in the limited number. This may mean to say that the grandchildren are not to be considered outside the number forty.

175. Sephardim were welcome, because their presence lent prestige to the affair. The Ashkenazim were also interested in making for amicable relationships between the older community and themselves.

176. In this case, distinguished visitors to the community are meant.

177. This may mean to indicate foreign instructors who do not have their families with them or it may mean that the instructors may be invited but without their wives.



178. This may refer to organizations organized for the purpose of taking care of the weddings of orphans, and the like.

179. From this may be gathered the fact that there were special places for catering to weddings. It was permissible for a wedding to take place in such a hall but it may have been considered extravagant for the betrothal feast to be held there.

180. The coin is written as ש"ב. This may be a Bank Schilling, but it is unlikely, since it is not a Dutch coin. On the basis of the coins mentioned in Article XCI, ש"ב is 1/20 of a gulden. In the modern Dutch coinage system (see note 17.) 1/20 of a gulden is a stiver, so this must be a kind of stiver.

It was common for a beadle to be reimbursed in this manner for his services.

181. The Jewish cemetery at Zeeburg is in the eastern part of Amsterdam. It has been closed, now, for over fifteen years. The Zeeburg cemetery was granted the Ashkenazic community by the magistrates in 1672, when the forces of Louis XIV encamped near Amsterdam and blocked the road to the regular cemetery at Muiderberg. (See later, note 183.)

182. It is not clearly shown whether this means that the survivors have never received charity or that the deceased has never received charity. It is more likely that it refers to the survivors.

183. Muiderberg is a small town approximately twelve miles outside of Amsterdam. It is not to be confused with Middelburg where Manasseh b. Israel is buried. One can only guess why Zeeburg was less desirable as a burial place than was Muiderberg. The cemetery at Muiderberg was purchased in 1642 (J.E., Art. Amsterdam) and is still in use.

184. The text reads ושאר' עקטרא סי'ועות . עקטרא is, no doubt, our word "extra."

185. The titles Morenu and Chaver were bestowed upon persons of learning. They may not have been formal titles but rather titles of respect. The latter seems to have been the lesser title. For further discussion, see note 191. (See Articles XLIV, XLVI, and LIX.)

186. The text reads יי'חדים .

187. סופר דאקטורים .

187a. Barbers, in former times, not only shaved and cut the hair but were also phlebotomists. These mentioned here were, most likely, the surgeons of their day.

188. This helps further to identify the Hall as the meat market. (See note 43.)



189. This rule was made to prevent any delay in obtaining a rabbi because of political strife. It seems to have been effective, for, immediately after Eleazar of Brody left the position in 1740 to go to Jerusalem, Levi Saul Löwenstam succeeded him.

190. The Ashkenazic community was without a Beth ha-Midrash until Levi Saul Löwenstam decided to establish such a school in 1740. (J. E., Art. Amsterdam.) This was called the "Saadat Bachurim." (De Haas' Encyclopedia of Jewish Knowledge, Art. Amsterdam, written by Rabbi Herbert I. Bloom.) This developed into the Rabbinical Seminary which, Bloom writes, is still functioning.

191. These degrees were frequently bestowed upon the rich. They were a source of revenue both to the rabbi and to the congregation. Titles and degrees conferred elsewhere were not recognized, because, for the most part, outside rabbis were not rated as being as high as the local rabbi.

192. There were three in the Great Synagogue, as later indicated.

193. בְּתוּרָה, from the Dutch beurt--turn.

194. This is to give them proper rest so as to store up strength for the strenuous singing that was to be done on the Holy-day, and so as to relax from the singing done on that day.

195. קוֹנְטִינוּיִנְנוּ . No doubt our word "continue."

196. The custom of the Ashkenazim is to commence to recite S'lichoth on the Monday before Rosh Hashanah and if Rosh Hashanah begins on a Tuesday or a Wednesday, then S'lichoth are recited starting with the Monday of the week before. (Orach Chayim, 481:1.) This differs from the custom of the Sephardim who commence reciting S'lichoth on the first of Ellul.

197. I.e., A the first day; B the second; C the third.

198. לְרַחֵם is a colloquial South-German Yiddish expression. It may find its origin in the Latin orare. Here it means "to daven," "to conduct services."

199. I.e., each Shacharith, Minchah, or Kabbalat Shabbath service.

200. דּוּקאַט --a ducat?

201. The text reads לְהַלְחֵם, and the root לְח generally implies playing a musical instrument. The use of instrumental music is not entirely improbable at this time, for, as Dr. A. Z. Idelsohn in his book on "Jewish Music" indicates, such music was not uncommon in west-European congregations of the 17th and 18th centuries. (See Chapter XI, The Ashkenazic Song of the Synagogue in the Seventeenth and Eighteenth Centuries for further discussion). On the other hand, the objection to unknown music may find its basis in this: "chazzanim



used to take tunes from the theatre or the dance hall and use them for the service." Dr. Idelsohn quotes, from Reshith Bikkurim, Frankfurt 1708, F. 29, a statement which throws much light on this tendency: "The custom of the chazzanim in our generation is to invent tunes, and to transfer tunes from the secular to the sacred. They know not how to read the Torah, because the congregations prefer to have chazzanim show off with sweet voices and fine singing. Every Saturday the number of new tunes increases--tunes which we knew not before." (P. 208f).

202. Secular singers were sometimes employed in the service to assist the cantor. The objection here is to such an assistant. Dr. Idelsohn, l.c., p. 207, writes that choral singing was introduced in Amsterdam in 1700. "A great many of the Ashkenazic chazzanim in Amsterdam were from Poland, as for example Michael ben Nathan of Lublin, who was the first to introduce choral singing of bass and 'singer' into the Amsterdam synagogue (officiated 1700-1712), causing heated contention in the synagogue over this innovation." Dr. Idelsohn cites as his sources in the footnote (No. 50) the following: "Jacob Emden, Megillath Sefer, Warsaw 1903, p. 27ff.; Sluys, De Oudste Synagogen der Hoogduitsch-joodsche Gemeente Te Amsterdam (1627-1671), 1921, p. 27."

203. This means that there were no exclusive rights to such printing.

204. The text reads      וְכֵן שְׁלֵמִים צְרִיכִים לָהֶם .

205. This refers, no doubt, to the first statement of this Article.

206. With the flourishing of printing (see note 79) and the great productivity of such printing firms as that of the Proops family, such laws became a necessity. It is interesting to note that the Sephardic community had such a copyright agreement with the Ashkenazim.

207. Evidently the community did not wish to burn its fingers again with such books as that of Nehemiah Chayyun and they did not wish to become entangled in any more controversies.

208. The autocratic powers of the Parnasim is here powerfully evident.

209. This may be to prevent any Sabbatians from coming to preach there.

209a. At the expense of the Parnas, no doubt.

210. The text reads      אִם יֵשֶׁנָּה . Very likely, a commercial traveller.

211. wet is the Dutch wet--law, rule, government. This deference to the state is characteristic of the 18th century.



212. The text reads דען אין שרייבן פון גיבאדין בקוועטירט זיינן.   
 א'ן שרייבן may be translated as "inscription." גיבאדין may be related to the Dutch bode, meaning "messenger." בקוועטירט is clearly our word "consent."

213. The general background and reasons for these rulings is not quite clear, except, in general, to strengthen the rule of the Parnasim.

213a. This evidently refers to itinerant scholars who earn a living by peddling books.

214. For an explanation of בעל סגן see note 154.   
 If the Scroll was donated anonymously, it is hard to understand how he could be honored in the synagogue for his donation.

215. He himself is the seventh.

216. Since this reads "dedicates...permanently," "donate" may mean "given as a temporary loan."

217. The following documents are mentioned within the Takkanot:

- a) The Roll (Article LV), which was the book in which contributions such as Scrolls were recorded;
- b) The Sefer ha-Zichronoth (Article LVII), which was the book in which wills were recorded;
- c) The Memor Book (Article LXIII, paragraph 2), (explained in note 232);
- d) The Protocol (Articles LXV and XXVII), which was the book in which the pews and their owners were recorded;
- e) The Pinkos (Article XCVI), in which a record of all legal documents was kept;
- f) The member Pinkos, (Article XXVII), which is a register of the members of the Kehillah;
- g) The special register of members of the Kehillah who resided in communities outside of Amsterdam.

217a. Rosh Hashanah and Yom Kippur were days, even as in some modern orthodox synagogues, on which many Mizvoth were sold and much money was taken in to fill the synagogue fund.

218. When a man has an occasion of rejoicing in his family such as the birth of a baby, or when he is remembering the anniversary of a death, he is privileged to receive a Torah honor. The term used here for a man vested with such a privilege is the Hebrew ח'ן .

219. The phrase is א'ן גזע'ן זיינן .

220. For the explanation of כחנ'ן see note 130.

221. Titled הקצ'ן פ'ו רב' .

222. Titled הקצ'ן פ'ו רב' .



223. The person who is a Chiuu and the person who has a Simchah--with the exception of the Jahrzeit in the case of a Chiuu--are alike. They are not quite synonymous.

224. The intent of this ruling is this: The fact that two brothers have presented a Torah Scroll or an ark-curtain in partnership does not warrant the fact that one of them is to be called up for Torah honors just because the other brother has an occasion of rejoicing.

225. It would seem that the Chathan Torah and the Chathan B're-shith receive priority rights in connection with the reading of Scripture anyway. The point is, no doubt, made to prevent any controversies from arising.

226. This sum of money is paid to insure the girl's security, i.e., it is insurance against her being seduced. This goes back to the statement in Deuteronomy 22:28,29 which says: "If a man find a damsel that is a virgin, that is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days."

226a. The Torah study group ( לומדי תורה ) is evidently the adult study circle, perhaps consisting of some Batlanim and including, of course, the rabbi and the Dayyanim. It is to be distinguished from a regular theological seminary, the Beth ha-Midrash, which was not founded until later. It is to be distinguished, too, from the Talmud Torah, the school for children.

227. A special type of prayer recited during the time of the Scripture reading. It is offered, for example, for the welfare of the heads of the synagogue, for the welfare of a Bar Mitzvah, for persons recently married, for a woman in confinement, for the sick, etc. It begins with the words ה' שברך, "may He who has blessed," hence the name.

228. הגבהה is the honor of raising the Torah after it has been read. "After the reading, the Scroll is lifted--hagbaha--as it is rolled open partly to show the congregation the place read, while another person proceeds to roll, bind, and dress the Scroll--gelila." A. Z. Idelsohn, "Jewish Liturgy," p. 115.

229. These are the rollers upon which the parchment sheets of the Torah are rolled. They are called such because of the reference to the Torah as being the "tree of life." A child generally holds the Torah during the time that the prophetic portion is read.

230. It is the custom to open the Scroll to three segments of the parchment and show them to the congregation before the Scroll is rolled up to be put away. (See J. D. Eisenstein, אוצר דינים ומנהגים article הגבהה וגלילה .) It is difficult to understand why, in this instance, the failure to reveal these three segments is considered such an offense as to entail such a large fine.



231. The father is afraid that the Torah is too heavy and the child might drop it. The dropping of a Torah is considered a great offense and a profanation of God's name.

232. The Memor-book is here not a book containing the names of martyrs but the names of the deceased. (For a further discussion on Memor-book, see the J.E., Article Memor-book, vol. VIII, p. 457ff.)

233. The German belehnen or the Dutch beleenen--invest, lend or borrow upon a pledge, pawn.

233a. Kehillah rights and privileges were not dependent upon the ownership of a pew. The translator is inclined to think that they were obtained in some other manner, for there were poor householders in the community, no doubt, who could not afford to have a regular pew assigned to them. It is rather the opposite: One who has Kehillah rights may rent a pew.

234. I.e., in the case the the pew is given as a gift.

235. The Beth Din is the judicial body and is composed of the Dayyanim and headed by the rabbi. One can be sure that its jurisdiction was curtailed and controlled by the Parnasim.

236. <sup>?</sup> ל'גבול, the Dutch borgen--to give on credit. *Also Yiddish.*  
The butchers were subject to the supervision of the Hall Gabaim, who, in turn, were supervised by the Gabai Zedakah. Meat was a commodity sold by the Kehillah to the members of the Kehillah. (See Article XXVIII).

237. I.e., he shall have to pay for it out of his own pocket.

238. The Kahal would then use the pew belonging to that householder as security for his debt. They might even sell the pew in order to pay off his debts.

239. This refers, most likely, to the portions before the concluding benediction of the P'suke D'zimra, which are semi-public and are, therefore, not sung by the regular cantor. This is, also, to abbreviate the service to such an extent as not to make the singing thereof too strenuous for the cantor. It was also considered a privilege as far as the householder was concerned.

240. The text reads ל'קול זיון --to wail a Zionist song, i.e., to read Lamentations.

241. This was, perhaps, a precaution against the creeping in of Sabbatian elements. Furthermore, it may have been that, with the comparative freedom which the Jew found in Holland after centuries of persecution, he found it easy to throw off the yoke of religion and the ghetto. This is also reminiscent of the excommunication of Spinoza and DaCosta.

242. It is likely that Jewish prostitutes were common in the



the large city of Amsterdam and that the wealthier and more emancipated Jew patronized them. This ruling naturally served to stigmatize such illegitimate children and thereby serve as a warning against the evils of prostitution.

243. It is written as לִיצַן. It may be identified with the Hebrew לִיצַן. Here an entertainer such as a jester is meant.

244. בְּעוֹנוֹתֵינוּ הַרְבֵּים - בְּעוֹלָה

245. It is written as מַעֲמָד. This is not to be identified with the Mahamad, the board of directors of the Sephardic congregation.

245a. This applies to a case in which a man later denies having bought a privilege and refuses to pay.

246. The sum is not fixed here, because the price of wax may fluctuate.

247. The poor and the rich are taxed alike, because they all obtain an equal amount of enjoyment from these objects. The Ethrog was an expensive item because the importing was a costly process.

248. לִיצַן. See note 243 for an explanation of the term.

249. בְּרִיאָה. See note 172 for an explanation of the term.

250. Written כֶּהֱנִי בְּהַרְגֵּי. (See note 170).

251. The כֶּהֱנִי בְּהַרְגֵּי.

252. Evidently, the burial society.

253. The text reads אֶרֶץ צוֹ הוֹלֵל. Heulen (German) here has the same sense as that of the lautklagen in Luther's Bible.

254. For an explanation of this, see note 239.

255. The text reads מִסְמִין לְדִין. This is our "summons" through a subpoena, i.e., calling witnesses, etc.

256. The text reads וְנִשָּׂה צוֹ טוֹן. It may mean "to issue a summons." The meaning is doubtful. "...to deal with someone in an oppressive manner." *(Shlomo Noble)*

257. The text reads מִסְמִין לְדִין. This is related, as pointed out in note 56, to the French maintenir--maintain. Here it connotes "hold in check."

258. This Article shows definitely the limitations of the judicial powers of the rabbi.

259. For an explanation of this custom, see note 226.



260. This helps us to identify the coin called a <sup>ש"ב</sup> in this document as a stiver, for if one gulden plus fourteen stiver are the equivalent of twenty-four <sup>ש"ב</sup>, one gulden is the equivalent of twenty <sup>ש"ב</sup>, and a twentieth of a gulden in the modern coinage system is a stiver. (See note 17.).

261. Present, most likely, as witnesses.

261a. This is later correct to be eighteen stiver in a correction appended after the synopses.

262. The text reads <sup>סיוע למנה</sup>.

263. They have moved away from Amsterdam but still retain their Kehillah rights.

264. It is evident that the scribe and the notaries do not receive any stipulated salary but are paid by fees paid for different specific services.

265. This shows that the man receives a dot and that he as well as the woman receives a marriage portion.

266. This does not give the rabbi much leeway even in ritual matters. This statement is, more or less, a formal statement without any real authority vested in the rabbi. This was an age of benevolent despotism on the part of the Parnasim.

268. <sup>וואול איזל</sup> is the Dutch weledel--noble.

269. Psalm 138:8, which reads: <sup>יְהוָה יְנוּחַ נַעֲרִי</sup>.

270. The text reads <sup>אמפלירן</sup>. The word may be related to the German amplificieren--amplify.

271. <sup>בין</sup> is the Dutch (or German) binnen--in.

272. <sup>אונטער טעגליך</sup> is from the German untertänig and the Dutch onderdanig, both of which mean "humbly."

273. Written as <sup>סופליאנטן</sup>.

274. <sup>אינוויפאלדיג</sup> is the Dutch ingevolge--in compliance with.

275. <sup>פאר גאדראנג</sup> is the Dutch vergadering--meeting, gathering.

276. The text reads: <sup>נאך דער אב גיגאנווי ביקענט מאכונג אין איהרן סופליאנטה קירן</sup>.

277. <sup>גיאקע שטירט</sup>. Explained as befestigt.

278. Written as <sup>עס וועלכע טונד</sup>, which is the Dutch as welke doende--doing which.



279. גקסועטירטע . Explained as gesiegelt (German)--sealed.
280. קירקלי'ס ריגוליקענטן . Explained as Takkanot ha-Kehillah.
281. Written as וואל וועלין .
282. Written as פאלגנש .
283. Written as מיטש , which is old Dutch mits, meaning "on condition that."
284. This refers to Article VII of the constitution proper.
285. ארנ ביילדונג . See note 42.
286. צום איבער שטיין 15 . See note 40.
287. Written as זיכערס . Here it seems to refer to ballots. See above, note 91.
288. Written as קולעשיא קאמיר and explained as the Room of the Kahal. קולעשיא originates from the Dutch college, which means "board."
289. It is written as פאר הייסן The context gives the word this meaning.
290. That the election is to take place in the presence of the past officers is not stated in the Takkanot proper but in the second of the introductory Articles. This is, no doubt, a deliberate modification on the part of the Parnasim. Furthermore, the final casting of votes is done in the presence of the ark and not in the Room of the Kahal as is indicated in Article VII.
291. Written as: דרווייל דא פרינס'פאלש' פונדס דר ארמ'ן א'ן קוסעט'ן און מאכט  
Written out in Dutch, it is as follows: derwyl dass die prinzipalste fonds der armen inkomsten ausmacht. Fonds is to be translated as "fund." Inkomsten is to be translated as "income." Ausmacht is "constitutes."
- From this statement, it is evident that the meat market is conducted, not for personal benefit but, aside from its function of supplying Kosher meat, as a source of revenue for charity.
292. Written as ווא דאניג , the Dutch zoodanig--in such a manner. (See note 53.)
293. "The Organization of the Chevra K'dusha, Atereth Z'kenim, of Amsterdam...1742" offers a suggestion (Article XXIV) as to how this may have been done. The funds were kept in a chest locked with two different locks. No one Gabai had more than one key to the chest, so that no one could open the box without another Gabai present.



294. It is written as פאנערן and explained as זיך אויף הלסן  
The origin of פאנערן is doubtful.

295. It is written as וואו ליבס.

296. Written as שלאגערס and explained with the Hebrew קצצים .  
Slagers is modern Dutch for butchers.

297. It is written as בוכ'ן --to write in a book; hence, record.

298. It is written as ביהערליך --the Dutch behoorlyk--"properly."

299. The Latin praesentibus. (See note 62.)

300. קעניס is the Dutch kennis, the German Kenntnis, to be translated "cognizance." (See note 59.)

301. Note that this is not the same who attested to the introductory articles.

302. The introductory articles were recorded in Folio 115. These articles are dated April 12, 1737 whereas the introductory articles are dated June 1735. No doubt, these last articles put the stamp of approval upon the Takkanot whereas the former set forth the reasons for these ordinances.

303. Men. X, 4; VI, 7.

304. Ezekiel 47:12.

305. The word פ'ס is inserted here. It is to be found in Job 9:4 and it means "powerful." Here it may refer to the time of day when the sun shines strongest, namely, the noon hours.

306. The verse in which this date is given is Genesis 43:14--  
"and God Almighty give you mercy."

\* Some form of כהר"ר .

307. Juzlen may have immigrated to Amsterdam from Emden.

308. Ezekiel is called a Morenu.  
Note here that there are six Parnasim and only one Gabai Zedakah.

309. David may have immigrated to Amsterdam from Frankfort.

310. Moses is titled Morenu.

311. Written as פ"ס .

312. בן לאדני אבי - בן לא"א

\*\* סגן לוי'ה - סג"ל



313. The text here reads: *הנהגה זו היא...* "Thus it is recorded in the Galchath." What this Galchath is is hard to say. It may refer to some government document. The standard fee for this purpose as recorded in the civil documents may have been indicated as being eighteen stiver.

*"Galches generally means a Latin text or one written in the vernacular."*  
acc. to Shlomo Noble



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