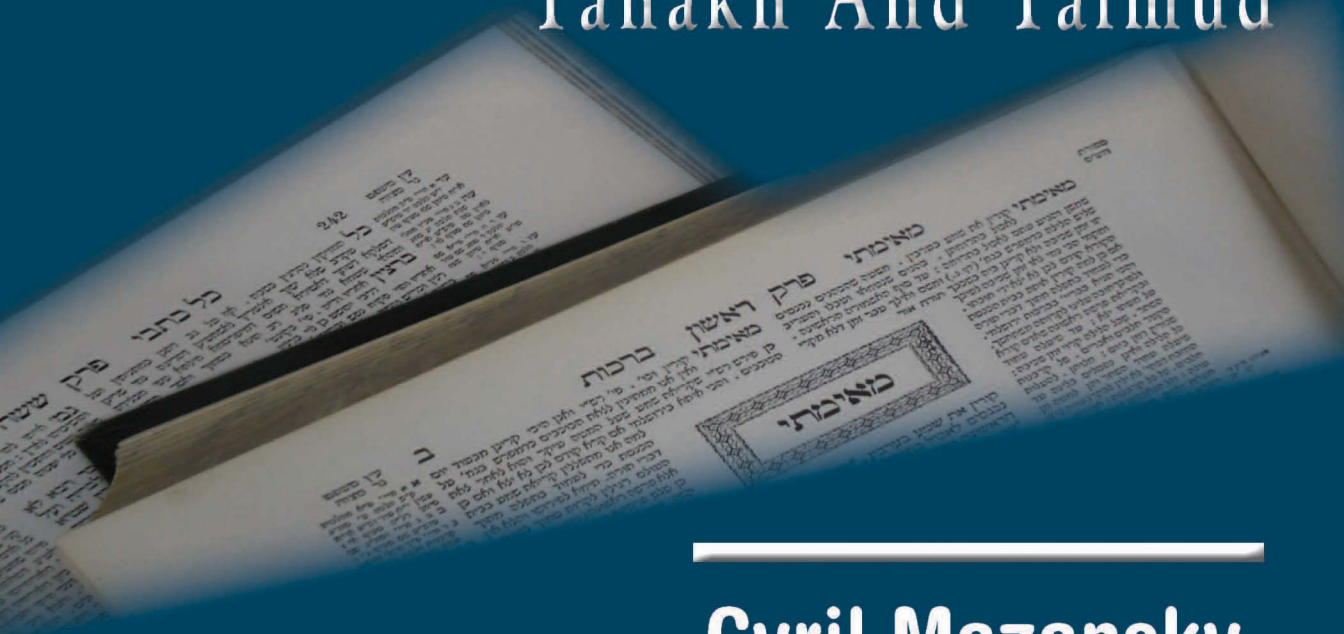

The Sages Of Our Tradition

Interpreters Of The
Tanakh And Talmud



Cyril Mazansky

The Sages
Of Our Tradition
*Interpreters Of
The Tanakh And Talmud*

Cyril Mazansky



Mazo Publishers

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The Author

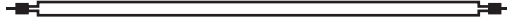
Cyril Mazansky is a radiologist in Boston, Massachusetts. He immigrated to the United States of America from South Africa in the early 1970s. He is married and has two daughters and grandchildren. His interest in the traditional scholars and interpreters of the Tanakh and Talmud grew out of his personal studies in the scholarly aspects of Judaism, and in Talmud. He has a longstanding interest in military history and has published a book titled *British Basket-Hilted Swords*. He has also published a number of articles on aspects of British military history.

Contents

<i>Acknowledgments</i>	6
<i>Introduction</i>	8
 <i>Section I - Author Names</i>	
Master List of Authors by Proper Last Name, Alternative Last Names, Epithets and Acronyms	22
Author Listing by Proper Last Name	45
Author Listing by First Name	60
Author Listing by Acronym or Epithet	
Alphabetical List of Proper Names	75
Alphabetical List of Acronym / Epithet	81
Derivation of Acronyms and Epithets	87
 <i>Section II - Biographies</i>	
Tannaim and Amoraim	
Pre-Tannaitic	100
Tannaim	102
Post-Talmudic	123
 <i>Section III - Works Of Authors And Classifications</i>	
Authors With Categorical Listing of Their Works	266
Categorical Listing of Works	
Categorical Listing by Author	308
Categorical Listing by Century	358
Primary Work and Commentaries of These	411
Works and Authors	436
 <i>Section IV - Aspects Of The Authors</i>	
Period Lived by Sages, Rabbis and Scholars	474
Chronology of Selective Pre-Gaonic Sages	490
Chronological Listing of Scholars by Birthdate	502
Geographical Locations of Authors	518
Shifting Centers of Output Over the Centuries	554
 <i>Selected References</i>	 557

Section I

Author Names



Alphabetical List Of Sages, Talmudists and Authors

Proper Last Name, Alternative Last Names, Epithets and Acronyms

This list is the master list that correlates all the various names and spellings by which the individual author and scholar may be known. Since the standard form of identification used in this book is by the proper last name, it is highlighted in bold. From this one list all the other names can be found, since in all those situations where there is more than one name or spelling, these are cross-referenced.

A

Aaron of Pesaro
Aaron, Samuel ben, of Schlettstadt
 Abarbanel (See **Abravanel**)
 Abba Arika (See **Arika**, Rav)
Abba, Hiyya bar (See Hiyya)
Abba the Surgeon
 Abba Mari ben Joseph (See **Mari**)
 Abba Mari, Yitzhak (See **Mari**)
Abba, Samuel bar (See Samuel of Nehardea)
Abba, Tanhuma bar
Abba, Yirmiyahu bar (See Jeremiah)
Abbahu
Abbahu, Hanina bar
Abbaye
Abel, Solomon ben Kalman HaLevi
 Abenezra (See Ibn Ezra, **Ezra**)
Aboab (Abuhab), Isaac (See Menorat HaMaor)
Aboab, Samuel (See Rasha)
Abraham, Isaac ben, of Dampierre (See Riba)
Abraham, Jonah ben
Abraham, Obadiah ben, of Bertinoro (See Bartenura, Obadiah)
Abraham, Samson ben, of Sens (See Rash)
Abravanel, Don Isaac ben Judah (See Abarbanel)
Abuchatzzeirah, Israel (See Baba Sali)
Abudraham, David ben Joseph ben David
 Abuhab (See **Aboab**)
Abulafia, Abraham ben Samuel
Abulafia, Meir ben Todros HaLevi (See Ramah)

Alphabetical List Of Sages, Talmudists and Authors

In this list the last name of the scholar, based on the methodology described in the introduction, is listed alphabetically and is highlighted in bold.

A

Aaron of Pesaro
 Samuel ben **Aaron** of Schlettstadt
 Abba **Arika** (Rav)
 Hiyya bar **Abba**
Abba the Surgeon
 Samuel bar **Abba** (Samuel of Nehardea)
 Tanhuma bar **Abba**
 Yirmiyahu bar **Abba**
Abbahu
 Hanina bar **Abbahu**
Abbaye
 Solomon ben Kalman HaLevi **Abel**
 Isaac **Aboab** (**Abuhab**) (Menorat HaMaor)
 Isaac **Aboab**
 Samuel **Aboab** (Rasha)
 Isaac ben **Abraham** of Dampierre (Riba)
 Jonah ben **Abraham**
 Obadiah ben **Abraham** of Bertinoro
 Samson ben **Abraham** of Sens (Rash)
 Isaac ben Judah **Abravanel**
 Israel **Abuchatzeirah** (Baba Sali)
 David ben Joseph ben David **Abudraham**
 Abraham ben Samuel **Abulafia**
 Meir ben Todros HaLevi **Abulafia** (Ramah)
Abusa
 Elisha ben **Abuyah**
 Shmuel **Aceda**
 Isaac **Adarbi** (Adribi)
 Solomon ben Joshua **Adeni** (M'Lekhet Shlomo)
 Shlomo ben **Aderet** (Rashba)
 Adda bar **Ahava**
Akavya ben Mahalel
 Solomon **Alami**
 Moses ben Isaac **Alashkar**
 Abraham **Alegri**

V

Israel **Veltz**
Eliyahu de **Vidas**
Hayyim ben Joseph **Vital**
Chaim ben Itzchok **Volozhin** (Reb Chaim)

W

Aaron **Walden**
Aaron **Walkin**
Abraham ben Asher **Wallerstein**
Jacob ben Judah **Weil** (Mahariv)
Jedidiah **Weil**
Nethaneel ben Naftali Tzvi **Weil**
Yechiel Yaakov **Weinberg**
Isaac Hirsch **Weiss**
Yitzhak Yaakov **Weiss** (Minchat Yaakov)
Yaakov David **Wilovsky**

Y

Eleazar ben **Yehuda** (of Worms)
Gershon ben **Yehuda** (Me'Or HaGolah)
Baruch ben, **Yitzhak** of Worms
Shlomo **Yitzhaki** (Rashi)
Shimon bar **Yohai** (Rashbi)
Ovadia **Yosef**
Yitzhak **Yosef**

Z

Eliezer bar **Zadok**
Yochanan ben **Zakai**
Elijah ben Solomon **Zalman** (Vilna Gaon, Gra)
Menahem ben Aaron ibn **Zerah**
Zerachiah HaYavani (The Greek) (Ra'Za'H)
Hillel ben Naphtali **Zevi**
David ben Solomon ibn Abi **Zimra** (Radbaz)
Simcha Zissel **Ziv** (Alter of Kelm)

Alphabetical List Of Sages, Talmudists and Authors

Many rabbis are often known by their first name and this would be their form of recognition. In this list the scholar's first name is therefore listed alphabetically, but the last name is highlighted in bold according to the methodology described in the introduction.

A

Aaron of Pesaro

Aaron Abraham ben Baruch Simeon **HaLevi**

Aaron ben Isaac **Lapapa**

Aaron ben Jacob ben David **HaKohen**

Aaron ben Moses ben **Asher**

Aaron ben **Samuel**

Aaron **HaLevi** (of Barcelona)

Aaron Moses ben Jacob **Taubes**

Aaron Samuel ben Israel **Kaidanover**

Aaron **Walden**

Aaron **Walkin**

Abba the Surgeon

Abba **Arika** (Rav)

Abba Mari ben **Eligdor**

Abba **Mari** ben Moses ben Joseph Don Astruc (of Lunel)

Abbahu

Abbaye

Abdalla **Somekh**

Abi Ezra Zelig **Margolis**

Abigdor ben Elijah **HaKohen**

Abigdor **Cohen** (of Vienna)

Abraham Abele ben Chaim HaLevi **Gombiner** (Magen Avraham)

Abraham **Alegri**

Abraham **Ankava**

Abraham **Azulai**

Abraham ben Abigdor **Kara**

Abraham ben Asher **Wallerstein**

Abraham ben **David** (Ravad III)

Abraham ben David **HaLevi** (Abraham ibn Daud, Ravad I)

Abraham ben **Isaac** of Narbonne (Raavad II)

Abraham ben Eliezar **HaKohen**

Abraham ben Isaac **HaLevi**

Abraham ben Jehiel **Danzig** (Chayei / Chochmat Adam)

Abraham ben Judah HaLevi **Minz**

Abraham ben Meir ibn **Ezra** (Abenezra)

Acronyms And Epithets Of Rabbis And Scholars

This listing covers only those rabbis who in addition to their proper name had acronyms or epithets by which they were also known. The first section lists the scholar alphabetically by his last name first and then provides the acronym or epithet.

In the second section the scholar's acronym or epithet is listed alphabetically, followed by the proper name.

Alphabetical List of Proper Names

A

Aboab, Isaac	Menorat HaMaor
Aboab, Samuel	Rasha
Abraham, Isaac ben	RIBA, Abraham of Dampierre
Abraham, Obadiah ben, of Bertinoro	The Bartenura
Abraham, Samson of Sens	The Rash of Sens
Abravanel, Don Isaac ben Judah	The Abarbanel
Abuchatzzeirah, Harav Israel	Baba Sali
Abulafia, Meir ben Todros HaLevi	Ramah
Aderet, Shlomo ben	Rashba
Adeni, Solomon ben Joshua	M'Lekhet Shlomo
Alfasi, Yitzhak ben Yaakov HaKohen	RIF
Alter, Avraham Mordechai	Imrei Emes
Alter, Pinchas Menachem	Pnei Menachem
Alter, Simchah Bunim	Lev Simcha
Alter, Yehuda Aryeh Leib	Sfas Emes
Alter, Israel	Beis Israel
Alter, Yitzhak Myer	Chiddushei Harim
Arama, Isaac ben Moses	Ba'al Akedah
Arika, Abba	Rav
Asevilli, Yom Tov Ibn	Ritva
Asher, Bahya ben	Rabbeinu Behaye / Bachya
Asher, Jacob ben	Ba'al HaTurim, the Tur
Ashi, Rav	Rav
Ashi, Tabyomi bar	Mar bar Rav Ashi
Ashkenazi, Tvi Hirsch ben Yaakov	Chacham Tzvi
Ashkenazi, Mordechai ben Hillel	The Mordechai
Ashkenazi, Yitzhak Luria	Ari, Arizal, He-Ari
Attar, Rav Hayyim ibn (Also Chaim ben Atar)	Ohr HaChaim
Azaryah, Menachem, of Fano	Rama of Fano
Azulai, Haim Yosef David	Chida or Hida

B

Barfat (Perfet), Isaac ben Sheshet
 Baruch, Meir ben (Meir of Rothenburg)
 Baruch (Borukovich), Shneur Zalman, of Liadi
 Ber, Dov (of Mezritch)
 Behag

 Berab, Jacob
 Berlin, Naftali Tzvi Yehuda
 Blaser, Isaac ben Moses Solomon
 Bruna, Israel

RiBaSH / Rivash
 MaHaRaM
 Alter Rebbe, GRaZ
 The Maggid (of Mezritch)
 Author of Halakhot
 Gedolot
 Mhari Beirav
 The Netziv
 Rav Itzele Peterburger
 Mahari Bruna

C

Caro (Karo), Joseph ben Ephraim
 Chaim, Hakham (Chacham) Yosef (Ben Ish Chai)
 (Joseph Hayyim ben Elijah Al-Hakam)
 Chajes (Chayes) Zvi Hirsch
 Chushiel, Chananel ben
 Cordovero, Moses ben Jacob

Mechaber / HaMechaber
 Ben Ish Chai

 The Maharatz Chajes
 Rabbeinu Chananel
 Ramak

D

Danzig, Abraham ben Jehiel
 David, Abraham ben
 Duran, Simeon ben Zemah
 Duran, Solomon ben Simon

Chayei / Chochmat Adam
 Ravad III
 Rashbatz / Tashbetz
 Rashbash

E

Eidels, Samuel
 Eisenstadt, Meir ben Iszak

 Eisenstadter, Meir (Meir Ash)
 Eliezer, Israel ben
 Elijah, Perez ben

 Elisha, Ishmael ben
 Emden, Jacob Israel ben Zvi Ashkenazi
 Epstein, Yechiel Michel HaLevi
 Etlinger, Yaakov
 Ezra, Abraham ben Meir ibn
 Ezra, Moses ibn

Maharsha
 (Meir Ash) Maharam Ash
 / Panim Me'irof
 Maharam Ash
 Ba'al Shem Tov / Besht
 Rap / RaPaSh
 / MaHaRPaSh
 Rabbi Ishmael
 Yabets
 Aruch Hashulchan
 Aruch LaNer
 Abenezra
 HaSallah

F

Feinstein, Moshe

Reb Moshe

Derivation Of Acronyms And Epithets

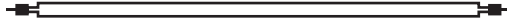
The purpose of this list is to indicate how the rabbi obtained his acronym or epithet. The scholar's acronym or epithet is listed in alphabetical order followed by the proper name and then the basis for the acronym or epithet.

Acronym / Epithet	Name	Basis Of Acronym / Epithet
A		
Abarbanel, The	Don Isaac ben Judah Abravanel	From name
Abenezra	Abraham ben Meir ibn Ezra	From name
Aderet	Elijah David Rabinowitz-Teomim	Acronym of Hebrew name - Aliyahu David Rabinowitz Teomim
Alter of Kelm	Simcha Zissel Ziv	Founder of Kelm Talmud Torah
Alter of Novardok	Yosef Yozel Hurwitz	After town of yeshiva
Alter Rebbe / GRaZ	Schneur Zalman Baruch of Liadi	The "old" Rabbi Rabbeinu HaGadol Zalman
Ari (Arizal, He-Ari)	Isaac Luria Ashkenazi	Alohi Rabbi Itzhak / AriZal (+ Zikhrono Livrakha)
Aruch Hashulchan, The	Yechiel Michael HaLevi	Title of work
B		
Rabbeinu Bachya	Beyha / Bachya ben Asher	Title of work
Ba'al Akedah	Isaac ben Moses Arama	Title of work
Ba'al HaLevushim	Mordechai ben Avraham Jaffe (Yoffe)	Title of work
Ba'al HaNesivos (Lissa Rav)	Jacob ben Jacob Moses Lorberbaum of Lisser	Title of work

Acronym / Epithet	Name	Basis Of Acronym / Epithet
Rokeach	Eleazar ben Yehuda ben Kalonymus of Worms	Title of work
Rosh / Rabbeinu Asher	Asher ben Jehiel	Rosh - "The Head"
S		
Saadia Gaon	Joseph, Saadia ben Joseph	After personal name
Sfas Emes	Yehuda Aryeh Leib Alter	Title of work
Shaagat Aryeh	Aryeh Leib ben Asher Gunzberg	Title of work
Shach	Shabbatai ben Meir HaKohen	Abbreviation of title of work
Shaloh (Shelah)	Isaiah HaLevi Horowitz	Abbreviation of title of work
Shiltei Gibborim	Joshua Boaz Mevorakh / Joshua Boaz ben Simon Baruch	Title of work
T		
Tashbetz / Rashbatz	Simeon ben Zemah Duran	Acronym - Rabbi Shimon ben Tzemach
Taz	David ben Samuel HaLevi Segal	Abbreviation of title of work
Tur, The	Jacob ben Asher	Title of work
Tosefos Yomtov	Yom Tov Lippman Heller	Title of work
Tzafnach Paneach	Yosef Rosen	Title of work
Tzemach Tzedek	Menachem Mendel Schneerson	Title of work
Y		
Yabets	Jacob Israel ben Zvi Ashkenazi Emden	Acronym - Yaakov ben Zvi Also title of collection of responsa.
Yashar	Isaac Samuel Reggio	Acronym - Yitzhak Shmuel Reggio

Section II

Biographies



Selective Tannaim And Amoraim

Pre-Tannaitic

Avtalyon

Avtalyon (spelled also Abht'alyon and Abtalyon) was the vice-head of the Sanhedrin in Jerusalem in the first century BCE. According to various sources in the Talmud he was of heathen descent. However, together with his colleague Sh'maya (Shemaiah), who was the head of the Sanhedrin, he was one of the most influential and respected men of his time. He used this influence to convince the leaders of Jerusalem to open its gates to Herod the Great in 37 BCE.

According to Josephus, Herod rewarded Avtalyon. However, this author refers to a Pollion, which he perhaps meant Ptolion, which would have been closer to Avtalyon's correct name. There is another reference corresponding to the year 19 BCE to a Pollion, the Pharisee, and a Sameas, but Avtalyon had died many years before. Hillel, who was a disciple of Avtalyon, had assumed the latter's position following his death before 30 BCE. Thus Josephus could have been confused with Shammai and therefore wrote Pollion and Sameas instead of Hillel and Shammai.

There is little known of the life of Avtalyon. He was a pupil of Judah ben Tabbai and Simon ben Shetach. He also studied under Judah. He probably spent some time with Judah in Alexandria, having fled when Alexander Jannaeus persecuted the Pharisees.

Shemaiah and Avtalyon were the first to hold the title *darshan* and their pupil Hillel was thus the first to lay down the hermeneutic rules for Midrashic interpretation. They are also the first two scholars whose sayings are recorded in the Haggadah. Their method of *derush* (biblical interpretation) was opposed by the Pharisees. Avtalyon and Shemaiah's halakhot (legal decisions) are also the first to be handed down to later times.

Gamliel I (The Elder – Hazaken) (Rabban)

Gamliel the Elder was the grandson of Hillel the Elder and lived in the first century, dying nine years before the destruction of the Temple. He was a leader in the Sanhedrin. In the Talmud he is referred to as Rabban, given to him as a result of his being the head of the Sanhedrin. According to the Mishnah, he was the author of legal rulings relating to the community welfare and certain conjugal rights. According to the Mishnah he was considered one of the greatest teachers of Judaism.

Gamliel, Shimon ben

Shimon ben Gamliel was the son of Gamliel I and lived from approximately 10 BCE to 70 CE. He succeeded his father as Nasi in 50 CE and held this position until just before the destruction of the Temple in 70 CE. Tradition indicates that he was one of the Ten Martyrs killed by the Romans.

Sh'maya (Shemaiah)

He was a pre-Tannaitic sage who lived in the first century BCE and was a contemporary of Avtalyon. He was a leader of the Pharisees and president (Nasi) of the Sanhedrin before and during the reign of Herod. Nothing is known of his private life. He was a pupil of Judah ben Tabbai.

Tannaim

Abba, Hiyya bar

Rav Abba was born in the middle of the second century CE at Kafri, near Sura in Babylonia. He later emigrated to Tiberius where he established a successful business. He was close to Judah I whom he visited in Sepphoris (Tzippori) on a number of occasions. He was active in teaching, creating schools for children and often teaching them himself.

He was active in halakhot, redacting those that Judah did not include in the Mishnah. These go under the names of *Baraitot de-Rabbi Hiyya*, *Mishnat de-Rabbi Hiyya* or *Mishnayot Gedolot*. Some of these halakhot are introduced into the Talmud as "Tanna Rabbi Hiyya." He was considered the author of the Tosefta. He spoke about early Christianity and in the midrash, *Pesikta Rabbati*, he refers indirectly to Christ's blasphemy, with regard to the latter calling himself the son of God. He was an uncle of Abba Arika (Rav).

Abuyah, Elisha ben

Abuyah was an early Tanna, born in Jerusalem sometime before the destruction of the Temple. Since he had somewhat of a world view of matters he was ostracized by Talmudic rabbis, was referred to as the Acher (Other One) and his teachings were not referred to by his name. A clear picture of his personality and beliefs is very difficult to obtain from rabbinical sources. It seems that he was the son of a well-respected and wealthy Jerusalem citizen and trained as a scholar. He studied Greek. The only single quotation of his in his name in the Mishnah can be found in Avot 4:20. He had a reputation as an authority on halakhic matters and in Mo'ed Katan 20a there is a record of one of his decisions. There is a baraita (Hagigah 14b, Jerusalem Talmud) that makes reference to his views. The Jerusalem Talmud has a statement which indicates that he was an informer during the Hadrianic persecutions. He seems to ultimately have abandoned the Jewish religion. His life was fictionalized in Milton Steinberg's 1939 novel, *A Driven Leaf*.

Akavya ben Mahalel

Virtually nothing is known about this sage. He was a Tanna who is known for a saying of his in the tractate Avot. "Reflect upon three things and you will never come to sin. Know from where you came, to where you are going and before whom you are destined to give an accounting." He then goes on to describe these.

an academy. His contemporary with whom he had many opposing halakhic debates was Nahman bar Jacob. He also frequently disagreed with Rav. He relied on the tradition that he knew very well quoting from the Mishnah. He particularly transmitted the sayings of the Tanna, Elazar ben Azariah. He concentrated on biblical exegesis and did not study the aggadah. Some of his Haggadic interpretations have been preserved.

Shila of Kefar Temarta

Shila was a third century Palestinian Amora. An older Babylonian Amora also bore the name Shila and he was therefore differentiated in the Babylonian Talmud, but not the Jerusalem one with the name of his home in Judea. Although he is only mentioned with regard to Talmudic aggadah, he would lecture in public on the halakha, but only the former have been preserved.

Simlai

Simlai was a third century Palestinian Amora, although he was born in Nehardea, Babylonia. His strength was in the aggadah. He was one of the earliest scholars to recognize that the 613 commandments were revealed to Moses at Mount Sinai and that there are 365 negative and 248 positive commandments (Makkot 23b). He stated that these correspond respectively to the days in the year and the bones in the body.

Ulla

Ulla was a third to fourth century Palestinian Amora. He studied under Eleazar II. He transmitted nine of the latter's halakhic teachings. He also transmitted teachings of several other rabbis. His teachings in turn were transmitted by Aba bar Adda. He frequently visited Babylonia where he was invited to speak. He followed a strict interpretation of the halakha. He commented in the Talmud on Jesus' crucifixion.

Post-Talmudic Sages

Aaron of Pesaro

Very little is known about Aaron of Pesaro, a rabbi and author. He possibly lived in Germany somewhere after 1400. However, his name, “of Pesaro”, indicates a significant Italian connection. He is best known for his work “*Toledot Aharon*”. The title is taken from Numbers 3:1, “The Generations of Aaron”. Aaron died prior to its publication, which was in 1583.

Aaron, Samuel ben, of Schlettstadt

Samuel ben Aaron was born in Schlettstadt, Germany in the second half of the fourteenth century and lived in Strasburg, where he was the head of a major yeshiva. Because of a conflict with certain members of this community, he was nearly killed by the knights of Andlau, but managed to flee, ultimately arriving in Babylonia for a while. He then returned to Germany, but in a subsequent massacre of the Jews of Strasburg he was probably killed as well.

He is known for his abridgement of Mordechai ben Hillel’s *Sefer HaMordekai*. It was called *Kizzur Mordekai* or *Mordekai HaKaton*. In his work he changed some of the content of Hillel’s work and therefore it was considered an independent work by which it was quoted. Israel Bruna and Israel Isserlein quoted from it. Jacob Weil and Jacob Moelin also quoted from it.

Abel, Solomon ben Kalman HaLevi

Solomon Abel was born in Novomyesto-Sugin (Neustadt) in the district of Rossieny, Kovno, Russia (Lithuania) in 1857 and died in 1886. He was one of the founders of the famous Telz Yeshiva and his success there as a teacher made it one of the highest-ranking educational institutions of Lithuania.

He is known for his posthumously published work *Beit Shlomo* which was considered an outstanding literary work applying rabbinic ideas for then current everyday life and business. It was written for popular use.

Aboab (Abuhab), Isaac (Menorat HaMaor)

Isaac Aboab was a Talmudic scholar in the fourteenth century, living in Spain. He is also known by his pen name of Menorat HaMaor. He combined philosophy with rabbinical knowledge in his writings and quoted from Aristotle and Plato. His writings were aimed at the average reader with a view to making the knowledge easily accessible to lay people.

He wrote three books, *Menorat HaMaor*, *Aron HaEdut* (The Ark of Testimony) and *Shulkhan HaPanim* (Table of Showbread).

Aboab, Isaac

Isaac Aboab was born in Toledo in 1433. He is a different Isaac from Menorat HaMaor. He was a pupil of Isaac Companton. With the expulsion order of 1492 he went with thirty other respected Jews to the king of Portugal

Section III

Works Of Authors And Classifications



Authors With Categorical Listing Of Their Works

This table provides the category of the work/s according to the alphabetical listing of the scholars. The classification system used is as previously tabulated. In some instances the work covers more than one category. Each category is listed according to the major section of classification and then the subdivision in each of these categories.

Author	Work	Category Of Work
A		
Aaron of Pesaro	Toledot Aharon	Biblical (Midrashic / Miscellaneous) / Talmud (General) / Other (Kabbalah)
Samuel ben Aaron of Schlettstadt	Kizzur Mordekai / Mordekai HaKaton	Talmud (Code of Law)
Solomon ben Kalman HaLevi Abel	Beit Shlomo	Talmud (General)
Isaac Aboab (Menorat HaMaor)	Menorat HaMaor, Aron HaEdut, Shulkhan HaPanim	Other (Ethics) Other (Ritual) Other (Liturgical)
Isaac Aboab	Super-Commentary to Nah- manides' Pentateuch Commentary Super-Commentary to Rashi's Pentateuch Commentary	Biblical (Super-Commentary) Biblical (Super- Commentary)
Samuel Aboab (Rasha)	Devar Shemuel Sefer HaZikranot	Talmud (Halakha) Other (Ethics)
Isaac ben Abraham of Dampierre (Riba)	Untitled Biblical commentaries Untitled Tosafot	Biblical (Commentary) Talmud (Tosafot)
Obadiah ben Abraham, of Bertinoro	Super-Commentary of Rashi's Pentateuch commentary Mishnah commentaries	Biblical (Super- Commentary) Talmud (Mishnah, Commentary)
Samson ben Abraham, of Sens	Commentary on Sifra Untitled Tosafot	Biblical (Midrashic) Talmud (Tosafot)
Isaac ben Judah Abravanel	Commentaries on Prophets Commentary on Torah	Biblical (Commentary) Biblical (Commentary)

Author	Work	Category Of Work
Gershon ben Yehuda (Me'Or HaGolah)	Peirush Rabbeinu Gershon	Talmud (Commentary)
Baruch ben Yitzhak of Worms	Sefer HaTerumah	Talmud (Code of Law)
Shlomo Yitzhaki (Rashi)	Untitled	Biblical (Commentary)
	Untitled	Talmud (Commentary)
	Selichot	Other (Piyyutim)
	Siddur Rashi	Talmud (Responsa)
	Sefer HaPardes	Talmud (Responsa)
	Sefer HaOrah	Talmud (Responsa)
Shimon bar Yohai (Rashbi)	Zohar	Other (Kabbalah)
Ovadia Yosef	Yabia Omer	Talmud (Responsa)
	Yechavei Da'ath	Talmud (Responsa)
	Anaf Etz Avot	Talmud (Commentary)
	Maor Israel	Talmud (Commentary)
	Chazan Ovadia	Talmud (Halakha)
Yitzhak Yosef	Yalkut Yosef	Talmud (Halakha)
Z		
Elijah ben Solomon Zalman (Vilna Gaon, Gra)	Biurei HaGra	Talmud (Glosses / Code of Law)
	Shenoth Eliyahu	Talmud (Mishnah Commentary)
	Adereth Eliyahu	Biblical (Commentary)
Menahem ben Aaron ibn Zerah	Zedal la-Derek	Talmud (Code of Law)
Zerachiah HaYavani (The Greek) (Ra'Za'H)	Sefer HaYashar	Other (Ethics)
Hillel ben Naphtali Zevi	Bet Hillel	Talmud (Code of Law / Novellae)
David ben Solomon ibn Abi Zimra (Radbaz)	Collection of Responsa	Talmud (Responsa)
	Yekar Tiferet	Talmud (Code of Law)
Simcha Zissel Ziv (Alter of Kelm)	Hokmah U-Mussar	Miscellaneous

Categorical Classification Of Works Listed By Author In Alphabetical Order

The purpose of this listing is to group all the authors who wrote work/s in a particular category of the classification. The title of the work is also listed. This allows the reader to have available the scope of literature in a particular field.

Category	Structure Sub-Category	Page
A. Biblical		309
	1. Explanations	309
	2. Glosses	309
	3. Midrashic	309
	4. Commentaries	311
	5. Super-Commentaries	314
	6. Miscellaneous	314
B. Talmud		316
	1. Mishnah	316
	Mishnah Commentary	316
	2. Talmudic Specific Aspects	317
	General	317
	Glosses	318
	3. Talmud Commentaries	319
	Tosefot	321
	Super-Commentaries	323
C. Codes Of Law		323
	1. Codes and Commentaries	323
	2. Halakha Related	328
D. Responsa		332
E. Biblical And Talmudic Novellae		338
F. Other Traditional Scholarly Works		341
	1. Ethics	341
	2. Hassidic	342
	3. Kabbalah	343
	4. Liturgical	346
	5. Philosophy	347
	6. Piyyutim / Poetry	349
	7. Ritual	351
G. Miscellaneous		352

Category	Author	Work/s
A. Biblical		
<i>1. Explanations</i>		
	Avraham Mordechai Alter	Imrei Emes
	Pinchas Menachem Alter	Pnei Menachem
	Yehuda Aryeh Leib Alter (Sfas Emes)	Sefer Emes al HaTorah
	Yisrael Alter	Beis Yisrael
	Yitzhak Meir Alter	Chiddushei Harim
	Isaac ben Moses Arama (Ba'al Akedah)	Sefer HaAkedah Other works
	Haim Yosef David Azulai (Hida)	Untitled
	Shneur Zalman Baruch (Borukovich), of Liadi (Alter Rebbe, GRaZ)	Likutei Torah
	Abraham ben Meir ibn Ezra (Abenezra)	Yesod Morah
	Achai Gaon	Sheilot d'Rav Gaon / Sheiltos
	Menasseh ben Joseph ben Israel (MB'Y)	El Conciliador
	Yissachar Jacobson	Binah Mikrah
	Simeon Kara, of Frankfurt (HaDarshan)	Yalkut / Yalkut Shimoni
	Onkelos	Targum Onkelos
	Menachem Mendel Schneerson (The Lubavitcher Rebbe)	Likkutei Sichot
	Moses Sofer (Chatam Sofer)	Chatam Sofer
	Jonathan ben Uzziel	Targum Yonatan
<i>2. Glosses</i>		
	Shlomo Ephraim Lunshitz	Kli Yakar
<i>3. Midrashic</i>		
	Aaron of Pesaro	Toledot Aharon

Century	Work	Author
	Birkas Shmuel	Boruch Ber Leibowitz
	Ohr Yisrael	Israel Lipkin Salanter
	Chovas haTalmidim	Kalonymus Kalman
	Esh Kodesh	Shapira (Szapira)
	Ma'arekhet haKinyanim	Shimon Shkop
	Yagel Yaakov	Yaakov Chaim Sofer (Kaf HaChaim)
	Shem HaGedolim heHadash	Aaron Walden
	Hokmah U-Mussar	Simcha Zissel Ziv (Alter of Kelm)
Twentieth	Torat HaNazir Pachad Yitzhak	Yitzhak (Isaac) Hutner
	Shev Shema'atata	Shlomo Zalman Auerbach
	Nesivos Sholom	Sholom Noach Berezovsky
	Sheki'in	Saul Lieberman
	Mishnat Avraham Imrei Avraham	Avraham Aharon Price
	Igrot Kadosh Sefer HaSichot	Menachem Mendel Schneerson (The Lubavitcher Rebbe)
	Gesher HaChaim Bein HaShemashos	Yechiel Michel Tukachinsky

Primary Works And Commentaries Of These

In the Biblical commentaries and particularly in the Talmudic commentaries there are a number of works that can be considered the primary interpretive work in a particular field. Of these, the Codes of Law form the largest and the most significant group. Following publication of these primary interpretive or explanatory works, a number of other scholars would subsequently analyze these primary works and write commentaries on them. Some of these primary works were of such signal importance that several authors would provide further commentary to the initial commentary of the primary work, the so-called super-commentary.

There is a large body of such work in the literature. In an attempt to summarize this in a chronological fashion, this table is divided into the three major sections where this type of analysis occurred – Biblical, Talmudic of which the Codes of Law form the largest portion, and Kabbalah. This classification is particularly helpful in the extensive Codes section where, over nine centuries, several primary codes were written. From the time of the first one in the ninth century until the last one in the eighteenth century, and then even beyond that, many commentaries and super-commentaries were written. This table shows the chronological sequence of these works. This is important because later authors would sometimes refer to earlier ones in their analyses.

The major sections and then the primary interpretive works are highlighted in bold.

Structure

Category	Primary Work	Page
Biblical Related		413
	Sefer HaYashar	413
	Rashi Pentateuch Commentary	413
	Torah Commentary	414
	Me'am Loez	415
	Pentateuch Commentary	416
	Nahmanides (Ramban)	
Midrash		417
	Sifra	417
Mishnah Related		417
	Rashi Mishnah Commentary	417
	Tosefos Yomtov	417
Talmud Related		417
	Sefer HaMordecai (Mordecai)	417
Codes Of Law Related		418
	Halakot Gedolot	418

	Halacoth /Alfes / RIF	418
	Arukh	419
	HaEshkol	419
	Mishneh Torah (Yad HaHazakha)	419
	Arba'ah Turim (Tur)	420
	Sefer Mitzvot HaGadol (SeMaG)	422
	Abstract of Talmudic Law	423
	Shulkhan Arukh	423
	Hayye Adam: Nishmat Adam and	431
	Hokmat Adam: Binat Adam	
	Levush Malkut	432
Halakha Related		432
	Torat HaBayit	432
	HaHalachot (Alfes)	432
	Sefer HaMitzvot (Book of Commandments)	433
	Sefer HaChinuch	433
	Torat Hattat	433
Kabbalah		433
	Sha'areh Orach / Sefer Orach Ginat Egoz	433
	Iggeret HaTe'amim	434
	Zohar	434
	Emeq Hamelqeh	435
	Etz Chaim	435
	Luria's Sabbath Piyyutim	435

Cat- egory	Primary Work	Com- mentary	Super- Com- mentary	Century	Author
Biblical Related					
	Sefer HaYashar - Commentary on the Pentateuch			Twelfth	Abraham ben Meir ibn Ezra (Abenezra)
	Sefer HaYashar	Untitled		Thirteenth	Samson ben Isaac of Chinon
	Rashi Pentateuch Commentary			Eleventh	Shlomo Yitzhaki (Rashi)
	Rashi Pentateuch Commentary		Untitled Super-Com- mentary	Fifteenth	Samuel Aboab (Rasha)
	Rashi Pentateuch Commentary		Reprinted in the collective work "Rab- botenu Ba'ale HaTosafot"	Fifteenth	Obadiah ben Abraham of Bertinoro
	Rashi Pentateuch Commentary		Present in manuscript form (Be'urim)	Fifteenth	Israel ben Pethahiah Ashkenazi Isserlein
	Rashi Pentateuch Commentary		Sefer HaMizrachi	Fifteenth	Elijah Mizrachi (Re'em)
	Rashi Pentateuch Commentary	Be'er Sheva		Sixteenth	Yissachar Ber Ellenburg
	Rashi Pentateuch Commentary	Levush Orah		Sixteenth	Mordechai ben Avraham Jaffe (Yoffe) (Ba'al Ha- Levushim)

Cat- egory	Primary Work	Com- mentary	Super- Com- mentary	Century	Author
Midrash					
	Sifra	Commentary		Twelfth	Samson ben Abraham of Sens
	Sifra	Korban Aharon Midos Aharon		Sixteenth	Aharon ibn Chaim
Mishnah Related					
	Rashi Mishnah Commentary				
	Rashi Mishnah Commentary	Commentaries found in all editions of the Mishnah		Fifteenth	Obadiah ben Abraham of Bertinoro
	Maimonides Commentaries				
	Samson ben Abraham of Sens				
	Tosefos Yomtov	Major commentary		Sixteenth	Abraham Azulai
Talmud Related					
	Sefer HaMordechai (Mordechai)			Thirteenth	Mordechai ben Hillel Ashkenazi's
	Sefer HaMordechai (Mordechai)		Gedulath Mordechai (The Greatness of Mordechai)	?	Baruch ben David

Cat- egory	Primary Work	Com- mentary	Super- Com- mentary	Century	Author
	Emeq Hameleqh - Authorative work on Luri- anic Kabbalah			Seven- teenth	Naftali Hertz ben Yaakov Elchanan (Bachrach)
	Etz Chaim	Etz Chaim - Derech Chaim - Pri Etz Chaim - Nof Etz Chaim		Seven- teenth	Meir Popperos
	Luria's Sabbath Piyyutim			Sixteenth	Isaac Luria
	Luria's Sabbath Piyyutim	Contres Ne'im Zemirot Yisrael		Sixteenth	Israel Sarug
	Etz Chaim	Panim Meiros Umasbirot		Nineteenth	Yehuda Leib HaLevi Ashlag

Alphabetical Listing Of Titled Works And The Authors

This table is a comprehensive listing of all the manuscripts and books written by the authors included in this work. The list is alphabetically arranged according to the title of the work.

Work	Author
A	
Adam V'Chava	Yerucham ben Meshullam
Adderet Eliyahu	Elijah ben Kalonymus
Adereth Eliyahu	Elijah ben Solomon Zalman (Vilna Gaon, Gra)
Adderet Ha-Shem	Eleazar ben Yehuda ben Kalonymus, of Worms (Rokeach)
Agron	Saadia ben Joseph, Gaon (Saadia Gaon)
Agur	Yaakov Baruch ben Yehuda Landau
Agur or Elef HaMagen	Samuel ben Jacob Jam'a
Ahavat Zion	Ezekiel (Yechezkel) ben Judah Landau (Nodah B'Yehuda)
Ahavat Chesed	Israel Meir Kagan (HaKohen) (Chofetz Chaim)
Akdamut	Meir ben Isaac Nehorai
Alakidah al Rafiyah (Emunah Ramah)	Abraham ben David (Abraham ibn Daud, Ravad I) HaLevi
Al HaYerushalmi	Saul Lieberman
Aleppo Codex	Aaron ben Moses ben Asher
Aleppo Codex	Shlomo ben Boya'a
Ammude HaGolah, or Sefer Mitzvot Katan (Semak)	Isaac ben Joseph of Corbeil
Amod HaEmet	Menachem Mendel of Kotzk (Kotzker Rebbe)
Amorot Tehorot	Avraham Chayon
Amud HaAvodah	Boruch of Kosov
Amudei Sheish	Shlomo Ephraim Lunshitz
Amudei Shlomo	Solomon Luria (Maharshal, Rashal)

Work**Author**

Zikru Torat Moshe

Abraham ben Jehiel Danzig

Ziyyun Yehoshua

Joshua Hoschel ben Elijah Zeeb Levin

Zizat Noble Zebi

Jacob ben Aaron Sasportas

Zizim u-Ferahhim

Jacob Israel ben Zvi Ashkenazi
Emden (the Yabets)

Zohar

Shimon bar Yohai (Rashbi)

Zohar / Midrash de
Rabban Shimon ben YohaiMoses de Leon
(Moshe ben Shem Tov)

Zuwwa'ah

Shabtai Sheftel Horowitz

Section IV

Aspects Of The Authors



Period Lived By Sages, Rabbis And Scholars

This listing provides the dates of birth and death where both are known. If only the one is known then that is listed. Sometimes only the century in which the scholar lived is known and that is then listed. The listing is alphabetically arranged by the proper last name appearing first.

A

Aaron of Pesaro	c. 15th century
Aaron, Samuel ben, of Schlettstadt	Second half 14th century
Abba, Hiyya bar	b. middle 2nd century
Abba the Surgeon	Talmudic period
Abba, Samuel bar (Samuel of Nehardea)	c. 165 - 257
Abba, Tanhuma bar	c. 4th century
Abba, Yermiyahu bar	3rd century (1) and 4th century (2)
Abbahu	Late 3rd early 4th century CE
Abbahu, Hanina bar	2nd / 3rd century
Abbaye	c. 280 - 340 CE
Abel, Solomon ben Kalman HaLevi	1857 - 1886
Aboab, Isaac (Menorat HaMaor)	14th century
Aboab, Isaac	1433 - 493
Aboab, Samuel (Rasha)	1610 - 1694
Abraham, Isaac ben, of Dampierre (Riba)	d. 1210
Abraham, Jona ben	14th century
Abraham, Obadiah ben, of Bertinoro	d. 1500
Abraham, Samson of Sens	c. 1150 - c1230
Abravanel, Don Isaac ben Judah	1437 - 1508
Abuchatzeirah, Harav Israel	1890 - 1984
Abudraham, David ben Joseph ben David	14th - 15th century
Abulafia, Abraham ben Samuel	c. 1240 - c. 1290
Abulafia, Meir ben Todros HaLevi	1170 - 1244
Abuyah, Elisha ben	1st - 2nd century CE
Adarbi (Adribi), Isaac	c. 1510 - c. 1584
Aceda, Shmuel	1538 - 1602
Adeni, Solomon ben Joshua	17th century
Aderet, Shlomo ben (Rashba)	1235 - 1310
Ahavah, Adda bar	3rd century CE
Akavya ben Mahalel	2nd or 3rd century CE
Alami, Solomon	14th - 15th centuries
Alashkar, Moses ben Isaac	15th - 16th centuries
Albargeloni, Isaac ben Reuben	b. 1043
Albo, Joseph	c. 1380 - c. 1230
Alegri, Abraham	15th / 16th century - 1652

Chronological Listing Of Sages, Rabbis, Commentators And Scholars By Birthdate

Scholars are listed in two chronological ways. The first is by the century in which they lived. Then within each century, there is a chronological listing according to the actual or estimated birthdate. The century selected is by the known or presumed birth. The purpose of this way of listing is to provide a chronology of the scholars in particular time periods. In an indirect fashion it would indicate a progression of the analysis of the law, since later scholars may quote their predecessors. In each century the first group of names listed are for those individuals when the year of birth is not known.

Presented in this way the reader can evaluate the intensity of scholarly activity in a particular century. Furthermore it shows that from the eleventh century onwards, activity increased significantly. Thus, for example in the tenth century, there are sixteen scholars listed. In the thirteenth century there are forty-five listed and in the nineteenth century there are eighty scholars listed. This also clearly shows the ongoing vibrancy of traditional analysis and interpretation.

The list also indicates who were the contemporaries of a particular scholar.

Century / Date	Rabbi And Commentator
Sixth Century BCE	Ezra
First Century BCE	Avtalyon Sh'maya (Shemaiah)
First Centuries BCE / CE	Hillel the Elder (d. 20 CE) Shammai (50 BCE - 30 CE) Shimon ben Gamliel (c. 10 BCE - 70 CE) Shimon bar Yohai (Rashbi) Jonathan ben Uzziel
First Century CE	Abuyah, Elisha ben Eleazar ben Arach Joshua (Yehoshua) (ben Chananyah) Elazar ben Azariah (late into 2 nd century) Gamliel I (The Elder) (Rabban) Hanina ben Dosa Tzadok Onkelos

Century / Date Rabbi And Commentator

First Century CE	<p>Eliezer bar Zadok Yochanan ben Zakai (c. 30 - 90) Akiva ben Joseph (Rabbi Akiva) (c. 50 - 135) Ishmael ben Elisha (Rabbi Ishmael) (90 - 135) Joshua ben Hannanya (1st - 2nd century) HaKanah, Nechunya ben (Nechunya HaGadol) Tarfon (1st - 2nd century)</p>
Second Century CE	<p>Akavya ben Mahalel Shimon ben Azzai Eleazar ben Eleazar HaKappar (Bar Kappara, Berebi) Gamliel II (of Yavne) Jose ben Halafta Judah ben Ilai (Rabbi Judah) Ahai (or Achai) ben Josiah (Yehoshiyyahu) Meir Ba'al HaNes (Nahori) Nathan Eleazar ben Parta (Elazar ben Perata) Elazar ben Shamua Hananyah (Hanina) ben Teradion (Teradyon) Judah HaNasi (Rabbeinu HaKadosh) (c. 135 - c. 220) Shemuel (Shmuel) Samuel bar Abba (Samuel of Nehardea) (c. 165 - 257)</p>
Second / Third Century CE	<p>Shimon ben Lakish (Resh Lakish) Adda bar Ahava Ammi ben Nathan Chisda (Hisda) Judah ben Baba Nahman bar Isaac Elazar ben Shimon</p>
Third Century CE	<p>Adda bar Ahavah Abba Arika ?Amemar I Hoshayaa Rabbah (Roba, Berabi)</p>

Century / Date Rabbi And Commentator

Third Century CE	Sheshet Shila of Kefar Temarta Simlai Judah ben Ezekiel (Rav Yehuda) (220 - 299) Rava (Abba bar Yosef bar Chama) (270 - c. 350) Abbahu (279 - 320) Abbaye (280 - 340) Assi Chanina bar Chama Gamliel III Gamliel IV Hamnuna Hamnuna Saba (The Elder) Hillel, son of Gamliel III Rami bar Chama Rav Hiyya bar Abba Judah II Judah III Kahana Joshua ben Levi Samuel ben Nahman (Nahmani) Ulla (3 rd - 4 th century) Yochanan bar Nappacha (d. c279) Eleazar ben Pedat (d. 279) Chanina ben Pappa (3 rd - 4 th century) Rabbah Nahmani (c. 270 - c. 330)
Fourth Century CE	Tanhumah bar Abba Hanina bar Abbahu Amemar II Chama Gamliel V Gamliel VI Hillel II Judah IV Rav Pappa (c. 300 - c. 375) Rav Ashi (352 - 427) Ravina I (d. c. 470) Safra

Geographical Location/s Of The Scholar

In this section and the next one there are two tables. The purpose is to show in detail the country and region/s where the various scholars were born and worked. This reveals several social and historical aspects. There are different time periods when various countries or regions demonstrated the peak of scholarly activity. Much of this was related to the periods when the Jews were either allowed to flourish or at least were tolerated in various countries and then subsequently when they were either persecuted or expelled from a region causing a migration elsewhere. The other important aspect shown is that just as in current times, there is great mobility of scholars, so too in earlier centuries, scholars often moved to one or more different cities or even countries. In this case it was more a function of opportunity and less so of persecution.

The first table is the more detailed of the two. It shows according to the country and the city or region of birth, where it is known, and then the place or places where the individual further studied and worked. It lists each of the latter place names. The second table in the next section summarizes this data according to centuries and a combination of countries and regions rather than the detailed individual country information. This type of summary is particularly useful in regions of central and Eastern Europe. In this region during the last several centuries individual countries or sections of a country were at various times independent or part of a larger country or empire. Change was almost the norm. Places like Poland, Lithuania, Galicia changed many times over the centuries. In the more central European sector the German, Czechoslovakian and surrounding regions also changed hands. The Austro-Hungarian Empire also had a large impact on individual countries. The migration and peak scholarly activity in various countries and regions is discussed in more detail before the second table.

Scholar	Geographical Location (Birthplace)	Additional Geographic Location/s	Century When Born
Africa			
Solomon ben Simon Duran (Rashbash)	Algeria		Fifteenth
Judah Ayyas	North Africa	Algiers, Jerusalem	Seventeenth
Jacob ben Aaron Saspertas	Algeria, Oran	Tlemen, Morocco, Fez, Sali, London, Hamburg, Amsterdam	Seventeenth

Scholar	Geographical Location (Birthplace)	Additional Geographic Location/s	Century When Born
Jacob ben Nissim ibn Shahin (Rabbeinu Nissim, HaMafteach)	Tunisia	Kairouan	Eleventh
Samuel ben Jacob Jam'a		Kabez	Twelfth
Arabia			
Solomon ben Joshua Adeni (M'Lechet Shlomo)	Saana	Aden, Palestine (Hebron)	Seventeenth
Austria			
Hayyim Judah Lob Ettinger		Hollesschau, Lemberg	Seventeenth
Moses Israel Landau			Late Eighteenth
Aryeh Leib HaKohen Heller (The Ketzos)	Galicia (Kalush)	Stry	Eighteenth
Nachman Kohen Krochmal	Galicia (Brody)	Zolkiev, Tamopol	Eighteenth
Eleazar ben Israel Landau	Galicia (Brody)		Eighteenth
Ephraim Zalman (Solomon) Margolis	Galicia (Brody)		Eighteenth
Meir ben Zvi Hirsch Margolis	Galicia (Brody)	Lemberg, Ostrog, Poland	Eighteenth
Zvi Hirsch Chajes (The Maharatz Chajes)	Galicia	Kalisz (Poland)	Nineteenth
Isaac Aaron Ettinger	Galicia (Lemberg)		Nineteenth
Mordechai Leifer of Nadvorna	Galicia (Nadvorna)		Nineteenth

Scholar	Geographical Location (Birthplace)	Additional Geographic Location/s	Century When Born
Moses ben Joseph, of Trani	Salonica	Adrianople, Safed, Jerusalem	Sixteenth
Joseph Escapa	Uskap	Salonika, Smyrna	Sixteenth
Hayyim Palaggi (Maharhaf, HaVif)	Smyrna		Eighteenth
Ukraine			
Israel ben Eliezer (Ba'al Shem Tov / Besht)	Okopy	Carpathia	Eighteenth
Yaakov Yosef HaKohen of Polnoye			Eighteenth
Solomon Buber	Lemberg		Nineteenth
Boruch of Kosov	Kosov		Eighteenth
Yitzhak Schneerson	Podrovnah	Yekatrinoslav, Russian exile	Nineteenth
Menachem Mendel Schneerson (The Lubavitcher Rebbe)	Nikolaev	Berlin, Paris, New York	Twentieth
United States Of America			
David Golinkin		Israel	Twentieth
Isadore (Yitzhak) Twersky	Boston		Twentieth
Yemen			
Shalom Sharabi (Rashash)		Jerusalem	Eighteenth
Yosef Quafih	Sana'a	Palestine	Twentieth

Shifting Centers Of Output Over The Centuries

This table lists the combination of either a country or a region where the rabbi was born, but not where he worked. The main purpose of this table is to demonstrate the shifting centers of output over the centuries.

In the first to tenth century it was the Middle East where Rabbinic interpretation began in a serious and systematized fashion. Then the focus spread to France, Spain and North Africa. The latter region was active only for two centuries. France remained an important region until the thirteenth century while Spain and then Portugal was active until the late fifteenth century. This obviously corresponded with the Spanish Inquisition and expulsion.

Italy had a relatively small but constant output of traditional scholarly work starting as early as the tenth century and continuing through to the eighteenth century. Germany and the German provinces saw rabbinic output of interpretive work starting in the eleventh century and continuing through to the nineteenth century.

Although the term Central Europe is a twentieth century one, that region, covering Austria, Czechoslovakia, Hungary, Serbia and Croatia had scholars who produced works from the twelfth through to the twentieth centuries, with it reaching a peak in the seventeenth century. Technically Germany falls into this European zone, but has been dealt with separately.

It is interesting to note that Palestine became a very active center in the sixteenth century, mainly related to the development of Safed as a Kabbalistic center then. However, Palestine has remained relatively active through the twentieth century.

The most striking development was that of Eastern European output. Beginning in the sixteenth century, it reached its peak of productivity, unequalled by any other region before, in the nineteenth century, only to be cut short by the second world war and the Holocaust.

Finally the United States only saw activity beginning in the twentieth century.

Century	Regional Birthplace And Number Of Scholars
Second	Palestine 3
Eighth	Babylonia 2
Ninth	Babylonia 2
Tenth	Babylonia 3 France 1 Italy 1 North Africa 4 Palestine 2 Spain / Portugal 3

Century	Regional Birthplace And Number Of Scholars
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Eleventh	France 6
	Germany and Provinces 8
	Italy 2
	North Africa 3
	Southeastern Europe 2
	Spain / Portugal 11

Twelfth	Austria / Hungary 1
	France 22
	Italy 2
	Germany and Provinces 8
	Spain / Portugal 9

Thirteenth	Central Europe 1
	France 20
	Italy 4
	Germany and Provinces 6
	Southeastern Europe 2
	Spain / Portugal 12

Fourteenth	Austria / Hungary 2
	Germany and Provinces 3
	Italy 2
	Spain / Portugal 13

Fifteenth	France 2
	North Africa 2
	Central Europe 3
	Germany and Provinces 3
	Italy 5
	Spain / Portugal 15

Sixteenth	Austria / Hungary 1
	Central Europe 2
	Eastern Europe 18
	Germany and Provinces 2
	Italy 5
	North Africa 4
	Palestine 13
	Southeastern Europe 5

Sixteenth	Spain / Portugal 2
	Turkey 7