**The editors’ notes:**

Notes to the translation

Throughout the translation, we strove for creating a text that is easy follow for the reader of the 21st century. All translations of Biblical or liturgical texts are ours, unless otherwise stated. We decided to use terminology that is politically correct and avoided the literal translation of certain words and expressions Immánuel Löw used in his original work, as they may not be suitable for a contemporary text. We placed all the sources indicated by Löw in the main text to endnotes, and the explanations we found necessary for the understanding of the text into footnotes. In many instances, we tried to reconstruct what exact editions could Löw use when writing this extended version of The Kiss, however, since his library did not survive the tragic events of 1944-1945, we only assume the usage of the certain works, sources or editions he refers to in the original text. See more on Vera Ábrahám & Dóra Pataricza’s article in the current volume.

Wherever possible we tried to decode the abbreviations

An attached biblography or a list of abbreviation is missing from the original editions. The translators – with the immense help of András Kövér (Loránd Eötvös University, Budapest (Jewish Studies) - did their best to identify all of the references of the current work.

Existing Hungarian translation

Expressions of gratitude

We would like to express our gratitude to András Kövér, who helped us dissolving many of the abbreviations and locating sources Immánuel Löw used during his work, to Szonja Ráhel Komoróczy who adviced us concerning the Yiddish proverbs, and to Barbara Gryczan (University of Warsaw)

**The kiss**

**by Immánuel Löw**

**Translated, Commented and Edited by Mercédesz Czimbalmos and Dóra Pataricza**

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I

a) Introduction

During an involuntary “withdrawal” time of a long pre-trial detention, I tried to supplement an old work of mine. In 1882 I published a quarto[[1]](#footnote-2) booklet of 22 pages under the title: *A csók* (Eng.: *The Kiss*) for the occasion of the wedding of a friend of my youth, who has since passed away. Naturally, the booklet - which was written in Hungarian - was given to a small circle of acquaintances. It was also unknown to Wünsche[[2]](#footnote-3) who published in the commemorative publication in honour of my teacher, Professor Israel Lewy[[3]](#footnote-4) זצ''ל ,[[4]](#footnote-5) a treatise: “The kiss in the Talmud and the midrash”[[5]](#footnote-6), and then republished as: “The kiss in the Bible, the Talmud and the midrash”[[6]](#footnote-7), supplemented by an introductory section from the Bible. The clear presentation of Wünsche has rightly found Bacher’s[[7]](#footnote-8) appreciation.[[8]](#footnote-9) Also, otherwise, much has been compiled from Jewish sources about the kiss.[[9]](#footnote-10)

In general, literature about kisses and kissing is not uncommon. Jan Nicolai Everard[[10]](#footnote-11) wrote poems entitled “Basia” about the kiss that Passow[[11]](#footnote-12) translated to German in 1807 and the Weidmann [publishing house][[12]](#footnote-13) republished in 1899. Goethe refers to Passow's translation,[[13]](#footnote-14) which describes the spirit of Jan Nicolai Everard with the following words:

*Dear, holy, great kisser,*

*You, who in thirsting, breathing*

*Bliss almost preempted me!*

*To whom should I complain, if I didn’t complain to you!*

*To you, whose songs like a warm cushion [kissing]*

*Of healing herbs lay down beneath my heart,*

*So that it once again from the cramped stiffness*

*Of earthly doings recovered beating.*[[14]](#footnote-15) (tr. by David E. Wellbery)[[15]](#footnote-16)

In the 17th and 18th centuries, scholarly dissertations were dedicated to the topic of the kiss. The Danish linguist Dr. Kristoffer Nyrop[[16]](#footnote-17) dealt with the question from an ethnological, literary and cultural-historical point of view in 1897.[[17]](#footnote-18) Theodor Siebs[[18]](#footnote-19) sought to organize the expressions related to the word “kiss” in the German literary and spoken language into a specific system.[[19]](#footnote-20) Introductory considerations and samples from German writers are provided by Paul von Schönthan,[[20]](#footnote-21) with the title *Der Kuß* (Eng. *The Kiss*).[[21]](#footnote-22) In addition see [the following book] of von Schönthan: ”Kuß: 10 Bilder mit Gedichten.” Berlin 1891. O. Scheuer considers the question from another point of view.[[22]](#footnote-23)

b) General

The next occasion for Jewish literature to speak about the motif of kiss was the kiss in the Song of Songs. The kiss of passion with which the Song of Songs begins (Scheffel[[23]](#footnote-24) calls the kiss the silent song of love) was allegorically reinterpreted in the synagogue and the church just like the whole booklet[[24]](#footnote-25) of Song of Songs. The tendrils of aggadic[[25]](#footnote-26) scripture interweave the text of the Song of Songs. Almost the whole Jewish interpretation of the Scripture stands under the spell of the allegorical conception. Even the Targum[[26]](#footnote-27) is only an echo of the midrash.[[27]](#footnote-28) *He kisses me with the kisses of his mouth…:*[[28]](#footnote-29) God has spoken with us in revelation as one who kisses his neighbour. The revelation is considered through the symbol of the kiss (see below). The kabbalah,[[29]](#footnote-30) especially the Zohar[[30]](#footnote-31), is very welcoming to the idea. *He kisses me*, etc.: every kiss is meant to connect spirit with spirit, lower spirits with higher ones.[[31]](#footnote-32) Tobiah ben Eliezer[[32]](#footnote-33) in Kastoria (1097[[33]](#footnote-34)) sees a reference to the length of the exile: *May God send Elijah the prophet and redeem Israel in the kiss*.[[34]](#footnote-35)According to Rashi (1040-1105),[[35]](#footnote-36) the congregation of Israel prays in the exile in her widowhood, so that the King of Peace may kiss them on the lips, as before, like the bridegroom kisses the bride.[[36]](#footnote-37)

His grandson, Rabbi Samuel ben Meir[[37]](#footnote-38) also sees the yearning of Israel suffering in exile in the indicated biblical verse. Moses Ibn Tibbon[[38]](#footnote-39) (around 1260) and Levi ben Gershon[[39]](#footnote-40) (1325) regarded the kiss of God as the union with the active intellect. Though Abraham Ibn Ezra[[40]](#footnote-41) (1167) verbalizes the explanation, he sees the allegory of the history of Israel in the Song of Songs and in the entrance verse: “he kisses me”, etc. the reference to Abraham: him [Abraham] being the tribe, and the kiss being the divine doctrine that Abraham followed in every detail.

c) Classification

One will not be surprised to see that the scripturists judge the love kiss rather pejoratively. They only know three, respectively four kinds of kisses that are not reprehensible, all others are frivolous: *tiflut*. The reinterpretation of the Song of Songs is also rooted in this view. The simple explanation in the words of Theocritus: “E’en in an empty kiss there's sweet delight,”[[41]](#footnote-42) was foreign to the scribes. They only considered the kisses of consecration, reunion and farewell (and that of kinship) of full value.[[42]](#footnote-43) Hermann Waldow’s tripartite division, however, is more poetic than the sober (categorization) of the scripturists:

*Three kisses exist that root in the Heavens:*

*First, the motherly kiss, delighted*

*Two hearts purely glow in holy flames,*

*At last, that Death on our lips pressed.* (tr. by M. Czimbalmos)

**II. Linguistic aspects.**

Hugging and kissing in the Bible: a) חבק and נשק. This word for hugging has survived as a Biblical reminiscence in multiple places in the Midrash, however the right tannaitic word [for hugging] comes from the Aramaic b) גפף.

a) can be found:

1. לחבקה ולנשקה [to hug and to kiss her][[43]](#footnote-44)   
2. מחבק ומנשק [he is hugging and kissing][[44]](#footnote-45)

3. חבק ונשק [he hugged and kissed][[45]](#footnote-46) חבקו ונשקו זה את זה [they hugged and kissed each other][[46]](#footnote-47)

4. ויחבק וינשק [and he hugged and kissed][[47]](#footnote-48)

5. נחבקין ונושקין [they are hugging, and they are kissing (each other)][[48]](#footnote-49)

b)   
1. המגפף והמנשק [he is hugging and kissing] מגפפו ומנשקו [he is hugging and kissing him (his fellow)[[49]](#footnote-50); ־ה ־ה[he is hugging and kissing her], ־ן ־ן [he is hugging and kissing them (m or f)][[50]](#footnote-51); [־ין ־ין זא״ז they (m) are hugging and kissing each other]; ־ות ־ות אותו [they (f) are hugging and kissing him][[51]](#footnote-52)  
2. גפף ונשק [he hugged and kissed][[52]](#footnote-53) Another reading גיפף Rosh ha-Shana and others; גיפפן ־ן [he hugged and kissed them (m or f)][[53]](#footnote-54) ; גפפתו ונשקתו [she hugged and kissed him/you (m or f) hugged and kissed him][[54]](#footnote-55) and (זה לזה) גפפו

ונשקו זל״ז [they (m) hugged and kissed each other][[55]](#footnote-56)

3. גיפוף ונישוק [hug (embrace) and kissing][[56]](#footnote-57)

4. Aramaic: גפפין ונשקין [hug and kiss (imp., f, sg)][[57]](#footnote-58) ונשקת ליה גפיפת [she hugged and kissed him] [[58]](#footnote-59) ונשקתיה גפפתיה [she hugged and kissed him][[59]](#footnote-60) (The Targum translates חבק from Genesis 33:4 as גפף T W.[[60]](#footnote-61) חבק) Threni [Lamentations of Jeremiah] 4: 5; Kohelet 3:5, 4:5. - Maim. Kel. 9, 2, p. 133 Dbg.[[61]](#footnote-62)

5. Pleonastically connected to both: Zunz g. V.[[62]](#footnote-63) 120 and others. - Otzar Midrashim 507b; Yalkut on Kings 224; Otzar Midrashim 115a; Shir HaShirim Rabbah. 8:1; Eliyahu Rabbah 30 p.612,[[63]](#footnote-64) p.163;[[64]](#footnote-65) Echa Rabbati 19b,[[65]](#footnote-66) Eliyahu rabbati 147, 149;[[66]](#footnote-67) 2121, 2219, 28i, 8121, 885, 15320 Eliyahu zutta 195;[[67]](#footnote-68) Kohelet Rabbah 3, 5. Sefer Musar 31.[[68]](#footnote-69)

In the Bible *nashaq* means *he kissed*. However, the conjecture ונשק in Genesis 29:11 is an incorrect form instead of וישק [[69]](#footnote-70). In the accusative case it means kissing the mouth, with ל kissing hands, shoulder, or cheek, etc.[[70]](#footnote-71) Abulwalid[[71]](#footnote-72) says: actually, the kiss is the collision of the lips of those kissing each other (WB sv [Wörterbuch subverbo נשק][[72]](#footnote-73)): פגישת שפת המנשק והמנושק [meeting of the kissing and kissed lip].[[73]](#footnote-74)

Lagarde[[74]](#footnote-75) connected the Hebrew-Aramaic word *nashaq* “to kiss” - with the Arabic word nšq “to smell”, against the rules of phonetics. According to Siegmund Fränkel[[75]](#footnote-76) there is no objection to the theory, according to which kissing developed from smelling, and new theories about the original meaning of the word “kiss” can be correct.

Fränkel compares the Arabic *fagama* “to smell” and “to kiss”, *mafgum* “fragrant”. Siebs adds, that “there are certain German expressions for the expression “to kiss” that are connected to the infinitive “to taste”. Earlier, these words had the meaning “to smell”, and in certain areas they still do. He is mistaken however, when he associates the expression “to smell” of Genesis 27:26 with caressing. Isak said to Jacob: *Come closer, and kiss me, my son. He came closer, kissed him and he smelled the fragrance of his garments and he blessed him...* Smelling is not connected to caressing but rather to the recognizing of Esau, who just returned from hunting.

**III. Who are kissing?**

a) Fiancées.

The reserved Joseph in later legends refuses to kiss his bride, Aseneth.[[76]](#footnote-77) The German-Jewish modesty is presented in the tale from Hamburg (from the beginning of the 18th century) in which the neighbour of the groom hands him a glass of wine a day before the wedding, takes his arm and puts it around the bride. The bride and the groom kiss whilst hiding behind a hat, as the Jews used to do when being in the synagogue.[[77]](#footnote-78) Halakhic concerns against kissing and hugging of the fiancées: G. A. Me’il Tzedaka Nr. 19.[[78]](#footnote-79)

b) Children and parents.

A child is often kissed and hugged in the first seven years of his life, especially by women,[[79]](#footnote-80) hugged and kissed.[[80]](#footnote-81) The Pharaoh hugs and kisses the child Moses.[[81]](#footnote-82) A woman sends her child to another woman. They bend towards each other and kiss each other: they become friends.[[82]](#footnote-83)

According to current Syrian superstitions, a child can become unlucky if they are kissed on the cheek during their sleep.[[83]](#footnote-84) If their feet are kissed, they won’t grow anymore.[[84]](#footnote-85) Children should not be kissed on their soles, because they will become disabled. If they are kissed on the neck, they become irascible.[[85]](#footnote-86) A child should be allowed to be kissed by an Afro-American person to be cured from drooling.

Whoever brought a child to Moloch, kissed them before the sacrifice (if the story does not refer to the idol itself), this is how the midrash describes the dreadful process.[[86]](#footnote-87) The mother kisses her sons before their martyrdom.[[87]](#footnote-88) One should not kiss their dead child.[[88]](#footnote-89)

One should not kiss their child in the synagogue and should not do that in the presence of their teacher either. In the synagogue, only the love towards God should be expressed.[[89]](#footnote-90) On the other hand, it is told that a pious person only kissed his children when he became joyful from the fulfilment of a mitzvah, and his heart was moved by the love of God so that his way of thinking could be planted into their heart.[[90]](#footnote-91)

Jacob never kissed Joseph again[[91]](#footnote-92) not even when they saw each other again, because he was in the middle of the process of reciting the Shema.[[92]](#footnote-93) Kiss the wife and child,[[93]](#footnote-94) the son.[[94]](#footnote-95)

c) Relatives.

Siblings kiss each other. Esau and Jacob Genesis 33: 4; Joseph and the rediscovered brothers 45:15; Aron and Moshe Exodus 4:27. Relatives: Jacob and Rachel Genesis 29:11, Jacob and Laban 29:13, Jethro and Moses Exodus 18:7, Naomi, Orpah and Ruth 1:9. 14. Raguel kisses Tobit (Tobit 7,6).

d) Illicit kisses

About kisses of seduction we can read in Proverbs 7:13. In the Middle Ages, there was a special punishment for people who kissed unknown women.[[95]](#footnote-96)

e) Idols and animals

Idols and animals are kissed. According to the aggadah, Joshua kissed an ox, that is why his nose is hairless.[[96]](#footnote-97) Europa kisses the bull that kidnaps her.[[97]](#footnote-98) About the kisses from Leviathan: Alph. Ben Sira Otzar Midr. 37b. David kisses the spider that saved him.[[98]](#footnote-99)

Idols are kissed.[[99]](#footnote-100) Daniel, however, only kisses the idol of Nebuchadnezzar[[100]](#footnote-101) to take the frontlet out of its mouth.[[101]](#footnote-102) Whoever kissed the golden calf, his lips turned into gold.[[102]](#footnote-103) The idea goes back to the biblical “kissing calves” Hoseah 13:2.[[103]](#footnote-104) The worshipper of idols is called “kissers of the calves”.[[104]](#footnote-105)

The beaking of pigeons is considered to be a kind of kiss.[[105]](#footnote-106) Ravens and fish are inseminated by kisses through their mouths.[[106]](#footnote-107) The Skoptsy in Russia expect the same[[107]](#footnote-108) to happen at the time of the redemption.[[108]](#footnote-109)

**IV. What does one kiss?**

1. Mouth

*Respect kisses the hands,*

*Friendship the open brow,*

*Pleasure the cheek,*

*And Blissful love the mouth,*

*Yearning closed eyes,*

*desire the hollow hand,*

*Craving arms and neck,*

*Furiosity everywhere else.* (Tr. by Dóra Pataricza)

This is how Grillparzer describes rather thoroughly than poetically the places where one kisses. The kiss of love applies only to the mouth as the newer kabbalah teaches.[[109]](#footnote-110) That is how Gabirol wrote:

*Her [eyebrow is a] bow, Noah’s rainbow,*

*But lightnings are shot from her cheeks!*

*And when she thirsts - she bids her clouds*

*To pour down showers of crystals.*[[110]](#footnote-111) (MS [Monatschrift] 55, 83.)

“A kiss on the lips” (Proverbs 24:26).[[111]](#footnote-112) Joseph's award is that all kiss him on the mouth like a god. He does not accept the award.[[112]](#footnote-113) In other words: it is only he who can kiss the Pharaoh, nobody else.[[113]](#footnote-114)

The name of the commander *Phichol* is explained: all his troops kissed him on the mouth.[[114]](#footnote-115) The kiss on the mouth is considered as an award.[[115]](#footnote-116)

The pseudepigraphic midrash[[116]](#footnote-2983) tells that Matityah [Matya or Matyah] ben Harash kissed rabbi Eliezer ben Joseph on the mouth because the answer he had given him was satisfactory. When rabbi Simon ben Yochai[[117]](#footnote-117) called him to account, he answered: “I kissed him only because his mouth is so lovely.”[[118]](#footnote-118)

Joseph Caspi[[119]](#footnote-119) reports that in the Orient it is not customary to kiss on the lips.[[120]](#footnote-120) According to Herodotus,[[121]](#footnote-121) the Persians kissed each other on the mouth when they were coequal, others were kissed on their cheeks.[[122]](#footnote-122) The kiss on the mouth is not considered an honour by the Arabs.[[123]](#footnote-123) According to contemporary Syriac superstition one must not lend a pen or a penknife to a friend, nor kiss him on the mouth, because that leads to divisiveness.[[124]](#footnote-124)

b) Head, eye, face.

The kiss on the head means recognition and praise. [[125]](#footnote-125) That is how rabbi Yochanan ben Zakkai kisses Eleazar ben Arach, Simon the Righteous kisses a Nazir.[[126]](#footnote-126) So does Amram kiss his daughter Miriam, whose prophecy has been fulfilled.[[127]](#footnote-127) This kiss is quite frequently mentioned from the time of the Tannaim until the late midrash era and reappears in the Zohar.[[128]](#footnote-128)

Abdallah Ibn Abbās,[[129]](#footnote-129) the Prophet’s cousin, the most significant authority of the Qur’[[130]](#footnote-130)￼[[131]](#footnote-131)￼ The kissing of the head is an expression of enthusiastic applause after receiving a lesson, for which [[132]](#footnote-132)￼ also refers to the Talmudic messages.

In the East the mourners are kissed after the funeral on their heads.[[133]](#footnote-133)

If somebody who has conflicted with another enters his house and begs forgiveness by kissing his forehead and cheek, the honour of the house demands that the wish be fulfilled. The heaviest enmity, even if provoked by murder, can be rectified in this way through the [entering the] house.[[134]](#footnote-134) The Persian-Jewish poet Shahin[[135]](#footnote-135) speaks of the kiss on the eye and cheek, on the eye and on the face. The faithful shepherd of the Zohar gives kisses on the face and eyes as a blessing.[[136]](#footnote-136) The Zohar allows it otherwise to kiss the mouth, head, and eyes.[[137]](#footnote-137)

There is a Talmudic [phrase]: one eye kisses the other in the dream.[[138]](#footnote-138) From the kiss on the nose Otzar Midr. 48a3. On kisses of the clerics on the forehead of women see Zöckler on Hieronymus 129.

c) Hand.

*The warmest sign of love is the hand,*

*So marble white, and marble cool!*

*Nothing compares to blisses it sends,*

*When one with the most glowy fuel,*

*The hot lops on the beloved one hang,*

*To blush them with fire of kiss.*

*My desire burns forever then,*

*For you, hand of cool and white bliss!*

(Gottfried Kinkel; transl. M. Czimbalmos)

One kisses someone else’s hand, but also one's own: hand kiss and kiss hand.[[139]](#footnote-139) We know that in South Arabia if a child falls, the mother touches the ground with her hand and says *shelhebeten* kissing her hand.[[140]](#footnote-140) It is gratitude that kisses the donor’s hand.[[141]](#footnote-141) When mourning rabbi Simon ben Yochai, women kiss their own hands.[[142]](#footnote-142) *"My hand kissed the mouth"* is a biblical phrase with idolatrous meaning. The kiss hand, with which the unreachable is greeted, was common also with Egyptians and Greeks. In Rome, this is how the beggars greeted the superior, the actors greeted the public, and the emperor the people far away. In the adoration of the saints, the kiss hand has remained in use for a very long time, especially in Spain.[[143]](#footnote-143) Joseph Caspi (Genesis 41:40[[144]](#footnote-144)) explains that one does not kiss the master’s mouth, but instead his clothes or his own hand.

The hand kiss means submission and worship. Jacob seized his father's hand and bowing down he kissed it[[145]](#footnote-145) and Naftali kissed the hand of Jacob.[[146]](#footnote-146) When Ulla returns home, he kisses his sister's hand, according to others, her chest.[[147]](#footnote-147) Either of two athletes kisses the other's hand soothingly.[[148]](#footnote-148)

Maimuni kisses the hand of the dying Alfasi.[[149]](#footnote-149) The hand of a dead person is kissed by relatives in Smyrna.[[150]](#footnote-150) On Friday evenings one should kiss the right hand of the mother, so that the five *mitzvot hapeh* are fulfilled.[[151]](#footnote-151) In the name of Aristotle, it is taught that if you cannot chop off the enemy's hand, then kiss it.[[152]](#footnote-152) Schönthan 24 mentions this as a Persian proverb: “Kiss the hand that you cannot chop off.” This phrase is wrongly cited in Brüll:[[153]](#footnote-153)

יד נושק אדם חושק לראותה כרותה [Kiss the hand that you cannot chop off.]

The Parsi only kiss each other’s mouths if they are married; they kiss the feet, the hands or the edge of the clothes of the priests.[[154]](#footnote-154) The Talmudic account matches with this [custom]: the sons of the East do not kiss on their mouths but on their hands.[[155]](#footnote-155) The Exilarch kisses the hand of the *khalifa*.[[156]](#footnote-156) The king is recognized with a hand kiss,[[157]](#footnote-157) just like in the (story of) the swindler David Reubeni.[[158]](#footnote-158)

Here are two quotes in which the hand kiss is mentioned in poems:

Moshe Dar’i:

Yesterday, on my way, I met a girl,

I hurried to kiss her hand

and called out to her: (…)

“O beautiful gazelle, don’t be angry,

stop wandering and give your cheek to my mouth:

this is my desire.” (tr. by Joachim Yeshaya)

(Pinsker, Likkute 85.)

Unknown poet:

*Wie sollte ich mein Briefchen nicht beneiden,*

*Die Hand berührt es, mir so küssenswert:*

*daß mein Aug' dich säh', ob auch im Traum nur*

*Das Herz dich säh, in Lieb das sich verzehrt.*

(Brody, Zfh Bibl. [Zeitschrift für hebräische Bibliographie] 2, 35.)

One kissed the back of the hand (גב היד), Ber, 8b, or the palm (פיסת יד).[[159]](#footnote-159) However, a hand kiss is not a real kiss, the midrash notes.[[160]](#footnote-160) The hand kiss is a custom among the Austrian, Hungarian, Italian[[161]](#footnote-161) and Southern Arabic Jews.[[162]](#footnote-162) In the Zohar the students and the son of rabbi Simon ben Yochai kiss his hand. Bacher sees in this custom a reflection of the Spanish custom of the thirteenth century.[[163]](#footnote-163) In Germany, the children of a pious man kiss his hands, feet and knees.[[164]](#footnote-164)

The latest description of the Samaritan Passover sacrifice states:[[165]](#footnote-165) *"After the slaughter of the lambs, all members of the congregation greeted each other in an oriental manner, kissing each other on the right and then on the left shoulder or in the case of the High Priest and a few other persons distinguished by age or their offices, kissing their hands and then pressing it to their foreheads. This custom of greeting probably takes us far back into the past and serves to highlight the central importance of slaughtering lambs at Pesach."*

In Tlemsen, the Arab children shake hands with the stranger and then, according to the custom of the natives, kiss their own thumb.[[166]](#footnote-166)

As is known, in Austria and Hungary one kisses the ladies' hands. In the case of gentlemen, this is only done with clergymen. This explains Czernin's outburst: *“Byzantinism has taken on a much more disgusting form in Berlin than it was ever the case in Vienna. The fact alone that high dignitaries kissed the hand of Emperor William would have been impossible in Vienna. I have never experienced, not even among the most servile ones, that one would have humbled himself to such an act - an act that was something completely common in Berlin. I have often seen this. Kaiser Wilhelm gave two German gentlemen tie pins as a souvenir of the voyage after a trip on the "Meteor" in Die Kieler Woche [Kiel Week[[167]](#footnote-167)] He gave the [tie pins] to them, and my astonishment was great when the two kissed the imperial hand as a way of thanksgiving.*[[168]](#footnote-168)

d) foot and knee

The custom of kisses to the feet came from Persia to the emperors and popes. It was mentioned by Josippon regarding emperors.[[169]](#footnote-169) It is the sign of extreme submission: humilmente baciando il santissimo piede [Italian - In English: humbly kissing the most holy foot].[[170]](#footnote-170) In the story of Shabbatai Zewi it is mentioned: he kissed his feet.[[171]](#footnote-171) An enhancement is to kiss the dust of his feet.[[172]](#footnote-172) To lick the dust under someone’s feet is a biblical motif[[173]](#footnote-173) and the foot kiss is known both in the OT and the NT.[[174]](#footnote-174) It has even been attempted to mistakenly correct Psalms 2:11[[175]](#footnote-175) instead of נשקו בר into the text.[[176]](#footnote-176) The midrash understands bar (בר) here as grain: the new grain must have been kissed.[[177]](#footnote-177) Conder holds bar (בר) for the Arab בריה, “uncultivated earth" and thinks that the singer speaks to the defeated kings: they are to kiss the earth in front of the king. He refers to the fact that in the Assyrian monuments Jehu kisses the ground in front of Shalmaneser.[[178]](#footnote-178) Jeremiah kisses the footprints of the children wandering into exile.[[179]](#footnote-179) In the Talmudic period, foot and knee kisses were common in Palestine and Babylon.[[180]](#footnote-180) Peshikta rabbati 122b and parallel places.[[181]](#footnote-181) The apostle of the legend agrees to be hung upside down, *that he be able to kiss that part of the cross, where the heels of his master had been.*[[182]](#footnote-182)

Heine cites Alharizi on Yehuda Halevi:

*The mouth of every singer repeats his words so sweet*

*And kisseth the prints left by his feet.* (translated by Barbara Gryczan)[[183]](#footnote-183)

Yehuda Halevi in Alharizi states: He entered the house of treasures, it became his prey, he gathered all his jewellery, came out, and closed the gate. And all those, driven by envy, who wanted to learn the breadth of his poetry, did not reach the dust of his wagons; although they dared to venture close to his words, and kiss the feet that carry him.

The students gathered at his feet,

and kissed all his hems.

(Alcharīzī, Tachkem. 54b Stern., tr. by Dóra Pataricza)

Yehuda Halevi (I., 41): *Suffering from eye problems prevented me from kissing your tracks (פעמיך) and hand.* Mose Ibn Ezra, Tarshish 42 in Brody Yehuda Halevi II, note on p. 173:

Do you want him to walk there,

And kiss the trail of his shoe and step? (tr. by Dóra Pataricza)

Yehuda Halevi: poetry pays homage to wisdom:

*Sie legt ihre Krone der Weisheit zu Füßen,*

*Willig die Spur ihrer Füße zu*

*küssen,*

*Zu zaghaft, den Schuh ihr im Kuß zu begrüßen. (II 225.)*

*O gäb mir Gott der Schwalbe leichten Flügel:*

*Die Freiheit ruft, ich flieg zu meinem Hügel!*

*Weihrauch wird mir der Staub der heil'gen Riegel –*

*Ich küß in Liebe meiner Tritte Siegel.*

*(III 128.)*

*Wie auf dem Berg des Abschieds Isaks Spur,*

*Wo er die Freunde küßt, die ihn verließen,*

*Der Füße Spur, den Staub der Tritte küssen,*

*Wie Honigseims Geschmack und Duft,*

*er läßt Aus toten Leibern neues Leben sprießen.*

(II 261.)

Mose Ibn Esra:

*Es waren Fürsten meine Gönner,*

*Der Sklave trug die stolzen Streifen,*

*Und dräut die Zeit - ich küß die Hand ihr -*

*Bis Tränen mir die Wangen streifen.*

*Ich geh fürbaß zu dem Palaste*

*Wohin die Augen spähend schleifen:*

*Vielleicht gewährst du, bis der Sklave*

*Dir küßt die Spur von Schuh\* und Schleifen.*

(Tarshish 42.)

“Kissing the dust of your feet” is a popular formula to express modesty. Zohar chad. 90c: *We want to kiss the dust of your feet, the place you live, the walls of the sanctuary.* Yechiel Chaim Viterbo[[184]](#footnote-184) in *Sefer vayechi vayitten* 92b[[185]](#footnote-185) expresses his modesty as follows: after a thousand apologies and after kissing the soles of his holy feet, because they are valuable and worthy in the eyes of the people. Rabbi Mendel Deés[[186]](#footnote-186) says: after kissing the gold dust after my teacher.

The children become silent because of the indecent kisses from the parents: they have disdained the speaking mouth, that was ready to kiss, and choose the closed one (instead), and hence the mouth of their offspring closes.[[187]](#footnote-187)

Abraham ben Natan haYarchi[[188]](#footnote-188) (12 c. second half) explains this on page 30 in his commentary published by Baruch Toledano in Tiberias: ”*They say: ‘kiss me with the kisses of the mouth’: the kiss on the mouth surpasses all others, for example, the kiss on the hand, and shoulder. However, he gives another explanation: The mouth spoke to the Shekhinah - ‘I spoke to him from mouth to mouth.’ –; the Torah was given in the kiss of omnipotence, and in the kiss on the mouth, G-d took the soul of Moses. ... The mouth which has been recognized for all this glory - and has forgotten about himself to such a degree, that it kissed the hidden - is punished by keeping the mouth of the offspring closed.”*

*I was taken to her House,*

*I kissed the stones of her steps,*

*that her small foot has often touched,*

*and the train of her dress.* (tr. by Kelsey Frost)[[189]](#footnote-189)

Heine

Similar twists can be found in the aggadah. Rabbi Joshua ben Hananiah[[190]](#footnote-190) kisses the stone on which rabbi Eliezer used to sit when giving his lectures.[[191]](#footnote-191) The starving daughters of Jerusalem kissed the pillars.[[192]](#footnote-192) Love kisses the door jamb in Theocritos’[[193]](#footnote-193) and Lucretius’[[194]](#footnote-194) opuses.

Rab Acha[[195]](#footnote-195) teaches: *“A king left his palace in anger, but turned back, kissed the walls, hugged the pillars of the palace, cried and said: ‘Farewell, oh my house, farewell, oh my palace!’ So the glory of God returned to the abandoned sanctuary, kissed the walls, hugged the pillars and said: ‘Farewell, oh house, farewell, oh palace!’”*[[196]](#footnote-196) Mieses[[197]](#footnote-197) reports about Karaites in Galicia: *“Everyone bends down and kneels as they come in and out, and the door of the synagogue is also kissed on this occasion.”*

The wife of Potiphar, hugs and kisses Josef's clothes to show her lust.[[198]](#footnote-198) Otherwise, it is the subserviency of pilgrims that kisses the hem of one the clothes of the *khalifa*, as they are not allowed to see him.[[199]](#footnote-199)

But Lebrecht says,[[200]](#footnote-200) that it is not a cloth of the khalifa, rather a black velvet, usually from the curtain of the mosque in Mecca, which was called the “sleeves of the khalifa”. This is what the courtiers kiss every day, and so does every passer-by. Roman Jews kiss the cloak of the Pope.[[201]](#footnote-201) Saphir also reports about kissing the clothes.[[202]](#footnote-202) A ring is kissed [in] Otzar Midrashim 347a b.

For closure, a few lines from Alharizi:

*Hebräisch ist euch ja verhaßt,*

*Arabisch nur ists, was euch paßt. –*

*Umfangend dieser Fremden Brüst*

*Habt ihr den Busen ihr geküßt*

*Gestohlenes Wasser ist versüßt.*

(Tachkemoni 1b Stern.)

*Am Ufer streifet der Verliebte*

*Von Liebe wund an Schwertes Stelle.*

*Er sieht ein Mädchen eifrig waschen*

*Des Liebsten Mantel an der Quelle.*

*Den küßt er, nicht dem Kleid zuliebe,*

*Oh nein, um ihrer Augen Helle!*

*Das ist, als ob der Trinker dulde,*

*Daß Essig ihm den Wein vergälle.*

*en Wein vergälle.* (64a.)

*Viel Lippen, vom Schwerte geküßt, werden fahl,*

*Es fallen gar viele der Köpfe zumal,*

*Als wäre ein Garten die Stätte des Wal,*

*Die Schwerter, die Rosen sich rötend im Tal.*

(14a.)

**V. When does one kiss?**

a, b) Peace and friendship

The kiss means peace and friendship: *as me schlugt sech, küscht me sech nischt* [If you fight, you do not kiss each other][[203]](#footnote-25189) says a proverb in East Yiddish.[[204]](#footnote-203) The Christian kiss of peace has been traced back to Jewish models.[[205]](#footnote-204) Pax [Lat. tr. peace] is the “instrumentum quod inter Missarum solemnia populo osculandum praebetur”.[[206]](#footnote-205) The Bible [in Prov 27:6] says that kisses of the enemy are נעתרות [profuse] according to Rashi, there seem to be many [and therefore are burdensome].[[207]](#footnote-206) The vowel points above וישקהו about Esau's kiss[[208]](#footnote-207) were interpreted as an indication of its falseness, but rabbi Simon ben Eliezer has an opposite view: according to him it is a true kiss, in a different interpretation: a kiss of love, whereas otherwise all of Esau's deeds originate from hatred.[[209]](#footnote-208) For the Jews in Slavic countries, therefore, a false kiss is called "a kiss with [vowel] points". The posterity could regard Esau’s kiss only as hostile based on what they learned of Esau, i. e. through Rome.[[210]](#footnote-209)

Laban kisses Jacob to find out whether he has hidden pearls in his mouth,[[211]](#footnote-210) and the Babylonian Proverb phrase is passed on in the name of Abba Arikha (Rav): *If a resident of Naresh*[[212]](#footnote-211) *kisses you, count your teeth to make sure he did not steal one.*[[213]](#footnote-212) The New Testament made the false kiss (2 Sam 20:9) “immortal” as the *kiss of Judas*. The Zohar also speaks of *neshikin bishin* [evil kisses] and kisses from the enemy.[[214]](#footnote-213) When the Mountain Jews in the Caucasus make friends with a neighbour, they seal it [their friendship] with a kiss.[[215]](#footnote-214)

The description of Aaron's peace-making activity states that he soothed the enemy; when they later met on the street, they hugged and kissed each other.[[216]](#footnote-215)

1. Homage and ordination

Greek sources report on the kiss of homage to the kings of Egypt.[[217]](#footnote-216) In addition, when the pharaoh speaks to Joseph: no one else should kiss me but you.[[218]](#footnote-217) The midrash[[219]](#footnote-218) also knows the kiss as a sign of submission. Kiss is an award as in the case of King Saul and the judges,[[220]](#footnote-219) King Jehoshaphat and the scribes,[[221]](#footnote-220) it is the sign of mutual respect when one scholar kisses the other.[[222]](#footnote-221) The kiss means promotion in 1Samuel 10:1 where Saul is anointed to become a king and he is kissed by Samuel, as well as in the case of ordination of the scribes. At the Faculty of Law at the University of Breslau[[223]](#footnote-222) the dean gave a doctorate kiss[[224]](#footnote-223) to the promovendi[[225]](#footnote-224) until 1889.

The kiss as a morning greeting (našāqu)[[226]](#footnote-225) is quoted from Assyrian sources.[[227]](#footnote-226)

d, e) Greeting and reunion. Isak demands the kiss of reunion from Jacob.[[228]](#footnote-227) Rebekah kisses Jacob when they see each other again[[229]](#footnote-228) and says: *“May the Lord of the world love thee as the heart of thy mother and her affection rejoice in thee and bless thee.”*[[230]](#footnote-229) When they meet again, Jacob kisses the grandchildren[[231]](#footnote-230) so that the holy spirit,[[232]](#footnote-231) who suddenly betrayed him, can fill him again.[[233]](#footnote-232) Jacob greeted Rachel with a kiss, but cried because he saw that the bystander acted strangely and asked: *Would the stranger want to introduce inappropriate customs?*[[234]](#footnote-233) Jacob and Joseph hug each other when they see each other again,[[235]](#footnote-234) but they do not kiss. Joseph kisses his father only upon his death and says: *I have not kissed my father's mouth for 39 years and now shall I bury him unkissed?*[[236]](#footnote-235)

The kiss with which Aaron greets the returning Moses[[237]](#footnote-236) is a kiss of reunion and ordination.[[238]](#footnote-237) In this kiss, they rejoice about the elevation that has been given to both. Rabbi Samuel ben Nachman explains this passage with an example. One brings a coin to a goldsmith who notices that it is only gilded clay. Later they bring him a coin in which he recognizes real gold and he says: *the first one was gold-coated clay, but the second one is made entirely of gold.* Thus, Esau's kiss was only a slag, as it is said:[[239]](#footnote-238) *Like a coating of silver dross on earthenware, thus fervent lips with an evil heart.* He didn't want to kiss Jacob, but rather bite him. However, Moses’ and Aaron’s kiss were real. About them it is said: *love and truth meet, justice and peace kiss.*

Two siblings live far from each other. The brother is saved from fire and the sister rushes to him, hugs and kisses the saved.[[240]](#footnote-239) In the joy of the unexpected reunion, the father-in-law kisses rabbi Akiba.[[241]](#footnote-240)

f) Goodbye

Abraham let Jacob give him a farewell kiss before his death.[[242]](#footnote-241) The dying Reuben kisses his brothers,[[243]](#footnote-242) the dying Dan kisses his children.[[244]](#footnote-243) Benjamin kisses his children before he begins his farewell speech.[[245]](#footnote-244) Orpah says goodbye with a kiss, so her descendants are called the children of the kissed: *b’nei hanneshuka*.[[246]](#footnote-245) The mother kisses her children who have been sentenced to martyrdom.[[247]](#footnote-246) Palestinian scribes argue, but when they say goodbye, they kiss.[[248]](#footnote-247) We have heard a recent warning that relatives should not be kissed when saying goodbye,[[249]](#footnote-248) therefore, the Chassidic view does not match with that of Chamisso:

*Since we must part,*

*Just one more kiss in parting!*

*Parting, separation, what anguish!*

*Must we truly part?*

*Farewell and think of me,*

*[Think] of me in joy and sorrow;*

*Since we must part,*

*Just one more kiss in parting!* (tr. By Sharon Krebs)[[250]](#footnote-249)

g) Death

Isaac kisses the dead father.[[251]](#footnote-250) Joseph kisses his father when he is dying. According to the Samaritan aggadah, Moses opens the coffin of Joseph, kisses the body and cries.[[252]](#footnote-251) With the kiss, one said farewell to the dead.[[253]](#footnote-252) The innocent blood of Zechariah, which had not come to rest was kissed.[[254]](#footnote-253) Rabbi Ismael hugs and kisses rabbi Simon ben Gamliel’s head that was cut off by the executioner.[[255]](#footnote-254) One should not kiss their dead child, otherwise their other children will not stay alive either.[[256]](#footnote-255) The painful yawn of the poet Solomon de Piera shows that the warning was not followed everywhere: *“How terrible is this grief, how terrible the pain: the parents kiss the dust of the children!”*[[257]](#footnote-256)

The grave is hugged[[258]](#footnote-257) and the coffin is kissed, so the deceased appears for the one who does these. Alternatively, this is not done, so that the deceased will not appear.[[259]](#footnote-258) One calls out for the dead: *“Go in peace!”*, then they disgorge onto the grave and kiss it respectfully.[[260]](#footnote-259) According to Temim Deim[[261]](#footnote-260) Nr. 185 it is done in honour of the dead.[[262]](#footnote-261) *“I kiss the Hafiz tomb in awe”* - said the Persian Poet, Shahin.[[263]](#footnote-262) One kisses the graves and the dust of their ancestors.[[264]](#footnote-263) According to a Norwegian superstition, if one gets bad lips after kissing the deceased, one should kiss a tiled stove three times.[[265]](#footnote-264)

The dance of death, which Glückel von Hameln saw at a Jewish wedding, was[[266]](#footnote-265) a Brandenburg dance game that was still practiced in 1800. A dancer fell and pretended to be dead and all the ladies kissed him as they passed.

h) Greetings and farewell to the homeland.

Kossuth writes[[267]](#footnote-266) about how he said farewell to his homeland with a weeping kiss with the love of a child. Rabbi Jose bar Hanina[[268]](#footnote-267) kisses the border rocks of the Holy Land.[[269]](#footnote-268) The soil is kissed.[[270]](#footnote-269) Kissing in longing for the soil of the Holy Land is a recurring phrase of Zion poetry.

(the closing will be published later)

\* \* \*

Note from the translators: For special reasons, the author was unable to read the second proofreading of this article himself.[[271]](#footnote-270)

**The kiss.** By **Immanuel Löw.**

(The end)

VI. Law and cult.

a) Halakhic  
Halakhically the kiss is little considered. The kiss is forbidden even to spouses at times.[[272]](#footnote-271) In order not to be aroused to kiss, one should not smell at incense boxes in the hand or at the neck of a woman.[[273]](#footnote-272) The hand kiss is also an object of halakhic regulation.[[274]](#footnote-273)

1. Ethical

A special penance is imposed for illicit kisses.[[275]](#footnote-274) One should not kiss villains because according to neo-Kabbalistic teaching, kissing creates a connection that is still in effect after death.[[276]](#footnote-275) Josef's mouth, which did not taste a sinful kiss, was blessed, as rabbi Shimeon ben Gamliel[[277]](#footnote-276) teaches.[[278]](#footnote-277) A kiss “in vanum” [Lat., in vain] is when the queen kisses a castrate. The king surprised her.[[279]](#footnote-278)

1. Cult

Kissing as a cultic means of expression goes far back in time. They kissed the Baal,[[280]](#footnote-279) the calf,[[281]](#footnote-280) and as the witches admitted in the Middle Ages, they also kissed goats and tomcats[[282]](#footnote-281) and even their own hands as a sign of adoration.[[283]](#footnote-282) They kissed the idols and stroked them in order to come into intimate contact with them[[284]](#footnote-283) similarly, as the pilgrims kiss the black stone of the Kaaba.[[285]](#footnote-284) By just kissing, the blessing, can be transferred to others according to the Muslim view. Hence the habit of li’l-tabarruk ”to receive blessings” by touching, kissing and caressing.[[286]](#footnote-285)

The amulet is therefore called bawwāš, “something to be kissed.”[[287]](#footnote-286) Therefore, one kisses the gates of the mosque,[[288]](#footnote-287) the mihrāb[[289]](#footnote-288) and the maqam.[[290]](#footnote-289) From today's Palestine (on the Carmel [mountain]) it is reported: in places where no guardian has been appointed, the poor can take the vowers’ donations, but they have to kiss the mihrāb first.[[291]](#footnote-290) When taking the veil vow (nidr il-istār), the vower kisses the maqam and ties the cloth to the stone post at the head of the grave [i.e. headstone]. At nidr ez ziâra, vows at the time of visiting of a sanctuary, the vower kisses the grave. If there is no grave, [the vower kisses] the mihrāb of the maqam. To perform a nidr il-bachūrā, a vow of incense, the vower goes to the tomb of the saint, kisses the maqam, puts down a small plate of incense, which they light, and kisses the maqam again before leaving.[[292]](#footnote-291)

The Romans kissed the statues of the gods in prayer.

In the Christian Church, especially the Catholic and the Oriental [Greek Orthodox], kissing the religious symbols and consecrated objects is known to play an important role. The cross, the rosary, relics, the church threshold,[[293]](#footnote-292) the missal, especially the foot of the statue of the Apostle Peter in the St. Peter's church in Rome is kissed.[[294]](#footnote-293) The holy ”brother kiss“ is already known in the NT.[[295]](#footnote-294)

Schöne says: Arnobius had severely rebuked the pagans, who when entering their temples would prostrate themselves at the door and wipe the thresholds with their kisses; the custom of kissing the thresholds of the temple entrances had been common among the Greeks and Romans. This is what Ovid says about Deucalion and Pyrrha, who visit the Delphic temple after the flood:

*But when the twain had reached the temple steps  
they fell upon the earth, inspired with awe  
and kissed the cold stone with their trembling lips.*   
(tr. by More, Brookes)[[296]](#footnote-295)

*This was especially the case for the miserable and the guilty.*

*If guilty, I would collapse prostrate before their temples*

*And bestow a kiss upon their holy threshold.*

(tr. by Rodney, Dennis) [[297]](#footnote-296)

Despite the blame that Arnobius had stated, Christians in the East and West fell on the thresholds when entering their churches. Christian poets speak of this custom just as Romans once did:

*Kiss the threshold of the [church of the] precious Apollinaris*(tr. by Giselle de Nie.)[[298]](#footnote-297)

*As they kiss the limens  
Of the Apostles and the martyrs.*   
(Tr. Len Krisak)[[299]](#footnote-298)

*he prostrates himself*

*before the doors and presses kisses on the posts and waters the whole floor with his tears spreading out on the ground in front of the holy shrine.*

(Tr. by Ian Fielding and David Lambert) [[300]](#footnote-299)

Chrysostomus[[301]](#footnote-300) [wrote]:[[302]](#footnote-301) *“We are the Tempel Christi, so we kiss the doors of the entrance to the temple by kissing each other as we enter ... Do not see how many kiss the doors of the entrance to this church. Some are leaning, others are holding hands and then holding hands to mouth.”*

The Abyssinians kiss the floor, doors and posts of the church. In the procession with the Book of the Gospels, this book will be held up to the closest to kiss. An instrument passed around for kissing during the mass was called pax (s. above).[[303]](#footnote-302) Images of saints are kissed, those who are standing further away are sending kiss hands.[[304]](#footnote-303)

Kissing the idols is also known from the Tannaite sources. One should not drink directly at a fountain outlet, because the viewer might think that he is kissing the idol depicted there.[[305]](#footnote-304)

The description of the duties in the sanctuary on the Day of Atonement says: one says to the high priest at night when he becomes sleepy, והפג על הרצפה,[[306]](#footnote-305) *“Get up, and cool yourself on the marble pavement!”* That should mean that he should perform the קידה[[307]](#footnote-306) like rabbi Simeon bar Gamliel leaning on his two thumbs, bending on the pavement, kissing it and straightening up again.[[308]](#footnote-307)

Rabbi Simeon bar Gamliel touched the earth with both thumbs and kissed it during the torch dance of the foliage at the hut [Sukkot], according to the Talmudic view this is the ceremony called *Kidah*,[[309]](#footnote-308) and according to b 53a nobody was able to imitate him. According to a later view, the *Kidah* was done leaning on both the thumbs of the hands and the feet.[[310]](#footnote-309)

Today's rite of kissing ritual objects has developed with the influence of foreign customs. Originally from the Orient, this kind of kissing came back to Judaism via a detour to imperial Rome and the two daughter-religions. On the way to the reception - see my father's work “Lebensalter”[[311]](#footnote-310) - some strange custom has imbued into Jewish circles. I would like to point out only two examples here.

The first example. A Catalan custom demanded that when the Cohen begins to give the priestly blessing, the community should kneel. This is what Siddur Rashi 254 reports. The publisher rightly notes that he does not know the source for this custom. The source must be thus outside the synagogue.

The second example is given by Abravanel:[[312]](#footnote-311) the Morenu title is given as an imitation of the Christian doctorate. Krauss, Wiener Gezera (185)[[313]](#footnote-312) discusses the Morenu question as well as the connection between the magister and the doctorate degree and Judaism.

In the pamphlet against the Spanish [Jews] in Valona around 1510, Messer David[[314]](#footnote-313) says that the Spanish [Jews] accused the German and Italian Jews of imitating the Christians in their Morenu ordination in their books. He answers: *Let only God take precedence!* Which means: *let them not take their [the Christians’] laws!*[[315]](#footnote-314)

The rite of kissing has become rather general among Jews in the recent centuries. In the absence of older explanations, the kiss was aptly described as an expression of love for religious practice, *hibbub mitzvah*, by analogy with *hiddur mitzvah*,[[316]](#footnote-315) that of fervor. One kisses the things in question directly or by touching them with their hand or with the tallit.[[317]](#footnote-316)

[These are the things to] be kissed: the mezuzah on the door jamb when entering and leaving the room, the door jamb of the synagogue when entering and exiting, tefillin and tallit when putting on and taking off. At certain places of prayer the tzitzit are kissed: one tassel at the morning bracha: "*that dresses the naked*", the front pair of tassels at the end of *baruch sheamar [blessed is he who spoke]*, all four tassels during the Shema with the words *tzitzit* and *emet* [truth] and in the after-beracha of the Shema starting with *emet* when saying *veadir* [and mighty] and *nechmadim laad*. The curtain of the holy ark[[318]](#footnote-317) is kissed when opening it and the Torah scroll when lifting it in and out and transferring it. The person called [to aliyah] touches the opened Torah with the tzitzit at the beginning and end of the reading [of the portion] and kisses it. In the morning bracha: when saying *"the one girding Israel”*[[319]](#footnote-318) the arm-tefillin is touched with the right hand and kissed, and [when saying] *"who crowns Israel"*[[320]](#footnote-319) [the same is done with] the head-tefillin. Both tefillin are kissed at the two-time *Yismechu hashamayim vetagel haaretz [let the heavens be glad and let the word rejoice]*,[[321]](#footnote-320) the first letters of which form the tetragrammaton, and in the Ashrei Psalm with the significant verse: *"You open your hands and fill all living things with pleasure.”[[322]](#footnote-321)* Isak Luria demanded that the tefillin be touched in the name of Zohar by *yotzer ohr* [Birkat yotzer][[323]](#footnote-322), but this has not been imbued. The prayer book is also kissed after complete prayer. The practice of these kisses was never quite uniform in the rite. In the prayer books, the regulation of kissing came late: first in the editions of Isaiah Berlin[[324]](#footnote-323) and Jakob Lissauer.[[325]](#footnote-324) Of the Sephardic prayer books, kissing is first mentioned in the Amsterdam 5500 prayer book.[[326]](#footnote-325) Baer's prayer book[[327]](#footnote-326) mentions kissing several times. More recently, the practice of these kisses has waned at certain places. The German reform efforts, to whom the peculiar Jewish habits were not very appealing, also called for a change. However, the only thing that was abolished were [those elements that were considered] disruptive. E.g. the synagogue order from Schwerin in 1843 prohibits the kissing of the curtain at the entrance to the synagogue during the service and the leaving of one’s spot in order to kiss the Torah. Creizenach[[328]](#footnote-327) advises against kissing the Torah when one cannot do it from their seat. The most striking thing is the kissing of the Torah scroll carried around in the synagogue, which is also commemorated by the great Hungarian writer, Jókai.[[329]](#footnote-328) The Hungarian humourist Adolf Ágai, who spent several weeks a year in Corfu for a long time, reports:[[330]](#footnote-329) The Greek Jews kissed either the Torah cover or the tallit with which they had touched it. *"But the Spanish (Turkish)[[331]](#footnote-330) Jews greeted the Torah in a Muslim manner, by first touching the forehead that held the fez,[[332]](#footnote-331) then the chest.”*

On the Persian Jews it is reported that when they enter the synagogue and pronounce the usual blessing, they move their hand over the face from the forehead to the beard and then kiss it. The same thing is done when reading the Shema. Schudt reports from the Jews to Worms in 1714:[[333]](#footnote-332) *When the Jews of Worms were shown an ancient Chumash or copies of the five books of Moses that were written in ancient Hebrew, they even fell on their knees to honour it and kissed it. However, they were mistaken when they believed that such a book was written before Christ. Some Jews would give 6000 thalers for it, or 500 thalers for permission to copy it."*

The midrash describes kissing the letter of command from the Persian king, and it certainly reflects ancient oriental custom.[[334]](#footnote-333) It was probably the midrash in reminiscence of rabbi Jonathan Eybeschütz[[335]](#footnote-334) (?) in Prague 1742, who kissed the letter he received from the French King.[[336]](#footnote-335) We only get to know about kissing the Torah in a later period.[[337]](#footnote-336) Manhig 27a is silent [about the subject]. Ohr zarua in Austria reports:[[338]](#footnote-337) the children ran to kiss the Torah, [it is said that thus] the love towards the sanctuaries of Israel was instilled in them. In later times, the hand with which the Torah was greeted is also kissed.[[339]](#footnote-338) This is how the women of Aden greet the Torah in the doors of the synagogue, that was taken out [from the ark], thus through kiss hands.[[340]](#footnote-339) In Cochin the Torah is opened for the bride at the place where the Ten Commandments are, she puts her hand over her eyes, and kisses it.[[341]](#footnote-340) At Simchat Torah, the Torah scrolls carried around are kissed; for the Spanish [Sephardic] Jews, this is done during erev Kol-Nidrei. The Archbishop Albrecht[[342]](#footnote-341) kissed the Torah - at around 1200 - which was brought to him.[[343]](#footnote-342) Before and after taking an oath on the Torah, it was kissed.[[344]](#footnote-343) The person called to the Torah [to read] kisses the beginning and the end of the section read.[[345]](#footnote-344)

Margarita[[346]](#footnote-345) describes this in 1544: This is how the one called to aliyah comes in and stands in the middle between the two and kisses the Decalogue, but not directly the pergamen, but through its cover and cloths.[[347]](#footnote-346)

The prayer book is kissed before and after praying. This also applies to Persian Jews.[[348]](#footnote-347) One should also kiss it when they put it away and when it has fallen on the ground[[349]](#footnote-348) and one must reverse it if found lying on the front page.[[350]](#footnote-349) According to the Seder Eliyahu Zutta 17 p. 21[[351]](#footnote-350) a [prayer] book is hugged and kissed. When taking the oath, one had to kiss the Bible in England and the custom was only lifted on January 1st, 1910 "as extremely unsanitary". Since then, the person swearing takes the Bible to their right hand without kissing it.

According to Talmudic rules, the tefillin ought to be touched,[[352]](#footnote-351) but already in the Geonic era the custom of kissing was known, and this became later common.[[353]](#footnote-352) The tefillin bag should also be kissed when it has fallen on the ground.[[354]](#footnote-353)

The kissing of the tzitzit has an interesting history. In the 9th century, the custom to take them in hand during the Shema was first mentioned. Moses gaon (832)[[355]](#footnote-354) and Natronai gaon (859),[[356]](#footnote-355) who were asked whether this is permissible, were against the custom. The answer is: it is not a custom of the scribes and their students, but a mere exaggeration - yohara [arrogance, haughtiness]. Since one looks at the *tzitzit* while wrapping them with the tallit and greeted the *tzitzit* with the blessing, it is unnecessary to hold them in one’s hand, otherwise they would have to touch the *tefillin* at *ukeshartem* [and you shall bind them] and go home at *uketabtem* [and you shall write upon them] to put their hand on the mezuzah. So, whoever acts this way, must be informed not to do it again.

The custom, which developed from the word *ureitem [and you shall see them]*, has nevertheless gained more and more ground, so that Hai Gaon (1038)[[357]](#footnote-356) who was asked again [about this custom], is much more lenient: one does not have the mezuzah with them, but it is proper to look at the tzitzit and touch it during the Shema. This is also because one who is dealing with this mitzvah cannot be regarded as a disturbance. Only those who are really bothered by the touching, should refrain from doing so, as one should not wink, wave or point with their finger either.[[358]](#footnote-357) The tefillin must be constantly touched.[[359]](#footnote-358) Marmorstein tried to find the source of the custom in the Karaites’ traditions, however I cannot find their inducement in the sources.[[360]](#footnote-359) L. Mieses wrote to Jost in 1828:[[361]](#footnote-360) Some customs have been introduced by the Karaites so as not to be as offensive to the Rabbanites, such as [the use of the] mezuzah, which is only in use by some, and the kissing of the tzitzit. Peter Beer claims[[362]](#footnote-361) that the Karaites have no tzitzit on their clothes, instead they hang a fringed cloth in the synagogue, to which they look when they read the Shema.

Tobiah ben Eliezer says ibid:[[363]](#footnote-362) one pulls the tzitzit in front of the eyes during the reading of the Shema as an expression of love for the practice of the divine commandment - *hibbub mitzvah -* but this is only a custom, not a regulation, otherwise one would have to touch the tefillin at *ukeshartem*. So, he does not yet know the touching [of the tzitzit].

It is recorded as the custom of some pious people that they look at the tzitzit at *ureitem* - in the Shema -, and strike with [the tzitzit] their eyes and kiss it fervently.[[364]](#footnote-363) This custom prevailed, so that later it was no longer allowed to be branded as attention seeking.[[365]](#footnote-364) There is no consensus about how often the tzitzit are to be kissed.[[366]](#footnote-365) As an analogy it should be mentioned that Saphir[[367]](#footnote-366) says that the Persian wind something resembling a long thread around the body and kiss it.

The practice of the Jews in the Holy Land, as L. Grünhut wrote to me years ago, is that they take the tzitzit into their hands at *vehavienu [bring us together]* and put them away at *venechmadim la’ad [delightful forever]*. The custom goes back to Isak Luria. Only the Litvaks make an exception, who, with reference to Elijah, the Vilna Gaon, reject the custom of the Hasidim. They take the two front tassels in the middle of the Shema, look at them at *ureitem* and, without kissing them, put them down at the end of the Shema. Touching the tzitzit during the reading of Shema is said to have been mentioned in the Jerusalem Talmud. Grünhut wrote to me about this from Jerusalem: *“I have an old manuscript of הגהות על ס' עמודי הגולה from a student of R. Perez. It is divided into paragraphs from 1–81. In § 4, the author says: a child who knows how to put on the tallit, is obliged to [watch] the tzitzit. Jerushalmi: Not [only] how to put on the tallit, but that he understands how to distribute two tassels to the back, two to the front, and that he holds the tzitzit in his hand when reading the Shema according to the rules.”* If this quotation is not apocryphal, it would be the oldest mentioning of touching the tzitzit when reading the Shema.For the mezuzah, in ancient times, only touching was prescribed and not kissing, but it became a custom to also kiss it.[[368]](#footnote-367)

The doorposts of the synagogue are also kissed, which even Heine knew:

*Be ye greeted, halls beloved,*

*Of my high and royal father!*

*Lo! I kiss your holy mezuzot,*

*Tents of Jacob, with my mouth!*

(tr. by Margaret Armour)[[369]](#footnote-368)

The fervent kiss of love of this mitzvah tends to become more widespread. The cozy piety of Isaiah Horwitz[[370]](#footnote-369) rejoices about the fact that the custom of kissing all the mitzvot seems to naturalize. Thus, the hut covered with leaves [Sukkah] and its four species of plants as well as *the matzot* and the *maror* of the Seder evenings.[[371]](#footnote-370) It is reported from Tehran that upon leaving the cemetery, grass and stones are placed on the grave which had been kissed before.[[372]](#footnote-371)

The kabbalah suggests that when tapping the willow clumps on Hoshana Rabbah, the shape of the willow leaves hides the secret of the kissing lips: the female lip that kisses the male in the morning of the marriage.[[373]](#footnote-372) Even the Kabbalistic prayer formula after tapping the willows requests: *kiss us with the kisses of your mouth!*[[374]](#footnote-373)

The kabbalah lets its imagination run free. According to it [the kabbalah], the patriarchs kiss the prayer.[[375]](#footnote-374) [The kabbalah] allows the divine word to kiss with love.[[376]](#footnote-375) The kisses of love *neshikin direhimutah*[[377]](#footnote-376) are familiar to the Zohar, and so are the kisses of the heavenly king *neshikei direhimu demalka*.[[378]](#footnote-377) According to it, the Oral Torah is a teaching kissed away by the divine mouth,[[379]](#footnote-378) which becomes Shoshanna by union with the heavenly king in the kiss, because it says: his lips [are] shoshanim [lilies].[[380]](#footnote-379) The people of Israel[[381]](#footnote-380) is crowned with shoshanna in the love kisses of the highest of kings, because it says: his lips [are] shoshanim! Therefore, it says: he kissed me with the kisses of his mouth.[[382]](#footnote-381) Holy spirits are obtained through heavenly kisses,[[383]](#footnote-382) and the secret of the kiss (*raza dineshika*) is a kabbalistic twist.[[384]](#footnote-383) The union of the corresponding sefirot [emanations] is called: kiss (*nishuk*): Father and mother i.e. wisdom and insight kiss each other.[[385]](#footnote-384)

**VII. Eschatological**

Jacob Burckhardt says:[[386]](#footnote-385) *“The image of God was extremely colossal in the large central hall of the Serapeum… The whole big room was dark, and so it needed artificial lighting; only on the holiday when the image of the Sun-god was brought to Serapis was a small opening to the east uncovered at a certain moment, through which the glowing sunshine suddenly fell on the lips of the Serapis image, and this was called the Sun-kiss.”*

The Jewish circles have similar ideas of macrocosmic kisses too. In the 28th ode of the Judeo-Christian Psalm book[[387]](#footnote-386) it says: immortal life has come out and kissed me.  
  
The revelation is presented in the aggadah in the image of the kiss of God: the ten words of the covenant are kissed away from God's mouth.[[388]](#footnote-387) During the revelation of the ten words, the angels kiss Israel on his mouth.[[389]](#footnote-388) The liturgical poet Simeon bar Isaac[[390]](#footnote-389) sings (Techina for the fast of Gedalia):  
  
Vor tausenden schreitend, die vor Ihm flehn,

Der Heilge - gerühmet in Himmelshöhn -

Zur Rechten die lohenden Flammen wehn,

Gesichter verbinden sich Ihm, vergehn,

Vom Mund ihm zu küssen der Worte zehn.

The Word of God kisses אדקולאין בן הדימה on the mouth and teaches him the Torah.[[391]](#footnote-390) This place is unclear, the previous attempts at finding a solution have failed.[[392]](#footnote-391)   
  
He kisses me from the kisses of his mouth: a) kisses (1) [as a verb] and kisses (2) [as a noun] means a total of three kisses: these correspond to the three parts of the Holy Script;[[393]](#footnote-392) b) his mouth, that is the oral teaching and therefore the biblical verse closes, *because your love is more delicious than wine: the words of the wise are dearer and more pleasant to me than the wine of the Torah itself.*[[394]](#footnote-393)

Synagogue poetry, too (e.g. B. Eleazar Kalir) plays on this idea of the kiss of revelation and the sealing kiss of God.[[395]](#footnote-394) Baer refers to Tosafot on Avodah Zara 35a, where another reading variation deviates, but incorrectly שכולם נתנו בנשיקה instead of שכך.

The midrash therefore relates the beginning of the Song of Songs: *“he kisses me with kisses from his mouth”* to the revelation at Sinai. The angels on duty ask him to kiss them with the kisses from which his children also got their share. *"From the kisses"* implies that Israel only heard part of the ten words directly from the mouth of the Almighty, says rabbi Joshua b. Levi.[[396]](#footnote-395) When it is said that *he kisses me with the kisses*, the plural means at least two kisses: one in this world, one in the hereafter. In this world it says: *he blew the soul of life into him*,[[397]](#footnote-396) in the hereafter: *I put my spirit in you*.[[398]](#footnote-397) If you have dealt a lot with the Torah in this world, your lips will be kissed in the hereafter.[[399]](#footnote-398)

Dying in a kiss is a poetically beautiful thought of the aggadah. Geibel also sings:

*My every thought and feeling*

*Is thine alone.*

*Since first thine eyes did bless me,*

*I'm lost to time and space;*

*To my heart I fain would press thee*

*And die in thine embrace.* (tr. by Frances Hellman)[[400]](#footnote-399)

Elsewhere:

### *To thy red lips let me cling then*

### *And drink thy soul divine,*

### *My own soul I will bring then*

### *And yield it up for thine.* (tr. by Frances Hellman)[[401]](#footnote-400)

This resembles the aggadic image according to which God takes the soul of the pious in a kiss. Heine also has similar thoughts:

*Sing me dead, caress me dead,*

*Drain my life with kisses tender.* (tr. by Edgar Alfred Bowring)

Schiller got the idea (Götter Griechenlands) certainly not from a Jewish source:

*Before the bed of death*

*No ghastly spectre stood - But from the porch*

*Of life, the lip - one kiss inhaled the breath*… (tr. by E. P. Arnold-Forster)[[402]](#footnote-401)

According to the aggadic view, death does not kiss. It is a popular image among more recent poets:

*And only your lovely lips are red;*

*But death soon kisses them pale and dead.* (Heine, tr. by Hal Draper)[[403]](#footnote-402)

Or Geibel (Das sterbende Kind [The dying child]):

*On the forehead, lips and cheeks*

*That sweet red colour is already gone.*

*And yet in a secret way it still smiles gently.*

*Gently, gently it is kissed by death!* (tr. by Frances Hellman)[[404]](#footnote-403)

The most gentle out of the 903 types of death that exist is the death in the kiss of God: it easily pulls the soul out of the body like a hair out of milk.[[405]](#footnote-404) Even halakhic implications were attempted to be linked to this type of death.[[406]](#footnote-405) Moses died "through the mouth of God", that is, through the kiss of God.[[407]](#footnote-406) Aaron and Mirjam too died this way, but it is not explicitly reported about her because one did not want to speak of the kiss of God in connection with a woman. The [concept of the] kiss of death is also passed on to the three patriarchs.[[408]](#footnote-407)

The kiss of death of Moses is transmitted to Christianity by Appuhn, *Mose der Knecht Gottes [*Moshe, the Servant of God*]*, Magdeburg 1845, 421 f. For more [information see]: Keli yekar Chaje Sara [parashat in the Gen] zu ותמת.[[409]](#footnote-408) [the Hebrew word is the first word of Gen 23,2]

One of the martyrs from Trento died before execution in the dungeon: he died in a kiss, similarly to Aaron, the high priest.[[410]](#footnote-409) Later the kiss of death became a stereotypical formula on tombstones, e.g. B. Wachstein, Wiener Grabsteine 2 note p XXX[[411]](#footnote-410) *mitat neshikah* and *ne’esaf bineshikah*. The liturgical poets too are familiar with the idea, e.g. Moses ben Samuel[[412]](#footnote-411) (Zulat to Simchat Torah):

Da er siehet, daß nicht fromme Flehen und Gebetes Wort,

Zu dem sanften Kussestode macht er sich bereit sofort.

While Eisenmenger despises the issue as *"contrary to God's honour and petty"*,[[413]](#footnote-412) Herder did not miss out on the poetic thought.[[414]](#footnote-413) In a simple, poignant representation, he reproduces the entire dialogue between God and Moses after the midrash and concludes: the gracious God kissed his servant and took his soul in that kiss. Moses died *“at the mouth of God"*.[[415]](#footnote-414)

Maimuni deepened the aggadah philosophically:[[416]](#footnote-415) Love for God is most perfect when the human under the burden of the years is close to death. Then will it [the love for God] become a true passion and in the midst of this bliss the soul separates from the body. This is what our sages mean when they say that Moses, Aaron and Miriam died in God's kiss: they returned home[[417]](#footnote-416) in their true belief in God, in the power of their love for God. Our sages use the allegorical expression, according to which the knowledge of God resulting from passionate love for God is called kiss, as it is written: *he kisses me with the kisses of his mouth.* The whole Song of the Songs is an allegory of love for God, which grips the soul of the human more powerfully than love for women.

Similarly, Jechiel of Pisa (1539)[[418]](#footnote-417) says that Ben Azzai’s[[419]](#footnote-418) death occurred because his soul did not want to part from the secrets that he found out, and this may be like a death in a kiss.[[420]](#footnote-419)

The kiss of God was a congenial thought to the mysticism of the Zohar. Franck[[421]](#footnote-420) has chosen the right place here: In one of the most mysterious and sublime parts of the sky is a palace: the palace of love, called *hechal ahavah*. There weave the deepest mysteries, there are all the souls that the heavenly king loves, there lives the King of Heavens, praised be him, with these holy souls and unites with them in a kiss of love: *neshikin direchimu*.[[422]](#footnote-421) Hence the death of the righteous means: kiss of God. This kiss is the return of the soul to its origin.[[423]](#footnote-422) In a soulful prayer, the human spirit unites with the world spirit in one kiss,[[424]](#footnote-423) says Isak Allatif.[[425]](#footnote-424) The human mind kisses the active intellect.[[426]](#footnote-425)   
  
After feasting on the alleged Esau's prey, Isak wanted to ponder and said to him: *come here and kiss me, my son, so that my thoughts can gather*. This kiss is the reason[[427]](#footnote-426) which is concentrated from the emanating to the receiving, as it is said: *he kissed me with the kisses of his mouth*. That is the adherence to reason, as it says: *An honest answer is like a kiss on the lips*.[[428]](#footnote-427) As a physical cling, the kiss is a symbol of the clinging of reason.[[429]](#footnote-428)

Jacob’s Image in the Divine Kiss

According to the well-known aggadic assumption[[430]](#footnote-429) the throne of God bears the image[[431]](#footnote-430) of Jacob, the forefather. The idea, as I know from Goldziher, later emerges among the Shia Muslim: When God created Adam, later he showed him the image of Mohammad and Ali - the angels had to stoop before them.[[432]](#footnote-431) When the word blessed [baruch] of kedusha ascends three times from the praying congregation, God kisses the image of Jacob three times. God allows his mouth to descend to kisses the picture of Jacob on the mouth.[[433]](#footnote-432)

God grasps the letters of the *Merkabah*, embraces and kisses them and puts up two crowns on each.[[434]](#footnote-433)

Whoever gets a wife who is worthy to him, is loved by Eliyah and God kisses him.[[435]](#footnote-434) At the end of the Valkyrie, Wotan kisses Brünhild on the eyes *my lips shall give them love's farewell! ...For so turns the god now from thee, so kisses thy godhood away!*[[436]](#footnote-435)

d) Divine kiss as an award. When Abraham, according to the Book of Creation [Sepher Yetzira] towards the end, recognized God by contemplation and thinking, the Almighty appeared to him, took him on his lap, kissed him on the head, called him his friend, and made an eternal covenant with him and his descendants.[[437]](#footnote-436) Barzilaj p. 100, 266 last row: he kissed him on his head, which is a symbolic expression of extreme love and the appearance of God over his head.

Had Israel repented after the destruction of the second sanctuary, God would have hugged and kissed it and put it on his lap for all eternity.[[438]](#footnote-437) God awakens Israel out of the dust in his love, puts it on his knee, hugs and kisses it and leads it to eternal life.[[439]](#footnote-438) Rabbi Yehuda ben Simon says: when Chananya, Mishael and Azaria[[440]](#footnote-439) remained steadfast in their faith, God called the angels on duty and said: *kiss the lips of these three, because had they not acknowledged my power, I would have become the enemy of those slumbering in the Machpela cave*. Rabbi Yochanan: when the three passed the test of faith, God called the angels on duty and said: *kiss the lips of their slumbering fathers, because just as the fathers proved themselves in faith, so did the sons*.[[441]](#footnote-440)

At the revelation, an angel asks every one of the people, do you undertake this word? Do you acknowledge the deity of the Holy, blessed be he? To the affirmative answer, he kisses the person in question on the mouth. [This is what] rabbi Yochanan teaches, to whom the revelation appeared in the symbol of the kiss of God:[[442]](#footnote-441)

*Then the angel kisses him on the mouth,*

*The kiss of heaven seals the covenant.*

The Late aggadah says that God kisses his own hand, according to a conjecture by the editor Samuel Haida, the hand of Joshua to recognize his [i.e. Joshua’s] wisdom and insight.[[443]](#footnote-442) In an older aggadah Job's knees are kissed by Satan.[[444]](#footnote-443)

e) Macrocosmic kiss. Yosef Ibn Hasday[[445]](#footnote-444) sings in *shira yetoma*:

Den Mond umhalst die Recht' in Wonne

Und freudig küßt die Lipp' die Sonne.

(Brody u. Albrecht 28 row 8. Kämpf, Nichtandalusische Poesie, Beilagen, 184.)

The kiss becomes macrocosmic in the Talmudic phrase:[[446]](#footnote-445) two worlds, heaven and earth kiss - as if heaven had kissed the earth silently, Eichendorf sings - and in the Kabbalistic kiss of the spheres.[[447]](#footnote-446) On the day of the kiss[[448]](#footnote-447) it is explained: the day on which summer and autumn kiss (touch) or on which two worlds kiss, this world disappears, and the hereafter[[449]](#footnote-448) appears.[[450]](#footnote-449)

When two famous scribes, Rabbah[[451]](#footnote-450) and Rabbi Yosef[[452]](#footnote-451) died in Babylon, the banks of the Euphrates kissed, when Abaye[[453]](#footnote-452) and Rabbah died, the banks of the Tigris kissed.[[454]](#footnote-453)

**VIII. Folklore.**

Put the red stone that is found in a blinded bat pup into your mouth and kiss whoever you want: it is good for love.[[455]](#footnote-454)

The Eastern Jews are accredited with these proverbs:[[456]](#footnote-8726)

a) a mieße mad tūr me kā küsch geb'n[[457]](#footnote-455)  
[an ugly girl doesn’t need to be kissed]

b) Von einem armen Mann soll man sich nichts borgen und einer mießen Mad keinen Kuß geben[[458]](#footnote-456)   
[One should not borrow money from a poor man and kiss an ugly girl.]

c) besser vin die mamme a patsch, wie vin a andern a küsch[[459]](#footnote-457)  
[It’s better to get a slap from the mother than to get a kiss from someone else]

d) ech well lieber a patsch vin a chuchem, eider a küsch vin a nar[[460]](#footnote-458) [I prefer a slap from a wise man than a kiss from a fool]; besser fün a gratsch a patsch, ejder fün a nar a küsch.[[461]](#footnote-459) [Better a blow from a wise man than a kiss from a fool.]

e) besser an ehrlicher patsch, ejder a falscher küsch[[462]](#footnote-460)  
[It’s better to get a sincere slap than a fake kiss]

f) far a tap a klap, far a küsch a patsch.[[463]](#footnote-461) [For a paw a wallop, for a kiss a slap]

g) a tap ün a küsch, alje dalje nje kusch.[[464]](#footnote-462) [A paw and a kiss, but afterwoods no kiss]

h) küschen soll man das beitschel wus es schlugt in der jugend   
[The whip that hits during youth should be kissed][[465]](#footnote-463).

i) wen chussoin-kale küschen sich schojn, megen die schadchunim ahejm gehn[[466]](#footnote-464)   
[When the groom and the bride are kissing, matchmakers can go home.].

j) a meschügener müss a hāßen ofen küschen.[[467]](#footnote-465) [One must either marry or kiss a crazy person]

k) ussür chasir is keyn schwüe, küsch in... is kein klulu.[[468]](#footnote-466) [Absolutely not is not an oath, a kiss in... is not a curse]

l) as me schlugt sech, küscht me sech nischt - ist schon oben angeführt.[[469]](#footnote-467) [If you fight, you do not kiss each other. (Löw’s comment:) This has already been discussed above. [V. a, b]]

**IX. Poetry.** New images do not come across too often in Jewish poetry. Restricted viewing of nature and limited vocabulary usually prevent free expression. It is surprising when a modern Hebrew poet says: *the passing night kisses the starting day*[[470]](#footnote-468). Geibel says it the other way round:

And when the day kisses the night,

Then she perishes in a sweet death,

Its blessed bleeding 'til the end

is the dawn. (tr. By M. Czimbalmos)[[471]](#footnote-469)

And Heine:

A painful sunbeam glimmers

Round the treetops in the forest;

That could be the final kiss

Of departing summer.

(tr. by Richard Stokes)

In Yehuda Halevi‘s work, the sun kisses the hand of the West every evening.

Strange expressions about kiss and kissing rarely surprise us in the realm of Jewish poetry. Thus e.g. when Alharizi says that Ben Baruch's songs are kissed with the mouth of the heart (Tachkemoni 6b Stern[[472]](#footnote-470), Brody and Albr. 173 row 84). Playing, Wagneric accumulations of alliterations are presented here which can be hardly translated: לנשק משק חשק פשק דמשק GA [Gutachten] Lothair [Lotharingia] f 39b.

Drinking is called kissing the bottle by Kalonymos ben Kalonymos around 1322.[[473]](#footnote-471) Constantly kissing the mouth of the bottle:[[474]](#footnote-472) שפת הכוס תמיד נושק

Alcharizi: He appreciates the wine like a father, he kissed the rim of the cup like a brother, it flew from mouth to mouth until he sucked all of it (Tachkemoni 6b Stern; Brody and Albrecht 172 row 58).

Jacob ben Eleazar (Brody u. Albr. 163 row 8, 9):

Es bietet als Kelch sich der Mund der Geliebten,

Der süßer als alle die Kelche zum Nippen,

Drum Liebender Sehnen ist's also zu trinken

Von der Geliebeten rosigen Lippen.

In Yehuda Halevi the Sun is the beloved, the Moon is the cup: when drinking, the Sun kisses the Moon:

Ein Becher Weins in deiner Hand:

Hast du ihn angesetzt,

So ist's als ob sich küssend hätt

Die Sonn' am Mond geletzt. (I. 24.)

Only an exceptional poetic talent was able to form their own pictures in their own language and find their own tone from which a personality speaks, despite the limited scope of the available knowledge and the language. As such, Yehuda Halevi had an effect on Heine, although he could not read it in Hebrew and was only grasped by the great poetic power of the true poet through the mostly verbal translations of Zunz. Heine sings about Yehuda Halevi without knowing about the meaning of kiss of God in its Jewish interpretation:

*True and pure and without blemish*

*Was his singing, like his soul—*

*The Creator having made it,*

*With His handwork contented,*

*Kissed the lovely soul, and echoes*

*Of that kiss forever after*

*Thrilled through all the poet’s numbers,*

*By that gracious deed inspired.*

(tr. by Margaret Armour)[[475]](#footnote-473)

This reflects Zunz's view, which Heine was familiar with after meeting with Zunz in Berlin. Zunz himself summarizes his judgment on Yehuda Halevi in 1855 as follows: *Each of his works is beautiful, clear, full of warmth and thoughts. He always has the right word, the most expressive passage in the Bible; a great spirit in a small word space, the individual parts of the poem seem to move like parts of an organic being, as if the whole had developed out of itself, without the poet's intervention. And this life is inspired by a God-filled spirit, the purity of which does not adhere to dirt, warmed by a holy fire, the strength of which lasts for centuries, guided by a keen reason that never strays into dark paths. Just as the rose contains fragrance and beauty, both of which did not come to her from the outside, so with Yehuda(‘s) word and passage, meter and rhyme, being one with the soul of the poem.*

*Song of appraisal*

*The Sun on the sky bows down on to the prince of the West*

*and doesn't rest all day because it longs for its country.*

*Holy leaders are there, the light of the Sun longing for them*

*thus for their sake it [the Sun] kisses West's hand all day.[[476]](#footnote-17573)*

(I Nr. 113 row 4-7 p 171.)

Das Meer.

Sieh doch das Meer, wie schön's ihm frommt,

Wenn's eilend steigt zur Düne, Gischt läßt sprühn:

Wie wenn gemustert Heer auszieht und kommt

Zu küssen Führershand und heimzuziehn.

(II Nr. 81 p 299.)

Ach erreichte mich der Zephyr, der ihren Mund geküßt!

(II Nr. 46 row 2 p 45.)

Zion

*Yearning for Him, the only one free of death*

*Drove me to the Temple mount,*

*Until it no longer allowed me to kiss the children*

*In the house and the next generation*[[477]](#footnote-474)

Refrain aus Gn 31, 28 in einem Trauerliede:

Du hast mich der Kammer des Heimes entrissen

Und ließest mich Söhne und Töchter nicht küssen.

(II Nr. 32 p 133.)

To the loved one

Warum der Anmut Prinz, der Schönheit Fürst

Treulos verließ er mich, den treuesten Wardein,

Treulos verließ er meinen Kreis, nicht küßt

Den Purpur ich der Lippe süß, der Lippe fein.

(II Nr. 72 p 294.)

Lied an eine Araberin:

Die Spur ihrer Schleppe zieht sich hin wie eine Schlange ....

Wie auf dem Berg des Abschieds, Isaks Spur,

Wo er die Freunde küßt, die ihn verließen,

Der Füße Spur, den Staub der Tritte küssen,

Wie Honigseims Geschmack und Duft, er läßt

Aus toten Leibern neues Leben sprießen.

(II Nr. 35 row 16 ff p 261.)

Von ihres Mundes Perlen tränkt sie mich

Mit Traubenblut der Lippen holdiglich. -

Erwacht sie spricht: wie lang, wie lang tränk ich

Mit meines Mundes Feuerweine dich?

(II Nr. 11 row 17 ff p 15.)

Die Araberin darf keinen Juden küssen:

Mein Freund: die Midjanmagd will Liebe dir gewähren,

Sie gehet hin, trotzt dem Gebot, dich zu begehren,

Sie grollt, weil Richter und Gesetz das Küssen ihr verwehren.

(II 137 row 23 ff p 200.)

Yehuda Halevi translated from Arabic:

*Once when i fondled him upon my thighs*

*He caught his own reflection in my eyes*

*And kiss my eyes, deceitful imp; I knew*

*It was his image he kissed, and not my eyes!*

(translated by Romuald Scheindlin, II Nr. 13 p 16)[[478]](#footnote-20792)

*It was his image he kissed, and not my eyes!*[[479]](#footnote-23711) (translated by Romuald Scheindlin, II Nr. 13 p 16, compare Geiger N S 3, 106.)

*To the loved one:*

*If I ask for honey from his lips*

*Like the morning Sun he becomes red,*

*while I look at his shape*

*how would I deceive him [?],*

*his lips turn red*

*His song reaches my heart*

*He sings to revive my flame*

*Kiss my mouth and it will be to your satisfaction,*

*my dear*

(I Nr. 131 row 17-24 p 193.)[[480]](#footnote-14607)

Liebeslied.

Du bist die Schönheit: Kettchen und Geschmeide

Sind unnütz dir - darum sie alle meide.

Der Schmuck dient nur vereinet mit dem Kleide,

Daß er mir Kuß auf Hals und Nacken neide!

Da sang die Myrtenblüte auf der Heide:

Vom Halse lös' die Perlenschnur,

Du bist allein der Schmuck ja nur,

Verdirb nicht, was dir gab Natur!

(II Nr. 114 row 23 ff p 325.)

Liebeslied.

Sie: Komm, o Geliebter, die Liebe hier ruht,

Sieh, o Geliebter, wie Liebe dir tut!

Er: Gazelle der Anmut, du Heilung dem Mut,

Im Kuß deines Mundes entfacht sich die Glut,

Dem Antlitz wie Weihrauch, doch Waffe auch gut:

Denn flammende Engel bestellst du zur Hut.

Den Bogen sie spannen, vergießen mein Blut,

**(II** Nr. 111 row 1–5 p 320.)

Wach auf, Geliebte, aus dem Schlummer,

Erwacht, zu lieben mich nicht säume:

Siehst du im Traum der Lippe Küsse,

Sei ich der Deuter deiner Träume.

(II Nr. 19 p 20. Kämpf, Nichtandalus. Poesie, Beilagen 226.)

*His words serve to adorn his lip,*

*and cling to them like roses*

*let me pick the rose I planted*

*But the lip prevented me from doing it and said: leave me![[481]](#footnote-4745)*

(I Nr. 133 row 11–12 p 195.).

Du! Einzig unter Menschenscharen,

Nur deiner Schwester Sonn' zu paaren!

Bei deinem Leben, Hindin rein,

Nicht breche ich das Bündnis mein.

Und willig Sühne will ich sein,

Den Kuß auf's Aug, das Löwen scheuen67,

Denn Löwen weiß es zu bedräuen.

O bring mein Herz nicht in Gefahr,

O Herz, dem reift das Apfelpaar,

Von rechts und links, wie Lanzen gar,

Die einem Stengel sind entsprossen,

Dem Baum des Lebens, reizumflossen.

O schwanker Stengel, schlankgestreckt,

O reiche Blüte, sonnerweckt,

O Wange, die die Ros' besieget,

Und farbbeständig nicht erlieget.

(II Nr. 133 row 1-114 p 322.)

1. The exact size of that very booklet is 220x290mm. [↑](#footnote-ref-2)
2. Karl August Wünsche (1838 Hainewalde - 1912 Dresden). German Christian Hebraist. He dealt with the topic of kiss without having read Löw’s work on the subject. For further reading on Wüsche, see: Arthur Spanier: Article on “Wünsche, August” in: *Jüdisches Lexikon* Berlin 1927, Bd. IV/2. [↑](#footnote-ref-3)
3. Professor Israel Lewy (1841, [Inowrazlaw](https://de.wikipedia.org/wiki/Inowrazlaw) - 1917, Breslau). German Jewish scholar. In 1874 he was appointed docent at the Lehranstalt für die Wissenschaft des Judenthums in Berlin, and in 1883, on the death of David Joël, he was called to the seminary at Breslau. Israel Singer: “*Lewy, Israel*”. In: Jewish Encyclopedia. He taught Löw in Berlin. [↑](#footnote-ref-4)
4. The abbreviation of the honorific זכר צדיק לברכה [zekher tzadik livrakha]. [↑](#footnote-ref-5)
5. A. Wünsche, *Der Kuß in Talmud und Midrasch*.Israel Lewy – Festschrift; Breslau, 1911 [↑](#footnote-ref-6)
6. A. Wünsche, *Der Kuß in Bibel, Talmud und Midrasch*. Breslau, 1911. P. 59, 8o [↑](#footnote-ref-7)
7. Wilhelm [Vilmos] Bacher (1850, Liptószentmiklós - 1913, Budapest). Hungarian scholar of Semitic languages. In 1876 Bacher was ordained and appointed rabbi of Szeged, Hungary, and the following year professor at the newly founded rabbinical seminary in Budapest, where he taught biblical exegesis, midrash, homiletics, and Hebrew poetry and grammar. For further reading: Encyclopaedia Judaica. [↑](#footnote-ref-8)
8. Deutsche Litztg. [Deutsche Literaturzeitung] 1911 No. 40, 2512. Comments on Wünsch in R E J [[Revue des Études Juives](https://de.wikipedia.org/w/index.php?title=Revue_des_%C3%89tudes_Juives&action=edit&redlink=1)] 67, 138. [↑](#footnote-ref-9)
9. Hamburger, R. Enc. [Jacob Hamburger: Real-Encyclopädie des Judentums], J. Enc., subverbo Kiss, Otzar Yisrael subverbo něšikā, Krauss, Talm. Arch. [Krauss, Samuel: Talmudische Archäeologie. Leipzig 1912, Vol. 3] 3, 246 Note 67 ff. Preuß, Bibl. Talm Medizin [Julius Preuss: Biblisch-talmudische Medizin. Berlin 1911] 94. [↑](#footnote-ref-10)
10. Joannes Nic. Secundus or Janus Secundus Nicolai Hagiensis, formerly Jan Everaerts, (1511-1536, Utrecht). A New Latin poet of Dutch nationality. Élodie Paupe: Les poemes de Jean Second sur l'execution de Thomas More: Une lecture entre eloge et blame. MA thesis in Latin literature. Université de Neuchâtel, 2013. pp. 10-12. [↑](#footnote-ref-11)
11. Franz Ludwig Carl Friedrich Passow (1786, Ludwigslust – 1833, Breslau). German classical scholar and lexicographer. [↑](#footnote-ref-12)
12. Weidmann: a German publishing house, established in 1680 in Frankfurt. <http://www.olms.de/cms/ueber-den-verlag/der-verlag/weidmannsche-verlagsbuchhandlung.aspx> (accessed: 22.03.2020) [↑](#footnote-ref-13)
13. Über Kunst und Altertum, I, 3 [1817]: Deutsche Sprache, Jub.-Ausg., 37, 92 [↑](#footnote-ref-14)
14. # 2. XI. 1776. Weim[arer] Ausg[abe]. I, 2, 317. Jub.-Ausg. [Jubiläums-Ausgabe, Stuttgart 1902, 4 vols.] 2, 295.

    [↑](#footnote-ref-15)
15. David E. Wellbery: *The Specular Moment: Goethe's Early Lyric and the Beginnings of Romanticism*. Stanford University Press 1996, p. 213 [↑](#footnote-ref-16)
16. 1858, Copenhagen -1931, Copenhagen. Danish philologist, the author of: *Kysset og dets Historie,* 1897 (English version: *The Kiss and its History,* London 1901) [↑](#footnote-ref-17)
17. *The Kiss and Its History* by Dr Kristoffer Nyrop, published by W. F. Harvey, London, 1901. [↑](#footnote-ref-18)
18. (1862, Bremen-1941 Breslau) German linguist most remembered today as the author of *Deutsche Bühnenaussprache,* Berlin-Köln-Leipzig, 1898 (“German stage pronunciation”). Siebs was a professor at the University of Greifswald and the University of Breslau. [↑](#footnote-ref-19)
19. Mitt. d. Schles. Ges. f. Volksk. [*Mitteilungen der Schlesischen Gesellschaft für Volkskunde* published by Max Grunwald] - X, 1903 - Nr. 1, 2 [↑](#footnote-ref-20)
20. (1853, Vienna -1905, Vienna) Austrian journalist and playwright. [↑](#footnote-ref-21)
21. Univ. Bibl. Nr. 2311 [↑](#footnote-ref-22)
22. Oscar Scheuer (1876, Znaim - 1941, Ghetto Litzmannstadt), Austrian dermatologist and historian. Z. f. Sex. Wiss. [Zeitschrift für Sexualwissenschaft], VII, 1911, - No. 7, Frankfurt am Main. [↑](#footnote-ref-23)
23. Joseph Victor von Scheffel 1826, Karlsruhe - 1886, Karlsruhe, German poet. [↑](#footnote-ref-24)
24. Löw’s uses the word “Büchlein“ [booklet], but in reality it was written on a scroll. [↑](#footnote-ref-25)
25. Aggadic texts are exegetical [or homiletical], non-legalistic texts in the rabbinic literature, particularly in the Talmud and Midrash. Aggadah is a compendium of rabbinic texts that incorporates anecdotes, folklore, and practical advices in a variety of subjects. [↑](#footnote-ref-26)
26. Any of several translations of the Hebrew Bible or portions of it into Aramaic. [↑](#footnote-ref-27)
27. A biblical exegesis by ancient Jewish authorities, using a mode of interpretation prominent in the Talmud. [↑](#footnote-ref-28)
28. Song of Songs 1: 2. [↑](#footnote-ref-29)
29. A school of thought in Jewish mysticism. [↑](#footnote-ref-30)
30. The foundational work in the literature of kabbalah. [↑](#footnote-ref-31)
31. Zohar 1, 70a, 137a, 2, 124b, 253b, 254a, 356b. [↑](#footnote-ref-32)
32. Tobiah ben Eliezer (1050, Kastoria - 1108, Thessaloniki?). Talmudist and poet of the eleventh century; author of the *Lekah Tob* or *Pesikta Zutarta*, a midrashic commentary on the Pentateuch and the Five Megillot. Isidore Singer - M. Seligsohn: “Tobiah ben Eliezer”. In: Jewish Encyclopaedia. [↑](#footnote-ref-33)
33. According Jacob I. Dienstag (in “Maimonides and his Predecessors*”* in *The Jewish Law Annual Volume 1.* Leiden 1978) Peshikta Tob was written by Tobiah ben Eliezer between 1097 – 1108. Löw must have referred to 1097 as the year when the quotation was written. [↑](#footnote-ref-34)
34. Salfeld HL [Siegmund Salfeld: Das Hohelied Salomo's bei den Jüdischen Erklärern des Mittelalters: Nebst Einem Anhange, Erklärungsproben aus Handschriften. Berlin, 1879] 141 [↑](#footnote-ref-35)
35. Shlomo Yitzchaki, today generally known by the acronym Rashi (Hebrew: רש״י, RAbbi SHlomo Itzhaki), was a medieval French rabbi and author of a comprehensive commentary on the Talmud and commentary on the Bible. [↑](#footnote-ref-36)
36. Rashi on Song of Songs 1:2 [↑](#footnote-ref-37)
37. French exegete from Ramerupt, near Troyes; born about 1085; died about 1174; grandson of Rashi on his mother's side. He was one of the first realistic exegetes and is also frequently mentioned as a tosafist. Wilhelm Bacher, [Schulim Ochser](http://www.jewishencyclopedia.com/contribs/608): Samuel b. Meïr (RaSHBaM). In: Jewish Encyclopedia [↑](#footnote-ref-38)
38. Physician, author, and translator; born in Marseilles; flourished between 1240 and 1283. “Ibn Tibbon” in: Jewish Encyclopaedia [↑](#footnote-ref-39)
39. Levi ben Gershon,RaLBaG, commonly called Gersonides; known also as Leon de Bagnols, and in Latin as Magister Leo Hebræus). 1288, Bagnols - 1344, Perpignan. French philosopher, exegete, mathematician, and physician. M. Seligsohn, Kaufmann Kohler, Isaac Broydé: "Levi ben Gershon". In: Jewish Encyclopaedia. [↑](#footnote-ref-40)
40. (1089, Tudela - 1167, Calahorra). Also Abenezra or Ibn Ezra. Biblical commentator, philosopher, poet, grammarian. [↑](#footnote-ref-41)
41. LI 3,20: repeated in the Idyll 27,4 which is not considered as authentic 27,4; transl. by J. M. Edmonds [↑](#footnote-ref-42)
42. Bereshit Rabbah 70, 12; Shemot Rabbah 5, 1. Debarim Rabbah, 11 end; Ruth Rabbah 2, 21. Tanchuma Shemot 25. Midrash Shmuel 14, 5; Midrash] Tehillim 2, 12; Yalkut I, 124, 174; Yalkut Samuel 108 (Bacher’s edition), Rabbanan 95; Sechel tob I, 131. Buber on Genesis 29:11. [↑](#footnote-ref-43)
43. Bote Midrashot 2:12, Solomon Aaron Wertheimer (1866-1935) Bote Midrashot (Jerusalem, 1893-1896 or 1897); Otzar Midrashim, p. 237 Judah David Eisenstein: Otzar Midrashim. New York 1922. p.237 [↑](#footnote-ref-44)
44. Echa Rabbati 43a (Solomon Buber - Midrasch Echa Rabbati. Vilna 1899); Otzar Midrashim 329a; (Alphabet of Rabbi Akiba 39: Otiyyot de rabbi Akiva or Alef Bet de rabbi Akiva. Edited by Solomon Aaron Wertheimer: Bote Midrashot 4 vols. Jerusalem 1893–97); Otzar Midrashim 418b, 456a; Shemot Rabbah 1:26; Otzar Midrashim 399a; Shemot Rabbah 5:1; Rashi on the Song of Songs 8:5; (bSanh) 63b; Yalkut I 146f, 45a (Yalkut Shimoni [note: Wilna 1898 - Löw might have used this edition])*;* Bereshit Rabbah 1, 83:5; Kohelet Zutta 84 (S. Buber: *Midrash Zuttah.* Berlin 1894*);* Yalkut Kohelet 966; Otzar Midrashim 244a

    [↑](#footnote-ref-45)
45. Otzar Midrashim 348b, 532a; Tanchuma Naso [parashat shavua in Num] (6); Otzar Midrashim 459a; *Das Leben Jesu nach Jüdischen Quellen* 38n. 13. (Samuel Krauss: *Das Leben Jesu nach Jüdischen Quellen*. S. Calvary 1902) [↑](#footnote-ref-46)
46. Otzar Midrashim 380b [↑](#footnote-ref-47)
47. Otzar Midrashim 344b, 323a, 335b, 340b; *Das Leben Jesu nach Jüdischen Quellen* 1364, 1408; Otzar Midrashim 348b [↑](#footnote-ref-48)
48. Echa Rabbati 75a - Rashi compares חבק [he hugged] with אבק [he wrestled] from Genesis 32:25 [↑](#footnote-ref-49)
49. T Sanh X 43015, [Tosefta Sanhedrin X. pereq p. 430. line 15. ed. Zuckermandel], jVII 25b34[= Talmud jerushalmi Sanh VII. pereq p. 25b line 34 ed. Krotosin], Midrash Tannaim (ed. D. Hoffmann, Berlin 1909) 6620; Sifre 93a; Echa Rabbati 15 (S. Buber: Midrash Echa Rabbati. Wilna 1899); Pesikta Rabbati [ed. M. Friedmann 1880] 115a; Yalkut II, 257, 350; Yalkut haMakhiri on Proverbs 20a; j Sabbath II 5b71 (Talmud jerushalmi); Abot Natan [ed. Schechter, Vienna 1887] 115b9 [↑](#footnote-ref-50)
50. in Sifra Bech. [Bechukkotai] [ed. I. H. Weiss, Vienna, 1862] 112a28 in Echa Rabbati 17b ff; (זה את זה) זא״ז ־ין ־ין [they are hugging and kissing each other] in Otzar Midrashim 81a, 115b; Alphabet Rabbi Akiba 83 Wertheimer‘s edition [↑](#footnote-ref-51)
51. Tosefta Tohorot III 6639. [↑](#footnote-ref-52)
52. bJoma 66b. [↑](#footnote-ref-53)
53. Otzar Midrashim 246b [↑](#footnote-ref-54)
54. Yalkut I 301d4 [↑](#footnote-ref-55)
55. Abot Natan 49a7; Sefer Musar 17 penultima [in the last but one line on p. 17]. (Bacher’s edition) [↑](#footnote-ref-56)
56. bSanh 56b. [↑](#footnote-ref-57)
57. Echa Rabbati 42b (S. Buber: *Midrash Echa Rabbati*. Wilna 1899) [↑](#footnote-ref-58)
58. Book of Tobit Chapter 11, p.157; Aramaic: Adolf Neubauer’s edition 1878 [↑](#footnote-ref-59)
59. Talmud Jerushalmi Eruvin III, 20d62, 24d; last line of R Ḥ [(רבינו חננאל] Er. Eruvin Tractate 81a – last line; Tanchuma Noah (weekly portion) note 248 (S. Buber: *Midrash Tanchuma*, Wilna 1885); Beth Hamidrash 3:130; Otzar Midrashim 82b; Targum Genesis 29:13 [↑](#footnote-ref-60)
60. Jacob Levy: *Chaldäisches Wörterbuch über die Targumim*, 1881 [↑](#footnote-ref-61)
61. Dbg. [Joseph Derenbourg (Berlin 1886-92) who translated Maimonides’s Commentary of the Mishna written in Arabic to Hebrew.] [↑](#footnote-ref-62)
62. Leopold Zunz: *Die gottesdienstlichen Vorträge der Juden historisch entwickelt: ein Beitrag zur Alterthumskunde und biblischen Kritik, zur Literatur- und Religionsgeschichte*. Berlin 1832 [↑](#footnote-ref-63)
63. Warschau [↑](#footnote-ref-64)
64. Friedmann, Meir (ed.): *Nispahim le-Seder Eliyahu Zuta / Seder Eliahu Rabba*. Vienna, 1902. [↑](#footnote-ref-65)
65. S. Buber: *Midrash Echa Rabbati*. Wilna 1899 [↑](#footnote-ref-66)
66. Warschau’s edition [↑](#footnote-ref-67)
67. Friedman’s edition [↑](#footnote-ref-68)
68. # Wilhelm Bacher (ed): *Sefer musar: perush Mishnat Avot*, Berlin 1910

    [↑](#footnote-ref-69)
69. Joüon: *Revue des Études Juives* 63, p. 310. [↑](#footnote-ref-70)
70. Abraham Ibn Ezra on Song of Songs 1:1; Rabbi Moshe ben Nachman on Genesis 29:9. [↑](#footnote-ref-71)
71. Jonah ibn Janah (c. between 985-990 Córdoba – c.1055, Zaragoza). Jewish rabbi, physician and Hebrew grammarian. See in José Martínez Delgado, “Ibn Janāḥ, Jonah (Abū ʾl-Walīd Marwān)”, in: *Encyclopedia of Jews in the Islamic World*, Executive Editor Norman A. Stillman. Consulted online on 13 August 2020 First published online: 2010 [↑](#footnote-ref-72)
72. Löw probably used used *Sepher ha-Shorashim*, Berlin 1883. [↑](#footnote-ref-73)
73. Tannaitic Tosefta Chagiga II 2342; Tosefta Niddah V 64634 Tosefta Nazir IV 28914; Tosefta Sabbath VI 11717; Tosefta Sukkah IV 19816; Otzar Midrashim 366b; *neshikah* Tosefta Sanhedrin X 43018, b [bSanh Talmud] 73b. Ot*z*ar Midrashim 126a. [↑](#footnote-ref-74)
74. Paul Anton Lagarde (1827, Berlin - 1891, Göttingen). German linguist. [George F. Moore](http://www.jewishencyclopedia.com/contribs/388), [Richard Gottheil](http://www.jewishencyclopedia.com/contribs/524): Lagarde, Paul Anton de. In: Jewish Encyclopedia [↑](#footnote-ref-75)
75. # Oest. Monatschr. f. d. Or. [*Österreichische Monatsschrift für den Orient*]1889 p. 145 and Siebs ibid p. 4 n

    [↑](#footnote-ref-76)
76. Gustav Oppenheim, Josef und Aseneth [*Fabula Josephi et Asenethae apocrypha e libro syriaco athane latine versa*. Berlin 1886], pp. 23 and 38. [↑](#footnote-ref-77)
77. IL The “Schabbesdeckel” - Jókai [Mór Jókai was one of the most famous Hungarian authors in the 19th century] called triangular hats (Dreimaster) as *sabbeszdekli* (Hungarian). National Edition (all of Jókai’s works were published between 1894-1907 in the National edition): 43, 7, 8, 12. 44, 76. 51, 68.Reference: Grunwald’s Mitt. I, 86 aus Seligmann, Jüdische Zeremonien, Hamburg 1722 [↑](#footnote-ref-78)
78. R. Yonah Landsofer: *Responsa Me’il Tzedaka*. Prague, (Cheshvan) 1756. [↑](#footnote-ref-79)
79. Tosefta Toharot III 6639 [↑](#footnote-ref-80)
80. Kohelet Zutta 84 (S. Buber’s edition) [↑](#footnote-ref-81)
81. Shemot Rabbah 1 [↑](#footnote-ref-82)
82. # Jelamd. Noach 26 f. 32b bei Grünhut S. Ha-likkutim VI. [*Sefer ha likkutim: Sammlung älterer midrashim und wissenschaftlicher Abhandlungen*. 6 vols. Frankfurt 1898-1903]

    [↑](#footnote-ref-83)
83. ZDPV [*Zeitschrift des Deutschen Palästina-Vereins*] 7, 105 [↑](#footnote-ref-84)
84. Ibid. 116. [↑](#footnote-ref-85)
85. T. Canaan: Aberglaube [*Aberglaube und Volksmedizin im Lande der Bibel* (Abhandlungen des Hamburgischen Kolonialinstituts Bd. XX), Hamburg 1914] 39. [↑](#footnote-ref-86)
86. Tanchuma Va’etchanan, Addition 2. [↑](#footnote-ref-87)
87. Eliyah Rabbah p.612 (Warsaw, ed. M. Friedmann [↑](#footnote-ref-88)
88. Shemirath haNefesh 20a [↑](#footnote-ref-89)
89. Sefer Hasidim 432 Wist., [Abraham Danzig:] Chayei Adam [Vilna, end of the 18th c.], B. hakenes. [Chayei Adam 17 - Bet hakneset] 17, 15 [↑](#footnote-ref-90)
90. Sefer Hasidim 1031 Wist. [Judah Wistinetzki *(ed.): Meḳiẓe Nirdamim* (collection), Berlin, 1891-93] [↑](#footnote-ref-91)
91. Kalla Rabbati 3 n 78 (Romm’s edition); Derech Eretz Zutta 1 [↑](#footnote-ref-92)
92. Gaon Lyck Nr. 45 p. 1 and Buber also 17. Toratan shel Rishonim 2, 5. In published version: 647 n 22 [↑](#footnote-ref-93)
93. Otzar Midrashim 372b [↑](#footnote-ref-94)
94. Gitt[in] 57b. Leshon Hasidim - Jerusalem 16a-f 17a (Wertheimer’s edition) [↑](#footnote-ref-95)
95. Rokeach Nr. 13 [Eleazar ben Judah ben Kalonymos of Worms: *Ha-Rokeah*, Fano 1505]. [↑](#footnote-ref-96)
96. Alphabet Ben Sirach 25a, 3 Steinschneider [Moritz Steinschneider: *Alphabeticum Syracidis*, Berlin (1854)] Schudt [Johann Jacob Schudt: *Jüdische Merckwürdigkeiten ... sammt einer vollständigen Franckfurter Juden-Chronick* (Frankfurt and Leipzig: S.T. Hocker, 1714-18)] 6, 164 [↑](#footnote-ref-97)
97. Moschos, Idyll. 2, 96 [↑](#footnote-ref-98)
98. Alphabet Ben Sirach 24b (Steinschneider’s edition) [↑](#footnote-ref-99)
99. Shir haShirim Rabbah 38b Snh. [Sanhedrin] 7, 6 [Mishna ]b. 60b, 63b, A. Z. [Avodah Zarah] 12a [↑](#footnote-ref-100)
100. The king of [Babylon](https://en.wikipedia.org/wiki/Neo-Babylonian_Empire) c. 605 BC – c. 562 BC. [↑](#footnote-ref-101)
101. Shir haShirim Rabbah 7, 9 [↑](#footnote-ref-102)
102. Pirkei de-rabbi Eliezer 45. [↑](#footnote-ref-103)
103. Otzar Midrashim 107b, 120a; Yoma66b [↑](#footnote-ref-104)
104. Otzar Midrashim 107b [↑](#footnote-ref-105)
105. Ottó Herman: *A galambok csókolózása* [Eng. *The kissing of doves*]. Termt. Közl. [*Természettudományi Közlemények*] 46 (1914) 247, 286. Ottó Herman (1835, Breznóbánya - 1914, Budapest) was a Hungarian zoologist (ornithologist, ichthyologist, arachnologist), ethnographer, archaeologist, and politician. [↑](#footnote-ref-106)
106. Simon ben Zemah [Tzemach] Duran, Magen Abot 38b [↑](#footnote-ref-107)
107. According to the Skoptsy, a Christian sect in Russia (late 18th c. - 1970s), conception will happen only through kisses. [↑](#footnote-ref-108)
108. Z. f. Ethn. [*Zeitschrift für Ethnologie*], 1875, 49 [↑](#footnote-ref-109)
109. Zohar Chadash 48a, 51a [↑](#footnote-ref-110)
110. Translation derived from: Tova Rosen: *Unveiling Eve: Reading Gender in Medieval Hebrew Literature.* Philadelphia: University of Pennsylvania 2003*.* p.38 [↑](#footnote-ref-111)
111. Tr. by the Berean Study Bible [↑](#footnote-ref-112)
112. Sechel tob Genesis 41, 40 (Buber’s edition) [↑](#footnote-ref-113)
113. Bereshit Rabbah. 90, 2. Lekah tob to this location in the text [↑](#footnote-ref-114)
114. Bereshit rabbah 54, 2. 64, 9. p. 577. Note: Löw most probably refers to the critical edition of the manuscript of Bereshit Rabbah in the Codex Add. 27,169 (currently in the British Museum), which was issued by Julius Theodor. [↑](#footnote-ref-115)
115. j. Ber[akot]. I 3d22 Schir r. p. 2b u. 16 Grünhut, Bet hamidr. 1, 69. 6, 129. Otzar Midr. 334a. Aruch 1, 302b (ed. A. Kohut, Vienna 1878-1892) M V [Mahzor Vitry] 32018. Bacher P [= Die Agada der paläst. Amoräer I-III. 1892-1899] 3, 701) [↑](#footnote-ref-116)
116. It is not the Midrash that is pseudepigraphic but rather the document in which it can be found [Otzar Midrashim Selection of Various Tales, Annulling the Decree (sefaria.org. Accessed: 17.08.2020]. [↑](#footnote-ref-2983)
117. Also known by his acronym RaShBi. He was a tannaitic sage in the 2nd century in Judea. One of the most eminent disciples of Rabbi Akiva. Source: http://www.jewishencyclopedia.com/articles/13723-simeon-ben-yohai [↑](#footnote-ref-117)
118. Otzar Midrashim 334a; Bet haMidrash 6:129 [↑](#footnote-ref-118)
119. Joseph Caspi (Joseph b. Abba Mari ibn Kaspi) c. 1280 in Arles (Provence) or Argentière - 1345, Majorca. Jewish philosopher. https://plato.stanford.edu/entries/kaspi-joseph/ [↑](#footnote-ref-119)
120. # [Wilhelm Bacher: Aus der Bibelexegese Joseph Ibn Kaspis. (Fortsetzung). In:] MS [Monatsschrift für Geschichte und Wissenschaft des Judentums] 56 (1912), p. 331. (pp. 324-333)

     [↑](#footnote-ref-120)
121. Herodotus (485 BCE, Halicarnassus-424 BCE, Thurii or Pella). Ancient Greek historian, author of *The Histories* (Ἱστορίαι). Klaus Meister: “Herodotus”. In: Der Neue Pauly [↑](#footnote-ref-121)
122. Z D M G 20, 115 [*Zeitschrift der Deutschen Morgenländischen Gesellschaft*] [↑](#footnote-ref-122)
123. Saphir 1, 48a [Eben Saphir (hebr.) I. Lyck 1866, II. Mainz 1874. Beschreibung der Reisen des Rabbi Jacob Saphir aus Jerusalem durch Egypten, Arabien, Jemen, Aden, Ostindien (Vorder-und Hinterindien und Australien] [↑](#footnote-ref-123)
124. Z D P V 7, 88 [*Zeitschrift des Deutschen Palästina-Vereins*] [↑](#footnote-ref-124)
125. T Chag[igah] II 2342 [↑](#footnote-ref-125)
126. T Naz. IV 28914 j I 51c 47 [↑](#footnote-ref-126)
127. Mech. Hoffm [David Hoffmann: *Collectaneen aus einer Mechilta zu Deuteronomium*. Berlin, 1890.] p. 71. Sota 13a, Shir haShirim Rabbah end of 52; Zohar 1, 70a, 2, 209a [↑](#footnote-ref-127)
128. Sifre I 22, 7b5, j Rosh hashana II 58b55. – j Chagigah. II 77a64 – Ned[arim] 9b Ab[ot de-Rabbi] Natan 34. j Naz[ir] V 53c33 Bem. r. [Bammidbar (Nummeri) rabba]10, 7. – T[osefta] Nid[dah] V 64634. Rosh ha-shana [mishnah] 2, 8. – Derech Eretz Rabbah VI f 40c7, (Romm’s edition, Vilna 1889). Erub(v)in 53b Nazir 29b. – Sanhedrin 94b, 104b. – j Hor. [Jerusalem Talmud Horayot] III 48c37, b 12b. – Bereshit Rabbah 70, 7. Koh[elet] r[abbah[ 9, 5 p. 23. – Bet haMidrash 6, 106. Otzar Midrashot 16a. 17b, 32b, 326b. Seder Eliyah Zutta. c. 17 p. 21. – On God: Jetzira see above – in Otzar Midrashim 242b Gaon Coronel p 16a. - Saphir 1, 48a. Krauss, Arch [Talmudische Archäologie]. 3, 246. Zohar 2, 209a5, Tikkune haZohar 79b. Zohar Chadash 68d [↑](#footnote-ref-128)
129. Abd Allah ibn Abbas (c. 619– 687), also known as Ibn Abbas, was the son of Abbas ibn Abd al-Muttalib, an uncle of the Islamic prophet Muhammad, and a nephew of the Maymunah bint al-Harith, who later became the wife of Muhammad. He was one of Muhammad‘s cousins and one of the early scholars of the Qur’an. [↑](#footnote-ref-129)
130. Goldziher Richtungen 65. [Ignaz Goldziher: Die Richtungen der islamischen Koranauslegung. An der Universität Uppsala gehaltene Olaus-Petri-Vorlesungen. Brill, Leiden 1920.] [↑](#footnote-ref-130)
131. Ibid 72. [↑](#footnote-ref-131)
132. Ignác Goldziher (22 June 1850 – 13 November 1921), was a Hungarian scholar of Islam. He is considered to be one of the founders of modern Islamic studies in Europe. [↑](#footnote-ref-132)
133. Z D M G 68, 244 [↑](#footnote-ref-133)
134. Jäger, Das Bauernhaus in Palästina [Karl Jäger: *Das Bauernhaus in Palästina: mit Rücksicht auf das biblische Wohnhaus untersucht und dargestellt*. Univ. Tübingen, Diss. phil. 1912], 52 [↑](#footnote-ref-134)
135. Bacher, Schahin 59, 156n [Wilhelm Bacher: *Zwei jüdisch-persische Dichter. Schahin und Imrani. Sonderausgabe aus dem Jahresberichte der Landes-Rabbinerschule in Budapest für das Schuljahr 1906/7, 1908/9*. Strassbourg, 1907-1908]). Shahin is regarded as the first and greatest Judeo-Persian poet, who flourished during the 14th century. Shahin is his pen name, meaning falcon, the real name is unknown. https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/shahin (accessed: 2.7.2020) [↑](#footnote-ref-135)
136. [Zohar] 3, 276b [↑](#footnote-ref-136)
137. [Zohar] 3, 206a [↑](#footnote-ref-137)
138. j Ma’aser Sheni IV 55b61 [↑](#footnote-ref-138)
139. *Handkuss* *und Kusshand* - the first referring to kissing someone else’s hand and the second word referring to kissing one’s own hand. [↑](#footnote-ref-139)
140. D. H. Müller, Mehri II No. 260 [David Heinrich Müller: *Die Mehri-Und Soqotri-Sprache*. 3 vols. 1902-7, Wien] [↑](#footnote-ref-140)
141. Yoshua ben Shirah 29,5 [↑](#footnote-ref-141)
142. Otzar Yisrael 5, 318 [↑](#footnote-ref-142)
143. Siebs in Mitt. d. Schles. Ges. f. Volksk. [Mitteilungen der schlesischen Gesellschaft für Volkskunde] p. 7. [↑](#footnote-ref-143)
144. Mishneh Kesef 2, 92; Sharshoth Kesef subverbo nāšak. Joseph Kaspi (Joseph b. Abba Mari ibn Kaspi c. 1280 in Arles in Provence/Argentière - 1345, Majorca.) wrote a supercommentary on Ibn Ezra’s commentary on the Bible, and a commentary on *Sefer HaRikma* by Ibn Janah. ”Joseph Kaspi” in: Stanford Encyclopedia of Philosophy. Accessed 17.08.2020 [↑](#footnote-ref-144)
145. Jubilee 31, 7 [↑](#footnote-ref-145)
146. Testament Naft, Hebrew, p. 491 § 7 [↑](#footnote-ref-146)
147. Avodah Zarah 17a, Sabbath 13a, R[abbi] S[olomon] b[en] A[braham ibn Adret - RaShBA] Vienna 1188, Salfeld HL 57n [↑](#footnote-ref-147)
148. Tanch[uma] Vayig[ash] 3. In Wilhelm Bacher: *Die Proömien der alten jüdischen Homilie: Beitrag zur Gesichte der jüdischen Schriftauslegung und Homiletik*. Leipzig, 1913. p. 1, 343, 386; R E J [Revue des études juives] No. 23, 134 [↑](#footnote-ref-148)
149. Gavison, Prov. 17, 6 at J. Enc. Note: Löw referred to the entry “Kiss and Kissing” by Cyrus Adler and Joseph Jacob in the Jewish Encyclopedia. The original source referred to in the entry simply as “Gavison on Prov.” of must have been: Abraham and Jacob Gavison: *Omer ha-shikheḥah*, Livorno 1748. [↑](#footnote-ref-149)
150. R E J 24, 152 J. Enc. [↑](#footnote-ref-150)
151. Ricchi - 1743 - Mishnat Hasidim 93b Mitzvot Hapeh: a classification by Abraham Ibn Ezra (Nathan T. Lopez Cardoso: *The Written and Oral Torah: A Comprehensive Introduction*. Oxford 1998. p. 61. [↑](#footnote-ref-151)
152. # Jakob Brüll: Jahrbuch für jüdische Geschichte und Literatur 9, 48; Haassif [Nachum Sokolow (ed.): Haasif. Warsaw 1884-1893. 6 vols.] 4, 130 from Noam Hamiddot. Note: Löw probably refers to Natan Amram ben Chaim’s Noam Hamiddot, 1857, Saloniki.

     [↑](#footnote-ref-152)
153. Jahrbuch 7, 25 [↑](#footnote-ref-153)
154. Z D M G 36, 84 [↑](#footnote-ref-154)
155. Ber[akhot] 8b; Bereshit Rabbah 74, 2; Kohelet Rabbah 7, 23; Pesikta 34a (Buber‘s edition); Yalkut I, 130 [↑](#footnote-ref-155)
156. Poznański, Nachgaon. Zeit [Samuel Poznański: *Babylonische Geonim im nachgaonäischen Zeitalter nach handschriftlichen und gedruckten Quellen*. Berlin 1914] 117 [↑](#footnote-ref-156)
157. R[abbi] A[braham] b[en] D[avid] Sefer HaKabb[alah leRavad] 72 Neub. Chron. Adolf Neubauer: *Mediaeval Jewish chronicles and chronological notes*. Oxford 1887-1895. 2 vols.] 2, 190, 195. [↑](#footnote-ref-157)
158. # Neub. Chron.

     [↑](#footnote-ref-158)
159. Otzar Midrashim 167b, 508a [↑](#footnote-ref-159)
160. Pesikta 34a; Beth Talmud V 201. Otzar Midrashim 2:12, Midrash Tanchum Vayeze 24 (Buber’s edition), Toledoth Alexander 2: 51. Shir haShirim Zutta 10n; 37n; 40 (Buber’s edition); Salfeld’s Hohelied 54; p57n; 1; 66; 141; 155. [↑](#footnote-ref-160)
161. Hatzofe meeretz hagar [journal established by Lajos Blau in Budapest in 1911] 3,70 [↑](#footnote-ref-161)
162. Saphir 1,91b [↑](#footnote-ref-162)
163. Zohar 1, 83b, 2, 68a, 79a, last line. 181a8 [line 8 from below] and 3, 57b, 65b, 73b, 119b, 121a; Zohar Chadash 14c, 15d, R E J 22, 137.23, 133.24, 151.45, 134 [↑](#footnote-ref-163)
164. Sefer Hasidim 1031. Wist. [Wistinetzki, J. (ed.) *Sefer Hasidim*. 1891 Berlin] [↑](#footnote-ref-164)
165. ZDPV 27, 200 [↑](#footnote-ref-165)
166. Das Ausland *[Ein Tagblatt für Kunde des geistigen und sittlichen Lebens der Völker oder Wochenschrift für Erd- und Völkerkunde*]1883, 50 [↑](#footnote-ref-166)
167. <https://www.kieler-woche.de> accessed: 10.08.2020 [↑](#footnote-ref-167)
168. Ottokar Czernin: *Im Weltkriege* [Berlin-Vienna 1919], 81 [↑](#footnote-ref-168)
169. ## Richard Gottheil - Max Schloessinger: ”Joseph ben Gorion (Josephus Gorionides); referred to also as Yosippon and Pseudo-Josephus)”: Author of the "Sefer Yosippon," a history of the Jews from the time of the destruction of Babylon (539 B.C.) to the downfall of the Jewish state (70 C.E.), with historical accounts of Babylonia, Greece, Rome, and other countries. In: Jewish Encyclopaedia. Note: The reference “lat. 343” suggests, that Löw might have used Johann Friedrich Breithaupt’s published Latin translations of Josippon in Gotha, 1707 which was reprinted in 1710. It is not clear why he used it instead of the original Hebrew text.

     [↑](#footnote-ref-169)
170. # R E J 25, 116. Löw’s note: Jews were allowed only to kiss the footstep of the pope or his mantle (Schudt 1, 242 [Schudt, Johann Jakob: *Jüdische Merckwürdigkeiten*. Frankfurt, 1714, 3 volumes]. Die Juden in Österreich [Joseph von Wertheimer: *Die Juden in Oesterreich: vom Standpunkte der Geschichte des Rechts und des Staatswortheils*. 3 vols. Leipzig 1842] 1, 53).

     [↑](#footnote-ref-170)
171. *Kobetz al-Yad*, [3 vols. Berlin 1887] 1, 134 [↑](#footnote-ref-171)
172. Theodor’s [critical edition of] Bereshit Rabbah p. 564, note row 9 from below; J. Ezra, Reime [Ibn Ezra, Reime und Gedichte] 1, 97, 260 ed. Rosin, Zohar 1, 6a, Chochmah Adam J. D. 79b: מנשקי העפר, to kiss the pavement under someone’s feet רגליו נושק רצפת Shaarei Teshuva f 37d last line [↑](#footnote-ref-172)
173. Isaiah 49:23 [↑](#footnote-ref-173)
174. Micha 7, 17; Psalms 72: 9; Luke 7:45 [↑](#footnote-ref-174)
175. Note: Georg Beer in Z D M G 63, 224 refers to Psalms 2:11 f. by which means Psalms 2:11 and 2:12. The sentence in which נשקו בר appears it 2:12. [↑](#footnote-ref-175)
176. Z D M G 63, 224. Z f A T W 28 – 1908 – 234 [↑](#footnote-ref-176)
177. Pesiktah Rabbati 36a n, 34 (Friedman’s edition) Midrash Tillim 2; Shir haShirim Rabbah 7, 3, Yalkut I, 140, II 1075 [↑](#footnote-ref-177)
178. Luncz, Jerusalem [Abraham Moses Luncz: *Jerusalem, Jahrbuch zur Beförderung einer Wissenschaftlich Genauen Kenntnis des Jetzigen und des Alten Palästina* (6 vols., 1881–1903,] 1916, 316 [↑](#footnote-ref-178)
179. Pesikta Rabbah 31b [↑](#footnote-ref-179)
180. j Pea I 15d28, j Kiddushin I 61c4 Pesikta 146b, Bb 16a, Yalkut Samuel 77 I 12d. נשקיה אכרעיה, Yebamot 63a [↑](#footnote-ref-180)
181. (לנשק כפות רגליו -to kiss his feet Otzar Midrashim 62( [↑](#footnote-ref-181)
182. (Book of the Bee p. 121). The *Book of the Bee* is a Nestorian Christian sacred history written in the 13th century by a Syrian bishop named Solomon. Earnest A. Wallis Budge (ed. and tr.): The Book of the Bee. Oxford, 1886, preface [↑](#footnote-ref-182)
183. Alcharizi 7b ed. Stern. Brody u. Albr. 177 row 182. [↑](#footnote-ref-183)
184. Rabbi Yechiel Chaim Viterbo of Ancona, Italy (ca. 1776 – 1842). [↑](#footnote-ref-184)
185. Yechiel Chaim Viterbo: *Sefer vayechi vayitten*, Livorno, 1843. [↑](#footnote-ref-185)
186. GA Jore Dea Nr. 175. R. Mendel Deés: Rabbi Menachem Mendel Paneth from Dés (now Dej, Romania), 1817 (Tarcal) 1884, Dés. The work referred to is: Responsa Shaarei Zedek, Yoreh Deah section, Munkatch [Mukachevo] 5643 – 1883. [↑](#footnote-ref-186)
187. Midrash Kalla 2a (ed. Coronel), I n. 34 (Romm’s edition) Machzor Vitry 719 (Romm’s edition); Bote Midrashot 3: 21; Yebamot 55b f; Sotah 26b; Nedarim 20a [↑](#footnote-ref-187)
188. Abraham ben Natan HaYarchi (c. 1155–1215), Provençal talmudic scholar. https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/abraham-ben-nathan-ha-yarhi [↑](#footnote-ref-188)
189. [Loralee Songer](https://www.google.hu/search?hl=hu&tbo=p&tbm=bks&q=inauthor:%22Loralee+Songer%22) (ed.): *Songs of the Second Viennese School: A Performer's Guide to Selected Solo Vocal Works.* 2016. p. 205 [↑](#footnote-ref-189)
190. Rabbi Joshua ben Hananiah was a leading tanna of the first half-century following the destruction of the Temple. [Solomon Schechter](http://www.jewishencyclopedia.com/contribs/271), [Wilhelm Bacher](http://www.jewishencyclopedia.com/contribs/620): Joshua b. Hananiah. In: Jewish Encyclopaedia [↑](#footnote-ref-190)
191. Shir haShirim Rabbah 1:3 [↑](#footnote-ref-191)
192. Pesikta Rabbati 26f 130b [↑](#footnote-ref-192)
193. [Idyll] XXIII 17, 18 [↑](#footnote-ref-193)
194. de nat. rer. [De rerum natura] IV 1175. [↑](#footnote-ref-194)
195. Rabbi Acha was an amora of the fourth century. [↑](#footnote-ref-195)
196. Ziegler, Königsgleichnisse 271. Pesikta Rabbati 115a, in a more detailed description: Echa Rabbati. preface 25 p. 29 (Buber’s edition) Yalkut II 257, 350; Yalkut Machiri 20a. [↑](#footnote-ref-196)
197. Jost [Isaac Marcus] IX Verzeichnis [*Geschichte der Israeliten Seit der Zeit der Makkabäer bis auf Unsere Tage* (9 vols., Berlin, 1820-28] p. 93, Note: Mieses is Judah Löb Mieses d. 1831, Lemberg [↑](#footnote-ref-197)
198. Bereshit Rabbah 87:8; Midrash Agada Bereshit 39, 11 (Buber’s edition, 1894) [↑](#footnote-ref-198)
199. Benjamin 56 Asher [In: Adolf Asher (ed.): *The itinerary of rabbi Benjamin of Tudela.* London 1840-41. 2 vols. Vol 2., pp. 318-392.] 95 transl. p. 51; Grünhut p. 50, transl. Ritter X 258 [↑](#footnote-ref-199)
200. Benj. ed. Asher 2, 391 [Fürchtegott Schemaja Lebrecht: *An essay on the state of the Khalifate of Bagdad, during the latter half of the twelfth century*. In: Adolf Asher (ed.): *The itinerary of rabbi Benjamin of Tudela*. London 1840-41. 2 vols. Vol 2., pp. 318-392.] [↑](#footnote-ref-200)
201. ### Berliner, Rom 3, 141 [Abraham Berlinger: *Geschichte der Juden in Rom*. Frankfurt a. d. M. 1893.])

     [↑](#footnote-ref-201)
202. Saphir 1, 47b n [Saphir Jacob: Even Sapir. Lyck 1866-1874] [↑](#footnote-ref-202)
203. Translated by Simo Muir [↑](#footnote-ref-25189)
204. Grunwald, Mitt. 1, 27 [↑](#footnote-ref-203)
205. J. Enc. Kiss of peace. Krauss, Arch. [Talmudische Archäologie] 3, Nachtr. [Nachtrag] 3 to p. 9 [↑](#footnote-ref-204)
206. Du Cange. Magyar Nyelv, 13 – 1917 – 123). Translation: “Pax” is a [liturgical] object offered in the ceremony of the mass to be kissed. (tr. by Dóra Pataricza) [↑](#footnote-ref-205)
207. Rashi on Genesis 25:21 [↑](#footnote-ref-206)
208. Genesis 33:4 “Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept”. [↑](#footnote-ref-207)
209. Abot Natan c. 37p, 97b, c. 34p. 100a n23 Schechter; Midrash Tehillim towards the end, Machzor Vitry 684 [↑](#footnote-ref-208)
210. Adler E. N. (ed) Ginze Mizrayim. *Hilhkot Sefer Torah. Meiuhas le-R. Yehuda Al-bartseloni*. An eleventh century reproduction of the Bible (Oxford 1897) p. 39 [↑](#footnote-ref-209)
211. Midrash Rabbah on Genesis 70:13 [↑](#footnote-ref-210)
212. Naresh or Nareš was a city from the area called by ancient Jewish sources [Babylonia](https://en.wikipedia.org/wiki/Talmudic_Academies_in_Babylonia#Geographic_area), situated near [Sura](https://en.wikipedia.org/wiki/Sura_(city)) on a canal. For further reading: Aharon Oppenheimer, *Babylonia Judaica in the Talmudic Period* (Wiesbaden, 1983), map of "Talmudic Babylonia" [↑](#footnote-ref-211)
213. Chullin 127a [↑](#footnote-ref-212)
214. Zohar 2, 266bf [↑](#footnote-ref-213)
215. Grunwald, Mitt. 27, 124 [↑](#footnote-ref-214)
216. Abot Natan 24 p. 50 n 141, 142 (Schechter’s edition) [↑](#footnote-ref-215)
217. Herod[otus]. 2,80, Od[yssey]. 14, 279 [↑](#footnote-ref-216)
218. Bereshit Rabba 80 [↑](#footnote-ref-217)
219. Yelamd. Yalkut 243c [↑](#footnote-ref-218)
220. Midrash Shmuel 25:1 [↑](#footnote-ref-219)
221. Kt. [Ketubot] 103b, Makkot 24a, Midrash Tillim 118 (Buber’s edition) [↑](#footnote-ref-220)
222. # Bacher P. [Die Agada der palästinischen Amoräer I-III. Strassburg 1892-1899] 2, 297 n 1; Zohar 2 187a

     [↑](#footnote-ref-221)
223. After 1945 it became the University of Wrocław [↑](#footnote-ref-222)
224. Doktorkuss: The *Doktorkuss* (German for “doctorate kiss”) is the act, when after the defense, the former student was kissed by his supervisor or the dean. [↑](#footnote-ref-223)
225. Siebs in Mitt. d. Schles. Ges. f. Volksk p. 19. [↑](#footnote-ref-224)
226. Löw’s transcription: nasaku. The transcription in the current translation is based on: Black, J. et al.: A Concise Dictionary of Akkadian. Wiesbaden 2000. [↑](#footnote-ref-225)
227. Friedrich Küchler: *Beitrage zur Kenntnis der assyrisch-babylonischen Medizin*, Leipzig 1904, p.122 [↑](#footnote-ref-226)
228. Genesis 27:26; Lekach tob [↑](#footnote-ref-227)
229. Jubilee 31:7 ff. [↑](#footnote-ref-228)
230. Jubilee 25:23. From *The Apocrypha and Pseudepigrapha of the Old Testament* by R.H. Charles, Oxford: Clarendon Press, 1913. Scanned and Edited by Joshua Williams, Northwest Nazarene College [↑](#footnote-ref-229)
231. Genesis 48:10 [↑](#footnote-ref-230)
232. Note: Löw uses the word “Heilige Geist” in German. Judaism, the Holy Spirit (Hebrew: רוח הקודש, *ruach ha-kodesh*) refers to the divine force, quality, and influence of G-d over the universe and its creatures. The term ”holy spirit” appears three times in the Torah: Tehillim:52 refers to ”your holy spirit” (*ruach kodshecha*), whereas Isaiah mentioned ”his holy spirit” (*ruach kodsho*) twice. For further reading: Alan Unterman and Rivka Horowitz, Ruach ha-Kodesh, Encyclopedia Judaica; Maimonides, Moses. Part II, Ch. 45: "The various classes of prophets." *The Guide for the Perplexed.* Trans. M. Friedländer. 2nd ed. New York 1956. pp. 242-244. [↑](#footnote-ref-231)
233. Pesikta Rabbati 12a (Friedman’s edition) [↑](#footnote-ref-232)
234. Bereshit Rabbah 70:12 [↑](#footnote-ref-233)
235. Genesis 46:29 [↑](#footnote-ref-234)
236. Midrash Kalla III f 53a (Romm’s edition); Bereshit Rabbah 78:9; Otzar Midrashim 585a. Shibolei haleket 18. [↑](#footnote-ref-235)
237. Exodus 4:27 [↑](#footnote-ref-236)
238. Shemot Rabbah 5, 10; Yalk[ut] Ber[eshit] 124 f 36c; Yalk[ut] Till[im] 834; Yalk[ut] Shem[ot] 174 f 54c; Tanch[uma] Shem[ot] 28 [↑](#footnote-ref-237)
239. Proverbs 26:23 [↑](#footnote-ref-238)
240. Shemot Rabbah 5, 1; Shir haShirim Rabbah 8, 1 [↑](#footnote-ref-239)
241. Abot Natan addition, p. 163 (Schechter’s edition). [↑](#footnote-ref-240)
242. Jubilee 19, 26:22, 10, 11, 26 [↑](#footnote-ref-241)
243. Testament Ruben 1 [↑](#footnote-ref-242)
244. Testament Dan 7 [↑](#footnote-ref-243)
245. Testament Benjamin, in the beginning of the text [↑](#footnote-ref-244)
246. Sota 42b [↑](#footnote-ref-245)
247. Eliyah Rabbati 152 (Friedman’s edition) [↑](#footnote-ref-246)
248. j Chag. III 78d22 [↑](#footnote-ref-247)
249. Shemirat haNefesh 8b No. 54 [↑](#footnote-ref-248)
250. The translation is quoted from: https://www.lieder.net/lieder/get\_text.html?TextId=73429 (accessed 6.8.2020) [↑](#footnote-ref-249)
251. Jubilee 23:5 [↑](#footnote-ref-250)
252. S. Kohn, Zur Spr. u. Lit. d. Samarit. 30 [Samuel Kohn: *Zur Sprache, Literatur und Dogmatik der Samaritaner*. Leipzig, 1875.] [↑](#footnote-ref-251)
253. Klein, Tod u. Begräbn. 21 n 2. [S. Klein: *Tod und Begräbnis in Palästina zur Zeit der Tannaiten*. Berlin,1908].j Sabb. II 5b71. [↑](#footnote-ref-252)
254. Echa Rabbati 4, 17 f 29b [↑](#footnote-ref-253)
255. Abot Natan p. 115 (Schechter’s edition) [↑](#footnote-ref-254)
256. Testament Judas des Heil. Brück [Moses Brück: *Rabbinische Ceremonial-Gebräuche in ihrer Entstehung und geschichtlichen Entwicklung - Signatur Jud*. 9 h, Breslau 1837.] 79 Nr. 4. Rokeach [by Eleazar of Worms (also known as Eleazar ben Judah ben Kalonymos or Eleazar Rokeach)] Nr. 316f, 63d, see also Sefer Hasid. 327 p. 103 Wist. MS 10-1861-389 [↑](#footnote-ref-255)
257. Dukes, Zur rabb. Spruchkunde [Leopold Dukes: *Zur Rabbinischen Spruchkunde*. Vienna, 1858], 11 [↑](#footnote-ref-256)
258. Pesikta Rabbati 1b (Friedman’s edition) [↑](#footnote-ref-257)
259. T Sabb. VI 117,17 J. Lewy, Vortrag, Philologenvers. 85 [↑](#footnote-ref-258)
260. Orchoth Chayim p. 573 [M. Schlesinger (ed.):Orchot Chaim, Rabbi Aharon Hakohen aus Lunel. Berlin 1902]; KolBo Ewel f 130d; J. Perles MS 10, 1861, pp. 376-394, p. 389 [↑](#footnote-ref-259)
261. ### Tamim Deim: ShU"T [responsa] Tamim Deim, 1812, Lvov

     [↑](#footnote-ref-260)
262. Abraham Danzig: *Chochmat Adam*; *Matzevat Moshe* Nr. 13 f 79b Zolkiew [note: it is not known why Löw indicated Zolkiew in his note] [↑](#footnote-ref-261)
263. Shahin 5 (Bacher’s edition) [↑](#footnote-ref-262)
264. Sefer Charedim 50b, 55a [↑](#footnote-ref-263)
265. Liebrecht, Zur Volkskunde, [Felix Liebrecht: Zur Volkeskunde. Heilbronn 1879] 340. [↑](#footnote-ref-264)
266. Grunwald, Mitt. 3, 39 [↑](#footnote-ref-265)
267. Irataim, Vorrede [my writings, preface] [Lajos, Kossuth: Irataim az Emigráczióból. Budapest 1880-82, 3 vols..]) Lajos Kossuth (1802, Monok-1894, Turin), a Hungarian lawyer, journalist and Governor-President of the Kingdom of Hungary during the revolution of 1848–49. Kossuth fled Hungary after the suppression of the revolution. [↑](#footnote-ref-266)
268. Rabbi Jose bar Hanina was an amora of the Land of Israel in the 3rd century CE [↑](#footnote-ref-267)
269. j Shviit IV 35c18) [↑](#footnote-ref-268)
270. Ketubot 112a last line; Ishtori Haparchi: *Kaftor wa-ferach* 1, 273 Luncz; also in the Zohar נשיק לעפרא 3, 168a [↑](#footnote-ref-269)
271. This remark was added by the editors of the Monatsschrift in 1921. Löw was in detention based on false accusations and anti-Semitism (see Hídvégi’s article on pp. xxx) [↑](#footnote-ref-270)
272. Abot Natan II p.8, GA Besamim Rosh [Saul Berlin (ed.) Shu”t Besamim Rosh. 1793] 175. R Db Z I [rabbi David ben Solomon ibn Zimra (Radbaz)] 163 Ven[edig - Venice. David ben Solomon’s reponsa was published in Venice 1799]. Kol hachayim 12c Ginze Chaim sv. Note: Löw apparently refers to the laws of niddah here. [↑](#footnote-ref-271)
273. K. M. [Kesef Mishne] to Maim. H[ilkhot] Ber[akhot] 9, 8; Orchot Chayim 217, 4 [↑](#footnote-ref-272)
274. Orchot Chayim 113 n. 70 Berlin [Schlesinger, M. (ed.): Sefer Orchoth Chajim. R. Aharon Hakohen aus Lunel. Vol 2. Berlin 1902] [↑](#footnote-ref-273)
275. Pachad Jitzhak ת 176b. Isaac ben Samuel Lampronti (1679, Ferrara-1756) was an Italian rabbi and physician, the author of Pachad Jitzhak. Solomon Schechter - Wilhelm Bacher: ”Lampronti, Isaac ben Samuel”. In Jewish Encyclopaedia [↑](#footnote-ref-274)
276. [Menahem Mendel (of Peremyshlany) Darkhe yesharim:] *Hanhagot yesharot*, 1860. subverbo *harchakat reshaim* 3. Note: This is an edition that Löw might have referred to. [↑](#footnote-ref-275)
277. ## Simeon (or Shimon) ben Gamliel II was a Tanna of the third generation and president of the Great Sanhedrin. He was the son of Gamaliel II. Wilhelm Bacher, Jacob Zallel Lauterbach: ”Simeon ben Gamliel” in: Jewish Encyclopaedia

     [↑](#footnote-ref-276)
278. Bereshit Rabbah 90, 3; Yalkut 148; Tanchuma Bereshit 12; Vayikra Rabbah 23. 9; Midrash Agada (Buber’s edition) [↑](#footnote-ref-277)
279. Pesikta 46a [↑](#footnote-ref-278)
280. 1Kings 19:18 [↑](#footnote-ref-279)
281. Hoseah 13:2; P. der. Eliezer [Pirkei deRabbi Eliezer] 45 [↑](#footnote-ref-280)
282. Güdemann, Gesch. d. Erzw. 221 n [Moritz Güdemann: *Geschichte des Erziehungswesens und der Cultur der abendländischen Juden während des Mittelalters und der neueren Zeit*. 3 vols. Wien, 1880-88] [↑](#footnote-ref-281)
283. Job 31:27 [↑](#footnote-ref-282)
284. Benzinger, Arch. 380. [Immanuel Benzinger: *Hebräische archäologie*. Freiburg i. B.- Leipzig, 894] Wellhausen, Skizzen 3, 105 [Julius Wellhausen: Skizzen und Vorarbeiten 1884-1899] [↑](#footnote-ref-283)
285. Goldziher, Islam 253 [↑](#footnote-ref-284)
286. Enc. Isl. subverbo *Baraka* [*Encyclopaedia of Islam*, First edition]) [↑](#footnote-ref-285)
287. Canaan, Abergl. 60 [T. Canaan: *Aberglaube und Volksmedizin im Lande der Bibel. Abhandlungen des Hamburgischen Kolonialinstituts XX. B. 12*] [↑](#footnote-ref-286)
288. Nöld. O. p. 422 [Bezold, Carl (ed.): *Orientalische Studien Theodor Nöldeke gewidmet. 2 vols.* Giessen, 1906] [↑](#footnote-ref-287)
289. The prayer niche in the mosque. Géza Fehérvári: Miḥrāb. In: Encyclopaedia [↑](#footnote-ref-288)
290. meaning: station. The term also refers to physical locations where a saint has revealed his occasional presence, typically a tomb, which is then developed into a shrine and serves as a location for communication with that saint. "Maqam." In *The Oxford Dictionary of Islam*. Edited by John L. Esposito. *Oxford Islamic Studies Online*, http://www.oxfordislamicstudies.com/article/opr/t125/e1428 (accessed 14-Aug-2020). [↑](#footnote-ref-289)
291. ZDPV 30, 194 [↑](#footnote-ref-290)
292. ZDPV 192 f. [↑](#footnote-ref-291)
293. # Schöne, Alt. Forsch. [D. Carl Schöne: Geschichtsforschungen über die kirchlichen Gebräuche und Einrichtungen der Christen, ihre Enstehung, Ausbildung und Veränderung. Berlin 1819-22] 2, p. 377. (The word ”Alt” (Old”) is missing from the title of the book but since the number of the volume and the pagenumber too indicate to a page where Arnobius is mentioned and the topic of which is the kissing of the threshold, this must be the book that Löw referred to.)

     [↑](#footnote-ref-292)
294. Nyrop, the Kiss transl. by Harvey 118 ff. [Kristoffer Nyrop: *The Kiss and Its History*. Translated by William Frederick Harvey, 1902] [↑](#footnote-ref-293)
295. 1Thess 5: 26; Rom 16:16 [↑](#footnote-ref-294)
296. (Metam. I 375-377) Note: original: *Ut templi tetigere gradus, procumbit uterque*

     *pronus humi, gelidoque pavens dedit oscula saxo*. [↑](#footnote-ref-295)
297. (Tibull. 1, 2) *Non ego sic merui, debitem procumbere templis*

     *Et clara sacratis oscula liminibus*. (tr. by Rodney, Dennis) [↑](#footnote-ref-296)
298. Fortunatus de basilica Apollinaris) Rursus Apollinaris pretiosi limina lambe/

     Fusus humi supplex In: Paul Joret & Aline Remael: *Language and beyond: actuality and virtuality in the relations between word, image and sound*. Rodopi 1998. p. 109 [↑](#footnote-ref-297)
299. Apostolorum et martyrum/Exosculantur limina (Prudentius ad Laurentium). Predentius Hymnus in honorem passionis Laurentii 519-520. In: Len Krisak: *Prudentius’ Crown of Martyrs: Liber Peristephanon*. Routledge 2019. [↑](#footnote-ref-298)
300. Sternitur ante fores et oscula postibus figit

     Et lacrimis rigat omne solum, pro limine sancto

     Fusus humi. (Paulinus of Nola, Natal[icium] VI Felicis). Ian Fielding: Performing miracles: the Natalicia of Paulinus of Nola as popular entertainment <https://doi.org/10.1017/rmu.2018.4> [↑](#footnote-ref-299)
301. Chrysostromus, Joannes (347, Antioch-407, Comana): Patriarch of Constantinople, one of the most celebrated of the Church Fathers, and the most eminent orator of the early Christian period. [Kaufmann](http://jewishencyclopedia.com/contribs/563), Kohler, [Louis Ginzberg](http://jewishencyclopedia.com/contribs/565): “Chrysostomus, Joannes”. In: Jewish Encyclopaedia [↑](#footnote-ref-300)
302. Homil. 30 [↑](#footnote-ref-301)
303. cf. שלום, gr. philema, christl. pal. syr. Schultheß sv [Schultheß, Friedrich: Lexicon Syropalaestinum. Berlin 1903]). See under V. a and b [↑](#footnote-ref-302)
304. ZDPV 39, 111. [↑](#footnote-ref-303)
305. T Az VI 46930. T Snh X 43015, 19 [↑](#footnote-ref-304)
306. Yoma 1, 7 [↑](#footnote-ref-305)
307. LI Kiddā (not Kidā) Ber. 34b, it consists of pushing the two thumbs against the earth while bending and kissing the pavement. Rashi on Taan[it] 25a:18, Meg[illah]. 22b. [↑](#footnote-ref-306)
308. Yoma 19b; Suk[kah] 53a. [↑](#footnote-ref-307)
309. Tosefta Sukkot IV 198, 16 [↑](#footnote-ref-308)
310. Abud[arham]. Prins 44b [Prins, Liebman Philip: Sefer Tashlum Abudarham. Berlin 1900] [↑](#footnote-ref-309)
311. Lipót Löw, Lebensalt*er [Die Lebensalter in der Jüdischen Literatur], 1875*, p. 360. Lipót Löw (1811, Černa Hora - 1875, Szeged) was Immánuel Löw’s father, who worked as the rabbi of Szeged from 1850 until his death. Lipót Lőw was the first rabbi to speak in Hungarian for his community and the first to introduce the Hungarian language to Jewish prayer establishing the Neolog direction of Hungarian Jewry. [↑](#footnote-ref-310)
312. Abravanel: Isaac/Yitzhak Abravanel, also known as Abarbanel, Abrabanel, Avrabanel (1437, Lisbon-1508, Venice). Statesman and Bible commentator. (Abot [Nachlat Avot] 6 f 87a Venice 1567, Zemach David in the year 587). [Meyer Kayserling](http://jewishencyclopedia.com/contribs/472), [Louis Ginzberg](http://jewishencyclopedia.com/contribs/565): Abravanel, Abarbanel or Abrabanel. In: Jewish Encyclopaedia [↑](#footnote-ref-311)
313. Samuel Krauss: *Die Wiener Geserah vom Jahre 1421.* Wien 1920 [↑](#footnote-ref-312)
314. Messer David: David ben Judah Messer Leon (1471 (?), Venice - 1526, Thessaloniki. Italian rabbi, physician and writer in the 15-16th century. Hava Tirosh-Rothschild: *Worlds: The Life and Thought of Rabbi David ben Judah Messer Leon*. New York, 1991. [↑](#footnote-ref-313)
315. Shimon Bernfeld ed. *Kebod Chachamim*, 1899, p. 63 [↑](#footnote-ref-314)
316. Bava kamma Tractate 9b [↑](#footnote-ref-315)
317. (A. Marmorstein: *Der Ritus des Küssens bei den Juden*. Archiv f. Rel. Wiss. [Archiv für Religionswissenschaft] XV - 1912 - pp. 318-320.) [↑](#footnote-ref-316)
318. Torah Ark [↑](#footnote-ref-317)
319. אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה (Nusach Ashkenaz) [↑](#footnote-ref-318)
320. עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה Nusach Ashkenaz) [↑](#footnote-ref-319)
321. Psalms 96:11 [↑](#footnote-ref-320)
322. Psalms 145:16 [↑](#footnote-ref-321)
323. *Yotzer ohr* or *Birkat yotzer:* the first of the two blessings recited before the Shema during Shacharit, the morning religious services. [↑](#footnote-ref-322)
324. Isaiah Berlin (1725, Eisenstadt - 1799, Breslau), the most eminent critic among the German Talmudists of the eighteenth century. Ginzberg, Louis: Berlin, Isaiah b. (Judah) Loeb. In: Jewish Encyclopaedia. - edition [↑](#footnote-ref-323)
325. Lissauer - edition [↑](#footnote-ref-324)
326. correspondence with Mr B[enjamin] Sealtiel [1874-1934, who had an immense collection of books and manuscripts - Studemund-Halévy, Michael: A Treasured Trove. Sephardic Manuscripts and Books from Altona and Hamburg. In: Stuczynski, Claude B. - Fetiler, Bruno (eds.): Portuguese Jews, New Christians and ‘New Jews’. Leiden-Boston, 2018. pp. 428-430.], Berlin 1908 [↑](#footnote-ref-325)
327. Isaac Seligman Baer: *Seder Avodat Yisroel*, a critical text of the Siddur. Rödelheim, 1868. p. 5, 6, 7, 8, 123, 225. [↑](#footnote-ref-326)
328. Geist der phar. Lehre [Geist der pharisäischen Lehre (a Jewish journal established by Creizenach - the translators] I, 477. Michael Creizenach (1789, Mayence - 1842, Frankfurt am Main), German educator and theologian. Singer, Isidore- Deutsch, Gotthard: “Creizenach, Michael”. In: Jewish Encyclopaedia [↑](#footnote-ref-327)
329. JMJT 1905 (20), 104. [IMIT - Izraelita Magyar Irodalmi Társulat. Bernstein Béla: Jókai Mór (Művei a zsidóság szempontjából. pp. 89-121] [↑](#footnote-ref-328)
330. Múlt és Jövő III - 1913 - 531 [Adolf Ágai: Korfui zsidók, pp. 529-532] [↑](#footnote-ref-329)
331. Sephardic Jews of Turkey [↑](#footnote-ref-330)
332. A *fez* is a cylinder-shaped hat made of felt usually worn in the Middle East and Northern Africa [↑](#footnote-ref-331)
333. Jüd. Merkw. 1, 411 [Johann Jakob Schudt: *Jüdische Merckwürdigkeiten*. Frankfurt, 1714, 3 volumes (a supplementary volume was added in 1717] [↑](#footnote-ref-332)
334. Shir. r. preface [Preface of Grünhut, Eliezer Halevi: Midrash Shir HaShirim. Jerusalem 1897] [↑](#footnote-ref-333)
335. Jonathan Eybeschütz (1690, Krakow - 1764, Altona), German rabbi and Talmudist. Schechter, Solomon - Deutsch, Gotthard: “Eybeschütz, Jonathan (or Eybeschitz)”. In: Jewish Encyclopaedia [↑](#footnote-ref-334)
336. HB [Zeitschrift für hebräische Bibliographie ed. by Moritz Steinschneider] 16 (1913), p. 143 [↑](#footnote-ref-335)
337. (Mag. Abr. [Magen Avraham] 139, 14) [↑](#footnote-ref-336)
338. (P[achad] Jitzhak ם 125b, RMA [Rabbi Moses Isserles] O. Ch. 149) [↑](#footnote-ref-337)
339. Zekher Nathan [Coronel, Nahman Nathan: Zekher Nathan. Vienna 1872] 135a [↑](#footnote-ref-338)
340. Saphir 2, 7 [↑](#footnote-ref-339)
341. Saphir, 2, 75 [↑](#footnote-ref-340)
342. Archbishop Albrecht or Albert: II, eighteenth Archbishop of Magdeburg in Saxony, date of birth unknown; d. 1232. ”Albert II” in: Brock, Henry Matthias (ed.): Catholic Encyclopedia, Volume 1 (1913) [↑](#footnote-ref-341)
343. Caro, Wirtschaftsgesch. 1, 417 [Georg Caro: *Sozial- und Wirtschaftsgeschichte der Juden im Mittelalter und in der Neuzeit: Das frühere und das hohe Mittelalter*. Leipzig 1908, Vol. 1] [↑](#footnote-ref-342)
344. # Bloch, Jubelschr. 223 ung. [Hung] [Samuel Krauss - M. Weiss (eds.): *Emlékkönyv*, *Bloch Mózes tiszteletére életének kilencvenedik évfordulója alkalmából*, kiadják tanitványai. (An edited volume in honour of the occassion of the 90th birthday of Mózes Bloch, published by his students) Budapest 1905

     [↑](#footnote-ref-343)
345. Sefer Hasidim, Wistinetski ed., 432 [↑](#footnote-ref-344)
346. Anton Margarita or Margalita (ca. 1490, Regensburg-1542, Wien) was a convert to Christianity, a Hebraist and the author of the anti-Jewish book *Der gantze Jüdisch Glaub.* Deutsch, Gotthard - Mannheimer, S.: “Margarita (Margalita), Anton”. In: Jewish Encyclopaedia [↑](#footnote-ref-345)
347. (p. 196) For Margaritha’s description see: https://reader.digitale-sammlungen.de/de/fs1/object/goToPage/bsb11215530.html?pageNo=196 (accessed 12.08.2020) [↑](#footnote-ref-346)
348. Grunwald, Mitt. 20, 152 [↑](#footnote-ref-347)
349. Sefer Hasidim, p. 691 Wistinetski ed. [↑](#footnote-ref-348)
350. R M A [Rabbi Moses Isserler] Yoreh Deah 282, 5; Mekore Minhagim 30 [↑](#footnote-ref-349)
351. 1904, Friedmann edition [↑](#footnote-ref-350)
352. Men[achot] 36b Maim. [Mishneh Torah], H[ilkhot] Tefillin 4, 14; Eskol 1,64 [Tzvi Benjamin Auerbach: Sefer HaEshkol. 4 vols. 1869] [↑](#footnote-ref-351)
353. Abud[arham], Tur[im] and Sh[ulchan] A[ruch], O[rach] Ch[aim] 24,4, B. J.T. [Bet Yosef, Tur] O. Ch. 48. RMA the same and O. Ch. 11 end, Mekore Minhagim 30 [↑](#footnote-ref-352)
354. Leket Yosher 1, 15 [↑](#footnote-ref-353)
355. # Moses (Mesharsheya) Kahana Ben Jacob. Gaon of the Sura Academy from 832 to 843

     [↑](#footnote-ref-354)
356. Natronai ben R. Hilai ben R. Mari was Gaon of the Sura Academy early in the second half of the 9th century, and held this post for ten years. [↑](#footnote-ref-355)
357. Hai gaon: 939 - 1038, a medieval Jewish theologian, rabbi and scholar who served as Gaon of the Talmudic academy of Pumbedita. [↑](#footnote-ref-356)
358. Yoma 19b [↑](#footnote-ref-357)
359. Shaarei Teshuva 88, Gaon. J. Müller 38 [Joel Mueller: *Mafte'aḥ li-Teshuvot ha-Ge'onim. Berlin* 1891] [↑](#footnote-ref-358)
360. Schwarz Festschrift [Samuel Krauss (ed.): Festschrift Adolf Schwarz. Berlin-Wien 1917] 463. [↑](#footnote-ref-359)
361. Gesch. IX Verzeichnis [Jost, Israel Markus: Geschichte der Israeliten seit der Zeit der Makkabäer bis auf unsere Tage. Berlin 1820-28. 9 vols.] p. 90 [↑](#footnote-ref-360)
362. Gesch. aller Sekten [Peter Beer: *Geschichte, Lehren und Meinungen aller bestandenen und noch bestehenden religiösen Sekten der Juden und der Geheimlehre oder Cabbalah*. Brünn 1822] 1, 189 [↑](#footnote-ref-361)
363. See reference xxx [↑](#footnote-ref-362)
364. Orach Chayim 24, 4; Chayei Adam I, 11, B. J. [Bet Yosef] Orach Chayim 28) [↑](#footnote-ref-363)
365. Yad Maleachi subverbo “yōharā”. Malachi ben Jakob HaKohen was an Italian Talmudist and methodologist in the 18th century. His most importatnt work is Yad Maleachi published in Leghorn, 1767; Berlin, 1856; Przemysl, 1877 (Löw might have used one of the two latter publications). Solomon Schechter-Jakob Zallel Lauterbach: ”Malachi ben Jakob HaKohen”. In Jewish Encyclopaedia [↑](#footnote-ref-364)
366. Brück ibid [↑](#footnote-ref-365)
367. Saphir 2, 50 [↑](#footnote-ref-366)
368. Tzedah leDerech 67a [by Menachem ben Aaron ibn Zerah. Tzedah leDerech was published in Ferrara 1554. Solomon Schechter-Louis Ginzberg: ”Menachen b. Aaron ibn Zerah" in Jewish Encyclopaedia], RMA [Rabbi Moses Isserles] Yoreh Deah 285, 2; Mekore Minhagim 30 [Abraham Lewysohn - Joseph Finkelstein of Miskolc: *Sefer Mekore Minhagim*. Warsaw 1874 is an edition that Löw might have used]; Zecker Nathan 135a, B J [bet Yosef] Orach Chayim 28. [↑](#footnote-ref-367)
369. Princess Shabbat https://www.bartleby.com/98/237.html (accessed 22.3.2020) [↑](#footnote-ref-368)
370. Isaiah Horwitz: 1555 Prague - ca. 1630 Safed, German cabalist, rabbi, and author. [↑](#footnote-ref-369)
371. [Löw does not mention the title of the book but most probably refers to Isaiah ben Avraham Horowitz: Shenei Luhot HaBerit (Shelah)] 1, 142b, 244b marg. [↑](#footnote-ref-370)
372. Grunwald, Mitt. 20, 154 [↑](#footnote-ref-371)
373. Mishnat Hasidim 127a [↑](#footnote-ref-372)
374. Machzor Rödelheim VIII 10b [Wolf Heidenheim: *Machzor Rödelheim* 1864.] [↑](#footnote-ref-373)
375. Zohar Hadash 70b [↑](#footnote-ref-374)
376. 34c ככחביבו דרחימותא כמאן דנשיק [↑](#footnote-ref-375)
377. Zohar 1, 44b, 168a [↑](#footnote-ref-376)
378. Zohar 2, 97a [↑](#footnote-ref-377)
379. Tikkunei haZohar 51b first row 1, 71a [↑](#footnote-ref-378)
380. Zohar 1, 221a, 3, 107a [↑](#footnote-ref-379)
381. “Die Gemeinde Israels” in this case does not refer to the State of Israel but rather to the community of Jews in general [↑](#footnote-ref-380)
382. [Zohar] 3,287a [↑](#footnote-ref-381)
383. [Zohar] 2, 253a, 254f [↑](#footnote-ref-382)
384. Otzar Midrashim 516a [↑](#footnote-ref-383)
385. Mishnat Hasidim 12a, 14b, 16b, 25a, 29b [↑](#footnote-ref-384)
386. die Zeit Constantins d. Gr. [Jacob Burckhardt: *Die Zeit Constantin's des Grossen*. Leipzig 1880] 3, 181; Jacob Burckhardt (1818, Basel-1897, Basel), historian, art historian. [↑](#footnote-ref-385)
387. Harnack [A., v. Harnack: E*in jüdisch-christliches Psalmbuch aus dem ersten Jahrhundert*. Leipzig 1910] p. 61 [↑](#footnote-ref-386)
388. Bacher P[roömien] 1, 313 n. 8 [↑](#footnote-ref-387)
389. B hamidr. 1, 69 [↑](#footnote-ref-388)
390. Simeon bar Isaac (950-c. 1050, Mainz). Community leader, rabbi and liturgical composer [↑](#footnote-ref-389)
391. Shir haShirim Rabbah 1, 2 f 4b (Romm’s edition) [↑](#footnote-ref-390)
392. Levy 1, 174 [Levy, Jacob: Neuhebräisches und chladäisches Wörterbuch über die Talmudim und Midraschim. 2 Vols. Leipzig 1876-79]; Jastrow 17; Cassel II Esther [Cassel, Paulus Stephanus [Selig].: Zweites Targum zum Buche Esther: Im vocalisirten Urtext mit sachlichen und sprachlichen Erläuterungen, Berlin-Leipzig 1885 (Aus Litteratur und Geschichte: Abhandlungen von D. Paulus Cassel)] p. 22 n and the commentaries for the Midrash [↑](#footnote-ref-391)
393. This is an archaic use of word of Löw [↑](#footnote-ref-392)
394. Barzeloni Jezira 5 [S.J. Halberstam (ed.): *Perush Sefer Yeẓirah. Commentar zum Sepher Jezira von R. Jehuda b. Barsilai aus Barcelona.* Berlin (1885)] [↑](#footnote-ref-393)
395. Jozeroth, Arnheim 155 f. [Chaim Arnheim (ed.): Die Jozerot mit deutscher Übersetzung. Glogau 1840.] Baer Gebetbuch 69510, 12. [Isaac Seligman Baer: *Seder Avodat Yisroel*, Rödelheim 1868, 2nd ed. 1901 [↑](#footnote-ref-394)
396. Bacher P [Die Agada der palästinischen Amoräer I-III. 1892-1899]. 1, 178 [↑](#footnote-ref-395)
397. Genesis 6:7 [↑](#footnote-ref-396)
398. Ezekiel37: 14; Shir haShirim Zutta p.10 (Buber’s edition) Yalkut II 981 f 175b [↑](#footnote-ref-397)
399. Abot Natan 12, p. 28 (Schechter’s edition) [↑](#footnote-ref-398)
400. http://www.ebooksread.com/authors-eng/heinrich-heine/lyrics-and-ballads-of-heine-and-other-german-poets-hci-701/page-4-lyrics-and-ballads-of-heine-and-other-german-poets-hci-701.shtml (accessed 23.6.2020). *Wolle keiner mich fragen.* Unfortunately the original word expression: “Und still im Kuss vergehen” is lost in the translation. [↑](#footnote-ref-399)
401. https://www.poetsandprinces.com/category/geibel/ The title of the poem: *O stille dies Verlangen (accessed 24.6.2020)* [↑](#footnote-ref-400)
402. Translation derived from: Friedrich Schiller: *Poems of Schiller. Second Period*. Project Gutenberg 2004. [↑](#footnote-ref-401)
403. https://www.oxfordlieder.co.uk/song/837 (accessed 24.6.2020) [↑](#footnote-ref-402)
404. Source of the translation: Richard Mercier and Donald Nold: *The Songs of Max Reger. A Guide and Study*. Lanhand, Maryland, Toronto and Plymouth UK: The Scarecrow Press 2008. p. 93 [↑](#footnote-ref-403)
405. Ber[akhot] 8a, Tnch[Tanchuma] Mikez 10 [Midrash Tanchuma Miketz], Yalkut Tillim 797 [↑](#footnote-ref-404)
406. R M b N [Ramban] beginning of Chukat - Bachja b. Ascher sv אהבה and the end of his Torah commentary [↑](#footnote-ref-405)
407. Abot Natan 12 p 50a [↑](#footnote-ref-406)
408. End of Tanch Vaethch. and Buber p 13. Otzar Midrashim 370b. Midrash Petirat Moshe Bet haMidrash 1, 129. 6, 77. Devarim Rabba 11’s end; Yalkut I 940 f, 304c, I 763 f. 238d, I 787 f. 255d; Bacher P [Die Agada der palästinischen Amoräer I-III. 1892-1899] 2, 56. 3, 461. Bb [Baba batra] 17a. Mk [Moed katan] 28a. - Grünhut, Likkutim 4, 85b; Grünbaum, Neue Beitr. 183 [Max Grünbaum: Neue Beiträge zur semitischen Sagenkunde. Leiden 1893.]. Weber, Altsyn. Theol. 323, 242, 156 [F. Weber: System der altsynagogischen palestinischen Theologie aus Targum, Midrasch und Talmud. 1880]. Beer, Leben Abr. 201 n. 924. [Bernhard Beer: Leben Abrahams nach Auffassung der jüdischer Sage. Leipzig 1859] Graetz X 258. [Heinrich Graetz: *Geschichte der Juden. Von den ältesten Zeiten bis auf die Gegenwart. Aus den Quellen neu bearbeitet* (11 Bände, Berlin 1853–1875] [↑](#footnote-ref-407)
409. Dukes Blumenlese [Leopold Dukes: *Rabbinische Blumenlese.* Hahn 1844] p. 167. Shlomo Ephraim ben Aaron Luntschitz (16th-17th c.) is the author of Keli Yekar, a Torah commentary. Louis Ginzberg- Isaac Broydé: ”Efraim Solomon Ben Aaron of Lencziza.” In: Jewish Encyclopaedia [↑](#footnote-ref-408)
410. Hatzofe meeretz hagar [journal established by Lajos Blau in Budapest in 1911] 2, 19 [↑](#footnote-ref-409)
411. Wachstein Bernhard: Die Inschriften des Alten Judenfriedhofes in Wien. Wien-Leipzig 1917. Vol 2. p. XXX, n. 1. [↑](#footnote-ref-410)
412. Moses ben Samuel haKohen Gikatilla or Chiquatilla/Chiquitilla (11th century): Spanish Jewish liturgical poet, Hebrew translator and grammarian. Crawford, Howell Toy- Wilhelm Bacher: ”Gikatilla, Moses ibn”. In: Jewish Encyclopaedia [↑](#footnote-ref-411)
413. [Johann Andreas Eisenmenger: Entdecktes Judenthum. 2 Vols. Leipzig 1700] [↑](#footnote-ref-412)
414. Blätter: der Vorzeit 1787 [Johann Gottfried Herder: Blätter der Vorzeit. Jüdische Dichtungen und Fabeln. Gotha 1787] [↑](#footnote-ref-413)
415. *Sämtliche Werke Zur Literatur und Kunst.* 10, 56 [Johann Gottfried Herder: *Sämtliche Werke Zur Literatur und Kunst. 20 vols. Stuttgart- Tübingen - Cotta, 1827-30.*] [↑](#footnote-ref-414)
416. More [Nevukhim] 3, 51. Bacher, die Bibelex. Maim. [Wilhelm Bacher: Die Bibelexegese Moses Maimuni’s. Strassburg 1897] 17 [↑](#footnote-ref-415)
417. In this context it means that they died, thus they returned to their Creator [↑](#footnote-ref-416)
418. Jechiel Nisim de Pisa (1493?—before 1572), author of the important philosophical text *Minḥath Kenaoth (*The Gift of Zeal), dated 1539, and two other shorter works, the *Discourse on the Ten Sefyroth (*Hebrew), previous to the M*inḥat,* and the Di*scourse on the Righteous Man and the Purpose of the World (H*ebrew), dated 1559, as well as a juridical text on loans with interest, the (*Maamar Ḥayyey ‘Olam (Di*scource on Eternal Life). Alessandro Guetta: Italian Jewry in the Early Modern Era. (Chapter: From Philosophy to Kabbalah: Yeḥiyel Nissim of Pisa and the Critique of Aristotelianism). Boston 2014, p. 12] [↑](#footnote-ref-417)
419. Tanna of the 2nd century. Source: The Jewish Encyclopedia. [↑](#footnote-ref-418)
420. Minch. Ken [Minchat Kenaot]. 104 Kaufmann edition [David Kaufmann (ed.): Sefer minchat kenaot des Rabbi Jechiel von Pisa. Berlin 1898] [↑](#footnote-ref-419)
421. La Kab[b]ale [Adolph Franck: *La kabbale ou La philosophie religieuse des Hébreux* (1843). German translation: *Die Kabbala oder die Religionsphilosophie der Hebräer.* Translated by [Adolf Jellinek](https://de.wikipedia.org/wiki/Adolf_Jellinek), Leipzig 1844)] 250, in German p. 181 [↑](#footnote-ref-420)
422. Zohar 2, 97a [↑](#footnote-ref-421)
423. Zohar 1, 70a, 168a. 2, 124b, 146. 254a [↑](#footnote-ref-422)
424. Graetz VII 191, 193. [↑](#footnote-ref-423)
425. Isak Allatif: Ibn Latif. Spanish physician and cabalist; probably born at Toledo; died at Jerusalem, whither he had gone in indigent circumstances, about 1290. Source: the Jewish Encyclopedia: http://www.jewishencyclopedia.com/articles/8001-ibn-latif-isaac-b-abraham [↑](#footnote-ref-424)
426. Men. Hamaor [Menorat hamaor. Amsterdam 1721 (?).] 4, 2 [↑](#footnote-ref-425)
427. I.e. as rationality, “Vernunft” [↑](#footnote-ref-426)
428. Provebs 24:27 [26] [↑](#footnote-ref-427)
429. Ensalomo Astruc, Midreshe hatora [Simon Eppenstein (ed.): מדרשי התורה: שחבר אנשלמה אשתרוק Berlin 1899] 48 [↑](#footnote-ref-428)
430. LI Zunz SP 81, 248 [Leopold Zunz: Die synagogale Poesie des Mittelalters. Berlin 1855]. Jose b. Jose, Kalir, Saadja, Solomon ben Yehuda [Solomon ibn Gabirol], Isaac ibn Gayyat, Rashi on Chullin 91a, R. Tam [Rbabeinu Tam], also rabbi Ben Meir. Sokolow = Jubelschrift 60 [Jubelschrift Sokolow. Warsaw 1904]. Echa Rabbati f. 48b (Buber‘s edition); Hechalot 8 § 3, 9§2. Gzbrg. Fragm. 98 [Gzbrg. ought to be Gsbrg.: M. Ginsburger: Das Fragmententargum. Berlin 1899] zu Genesis 28:10. Z A 22, 327 [Ignac Goldziher: Neuplatonische und gnostische Elemente im Hadit Zeitschrift für Assyriologie und verwandte Gebiete. In: Zeitschrift für Assyrologie. Fachzeitschrift der Deutschen Morgenländischen Gesellschaft 22 (1906). Pp. 317-345.] [↑](#footnote-ref-429)
431. LI דייקנא is phonetically taken from the Gr. “Eikon” as in 1899 Krauss LW demonstrated. Kaufmann recognized the correct facts as early as 1887 (REJ 14, 46), and this is despite the contradiction of Thumb, Indog. Forsch. [Albert Thumb in: Indogermanische Forschungen (journal)] 6, 58 (S. Krauss 8. VI. 1919) not to be doubted. Kfm. [Kaufmann] referred to דייקינתין from *hyakinthos*, to Diunas from Jonas, as well as to diurnus and jour. Divnan for Jonas also on the bowl of Podgoritza: Kisa, the glass in antiquity 679 [Anton Kisa: *Das Glas im Altertume*. Leipzig 1908]. I would now like refer to הדיוכין from *histarion* and הניוכין from *heniochos* (Bereshit Rabbah 10, 4; Midrash Tillim 17,5, Krauss LW subverbo [Samuel Krauss: Griechische und lateinische Lehnwörter im Talmud, Midrasch und Targum. 1898]). In these examples, the transition from the palatalis cacuminalis spirans (j //) to the corresponding explosiva, written in Hungarian gy [/[ɟ](https://en.wikipedia.org/wiki/Voiced_palatal_stop)/], can be noted. Simonyi (Tüzetes Magyar Nyelvtan I, 126) says: gy at the beginning of the word usually comes from j. This change in sound is still common in Hungarian dialects. Conversely, people who speak German as a mother tongue use j or d instead gy so that for example the Jewish German [Yiddish] for Gyöngyös and Gyönk would be dindesch and jönk. In Turkish loanwords j becomes gy at the beginning of the word (Simonyi 166). Diamond became gyémánt. We also find the same appearance inside the word at the beginning of the syllable and even at the end of words (130 f.). --- Von Kraelitz reported on his visit to the prisoners of war camp in Sigmundsherberg on 27th of September 1916 (Reports of the Research Institute for East and Orient in Vienna p. 37): In both two languages of the Volga Tatars, j which was usually dz [/[d͡z](https://en.wikipedia.org/wiki/Voiced_alveolar_affricate)/] in the Kazan Tatar, is very different, sometimes like pure dž [/[d͡ʒ](https://en.wikipedia.org/wiki/Voiced_palato-alveolar_affricate)/], sometimes, especially before palatal vowels, like a palatalized dž, sometimes like dj [ɟː](Hung. Gy).j/) to the corresponding explosiva, written in Hungarian gy [/[ɟ](https://en.wikipedia.org/wiki/Voiced_palatal_stop)/], can be noted. Simonyi (Tüzetes Magyar Nyelvtan I, 126) says: gy at the beginning of the word usually comes from j. This change in sound is still common in Hungarian dialects. Conversely, people who speak German as a mother tongue use j or d instead gy so that for example the Jewish German [Yiddish] for Gyöngyös and Gyönk would be dindesch and jönk. In Turkish loanwords j becomes gy at the beginning of the word (Simonyi 166). Diamond became gyémánt. We also find the same appearance inside the word at the beginning of the syllable and even at the end of words (130 f.). --- Von Kraelitz reported on his visit to the prisoners of war camp in Sigmundsherberg on 27th of September 1916 (Reports of the Research Institute for East and Orient in Vienna p. 37): In both two languages of the Volga Tatars, j which was usually dz [/[d͡z](https://en.wikipedia.org/wiki/Voiced_alveolar_affricate)/] in the Kazan Tatar, is very different, sometimes like pure dž [/[d͡ʒ](https://en.wikipedia.org/wiki/Voiced_palato-alveolar_affricate)/], sometimes, especially before palatal vowels, like a palatalized dž, sometimes like dj [ɟː](Hung. Gy). [↑](#footnote-ref-430)
432. Alphabet Rabbi Akiba 77 (Wertheimer‘s edition), from that Or Zarua II f 9c, Seder R. Amram 14a. Shibbolei haleket p 19, Tanja [Schneur Salman of Liadi: Tanja. Likkuei Amarim. Sefer shel Benjomin. 1814] f 8a. B J. [Bet Yosef] O[rach] Ch[aim. 125. j Targum Gen 28, 12. GA RM Rotbg [Rabbi Meir of Rottenburg, responsa] Nr. 112 f. 23a, Lemberg, Rabija 70,18. [↑](#footnote-ref-431)
433. [Judah ben Elijah Hadassi:] Eshkol hakofer 36d [↑](#footnote-ref-432)
434. Alphababet Rabbi Akiba 39 (Wertheimer’s edition) [↑](#footnote-ref-433)
435. Derech Eretz Rabbah I to be read as: God loves and Eliyah kisses, ms [manuscript] Kfmn MS [Samuel Krauss: Die Kaufmann‘sche Mischna-Handschrift, Monatschrift für Geschichte und Wissenschaft des Judentums, 51 (1907), pp. 54-66] p. 64) [↑](#footnote-ref-434)
436. Wagner, Richard: Die Walküre. Tr. by Frederick Jameson. Third act. http://www.murashev.com/opera/Die\_Walküre\_libretto\_English\_German (accessed 24.6.2020) [↑](#footnote-ref-435)
437. by Rittangel p 208, the words הושיבו בחיקו ונשקו על ראשו are missing. Johann Stephan Rittangel (1606, Forscheim-1652, Königsberg) was a German Christian Hebraist and the author of Sefer Yezira, a Christian Kabbalah book. Crawford Howell Toy-Joseph Jacobs: ”Johann Stephanus Rittangel”. In: Jewish Encyclopaedia. [↑](#footnote-ref-436)
438. Elijah rabbah. 83 Friedmann’s edition [↑](#footnote-ref-437)
439. Elijah rabbah. 83 Friedmann’s edition [↑](#footnote-ref-438)
440. Four Jewish princes occupied a prominent place in Nebuchadnezzar's court in Babylon: Daniel, Chananya, Mishael and Azarya. See: Book of Daniel. [↑](#footnote-ref-439)
441. Bacher P [Die Agada der palästinischen Amoräer I-III. 1892-1899]1. 316. 3, 198; Shir haShirim Rabbah 7, 10 [↑](#footnote-ref-440)
442. Shir haShirim Rabbah 1, 2; Bacher P [Die Agada der palästinischen Amoräer I-III. 1892-1899] 1, 313; Shir haShirim Rabbah (Grünhut’s edition) p 2b; Sachs, Stimmen [Michael Sachs: *Stimmen vom Jordan und Euphrat: ein Buch fürs Haus*, Frankfurt am Main 1891.] 2, 255 [↑](#footnote-ref-441)
443. Eliyah rabbah 18 p. 103 Fr. [Friedman Meir (ed.): Tanna devei Eliyahu. Vienna 1900-3] 380b, 382a, Warschau  
      [↑](#footnote-ref-442)
444. Bb [Baba batra]16a [↑](#footnote-ref-443)
445. Abu Amr Joseph ibn Ḥasday was a member of a prominent family of scholars and doctors. Moses ibn Ezra praises Ibn Ḥasday, asserting that his poetic output, though not prolific, was nevertheless significant. Yehudah al-Harizi also praises Ibn Ḥasday in his *Taḥkemoni* (43)*.* [↑](#footnote-ref-444)
446. Bb74a [Baba batra]. The geonim about this: MS 1883, 184 [↑](#footnote-ref-445)
447. Pesikta 186b; Yalkut Emor [parashat shavua] 653 [↑](#footnote-ref-446)
448. Psalms 140:8 [↑](#footnote-ref-447)
449. i. e. otherworld, everafter [↑](#footnote-ref-448)
450. j. Yebamot XV 14d33; Yalkut Tillim 888; Bacher P [Die Agada der palästinischen Amoräer I-III. 1892-1899] 3, 726; Bb 74a. [Baba batra] Gaon. Hark. [A. Harkavy (ed.): Responsa der Gaonim. Berlin 1887] p. 5. 190, 344, MS ibid. Shaarei Teshuva [Rabbi Yonah ben Abraham Gerondi: Shaarei Teshuva] No. 128. Reflectations by rabbi Gershom to this location) [↑](#footnote-ref-449)
451. Rabbah bar Nachmani. A third-generation Babylonian amora. [↑](#footnote-ref-450)
452. His given name was Abba bar Aibu, but was known simply as "Rav" ("rabbi"). Last of the Mishnaic sages and the first of the Babylonian Talmudic sages [↑](#footnote-ref-451)
453. An amora of the fourth generation who lived in Babylon. [↑](#footnote-ref-452)
454. Moed Katan 25b [↑](#footnote-ref-453)
455. Grunwald, Mitt. V 27 No. 22 [↑](#footnote-ref-454)
456. The translators did not change Löw’s way of transcribing the Yiddish words. The proverbs were translated from Yiddish by Dr. Szonja Ráhel Komoróczy and Dr. Simo Muir. [↑](#footnote-ref-8726)
457. Grunwald, Mitt. 1, 31; Bernstein 2165 [Ignatz Bernstein: *Yidishe Shprikhverter un Rednsartn. 1908*]. [↑](#footnote-ref-455)
458. Mitt. 3, 26 [This proverb is in German and not Yiddish] [↑](#footnote-ref-456)
459. Mitt 1, 29 [↑](#footnote-ref-457)
460. Mitt. ?1, 31; Bernstein 506 [↑](#footnote-ref-458)
461. Bernstein 527 [↑](#footnote-ref-459)
462. Bernstein 500 [↑](#footnote-ref-460)
463. Bernstein 1671 [↑](#footnote-ref-461)
464. Bernstein 1669. [↑](#footnote-ref-462)
465. Bernstein 394. [↑](#footnote-ref-463)
466. Bernstein 1623. [↑](#footnote-ref-464)
467. Mitt. 3, 42 [↑](#footnote-ref-465)
468. Bernstein? 217 [↑](#footnote-ref-466)
469. Mitt. 1, 27 [↑](#footnote-ref-467)
470. B. Slucky, Achiassaf 5664 [1904], 180 [↑](#footnote-ref-468)
471. ## *Und wenn der Tag die Nacht geküßt [And when the day kisses the night]* by Emanuel von Geibel (1815 - 1884), no title, appears in *Gedichte und Gedenkblätter*, in *Vermischte Gedichte*, in *Mädchenlieder*, no. 2

     [↑](#footnote-ref-469)
472. "Tachkemoni", Mekamen oder Divan von Jehuda ben Salomo al-Charisi, genannt Alchofni Alḥarizi, Yehudah ben Shelomoh, ca. 1165 - ca. 1235. Ed.: Stern, Maximilian Emanuel. Wien 1854. [↑](#footnote-ref-470)
473. Kalonymos ben Kalonymos: *Eben Bochan.* Lemberg. 1865. p.10 [↑](#footnote-ref-471)
474. REJ 57, 6 [↑](#footnote-ref-472)
475. H. Heine: Jehuda Ben Halevy lines 161-169. <https://www.bartleby.com/98/215.html> (accessed 25.6.2020) [↑](#footnote-ref-473)
476. Translated from Hungarian to Hebrew by András Kövér, translated to English from Hungarian by Dóra Pataricza [↑](#footnote-ref-17573)
477. [Brody ed. II. Nr. 13. row 1-4. p. 172] Franz Rosenzweig (ed.): *Ninety-two Poems and Hymns of Yehuda Halevi*. P. 240. (tr. not indicated) [↑](#footnote-ref-474)
478. compare Geiger N S [Abraham Geiger, Nachgelassene Schriften I-V. (ed.) Ludwig Geiger, Berlin, 1875-1878] 3, 106.) [↑](#footnote-ref-20792)
479. Barbara Gryczan’s (Univ. of Warsaw) remark (email correspondence, 16.08.2020): It is in fact a homoerotic (a genre very common in the epoch both among Arabic and Hebrew writers), which was hard to bare for the mainstream audience of early 20th century, so it had been commonly censored by changing the pronouns. [↑](#footnote-ref-23711)
480. Translated from Hungarian to Hebrew by András Kövér, translated to English from Hungarian by Dóra Pataricza [↑](#footnote-ref-14607)
481. Translated from Hungarian to Hebrew by András Kövér, translated to English from Hungarian by Dóra Pataricza [↑](#footnote-ref-4745)