

arose and clashed against one another so that they could be heard for a like distance (Lev. R. viii. 2).

His Strength. He was so strong that he could uplift two mountains and rub them together like two clods of earth (*ib.*; Soṭah 9b), yet his superhuman strength, like Goliath's, brought wo upon its possessor (Ecd. R. i., end). In licentiousness he is compared with Amnon and Zimri, both of whom were punished for their sins (Lev. R. xxiii. 9). Samson's eyes were put out because he had "followed them" too often (Soṭah *l.c.*). When Samson was thirsty (comp. Judges xv. 18-19) God caused a well of water to spring from his teeth (Gen. R. *l.c.* § 18).

In the twenty years during which Samson judged Israel (comp. Judges xv. 20, xvi. 31) he never required the least service from an Israelite (Num. R. ix. 25), and he piously refrained from taking the name of God in vain. As soon, therefore, as he told Delilah that he was a Nazarite of God (comp. Judges xvi. 17) she immediately knew that he had spoken the truth (Soṭah *l.c.*). When he pulled down the temple of Dagon and killed himself and the Philistines (comp. Judges *l.c.* verse 20) the structure fell backward, so that he was not crushed, his family being thus enabled to find his body and to bury it in the tomb of his father (Gen. R. *l.c.* § 19).

Even in the Talmudic period many seem to have denied that Samson was a historic figure; he was apparently regarded as a purely mythological personage. A refutation of this heresy is attempted by the Talmud (B. B. *l.c.*), which gives the name of his mother, and states that he had a sister also, named "Nishyan" or "Nashyan" (variant reading, נשיק; this apparently is the meaning of the passage in question, despite the somewhat unsatisfactory explanation of Rashi).

v. b.

J. Z. L.

SAMSON AND THE SAMSON SCHOOL.

See WOLFENBÜTTEL.

SAMSON BEN ABRAHAM OF SENS (RASHBA or HaRASH of פנש); French tosafist; born about 1150; died at Acre about 1230. His birthplace was probably Falaise, Calvados, where lived his grandfather, the tosafist Samson ben Joseph, called "the Elder." Samson ben Abraham was designated also "the Prince of Sens." He received instruction from Rabbenu Tam (d. 1171) at Troyes and from David ben Kalonymus of Münzenberg while the latter was Tam's pupil, and for ten years attended the school of Rabbi Isaac ben Samuel ha-Zaken of Dampierre, after whose death he took charge of the school of Sens. Asheri says of him that after R. Tam and Isaac ben Samuel he exercised the greatest influence upon Talmudical studies in France and in Germany during the thirteenth century. Joseph Colon declares that Isaac ben Samuel, Judah Sir Leon of Paris, and Samson ben Abraham formed the three strong pillars of the northern French school. Samson's tosafot, abridged by Eliezer of Touques, are the principal sources for the interpretation of the Talmud.

Being recognized as a high authority, Samson was frequently consulted upon religious and ritual questions; and most of his decisions were accepted. He

did not slavishly submit to tradition, nor did he consider his opinions irrefutable. "If my opinion does not agree with yours, reject it," he once remarked ("Mordekai," on Hul. viii. 718). In his love for truth he once revoked a former decision of his own ("Or Zarua," ii. 175); and with great

His Views. reserve he decided against the views of R. Tam ("Mordekai," *l.c.* p. 733) and against those of his teacher Isaac ben Samuel (*ib.* Pes. ii. 556). But he showed himself very intolerant toward the Karaites, whom he looked upon as heathens with whom Israelites should neither intermarry nor drink wine.

Samson sided with the adversaries of Maimonides in their polemics. With Meir ben Todros ha-Levi Abulafia he kept up a lively correspondence; through ABRAHAM BEN NATHAN ha-Yarhi he sent an answer to the letter which Abulafia had addressed to the rabbis of Lunel and Toledo, and said, "I did not come to refute the great lion after his death." But, like Abulafia, he condemned Maimonides' rationalistic views on bodily resurrection and Talmudic haggadah; he likewise sided with Abulafia in his objection to some halakic views of Maimonides, and reproached the last-named for not having indicated the Talmudic sources in his "Mishneh Torah." But later on they quarreled because Abulafia was offended by some of Samson's remarks. Samson refers to Saadia Gaon, whose works he knew not through Judah Tibbon's Hebrew translation, but probably through extracts made for him by Abraham ben Nathan.

In consequence of the persecution of the Jews by Pope Innocent III. (1198-1216), Samson, joining 300 English and French rabbis, emigrated to Palestine about 1211. For some years he lived

Migrates in Jerusalem, hence he is designated to "the Jerusalemite" ("SeMaG," Prohibitions, 65, 111; Precepts, 48). As mentioned above, he died at Acre (Acco), and he was buried at the foot of Mount Carmel.

Besides tosafot, many of which he composed under the direction of his teacher Isaac ben Samuel, Samson wrote a commentary on that part of the Mishnah not treated in the Babylonian Talmud, namely, the orders Zera'im and Tohorot with the exception of the tractates Berakot and Niddah. He frequently refers therein to the Palestinian Talmud, to which he devoted more attention than any of his predecessors or contemporaries, and to the older compilations Tosefta, Mekilta, Sifra, and Sifre, and he tries to reconcile the discrepancies between them and the Mishnah. He refers to Nathan ben Jehiel, to Rashi, and other authorities, but never mentions Maimonides' commentary, which he probably did not know (see Tos. Yom-Tob on Maksh. v. 10). A revised edition which he prepared was not printed. According to Jacob ben Aksai, Samson wrote also commentaries on Shekalim, 'Eduyot, Middot, and Kinnim, but none of them is extant. The tosafot of Sens on 'Eduyot, published under the title "Edut Ne'emanah" (Dessau, 1818), are wrongly attributed to him.

He further wrote a commentary on the Sifra; for this, besides other older works, he utilized the

commentary of Abraham ben David of Posquières (RaBaD), which he quotes under the designation "sages of Lunel," "sages of the Provence," without mentioning the author's name. An inadequate edition of

His Writings. Samson's commentary, the manuscript of which is in the Bodleian Library at Oxford, was published at Warsaw in 1866. As Samson therein explains numerous Pentateuchal passages, it was erroneously supposed that he had written a commentary on the Pentateuch. He wrote also a few liturgical poems, and sometimes used rime in his letters.

Of Samson's father, **Abraham**, Meir Abulafia speaks as a pious, saintly, and noble man. Samson's brother, Isaac of Dampierre (RIBA or RIZBA), called also Isaac the Younger to distinguish him from his teacher Isaac the Elder (Isaac ben Samu'el), whom he succeeded as principal of the school of Dampierre, is also one of the prominent tosafists. He wrote, too, some liturgical poems and a commentary on the Pentateuch. He died about 1210, and Samson attended his funeral. Both brothers are frequently mentioned in "Or Zarua'"; "Mordekai," "Orhot Hayyim," "SeMaG," "SemaG," "Sefer ha-Yashar," "Kol Bo," "Sha'are Dura," "Haggahot Maimuniyyot," "Terumat ha-Deshen," and similar works, and by Asher ben Jehiel and Meir of Rothenburg. In his "Milhamot Adonai" Abraham ben Maimon refers to Samson's presence in Acre and to his attacks on Mainonides (pp. 16, 17). A son of Samson, **Jacob**, was buried at the foot of Mount Tabor; a grandson, **Solomon**, who lived at Acre about 1260, was known as a great scholar. The statement of Grätz ("Gesch." vii, 61) that Moses of Coucy was a brother-in-law of Samson is refuted by Gross (in "R. E. J." vi, 181, and "Gallia Judaica," p. 555); he was a brother-in-law of Samson of Coucy.

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S. MAN.

SAMSON BEN ELIEZER: German "sofer" (scribe) of the fourteenth century; generally called **Baruk she-Amar**, from the initial words of the blessing which he delighted to repeat, even in boyhood, at the early morning service. He was born in Saxony, but later went with his parents to Prague. Orphaned when eight years old, he was adopted by R. Issachar, a learned scribe, who taught him to write tefillin, mezuzot, and scrolls of the Law. Samson apparently traveled through Austria, Poland, Lusatia, Thuringia, and Bavaria, and finally went to Palestine to study the work of the soferim of the Holy Land, where he found that the majority of the scribes were ignorant of the correct tradition in regard to the form of the letters. He endeavored to correct this evil in his work "Baruk she-Amar" (Shklov, 1804), which contains a treatise by R. Abraham of Sinzheim, a pupil of Meir of Rothenburg, on the making and writing of tefillin, together with Samson's own notes from the "Halakot Gedolot," "SeMaG," "Terumah," "Rokeah," and other works.

This same edition, which is poorly edited, likewise contains the "Otiyyot de-Rabbi 'Akiba" and various cabalistic notes on the form of the letters.

According to Azulai ("Shem ha-Gedolim," ii, 19), the name "Baruk she-Amar" became hereditary in the family; and Joseph Caro in his "Bet Yosef" (Orah Hayyim, p. 37) mentions a certain R. Isaac Baruk she-Amar, probably a descendant of Samson.

BIBLIOGRAPHY: Zunz, *Z. G.*, p. 300; Steinschneider, *Cat. Bodl.*, col. 2334.

W. B.

M. F.

SAMSON BEN ISAAC OF CHINON: French Talmudist; lived at Chinon between 1260 and 1330. In Talmudic literature he is generally called after his native place, Chinon (Hebr. *קִינֹן*), and sometimes by the abbreviation MaHaRShaK. He was a contemporary of Perez Cohen Gerondi, who, as reported by Isaac ben Sheshet, declared Samson to be the greatest rabbinical authority of his time (Responsa, No. 157).

Samson was the author of the following works: (1) "Sefer Keritut" (Constantinople, 1515), a methodology of the Talmud divided into five parts: (a) "Bet Middot," treating of the thirteen rules of R. Ishmael; (b) "Bet ha-Mikdash," on the rules for deductions by analogy and conclusions a fortiori; (c) "Netivot 'Olam," containing explanations of the thirty-two rules of R. Eliezer ben Jose ha-Gelili; (d) "Yemot 'Olam," giving the names of the Tannaim and Amoraim, and setting forth a method for deciding between the contrary opinions of two doctors; (e) "Leshon Limmudin," explanations of certain halakic decisions. The "Sefer Keritut," owing to its easy style and its author's great authority, became a classic. (2) "Kotres," a commentary on the Talmudic treatises 'Erubin and 'Abodah Zarah; mentioned in the "Sefer Keritut." (3) "Bi'ur ha-Ge' (Vienna MS. No. 48), on the laws concerning divorce.

Samson wrote also responsa, several of which are quoted by Joseph Colon (Responsa, No. 187) and Solomon ben Adret (Responsa, iii, No. 1; iv, No. 152). According to Gross, Samson was the author of the supercommentary on Ibn Ezra's commentary on the Pentateuch found by Judah Mosconi at Perpignan between 1363 and 1375 (Halberstam MS.). As regards the word *מַרְשֵׁי־לֶאָה* (= "of Marseilles"), which appears in the manuscript after the name Samson of Chinon, Gross believes that Samson settled at Marseilles after the banishment of the Jews from France.

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W. B.

I. Bu.

SAMSON BEN JOSEPH OF FALAISE: Tosafist of the twelfth century; grandfather of the tosafists Isaac ben Abraham of Dampierre and Samson of Sens. Jacob Tam, with whom he carried on a scientific correspondence, held him in high esteem.

Samson was the author of tosafot to the Talmudical treatises Shabbat, 'Erubin, Yebamot, and Hullin. He wrote also ritual decisions, cited by Joel ha-Levi under the title "Pcsakim." One of his decisions, permitting a woman still nursing her