אשכנז (דמות מקראית)
Ashkenaz

אַשְׁכְּנַז, דמות מקראית, היה בנו הראשון של גומר בן יפת ונינו של נֹחַ (בראשית י' 2-3).

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English translation results for: אשכנזי

אַשְׁכְּנַזִּי שֵׁם

Ashkenazic (person) (Jew of East European or Western origin)

אַשְׁכְּנַזִּי תואר

Ashkenazic (pertaining to Jews of East European or Western origin)

http://www.morfix.co.il/en/%D7%90%D6%B7%D7%A9%D6%B0%D7%81%D7%9B%D6%B0%D6%BC%D7%A0%D6%B7%D7%96%D6%B4%D6%BC%D7%99

Ạšəkənạzziy

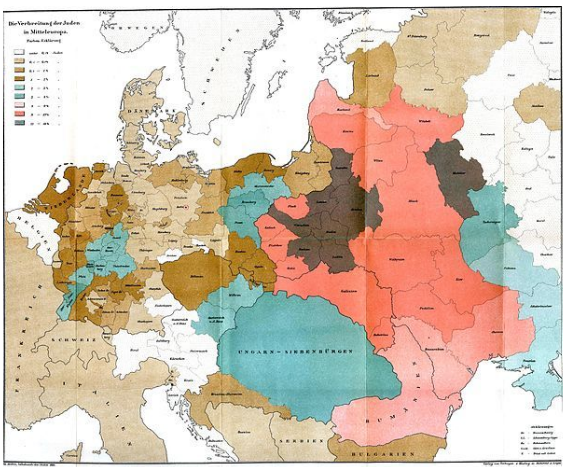
Descended from Yiddish/Yiyḏiyš–speaking European Jews

Contents

Chapter 1

Ashkenazi Jews

For other uses, see Ashkenaz (disambiguation).



The Jews in Central Europe (1881)

Ashkenazi Jews, also known as **Ashkenazic Jews** or simply **Ashkenazim** (Hebrew: אַשְׁכְּנַזִּים, Ashkenazi Hebrew pronunciation: [ˌaʃkəˈnazim], singular: [ˌaʃkəˈnazi], Modern Hebrew: [aʃkenaˈzim, aʃkenaˈzi]; also יְהוּדֵי אַשְׁכְּנַז, *Y'hudey Ashkenaz*),[16] are a Jewish diaspora population who coalesced as a distinct community in the Holy Roman Empire around the end of the first millennium.[17]

The traditional diaspora language of Ashkenazi Jews is Yiddish (which incorporates several dialects), with Hebrew used only as a sacred language until relatively recently. Throughout their time in Europe, Ashkenazim have made many important contributions to philosophy, scholarship, literature, art, music, and science.[18][19][20][21]

Ashkenazim originate from the Jews who settled along the Rhine River, in Western Germany and Northern France.[22] There they became a distinct diaspora community with a unique way of life that adapted traditions from Babylon, The Land of Israel, and the Western Mediterranean to their new environment.[23] The Ashkenazi religious rite developed in cities such as Mainz, Worms, and Troyes. The eminent French *Rishon* Rabbi Shlomo Itzhaki (Rashi) would have a significant impact on the Jewish religion.

In the late Middle Ages, the majority of the Ashkenazi population shifted steadily eastward,[24] moving out of the Holy Roman Empire into the Pale of Settlement (comprising parts of present-day Belarus, Latvia, Lithuania, Moldova, Poland, Russia, and Ukraine).[25][26] In the course of the late 18th and 19th centuries, those Jews who remained in or returned to the German lands experienced a cultural reorientation; under the influence of the Haskalah and the struggle for emancipation, as well as the intellectual and cultural ferment in urban centers, they gradually abandoned the use of Yiddish, while developing new forms of Jewish religious life and cultural identity.[27]

The genocidal impact of the Holocaust (the mass murder of approximately six million Jews during World War II) devastated the Ashkenazim and their culture, affecting almost every Jewish family.[28][29] It is estimated that in the 11th century Ashkenazi Jews composed only three percent of the world's total Jewish population, while at their peak in 1931 they accounted for 92 percent of the world's Jews. Immediately prior to the Holocaust, the number of Jews in the world stood at approximately 16.7 million.[30] Statistical figures vary for the contemporary demography of Ashkenazi Jews, oscillating between 10 million[1] and 11.2 million.[2] Sergio DellaPergola in a rough calculation of Sephardic and Mizrahi Jews, implies that Ashkenazi Jews make up less than 74% of Jews worldwide.[31] Other estimates place Ashkenazi Jews as making up about 75% of Jews worldwide.[32]

Genetic studies on Ashkenazim—researching both their paternal and maternal lineages—suggest a significant proportion of Middle Eastern ancestry. Those studies have arrived at diverging conclusions regarding both the degree and the sources of their European ancestry, and have generally focused on the extent of the European genetic origin observed in Ashkenazi maternal lineages.[33] Ashkenazi Jews are popularly contrasted with Sephardi Jews (also called Sephardim), who descend from Jews who settled in the Iberian Peninsula, and Mizrahi Jews, who descend from Jews who remained in the Middle East. There are some differences in how the groups pronounce certain Hebrew letters, and in points of ritual.

1.1 Etymology

The name *Ashkenazi* derives from the biblical figure of Ashkenaz, the first son of Gomer, son of Japhet, son of Noah, and a Japhetic patriarch in the Table of Nations (Genesis 10). The name of Gomer has often been linked to the ethnonym Cimmerians. Biblical *Ashkenaz* is usually derived from Assyrian *Aškūza* (cuneiform *Aškuzai/Iškuzai*), a people who expelled the Cimmerians from the Armenian area of the Upper Euphrates,[34] whose name is usually associated with the name of the Scythians.[35][36] The intrusive *n* in the Biblical name is likely due to a scribal error confusing a *waw* ו with a *nun* [.נ36[]37[]38]

In Jeremiah 51:27, Ashkenaz figures as one of three kingdoms in the far north, the others being Minni and Ararat, perhaps corresponding to Urartu, called on by God to resist Babylon.[38][39]

In the Yoma tractate of the Babylonian Talmud the name Gomer is rendered as *Germania*, which elsewhere in rabbinical literature was identified with Germanikia in northwestern Syria, but later became associated with *Germania*. Ashkenaz is linked to Scandza/Scanzia, viewed as the cradle of Germanic tribes, as early as a 6th-century gloss to the Historia Ecclesiastica of Eusebius.[40] In the 10th-century *History of Armenia* of Yovhannes Drasxanakertc'i (1.15) Ashkenaz was associated with Armenia,[41] as it was occasionally in Jewish usage, where its denotation extended at times to Adiabene, Khazaria, Crimea and areas to the east.[42] His contemporary Saadia Gaon identified Ashkenaz with the *Saquliba* or Slavic territories,[43] and such usage covered also the lands of tribes neighboring the Slavs, and Eastern and Central Europe.[42] In modern times, Samuel Krauss identified the Biblical "Ashkenaz" with Khazaria.[44]

Sometime in the early medieval period, the Jews of central and eastern Europe came to be called by this term.[38] In conformity with the custom of designating areas of Jewish settlement with biblical names, Spain was denominated *Sefarad* (Obadiah 20), France was called *Tsarefat* (1 Kings 17:9), and Bohemia was called the *Land of Canaan*.[45] By the high medieval period, Talmudic commentators like Rashi began to use *Ashkenaz/Eretz Ashkenaz* to designate Germany, earlier known as *Loter*,[38][40] where, especially in the Rhineland communities of Speyer, Worms and Mainz, the most important Jewish communities arose.[46] Rashi uses *leshon Ashkenaz* (Ashkenazi language) to describe German speech, and Byzantium and Syrian Jewish letters referred to the Crusaders as Ashkenazim.[40] Given the close links between the Jewish communities of France and Germany following the Carolingian unification, the term Ashkenazi came to refer to both the Jews of medieval Germany and France.[47]

1.2 History

1.2.1 History of Jews in Europe before the Ashkenazim

Outside of their origins in ancient Israel, the history of Ashkenazim is shrouded in mystery,[48] and many theories have arisen speculating on their emergence as a distinct community of Jews.[49] The most well-supported theory is the one that details a Jewish migration from Israel through what is now Italy and other parts of southern Europe.[50] The historical record attests to Jewish communities in southern Europe since pre-Christian times.[51] Many Jews were denied full Roman citizenship until 212 CE when Emperor Caracalla granted all free peoples this privilege. Jews were required to pay a poll tax until the reign of Emperor Julian in 363. In the late Roman Empire, Jews were free to form networks of cultural and religious ties and enter into various local occupations. But, after Christianity became the official religion of Rome and Constantinople in 380, Jews were increasingly marginalized.

The history of Jews in Greece goes back to at least the Archaic Era of Greece, when the classical culture of Greece was undergoing a process of formalization after the Greek Dark Age. The Greek historian Herodotus knew of the Jews, whom he called "Palestinian Syrians", and listed them among the levied naval forces in service of the invading Persians. While Jewish monotheism was not deeply affected by Greek Polytheism, the Greek way of living was attractive for many wealthier Jews.[52] The Synagogue in the Agora of Athens is dated to the period between 267 and 396 CE. The Stobi Synagogue in Macedonia, was built on the ruins of a more ancient synagogue in the 4th century, while later in the 5th century, the synagogue was transformed into Christian basilica.[53] Hellenistic Judaism thrived in Antioch and Alexandria, many of these Greek-speaking Jews would convert to Christianity.[54] Sporadic[55] epigraphic evidence in grave site excavations, particularly in Brigetio (Szőny), Aquincum (Óbuda), Intercisa (Dunaújváros), Triccinae (Sárvár), Savaria (Szombathely), Sopianae (Pécs) in Hungary, and Osijek in Croatia, attest to the presence of Jews after the 2nd and 3rd centuries where Roman garrisons were established,[56] There was a sufficient number of Jews in Pannonia to form communities and build a synagogue. Jewish troops were among the Syrian soldiers transferred there, and replenished from the Middle East, after 175 C.E. Jews and especially Syrians came from Antioch, Tarsus and Cappadocia. Others came from Italy and the Hellenized parts of the Roman empire. The excavations suggest they first lived in isolated enclaves attached to Roman legion camps and intermarried with other similar oriental families within the military orders of the region.[55] Raphael Patai states that later Roman writers remarked that they differed little in either customs, manner of writing, or names from the people among whom they dwelt; and it was especially difficult to differentiate Jews from the Syrians.[57][58] After Pannonia was ceded to the Huns in 433, the garrison populations were withdrawn to Italy, and only a few, enigmatic traces remain of a possible Jewish presence in the area some centuries later.[59]

No evidence has yet been found of a Jewish presence in antiquity in Germany beyond its Roman border, nor in Eastern Europe. In Gaul and Germany itself, with the possible exception of Trier and Cologne, the archeological evidence suggests at most a fleeting presence of very few Jews, primarily itinerant traders or artisans.[60] A substantial Jewish population emerged in northern Gaul by the Middle Ages,[61] but Jewish communities existed in 465 CE in Brittany, in 524 CE in Valence, and in 533 CE in Orleans.[62] Throughout this period and into the early Middle Ages, some Jews assimilated into the dominant Greek and Latin cultures, mostly through conversion to Christianity.[63] King Dagobert I of the Franks expelled the Jews from his Merovingian kingdom in 629. Jews in former Roman territories faced new challenges as harsher anti-Jewish Church rulings were enforced.

Charlemagne's expansion of the Frankish empire around 800, including northern Italy and Rome, brought on a brief period of stability and unity in Francia. This created opportunities for Jewish merchants to settle again north of the Alps. Charlemagne granted the Jews freedoms similar to those once enjoyed under the Roman Empire. In addition, Jews from southern Italy, fleeing religious persecution, began to move into central Europe. Returning to Frankish lands, many Jewish merchants took up occupations in finance and commerce, including money lending, or usury. (Church legislation banned Christians from lending money in exchange for interest.) From Charlemagne's time to the present, Jewish life in northern Europe is well documented. By the 11th century, when Rashi of Troyes wrote his commentaries, Jews in what came to be known as "Ashkenaz" were known for their halakhic learning, and Talmudic studies. They were criticized by Sephardim and other Jewish scholars in Islamic lands for their lack of expertise in Jewish jurisprudence (*dinim*) and general ignorance of Hebrew linguistics and literature.[64] Yiddish emerged as a result of Judeo-Latin language contact with various High German vernaculars in the medieval period.[65] It is a Germanic language written in Hebrew letters, and heavily influenced by Hebrew and Aramaic, with some elements of Romance and later Slavic languages.[66]

1.2.2 High and Late Middle Ages migrations

Historical records show evidence of Jewish communities north of the Alps and Pyrenees as early as the 8th and 9th century. By the 11th century Jewish settlers, moving from southern European and Middle Eastern centers, appear to have begun to settle in the north, especially along the Rhine, often in response to new economic opportunities and at the invitation of local Christian rulers. Thus Baldwin V, Count of Flanders, invited Jacob ben Yekutiel and his fellow Jews to settle in his lands; and soon after the Norman Conquest of England, William the Conqueror likewise extended a welcome to continental Jews to take up residence there. Bishop Rüdiger Huzmann called on the Jews of Mainz to relocate to Speyer. In all of these decisions, the idea that Jews had the know-how and capacity to jump-start the economy, improve revenues, and enlarge trade seems to have played a prominent role.[67] Typically Jews relocated close to the markets and churches in town centres, where, though they came under the authority of both royal and ecclesiastical powers, they were accorded administrative autonomy.[67]

In the 11th century, both Rabbinic Judaism and the culture of the Babylonian Talmud that underlies it became established in southern Italy and then spread north to Ashkenaz.[68]

Numerous massacres of Jews occurred throughout Europe during the Christian Crusades. Inspired by the preaching of a First Crusade, crusader mobs in France and Germany perpetrated the Rhineland massacres of 1096, devastating Jewish communities along the Rhine river, including the SHuM cities of Speyer, Worms, and Mainz. The cluster of cities contain the earliest Jewish settlements north of the Alps, and played a major role in the formation of Ashkenazi Jewish religious tradition,[23] along with Troyes and Sens in France. Nonetheless Jewish life in Germany persisted, while some Ashkenazi Jews joined Sephardic Jewry in Spain.[69] Expulsions from England (1290), France (1394), and parts of Germany (15th century), gradually pushed Ashkenazi Jewry eastward, to Poland (10th century), Lithuania (10th century), and Russia (12th century). Over this period of several hundred years, some have suggested, Jewish economic activity was focused on trade, business management, and financial services, due to several presumed factors: Christian European prohibitions restricting certain activities by Jews, preventing certain financial activities (such as "usurious" loans)[70] between Christians, high rates of literacy, near universal male education, and ability of merchants to rely upon and trust family members living in different regions and countries.

By the 15th century, the Ashkenazi Jewish communities in Poland were the largest Jewish communities of the Diaspora.[71] This area, which eventually fell under the domination of Russia, Austria, and Prussia (Germany), would remain the main center of Ashkenazi Jewry until the Holocaust.

The answer to why there was so little assimilation of Jews in central and eastern Europe for so long would seem to lie in part in the probability that the alien surroundings in central and eastern Europe were not conducive, though contempt did not prevent some assimilation. Further-

The Polish-Lithuanian Commonwealth at its greatest extent.

more, Jews lived almost exclusively in shtetls, maintained a strong system of education for males, heeded rabbinic leadership, and scorned the lifestyle of their neighbors; and all of these tendencies increased with every outbreak of antisemitism.[72]

1.2.3 Medieval references

Jews from Worms (Germany) wear the mandatory yellow badge.

In the first half of the 11th century, Hai Gaon refers to questions that had been addressed to him from Ashkenaz, by which he undoubtedly means Germany. *Rashi* in the latter half of the 11th century refers to both the language of Ashkenaz[73] and the country of Ashkenaz.[74] During the 12th century, the word appears quite frequently. In the *Mahzor Vitry*, the kingdom of Ashkenaz is referred to chiefly in regard to the ritual of the synagogue there, but occasionally also with regard to certain other observances.[75]

In the literature of the 13th century, references to the land and the language of Ashkenaz often occur. Examples include Solomon ben Aderet's Responsa (vol. i., No. 395); the Responsa of Asher ben Jehiel (pp. 4, 6); his *Halakot* (Berakot i. 12, ed. Wilna, p. 10); the work of his son Jacob ben Asher, *Tur Orach Chayim* (chapter 59); the Responsa of Isaac ben Sheshet (numbers 193, 268, 270).

In the *Midrash* compilation, *Genesis Rabbah*, Rabbi Berechiah mentions Ashkenaz, Riphath, and Togarmah as German tribes or as German lands. It may correspond to a Greek word that may have existed in the Greek dialect of the Jews in Syria Palaestina, or the text is corrupted from "Germanica." This view of Berechiah is based on the Talmud (Yoma 10a; Jerusalem Talmud Megillah 71b), where Gomer, the father of Ashkenaz, is translated by *Germamia*, which evidently stands for Germany, and which was suggested by the similarity of the sound.

In later times, the word Ashkenaz is used to designate southern and western Germany, the ritual of which sections differs somewhat from that of eastern Germany and Poland. Thus the prayer-book of Isaiah Horowitz, and many others, give the piyyutim according to the Minhag of Ashkenaz and Poland.

According to 16th-century mystic Rabbi Elijah of Chelm, Ashkenazi Jews lived in Jerusalem during the 11th century. The story is told that a German-speaking Jew saved the life of a young German man surnamed Dolberger. So when the knights of the First Crusade came to siege Jerusalem, one of Dolberger's family members who was among them rescued Jews in Palestine and carried them back to Worms to repay the favor.[76] Further evidence of German communities in the holy city comes in the form of halakhic questions sent from Germany to Jerusalem during the second half of the 11th century.[77]

1.2.4 Modern history

Material relating to the history of German Jews has been preserved in the communal accounts of certain communities on the Rhine, a *Memorbuch*, and a *Liebesbrief*, documents that are now part of the Sassoon Collection.[78] Heinrich Graetz has also added to the history of German Jewry in modern times in the abstract of his seminal work, *History of the Jews*, which he entitled "Volksthümliche Geschichte der Juden."

In an essay on Sephardi Jewry, Daniel Elazar at the Jerusalem Center for Public Affairs[79] summarized the demographic history of Ashkenazi Jews in the last thousand years, noting that at the end of the 11th century, 97% of world Jewry was Sephardic and 3% Ashkenazi; by the end of the 16th century, the: 'Treaty on the redemption of captives', by Gracian of the God's Mother, Mercy Priest, who was imprisoned by Turks, cites a Tunisian Hebrew, made captive when arriving to Gaeta, who aided others with money, named: 'Simon Escanasi', in the mid-17th century, "Sephardim still outnumbered Ashkenazim three to two", but by the end of the 18th century, "Ashkenazim outnumbered Sephardim three to two, the result of improved living conditions in Christian Europe versus the Ottoman Muslim world."[79] By 1931, Ashkenazi Jews accounted for nearly 92% of world Jewry.[79] These factors are sheer demography showing the migration patterns of Jews from Southern and Western Europe to Central and Eastern Europe.

In 1740 a family from Lithuania became the first Ashkenazi Jews to settle in the Jewish Quarter of Jerusalem.[80]

In the generations after emigration from the west, Jewish communities in places like Poland, Russia, and Belarus enjoyed a comparatively stable socio-political environment. A thriving publishing industry and the printing of hundreds of biblical commentaries precipitated the development of the Hasidic movement as well as major Jewish academic centers.[81] After two centuries of comparative tolerance in the new nations, massive westward emigration occurred in the 19th and 20th centuries in response to pogroms in the east and the economic opportunities offered in other parts of the world. Ashkenazi Jews have made up the majority of the American Jewish community since 1750.[71]

In the context of the European Enlightenment, Jewish emancipation began in 18th century France and spread throughout Western and Central Europe. Disabilities that had limited the rights of Jews since the Middle Ages were abolished, including the requirements to wear distinctive clothing, pay special taxes, and live in ghettos isolated from non-Jewish communities, and the prohibitions on certain professions. Laws were passed to integrate Jews into their host countries, forcing Ashkenazi Jews to adopt family names (they had formerly used patronymics). Newfound inclusion into public life led to cultural growth in the *Haskalah*, or Jewish Enlightenment, with its goal of integrating modern European values into Jewish life.[82] As a reaction to increasing antisemitism and assimilation following the emancipation, Zionism was developed in central Europe.[83] Other Jews, particularly those in the Pale of Settlement, turned to socialism. These tendencies would be united in Labor Zionism, the founding ideology of the State of Israel.

The Holocaust

Of the estimated 8.8 million Jews living in Europe at the beginning of World War II, the majority of whom were Ashkenazi, about 6 million – more than two-thirds – were systematically murdered in the Holocaust. These included 3 million of 3.3 million Polish Jews (91%); 900,000 of 1.5 million in Ukraine (60%); and 50–90% of the Jews of other Slavic nations, Germany, Hungary, and the Baltic states, and over 25% of the Jews in France. Sephardi communities suffered similar depletions in a few countries, including Greece, the Netherlands and the former Yugoslavia.[84] As the large majority of the victims were Ashkenazi Jews, their percentage dropped from nearly 92% of world Jewry in 1931 to nearly 80% of world Jewry today.[79] The Holocaust also effectively put an end to the dynamic development of the Yiddish language in the previous decades, as the vast majority of the Jewish victims of the Holocaust, around 5 million, were Yiddish speakers.[85] Many of the surviving Ashkenazi Jews emigrated to countries such as Israel, Canada, Argentina, Australia, and the United States after the war.

Jewish woman chased by men and youth armed with clubs during the Lviv pogroms, July 1941, then occupied Poland, now Ukraine

Following the Holocaust, some sources place Ashkenazim today as making up approximately 83–85 percent of Jews worldwide,[86][87][88][89] while Sergio DellaPergola in a rough calculation of Sephardic and Mizrahi Jews, implies that Ashkenazi make up a notably lower figure, less than 74%.[31] Other estimates place Ashkenazi Jews as making up about 75% of Jews worldwide.[32] Ashkenazi Jews constitute around 35–36% of Israel's total population, or 47.5% of Israel's Jewish population.[90][91]

Israel

Main article: Ashkenazi Jews in Israel

In Israel, the term *Ashkenazi* is now used in a manner unrelated to its original meaning, often applied to all Jews who settled in Europe and sometimes including those whose ethnic background is actually Sephardic. Jews of any non-Ashkenazi background, including Mizrahi, Yemenite, Kurdish and others who have no connection with the Iberian Peninsula, have similarly come to be lumped together as Sephardic. Jews of mixed background are increasingly common, partly because of intermarriage between Ashkenazi and non-Ashkenazi, and partly because many do not see such historic markers as relevant to their life experiences as Jews.[92]

Religious Ashkenazi Jews living in Israel are obliged to follow the authority of the chief Ashkenazi rabbi in halakhic matters. In this respect, a religiously Ashkenazi Jew is an Israeli who is more likely to support certain religious interests in Israel, including certain political parties. These political parties result from the fact that a portion of the Israeli electorate votes for Jewish religious parties; although the electoral map changes from one election to another, there are generally several small parties associated with the interests of religious Ashkenazi Jews. The role of religious parties, including small religious parties that play important roles as coalition members, results in turn from Israel's composition as a complex society in which competing social, economic, and religious interests stand for election to the Knesset, a unicameral legislature with 120 seats.[93]

People of Ashkenazi descent constitute around 47.5% of Israeli Jews (and therefore 35–36% of Israelis).[4] They have played a prominent role in the economy, media, and politics[94] of Israel since its founding. During the first decades of Israel as a state, strong cultural conflict occurred between Sephardic and Ashkenazi Jews (mainly east European Ashkenazim). The roots of this conflict, which still exists to a much smaller extent in present-day Israeli society, are chiefly attributed to the concept of the "melting pot".[95] That is to say, all Jewish immigrants who arrived in Israel were strongly encouraged to "melt down" their own particular exilic identities within the general social "pot" in order to become Israeli.[96]

The Ashkenazi Chief Rabbis in the Yishuv and Israel include:

- Abraham Isaac Kook: (23 February 1921 – 1 September 1935)
- Isaac Halevi Herzog: (1937 – 25 July 1959)
- Isser Yehuda Unterman: (1964–1972)
- Shlomo Goren: (1972–1983)
- Avraham Shapira: (1983–1993)
- Israel Meir Lau: (1993 – 3 April 2003)
- She'ar Yashuv Cohen (acting): (3 April 2003 – 14 April 2003)
- Yona Metzger: (14 April 2003 – 14 August 2013)
- David Lau: (14 August 2013 – present)

1.3 Definition

See also: Who is a Jew?

1.3.1 By religion

Religious Jews have Minhagim, customs, in addition to Halakha, or religious law, and different interpretations of law. Different groups of religious Jews in different geographic areas historically adopted different customs and interpretations. On certain issues, Orthodox Jews are required to follow the customs of their ancestors, and do not believe they have the option of picking and choosing. For this reason, observant Jews at times find it important for religious reasons to ascertain who their household's religious ancestors are in order to know what customs their household should follow. These times include, for example, when two Jews of different ethnic background marry, when a non-Jew converts to Judaism and determines what customs to follow for the first time, or when a lapsed or less observant Jew returns to traditional Judaism and must determine what was done in his or her family's past. In this sense, "Ashkenazic" refers both to a family ancestry and to a body of customs binding on Jews of that ancestry. Reform Judaism, which does not necessarily follow those minhagim, did nonetheless originate among Ashkenazi Jews.[97]

In a religious sense, an Ashkenazi Jew is any Jew whose family tradition and ritual follows Ashkenazi practice. Until the Ashkenazi community first began to develop in the Early Middle Ages, the centers of Jewish religious authority were in the Islamic world, at Baghdad and in Islamic Spain. Ashkenaz (Germany) was so distant geographically that it developed a *minhag* of its own. Ashkenazi Hebrew came to be pronounced in ways distinct from other forms of Hebrew.[98]

In this respect, the counterpart of Ashkenazi is Sephardic, since most non-Ashkenazi Orthodox Jews follow Sephardic rabbinical authorities, whether or not they are ethnically Sephardic. By tradition, a Sephardic or Mizrahi woman who marries into an Orthodox or Haredi Ashkenazi Jewish family raises her children to be Ashkenazi Jews; conversely an Ashkenazi woman who marries a Sephardi or Mizrahi man is expected to take on Sephardic practice and the children inherit a Sephardic identity, though in practice many families compromise. A convert generally follows the practice of the beth din that converted him or her. With the integration of Jews from around the world in Israel, North America, and other places, the religious definition of an Ashkenazi Jew is blurring, especially outside Orthodox Judaism.[99]

New developments in Judaism often transcend differences in religious practice between Ashkenazi and Sephardic Jews. In North American cities, social trends such as the chavurah movement, and the emergence of "post-denominational Judaism"[100][101] often bring together younger Jews of diverse ethnic backgrounds. In recent years, there has been increased interest in *Kabbalah*, which many Ashkenazi Jews study outside of the Yeshiva framework. Another trend is the new popularity of ecstatic worship in the Jewish Renewal movement and the Carlebach style minyan, both of which are nominally of Ashkenazi origin.[102]

1.3.2 By culture

Culturally, an Ashkenazi Jew can be identified by the concept of *Yiddishkeit*, which means "Jewishness" in the Yiddish language.[103] *Yiddishkeit* is specifically the Jewishness of Ashkenazi Jews.[104] Before the Haskalah and the emancipation of Jews in Europe, this meant the study of Torah and Talmud for men, and a family and communal life governed by the observance of Jewish Law for men and women. From the Rhineland to Riga to Romania, most Jews prayed in liturgical Ashkenazi Hebrew, and spoke Yiddish in their secular lives. But with modernization, *Yiddishkeit* now encompasses not just Orthodoxy and Hasidism, but a broad range of movements, ideologies, practices, and traditions in which Ashkenazi Jews have participated and somehow retained a sense of Jewishness. Although a far smaller number of Jews still speak Yiddish, *Yiddishkeit* can be identified in manners of speech, in styles of humor, in patterns of association. Broadly speaking, a Jew is one who associates culturally with Jews, supports Jewish institutions, reads Jewish books and periodicals, attends Jewish movies and theater, travels to Israel, visits historical synagogues, and so forth. It is a definition that applies to Jewish culture in general, and to Ashkenazi Yiddishkeit in particular.

As Ashkenazi Jews moved away from Europe, mostly in the form of aliyah to Israel, or immigration to North America, and other English-speaking areas such as South Africa; and Europe (particularly France) and Latin America, the geographic isolation that gave rise to Ashkenazim has given way to mixing with other cultures, and with non-Ashkenazi Jews who, similarly, are no longer isolated in distinct geographic locales. Hebrew has replaced Yiddish as the primary Jewish language for many Ashkenazi Jews, although many Hasidic and Hareidi groups continue to use Yiddish in daily life. (There are numerous Ashkenazi Jewish anglophones and Russian-speakers as well, although English and Russian are not originally Jewish languages.)

France's blended Jewish community is typical of the cultural recombination that is going on among Jews throughout the world. Although France expelled its original Jewish population in the Middle Ages, by the time of the French Revolution, there were two distinct Jewish populations. One consisted of Sephardic Jews, originally refugees from the Inquisition and concentrated in the southwest, while the other community was Ashkenazi, concentrated in formerly German Alsace, and mainly speaking a German dialect similar to Yiddish. (A third community of Provençal Jews living in Comtat Venaissin were technically outside France, and were later absorbed into the Sephardim.) The two communities were so separate and different that the National Assembly emancipated them separately in 1790 and 1791.[105]

But after emancipation, a sense of a unified French Jewry emerged, especially when France was wracked by the Dreyfus affair in the 1890s. In the 1920s and 1930s, Ashkenazi Jews from Europe arrived in large numbers as refugees from antisemitism, the Russian revolution, and the economic turmoil of the Great Depression. By the 1930s, Paris had a vibrant Yiddish culture, and many Jews were involved in diverse political movements. After the Vichy years and the Holocaust, the French Jewish population was augmented once again, first by Ashkenazi refugees from Central Europe, and later by Sephardi immigrants and refugees from North Africa, many of them francophone.

Then, in the 1990s, yet another Ashkenazi Jewish wave began to arrive from countries of the former Soviet Union and Central Europe. The result is a pluralistic Jewish community that still has some distinct elements of both Ashkenazi and Sephardic culture. But in France, it is becoming much more difficult to sort out the two, and a distinctly French Jewishness has emerged.[106]

1.3.3 By ethnicity

In an ethnic sense, an Ashkenazi Jew is one whose ancestry can be traced to the Jews who settled in Central Europe. For roughly a thousand years, the Ashkenazim were a reproductively isolated population in Europe, despite living in many countries, with little inflow or outflow from migration, conversion, or intermarriage with other groups, including other Jews. Human geneticists have argued that genetic variations have been identified that show high frequencies among Ashkenazi Jews, but not in the general European population, be they for patrilineal markers (Y-chromosome haplotypes) and for matrilineal markers (mitotypes).[107] Since the middle of the 20th century, many Ashkenazi Jews have intermarried, both with members of other Jewish communities and with people of other nations and faiths.[108]

A 2006 study found Ashkenazi Jews to be a clear, homogeneous genetic subgroup. Strikingly, regardless of the place of origin, Ashkenazi Jews can be grouped in the same genetic cohort – that is, regardless of whether an Ashkenazi Jew's ancestors came from Poland, Russia, Hungary, Lithuania, or any other place with a historical Jewish population, they belong to the same ethnic group. The research demonstrates the endogamy of the Jewish population in Europe and lends further credence to the idea of Ashkenazi Jews as an ethnic group. Moreover, though intermarriage among Jews of Ashkenazi descent has become increasingly common, many Haredi Jews, particularly members of Hasidic or Hareidi sects, continue to marry exclusively fellow Ashkenazi Jews. This trend keeps Ashkenazi genes prevalent and also helps researchers further study the genes of Ashkenazi Jews with relative ease. It is noteworthy that these Haredi Jews often have extremely large families.[11]

1.4 Customs, laws and traditions

The *Halakhic* practices of (Orthodox) Ashkenazi Jews may differ from those of Sephardi Jews, particularly in matters of custom. Differences are noted in the *Shulkhan Arukh* itself, in the gloss of Moses Isserles. Well known differences in practice include:

The example of the chevra kadisha*, the Jewish burial society, Prague, 1772*

- Observance of *Pesach* (Passover): Ashkenazi Jews traditionally refrain from eating legumes, grain, millet, and rice (quinoa, however, has become accepted as foodgrain in the North American communities), whereas Sephardi Jews typically do not prohibit these foods.
- Ashkenazi Jews freely mix and eat fish and milk products; some Sephardic Jews refrain from doing so.
- Ashkenazim are more permissive toward the usage of wigs as a hair covering for married and widowed women.
- In the case of *kashrut* for meat, conversely, Sephardi Jews have stricter requirements – this level is commonly referred to as *Beth Yosef*. Meat products that are acceptable to Ashkenazi Jews as kosher may therefore be rejected by Sephardi Jews. Notwithstanding stricter requirements for the actual slaughter, Sephardi Jews permit the rear portions of an animal after proper Halakhic removal of the sciatic nerve, while many Ashkenazi Jews do not. This is not because of different interpretations of the law; rather, slaughterhouses could not find adequate skills for correct removal of the sciatic nerve and found it more economical to separate the hindquarters and sell them as non-kosher meat.
- Ashkenazi Jews frequently name newborn children after deceased family members, but not after living relatives. Sephardi Jews, in contrast, often name their children after the children's grandparents, even if those grandparents are still living. A notable exception to this generally reliable rule is among Dutch Jews, where Ashkenazim for centuries used the naming conventions otherwise attributed exclusively to Sephardim such as Chuts.
- Ashkenazi tefillin bear some differences from Sephardic tefillin. In the traditional Ashkenazic rite, the tefillin are wound towards the body, not away from it. Ashkenazim traditionally don tefillin while standing, whereas other Jews generally do so while sitting down.
- Ashkenazic traditional pronunciations of Hebrew differ from those of other groups. The most prominent consonantal difference from Sephardic and Mizrahic Hebrew dialects is the pronunciation of the Hebrew letter tav in certain Hebrew words (historically, in postvocalic undoubled context) as an /s/ and not a /t/ or /θ/ sound.
  Further information: Ashkenazi Hebrew
- The prayer shawl, or tallit (or tallis in Ashkenazi Hebrew), is worn by the majority of Ashkenazi men after marriage, but western European Ashkenazi men wear it from Bar Mitzvah. In Sephardi or Mizrahi Judaism, the prayer shawl is commonly worn from early childhood.[109]

1.4.1 Ashkenazic liturgy

The term *Ashkenazi* also refers to the *nusach Ashkenaz* (Hebrew, "liturgical tradition", or rite) used by Ashkenazi Jews in their *Siddur* (prayer book). A *nusach* is defined by a liturgical tradition's choice of prayers, the order of prayers, the text of prayers, and melodies used in the singing of prayers. Two other major forms of nusach among Ashkenazic Jews are Nusach Sefard (not to be confused with the Sephardic ritual), which is the general Polish Hasidic nusach, and Nusach Ari, as used by Lubavitch Hasidim.

1.4.2 Ashkenazi as a surname

Several famous people have Ashkenazi as a surname, such as Vladimir Ashkenazy. However, most people with this surname hail from within Sephardic communities, particularly from the Syrian Jewish community. The Sephardic carriers of the surname would have some Ashkenazi ancestors since the surname was adopted by families who were initially of Ashkenazic origins who moved to Sephardi countries and joined those communities. Ashkenazi would be formally adopted as the family surname having started off as a nickname imposed by their adopted communities. Some have shortened the name to Ash.

1.5 Relations with Sephardim

Relations between Ashkenazim and Sephardim have not always been warm. North African Sepharadim and Berber Jews were often looked upon by Ashkenazim as second-class citizens during the first decade after the creation of Israel. This has led to protest movements such as the Israeli Black Panthers led by Saadia Marciano, a Moroccan Jew. Nowadays, relations are getting better.[110] In some instances, Ashkenazi communities have accepted significant numbers of Sephardi newcomers, sometimes resulting in intermarriage.[111][112]

1.6 Notable Ashkenazim

See also: Ashkenazi Jewish intelligence and List of Ashkenazi Jews

Ashkenazi Jews have a noted history of achievement in Western societies[113] in the fields of exact and social sciences, literature, finance, politics, media, and others. In those societies where they have been free to enter any profession, they have a record of high occupational achievement, entering professions and fields of commerce where higher education is required.[114] Ashkenazi Jews have won a large number of the Nobel awards.[115][116] While they make up about 2% of the U.S. population,[117] 27% of United States Nobel prize winners in the 20th century,[117] a quarter of Fields Medal winners,[118] 25% of ACM Turing Award winners,[117] half the world's chess champions,[117] including 8% of the top 100 world chess players,[119] and a quarter of Westinghouse Science Talent Search winners[118] have Ashkenazi Jewish ancestry.

Time magazine's person of the 20th century, Albert Einstein,[120] was an Ashkenazi Jew. According to a study performed by Cambridge University, 21% of Ivy League students, 25% of the Turing Award winners, 23% of the wealthiest Americans, and 38% of the Oscar-winning film directors, and 29% of Oslo awardees are Ashkenazi Jews.[121]

1.7 Genetics

1.7.1 Genetic origins

Main article: Genetic studies on Jews

Efforts to identify the origins of Ashkenazi Jews through DNA analysis began in the 1990s. Currently, there are three types of genetic origin testing, autosomal DNA (atDNA), mitochondrial DNA (mtDNA), and Y-chromosomal DNA (Y-DNA). Autosomal DNA is a mixture from an individual's entire ancestry, Y-DNA shows a male's lineage only along his strict paternal line, mtDNA shows any person's lineage only along the strict maternal line. Genome-wide association studies have also been employed to yield findings relevant to genetic origins.

Like most DNA studies of human migration patterns, the earliest studies on Ashkenazi Jews focused on the Y-DNA and mtDNA segments of the human genome. Both segments are unaffected by recombination (except for the ends of the Y chromosome – the pseudoautosomal regions known as PAR1 and PAR2), thus allowing tracing of direct maternal and paternal lineages.

These studies revealed that Ashkenazi Jews originate from an ancient (2000 BCE - 700 BCE) population of the Middle East who had spread to Europe.[122] Ashkenazic Jews display the homogeneity of a genetic bottleneck, meaning they descend from a larger population whose numbers were greatly reduced but recovered through a few founding individuals. Although the Jewish people, in general, were present across a wide geographical area as described, genetic research done by Gil Atzmon of the Longevity Genes Project at Albert Einstein College of Medicine suggests "that Ashkenazim branched off from other Jews around the time of the destruction of the First Temple, 2,500 years ago ... flourished during the Roman Empire but then went through a 'severe bottleneck' as they dispersed, reducing a population of several million to just 400 families who left Northern Italy around the year 1000 for Central and eventually Eastern Europe."[123]

Various studies have arrived at diverging conclusions regarding both the degree and the sources of the non-Levantine admixture in Ashkenazim,[33] particularly with respect to the extent of the non-Levantine genetic origin observed in Ashkenazi maternal lineages, which is in contrast to the predominant Levantine genetic origin observed in Ashkenazi paternal lineages. All studies nevertheless agree that genetic overlap with the Fertile Crescent exists in both lineages, albeit at differing rates. Collectively, Ashkenazi Jews are less genetically diverse than other Jewish ethnic divisions, due to their genetic bottleneck.[124]

Male lineages: Y-chromosomal DNA

The majority of genetic findings to date concerning Ashkenazi Jews conclude that the male line was founded by ancestors from the Middle East.[125][126][127] Others have found a similar genetic line among Greeks, and Macedonians.

A study of haplotypes of the Y-chromosome, published in 2000, addressed the paternal origins of Ashkenazi Jews.

Hammer *et al.*[128] found that the Y-chromosome of Ashkenazi and Sephardic Jews contained mutations that are also common among other Middle Eastern peoples, but uncommon in the autochthonous European population. This suggested that the male ancestors of the Ashkenazi Jews could be traced mostly to the Middle East. The proportion of male genetic admixture in Ashkenazi Jews amounts to less than 0.5% per generation over an estimated 80 generations, with "relatively minor contribution of European Y chromosomes to the Ashkenazim," and a total admixture estimate "very similar to Motulsky's average estimate of 12.5%." This supported the finding that "Diaspora Jews from Europe, Northwest Africa, and the Near East resemble each other more closely than they resemble their non-Jewish neighbors." "Past research found that 50–80 percent of DNA from the Ashkenazi Y chromosome, which is used to trace the male lineage, originated in the Near East," Richards said.

The population has subsequently spread out. Based on the accounts of Syrian Orthodox bishop Bar Hebraeus who lived between 1226 and 1286 CE, by the time of the destruction of the Second Temple in 70 CE, as many as six million Jews were already living in the Roman Empire. Recently Gregory Cochran largely disproved him. One comment by Tacitus mentioned the presence of 4,000 Jews in Rome, enough to sustain a number of synagogues, including a Samaritan synagogue.[129]

A 2001 study by Nebel *et al.* showed that both Ashkenazi and Sephardic Jewish populations share the same overall paternal Near Eastern ancestries. In comparison with data available from other relevant populations in the region, Jews were found to be more closely related to groups in the north of the Fertile Crescent. The authors also report on Eu 19 (R1a) chromosomes, which are very frequent in Central and Eastern Europeans (54%–60%) at elevated frequency (12.7%) in Ashkenazi Jews. They hypothesized that the differences among Ashkenazim Jews could reflect low-level gene flow from surrounding European populations or genetic drift during isolation.[130] A later 2005 study by Nebel *et al.*, found a similar level of 11.5% of male Ashkenazim belonging to R1a1a (M17+), the dominant Y-chromosome haplogroup in Central and Eastern Europeans.[131]

Female lineages: Mitochondrial DNA

Before 2006, geneticists had largely attributed the ethnogenesis of most of the world's Jewish populations, including Ashkenazi Jews, to Israelite Jewish male migrants from the Middle East and "the women from each local population whom they took as wives and converted to Judaism." Thus, in 2002, in line with this model of origin, David Goldstein, now of Duke University, reported that unlike male Ashkenazi lineages, the female lineages in Ashkenazi Jewish communities "did not seem to be Middle Eastern", and that each community had its own genetic pattern and even that "in some cases the mitochondrial DNA was closely related to that of the host community." In his view, this suggested, "that Jewish men had arrived from the Middle East, taken wives from the host population and converted them to Judaism, after which there was no further intermarriage with non-Jews."[107]

In 2006, a study by Behar *et al.*,[132] based on what was at that time high-resolution analysis of haplogroup K (mtDNA), suggested that about 40% of the current Ashkenazi population is descended matrilineally from just four women, or "founder lineages", that were "likely from a Hebrew/Levantine mtDNA pool" originating in the Middle East in the 1st and 2nd centuries CE. Additionally, Behar *et al.* suggested that the rest of Ashkenazi mtDNA is originated from ~150 women, and that most of those were also likely of Middle Eastern origin.[132] In reference specifically to Haplogroup K, they suggested that although it is common throughout western Eurasia, "the observed global pattern of distribution renders very unlikely the possibility that the four aforementioned founder lineages entered the Ashkenazi mtDNA pool via gene flow from a European host population".

In 2013, however, a study of Ashkenazi mitochondrial DNA by a team led by Martin B. Richards of the University of Huddersfield in England reached different conclusions, corroborating the pre-2006 origin hypothesis. Testing was performed on the full 16,600 DNA units composing mitochondrial DNA (the 2006 Behar study had only tested 1,000 units) in all their subjects, and the study found that the four main female Ashkenazi founders had descent lines that were established in Europe 10,000 to 20,000 years in the past[133] while most of the remaining minor founders also have a deep European ancestry. The study states that the great majority of Ashkenazi maternal lineages were not brought from the Near East (i.e., they were non-Israelite), nor were they recruited in the Caucasus (i.e., they were non-Khazar), but instead they were assimilated within Europe, primarily of Italian and Old French origins. Richards summarized the findings on the female line as such: "[N]one [of the mtDNA] came from the North Caucasus, located along the border between Europe and Asia between the Black and Caspian seas. All of our presently available studies including my own, should thoroughly debunk one of the most questionable, but still tenacious, hypotheses: that most Ashkenazi Jews can trace their roots to the mysterious Khazar Kingdom that flourished during the ninth century in the region between the Byzantine Empire and the Persian Empire."[134] The 2013 study estimated that 80 percent of Ashkenazi maternal ancestry comes from women indigenous to Europe, and only 8 percent from the Near East, while the origin of the remainder is undetermined.[13][133] According to the study these findings "point to a significant role for the conversion of women in the formation of Ashkenazi communities."[13][14][135][136][137][138] Karl Skorecki at Technion criticized the study for perceived flaws in phylogenetic analysis. "While Costa et al have re-opened the question of the maternal origins of Ashkenazi Jewry, the phylogenetic analysis in the manuscript does not 'settle' the question."[139]

A 2014 study by Fernández et al. has found that Ashkenazi Jews display a frequency of haplogroup K in their maternal DNA that suggests an ancient Near Eastern origin, similar to the results of Behar. He stated that this observation clearly contradicts the results of the study led by Richards that suggested a European source for 3 exclusively Ashkenazi K lineages.[140]

Association and linkage studies

In genetic epidemiology, a genome-wide association study (GWA study, or GWAS) is an examination of all or most of the genes (the genome) of different individuals of a particular species to see how much the genes vary from individual to individual. These techniques were originally designed for epidemiological uses, to identify genetic associations with observable traits.[141]

A 2006 study by Seldin et al. used over five thousand autosomal SNPs to demonstrate European genetic substructure. The results showed "a consistent and reproducible distinction between 'northern' and 'southern' European population groups". Most northern, central, and eastern Europeans (Finns, Swedes, English, Irish, Germans, and Ukrainians) showed >90% in the "northern" population group, while most individual participants with southern European ancestry (Italians, Greeks, Portuguese, Spaniards) showed >85% in the "southern" group. Both Ashkenazi Jews as well as Sephardic Jews showed >85% membership in the "southern" group. Referring to the Jews clustering with southern Europeans, the authors state the results were "consistent with a later Mediterranean origin of these ethnic groups".[11]

A 2007 study by Bauchet et al. found that Ashkenazi Jews were most closely clustered with Arabic North African populations when compared to Global population, and in the European structure analysis, they share similarities only with Greeks and Southern Italians, reflecting their east Mediterranean origins.[142][143]

A 2010 study on Jewish ancestry by Atzmon-Ostrer et al. stated "Two major groups were identified by principal component, phylogenetic, and identity by descent (IBD) analysis: Middle Eastern Jews and European/Syrian Jews. The IBD segment sharing and the proximity of European Jews to each other and to southern European populations suggested similar origins for European Jewry and refuted large-scale genetic contributions of Central and Eastern European and Slavic populations to the formation of Ashkenazi Jewry", as both groups – the Middle Eastern Jews and European/Syrian Jews – shared common ancestors in the Middle East about 2500 years ago. The study examines genetic markers spread across the entire genome and shows that the Jewish groups (Ashkenazi and non Ashkenazi) share large swaths of DNA, indicating close relationships and that each of the Jewish groups in the study (Iranian, Iraqi, Syrian, Italian, Turkish, Greek and Ashkenazi) has its own genetic signature but is more closely related to the other Jewish groups than to their fellow non-Jewish countrymen.[144] Atzmon's team found that the SNP markers in genetic segments of 3 million DNA letters or longer were 10 times more likely to be identical among Jews than non-Jews. Results of the analysis also tally with biblical accounts of the fate of the Jews. The study also found that with respect to non-Jewish European groups, the population most closely related to Ashkenazi Jews are modern-day Italians. The study speculated that the genetic-similarity between Ashkenazi Jews and Italians may be due to intermarriage and conversions in the time of the Roman Empire. It was also found that any two Ashkenazi Jewish participants in the study shared about as much DNA as fourth or fifth cousins.[145][146]

A 2010 study by Bray et al., using SNP microarray techniques and linkage analysis found that when assuming Druze and Palestinian Arab populations to represent the reference to world Jewry ancestor genome, between 35 and 55 percent of the modern Ashkenazi genome can possibly be of European origin, and that European "admixture is considerably higher than previous estimates by studies that used the Y chromosome" with this reference point. Assuming this reference point the linkage disequilibrium in the Ashkenazi Jewish population was interpreted as "matches signs of interbreeding or 'admixture' between Middle Eastern and European populations".[147] On the Bray et al. tree, Ashkenazi Jews were found to be a genetically more divergent population than Russians, Orcadians, French, Basques, Italians, Sardinians and Tuscans. The study also observed that Ashkenazim are more diverse than their Middle Eastern relatives, which was counterintuitive because Ashkenazim are supposed to be a subset, not a superset, of their assumed geographical source population. Bray et al. therefore postulate that these results reflect not the population antiquity but a history of mixing between genetically distinct populations in Europe. However, it's possible that the relaxation of marriage prescription in the ancestors of Ashkenazim that drove their heterozygosity up, while the maintenance of the FBD rule in native Middle Easterners have been keeping their heterozygosity values in check. Ashkenazim distinctiveness as found in the Bray et al. study, therefore, may come from their ethnic endogamy (ethnic inbreeding), which allowed them to "mine" their ancestral gene pool in the context of relative reproductive isolation from European neighbors, and not from clan endogamy (clan inbreeding). Consequently, their higher diversity compared to Middle Easterners stems from the latter's marriage practices, not necessarily from the former's admixture with Europeans.[148]

The genome-wide genetic study carried out in 2010 by Behar et al. examined the genetic relationships among all major Jewish groups, including Ashkenazim, as well as the genetic relationship between these Jewish groups and non-Jewish ethnic populations. The study found that contemporary Jews (excluding Indian and Ethiopian Jews) have a close genetic relationship with people from the Levant. The authors explained that "the most parsimonious explanation for these observations is a common genetic origin, which is consistent with an historical formulation of the Jewish people as descending from ancient Hebrew and Israelite residents of the Levant".[149]

1.7.2 The Khazar hypothesis

Main article: Khazar hypothesis of Ashkenazi ancestry

In the late 19th century, it was proposed that the core of today's Ashkenazi Jewry are genetically descended from a hypothetical Khazarian Jewish diaspora who had migrated westward from modern Russia and Ukraine into modern France and Germany (as opposed to the currently held theory that Jews from France and Germany migrated into Eastern Europe). The hypothesis is not corroborated by historical sources[150] and is unsubstantiated by genetics, but it is still occasionally supported by scholars who have had some success in keeping the theory in the academic consciousness.[151]

The theory has sometimes been used by Jewish authors such as Arthur Koestler as part of an argument against traditional forms of antisemitism (for example the claim that "the Jews killed Christ"), just as similar arguments have been advanced on behalf of the Crimean Karaites. Today, however, the theory is more often associated with antisemitism[152] and anti-Zionism.[153][154]

A 2013 trans-genome study carried out by 30 geneticists, from 13 universities and academies, from 9 countries, assembling the largest data set available to date, for assessment of Ashkenazi Jewish genetic origins found no evidence of Khazar origin among Ashkenazi Jews. "Thus, analysis of Ashkenazi Jews together with a large sample from the region of the Khazar Khaganate corroborates the earlier results that Ashkenazi Jews derive their ancestry primarily from populations of the Middle East and Europe, that they possess considerable shared ancestry with other Jewish populations, and that there is no indication of a significant genetic contribution either from within or from north of the Caucasus region", the authors concluded.[155]

1.7.3 Medical genetics

Main article: Medical genetics of Jews

There are many references to Ashkenazi Jews in the literature of medical and population genetics. Indeed, much awareness of "Ashkenazi Jews" as an ethnic group or category stems from the large number of genetic studies of disease, including many that are well reported in the media, that have been conducted among Jews. Jewish populations have been studied more thoroughly than most other human populations, for a variety of reasons:

- Jewish populations, and particularly the large Ashkenazi Jewish population, are ideal for such research studies, because they exhibit a high degree of endogamy, yet they are sizable.[156]
- Jewish communities are comparatively well informed about genetics research, and have been supportive of community efforts to study and prevent genetic diseases.[156]

The result is a form of ascertainment bias. This has sometimes created an impression that Jews are more susceptible to genetic disease than other populations.[156] Healthcare professionals are often taught to consider those of Ashkenazi descent to be at increased risk for colon cancer.[157]

Genetic counseling and genetic testing are often undertaken by couples where both partners are of Ashkenazi ancestry. Some organizations, most notably Dor Yeshorim, organize screening programs to prevent homozygosity for the genes that cause related diseases.[158][159]

1.8 See also

- History of the Jews in Europe
- History of the Jews in Germany
- History of the Jews in Poland
- History of the Jews in Russia (Ukraine, Belarus)
- Jewish ethnic divisions
- List of Israeli Ashkenazi Jews
- Memorbuch, a book dedicated to the memory of martyrs
- Nusach Ashkenaz
- Oberlander Jews
- Sephardi Jews

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[15] Shai Carmi; Ken Y. Hui; Ethan Kochav; Xinmin Liu; James Xue; Fillan Grady; Saurav Guha; Kinnari Upadhyay; Dan Ben-Avraham; Semanti Mukherjee; B. Monica Bowen; Tinu Thomas; Joseph Vijai; Marc Cruts; Guy Froyen; Diether Lambrechts; Stéphane Plaisance; Christine Van Broeckhoven; Philip Van Damme; Herwig Van Marck; et al. (September 2014). "Sequencing an Ashkenazi reference panel supports population-targeted personal genomics and illuminates Jewish and European origins". *Nature Communications*. **5**: 4835. Bibcode:2014NatCo...5E4835C. PMC 4164776. PMID 25203624. doi:10.1038/ncomms5835. Retrieved 16 September 2014.

[16] Ashkenaz, based on Josephus: PACE: *Antiquities of the Jews*, 1.{{{chap}}}.{{{sec}}} (Whiston), Perseus Project AJ1.6.1, . and his explanation of Genesis 10:3, is considered to be the progenitor of the ancient Gauls (the people of Gallia, meaning, the people from Austria, France and Belgium), and the ancient Franks (of, both, France and Germany). According to Gedaliah ibn Jechia the Spaniard, in the name of *Sefer Yuchasin* (see: Gedaliah ibn Jechia, *Shalshelet Ha-Kabbalah*, Jerusalem 1962, p. 219; p. 228 in PDF), the descendants of Ashkenaz had also originally settled in what was then called Bohemia, which today is the present-day Czech Republic. These places, according to the Jerusalem Talmud (Megillah 1:9 [10a], were also called simply by the diocese "Germamia". *Germania*, *Germani*, *Germanica* have all been used to refer to the group of peoples comprising the German Tribes, which include such peoples as Goths, whether Ostrogoths or Visigoths, Vandals and Franks, Burgundians, Alans, Langobards, Angles, Saxons, Jutes, Suebi and Alamanni. The entire region east of the Rhine River was known by the Romans as "Germania" (Germany).

[17] Mosk, Carl (2013). *Nationalism and economic development in modern Eurasia*. New York: Routledge. p. 143. ISBN 9780415605182. In general the Ashkenazim originally came out of the Holy Roman Empire, speaking a version of German that incorporates Hebrew and Slavic words, Yiddish.

[18] Henry L. Feingold (1995). *Bearing Witness: How America and Its Jews Responded to the Holocaust*. Syracuse University Press. p. 36.

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[25] Mosk (2013), p. 143. "Encouraged to move out of the Holy Roman Empire as persecution of their communities intensified during the twelfth and thirteenth centuries, the Ashkenazi community increasingly gravitated toward Poland."

[26] Harshav, Benjamin (1999). *The Meaning of Yiddish*. Stanford: Stanford University Press. p. 6. "From the

fourteenth and certainly by the sixteenth century, the center of European Jewry had shifted to Poland, then ... comprising the Grand Duchy of Lithuania (including today's Byelorussia), Crown Poland, Galicia, the Ukraine and stretching, at times, from the Baltic to the Black Sea, from the approaches to Berlin to a short distance from Moscow."

[27] Ben-Sasson, Haim Hillel, et al (2007). "Germany." *Encyclopaedia Judaica*. 2nd ed. Vol. 7. Detroit: Macmillan Reference USA. p. 518-546; here: p. 526-528. "The cultural and intellectual reorientation of the Jewish minority was closely linked with its struggle for equal rights and social acceptance. While earlier generations had used solely the Yiddish and Hebrew languages among themselves, ... the use of Yiddish was now gradually abandoned, and Hebrew was by and large reduced to liturgical usage" (p. 527).

[28] Yaacov Ro'i, "Soviet Jewry from Identification to Identity", in Eliezer Ben Rafael, Yosef Gorni, Yaacov Ro'i (eds.) *Contemporary Jewries: Convergence and Divergence*, BRILL 2003 p. 186.

[29] Dov Katz, "Languages of the Diaspora", in Mark Avrum Ehrlich (ed.), *Encyclopedia of the Jewish Diaspora: Origins, Experiences, and Culture, Volume 1*, ABC-CLIO 2008 pp. 193ff., p. 195.

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[32] Focus on Genetic Screening Research edited by Sandra R. Pupecki P:58

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Chapter 2

Ashkenaz

For other uses, see Ashkenaz (disambiguation).

Ashkenaz is a term found in a number of contexts.

Ashkenaz *is shown in Phrygia in this 1854 map of "The World as known to the Hebrews" (Lyman Coleman,* Historical Textbook and Atlas of Biblical Geography*)*

It is found in the Hebrew Bible to refer to one of the descendants of Noah as well as to a reference to a kingdom of Ashkenaz. Ashkenaz is the first son of Gomer, and a Japhetic patriarch in the Table of Nations.

His name is likely a derivation from the Assyrian *Aškūza* (*Aškuzai, Iškuzai*), a people who expelled the Cimmerians from the Armenian area of the Upper Euphrates,[1] The Assyrian name is likely based on that of the Scythians. The intrusive *n* in the Hebrew form of the name has been explained as a scribal mistake confusing a *waw* ו with a *nun* נ (i.e. writing אשכנז *aškn*z for *aškūz* אשכוז).[2][3][4]

The association of the term by medieval Jewry with the geographical area centered on the Rhineland led to the Jewish culture that developed in that area to be called Ashkenazi, the only form that the term is still used today.

2.1 Hebrew Bible

In the genealogies of the Hebrew Bible, Ashkenaz (Hebrew: אַשְׁכְּנַז *'Aškănaz*) was a descendant of Noah. He was the first son of Gomer and brother of Riphath and Togarmah (Genesis 10:3, 1 Chronicles 1:6), with Gomer being the grandson of Noah through Japheth.

According to Jeremiah 51:27, a kingdom of Ashkenaz was called together with Ararat and Minni against Babylon, which reads:

> Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her [ie. Babylon], call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

According to the Encyclopaedia Biblica, "Ashkenaz must have been one of the migratory peoples which in the time of Esar-haddon, burst upon the northern provinces of Asia Minor, and upon Armenia. One branch of this great migration appears to have reached Lake Urumiyeh; for in the revolt which Esar-haddon chastised, the Mannai, who lived to the SW of that lake, sought the help of Ispakai 'of the land of Asguza,' a name (originally perhaps Asgunza) which the skepticism of Dillmann need not hinder us from identifying with Ashkenaz, and from considering as that of a horde from the north, of Indo-Germanic origin, which settled on the south of Lake Urumiyeh."

2.2 Medieval reception

2.2.1 Rabbinic Judaism

In rabbinic literature, the kingdom of Ashkenaz was first associated with the Scythian region, then later with the Slavic territories,[5] and, from the 11th century onwards, with northern Europe and Germany.[6] The region of Ashkenaz was centred on the Rhineland and the Palatinate (notably Worms and Speyer), in what is now the westernmost part of Germany. Its geographic extent did not coincide with the German Christian principalities of the time, and it included northern France.

How the name of Ashkenaz came to be associated in the rabbinic literature with the Rhineland is a subject of speculation.[6]

In rabbinic literature from the 11th century, Ashkenaz was considered the ruler of a kingdom in the North and of the Northern and Germanic people. (See below.)

2.2.2 Ashkenazi Jews

Main article: Ashkenazi Jews

Sometime in the post Biblical early medieval period, the Jews of central and eastern Europe came to be called by the name *Ashkenazim*,[4] in conformity with the custom of designating areas of Jewish settlement with biblical names, Spain being identified as *Sefarad* (Obadiah 20), France as *Tsarefat* (1 Kings 17:9), and Bohemia as *Land of Canaan*.[7] By the high medieval period, Talmudic commentators like Rashi began to use *Ashkenaz/Eretz Ashkenaz* to designate Germany, earlier known as *Loter*,[4][8] where, especially in the Rhineland communities of Speyer, Worms and Mainz, the most important Jewish communities arose.[9] Rashi uses *leshon Ashkenaz* (Ashkenazi language) to describe the German language, and Byzantium and Syrian Jewish letters referred to the Crusaders as Ashkenazim.[8] Given the close links between the Jewish communities of France and Germany following the Carolingian unification, the term Ashkenazi came to refer to both the Jews of medieval Germany and France.[10] Ashkenazi Jewish culture later spread into Eastern Europe and then to all parts of the world with the migrations of Ashkenazi Jews.

Geneticist Eran Elhaik, a proponent of the minoritarian Khazar hypothesis, believes Ashkenazi Jews to originate from north-east Turkey. According to him, four village names in that region are derived from the word “Ashkenaz": Iskenz (or Eskenaz), Eskenez (or Eskens), Ashanas, and Ashchuz.[11]

2.2.3 Armenian tradition

In Armenian tradition, Ashkenaz, along with Togarmah, was considered among the ancestors of the Armenians. Koriun, the earliest Armenian historian, calls the Armenians an “Askanazian (ie., Ashkenazi) nation”. He starts the “Life of Mashtots” with these words:

> “I had been thinking of the God-given alphabet of the Azkanazian nation and of the land of Armenia - when, in what time, and through what kind of man that new divine gift had been bestowed...”[12]

Later Armenian authors concur with this. Hovhannes Draskhanakerttsi (10th century) writes:

> *"...The sixth son was Tiras from whom were born our very own Ashkenaz [Ask'anaz] and Togarmah [T'orgom] who named the country that he possessed Thrace after himself, as well as Chittim [K'itiim] who brought under his sway the Macedonians. 7. The sons of Tiras were Ashkenaz, from whom descended the Sarmatians, Riphath, whence the Sauromatians [Soramatk'], and Togarmah, who according to Jeremiah subjugated the Ashkenazian army and called it the House of Togarmah; for at first Ashkenaz had named our people after himself in accord with the law of seniority, as we shall explain in its proper place.”*[13]

Because of this tradition, *Askanaz* is a male given name still used today by Armenians.

2.2.4 German royal genealogy

In 1498, a monk named Annio da Viterbo published fragments known as "Pseudo-Berossus", now considered a forgery, claiming that Babylonian records had shown that Noah had more than the three sons listed in the Bible. Specifically, Tuiscon or Tuisto is given as the fourth son of Noah, who had been the first ruler of Scythia and Germany following the dispersion of peoples, with him being succeeded by his son Mannus as the second king.

Later historians (e.g. Johannes Aventinus and Johann Hübner) managed to furnish numerous further details, including the assertion by James Anderson in the early 18th century that this Tuiscon was in fact none other than the biblical Ashkenaz, son of Gomer.[14] James Anderson’s 1732 tome *Royal genealogies* reports a significant number of antiquarian or mythographic traditions regarding Askenaz as the first king of ancient Germany, for example the following entry:

> *Askenaz, or Askanes, called by Aventinus Tuisco the Giant, and by others Tuisto or Tuizo (whom Aventinus makes the 4th son of Noah, and that he was born after the flood, but without authority) was sent by Noah into Europe, after the flood 131 years, with 20 Captains, and made a settlement near the Tanais, on the West coast of the Euxin sea (by some called Asken from him) and there founded the kingdom of*

the Germans and the Sarmatians... when Askenaz himself was 24 years old, for he lived above 200 years, and reigned 176.

In the vocables of Saxony and Hessia, there are some villages of the name Askenaz, and from him the Jews call the Germans Askenaz, but in the Saxonic and Italian, they are called Tuiscones, from Tuisco his other name. In the 25th year of his reign, he partitioned the kingdom into Toparchies, Tetrarchies, and Governments, and brought colonies from diverse parts to increase it. He built the city Duisburg, made a body of laws in verse, and invented letters, which Kadmos later imitated, for the Greek and High Dutch are alike in many words.

The 20 captains or dukes that came with Askenaz are: Sarmata, from whom Sarmatia; Dacus or Danus – Dania or Denmark; Geta from whom the Getae; Gotha from whom the Goths; Tibiscus, people on the river Tibiscus; Mocia - Mysia; Phrygus or Brigus - Phrygia; Thynus - Bithynia; Dalmata - Dalmatia; Jader – Jadera Colonia; Albanus from whom Albania; Zavus – the river Save; Pannus – Pannonia; Salon - the town Sale, Azalus – the Azali; Hister – Istria; Adulas, Dietas, Ibalus – people that of old dwelt between the rivers Oenus and Rhenus; Epirus, from whom Epirus.

Askenaz had a brother called Scytha (say the Germans) the father of the Scythians, for which the Germans have of old been called Scythians too (very justly, for they came mostly from old Scythia) and Germany had several ancient names; for that part next to the Euxin was called Scythia, and the country of the Getes, but the parts east of the Vistule or Weyssel were called Sarmatia Europaea, and westward it was called Gallia, Celtica, Allemania, Francia and Teutonia; for old Germany comprehended the greater part of Europe; and those called Gauls were all old Germans; who by ancient authors were called Celts, Gauls and Galatians, which is confirmed by the historians Strabo and Aventinus, and by Alstedius in his Chronology, p. 201 etc. Askenaz, or Tuisco, after his death, was worshipped as the ambassador and interpreter of the gods, and from thence called the first German Mercury, from Tuitseben to interpret.[14]

In the 19th century, German theologian, August Wilhelm Knobel, again equated Ashkenaz with the Germans deriving the name of the Aesir from Ashkenaz.[15]

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Wikipedia

Ashkenazi Jews

Ashkenazi Jews (/ˌæʃ-, ɑːʃkəˈnɑːzi/ *ASH-, AHSH-kə-NAH-zee*;[18] Hebrew: יְהוּדֵי אַשְׁכְּנַז, romanized: *Yehudei Ashkenaz*), also known as **Ashkenazic Jews** or by using the Hebrew plural suffix *-im*, **Ashkenazim**[a] are a Jewish diaspora population who coalesced in the Holy Roman Empire around the end of the first millennium.[20]

The traditional diaspora language of Ashkenazi Jews is Yiddish (a Germanic language with elements of Hebrew, Aramaic, and Slavic languages),[20] developed after they had moved into northern Europe: beginning with Germany and France in the Middle Ages. For centuries, they used Hebrew only as a sacred language, until the revival of Hebrew as a common language in 20th century Israel. Throughout their time in Europe, Ashkenazim have made many important contributions to its philosophy, scholarship, literature, art, music and science.[21][22][23][24]

The term "Ashkenazi" refers to Jewish settlers who established communities along the Rhine river in Western Germany and in Northern France during the Middle Ages.[25] Once there, they adapted traditions carried from Babylon, the Holy Land, and the Western Mediterranean to their new environment.[26] The Ashkenazi religious rite developed in cities such as Mainz, Worms, and Troyes. The eminent French *Rishon* Rabbi Shlomo Itzhaki (Rashi) would have a significant influence on the Jewish religion.

In the late Middle Ages, due to religious persecution, the majority of the Ashkenazi population shifted steadily eastward,[27] moving out of the Holy Roman Empire into the areas later part of the Polish–Lithuanian Commonwealth, comprising parts of present-day Belarus, Estonia, Latvia, Lithuania, Moldova, Poland, Russia, Slovakia, and Ukraine.[28][29]

In the course of the late 18th and 19th centuries, those Jews who remained in or returned to the German lands generated a cultural reorientation; under the influence of the Haskalah and the struggle for emancipation, as well as the intellectual and cultural ferment in urban centers, they gradually abandoned the use of Yiddish and adopted German, while developing new forms of Jewish religious life and cultural identity.[30]

It is estimated that in the 11th century Ashkenazi Jews composed 3 percent of the world's total Jewish population, while an estimate made in 1930 (near the population's peak) had them as 92 percent of the world's Jews.[31] The Holocaust of the Second World War decimated the Ashkenazim, affecting almost every Jewish family.[32][33] Immediately prior to the Holocaust, the number of

Ashkenazi Jews

יְהוּדֵי אַשְׁכְּנַז (*Yehudei Ashkenaz*)

Total population

10[1]–11.2[2] million

Regions with significant populations

United States	5–6 million[3]
Israel	2.8 million[1][4]
Russia	194,000–500,000; according to the FJCR, up to 1 million of Jewish descent.
Argentina	300,000
United Kingdom	260,000
Canada	240,000
France	200,000
Germany	200,000
Ukraine	150,000
Australia	120,000
South Africa	80,000
Belarus	80,000
Brazil	80,000
Hungary	75,000
Chile	70,000
Belgium	30,000
Netherlands	30,000
Moldova	30,000
Italy	28,000
Poland	25,000
Mexico	18,500
Sweden	18,000

Jews in the world stood at approximately 16.7 million.[34] Statistical figures vary for the contemporary demography of Ashkenazi Jews, ranging from 10 million[1] to 11.2 million.[2] Sergio Della Pergola, in a rough calculation of Sephardic and Mizrahi Jews, implies that Ashkenazi Jews make up 65–70% of Jews worldwide.[35] Other estimates place Ashkenazi Jews as making up about 75% of Jews worldwide.[36]

Genetic studies on Ashkenazim—researching both their paternal and maternal lineages, as well as autosomal DNA—indicate that Ashkenazim are of mixed Levantine and European (mainly Western/Southern European) ancestry. These studies have arrived at diverging conclusions regarding both the degree and the sources of their European admixture, with some focusing on the extent of the European genetic origin observed in Ashkenazi maternal lineages, which is in contrast to the predominant Middle Eastern genetic origin observed in Ashkenazi paternal lineages.[37][38][39][40]

Contents

Latvia	10,000
Romania	10,000
Austria	9,000
New Zealand	5,000
Colombia	4,900
Azerbaijan	4,300
Lithuania	4,000
Czech Republic	3,000
Slovakia	3,000
Ireland	2,500
Estonia	1,000

Languages

Yiddish[5]

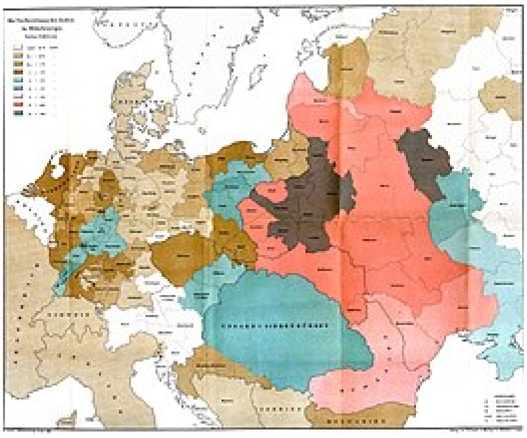
Modern: Local languages, primarily English, Hebrew, Russian

Religion

Judaism, some secular, or irreligious

Related ethnic groups

Sephardi Jews, Mizrahi Jews, Italkim, Romaniote Jews, Samaritans,[6][7][8] Kurds,[8] other Levantines,[7] Assyrians,[6][7] Arabs,[6][7][9][10] Mediterranean groups (Italians,[11][12] Spaniards)[13][14][15][16][17]



The Jews in Central Europe (1881)

Etymology

The name *Ashkenazi* derives from the biblical figure of Ashkenaz, the first son of Gomer, son of Japhet, son of Noah, and a Japhetic patriarch in the Table of Nations (Genesis 10). The name of Gomer has often been linked to the ethnonym Cimmerians.

Biblical *Ashkenaz* is usually derived from Assyrian *Aškūza* (cuneiform *Aškuzai/Iškuzai*), a people who expelled the Cimmerians from the Armenian area of the Upper Euphrates,;[41] the name *Aškūza* is usually associated with the name of the Scythians.[42][43] The intrusive *n* in the Biblical name is likely due to a scribal error confusing a *vav* ו with a *nun* נ.[43][44][45]

In Jeremiah 51:27, Ashkenaz figures as one of three kingdoms in the far north, the others being Minni and Ararat, perhaps corresponding to Urartu, called on by God to resist Babylon.[45][46] In the Yoma tractate of the Babylonian Talmud the name Gomer is rendered as *Germania*, which elsewhere in rabbinical literature was identified with Germanikia in northwestern Syria, but later became associated with *Germania*. Ashkenaz is linked to Scandza/Scanzia, viewed as the cradle of Germanic tribes, as early as a 6th-century gloss to the Historia Ecclesiastica of Eusebius.[47]

In the 10th-century *History of Armenia* of Yovhannes Drasxanakertc'i (1.15), Ashkenaz was associated with Armenia,[48] as it was occasionally in Jewish usage, where its denotation extended at times to Adiabene, Khazaria, Crimea and areas to the east.[49] His contemporary Saadia Gaon identified Ashkenaz with the *Saquliba* or Slavic territories,[50] and such usage covered also the lands of tribes neighboring the Slavs, and Eastern and Central Europe.[49] In modern times, Samuel Krauss identified the Biblical "Ashkenaz" with Khazaria.[51]

Sometime in the Early Medieval period, the Jews of central and eastern Europe came to be called by this term.[45] Conforming to the custom of designating areas of Jewish settlement with biblical names, Spain was denominated *Sefarad* (Obadiah 20), France was called *Tsarefat* (1 Kings 17:9), and Bohemia was called the *Land of Canaan*.[52] By the high medieval period, Talmudic commentators like Rashi began to use *Ashkenaz/Eretz Ashkenaz* to designate Germany, earlier known as *Loter*,[45][47] where, especially in the Rhineland communities of Speyer, Worms and Mainz, the most important Jewish communities arose.[53] Rashi uses *leshon Ashkenaz* (Ashkenazi language) to describe Yiddish, and Byzantium and Syrian Jewish letters referred to the Crusaders as Ashkenazim.[47] Given the close links between the Jewish communities of France and Germany following the Carolingian unification, the term Ashkenazi came to refer to the Jews of both medieval Germany and France.[54]

History

Jewish settlement of Europe in antiquity

Jewish communities appeared in southern Europe as early as the third century BCE, in the Aegean Islands, Greece, and Italy. Jews migrated to southern Europe from the Middle East voluntarily for opportunities in trade and commerce. Following Alexander the Great's conquests, Jews migrated to Greek settlements in the Eastern Mediterranean, spurred on by economic opportunities. Jewish economic migration to southern Europe is also believed to have occurred during the Roman era. Regarding Jewish settlements founded in southern Europe during the Roman era, E. Mary Smallwood wrote that "no date or origin can be assigned to the numerous settlements eventually known in the west, and some may have been founded as a result of the dispersal of Palestinian Jews after the revolts of AD 66–70 and 132–135, but it is reasonable to conjecture that many, such as the settlement in Puteoli attested in 4 BC, went back to the late republic or early empire and originated in voluntary emigration and the lure of trade and commerce."[55][56][57] In 63 BCE, the Siege of Jerusalem saw the Roman Empire conquer Judea, and thousands of Jewish prisoners of war were brought to Rome as slaves. After gaining their freedom, they settled permanently in Rome as traders.[58] It is likely that there was an additional influx of Jewish slaves taken to southern Europe by Roman forces after the capture of Jerusalem by the forces of Herod the Great with assistance from Roman forces in 37 BCE. It is known that Jewish war captives were sold into slavery after the suppression of a minor Jewish revolt in 53 BCE, and some were probably taken to southern Europe.[59]

The Roman Empire decisively crushed two large-scale Jewish rebellions in Judea, the First Jewish–Roman War, which lasted from 66 to 73 CE, and the Bar Kokhba revolt, which lasted from 132 to 135 CE. Both of these revolts ended in widespread destruction in Judea. The holy city of Jerusalem and Herod's Temple were destroyed in the first revolt, and during the Bar-Kokhba revolt, Jerusalem was totally razed, and Hadrian built the colony of Aelia Capitolina over its ruins, totally forbidding Jews and Jewish Christians from entering. During both of these rebellions, many Jews were captured and sold into slavery by the Romans. According to the Jewish historian Josephus, 97,000 Jews were sold as slaves in the aftermath of the first revolt.[60] Jewish slaves and their children eventually gained their freedom and joined local free Jewish communities.[61] With their national aspirations crushed and widespread devastation in Judea, despondent Jews migrated out of Judea in the aftermath of both revolts, and many settled in southern Europe. The movement was by no means a single, centralized event, nor was it a compulsory relocation as the earlier Assyrian and Babylonian captivities had been.[62] Indeed, for centuries prior to the war or its particularly destructive conclusion, Jews had lived across the known world.

Outside of their origins in ancient Israel, the history of Ashkenazim is shrouded in mystery,[63] and many theories have arisen speculating on their emergence as a distinct community of Jews.[64] The historical record attests to Jewish communities in southern Europe since pre-Christian times.[65] Many Jews were denied full Roman citizenship until Emperor Caracalla granted all free peoples this privilege in 212. Jews were required to pay a poll tax until the reign of Emperor Julian in 363. In the late Roman Empire, Jews were free to form networks of cultural and religious ties and enter into various local occupations. But, after Christianity became the official religion of Rome and Constantinople in 380, Jews were increasingly marginalized.

The history of Jews in Greece goes back to at least the Archaic Era of Greece when the classical culture of Greece was undergoing a process of formalization after the Greek Dark Age. The Greek historian Herodotus knew of the Jews, whom he called "Palestinian Syrians",[66] and listed them among the levied naval forces in service of the invading Persians. While Jewish monotheism was not deeply affected by Greek polytheism, the Greek way of living was attractive for many wealthier Jews.[67] The Synagogue in the Agora of Athens is dated to the period between 267 and 396 CE. The Stobi Synagogue in Macedonia was built on the ruins of a more ancient synagogue in the 4th century, while later in the 5th century, the synagogue was transformed into a Christian basilica.[68] Hellenistic Judaism thrived in Antioch and Alexandria, and many of these Greek-speaking Jews would convert to Christianity.[69]

Sporadic[70] epigraphic evidence in gravesite excavations, particularly in Brigetio (Szőny), Aquincum (Óbuda), Intercisa (Dunaújváros), Triccinae (Sárvár), Savaria (Szombathely), Sopianae (Pécs) in Hungary, and Mursa (Osijek) in Croatia, attest to the presence of Jews after the 2nd and 3rd centuries where Roman garrisons were established.[71] There was a sufficient number of Jews in Pannonia to form communities and build a synagogue. Jewish troops were among the Syrian soldiers transferred there, and replenished from the Middle East. After 175 CE Jews and especially Syrians came from Antioch, Tarsus, and Cappadocia. Others came from Italy and the Hellenized parts of the Roman Empire. The excavations suggest they first lived in isolated enclaves attached to Roman legion camps and intermarried with other similar oriental families within the military orders of the region.[70] Raphael Patai states that later Roman writers remarked that they differed little in either customs, manner of writing, or names from the people among whom they dwelt; and it was especially difficult to differentiate Jews from the Syrians.[72][73] After Pannonia was ceded to the Huns in 433, the garrison populations were withdrawn to Italy, and only a few, enigmatic traces remain of a possible Jewish presence in the area some centuries later.[74] No evidence has yet been found of a Jewish presence in antiquity in Germany beyond its Roman border, nor in Eastern Europe. In Gaul and Germany itself, with the possible exception of Trier and Cologne, the archeological evidence suggests at most a fleeting presence of very few Jews, primarily itinerant traders or artisans.[75]

Estimating the number of Jews in antiquity is a task fraught with peril due to the nature of and lack of accurate documentation. The number of Jews in the Roman Empire for a long time was based on the accounts of Syrian Orthodox bishop Bar Hebraeus who lived between 1226 and 1286 CE, who stated by the time of the destruction of the Second Temple in 70 CE, as many as six million Jews were already living in the Roman Empire, a conclusion which has been contested as highly exaggerated. The 13th-century author Bar Hebraeus gave a figure of 6,944,000 Jews in the Roman world. Salo Wittmayer Baron considered the figure convincing.[76] The figure of seven million within and one million outside the Roman world in the mid-first century became widely accepted, including by Louis Feldman. However, contemporary scholars now accept that Bar Hebraeus based his figure on a census of total Roman citizens and thus included non-Jews, the figure of 6,944,000 being recorded in Eusebius' *Chronicon*.[77]: 90,94,104–05 [78] Louis Feldman, previously an active supporter of the figure, now states that he and Baron were mistaken.[79]: 185 Philo gives a figure of one million Jews living in Egypt. John R. Bartlett rejects Baron's figures entirely, arguing that we have no clue as to the size of the Jewish demographic in the ancient world.[77]: 97–103 The Romans did not distinguish between Jews inside and outside of the land of Israel/Judaea. They collected an annual temple tax from Jews both in and outside of Israel. The revolts in and suppression of diaspora communities in Egypt, Libya and Crete during the Kitos War of 115–117 CE had a severe impact on the Jewish diaspora.

A substantial Jewish population emerged in northern Gaul by the Middle Ages,[80] but Jewish communities existed in 465 CE in Brittany, in 524 CE in Valence, and in 533 CE in Orléans.[81] Throughout this period and into the early Middle Ages, some Jews assimilated into the dominant Greek and Latin cultures, mostly through conversion to Christianity.[82] King Dagobert I of the Franks expelled the Jews from his Merovingian kingdom in 629. Jews in former Roman territories faced new challenges as harsher anti-Jewish Church rulings were enforced.

Charlemagne's expansion of the Frankish empire around 800, including northern Italy and Rome, brought on a brief period of stability and unity in Francia. This created opportunities for Jewish merchants to settle again north of the Alps. Charlemagne granted the Jews freedoms similar to those once enjoyed under the Roman Empire. In addition, Jews from southern Italy, fleeing religious persecution, began to move into Central Europe. Returning to Frankish lands, many Jewish merchants took up occupations in finance and commerce, including money lending, or usury. (Church legislation banned Christians from lending money in exchange for interest.) From Charlemagne's time to the present, Jewish life in northern Europe is well documented. By the 11th century, when Rashi of Troyes wrote his commentaries, Jews in what came to be known as "Ashkenaz" were known for their halakhic learning, and Talmudic studies. They were criticized by Sephardim and other Jewish scholars in Islamic lands for their lack of expertise in Jewish jurisprudence and general ignorance of Hebrew linguistics and literature.[83] Yiddish emerged as a result of Judeo-Latin language contact with various High German vernaculars in the medieval period.[84] It is a Germanic language written in Hebrew letters, and heavily influenced by Hebrew and Aramaic, with some elements of Romance and later Slavic languages.[85]

High and Late Middle Ages migrations

Historical records show evidence of Jewish communities north of the Alps and Pyrenees as early as the 8th and 9th centuries. By the 11th century, Jewish settlers moving from southern European and Middle Eastern centers (such as Babylonian Jews[86] and Persian Jews[87]) and Maghrebi Jewish traders from North Africa who had contacts with their Ashkenazi brethren and had visited each other from time to time in each's domain[88] appear to have begun to settle in the north, especially along the Rhine, often in response to new economic opportunities and at the invitation of local Christian rulers. Thus Baldwin V, Count of Flanders, invited Jacob ben Yekutiel and his fellow Jews to settle in his lands; and soon after the Norman conquest of England, William the Conqueror likewise extended a welcome to continental Jews to take up residence there. Bishop Rüdiger Huzmann called on the Jews of Mainz to relocate to Speyer. In all of these decisions, the idea that Jews had the know-how and capacity to jump-start the economy, improve revenues, and enlarge trade seems to have played a prominent role.[89] Typically Jews relocated close to the markets and churches in town centres, where, though they came under the authority of both royal and ecclesiastical powers, they were accorded administrative autonomy.[89]

In the 11th century, both Rabbinic Judaism and the culture of the Babylonian Talmud that underlies it became established in southern Italy and then spread north to Ashkenaz.[90]

Numerous massacres of Jews occurred throughout Europe during the Christian Crusades. Inspired by the preaching of a First Crusade, crusader mobs in France and Germany perpetrated the Rhineland massacres of 1096, devastating Jewish communities along the Rhine River, including the SHuM cities of Speyer, Worms, and Mainz. The cluster of cities contain the earliest Jewish settlements north of the Alps, and played a major role in the formation of Ashkenazi Jewish religious tradition,[26] along with Troyes and Sens in France. Nonetheless, Jewish life in Germany persisted, while some Ashkenazi Jews joined Sephardic Jewry in Spain.[91] Expulsions from England (1290), France (1394), and parts of Germany (15th century), gradually pushed Ashkenazi Jewry eastward, to Poland (10th century), Lithuania (10th century), and Russia (12th century). Over this period of several hundred years, some have suggested, Jewish economic activity was focused on trade, business management, and financial services, due to several presumed factors: Christian European prohibitions restricting certain activities by Jews, preventing certain financial activities (such as "usurious" loans)[92] between Christians, high rates of literacy, near-universal male education, and ability of merchants to rely upon and trust family members living in different regions and countries.

By the 15th century, the Ashkenazi Jewish communities in Poland were the largest Jewish communities of the Diaspora.[93] This area, which eventually fell under the domination of Russia, Austria, and Prussia (Germany), would remain the main center of Ashkenazi Jewry until the Holocaust.

The answer to why there was so little assimilation of Jews in central and eastern Europe for so long would seem to lie in part in the probability that the alien surroundings in central and eastern Europe were not conducive, though there was some assimilation. Furthermore, Jews lived almost exclusively in shtetls, maintained a strong system of education for males, heeded rabbinic leadership, and had a very different lifestyle to that of their neighbours; all of these tendencies increased with every outbreak of antisemitism.[94]

In parts of Eastern Europe, before the arrival of the Ashkenazi Jews from Central, some non-Ashkenazi Jews were present who spoke Leshon Knaan and held various other Non-Ashkenazi traditions and customs.[95] In 1966, the historian Cecil Roth questioned the inclusion of all Yiddish speaking Jews as Ashkenazim in descent, suggesting that upon the arrival of Ashkenazi Jews from central Europe to Eastern Europe, from the Middle Ages to the 16th century, there were a substantial number of non-Ashkenazim Jews already there who later abandoned their original Eastern European Jewish culture in favor of the Ashkenazi one.[96] However, according to more recent research, mass migrations of Yiddish-speaking Ashkenazi Jews occurred to Eastern Europe, from Central Europe in the west, who due to high birth rates absorbed and largely replaced the preceding non-Ashkenazi Jewish groups of Eastern Europe (whose numbers the demographer Sergio Della Pergola considers to have been small).[97] Genetic evidence also indicates that Yiddish-speaking Eastern European Jews largely descend from Ashkenazi Jews who migrated from central to eastern Europe and subsequently experienced high birthrates and genetic isolation.[98]

The Polish-Lithuanian Commonwealth at its greatest extent.

Some Jewish immigration from southern Europe to Eastern Europe continued into the early modern period. During the 16th century, as conditions for Italian Jews worsened, many Jews from Venice and the surrounding area migrated to Poland and Lithuania. During the 16th and 17th centuries, some Sephardi Jews and Romaniote Jews from throughout the Ottoman Empire migrated to Eastern Europe, as did Arabic-speaking Mizrahi Jews and Persian Jews.[99][100][101][102]

Medieval references

In the first half of the 11th century, Hai Gaon refers to questions that had been addressed to him from Ashkenaz, by which he undoubtedly means Germany. *Rashi* in the latter half of the 11th century refers to both the language of Ashkenaz[103] and the country of Ashkenaz.[104] During the 12th century, the word appears quite frequently. In the *Mahzor Vitry*, the kingdom of Ashkenaz is referred to chiefly in regard to the ritual of the synagogue there, but occasionally also with regard to certain other observances.[105]

Jews from Worms (Germany) wearing the mandatory yellow badge.

In the literature of the 13th century, references to the land and the language of Ashkenaz often occur. Examples include Solomon ben Aderet's Responsa (vol. i., No. 395); the Responsa of Asher ben Jehiel (pp. 4, 6); his *Halakot* (Berakot i. 12, ed. Wilna, p. 10); the work of his son Jacob ben Asher, *Tur Orach Chayim* (chapter 59); the Responsa of Isaac ben Sheshet (numbers 193, 268, 270).

In the *Midrash* compilation, *Genesis Rabbah*, Rabbi Berechiah mentions Ashkenaz, Riphath, and Togarmah as German tribes or as German lands. It may correspond to a Greek word that may have existed in the Greek dialect of the Jews in Syria Palaestina, or the text is corrupted from "Germanica". This view of Berechiah is based on the Talmud (Yoma 10a; Jerusalem Talmud Megillah 71b), where Gomer, the father of Ashkenaz, is translated by *Germamia*, which evidently stands for Germany, and which was suggested by the similarity of the sound.

In later times, the word Ashkenaz is used to designate southern and western Germany, the ritual of which sections differs somewhat from that of eastern Germany and Poland. Thus the prayer-book of Isaiah Horowitz, and many others, give the piyyutim according to the Minhag of Ashkenaz and Poland.

According to 16th-century mystic Rabbi Elijah of Chelm, Ashkenazi Jews lived in Jerusalem during the 11th century. The story is told that a German-speaking Jew saved the life of a young German man surnamed Dolberger. So when the knights of the First Crusade came to siege Jerusalem, one of Dolberger's family members who was among them rescued Jews in Palestine and carried them back to Worms to repay the favor.[106] Further evidence of German communities in the holy city comes in the form of halakhic questions sent from Germany to Jerusalem during the second half of the 11th century.[107]

Modern history

Material relating to the history of German Jews has been preserved in the communal accounts of certain communities on the Rhine, a *Memorbuch*, and a *Liebesbrief*, documents that are now part of the Sassoon Collection.[108] Heinrich Graetz has also added to the history of German Jewry in modern times in the abstract of his seminal work, *History of the Jews*, which he entitled "Volksthümliche Geschichte der Juden."

In an essay on Sephardi Jewry, Daniel Elazar at the Jerusalem Center for Public Affairs[109] summarized the demographic history of Ashkenazi Jews in the last thousand years. He notes that at the end of the 11th century, 97% of world Jewry was Sephardic and 3% Ashkenazi; in the mid-17th century, "Sephardim still outnumbered Ashkenazim three to two"; by the end of the 18th century, "Ashkenazim outnumbered Sephardim three to two, the result of improved living conditions in Christian Europe versus the Ottoman Muslim world."[109] By 1930, Arthur Ruppin estimated that Ashkenazi Jews accounted for nearly 92% of world Jewry.[31] These factors are sheer demography showing the migration patterns of Jews from Southern and Western Europe to Central and Eastern Europe.

In 1740 a family from Lithuania became the first Ashkenazi Jews to settle in the Jewish Quarter of Jerusalem.[110]

In the generations after emigration from the west, Jewish communities in places like Poland, Russia, and Belarus enjoyed a comparatively stable socio-political environment. A thriving publishing industry and the printing of hundreds of biblical commentaries precipitated the development of the Hasidic movement as well as major Jewish academic centers.[111] After two centuries of comparative tolerance in the new nations, massive westward emigration occurred in the 19th and 20th centuries in response to pogroms in the east and the economic opportunities offered in other parts of the world. Ashkenazi Jews have made up the majority of the American Jewish community since 1750.[93]

In the context of the European Enlightenment, Jewish emancipation began in 18th century France and spread throughout Western and Central Europe. Disabilities that had limited the rights of Jews since the Middle Ages were abolished, including the requirements to wear distinctive clothing, pay special taxes, and live in ghettos isolated from non-Jewish communities and the prohibitions on certain professions. Laws were passed to integrate Jews into their host countries, forcing Ashkenazi Jews to adopt family names (they had formerly used patronymics). Newfound inclusion into public life led to cultural growth in the *Haskalah*, or Jewish Enlightenment, with its goal of integrating modern European values into Jewish life.[112] As a reaction to increasing antisemitism and assimilation following the emancipation, Zionism was developed in central Europe.[113] Other Jews, particularly those in the Pale of Settlement, turned to socialism. These tendencies would be united in Labor Zionism, the founding ideology of the State of Israel.

The Holocaust

Of the estimated 8.8 million Jews living in Europe at the beginning of World War II, the majority of whom were Ashkenazi, about 6 million – more than two-thirds – were systematically murdered in the Holocaust. These included 3 million of 3.3 million Polish Jews (91%); 900,000 of 1.5 million in Ukraine (60%); and 50–90% of the Jews of other Slavic nations, Germany, Hungary, and the Baltic states, and over 25% of the Jews in France. Sephardi communities suffered similar depletions in a few countries, including Greece, the Netherlands and the former Yugoslavia.[114] As the large majority of the victims were Ashkenazi Jews, their percentage dropped from an estimate of 92% of world Jewry in 1930[31] to nearly 80% of world Jewry today. The Holocaust also effectively put an end to the dynamic development of the Yiddish language in the previous decades, as the vast majority of the Jewish victims of the Holocaust, around 5 million, were Yiddish speakers.[115] Many of the surviving Ashkenazi Jews emigrated to countries such as Israel, Canada, Argentina, Australia, and the United States after the war.

Following the Holocaust, some sources place Ashkenazim today as making up approximately 83–85 percent of Jews worldwide,[116][117][118][119] while Sergio DellaPergola in a rough calculation of Sephardic and Mizrahi Jews, implies that Ashkenazi make up a notably lower figure, less than 74%.[35] Other estimates place Ashkenazi Jews as making up about 75% of Jews worldwide.[36][120]

Israel

In Israel, the term *Ashkenazi* is now used in a manner unrelated to its original meaning, often applied to all Jews who settled in Europe and sometimes including those whose ethnic background is actually Sephardic. Jews of any non-Ashkenazi background, including Mizrahi, Yemenite, Kurdish and others who have no connection with the Iberian Peninsula, have similarly come to be lumped together as Sephardic. Jews of mixed background are increasingly common, partly because of intermarriage between Ashkenazi and non-Ashkenazi, and partly because many do not see such historic markers as relevant to their life experiences as Jews.[121]

Religious Ashkenazi Jews living in Israel are obliged to follow the authority of the chief Ashkenazi rabbi in halakhic matters. In this respect, a religiously Ashkenazi Jew is an Israeli who is more likely to support certain religious interests in Israel, including certain political parties. These political parties result from the fact that a portion of the Israeli electorate votes for Jewish religious parties; although the electoral map changes from one election to another, there are generally several small parties associated with the interests of religious Ashkenazi Jews. The role of religious parties, including small religious parties that play important roles as coalition members, results in turn from Israel's composition as a complex society in which competing social, economic, and religious interests stand for election to the Knesset, a unicameral legislature with 120 seats.[122]

Ashkenazi Jews have played a prominent role in the economy, media, and politics[123] of Israel since its founding. During the first decades of Israel as a state, strong cultural conflict occurred between Sephardic and Ashkenazi Jews (mainly east European Ashkenazim). The roots of this conflict, which still exists to a much smaller extent in present-day Israeli society, are chiefly attributed to the concept of the "melting pot".[124] That is to say, all Jewish immigrants who arrived in Israel were strongly encouraged to "meltdown" their own particular exilic identities[125] within the general social "pot" in order to become Israeli.[126]

Definition

By religion

Religious Jews have minhagim, customs, in addition to halakha, or religious law, and different interpretations of the law. Different groups of religious Jews in different geographic areas historically adopted different customs and interpretations. On certain issues, Orthodox Jews are required to follow the customs of their ancestors and do not believe they have the option of picking and choosing. For this reason, observant Jews at times find it important for religious reasons to ascertain who their household's religious ancestors are in order to know what customs their household should follow. These times include, for example, when two Jews of different ethnic background marry, when a non-Jew converts to Judaism and determines what customs to follow for the first time, or when a lapsed or less observant Jew returns to traditional Judaism and must determine what was done in his or her family's past. In this sense, "Ashkenazic" refers both to a family ancestry and to a body of customs binding on Jews of that ancestry. Reform Judaism, which does not necessarily follow those minhagim, did nonetheless originate among Ashkenazi Jews.[127]

In a religious sense, an Ashkenazi Jew is any Jew whose family tradition and ritual follow Ashkenazi practice. Until the Ashkenazi community first began to develop in the Early Middle Ages, the centers of Jewish religious authority were in the Islamic world, at Baghdad and in Islamic Spain. Ashkenaz (Germany) was so distant geographically that it developed a *minhag* of its own. Ashkenazi Hebrew came to be pronounced in ways distinct from other forms of Hebrew.[128]

In this respect, the counterpart of Ashkenazi is Sephardic, since most non-Ashkenazi Orthodox Jews follow Sephardic rabbinical authorities, whether or not they are ethnically Sephardic. By tradition, a Sephardic or Mizrahi woman who marries into an Orthodox or Haredi Ashkenazi Jewish family raises her children to be Ashkenazi Jews; conversely an Ashkenazi woman who marries a Sephardi or Mizrahi man is expected to take on Sephardic practice and the children inherit a Sephardic identity, though in practice many families compromise. A convert generally follows the practice of the beth din that converted him or her. With the integration of Jews from around the world in Israel, North America, and other places, the religious definition of an Ashkenazi Jew is blurring, especially outside Orthodox Judaism.[129]

New developments in Judaism often transcend differences in religious practice between Ashkenazi and Sephardic Jews. In North American cities, social trends such as the chavurah movement, and the emergence of "post-denominational Judaism"[130][131] often bring together younger Jews of diverse ethnic backgrounds. In recent years, there has been increased interest in *Kabbalah*, which many Ashkenazi Jews study outside of the Yeshiva framework. Another trend is the new popularity of ecstatic worship in the Jewish Renewal movement and the Carlebach style minyan, both of which are nominally of Ashkenazi origin.[132] Outside of Haredi communities, the traditional Ashkenazi pronunciation of Hebrew has also drastically declined in favor of the Sephardi-based pronunciation of Modern Hebrew.

By culture

Culturally, an Ashkenazi Jew can be identified by the concept of *Yiddishkeit*, which means "Jewishness" in the Yiddish language.[133] *Yiddishkeit* is specifically the Jewishness of Ashkenazi Jews.[134] Before the Haskalah and the emancipation of Jews in Europe, this meant the study of Torah and Talmud for men, and a family and communal life governed by the observance of Jewish Law for men and women. From the Rhineland to Riga to Romania, most Jews prayed in liturgical Ashkenazi Hebrew, and spoke Yiddish in their secular lives. But with modernization, *Yiddishkeit* now encompasses not just Orthodoxy and Hasidism, but a broad range of movements, ideologies, practices, and traditions in which Ashkenazi Jews have participated and somehow retained a sense of Jewishness. Although a far smaller number of Jews still speak Yiddish, *Yiddishkeit* can be identified in manners of speech, in styles of humor, in patterns of association. Broadly speaking, a Jew is one who associates culturally with Jews, supports Jewish institutions, reads Jewish books and periodicals, attends Jewish movies and theater, travels to Israel, visits historical synagogues, and so forth. It is a definition that applies to Jewish culture in general, and to Ashkenazi Yiddishkeit in particular.

As Ashkenazi Jews moved away from Europe, mostly in the form of aliyah to Israel, or immigration to North America, and other English-speaking areas such as South Africa; and Europe (particularly France) and Latin America, the geographic isolation that gave rise to Ashkenazim have given way to mixing with other cultures, and with non-Ashkenazi Jews who, similarly, are no longer isolated in distinct geographic locales. Hebrew has replaced Yiddish as the primary Jewish language for many Ashkenazi Jews, although many Hasidic and Hareidi groups continue to use Yiddish in daily life. (There are numerous Ashkenazi Jewish anglophones and Russian-speakers as well, although English and Russian are not originally Jewish languages.)

France's blended Jewish community is typical of the cultural recombination that is going on among Jews throughout the world. Although France expelled its original Jewish population in the Middle Ages, by the time of the French Revolution, there were two distinct Jewish populations. One consisted of Sephardic Jews, originally refugees from the Inquisition and concentrated in the southwest, while the other community was Ashkenazi, concentrated in formerly German Alsace, and mainly speaking a German dialect similar to Yiddish. (The third community of Provençal Jews living in Comtat Venaissin were technically outside France, and were later absorbed into the Sephardim.) The two communities were so separate and different that the National Assembly emancipated them separately in 1790 and 1791.[135]

But after emancipation, a sense of a unified French Jewry emerged, especially when France was wracked by the Dreyfus affair in the 1890s. In the 1920s and 1930s, Ashkenazi Jews from Europe arrived in large numbers as refugees from antisemitism, the Russian revolution, and the economic turmoil of the Great Depression. By the 1930s, Paris had a vibrant Yiddish culture, and many Jews were involved in diverse political movements. After the Vichy years and the Holocaust, the French Jewish population was augmented once again, first by Ashkenazi refugees from Central Europe, and later by Sephardi immigrants and refugees from North Africa, many of them francophone.

Ashkenazi Jews did not record their traditions or achievements by text, instead these traditions were passed down orally from one generation to the next.[136] The desire to maintain pre-Holocaust traditions relating to Ashkenazi culture has often been met with criticism by Jews in Eastern Europe.[136] Reasoning for this could be related to the development of a new style of Jewish arts and culture developed by the Jews of Palestine during the 1930s and 1940s, which in conjunction with the decimation of European Ashkenazi Jews and their culture by the Nazi regime made it easier to assimilate to the new style of ritual rather than try to repair the older traditions.[137] This new style of tradition was referred to as the *Mediterranean Style*, and was noted for its simplicity and metaphorical rejuvenation of Jews abroad.[137] This was intended to replace the Galut traditions, which were more sorrowful in practice.[137]

Then, in the 1990s, yet another Ashkenazi Jewish wave began to arrive from countries of the former Soviet Union and Central Europe. The result is a pluralistic Jewish community that still has some distinct elements of both Ashkenazi and Sephardic culture. But in France, it is becoming much more difficult to sort out the two, and a distinctly French Jewishness has emerged.[138]

By ethnicity

In an ethnic sense, an Ashkenazi Jew is one whose ancestry can be traced to the Jews who settled in Central Europe. For roughly a thousand years, the Ashkenazim were a reproductively isolated population in Europe, despite living in many countries, with little inflow or outflow from migration, conversion, or intermarriage with other groups, including other Jews. Human geneticists have argued that genetic variations have been identified that show high frequencies among Ashkenazi Jews, but not in the general European population, be they for patrilineal markers (Y-chromosome haplotypes) and for matrilineal markers (mitotypes).[139] Since the middle of the 20th century, many Ashkenazi Jews have intermarried, both with members of other Jewish communities and with people of region[140]

Customs, laws and traditions

The *Halakhic* practices of (Orthodox) Ashkenazi Jews may differ from those of Sephardi Jews, particularly in matters of custom. Differences are noted in the *Shulkhan Arukh* itself, in the gloss of Moses Isserles. Well known differences in practice include:

The example of the *chevra kadisha*, the Jewish burial society, Prague, 1772

- Observance of *Pesach* (Passover): Ashkenazi Jews traditionally refrain from eating legumes, grain, millet, and rice (quinoa, however, has become accepted as foodgrain in the North American communities), whereas Sephardi Jews typically do not prohibit these foods.
- Ashkenazi Jews freely mix and eat fish and milk products; some Sephardic Jews refrain from doing so.
- Ashkenazim are more permissive toward the usage of wigs as a hair covering for married and widowed women.
- In the case of *kashrut* for meat, conversely, Sephardi Jews have stricter requirements – this level is commonly referred to as *Beth Yosef*. Meat products that are acceptable to Ashkenazi Jews as kosher may therefore be rejected by Sephardi Jews. Notwithstanding stricter requirements for the actual slaughter, Sephardi Jews permit the rear portions of an animal after proper Halakhic removal of the sciatic nerve, while many Ashkenazi Jews do not. This is not because of different interpretations of the law; rather, slaughterhouses could not find adequate skills for correct removal of the sciatic nerve and found it more economical to separate the hindquarters and sell them as non-kosher meat.
- Ashkenazi Jews often name newborn children after deceased family members, but not after living relatives. Sephardi Jews, in contrast, often name their children after the children's grandparents, even if those grandparents are still living. A notable exception to this generally reliable rule is among Dutch Jews, where Ashkenazim for centuries used the naming conventions otherwise attributed exclusively to Sephardim such as Chuts.
- Ashkenazi tefillin bear some differences from Sephardic tefillin. In the traditional Ashkenazic rite, the tefillin are wound towards the body, not away from it. Ashkenazim traditionally don tefillin while standing, whereas other Jews generally do so while sitting down.
- Ashkenazic traditional pronunciations of Hebrew differ from those of other groups. The most prominent consonantal difference from Sephardic and Mizrahic Hebrew dialects is the pronunciation of the Hebrew letter tav in certain Hebrew words (historically, in postvocalic undoubled context) as an /s/ and not a /t/ or /θ/ sound.
- The prayer shawl, or tallit (or tallis in Ashkenazi Hebrew), is worn by the majority of Ashkenazi men after marriage, but western European Ashkenazi men wear it from Bar Mitzvah. In Sephardi or Mizrahi Judaism, the prayer shawl is commonly worn from early childhood.[141]

Ashkenazic liturgy

The term *Ashkenazi* also refers to the *nusach Ashkenaz* (Hebrew, "liturgical tradition", or rite) used by Ashkenazi Jews in their *Siddur* (prayer book). A *nusach* is defined by a liturgical tradition's choice of prayers, the order of prayers, the text of prayers, and melodies used in the singing of prayers. Two other major forms of nusach among Ashkenazic Jews are Nusach Sefard (not to be confused with the Sephardic ritual), which is the general Polish Hasidic nusach, and Nusach Ari, as used by Lubavitch Hasidim.

Ashkenazi as a surname

Several famous people have Ashkenazi as a surname, such as Vladimir Ashkenazy. However, most people with this surname hail from within Sephardic communities, particularly from the Syrian Jewish community. The Sephardic carriers of the surname would have some Ashkenazi ancestors since the surname was adopted by families who were initially of Ashkenazic origins who moved to countries with Sephardi communities and joined those communities. Ashkenazi would be formally adopted as the family surname having started off as a nickname imposed by their adopted communities. Some have shortened the name to Ash.

Relations with Sephardim

Relations between Ashkenazim and Sephardim have at times been tense and clouded by arrogance, snobbery and claims of racial superiority with both sides claiming the inferiority of the other, based upon such features as physical traits and culture.[142][143][144][145][146]

North African Sephardim and Berber Jews were often looked down upon by Ashkenazim as second-class citizens during the first decade after the creation of Israel. This has led to protest movements such as the Israeli Black Panthers led by Saadia Marciano, a Moroccan Jew. Nowadays, relations are getting warmer.[147] In some instances, Ashkenazi communities have accepted significant numbers of Sephardi newcomers, sometimes resulting in intermarriage and the possible merging between the two communities.[148][149][150]

Notable Ashkenazim

Ashkenazi Jews have a notable history of achievement in Western societies[151] in the fields of natural and social sciences, mathematics, literature, finance, politics, media, and others. In those societies where they have been free to enter any profession, they have a record of high occupational achievement, entering professions and fields of commerce where higher education is required.[152] Ashkenazi Jews have won a large number of the Nobel awards.[153]

Time magazine's person of the 20th century, Albert Einstein,[154] was an Ashkenazi Jew. According to a study performed by Cambridge University, 21% of Ivy League students, 25% of the Turing Award winners, 23% of the wealthiest Americans, 38% of the Oscar-winning film directors, and 29% of Oslo awardees are Ashkenazi Jews.[155]

Genetics

Genetic origins

Efforts to identify the origins of Ashkenazi Jews through DNA analysis began in the 1990s. Currently, there are three types of genetic origin testing, autosomal DNA (atDNA), mitochondrial DNA (mtDNA), and Y-chromosomal DNA (Y-DNA). Autosomal DNA is a mixture from an individual's entire ancestry, Y-DNA shows a male's lineage only along his strict paternal line, mtDNA shows any person's lineage only along the strict maternal line. Genome-wide association studies have also been employed to yield findings relevant to genetic origins.

Like most DNA studies of human migration patterns, the earliest studies on Ashkenazi Jews focused on the Y-DNA and mtDNA segments of the human genome. Both segments are unaffected by recombination (except for the ends of the Y chromosome – the pseudoautosomal regions known as PAR1 and PAR2), thus allowing tracing of direct maternal and paternal lineages.

These studies revealed that Ashkenazi Jews originate from an ancient (2000–700 BCE) population of the Middle East who had spread to Europe.[156] Ashkenazic Jews display the homogeneity of a genetic bottleneck, meaning they descend from a larger population whose numbers were greatly reduced but recovered through a few founding individuals. Although the Jewish people, in general, were present across a wide geographical area as described, genetic research done by Gil Atzmon of the Longevity Genes Project at Albert Einstein College of Medicine suggests "that Ashkenazim branched off from other Jews around the time of the destruction of the First Temple, 2,500 years ago ... flourished during the Roman Empire but then went through a 'severe bottleneck' as they dispersed, reducing a population of several million to just 400 families who left Northern Italy around the year 1000 for Central and eventually Eastern Europe."[157]

Various studies have arrived at diverging conclusions regarding both the degree and the sources of the non-Levantine admixture in Ashkenazim,[37] particularly with respect to the extent of the non-Levantine genetic origin observed in Ashkenazi maternal lineages, which is in contrast to the predominant Levantine genetic origin observed in Ashkenazi paternal lineages. All studies nevertheless agree that genetic overlap with the Fertile Crescent exists in both lineages, albeit at differing rates. Collectively, Ashkenazi Jews are less genetically diverse than other Jewish ethnic divisions, due to their genetic bottleneck.[158]

Male lineages: Y-chromosomal DNA

The majority of genetic findings to date concerning Ashkenazi Jews conclude that the male lines were founded by ancestors from the Middle East.[159][160][161]

A study of haplotypes of the Y-chromosome, published in 2000, addressed the paternal origins of Ashkenazi Jews. Hammer *et al.*[162] found that the Y-chromosome of Ashkenazi and Sephardic Jews contained mutations that are also common among other Middle Eastern peoples, but uncommon in the autochthonous European population. This suggested that the male ancestors of the Ashkenazi Jews could be traced mostly to the Middle East. The proportion of male genetic admixture in Ashkenazi Jews amounts to less than 0.5% per generation over an estimated 80 generations, with "relatively minor contribution of European Y chromosomes to the Ashkenazim," and a total admixture estimate "very similar to Motulsky's average estimate of 12.5%." This supported the finding that "Diaspora Jews from Europe, Northwest Africa, and the Near East resemble each other more closely than they resemble their non-Jewish neighbors." "Past research found that 50–80 percent of DNA from the Ashkenazi Y chromosome, which is used to trace the male lineage, originated in the Near East," Richards said. The population has subsequently spread out.

A 2001 study by Nebel *et al.* showed that both Ashkenazi and Sephardic Jewish populations share the same overall paternal Near Eastern ancestries. In comparison with data available from other relevant populations in the region, Jews were found to be more closely related to groups in the north of the Fertile Crescent. The authors also report on Eu 19 (R1a) chromosomes, which are very frequent in Central and Eastern Europeans (54–60%) at elevated frequency (13%) in Ashkenazi Jews. They hypothesized that the differences among Ashkenazim Jews could reflect low-level gene flow from surrounding European populations or genetic drift during isolation.[163] A later 2005 study by Nebel *et al.*, found a similar level of 11.5% of male Ashkenazim belonging to R1a1a (M17+), the dominant Y-chromosome haplogroup in Central and Eastern Europeans.[164] However, a 2017 study, concentrating on the Ashkenazi Levites where the proportion reaches 50%, while signalling that there's a "rich variation of haplogroup R1a outside of Europe which is phylogenetically separate from the typically European R1a branches", precises that the particular R1a-Y2619 sub-clade testifies for a local origin, and that the "Middle Eastern origin of the Ashkenazi Levite lineage based on what was previously a relatively limited number of reported samples, can now be considered firmly validated."[165]

Female lineages: Mitochondrial DNA

Before 2006, geneticists had largely attributed the ethnogenesis of most of the world's Jewish populations, including Ashkenazi Jews, to Israelite Jewish male migrants from the Middle East and "the women from each local population whom they took as wives and converted to Judaism." Thus, in 2002, in line with this model of origin, David Goldstein, now of Duke University, reported that unlike male Ashkenazi lineages, the female lineages in Ashkenazi Jewish communities "did not seem to be Middle Eastern", and that each community had its own genetic pattern and even that "in some cases the mitochondrial DNA was closely related to that of the host community." In his view, this suggested, "that Jewish men had arrived from the Middle East, taken wives from the host population and converted them to Judaism, after which there was no further intermarriage with non-Jews."[139]

In 2006, a study by Behar *et al.*,[38] based on what was at that time high-resolution analysis of haplogroup K (mtDNA), suggested that about 40% of the current Ashkenazi population is descended matrilineally from just four women, or "founder lineages", that were "likely from a Hebrew/Levantine mtDNA pool" originating in the Middle East in the 1st and 2nd centuries CE. Additionally, Behar *et al.* suggested that the rest of Ashkenazi mtDNA is originated from ~150 women, and that most of those were also likely of Middle Eastern origin.[38] In reference specifically to Haplogroup K, they suggested that although it is common throughout western Eurasia, "the observed global pattern of distribution renders very unlikely the possibility that the four aforementioned founder lineages entered the Ashkenazi mtDNA pool via gene flow from a European host population".

In 2013, a study of Ashkenazi mitochondrial DNA by a team led by Martin B. Richards of the University of Huddersfield in England reached different conclusions, in line with the pre-2006 origin hypothesis. Testing was performed on the full 16,600 DNA units composing mitochondrial DNA (the 2006 Behar study had only tested 1,000 units) in all their subjects, and the study found that the four main female Ashkenazi founders had descent lines that were established in Europe 10,000 to 20,000 years in the past[166] while most of the remaining minor founders also have a deep European ancestry. The study argued that the great majority of Ashkenazi maternal lineages were not brought from the Near East or the Caucasus, but instead assimilated within Europe, primarily of Italian and Old French origins.[167] The Richards study estimated that more than 80 percent of Ashkenazi maternal ancestry comes from women indigenous to (mainly prehistoric Western) Europe, and only 8 percent from the Near East, while the origin of the remainder is undetermined.[15][166] According to the study these findings "point to a significant role for the conversion of women in the formation of Ashkenazi communities."[15][16][168][169][170] Karl Skorecki criticized the study for perceived flaws in phylogenetic analysis. "While Costa et al have re-opened the question of the maternal origins of Ashkenazi Jewry, the phylogenetic analysis in the manuscript does not 'settle' the question."[171]

A 2014 study by Fernández et al. found that Ashkenazi Jews display a frequency of haplogroup K in their maternal DNA, suggesting an ancient Near Eastern matrilineal origin, similar to the results of the Behar study in 2006. Fernández noted that this observation clearly contradicts the results of the 2013 study led by Richards that suggested a European source for 3 exclusively Ashkenazi K lineages.[39]

Association and linkage studies (autosomal dna)

In genetic epidemiology, a genome-wide association study (GWA study, or GWAS) is an examination of all or most of the genes (the genome) of different individuals of a particular species to see how much the genes vary from individual to individual. These techniques were originally designed for epidemiological uses, to identify genetic associations with observable traits.[172]

A 2006 study by Seldin et al. used over five thousand autosomal SNPs to demonstrate European genetic substructure. The results showed "a consistent and reproducible distinction between 'northern' and 'southern' European population groups". Most northern, central, and eastern Europeans (Finns, Swedes, English, Irish, Germans, and Ukrainians) showed >90% in the "northern" population group, while most individual participants with southern European ancestry (Italians, Greeks, Portuguese, Spaniards) showed >85% in the "southern" group. Both Ashkenazi Jews as well as Sephardic Jews showed >85% membership in the "southern" group. Referring to the Jews clustering with southern Europeans, the authors state the results were "consistent with a later Mediterranean origin of these ethnic groups".[14]

A 2007 study by Bauchet et al. found that Ashkenazi Jews were most closely clustered with Arabic North African populations when compared to Global population, and in the European structure analysis, they share similarities only with Greeks and Southern Italians, reflecting their east Mediterranean origins.[173][174]

A 2010 study on Jewish ancestry by Atzmon-Ostrer et al. stated "Two major groups were identified by principal component, phylogenetic, and identity by descent (IBD) analysis: Middle Eastern Jews and European/Syrian Jews. The IBD segment sharing and the proximity of European Jews to each other and to southern European populations suggested similar origins for European Jewry and refuted large-scale genetic contributions of Central and Eastern European and Slavic populations to the formation of Ashkenazi Jewry", as both groups – the Middle Eastern Jews and European/Syrian Jews – shared common ancestors in the Middle East about 2500 years ago. The study examines genetic markers spread across the entire genome and shows that the Jewish groups (Ashkenazi and non-Ashkenazi) share large swaths of DNA, indicating close relationships and that each of the Jewish groups in the study (Iranian, Iraqi, Syrian, Italian, Turkish, Greek and Ashkenazi) has its own genetic signature but is more closely related to the other Jewish groups than to their fellow non-Jewish countrymen.[175] Atzmon's team found that the SNP markers in genetic segments of 3 million DNA letters or longer were 10 times more likely to be identical among Jews than non-Jews. Results of the analysis also tally with biblical accounts of the fate of the Jews. The study also found that with respect to non-Jewish European groups, the population most closely related to Ashkenazi Jews are modern-day Italians. The study speculated that the genetic-similarity between Ashkenazi Jews and Italians may be due to inter-marriage and conversions in the time of the Roman Empire. It was also found that any two Ashkenazi Jewish participants in the study shared about as much DNA as fourth or fifth cousins.[176][177]

A 2010 study by Bray et al., using SNP microarray techniques and linkage analysis found that when assuming Druze and Palestinian Arab populations to represent the reference to world Jewry ancestor genome, between 35 and 55 percent of the modern Ashkenazi genome can possibly be of European origin, and that European "admixture is considerably higher than previous estimates by studies that used the Y chromosome" with this reference point.[178] Assuming this reference point the linkage disequilibrium in the Ashkenazi Jewish population was interpreted as "matches signs of interbreeding or 'admixture' between Middle Eastern and European populations".[179] On the Bray et al. tree, Ashkenazi Jews were found to be a genetically more divergent population than Russians, Orcadians, French, Basques, Sardinians, Italians and Tuscans. The study also observed that Ashkenazim are more diverse than their Middle Eastern relatives, which was counterintuitive because Ashkenazim are supposed to be a subset, not a superset, of their assumed geographical source population. Bray et al. therefore postulate that these results reflect not the population antiquity but a history of mixing between genetically distinct populations in Europe. However, it is possible that the relaxation of marriage prescription in the ancestors of Ashkenazim drove their heterozygosity up, while the maintenance of the FBD rule in native Middle Easterners has been keeping their heterozygosity values in check. Ashkenazim distinctiveness as found in the Bray et al. study, therefore, may come from their ethnic endogamy (ethnic inbreeding), which allowed them to "mine" their ancestral gene pool in the context of relative reproductive isolation from European neighbors, and not from clan endogamy (clan inbreeding). Consequently, their higher diversity compared to Middle Easterners stems from the latter's marriage practices, not necessarily from the former's admixture with Europeans.[180]

The genome-wide genetic study carried out in 2010 by Behar et al. examined the genetic relationships among all major Jewish groups, including Ashkenazim, as well as the genetic relationship between these Jewish groups and non-Jewish ethnic populations. The study found that contemporary Jews (excluding Indian and Ethiopian Jews) have a close genetic relationship with people from the Levant. The authors explained that "the most parsimonious explanation for these observations is a common genetic origin, which is consistent with an historical formulation of the Jewish people as descending from ancient Hebrew and Israelite residents of the Levant".[181]

A study by Behar et al. (2013) found evidence in Ashkenazim of mixed European and Levantine origins. The authors found the greatest affinity and shared ancestry of Ashkenazi Jews to be firstly with other Jewish groups from southern Europe, Syria, and North Africa, and secondly with both southern Europeans (such as Italians) and modern Levantines (such as the Druze, Cypriots, Lebanese and Samaritans). In addition to finding no affinity in Ashkenazim with northern Caucasus populations, the authors found no more affinity in Ashkenazi Jews to modern south Caucasus and eastern Anatolian populations (such as Armenians, Azeris, Georgians, and Turks) than found in non-Ashkenazi Jews or non-Jewish Middle Easterners (such as the Kurds, Iranians, Druze and Lebanese).[182]

A 2017 autosomal study by Xue, Shai Carmi et al. found an approximately even mixture of Middle-Eastern and European ancestry in Ashkenazi Jews: with the European component being largely Southern European with a minority being Eastern European, and the Middle Eastern ancestry showing the strongest affinity to Levantine populations such as the Druze and Lebanese.[40]

A 2018 study, referencing the popular theory of Ashkenazi Jewish (AJ) origins in "an initial settlement in Western Europe (Northern France and Germany), followed by migration to Poland and an expansion there and in the rest of Eastern Europe", tested "whether Ashkenazi Jews with recent origins in Eastern Europe are genetically distinct from Western European Ashkenazi". The study concluded that that "Western AJ consist of two slightly distinct groups: one that descends from a subset of the original founders [who remained in Western Europe], and another that migrated there back from Eastern Europe, possibly after absorbing a limited degree of gene flow".[183]

The Khazar hypothesis

In the late 19th century, it was proposed that the core of today's Ashkenazi Jewry are genetically descended from a hypothetical Khazarian Jewish diaspora who had migrated westward from modern Russia and Ukraine into modern France and Germany (as opposed to the currently held theory that Jews migrated from France and Germany into Eastern Europe). The hypothesis is not corroborated by historical sources,[184] and is unsubstantiated by genetics, but it is still occasionally supported by scholars who have had some success in keeping the theory in the academic consciousness.[185]

The theory has sometimes been used by Jewish authors such as Arthur Koestler as part of an argument against traditional forms of antisemitism (for example the claim that "the Jews killed Christ"), just as similar arguments have been advanced on behalf of the Crimean Karaites. Today, however, the theory is more often associated with antisemitism[186] and anti-Zionism.[187][188]

A 2013 trans-genome study carried out by 30 geneticists, from 13 universities and academies, from nine countries, assembling the largest data set available to date, for assessment of Ashkenazi Jewish genetic origins found no evidence of Khazar origin among Ashkenazi Jews. The authors concluded:

> Thus, analysis of Ashkenazi Jews together with a large sample from the region of the Khazar Khaganate corroborates the earlier results that Ashkenazi Jews derive their ancestry primarily from populations of the Middle East and Europe, that they possess considerable shared

> ancestry with other Jewish populations, and that there is no indication of a significant genetic contribution either from within or from north of the Caucasus region.

The authors found no affinity in Ashkenazim with north Caucasus populations, as well as no greater affinity in Ashkenazim to south Caucasus or Anatolian populations than that found in non-Ashkenazi Jews and non-Jewish Middle Easterners (such as the Kurds, Iranians, Druze and Lebanese). The greatest affinity and shared ancestry of Ashkenazi Jews were found to be (after those with other Jewish groups from southern Europe, Syria, and North Africa) with both southern Europeans and Levantines such as Druze, Cypriot, Lebanese and Samaritan groups.[182]

Medical genetics

There are many references to Ashkenazi Jews in the literature of medical and population genetics. Indeed, much awareness of "Ashkenazi Jews" as an ethnic group or category stems from the large number of genetic studies of disease, including many that are well reported in the media, that have been conducted among Jews. Jewish populations have been studied more thoroughly than most other human populations, for a variety of reasons:

- Jewish populations, and particularly the large Ashkenazi Jewish population, are ideal for such research studies, because they exhibit a high degree of endogamy, yet they are sizable.[189]
- Jewish communities are comparatively well informed about genetics research, and have been supportive of community efforts to study and prevent genetic diseases.[189]

The result is a form of ascertainment bias. This has sometimes created an impression that Jews are more susceptible to genetic disease than other populations.[189] Healthcare professionals are often taught to consider those of Ashkenazi descent to be at increased risk for colon cancer.[190]

Genetic counseling and genetic testing are often undertaken by couples where both partners are of Ashkenazi ancestry. Some organizations, most notably Dor Yeshorim, organize screening programs to prevent homozygosity for the genes that cause related diseases.[191][192]

See also

- Jewish ethnic divisions
- List of Israeli Ashkenazi Jews

Explanatory notes

a. /ˌæʃ-, ɑːʃkəˈnɑːzɪm/ *ASH-, AHSH-kə-NAH-zim*;[18] Hebrew: אַשְׁכְּנַזִּים, Ashkenazi Hebrew pronunciation: [ˌaʃkəˈnazim], singular: [ˌaʃkəˈnazi], Modern Hebrew: [(ʔ)aʃkenaˈzim, (ʔ)aʃkenaˈzi][19]

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Ashkenazi Hebrew

Ashkenazi Hebrew (Hebrew: הגייה אשכנזית, romanized: *Hagiyya Ashkenazit*, Yiddish: אַשכנזישע הבֿרה, romanized: *Ashkenazishe Havara*) is the pronunciation system for Biblical and Mishnaic Hebrew favored for Jewish liturgical use and Torah study by Ashkenazi Jewish practice. It survives today as a separate religious dialect within some parts of the Haredi community, even alongside Modern Hebrew in Israel, although its use amongst non-Haredi Ashkenazi Jews has greatly diminished.

Contents

Features

As it is used parallel with modern Hebrew, its phonological differences are clearly recognized:

- א *ʾālep̄* and ע *ʿáyin* are completely silent at all times in most forms of Ashkenazi Hebrew, where they are frequently both pronounced as a glottal stop in modern Hebrew.[1] (Compare *Yisroeil* (Lithuanian) or *Yisruayl* (Polish-Galician) vs. *Yisra'el* (modern).) An earlier pronunciation of *ʿayin* as a velar nasal ([ŋ]) is attested most prominently in Dutch Hebrew (and historically also the Hebrew of Frankfurt am Main). Vestiges of this earlier pronunciation are still found throughout the Yiddish-speaking world in names like *Yankev* (יעקבֿ) and words like *manse* (מעשׂה, more commonly pronounced *mayse*), but are otherwise marginal.
- ת *ṯāw* is pronounced [s] in Ashkenazi Hebrew, unless there is a Dagesh in the תּ, where it would be pronounced [t]. In some respects, this is similar to the Yemenite pronunciation as well as some other Mizrahi Hebrew varieties, except these varieties pronounce ת without dagesh as the non-sibilant fricative [θ] as 'th' as in English 'think'. It is always pronounced [t] in modern and Sephardi Hebrew. (Compare *Shabbos* vs. *Shabbat*, or *Es* vs. *Et*.)
- אֵ *ṣērê* /e/ is pronounced [ej] (or [aj]) in Ashkenazi Hebrew, where it would be pronounced [e] in Sephardi Hebrew; modern Hebrew varies between the two pronunciations. (Compare *Omein* (Lithuanian) or *Umayn* (Polish-Galician) vs. *Amen* (modern Hebrew).)
- אָ *qāmeṣ gāḏôl* /a/ is pronounced [ɔ] (in the Southern Dialects it is [u] in open syllables, [ɔ] in closed syllables) in Ashkenazi Hebrew, as in Yemenite and Tiberian Hebrew (Lithuanian pronunciation also tends to turn Qames gadol into the sound "uh" when it is stressed), where it is [a] in modern Hebrew. (Compare *Dovid* (Lithuanian) or *Duvid* (Polish-Galician) vs. *David* [David].)

- אֹ *ḥôlam* /o/ is, depending on the subdialect, pronounced [au], [ou], [øi], [oi], or [ei] in Ashkenazi Hebrew, as against [o] in Sephardic and modern Hebrew (though some Lithuanians and many non-Hassidic Ashkenazim in America also pronounce it as [o]) or [øː] in Yemenite Hebrew. (Compare *Moishe* vs. *Moshe*.)
- Unstressed אֻ *qubbuṣ* or וּ *shuruq* /u/ occasionally becomes [i] in Ashkenazi Hebrew (This is more prevalent in the South-Eastern dialects as the North-Eastern dialects did not make reforms to this vowel), when in all other forms they are pronounced [u] (*Kíddish* vs. *kiddúsh*.) In the Hungarian and Oberlander dialects, the pronunciation is invariably [y].
- There is some confusion (in both directions) between final אֵ *tzere* /e/ and אִ *hiriq* /i/ (*Tishrei* vs. *Tishri*; *Sifri* vs. *Sifre*.)

Variants

There are considerable differences between the Lithuanian, Polish (also known as Galician), Hungarian, and German pronunciations.

- These are most obvious in the treatment of *ḥôlam*: the German pronunciation is [au], the Galician/Polish pronunciation is [oi], the Hungarian is [øi], and the Lithuanian pronunciation is [ei]. Other variants exist: for example in the United Kingdom, the original tradition was to use the German pronunciation, but over the years the sound of *ḥolam* has tended to merge with the local pronunciation of long "o" as in "toe", and some communities have abandoned Ashkenazi Hebrew altogether in favour of the Israeli-Sephardi pronunciation. (Haredi communities in England usually use the Galician/Polish [oi].)
- *Tzere* is pronounced [ej] in the majority of Ashkenazic traditions. In Polish usage, however, it was not infrequently [aj].
- *Segol* is pronounced [e] in the majority of Ashkenazic traditions, but [ej] in Southeastern pronunciations (Polish, Galician, etc.).
- Another feature that distinguishes the Lithuanian pronunciation, traditionally used in an area encompassing modern day's Baltic States, Belarus and parts of Ukraine and Russia, is its merger of **sin** and **shin**, both of which are pronounced as [s]. This is similar to the pronunciation of the Ephraimites recorded in Judges 12, which is the source of the term Shibboleth.
- The pronunciation of *resh* varies between an alveolar flap or trill (as in Spanish) and a voiced uvular fricative or trill (as in French, see Guttural R), depending on variations in the local dialects of German and Yiddish.

In addition to geographical differences, there are differences in register between the "natural" pronunciation in general use and the more prescriptive rules advocated by some rabbis and grammarians, particularly for use in reading the Torah. For example:

- In earlier centuries the stress in Ashkenazi Hebrew usually fell on the penultimate, instead of the last syllable as in most other dialects. In the 17th and 18th centuries there was a campaign by Ashkenazi rabbis such as Jacob Emden and the Vilna Gaon to encourage final stress in accordance with the stress marks printed in the Bible. This was successful as concerned liturgical use such as reading from the Torah. However, the older stress pattern persists in the pronunciation of Hebrew words in Yiddish and in early modern poetry by Hayim Nahman Bialik and Shaul Tchernichovsky.
- The merger of ח to כ and ע to א in speech occurred at some point between the 11th century and the 18th century, but many later Ashkenazi authorities (such as the Mishnah Berurah and Magen Avraham) advocate using the pharyngeal articulation of ח and ע when representing the community in religious service such as prayer and Torah reading[2] though

this is seldom observed in practice. Similarly, strict usage requires the articulation of initial א as a glottal stop.

- In general use, the mobile *sheva* is often omitted (for example the word for "time" is pronounced *zman* rather than *zěman*). However, in liturgical use strict conformity to the grammatical rules is encouraged.

History

There are several theories on the origins of the different Hebrew reading traditions. The basic division is between those who believe that the differences arose in medieval Europe and those who believe that they reflect older differences between the pronunciations of Hebrew and Aramaic current in different parts of the Fertile Crescent, that is to say Judaea, Galilee, Syria, northern Mesopotamia and Babylonia proper. Within the first group of theories, Zimmels believed that the Ashkenazi pronunciation arose in late medieval Europe and that the pronunciation prevailing in France and Germany in the time of the Tosafists was similar to the Sephardic. His evidence for this was the fact that Asher ben Jehiel, a German who became chief rabbi of Toledo, never refers to any difference of pronunciation, though he is normally very sensitive to differences between the two communities.

The difficulty with the latter grouping of theories is that we do not know for certain what the pronunciations of these countries actually were and how far they differed. Since the expulsion of the Jews from Spain in 1492 (or before) the Sephardic pronunciation of the vowels became standard in all these countries, ironing out any differences that previously existed.[3] This makes it harder to adjudicate between the different theories on the relationship between today's pronunciation systems and those of ancient times.

Leopold Zunz believed that the Ashkenazi pronunciation was derived from that of the Hebrew spoken in the Land of Israel in Geonic times (7th–11th centuries CE), while the Sephardi pronunciation was derived from that of Babylonia. This theory was supported by the fact that, in some respects, Ashkenazi Hebrew resembles the western dialect of Syriac while Sephardi Hebrew resembles the eastern, e.g. Eastern Syriac *Peshitta* as against Western Syriac *Peshito*. Ashkenazi Hebrew in its written form also resembles Palestinian Hebrew in its tendency to *male* spellings (see Mater lectionis).

Others, including Abraham Zevi Idelsohn, believed that the distinction is more ancient, and represents the distinction between the Judaean and Galilean dialects of Hebrew in Mishnaic times (1st−2nd centuries CE), with the Sephardi pronunciation being derived from Judaean and the Ashkenazi from Galilean. This theory is supported by the fact that Ashkenazi Hebrew, like Samaritan Hebrew, has lost the distinct sounds of many of the guttural letters, while there are references in the Talmud to this as a feature of Galilean speech. Idelsohn ascribes the Ashkenazi (and, on his theory, Galilean) pronunciation of kamatz gadol as [o] to the influence of Phoenician: see Canaanite shift.

In the time of the Masoretes (8th−10th centuries CE) there were three distinct notations for denoting vowels and other details of pronunciation in Biblical and liturgical texts. One was the Babylonian; another was the Palestinian; the third was the Tiberian, which eventually superseded the other two and is still in use today.

In certain respects the Ashkenazi pronunciation provides a better fit to the Tiberian notation than do the other reading traditions: for example, it distinguishes between *pataḥ* and *qamaṣ gadol*, and between *segol* and *ṣere*, and does not make the *qamaṣ* symbol do duty for two different sounds. A distinctive variant of the Tiberian notation was in fact used by Ashkenazim, before being superseded by the standard version. On the other hand, it is unlikely that in the Tiberian system *ṣere* and *ḥolam* were diphthongs as they are in Ashkenazi Hebrew: they are more likely to have been closed vowels. (On the other hand, these vowels sometimes correspond to diphthongs in Arabic.) For more details of the reconstructed pronunciation underlying the Tiberian notation, see Tiberian vocalization.

The 14th century work, Sefer Asufot is one of the only non-liturgical and non-Biblical medieval Ashkenazi texts to use nekuddot. Owing to its more day to day vocabulary, linguists have been able to conclude that medieval Ashkenazi Hebrew was much akin to its contemporary Sephardic vocalization.[4]

In other respects Ashkenazi Hebrew resembles Yemenite Hebrew, which appears to be related to the Babylonian notation. Shared features include the pronunciation of *qamaṣ gadol* as [o] and, in the case of Lithuanian Jews and some but not all Yemenites, of *ḥolam* as [eː]. These features are not found in the Hebrew pronunciation of today's Iraqi Jews, which as explained has been overlaid by Sephardi Hebrew, but are found in some of the Judeo-Aramaic languages of northern Iraq and in some dialects of Syriac.

Another possibility is that these features were found within an isogloss that included Syria, northern Palestine and northern Mesopotamia but not Judaea or Babylonia proper, and did not coincide exactly with the use of any one notation (and the *ḥolam* = [eː] shift may have applied to a more restricted area than the *qamaṣ gadol* = [o] shift). The Yemenite pronunciation would, on this hypothesis, be derived from that of northern Mesopotamia and the Ashkenazi pronunciation from that of northern Palestine. The Sephardic pronunciation appears to be derived from that of Judaea, as evidenced by its fit to the Palestinian notation.

According to the Maharal of Prague[5] and many other scholars,[6] including Rabbi Yaakov Emden, one of the leading Hebrew grammarians of all time,[7] Ashkenazi Hebrew is the most accurate pronunciation of Hebrew preserved. The reason given is that it preserves distinctions, such as between *pataḥ* and *qamaṣ*, which are not reflected in the Sephardic and other dialects. Only in the Ashkenazi pronunciation are all seven "nequdot" (the Hebrew vowels of the ancient Tiberian tradition) distinguished: Yemenite, which comes close, does not distinguish *pataḥ* from *segol*.

On the other hand, this view does not appear to be supported by any non-Ashkenazi scholars. Some scholars argue in favour of the greater authenticity of the Yemenite pronunciation on the ground that it is the only Hebrew pronunciation to distinguish all the consonants.

Influence on Modern Hebrew

Although modern Hebrew was intended to be based on Mishnaic spelling and Sephardi Hebrew pronunciation, the language as spoken in Israel has adapted to the popular (as opposed to the strict liturgical) Ashkenazi Hebrew phonology in the following respects:

- the elimination of pharyngeal articulation in the letters *Ḥeth* and *ʿAyin*
- the conversion of *resh* from an alveolar flap to a voiced uvular fricative or trill. (This is by not universal in Ashkenazi Hebrew; many dialects of Ashkenazi Hebrew, and of Yiddish, use(d) a trill, tap, or flap rather than a voiced uvular fricative.)
- the pronunciation of *tzere* as [eɪ] in some contexts, (*sifrey* and *teysha* instead of Sephardic *sifré* and *tésha'*) for some speakers.
- the elimination of vocal *sheva* (*zman* instead of Sephardic *zěman*)
- some of the letter names (*yud* and *kuf* instead of Sephardic *yod* and *qof/kof*)
- in popular speech, penultimate stress in some proper names (*Dvóra* instead of *Děvorá*; *Yehúda* instead of *Yehudá*) for some speakers.
- similarly, penultimate stress in nouns or verbs with a second- or third-person plural suffix (*katávtem* [you wrote] instead of *kětavtém*; *shalom aléykhem* [greeting] instead of *shalom alekhém*).[8]

Endnotes

1. The practice of omitting the guttural letters "ayin" and "chet" is very ancient and goes back to Talmudic times (see *Sefer He'aruch* entry "shudah" as well as encyclopedia *Otzar Yisrael* entry "mivtah"), when it appears to have been a feature of Galilean pronunciation.
2. Mishnah Berurah Chapter 53 quoting the Magen Avraham.
3. To a lesser extent the same is true for the consonants, though the Jews of Iraq retain /w/ for *vav* and /θ/ for *tav raphe*, and the Jews of Arabic countries generally retain emphatic and guttural consonant sounds: see Mizrahi Hebrew.
4. "ASUFOT - JewishEncyclopedia.com" (http://www.jewishencyclopedia.com/articles/2064-asufot). *www.jewishencyclopedia.com*. Retrieved 2020-06-18.
5. *Tiferet Yisrael*, article 66.
6. Listed in the encyclopedia *Otsar Yisrael* under the entry "mivtah".
7. *Mor Uqṣi'ah*, chap. 53.
8. Such pronunciations may have originated in learners' mistakes, formed on the analogy of other suffixed forms (*katávta*, *alénu*), rather than being examples of residual Ashkenazi influence.

See also

- Sephardi Hebrew
- Yemenite Hebrew
- Phonology of modern Hebrew

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Ashkenaz

Ashkenaz (Hebrew: אַשְׁכְּנָז *ʾAškənāz*) in the Hebrew Bible is one of the descendants of Noah. Ashkenaz is the first son of Gomer, and a Japhetic patriarch in the Table of Nations. In rabbinic literature, the kingdom of **Ashkenaz** was first associated with the Scythian region, then later with the Slavic territories,[1] and, from the 11th century onwards, with Germany and northern Europe.

Ashkenaz is shown in Phrygia in this 1854 map of "The World as known to the Hebrews" (Lyman Coleman, *Historical Textbook and Atlas of Biblical Geography*)

His name is related to the Assyrian *Aškūza* (*Aškuzai*, *Iškuzai*), a people who expelled the Cimmerians from the Armenian highland of the Upper Euphrates area.[2]

Medieval Jews associated the term with the geographical area centered on the Rhineland of Western Germany. As a result, the Jewish culture that developed in that area came to be called Ashkenazi, the only form of the term in use today.

Contents

Hebrew Bible

In the genealogies of the Hebrew Bible, Ashkenaz (Hebrew: אַשְׁכְּנַז, *ʾAškănaz*; Greek: Ασχανάζ, romanized: *Askhanáz*) was a descendant of Noah. He was the first son of Gomer and brother of Riphath and Togarmah (Genesis 10:3 (https://www.mechon-mamre.org/p/pt/pt0110.htm#3), 1 Chronicles 1:6 (https://www.mechon-mamre.org/p/pt/pt25a01.htm#6)), with Gomer being the grandson of Noah through Japheth.

According to Jeremiah 51:27 (https://www.mechon-mamre.org/p/pt/pt1151.htm#27), a kingdom of Ashkenaz was to be called together with Ararat and Minni against Babylon, which reads:

> Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her [ie. Babylon], call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

According to the *Encyclopaedia Biblica*, "Ashkenaz must have been one of the migratory peoples which in the time of Esar-haddon, burst upon the northern provinces of Asia Minor, and upon Armenia. One branch of this great migration appears to have reached Lake Urumiyeh; for in the revolt which Esar-haddon chastised, the Mannai, who lived to the SW of that lake, sought the help of Ispakai 'of the land of Asguza,' a name (originally perhaps Asgunza) which the skepticism of Dillmann need not hinder us from identifying with Ashkenaz, and from considering as that of a horde from the north, of Indo-Germanic origin, which settled on the south of Lake Urumiyeh."

Medieval reception

Rabbinic Judaism

In rabbinic literature, the kingdom of Ashkenaz was first associated with the Scythian region, then later with the Slavic territories,[1] and, from the 11th century onwards, with northern Europe and Germany.[3] The region of Ashkenaz was centred on the Rhineland and the Palatinate (notably Worms and Speyer), in what is now the westernmost part of Germany. Its geographic extent did not coincide with the German Christian principalities of the time, and it included northern France.

How the name of Ashkenaz came to be associated in the rabbinic literature with the Rhineland is a subject of speculation.[3]

In rabbinic literature from the 11th century, Ashkenaz was considered the ruler of a kingdom in the North and of the Northern and Germanic people. (See below.)

Ashkenazi Jews

Sometime in the post Biblical early medieval period, the Jews of central and south central Europe came to be called by the name *Ashkenazim*,[4] in conformity with the custom of designating areas of Jewish settlement with biblical names, Spain being identified as *Sefarad* (Obadiah 1:20 (https://www.mechon-mamre.org/p/pt/pt1601.htm#20)), France as *Tsarefat* (1 Kings 17:9 (https://www.mechon-mamre.org/p/pt/pt09a17.htm#9)), and Bohemia as *Land of Canaan*.[5] By the high medieval period, Talmudic commentators like Rashi began to use *Ashkenaz/Eretz Ashkenaz* to designate Germany, earlier known as *Loter*,[4][6] where, especially in the Rhineland communities of Speyer, Worms and Mainz, the most important Jewish communities arose.[7] Rashi uses *leshon Ashkenaz* (Ashkenazi language) to describe the German language, and Byzantium and Syrian Jewish letters referred to the Crusaders as Ashkenazim.[6] Given the close links between the Jewish communities of France and Germany following the Carolingian unification, the term Ashkenazi came to refer to both the Jews of medieval Germany and France.[8] Ashkenazi Jewish culture later spread in the 16th Century into Eastern Europe, where their rite replaced that of existing Jewish communities whom some scholars believe to have been larger in demographics than the Ashkenazi Jews themselves,[9] and then to all parts of the world with the migrations of Jews who identified as "Ashkenazi Jews".

Armenian tradition

In Armenian tradition, Ashkenaz, along with Togarmah, was considered among the ancestors of the Armenians. Koriun, the earliest Armenian historian, calls the Armenians an "Askanazian (i.e., Ashkenazi) nation". He starts the "Life of Mashtots" with these words:

> I had been thinking of the God-given alphabet of the Azkanazian nation and of the land of Armenia - when, in what time, and through what kind of man that new divine gift had been bestowed...[10]

Later Armenian authors concur with this. Hovhannes Draskhanakerttsi (10th century) writes:

> ...The sixth son was Tiras from whom were born our very own Ashkenaz [Ask'anaz] and Togarmah [T'orgom] who named the country that he possessed Thrace after himself, as well as Chittim [K'itiim] who brought under his sway the Macedonians. 7. The sons of Tiras were Ashkenaz, from whom descended the Sarmatians, Riphath, whence the Sauromatians [Soramatk'], and Togarmah, who according to Jeremiah subjugated the Ashkenazian army and called it the House of Togarmah; for at first Ashkenaz had named our people after himself in accord with the law of seniority, as we shall explain in its proper place.[11]

Because of this tradition, *Askanaz* is a male given name still used today by Armenians.

German royal genealogy

In 1498, a monk named Annio da Viterbo published fragments known as "Pseudo-Berossus", now considered a forgery, claiming that Babylonian records had shown that Noah had more sons than the three sons of his listed in the Bible. Specifically, Tuiscon or Tuisto is given as the fourth son of Noah, who had been the first ruler of Scythia and Germany following the dispersion of peoples, with him being succeeded by his son Mannus as the second king.

Later historians (e.g. Johannes Aventinus and Johann Hübner) managed to furnish numerous further details, including the assertion by James Anderson in the early 18th century that this Tuiscon was in fact none other than the biblical Ashkenaz, son of Gomer.[12] James Anderson's 1732 tome *Royal genealogies* reports a significant number of antiquarian or mythographic traditions regarding Askenaz as the first king of ancient Germany, for example the following entry:

> Askenaz, or Askanes, called by Aventinus Tuisco the Giant, and by others Tuisto or Tuizo (whom Aventinus makes the 4th son of Noah, and that he was born after the flood, but without authority) was sent by Noah into Europe, after the flood 131 years, with 20 Captains, and made a settlement near the Tanais, on the West coast of the Euxin sea (by some called Asken from him) and there founded the kingdom of the Germans and the Sarmatians... when Askenaz himself was 24 years old, for he lived above 200 years, and reigned 176.
>
> In the vocables of Saxony and Hessia, there are some villages of the name Askenaz, and from him the Jews call the Germans Askenaz, but in the Saxonic and Italian, they are called Tuiscones, from Tuisco his other name. In the 25th year of his reign, he partitioned the kingdom into Toparchies, Tetrarchies, and Governments, and brought colonies from diverse parts to increase it. He built the city Duisburg, made a body of laws in verse, and invented letters, which Kadmos later imitated, for the Greek and High Dutch are alike in many words.
>
> The 20 captains or dukes that came with Askenaz are: Sarmata, from whom Sarmatia; Dacus or Danus – Dania or Denmark; Geta from whom the Getae; Gotha from whom the Goths; Tibiscus, people on the river Tibiscus; Mocia - Mysia; Phrygus or Brigus - Phrygia; Thynus - Bithynia; Dalmata - Dalmatia; Jader – Jadera Colonia; Albanus from whom Albania; Zavus – the river Save; Pannus – Pannonia; Salon - the town Sale, Azalus – the Azali; Hister – Istria;

> Adulas, Dietas, Ibalus – people that of old dwelt between the rivers Oenus and Rhenus; Epirus, from whom Epirus.
>
> Askenaz had a brother called Scytha (say the Germans) the father of the Scythians, for which the Germans have of old been called Scythians too (very justly, for they came mostly from old Scythia) and Germany had several ancient names; for that part next to the Euxin was called Scythia, and the country of the Getes, but the parts east of the Vistule or Weyssel were called Sarmatia Europaea, and westward it was called Gallia, Celtica, Allemania, Francia and Teutonia; for old Germany comprehended the greater part of Europe; and those called Gauls were all old Germans; who by ancient authors were called Celts, Gauls and Galatians, which is confirmed by the historians Strabo and Aventinus, and by Alstedius in his Chronology, p. 201 etc. Askenaz, or Tuisco, after his death, was worshipped as the ambassador and interpreter of the gods, and from thence called the first German Mercury, from Tuitseben to interpret.[12]

In the 19th century, the German theologian August Wilhelm Knobel again equated Ashkenaz with the Germans, deriving the name of the Aesir from Ashkenaz.[13]

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13. *Die Völkertafel der Genesis*, (The Table of Nations from the Book of Genesis) (1850) by August Wilhelm Knobel

- J. Simons: *The Geographical and Topographical Texts of the Old Testament*, Leiden, 1959, § 28.

Ashkenazi

See also: **ashkenazí**

Contents

English

Etymology

From Hebrew אַשְׁכְּנַזִּי (*'ashk'nazi*), from Biblical Hebrew אַשְׁכְּנַז (*ʾaškənaz*). Biblical Ashkenaz was the son of Gomer, grandson of Japheth, and great-grandson of Noah. Ashkenaz's descendants were identified with Germans by medieval Jewish tradition. Ashkenaz was the name used for the Rhine river, which was the starting point of central and eastern European settlement by Jews, who are thought to have arrived in the region from Italy, and then spread east as they fled violent oppression and followed more favorable ownership laws.

Pronunciation

- (*UK*) IPA(key): /ˌæʃkɪˈnɑːzi/, /ˌæʃkɪnəˈziː/
- (*US*) IPA(key): /ˌɑːʃkɪˈnɑːzi/, /ˌɑːʃkɪnəˈziː/

Adjective

Ashkenazi (*comparative* **more** **Ashkenazi**, *superlative* **most** **Ashkenazi**)

1. Of or relating to Jews of Eastern European and German origin, and their traditions, customs, and rituals.

Translations

of, or relating to Jews from Germany or Eastern Europe

- Arabic: أَشْكِنَازِيّ (ʼaškināziyy)
- Esperanto: aŝkenaza
- French: ashkénaze (fr)
- German: aschkenasisch (de)
- Greek: ασκενάζι *m or f* (askenázi)
- Hebrew: אַשְׁכְּנַזִּי (he) ('ashk'nazí)
- Italian: ashkenazita (it), askenazita
- Ladino: ashkenazi
- Persian: اشکنازی (aškenâzi)
- Polish: aszkenazyjski (pl)
- Portuguese: ashkenazi
- Russian: ашкена́зский (ru) (aškenázskij), ашкенази́йский (aškenazíjskij)
- Slovak: aškenázsky
- Spanish: asquenazí (es), askenazí (es)
- Swedish: ashkenazisk (sv)
- Ukrainian: ашкеназійський (aškenazijsʹkyj), ашкена́зський (aškenázsʹkyj)
- Yiddish: אַשכּנזיש (ashkenazish)

Noun

Ashkenazi (*plural* **Ashkenazim** *or* **Ashkenazis**)

1. An Ashkenazi Jew.

Translations

Jew from Germany or Eastern Europe

- Arabic: أَشْكِنَازِيّ *m* (ʼaškināziyy)
- Esperanto: aŝkenazo
- Finnish: aškenasi, aškenasijuutalainen
- French: ashkénaze (fr)
- German: Aschkenasi (de) *m*
- Greek: ασκενάζι *m or f* (askenázi)
- Hebrew: אַשְׁכְּנַזִּי (he) ('ashk'nazí)
- Italian: ashkenazita (it) *m or f*, askenazita *m or f*
- Ladino: ashkenazi
- Persian: اشکنازی (aškenâzi)
- Polish: aszkenazyjczyk *m*
- Portuguese: ashkenazi *m or f*
- Russian: ашкенази́ (ru) *m or f* (aškenazí), ашкена́з (ru) *m* (aškenáz)
- Slovak: Aškenáz *m*, Aškenázka *f*
- Swedish: ashkenazisk jude, ashkenaz (sv) *c*, askenas (sv) *c*
- Ukrainian: ашкена́з *m* (aškenáz)
- Yiddish: אַשכּנזי *m* (ashkenazi)

Derived terms

- Ashkenazic
- Ashkenormativity

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Wiktionary

אַשכּנזיש

Contents

Yiddish

Etymology

אַשכּנז (*ashkenaz*) + ־יש (*-ish*)

Adjective

אַשכּנזיש • (ashkenazish)

1. Ashkenazi, Ashkenazic

Declension

Declension of אַשכּנזיש						
predicative					אַשכּנזיש ashkenazish	
case	masculine	neuter			feminine	plural
		indefinite	definite	post./nom.		
nominative	אַשכּנזישער ashkenazisher	אַשכּנזיש ashkenazish	אַשכּנזישע ashkenazishe	אַשכּנזישס ashkenazishs	אַשכּנזישע ashkenazishe	אַשכּנזישע ashkenazishe
accusative	אַשכּנזישן ashkenazishn					
dative			אַשכּנזישן ashkenazishn		אַשכּנזישער ashkenazisher	

Related terms

- אַשכּנזי (Ashkenazi) (*person*)

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Ashkenaz meaning

Ashkenaz in Biblical Hebrew

אשכנז

Biblical names

- Baby names: boy or girl?
- How Bible names sounded
- Translating Bible names
- Bibliography & sources

Browse Biblical names A-Z

♂ male names
♀ female names
⌂ locations ☺ peoples

Browse names by category

divine names, other gods, rivers, mountains, giants, royals, celestial, animals, rain, darkness, musical, no-names, doublers, pronouns, miscellaneous

Browse names by form

יה ... names that start with *yah*
... יה names that end on *yah*
אל ... names that start with *el*
... אל names that end on *el*
אב ... names that start with *ab*
... אב names that end on *ab*
... ון names that end on *on/un*
... י names that end on a *yod*
- names with a *maqqep*

The name Ashkenaz: Summary

Meaning

Fire Like Sprinkles, So Fire Is Scattered

Etymology

From (1) the noun אש (*'esh*), fire, (2) כ (*ke*), like or as, and (3) the verb נזה (*naza*), to sprinkle.

Related names

- Via אש (*'esh*): Ashbel, Eshbaal, Eshban, Josiah, Pildash
- Via כ (*ke*): Calah, Chemosh, Chesed, Cush, Kiyyun, Michael, Michaiah, Michal
- Via נזה (*naza*): Izziah

The name Ashkenaz in the Bible

Ashkenaz is the son of Gomer, son of Japheth, son of Noah (Genesis 10:3).

Since Genesis 10 deals largely with peoples, it's safe to assume that to the authors of it, Ashkenaz represented a certain nation. Which nation that was is unclear, but in the Middle Ages the name Ashkenaz became applied to the Jews of Western Europe, the Ashkenazi, initially centered in northern Italy. Their (middle-)eastern counterpart eventually moved to Spain (which is obviously more western than Italy), and became known as the Sephardi Jews.

Etymology of the name Ashkenaz

The name Ashkenaz, like other names from the first few chapters of Genesis, apparently stem from deep antiquity, and we're not sure what they are supposed to mean, or even from what language they stem. But since they were written down to serve a Hebrew audience, it may have been spelled in such a way that it came to mean something, and for some reason.

Neither NOBSE Study Bible Name List, nor BDB Theological Dictionary offers any explanation of this name but Jones' Dictionary of Old Testament Proper Names proposes the following: Jones suggests that the name Ashkenaz can be seen as to consist of three parts:

1) The noun אש (*'esh*) meaning fire:

> **Excerpted from: Abarim Publications' Biblical Dictionary**
>
> אש
>
> The noun אש (*'esh*) means fire. Noun אשה (*'ishsheh*) describes a fire offering.
>
> — See the full Dictionary article —

2) The Hebrew comparative particle כ (*ke*) meaning as, like:

> **Excerpted from: Abarim Publications' Biblical Dictionary**
>
> כ כי כה
>
> The prefix כ (*ke*) means "as if" or "like." The particle כי (*ki*) means "in that," both in the sense of "because" and "when." The adverb כה (*koh*) means "thus."
>
> — See the full Dictionary article —

3) The verb נזה (*naza*), meaning to sprinkle:

> **Excerpted from: Abarim Publications' Biblical Dictionary**
>
> נזה
>
> The verb נזה (*naza*) means to sprinkle and mostly describes ritualistic sprinkling of mostly blood and sometimes water.
>
> — See the full Dictionary article —

Ashkenaz meaning

Whether intentional or not, to a Hebrew audience the name Ashkenaz would have sounded as **Fire Like Sprinkles**. Jones' Dictionary of Old Testament Proper Names renders this name as **So Fire Is Scattered**.

"אשכנזי"

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About 81 results (0.43 seconds)

Tip: Limit this search to **English** language results. Learn more about filtering by language

Masa Israel Journey
https://www.masaisrael.org › what-is-ashkenazi

What is Ashkenazi (אַשְׁכְּנַזִּי) in Hebrew? Translation ...

What is the Translation of Ashkenazi (אַשְׁכְּנַזִּי) from Hebrew to English? The term “Ashkenazi” refers to a prominent Jewish ethnoreligious group with historical ...

People also ask

What is so special about Ashkenazi Jews?

What is the literal meaning of Ashkenazi?

What is the difference between Ashkenazi and Sephardic?

What does Ashkenaz mean in Hebrew?

Feedback

Sefaria
https://www.sefaria.org › ... › Line 1

Klein Dictionary, אַשְׁכְּנַזִּי 1

adj. MH 1 German. 2 Jew from Germany or other countries from Central Europe and from Eastern Europe. [Formed from אַשְׁכְּנַז with gentilic suff. ִי.].

Wikipedia
https://en.wikipedia.org › wiki › Ashkenazi_(surname)

Ashkenazi (surname)

Ashkenazi (Hebrew: אַשְׁכְּנַזִּי) is a surname of Jewish origin. The term Ashkenaz (Hebrew: אַשְׁכְּנַז) refers to the area along the Rhine in Western Europe where ...

Wikipedia
https://en.wiktionary.org › wiki › Ashkenazi

Ashkenazi

From Hebrew אַשְׁכְּנַזִּי ('ashk'nazí), from Biblical Hebrew אַשְׁכְּנַז (ʾaškənaz). Biblical Ashkenaz was the son of Gomer, grandson of ...

Sefaria
https://www.sefaria.org › ... › אַשְׁכְּנַז › Line 1

Klein Dictionary, אַשְׁכְּנַז 1

MH 3 Germany. [Of uncertain origin. Some scholars identify this people (sense 2) with Akka. Ashgūzai, Iskūzai.] Derivative: אַשְׁכְּנַזִּי.

Wikipedia
https://en.wiktionary.org › wiki › א...

אשכנזי - Wiktionary, the free dictionary

From Hebrew אַשְׁכְּנַזִּי ('ashkenazí), from אַשְׁכְּנַז ('ashkenaz) + ִי (-í). Pronunciation edit · IPA: /aʃkəˈnazi/. Noun edit.

HiNative
https://hinative.com › questions

Because 'אַשְׁכְּנַזִּי' means German, can you translate 'I ...

Apr 30, 2022 — Because " means German, can you translate 'I don't speak German' by :אַשְׁכְּנַזִּי אני לא מדבראשכנזי ? See a ...

1 answer · 0 votes: We use the word אשכנזי for a Jewish person that came from German (or his ance…

מורפיקס
https://www.morfix.co.il › ...אַשְׁ

אַשְׁכְּנַזִּי | Morfix Dictionary באנגלית

אַשְׁכְּנַזִּי in English - Translation of אַשְׁכְּנַזִּי to English from Morfix dictionary, the leading online English Hebrew translation site, with audio pronunciation, ...

ספריא
https://www.sefaria.org.il › Klein_D...

ABOUT THIS TEXT מילון קליין, אַשְׁכְּנַזִּי א עם

adj. MH 1 German. 2 Jew from Germany or other countries from Central Europe and from Eastern Europe. [Formed from אַשְׁכְּנַז with gentilic suff. ִי.].

kaikki.org
https://kaikki.org › Dictionaries › German › Words

"Aschkenasi" meaning in German - kaikki.org

... {{אַשְׁכְּנַזִּי}} Hebrew אַשְׁכְּנַזִּי Head templates: {{de-noun|m,-,m:-}} Aschkenasi m (strong, genitive Aschkenasi, plural Aschkenasim or ...

האקדמיה ללשון העברית
https://hebrew-academy.org.il › א...

אַשְׁכְּנַזִּי, אַשְׁכְּנָזִי

אַשְׁכְּנַזִּי פירוש, משמעות, הגדרה, מילון, זכר או נקבה, ברבים, בניקוד.

Twitter
https://twitter.com › MelissaSChapman

Melissa Chapman-Mushnick מרים (@MelissaSChapman) / ...

יהודיה **אַשְׁכְּנַזִּי**. thestatenislandfamily.com Joined December 2008. 8,902 Following · 27K Followers · Posts · Replies · Media · Likes. Melissa Chapman ...

פרויקט בן־יהודה
https://benyehuda.org › dict

אַשְׁכְּנַזִּי – מילון העברית הישנה והחדשה / אליעזר ...

אַשְׁכְּנַזִּי. הבא: אַשְׁכָּף 1. Y !אהבתי *ציטוט. 9הדפסה. 3הורדה. U ... אשל. מצאתי שגיאה. g. **אַשְׁכְּנַזִּי**. °, ת"ז, לנק' -נַזִּית, מ"ר ...

Muck Rack
https://muckrack.com › melissa-chapman

Melissa Chapman's Profile | Freelance Journalist

יהודיה **אַשְׁכְּנַזִּי**. Is this you? As a journalist, you can create a free Muck Rack account to customize your profile, list your contact ...

Images for "אַשְׁכְּנַזִּי"

Video · 2 c
Video
View all
Feedback
View all

Muck Rack
https://muckrack.com › melissa-chapman › articles

Articles by Melissa Chapman's Profile | Freelance Journalist

יהודיה **אַשְׁכְּנַזִּי**. Is this you? As a journalist, you can create a free Muck Rack account to customize your profile, list your contact ...

Facebook
https://m.facebook.com › people › ...י

יהונתן אשכנזי

No photo description available. יהונתן אשכנזי, profile picture. יהונתן אשכנזי (**אַשְׁכְּנַזִּי**). Friends.

Facebook
https://www.facebook.com › litala2

ליטל אשכנזי

אַשְׁכְּנַזִּי No photo description available. ליטל אשכנזי, profile picture. ליטל אשכנזי (לִיטַל). Friends.

מילוג
https://milog.co.il › חרוזים › אשכנזי

חרוזים של אשכנזי - אַשְׁכְּנַזִּי

אַשְׁכְּנַזִּי, בַּרְוָזִי, חָזִי, יַרְגָּזִי, לוֹעֲזִי, מֶרְכָּזִי, פִּגְזִי, תַּאֲרִיךְ לוֹעֲזִי, תְּבַזִּי, תֶּהֱזִי, תֶּחֱזִי, תִּתְבַּזִּי, תִּתְחַזִּי. פסוק מהתנ"ך. הֲלוֹא פֶתַע יָקוּמוּ נֹשְׁכֶיךָ וְיִקְצוּ מְזַעְזְעֶיךָ, וְהָיִיתָ לִמְשִׁסּוֹת ...

WordSense Dictionary
https://www.wordsense.eu › Search

Ashkenazim: meaning, definition

Ashkenazim. Ashkenazim (English). Alternative forms. Ashchenazim (rare), Ashkanazim. Origin & history. From Hebrew אַשְׁכְּנַזִּים (ashk'nazím), plural of **אַשְׁכְּנַזִּי** ...

סנופי
https://snopi.com › xDic › HHdic

That relates to Eastern European Jew culture, Ashkenazi

אַשְׁכְּנַזִּי תואר ... קניידלעך (כופתאות) הוא מאכל אשכנזי בצורת קציצות עגולות העשוי מקמח מצה וביצים המבושלים במים. [**אַשְׁכְּנַזִּי**, אַשְׁכְּנַזִּיּוֹת, אַשְׁכְּנַזִּית, אַשְׁכְּנַזִּיִּים]

onward hebrew
https://www.onwardhebrew.org › uploads › isr...

Israel and World Jewry

אַשְׁכְּנַזִּי, Ashkenazi, From Eastern European. Jewish descent. מִזְרָחִי, Mizrahi, From Middle Eastern. Jewish descent. סְפָרַדִּי, S'faradi, From ...

Quizlet
https://quizlet.com › שישליק-שומשום-...

Flashcards שישליק, שומשום וזיפזיף

... **אַשְׁכְּנַזִּי**. бедный ашкеназ. וכי. ...? разве... ? לִמְתּוֹחַ מִישֶׁהוּ - מְתַח. подшутить над кем-то. רֶסֶק. пюре. בְּחַיַּי ...

Haaretz
https://www.haaretz.co.il › ... › שירה

שיר | עוֹד בְּטֶרֶם נוֹלַדְתִּי שְׁמִי מַסְגִּיר אוֹתִי

Jul 6, 2020 — שיר | עוֹד בְּטֶרֶם נוֹלַדְתִּי שְׁמִי מַסְגִּיר אוֹתִי — **אַשְׁכְּנַזִּי** · בידרמן. בדרך לסעודיה יהיה על נתניהו

... להיפרד מהימין הקיצוני. · פותחת. עם כל הכבוד לדמוקרטיה הישראלית

moznaeem.com
https://moznaeem.com › ...אני-אוהבת-או

[אני אוהבת אותך סמי אשכנזי / ננו שבתאי]

אני אוהבת אותך, סמי אשכנזי / ננו שבתאי. רָצִיתִי לְסַפֵּר עַל אַהֲבָתִי הַחֲדָשָׁה: סַמִּי **אַשְׁכְּנַזִּי**, אִישׁ מֵהַשְּׁכוּנָה הַקּוֹדֶמֶת "אוֹתוֹ בַּתְּחִלָּה כְּלָקוֹחָה הוּא אִינְסְטָלָטוֹר – "דוֹקְטוֹר צִנּוֹרוֹת

Gan Halev
https://old.ganhalev.org › articles › response_to_an_a...

[Articles: Response to an Anti-Zionist]

To Jews, סְפָרַדִּי sfaràdi Sephardic (meaning “Spanish” in Hebrew) and **אַשְׁכְּנַזִּי** 'ashknazi Ashkenazic (Hebrew for “German”) are not ...

FamousFix.com
https://www.famousfix.com › list › blue-and-white-pol...

[Blue and White (political alliance) politicians]

אַשְׁכְּנַזִּי Overview: Gabriel "Gabi" Ashkenazi (Hebrew: גבִּי ; born 25 February 1954) is an Israeli politician and former military leader.

ובלכתך בדרך
http://mobile.tora.ws › html

[פֶּרֶק י"ח - הִלְכוֹת שִׁדּוּכִין-חתן וכלה מעדות שונות איך ינהגו]

חָתָן וְכַלָּה שֶׁהוּא סְפָרַדִּי וְאִלּוּ הִיא אַשְׁכְּנַזִּיָּה אוֹ לְהֶפֶךְ, נִגְרֶרֶת הַכַּלָּה אַחַר הֶחָתָן לִנְהֹג מִנְהָגִים וְהִלְכוֹת כְּמוֹתוֹ, וּמִכָּל מָקוֹם אִם הֶחָתָן **אַשְׁכְּנַזִּי** וּבַעַל תְּשׁוּבָה שֶׁבְּבֵית הוֹרָיו לֹא שָׁמְרוּ תּוֹרָה ...

safa-ivrit.org
https://www.safa-ivrit.org › milon

[אשכנזי - מילון השפה העברית]

אשכנזי. כל הזכויות שמורות © רוני הפנר 2004–2022. המילון. 1. **אַשְׁכְּנַזִּי** יהודי בן ארצות המערב. 1. **אַשְׁכְּנַזִּי** שאופייני לאשכנזים, ששייך ...

il.תרבות
https://tarbutil.cet.ac.il › יצירות

[שִׁירִים בְּאַשְׁדּוֹדִית]

... **אַשְׁכְּנַזִּי** הָיָה. מְחָמַת הַסֵּפֶק דָּחוּ אֶת הַמֵּת וּשְׁלָחוּהוּ. אֶל בֵּית הָעוֹלָם לִיהוּדֵי סְפָרַד ...

marefa.org
https://www.marefa.org › ...گابي_أش

[گابي أشكنازي - المعرفة]

Gabi Ashkenazicode: en is :إنگليزية؛ code: he is deprecated **גבִּי אַשְׁכְּנַזִּי** :بالعبرية) أشكنازي "گابي" گابريل ؛ deprecated… و. 25 فبراير 1954)، هو سياسي

המכלול
https://www.hamichlol.org.il › ...אבי_א

[אבי אשכנזי (קצין)]

Apr 23, 2023 — אבי **אַשְׁכְּנַזִּי** (נולד בשנת 1964) הוא תת-אלוף במילואים בצה"ל. כיהן כמפקד המרכז הלאומי לאימונים ביבשה ואוגדה 252, וכמפקד המכללה ...

רבינובוק
https://rabenubook.com › ...

[ימי מוהרנ״ת חלק שני קה]

... **אַשְׁכְּנַזִּי** וְהִטְעָה אוֹתוֹ סַרְסוּר אֶחָד וְאָמַר שֶׁשָּׂכַר לוֹ סְפִינָה וְרַבִּי לֵיב הַנִּזְכָּר ...

Al-Quds University
https://wiki.alquds.edu › ...

[Gabi Ashkenazi - Wikipedia]

Jul 24, 2023 — **אַשְׁכְּנַזִּי**Gabriel "Gabi" Ashkenazi (Hebrew: גבִּי ; born 25 February 1954) is an Israeli politician and former military leader. He previously served ...

סלונט
https://salonet.org.il › tag › חלום

[חלום Archives]

אפי הלפרין. גֶּבֶר הֶטְרוֹסֶקְסוּאָלִי **אַשְׁכְּנַזִּי** וּמְזֻדְקָן מִשְׁתּוֹקֵק לְהַקְרִיא בְּפַרְהֶסְיָה שִׁיר ...

wikipedia-on-ipfs.org
https://tr.wikipedia-on-ipfs.org › wiki › Gabi_Ashkenazi

[Gabi Aşkenazi]

אַשְׁכְּנַזִּי Gabi Aşkenazi (İbranice: גבִּי , d. 25 Şubat 1954), İsrailli siyasetçi, eski asker ve mevcut dışişleri bakanı. Hayatı. 1954 yılında ...

TwiCopy
https://twicopy.com › MelissaSChapman

[Melissa Chapman-Mushnick מרים (@MelissaSChapman) ...]

Oct 5, 2023 — ... **אַשְׁכְּנַזִּי**. ID:18356346. linkhttps://www.thestatenislandfamily.com calendar_today24-12-2008 12:31:30. 140,8K Tweets. 26,9K ...

Weblio辞書
https://www.weblio.jp › content

[ガビ・アシュケナジとは - わかりやすく解説 Weblio辞書]

1954、**אַשְׁכְּנַזִּי**ガビ・アシュケナジとは? ガビ・アシュケナージ(Gabi Ashkenazi、ヘブライ文字:גבִּי 年2月25日 -)は、イスラエルの政治家、軍人。2020年から2021年 ...

Wordnik
https://www.wordnik.com › words › Ashkenazim

Ashkenazim - definition and meaning

from Wiktionary, Creative Commons Attribution/Share-Alike License. From Hebrew אַשְׁכְּנַזִּים (ashk'nazím), plural of **אַשְׁכְּנַזִּי** (ashk'nazí), from אַשְׁכְּנַז (ashk'naz, " ...

Ivrit Talk
https://www.ivritalk.com › hebrew-now-read-in-hebre...

Hebrew Stories - Learn to Read Hebrew Now

... **אַשְׁכְּנַזִּי**" בְּמִבְטָא **אַשְׁכְּנַזִּי** הוֹגִים אֶת הָאוֹת ת' כְּמוֹ ס'. בְּרֶגַע שֶׁפָּתַחְתִּי אֶת הַפֶּה ...

yitzhaklaor.com
https://yitzhaklaor.com › text

Yitzhak Laor - [איש הג"א] 46.

אִישׁ הַגָּ"א בְּפֶתַח הַקּוֹלְנוֹעַ עוֹלֶה חָדָשׁ מֵרוּסְיָה בְּשִׂיחָה נִרְגֶּשֶׁת עִם הַחַשְׁמַלַּאי **אַשְׁכְּנַזִּי** וְצִבּוּר מְשַׁבֵּחַ אֶת סְטָלִין. זֹאת אוֹמֶרֶת אֶת הַטַּקְטִיקָה שֶׁנָּקַט יוֹסֵף סְטָלִין כְּדֵי לִדְפֹּק אֶת הַגֶּרְמָנִים

News1 מחלקה ראשונה
https://m.news1.co.il › Archive

פרידה לאין קץ

Feb 16, 2011 — תֵּכֶף לַקָּרִיבִּי. טְרִינִידָד. גָ'מַיְקָה. **אַשְׁכְּנַזִּי** טָס בִּסְעָרָה שָׁמַיְמָה. הוּא נִפְרָד. נִפְרָד. נִפְרָד מְאֹד עַכְשָׁיו. גַּבִּי, גַּבִּי, רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו!

hebrewatmilah.org
https://www.hebrewatmilah.org › alef

Alef (Hebrew) - Milah

great scholar, אִישׁ-אֶשְׁכּוֹלוֹת ; grapefruit, אֶשְׁכּוֹלִית נ ; Ashkenazi (a Jew of European descent), **אַשְׁכְּנַזִּי** תו"ז ; tamarisk, אֵשֶׁל ז (ר' אֲשָׁלִים) ; potash, אַשְׁלָג ז.

NiNa.Az
https://www.wikidata.uk-ua.nina.az › ...

Ґабі Ашкеназі - Вікіпедія

Oct 22, 2023 — גַּבִּי **אַשְׁכְּנַזִּי**; нар. 25 лютого 1954) — ізраїльський політик і колишній воєначальник. Раніше він був міністром закордонних ...

Genius
https://genius.com › Ravid-plotnik-...

Lyrics בור ועם הארץ - Boor Ve'am Ha'aretz – רביד פלוטניק

רַאסְטָה-מָאן, **אַשְׁכְּנַזִּי**, פּוֹאֵטִי, שׁוּכְנַתִּי, מוֹדֶרְנִי · אִם תִּרְצוּ, אֵין זוֹ אַגָּדָה" - תָּלוּי ...

YouTube
https://www.youtube.com › watch

YouTube - עושה שלום במרומיו - אלבום "עם הארץ" - Botzer | בוצר

3:25

... **אַשְׁכְּנַזִּי** אִשְׁתִּי סְפָרַדִּיָּה חָבֵר נַפְשִׁי אֶתְיוֹפִּי הַשְּׁכֵנָה שֶׁלִּי גֵּרָה ...

YouTube · בוצר - Botzer Project · Oct 21, 2014

נר להצדיק
https://mefitz.co.il › עגלה-לתינוק

שָׁמַעְתִּי שֶׁיֵּשׁ סְגֻלָּה לְהִפָּקֵד - לִקְנוֹת עֶגְלַת ...

Jan 19, 2023 — ... **אַשְׁכְּנַזִּי**, רַבִּי יִשְׂרָאֵל בַּעַל שֵׁם טוֹב, רַבִּי נַחְמָן בֶּן פֵיְיגָא מִבְּרֶסְלֶב ...

מטעמים לשולחן שבת
https://otzarot.com › Display_Article

Otzarot-Article

Nov 26, 2022 — ... **אַשְׁכְּנַזִּי** זצ"ל, בִּקְרִיאָה מִיָּדִית לַקֹּדֶשׁ פְּנִימָה: "הָרַבִּי קוֹרֵא לְךָ", אָמַר ...

Brainscape
https://www.brainscape.com › packs

07 Flashcards by Benjamin liu

אַשְׁכְּנַזִּי [אַשְׁכְּנַזִּיָּה]. ashkenazī. Study These Flashcards. A. Ashkenazi. 28. Q. משוגע, מְשֻׁגָּע [מְשׁוּגַּעַת]. me'shugā.

ahl.org.il
https://ahl.org.il › ת' רפה

ת' רפה - האקדמיה ללשון העברית

2. השמות אשכנזי, ספרדי (הנגזרים משמות המסתיימים בפתח: אַשְׁכְּנַז, סְפָרַד) מנוקדים או בפתח ובדגש (לפי כלל א) או בקמץ: **אַשְׁכְּנַזִּי** או אַשְׁכְּנָזִי, סְפָרַדִּי או סְפָרָדִי. [...

Электронная еврейская энциклопедия ОРТ
https://eleven.co.il › diaspora › ethno-linguistic-groups

Ашкеназы

число **אַשְׁכְּנַזִּי**, ашкенази), термин, обозначавший в средневековой еврейской литературе евреев, проживавших на Рейне, а затем во всех германских ...

שיא מיוזיק
http://www.cmusic.co.il › Songs › 0...

מילים לשיר: אליעזר בוצר - עושה שלום במרומיו

Aug 8, 2014 — אֲנִי **אַשְׁכְּנַזִּי** אִשְׁתִּי סְפָרַדִּיָּה חָבֵר נַפְשִׁי אֶתְיוֹפִּי הַשְּׁכֵנָה שֶׁלִּי ...

מעריב
https://www.maariv.co.il › ... › דעות

ארז ברזוליק - ניסיון לדיאלוג

Oct 8, 2016 — אִי אֶפְשָׁר לְדַבֵּר אִתְּךָ. אַתָּה קָרְבָּנִי, אַתָּה מְקֻפָּח, אַתָּה מַתְחִיל לְהַאֲשִׁים, אַתָּה מַמְשִׁיךְ לִהְיוֹת צוֹדֵק, אַתָּה מַבְעִיר אֶת הַמְּצִיאוּת , אַתָּה מַעֲכִיר אֶת הָרְאוּת. אַתָּה **אַשְׁכְּנַזִּי**,

עופרה עופר אורן | סופרת ספרים
https://ofra-offer-oren.com › 2020/...

[30 | יולי | 2020](#)

Jul 30, 2020 — ... גְּבִינָה לְבָנָה / גְּבִינָה חֲמִשָּׁה אָחוּז "גבינה לבנה": על כינויי הגנאי שספג בנעוריו "אַשְׁכְּנַזִּי לִי מִדַּי" ...

Wikipedia
https://he.wikisource.org › wiki › ...ש

[שמות הצדיקים ה - ויקיטקסט](#)

Sep 1, 2010 — ... ר' בְּצַלְאֵל אַשְׁכְּנַזִּי, רַבּוֹ שֶׁל הָאֲרִ"י ז"ל. ר' יוֹסֵף יַעְבֵּץ. ר' בְּרָכְיָה. ר' יִצְחָק

בא-במייל
https://www.baba-mail.co.il › content

[סבתא בישלה דייסה / דן זמיר](#)

..,אֵיךְ מְשַׂגִּים גְּרִסָה? לִמְדִינָה בִּמְנוּסָה! קְחוּ גְּלָגֶט אֶחָד וְאֶרֶד וּבְנֵיהוּ.. עִרְבְּבוּ אַשְׁכְּנַזִּי, בְּרַק, נְתַנְיָהוּ

Циклопедия
https://cyclowiki.org › wiki › Ашке...

[Ашкеназы](#)

May 20, 2023 — число אַשְׁכְּנַזִּי, ашкенази) — крупнейший современный субэтнос евреев. Среди ашкеназийских евреев, в свою очередь, выделяют ...

קהילת הרמח"ל
https://ramhal.net › קורות-חיי-הרמחל

[הקטרוג](#)

"וּבְשׁוּבִי לְבֵיתִי נִתְגַּלְגֵּל דְּבַר מִדְּבַר, עַד שֶׁנּוֹדַע לְתַלְמִיד חָכָם אַשְׁכְּנַזִּי הָעוֹמֵד פֹּה לְקַבֵּל כֶּתֶר הָרְפוּאָה, שְׁמוֹ כמהר"ר יְקוּתִיאֵל". (אגרת לב). רבי יקותיאל ...

חב"דפדיה
https://chabadpedia.co.il › ...

[יעקב בן אשר](#)

Jul 13, 2023 — ... מַצֶּבֶת רַבֵּינוּ יַעֲקֹב אַשְׁכְּנַזִּי בַּעַל הַטּוּרִים. עֵדָה הַמַּצֵּבָה הַזֹּאת/מֶחֱזָה

SITE123
https://5e237ee53b4e0.site123.me › ...

[... דִּבְרֵי מַתִּתְיָהוּ - שבת טיש ומידות טיש מבית](#)

... אַשְׁכְּנַזִּי זצ"ל. לתולדות מסירת התורה וחיזוק האמונה. מְתֻרְגָּם מֵאִידִישׁ, מְנֻקָּד וּמְפֻסָּק. המחבר ערך את חיבורו זה ...

hmn.wiki
https://hmn.wiki › Gabi_Ashkenazi

[加比·阿什肯纳兹](#)

1954 ;אַשְׁכְּנַזִּיGabriel "Gabi" Ashkenazi（希伯来语：גבי 年2月25日出生）[1]是以色列政治家和前军事领导人。他此前曾担任外交部长。[2] [3]他是总参谋长的的以色列 ...

WordPress.com
https://amnonshvo.wordpress.com › ...

[Missense nonmanifests - מוציא ערמוני ארס מאש הערה פואטיקה](#)

Jul 13, 2015 — בְּקָרְיַת שְׁמוֹנָה, מוּל הַחֶרְמוֹן הַלָּבָן, בְּחֹרֶף 1977. לָקַח שֶׁבֶר בְּקִבּוּץ וְקָרַע אֶת הַמִּכְנָסַיִם וְחָרַט בְּתוֹךְ בְּשָׂרִי. מֵאֵיזֶה עֵדָה אַתָּה, רוֹמְנִי? שְׁאֵלוֹ כְּשֶׁהִגַּעְתִּי.,(אַשְׁכְּנַזִּי מִסּוּג אַחֵר לֹא ...

מורשת יהדות מרוקו
https://moreshet-morocco.com › tag

[בארץ-המהגרים-מואיז-בן-הראש-לך-תוכיח](#)

Aug 18, 2019 — לך תוכיח שאתה לא סלח שבתי. קָם אֵיזֶה אַשְׁכְּנַזִּי גֶ'נְטֶלְמֶן מֵהָאִימְפֶּרְיָה הָאוֹסְטְרוֹ-הוּנְגָרִית גַּם נִצּוֹל שׁוֹאָה וְגַם לֹא יָכִיל לְהָבִין לָמָּה וְאֵיךְ יָכֹל לִהְיוֹת

מורשת יהדות מרוקו
https://moreshet-morocco.com › ...בא

[בארץ המהגרים-מואיז בן הראש-לך תוכיח שאתה לא סלח שבתי](#)

Aug 18, 2019 — קָם אֵיזֶה אַשְׁכְּנַזִּי · גֶ'נְטֶלְמֶן · מֵהָאִימְפֶּרְיָה הָאוֹסְטְרוֹ-הוּנְגָרִית · גַּם נִצּוֹל שׁוֹאָה · וְגַם לֹא יָכִיל לְהָבִין · לָמָּה וְאֵיךְ יָכֹל לִהְיוֹת · שֶׁהָאֲרוֹפָאִים רָצוּ לִרְצֹחַ · אֲרוֹפָאִי כָּל כָּךְ נָאוֹר

Nişanyan Adlar
https://www.nisanyanadlar.com › isim

[Eskinazi](#)

Yahudi ismi: İbranice aşkenazî אַשְׁכְּנַזִּי. Orta ve Kuzey Avrupa Yahudilerine verilen addır. Tevrat'ta Aşkenaz, bugünkü terminolojiyle Hint-Avrupa ...

yediot.co.il
https://www.yediot.co.il › articles

[שיר ביום - ידיעות אחרונות](#)

Aug 13, 2018 — ... עַרְבִי, אֵיזֶה אַשְׁכְּנַזִּי. אֲנַחְנוּ שֶׁיֵּשׁ לָנוּ אֲהוּבִים. מִחוּץ לַקַּוִּים. בַּפַּעַר

jewukr.org
http://jewukr.org › index.php

[ашкеназы - Еврейская Конфедерация Украины](#)

Jan 30, 2012 — число אַשְׁכְּנַזִּי, ашкенази), термин, обозначавший в средневековой еврейской литературе евреев, проживавших на Рейне, а затем во ...

dafnafeldman.co.il
https://dafnafeldman.co.il › מאכזבת

[מְאַכְזֶבֶת - דפנה פלדמן](#)

Jul 18, 2021 — ... אַשְׁכְּנַזִּי עִם כֶּסֶף. מִמִּשְׁפָּחָה דָּתִיָּה מְכֻבֶּדֶת בַּקְּהִלָּה. גַּם תֹּאַר דּר' הָיָה ...

Bandcamp

https://botzer.bandcamp.com › track

עושה שלום במרומיו | Botzer | בוצר

אֲנִי **אַשְׁכְּנַזִּי** אִשְׁתִּי סְפָרַדִּיָּה חָבֵר נַפְשִׁי אֶתְיוֹפִּי הַשְּׁכֵנָה שֶׁלִּי גֵּרָה וּמִי ...

FXP

https://www.fxp.co.il › showthread

מגילה: 4 פסוקים של גאולה

Mar 15, 2016 — ... **אַשְׁכְּנַזִּי** וְכֵן לְהֶפֶךְ? ג. בִּשְׁאֵלָה זוֹ רַבּוּ הַדֵּעוֹת, וַהֲלָכָה לְמַעֲשֶׂה ...

bkiovnhroh1.com

https://bkiovnhroh1.com › page3389

בכיוון הרוח סוכה להשכיר שיר מאת יוסף עוזר

אֵיךְ אָגוּר אֲנִי, **אַשְׁכְּנַזִּי** לָבָן, מְכֻבָּד, בִּכְפִיפָה אַחַת עִם פִּרְעֹנְק מְגֻעָל וְלֹא נֶחְמָד? לֹא ...

מקום לשירה

https://www.poetryplace.org › article

כתיבה שיתופית: מבטים על קיץ

קַיִץ. חֲרֵדִי סְפָרַדִּי בְּבִגְדֵי אָבוֹת. אֲבוֹתָיו שֶׁל חֲרֵדִי **אַשְׁכְּנַזִּי**. מַסְתִּיר אֶת פָּנָיו. אלכס ...

דעת לימודי יהדות ורוח

https://www.daat.ac.il › maamar

מעמקים - מתוק

מֵאָז שֶׁאֲנִי **אַשְׁכְּנַזִּי** אֲנִי מְחַפֵּשׂ כָּל כָּךְ קְרוֹבֵי מִשְׁפָּחָה בִּמְקוֹם אֵלֶּה שֶׁאַף פַּעַם לֹא הָיוּ לִי.

wiki5.ru

https://ar.wiki5.ru › Gabi_Ashkenazi

Gabile.com - Wikipedia - غابي أشكنازي

غابريل "غابي" أشكنازي (العبرية : **גַּבִּי אַשְׁכְּנַזִּי**. من مواليد 25 فبراير 1954) سياسي إسرائيلي وقائد عسكري سابق. يشغل حاليًا منصب وزير ...

Punstoppable

https://punstoppable.com › ashkenazi-puns

Hilarious Ashkenazi Puns

אַשְׁכְּנַזִּי Gabi Ashkenazi: Gabriel "Gabi" Ashkenazi (Hebrew: גַּבִּי ; born 25 February 1954) is an Israeli politician and former military leader.

PROFILBARU.COM

https://profilbaru.com › article › Ga...

Gabi Ashkenazi

אַשְׁכְּנַזִּי Gabriel "Gabi" Ashkenazi (Hebrew: גַּבִּי ; born 25 February 1954) is an Israeli politician and former military leader. He previously served as the Minister ...

ברסלב סענטער

https://breslevcenter.com › answers

דארף איך טאקע נחת פון די קינדער נאר פאר'ן אייבערשטנ'ס וועגן?

... **אַשְׁכְּנַזִּי**. וּלְדַעַת הָרַב רַבִּי יִשְׂרָאֵל בַּעַל שֵׁם טוֹב וְתַלְמִידָיו, וּלְדַעַת רַבֵּינוּ נַחְמָן ...

הידברות

https://www.hidabroot.org › article

5 דקות תורה ביום: שמיעת קריאת מגילה דרך הרדיו – מותר או אסור?

Feb 23, 2015 — ... **אַשְׁכְּנַזִּי** וְכֵן לְהֶפֶךְ? ד. בִּשְׁאֵלָה זוֹ רַבּוּ הַדֵּעוֹת, וַהֲלָכָה לְמַעֲשֶׂה ...

Ynet

https://www.ynet.co.il › ... › בית העם

איד סעיד

Sep 3, 2010 — ... **אַשְׁכְּנַזִּי**... תְּלוֹנִי... לֹא, לֹא הָיָה לִי טוֹב שָׁם. וְאִם עוֹד פַּעַם אַחַת אֶשְׁמַע ...

profilpelajar.com

https://profilpelajar.com › article

Gabi Ashkenazi

אַשְׁכְּנַזִּי Gabriel "Gabi" Ashkenazi (Hebrew: גַּבִּי ; born 25 February 1954) is an Israeli politician and former military leader. He previously served as the Minister ...

Wordwall

https://wordwall.net › resource › ...תש

תשמישי קדושה - Obre la capsa

1) סֵפֶר תּוֹרָה סְפָרַדִּי 2) סֵפֶר תּוֹרָה **אַשְׁכְּנַזִּי** 3) אֶצְבַּע לַתּוֹרָה 4) טַס 5) כֶּתֶר 6) רִמּוֹנִים 7) סֵפֶר תּוֹרָה פָּתוּחַ.

אשובה

https://ashoova.co.il › ask › ...עֵצָה

עֵצָה טוֹבָה - דובב שפתי ישנים

... (**אַשְׁכְּנַזִּי**, סְפָרַדִּי וכיוב"ז), אוֹ הַשְׁקָפָה מְסֻיֶּמֶת (לִיטָאִי, חֲסִידִי וכיוב"ז) – אַל תִּיָּעֵץ לוֹ עַל ...

Related searches

- meaning אַשְׁכְּנַזִּי
- sephardi etymology
- pronunciation אַשְׁכְּנַזִּי
- hebraized surnames
- ashkenaz
- ashkenaz etymology
- ashkenazi vs sephardic
- sephardic jews