

congregations. The dialect long spoken by the Jews of Corfu contained words from old Apulian.

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[Umberto (Moses David) Cassuto / Nadia Zeldes (2<sup>nd</sup> ed.)]

**AQUILA**, town in Abruzzi province, central Italy. The first record of Jews living in Aquila dates from 1294. In 1400, Ladislas, king of Naples, authorized two Jewish families to engage in pawnbroking and trade in Aquila and other towns in the Abruzzi. Queen Joanna II granted a similar license to other Jews in 1420 and in 1423. In 1427 the Franciscan John of \*Capistrano obtained its revocation, but the right was restored after the Jews complained to Pope Martin V. However, their situation was precarious when Aquila became the scene of recurrent anti-Jewish preaching by the Franciscan \*Bernardino da Siena in 1438, Giacomo della Marca in 1466, and \*Bernardino da Feltre in 1488. That year, as a result of the panic caused by renewed preaching by Bernardino da Feltre, only two Jewish families remained in Aquila. The Jews were expelled from the kingdom of Naples, in which Aquila was included, in 1510–11. A few individuals may have returned, but attempts to reside there were finally terminated with the second expulsion of the Jews from the kingdom in 1540–41. A few Jewish families settled there in the 20<sup>th</sup> century but there was no organized Jewish life.

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[Attilio Milano / Manuela Consonni (2<sup>nd</sup> ed.)]

**AQUILEIA**, town in Friuli, northern Italy. The earliest evidence of a Jewish presence in Aquileia is an epitaph in Latin, of a certain “Lucius Aiadius Dama, freedman of Publius, a Jew,” dated to the late first century B.C.E. There is no other evidence

of Jewish settlement in Aquileia until Late Antiquity, with the exception of an epitaph of a Jew, born in Aquileia but living in Rome, dated to the third century C.E. An ancient tradition relates that the Christians set fire to the synagogue in Aquileia in the presence of Ambrose, bishop of Milan in 388. Three African-type lamps decorated with the *menorah* indeed attest the presence of Jews in Late Antiquity.

Excavations conducted in 1948–50 brought to light a place of worship, later transformed into a three-aisled church, with polychrome mosaic flooring, as well as 36 inscriptions. The excavators identified the building as a synagogue, because some inscriptions could be identified as Jewish. However, most scholars today identify the building as a church owned by Syrian Christians.

Jews continued to live in Aquileia in the Middle Ages. A tombstone with a Hebrew epitaph is dated 1140 and another one is undated. R. Menahem, a pupil of \*Eleazar b. Judah of Worms (13<sup>th</sup> century), originated from Aquileia, as did the family of the 18<sup>th</sup>-century Italian scholar and poet David b. Mordecai \*Abulafia.

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[Attilio Milano / Samuel Rocca (2<sup>nd</sup> ed.)]

**AQUINAS, THOMAS** (1225–1274), most important of the Christian medieval philosophers. Born near Aquino, the son of a count, Aquinas entered a Dominican order at the age of 19 against the will of his family. He studied under the Dominican scholar Albertus Magnus in Cologne and Paris, where he later taught; from 1272 he taught in Naples. His main work, the *Summa theologica* (ST), was designed as an introduction to all problems of doctrine and morals that a friar might meet in his studies for pastoral duties. It shows an intimate knowledge of the works of Jewish philosophers, particularly of Avicbron (Ibn \*Gabirol) and \*Maimonides. Most of the proofs he adduced for the existence of God may be traced to Jewish sources. A similar systematic exposition, this one addressed to the non-Christian, is contained in his *Summa contra gentiles* (SCG, 1259–64). Aquinas often expressed his opinion about what should be the Christian attitude toward the Jews. In about 1270–71 he wrote a detailed reply, constituting the small treatise *De regimine Judaeorum* (cf. the different editions in E. Gilson, *Christian Philosophy ...* [1956], 422), to a series of questions posed by a duchess of Brabant (probably Margaret, daughter of Louis IX and wife of Jean I of Brabant). These ask whether it is lawful for a Christian prince to exact money from the Jews by means of taxes and fines since this money was the result of usury. Aquinas answered: “It is true, as the Law declares, that Jews in consequence of their sin, are or were destined to perpetual slavery: so that sovereigns of states

may treat their goods as their own property, with the sole proviso that they do not deprive them of all that is necessary to sustain life.” He did not, however, recommend imposing an overly harsh fiscal policy on the Jews. In addition, since “the Jews in your country appear to possess nothing but what they have acquired by the evil practice of usury,” Aquinas advised returning the money to its true owners, the injured Christian borrowers. If these could not be traced, it might be spent on acts of piety or works in the general interest. In Aquinas’ view it was preferable “to compel the Jews to work for their living, as is done in parts of Italy, rather than that they should live in idleness and grow rich by usury.” They should also be compelled to wear a distinguishing \*badge that would make them clearly recognizable from Christians.

Aquinas vehemently condemned the baptism of Jewish and other non-Christian infants against their parents’ wishes as violating natural justice (*Summa theol.* 2a, 2ae, qu. 10, c. 12). He considered that the natural order requires that parents should have charge of their children until they reach the age of reason, and only then are they entitled to choose for themselves. Aquinas points out that when children baptized against the wishes of their parents had reached this age, the parents might succeed in convincing them to abandon the faith they had unwittingly received; their apostasy would then certainly be detrimental to the church. He also opposed the argument put forward in Christian circles that as the Jews were legally the slaves of the secular sovereign (see \*servi camerae), the latter was therefore entitled to treat the Jews as he wished; Aquinas emphasized that in common law the slave is protected by the moral, natural law and is thus shielded from exaggerated claims by princes. He interdicted, as a general principle, the use of force against non-Catholics to convert them to Christianity. Citing \*Augustine, he declared that man is capable of doing certain things against his will, but that faith is given only to him who desires it.

[Bernhard Blumenkranz]

### Philosophy

Maimonides has a recognized place among those whose doctrines Aquinas draws on; all attempts to camouflage Maimonides’ doctrines, such as the attempts of \*William of Auvergne and \*Alexander of Hales, have been put aside. “Rabbi Moyses” (Maimonides) appears as a master who has brought together the voluntarism of biblical theology and the Aristotelian theories on the cosmogonic process. Aquinas seems to have been influenced by Maimonides in his account of the relation of faith and reason (SCG, 1:4) and in his proofs of the existence of God (ST, I, qu. 2., a. 3), and he accepts the proposition of Maimonides that the temporal creation of the world cannot be demonstrated or refuted by philosophical argument, but only on the basis of revealed text (ST, I, qu. 46, a. 2). On the other hand, Aquinas opposes Rabbi Moyses’ radical denial of all divine attributes, by which humans attempt to explain God’s being from their experience in the created world. For Aquinas, analogy remains a means of theological approach to

the secrets of divinity (ST, I, qu. 13, 2). Parts of Aquinas’ works were translated into Hebrew and some of his views influenced late medieval Jewish philosophers, such as \*Hillel of Verona. Aquinas shares the usual ecclesiastical view that the Old Testament is a preparatory stage of revelation. The Mosaic legislation, however, aroused his special interest; it was a source of a type of concrete solution not offered by the New Testament (ST, I–II, qu. 108, a. 2, ad 3). He understood the Sinaitic order of society as a constitution perfectly designed for the preservation of the Hebrew people under given circumstances. For this rationalization he used concepts from Aristotle’s *Politics*, which had just been translated from the Greek. Aquinas was also very much stimulated in this task by Maimonides’ reflection on the meaning of *mishpatim* (general moral laws); the Latin translation of this term, *praescripta iudicialia*, defined for him all biblical rules that he considered politically or socially relevant. Thus, Aquinas found in the Sinaitic legislation on agrarian property a realization of the Aristotelian theory that private ownership must be justified by responsibility for social cohesion (ST, I–II, qu. 105, a. 2 ad 3). For Aquinas this model constitution was created by divine providence; its appreciation as a product of the Hebrew mind was, of course, quite outside his consideration. Treaties and extracts from the works of Aquinas were translated into Hebrew, notably by Judah \*Romano, Eli Habbillo, Abraham Nehemiah b. Joseph, and others. Isaac \*Abrabanel, who apparently intended to translate one of Aquinas’ works, was well acquainted with his writings. The influence of Aquinas is noticeable in medieval and later Jewish works.

[Hans Liebeschutz]

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‘ARA, Muslim-Arab village near the western entrance of the Iron Valley, on the Haderah–Afulah highway. In antiquity the valley was a vital stretch of the Via Maris. In 1967 ‘Ara had 1,970 inhabitants. Its economy was based on intensive farming. The village is assumed to be located on the site of Iron, a Canaanite town of the second millennium B.C.E. (“Irn” in the Egyptian reports of Thutmose III’s campaign against Megiddo.).

[Efraim Orni]

ARABA (or Gabara), place in Israel. It is mentioned by Josephus as one of the three foremost cities in Galilee (after Tiberias and Sepphoris) and as the center of a district (Wars, 3:7, 132). The sages R. Johanan b. Zakkai and R. Hanina b. Dosa taught there, and the latter’s tomb is said to be at Araba. The Muslim-Arab village of Araba (‘Arrābat al-Baṭṭūf) is located