

Islam Ans...

VOLUME 5  
C-DH

ENCYCLOPAEDIA  
JUDAICA

Türkiye Diyanet Vakfı  
İSA : ...  
Kayıt No : 8005-5  
Tasnif No. : 030.296  
ENC. J



ENCYCLOPAEDIA JUDAICA JERUSALEM

(1959); and *The British Commonwealth of Nations in a Changing World: Law, Politics and Prospects* (1965). He also wrote a biography of Sir Isaac Isaacs (1967) and numerous articles on constitutional problems. Cowen was



Zelman Cowen, Australian jurist. Photo, *The Herald and Weekly Times*, Melbourne.

president of the Adult Education Association of Australia. He was active in Jewish communal life. In 1970 he became the vice-chancellor of the university of Brisbane. [I.SOL.]

**°COWLEY, SIR ARTHUR ERNEST** (1861–1931), English orientalist and bibliographer. Cowley's main interest from his school days was Hebrew and Jewish studies, but at Oxford he studied classics and his Semitic scholarship was largely self-taught. He became A. \*Neubauer's assistant in the \*Bodleian Library in 1896, succeeded him in 1899, and from 1919 was himself the Bodleian's librarian. Cowley's achievements in Jewish scholarship are paleographical, bibliographical, and interpretative. He published (at first with Neubauer) recovered Hebrew portions of Ecclesiasticus (1897, 1901), and (at first with A. H. Sayce) the Assuan (\*Elephantine) Jewish-Aramaic papyri (1906, 1923). He completed volume 2 of Neubauer's catalog of Bodleian Hebrew manuscripts and produced a concise catalog of its Hebrew printed books (1929, reduced from Steinschneider's catalog). Besides the papyri, Cowley edited—as his main work—*The Samaritan Liturgy* (2 vols., 1909). He taught rabbinics for the university, and a lectureship at Oxford in post-biblical Hebrew commemorates his name.

**Bibliography:** T. W. Allen, in: *Proceedings of the British Academy*, 19 (1933), 351–9; G. R. Driver, in: *DNB*, 5 Supplement (1949), 194–5. [R.A.L.]

**COZBI** (Heb. קֹזְבִי, Akkadian *Kuzābatum*, “voluptuous, well developed”), the daughter of Zur, who was one of the tribal leaders in Midian (Num. 25:15). When the Israelites committed harlotry with the Midianite women in the desert of Moab, \*Phinehas son of Eleazar killed Cozbi together with her consort \*Zimri son of Salu, a Simeonite chieftain. As a result of Phinehas' act, the plague which had afflicted the people was checked (*ibid.* 25:6–15). [ED.]

**COZEBA** (Heb. כּוֹזְבָא). (1) Locality in Judah mentioned in I Chronicles 4:22. Some scholars identify it with Khirbat al-Dilba, 15 mi. (c. 24 km.) north of Hebron near 'Arrüb. Its name has been preserved in the neighboring Kibat Kuwayziba. (2) Name of a dry river bed, now called Wadi al-Qilt. It is mentioned in the Dead Sea \*Copper Scroll as one of the places where treasures were hidden. Many monasteries and hermitages were established there in Byzantine times, from the fifth century onward (Cyrillus Scythopolitanus, *Vita Sabae*, 44; John Moschus, PG, vol. 87, pt. 3, p. 2869). The Theotokós (“Mother of God”)

Chouzibiótissa, a Greek monastery, dedicated to St. George, still stands at the Deir (Dayr) al-Qilt.

**Bibliography:** J. T. Milik, in: RB, 66 (1959), 321ff., pl. 34; Barthélemy-Milik, 3 (1962), 291, 14–15; Abel, Geog, 2 (1938), 300. [M.A.-Y.]

**CRACOW** (Pol. *Kraków*; Heb. קְרָאקוּב, קְרָאקָא, קְרָאקָא), city in S. Poland (within the historic region \*Lesser Poland; in Western \*Galicia under Austria). Cracow was the residence of the leading Polish princes during the 12th century, and later became the capital of Poland (until 1609). It was for many centuries the home of one of the most important European Jewish communities. It acquired the status of a city on the German model in 1257, and its situation on the Vistula river and the commercial route to Prague attracted an influx of immigrants from Germany, with whom the first Jews arrived. In 1335 King \*Casimir the Great founded the rival city of Kazimierz near the southern extremity of Cracow (enclosed by a wall in 1422) and Jews settled there soon after its establishment. By the beginning of the 14th century (see below) they had an organized community, headed until the close of the century by an elected (or appointed) *Episcopus Judaeorum*; the first mentioned as such, in 1369, was a prominent financier, Samuel (Smoyl). A “Jewish Street” (*Platea Judaeorum*; now St. Anna street) in Cracow is mentioned in 1304. A synagogue, bath house, *mikveh*, and cemetery are first recorded in the 1350s; and a “Gate of the Jews” (*Valvae Judaeorum*) is mentioned in a deed of sale of 1366 as one of the gates of the city. From 1312, there is evidence that Jews acquired houses and building plots not only in their own quarter but also in neighboring parts of the city. The economic success and consolidation of the Jews in the city awakened among the townspeople an active hatred, already traditional among the burghers of German origin who were unused to Jewish commercial competition; the ownership of real estate by Jews was resented. The first protest against Jewish activities was submitted in 1369. In 1392 the municipal council requested that Jews should be allowed to sell their houses only to Christians.

**15th Century.** The struggle with the citizenry intensified during the 15th century (during 1408–70, 18 Jewish houses were sold to Christians), especially during the reign of Ladislas II Jagello (see also Zbigniew \*Oleśnicki, Jan \*Długosz). The assignment in 1400 of a building in a “Jewish street” to the university not only added to the overcrowding of the Jewish quarter, but for generations was a constant source of friction and danger to the Jews who were frequently attacked by students. A banker (*kampusor*), who was forced to provide loans to the students on interest not exceeding 25%, had to be appointed from among the Jews. In addition, the students extorted special payments from the Jews known as *kozubalec*. Mob outbreaks against the community and \*blood libels also occurred (1407, 1423). In the 15th century Cracow Jews developed commercial ties with Breslau, Danzig, Lvov (Lemberg), and Constantinople. The visit of the Franciscan preacher John of \*Capistrano to Cracow in 1454 led to severe anti-Jewish riots in which many Jews were killed and extensive damage was caused to property. In 1464 there were renewed disturbances. The heavy fines and financial sureties imposed by King Casimir IV Jagello on the municipal council did not diminish the antagonism toward the Jews. In 1469 the community leaders had to sign an agreement to evacuate the street on which the university was located and to transfer their buildings to the university in exchange for a plot of land near the synagogue in Spigalski Street (now St. Stefan Square). When a fire broke out in the city in 1477, the Jewish community was attacked. In 1485, its lead-