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Learning in New York, of which he was also dean (from 1958). He also taught ethics and rabbinic thought at the Jewish Theological Seminary. Kadushin's scholarly interest is the explication of talmudic thought. Always basing his observations on the latest critical editions of rabbinic texts and on the latest historical investigations, Kadushin explained the unique character of the rabbinic mind. In his view the rabbis' thought-world was made up primarily of value concepts, which were expressed in such noun forms as *berakha*: ("blessing"), *zedakah* ("charity"), and *derekh ereẓ*: ("proper behavior," "ethics"). These value concepts are not rigidly defined; they find their meaning in the specific situations in which they are concretized, either in action, through Jewish law (*halakha*), or in explication or exhortation (*aggadah*). The value concepts are not organized in a hierarchical system but are organically related and interweave with each other. The value concepts are frequently related to, but not identical with, the biblical concepts that sometimes bear the same names, e.g., *ger* ("stranger," "proselyte") and *nes* ("miracle"). Kadushin believes that four rabbinic concepts play a dominant role in integrating the entire complex of concepts: *Middat ha-Din* (God's justice), *Middat Rahamim* (God's love of mercy), Torah, and Israel. In addition, rabbinic thought reflects certain "emphatic trends," i.e., love, the individual, universality, and the experience of God, which Kadushin calls "normal mysticism." His major works are *The Theology of Seder Eliahu: A Study in Organic Thinking* (1932); *Organic Thinking: A Study in Rabbinic Thought* (1938); *The Rabbinic Mind* (1952, 1965); *Worship and Ethics: A Study in Rabbinic Judaism* (1964); and *A Conceptual Approach to the Mekilta* (1969). His wife EVELYN GARFIEL was a psychologist and author. She taught at the universities of Chicago and Wisconsin and wrote *The Service of the Heart* (1958) on the prayer book.

Bibliography: J. Goldin, in: *Judaism*, 5 (1956), 3-12. [Av. Ho.]

KAEMPF, SAUL ISAAC (1818-1892), rabbi and orientalist. Kaempfer, who was born at Lissa (Leszno), Poznan, was a disciple of Akiva *Eger there. He later studied at the University of Halle where he was a student of *Gesenius. In 1845 he became a preacher in Prague and in 1858 professor of Semitics at the University of Prague. His works include the two-volume *Nichtandalusische Poesie andalusischer Dichter aus dem 11., 12. und 13. Jahrhundert* (2 vols., 1858), an important pioneering contribution to the study of Hebrew poetry; a biography of R. Akiva Eger with a eulogy at his death (1838); *Mantik Sod* (1861), a defense of Z. *Frankel's *Darkhei ha-Mishnah* against S. R. *Hirsch (1861); popular German translations of the *maẓzor* (1854) and of the *siddur* (1874), both following the rite of his temple in Prague (1874); *Das Ruedmen Moab's, oder die Inschrift auf dem Denkmal Mesa's* (1870); and collections of sermons and poetry.

Bibliography: Zeitlin, *Bibliotheca*, 163ff.; M. Reines, *Dor ve-Hakhamav*, 1 (1890); I. Davidson, in: *PAAJR*, 1 (1930), 43-44. [J.H.H.]

KAF (כ, כָּ), the eleventh letter of the Hebrew alphabet; its numeral value is twenty. In the Proto-Sinaitic and early Proto-Canaanite inscriptions the *kaf* was drawn as a pictograph of the palm of the hand (𐤀) and hence its name. In the later Proto-Canaanite and in the early Phoenician scripts the letter was represented by three fingers meeting at a common base 𐤁. From the late tenth century B.C.E. and onward a downstroke was added 𐤂. The *kaf* developed in the various branches the following variations: 𐤂, 𐤃, 𐤄, 𐤅 (Phoenician); כ, כָּ, כֹּ (Hebrew) and ܟ, ܟܵ, ܟܶ (Aramaic). From the fourth century B.C.E. Aramaic script the *kaf* (as well as *mem*, *nun*, *pe*, and *zadi*) in medial position began to bend its

downstroke to the left, toward the next letter within the word, and the long downstroke was used only in the final forms. This distinction, which survived also in Syriac and Nabatean, is clear in the Jewish script: 𐤃 (medial), 𐤄 (final).

The Greek *kappa*—the ancestor of the Latin K—developed from the ninth-century Phoenician *kaf*.

See *Alphabet.

[Jo. Na.]

KAFAH (Kafih), YIHYE BEN SOLOMON (1850-1932), Yemenite scholar. Kafah was orphaned as a child and was brought up by his grandfather. Though a goldsmith by trade, he dedicated most of his life to study and teaching. He excelled in *halakha* and many of the responsa of the *bet*



Yihye b. Solomon Kafah, Yemenite halakhic scholar. Jerusalem, J.N.U.L., Schwadron Collection.

din of San'a which were sent to inquirers from Yemen and other parts of the world were written by him. He studied the works of medieval Jewish scholars and Haskalah literature while his preoccupation with secular studies and languages (Arabic and Turkish) and his connections with scholars outside Yemen rendered him unique among his Yemenite contemporaries. Especially worthy of mention is his correspondence with A.I. *Kook and Hillel *Zeitlin concerning matters of Kabbalah. His study of philosophy and Haskalah literature, his contact and discussions with intellectuals and scholars such as Joseph Halevy and Eduard Glaser constituted a turning point in his mode of thought. The Young Turk revolution was also a factor in arousing Kafah's desire for reform and he sought to introduce reforms in the social life of the Jews in all areas: in the way of thought, methods of education, prayer and study, in customs and superstitions (occult medicine, amulets, charms, etc.). For this purpose he set up the movement of Darda'im (a combination of Dor De'ah, after the learning and intellectualism which characterize the movement, and the name of one of the four ancient sages, Darda, who is mentioned in I Kings 5: 11 [4: 31]). This movement which developed before World War I was a microcosm of the Enlightenment of the 18th-century European Jewry, which it resembled in its aspiration for learning and reform in Jewish life. It led to a certain intellectual revival, but provoked a storm in the life of the community. Kafah wrote *Sefer Milhamot ha-Shem* (1931), which sought to prove that