

**10. Solomon di Medina:** Son of Moses (No. 5); lived at Salonica. He was personally acquainted with David Conforte, who obtained from him some biographical data concerning his grandfather Samuel, and who speaks of him with respect. He was, however, dead when Conforte wrote his "Kore ha-Dorot" (1674-83; see Cassel's introduction, p. iv.), as the latter adds to Solomon's name the eulogy י"ד. **BIBLIOGRAPHY:** Conforte, *Kore ha-Dorot*, p. 38a; Steinschneider, *Cat. Bodl.* col. 3004.

The following Medinas seem to belong to a different family:

**Benjamin di Medina:** Talmudist; died at Monastir, Turkey, about 1650. He was a pupil of Daniel Estrosa (see Michael, "Or ha-Hayyim," No. 789), and schoolmate of David Conforte (see the latter's "Kore ha-Dorot," p. 52b).

**David di Medina:** Rabbi in Cairo about 1650. He wrote an approbation to Mordecai Levi's "Darke No'am," published at Venice in 1697 (see Conforte, *l.c.* p. 52a; Michael, *l.c.* No. 749; Steinschneider, "Cat. Bodl." col. 2451, s.e. "Samuel Medina").

**Samuel b. Isaac di Medina,** a scribe (1491), is mentioned in Neubauer, *Cat. Bodl. Hebr. MSS.* No. 30, 2542.

D.

H. M.

**MEDINA, SIR SOLOMON DE:** English army contractor about 1711. He was a wealthy Jew who went to England with William III., and who attained some notoriety by his extensive dealings with the English government of his day. "The Jew Medina," as he was popularly called, held a position of prominence in connection with the English forces. During the War of the Spanish Succession (1702-14) he accompanied the Duke of Marlborough on his campaigns, advanced him funds, and furnished provisions for the troops. He also established a system of expresses which outstripped those of the government, so that his agents were in possession of important news before it reached the ministers of the crown. His negotiations were made evident in an attack on the Duke of Marlborough in Parliament in 1711 for receiving from the Jew a yearly payment of £6,000. Marlborough replied that the money had been expended in obtaining trustworthy information. It was said of Medina that every British victory contributed as much to his wealth as to the glory of England. For his services he was knighted, being the first Jew in England to receive that honor. Sir Solomon de Medina was at one time the largest contributor to the Bevis Marks Synagogue, and he remained faithful to his coreligionists to the last. His descendants, however, eventually abandoned Judaism.

**BIBLIOGRAPHY:** Picciotto, *Sketches of Anglo-Jewish History*, pp. 50, 58, 59; *Jew. World*, Feb., 1878; *Dict. Nat. Biog.*

J.

G. L.

**MEDINI, HAYYIM HEZEKIAH** (known also under his initials ד"ר): Palestinian rabbinical writer; born at Jerusalem 1833; son of Rabbi Raphael Eliahu Medini. At the age of nineteen, on completing his studies in his native city, he received the rabbinical diploma. He then went to Constantinople, where for thirteen years he was a member of a rabbinical court. In 1866 he was called as chief rabbi to Kara-Su-Bazar in the Crimea. In 1889

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Medini returned to Palestine, staying first at Jerusalem, and going in 1891 to Hebron, where he has since been acting chief rabbi.

Medini's works include: "Miktab le-Hizkiyahu" (Smyrna, 1865), Talmudic studies and responsa; "Or Li" (ib. 1874), responsa; "Pakku'ot Sadeh" (Jerusalem, 1900); "Sede Hemed," his chief work, an encyclopedic collection of laws and decisions in alphabetical order, twelve volumes of which have appeared since 1890 (Warsaw).

**BIBLIOGRAPHY:** Nahum Sokołov, in *Sefer ha-Shanah*, Warsaw, 1900.

M. FR.

**MEGED YERAHIM.** See PERIODICALS.

**MEGIDDO** (מִגְדוֹ; once Megiddon [מִגְדוֹן, Zech. xii. 11]): Capital of one of the Canaanitish kings conquered by Joshua; assigned to Manasseh (Josh. xii. 21, xvii. 11; I Chron. vii. 29). Its Canaanitish inhabitants were only put to tribute, not driven out (Josh. xvii. 12-13; Judges i. 27-28). Megiddo is repeatedly referred to in Biblical history. It is mentioned in connection with Baana, one of Solomon's commissariat officers, who had to provision the king's household for one month in the year. Its fortifications, which were of ancient date (being mentioned in the inscription of Thothmes III.), were restored by Solomon (I Kings iv. 12, ix. 15). Ahaziah is said (II Kings ix. 27) to have died at Megiddo after he had escaped from Jehu; but in II Chron. xxii. 9 it is said that Ahaziah was found in Samaria, taken to Jehu, and slain. The most memorable occurrence connected with the city was the battle there or in the valley of Megiddo, between Pharaoh-nechoh and Josiah, in which the latter was slain (II Kings xxiii. 29-30; II Chron. xxxv. 22); "the mourning of Hadadrimmon in the valley of Megiddon" may have been on account of this battle (Zech. xii. 11; see HADAD). The same battle is mentioned by Herodotus (ii. 159), but under the name "Magdolum" instead of "Megiddo." The city is frequently mentioned in connection with Taanach (Josh. xii. 21, xvii. 11; Judges v. 19; I Kings iv. 12; I Chron. vii. 29), near the plain of Esdraelon; the expression in Deborah's song is "in Taanach on the waters of Megiddo."

Megiddo is mentioned on the El-Amarna tablets. Robinson ("Researches," iii. 177-300) identified the site of Megiddo with the modern Al-Lajjun, on the western border of the plain of Esdraelon. Other scholars have identified it with Al-Mujaidil, near Nazareth; with Majdal, near Acre; with Jida; and with Mujaddah, three miles south of Beth-shean.

J.

M. SEL.

**MEGILLAH:** Name of a treatise in the Mishnah and in the Tosefta, as well as in the Babylonian and Jerusalem Talmuds. It is the tenth treatise in the mishnaic order Mo'ed, and includes four chapters, containing thirty-three paragraphs in all. Ch. i. 1-4 treats of the portion of the month Adar in which the Megillah is to be read, and, in case of a leap-year containing two months of Adar, it designates which month is to be chosen. The 15th of Adar, or in a leap-year the same day of the second Adar, is the day appointed for walled cities, and the 14th of Adar for unwalled cities and for villages. The inhabitants of the latter, however, when living

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