

contrast with its ancient nucleus, which has preserved an Oriental character and retains its mosques and churches.

At the end of 1969 its population was 28,000, including 2,900 Muslims and Christian Arabs. In the mid-1990s, the population was approximately 49,500, with approximately 10,180 non-Jews. By the end of 2002 the population had risen to 66,500, including 18,000 non-Jews (26% of the city's population) and 15,000 new immigrants (mostly from the former Soviet Union and Ethiopia). The city's area is about 4 sq. mi. (10 sq. km.). The growth of the Arab population, together with the departure of the veteran Jewish population, has created racial tension in the city and a reputation as the drug capital of Israel. Income was well below the national average.

The nearby airport, Israel's international airport for passengers and freight, was originally built by the Mandatory government in 1936, with the Israel government greatly expanding its facilities. It serves as the home base for *El Al Israel Airlines. New passenger sections were completed in 1970. Now known as Ben-Gurion Airport, it has expanded still further with the construction and opening of the impressive Terminal 3 in 2005. Some 115,000 passengers passed through the airport in 1950, over a million in 1970, and five million in 2004. The airport served the town as an important source of employment, as did Israel Aircraft Industries.

[Shlomo Hasson / Shaked Gilboa (2nd ed.)]

BIBLIOGRAPHY: Press, Erez, s.v.; EM, 4 (1962), 430–1 (incl. bibl.); S. Abramsky, *Ancient Towns in Israel* (1963); Benvenisti, *Crusaders in the Holy Land*, index. **ADD. BIBLIOGRAPHY:** J.J. Schwartz, *Lod (Lydda), Israel. From its Origins Through the Byzantine Period, 5600 B.C.E.–640 C.E.* (1991); Y. Tsafir, L. Di Segni, and J. Green, *Tabula Imperii Romani. Iudaea – Palaestina. Maps and Gazetteer* (1994), 171; B.-Z. Rosenfeld, *Lod and Its Sages in the Period of the Mishnah and the Talmud* (1997).

LYDIA, LYDIANS (Heb. לוֹדִים, לוֹדִים, לוֹדִים; Assyr. *Luddu*), people who, together with the Phrygians and other Anatolian peoples, infiltrated Anatolia after the decline of the *Hittite empire at the beginning of the 12th century B.C.E., and settled in the vicinity of the Maeander River (modern Büyük Menderes) and the western part of the Anatolian heights. After their infiltration, the Lydian tribes assimilated within the local Hittite population and partly took on its language. It is significant to note that one of the kings of the first dynasty is called by the Hittite name Muršiliš (Gr. Myrsilus), a name which was common among the Hittite kings. This dynasty ended with a court uprising, when the head of the royal guard, Gyges, took over the rule. Gyges established the second Lydian dynasty, which ended with the reign of Croesus, when Lydia was conquered by the Persian king Cyrus. During the time of Gyges, relations were established between Lydia and the kingdom of Assyria, because Gyges sought the aid of the latter against the Cimmerians. An important part of this episode has been preserved in the Annals of Ashurbanipal, which records a request for aid by “Guggu king of Luddu (Lydia)” from the Assyrian king (Rassam Cylinder, 2:95). The name of Gyges, in

its Hebrew form, *Gog, found its way into Ezekiel (38:2–3). He is referred to here as the head of two Anatolian peoples, Meshech and Tubal. It may thus be concluded that legends about Gyges were popular in both the classical world and the Assyrian empire. Gyges attempted to gain control of central Anatolia and its western coast. The Lydian capital was at this time already in *Sardis. The last Lydian king was Croesus, known throughout the Greek world for his legendary wealth; he was defeated by the Persian army in 547. This brought an end to the Lydian kingdom, which became a province of the Persian empire. The name of the area was preserved as Lydia until a later period, and appears in its biblical Hebrew form, Lud, in talmudic sources as well. The name appears in the Bible together with the names of the Anatolian peoples who were known in the ancient Near East in the eighth and seventh centuries. In Genesis 10:22, Lud is considered a son of Shem and listed together with Elam, Assyria, etc. This ethnic juxtaposition reflects the geographic relationship of the whole northeastern territory as well as an ethnic unity. The parallel list in 1 Chronicles 1:17 also includes Meshech, which emphasizes the geographic-ethnic orientation of the list. There is an interesting report in Jeremiah 46:9 which speaks of the army of Pharaoh Neco and which also mentions the Lydians as bowmen serving as auxiliaries of the Egyptian forces. Some scholars regard *Ludim* (Lydians) as a distortion of *Luvim* (Libyans), but it is more reasonable to assume that the verse refers to mercenary forces of Lydians who, like the Greeks, served in the Egyptian army.

[Aaron Kempinski]

Jews in Lydia

The beginning of Jewish settlement in Lydia is connected with the establishment of Jewish military settlements by Antiochus III. Josephus relates that during Antiochus' campaign in the East in 209–204 B.C.E. a revolt broke out in Lydia and Phrygia, and Antiochus decided to transfer 2,000 Jewish families from Mesopotamia to the rebellious regions. Each family received a plot of land upon which to build a house and for cultivation. They were to be exempt from taxation for ten years, and during the initial period their needs were to be provided for. They received special authority to live according to the customs of their ancestors. The authenticity of the document quoted by Josephus (Ant., 12:147 ff.) is denied by some, but since Jews served as soldiers and dwelt in military settlements as early as in the Persian era, it can be regarded as genuine. These settlements became the nucleus of the Jewish settlement in Asia Minor generally and in Lydia in particular. Lydia remained in the possession of Antiochus until the battle of Magnesia in 190 B.C.E. when it was given by the Romans to Eumenes II king of Pergamum.

In 133 B.C.E. Attalus III bequeathed the kingdom to the Romans and an Asian province was created which included Lydia. Information about the Jews of Lydia derives chiefly from the Roman era. Many documents having reference to the Jews of Sardis have been preserved. From a resolution about the Jews by the citizens of Sardis it is clear that the Romans

granted the Jews the right to live according to their customs and even to be judged by their own laws. The ancient synagogue of Sardis was discovered and excavated in the 1960s.

The sending of the half shekel to the Temple in Jerusalem was a source of friction between Jews and gentiles, who did not look favorably upon the export of the money from their city to a foreign country. The proconsul Gaius Norbanus Flaccus (in the time of Augustus, 27 B.C.E.–14 C.E.) wrote to the authorities of Sardis ordering them not to prevent the Jews from collecting the money and sending it to Jerusalem. There is extant from a still later period, the time of Trajan, an inscription from the city of Thyatira in Lydia (Frey, *Corpus*, 2 (1952), 16, no. 752). In this inscription the word *Sambatyon* occurs. Some consider it to be a Jewish inscription, while others regard it as being connected with “the God fearing ones” who were not regarded as full Jews. There is already reference to a “God fearing” woman from this city in an earlier period in Acts 16:14.

[Lea Roth]

BIBLIOGRAPHY: G. Radet, *La Lydie et le Monde Grec...* (1892); A. Goetze, *Kleinasiens* (1957²), 206–9; A. Heubeck, *Lydiaka* (1959); G. Neumann, *Untersuchungen zum Weiterleben hethitischen und luwischen Sprachgutes* (1961); R.D. Barnett, in: *CAH*², vol. 2, ch. 30 (1967). JEWS IN LYDIA: A. Buechler, *Die Tobiaden und die Oniaden* (1899), 144ff.; Schuerer, *Gesch.*, 3 (1909⁴), 12–15, 75; Juster, *Juifs*, 1 (1914), 190; Pauly-Wissowa, 26 (1927), 2197; Frey, *Corpus*, 2 (1952), 16–18, nos. 750, 751, 752; Schalit, in: *JQR*, 50 (1959/60), 289–318; V. Tcherikover, *Hellenistic Civilization and the Jews* (1959), 288.

LYON-CAEN, CHARLES LÉON (1843–1935), French jurist. The son of a tailor, Lyon-Caen spent some time on his father's business before studying law. His doctoral thesis, *Partages d'ascendants* (1867), earned him a considerable reputation as a jurist and he became professor of law at the Sorbonne in 1872, a post he held for nearly half a century. Lyon-Caen was an authority on commercial and international law and was the author of important works on both subjects. His *Precis de droit commercial* (2 vols., 1885) and *Traité de droit commercial* (8 vols., 1885), written with Louis Renault, became standard works, while his *Droit international privé maritime* (1883) was one of the first textbooks on maritime law as a separate branch of the law. His other works include *De la condition légale des sociétés étrangères en France* (1870). Lyon-Caen was elected to the Académie des sciences morales et politiques in 1884 and became its permanent secretary in 1893. He was active in Jewish affairs as president of L'œuvre des orphelins Israélites and the Comité d'aide aux émigrants juifs.

[Shulamith Catane]

LYONS, capital of the Rhône department, E. central France. According to a medieval Jewish legend one of the three boats loaded with Jewish captives taken during the siege of Jerusalem docked at Lyons. Herod Antipas, tetrarch of Galilee, was exiled to the city by Caligula in 39 C.E. Lyons seems to have had a Jewish population in both the first and the second centuries. Little more is known about Jews in Lyons until the

beginning of the ninth century, however, when there was a large, prosperous, and powerful Jewish community in the city. The Jews owned slaves and also employed Christian laborers in their homes and in their commercial and agricultural enterprises. Relations between Jews and their Christian neighbors appear to have been amicable. Jewish vintners and butchers sold their merchandise to both Jews and Christians. Jews also served as purveyors to the imperial palace. Some Jews were employed in public service, especially as collectors of imposts and taxes. Their religious services also appear to have been attended by Christians, many of whom declared that they preferred the preaching of the Jews to that of the Catholic priests. Such opinions could only have been an extreme irritant to the bishop, *Agobard, who had hoped to convert the local Jews to Christianity. A first attempt around 820, targeting children, involved the use of a measure of force, and encountered determined resistance from parents and the vigorous intervention of the emperor, *Louis the Pious. Louis had to intervene on several other occasions against this troublesome bishop, at times dispatching his special envoys in charge of Jewish affairs, the *missi* or *magister Judaeorum*. *Amulo, Agobard's successor, mounted a campaign against the Jews of Lyons, but without success. In the Middle Ages the Jews lived in the Rue Juiverie at the foot of Fourvière hill. When they were expelled in 1250 they were living in the present Rue Ferrachat. For a century Jews only visited Lyons for short periods, but in the second half of the 14th century there was again a Jewish settlement in the city. They paid municipal taxes, and special officials were appointed with jurisdiction over them. As the city was not part of the Kingdom of France, the new community was not affected by the expulsion order of 1394. They were expelled some years later, however, probably in 1420; most of them moved to neighboring Trévoux. Beginning in the 16th century, Jews reappeared in Lyons sporadically as merchants at the fairs and probably also as correctors of Hebrew printing. A group of Jews arrived in Lyons in 1548 (perhaps from Spain and Portugal), but they too were forced to leave. Apparently Joseph *Nasi opened a bank there for some time, but it was closed down by Henri II. A community gradually reestablished itself in the 17th century, consisting mainly of families from Avignon as well as from Comtat Venaissin, Alsace, and Bordeaux. In 1775, the community officially requested permission to open a cemetery. At first they bought space in the vaults of the city hospital. Twenty years later they were able to purchase a cemetery at La Guillotière. Nevertheless, the number of Jews remained insignificant, and there was no synagogue or permanent prayer room.

[Bernhard Blumenkranz / David Weinberg (2nd ed.)]

The community was attached to the *Consistory of Marseilles in 1808. With the influx of Jews from Alsace and Lorraine, the community grew to number 300 in 1830, and 700 in 1840. The majority lived in very modest circumstances, inhabiting two poor quarters in the Rue Lanterne and Rue de la Barre. From 1838 a prosperous industrialist, Samuel Heyman