

(1935), 53–55; F. Cantera and J.M. Millás Vallicrosa, *Las inscripciones hebráicas de España* (1956), 346–8.

[Shlomoh Zalman Havlin]

SARDINIA, Mediterranean island belonging to Italy. The first authentic information regarding Jews in Sardinia is that in 19 C.E. Emperor Tiberius deported 4,000 Jewish youths to the island because a Roman Jew had defrauded a proselyte named Fulvia, wife of the senator Saturninus. Jewish inscriptions of the classical period have been found in Sardinia, in particular at San Antioco. The situation of the Jews was presumably similar to that of Jews in the other parts of the Roman Empire but deteriorated with the triumph of Christianity. In 599 a newly baptized Jew named Peter burst into the synagogue at Cagliari on Easter Sunday with a mob at his heels and deposited his baptismal robe, together with a crucifix and an image of the Virgin, in front of the Ark. When the Jews appealed to Pope Gregory I, he ordered reparation to be made. From the seventh century until 1326, when the island came under Aragonese rule, the situation of the Jews was generally good, although anti-Jewish riots occurred in Oristano and in the district of Arborea, which resulted in their expulsion from these localities. The Jewish settlement in Iglesias was prohibited temporarily after 1327.

The Jews continued to prosper during the first century of Aragonese rule and were even granted additional privileges, mainly in *Alghero; Sassari and *Cagliari also had sizable communities. Many Jews from Spain settled in Sardinia. Each community was headed by elected officers who had authority to decide in civil cases between Jews, and on minor claims between Jews and Christians. From 1430 conditions deteriorated. Except in Alghero, the Jews were obliged to wear a special *badge. They were forbidden to wear jewelry and allowed to wear only black shoes. Jews were prohibited from trading on Christian holidays and from employing Christians. No additional Jews were allowed to settle on the island. In 1485 the Jews were declared the property of the king and placed under the jurisdiction of a special royal officer. They were also forbidden to export any property or wares from the island. With the expulsion of the Jews from Spain and the Aragonese dominions in July 1492, the Jews were compelled to leave Sardinia. Many of the Sardinian exiles settled temporarily in the kingdom of Naples, others went to North Africa and to Turkey, especially Constantinople, where the surname Sardaigna is still common. Some, however, remained in Sardinia as converts to Christianity – notably the Caracassonna family, which for a while played a considerable role in Sardinian public life. A tribunal of the Inquisition was established in 1492 and remained sporadically active for some years.

From the close of the Middle Ages, no Jewish community of importance has existed in the island, and it was only in the 19th century that a few individual Jews settled here and there, generally on a temporary basis. By the Italian law regulating Jewish communal organization in 1931, Sardinia was included in the jurisdiction of the Rome community. Some

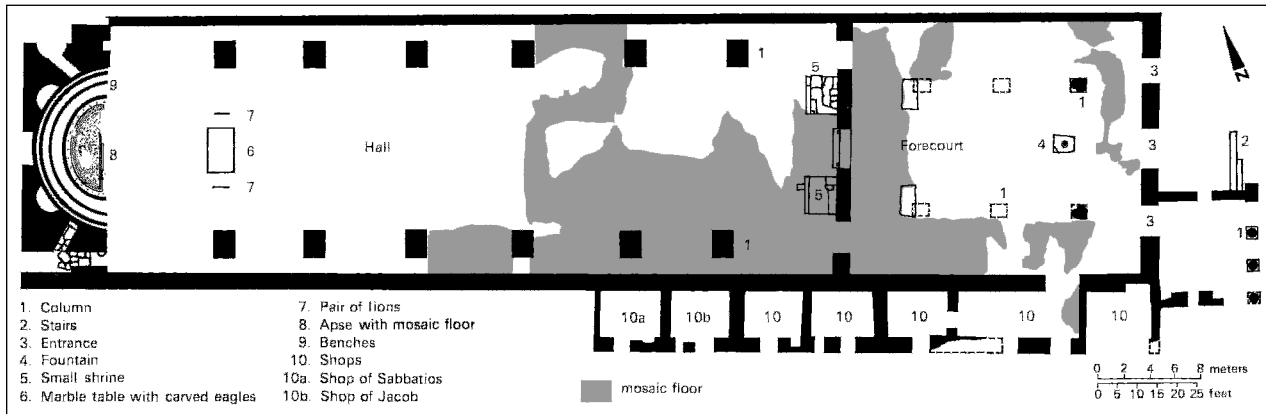
historians consider that, during the tranquil period in the Middle Ages before Aragonese rule, considerable groups of Jews merged into the Christian population, instanced by the relatively small number of Jews found there in the 15th century. The absorption of the Jews into the general population is said to have left its mark on Sardinian life and institutions. Jewish elements may be found, according to some writers, in local folk customs, and in names of persons and places. However, such elements may be the result of the influence of other cultures which had a common source with Judaism or of chance resemblances.

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[Menachem E. Artom]

SARDIS, capital of the ancient kingdom of Lydia some 60 miles (90 km.) from the west coast of Turkey. A world capital under the Mermnad dynasty (c. 680–547 B.C.E.) whose riches culminated under Croesus, Sardis was a Hellenistic royal capital (270?–133 B.C.E.). Rebuilt after a devastating earthquake (17 C.E.), it was a prosperous Roman and Byzantine city until destroyed by Khosrau II of Persia in 616 C.E.

Sardis (Sfard in Lydian and Persian) is most probably the *Sepharad of Obadiah v. 20. If so, its Jewish community goes back to the time of the Persian Empire (547–334 B.C.E.). Although Sardis is not specifically mentioned, the historical situation makes it highly probable that some Jews were settled in the Lydian capital. After Antiochus III first destroyed, then refounded, Sardis (215–213 B.C.E.), his viceroy Zeuxis brought in Jewish settlers from Mesopotamia. A Roman decree cited by Josephus (*Ant.* 14:259–61) says that the Jewish community at Sardis had a place of assembly “from the beginning”; another decree makes it certain that there was a synagogue not later than the first century B.C.E. The size (probably several thousand in a city of c. 100,000) and the affluence of the Jewish community under the Roman rule have been made evident by the huge synagogue (over 130 yd. [120 m.] long and 20 yd. [18 m.] wide) discovered in 1962. Located on the main avenue of Sardis, behind a row of shops some of which were owned by Jews (Jacob, elder of the synagogue, Sabbatios, Samuel, Theoktistos), the structure formed part of the Roman gymnasium complex planned after 17 C.E. Perhaps the hall was originally intended as a Roman civil basilica but was turned over to the Jewish congregation, which changed and decorated the structure with elegant mosaics and marble revetments. It is conjectured that one of the few Hebrew inscriptions honors the emperor Lucius Verus, who visited Sardis in 166 C.E. Among the 80 inscriptions of the donors in Greek one antedates 212, and many with the family name Aurelius are of the



Plan of the synagogue at Sardis, late 2nd–early 3rd century C.E. Based on D. J. Metten, *The Ancient Synagogue at Sardis*, New York, 1965.

third century C.E. The building was renovated around 400 C.E. and destroyed in 616.

This, the largest of early synagogues preserved, consists of an entrance colonnade on the east, a peristyle forecourt with a fountain in the form of a marble crater, a prayer hall of basilican plan with six pairs of strong piers, and an apse at the western end with three rows of benches presumably for the elders of the community. Fragments of 18 candelabras (*menorot*) of marble and bronze were found. At the eastern end of the hall, between three gates, are two small shrines. At the western end a mosaic with water of life and two peacocks adorned the apse; in the bay next to the apse was a large marble table flanked by two pairs of lions, perhaps alluding to the tribe of Judah. Another donor describes himself as “of the tribe of Leontii.” Traces of a light structure in the center of the hall may come from the **bimah*. A donor’s mosaic inscription nearby (of the renewal period) mentions a “priest and teacher of wisdom” (i.e., rabbi?). Behind (west of) the apse two rooms belonged at one time to the synagogue; one had water installations (for the **mikveh*), the other a painted inscription: “Blessing unto the People.” The prayer hall, splendidly revetted with marble, is estimated to have held up to a thousand people. The Jewish community apparently dispersed at the fall of the city in 616 C.E.

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SARFATI (Zarefati, Sarfatti), name frequently given to Jews originating from *France, e.g., ABRAHAM SARFATI, who emigrated to Catalonia, author of *Tamid ha-Shaḥar*; Joseph ben MOSES SARFATI, mathematician; and ISAAC HA-SHAḤAR who emigrated to the East. The most important family often bearing the additional surname of Sarfati was the *Trabot or Trabotti family, who probably originated from Trévoux (France) and came to Italy in the second half of the 15th cen-

tury. A *Sarfaty family were rabbis of Fez (Morocco) for several generations (16th–18th centuries).

SAMUEL SARFATI, called Gallo (d. c. 1519), a physician originating from Provence, settled in Rome in 1498. He represented the Jewish community at the coronation of Pope Julius II (1503) and a year later became the personal physician to the pope, who confirmed the privileges granted him by Pope Alexander VI, including permission to attend Christian patients, exemption from wearing the Jewish *badge, and papal protection for him and his family. In 1515 he became physician of Giuliano de’ Medici. Samuel’s son JOSEPH, called Josiphon, Giosifante, or Giuseppe Gallo (d. 1527), was a physician, philosopher, poet, and mathematician. An accomplished linguist, he had a good knowledge of Hebrew, Aramaic, Arabic, Greek, and Latin. The pope extended to him the privileges that had been accorded to his father; these were confirmed by Pope Leo X and Pope Clement VII in 1524. Joseph translated into Hebrew the Spanish comedy *Celestina*. He survived remarkable adventures, assisted David *Reubeni, and died as the result of his sufferings during the sack of Rome. ISAAC SARFATI was physician to Pope Clement VII (1523–34), who reconfirmed his right to the family’s privileges. SAMUEL SARFATI (16th century) was a printer in Rome. JOSEPH SARFATI (16th century), a rabbi of Fez, converted to Christianity. Adopting the name of his godfather Pope Julius III (1550–55), Andrea del Monte, he became a violent anti-Jewish preacher. One of his sermons was heard by Michel de *Montaigne. Sarfati was one of the instigators of the condemnation of the Talmud and its burning in Rome in 1553. JACOB BEN SOLOMON SARFATI (14th century), a physician, was born in northern France. On the expulsion of the Jews, he moved to Avignon in the second half of the 14th century.

He was the author of *Mishkenot Ya’akov* (extant in Ms.), a work divided into three books: *Beit Ya’akov*, allegorical interpretations of some passages of the Pentateuch; *Yeshu’ot Ya’akov*, a discourse on the plagues of Egypt; and *Kehillat Ya’akov*, a theological exposition of the laws given on Mount Sinai. In a supplement, *Evel Rabbati*, he describes the deaths of his three sons who perished in the course of three months dur-