

Yad, Bikkurim, 5–8; Sh. Ar., YD 322–30; Epstein, Tanna'im, 269–75; H. Albeck (ed.), *Shishah Sidrei Mishnah*, 1 (1958), 271–3. **ADD. BIBLIOGRAPHY:** J.R. Baskin, *Midrashic Women* (2002), 66–73; C. Meyers, “Having Their Space and Eating There Too: Bread Production and Female Power in Ancient Israelite Households,” in: *Nashim*, 5 (2002), 14–44; C. Weissler, *Voices of the Matriarchs* (1998), 29–35, 68–75.

HALLAH (Heb. הָלַח), the name of a tractate in the Mishnah, Tosefta, and Jerusalem Talmud dealing with portions that are to be removed from bread for the support of the priesthood. Although the original meanings of some key terms in Numbers 15:17–21, including *hallah* itself, are not entirely certain, the Jewish oral tradition interpreted the passage as a requirement to set aside a portion of the bread or dough to be consumed by the priests under conditions similar to the *terumah* that is taken from other produce, and which is commanded in similar phrasing. Nehemiah 10:38 demonstrates that the Torah's formula, “a portion for a gift unto the Lord,” was understood as a stipulation that the *hallah* is directed to the priests, and is not a sacrificial offering.

An early tradition, attested in the Septuagint, rendered *arisoteikhem* in Numbers 15:20 as “your kneading troughs,” implying that the obligation of *hallah* falls on the unbaked dough; however, the verse also makes reference to the “bread of the land,” leading some early authorities (including Philo, Josephus, and Rabbi Akiva) to apply the precept to baked bread. The developed tannaitic *halakhah* determined that the *hallah* should initially be separated from the dough, but if one has not done so, the obligation remains in force after baking.

Out of the laconic and ambiguous biblical sources, the rabbinic treatises formulated an elaborate framework of precise rules and measures governing the separation of *hallah*. Several of the laws for *hallah* were derived through analogies with comparable areas of religious law, especially *terumah*. The definition of “bread” is equated with *five species of grain, employing the same criteria that apply to the leavened or unleavened bread for purposes of Passover, *eruv*, or vows. In most matters, the restrictions arising from *hallah's* sacred status are derived from those of standard *terumah*; i.e., it must be kept in a state of purity, and can be consumed only by priests and their household members when they themselves are in a state of purity. As with *terumah*, consumption of the *hallah* by a non-priest incurs a divinely executed death penalty or (if done inadvertently) restoration with an additional fifth. Also like *terumah*, *hallah* is not incumbent upon dough that is ownerless or that is part of the Torah's entitlement to the poor. The fact that the Torah introduces the precept with the words “When ye come into the land whither I bring you” was understood to imply that *hallah* is required only from bread from the Land of Israel; and the Mishnah discusses the halakhic borders of the land, instances where the grain crossed the borders during the process, etc.

The rabbis discuss several types of dough products whose function as bread is questionable or borderline. An ancient

mishnah in *Eduyot* (1:2) records a disagreement between Shammai, Hillel, and the sages over the minimum quantity of dough that is subject to *hallah*. The Mishnah presupposes the view of the sages, as adapted by Rabbi Yosé: five quarter-kavs. Although it was understood that (as with *terumah*) the Torah stipulated no minimum proportion for the *hallah* vis à vis the whole loaf, the rabbis determined that it should be one twenty-fourth (or one twenty-eighth for professional bakers).

Because the bread was usually *hallah* by women in their homes, the sources dealing with *hallah* provide some valuable glimpses into the domestic lives of Jewish women in antiquity. From the halakhic discussions, we learn that they often prepared bread in shared facilities, about their state of dress during the process, about difficulties in maintaining the requisite purity standards during their menstrual periods and the stratagems that were adopted to avoid defilement (e.g., by working with amounts smaller than the legal minimum).

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HALLE, city in Germany. Although Jews may well have been present in Halle at the end of the 11th century, the first definite information on their settlement in the city comes from the second half of the 12th century. Then under the protection of the archbishop of Magdeburg, they were hated by the burghers: in 1206 their houses were burned or looted – some Jews were killed and the rest expelled from the city. However, in the mid-13th century there were again Jews in Halle, living in a special quarter, and mainly engaged in moneylending. In 1261, most of their property was confiscated by the archbishop, serving as a cause for a two-year war between the archbishop and the burghers. During persecutions accompanying the *Black Death (1350) the community was destroyed, but in the 14th and 15th centuries Jews returned once more to Halle. The renewed community existed until 1493, when the expulsion of the Jews was decreed. It possessed both a synagogue and a *mikveh*, and a cemetery existed long before 1350. Toward the end of the 17th century the elector of Brandenburg allowed several Jews to settle in Halle, to the dismay of the burghers. In 1693 a Jewish cemetery was officially designated and a synagogue dedicated in 1700. The government recognized the community in 1704. About 1708 a Hebrew printing press was set up in Halle by J.H. Michaelis, for whom the wandering proselyte printer Moses b. Abraham and his son Israel (of Amsterdam) printed a Hebrew Bible (1720). With the help of generous patrons, in 1709 Moses himself began to print some Talmud tractates.

The number of Jews in Halle increased from 12 families in 1700 to 50 in the middle of the 18th century. They were emancipated in 1808 and the community, numbering 150 persons,