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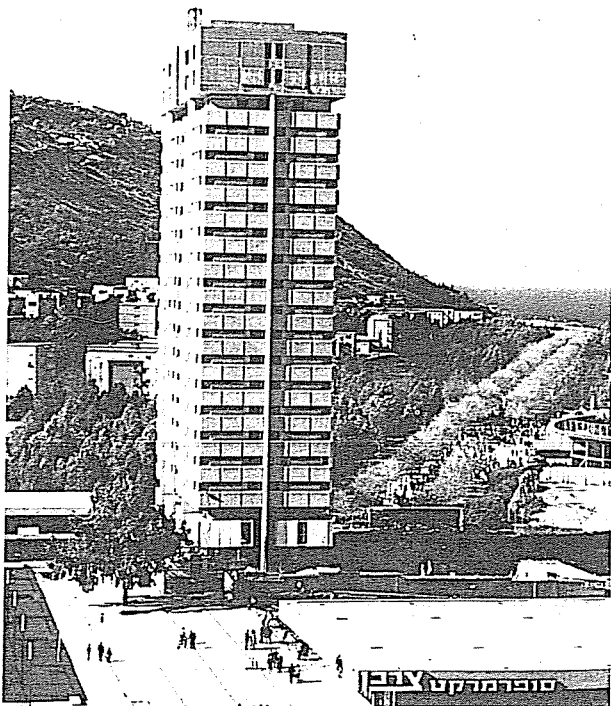


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disposed of the so-called "school of the *Juiverie*," i.e., the synagogue. There is again mention of a Jewish quarter during the second half of the 13th century, the Jews of Le Mans then being under the jurisdiction of the bishop. Reference to Jewish scholars of Le Mans is found in rabbinical literature from the end of the ninth century, the most celebrated being \*Avun the Great (tenth century) and \*Elijah b. Menahem ha-Zaken (11th century). The Jews were expelled from Le Mans in 1289 at the same time as those of Maine and Anjou. During World War II many of the Jews in Le Mans were deported. A new community was formed after the war, many of its members coming from North Africa. It numbered 400 in 1969. A stained-glass window dating from the 12th century which depicts the allegorical Synagogue can be seen in the Cathedral of Le Mans.

**Bibliography:** B. Blumenkranz, in: *Mélanges... R. Crozet*, 2 (1966), 1154; Z. Szajkowski, *Analytical Franco-Jewish Gazetteer* (1966), 256; Gross, *Gal Jud.*, 392-3. [B.BL.]

**MANSFELD, ALFRED** (1912- ), architect. Born in Russia, he went to Paris in 1933 and in 1935 to Erez Israel and worked from 1936 as an independent architect, mainly in Haifa. He designed and built several housing schemes in Haifa (including Ramat Hadar), and also various public buildings, including the Institute for Jewish Studies of the Hebrew University in Jerusalem (Mount Scopus) and the Hydraulic Institute of the Technion (with M. Weinraub). In 1963, his design for the international airport at Lydda was awarded first prize. He designed and built (in partnership with Dora Gad, interior decorator), the Israel Museum in Jerusalem (1959-65). From 1949, he lectured at the Faculty of Architecture of the Technion, and from 1954 to 1956 he was dean of the faculty.



Civic and commercial center at Kiryat Eliezer, Haifa, designed by Alfred Mansfeld.

**Bibliography:** R. Pedio, *Profilo dell'architetto Alfred Mansfeld* (It., 1965), with Eng. preface. [A.E.]

°**MANŠŪR** (AI; full name: al-Manšūr Ibn Abī 'Āmir; in Christian sources, *Almanzor*; d. 1002), chamberlain (Ar. *ḥājib*) of Caliph Hishām II (976-1013) of Spain. Al-Manšūr

in effect ruled \*Umayyad Spain as virtual dictator and in 996 assumed royal titles. His reign marked the climax of the Umayyad political, economic, cultural, and military supremacy in Spain. A religious fanatic, al-Manšūr embarked on a lengthy and successful campaign against the Christians in northern Spain (against Catalonia in 985), in which he ruthlessly destroyed Christian holy places. He, however, did not harm the Christian and Jewish communities in his domain. The responsa of R. Hanokh of Cordoba attest to the conversions of Jews to Islam under al-Manšūr, who intensified and increased Muslim preaching and other religious activities. Spain was extremely prosperous during his reign and Jewish immigration therefore increased. The Jews came mainly from North Africa (present Morocco and Algeria), together with many Berbers, whom al-Manšūr employed in his military campaigns. The military security and economic stability contributed to an efflorescence of Jewish culture, *halakhah*, poetry, etc. (see \*Spain). The 12th-century historian Abraham \*ibn Daud recalls "King" al-Manšūr's appointment of Jacob \*ibn Jau, a wealthy and opportunistic silk merchant, to the position of *nasi* in charge of all Jewish communities in his domain. Al-Manšūr empowered Ibn Jau to collect taxes from whomever he desired. He had Ibn Jau imprisoned one year later for not collecting enough money from the Jews. Al-Manšūr's son 'Abd al-Malik al-Muzaffir succeeded him, thus founding the Amirid dynasty.

**Bibliography:** E. Levi-Provençal, *Histoire de l'Espagne Musulmane*, 2 (1950), 196-272; Ashtor, *Korot*, 1 (1966<sup>2</sup>), 244-8; Abraham ibn Daud, *Sefer ha-Qabbalah—the Book of Tradition*, ed. and tr. by G. D. Cohen (1967), 69. [ED.]

**MANSURA** (El Maṣūra; al-Manšūra; Al-Mansurah), town of Lower Egypt, on the right bank of the eastern arm of the Nile. Founded during the 13th century, Mansura has become an important center for the cotton commerce in modern times. The Jewish population grew under Turkish rule and by the 17th century there was an organized community led by the rabbis Elijah Shushi (Shoshi) and Shabbetai ha-Kohen. During the middle of the 19th century, Jacob \*Saphir found 40 families in the town, most of whom had come from Cairo and Damietta. During the second half of the 19th century, when blood libels were brought against the Jews in various Egyptian towns, the Jews of Mansura were also accused. In 1877 during Passover, the Jews were accused of having slaughtered a Muslim child in order to use his blood for the baking of *matzot*. At the end of the 19th century, the number of Jews was about 500 and it continued to increase at the beginning of the 20th century. A well-organized community was set up in 1918 and educational and charitable institutions were established. A Zionist association was also founded in the town. After World War I there was a decrease in the population. In 1927 there were still 563 Jews there, but a few years later there were only 150 to 200 Jews left, and by 1971 the community no longer existed.

**Bibliography:** J. Saphir, *Even Sappir* (1866), 8a; J. M. Landau, *Jews in Nineteenth-Century Egypt* (1969), 38-40. [E.A./J.M.L.]

**MANSURAH, SAADIAH BEN JUDAH** (19th century), Yemenite scholar living in San'a. He was author of *Sefer ha-Maḥshavah*, which appeared under the title *Sefer ha-Galut ve-ha-Ge'ullah* (1955), which consists of seven sections written in rhymed prose. Like the *Sefer ha-Musar* of R. Zechariah al-Dāhri, it describes the hardships endured by the community of San'a in his time. The principal hero is Eitan ha-Ezrahi (i.e., Abraham the Patriarch) and the narrator Ḥazmak (i.e., Saadiah, after the "Atbash" method of interchanging Hebrew letters) is the poet himself. The