

Becker, Carl Heinrich: *Hugo Winkler, geb. 4. Juli 1863 in Gräfenhainichen, gest. 19. April 1913 in Berlin.* In: *Der Islam* 4.1913. S. 301-302; auch in: Becker. *Islamstudien*, 2. Leipzig 1932. S. 463-465. Nachdr. Hildesheim 1967.

century was Licoriccia, who was murdered in 1277; her son Benedict was among the Winchester Jews hanged in 1278 on a charge of coin clipping. Benedict fil' Abraham of Winchester, on the other hand, was the only known English Jew in the Middle Ages to be admitted to the Merchant Guild (1268). Another son of Licoriccia, Asher, scratched an inscription, recorded by John Selden, on the wall of his dungeon in Winchester Castle where he was imprisoned when the Jews of England were arrested in 1287. About this time, the principal Winchester synagogue was confiscated. Approximately 16 local Jewish householders remained by the time of the expulsion of the Jews from England in 1290.

Bibliography: JC (Sept. 16, 1892), 14; Abrahams, in: JHSET, 2 (1894-95), 102; Stokes, *ibid.*, 10 (1921-23), 193-4; Adler, *ibid.* (1928-31), 171-2; idem, in: JHSEM, 4 (1942), 1-8; C. Roth, *Jews of Medieval Oxford* (1951), index, s.v. *Winchester, Licoriccia, David*, etc.; Roth, England, index; Turner, in: *Hampshire Review*, 21 (1954), 17-21. [C.R.]

WINCKLER, HUGO (1863-1913), German orientalist and Bible scholar. Winckler was born in Graefenhainichen. He became a lecturer at Berlin University in 1891 and professor extraordinary in 1904. During the first years of his scholarly activity, he devoted himself to the study of Assyrian inscriptions; he published the Sargon inscriptions in 1889, as well as various studies on the ancient Near East which included a history of Israel, *Geschichte Israels* . . . (2 vols., 1895-1900), and a work on the code of Hammurapi, *Die Gesetze Hammurabis* . . . (1902). In 1903-04 he took part in the excavations of Sidon and from 1906 to 1912 was in charge of the German excavations at Boghazköy (ancient Hattusas, the capital of the Hittite Empire in Asia Minor). There he was successful in discovering the royal Hittite archives, opening the history of the Hittite kingdom to the scholarly world. Winckler did not, however, live to see the deciphering of the Hittite language. He was one of the founders of the pan-Babylonian school in the study of the Bible. These scholars claimed that there was a single common cultural system, overwhelmingly influenced by the Babylonians, which extended over the whole of the ancient Near East. This school assumed that the Bible was also rooted in this culture, and not merely influenced by it. The other prominent exponents of this school were Winckler's disciples, F. *Delitzsch and A. *Jeremias.

Winckler's other publications included a critical edition (written with L. Abel) of the Tell el-Amarna letters, *Der Thontafelfund von El-Amarna* (2 vols., 1889-1900); a German translation of these letters, *Die Thontafeln von Tell-El-Amarna* (2 vols., 1896); *Das Alte Westasien* (1899); and publications in the series *Der Alte Orient*.

Bibliography: O. Weber, in: *Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft*, 20 (1915), 13-24. [M.A.-Y./M.H.A.]

WINDSOR, city in the province of Ontario, Canada; general population 192,544 (1966), Jewish population 2,500 (estimated 1970). The first permanent Jewish settlers arrived in Windsor in the 1880s and 1890s, among them were Samuel Geller, Aaron, Jacob, and Mike Meretsky, and their sister Mrs. Mintz. These pioneers were mostly peddlers, livestock and poultry dealers, merchants, and retailers of all kinds. In 1893 religious services were held in a private home and later in a rented store. By 1904 a synagogue building was erected at Mercer and Brant streets—Shaarey Zedek (moved in 1957 to Giles Blvd. East). Windsor's largest synagogue (1970) was Shaar Hashomayim (built in 1930 and architecturally a replica of the Shaar Hashomayim of Montreal). In 1917 Tifereth Israel was founded and a building erected in 1926. In 1960 Temple Beth El, the first Reform synagogue in Windsor, was organized many years after Reform congregations were established in *Montreal, *Toronto, and *Hamilton. The

first census showing the presence of Jews in Windsor was that of 1881, when 14 Jews were living there. Their number increased after immigration from Eastern Europe. By 1901 it had risen to 174. In 1911 the Jewish population numbered 309, rose to 1,126 by 1921, and to 2,517 by 1931. Owing to the depression the population decreased somewhat to 2,247 in 1941. In 1951 there were 2,444 Jews in Windsor and in 1961 the figure was 2,419. These fluctuations were due to the close proximity of the city of Detroit, Michigan, and the vicissitudes of the automobile industry.

The Jewish Community Council engaged in fund raising, family service, central planning, and recreational, cultural, and social programming. There was a *talmud torah* associated with the Shaar Hashomayim synagogue, a day school affiliated with the *Torah Umesorah movement, and a Yiddish afternoon school (I. L. Peretz Shule)—the only such Yiddish school in Ontario outside of Toronto. Aside from the one Reform temple the synagogues were Orthodox; there was no local Conservative affiliate. David *Croll was elected mayor of Windsor in 1930 and subsequently became an Ontario cabinet minister—the first Jew to serve in a provincial cabinet (1934)—the federal member of parliament, and senator. In 1962 Herbert *Gray of Windsor was elected to the federal parliament and in 1968 he became the first Jewish federal cabinet minister in Canada's history.

Bibliography: S. Rosenberg, *The Jewish Community in Canada*, 1 (1970); *Canadian Jewish Reference Book* (1963). [B.G.K.]

WINE, fermented grape juice. (For wine in biblical times, see *Food.) Wine was a popular beverage in talmudic times. Produced in winepresses called *bet ha-gat* (Tosef., Ter. 3:7) and stored in wine cellars called *heftek* or *apptik* (Av. Zar. 2:7), the newly pressed wine, prior to fermentation, was known as *yayin mi-gat* ("wine from the vat"; Sanh. 70a); *yayin yashan* ("old wine") was wine from the previous year, and that from earlier vintages, *yashan noshan* ("old, very old"). The last was usually diluted by one-third with water in order to reduce its potency.

Varieties of Wine. Several varieties of wine are mentioned in the Talmud: (1) *aluntit* ("old wine mixed with clear water and balsam," Av. Zar. 30a); (2) *kafrisin* ("caper wine," Ker. 6a; according to Rashi, Cyprus wine); (3) *ilyaston* ("a sweet wine produced by drying the grapes in the sun for three days, and then treading them in the midday heat"; BB 97b; Men. 8:6); (4) *me'ushan* ("from the juice of smoked or fumigated sweet grapes"; Men. *ibid.*); (5) *appiktevizi* ("an aperitif"; Shab. 12a); (6) *pesinyaton* "a bitter wine"; TJ, Av. Zar. 2:3, 41a); (7) *zimmukin* ("raisin wine"; BB 97b); (8) *inomilin* ("wine mixed with honey and pepper"; Shab. 20:2); (9) *enogeron* ("wine added to oil and garum"); and (10) *kunditon* ("wine mixed with spices"; TJ, Av. Zar. *ibid.*). Matured sour wine was called *homez* ("vinegar").

Attitude of the Rabbis to the Consumption of Wine. The rabbis considered that wine taken in moderation induces appetite, "sustains and makes glad" (Ber. 35b), and is beneficial to health. "Wine is the greatest of all medicines: where wine is lacking, drugs are necessary" (BB 58b). Old wine, in particular, benefits the intestines, though ordinary wine may do harm (Ber. 51a), an assertion corroborated by the story of the rabbi who was cured of a severe bowel disorder by drinking 70-year-old apple wine (Av. Zar. 40b). R. Eleazar suggested (Meg. 16b) that "old wine" was among "the good things of Egypt" which Joseph sent to his aging father (Gen. 45:23), whereas according to some opinion the "tree of knowledge" of which Adam ate was a vine (Ber 40a; Gen. R. 15:7).

The rabbis deliberately rejected the suggestion that abstention from wine and meat be mandatorily instituted as a sign of mourning for the destruction of the Temple. They maintained that such a decree would impose unbearable hardship on the public (BB 60b). At the end of days wine will form an integral part of the eschatological banquet (Ber.

Encyclopaedia Judaica. cit. 16, s. 537, Jerusalem

DER ISLAM

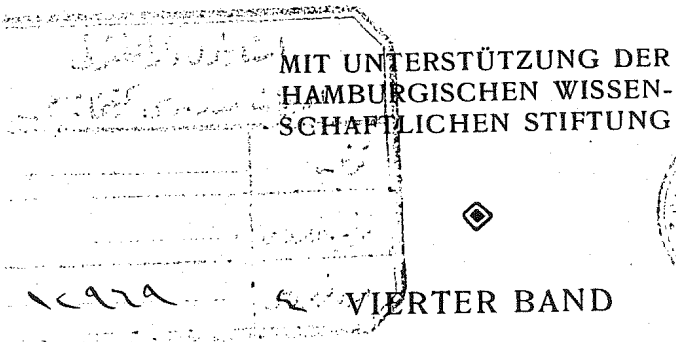
ZEITSCHRIFT
FÜR GESCHICHTE UND KULTUR
DES ISLAMISCHEN ORIENTS



HERAUSGEGEBEN

VON

C. H. BECKER



VIERTER BAND

MIT 11 ABBILDUNGEN UND 1 TAFEL

STRASSBURG 1913
VERLAG VON KARL J. TRÜBNER

HAMBURG: C. BOYSEN

Kleine Mitteilungen und Anzeigen.

301

seines Helden, auf MARTIN HAUG bezügliche Briefe und Urkunden, eine Studie zur Ostdorfer Ortsgeschichte und Genealogie, und die Geschichte der Gedenktafel für HAUG, die damals in Ostdorf eingeweiht wurde. In diesem letzten Abschnitte setzte er seinem 1908 verstorbenen Freunde PAUL HORN ein schönes Denkmal der Freundschaft. VEIT nennt dieses Buch in der Vorrede anspruchslose Blätter; er will »einerseits MARTIN HAUG's Ostdorfer Landsleuten erzählen, was einer der Ihrigen draußen in der Welt geleistet, wie er gelebt, geliebt, gelitten hat; andererseits seine Fachgenossen und Freunde aus späteren Jahren auf den in mehr als einer Hinsicht merkwürdigen Mutterboden hinweisen, in welchem sein Wesen wurzelte«. Das Motto der Biographie war aus Hafis entnommen

من ارچه عاشقتم ورنند و مست و نامه سیاه
هزار شکر که یاران شهر بی کنهند

das Schlußwort aus Firdusi

کسی کو جهان را بنام بلند
بکبیرد دیوفتن نباشد نند

Mit Hafis fühlte VEIT sich innerlich verwandt, mit dem gewaltigen, unabhängigen Menschen und Dichter. Vieles hätte er für die Wissenschaft noch leisten können. Er war nicht habilitiert, er hatte kein akademisches Amt. Aber doch hätte man, wie mir einer unserer größten Orientalisten und Gelehrten schrieb, »mehr als einen Professor aus ihm machen können«.

Viele Stunden habe ich mit ihm in seinem Hause in Tübingen, in der Tübinger »Orientalischen Gesellschaft«, deren Gründer und Seele er war, auf Wanderungen durch das schöne Schwabenland verleben dürfen. Immer war sein Geist rührig, tätig, voll origineller Einfälle und Gedanken: jeder, der ihn wirklich kennen lernte, wußte, daß dies ein ungewöhnlicher und bedeutender Geist war. Trotz aller Schärfen und Härten, die gelegentlich auch in seinen Schriften hervortreten, hatte er doch ein tiefes Gemüt, ein echtes Freundschaftsbedürfnis und war von rührender Aufmerksamkeit und Aufopferung für seine Freunde. Sie alle werden ihm die Treue halten, wie er sie ihnen gehalten hat. In den Annalen der Wissenschaft aber bleibe für alle Zeit der Name eines ihrer eifrigsten, begabtesten, wahrheitsliebendsten Jünger eingetragen, der ihr viel zu früh ent-rissen wurde — FRIEDRICH VEIT.

Enno Littmann.

Hugo Winckler,

geb. 4. Juli 1863 in Gräfenhainichen,

† 19. April 1913 in Berlin.

Wenn auch *Der Islam* an dem Grabe dieses Mannes einen Kranz niederlegt, so geschieht es aus Dankbarkeit. Er war nicht Arabist, der Islam war ihm fremd, sein Lebensinteresse gehörte dem alten Orient, und doch wird er stets in der ersten Reihe unter denen genannt werden, die in unserer Zeit einer wahrhaft historischen Auffassung von der Entstehung des Islam den Weg bereitet haben.

Als Student hatte ich bei WINCKLER eine Vorlesung über die Geschichte des alten Orients gehört; sie war matt, und diese Enttäuschung ist mir lange in Erinnerung geblieben. Aber unvergeßlich wird mir stets eine andere geistige Begegnung mit ihm bleiben — persönlich war er mir nicht näher bekannt — das war im Jahre 1902 oder 1903,