

*tory & Memory* in 1989. He served on the commission that examined the activities of the Bertelsmann publishing concern during the Third Reich and chaired the Independent Experts Commission that in 1999 issued a highly critical report on the policies of the Swiss government towards Jewish refugees during World War II. He was involved in Israeli-Palestinian dialogues and with leading Palestinian intellectuals such as Edward Said. For his outstanding scholarly achievements, Friedlaender was honored with the Israel Prize for history in 1983, the Geschwister-Scholl-Prize from the city of Munich in 1998, and a MacArthur Foundation “genius” Award in 1999.

[Gavriel Rosenfeld (2<sup>nd</sup> ed.)]

**FRIEDLAENDER (Friedland), SOLOMON JUDAH** (c. 1860–c. 1923), author and literary forger. Friedlaender gave contradictory biographical accounts of his life, claiming at various times to have been born in Hungary, Turkey, and Romania, but in all probability he was born in Beshenkovichi near Vitebsk, Belorussia. He supposedly studied at the yeshivah in Volozhin and afterward wandered throughout Europe. He was in Czernowitz (1880–1882), Mainz (1884), Frankfurt on the Main (1885), Mulhouse (c. 1888–c. 1895), Waitzen (1900–1902), Naszod (1902–1906), and finally in Szatmar, from 1906 onward. It seems that he died in Vienna. Friedlaender published a number of works of doubtful authenticity or pure forgeries. Among these were (1) *Ha-Tikkun*, published under the name of L. Friedland in Czernowitz in 1881. It pretends to be an authentic manual of ḥasidic customs, while in fact it is a crude and obscene parody of Ḥasidism in general and \*Ḥabad Ḥasidism in particular; (2) *Tosefta, Seder Zera'im* and *Seder Nashim*, published in Pressburg in 1889 and 1890, with his commentary entitled *Ḥosak Shelomo*. He claimed to have edited a critical edition of the Tosefta text from an unpublished manuscript, but this was disputed by Adolf Schwarz and Rabbi Jacob Yanovsky of Kiev. Friedlaender responded to Schwarz's strictures in a pamphlet entitled *Kesher Bogedim* (Pressburg, 1891), replete with irrelevant matters and squalid abuse of his critics; (3) an edition of the tractate *Yevamot* of the Jerusalem Talmud, supposedly from a manuscript, along with a twofold commentary, *Ḥeshek Shelomo*, in Szinervaralja in 1905.

Friedlaender's most important forgery, however, was his pretended *Seder Kodashim* of the Jerusalem Talmud. Friedlaender proclaimed his fortunate discovery of an ancient Spanish manuscript, dated Barcelona 1212, which contained this long lost and most important talmudic text. He published *Zevaḥim* and *Arakhin* in 1907, and *Hullin* and *Bekhorot* in 1909, with his commentary *Ḥeshek Shelomo*. With these publications, he reached the summit of his audacity, claiming to be of pure Sephardi descent (*Sephardi tahor*) from the well-known Algazi family and a native of Smyrna. He asserted that he was assisted in the acquisition of the manuscript by his brother, Elijah Algazi, and a business associate of the latter, both citizens of Smyrna. Some of the leading scholars of this period, such as Solomon \*Buber, Solomon \*Shechter, and Shalom Mordecai \*Schwadron of Brzezany accepted his

story. However, the majority of scholars gave no credence to his tales, and B. Ritter of Rotterdam conclusively proved the fallaciousness of Friedlaender's claims. On the basis of internal evidence, Ritter showed that the text was an overt forgery. Ritter's conclusions were supported by many experts, including V. \*Aptowitz, W. \*Bacher, D.B. Ratner and Meir Dan \*Plotzki. The controversy continued for the next few years, and as late as 1913, Friedlaender still published booklets on this issue. He also edited a periodical entitled *Ha-Gan*, using the name of Judah Aryeh Friedland. It seems that only one issue appeared in Frankfurt in 1885. After his death, his son, M. Friedlaender, published his *Mavo la-Tosefta*, in Tirnovo, 1930. Friedlaender claimed at various times to have published, among others, a critical and annotated edition of the entire Tosefta, the *She'iltot* of Rav Aḥai Gaon, and the Sifra. No bibliographical evidence can be found to support these claims.

**BIBLIOGRAPHY:** B. Ritter, in: *Der Israelit*, 1907 and 1908; D.B. Ratner, in: *Haolam*, 1 (1907), 26 ff.; *Tel-Talpioth*, 1907 and 1908.

[Abraham Schischa]

**FRIEDLAND**, East European family originating in Bohemia, presumably from the Bohemian town Friedland (Frydlant). During the 17<sup>th</sup> century NATHAN FRIEDLAND was known as the “head of the community and head of the province of Bohemia.” During the 19<sup>th</sup> century, members of the family are found in Russia. MESHULLAM FEIVEL (1804–1854), a wealthy merchant of Slutsk, moved to Dvinsk in 1846 and was often among the delegates representing the communities of Lithuania before the authorities. His sons MEIR (d. 1902) and MOSES ARYEH LEIB (1826–1899) moved to St. Petersburg, where they ranked among the wealthiest Jews and philanthropists in the community. Moses for more than 30 years was general army contractor for the Russian government. He founded a Jewish orphanage with a school of handicrafts in St. Petersburg, and erected an old-age home in Jerusalem. In 1892 he presented his collection of about 13,000 Hebrew books (including 32 incunabula) and 300 manuscripts which he had assembled over many years to the Asiatic Museum in St. Petersburg (now the Leningrad Institute for Oriental Studies). The thousands of Hebrew books already in the museum were combined with his collection, given the name of Bibliotheca Friedlandiana. The bibliographer S. \*Wiener catalogued these books (up to the letter *lamed*) in *Kohelet Moshe* (8 pts., 1893–1936). The genealogy and some of the history of the family is given by I.T. Eisenstadt and S. Wiener in *Da'at Kedoshim* (1897).

**BIBLIOGRAPHY:** S. Wiener, *Kohelet Moshe*, pt. 2 (1895), vii–xi.

[Yehuda Slutsky]

**FRIEDLAND, ABRAHAM HYMAN (Ḥayyim Abraham; 1891–1939)**, poet, short-story writer, and educator. Friedland, who was born in Hordok, near Vilna, immigrated to America at the age of 15. In 1911 he founded the National Hebrew School in New York. In 1921 he assumed the post of superintendent of the Cleveland Hebrew Schools, and in 1924 was

also appointed the first director of the Cleveland Bureau of Jewish Education. He was a leading member of the Jewish community in Cleveland and a champion of the community Jewish school which featured an intensive Hebraic curriculum and included a strong emphasis on the Zionist ideal. He wrote poems, short stories, and articles, edited educational texts, and published essays in Hebrew, English, and Yiddish on Hebrew literature. His poems and stories were collected in two volumes at the end of his life, *Sonettot* ("Sonnets," 1939), and *Sippurim* ("Stories," 1939), and in a posthumous volume of poems, *Shirim* ("Poems," 1940). His *Sippurim Yafim*, stories designed for children, were reissued in three volumes by the Cleveland Bureau of Jewish Education (1962). His narrative sonnets deal with the pathetic side of life, and his stories mainly portray American Jewish types.

**BIBLIOGRAPHY:** A. Epstein, *Soferim Ivrim be-Amerikah*, 2 (1952), 311–23; Waxman, *Literature*, 4 (1960), 1251–55; A. Ben-Or, *Toledot ha-Sifrut ha-Ivrit be-Dorenu*, 1 (1954), 139–41; *Sefer Zikhronei le-Ḥ.A. Friedland* (1940).

[Eisig Silberschlag]

**FRIEDLAND, NATAN** (1808–1883), rabbi, precursor of the \*Ḥibbat Zion movement. Born in Taurage, Lithuania, Friedland studied in various Lithuanian yeshivot. The \*Damascus Affair (1840) made a deep impression on him. He believed that the redemption of the Jewish people could be realized gradually, as a natural process, and periods of liberalism and progress should be used to achieve this. The miraculous redemption would ultimately occur with the arrival of the Messiah. Friedland was unaware that some of his contemporaries held similar views (e.g., Judah \*Alkalai), and he spread his ideas verbally in Belorussia, Lithuania, and Germany, where he met Zevi \*Kalischer. In 1859 he published two parts of his work *Kos Yeshu'ah u-Neḥamah* ("Cup of Salvation and Comfort"), in which he expounded his theories. Friedland met Adolphe \*Crémieux and Albert \*Cohen in Paris, and presented petitions from Kalischer and himself to Napoleon III, who granted him an audience. Sir Moses \*Montefiore, whom he met in London, refused to cooperate with him. Friedland published a new edition of Kalischer's work *Derishat Ziyyon*, adding his own notes and essays. Friedland was an emissary of Ḥevrah le-Yishuv Erez Israel ("Society for the Settlement of Erez Israel"), established by Kalischer, and collected funds for it in Germany. During his visit to Holland, he handed the Dutch government a petition requesting their support for the restoration of Erez Israel to the Jews. His greatest work, *Yosef Ḥen*, expounding his views, was published in a shortened version (1879). At the end of his life, he witnessed the beginnings of *aliyah* to Erez Israel from Romania and Russia. In 1882 he went to Erez Israel from London and died in Jerusalem.

**BIBLIOGRAPHY:** Klausner, in: *Ha-Ummah*, 18 (1967), 227–45.

[Israel Klausner]

**FRIEDLANDER, ISAAC** (1823–1878), U.S. businessman. Friedlander, born in Oldenburg, Germany, was taken to the

U.S. as a child. After working in New York City and then in Savannah, Georgia, he went to San Francisco in 1849 to mine gold. Turning to business, Friedlander soon came to dominate the California flour market and in 1854 erected the Eureka Flour Mills, the largest in the state. He earned the title "Grain King" while speculating in the wheat market and by 1872 controlled nearly all California grain exported to foreign ports. A struggle by the California farmers' organization to circumvent him and export grain independently was unsuccessful. Friedlander also financed grain elevators and an irrigation project. He was one of the first regents of the University of California and was president of the San Francisco Chamber of Commerce.

**BIBLIOGRAPHY:** Paul, in: *Pacific Historical Review*, 27 (1958), 331–49; Anon, in: *California Mail Bag*, 9 (June 1876), 17–19; Reissner, in: *YLBI*, 10 (1965), 78.

**FRIEDLANDER, KATE** (1902–1949), criminologist and psychiatrist. After having completed her general medical studies in her native Innsbruck, she moved to Berlin where she specialized in mental and nervous diseases. She also trained as a psychoanalyst and worked as a specialist at the juvenile court in Berlin. In 1933 she migrated to London along with another prominent Jewish psychoanalyst, Paula Heimann (1899–1982), who later became a prominent child psychiatrist in London. Friedlander's main achievements were in the application of psychoanalysis to the theoretical and practical problems of dissocial character formation. Her book *The Psycho-Analytical Approach to Juvenile Delinquency* (1947, 1959<sup>2</sup>) is an important contribution to the understanding and treatment of juvenile delinquents. One of her principal interests, to which she devoted much of her life, was child guidance work for the elimination of unhappiness among children (in cooperation with Anna \*Freud). She wrote many papers, most of which dealt with the emotional development of the child and were aimed at preventing juvenile delinquency and antisocial wayward behavior in general.

**BIBLIOGRAPHY:** Hoffer, in: *International Journal of Psycho-Analysis*, 30 (1949), 138–9; Jacobs, in: *New Era*, 30 (1949), 101–3.

[Zvi Hermon]

**FRIEDLANDER, LEE** (1934– ), U.S. photographer. Born in Aberdeen, Wash., Friedlander took up photography at 14 and moved to California after graduation from high school. In 1956, he went to New York, where he became friendly with photographers like Robert \*Frank, Walker Evans, Diane \*Arbus, and Helen Levitt, and where he supported himself by taking pictures of jazz, blues, and gospel performers for various recording companies. He seems to have been greatly influenced by Frank, whose book *The Americans*, came out in 1958. Like Frank's photographs, Friedlander's were interpreted as a mirror of American society. His images were less emotional, however.

He got his first solo exhibition in the George Eastman House in Rochester, N.Y. in 1963. He always worked in series: