

Satan. His purpose in challenging Job's piety is for a worthy purpose: that God should not forget the greater loyalty of Abraham (BB 16a).

Although he appears as the tempter, he is much more to the fore as the accuser, and the phrase *Satan mekatreg* ("Satan the accuser"; Gen. R. 38:7; TJ, Ber. 1:1, Shab. 2:6) occurs with great frequency. The well-known phrase "open not thy mouth to Satan" is significant in this respect in its context. The Talmud states that when his dead lies before him a mourner should justify the divine judgment by saying: "Sovereign of the Universe, I have sinned before Thee and Thou hast not punished me a thousandth part." To this the objection was raised that he should not say so, since he thereby "gives an opening to Satan" (cf. *Rema*, YD 376:2).

Satan was responsible for all the sins in the Bible: for the fall of man (PdRE 13:1), for the people worshiping the golden calf by telling them that Moses would not return from Mount Sinai (Shab. 89a), and for David's sin with Bath-Sheba (Sanh. 107a). He is associated with the gentile nations in sneering at the *Hukkim*, those laws – such as *sha'atnez and the prohibition of the pig – for which no rational reason can be given, and thus weakening the religious loyalties of the Jews (Yoma 67b; for this tempting of the rabbis, see Kid. 81a–b). The purpose of the sounding of the *shofar* on Rosh Ha-Shanah is "in order to confuse Satan" (RH 16b), but on the Day of Atonement he is completely powerless. This is hinted at in the fact that the numerical equivalent of Satan is 364, i.e., there is one day in the year on which he is powerless (Yoma 20a).

References to Satan in the liturgy are few and impersonal. The *Hashkivenu prayer of the evening service includes a plea to "remove from us the enemy, pestilence... and Satan" (the adversary), while the morning blessings preceding the *Pesukei de-Zimra* conclude with R. Judah ha-Nasi's prayer (Ber. 16b) to be spared from "the corrupting Satan." The *reshut of the *hazzan* before *Musaf* on the High Holy Days includes the sentence "and rebuke the Satan that he accuse me not," and under the influence of the Kabbalah six biblical verses are recited before the sounding of the *shofar*, the initial letters of which form the acrostic *kerā Satan* ("tear Satan"). During the Middle Ages the Church, basing itself on such passages in the New Testament as "Ye are of your father and the devil" (John 8:44), propounded the doctrine that the Jews were the "spawn of Satan," with many of his characteristics. As such they were less than human beings – sorcerers, magicians, and evildoers – and this theory was a determining factor in the denial of rights to, and persecutions of, the Jews.

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SATANOV, town in Khmel'nitsky district, Ukraine; until 1793 within Poland. A Jewish community was organized there in the second half of the 16th century, after Podolia was incorporated within the kingdom of Poland. The Jews of Satanov engaged in the import of goods from the east, leasing of estates and customs dues, manufacture of alcoholic beverages (see *Wine and Liquor Trade), and goldsmithery. The town and its Jewish community suffered periodically from the incursions of the Tatars and Cossacks, in particular from their combined attacks in 1651 and from the Cossacks in 1703. The magnificent synagogue in Satanov was built in the form of a fortress, so that Jews would be able to defend themselves in such attacks. During the 18th century Satanov was the leading community in Podolia. Its *dayyanim* held a trial of the *Frankists there in 1756. In 1765 there were 1,369 Jews paying the poll tax in Satanov. Until the incorporation of Satanov within Russia in 1793, the Jews there took part in the international commerce, traveling to the fairs of *Leipzig, *Breslau, and *Frankfurt.

The Hebrew writer and *maskil* Isaac *Satanow lived in the town and was active there in the second half of the 18th century, as was Menahem Mendel (Lefin) *Levin (1749–1826), among the pioneers of the *Haskalah in Eastern Europe, and Alexander b. Zevi Margalioṭ (d. 1802), author of *Teshuvot ha-Re'em*, who was rabbi of Satanov. From the end of the 18th century and during the 19th, Satanov was an important center of *Ḥasidism. Until 1862 Jewish settlement there was restricted by the authorities, owing to the proximity of the town to the Austrian border. The Jewish population numbered 2,848 (64% of the total) in 1897. In 1919 the Jews in Satanov suffered from *pogroms at the hands of the Ukrainian nationalists. Satanov probably had 2,359 Jews in 1926, then declining to 1,516 (40% of the total population). A rural Jewish council existed in the Soviet period. The Germans entered Satanov on July 6, 1941. On May 14, 1942, they locked 240 Jews in a cellar, letting them choke to death. Through 1942, 210 Jews were shot to death. Most of the 800 people officially murdered by the Germans were Jews.

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SATANOW, ISAAC (1732–1804), Hebrew writer, born in Satanov, Podolia. Satanow settled in Berlin in 1771 or 1772, where he served as the director of the printing press of the Ḥevrat Ḥinnukh Ne'arim ("Society for the Education of the Youth"). Among the most prolific of the early Haskalah writers, he did not restrict himself to any particular literary field, but wrote in most of those genres used by the later Haskalah writers. Although an exponent of the Jewish enlightenment of 18th-century Berlin, he displayed an affinity for Jewish mysticism.