

sent to Erez Israel in 1892 by Baron Edmond de Rothschild to establish a glass factory at Tantura (Dor) which was to supply bottles for the wines produced in the settlements. However, the factory was closed in 1894 when it became clear that the local sand was unsuitable. During his stay in Erez Israel Dizengoff, together with others, tried to form a Jewish workers' organization. Returning to Russia in 1897, he settled in Odessa, went into business, and became active in the Zionist movement. He participated in Zionist Congresses and was among the opponents of the Uganda Scheme. Dizengoff was a founder of the Geulah Company, formed in 1904 to purchase land in Erez Israel. As director of the company he returned to Erez Israel in 1905 and settled in Jaffa. Dizengoff was one of the founders of the Aḥuzat Bayit Company for establishing a modern Jewish quarter near Jaffa. This quarter, later called Tel Aviv, was founded in 1909. In 1911 Dizengoff was elected head of the local council. Later, when Tel Aviv became a city (1921), Dizengoff was elected its first mayor and, except during 1925–28, served in that capacity until the end of his life. At the outbreak of World War I, Dizengoff headed a committee that assisted war sufferers and refugees. However, the Turkish authorities expelled him to Damascus, where he remained until the conquest of northern Palestine by the British at the end of 1918. In 1919 Dizengoff founded *Ha-Ezrah* ("The Citizen"), a first attempt at the political organization of the non-labor middle class. He was a member of the Zionist executive during 1927–29 and ran its trade and industry department. He donated his house on Tel Aviv's Rothschild Boulevard for the establishment of the Tel Aviv Museum in his wife Zina's name. Upon the outbreak of the Arab riots in 1936 Dizengoff urged that government offices be opened in Tel Aviv and succeeded in establishing a separate port at Tel Aviv independent of Jaffa and its port. Dizengoff published his memoirs, *Im Tel Aviv ba-Golah* ("With Tel Aviv in Exile"), in 1931.

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[Yehuda Slutsky]

**DJERASSI, CARL** (1923– ), U.S. chemist. The son of a Bulgarian father and Austrian mother, both Jewish physicians, Djerassi was born in Vienna but immigrated to the U.S. with his mother in 1938 to escape from the Nazis. He was educated at the American College in Sofia and at Newark Junior College, New Jersey, before graduating with a B.A. from Kenyon College, Ohio (1942), and obtaining his Ph.D. in organic chemistry from the University of Wisconsin (1945). After working with the Ciba pharmaceutical company, he moved to Syntex in Mexico City (1949–52) before becoming a professor first at Wayne State University, Detroit, and subsequently at Stanford University (1959). He continued his association with Syntex as vice president for research. Djerassi made major contributions to organic chemistry, including elucidating the structure of complex natural products with innovative opti-

cal and spectrometric techniques, characterizing a vast range of sterols encountered in marine sponges and corals, synthesizing many novel steroids, and advancing alkaloid and terpenoid chemistry. As president of Syntex's offshoot company, Zoecon, he was concerned with new approaches to insect control. His best-known achievement is the first synthesis of a female oral contraceptive, "norethisterone." His prodigious scientific output is reported in over 1,200 original articles and seven scientific monographs. His many honors include election to the U.S. National Academy of Sciences (1961), the National Medal of Science (1973), the first Wolf Prize in Chemistry (1978), the National Medal of Technology (1991), the Priestley Medal (1992), and the Gold Medal of the American Institute of Chemists (2004).

Djerassi was deeply involved in scientific programs relevant to less-developed countries; he participated in Pugwash Conferences on Science and World Affairs and chaired the U.S. National Academy of Sciences Board for International Development. He was also concerned with the social and cultural problems of population control. His many other interests include writing fiction, poetry, and plays with a particular concern for the portrayal of scientists in fiction and drama. His well-known works include the plays *An Immaculate Misconception* (1999), *Calculus* (2003), *Ego* (2004) and five novels, two of which (*Menachem's Seed* and *No*) are set in Israel. His interest in the visual arts inspired the foundation of the Resident Artists Program at Woodside, California, and his collection of Paul Klee's works.

[Michael Denman (2<sup>nd</sup> ed.)]

**DJERBA (Jerba)**, island off the coast of Tunisia. In ancient times it was an important Phoenician trading center. According to the local tradition, the Jewish settlement there is very old. It maintains that the Jews came there during the reign of \*Solomon and founded the present al-Ḥāra al-Kabīra (the "Big Quarter"). A family of priests fleeing Jerusalem in the year 70 C.E. is said to have transported one of the Temple gates to Djerba. It is believed to be enclosed in the Bezael synagogue, known as al-Gharība (the "extraordinary") of the Ḥāra al-Ṣaghīra (the "Small Quarter"), which is situated in the center of the island. The Gharība was a much frequented place of pilgrimage. The Jewish population consisted mainly of *kohanim* (priests) with a small sprinkling of others, although there were no levites among the residents. According to tradition, the absence of levites on the island is the result of a curse against them by \*Ezra because they refused to answer his request to send levites to Erez Israel (cf. Ezra 8:15), and they all died. The history of the Jews of Djerba includes three serious persecutions: in the 12<sup>th</sup> century under the \*Almohads; in 1519 under the Spanish; and in 1943 under the Nazis. In 1239 a colony of Jews from Djerba settled in \*Sicily, where they obtained concessions to cultivate henna, indigo, and the royal palm groves. It was common for the male Jewish population of Djerba to look for livelihood abroad, but they kept returning to the island, where their families had remained. Exchange of goods

with \*Malta and \*Italy was in the hands of the Jews, who grew the products and processed the commodities for export themselves. \*Maimonides, in a letter to his son, expressed a low opinion of their superstitions and spiritual capacity, but praised them for their faith. In the 19th and 20th centuries the yeshivot of Djerba produced many rabbis and writers and they provided rabbis for the communities of North Africa. In 1976, some 300 youngsters received Jewish education. In the early 1990s, the American Jewish Joint Distribution Committee provided funding for Jewish education (including a girls' school) with a combined enrollment of 245. David Idan established a Hebrew printing press in Djerba in 1903, and many books, mainly Passover \**Hagaddot* and liturgical items, were printed there. In 1946 there were some 4,900 Jews in Djerba, settled in al-Hara al-Ṣaghīra, al-Hāra al-Kabīra, and Houmt-Souk, the principal town of the island. Their number dwindled to about 1,500 by the late 1960s, about 1,000 in 1976, 800 in 1984, and 670 in 1993, the majority immigrating to Israel and settling in moshavim (many of them on moshav Eitan) or reaching France. Those remaining dealt in jewelry and commerce, but the Jewish neighborhoods lost their purely Jewish character as Muslims moved in and the community was the victim of several anti-Jewish incidents. In October 1980 a Jewish boy was sentenced to five years in prison (but released two months later) for destroying an Islamic religious manual during a 1978 schoolyard scuffle. Following the Israeli invasion of Lebanon in 1982, Jewish homes and shops in Djerba were ransacked and set on fire on Yom Kippur and several Jews were injured. The Tunisian government encourages the annual Lag ba-Omer pilgrimage to al-Ghariba as a tourist attraction, even inviting Tunisian Jews from Israel to participate in May 1993. But al-Ghariba suffered several attacks, with the pilgrimage temporarily decreasing. On May 9, 1979, a fire (labeled by the government an "accident") broke out, destroying seven Torah scrolls, the ark, and prayer books. During the Simḥat Torah prayers in October 1985, a Tunisian guard, posted by the government for protection, shot at the congregation, killing five (including a policeman) and wounding eleven. He was convicted and sentenced to a mental institution. On April 11, 2002, a natural gas truck exploded at the outer wall of al-Ghariba, killing 21, mostly German tourists, with a group linked to al-Qaeda claiming responsibility.

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[David Corcos / Rachel Simon (2<sup>nd</sup> ed.)]

°**DLUGOSZ, JAN** (1415–1480), Polish cleric and annalist. He acted as secretary to Cardinal Zbigniew Oleśnicki in Cracow, who was violently anti-Jewish. After Oleśnicki's death in 1455, Długosz began a history of Poland, which he concluded in 1479. He was appointed archbishop of Lvov in 1478. A primary source for historical material, his annals include a firsthand account of the massacre of the Jews in Cracow in 1407 and the plunder, forcible conversions, and burnings of Jewish houses which accompanied it. His work set the anti-Jewish tone of medieval Polish historiography.

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[Natan Efrati]

**DLUZHNOWSKY, MOSHE (Moyshe Dluzhnovski; 1906–1977)**, Yiddish novelist. Dluzhnowsky was born in Tomaszów Mazowiecki, Poland. His traditional *heder* education was supplemented by autodidactic study of secular subjects. After his literary debut in 1925, he published short stories, novels, plays, essays, and reportage in the Yiddish press around the world. He immigrated in 1930 to Paris, where he described Jewish life in short stories and sketches. In 1940, he fled to Morocco and discovered in its *mellahs* a still unexplored field for Yiddish literature. His stories, and especially his novel *Vintmiln* ("Windmills," 1963), depicted the impoverished Berber-Arab-Jewish settlements. He went to the U.S. in 1941, where he contributed fiction to the Yiddish and English press. His works include a children's book *Der Raytvogn* ("The Chariot," 1958); a novel *Vi a Boym in Feld* ("As a Tree in the Field," 1958); and short story collections *Dos Rod fun Mazl* ("The Wheel of Fortune," 1949), *A Brunem Baym Veg* ("A Well by the Road," 1953), and *Tirn un Fentster* ("Doors and Windows," 1966). He also wrote several plays, some of them adapted from his novels. Most were produced in New York and South America, the most successful being *Di Eynzame Shif* ("The Lonely Ship," 1956).

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[Sol Liptzin / Eliezer Niborski (2<sup>nd</sup> ed.)]

°**DMOWSKI, ROMAN** (1864–1939), Polish politician and antisemite. He was leader of the Polish National Democratic party (ND: \*Endecja) before 1914 in the Russian part of Poland and its chief representative in two of the \*Dumas. Dmowski constantly propounded the view that antisemitism was an expression of the *Kulturkampf* between Jews and Poles; he adopted the anti-Jewish \*boycott slogans introduced during the elections to the Duma in 1912. While on the Polish National Council between 1917 and 1918, which he headed as the representative of Poland to the Allied Powers, Dmowski discussed the future relations between Poles and Jews with the American Jewish leader Louis \*Marshall in October 1918, particularly in view of the boycott then poisoning the atmosphere. Dmowski contended that Polish-Jewish relations would improve as the result of economic progress in an independent Poland, which would diminish the prevailing tensions. His readiness during