

People, charged that race determined location and quality of education in Yonkers. The plaintiffs stated that the reason the schools were segregated was because the housing of Yonkers was segregated. Sand heard the case himself, without a jury, at the request of both sides. The trial took up most of 1983 and 1984. There were 93 days of testimony from 84 witnesses, 140 depositions, and thousands of exhibits. By the end of the trial, it was clear that Yonkers was segregated. Sand had to decide why. He saw a 40-year pattern, fueled by Yonkers city officials who approved sites for housing. Sand ordered Yonkers to redraw its districts and to move some of its poor minority residents from the poor minority side of town into public housing, to be built just for them, in the white, middle-class side of town. His ruling was appealed but subsequently upheld. In 1986 Sand ordered a federal monitor to oversee the integration of the schools through a host of court-ordered measures still in effect 20 years later, including magnet programs and busing. In the terrorism case, a jury trial, prosecutors called 92 government witnesses and introduced more than 1,300 exhibits in a four-month process. The prosecutors said the conspiracy grew out of a Muslim organization that had centers in Afghanistan and other places, including Brooklyn. Some of the members of the Brooklyn circles were convicted in the bombing of the World Trade Center in 1993 and in a plot to blow up other New York City landmarks. Sand sentenced the four men to life in prison without any chance of parole.

[Stewart Kampel (2nd ed.)]

SANDAK (Heb. סַנְדָּק; in common parlance also **sandek**), designation of the godfather who holds the male child upon his knees during the *circumcision ceremony. The name is derived either from the Greek σὺνδικός (cf. Lat. *syndicus*, “patron”), or, more probably, from σύντεκνος (“companion of the father,” cf. Fr. *compère*; Ger. *Gevatter*); the form *syndikos* appears in post-mishnaic Midrash literature (Yal., Ps. 723).

The function of the *sandak* probably arose from the necessity of having someone assist the *mohel* by holding the child firmly during the circumcision operation. To act as *sandak* is considered a great honor and as a meritorious religious act which, according to the kabbalists, has atoning qualities. Where a grandfather of the child is still alive, it is customary to bestow the honor of *sandak* upon him. The woman who brings the child to the circumcision and hands it over to the *sandak* is called *sandakit*. The *sandak* is also known by various other names: *ba'al berit* or *ba'al berit milah*; *tofes ha-yeled* (“holder of the child”); *av sheni* (“second father”); or *shali'ah* (“messenger”). Jews of European origin also use the term *kvater* (the woman, *kvaterin*), which is the corrupted form of the German *Gevatter* (“godfather”). The question is raised whether a person may be *sandak* more than once in the same family. R. *Elijah b. Solomon Zalman, the Gaon of Vilna, decided in the affirmative (Be'ur ha-Gra to YD 265), notwithstanding reservations against this practice based upon fear of the “evil eye.”

BIBLIOGRAPHY: Kohut, Arukh, 6 (1922⁶), 83–84; Eisenstein, Dinim, 222.

SANDALFON, name of one of the most exalted angels. Ezekiel 1:15 was interpreted in the Babylonian Talmud (Hag. 13b) as referring to an angel who stood on the earth with his head reaching up to the living creatures (the *hayyot*). This “wheel” is called Sandalfon, who is said to stand so far above his colleague, apparently *Metatron, that a journey between them would take 500 years. His place is behind the *Merkabah, the heavenly chariot, and he fashions crowns for his creator. According to the sources of the Merkabah literature, these crowns are made from Israel's prayers, an idea widely repeated in Jewish literature. Sandalfon is also mentioned as one of the highest angels in the story of Moses' ascension to heaven, and in the Midrash *Konen* he is called a mediator or “translator” between Israel and God, obviously because he transforms the words of prayer into mystical crowns on God's head. The etymology of the name is explained, probably correctly, as *synadelphos* (“confrère” or “colleague”), namely of Metatron. He is mentioned in many hymns, and conjurations regarding him and his mystery are found in Merkabah literature; one such is “The Mystery of Sandalfon” (*Merkavah Shelemah*, 1922, fol. 1a). Here he has the power to nullify hostile decrees against Israel. In later sources he is frequently defined as the angel set over birds, *sar ha-ofot*, particularly in the writings of the *Ḥasidei Ashkenaz and in the Zohar. Spanish kabbalists of the 13th century interpreted the name as a composition of two elements: *sandal*, meaning in the Talmud a still unformed embryo, and *fon*, understood as a formation of a face *panim*; these two elements therefore represent matter and form, brought together in Sandalfon. Many kabbalists declared that Sandalfon was an angelic transfiguration of the prophet Elijah, just as Metatron was described in earlier sources as the transfiguration of Enoch. Since the word *sandal* has the meaning “shoe,” Sandalfon was also thought of as the “shoe” of the *Shekhinah*, that is to say the angel on which the feet of the *Shekhinah* rested. Some kabbalists considered him the teacher of Moses. Later Kabbalah ascribed to him a special sphere of mystical being which was essentially more than a pure angelic host.

BIBLIOGRAPHY: R. Margalioth, *Malakhei Elyon* (1945), 148–54; M. Schwab, *Vocabulaire de l'angélologie* (1897), 201; G. Davidson, *A Dictionary of Angels* (1967), 267.

[Gershon Scholem]

SAN DANIELE DEL FRIULI, small town in Udine province, Friuli, N.E. Italy. The presence of Jews is first confirmed in a document dating from 1523 which refers to the management of a bank entrusted to one Simon Nantua and, later, to his sons. There were also Jewish physicians living in San Daniele at least from 1549.

In 1600, two Luzzatto brothers, who had come from Venice, joined the bank; in 1623–1624 the bank passed to the Luzzatto family's control alone. The Luzzattos managed the bank until 1714, when it was suppressed following the opening of a **Monte di Pieta*. Meanwhile the community had grown. The Catholic reaction reached San Daniele in the early 17th century, the Jews being compelled to wear the *badge in 1626.