

תוכן העניינים

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ENGLISH ABSTRACTS

SECONDARY COMPLETION OF VERSES AND THE TEXT OF PSALMS 91:4 IN 11Q11 (11QPsa^p)

By Alexander Rofé

According to the MT, Ps 91:4 reads: 'With His pinion He will cover you, / Under His wings you will take shelter, / His truth will be your shield and buckler'. As against it, the above-mentioned scroll from Qumran runs the verse as follows: '[With] His pinion He will cover [you], / Under His [wings] you will abide, / [His] kindness [upo]n you will be a shield, / A buckler is His truth. Selah'.

Scholars have usually preferred the Qumran text, because it submits a 'better parallelism'. This position, however, is not exempt from problems. The scribal practice of adding a colon or even a few words in order to obtain an even parallelism is attested in 1QIs^a at Isa 1:15 and in the LXX at Ps 13:6; 67:5; 73:28; 132:4; 134:1; 147:8 (although it is possible that some of the latter were introduced by the Greek tradents of the LXX). By conjecture one can detect this phenomenon in the MT at Deut 32:43; Jer 23:10. It appears that an even, paired parallelism was preferred by the epigonic scribes who copied Biblical poetry. Classical Hebrew poetry, however, used bicola as well as tricola. Therefore, the tricolon in Ps 91:4MT has the flavor of originality, while the tetracolon (or the double bicolon) of 11Q11 looks as a secondary reworking.

The introduction of an extra line with *hesed* (kindness) was prompted by the odd line with *'āmittô* ('His truth') that does not connect well with the Lord's pinion and wings. A better solution to this problem was suggested by I. Loew (followed by I. L. Seeligmann). Loew vocalized *'mtw* as *'āmmatô*, 'His arm'. This suggested reading of *'mh* – *'mt*, absent from Biblical Hebrew, is extant in Ugaritic and was still known in Talmudic times. Hence it deserves to be considered a *lectio difficilior*. By reading *'āmmatô*, one obtains in Ps 91:4 a tricolon with three parallel nouns: pinion, wings, arm.

The Qumranic text in this verse proves that the Massoretic vocalization *'āmittô* goes back to ancient times, the Second Commonwealth. Here as elsewhere, the antiquity of the tradition preserved by the Massora does not warrant its correctness.

SOME ASTROLOGICAL AND QUMRANIC TERMS IN 4QInstruction (*Mūsār Lē Mēvîn*)

By Joseph M. Baumgarten

The *editio princeps* of 4QInstruction (*Mūsār Lē Mēvîn*) is a milestone in the publication of wisdom texts from the Qumran library (J. Strugnell, D. Harrington and T. Elgvin [eds.], *Qumran Cave 4, XXIV: Sapiential Texts, Part 2: 4QInstruction (Mūsār Lē Mēvîn: 4Q415ff.* [DJD, 34], Oxford 2000). The following observations pertain to instances where the editors' translations are offered only with hesitancy, and the difficulties that remain point to the need to look for other more cogent renderings of the text.

A. **רש** as a title of honor for communal colleagues. The editors, who assume a transition

from the antagonist of the *mēvîn* to God, who is the subject of the verb יצדק and the pronoun הוואה, were perplexed by the description of the deity as a 'prince among princes'. 'And make haste to recount a rebuke towards him, But do not overlook thy own sins. [For ...] He indeed will declare righteous like thee; for He {for He} is a prince among prin[ces. And with forgiveness] will He work' (4Q417 2 i 4–5). However, as we know from *Damascus Document* 6, 5–6, the early adherents of the Qumran community were entitled שריים, 'princes', as reflected in the *peshet* on Num 21:18, 'the well dug by princes, which the nobles of the people started'. Both שר and נדיב are used as epithets of honor in *4QInstruction*.

This use of שר helps to clarify the meaning of the obscure word והנקשר with which the editors struggled, 'he who is bound up (bewitched?)'. It is clear from the wide space between the ק and the ש that these are two words שר והנק, with the apparent meaning 'and clear the noble one (of guilt)', parallel to עבור לר, 'forgive his trespass'. The justification for this leniency of the *mēvîn* towards his antagonist derives not only from the latter's noble status, but from the lack of legal charges against him (בלוא הוכח). According to the procedural rules governing the relationship of members of the community, no charge against a fellow may be disseminated without a prior judicial hearing (אשר לא הוכח) (CDC 9, 2–4).

B. *The Astrological Connotation of מולד*. 4Q416 contains passages concerning marriage. [אשה לקחת ברישכה קח מולדיה] (2iii 20) is translated in the edition, 'Thou hast taken a wife in thy poverty, take her offspring'. The premise that this is a call for the husband to provide for the sustenance of his children is questionable. More plausible is Elgvin's suggestion that לקח in the gnomic sense pertains to determining the מולד horoscope of one's prospective wife.

The astrological sense of מולד is further illustrated by the advice to the *mēvîn* not to be devastated by the death of a relative: הבט ברו נהיה וקח מולדי ישע 'Do not despair in your mourning... contemplate the mystery that is to come and heed the birth-times of salvation'. The moderation of mourning echoes Ben Sira 38:17–20, but here it derives from the trust in the coming of pre-destined salvation.

Astrological beliefs are well documented at Qumran. 4Q186 is a physiognomic text which uses מולד in what is clearly a horoscope: 'This is the birth-time in which he was born in the foot of Taurus'. Note also the use of מולד in the Aramaic 'Elect of God' text (4Q534) based on the determination of man's birth-time and the spirit of his soul by providence.

It is probable that the reputation of the Essenes as foretellers of the future was related to astrology. Conceptually the deterministic theology of Qumran is akin to the astrological view that everything depends on fate. Note also the prominence of the divine epithet אל הדעות in the catechism of the Community Rule and *4QInstruction*.

C. *Poverty*. One of the salient aspects of the Instruction is the characterization of the *mēvîn* as עני, רש, אביון. The author is aware of vicissitudes in economic circumstances, but he regards poverty and humility as desirable moral qualities: 'Be thou as a poor man in your dispute' (4Q417 iii 14). This may be compared to the self-image of the people of Qumran as the poor, the humble in spirit, and the congregation of *ebyonim*.

THE TERRITORY OF ASHQELON IN THE ROMAN PERIOD

By Yossi Baruchi

This study deals with the urban domain of Ashqelon during the Roman period. In two Tannaic sources, there are references to the Ashqelon area. The Braitā of 'Tekhumei Eretz Israel' (The Boundaries of the Land of Israel) determines that Ashqelon and its fields are out of the limits of 'Eretz Israel' as held by the 'Oley Bavel' (Jews who settled in Palestine throughout the Second Temple period). It points out three topographical landmarks bordering those fields: 'Parashat (this is the accepted reading) Ashqelon', 'Ginaya de 'Ashqelon' (apparently the gardens of Ashqelon) and 'The great road which leads to the desert'. The Braitā of 'Tekhumei Ashqelon' (The Boundaries of Ashqelon) deals with the issue of 'the impurity of gentile lands' and defines the limits of Ashqelon for this matter by naming four sites along the border: 'The Great Tomb', 'Yagor', 'Gov' and 'Tar'in'. Having shown that these two sources describe the same border, and that this is in fact the border of the urban domain of Ashqelon, additional historical, archaeological, topographical and toponymical data is used to identify the border and the sites mentioned in these two sources. In the context of this research, the road system around Ashqelon during that period is also discussed. In addition, identifications for the village of 'Asor' or 'Aser' which is mentioned by Eusebius as a village in the area of Ashqelon, and for the cities of 'Sariphaea', 'Maiomas Ascalonis' and 'Pale'a' that are mentioned as being close to Ashqelon in historical sources from the Byzantine period are suggested.

SCHEMING WITNESSES: TOWARDS THE SOLUTION OF AN ANCIENT RIDDLE

By David Henshke

One of the greatest puzzles in the history of Halacha is the law of the scheming witnesses (Deuteronomy 19:16–21). According to accepted Halacha, witnesses are deemed 'schemers' by virtue of the testimony of two other witnesses, who refute their testimony by claiming that at the time in question the 'witnesses' were in fact with them in another place than that in which the events to which they testify supposedly occurred, so they could not possibly have seen them. However, since the first witnesses completely deny this allegation, there is no justification for preferring the claim of the second group of witnesses, even to the extent of imposing the death penalty on the first witnesses. Many efforts have been made, from Geonic times onwards, to resolve this difficulty, but all are ultimately unsatisfactory. This article demonstrates that a different understanding of the law is reflected in *Sifre Zuta to Deuteronomy*, the surviving fragments of which have only recently been identified and published. According to this work, it is not the assertion 'you were with us' that falsifies the testimony of the original witnesses, but overwhelming evidence unearthed by the judges in the course of their investigation. The testimony of other witnesses who say 'you were with us' is required only in order to impose punishment on the original witnesses. The Torah does not allow punishment of transgressors whose guilt has not been established by the testimony of two witnesses; and unless they testify that the first witnesses were elsewhere at the time when the events in question allegedly occurred, the first witnesses might simply have been mistaken with regard to the identity of the protagonists.

This explanation applies only to the early Halacha, from Hasmonean times until the late Tannaitic period; but at the end of this period a new conception arose, according to which the testimony of two witnesses is the ultimate and unassailable standard of evidence: 'two are as good as a hundred'. It now became impossible to explain that the testimony of the original witnesses was falsified by evidence discovered by the judges, because no evidence whatsoever could overrule the testimony of two qualified witnesses. Because of this, an alternative conception developed, which is first attested in the last Tannaitic generation: the testimony of the first witnesses is rejected solely on the basis of a second pair of witnesses, and Scripture has arbitrarily decreed that the second witnesses are to be believed if, and only if, they say 'you were with us'. A detailed analysis of the Mishna shows that the earlier conception prevailed in the bulk of tannaitic sources, including the basic text of the first chapter of Mishna Makkot, but the new conception was introduced in a later layer of this text.

MAGIC IN JEWISH ETHICAL LITERATURE

By Avriel Bar-Levav

Jewish ethical literature is a literary corpus comprising numerous works. Its origins date back to the Middle Ages and new books are still being added to it today. These works are of a popular character; they deal with practical instructions for individual and communal religious life. This paper aims to examine the incidence of magical ideas in these texts, and to consider them as an example of the appearance of magic in non-magical texts. Given the almost constant presence of a magical component in Jewish culture, it is not surprising that magic can be found also in ethical literature, a hitherto neglected source for this kind of lore.

The paper examines various definitions of magic and discusses their suitability for application to non-magical texts such as ethical literature. It then demonstrates the presence of some magical ideas in ethical literature from medieval Germany and from the Ottoman Empire, Italy and Poland in the early modern period. Finally it discusses some general aspects of the conjunction of magic and ethical literature, such as the sources of magic in ethical literature, the place of magic in Jewish life and the nexus of magic and ethics.

'THE TALE OF THE BREAD': A HIDDEN STORY OF R. NAḤMAN OF BRASLAV

By Zvi Mark

For almost two hundred years R. Naḥman of Braslav's 'Tale of the Bread' was hidden and guarded. Until recently the story was extant only in manuscript form and was never printed. Only select Braslav Hassidim were allowed to hear or read the tale, which was kept secret as esoteric lore. This article presents the text of the tale and its variants on the basis of manuscripts and printed versions. It also explicates the biographical and ideational background of the tale and analyzes its literary components. The reasons for the secrecy surrounding the tale become apparent in the course of this analysis.