

תוכן העניינים

5	לתולדותיו של הפרק האחרון במסכת שבועות	יואב רוזנטל
51	פרשת חתן דמים (שמ' ד 24–26) בסבך הפרשנות היהודית והנוצרית	מנחם קיסטר
71	הבראיסטים קופטים בימי הביניים? על מסירת התפסיר של רס"ג	רוני וולנדט
87	מעמדם הליטורגי של פיוטי חטאנו על פי קטעי הגניזה הקהירית	אבי שמידמן
115	פיוטי קללה ופסוקי 'שפוך חמתך' באיטליה הקדומה	אברהם פרנקל
135	הרמב"ם ומינויו של ר' אנטולי למוקדם אלכסנדריה	מרדכי עקיבא פרידמן
163	מדרשת 'תורת ה' תמימה' לפירוש התורה: אבני דרך ביצירתו של הרמב"ן	עודד ישראלי
	'ספר הנעלם', קטעים חדשים מ'ספר אור זרוע' ובירורים בחיבוריו	אבישי בר-אשר
197	המוקדמים של ר' משה די ליאון: עיון ומהדורות מדעיות	
331	ספרים שנתקבלו במערכת	
v	תקצירים באנגלית	

TABLE OF CONTENTS

Yoav Rosenthal	The History of the Final Chapter of Tractate Shevu'ot	5
Menahem Kister	Exod 4:24-26: The Complexity of Jewish and Christian Interpretations	51
Ronny Vollan	Coptic Hebraists in the Middle Ages? On the Transmission of Rav Sa'adiah Gaon's <i>Tafsīr</i>	71
Avi Shmidman	The Liturgical Role of <i>Hatanu</i> Poems	87
Avraham Fraenkel	Curse Poetry and the Verses of 'שפורך חמותך' in Ancient Jewish Italy	115
Mordechai Akiva Friedman	Maimonides Appoints R. Anatoly <i>Muqaddam</i> of Alexandria	135
Oded Yisraeli	From 'Torat Ha-Shem Temimah' to the Torah Commentary: Milestones in Nahmanides' Creative life	163
Avishai Bar-Asher	<i>Sefer ha-Ne'elam</i> , New Parts of <i>Sefer Or Zaru'a</i> and Clarifications Regarding the Early Writings of R. Moses de León: Studies and Critical Editions	197
	<i>Books Received</i>	331
	<i>English Abstracts</i>	v

ENGLISH ABSTRACTS

THE HISTORY OF THE FINAL CHAPTER OF TRACTATE SHEVU'OT

Yoav Rosenthal

In the prevalent textual tradition of the Mishna, the tractate Shevu'ot ends with a complete and detailed eighth chapter, which includes an opening *mishna*, followed by a list of cases and concluding with a general principle. Examination of the textual evidence for this chapter reveals a textual tradition of the Mishna found in an eastern Genizah fragment of the Talmud Bavli, in which this chapter includes only two *mishnayot* – the opening *mishna* and the general principle that concludes the chapter, lacking the detailed list of cases that constitutes the bulk of the chapter. This leaner version corresponds to the scope of the chapter in the Talmud Bavli, which includes only two *sugyot*, and indeed is the shortest chapter in the Talmud Bavli. Additional *sugyot* found elsewhere in the Talmud Bavli corroborate this description. Undermining of the case list is apparent in the Tosefta as well. Furthermore, unusual data revealed by textual research indicates the possibility that the case list found in the Tosefta was added only at a later stage of editing.

On the other hand, the *sugyot* of the Talmud Yerushalmi show that the case list did exist in its version of the Mishna. This finding corresponds to conclusions drawn from previous textual research of other sections of the Mishna, suggesting the possibility that the original *mishna* at the end of tractate Shevu'ot included only a brief appendix and thus it arrived in Bavel, whereas in Eretz Yisrael the general principle at the end of this version was expanded to a detailed list of cases and so until the brief appendix developed into a complete chapter.

EXOD 4:24-26: THE COMPLEXITY OF JEWISH AND CHRISTIAN INTERPRETATIONS

Menahem Kister

This article seeks to clarify the motives underlying ancient Jewish and Christian interpretations of Exod 4:24-26. Most of the ancient Jewish sources emphasize the apotropaic importance of circumcision in this passage. Some ancient Christian commentators accept this basic assumption and explain it in a limited, temporal context, whereas other early Christian commentators deny any independent value to circumcision; instead, those latter emphasize the broader context of the surrounding verses, or the social value of circumcision (so that the Hebrews will receive Moses).

From the early Christian commentators we learn that this passage was important in Jewish-Christian controversy, one of whose foci was circumcision. Analysis of the interpretation of Ephrem to this pericope shows that it intertwines Jewish elements with those that were originally anti-Jewish Christian arguments. The article expands on the matter of Moses' sexual abstinence, which is emphasized in Ephrem's commentary on this

pericope. It discusses the Syriac sources (Ephrem, and Aphrahat) in their relation to Jewish sources (Philo and rabbinic midrashim of divergent periods).

Two Jewish midrashim (*Midrash Yelamdenu* and a midrash known as *Midrash Hadash 'al ha-Torah*) are, ironically, very close in their wording to anti-Jewish Christian passages. In the opinion of the author of this article, Christian exegetical tradition probably influenced these midrashim, but that which had possessed polemical significance in the Christian context became in them a simple, non-polemical aggadic statement.

This analysis of the interpretations of Exod 4:24-26 demonstrates the complexity of relations between Judaism and Christianity in late antiquity, as expressed in interrelated biblical interpretation, theology, mutual borrowing, and polemics. From a different perspective, this article also demonstrates the convoluted dynamics between the endeavor to interpret the biblical text – on its different levels – and the theological and cultural context of ancient exegetes.

COPTIC HEBRAISTS IN THE MIDDLE AGES? ON THE TRANSMISSION OF RAV SA'ADIAH GAON'S *TAFSĪR*

Ronny Vollandt

This article examines the way Saadiah's *Tafsīr* became a foundational text of the Coptic Church, whose study and preservation had to be cultivated vigilantly, which text-critical functions it fulfilled as a point of comparison to other Arabic versions of the Pentateuch, and which learned textual practices this kind of scholarship entailed. In a larger context, we ask whether there is sufficient evidence to speak of medieval Coptic Hebraism, in which the *Tafsīr* and the scholarly, 'text-critical' treatment of it, acquainted Coptic intellectuals with the otherwise inaccessible Hebrew Urtext of their own biblical text in Coptic.

THE LITURGICAL ROLE OF *HATANU* POEMS

Avi Shmidman

Hatanu poems – poems containing the refrain 'we have sinned, our Maker; forgive us, our Creator' – have long been considered a subgenre of *seliḥot*. However, a study of the Cairo Genizah fragments containing *hatanu* poems – over 400 in number – reveals an entirely different picture. Here the *hatanu* poems consistently fill a liturgical role distinct from that of *seliḥot*. For instance, on the weekday fast days, the *seliḥot* were recited in the sixth benediction of the 'Amidah prayer, while the *hatanu* poems were recited as part of *tahanun*. In this article I elucidate the specific liturgical role filled by the *hatanu* poems, consider the implications regarding their origin, and, overall, argue that *hatanu* poems should not be categorized as a subgenre of *seliḥot* poems, but rather as a distinct genre.

CURSE POETRY AND THE VERSES OF 'שפוך חמתך' IN
ANCIENT JEWISH ITALY

Avraham Fraenkel

Liturgical poems containing curses are part of the liturgical tradition of ancient Italian Jewry, from the ninth through the eleventh centuries. The article reviews the varieties of this tradition, its origins in the Byzantine East and its impact on ancient liturgical poetry of Germany and France. The article also tries to trace the early stages of the practice of including the verses of 'שפוך חמתך' in the Passover Haggadah, in Italy, France and Germany.

MAIMONIDES APPOINTS R. ANATOLY *MUQADDAM* OF ALEXANDRIA

Mordechai Akiva Friedman

A *muqaddam* was the judge appointed by the Head of Egyptian Jewry to serve in a city as the communal leader for religious affairs. When Maimonides' son R. Abraham was Head of Egyptian Jewry, and the *muqaddam* Judge Anatoly, an immigrant from Provence, died, some members of the community of Alexandria objected to the appointment of R. Samuel, a savant from France, as his replacement, claiming that it had been agreed upon in an old enactment not to give the office to an immigrant from Christian Europe. S.D. Goitein, who discovered the Judeo-Arabic letter from the Geniza that relates to this episode, also discovered a similar letter, which he believed to refer to the same affair. This item had not yet been assigned a permanent shelf mark at the Jewish Theological Seminary Library, and when Goitein went back to reexamine it, the manuscript was missing. I have now identified the letter, which is presented here. It was written in 'Sivan 159' [4800 + 159 = 4959 AM], i.e., June 1199 C.E. Subsequently, 'our master, may he live forever' (רַבְּנוּ יְיָ לְעֹד), who is mentioned twice, was obviously Maimonides rather than his son. From an analysis of the letter and other sources, it is evident that when serving as Head of the Jews for a second term, Maimonides appointed R. Anatoly as *muqaddam* of Alexandria despite the opposition of the 'rebels' (מורדין) to the appointment of an immigrant. The identity of the writer of the letter and the recipient and their backgrounds, the biography of R. Anatoly and his association with Maimonides and other relevant matters are also examined.

FROM 'TORAT HA-SHEM TEMIMAH' TO THE TORAH COMMENTARY:
MILESTONES IN NAHMANIDES' CREATIVE LIFE

Oded Yisraeli

This article discusses one of the most important sermons of Rabbi Moshe ben Nachman (Nahmanides) – his 'Torat Ha-Shem Temimah', concentrating specifically on the relation between this sermon and Nahmanides' Torah commentary. Analysis of these two compositions shows both close similarity in content and style and many changes and

significant differences, which were probably made by the author himself. We argue that the sermon predates the publication of the Torah commentary by about thirty years. Thus it reflects an early stage of Nahmanides' intellectual and Kabbalistic development. Toward the end of his life, when he composed the commentary, Nahmanides copied many of the passages from the old sermon into it, while adjusting and updating it according to his later exegetic and Kabbalistic positions. These passages in the Torah commentary should be regarded as a distinct stratum, which represents a unique religious trend. The general conclusion of the article is that 'Torat Ha-Shem Temimah' should be considered to a large extent as the first edition of a central stratum within Nahmanides' Torah commentary, one which also provides important evidence of Nahmanides' dramatic spiritual and intellectual development during the second half of his life.

SEFER HA-NE'ELAM, NEW PARTS OF *SEFER OR ZARU'A* AND
CLARIFICATIONS REGARDING THE EARLY WRITINGS OF R. MOSES DE LEÓN:
STUDIES AND CRITICAL EDITIONS

Avishai Bar-Asher

R. Moses de León's early kabbalistic writing is known mainly from the anonymous *Sefer Or Zaru'a*, customarily attributed to him by scholars and incompletely reconstructed by Alexander Altman in 1980. *Sefer Or Zaru'a* probably predates de León's theosophical Hebrew writings, most of which were written between 1286 and 1293 under his name. This stage in his thought is usually referred to as 'pre-theosophical', and several other anonymous fragments, similar in theme and style to *Or Zaru'a*, have been associated with it. The main text from this stage, preserved in more manuscripts than all the others combined, is generally known as *Sod Darkhe ha-Otiyyot*, which bears a strong pseudepigraphical character and, mysteriously, refers to the so far unidentified *Sefer ha-Ne'elam*.

The present article offers a new description of this corpus as well as, for the first time, a complete version of *Sefer Or Zaru'a*. Second, a long fragment from the lost *Sefer ha-Ne'elam* is identified and edited through an analysis of its affinities with the other texts associated with *Or Zaru'a*. Finally, considerable evidence establishes de León's authorship of this book.

The article sheds light on de León's early kabbalistic stage and presents evidence regarding his pseudepigraphic activity. These findings invite a reassessment of de León's complex shifts from one speculative system to another, showing gradual and not necessarily linear development in his diverse kabbalistic work.