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## ABSTRACTS

### **BETWEEN MAN AND PLACE: THE HOLY MAN AND THE TEMPLE IN STORIES ABOUT ḤONI HA'MEAGEL AND R. ḤANINA BEN DOSA**

Yuval Fraenkel

This article focuses on the reading of several stories, culled from Jewish writings of late antiquity, that concentrate on the relationship between the holy man and the Temple. I discuss several stories that deal with the two greatest *ḥassidim* of the time, Ḥoni Ha`meagel, and R. Ḥanina Ben Dosa, in which the Temple appears in a variety of ways and contexts. The central questions of this article are: how did late Second Temple traditions and early rabbinic literature deal with the phenomenon of holy men who were themselves autonomous sources of sanctity, distinct from the Temple; how did the holiness and authority of these men compare with the holiness and authority of the Temple; and how is the relationship between the holy man and the Temple presented in the “holiness map” of late Second Temple and rabbinic literatures.

The article sets out three models for representing the relationship between the holy man and the holy place in the stories of Ḥoni Ha`meagel and R. Ḥanina Ben Dosa: a confrontational model, in which the holy man represents a religious and social alternative to the holy place; a harmonious model, in which the two function side by side and complement one another; and finally a hierarchical model, in which the holy place is central and the holy man, peripheral. The use of those models enables a fresh and detailed examination of several aspects of the status of the holy man within Jewish culture: the significance of his religious authority, as well as its limitations and sources; the ways in which his social and political status are presented, and the relationship between this presentation and the perception of his holiness; and the ways in which the holy man is integrated into the Jewish “holiness map,” as presented in Jewish literature.

**THE STATUS OF PERSONS WITH PHYSICAL DEFECTS  
IN TANNAITIC LITERATURE: A NEW ANALYSIS**

Yosef Marcus

Many scholars have pointed out that the Judean desert sect held the view that persons with a physical defect are considered impure and that therefore they should be kept at a distance from the community and the Sanctuary. Tannaitic literature presents various views on the status of these individuals. Aharon Shemesh contended that several tannaitic sources that exempt the blind and the lame from the pilgrimage to Jerusalem correspond, in essence, to the Qumranic concept, and that these sources, too, forbid persons with physical defects from going up to the Sanctuary. Shemesh also compared the list of physical defects in *m. Bekhorot 7* with a similar list in Qumran literature. He argued that the similarity between the lists indicates a similar underlying concept: that the encounter with the deity requires completeness in appearance, and that the arrival of a person with a defect represents a certain insult to the deity. In contrast, other scholars have noted specific sources in tannaitic literature that express the view that persons with a physical defect are an integral part of the community, and that the Cohanim among them may even perform various tasks in the Sanctuary. It seems, however, that the issue of the status of persons with defects in tannaitic literature calls for further investigation, taking into consideration many sources that have not yet been studied as part of a general picture; such a study should also re-examine arguments that have been raised in this matter in connection with other sources.

This article surveys anew the basic sources in the writings of the Judean desert sect that deal with this issue. Following the survey, I discuss Shemesh's conclusions and my reservations. I present many additional sources that indicate that the central tannaitic concept regarding persons with defects diverges from the trend of thought that regards such persons as impure individuals who should be kept at a distance.

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**"IT IS KNOWN THAT THE STAG EATS SNAKES":  
EXAMINING THE SCIENTIFIC KNOWLEDGE DRAWN  
UPON BY MEDIEVAL JEWISH INTERPRETATIONS OF  
PSALMS 42**

Michael Avioz

In this article I attempt to show how a single verse in Psalm 42 was interpreted in Jewish medieval commentaries using contemporary scientific wisdom about the habits of deer. According to Ibn Ezra's interpretation, which appears with variations among other commentators, the deer was thirsty after eating snakes, so he wanted to quench his thirst with water. Medieval Jewish commentators who explained the metaphor in Psalm 42 probably drew this understanding from scientific writings in Arabic. The Arab writers in their turn drew their knowledge from the Greek philosophers. Neither Arab nor Jewish authors were bothered by questions of scientific validity, since this understanding of deer reflects the scientific knowledge of their time. Although this interpretation is inconsistent with the plain scriptural meaning, Ibn Ezra and Radak both considered it to be the "*peshat*" of the verse, since it uses contemporary knowledge to understand biblical realia.

**FLAVIUS JOSEPHUS WRITINGS IN SIXTEENTH  
CENTURY JEWISH HISTORIOGRAPHY: THE CASE OF  
SHALSHELET HA-KABBALAH (*CHAIN OF TRADITION*)  
OF GEDALYAH IBN YAḤYA**

Abraham David

Till the end of the fifteenth century, Jews were absolutely ignorant of Flavius Josephus's writings. A mistaken theory held that the *Book of Josippon*, composed by anonymous writer in southern Italy in the tenth century was the Hebrew translation of Josephus's writings. For this reason, Josephus's actual

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writings were not used by Jewish scholars. However, from the end of the 15th century, when Jews began to be involved in Renaissance culture, we find a gallery of Jewish scholars from Italy and abroad who used Josephus's actual writings.

The main goal of this article is to exhibit one link in the chain of using the writings of Josephus. This is the book *שלשלת הקבלה*, *Chain of Tradition*, which was composed by Gedalyah Ibn Yahya, an Italian Renaissance historian (1526–1587). Ibn Yahya's discussion of the Second Temple period is minimal, compared to that of scholars in the Middle Ages. His work is not a methodical analysis, but a compilation of data he found in various sources. Besides Josephus's writings he used an array of other sources: Talmudic and midrashic literature, apocryphal literature, Philo's writings, and early Christian sources. It seems that he consulted the non-Hebrew sources including Josephus's writings in Latin translations.

### **'FOR A WOMAN IN A HARD LABOR': A COMPILATION OF MAGIC RECIPES TO DEAL WITH LABOR DIFFICULTIES**

Chen Avizohar-Hagay and Yuval Harari

This article deals with a unique find among Jewish magic literature—a single, large, decorated sheet of paper, originating at the end of the nineteenth or the beginning of the twentieth century and containing sixty-three recipes for dealing with a difficult labor. As we show, this manuscript began as an unsuccessful attempt to create one of a series of four large and highly complicated amulets (we know of about this series from other documents) to be placed around a woman in labor, in order to protect her and the newborn from all kinds of evil eyes and especially from the demoness Lilith. We begin with a concise description of the series of amulets as a background to our discussion of the “amulet side” of the manuscript. We then discuss in detail its “recipes side.” We examine the structure and the design of the list of recipes, track the writer's sources and way of working with them, and analyze the various types of magical and other procedures suggested in the recipes. Finally, we introduce a critical edition of the entire text.

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**SPINOZA AND THE "ÉCOLE DE PARIS"**

Ben Landau

Since the day that the notion of modern Jewish identity was raised, the figure of Spinoza has had a very important place for people concerned with that question. Seen as the first secular Jew by nineteenth-century *maskilim* and likewise by David Ben Gurion, Spinoza was considered a counterfeiter of Judaism by the philosopher Hermann Cohen. So, Benedictus or Maledictus? There is absolutely no doubt that Spinoza was one of the greatest philosophers ever. But can he who rejected Jewish identity have anything to say about what that identity is?

In trying to articulate what it meant to be a French Jew in the modern era, several thinkers of the twentieth-century French school of Jewish thought known as the “École de Paris” grappled with Spinoza and his philosophy. In this article, I present analyses of these very different thinkers: Jacob Gordin, Emmanuel Levinas, Eliane Amado Lévy-Valensi, André Neher and Robert Misrahi. Out of the analyses emerge complex links to Spinoza’s thought. Its Jewish inspiration is exposed, as well as the justification for the *cherem* against him. The philosopher of Amsterdam happens to be essential to contemporary reflection on the essence of Judaism and Jewish identity. On the one hand, his ambiguous position towards Judaism might cause him to be considered a Jewish thinker, if marginally so. On the other hand, the “Ecole de Paris” maintained an ongoing suspicion about his work and its relation to Judaism.

## תקצירים

### הגרסה המקורית של סיפור הבריאה בבראשית א וחיבות המספר שמונה במקרא ובמיסטיקה היהודית הקדומה

#### ישראל קנוהל

בתשתית מאמר זה עומדת ההכרה שהנוסח המקורי של סיפור הבריאה בבראשית א הכיל תיאור של שמונה מעשי בריאה שהתרחשו בשמונה ימים. שיאו של התהליך היה בבריאת האדם בצלם אלוהים ביום השמיני. בשלב מאוחר יותר דחסו עורכים בני "אסכולת הקדושה" את הבריאה לשישה ימים וקבעו את היום השביעי כיום הקדוש שבו שבת האל מכל מלאכתו. מהלך זה תואם את גישתה הכללית של אסכולה כוהנית מאוחרת זו, המדגישה את קדושת השבת, את מניין שבע שבתות העומר ואת מניין שבע השמיטות.

לעומת זאת, האסכולה הכוהנית הקדומה "תורת כהונה" העצימה דווקא את המספר שמונה. על פי חוקיה ברית המילה נערכת ביום השמיני, רבים מן הטמאים מיטהרים מטומאתם ביום השמיני, המשכן נחנך ביום השמיני לימי המילואים, והכוהן מזה שמונה הזאות בקודש הקודשים ביום הכיפורים.

חשיבותו של המספר שמונה בולטת כידוע במזמור קיט בתהלים, המכונה "תמניא אפי". גם החיבור האסכטולוגי "חזון גבריאל" מבטא חשיבות זו, שכן כותביו הקפידו לקבוע אותו בתוך שמונים ושמונה שורות.

ייתכן שקדושתו היתרה של מספר זה כרוכה בהיותו "מספר הבסיס" של הערך המספרי של השם המפורש. הערך המספרי המלא של השם י-הו-ה הוא כידוע 26 אבל צירופם של שני המספרים הללו מוליך למספר שמונה. דרך חישוב שכזו מוכרת לנו מטקסטים יווניים בתקופה ההלניסטית. לכאן ראוי לצרף את ההערות על קדושתה של המילה "אז", שאף היא בעלת הערך המספרי 8. הערות שכאלה מצויות בחיבור השומרוני "מימר מרקה", במדרש אבכיר ואף בספר הבהיה, הקושר במפורש בין המילה "אז" ובין סוד השם המפורש.

טעם דומה יש ככל הנראה לקדושתו של השם "אזכוגה", המכונה גם "שם של שמיניות". כינוי זה נעוץ בעובדה שערכם המספרי של שלושת צירופי האותיות בשם זה, "אז" "בו" "גה", הוא 8.

אם אכן כל מופע של המספר 8 מציג את השם המפורש, הרי מובן מדוע "היכלות זוטרת" מתאר את השם אזכוגה כ"קדוש קדוש קדוש".