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# SUMMARIES

## THE HISTORY OF JUDAS MACCABAEUS: ONE ASPECT OF HELLENISTIC HISTORIOGRAPHY

by Joseph Geiger (pp. 1-8)

It is generally agreed that II Maccabees is a work that combines Hellenistic form with Jewish contents. The present article discusses some features of the book relating to the literary genre of a Hellenistic monograph. These features include the very fact of producing an epitome from a longer historical work (that of Jason of Cyrene), the title of the book, the preeminence of the figure of Judas and the suppression of the importance of his father and brothers, the starting point of the narrative and, finally, the fact that it concludes with the victory over Nicanor rather than with Judas' death.

## RABBI JUDAH B. ILAI'S ATTITUDE TOWARDS ROME

by Israel Ben-Shalom (pp. 9-24)

The favorable attitude of R. Judah b. Ilai towards Rome is reflected in the well-known discussion between that rabbi and two other sages, R. Yose b. Halafta and R. Shimon B. Yohai (BT Shabbat 33b). All three were central figures during the Usha period, and their diverse appraisals of the nature and achievements of the Roman Empire imply varying attitudes towards Rome in general. R. Shimon represents a position of hostility and total negation, whereas R. Yose remains silent, seemingly embracing a neutral policy. R. Judah, on the other hand, expresses outright praise for Rome and its deeds. Inasmuch as R. Judah was known for his close ties to the patriarch Rabban Shimon b. Gamliel (and is even designated *מורינא דבי נשיא*), one can assume that this favorable policy reflects the views of the patriarch as well. If so, the source testifies to the beginnings of cooperation between the Jewish patriarchate and the Roman government not too many years after the Bar-Kokhba revolt and the ensuing religious persecution imposed under Hadrian. The results of the discussion are also important, as they testify to active Roman involvement in affairs within the rabbinic world. While two sages – R. Shimon and R. Yose – were punished for expressing their opinions, R. Judah was rewarded for his, and was appointed 'first speaker' (*ראש המדברים בכל מקום*).

The story at first glance appears authentic, and its main features have been embraced by most scholars as historically true. The present author, however, after carefully analyzing the story maintains that the text is a purely literary composition, with no basis in the historical reality of the Usha period.

GENIZA FRAGMENTS OF A MESSIANIC-MYSTICAL TEXT ON THE  
EXPULSION FROM SPAIN AND PORTUGAL  
(Part 3)

by Isaiah Tishby (pp. 26-60)

This final installment of a research on 'Geniza pages' (*Zion* 48, pp. 55–102, 347–385) contains the Geniza text itself (TS K 22/12) and notes. Opposite each of the twelve printed pages of text are facsimiles, produced from ultra-violet photographs prepared especially for the author by the Cambridge library. In an appendix to one of the notes the author discusses the sources of a *derush* – '*Raza d'Meshiha*' – attributed to R. Isaac Luria, as well as its commentary, both printed in '*Tuv Ha'aretz*' written by R. Nathan Shapira Yerushalmi. The author concludes that the source for a major component of this commentary was the work '*Mashreh Kitrin*' by Abraham Halevi, one of the exiles of Spain and Portugal.

Y. KAUFMANN'S CRITIQUE OF J. WELHAUSEN:  
A PHILOSOPHICAL-HISTORICAL PERSPECTIVE

by Peter Slyomovics (pp. 61-92)

Y. Kaufmann's monumental work *תולדות האמונה הישראלית* is an attempt to create a new perspective of Biblical history while challenging the intellectual assumptions of modern Biblical science. Kaufmann argued that Biblical studies in the contemporary period continue to be dominated by the conceptual framework established by J. Wellhausen, despite the fact that many of the main empirical claims have been refuted. In this argument Kaufmann is consistent with the philosophical-historical methodology that he developed in *גולה ונכר*. For Kaufmann, the discipline of history must include an apriori conceptual framework as well as go about uncovering empirical data. It is in the former sense that Kaufmann criticized the Wellhausen 'system' of Biblical history.

Kaufmann maintained that Wellhausen's notion of progressive stages of history was an inadequate theoretical framework for the comprehension of Biblical history. Wellhausen's main thesis was that Israelite religion developed systematically from primitive stages in history to a universal notion of moral monotheism foreshadowing Christianity. Kaufmann attacked the very notion of progress in history, claiming that ideas emerge *ex nihilo*. Based on this philosophic perspective he challenged the Wellhausen view of Israelite religion, presenting his own understanding of Biblical civilization.