



סיכומים באנגלית

Reviewed work(s):

Source: *Zion / ציון*, Vol. (תשמ"ו), נא, חוברת ב' (תשמ"ו), pp. V-VIII

Published by: [Historical Society of Israel/](#)

Stable URL: <http://www.jstor.org/stable/70039611>

Accessed: 05/12/2011 14:12

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SUMMARIES

THE CONNECTION BETWEEN THE HELLENISTIC CITIES IN ERETZ-ISRAEL AND GAIUS CALIGULA'S RESCRIPT TO INSTALL AN IDOL IN THE TEMPLE

by Aryeh Kasher (pp. 135–151)

Gaius Caligula's rescript to install an idol in the Temple was undoubtedly an exceptional phenomenon in Roman policy, and can be compared only with the religious persecutions of Antiochus IV Epiphanes. This article will examine only one aspect of the comparison, namely the role of the Hellenistic cities in Eretz-Israel in the initiative which brought about the religious persecutions with emphasis on that of Caligula. In contrast to Antiochus IV Epiphanes, who was the prime instigator of the persecutions, and the Hellenistic cities in Eretz-Israel followed in line and carried them out, the case of Gaius Caligula was entirely different. Here the initiative came from the Hellenistic cities themselves, and they roused the emperor to his mad action, believing that it fitted his delusions of his own divinity. The article attempts to trace the events which preceded and paved the way to the installation of the idol in the Temple and which are instructive in determining the extent of involvement, initiative and influence of the Hellenistic cities in Eretz-Israel in this affair.

The first indications of the idea behind Gaius's rescript can be seen during the episode when Roman standards were risen in Jerusalem by the Roman governor, Pontius Pilate. He was the first governor in Judaea who mobilized the Roman garrison against the Jewish population, a garrison composed almost entirely of inhabitants of the Hellenistic cities of Sebasteia and Caesarea, who held a deep-rooted enmity towards the Jews. The direct initiative for Gaius's rescript came from the city of Yavneh (=Jamnia), a city of a mixed population of Jews and non-Jews with extremely tense relations. This initiative was worked out in cooperation with Helikon the Egyptian, the Emperor's freedman, and the tragic actor Apelles of Ashkelon, his personal and intimate friend. Their hatred of the Jews rested on a long and developed local tradition. It was only the moderate and balanced policy of the Syrian governor Petronius which prevented the execution of the rescript. The burning desire of the Hellenistic cities to attack the Jews in this ignominious way did not wane, as evidenced by the incident of the idol set up in the city of Dor, which occurred immediately after the death of Gaius Caligula. The fear that such an experience could return was not groundless, and even the famous Roman historian Tacitus (*Annales*, XII, 54) mentioned the existence of 'a fear that one of the emperors would command the same things'. This occurred indeed under the reign of Nero in 66 C.E., through the initiative of the Hellenistic city of Caesarea.

ME'IRI'S ATTITUDE TOWARDS GENTILES:
BETWEEN APOLOGETICS AND INTERNALIZATION

by Gerald J. Blidstein (pp. 153–166)

Me'iri's novel and favorable categorization of contemporary gentiles as 'peoples restricted by the ways of religion,' is mirrored in his treatment of the 'resident alien' (and occasionally even the idolator) in his Talmudic commentaries. There is a general thrust towards recognition of the common and fraternal humanity of all men, though Me'iri is generally careful not to exceed the bounds set by the Talmud in its treatment of the non-idolatrous 'resident alien'. It is possible that Me'iri's attitude is merely apologetical, defending the Talmud against the enemies of Jews, but it is also possible that his comments express an internalized aspect of Me'iri's social and ethical thought. The relatively systematic integration of these notions into the subtleties of Talmudic discussion and the conflicted nature of their presentation, indicate that Me'iri was genuinely concerned with the problem they address. True, Me'iri changes little the practice that actually governed Jewish-Gentile relations in his time, but his views on this topic represent, nonetheless, a noteworthy chapter in Jewish intellectual and cultural history.

THE TURNING POINT IN THE EVALUATION OF *HASIDISM* –
ELIEZER ZWEIFEL AND THE MODERATE *HASKALAH* IN RUSSIA

by Shmuel Feiner (pp. 167–210)

The book by Eliezer Zweifel, *Shalom al Yisrael* (Peace upon Israel) is the first work to retreat from the traditional hostile stand of the *maskilim* towards *Hasidism*. The *maskilim* looked upon *Hasidism* as their enemy and as the ideological and social antithesis to their vision of the future. For that reason, Zweifel's book led to a controversy within the circle of Russian *maskilim*. Some scholars attempted to explain Zweifel's unusual stand in terms of his personality and his tendency to avoid controversy. This article attempts to broaden the historical perspective and to link the change in his evaluation of *Hasidism* to the framework of Zweifel's thought, which represents the moderate trend of *Haskalah* among the Russian *maskilim* in the 1860s and 1870s.

Zweifel, as a *maskil* of the old school, saw himself and his friends as the keepers of the 'true *Haskalah*', and by confronting the radical *maskilim* he consolidated a moderate, middle of the road worldview. Two elements are outstanding in this worldview: a reliance on Jewish history and the use of historicist modes of thought (under the strong influence of Nachman Krochmal), and the fear of a national schism. In *Shalom al Yisrael* these purposes are expressed and give force to his attempt to legitimize *Hasidism*. Zweifel creates a historical scheme according to which one must understand *Hasidism*, *Hitnagdut*, and *Haskalah* as

different trends which are expressions of the 'spirit of the time', each contributing in a unique way to the Completeness Judaism. Together they must achieve a harmony which will smooth over the contradictions between them.

Zweifel raises additional points in defense of *Hasidism*, such as the presentation of *Hasidism* as containing the potential for *Haskalah*, legitimizing *Hasidism* within the framework of Lurianic *Kabbalah*, evaluating its positive attitude towards the pleasures in life and aesthetics, and proving its closeness of thought to Neoplatonism and to the philosophy of Spinoza. Nonetheless Zweifel sharply criticizes the hasidic movement of his day, and he did not turn from a *maskil* into a *hasid*. His relationship to the Breslau school and to the ideas of Zacharias Frankel is also of interest.

The last part of the article traces various evaluations of *Hasidism* among writers and historians in the late 19th century, some of whom follow Zweifel's interpretation.

POLISH-JEWISH PARTNERSHIP IN SALT-REFINING FROM 1577-1580

by Shmuel A. Cygielman (pp. 211-222)

The commercial activity of Jews in Poland led to their participation in the development of salt mines and in the commercial exploitation of salt reserves in the later half of the 16th century, despite the government monopoly over the production and distribution of salt. The initiative of Jewish businessmen led as well to the more efficient use of cheap waste material and in improving the process of turning it into a popular product like refined salt. This article deals with the partnership between a noble close to the royal family and a wealthy Jewish businessman from Cracow, who together founded a salt-refining plant in Bendzin, in order to exploit efficiently the surplus waste material being brought from the mines in the District of Cracow and to satisfy the growing demand for salt in Silesia, which was close to the southwest Polish border. The basis for the partnership was the nobleman's ability to provide the requisite amount of raw material for the salt-refining plant in Bendzin and the capital which the Jewish businessman could invest to set up the plant, as well as his readiness to take on the supervision of the plant.

The article contains an analysis of the contract drawn up by the partners and its significance. Due to the feudal-hierarchical nature of the production and distribution of salt in the Poland of that time, the right to establish this plant was granted exclusively given to the nobleman Prosper Provana. Therefore, the contract for actually setting up the plant was in the form of a letter from the nobleman to the Jewish businessman from Cracow, in which the former proposed the founding of the plant on terms of parity and equal distribution of the financial and operational burden, with equal share in the profits. The contract dealt with in this article also provides insight into the technology used in the plant and the use of the labor force.

A POLEMIC BETWEEN MOSHE BEN SHOSHAN, RABBI MOSHE
PROVENÇAL AND THE PRINTERS OF SABIONETTA .

by Yosef Green (pp. 223–240)

This article brings to light documents focussing on a *cause célèbre* involving a number of notables, rabbis and laymen, Jews and non-Jews, in Safed and Italy during the 16th century. The controversy, which occurred in 1558, involved a publisher by the name of Moshe Ben Shoshan and a member of the Foa family, famous Italian printers from Sabionetta. The former was authorized by R. Joseph Caro to act as his agent and to expedite the publication of his *magnum opus*, the *Beit Yosef*, which he completed in Safed in 1542, although the first volume was not published until 1555.

The publication of the *Beit Yosef*, written in the form of a commentary on the *Arba'ah Turim* of Jacob b. Asher, was already in progress when it was suddenly halted because of Shoshan's differences with Eliezer Foa, arising out of loans received from a Jewish and a non-Jewish banker and disputed collateral in the form of books which were in Foa's possession, but jointly owned.

It was left to R. Moshe b. Abraham Provençal, the rabbi in Mantua, and a *beit din* which he convened, to try to settle the disagreement through arbitration. Arising out of the judicial proceedings was an acrimonious dispute between Provençal and Ben Shoshan. The latter was summoned before Provençal's *beit din* to act as a witness but refused on grounds that he was an interested party and that his testimony would cause him great loss and irreparable damage. Provençal, also known as Moshe da Rosa, reacted by excommunicating Shoshan, who in turn excommunicated the rabbi. Lines were drawn, and distinguished rabbinic scholars in Italy and Safed, including Joseph Caro, were mobilized in support of either one or the other party. This was not the first time Provençal was severely censured by his colleagues, some of whom sought to have him removed from rabbinic office.

The polemical material, both responsa and epistolary, sheds light on Italian Jewry during the 16th century and adds to our information about a contentious but nevertheless prominent Talmudist and illustrious scholar who lived during the Renaissance.