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## *SUMMARIES*

### LEGAL ASPECTS OF DAVID'S INVOLVEMENT IN THE BLOOD- VENGEANCE OF THE GIBEONITES (2 Sam. 21:1–14)

by Ze'ev Weisman (pp. 149–160)

On the basis of a literary and historical analysis of the biblical account, three legal issues are singled out: (a) The judicial role which the king played in executing the Divine judgement on Saul's house, as punishment for his bloodguilt against the Gibeonites (vs. 1); (b) The legal aspect of the exemption of Mephibosheth from the execution, because of the oath that David had made to his father Jonathan (vs. 7). The juridical significance of that oath, as well as other oaths made by David in similar circumstances, is closely examined. (c) The historical and legal implications which evolve from the judicial proceedings of this case in contradistinction to the corresponding judicial procedures and legislation prescribed in Deuteronomy.

In this context, a cautious consideration is given to the glossarial nature of vss. 2b and 7 as well as the epilogue (vss. 12–14), which reflect a later apologetic tendency which seeks to justify David's execution of the Divine judgement vis-a-vis Saul, who violated the oath that was made to the Gibeonites by the people of Israel.

### STRUGGLES OVER JEWISH LEADERSHIP IN FUSTAT IN THE MID-ELEVENTH CENTURY

by Elinoar Bareket (pp. 161–178)

The Jewish community in Fustat in the eleventh century was a large and wealthy community. It was composed of two congregations, the Jerusalemites and the Babylonians, who joined together as one community while at the same time maintaining two separate synagogues. Struggles over authority and power frequently erupted between the two groups. Each congregation had its own leader who stood at the head of a court, and both strove to attain a position of strength that would lead to ultimate control over the entire community. One of

the more prominent personalities in the first half of the eleventh century was Ephraim b. Shemarya, the leader of the Jerusalemite congregation. Several Geniza documents indicate that R. Ephraim had a number of opponents who attempted to effect his dismissal. Two of these opponents are described in the present article. They are Samuel b. Avtalyon, a distinguished scholar, and Yefet b. Tuvya, a wealthy and well-connected merchant. It appears that these two were in the forefront of an ongoing confrontation with Ephraim, and that they enjoyed the support of the Babylonian congregation and indeed of the Babylonian *yeshivot* as well.

### THE ITALIAN GOVERNMENT AND THE JEWS OF NORTHERN FRANCE, 1942–1943

by Daniel Carpi (pp. 179–204)

In late May and early June 1942, the Italian diplomatic mission in Paris learned of German plans, in collusion with the French police, for the large-scale expulsion of Jews from France. When this information was received in Rome, the Foreign Ministry issued a directive on 25 June 1942 to the Italian ambassador in Paris, instructing him to demand that the Germans refrain from taking any action against Jews of Italian nationality residing in France. Although these Jews numbered only about 1,500, the Italian government took a special interest in their safekeeping, as it feared subsequent steps against Jewish nationals in other territories, such as Tunisia and Greece, where Italy maintained crucial interests. Furthermore, it was felt that Italian prestige was being put to the test. This protective position, maintained by the Italians whenever possible, led to a series of clashes with their German allies. Finally, in late September 1942, the issue was brought before Mussolini for resolution. The German Foreign Ministry offered two alternatives to the Italians: Either they acquiesce to treatment of their Jewish nationals in France (as well as Belgium and Holland) similar to that inflicted upon the other Jews of those lands, including removal to the East, or they repatriate to Italy all their Jewish nationals currently in German-occupied territories. Following the advice of his own Foreign Ministry, Mussolini refused to give in to either of the German demands, but did agree to the requirement that Italian Jews in France wear the Jewish Badge, a concession which in itself was worthless in German eyes.

The subsequent setbacks of the Italian armies, beginning in 1943, radically weakened the Italian bargaining position, and this in turn led to a rapid worsening of the plight of Italian Jews in German-occupied territory.

*RESEARCH NOTES*NEW MATERIAL FOR THE HISTORY OF THE JEWS  
IN POLAND

by Israel Ta-Shma (pp. 205–208)

Following publication of the author's previous article in *Zion* (LIII [1988], pp. 347–369), a short work by Rabbi Moses Fuller on the laws of slaughtering was identified. The work, in a unique manuscript, constitutes the earliest Polish rabbinic work known to us. Four of the other early Polish rabbis discussed in the previous article are quoted in this text, thus supplying us with a compelling corroboration of the schematic historical structure outlined in the first article. The work was still known in Germany in the mid-fourteenth century, where it was made use of by Rabbi Dosa the Great, a Byzantine scholar who studied in Germany under Rabbi Sar Shalom of Wien. Rabbi Dosa appended and partly incorporated the work into his novellae on tractate Hullin. These novellae, nowhere mentioned in extant rabbinic literature and completely unknown to modern scholarship, somehow found their way to Yemen, and are quoted in a late Yemenite work on the laws of slaughtering which survived in a very few copies, now found in different libraries.

The present study also adds information on some of the other Polish rabbis mentioned in the author's previous article.