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SUMMARIES

JEWS, JUDAEANS AND THE EPOCH THAT DISAPPEARED: ON H. GRAETZ'S CHANGING VIEW OF THE SECOND TEMPLE PERIOD

by Daniel R. Schwartz (pp. 293–309)

The first three volumes of H. Graetz's *Geschichte der Juden*, that are devoted to the biblical and Second Temple periods, depart in several fundamental ways from what he had set down in 1846 in his programmatic essay on 'The Structure of Jewish History'. In the *Geschichte* – in volumes that first appeared in the 1870s – he used 'Israeliten' of the biblical period, although he had insisted, in 'The Structure', that 'Juden' should be used throughout, even of the Judges, so as to bespeak continuity; in the *Geschichte* he failed to define the Second Temple period as the second of three major epochs of Jewish history (after the biblical epoch and before the diasporan one), although that was a central claim of 'The Structure'; and beginning with the third (1878) edition of vol. III, which is devoted to the Hasmonean and Herodian periods, he switched the names of the protagonists from 'Juden' to 'Judäer'. Moreover, beginning with the fourth (1888) edition he omitted the introduction to vol. III, in which he had debated the nature – political or religious? – of the period. Three phenomena of the 1870s may explain Graetz's introduction of the differentiated terminology: the rise of German anti-Semitism, which may have led Graetz to wish to distance 'Juden' from statehood; the rise of 'New Testament history' (*neutestamentliche Zeitgeschichte*), with its focus on villainous 'Juden'; and Graetz's trip to Palestine in 1872, which seems to have engendered more sensitivity concerning geographical terminology. It is argued, moreover, that the differential and sequential use of 'Israeliten', 'Judäer' and 'Juden', as opposed to 'Juden' alone as prescribed by 'The Structure', allowed Graetz to maintain the appearance of the tripartite structure that essay had posited despite the fact that his detailed study of the Second Temple period had led him to abandon his earlier understanding of its nature.

THE BAAL SHEM TOV'S *IGGERET HAKODESH*
TOWARDS A CRITIQUE OF THE TEXTUAL VERSIONS, AND AN EXPLORATION OF ITS CONVERGENCE WITH THE WORLD-PICTURE: MESSIANISM, REVELATION, ECSTASY AND THE SABBATEAN BACKGROUND

by Haviva Pedaya (pp. 311–354)

This article discusses *Iggeret Hakodesh,* also known as the Epistle of the Ascension of the Soul of the Baal Shem Tov (*Besht*). This epistle has been central to much of the discussion on messianism in early Hasidism. The article consists of two parts: a critique of the authoritative textual versions of the epistle, and a contextualization of the epistle in light of the general world-picture of the *Besht*.

There are three known versions of the Epistle: the longer Koretz version (1781); the shorter version published by David Frankel (1923); and a version published by Yehoshua Mondshein (1980) based on a 1776 manuscript from Vilna. In 1972 Bauminger affirmed the antiquity of the paper used in Frankel's version. Two episodes appear in the Koretz version but not in the Frankel one, and one episode that appears in the Frankel version is lacking in the Koretz version. The Vilna version is independent, but closer to the Koretz version. However it lacks the epistolary formulations, and contains a section that parallels in spirit the episode that is unique to the Frankel version.

It is argued that the Frankel version is an adaptation based on both the Koretz edition and the Vilna version. It utilized the Koretz printed edition, removing an episode deemed no longer useful concerning a conversation between the *Besht* and the Messiah, and revising an episode found only in the Vilna version – the *Besht*'s conversation with Samael.

The second part of the article reconciles the longer version with the *Besht*'s world-picture, focusing on the 'naive discourse' of the *Besht*, which provides remarkable evidence of the two dimensions of ecstasy and messianism. It is demonstrated that these two texts, both in their framing story and in their content, reflect the extreme experience of trance – i.e. the *Besht*'s world as an ecstatic *baal shem* (magician). The attitude to the Messiah is apocalyptic in nature and characteristic of a generation in transition from Sabbateanism to Hasidism. It lacks all of the messianic features of later Hasidism, but reveals traces of discourse with Sabbatean messianism. This accords with the position of the *Besht*, who was on the border between old and new.

In Sabbateanism, extroverted ecstatic revelation was intimately linked with the message of messianism, and continued the structures of experience that had developed since the

Expulsion from Spain. For the *Besht*, ecstatic extroverted revelation during prayer supported his public mission and his capacity to redeem souls. Since, in certain ways, the *Besht* maintained structural continuity with the former experiences of revelation and messianism through his language and practice (extroverted ecstasy with a communicative oral and visual message before a large public), the fact that within the framework of the ecstatic vision (a tool for the messianic experience in Sabbateanism), the *Besht* took exception to the link between the two was highly significant.

ORCHARDS AND SHOPS: EVERYDAY LIFE IN PETAH TIKVAH OF THE 1920s
AND 1930s

by Anat Helman (pp. 355–382)

Petah Tikvah, the 'mother of all *moshavot*', was founded in 1878, and underwent a gradual urbanization process from the beginning of the twentieth century. This paper deals with the cultural aspect of this urbanization in the period between the end of the First World War and 1937, when it was formally declared a 'Municipality'. Written and visual sources have been employed to offer an interpretation of Petah Tikvah's local culture. Four domains of everyday life have been reconstructed: an environmental awareness, a social 'mentality', shopping culture, and cultural consumption.

Petah Tikvah's appearance and direct experience as a total environment are traced by describing a range of permanent, semi-permanent and temporary aspects. These include physical elements that were the result of individual initiative and those planned by local authorities and architects. In addition to buildings, this section considers the *moshavah*'s roads and transportation system, its lighting, fauna, and sanitation. It illustrates how local landscape, as well as local 'soundscape', reflected a combination of both rural and urban features.

The next section addresses the impact of the urbanization process on the social atmosphere in Petah Tikvah. A dichotomous portrayal of rural intimacy as opposed to urban alienation is to be avoided. The wording employed in municipal public notices, together with the local council's attitude towards the mentally ill residents, provide the data for answering this question. Despite demographic growth, municipal institutionalization and social changes, a certain 'small town' mentality prevailed during the twenties and thirties.

During the Mandate period, Petah Tikvah emerged as a commercial sub-center for the surrounding Jewish and Arab settlements. Its local shops, kiosks and markets served this population, whilst nearby Tel-Aviv offered a larger and more varied shopping center for Petah Tikvah's consumers. Tel-Aviv also supplied cultural services to the residents, notwithstanding the parallel existence of both 'higher' and more popular culture in Petah Tikvah itself. Holidays and celebrations, cinema, coffee shops and restaurants, organized sports and other institutions provided entertainment and strengthened a sense of local identity.

This reconstruction of day-to-day life in Petah Tikvah points to its constant oscillation between rural and urban models. It adds a qualitative nuance to the quantitative research on the *moshavah*'s economic, demographic, and municipal urbanization. It highlights the various ways in which the place was experienced in the 1920s and 1930s, and illuminates the manner by which the overall character and image of the place was shaped by diverse human activity and behaviour.