

## Abstracts

*Daniela Dueck and Joseph Geiger*

### **The Land of Israel through Greek Eyes: The Case of Dor**

The ancient city of Dor, ruled and settled by diverse people and cultures, maintained close ties with the Greeks for more than one thousand years. It seems therefore of special interest to know what the Greeks knew and thought about Dor. The present article focuses on the entry for Dor as it was preserved in its full version in the sixth-century *Ethnika* by Stephanus of Byzantium. The analysis of this relatively detailed piece offers a rare glimpse at the character of a Palestinian city as it was perceived by Greek authors over a long period of time and accordingly it also gives a certain impression of the way they viewed the entire Land of Israel. The article includes a translation of Stephanus' entry and a commentary.

*Joseph Yahalom*

### **Poet and Leader in Fāṭimid Palestine:**

#### **Shmuel b. Hoshā'na**

Shmuel b. Hoshā'na lived in Fāṭimid Palestine (d. after 1012). He was one of the prominent leaders of the Palestinian Yeshivah then situated in Jerusalem. He was active as an emissary of the Jerusalemite leadership in Palermo, Damascus, Fuṣṭāṭ, and Ramle. Wherever he went he left legal documents bearing his signature and also liturgical poems signed in the acrostics.

During the last stage of his life he used to sign 'Shmuel the Third' (at the latest in 1004) meaning the third in rank after the Gaon and the Av Beth Din. Earlier in his life he signed 'Shmuel the Fourth' (at the latest in 1001) and even 'Shmuel Heḥaver' (around 972), i.e., one of the seven most prominent members of the Yeshivah. Even earlier he signed his name only 'Shmuel b. Hoshā'na'. In one of his poems he describes the struggle for control of Jerusalem at the beginning of the fourth quarter of the tenth century by three kings: the Fāṭimid Calif al-Mu'izz, the ruler of Damascus Alpetkin, and the Byzantine emperor Tzimiskes.

About 800 of his documents were preserved in the Cairo Geniza chamber of the Ezra Synagogue where he was active in the early eleventh century. In a historical chronicle, known as 'The Scroll of Egypt', he documented acts of violence against the Egyptian Jews and their miraculous deliverance (late 1011 and early 1012). He was involved at that time in the conflicts over who was to inherit the deceased Shemarya b. Elḥanan as head of the Babylonian community in Fuṣṭāṭ.

*Chaim Schwartz*

### **Mapping the Internal Division of the Ottoman District of Jerusalem**

The depiction of boundaries in historical maps with the intention of representing geo-political situations in earlier periods is known to be problematic, and has become unpopular in recent historiography. In this article we examine the internal division of the District (*Sanjaq*) of Jerusalem in the Ottoman period and conclude that the difficulty of mapping historical boundaries on the one hand, and the lack of academic interest in the subject on the other, have resulted in an inaccurate view of the district's internal division in the early Ottoman period. A new examination of the extant historical sources allows us to suggest not only a more accurate understanding of the nature of this sub-division at that time, but also a partial reconstruction of the boundaries of the various sub-districts in the sixteenth century, along with an understanding of the development and changes they underwent during the following centuries. These divisions should be seen as part of a more complex mosaic of spatial arrangements based upon different criteria that together created the space – both as it was, and as it was perceived by its inhabitants.

*Motti Inbari*

### **Messianic Activism in the Work and Thought of Chaim Elazar Shapira, the Munkacser Rebbe, between Two World Wars**

The article discusses messianic tension that developed in the Hasidic court of Rabbi Chaim Elazar Shapira (1871–1937), the Munkacser Rebbe. In his lifetime, Shapira was the leader of radical ultra-Orthodoxy, completely rejecting modernity, especially modern Jewish politics. Therefore, he was one of the greatest opponents to Zionism within Orthodox circles. He also opposed the modernization of Jewish education. The messianic tension that began in the period following the First World War and continued throughout the rest of his life included eschatological calculations; sermons of a supernatural nature intended to expedite the End of Days; a visit to the Land of Israel during which Shapira hoped to crown the King Messiah (which ended in failure and disgrace); and a fierce and public dispute with the Gerrer Rebbe, Avraham Mordechai Alter, which I believe can also be attributed to tension regarding identification of the messiah. Analyzing messianic tension in the Munkacs Hasidic court can shed light onto a wider phenomenon of messianic expectations in Jewish Orthodoxy prior to the Second World War.

*Aviram Shahal*

### **New Revelations on Why Gad Frumkin Was Not Appointed to the Supreme Court**

In the early days of the State of Israel, the choice of candidates for public office was often questioned: Were pertinent and practical considerations behind the decision, or did irrelevant considerations influence the approval or rejection of the appointment? One of the central figures in decisions on public appointments was Minister of Justice Pinchas Rosen, who wielded crucial influence over the staffing of judges' positions in general, and the

composition of the Supreme Court in particular. Rosen also voiced his opinion in the discussions on the screening of candidates for the emerging state civil service system. He was in favor of employing a stringent policy for checking the integrity of Jewish clerks who had served under the British Mandate and sought to keep their positions under Israeli rule.

Following the discovery of new archival documents, the article seeks to reconsider the episode of the non-appointment to the Supreme Court of Gad Frumkin, the most senior Jewish judge during the Mandate period, and, in particular, Rosen's objection to this appointment. The documents reveal the details of an affair that appears to have had a material effect on Rosen's decision to disqualify Frumkin, and may even have contributed to the imposition of his suspicious outlook toward the rest of the British Mandate officials who sought to be appointed to the civil service system of the State of Israel.

*Uriel Rappaport*

### **Elias Bickerman – Historian of Hellenization and Antiochus' Religious Persecutions**

This article discusses whether it is a proper procedure to criticize or undermine a scientific thesis, a historical one in the present case, with arguments related to the personal life story of the researcher, on the assumption that his research was distorted by events that are not related to the subject of his research. It is contended that such an approach is unjustified in the case under discussion here: Elias Bickerman's thesis concerning Antiochus' religious persecutions. The author argues that such an assumption does not indicate that Bickerman's scholarly conclusions are mistaken and unconvincing, as was claimed in some recent publications.

*Rivka Embon*

### **Double Census Mystery: Why Did the Ashkenazi Community in Safed Submit Two Censuses to Montefiore in 1849?**

The presence of two censuses of the Ashkenazi community in Safed in 1849 is a puzzle which is intensified by the similarity between them. An attempt to link it to the rivalry between 'Hasidim' and 'Prushim', regarding money distribution (H.N. Schiff, *Cathedra* 146) is unlikely. At that time there were very few 'Prushim' left in Safed and the majority was Hasidic.

The solution to the mystery lies in the competition between patrons of the Jewish communities for control and influence and internal struggles in Safed.

Rabbis and 'Zadikim' of Eastern Europe, the 'Pekidim' and 'Amarcalim' of Amsterdam (Pkua"m), and Montefiore tried to strengthen their hold on the communities by controlling the financial resources that were transferred through them. Two competitors for the leadership of the Ashkenazi community in Safed were used as a tool in their hands: Rabbi Yaakov Dov of Roman, representative of the Rabbi of Sadigura, and Rabbi Shmuel Heller, supported by the Pkua"m. Each of the Rabbis tried to be considered by Montefiore representative of the community of Safed. Consequently each rival group submitted its own census to Montefiore. Signatories to the census, distinct arrangement of the census data, and the different sort of classifications attached to key figures, enlighten this. Heller's census was accepted by Montefiore as the official document, which indicates his ultimate victory.