

ציון

העורכים: מיכאל טוך, נדב נאמן, ורד נעם, משה רוסמן

מזכיר המערכת: יחזקאל חובב



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the function of the halakhah in the inner world of Shabbetai Zevi, and the manner in which he communicated with his community as the messiah of the masses.

Shabbetai Zevi's personal declarations, letters, and also the 'strange doings' for which he acquired a reputation in the course of his years of activity, are analyzed and deciphered in light of their close relationship to normative halakhah. A close examination of these diverse gestures reveals the importance for Shabbetai Zevi of halakhic stringency. From here a new impression of his inner world and of his messianic pretensions emerges. Shabbetai Zevi was a messiah who was strict about the legal minutiae of Judaism, even after his conversion. He creatively incorporated different halakhic traditions such as the tradition of penitence (*teshuvat hamishqal*) of the German pietists, the dispensation for a prophet to rule on the annulment of certain religious laws just as a 'temporary measure' (*hora'at sha'ah*) as referred to by Maimonides, and laws from the Shulḥan Arukh on topics such as the kindling of the Sabbath candles and laws of interposition (*ḥaṣiṣah*) relating to the ritual laving of the hands. Shabbetai Zevi incorporated all these laws in the greatest detail. The halakhic discourse between Shabbetai Zevi and his followers treats these diverse gestures as 'laws of the Temple', that is, laws practiced and permitted only in the Temple, such as the consumption of a certain animal fat (*ḥelev*), as distinct from the customary law practiced outside of the Temple. The message articulated through this discourse points to his messianic consciousness, namely his recognition of his own potential as the messiah.

ON THE PUBLICATION OF A BILINGUAL ANTHOLOGY
BY ELIEZER BEN YEHUDA AND HAÏM CALMY

Zohar Shavit (pp. 435–462)

This article examines an obscure bilingual booklet in Hebrew and French, published in Jerusalem in 1904 and entitled *A Compendium of Texts for Reading/Recueil de morceaux de lecture*. This examination sheds new light on the relationships between Eliezer Ben Yehuda – at once the driving spirit behind the revival of the Hebrew language and one of the heralds of Jewish territorial nationalism – and both the Alliance Israélite Universelle (AIU), which rejected the idea of Jewish territorial nationalism out of hand, and several prominent

figures of the 'Old Yishuv'. Contrary to the common perception of an uncompromising rivalry between Ben Yehuda, the AIU, and the 'Old Yishuv', this project attests to a willingness to join hands. Despite having different worldviews, Ben Yehuda worked together with Haïm Calmy (1851–1933), a teacher at the AIU's Jerusalem school, and with the Sephardic Rabbi Yaacov Meir (1856–1939) for the publication of the compendium.

The texts selected for inclusion point to an effort to combine Jewish ancestral tradition with the French cultural heritage. The compendium consists of pieces taken from Godchaux Weil's (Ben Lévi's) *Les matinées du samedi* (1842) – a Jewish equivalent of a Sunday school reader – side by side with excerpts from works by canonical French writers like Jean Jacques Rousseau and Victor Hugo; from Heinrich Graetz's *History of the Jews*; and from French popular readers of the time. These texts reflected and expressed the AIU's understanding of the Jews of France as French people of the Mosaic religion, and they asserted the Jewish-French identity that the AIU wished to impart to the pupils in its schools. Whether in French or in Hebrew, the texts did not even hint at an ideology of national revival in Eretz-Israel.

The compendium also teaches us that despite the AIU's indifferent and often hostile attitude towards Jewish nationalism, it nonetheless supported the teaching of Hebrew as a living language and hence emphasized Hebrew literacy rather than mere technical proficiency in the language. In fact, the AIU was among the vanguard in introducing the 'natural' method of teaching 'Hebrew in Hebrew' into its schools, which later became one of the most significant nation-building projects of Zionism and the Yishuv. Ben Yehuda, for his part, joined the venture not only because it helped him financially, but also because he found in it a golden opportunity to secure the standing of Hebrew in the AIU school curriculum. Furthermore, in addition to the publication of this booklet, the AIU also provided generous financial support for the publication of Ben Yehuda's dictionary.

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