

Summary of Contents

In this issue we are inaugurating a new column which we hope will be a regular feature of *Netuim*: translations of classic research articles relating to the study of Talmud, Geonim, and Rishonim. Translation of such articles, written in the late nineteenth and early twentieth centuries in several European languages, will enable modern *b'nei Torah* to benefit from them. In this enterprise we follow in the path of other journals which have produced such translations.

The article which will inaugurate the "Translations" feature is Israel Lewy's introduction to his commentary on the first six chapters of tractate *Nezikin* in the Yerushalmi Talmud. Lewy points out the diversity of traditions, reflecting different Amoraic *batei midrash*, from which the Babylonian and Palestinian talmuds were constructed. Noting significant differences between the nature of the Yerushalmi Talmud to tractate *Nezikin* and that of other Yerushalmi tractates, Lewy suggests that Yerushalmi tractate *Nezikin's* uniqueness stems from its origin in a different *beit midrash* than that which produced the rest of the Yerushalmi. S.Z. Havlin provides a preface to the article which includes a biographical and literary survey of the author.

Turning to other articles - Y. Brandes examines the first chapter of Rambam's *Hilkhot Talmud Torah*, noting its natural division into two parts, which reflect two aspects of the *mitzvah* of Torah study. This distinction leads into a discussion of the Rambam's goals in composing his halakhic code, focusing on the Rambam's educational goals in this work.

E. Rosset deals with the order of appearance of the "seven species" fruits in tannaitic literature. The order of appearance of these fruits is not random, and in different sources in can be explained on the basis of clear organizational principles: the order in which they ripen, their relative importance, and adherence to biblical formulation.

Y. Hazani explicates the meaning of the phrases "sukkah of Sodom" and "sukkah of Leviathan's hide" which appear in *Pesikta deRav Kahana*, noting the contexts in which they appear and other concepts with which they are associated.

E. Hacohen presents a literary interpretation of the story in *Bereishit Rabbah* regarding *Yakim ish Zererot* and *Yose ben Yoezer*, concluding with an analysis of the underlying causes for *Yakim's* change of heart and repentance.

A. Bazak deals with a principle cited in the name of the Radbaz, according to which Rashi should be treated as a commentator, rather than a decisor, and accordingly

הוצאת תבונות מכללת הרצוג

his commentary should not be consulted for purposes of rendering *p'sak*. Bazak demonstrates that such a principle was unknown among Spanish scholars, and even the Radbaz occasionally rules in opposition to it.

The survey of articles pertaining to Mishnah closes this section of our current issue.

Two responses to articles in our previous issue appear here. A. Hakham responds to Y. Rosenberg's interpretation of the series of statements of the form "whoever says that... sinned is surely in error", and D.R. Schwartz re-examines the mishnah in tractate *Parah* concerning the purposeful defilement of the priest prior to his burning the red heifer.



נטועים ה (תמוז תשנ"ט)

www.herzog.ac.il