

ת ת ז מ א

כתב עת לחקר יהדות תימן ותרבותה

גליון א, תשרי תש"ן

פי אלפי סעציה חכה תמ ינוי זלה

ערת יענא עטא	סתרונז	חסעדר זממ וקאנוז	היה למעלה
מה חקה רכ	פרימוז	יחיר אפילוה שעבז	מח נפס
יטא לך חב	וערנו	דויער אל הוק גכה	יהודה פמולא
לפך יהי שכ	יטמינ	לא ידעה מעשטינ	לכאיו שפכ
פס אל שפונך	כי פגוס	כ אס יהי סוד וחרוס	לל סעצ
והיה לכרך	גס סגוס	פישך סגור לו נסחוס	מ נר מעצ
חטק ופערך	ער יגוס	עמדו יחיה סירגוס	ק יי יע
שימו לך נפא פ	ורג	ושמע נעס נגוס	
שערן פענכה	פערדו	לה דקא יחיה סד מורו	
פא טאב במענה	ששנה	עניו חנה פקע	
פחיק יקנכו	אכדו	נזה כפל יגורו	
פחט ויערוב פ	והחוכ	עצור עב ערונ	
כי אס אר לכה	דנוכס	לא תמקא עמכס	
אשמור בער עמו	גס לכס	אשמח כפל שמחכס	
כנשכר ומעמא	דכס	ב הערבה שמחכס	
	אמנ	מעקה איה למינ	
	לחוק	ערה טאב גש נעס זה	
	כי פנה	ימאס נבאזה יכנה	
	גו כנה	שני וי יחיה דנה	

ולחם נכספה נפשי בתימא (ר' שלום שבזי)

האגודה לטיפוח חברה ותרבות, מכון המש"י

תִּמְא

כתב עת לחקר יהדות תימן ותרבותה

בעריכת

יוסף טובי ויהודה עמיר

[א]

הוצאת האגודה לטיפוח חברה ותרבות
נתניה ★ תשרי תש"ן

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דבר המערכת

ייסוד כתב העת 'תימא' נבע מן הצורך לייחד במה מדעית-ספרותית לתולדות יהדות תימן ותרבותה. מן המפורסמות הוא, כי חקר יהדות תימן הפך זה מכבר לתחום מחקר בפני עצמו, ועדות לכך בפריחה הרבה בעבודותיהם המדעיות של חוקרים רבים המקדישים כל עסקם או רובו לנושא זה. על כך יש להוסיף, כי בשל מיעוט אפשרויות הפרסום בכתבי העת המדעיים והספרותיים הקיימים היום בארץ, נותרים גנוזים לא מעט מן המחקרים והיצירות הראויים לראות אור, ובכלל כן של חוקרים צעירים שעדיין לא נודעו ברבים.

לאור כך נטלו האגודה לטיפוח חברה ותרבות ואנשי המחקר והספרות המשתתפים במכון המש"י למחקר ולתיעוד את היוזמה להוצאתו לאור של כתב העת הזה. תקוותנו, כי כתב העת יפלט דרך לחוקרים וליוצרים חדשים לצדם של ותיקים ידועי שם, ובכך יהווה ציון דרך בחייהם התרבותיים והרוחניים של יוצאי תימן וצאצאיהם בישראל, ותרומה נכבדה לעיצוב פניה של האומה הישראלית בעת החדשה.

לשם גיבוש צביונו המחקרי-המקצועי של 'תימא' ועל מנת לשמור על רמתו הספרותית תשקוד המערכת על הערכתם הקפדנית של המאמרים והיצירות המתפרסמים בו בסיועם של אנשי מקצוע בני סמכא בתחומים השונים. עוד תעשה המערכת כמיטב יכולתה להביא בפני הקוראים את המתחדש בארץ ובעולם בתחום המחקר הרלבנטי, ובכלל כן במדור של ביקורת ספרים.

העושים בשדה המחקר של יהדות תימן והיוצרים מבני תימן מוזמנים איפוא להציע מפרי עטם לכתב העת. אף מתבקשים הם לשלוח אל המערכת את פרסומיהם, אם ספרים ואם מאמרים, על מנת לכוללם במדור הביקורות והסקירות.

ABSTRACTS

RABBI YOSEF QAFIḤ

DIVRE ZADDIKIM VE-ZIKHRONAM BE-TEMAN:

List of Treatises by Yemenite Sages Compiled by Rabbi Yiḥya QafiḤ

R. Yiḥya QafiḤ (1845–1932) was one of the leading rabbis of Yemen. He is known primarily for the movement of renewal he founded together with his colleagues and pupils, the *dor de'ah* (generation of knowledge) movement (*darde'im*). One of the most important principles of this movement, apart from its opposition to the Kabbala, was the return to the traditions of yore. Accordingly, R. QafiḤ immersed himself in the original writings of Yemenite sages throughout the generations. Aware of this activity, a group of intellectuals of Yemenite origin living in Eretz Israel approached R. QafiḤ with a request that he draw up a complete list of the treatises written by the sages of Yemen. He embarked on the task in 1930 and produced a list containing fifty-three works. Although the list has served scholars of Yemenite Jewry since it was compiled, it has not been printed but remains in manuscript form. R. Yosef QafiḤ, the grandson of R. Yiḥya QafiḤ, publishes the list here for the first time from the manuscript copy he has in his possession, with the addition of an introduction and detailed notes.

ZEMAḤ KESSAR

MORE ON THE PRONUNCIATION OF *NEFESH* / *NEFASH* IN
YEMENITE TRADITION

The Hebrew tradition of the Jews of Yemen is one of the more important traditions of the language, possibly the most important. The author has written a thesis for the Master of Arts degree at Bar Ilan University on the mode of vocalization and pronunciation of hundreds of Hebrew words in the Yemenite tradition. This article discusses one of them, the word *nefesh*, meaning “monument and headstone over a grave.”

YOSEF HALEVI

THE *RASHUYOT* OF *MIDRASH HAGADOL* AND THEIR LINKS
WITH THE 'AMIDA PRAYER

At the beginning of each section of the *Midrash Hagadol* by David al-'Adani (Yemen, between the thirteenth and fourteenth centuries) the author produced two pieces of lyric poetry of the kind called *rashuyot*. A study of the sources of these shows that each of them contains idiomatic phrases originating in the 'amida prayer recited daily. In some cases the idiomatic phrase in the *rashuyot* is short, as in the early version of the 'amida, which has been retained only in the liturgy of the Yemenite Jews. This proves that the *Midrash Hagadol* was compiled in Yemen.

YOSEF TOBI

THREE POEMS BY YEHUDA BEN SULIMAN ALKHAWI
DEDICATED TO THE HONOURABLE SE'ADIA
HACOHÉN BEN DAVID

The article presents the first publication from the manuscript of three paeans written in Yemen dedicated to a man of means. They are composed in the style of the well-known poems of praise from Spain, and contain motifs adapted from love poems. In this respect they precede the classical school of Yemenite poetry, which was elaborated by Yosef ben Yisrael and Shalom Shabazi at the end of the sixteenth and in the seventeenth centuries. The importance of the poems published here, with an introduction and commentary, lies in the fact that there are few extant poems from Yemen of the school that predated Shabazi.

YEHUDA 'AMIR

A LETTER FROM R. YISRAEL LEVI TO YEMEN: SHA'ARAYIM,
1936-1937

The writer of this letter, who came to Eretz Israel from Yemen in 1936, kept up a correspondence with his relatives in Yemen and tried to persuade them to emigrate to Israel. The letter published here reflects the life of the Yemenite pioneers in this country, a fusion of religious spirit and sanctity of labour. The letter writer also refers to the habits of the new life in the land, in contrast to those he had been accustomed to in Yemen, with criticism of what he regards as their negative aspects. He finds it particularly important to inform his relatives in Yemen about the way of life in the Land of Israel and to urge them to join him. He likewise describes the serious current events, namely, the disturbances of 1936. The letter is

notable for its original Hebrew style and it serves as an important document providing an insight into the inner feelings of immigrants from Yemen in the thirties. The author of the article provides an introduction on the life history of the writer of the letter and the setting in which it was composed.

THE JEWS OF NORTH YEMEN IN THE SUMMER OF 1986

In August 1986 an Egyptian newspaper published an article with photographs on the Jews of North Yemen. The author was an Egyptian journalist who had visited Jewish villages. The article was written in an upbeat vein, trying to prove that the Jews of Yemen were happy in their country and were opposed to Zionism and the Zionist state of Israel. But from a reading between the lines it becomes obvious that the Yemenite Jews lived in terror and did not dare express themselves freely. Striking proof of their feelings towards Israel is evident from one of the most popular names they had begun giving to their new-born daughters — Golda — most certainly after the former prime minister of Israel. This name had been unknown among the Jews of Yemen in the thousands of years of their presence there. The Egyptian journalist, who observes the phenomenon, offers no opinion as to its significance. The article is translated from Arabic by Yosef Tobi, who provides an introduction.

AVRAHAM HALEVI

JEWISH EDUCATION IN YEMEN AGAINST THE BACKGROUND OF MUSLIM EDUCATION

The article is a chapter from a thesis written for the Master of Arts degree at the Hebrew University in Jerusalem. The author seeks to demonstrate that the fundamental attitude towards education among the Jewish minority in Yemen was entirely different from that of the Muslim majority. While the former devoted much thought and means to imparting religious knowledge and social education to all their children, the latter neglected to do so except within the fairly narrow circle of relatives of the monarch. The outcome of this difference in attitude was literacy as against illiteracy and social intercourse as against social seclusion.

AHARON BEN-DAVID

THE *SEDER* AND ITS SIGNIFICANCE IN THE LETTERS OF YEMENITE JEWRY

Letters written by the Jews of Yemen end with the letter "s" (*samekh*) or with the word *seder*, followed by initial letters or complete text of a Biblical verse, usually

taken from the Tora portion of the given week. The verse was intended to express the sentiment of love towards the Tora, denote the time of the writing of the letter, intimate its contents, or simply to sharpen the wits, for the recipient had to deduce the meaning hidden in the verse or in the initial letters. Over the years sets of initials were also elaborated that had meaning in the Arabic spoken by the Yemenite Jews, as were sets of initials whose solution required great effort. The choice of *seder* was at the discretion of the letter writer. But in the course of time permanent *seders* were drawn from each Tora portion and these became generally used. The author of the article provides a list of the *seders* that were common among the Jews of North Yemen.

'ALIZA SHENHAR

"THE GRATEFUL DEAD"—A JEWISH YEMENITE VERSION

This article deals with a Yemenite version of the Jewish oikotype of "the grateful dead and Elijah the Prophet as helpers." This tale is the biography of a hero, with two parts running parallel based on the model of parting-transition-reunion, like the three well known states in transition ceremonies. The story expresses a humanistic concept of the human being: although it is an international folktale it has many typically Jewish components.

DAN-BENAYA SERRI

TWO STORIES

Dan-Benaya Serri is one of the foremost writers of Hebrew literature. He began publishing his work in the early 1980s and at once gained a leading position for his evocation of a cultural milieu in Eretz Israel that previously had not attracted the attention of creative artists: the society of the Middle Eastern Jewish communities in Jerusalem before the establishment of the state. His two books are entitled *Grannie Sultana's Savouries* and *Birds of the Shadow*. One of the stories in the second volume, *Siman Tov's Thousand Wives*, has been produced in a cinema version of high quality. Here two stories written recently are published for the first time. Yehude 'Amir provides an introduction on the writer and his work.

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