

## Summary of Contents

A major section of this issue is devoted to the analysis of the first chapter of tractate Kiddushin. This chapter has received a great deal of scholarly attention, and several of the main historical and literary issues regarding the redaction and arrangement of the Mishnah have been discussed in relation to this chapter.

Noam Samet's article deals with the structure of the first chapter of tractate Kiddushin. The author draws parallels between the two sections of the chapter, which appear to be unrelated to one another. Focusing on formal parallels, the author derives interpretive conclusions regarding connections between the two sections. The author argues that the connection between a person's acquisitions and his fulfillment of mitzvot demonstrates a substantive bond between the two, and that there is a relationship between the fulfillment of mitzvot and the acquisition of the Land.

Netanel Lederberg's article also discusses this chapter, but his article focuses on comparing the chapter with parallel material in the Tosefta to tractate Sotah. In the author's view, this comparison shows that the Mishnah was redacted based upon the Toseftan tradition, and he argues accordingly that the Mishnah reflects a later halakhic stratum. Consequently the author posits a "transactional" conception of the act of betrothal, which he understands as underlying the possibility of dissolving marriage, namely the divorce process.

Rabbi Dr. Avraham Walfish's article surveys the research history of this chapter from tractate Kiddushin. His survey discusses the diverse questions which have been raised in analyzing this chapter, as well as the contributions of the many scholars who have discussed these questions and who have suggested new lines of research for dealing with them. His survey includes discussion of the articles of Samet and Lederberg published in this issue.

Dr. Eden Hachohen discusses four midrashic traditions rooted in the early *piyyutim* from the Land of Israel regarding the atoning function of the High Priest's vestments. Tracing the appearances of these traditions in early and late *piyyutim* and *seder avodah* prayers, while noting their consistent absence from the central midrashic

collections, the author arrives at a novel scholarly conclusion: that the authors of *piyyutim* in the Land of Israel possessed independent midrashic traditions, which differed from the traditions both of the preachers and of the Targums of the Land of Israel.

The article by Tamir Granot discusses the special role of one the halakhic rulings issued by R. Yekutiel Yehudah Halberstam, the Klausenberger Rebbe. The Rebbe's ruling regarding Rabbenu Tam's sunset touches upon one of the well-known halakhic issues surrounding the times of day and night. Granot elaborates upon the Rebbe's endeavors to establish halakhic practice in accordance with Rabbenu Tam's view, as well as the halakhic, ideological and sociological motives underlying this attempt.

In the Translations section of this issue we present the second and final part of N. Brüll's article, "The History of Establishing the Babylonian Talmud as a Literary Work". The first part of this article was published in *Netuim* 11-12, 5764. The current section contains eight supplements to the article. These supplements deal with several historical questions related to the end of the amoraic and the beginning of the savoraic period, as well as several aspects of committing the Babylonian Talmud to writing.

In the back of this issue we have printed the editorial guidelines followed by *Netuim*, as well as other publications of *Tevunot*, for the benefit of authors who wish to submit articles.

The editors