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Rectifying the Shattered Vessels: Lurianic Kabbalah in David Shahar's 'Summer in the Street of the Prophets'

Dvir Tzur

The article discusses David Shahar's novel 'Summer in the Street of the Prophets' and its use of Lurianic Kabbalah representations as tools for border crossings. Shahar, who was profoundly influenced by Gershom Scholem, turns mysticism, which Scholem saw as a border crossing between man and the transcendental, into a poetic theme. He focuses on the Street of the Prophets, a clearly defined geographical seam line in Jerusalem, in 1936 – a year of radical change. This is the liminal zone where Shahar's gallery of characters lives and their identity constantly changes. Shahar's literary Street of the Prophets resembles the historical street, but it is reconstructed through the narrator's memory. This creates a situation where the border between the real and the imagined is crossed again, a situation that enables Shahar to present an ideal world that collapses when reality intrudes upon the imagined place. The final chapter focuses on the possibility of crossing the impassable border between life and death through literature, thus turning the writer into a demigod who can recreate the lost, ideal world from the pieces of a broken reality.

Smell and Spirit in 'The Palace of Shattered Vessels' by David Shahar

Yael Balaban

This paper addresses olfactory representations in David Shahar's 'The Palace of Shattered Vessels'. It offers a novel approach to Shahar's work by introducing an alternative way of reading through analysis of sensory representations. Literary

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representations of sensory experiences, including smell, are complex constructs charged with significance. Their meaning may be individual or collective, culture-dependent or universal. This makes sensory representations the vehicles of complex meanings.

In David Shahar's unique poetics the distinctions dissolve between material and spiritual, concrete and numinous, real and symbolic. For example, the smell of stone represents Jerusalem, the smell of wood represents France, and together with more fragrances they elicit a 'manifestation of the spirit' – a moment of religious epiphany. Shahar relates good and bad smells to moral stances rather than to physical sources, and also describes smells that do not exist in reality. In his work smell is not a physical quality but an attribute of morality that symbolizes a spiritual and mental essence. In this essence personal and national values blend beyond distinction. While representations of light in Shahar's work refer to Jewish mysticism, olfactory representations hint at a pre-Jewish past and Christian-European culture.

Manhood Rising beyond its Limits in Uri Zvi Greenberg's Poems of the 1920s

Nirit Kurman

This article focuses on Uri Zvi Greenberg's second Eretz-Yisrael volume, *Manhood on the Rise* (1926). The author examines whether Greenberg, an ardently Zionist poet, answered the demand for a national Hebrew poet. Employing Lacan's three orders the author shows how the speaker in the poems identifies with national elements and through them becomes transformed into an 'overly large' unattainable subject.

The topic of masculinity, which is emphasized in the volume's title and the poems, is consistent with the values of a national movement that made use of masculine images. Be that as it may, the female images of sexuality in the poems should also be examined. As opposed to the accepted opinion in Greenberg research, the author argues that the representations of femininity serve the omnipotent persona rising from the volume, as the speaker fetishistically displaces certain elements of the female body, and thus denies the existence of a complete female subject. This dissonance creates an autonomic, exaggerated 'manhood that oversteps its limitations.' The author contends that the poems in the volume

overstepped the demand for a subject that served the greater-national idea because they failed to depict a full and relatable subject-figure that was crucial for the establishment of nationalism.

Protest and Class in Be'er Sheva, 1948-1963

Shani Bar-On Maman

On July 20, 1959 Be'er Sheva was shaken by a mass protest. The "Be'er Sheva riots" were silenced and the city's leaders attended to the problems that incited the demonstration. This article addresses the social and historical background to the protest, the subsequent silencing of the protestors, and the city's socioeconomic structure with its reestablishment in 1948.

The article begins with a description of the 1959 riots and the authorities' response. The main section discusses the polarized society that emerged in Be'er Sheva in its formative first decade. This consisted of first, an elite group that formed the fledgling city's power center which became the object of the protest; second, a group of immigrants who were integrated in the local economy and who cooperated in silencing the protest; and third, the marginalized group, the reserve army of labor, comprised of mostly immigrants from North Africa who dwelt in the city's transit camp. It was this last group that protested their lowly status and relegation to the social periphery.

Between Acre and Lebanon: Arab Villages on the Coast of the Upper Galilee during the Mandate

Mustafa Abbasi

In this article the author examines the social and economic history of Palestinian Arab villages in the Western Galilee during the British Mandate. He tries to answer three main questions: first, the nature of the social and demographic structure; second, economic sources and the changes they went through; and third, the political situation in the region toward the end of the British Mandate, and the relations between the Arabs and their new Jewish neighbors.

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In the social sphere, the article sheds new light on the Arab villages along the northern coast. Interestingly, although they were close to Haifa and Acre, and situated in a key location between Palestine and Lebanon, they have not merited academic attention in Western Galilee historical research.

The study found that the region was highly developed and economically stable. The main branch was agriculture, and most of the land was intensely cultivated for export crops.

The article shows that Arab-Jewish relations were well-regulated and included commercial contracts. The region seems to have remained quiet until the 1947 UN Partition Resolution. This was the beginning of escalation which soon developed into an all-out confrontation that utterly changed the human landscape. Only two small Arab villages survived of the original eleven, and the inhabitants of the other villages were either expelled or fled.

Postmodern Sensibilities in the Post-Punk Music of 'The Click' and 'Nosei Hamigbaat', 1980-1991

Ari Katorza

This article deals with two acclaimed Israeli post-punk music groups, The Click and Nosei Hamigba'at (The Tophat Carriers), that were active between 1980 and 1991. The author bases his theory mainly on Frederic Jameson and Lawrence Grossberg's work on postmodern culture. The postmodern aesthetics of Israeli popular music conveys detachment from various cultural, philosophical and melodic features of earlier Israeli popular music, such as folk songs and early Israeli rock. Through two case studies, the author discusses a variety of approaches – some gradual – that undermined the Israeli consensus. This music also conveys skepticism about the perception of the Hebrew language and the abandonment of nature and the Israeli landscape, which were so significant in the evolution of Israeli music. The music of these groups communicates an aloofness from Israeli identity that is expressed via postmodern sensibilities.

UN Resolution on the Internationalization of Jerusalem of 9 December 1949

Elad Ben-Dror and Assaf Ziedler

On December 9, 1949, the UN General Assembly adopted Resolution 303, which called for the full internationalization of Jerusalem as provided for by the Partition Resolution of November 29, 1947. Even though a more practicable alternative was on the table—the proposal by the Conciliation Commission for loose international supervision of the city, with the focus on the Holy Places—Resolution 303 was supported by many countries, despite their skepticism that full internationalization was feasible. The article considers the factors that led a majority of the UN member states to vote for a resolution they thought was a dead letter. It looks at the various behind-the-scenes maneuvers to promote the idea of internationalization that were conducted during the months that preceded the vote, with emphasis on the cooperation between the Arab countries' delegations at the UN, led by Lebanon, and several Christian countries that were prodded by the Vatican and Pope Pius XII. These efforts gave the supporters of internationalization a paper victory, but actually made its implementation even less likely.

Representation of the State's border in Israeli Textbook Maps: 1948-1967

Orna Vaadia

This article examines the representation of Israel's border in textbook maps from 1948 to 1967. This examination illustrates that the maps served as an ideological apparatus that conveyed and preserved the spatial perception from the beginning of the Zionist movement. Spatial perception that deviated from the state's territory in the east and can be perceived as one of the infrastructures that enabled to appropriate the appropriation of the Occupied Territories after the Six-Day War.

The ambiguous, contradictory manner in which the border was formed created a controversial, unresolved issue in the public consciousness. The perception that appeared in the textbook maps was the result of the geographical, state, and security-related discourses.

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The geography discourse dealt with the tension between Israel's territory and the regional geographical unit known as the Land of Israel that extended to Jordan's east bank. The state discourse maintained continuity with the imaginary demarcation line from the establishment of Zionist settlements. The two discourses undermined border sovereignty and exceeded it in the east.

The security discourse added another factor that enabled the appropriation of the Occupied Territories, as the territorial expansion embodied in this discourse provided a relief to the sense of stress created by the representation of a border under siege.

The Conquest Maps depicts the state's border as dynamic in the sense of being subject to change and expansion. This in turn reinforces the legitimacy of expansion by military means and the appropriation of the Occupied Territories.

'Sefer HaYashar' by Aaron Liboshizki: A Premodern Hebrew Essay Makes Aliya to Eretz Israel

Vered Tohar

'Sefer HaYashar for young adults by Aaron Liboshizki was first published in Warsaw 1923 and later went through several editions in Israel. This book is a modern adaptation for young readers of a popular early seventeenth-century Hebrew essay. The article examines the poetics of the adaptation in light of its source. The main claim which the article presents is that literary projects such as these connect the Jewish present to the past and enrich the repertoire of Modern Hebrew literature from the unexpected direction of the Hebrew pre-modern prose.