



SCHOLION

SCHOLION - INTERDISCIPLINARY RESEARCH CENTER
IN THE HUMANITIES AND JEWISH STUDIES

News

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האוניברסיטה העברית בירושלים
The Hebrew University of Jerusalem
JACK, JOSEPH, AND MORTON MANDEL SCHOOL
FOR ADVANCED STUDIES IN THE HUMANITIES



Dr. Rachel Seelig



The Mandel Scholarship Lecture Marathon

January 3, 2013



Dr. Aynat Rubinstein

As last year, so too this year we had an abundance of candidates: around a hundred candidates applied for the Mandel postdoctoral fellowships. After preliminary rounds of screenings narrowed them down to a medium-sized list, the academic committee met in December and, after much deliberation, chose nine finalists to compete in the annual marathon. This year's committee was virtually the same as last year's, apart from the fact that the new rector of Hebrew University, Prof. Asher Cohen, who is on the committee ex officio, brought to it, from the Dept. of Psychology, a perspective different from that of the other members, who are all in the humanities.

After a long day in which the finalists first lectured in the public marathon, which was well-attended, and then were interviewed by the members of the academic committee, the committee ranked all nine candidates, and granted fellowships to three outstanding researchers: Dr. Aynat Rubinstein, Dr. Rachel Seelig, and Dr. Eviatar Shulman. Two received the fellowship for three years and one for two, but anyway recent precedents at Scholion (see below: "Short Updates") suggest that they won't last that long.

Dr. Rubinstein, who received a Mandel fellowship for 2013-2016,



Dr. Eviatar Shulman

studied linguistics and computer science in the interdisciplinary honors program at Tel-Aviv University and then pursued graduate studies in linguistics. Her doctoral dissertation, completed at the University of Massachusetts at Amherst, studies the interplay of grammar and context in the interpretation of modal words like "ought," "necessary," and "need." During 2013 she was a postdoctoral fellow at Georgetown University. Her research proposal for Scholion builds upon her doctoral work and addresses issues pertaining to preference-based modality and distinctions between weak and strong modality (e.g., what accounts for the difference between the way we understand a tax accountant's statements that "you must report this" and "you really ought to report this"?); at the marathon, she lectured on "How to say 'ought' in Hebrew?"

Dr. Seelig, who received a Mandel fellowship for 2013-2015, studied comparative literature at Stanford University, focusing upon German and Hebrew, and then moved to Jewish Studies at the University of Chicago. Her doctoral dissertation focused on Jewish literature – in German, Hebrew, and Yiddish – in Berlin during the Weimar period. During 2013 she was a postdoctoral fellow at the University of Toronto. Her research proposal for Scholion focuses on Jewish writers from eastern Europe who crossed paths with German-Jewish writers in Berlin in the years between the world wars. Dr. Seelig lectured on "The Middleman: Ludwig Strauss's German-Hebrew Bilingualism."

Dr. Shulman, who received a Mandel postdoctoral fellowship for 2013-2016, studied psychology, and then concentrated upon Buddhism, at the Hebrew University; his doctoral dissertation analyzes the thought of Nāgārjuna, the founder of the Buddhist "Middle-way" school of thought. In 2013 he taught at the Hebrew University and at Tel-Aviv University. His research proposal for Scholion focuses on the nature of a Buddha – the apparent discrepancy between being both a man of flesh and blood and also an object of intense devotion and veneration, something of an other-worldly being. Dr. Shulman lectured on "The Buddhist Theory of Enlightenment."

“Archaeologies of Memory”



A Winter Academy

The winter academy on “Analyzing Collapse: Destruction, Collapse and Memory” was organized by the “Archaeologies of Memory” research group and an external associate, Prof. Norman Yoffee of New York University. Scholion was joined by two co-sponsors of the winter academy: the Israel Institute for Advanced Studies and the Israel Science Foundation.

The main themes of the week-long academy (Dec. 10-16) were the analysis and understanding of historic processes of social, economic, and cultural decline (including catastrophic societal collapse) and the ways in which these processes are woven into the memory of human societies. Participants of the conference presented case studies from diverse cultures and regions, including the Mediterranean, the Levant, Mesopotamia, Mongolia, China, and Cambodia, and from periods ranging from prehistory through the Bronze Age, to the classical and

medieval periods. Discussions were of interdisciplinary nature, and involved various methods including archaeology, history, geology and climatology and even botany. Among the issues addressed were the identification of natural and cultural processes affecting political and social institutions, human responses to natural and socio-economic stress, the impact of climatic change on societal collapse, and the memory of collapse and its uses (and abuses) during subsequent periods.

The conference was attended by twenty-two world-renowned scholars who presented papers, among them thirteen from abroad. Apart from the members of Scholion’s “Archaeologies of Memory” group, participants included: Ofer Bar-Yosef (Harvard), Miroslav Barta (Charles University), Michal Biran (Hebrew University), Yehuda Enzel (Hebrew University), Margalit Finkelberg (Tel Aviv University), Israel Finkelstein (Tel Aviv University), Hugh Kennedy (SOAS), Yochanan Kushnir (Columbia), Ari D. Levine (University of Georgia),

Michael McCormick (Harvard), Peter Machinist (Harvard), Jodi Magness (UNC), Joseph Maran (Heidelberg), Sarah Morris (UCLA), Bryan Ward-Perkins (Oxford), Yuri Pines (Hebrew University), Miriam Stark (University of Hawai’i-Manoa), and Norman Yoffee (NYU). In addition, ten doctoral students, including five from abroad, presented their research in a poster format and had a chance to discuss their research with leading scholars in their fields.

All sessions of the conference were attended by a large audience; all told, more than 250 people participated in the academy. In addition to the lecture sessions, which took place in at Scholion and at the Israel Institute for Advanced Studies, the academy also organized two field trips to archaeological sites related to the questions addressed in its sessions. One field trip was to northern Israel, visiting the sites of Hazor and Bet Shean; the other was to the sites of ancient cities in the Negev. Discussions held during those field trips highly enriched the content of the conference.



Workshop in Istanbul

tallest tower in Istanbul. The session dealt with Turkish urban development policy and included lectures by Dr. Malte Fuhrmann of the German Oriental Institute (Istanbul) and Ms. Charlotte Joppien of the University of Sydney.

On Thursday the group studied the construction of memory and rituals in the design of gardens. The day’s tour focused on the Golden Horn and its landscape architecture. It started with a cruise along the Golden Horn and a tour to Eyüp – an assemblage of Imperial burial sites and the cemetery that evolved around the burial place of Ayyub al-Ansari, who is considered among one of the first companions of the Prophet Muhammad. At noon there was a special session at the Istanbul Bilgi University, in which lectures were given by its Dr. Bahar Deniz Çalış-Kural, by Dr. İdil Sürer of the Middle East Technical University, and by Michal Bitton, of our group. The day ended with a visit to the park Kağıthane, guided by Dr. Çalış-Kural.

Friday was devoted to exploration of the new city beyond the Golden Horn. The tour included the new palace domain of Dolmabahçe Palace and its mosque. It dealt with the overall urban development which resulted from the move of the last sultans to this complex. After that the group continued to the commercial and residential district on the Beyoğlu watershed: Taksim Square, the Monument of the Republic and İstiklal Street. Dr. İlay Romain Örs (Istanbul Bilgi University) and our own Dr. Osnat Suued lectured in the afternoon session, which was held at the Netherlands Institute in Turkey.

On the last day the group left for the old palace domain and visited the Topkapi Palace Museum and the Archaeological Museum. Later in the day the group toured the Yeni Valide Sultan Mosque and its dependencies, following which the closing session was dedicated to archaeology and memory – with lectures by Dr. Carolyn Chabot-Aslan (Koç University) and Uri Davidovich.

The innovative “Archaeologies of Memory” research group also held a four-day workshop in Istanbul (May 8-11), organized by Guy Rak, one of the members of the group, whose doctoral work examines the spatial design of urban space in early twentieth-century Istanbul. Mr. Rak guided most of the tours around the city. The workshop focused on the transmutation of buildings and sites as markers of identity and components of a collective memory drawing upon the past. Each day revolved around a topic related to the research of one of the group’s junior members, and was divided into two parts: tours to main sites in the city, and lectures by guest lecturers and by the group’s junior members: Michal Bitton, Uri Davidovich, Guy Rak, and Dr. Osnat Suued.

The first day, Wednesday, was dedicated to the design of urban space in the city’s historical peninsula and to the city’s architectural heritage, encompassing periods from the Roman-Byzantine era through the Ottoman period, down to the current zoning and planning of the Republic of Turkey. The tour, guided by Yavuz Sezer of MIT’s Dept. of Architecture, included the Aya Sofya Museum, the Hippodrome, the Aya Kyriaki church, and the Fatih mosque complex. The day ended with a session held on the observation deck of the Sapphire Istanbul, the



“Eros, Family, and Community” – Lectures on Plays



In addition to its individual and group research, this group has decided to invest, in each of its three years at the Scholion Center, in projects contributing to the community. Following up on its 2011/12 series of lectures accompanying films at the Jerusalem Cinematheque, this year it offered a workshop at Jerusalem's Khan theater, complementing plays being performed there. In the workshop, on January 11, Dr. Shimrit Peled spoke on Yaakov Shabtai's works, in connection with his “Eating” – a play which, building on the biblical story of the way King Ahab expropriated Naboth's vineyard (I Kings 21), raises issues about the ways and means and limits of Israeli sovereignty. That was followed by Prof. Yosef Kaplan's presentation about “New Jews” in “New Jerusalem,” in connection with David Ives' play: “New Jerusalem: The Interrogation of Baruch de Spinoza at Talmud Torah Congregation: Amsterdam, July 27, 1656.” The workshop, held at the Khan, was well-attended and well-received.



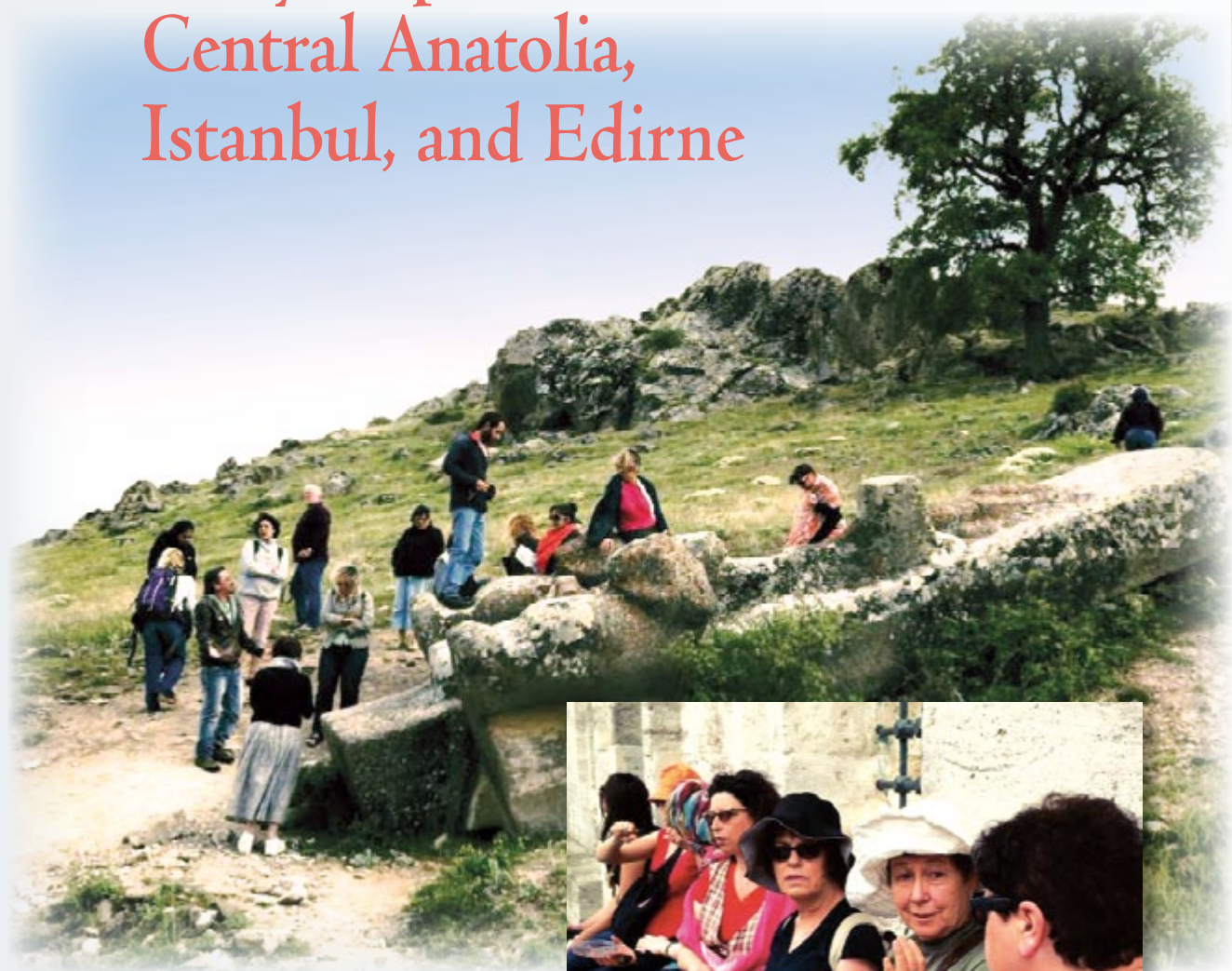
Picture Power Group

The Picture Power group's focus is the study of the iconography of rulers and the continuity of motifs of royal power from the beginnings of history to the pre-modern period. Its first study trip, May 7-17, was devoted to the cultural crossroad represented by Anatolia and Cappadocia: from the Neolithic communities of Anatolia to the Hittites, Phrygians, Christians, Seljuks, and Ottomans, and down to Ataturk's revolution. A large number of cultural and artistic expressions of power were encountered by our group (which was joined by others and so grew to 25 students and faculty) at the following sites: Ankara (including the Museum of Anatolian Cultures and Anit Kabir, the Mausoleum of Kamal Ataturk); Gordion (tumulus MM and museum); Hattusha; Yazilikia; Alaca Hüyük; Kaiseri (including its archaeological museum); Kültepe; Goreme (churches cut in the rocks and decorated by frescoes); Urgup; Nigde (museum and Islamic architecture); Ivriz (rock-cut relief); Derinkuyu (underground town); Sultanhanı (royal caravan-

stopover); Konya (Aladdin Mosque, Seljuk teaching institutions and the spiritual center of the wailing dervishes); Beyshehir (unusual wooden mosque); Eflaton-Pinar (large stone statues in a water source); Fazilar (huge stone statue, too large to reach its destination); Istanbul (including the mosaics of the Byzantine palace; the 14th-century frescoes and mosaics in Chora monastery; Hagia Sophia cathedral; the hippodrome; the Archaeological Museums; Topkapı Sarayı; Süleyman Mosque; Sergius and Bacchus Church; Sokolo Mahmad Pasha Mosque, the Egyptian Bazaar); Edirne (the mosques of Sultan Murad II and Sultan Selim II; the Three Terraces Mosque, and the Sultan Beyazid II complex, with a hospital and a medical school).

The trip has triggered new ideas and research avenues for the group, and has also created deeper bonds among its members. Moreover, the students who joined the group for the trip certainly gained a new understanding of the complex cultural streams at play in Anatolia.

Study Trip to Central Anatolia, Istanbul, and Edirne

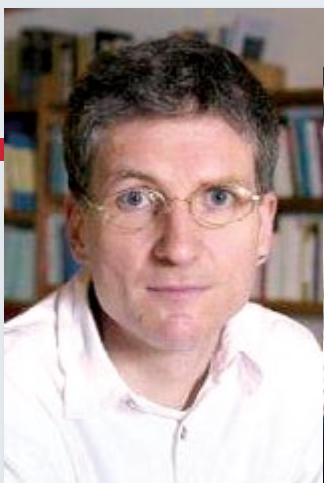


Guest Curators

This new research group studies continuities and discontinuities in the iconographic representation of rulers in the Near East over several millennia. During the entire first semester it was privileged to host two guests: Dr. Irit Ziffer, who is curator and head of the Ceramics and Nehushtan Metal Pavilions at the Eretz Israel Museum (Tel-Aviv) and a specialist in ancient Near Eastern art, and Dr. Thomas Staubli, of the University of

Fribourg (Switzerland), where he is the curator of the “Bibel + Orient” Museum. His own research focuses upon biblical iconography in its Near Eastern context. Both guests participated regularly in the group's seminars and gave their own presentations as well. In addition, Dr. Staubli – who was the first visiting scholar invited by the Mandel School's visiting scholars' program – taught a course entitled “Insight Through Images:

Iconographic Methods,” which was attended by a large number of students from various departments and by the members of the our group. The opportunity to share their research with curators, who are charged with presenting scholarship to the public, required members of this group to consider, more than is often the case, questions that relate to the significance of their work and their findings beyond the ivory tower.



Dr. Thomas Staubli



Dr. Irit Ziffer

2013 Scholion Research Field Trip

March 7-8

As has become traditional, Scholion's annual research trip was organized by the members of the outgoing research group. This year the members of the "Archaeologies of Memory" group decided to take us up north, to visit some of the kibbutzim around the valleys (Jezreel, Harod and Beit She'an) and explore various aspects of their geography and history, not without taking in some ancient landmarks along the way. The trip was guided mainly by the group's members, with some help from other members of Scholion and from local kibbutzniks.

Our first stop was Kibbutz Mishmar-Ha'emek, at the western end of the Jezreel Valley. The visit to the kibbutz focused on its history, since its foundation in 1921, and especially on its unique communal education system. We visited the communal education institute and met with two kibbutz members who were born in the kibbutz and educated in that institute during the 1930s and 1940s. From Mishmar Ha'emek we continued south-east toward Kibbutz Hefziba, which represents the southern border of the Harod Valley, right on the slopes of

Mt. Gilboa. There we were guided through the Makuya's Japanese Garden both by Naama Amit, who lives in the Kibbutz, and by our own Michal Bitton.

After eating our sandwiches on the lawn beneath the lovely garden we headed north to Mt. Tabor, which marks the Jezreel Valley's northern border. Here, Nili Wazana and Uri Davidovich of the "Archaeologies of Memory" group guided us at our stop on the mountain. During our visit we learned that Mount Tabor probably was an important ancient cultic center for the northern tribes according to the biblical text. Here too, Danny Schwartz explained the way Josephus' account of the Roman capture of Mt. Tabor, in the course of their reduction of the rebellious Galilee in 67 CE, functions in the context of his *Judean War*.

Thursday night we stayed at the Beit She'an guest house, and the evening program was what is becoming

an annual event: a frank and open discussion of Scholion's structure and programs. This time the debate focused on the need to balance the needs of doctoral students to make progress on their respective individual projects, on the one hand, against the demands made by the groups' joint projects and also the opportunity membership in a group offers the junior members to enjoy, as one of the doctoral students put it, something of an "apprenticeship" in an academic career, on the other.

Friday morning was dedicated to art at two kibbutzim in the Harod Valley. Our visit to the Museum of Art at Kibbutz Ein Harod elicited admiration

for the kibbutz movement's efforts to encourage artists and preserve their works. We met the Museum's director and curator, Galia Bar-Or (author of *Our Life Requires Art* [2010 – in Hebrew]), who spoke with us concerning the meaningful role of art in the ethos of the kibbutz; the very foundation (1937) and construction of the Museum was the initiative of an artist who was a member of the kibbutz, Haim Atar.

Our last stop was at the Beit Alpha synagogue, where a mosaic covers the entire floor. This mosaic, dated to the sixth century, includes a zodiac and depictions of Jewish ritual objects and the Ark of the Law, the binding of Isaac, and two inscriptions in Greek and Aramaic that mention the dates and names of the artists. Galit Noga-Banai

(of the Picture Power group) lectured on the mosaic from an artistic point of view, focusing on the comparison of its decorative program to those of earlier floor mosaics with similar themes – those of Hammat Tiberias and Sepphoris, of the fourth and fifth centuries, respectively. Galit's lecture was followed by one by Mandel fellow Yair Furstenberg, who discussed the mosaic from the point of view of rabbinic texts. Reading through an array of texts from Jewish homiletic literature and religious poetry, and from contemporaneous Christian homilies, Yair discussed the possibility of integrating the mosaic into a larger framework of religion in late antiquity, which viewed its holy institutions – the synagogue, as well as the church – as a microcosm, represented by the zodiac, fit for the dwelling of God.

Monthly Pan-Scholionic Lounge Seminars

After experimenting last year with lounge seminars for all members of Scholion, this year we institutionalized it. All members of Scholion were asked to keep 12:30-14:00 on Thursdays free, and once a month we all convene for sandwiches and a seminar. The series' goal is to afford an occasion for all members of the center to meet one another and broaden their horizons, and to suggest opportunities for interdisciplinary work, in accordance with one of the center's basic goals. Prof. Danny Schwartz opened the series in October with a presentation of his work about how a feud among German medievalists contributed to the rise of modern German anti-Semitism; in November Dr. Arlette David ("Picture Power" group) spoke on "Hoopoes and Acacias: Decoding Ancient Egyptian Iconography;" and in December Dr. Ayala Eliyahu (Mandel Fellow, 2012-2014) spoke on "Determinism and Free Will in the Writings of Abu-Albarkat al-Baghdadi." After a hiatus for the Marathon and the University's semester break, an April seminar was given by Dr. Joseph Witztum (Mandel Fellow, 2012-2015) on his work concerning "Transformations of Midrashic Traditions in the Quran and Hadith," and one in May by Uri Davidovich ("Archaeologies of Memory" group) on "The Judean Desert as a Mirror for Destruction and Rejuvenation." Finally, our June seminar was given by Dr. Shimrit Peled, of the "Eros, Family, and Community" research group, who lectured on "Erotic Relations and Nationality in the Old Yishuv."

The seminars, which elicited lively discussions, were attended by virtually all members of the Center and are already scheduled to continue in 2013/14.



The New “Emergence of Modern Hebrew” Research Group



From left: Einat Keren, Dr. Yael Reshef, Prof. Malka Rappaport Hovav, Miri Bar-Ziv Levy, Chanan Ariel, Prof. Edit Doron, Prof. Moshe Taube, Avigail Tsirkin-Sadan

In March, Scholion’s academic committee convened to choose the new research group for 2013/14-2015/16. After intense deliberations about the five excellent proposals that had been submitted, the committee chose the group devoted to the emergence of modern Hebrew.

The group’s four senior members are: Prof. Edit Doron and Prof. Malka Rappaport Hovav, who specialize in theoretical linguistics; Dr. Yael Reshef, whose work focuses on modern Hebrew; and Prof. Moshe Taube, who specializes in Slavic linguistics and Yiddish. In late May

the group’s four senior members, together with Dr. Galit Noga-Banai (on behalf of current fellows), Prof. Daniel Schwartz (the academic head of Scholion), and Prof. David Shulman (on behalf of Scholion’s Academic Committee), selected four doctoral students to join the group. These four junior members of the group are: Chanan Ariel, who deals with the Hebrew language of Maimonides’s *Mishneh Torah*; Miri Bar-Ziv Levy, whose research focuses on the reflection of spoken Hebrew in Israeli films based upon novels; Einat Keren, whose work focuses on the languages with which modern

Hebrew came into contact in its formative years; and Avigail Tsirkin-Sadan, whose doctoral work concerns time and aspect of verbs in modern Hebrew. As it happens, the work of one of our new Mandel postdoctoral fellows, Dr. Aynat Rubinstein, is close to the focus of this group, and she will be something of an adjunct member of the group. The following is an abstract of the group’s proposal:

The emergence of Modern Hebrew (MH) as a spoken language constitutes a unique event in modern history: a language which for generations did not have native

speakers underwent a process popularly called “revival,” acquiring native speakers and becoming a language spoken for everyday use. Despite the attention the revival of Hebrew has drawn, the linguistic properties of the emergent language in its formative stages have not been systematically studied, and the multilingual societal aspects of the context in which this unprecedented phenomenon took place are not well understood. To date, almost no research has traced the structural aspects of the language in different stages of the revival. Consequently, theories about the linguistic processes involved in the emergence of Modern Hebrew are based on speculation rather than on solid linguistic data.

The new Research Group will foster interdisciplinary collaborative research, involving Hebraists and theoretical, descriptive, and historical linguists. We aim at achieving an understanding of the development of Hebrew in a multilingual setting through careful study of existing documentation, with attention paid

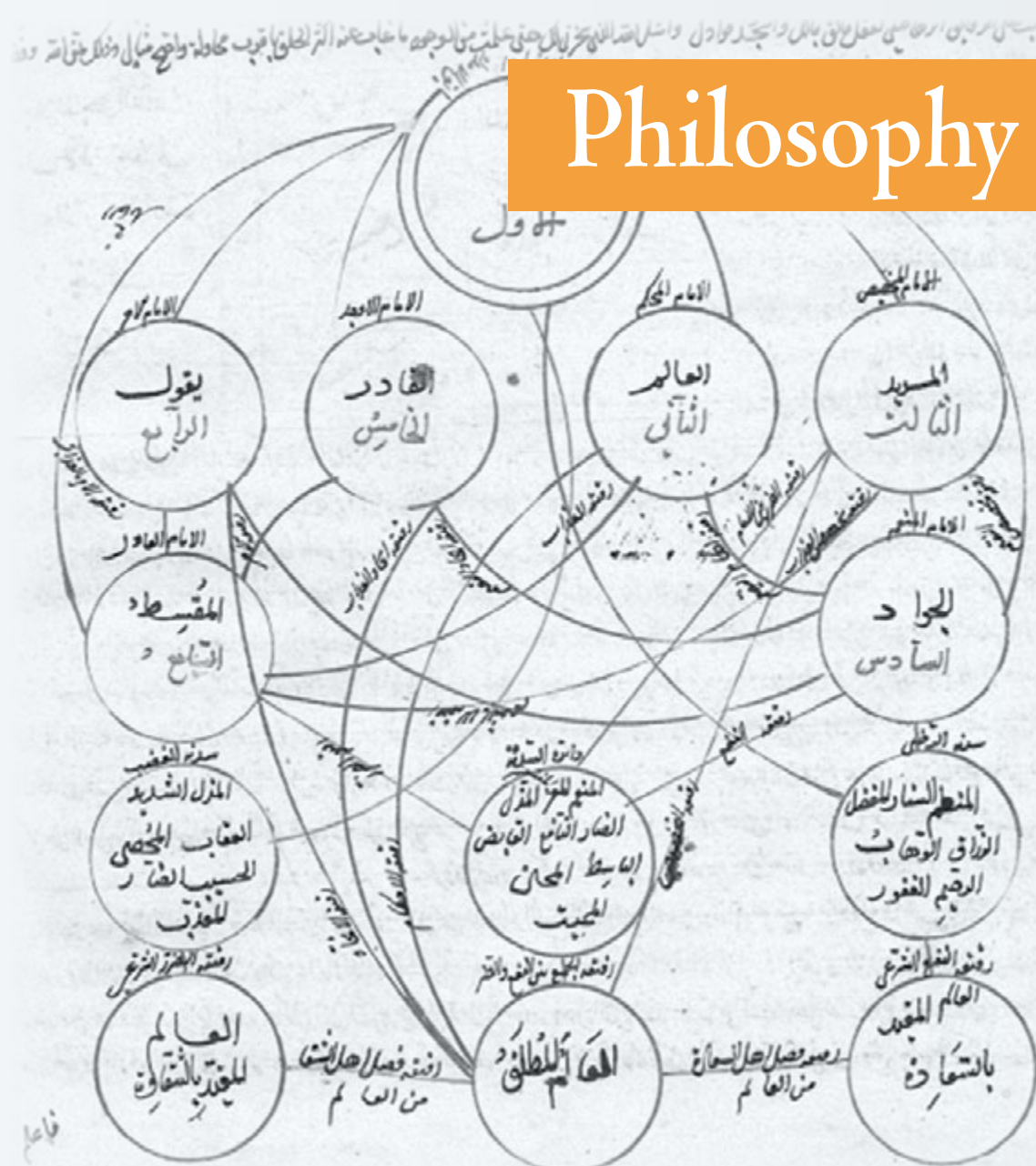
to the linguistic and sociolinguistic patterns of development. The influence of contact languages will be scrutinized, characterized, and formalized. The results of the study will be analyzed and used to enhance our understanding of (general, not just Hebrew-specific) processes of language contact, language genesis, and language change.

Our methodology will be based on the documentation and subsequent formalization of the changes that took place within the early periods of the emergence of MH. We will use large corpora of sources that most accurately represent the trajectory of change. To this end, we will use large arrays of texts from the last two centuries, which have been digitized by the Academy of the Hebrew Language and other agencies such as the Ben Yehuda Project and the Hebrew Corpus, as well as others that have not yet been digitized, such as articles in the Hebrew press, archives of Hebrew bureaucratic administration, textbooks, professional journals, and manuals.

Philosophy and Mysticism

in Al-Andalus

The “Philosophy and Mysticism in Al-Andalus” seminar is a joint project of Scholion together with our neighbors, the Martin Buber Society of Fellows. It was initiated by one of our current Mandel fellows, Dr. Ayala Eliyahu, and a colleague of hers in the Buber Society – Dr. Michael Ebstein. They both plow in the same field, the contacts between Jewish and Islamic thought in medieval Spain (Eliyahu focuses on philosophy and Ebstein – on mysticism), and have recognized that in order to understand the development of thought in medieval Spain it is necessary to examine it in a broader perspective, one that can bridge over the gaps among Judaism, Islam, and Christianity, between philosophy and mysticism, and between east and west. Accordingly, they founded this seminar in order to clarify how the mystic and philosophical thought of Al-Andalus was shaped and how those two worlds of thought encountered one another; to discover reciprocal relations among the work of Jews, Muslims, and Christians; and to analyze the relations created between Spain and the eastern part of the Islamic world, including a focus on the texts that were transferred from one to another. During the spring semester of 2013 the seminar held five sessions, at which it hosted lecturers who addressed these issues by from the points of view of their own research. The sessions, at the premises of Scholion and Buber in the Rabin Building, were publicized around Hebrew University and at other universities as well, and drew a large crowd from various audiences: young and senior researchers, students, and auditors.



Mandel-Scholion Library

During 2013 the fifth and sixth volumes were added to the Mandel-Scholion Library.

Knowledge and Pain (Amsterdam – New York: Rodopi) was edited by Esther Cohen, Leona Toker, Manuela Consonni, and Otniel E. Dror, the four senior members of the 2007-2010 “Knowledge and Pain” research group. Pain studies, both in the exact sciences and in the humanities, are a fast-shifting field. This volume condenses a spectrum of recent views of pain through the lens of humanistic studies. Methodologically, the volume is an interdisciplinary study of the questions pertaining to the accessibility of pain (physical or emotional) to understanding and to the possible influence of suffering on the enhancement of knowledge in private experience or in the public sphere. Undeterred by the widespread belief that pain cannot be expressed in language and that it is cannot be transmitted to others, the authors of the essays in the collection show that the replicability of records and narratives of human experience provides a basis for the kind of empathetic attention, dialogue, and contact that can help us to register the pain of others and understand its conditions and contexts. Needless to say, the improvement of this understanding may also help map the ways for the ethics of response to (and help for) pain. Whereas the authors of the nineteen studies included in the volume tend to share the view of pain as a totally negative phenomenon (the position taken in Elaine Scarry’s *The Body in Pain*), they hold this view applicable mainly to the attitudes to the pain of others and the imperative of minimizing the causes of the suffering of others. They also consider this view to be culturally and temporally circumscribed. The volume suggests that “one’s own” personal experience of suffering, along with the awareness of the seriality of such experience among fellow sufferers, can be conducive to emotional and intellectual growth. The reading of literature dealing with pain can lead to similar results through vicariously experienced suffering, whose emotional corollaries and intellectual consequences may be conveyed through means that are artistic rather than discursive. The distinctive features of the volume are that it processes these issues in a historicizing way, deploying the history of the ideas of pain from the Middle Ages to the present day, and that it makes use of the methodology of different disciplines to do so, arriving at similar conclusions through a number of different paths. The disciplines include analytic philosophy, historiography, history of science, oral history, literary studies, and political science.

Fleeting Dreams and Possessive Dybbuks (Magnes Press, Jerusalem 2013 [in Hebrew]), the second book of the 2005-2008 “Ascending and Descending” research group, was edited by its four senior members: Rachel Elior, Yoram Bilu, Avigdor Shinan, and Yair Zakovitch. This book presents a broad study of two phenomena related to the same basic issue: the crossing of the border between Heaven and Earth, between the visible world and the hidden one. Both phenomena – dreams and their interpretation, and possession by spirits and demons – are studied within Jewish and non-Jewish tradition. The twenty-one articles included in the book address, from diverse and interdisciplinary points of view, a range of mankind’s attempts to peek above and beyond its limits and to express, in language and literature, its encounters with the supernal world.

The articles deal with a broad range of Jewish literature, from the Bible, the Apocrypha and rabbinic literature and on down through mystical and Hasidic Literature to modern Jewish literature, including diaries composed during and after the Holocaust; some focus on cultural and sociological aspects of the issues studied, as they are expressed, for example, among Ethiopian Jews and in Hasidic courts. Other studies focus on non-Jewish communities, such as the Catholic Church in early modern Europe and contemporary Bedouin society in Israel.

The various studies demonstrate the connections that were created over time among works that began in different strata of literature, as well as those that came to be between those works, on the one hand, and those of other cultures among which the Jews lived, on the other. In the end, it seems, people are people, and they turn to the same type of solutions to deal with their suffering and their desires – including solutions from the realm of dreams and other types of encounters that are not limited to this world.



Neva Treistman



Shiri Azulay



Dr. Osnat Suued



Dr. Maoz Kahana



Dr. Yair Lipshitz



Prof. Yosef Kaplan

SHORT UPDATES >>

>> Administrative staff news: We wish to congratulate Neva Treistman, who was our Finance and Human Resources assistant for the past five years and now is the assistant to the USA Desk at HU’s Authority for Research and Development. We also want to wish success to her replacement, Shiri Azulay, who is the new Mandel-Scholion Finance and HR assistant.

>> And then they were three: As we reported last year, one of our 2012/13 Mandel Fellows, Dr. Yair Furstenberg, announced he would be leaving us after two years in order to take up an academic appointment at Ben-Gurion University. This salutary precedent has now been imitated by two more of our 2012/13 fellows: Dr. Maoz Kahana and Dr. Yair Lipshitz have left Scholion early to take up appointments at Tel-Aviv University – as lecturer in Jewish History and senior lecturer in Theater, respectively.

>> And then they too were three: After last year two Scholion doctoral students (Yakir Englander and Dvir Tzur) set a precedent by completing their doctoral degrees during their tenure at Scholion, this year Osnat Suued, of the “Archaeologies of Memory” research group, followed in their footsteps: her doctoral dissertation on the “refugeeness” of the Israelis who were moved out of Gush Katif (in the southern Gaza Strip) in 2005 was approved early in the spring.

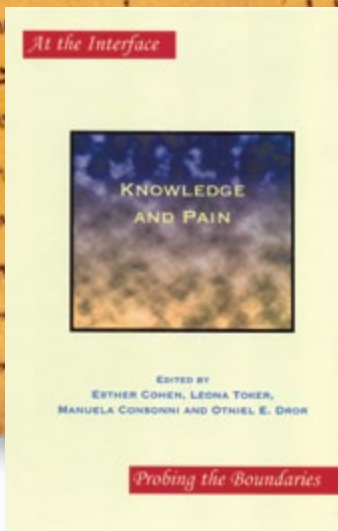
>> Local Boy Makes Good II: This is the second year in a row that Prof. Yosef Kaplan, of our “Eros, Family, and Community” group, is mentioned in this section. After receiving a major European Research Council grant last year, for his work on the Sephardic Diaspora, this year he was awarded the prestigious Israel Prize in the History of the Jewish People. Other recipients of Israel Prizes awarded this year included a Scholion alumnus: Prof. Yoram Bilu, of our “Ascending and Descending” research group (2005-8).

SAVE THE DATE

Our annual Marathon will take place on Thursday, January 2, 2014.

The “Eros, Family, and Community” research group will hold its concluding international conference on May 19-21, 2014.

For additional information please visit our website.



Steering Committee – Scholion - 2012-2013

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