The Authority for Research and Development
The Hebrew University of Jerusalem

The Polonsky Prizes

For Creativity & Originality in the Humanistic Disciplines

At the Hebrew University of Jerusalem
Dr. Leonard S. Polonsky

Dr. Leonard Polonsky CBE is Founder and President of Hansard Global Plc listed on the main board of the London Stock Exchange. The company has used advanced technology to manage its business and expand internationally and has clients in over 170 countries.

A citizen of the UK, Dr. Polonsky grew up in New York City, where he was a pupil at Townsend Harris High School. He received his BA degree at age eighteen, Phi Beta Kappa, from New York University. Following military service in 1945/46, he pursued graduate studies at Lincoln College, Oxford, and in Paris at the Sorbonne, where he received his doctorate in Letters, with distinction, in 1952. He taught languages in Heidelberg for several years before embarking on his business career and subsequently attended the Advanced Management Program at Harvard.

Dr. Polonsky is a Fleming Fellow of Lincoln College, Oxford, a Benefactor of the Guild at Cambridge University, a member of the Circle of Benefactors at Oxford University and a Benefactor of the Duke of Edinburgh Award. He is also a Governor and Honorary Fellow of the Bezalel Academy of Arts and Design, in Jerusalem, and serves on the Board of the Tannebaum Center for Interreligious Understanding in New York.

Dr. Polonsky is an Honorary Fellow and Governor of the Hebrew University of Jerusalem where he serves on the Board of the Harry S. Truman Research Institute for the Advancement of Peace. He has been a member of the Executive of the University’s British Friends for twenty years.

Dr. Polonsky is founding trustee of the Polonsky Foundation in London, which supports charitable activity worldwide, with a focus on higher education and the arts, and a special emphasis on major digitization projects that promote the democratization of knowledge, at the Bodleian Library, Oxford University, Cambridge University Library, the Vatican Apostolic Library, the Jewish Theological Seminary Library, the New York Public Library, and others. Among the collections already digitized are the papers of Isaac Newton and Albert Einstein, each recording over 100 million ‘hits’ within the first few months of going online. The Polonsky Foundation also underwrites prizes and scholarships in the humanities and awards for postgraduate study in China. It also provides university scholarships for students of Ethiopian background in Jerusalem and Haifa.

The Polonsky Academy for the Advanced Study of the Humanities and Social Sciences opened last year on the campus of the Van Leer Jerusalem Institute. The Academy awards Fellowships to postdoctoral researchers.
A Message from the Dean

Dear Friends and Colleagues,

Scholarly activity in the Humanities is expressed in different forms: monographs, the editing of original sources, journal articles and more, all of which are based on extensive research, intellectual analysis and writing. Every year, members of the Faculty of Humanities at the Hebrew University publish their scholarship in prestigious journals and academic publishing houses in Israel and abroad, in Hebrew, English and other languages. It is such scholarly endeavors that have made the Faculty of Humanities in Jerusalem one of the leading centers of humanistic study in the world, and have contributed to the overall reputation of the Hebrew University as a foremost academic institution.

The Polonsky Prizes were established several years ago through the generosity and vision of Dr. Leonard Polonsky and the Polonsky Foundation. These prizes give clear recognition to both senior and junior members of the Faculty of Humanities and elsewhere at the University who have demonstrated the highest standards of scholarship in the humanistic disciplines. All the recipients of this year’s prize – three senior scholars, one recent Ph.D. graduate, and one current doctoral student – were chosen by a committee consisting of members of the Faculty of Humanities, along with the Vice President for Research and Development, Prof. Isaiah (Shy) Arkin and myself. This year’s prize winners were chosen from a particularly strong list of contenders in the different categories, making the selection especially challenging. All in all, the high quality of all the submissions left me with a feeling of pride in the distinctive and excellent work being produced in the fields of Humanities at the Hebrew University of Jerusalem. It gives me great pleasure to thank the members of the prize committee for their hard work, as well as Prof. Arkin for his support, Ms. Rachel Nathan from the Faculty of Humanities who coordinated the work of the prize committee, and Ms. Ayelet Sagiv of the Authority for Research and Development at the Hebrew University, for crucial administrative matters, not the least coordinating this ceremony today.

We are grateful to the Polonsky Foundation for their support and encouragement. We are especially appreciative to Dr. Polonsky for his decision to support a special prize this year for researchers, to commemorate the tenth anniversary of the Polonsky Prizes at the Hebrew University. We look forward to next year’s competition, and the interesting and original studies that it will bring to our attention.

With best wishes,
Reuven Amitai
Dean, The Faculty of Humanities
Three hundred years ago, an unprecedented explosion in inexpensive, disposable print – newspapers, pamphlets, informational publications, artistic prints – ushered in a media revolution that forever changed our relationship to information. One unusually perceptive man, an obscure Dutch/English still life painter named Edward Collier (c. 1640–1708), understood the full significance of these momentous changes and embedded in his work secret warnings about the inescapable slippages between author and print, meaning and text, viewer and canvas, perception and reality.

Collier has been neglected, even forgotten, precisely because his secret messages have never been noticed, let alone understood. In Mr. Collier’s Letter Racks, Dror Wahrman recovers the tale of an extraordinary illusionist artist who engaged in a wholly original way with a major transformation of his generation. Wahrman shows how Collier developed a secret language within his illusionist paintings – replete with minutely coded messages, witty games, intricate allusions, and private jokes – to draw attention to the potential and the pitfalls of this new information age. A remarkably shrewd and prescient commentator on the changes unfolding around him, not least the advent of a new kind of politics following the Glorious Revolution, Collier presented a post-modernist critique of modernity long before the modern age. His trompe l’oeil paintings, an art form that delighted in its own ability to mislead the eye, are filled with seemingly disconnected, enigmatic objects – letters, seals, texts of speeches, magnifying glasses, title pages – and with teasingly significant details that require the viewer to lean in and peer closely. Wahrman does just that, taking on the role of detective/cultural historian to unravel the layers of deceptions contained within Collier’s extraordinary paintings.

Mr. Collier’s Letter Racks: A Tale of Art and Illusion at the Threshold of the Modern Information Age

(Oxford University Press, 2012)
The ethnic origin of the Jewish population of the Galilee in the Second Temple Period has been debated by scholars for nearly 200 years. Historical sources indicate that at the end of this period the Galilee was densely populated by Jews. This seems surprising since while the inhabitants of the Northern Kingdom of Israel were exiled by the Assyrians in the 8th century BCE, during the Persian period Jews returned and resettled only in Judaea. When and how did the Galilee become an outright Jewish settlement and what were the origins of its Jewish population? Scholars of Early Christianity were concerned with these questions in their attempt to clarify the ethnic-cultural background for the development of this new religion in the Galilee in the early 1st century CE. The scarcity and vagueness of the relevant historical sources gave rise to a range of theories such as pagan converts to Judaism in the Hellenistic period or remnants of the ancient Israelite kingdom.

In this interdisciplinary study, archaeological data is integrated into a comprehensive historical study. The past generation has witnessed a number of broad-scoped archaeological surveys conducted in the Galilee, as well as hundreds of salvage and academic excavations and studies on material culture dealing with the distribution of coins, cultic figurines, certain types of pottery vessels, ritual baths, etc. Systematic compilation and analysis of the archaeological finds allowed for a broad synthesis of the material culture and settlement history of the Galilee in the last centuries BCE. The results indicated that the second century BCE heralded significant changes in the settlement patterns and material culture of the region. Hellenistic settlements with finds indicative of a pagan population and a connection to the Phoenician coast were abandoned while, at the same time, a large wave of new settlements formed the core of the Jewish Galilee with which we are familiar in the Roman period. The wide scope of the new settlements points to emigration from outside the region as a major source of this new population. The material culture is indicative of a strong tie with the Jewish-Hasmonean kingdom, and in the light of the historical sources it seems that these new settlers were emigrés from Judaea. The number of new settlements, the speed of their establishment, and the building of fortifications suggest Hasmonean involvement in this process.

The study concludes that the Jews of the Galilee at the end of the Second Temple period were primarily Judeans who came to the region following the Hasmonean conquest. Consequently, nascent Christianity was forged amidst a Jewish population that was part and parcel of Judaea, and not as a group hailing from a different ethnic provenance.
Timurid paintings do not wear their hearts on their sleeves” and “their secrets must be pried out of them one by one.”

(R. Hillenbrand, The Uses of Space in Timurid Painting, p. 94)

Dr. Tawfiq Da’adli’s study shares Robert Hillenbrand’s personal conviction that “the code can be broken” and that the 15th century illustrations produced in Herat (modern Afghanistan) comprise diverse layers of meaning. Analyses of the illustrated manuscripts, their visual language, and the circumstances in which they were produced constitute the fundamental objectives of this research.

An unprecedented realism in the oeuvres of the Late Herat School is expressed in a variety of human types and postures and in representations of the daily life. Two illustrated manuscripts of the Khamsa (five poems) of the Persian poet Nizāmī (1145-1298) serve as study cases in this research. The two manuscripts represent the extraordinary quality and revolutionary approach of this school.

In order to elucidate the meaning of the illustrations, this study drew from a variety of fields; in addition to the available Art History methods, this study made use of certain methods from the fields of Narratology and Poetics. This original approach proved successful when applied to the said paintings, which are visual interpretation of highly metaphoric poems. Following this line of thought, he proposes to see some depicted figures as focalizers, directing the viewer’s attention to otherwise hidden points or aspects of the representation. These points, in their turn, explain the meaning, or one of the layers of meaning, in the painting. Thus, the formal motifs which function as focalizers help the spectator decode the visual system and construct his own interpretation.

Given the fact that illustrated manuscript had a central place in the cultural life of the Timurid dynasty, his conclusions shed new light on the life and the cultural contributions of the Later Timurides.
This research traces the changing notions of patriotism in Chinese museums by examining exhibitions about the May 4th movement, a 1919 student-led movement which is considered a watershed moment in modern Chinese history. This study suggests that despite commemoration being government controlled, varying representations of the movement can be found in different museums. Using a cross-disciplinary approach which incorporates primary sources, museum exhibitions and interviews, Ms. Nahmias argues that the field of commemoration in China is not a monolith and that notions of patriotism are re-negotiated in sites of commemoration.

The May 4th movement was an intellectual and political movement whose participants sought to “save China” by promulgating a wide range of ideologies and theories. Commemoration of the movement on mainland China has largely been co-opted by the Chinese Communist Party. However, re-examining official commemoration today reveals a more nuanced image.

The displays of different museums examined in this research revealed dissimilar models of contemporary notions of patriotism: the “diligent student” and the “revolutionary student.” While the former is a pervasive theme in official discourse surrounding patriotism, the latter is less common. The “revolutionary student” model is based on a different interpretation of the May 4th movement, which decentralizes the role of communist leaders and focuses on student activism. This divergent representation suggests that commemoration in China is not strictly controlled by the central government.

This research concludes that geographic, political and economic factors contribute to diversifying the field of commemoration. As local memorials proliferate, they aim to create a localized historical narrative which often strays from the national discourse. Focusing on local history accentuates the memorial’s uniqueness and draws more visitors. The re-interpretations of the May 4th movement, demonstrated in the two models of patriotic students, point at a shift in the construction of patriotism in mainland China.
The Malays of Sri Lanka are a fascinating yet little-studied community whose history bears testimony to the inter-connectedness of Asian Muslim societies in the past and present, and attests to the ways knowledge, religion and language travelled and circulated, generating new ideas, practices and communities. Living beyond the boundaries of what is typically considered the Indonesian-Malay World this small community, descended from colonial-era political exiles, servants, soldiers and convicts, continued to employ Malay in writing and speech long after its ancestors left the Indonesian archipelago and Malay Peninsula for their new home, sustaining a sense of cohesiveness that was defined, above all, by an adherence to the Malay language and the Muslim faith.

Despite the significant burgeoning of scholarship among Muslims in a variety of locales across the Indian Ocean region in recent years Sri Lanka and its Malay population are almost entirely absent from these accounts. Sri Lanka’s location and the Malays’ significance as a link or bridge – between South and Southeast Asian Muslims, between Southeast Asia and Arabia – has not been duly recognized.

This project aims to fill significant lacunae in our knowledge of the Sri Lankan Malays’ history of cultural and religious resilience and accommodation. It will examine broad questions of the nature and implications of exile in colonial Asia, the transmission of religious and literary genres and textual traditions across distance and time, and the power of language to live on in unlikely circumstances of numerical and cultural marginality. The project will investigate the Sri Lankan Malays’ complex past through the prism of their literary culture, with a primary focus on 1) examining Sri Lankan Malay history through diverse textual sources with an emphasis on surviving Malay texts produced in Sri Lanka; 2) exploring the textual traditions of the societies in present day Indonesia whence came the Malays to Sri Lanka in search of narratives of colonial exile, recruitment, longing and return; 3) studying relevant sources from British and Dutch colonial archives; and 4) considering the Malays’ history and these variegated texts through the wider lens of mobility – via travel, translation, exile, military service, pilgrimage – across the Indian Ocean between the late seventeenth and early twentieth centuries.
The Polonsky Prizes for Creativity and Originality in the Humanistic Disciplines

Polonsky Prizes 2013

First Prize: Dr. OFRA TIROSH-BUCKER
Department of Hebrew and Jewish Languages, Faculty of Humanities
For her book: Rabbinic Excerpts in Medieval Karaite Literature

Second Prize: Dr. SHIMON GESUNDHEIT (BAR-ON)
Department of Bible, Faculty of Humanities
For his book: Three Times a Year: Studies on Festival Legislation in the Pentateuch

Young Researcher: Dr. YITZHAK FREEDMAN
Department of Comparative Religion, Faculty of Humanities
For his book: Death, Performance and Text in the Early Upanisads

Polonsky Prizes 2012

First Prize: Prof. RUTH HACOHEN
Department of Musicology
For her book: The Music Libel against the Jews

Second Prize: Dr. YUVAL NOAH HARARI
Department of History
For his book: A Brief History of Mankind

Young Researcher: Dr. ALEKSEI KRAKIMALNIKOV
Department of German, Russian and Eastern European Studies
For his dissertation: The Literature of the Belokrylnitsa Old-Believers (1846-1862)

Young Researcher: Dr. JENNIFER OSER
Federmann School of Public Policy and Government
For her dissertation: Expanded Citizen Participation and Participatory Inequality: A Vicious or Virtuous Circle?

MA/Doctoral Student: Mr. YARON GIRSH
School of Education and Department of Sociology and Anthropology
For his dissertation: “The Cultural Boundaries of Thinking”: Cultural Narratives in the Philosophy of Education of Friedrich Nietzsche and John Dewey

Polonsky Prizes 2011

First Prize: Prof. MAREN R. NIEHOFF
Department of Jewish Thought
For her book: Jewish Exegesis and Homeric Scholarship in Alexandria (Cambridge, 2011)

Second Prize: Prof. ESTHER COHEN
Department of History
For her book: The Mediated Scars: Pain in Late Medieval Culture. 1755-1816 (Chicago, 2010)

Young Researcher: Dr. MAOZ KAHANA
Department of the History of the Jewish People
For her article: The Wounds of Love Are Cured Only by Those Who Made Them: Prescribing Marriage for Lovelessness in Early Modern European Medical Writing

Polonsky Prizes 2010

First Prize: Prof. YURI PINES
Department of East Asian Studies, Faculty of Humanities
For his book: Envisioning Eternal Empire

Second Prize: Prof. PAWEŁ MACIEJEKÓ
Department of Jewish Thought, Faculty of Humanities
For his book: The Mixed Multitude: Jacob Frank and the Frankist Movement 1755-1816

Dr. SIMCHA KOJMAN-ROZEN
History, Philosophy and Sociology of Science Program, Faculty of Humanities
For her thesis: Time and Emergence in Scientific Theories in England in the 19th Century

Ms. NOGA AYALI-DARSHAN
Department of Jewish History, Faculty of Humanities
For her article: The Bride of the Sea: The Tradition about Astarte and Yamm in the Ancient Near East

Polonsky Prizes 2009

First Prize: Dr. YUVAL NOAH HARARI
Department of History, Faculty of Humanities

Second Prize: Prof. SIMCHA EMANUEL
Mandel Institute of Jewish Studies, Faculty of Humanities
For his book: Mandel Institute of Jewish Studies, Faculty of Humanities
For his book: Fragments of the Tablets - Lost Books of the Tosephists

Young Researcher: Dr. EVIATAR SHULMAN
Indian and Armenian Studies, Faculty of Humanities
For his dissertation: The Fullness of Emptiness: Nāgārjuna’s Thought in Light of the Yukti-ṣaṣṭikā-kārikā and the Śūnyatā-saptati

Young Researcher: Dr. NIRA ALPERSON-afil
Institute of Archeology, Faculty of Humanities
For his dissertation: Ancient Flames: Controlled Use of Fire at the Archeological Site of Girshen Benot Yaa’apov, Israel

Student Prize: Ms. NOA SHASHAR
Mandel Institute of Jewish Studies, Faculty of Humanities
For her MA thesis: The Role of Niddah Laws in Daily Lives of Men and Women in the Ashkenazi World of the 17th-19th Centuries

Student Prize: Mr. KOBI BEN-MEIR
Forum Europa, Faculty of Social Sciences
For her MA thesis: Images of Pain, Disease and Death in 1970’s Israeli Art
Polonsky Prizes 2008

First Prize: Dr. MICHAEL SEGAL
Mandel Institute of Jewish Studies, Faculty of Humanities

Second Prize: Prof. RONNIE ELLENBLUM
Department of Geography, Faculty of Social Sciences and School of History, Faculty of Humanities

Second Prize: Dr. MICHAEL ROUBACH
Department of Philosophy, Faculty of Humanities
For his book: Being and Number in Heidegger’s Thought (2008)

Student Prize: Mr. MAOZ KAHANA
Mandel Institute of Jewish Studies, Faculty of Humanities
For his MA thesis: Stability and Change in the Responsa of Rabbi Moshe Sofer

Student Prize: Dr. ODED PORAT
Mandel Institute of Jewish Studies, Faculty of Humanities
For his MA thesis: Studying the Toraot “Bitt Himmansa” (“Covenant of Serenity”): Its Ideas, Literature Relationships and an Introduction to the Critical Edition

Polonsky Prizes 2007

First Prize: Dr. DIEGO OLESTEIN
Department of History, Faculty of Humanities
For his book: La Era Mozárabes: Los Mozárabes de Toledo (Siglos XII y XIII) en la Historiografía: Las Fuentes y la Historia

Second Prize: Prof. GANIT ANKORI
Department of Art History, Faculty of Humanities
For her book: Palestinian Art

Second Prize: Dr. JONATHAN DEKEL-CHEN
Harman Institute of Contemporary Jewry, Faculty of Humanities
For his book: Farming the Red Land: Jewish Agricultural Colonization and Local Soviet Power, 1924-1941

Young Researcher Prize: Dr. TSIPPKI KAUFMAN
Mandel Institute of Jewish Studies, Faculty of Humanities
For her dissertation: Between Immanence and Religious Behavior: Avidot be-Gashmiyut in the Early Stages of Hasidism

Student Prize: Mr. ILYA BERKOVICH
Department of History, Faculty of Humanities
For his paper: Sula: A Comparative Survey into the Nature of Medieval Warfare

Polonsky Prizes 2006

First Prize: Prof. YOSEF GARFINKEL
Institute of Archeology, Faculty of Humanities
For his book: Dancing at the Dawn of Agriculture

First Prize: Prof. BENNY SHANON
Department of Psychology, Faculty of Social Sciences
For his book: The Antipodes of the Mind

Young Researcher Prize: Dr. HILA KEREN
Faculty of Law
For her article: Textual Harassment: A New Historicism Reappraisal of the Parol Evidence Rule with Gender in Mind

Student Prize: Dr. ELISHEVA RIGBI-SHAFIR
Department of Musicology, Faculty of Humanities
For her dissertation: The Modern in Music: 1900-1920 against the Crisis of Historicism and the Breakdown of Rational Paradigm: A Critical Analysis of a Style

Student Prize: Ms. GABRIELA STERNFELD
Department of Spanish and Latin American Studies, Faculty of Humanities
For her dissertation: La Organización Laboral del Império Inca: Las Autoridades Locales Básicas

Polonsky Prizes 2005

First Prize: Prof. GABRIEL HERMAN
Department of History, Faculty of Humanities
For his book: Morality and Behavior in Democratic Athens – A Social History

Young Researcher Prize: Dr. TZACHI ZAMIR
Department of English, Faculty of Humanities
For his book: Double Vision

Student Prize: Dr. EMMAELLE MAIN
Mandel Institute of Jewish Studies, Faculty of Humanities
For her article: Des Mercenaires Rhodiens dans la Judée Hasmonéenne? Étude du Morif Floral de Monnaies de Jean Hyrcan et d’Alexandre Jannée

Student Prize: Mr. AHMED ABU-ABIRED
School of Education
For his MA thesis: The Effect of Pre-school Attendance on Primary School Achievement

Polonsky Prizes 2004

First Prize: Prof. MARA BELLER
Department of Philosophy, Faculty of Humanities

Second Prize: Prof. AVIHU ZAKAI
Department of American Studies, Faculty of Humanities
For her book: Jonathan Edwards’s Philosophy of History: The Reenchantment of the World in the Age of Enlightenment

Young Researcher Prize: Dr. ANAT HELMAN
Mandel Institute of Jewish Studies and Cultural Studies Program
Harman Institute of Contemporary Jewry, Faculty of Humanities
For her dissertation: The Development of Civil Society and Urban Culture in Tel-Aviv during the 1920s and 1930s

Student Prize: Ms. OPHIR MINTZ-MANOR
Mandel Institute of Jewish Studies, Faculty of Humanities
For his work: Other Voices: Human, Jesus, and the Representations of the Other in Purim Poems from Byzantine Palestine