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June 2013

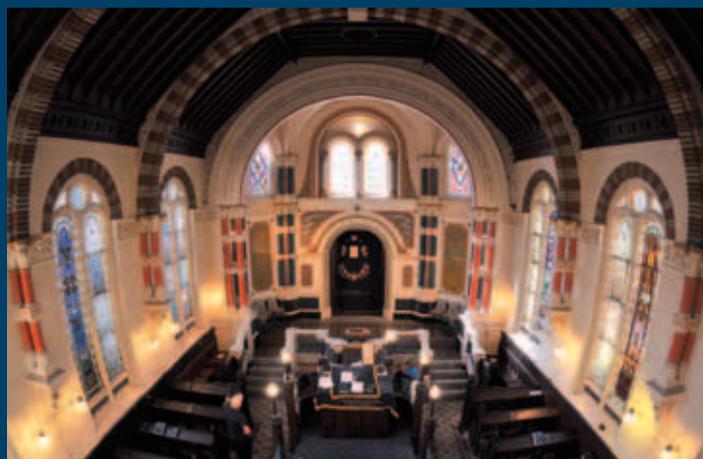


The Authority for
RESEARCH AND DEVELOPMENT

THE POLONSKY PRIZES

FOR CREATIVITY & ORIGINALITY
IN THE HUMANISTIC DISCIPLINES

AT THE HEBREW UNIVERSITY
OF JERUSALEM



תשע"ג June 2013



האוניברסיטה העברית בירושלים
The Hebrew University of Jerusalem



The Authority for
RESEARCH AND DEVELOPMENT

POLONSKY

PRIZES

for Creativity and Originality
in the Humanistic Disciplines - 2013



Dr. Leonard S. Polonsky

Dr. Leonard Polonsky is Founding Chairman 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 Lettres, 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 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, Cambridge University Library, the Vatican Apostolic Library, the Jewish Theological Seminary Library in New York, 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 their going online.

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 Tanenbaum 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. He underwrites prizes and scholarships in the humanities and awards for postgraduate study in China. Dr. Polonsky 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 on the campus of the Van Leer Jerusalem Institute will be opening in July. Fellowships there for postdoctoral researchers are already available.

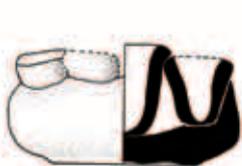




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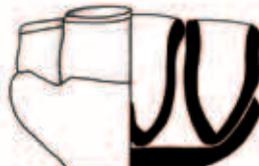
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3



4



5



6



7



8



Samaritan Sukkot

No trace was definitely ascribed that the earliest occupation on the hill does not antedate the early part of the 10th century.

In the kind of the wall was found part of a fine worked lamp, which, though known from the 10th century, has to be dated like the other pottery to the 10th century, judging by the ware and context.

It is, however, and myself had further to the same, the 10th century, but with little results. He feels that if we want to be building, he should be compensated for the loss of this property or that he should make good in exchange out of the hill. It seems to me that the latter would be a more reasonable, unless it would involve descent to be done from you on the subject and be acceptable if you wish with the money to have what you want.

I am working on the pottery the report.

With best regards,
Yours sincerely,
H. W. H. W.



POLONSKY

PRIZES

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Prof. Reuven Amitai

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 – two senior scholars, one recent Ph.D. graduate, and two current doctoral students – were chosen by a committee consisting of members of the Faculty of Humanities as well as colleagues from other Faculties at the University. 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. Shy Arkin, Vice-President for Research and Development at the Hebrew University, and Ms. Zahava Sobel, who coordinated the work of the committee, for their encouragement and efforts.

We are grateful to the Polonsky Foundation for their support and 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



Category A RESEARCHERS

First Prize



Dr. OFRA TIROSH-BECKER
Department of Hebrew and Jewish Languages
Faculty of Humanities
Rabbinic Excerpts in Medieval Karaite Literature

Second Prize



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

First Prize



Dr. YITZHAK FREEDMAN
Department of Comparative Religion
Faculty of Humanities
Death, Performance and Text in the Early Upaniṣads

Category B YOUNG RESEARCHERS

First Prize



Mr. ARIEL ZINDER
Department of Hebrew Literature
Faculty of Humanities
"Is This Thy Voice?" Rhetoric and Dialogue in Shlomo Ibn-Gabirol's Poems of Redemption ('Piyyutei Ge'ulah')

Category C

MA/DOCTORAL STUDENTS

Second Prize



Ms. LIAT NAEI
Institute of Archeology
Faculty of Humanities
Miniature Vessels and Seven-Cupped Bowls in the Middle Bronze Age Temple of Nahariya: Their Role and Meaning in Light of Cultic Miniature and Complex Vessels of the Middle Bronze Age



Dr. Ofra Tirosh-Becker

*Department of Hebrew and Jewish Languages, Mandel Institute of Jewish Studies
Faculty of Humanities*

*Dr. Ofra Tirosh-Becker, the Sidney and Sarah Berg Senior Lecturer in Hebrew Language, is the Chair of the Department of Hebrew and Jewish Languages. She is the founding co-editor-in-chief of the **Journal of Jewish Languages** (Brill) and co-editor of the journal **Massorot**. She is an advisory member of the Academy of the Hebrew Language, and is the recipient of the 2005 Goitein Prize, the 2011 Asaraf Prize, and the 2013 Ben-Zvi Prize. Her research focuses on the contacts between Hebrew and Arabic in the Middle Ages and in modern times, including rabbinic Hebrew in Karaite writings, Judeo-Arabic Bible translations, and North-African Judeo-Arabic dialectology. Tirosh-Becker was an honorary Starr Fellow and a visiting scholar at Harvard University. She is married to Oren Becker and has three children.*

Rabbinic Excerpts in Medieval Karaite Literature (Jerusalem, The Bialik Institute and the Hebrew University, 2011, 2 volumes)

The Karaites are a Jewish sect professing to follow the Bible to the exclusion of rabbinical oral law. Extensive literature, both in Arabic and in Hebrew, was written by Karaite scholars during the 9th to the 11th centuries. Most fruitful was the Golden Age of the renowned Karaite center in Jerusalem (10th-11th centuries), although important savants thrived also in other Karaite scholarly centers, including Iraq and Byzantium. Many of the Karaite works composed during these centuries mirror the prolonged polemic between the Rabbanites and the Karaites. Karaite scholars of the Golden Age of Karaism were familiar with rabbinic literature and cited from it in their treatises to refute Rabbanite positions and to support their own.

The two volume book *Rabbinic Excerpts in Medieval Karaite Literature* exposes for the first time the extensive scope of the quotations from rabbinic literature that were embedded in Karaite writings of that period, its diversity and its uniqueness. Specifically, it was found that the extent of such citations far surpassed previous expectations, reaching 1,700 citations of Tannaitic and Amoraic texts embedded in the writings of no less than fifteen prominent Karaite scholars from the 9th to the 11th centuries. These were collected from close to 110 medieval Karaite manuscripts penned in Hebrew or Arabic script scattered in numerous libraries around the world.

The diversity of this material is also remarkable. The citations were adduced from a very broad range of rabbinic texts: all six orders of the *Mishna*, the *Tosefta*, all the *Halakhic Midrashim*, *Babylonian* and *Palestinian Talmuds*, and the *Aggadic Midrashim*. Even citations from rabbinic texts that were otherwise lost (in particular *Sifre Zuta Devarim*, and passages from *Mekhilta deRashbi*) are found among these citations. The extensive range of rabbinic sources cited, and the Karaites' references to them, testify that these

Karaite scholars were well versed in rabbinic literature and held a complex attitude towards rabbinic texts.

The uniqueness of material discussed in this book is reflected in its script as well. Unlike the Rabbanites, who wrote Judeo-Arabic in Hebrew characters, Karaite scholars often used Arabic script for their Judeo-Arabic writings, and even transcribed Hebrew texts into Arabic characters. Rabbinic citations that are transcribed into Arabic script are singular in Jewish literature, and offer a unique and unprecedented porthole into the pronunciation of rabbinic Hebrew at that time. In addition, some citations were vocalized with a variety of punctuation signs and accompanied by accent marks, suggesting that Karaite scholars of that time had access to high quality manuscripts of rabbinic treatises.

This previously inaccessible corpus of rabbinic texts embedded in medieval Karaite writings is now presented in a critical scientific edition, accompanied by a multifaceted scientific discussion.



الملزوم به بوصفها ولا تفرق بين
ما يلزم بعنواها بحوزة غيرها



واكبر فتبها كسبح وما كطير ما كرم
ممكن ان كسبح به على ان وضع
فيلقو بغير بار كما وقد فربا
المحماح الزبا رطبا ان كعلا على
لانها زب طبعا عليه فحملها
كذبتك ما انه لا تلبغ في حصول التبر
رودس القدا باقت وما جانتها
البار. واما كذا كذا هذه المياه لانها
في قولها شاربا يوعا كوما بخر حسي
في تلك الغضه من كوز المسقم
خارجة عنها في كاز هذه في
الحكيم الذي كغلبا لسبعه الافسان
قصدت وصارتت مفضلة بعد
والعالي الذي يصل عندهم ما داخلا
في اهل كسبح فهو على كسبح

RESERARCH
First Prize



Dr. Shimon Gesundheit (Bar-On)
 Department of Bible, Mandel Institute of Jewish Studies
 Faculty of Humanities

Shimon Gesundheit was born and raised in Switzerland. He received his PhD from the Hebrew University of Jerusalem in 2000. He was a research fellow at the Department of Near Eastern Languages and Civilizations of Harvard University, and guest lecturer at the University of Hamburg (Germany) and at Harvard Divinity School. Since 2002, he is a lecturer at the Hebrew University's Department of Bible. He is married to Tamar and they have five sons.

THREE TIMES A YEAR: Studies on Festival Legislation in the Pentateuch, Forschungen zum Alten Testament 82 (Tübingen, Mohr-Siebeck, 2012)



Coin minted during the Bar Kokhva revolt depicting the four species of Sukkot

The festival calendars found in the Pentateuch have always been at the heart of critical biblical research. Each of the calendars was thought to have taken shape against its own specific historical background and to accurately reflect a distinct stage in the development of Israel's cultic and social institutions. Classical hypotheses used them to distinguish the different legal codes in the Pentateuch from one another, to define the original compositions, and to arrange them relative to each other in an historical, chronological sequence. This book challenges the classical historical reconstructions and their underlying methodology. It presents an alternate point of view, according to which the festival laws

do not merely reflect the specific cultic or social realities of actual historical periods, but rather, through their legal discourse, shape and promote new ideas by textual revision and redaction, in the lemmatic style of midrash. As a group, they represent a process of progressive literary development.

Gesundheit's new ideas necessitate a reevaluation of the history of biblical Israel's cult and belief systems. Moreover, the texts he addresses are at the very crux of the debate currently raging between biblical scholars who call into question the classical (Graf-Wellhausen-Kuenen) model for the formation of the Pentateuchal law codes and documents. This book is a contribution to this dispute, which is commonly known as "The Pentateuch Crisis," and addresses new questions that emerged from the discussion surrounding recent trends in biblical studies. The comprehensive treatment of all relevant texts affords the book with a broad outlook and results in the establishment of a new methodology that is likely to leave its mark on the study of biblical law and cult.

The book has demonstrated that literary and ideological differences between parallel texts do not necessarily indicate divergent origins but may instead reflect the influence of one text on the other. Much of the ideological and stylistic variation can be attributed to creative revision and interested inner-biblical interpretation. The uniqueness of this method lies in its gainful synthesis of literary-critical investigation with intertextual analysis.



4QExodus^a (Exodus 12:31-48)
 Biblical Dead Sea Scroll concerning the Passover laws



Suvarnatin Sukkah

Mosaic from Hamat Tiberias depicting the four species of Sukkot

RESEARCHER

Second Prize



Dr. Yitzhak Freedman
Department of Comparative Religion
Faculty of Humanities
Supervisor: Dr. Yohanan Grinshpon

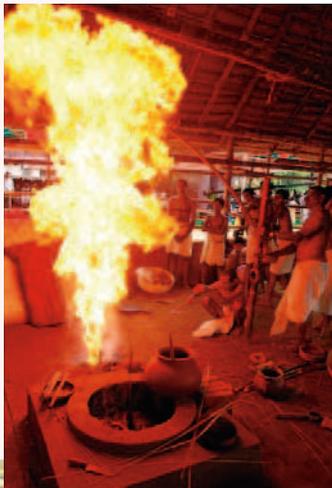
Dr. Yitzhak (Tzakhi) Freedman holds an MA in Clinical Psychology and a PhD in Comparative Religion from the Hebrew University of Jerusalem. He completed his dissertation under the guidance of Dr. Yohanan Grinshpon, and with the support of The Hebrew University's Honors Program (*milgot ha-nasi*) and The Nathan Rotenstreich Fellowship. Currently he is working on the first Hebrew translation of a selection from the Upaniṣads, to be published by Carmel Publishing House. He lives in Tel Aviv with his wife Sheana and son Ivri Reuven.

Death, Performance and Text in the Early Upaniṣads

This study offers a new outlook on one of the major cornerstones of Indian culture, the early Upaniṣads. By closely examining Upaniṣadic descriptions of death, Dr. Freedman suggests new insights on the beliefs and notions of the authors of these texts, in relation to their primary topics: the essence of man, his inner structure, the relation between man and cosmos, man's fate at the death of the body, the meaning of sacrifice and ritual, and the student-teacher relationship.

More importantly, this study questions the prevalent notions on the original purpose and intended performance of the Upaniṣadic text itself. The early Upaniṣads are part of a vast collections of interpretations on Vedic sacrifices, called Brāhmaṇas (circa 800-400 BCE), but contain expressions that undermine the efficacy of sacrifice. Instead, the Upaniṣads stress the importance of "knowledge" (*vidyā*) on man and his relation to the cosmos, held by the Upaniṣadic teachers. Traditional as well as modern scholarship on the early Upaniṣads took it for granted that the transfer of "knowledge" intended in the Upaniṣads entailed granting information or insight. The texts, accordingly, were regarded as expositions of doctrine or theory, meant to reveal, inform, and enlighten.

This research demonstrates that this was not the primary purpose of all early Upaniṣadic texts. Certain Upaniṣadic segments are shown to be intended for use in a particular mode of initiation, based upon traditional Vedic rituals, in which a teacher utters the text to his disciple. Rather than merely conveying meaning, the teacher in these initiation rituals is using the words of the text as building blocks, so to say, to construct a new body-self (*ātman*) or identity for his disciple. These texts, accordingly, parallel in their inner structure certain ritual devices, and serve as a scheme or manual for the initiation ritual in which they are employed. Thus, this study opens new prospects for the understanding of the role of texts in Vedic India, and offers a new way of reading and considering ancient texts.





First Prize

YOUNG RESEARCHER



Mr. Ariel Zinder

Department of Hebrew Literature, Mandel Institute of Jewish Studies
Faculty of Humanities
Supervisor: Prof. Shulamit Elizur

Ariel Zinder was born in Berkeley, California, and raised in Jerusalem and Tel Aviv. He received his BA in Comparative Literature and Jewish Philosophy from the Hebrew University of Jerusalem, where he also received his MA *summa cum laude* in Hebrew Literature. His MA thesis on Ibn-Gabirol's redemption poems evolved into this book. Currently, Ariel is writing his PhD thesis on repentance poems (*Selihot*) by the medieval Andalusian poet Isaac Ibn-Ghiyyat. He teaches courses in literary theory and medieval Hebrew poetry in the University's Hebrew Literature Department. He is a published poet and translator, currently working on a Hebrew translation of Irish Nobel Prize laureate Seamus Heaney's poems. Zinder lives in Jerusalem with his wife Renanit and children Eliyah and Assaf.

“Is This Thy Voice?” Rhetoric & Dialogue in Shlomo Ibn-Gabirol's Poems of Redemption (*Piyyutei Ge'ulah*)

This study is dedicated to a literary and rhetorical analysis of the liturgical poems of redemption (*Piyyutei Ge'ulah*) written by Shlomo Ibn-Gabirol (1021-1054 CE). In this reading, these poems are seen as an arena ringed and crisscrossed by swirling, often conflicting voices – a poetic model that did not exist in Hebrew liturgical poetry until the advent of Ibn Gabirol.

Ibn Gabirol's redemption poems allow different, occasionally contradictory, voices to be heard. These voices and the tensions between them are one of the major focal points of this research. Another focal point is the way in which these voices are embodied in the actual performance of the liturgical poems in the synagogue. Read aloud as performative texts, these poems reveal themselves as a complex

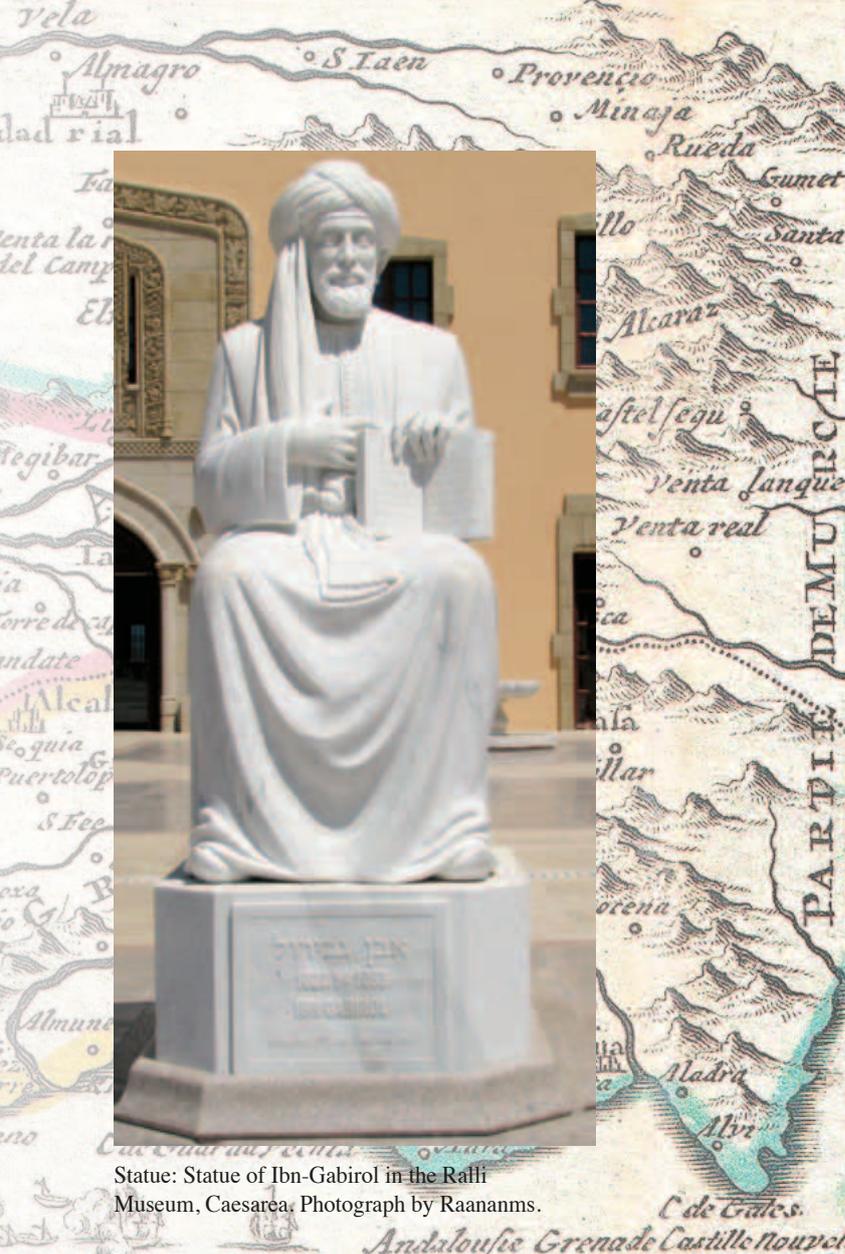
web of relations between the principal actors on the stage of Jewish history and the performers of the liturgical poems in the synagogue: God addresses the entire nation, while the specific congregation listens; the prayer leader (*sh'liach tsibbur*) admonishes the members of the congregation, while God's presence in the synagogue turns his rhetoric into a veiled form of prayer, and so on. This complex textual and performative web is discussed and described in my work, guided both by the wealth of research on Hebrew liturgical poetry, and the theoretical insights of thinkers such as Aristotle, Mikhail Bakhtin, John L. Austin and Jacques Derrida.



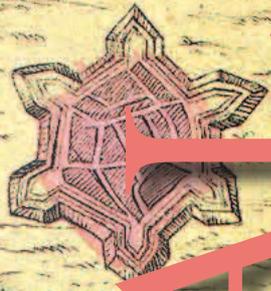
Synagogue: Chatam Memorial Synagogue, Kent, UK. Photograph by Thomas Cogley.



Ancient map: Map of Andalusia, 1747, courtesy of Geographicus Rare Antique Maps.



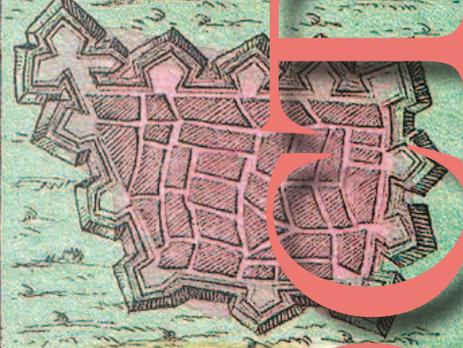
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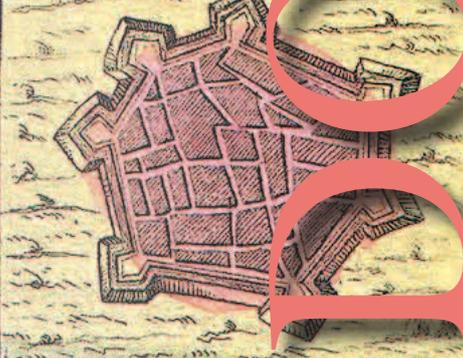
GRANADA



ANDULER



AYAMON



Statue: Statue of Ibn-Gabriel in the Ralli Museum, Caesarea. Photograph by Raananms.

Andalousie Grenade Castille Nouvelle



Murcie



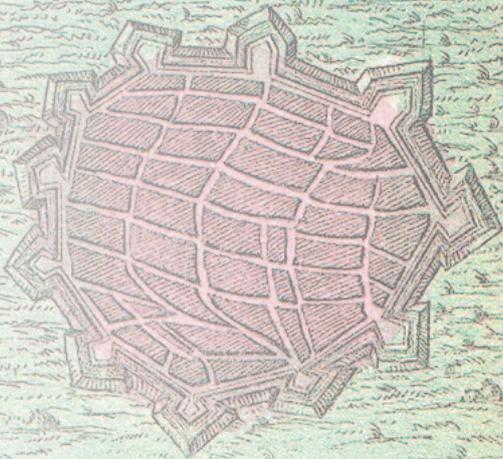
ROYAUME D'ANDALOUSIE ET DE GRENADE

est donne a cette hauteur
Vais. de guerre Anglois
de ligne Francois outre
Galeres.

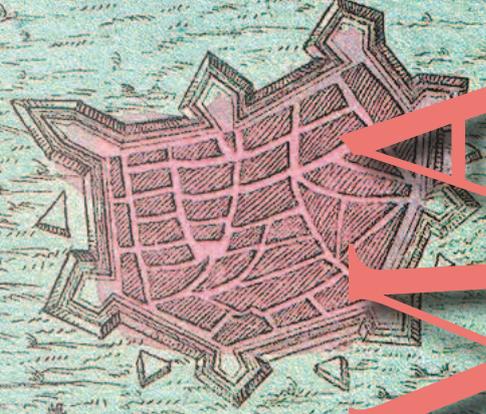
EDITERRANEE

I Herborano

SEVILLA



MERIDA



WALTON First Prize



Ms. Liat Naeh
Institute of Archeology
Faculty of Humanities
Supervisor: Dr. Sharon Zuckerman

Liat Naeh received her BA in Archaeology and Philosophy and MA in Archaeology from the Hebrew University. She worked at the Archaeology Wing and the Digital Collections Department at the Israel Museum, Jerusalem, before beginning her PhD at the Archeology Institute of the Hebrew University in 2012. Liat is currently a student-member of the "Picture-Power" research group at the Scholion Interdisciplinary Research Center in the Humanities and Jewish Studies. She is married to Uriah and resides in Tel Aviv.

MINIATURE VESSELS AND SEVEN-CUPPED BOWLS IN THE MIDDLE BRONZE AGE TEMPLE OF NAHARIYA: Their Role and Meaning in Light of Cultic Miniature and Complex Vessels of the Middle Bronze Age



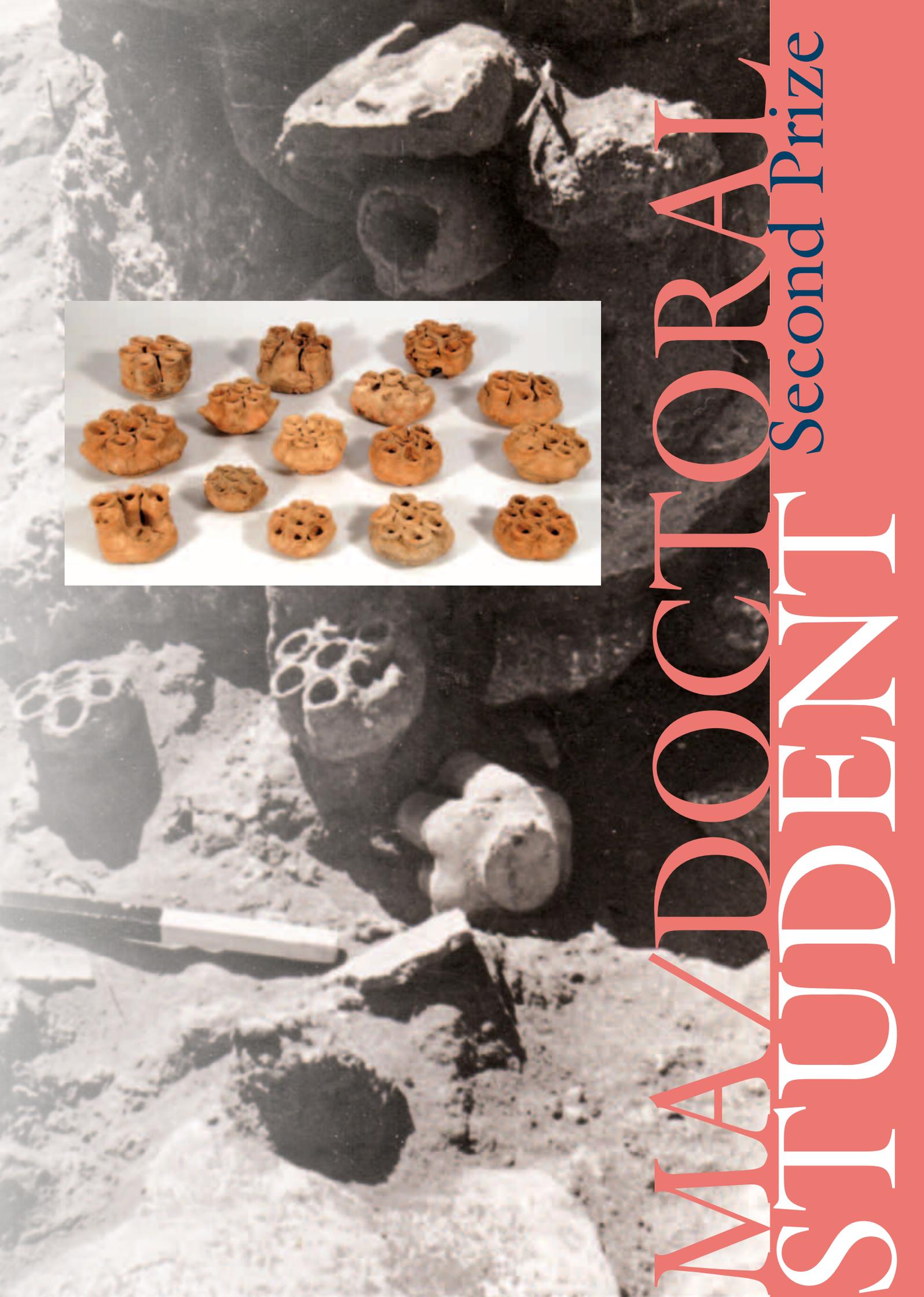
This MA thesis addresses a unique aspect of the archaeological finds from a temple of the Middle Bronze Age, or the Middle Canaanite Period (2000-1550 BC). The temple, situated on the shore of modern day Nahariya, Israel, was excavated in the 1940s and the 1950s by the late Dr. E. Ben-Dor and Prof. M. Dothan. Hundreds of miniature vessels were found there, the likes of which are well-known from contemporary sites, alongside complex vessels embracing seven miniature cups, dubbed seven-cupped bowls, found in abundance in Nahariya, but only rarely in other sites.

The assemblage of miniature vessels and seven-cupped bowls found in Nahariya is extraordinary within the landscape of its time. The quantity of the vessels, their sheer variety of ceramic types, coupled with their particular archaeological context, on top of an isolated Bamah (High Place), in a cult site devoid of settlement or burials, are unparalleled. By comparing them to assemblages from

the Levant and the Ancient Near East, Liat reconstructs a practice of the cult in Nahariya, while defining and interpreting new types of cult vessels of the Middle Bronze Age, never before delineated, and establishing their importance as a distinct manifestation of a local custom in the Levant.

In her thesis, she shows that the miniature and complex vessels of the Middle Bronze Age are not random or amateur creations, but the planned products of experienced craftsmen, created for specific cultic needs under elaborate industrial mechanisms. Thus, the typology presented in this paper is directly applicable to other contemporary sites where such miniatures and seven-cupped bowls were unearthed, and may be used in the social, chronological, and regional analysis of the cult of the Middle Bronze Age Levant. Although the meaning of the miniatures and the seven-cupped bowls remains enigmatic, she presents a thorough discussion of their possible symbolic value and uses, which, she believes, holds a significant contribution to the understanding of the religious life of the Land of Israel in ancient times.





WALDOON STUDENT

Second Prize