**English Abstracts of the Hebrew Articles**

**The Use of the Terebinth Tree (*Pistacia ssp.*) in the Land of Israel in Antiquity: Fruit, Oil and Resin**

Zohar Amar and Elron Zabatani

This article undertakes a comprehensive study of the place of the terebinth (*Pistacia palaestina*) and the *Pistacia atlantica* (*P.terebinthus*) in both the cultivated and uncultivated landscapes of ancient Israel. Presenting detailed accounts of historical sources (primarily rabbinical and classical literature), along with archaeobotanical and paleographic archaeological sources, the study focuses on describing how the tree’s fruit has been used to provide food and oil and resin even until today.

The main contribution of the article to understanding the terebinth’s ancient use is its depiction of the practical process of producing oil and resin from Pistacia trees. The evidence shows that in the past, the resin, made mainly from the *Pistacia atlantica*, was used for medical purposes, and, especially, as an ingredient in incense. This resin was in high demand in the ancient world and became an export product of the Land of Israel. For the purposes of the study, resin was produced in Israel from some eighty trees at four different sites. Production was carried out based on two models: resin production from the mastic tree (*Pistacia lentiscus)* as practiced on Chios Island in Greece; and the method of resin production from the *Pistacia atlantica* in Iraqi Kurdistan, which is still sold throughout the Arab world. The large quantities of resin obtained confirm that this resin production was indeed an industry with economic potential and profitability in ancient Israel.

Keywords: Terebinth, *Pistacia atlantica*, resin production, terebinth oil

**A Chiastic Structure in a Five-Story Cluster in *Bavli Bava Batra* 151a–b**

Michal Blau, Uri Zur and Ortsion Bartana

This article examines the connection between the stylistic structure and the content of a five-story cluster in the Babylonian Talmud on *Bava Batra* 151a–b. We point out that in the first story, ,ê,ĕšūa, while in the other four stories, there is only one judge (*dayyan*), R. Naḥman. An important question we seek to elucidate is why the redactor of the *sūgya* chose the first story rather than a similar story that appears in tractate *Ketubot* (78b–79a), wherein R. Naḥman is the only judge, as in the other four stories in the five-story cluster under study. Given its similar content, the story in *Ketubot* would appear to be a better fit with the cluster of stories in *Bava Batra*.

This article seeks to show that this five-story cluster expresses a thought-provoking process of redaction, in terms of both the chronological sequence of the generations of characters it portrays and the content of the stories. While the cluster may have originally included four stories, the first story was likely added in a later redaction. This addition gave a chiastic structure of five stories to the cluster. Describing the chiasmus, we suggest that its formation was indeed a consideration of the redactor of the *sūgya*.

**Keywords:**

**On al-Maqrīzī’s Description of Jewish Festivals in al-Khabar**

Haggai Mazuz

The Muslim scholar Taqī al-Dīn Aḥmad b. ʿAlī al-Maqrīzī (1364–1442 CE) discussed Jewish festivals several times in his works, including once in *al-Khabar ʿan al-Bashar fī Ansāb al-ʿArab wa-Nasab Sayyid al-Bashar*. In this source, in which he describes seven (actually eight) Jewish festivals, it is clear that he relied on Aḥmad b. ʿAbd al-Wahhāb al-Nuwayrī (1272–1332 CE). However, there are several significant differences between al-Maqrīzī’s account and al-Nuwayrī’s that this article will examine.

**Keywords:** al-Maqrīzī, Jewish festivals, al-Khabar, al-Nuwayrī

**Divine Worship in the Thought of R. Qalman Qlonimos Epshtein in *Maor Vashemesh***

Yehoshafat Nevo

The book of Rabi Qalman Qlonimos Epshtein (b. 1751), *Maor Vashemesh*, is a treatise of Chasidic thought, focusing particularly on the three concepts of “raising holy sparks,” redemption of the *Shekhina* (the divine presence), and worship of God. The author stresses the Lurianic idea that during the creation of the world, holy “sparks” fell and were absorbed into everything in the world. Thus, the way a person of Israel truly serves God is by redeeming these sparks through Torah learning and performing *mitsvot*. God’s main intention in creating the world was to dwell in it together with humanity, whose function is to reveal His Presence. Another message of *Maor Vashemesh* is that the divine *Shekhina* animates and directs everything in our world, and that people are expected to understand it.

**Keywords:** R. Qalonymos Qalman Epstein, *Maor Vashemesh*, holy sparks, nullification, the divine spirit, Torah and prayer

**The Public and Economic Activities of the Hatim Family of Istanbul: A Chapter in the History of the Jewish Leadership in Istanbul and Jerusalem in the 19th Century**

Leah Bornstein-Makovetsky

This article discusses the biographies and economic and public activities of the Hatim family in Istanbul in the late 18th century and throughout the 19th century. Most of the attention is focused on Rabbi Shelomo Hatim and his son Yitsḥak, who were members of the Jewish elite in Istanbul and settled in Jerusalem at the ends of their lives.
Rabbi Shelomo Hatim, who is said to have served the Ottoman authorities in Istanbul, settled in Jerusalem more than ten years before the leaders of the Jewish economic elite in Istanbul were executed in the 1820s. His son, surviving this purge, followed much later, immigrating to Israel in 1846, but died immediately thereafter. This article provides insights into the business activities of the Hatim family, as well as the activities of Yitsḥak Hatim as an Ottoman official in Istanbul. I also discuss two more generations of this family, considered an elite, privileged one, and that was highly esteemed among well-known rabbis in the Ottoman Empire. I also discuss the ties that developed between the communities of Istanbul and Jerusalem in the first half of the 19th century as a result of initiatives of officials in Istanbul and of immigration from Istanbul to Jerusalem.

**Keywords**: Hatim, Adjiman, Carmona, Levant company, Jewish elite, Istanbul officials, Rabbi Ḥayyim Palachi

**The *Hazor‘im* Organization: Religious Pioneers in the Lower Galilee between 1937–1947**Ronen Sela

The *Hazor‘im* settlement in the Lower Galilee, associated with the *Poel-Hamizraḥi* movement, was founded by religious pioneers from Europe. This article demonstrates that members of the *Hazor‘im* organization were unable to fully realize their dream of “Torah and Labor”—combining the study of Torah with labor in agriculture. This had been their original plan when on the training farm its founders had been part of before immigrating to the land of Israel. Much has been written about the pioneering settlements of the secular labor movement, but there has been relatively little research about the pioneering religious settlements. This article seeks to address that lacuna by answering questions such as why the *Hazor‘im* group was a dominant one throughout the Land of Israel. How could they realistically expect to create a viable settlement movement in Israel without faith in the righteousness of their choices and lacking social cohesion based on pioneering-religious ideology?

The story of *Hazor‘im* illustrates the worldview of religious Zionism during the British Mandate. The members were pioneers of the fifth Aliyah who faced social, economic, and religious difficulties. They collaborated in formulating and writing their ideological views, as well as in shaping a coherent work program for their activities on the land. The group began their venture in the Land of Israel in a labor camp near Rishon Letsion, then settled in the Galilee on land they received from other settlers. This study examines the difficulties they faced and shows how their conceptual world was expressed in practice.

**Keywords:** *Hapo‘el Hamizraḥi*, Torah and Labor, *Hazor‘im*, Sarjouni, Religious-Zionist pioneer

**Yearning, Control, and Creativity: The Carnivorous Bird in Literature and Poetry**

Eyal Be'eri

During my travels in India, I was capitvaited by the allure of the carnivorous Indian eagle. Inspired by that experience, this article seeks to examine various motifs associated with literary representations of birds of prey. The first section will explore the motifs of physiological and androgynal bisexuality associated with these creatures. In the second chapter, the androgynous motif of the chicken as expressed in the work of Jerzy Kosiński and Sarah Sheila will be analyzed.

The work of Abraham Mapo, and William Shakespeare’s poem “The Phoenix and the Turtle” are the basis of the fourth chapter’s discussion of aspects of the experience of transitions between the different stages of life. By exploring the poetry of Shaul Tchernichovsky, Avraham Shlonsky, Natan Yonatan, and others, this section also studies the elements of aggression and control as symbolized by the spiritual soaring of a bird above the fields of reality. In its final section, the article discusses the wild bird as a noble expression of supreme creative inspiration, an encounter with the deity, and prophetic inspiration.

Beyond the dynamics between bisexuality, the difficulties of transition, and noble certainty, the article finds that bisexual desire is often displaced by a desire to control the other, and these forces undergo a process of refinement and purification through the development of meaningful creative lives.

**Keywords:** wild birds, eagle, bisexuality, incest, abuse, androgyny, transition difficulties, abstract thinking, prophecy

**But Thou Shalt Go unto My Country and to My Kindred: Ambivalence about Family and Homeland in Israeli Songs about the Holocaust**

Erga Heller

The themes of “homeland” and “a place where one belongs” are integral parts of literary works about the Holocaust, as well as of popular songs about the Holocaust. In 1988, two successful albums of Israeli popular music were released: *Heat of July-August*, by Shlomo Artzi and *Ashes and Dust*, by Yehuda Poliker. Both Artzi’s song “In Germany before the War,” and the title song of the latter album, written by Yaacov Gilad and Yehuda Poliker, describe a dialogue between sons and their mothers, Holocaust survivors. In both songs, the sons, now adult Israelis born after World War II, address their mothers, who seem to live or travel through their memories from or through a foreign land. The dialogue, which may be understood as a soliloquy, expresses ambivalent memories about belonging to a family, a nation, a homeland, and the Holocaust.

 This paper suggests an interpretive reading of these layers of ambivalent memories as part of the construction of a uniquely Israeli-Zionist-Jewish voice of remembrance that draws on biblical references, musical and prosodic structures and references, and Israeli cultural analysis.

**Keywords:** Shoah songs, Israeli music, local identity, homeland, Holocaust memory