**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

The article presents a comprehensive study showing the place of the terebinth (*Pistacia palaestina*) and the Atlantic pistacia (*Pistacia atlantica= P. terebinthus)* in the wild and cultured landscape of ancient Israel. It provides a detailed presentation of the historical sources (mainly rabbinical and classical literature) and the archaeological sources (archaeobotany and paleography). The study focuses on a description of the uses that have been made of the tree’s fruit for eating and producing oil and resin up to the modern era.

The main contribution of the article is in describing the practical process of producing oil and resin from the pistacia trees. The research shows that in the past the resin had been made mainly from the Atlantic pistacia for medical purposes and especially for the incense that was in high demand in the ancient world and served as an export product of the Land of Israel. In the course of the study, resin was produced for the first time in Israel from some eighty trees in four different geographical sites. Production was carried out based on two models: resin production from the mastic tree (*Pistacia lentiscus)* on Chios Island in Greece and resin production from the Atlantic pistacia in Iraqi Kurdistan, whose products are still sold throughout the Arab world. The large quantities of resin that we obtained confirm that this is indeed an industry that previously had economic potential and profitability.

Keywords: Terebinth, Atlantic Pistacia, Resin production, oil Terebinth

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

Michal Blau, Uri Zur and Ortsion Bartana

The article examines the connection between the formal-stylistic structure and the content of a five-story cluster in the Bavli Talmud, Bava Batra 151a–b. The article focuses on the first story in the cluster, since in all four other stories the judge (*dayyan*) is R. Nachman alone, but in the first story there are two judges (*dayyanim*): R. Bibi Bar Abaye and R. Huna son of R. Yehoshua.

In this article we will try to uncover why the redactor of the sugya chose the first story in its current version in tractate Bava Batra (151a) and not the corresponding story in a different version, as it appears in tractate Ketubot (78b–79a), where the judge is R. Nachman alone, similar to the first four stories here. The story in Ketubot appears to be more appropriate for the cluster of stories in Bava Batra because its content is very similar, and it would have been more suitable for inclusion in a five-story cluster where the judge is R. Nachman alone.

The purpose of the article is to illustrate that this five-story cluster exhibits a thought-provoking process of redaction, not only in terms of the chronological sequence of the generations of characters portrayed within but also in terms of the content of the stories. That is, the cluster may have originally included four stories, but in a later redaction at some stage another story was added – the first. Thus, we now have a chiastic structure that includes five stories in one cluster, which is the novelty expressed in the article, and it seems that this was the consideration of the sugya’s redactor.

**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) devoted attention to 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). Yet there are several significant differences between al-Maqrīzī’s account and al-Nuwayrī’s; this article will examine them.

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

**God Worship in the Thought of R. Qalman Qlonimus Epshtein in "Maor VaShemesh"**

Yehoshafat Nevo

Rabi Qalman Qlonimus Epshtein was born in 1751.  In his book "Maor VaShemesh" he deals with Chasidic thoughts especially with "Haalat holy Nizozot";  the Shchina redemption and God' worship. The author stresses the Lurianic idea, that during the creation of the world , holy "Nizozot" falled and had been drawned in every thing in our world. The real God's worship of the man of Israel is to redeem them by Tora learning and doing Mitzvot. The main intention of God in the creation of the world, was to dwell in our world. Man's function is to reveal his Presence. Another idea is that God's Shchina revives everything in our world and supervises everything, and people suposed understand it.

**Keywords:** R. Kalonymus Kalman Epstein, Maor VaShamesh, holy sparks, nullification, the divine spirit, Torah and prayer

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

Leah Bornstein-Makovetsky

The article outlines 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 discussion is dedicated to Rabbi Shlomo Hatim and his son Yitzhak, who were members of the Jewish elite in Istanbul and settled in Jerusalem at the end of their lives.
Rabbi Shlomo Hatim, who is said to have served the Ottoman rule in Istanbul, setteled in Jerusalem more than ten years before the executions of the leaders of the Jewish economic elite in Istanbul in the 1820s, while his son immigrated to Israel in 1846, and died immediately. The article brings information about their business and the activities of Yitzhak Hatim as one of the Constantinople officials. The article discusses two more generations of this family, which was considered a privileged and elitist family, and was highly esteemed among well-known rabbis in the Ottoman Empire. At the same time we learn about the ties that developed between the communities of Istanbul and Jerusalem in the first half of the century, both due to the Constantinople officials and due to the immigration from Istanbul to Jerusalem.

**Keywords**: Hatim, Adjiman, Carmona, Levant company, Jewish elite, Constantinople officials, Rabbi Haim Palage

**“Ha-Zor'im Organization”: Religious Pioneers in the Lower Galil on 1937–1947**Ronen Sela

The HaZor'im settlement in the Lower Galilee belongs to the "Hapoel-Mizrachi" movement, which is a movement of religious pioneers. The research demonstrates that members of HaZor'im were unable to fully achieve their dream to combine "Torah and Labour" as they initially conceptualized in the "training farm" in Europe. A lot has been written of the pioneering settlements of the secular labor movement, while very little was written on the pioneering religious settlements. The goal of this research is to fill-in that gap with questions such as: why was the HaZor'im group prevalent throughout the Land of Israel? Without faith in the righteousness of their choices and the social cohesion based on pioneering-religious ideology, they could hardly create a reality of settlement in the Land of Israel.

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. HaZor'im members wrote the idea together, shaped a coherent work program to be practiced in the soil. The group began their journey in the labor camp near Rishon LeZion, then moved to settle in the Galilee on land they received from the settlers. The study examines the various difficulties they faced and shows how their conceptual world was expressed, in a practical way.

**Keywords:** Hapo'el Hamizrachi organization, Torah and Labour, Ha-Zor'im, Sarjouni, religious-zionist pioneer

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

Eyal Be'eri

On my travels in India, it was the Indian eagle that captivated me with his charms. This article seeks to observe various motifs associated with the literary representation of this wild bird. The first chapter will deal with the motifs of physiological and andragonal bisexuality. The second chapter will continue to deal with the androgynous motif of the chicken as expressed in the work of Jerzy Kosiński and Sarah Sheila.

Aspects related to the experience of the transition between the levels of life, too, are expressed through, and will be discussed in the fourth chapter through the creation of Abraham Mapo, and the poem "The Phoenix and the Turtle" by William Shakespeare. From a study of the aspects of aggression and control will fit into the symbols of the spiritual soaring of this bird above the fields of reality through observing the poetry of Tchernichovsky, Shlonsky, Natan Yonatan and others. In its final part, the article will deal with the wild bird as a noble expression of supreme creative inspiration, an encounter with the deity and prophetic inspiration.

Apart from the dynamics between bisexuality, the difficulties of transition and noble certainty, the article found that bisexual desire is often replaced by a desire to control the other, and these two 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 of Family and Homeland in Israeli Songs about the Holocaust**

Erga Heller

Aspects of "Homeland" and "Place of Belonging" are integral parts of verbal works about the Holocaust, as well as of popular songs about the Holocaust. In 1988, two of the most popular Israeli music albums were released: *July August Heat*, and *Ashes and Dust*. “Ashes and Dust”, a song of Yaacov Gilad and Yehuda Poliker which gives its name to their full album, and Artzi’s song “In Germany before the War” revealed a dialogue between sons and theirs mothers, Holocaust survivors. In both songs, the son – an Israeli-born post-WWII now a matured man – addresses his mother who seems to live or travel through her memories from or through a foreign land. The dialogue, that allegedly may be captured as a soliloquy, presents ambivalent memories about belonging to a family, a nation, a homeland, and the Holocaust.

 This paper suggests an interpretive reading of those layers of ambivalent memories, as a construction of a unique Israeli-Zionist-Jewish memorial voice through biblical connotations, musical and prosodic structures and references, and Israeli cultural analysis.

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