



Bar-Ilan
University



Bulletin

2018

**The Martin (Szusz) Department of Land of Israel
Studies and Archaeology**



The Martin (Szusz) Department of Land of Israel Studies and Archaeology
bulletin
October 2018

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Picture on page 34, 48 and 55, from masa 70:

<http://www.masa70.co.il/media>

Bar-Ilan University, Ramat-Gan, 2018

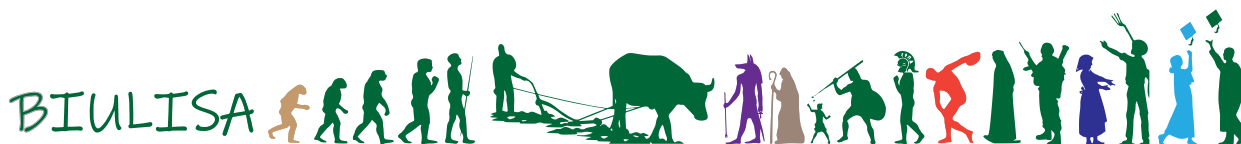
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Contents

- 5 A Note from the Chair of the Department - **Prof. Lilach Rosenberg-Fridman**

Research in the Department

- 9 Reconstructing Ancient Cognition - **Nira Alperson-Afil**
10 Philistine Burial Customs at Tell eṣ-Şâfi/Gath - **Aren Maeir and Joe Uziel**
12 Quarriers, Rebels, and Idolators in the Te'omim Cave - **Boaz Zissu**
14 The Judaism of the First Christians - **Eyal Regev**
15 Burchard of Mount Sion - **Jonathan Rubin**
16 Inter-marriage between Jews and Non-Jews in Mandatory Palestine and the State of Israel (1920–1968) - **Lilach Rosenberg-Fridman**
18 Mandatory Jaffa and the Question of Encirclement - **Tamir Goren**
19 The Border as Bridge: An Israeli Perspective on the Mandelbaum Gate in Divided Jerusalem (1948–1967) - **Kobi Cohen-Hattab**

Classroom, Field, and Distance Learning

- 22 Puttering with Pottery: A Student's Perspective of Archaeology at Bar-Ilan University - **Reuven Friedman**
23 Spatial Archaeology - **Shifra Abarbanel**
24 Campushetah for Good Hikers - **Omri Abadi**
26 Distance Learning around the Country - **Naama Arom and Elisheva Dayan**
27 Survey of Tel Goded, 2017 - **Boaz Zissu, Amit Dagan, Shira Albaz, and Chris McKinny**

The Student's Corner

- 30 Plants, Archaeology, Genetics, and Morphology - **Michal David**
31 Deciphering Ancient Metal Workshops - **Vanessa Workman**
32 Woman, Mother, Warrior: Esther Raziell-Naor - **Naama Teitelbaum-Karrie**
34 The Militarization of Yediat Ha-aretz: The Land of Israel as an Instrument for National Military Education in the First Decade of the State of Israel 1948-1958 - **Adi Peleg**
35 Diplomacy and Aliya: The Israeli Foreign Service and Immigration from French Colonies in North Africa - **Joel Lion**

Events

- 38 conferences
41 Scholarships and Prizes
45 In the Press
48 Masa 70 - **Elyasaf Peretz**
50 New Monographs

A Note from the Chair of the Department

Lilach Rosenberg-Fridman



“Gather the deeds,
The words and the signs
Like a harvest blessed ...”
Ithamar Perath

The big heat wave of summer is over, and now it's harvest time in our department, too: a time to gather, observe, and review our words and deeds from the past year, which will form the foundation for wide-ranging activity in the coming year. A few of the gems from the past year are presented in this newsletter.

Our department's crop is extensive and impressive. Its roots, as befits a department that regards research as one of its guiding principles, consist of groundbreaking scholarly activity. Numerous new books and articles have been written and published by scholars in the department. Innovative research projects conducted by its students have been highly praised. The large number of research grants, prizes, and merit scholarships and fellowships awarded to faculty members and students during the year are impressive testimony to the high level of scholarly achievement characteristic of the department. Numerous department research studies formed the basis for seminars and conferences that elicited great interest. Some of them have come up frequently in the contemporary Israeli public discourse. As reflections of the essence of the department, our research and teaching cover a variety of fields of knowledge: from prehistoric archaeology to Israeli society, from textual analysis to micromorphological examinations. Society, culture, nature and the environment, history and archaeology, demography and geography, matter and spirit were studied and investigated in the department during the year using various research methods - in the classroom, in the laboratory, and in the field. Our people searched archives and employed advanced technologies, including drones, specially designed software, GIS, and digital microscopes. The combination of all these led to excellence in research. Our characteristic link between the written word and fieldwork was highlighted even more than usual in the

past year in challenging campus programs, study tours, seminars combining lectures and tours, and archaeological excavations. Even more important than the knowledge these imparted was the fact that they encouraged original thinking and developed the creativity that is in all of us.

We were also blessed with a wide range of social-academic activity, including monthly newsletters, active social networks, and academic and social events throughout the year. The fertile collaboration involved, along with the active discussion between faculty and students, created a unique learning environment, as can be seen when we look back at the past year. The unique learning experience characteristic of the department enhances motivation to teach, to learn, and to delve deeply into the study of the land with an emphasis on excellence and innovation.

“A people that does not know its past will have a meager present and a future shrouded in fog,” said Yigal Allon, as quoted on the department website. Indeed, we believe that not only does addressing the past have intrinsic importance; it also influences our understanding of our lives today. We therefore strive to make our knowledge public, to share our illuminating research with society, and to enable others to benefit from our discoveries. This department newsletter summing up our extensive activity is one part of this trend.

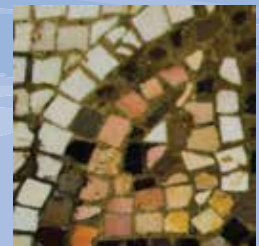
“A land likes a little care; a land wants attention,” wrote Meir Ariel. We hope this newsletter will encourage you to turn your attention to the land in the 2018/19 academic year, and will spur you to delve into the land’s secrets without hesitating to cast doubt, to ask challenging questions, and to search creatively for answers.

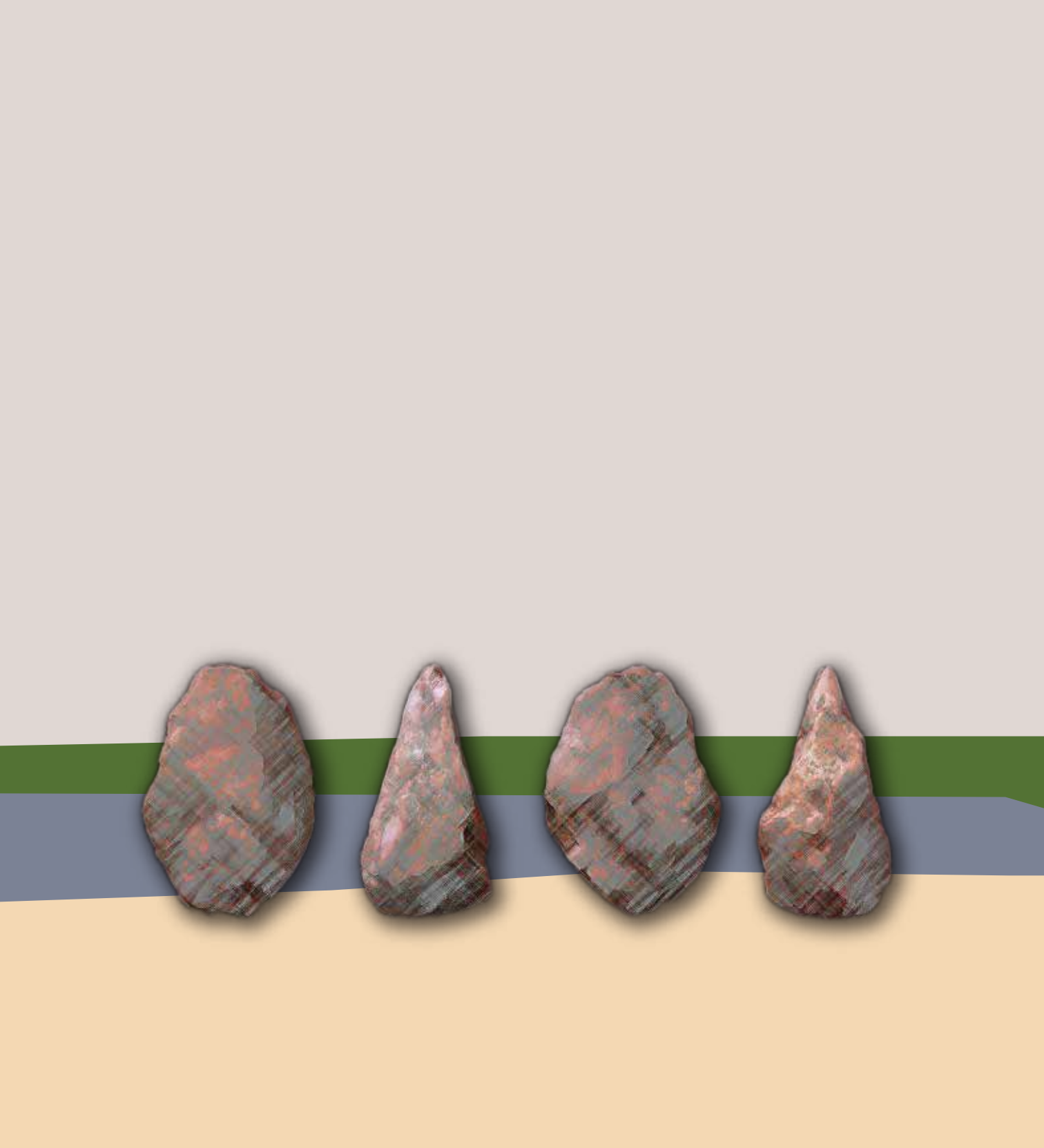
Many hours of thought and work have been devoted by people in the department, faculty and students alike, to create this newsletter. We are grateful to them all. Special thanks go to the newsletter editors, Dr. Nira Alperson-Afil and Hadar Ahituv, and to the graphic designer Yael Elkayam, for all the work they put into it, which should not be taken for granted.

May we all continue to engage in creative, innovative activity.

Yours,
Prof. Lilach Rosenberg-Friedman
Department Chair

Research in the Department





Reconstructing Ancient Cognition

Nira Alpers-Afil

The shores of Paleo-Lake Hula some 800,000 years ago, provided hominin groups with a variety of raw material for tool knapping and a wealth of animal and plant dietary resources. These hunters-gatherers reached the Levant through the world's earliest migration process – the Out of Africa – and occupied the Hula Valley while preserving the cultural traditions of their African ancestors. Such human groups camped repeatedly on the lake shore leaving behind a unique occupational sequence of some thirteen occupation layers.

The archaeological excavations at Gesher Benot Yaaqov (GBY) provided abundant information on the

behavior, subsistence, and material culture of these ancient populations. The new volume in the GBY publication series provides the readers with a comprehensive in-depth description of the lithic assemblages from the site. The GBY hominins made their stone tools on basalt, flint and limestone from which they modified bifacial tools (handaxes and cleavers). Flake tools, anvils, percussive tools, and many others. In addition to a thorough description of the various raw materials and tools, the book provides discussions of the different knapping technologies employed, the reduction sequence of each raw material, and the variability and conservatism observed throughout the long cultural sequence. Such discussion enables analyses which go beyond morphology and style of the tools, providing a profound and unusual understanding of the technological, social, and cognitive abilities of these ancient humans.



Philistine Burial Practices at Tell es-Sâfi/Gath

Aren Maeir and Joe Uziel

Despite more than a century of research on the Philistines and their material culture, very few finds relating to their burial customs have been reported. This has led to a lot of speculation on Philistine mortuary customs, with little evidence in support. At several sites, suggestions for identifying “Philistine” burials have been attempted, including anthropoid coffins, cremation burials, and burial caves yielding Philistine bichrome pottery. However, the interpretation of these finds, coupled with the fact that none of this evidence was found at the main urban sites of the Philistines, calls into question their centrality within the Philistine realm, and their attribution on the whole to the ethnic group that populated the southern coastal plain.

In 2004, a small burial cave was excavated southeast of Tell es-Sâfi/Gath. The cave seems to be a natural one, modified both by expansion through quarrying of its walls, and by leveling of its surface through the construction of a small pebble floor in the northeast corner of the cave. Unfortunately, the cave had been disturbed in the years prior to our excavation, as indicated by modern finds left behind. Apparently, the cave roof had begun to collapse, causing the looters to abandon the plundering of the lower and interior sediments. The cave was fully sifted and yielded a large array of both human remains and artifacts.

Although only one partial skeleton was found articulated, the analysis of the dental and skeletal remains indicates that at least 77 individuals were buried in the cave over a period of 200 years or more, as determined by both the relative dating of the finds and radiocarbon dating (late Iron Age I and early Iron Age IIA). In addition to the pottery, the many personal ornaments discovered in the cave are of interest. Hundreds of small beads, numerous metal bracelets, and other personal items were found. This is interesting as the dental analysis of the remains seems to suggest that the interred were relatively poor, as seen from their diet. Further complicating this issue is the discovery of several stamp seals and amulets. The latter exhibit fine workmanship and likely arrived from outside the site. The amulets depict several Egyptian deities, and some are made from faience.

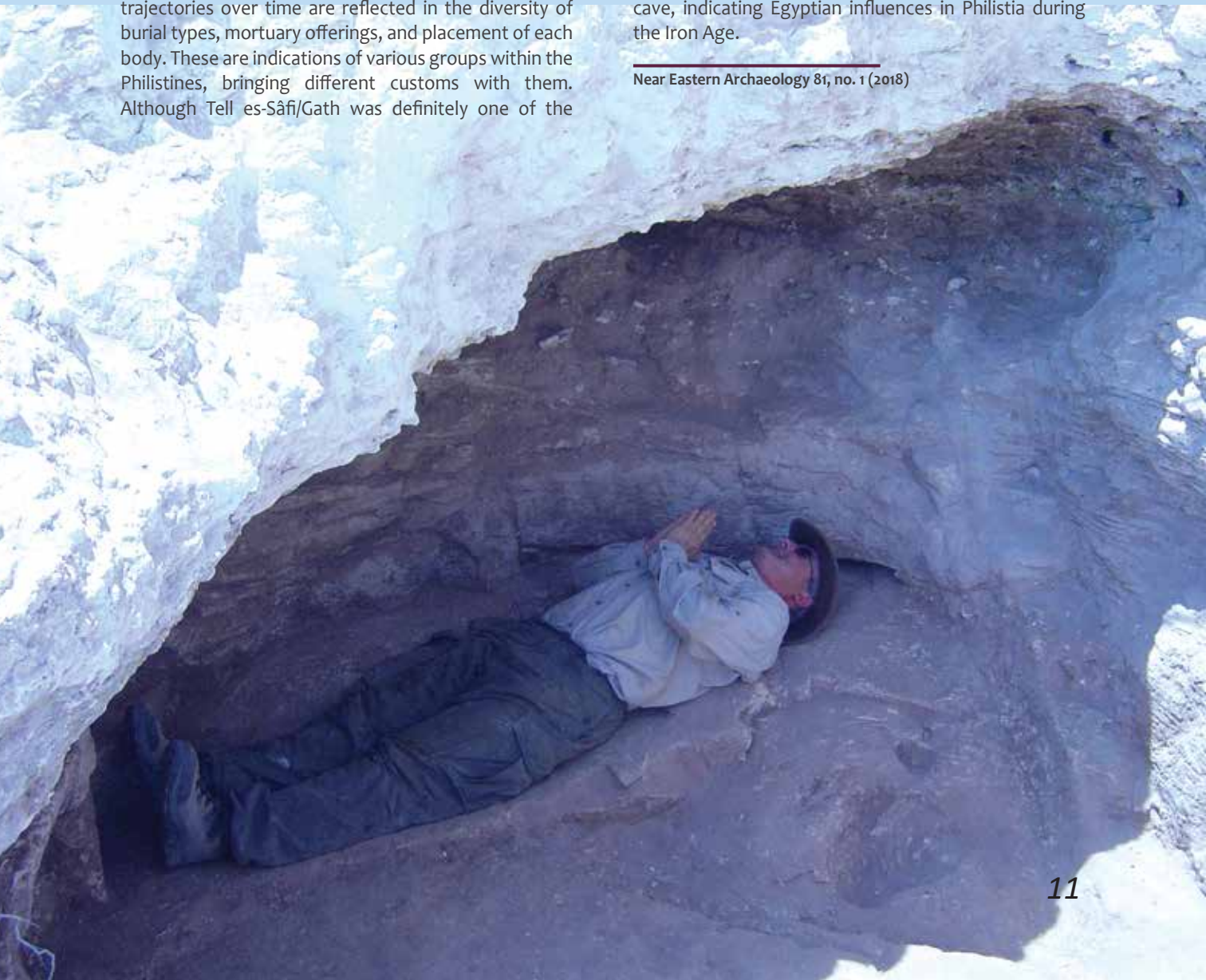


The Tell es-Sâfi/Gath burial cave seems to have been a family burial cave, used over a long period of time, with numerous interred individuals of varying age. For example, many infants (14 percent of the total interments) and subadults were noted in the cave.

Philistine culture was in a constant state of development and change from the Iron Age I to the end of the seventh century BCE. We believe that the diversity of Philistine culture in general and its developmental trajectories over time are reflected in the diversity of burial types, mortuary offerings, and placement of each body. These are indications of various groups within the Philistines, bringing different customs with them. Although Tell es-Sâfi/Gath was definitely one of the

Pentapolis sites and therefore clearly Philistine, the paradigm of unified Philistine origins and of a simplistic Philistine conquest of the southern coastal plain can no longer be accepted. Furthermore, the foreigners integrated with local Canaanites, turning this into a very mixed and diverse “entangled” society. The evolving culture was influenced by other groups as well. For instance, a group of Egyptian-style amulets were found together with the human remains in the Tell es-Sâfi/Gath cave, indicating Egyptian influences in Philistia during the Iron Age.

Near Eastern Archaeology 81, no. 1 (2018)



Quarriers, Rebels, and Idolators in the Te'omim Cave

Boaz Zissu

The Te'omim Cave is a karst cave located on the northern bank of Nahal Hame'ara, on the western edge of the Jerusalem hills. In 2009 the cave, which is part of the Nahal Hame'ara Nature Reserve, was resurveyed and remapped as part of a multi-year archaeological survey project by a team from the Department of Land of Israel Studies and Archaeology at Bar-Ilan University and the Hebrew University Cave Research Unit. The team was headed by Prof. Boaz Zissu and Prof. Amos

Frumkin. The study was supported by the Israel Science Foundation (grant no. 104/13).

In 2009 the survey focused on the hard-to-access inner section of the cave. Many objects from the time of the Bar Kokhba Revolt were found there, including three hoards of coins.

The first hoard consisted of 83 silver coins minted by the Bar Kokhba administration—20 sela'im (tetradrachms) and 63 zuzim (denarii)—along with a fragment of silver jewelry. The coins are from all three years during which the administration minted coins (132–136 CE). This is the largest hoard of silver Bar Kokhba coins ever found by scholars.

The second hoard included ten coins, some Roman and some Jewish. The Roman coins are two imperial denarii,



a tridrachm from the reign of Trajan, and three drachms of Trajan. The Jewish coins are a bronze peruta from the reign of the Hasmonean ruler John Hyrcanus I, a shekel from the second year of the Great Revolt (67 CE), and two Bar Kokhba denarii.

The third hoard consisted of 24 coins: five gold, 15 silver, and four bronze. The gold coins are from the reigns of Tiberius, Nero, Vitellius, and Vespasian. The silver coins are eight imperial denarii (including denarii of Hadrian), five provincial tetradrachms, and two Bar Kokhba denarii. The four bronze coins were all minted in the city of Ashkelon.

Two iron javelin heads were found in situ next to the eastern wall of the chamber, in a narrow space between fallen rock and the cave wall. One has a hole in it and is for a standard Roman pilum-type javelin; the other, rarer one is for a javelin made by the rebels themselves. This chamber, well hidden and very hard to access, seems to have been the last place of refuge of a group of people who were thoroughly familiar with the hidden parts of the cave, and who lived there in a time of extreme hardship. The crumbled remains of human bones left in situ indicate that the refugees met their deaths in the cave.

Later in the archaeological and speleological survey (2010–2016), we mapped in detail hard-to-reach natural crevices in the central chamber of the cave. Most of the small finds, including an assemblage of more than 120 intact ceramic lamps and coins, were dated to the Late Roman period. A review of archaeological parallels and literary descriptions from the Greek and Roman world and from Judea/Palestine suggests that the assemblage may have been placed there in a ritual context by non-Jewish residents of the region in the Late Roman period. We cannot rule out the possibility that the items were dedicated to the gods of the underworld or the other deities worshipped in the cave.



Also in 2010–2016, we conducted a geological and speleological examination of an ancient quarry located in the depths of the cave. The examination found that hundreds of cubic meters of calcite alabaster had been removed from the quarry. This material is a chemical sediment composed of the mineral calcite that forms deposits (speleothems) in caves and crevices; it has large crystals and is translucent. It is not the same as the type of gypsum that is also known as alabaster in the geological literature.

Calcite alabaster was used to make prestigious objects in the ancient world. It was first used in our region in the Bronze Age, and became much less commonly used toward the end of the Roman period. Archaeological excavations in Israel have uncovered many alabaster vessels, and even alabaster architectural items.

The new discoveries in the Te'omim Cave demonstrate that alabaster was quarried in Judea and disprove the once-prevalent assumption that the sole source of alabaster was Egypt.



The Judaism of the First Christians

Eyal Regev

Four papers published in 2017/18 deal with various first-century Christian groups and their attitudes towards Jewish law, the Temple, and Jewish identity. The Temple is a central topic in the Pauline Epistles, the Gospel According to Luke, and the Book of Acts. The authors of these books do not criticize or try to supplant the Temple, but rather seek to turn it into a model of sanctity and a topic of interest for Christians, both in the late Second Temple period and after the destruction. In contrast to the prevailing view, Jewish law and customs were extremely important to early Christians. The Book of Acts and the Epistle to the Hebrews express great appreciation of them and a commitment to observance of them. Apparently, even when addressing non-Jewish Christians, who were not required to observe the laws of the Torah, it was considered important to note that the Christian leaders (e.g., Paul) observed these laws. Furthermore, non-Jewish Christians were knowledgeable about the Torah and its commandments. These laws had positive significance and defined Christian identity.

To sum up, the identity of early Christianity was first and foremost Jewish, with emphasis on the Temple and the laws of the Torah as essential values, even though some of the Christians were non-Jews who did not observe the commandments. This paradox appears in several pivotal texts in the New Testament.

Eyal Regev, "Luke's Judaism: The Temple as Shaping Early Christian Identity," *Zion* 83, no. 1 (2018): 5–32 (in Hebrew).

Eyal Regev, "The Community-Temple Identification in Qumran and the New Testament: Their Differences and Relationships," *Meghillot* 13 (2017): 197–229 (in Hebrew).

Eyal Regev, "Jewish Legal Practice and Piety in the Acts of the Apostles: Apologetics or Identity Marker?" in *Religious Stories in Transformation: Conflict, Revision and Reception*, ed. A. Hautman et al., Jewish and Christian Perspectives series (Brill, 2016), pp. 126–143.

Eyal Regev, "What Has Been Changed in the Law of Hebrews?" *Biblica* 98, no. 4 (2017): 582–599.



Burchard of Mount Sion

Jonathan Rubin

How can we know what thirteenth-century Acre looked like? How can we know what pilgrims were shown at the twelfth-century Temple Mount? How can we know which local social groups attracted the attention of travellers who visited the Holy Land in the fourteenth century? For some of these questions we obviously have archaeological finds, but written sources, and in particular travel accounts, play a central role in any attempt to answer such queries. But here a major difficulty arises: most of these texts did not reach us as they were composed by their authors, but rather following a process of copying. Along this process, errors found their way into the texts, through either negligence or misunderstandings; passages were omitted because they were not considered significant enough to be copied; and comments by creative scribes were introduced. The more popular a text was and the more frequently it was copied, the more manuscripts are likely to have survived, but these never provide a uniform text. This raises an acute question: How can we tell which of the varying versions is closest to the original?

In the last several years I have been dealing with such difficulties concerning one text, Burchard of Mount Sion's *Descriptio Terrae Sanctae*, the most popular and detailed medieval Latin account of the Holy Land. This work is extant in over one hundred manuscripts among which one finds very significant variations. For example, some of these include, alongside the description of the Holy Land, also an account of Egypt, but some do not; some include rich biographical information about the author, but some do not; additionally, the order of chapters differs between the *Descriptio*'s different versions. In the early stages of this project I have been able to identify 'new' sections of this text which should be attributed to Burchard and which were till then unknown, since they lay hidden in manuscripts of the *Descriptio* which were never before utilized by modern scholars. Last summer I received an Israel Science Fund

grant which enables me to widen my work on this text, with the assistance of two PhD candidates, and examine all of the extant manuscripts. This advances us in several directions: It helps us to gain a better understanding of what Burchard actually wrote and thus of the Holy Land in the dramatic period of the late Crusader period. Additionally, it enables us to acquire a better idea of Burchard as an author, firstly in that it shows that he was interested not only in sacred sites but also, for example, in the Pyramids in Egypt and the volcanic islands near Sicily. But our project does much more than that: It exposes the ways in which the text changed over the years. For example, one can trace the process in which the biographic details originally included in Burchard's account were gradually omitted as the copyists found no interest in them. After all, they were interested in a description of the sites where the events described in the Old and New Testaments (as well as in the Books of the Maccabees) took place but not in questions such as to which organization Burchard belonged, when exactly did he get soaked on Mount Gilbo'a or in which springs he swam (answers to all of these questions are found in the original!). Our work also reveals how some scribes updated the text: working after the fall of Acre (May, 1291), they added comments regarding it and modified the tenses of some verbs from present to past tense. In other places, such as Burchard's passage concerning Islam, one can now see how copyists placed, among the original author's precise observations, wrong comments on the rival religion.

To conclude, the long journey among the dozens of manuscripts of Burchard's text allows us to reconstruct his original account in a more precise manner than has been hitherto possible, and thus improve our acquaintance with this important author as well as with the Holy Land in the 1280s. Additionally, it also enables us to learn about the 'afterlife' of this work in the generations following its compilation and thus widen our understanding of the European engagement with the history, geography and archaeology of the Holy Land in the late medieval and early-modern periods.



Emerging Research: Intermarriage between Jews and Non-Jews in Mandatory Palestine and the State of Israel (1920–1968): National, Ethnic, Social, and Gender Aspects—A View from Below

Lilach Rosenberg-Friedman

This study is a comprehensive, in-depth examination of intermarriage between Jews and non-Jews in the Yishuv and the early years of the State of Israel (1920–1968) from a sociohistorical perspective. It provides a platform for discussion of two main issues that intermarriage had a part in shaping in those years: first, the conception of Jewish identity in Israeli society, and second, the conception of the family and relations among its members.

This innovative study of a topic that has never before been investigated comprehensively looks “from below” at immigration to Israel in 1920–1968 by mixed families formed by marriage between a Jew and a non-Jew in Europe. It examines their social, cultural, and religious integration. It also looks, from a comparative perspective, at local intermarriage, which was a product of the local historical context: marriages between Jewish women and British men during the Mandate, and between Jews and Arabs throughout the period.

The time frame is from the start of the British Mandate in Palestine until 1968, when the Shalit family’s petition to the High Court of Justice marked a new era regarding the “who is a Jew” question, and shortly after the Six-Day War altered Jewish-Arab relations. During this period the thousands of mixed families lived in a variety of types of localities around the country. Their encounters with Israeli Jewish society, whose national and ethnic boundaries were just taking shape at the time in terms of mindsets and practical matters, were often stormy, accompanied by upheaval for society and the families. These encounters played a role in consolidating the conception of the Jewish family and in shaping the Jewish identity of Israeli society, along with its attitude toward non-Jews.

The thousands of mixed families are divided into two main categories. First, the mixed immigrant families: The first group in this category consists of couples/fami-

lies that immigrated to Palestine in the 1920s and 1930s from assimilated European Jewish communities with high rates of intermarriage. After the Nazis’ rise to power in 1933, more and more mixed couples moved to Palestine, especially from Germany. These people experienced a twofold difficulty: they had been persecuted in Germany due to the Aryan laws, but they were not welcomed wholeheartedly in Israel either. This double inferiority would remain a theme over the years for many of the mixed immigrant families. The second group consists of mixed families that came to Israel after the Holocaust and in the 1950s and 1960s, especially from the Communist bloc. In many of these cases, the non-Jewish wife had saved the Jewish husband in the Holocaust.

The families immigrated for a variety of reasons. In many cases antisemitism, both before and after the Holocaust, was a major factor, as was the future of their children. Some were searching for a comfortable life, and in other cases love led one spouse to follow the other to a new land.

In Israel the mixed families encountered a complicated situation: a tense society to which intermarriage was not foreign. Mixed local families are the second category in this study. The first group in this category, which, for the most part, appeared in the public discourse in the 1930s, consists of Jewish women and Arab men. Their relationships developed due to geographical proximity and neighborly relations in a period rife with national tensions and sometimes culminated in marriage. When Israel gained its independence, geographical, cultural, religious, national, and political distance was created between Jews and Arabs, along with feelings of alienation. Marriages between Jews and Arabs became less common, but continued to occur in the early decades of the state.

upheaval in the mixed families' homes would trickle into the tense society around them were often expressed. The mixed families coped in various ways with the difficulties. Their integration depended in part on the personality of each individual, but also on their place of residence. In agricultural localities they tended to integrate, whereas in immigrant localities tension between the mixed families and the Jewish community was high. Some of the women left their families and even the country; others integrated in local society, whether Jewish or Arab. A significant number of the immigrant women converted to Judaism, whether because they had come to identify with the Jewish people or due to pressure. Those who married Arabs tended to convert to Islam and integrate in the husband's place of residence.

This portrayal of the diverse phenomenon of mixed families in Mandatory Palestine and in the State of Israel, focusing on their daily lives, difficulties, and ways of coping, gives us a glimpse of a unique segment of the emerging Israeli society and sheds light on the characteristics of the family in this society. The complex encounters between the mixed families and Jewish society are basically a reflection of a struggle "from below" for the character of this society. They are part of the evolution of the collective and the shaping of Israeli identity and the place of Judaism in it.

The second group, which was prominent mainly in the 1940s, consists of Jewish women married to British men. At the start of British rule, the country filled with soldiers, police, and administrative personnel. Their number increased in the 1930s and 1940s due to the exacerbation of the security situation, and even more so due to the world war. Inevitably, these men met Jewish women, especially when women began to enlist in the British army. These relationships, too, sometimes culminated in marriage.

The makeup of the mixed couples in all the categories has great gender significance. Most of the mixed couples who moved to Palestine/Israel during the period in question were composed of Jewish men and non-Jewish women. In contrast, most of the mixed local couples were non-Jewish men and Jewish women. In view of the importance of the woman's identity in national society, and particularly in Jewish society, in both cases the Jewish and the non-Jewish women were perceived as a threat to the emerging national society. In Israel, the mixed immigrant families encountered a society that was in the process of consolidating its identity and was vacillating regarding the role of Judaism in this identity. The encounter with non-Jewish women was problematic. The fact that most were German or Polish flooded many Jews with memories of the recent Holocaust. These women reminded many

Jews of the sins of their countries and their ethnic groups. They were subjected to extreme hostility. The situation of the children in all the mixed families was complex, as they had to confront questions of identity and belonging. The documentation shows, too, that crises between the couple were an inseparable part of the lives of the mixed families-sometimes due to the influence of Jewish society, and sometimes due to ethnic-religious differences between the couple that made sharing their lives difficult. Concerns that the



Jaffa and the Question of Encirclement: The Struggle over the City's Borders at the End of the Mandate Period

Tamir Goren

Tel Aviv, which the Jaffans regarded as the embodiment of the Zionist enterprise, engendered hostility. As Tel Aviv developed, it was perceived more and more as a threat to Jaffa. To the Arabs, the official authorization given to expand the city limits of Tel Aviv in the early 1940s was a threat to the future of Jaffa, and triggered a struggle intended to achieve two aims: first, to halt the spread of Tel Aviv, and second, to enlarge Jaffa. Tel Aviv was accused of engaging in a Zionist plot to expand at the expense of Jaffa. Not surprisingly, therefore, the struggle grew from a local problem into a pan-Palestinian issue. Given the decline in the status of Jaffa in the late Mandate period and the escalation of the Jewish-Arab conflict, this struggle was a significant element in the efforts to resolve Jaffa's predicament, maintain its status, and strengthen it. The article looks at actions taken by the Arab side to deal with the expansion of Tel Aviv, the Arabs' achievements, and the ramifications of these actions for Jaffa.



Tamir Goren, "Jaffa and the Question of Encirclement: The Struggle over the City's Borders at the End of the Mandate Period," *Ha-Mizrah ve-Hadash* 57 (2018): 53–75 (in Hebrew).

The Border as Bridge: An Israeli Perspective on the Mandelbaum Gate in Divided Jerusalem (1948–1967)

Kobi Cohen-Hattab

From 1948 to 1967, Jerusalem was divided by what was known as the “city line”, a line drawn through a densely populated area in the heart of the city, leaving the Old (eastern) City in Jordanian hands, and the new (western) city in Israeli hands. Along the entire length of the city line was one border crossing known as the Mandelbaum Gate.

The literature tends to emphasize the military status of the gate, and especially the military convoy that passed through the Mandelbaum Gate once every two weeks to supply the Israeli troops in the Mount Scopus enclave. But sources discovered in the present study, which have not received sufficient attention in research until now, show a more complex picture. Although Jordan did not officially recognize the State of Israel and certainly did not recognize the western portion of Jerusalem as its capital, unofficial cooperation at the Mandelbaum Gate was not unusual. The place had a variety of roles. Its primary functions were in fact civilian, and over the years it was highly significant in the lives of residents and in the daily life of Jerusalem. The study found that the activities that took place at the Mandelbaum Gate showed the people involved the potential for normalcy, symbolized hope for a better future, and—to a significant degree—made the gate an island of sanity, the antithesis of the fragile, tense military situation that characterized the rest of the divided city over the years. Thus, there are grounds for reevaluating the role of the Mandelbaum Gate in Jerusalem, as well as in Israel-Jordan relations in general: The function of the gate went beyond place and time; the gate played an important, significant part in building trust between Jordan and Israel in the years in which the city was divided. Its influence in the years that followed can only be guessed: a reduction in hostility,

relaxation of tension, and a toning down of the sense of threat between the populations on either side of the border. In this sense the Mandelbaum Gate was a bridge more than a border.

This study of the Mandelbaum Gate can open up new avenues of thought regarding the role of other border crossings in creating contact and bringing about productive encounters, whether openly or behind the scenes, between countries that share a common border. In-depth historical research on other border crossings can bring to light preliminary documents that would ordinarily be published only after several decades; these can help to achieve new insights into the significance and role of border crossings in creating an image—either positive or negative—of the “other” across the border. The analysis of the case of the Mandelbaum Gate also illustrates the possible research synthesis between theoretical approaches to tourism research in the context of political borders and research on modern history, especially pertaining to borders, and gives us an idea of the wealth of knowledge that can be obtained from this synthesis.

Kobi Cohen-Hattab, “The Border as Bridge: An Israeli Perspective on the Mandelbaum Gate in Divided Jerusalem (1948–1967),” *Middle Eastern Studies* 53, no. 6 (2017): 879–898.

Kobi Cohen-Hattab, “The Border as Bridge: An Israeli Perspective on the Mandelbaum Gate in Divided Jerusalem (1948–1967),” *Ofakim be-Geografia* 94 (2018): 109–128 (in Hebrew).





Classroom, Field, and Distance Learning



Puttering with Pottery: A Student's Perspective on Archaeology at Bar-Ilan University

Reuven Friedman

Beginning well over 5,000 years ago, people were raising crops and domesticating livestock, and they needed pots for storing, cooking, and serving food. Since that time and across every culture, people have been making ceramic pottery in an incredible variety of styles, shapes, and decorations for a virtual rainbow of uses. Clearly Divine Providence intended us to study archaeology, because while pottery is breakable it is almost indestructible, even after thousands of years in the ground.

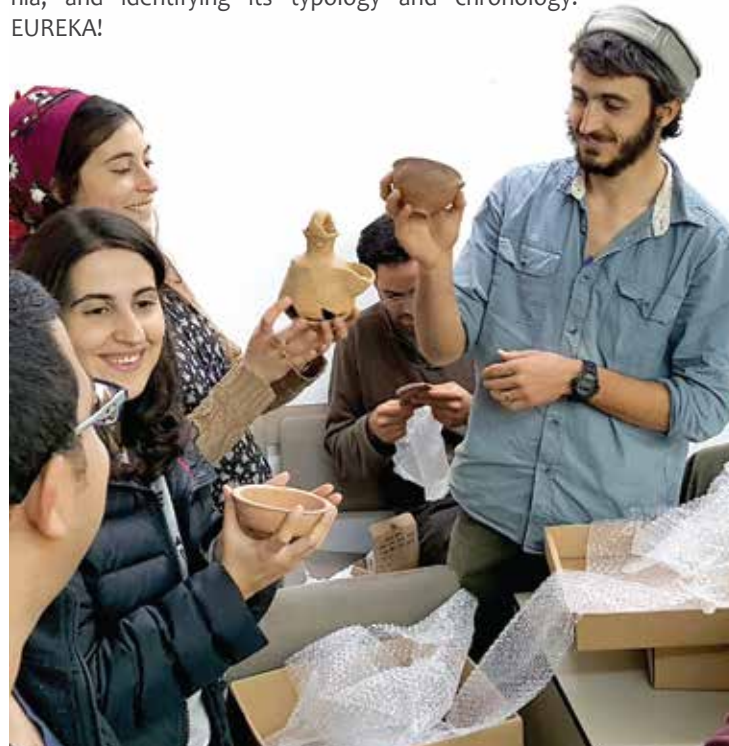
Sir Flinders Petrie, the “Father of Pots”, established the foundations of modern archaeology at Tell el-Hesi, here in Eretz Israel, over 120 years ago. Today, ceramic pot fragments, known as “sherds”, and ancient residues are key tools in determining chronology, ethnicity, and almost everything else we can learn about an ancient site. Studying archaeology at Bar-Ilan University, in the land that gave birth to both the ancient Bible and modern archaeology, is a uniquely rewarding and unforgettable experience.

Students of the ancient periods when Israelite and Judahite monarchs struggled against Philistines, Assyrians, and Babylonians study the pottery of those periods under the guidance of Dr. Eran Arie, Curator of Iron Age and Persian Period Archaeology at the Israel Museum. The Israel Museum is home to one of the world's leading archaeological collections, renowned for its scope and quality. Dr. Arie excavated and reported on the artifacts uncovered at Megiddo, the Biblical site of King Solomon's chariot city and Armageddon. His riveting classroom lectures are combined with breathtaking viewings and on-site analysis of actual artifacts from the Israel Museum collection. After class, students can pop downstairs to see the incredible variety of Iron Age pottery at the Tell es- Sâfi/Gath Archaeological Project Laboratory, where artifacts from the Tell es-

Sâfi/Gath excavations are studied. Tell es- Sâfi/Gath is currently the largest archaeological excavation in Israel and is directed and managed by our very own Prof. Aren Maeir.

Students of the Second Temple, Roman, and Byzantine periods will study under the tutelage of Dr. Avner Ecker, a young, quickly rising star in the world of Hellenistic, Roman, and Byzantine period archaeology. Dr. Ecker is also a world-renowned epigraphy expert. His lectures combine ancient pottery with contemporary texts carved in stone and etched in mosaics, as he tells his students the captivating story of the cultures of the people of Judea and Galilee and their diverse civic and religious institutions during these periods.

As a veteran of both Dr. Arie's and Dr. Ecker's pottery courses, I heartily recommend both the subjects and the instructors. The courses are exciting but the subject matter is both complex and intensive, and my preference was to focus on only one pottery course each year. To a student of archaeology enthralled by the ancient past, its artifacts and people, these courses are well worth the effort. There is nothing quite like working a square in an archaeological excavation, brushing away the dirt covering a pot that has been buried for millennia, and identifying its typology and chronology. EUREKA!



Spatial Archaeology

Shifra Abarbanel

The Department of Land of Israel Studies and Archaeology is keeping up with the times. The curriculum includes state-of-the-art technologies for archaeological research. One course that does this is Geographical Information Systems (GIS).

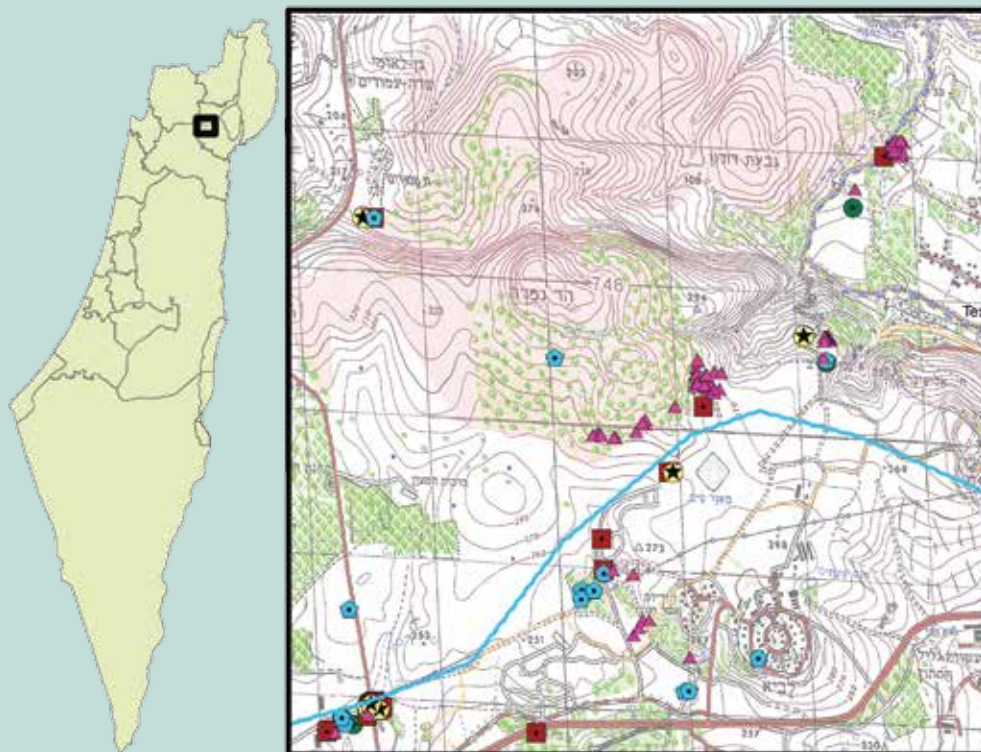
The course, taught in an advanced computer classroom, investigates the world of spatial analysis and cartography using one of the leading software tools in the industry: ArcGIS. During the semester, we learn how GIS evolved from paper maps to electronic software packages that can integrate the latest global data with our own personal research materials. We investigate data using ArcMap, learn the basic concepts of GIS, and of course learn how to analyze data in practice and produce our own personal maps. During the semester we progress from one stage to the next until we have created a visually attractive final product—a spectacular display

of the research topic from new and surprising angles.

Thus, while remaining innovative, we investigate the past for the sake of the future.

I based my work on my father's thesis, in which he mapped field installations in the Lower Galilee. Fortunately, his maps gave the GPS location of each wine press, cistern, tomb, and olive press in the area. Using the GIS software, I was able to take the route of the Roman road through the area from other maps and add it to his maps to see the relationship between the locations of the agricultural installations and the location of the ancient road. In the future I plan to add another layer consisting of a survey of ancient localities in the region so as to obtain a fuller picture of the region in antiquity.

In principle, once the data are in the computer, each new find or additional angle of spatial research can be integrated with the software. One example in this region would be the routes taken by the troops to the famous Battle of Hittin (1187) and the places where the armies prepared for battle.



תפוזות מתקני שדה
יחסית לדרך הרומית
במרחב הגליל התחתון המזרחי

מקרא

- דרך רומית
- ▲ גתות
- בורות מים
- ★ מחצבה
- קברים
- בתי בד

Campushetah for Good Hikers

Omri Abadi

Campushetah, the Department's campus project for good hikers, took place last week for the first time ever. The two-day hike began outside Bnei Adam and the steep cliffs of Nahal Mikhmas, where Prof. Aren Maeir related the stories of Saul and Jonathan and their war against the Philistines nearby. From there we slowly descended to the base of the wadi, accompanied by military bands. From Nahal Mikhmas we reached Wadi Kelt and the Ein Mabua spring. We heard Dr. Avi Picard tell us about the Allon road, where if you lie down intending to commit suicide, you have a better chance of starving to death first. From Ein Mabua we climbed up to the ancient site of Ma'ale Adummim, passing the locality of Alon on the way. Awaiting us there at the end of the grueling ascent were a deluxe Herodian-era Roman villa, a very well-preserved Crusader fortress, and a lavish spread of tea and cookies from our dear friend Yehuda Mizrachi. After walking into the night, we arrived at the tent camp at Mitzpe Yeriho. After dinner (I hope there was enough pizza for everyone), Yaniv, one of the students in the department, led a highly entertaining, interactive WhatsApp game for students and lecturers. The next day we set out at dawn—or more precisely, sligher before dawn—for Ein Kelt. We heard from Prof. Boaz Zissu about the complex system of aqueducts in the wadi, and from Dvir Raviv about the amount of water the spring could supply. Then we walked east along the wadi, next to the aqueduct transporting water to St. George's Monastery on the wadi cliffs. In the middle of the hike, we stopped to look at the Zvika Cave, and we heard from Dr. Kobi Cohen-Hattab about the "Land of Pursuits" and the Haruv reconnaissance unit. After a grueling climb from the wadi and a brief look at St. George's Monastery, we paid a short visit to the Herodian-era Kypros Fortress. There we looked out over Jericho and heard a comprehensive survey of the history of the city throughout antiquity from Prof. Maeir and Prof. Zissu. We then ran



to the bus in order to return home as quickly as possible before Shabbat. A big thank you to Yehuda Mizrahi for organizing things, for all his help, and for his joie de vivre; to Dvir Raviv for leading the trip; to our department head Prof. Lilach for the idea and the initiative; and to all the lecturers who took part in Campushetah. We look forward to seeing you again on Campushetah next year!



Distance Learning around the Country

Na'ama Arom and Elisheva Dayan

Our department goes out of bounds! As a part of a continuous joint venture, involving Bar Ilan School of Education and the ministry of education, certain courses are broadcasted from the university's TV studio to high schools throughout the country. Thus the class brings together university students and exceptional

pupils from Karmiel and Safed on to Ashkelon, from Kfar Saba to Karnei Shomron. This year the project includes the course of Elisheva Dayan about nature and landscape, and the course of Na'ama O. Arom about the British Mandate.

Together we'll go far. .



Survey of Tel Goded, 2017

Boaz Zissu, Amit Dagan, Shira Albaz,
and Chris McKinny

Tel Goded (Tell Judeideh) is located on a high, elongated hill (398 m above sea level) in the Judean Shephelah, about 2 km northeast of Beit Guvrin. The tell overlooks the entire surrounding area, including the vital route from the coastal plain that passes through Beit Guvrin and the Ela Valley, before climbing up into the Judean Hills. The tell is usually identified with Moreshet Gat, the birthplace of the prophet Micah (Micah 1, Jeremiah 26:18), which was conquered during Sennacherib's campaign in Judah in 701 BCE (Micah 1). The tell was excavated in part by F. J. Bliss and R. A. S. Macalister for the Palestine Exploration Fund (PEF) in 1899–1900. The excavation reports were reviewed and updated by S. Gibson {yes? Not clear which part of the sentence Gibson did} following an analysis of the excavation journals and plans in the PEF Archives.

In 2017 we carried out a systematic survey of the top of the tell, which covers the natural hill. The top of the tell is divided into an upper part (the acropolis, TG1) and a lower part (the lower city), which in turn is divided into two topographical levels (TG2 and TG3). In addition, we conducted a partial examination of the slopes in order to locate and document the cave entrances.

Preliminary analysis of the finds produced several new insights that added significant information to the results of previous surveys. First, despite the natural features of the site such as proximity to a water source, size, altitude relative to the surrounding area, and strategic location, we can identify dramatic changes in the dimensions of the locality between the Early Bronze Age and the Late Roman period. The analysis indicates

that the settlement flourished in two main periods: Early Bronze II–III and Iron IIB. At these times it covered an area of about 5.5 hectares and encompassed all three levels of the upper tell (TG1–3).

After the Early Bronze Age there was a settlement hiatus that lasted throughout the Middle Bronze Age and until the end of the Late Bronze Age. A few finds from the beginning of Iron I attest to the start of resettlement (perhaps even at the end of the Late Bronze Age), but this settlement was clearly sparse until the end of Iron IIA. The locality flourished again in the eighth century BCE, with the evidence reflected on all the levels of the upper tell and the necropolis. After the eighth century the site was not populated again to a significant extent. That the site was in use until the end of Iron IIB is indicated by numerous LMLK-type handles found there, which may hint at the cause of the dramatic decline in settlement. Toward the end of the Second Temple period, the foot of the southeastern slope was resettled, as was the upper tell to a small extent.

The present survey also focused on the eastern slope of the tell. We were able to document 26 caves and cave entrances that had never been documented before. Analysis of the ceramic finds from these caves paints a similar picture of settlement, confirming the results of the surface survey.

Aside from eliciting information reflecting the distribution of settlement at the site in the various periods, the survey raised a wide variety of questions that require future in-depth research, including: What are the dates of the fortifications at the top of the tell? Can we identify any additional fortifications? What was the relationship in each period between the settlements at Tel Goded and nearby sites, such as Tel Burna, Tel Maresha, Tel Zayit, Lachish, and Azeka?





The Student's corner



Plants, Archaeology, Genetics, and Morphology

Michal David

As a rule, botanical remains are preserved in archaeological contexts in one of two ways: either they were burned and carbonized, or they were in an environment that brings decomposition processes almost to a halt (e.g., arid, frozen, or watery conditions). Aridity is one of the best means of preservation because it enables us to conduct additional research. The following are two examples in which we were able to study dry material:

1. Yoram Cave: A small cave in the southern cliff of Masada, dated to the Late Chalcolithic period (4500-3600 BCE). Some 14,000 plant remains from 98 different taxa have been discovered in the cave, 19 of them found for the first time in archaeological excavations in Israel. The botanical evidence tells us about life in a cave located in what was a desert even then, food

brought from far away, the use of local natural resources, and the main season of activity at the site, which is consistent with a refugee population. The superb preservation in arid conditions made it possible to examine ancient DNA from barley grains found in the cave; the tests showed that the barley that is common worldwide today was first domesticated here in Israel. The preservation rate of the ancient genome is very high—among the best anywhere. This is a time capsule that can influence human nutrition in future generations, as lost genes from the past can be found and implanted in future crops. For further reading, see Mascher et al. (2016), *Nature Genetics*.

2. Ancient Israeli grapes: A project aimed at identifying lost local varieties of grapevines (*Vitis vinifera*) was conducted in cooperation with Dr. Elyashiv Drori of Ariel University and Dr. Avshalom Karasik of the Israel Antiquities Authority. The historical record indicates that the Muslims who ruled Palestine for centuries suppressed the cultivation of grapes for religious reasons. To this day, we do not know what kind of grapes were grown in this country in antiquity. In this study, therefore, researchers collected various types of grapes growing in Israel—wild grapes, traditional (Arab) and modern varieties, and feral grapes—and examined them morphologically and genetically. The grapes collected were identified as local varieties and not the European varieties generally cultivated in modern-day Israel. We are now carrying out three-dimensional scans of modern and archaeological seeds in order to compare the morphology (shape) of the seeds of the different varieties. This comparison will make it possible to determine to which ancient variety the archaeological finds belong. With the help of grape seeds from several different sites, we will reconstruct the viticulture of the Early Iron Age (11th–10th centuries BCE), and the regions of cultivation and trade. In addition, we will reconstruct King David's wine and the wine that Jesus drank at his Last Supper.

Karasik et al. (2018), *Scientific Reports*.

These studies are being carried out in the Archaeobotany Laboratory under the supervision of Prof. Ehud Weiss.



Sometime in the late twelfth or early eleventh century BCE, a new material began to be traded across the Near Eastern and Mediterranean worlds: smelted iron. Objects from this material were made using a new technology called bloomery smelting, which allowed craftspeople to extract iron from a host rock via heating and to form its metallic ingredients into tools, weapons, and objects of adornment. Ironworking was prevalent by the ninth century BCE; workshops dated to this century are frequently found in the archaeological record of many prominent urban centers in the southern Levant. Consequently, iron rather than copper became the primary exploited metal for several centuries. While this fact is well documented, many questions remain about the iron industry, including how

Deciphering Ancient Metal Workshops

Vanessa Workman

the technology was introduced and subsequently adopted, what the sources were for the raw material, and how this valuable resource was managed. This study examines the techniques used to examine metal workshops uncovered at archaeological sites, with a special focus on two of the earliest workshops uncovered at Tel Megiddo and Tell es-Sâfi/Gath. The way in which specialized excavation techniques, analytical methods from the natural sciences, and spatial analysis contribute to answering these questions are also addressed.



“On a Day of Battle, on a Night of Deepest Darkness, You Are With Us in Danger”: Esther Raziel-Naor, Woman, Mother, and IZL Commander

Naama Teitelbaum-Karrie

Look, these days they're nothing. They ruin the women until they aren't women. They don't have intuition.... They do have it, but everything is all confused there.... What have they become? What, sending them to universities turns them into great geniuses? No. Yes, there are CEOs here and there. Yes, there are girlillas.

These words, said by Rabbi Kelner of the pre-military preparatory academy in Eli in February of this year, once again triggered a stormy public debate over the place of women in Israeli Jewish society in general, and particularly in the IDF. The debate over women in the IDF and security forces has never really been off the public agenda since the day the Security Services Law, 5709-1949, was first introduced as a bill in the Knesset. In one debate on the conscription of religious women, MK Esther Raziel-Naor, the only woman to represent the Herut movement (and its incarnation as Gahal) from the First Knesset until the dissolution of the Seventh Knesset in 1974, said: Mr. Speaker, Distinguished Knesset, if we want to sum up and express fully in one sentence the fundamental change that has occurred in the character, essence, and temperament of Jewish women in the last generation, we would not be mistaken if we said that the main change in them is the ability to defend themselves and bear arms.... All those who have learned to reach out for a weapon and all those who have held one have created a new image for Jewish girls—an image with long, deep roots in Jewish history that originate in times of heroism, in Jael and Judith taking vengeance.... Therefore we have no doubt that Israeli women are duty bound to serve their homeland, and they have acquired their obligation to serve in the army through a long road of volunteering, of years in prison, and of bloody sacrifices....

Raziel-Naor's speech, given about 70 years ago, is still relevant today. Her words are a response to all those who seek to exclude women from the security forces.

They remind us that those who try to bar women from serving in the security forces have apparently not learned history (at least not in our department) and are unaware that women were active participants in the defense forces in the Yishuv period. And such people fail to realize that the inclusion of women in defense roles is nothing new. In this speech, Raziel-Naor was talking not only about some anonymous woman fighter, but about herself. In my doctoral dissertation, which I am writing under the dedicated supervision of Prof. Lilach Rosenberg-Friedman, I present a biography of Raziel-Naor, and in light of her life story, I tell the story of the women who fought in the IZL: their number, their roles, the IZL leadership's view of the integration of women, and the pantheon of heroines {yes? I'm not sure what you mean here. Some idea Begin had about “true” femininity?} created by Begin.

You can read Raziel-Naor's biography in my dissertation. Here, however, I would like to relate briefly her activity in the IZL. In 1932 she was recruited to the IZL by her brother, David Raziel (the organization's iconic commander). Over the years she played numerous roles in the underground: liaison, provider of first aid, commander, and fighter. In 1942, after her brother David was killed in Iraq, Ya'akov Meridor asked her to become a member of the IZL High Command, making her the highest-ranking woman ever in the organization. In 1944, when Begin was named commander of the IZL, the composition of the IZL High Command changed, and Raziel-Naor resumed her previous positions. Of all her roles in the IZL, she is best known as a radio broadcaster for Kol Zion Halohemet (the Voice of Fighting Zion), the organization's underground radio station. In March 1944 the British raided the Raziel family home, where the radio transmitter was located that day, confiscated the transmitter, and arrested Esther Raziel-Naor and her husband, Yehuda. Yehuda

was sent to Latrun and then was transferred, together with other IZL and Lehi members, to a series of detention camps in Africa. He would not return to Israel until the summer of 1948. Raziel-Naor was sent to the Bethlehem women's prison, where she was held in administrative detention for eight months on suspicion of membership in a terrorist organization. Meanwhile, her two small sons, 3 and 1½, lived with her parents. She did not know that she was already in the early stages of another pregnancy, most of which she ended up spending in prison. Just before giving birth to her daughter, she was released to house arrest and reunited with her parents and two small children. Raziel-Naor initially got involved in public political activity due to her husband's imprisonment and deportation to detention camps in Africa, and she played a major role in the public campaign to bring the deportees home from Africa. Her correspondence with Yehuda makes it clear that she did not want to take on this public mission and had no intention of engaging in political activity; the circumstances, together with her leadership potential, impelled her to do it. She continued her political activity

after the establishment of the state, serving as a member of Knesset (the only woman from her party) from the inception of the Knesset until 1974. In the IZL Raziel-Naor fought for the establishment of a Jewish state; afterwards, as a member of Knesset, she fought for its character. Among her many other efforts, she fought for recognition of the contribution of women fighters to the underground, especially the IZL—those women whose story has never been told in a broad, comprehensive research context.

This study is an example of how the story of one woman, who has been shunted to the sidelines of history, tells us something new about women and men alike. Her story reveals new information about Jewish society in the Mandate era: about women in the defense forces, about the Bethlehem women's prison, about a struggle by women to bring back the Kenya deportees, and more. I hope additional historical research of this sort, expressing women's voices and teaching us something new about society as a whole, will be conducted in the department—which is already one of the leading departments in Israel in terms of Yishuv-era women's studies.



The Militarization of *Yediat Ha-arezt*: The Land of Israel as an Instrument for National Military Education in the First Decade of the State of Israel 1948–1958

Adi Peleg

A bond with the physical-geographical landscape might be perceived as only natural in an army. The army is entrusted with protecting the country's borders (which are regarded as a distinct geographical sector), its bases are located throughout the country, and soldiers and commanders have to take part in training exercises in different parts of the country. But in the Israel Defense Forces (IDF) the landscape seems to have taken on educational significance extending beyond the need for geographical knowledge customary in other armies. For the IDF the landscape has become a means of national-military education.

The Zionist renewal enterprise saw the land of Israel as an integral part of the Jewish national vision and a key component of Zionist ideology. When Israel gained its independence, the IDF was founded as a “people's army” in the service of the nation and as a mediator between the leadership and the people. Although the main mission of an army is to provide security for the citizens, the Israeli army, from its inception, has also been entrusted with part of the “nation-building” process.

The Israeli Geography Education (*Yediat Ha'arezt*) Department was established at the inception of the IDF, during the War of Independence. The potential of thorough familiarity with the land to engender national identity became the principle behind the development of this area of activity in the army. This study attempts to reconstruct the factors that led the army to adopt Israeli geography education (*Yediat Ha'arezt*) and to analyze trends and changes in the way the subject was viewed in the IDF during the First Decade of the State of Israel, with all the implications thereof for the construction of a national identity in the early years of building the Israeli nation.



Diplomacy and Aliya: The Israeli Foreign Service and Immigration from French Colonies in North Africa

Joel Lion

The project of ingathering the exiles was one of the foundations of the Zionist movement and did not come to an end when Israel gained its independence. Enabling all Jews to immigrate to their historic homeland was one of the fundamental principles of Israeli foreign policy, along with protecting and defending the sovereignty of the State of Israel. The job of Israeli diplomats was thus twofold: they had to develop ties and reach commercial and defense agreements that would strengthen Israel's security and economy, and also create favorable political conditions that would facilitate immigration and the activity of the Jewish Agency, which dealt with aliya.

In the early and mid-1950s, relations with France were

of supreme strategic importance, and a great deal of diplomatic effort was invested in strengthening relations between the countries. But the topic of aliya from the French colonies in North Africa was a sore point. Whereas Israel strived to encourage mass aliya from there, partly due to the increased threat to the Jews' security, the French authorities were not thrilled about enabling mass aliya. The Israeli diplomats faced a dilemma: Should they oppose the French policy of restricting aliya from their North African colonies, as they had fought restrictions on aliya from Eastern Europe, or should they preserve good relations with the French government at the expense of aliya from North Africa?





Events



29 November 2017

Meeting of the Israeli Research Forum for the Study of Mandatory Palestine: 70 Years since the Partition Plan for Palestine in the United Nations General Assembly

20 December 2017

The 14th Modi'in Heritage Conference: Hasmonean Heritage in Modi'in and Its Environs, in cooperation with the Modi'in-Maccabim-Reut Municipality and Midreshet Harei Gofna

15 March 2018

Young researchers' conference

26 April 2018

The annual department conference: Learning a Land: Heritage, Identity, Nationalism-70 years of the State of Israel

4 May 2018

The Third David Amit Memorial Academic Conference on Innovative Research on the Land of Judah

29 נובמבר 2017

מפגש הפורום הישראלי לחקר תקופת המנדט: 70 שנים להחלטת החלוקה בעצרת הכללית של האו"ם

20 דצמבר 2017

"כנס מורשת מודיעין ה-14" בימים ההם בזמן הזה כנס מורשת החשמונאים במודיעין וסביבותיה בשיתוף עם עיריית מודיעין-מכבים-רעות ומדרשת הרי גופנא

15 מרץ 2018

כנס חוקרים צעירים

26 אפריל 2018

הכנס המחלקתי השנתי: ללמוד ארץ: מורשת, זהות, לאומיות - בסימן שנת ה-70 למדינת ישראל

4 מאי 2018

כנס המחקרים השלישי בנושא חידושים בחקר ארץ יהודה לזכרו של דוד עמית

ניתן לצפות במבחר הרצאות באתר ה- YouTube של המחלקה
Conference lectures are available on the department's YouTube channel



Conferences

14 June 2018

Department seminar, guided tour, and end-of-year party at Kfar Etzion Field School

לתפקיד, הן במישור המקצועי והן במישור הבינאישי. בחלק השני של היום יצאנו לסיור מעגלי בן כמה שעות בסביבות כפר עציון, בהובלת עמיחי נועם תלמיד המחלקה. מרבית מרצי המחלקה שנכחו בסיור, המחישו את מחקריהם בשטח. הסיור הסתיים במפגש עם יוחנן בן-יעקב, מוותיקי המקום, שהעניק לסיור המחקרי פן אישי. את היום המלא והגדוש סיכמנו בארוחה ובשירה מסביב למדורה, שארגנו הסטודנטים לציון סיום שנת הלימודים. היה מיוחד לראות כיצד השטח מתחבר למחקר ואיך האקדמיה יוצאת ממגדל השן ונוגעת במרחב הפיזי והאנושי שמחוצה לו. החיבור עם ב"ס שדה כפר עציון היה נפלא למימוש מטרה זו של שילוב בין הכיתה, לשטח ולקהילה; שילוב שהוא ממאפייניה הבולטים של המחלקה.

14 יוני 2018

יום עיון מחלקתי, סיור מודרך ומסיבת סיום בבית ספר שדה כפר עציון

פתחנו את יום העיון בבית ספר שדה כפר עציון, בבוקר של הרצאות בסגנון TED מאת מיטב מרצי המחלקה, שהציגו חידושים מחקריים הנוגעים לגוש עציון רבתי. ההרצאות כללו נושאים מרתקים, בהם: כלכלה ומסחר באזור בעת העתיקה (פרופ' אהוד ויס), מקומן של נשים בגוש עציון בשנות הארבעים (פרופ' לילך רוזנברג-פריד-מן), נוכחות מרד בר כוכבא בגוש עציון (פרופ' בעז זיסו), מדיניות ההתיישבות בהר וייחודיות ההתיישבות בכפר עציון לנוכח ה-N ההתיישבותי ומרכזיות העמק (ד"ר אבי פיקאר). לאחר מכן נערך טקס חגיגי ומרגש שבו העניקה המחלקה מלגות הצטיינות ע"ש דוד וימימה יסלזון, ל-25 סטודנטים מצטיינים מכל התארים. הסטודנטים ברכו את ראש המחלקה פרופ' לילך רוזנברג-פרידמן על השינוי המבורך שהיא מביאה למחלקה מאז הכנסה



לפרופ' אהוד ויס

ברכות חמות על זכייתו בפרס הרקטור
לחדשנות מדעית.



לפרופ' דוד אדן-ביוביץ'

ברכות חמות לרגל קבלת תואר "אמריטוס".
מאחלים לך עוד הרבה שנים של עשייה באקדמיה
ומחוצה לה!
ישר כוח!



Rector's Prize for Outstanding Undergraduate:

Bracha Soibelman

Rector's Prize for Outstanding Master's Student:

Reuven Friedman

Rector's Prize for Outstanding Doctoral Student:

Michal David

Dean's Prize for Outstanding Undergraduate:

Itamar Berko

פרס מצטיינת רקטור לתואר ראשון

ברכה סויבלמן

פרס מצטיין רקטור לתואר שני

ראובן פרידמן

פרס מצטיינת רקטור לתואר שלישי

מיכל דוד

פרס מצטיין דיקן לתואר ראשון

איתמר ברקו

Prof. Hanan Eshel Memorial Prize for Excellence

(Master's Student): **Amichai Noam**

Prof. Hanan Eshel Memorial Prize for Excellence

(Doctoral Student): **Seraya Friedman**

Prof. Anson Rainey Memorial Prize for Excellence

(Doctoral Student): **Gilead Itach**

Prof. Yehuda Felix Memorial Prize for Excellence

(Doctoral Student): **Emunah Levy**

Dr. Shimon Stern Memorial Prize for Excellence

(Doctoral Student): **Ronit Zilbershats**

פרס הצטיינות למאסטרנט ע"ש פרופ' חנן אשל ז"ל

עמיחי נעם

פרס הצטיינות לדוקטורנט ע"ש פרופ' חנן אשל ז"ל:

שריה פרידמן

פרס ההצטיינות לדוקטורנט ע"ש פרופ' אנסון רייני ז"ל:

גלעד יטאח

פרס הצטיינות לדוקטורנט ע"ש פרופ' יהודה פליקס ז"ל:

אמונה לוי

פרס הצטיינות לדוקטורנט ע"ש ד"ר שמעון שטרן ז"ל:

רונית זילברשץ

Marie Skłodowska-Curie Fellowship: **Dr. Shira Gur-Arieh**

Azrieli Fellowship: **Vanessa Workman**

Orbach Fellowship: **Naama Teitelbaum-Karrie**

Eldad Fellowship: **Hadar Ahituv**

מלגת מארי סקלודווסקה-קירי: ד"ר שירה גור אריה

מלגת עזריאלי: וונסה וורקמן

מלגת אורבך: נעמה טייטלבוים קריא וחיים נבון

מלגת אלדד: הדר אחיטוב

Dr. David and Jemima Jeselsohn Awards for Excellence:

Hadar Ahituv, Assaf Avraham, Itamar Berko, Naama

Cohen, Lev Cosijns, Yael Elkayam, Seraya Friedman,

Raphael Hagai, Alex Kaminski, Tova Kara Rina, Yaniv

Levy, Shani Libi, Lindsay Maidens, Yehuda Mizrahi,

Amichai Noam, Netanela Orbach, Emunah Oster, Yotam

Rof, Anna Rot, Nohar Shahr, Yael Shalish, Noy

Shemesh, Matan Shukrun, Naama Teitelbaum-Karrie,

Rachel Zeev

מלגת הצטיינות ע"ש ד"ר דוד וימימה יסלזון

אסף אברהם, אמונה אוסטר, נתנאלה אורבך, הדר

אחיטוב, יעל אלקיים, איתמר ברקו, רחל זאב, רפאל חגי,

נעמה טייטלבוים-קריא, נעמה כהן, יניב לוי, שני ליבי,

יהודה מזרחי, לינדסי מיידנאס, עמיחי נעם, שריה

פרידמן, לב קוזינס, אלכס קמנסקי, טובה קרה רינה, אנה

רוט, יותם רוף, מתן שוקרון, נוהר שחר, יעל שליש, נוי

שמשי









במשך שנים חוקרת פרופ' לילך רוזנברג-פרידמן משווה את מקומן של נשים בהקמת המדינה, ויש לה כמה תובנות מעניינות • על הדרך היא מסבירה למה דווקא כהיסטוריונית היא לא נבהלת מהאמירות הקשות של רבנים על שירות נשים בצה"ל | רותי בוסידן, 24

<http://mynetkfarsaba.co.il/article/282564>

ידיעות מודיעין - כותרת
עמוד 24, 18/04/2018, 24.78 x 33.34
כתבים: רותי בוסידן

Press articles and interviews

Prof. Aren Maeir

כתבות וראיונות
פרופ' אהרון מאיר

■ <https://www.timesofisrael.com/toi-asks-the-experts-what-are-the-most-important-finds-of-israeli-archaeology/>

■ <https://mosaicmagazine.com/picks/2018/04/the-greatest-finds-of-israeli-archaeology/>

■ <https://www.haaretz.co.il/magazine/.premium-MAG-AZINE-1.4511066>

■ <https://www.tabletmag.com/scroll/267276/time-for-israeli-wine-makers-to-embrace-their-viticultural-heritage>

■ <https://www.timesofisrael.com/an-intoxicating-journey-un-corks-holy-lands-5000-year-history-of-winemaking/>

■ <https://www.haaretz.com/archaeology/MAGAZINE-sacrificed-donkeys-in-ancient-gath-reveal-canaanite-trade-secrets-1.6096898>

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■ <https://www.timesofisrael.com/earliest-evidence-of-bridle-use-found-on-4700-year-old-donkey-from-bibles-gath>





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<https://www.haaretz.co.il/news/education/1.5890156>

Interviews on the Knesset Channel

Settlement of the Negev	6 May 2018
North African Aliyah	10 June 2018
North African Aliyah and Interethnic relations	2 July 2018
Interethnic relations	8 July 2018

ראיונות בערוץ הכנסת

יישוב הנגב
העלייה מצפון אפריקה
העלייה מצפון אפריקה והיחסים בינעדתיים
יחסים בינעדתיים

Radio Interviews

Galey Tzahal (IDF radio), Ishay Shnerb	6 November 2017
Reshet Bet, Kalman & Liberman	12 March 2018
Galey Tzahal (IDF radio), Yoaz Hendel & Nitzan Horowitz	15 March 2018
Galey Tzahal (IDF radio), Ishay Shnerb	1 April 2018

ראיונות רדיו

גלי צה"ל, ישי שנרב
רשת ב', קלמן וליברמן
גלי צה"ל, יועז הנדל וניצן הורוביץ
גלי צה"ל, ישי שנרב



יום הזיכרון, יום העצמאות ומה שביניהם

אליסף פרץ בוגר המחלקה

מתוך "דרך ארץ", גיליון יום העצמאות

קמים ואומרים: אני רוצה לנסות ולשנות מהמקום שלי. אם כל אחד יצא מאזור הנוחות שלו ויפעל למען שינוי, נתקדם עוד כמה מטרים להפיכתה של המדינה למקום טוב עוד יותר.

המקום הראשון אולי, שפתח לי את ההבנה וגרם לי להעמיק ולהבין מאיפה באתי ולאן אני הולך, הוא המחלקה ללימודי ארץ ישראל וארכיאולוגיה. בתוך עולם שבו הדמויות כבר אינן חיות אבל הסיפורים שמאחוריהן חיים וקיימים לנצח, בין המערות לערים הקדומות ומתוך טקסטים עתיקים וסיפורי מורשת מצאתי את הסיפור שלי. את הסיפור של העם שלי. כשאני מזהה את מקור הכוח של העם היהודי כבר מהאבות שלנו שישבו בארץ ומיהושע בן נון שנכנס לארץ, ומגבורת החשמונאים לוחמי המרד הגדול, ולוחמי בר כוכבא שסיפקו את ההשראה לאחים שלי להילחם על הארץ.

אסיים בציטוט של אוריאל אחי ז"ל, שכתב במחברתו כשהיה צעיר: "עם מכלול הקוצים והצמחים שנכנסו לי לגוף אפשר להקים ערוגה של מטר על מטר. אבל אלו לא סתם קוצים אלו קוצי ארץ ישראל". לצערי מי שחי במדינה הזאת צריך להידקר מקוצים. אבל הקוצים הללו לא סתם קוצים אלא קוצים השייכים לנו. ובמקביל, עלינו להיות ראויים למחיר הזה שצריך לשלם על מנת להגן, ולאפשר את המשך החיים לדור הבא ושסיפורו של עם ישראל לא ייפסק לו לרגע.

עם ישראל חי!

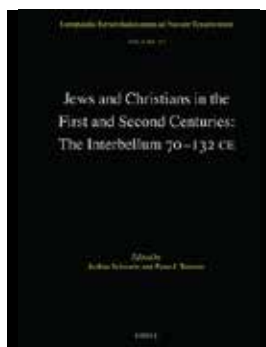
בכל יום שישני אנו מזכירים לעצמנו שיצאנו ממצרים להיות עם חופשי. החופש הזה נקנה בעבודה קשה, ולצערי הרב גם בהרבה הקרבה. אני, ששני אחיי נפלו על שמירת המולדת והחופש של עם, יודע מהו מחיר החופש. אבל חופש ללא משמעות וללא חזון הוא איננו חופש. לימים האלה, שהם "הימים הנוראים" עבורי, אני נכנס עם כאב אדיר, אך אני לא שוכח שבקצה שלהם נמצאת התקווה; שעם צאת יום הזיכרון עולים הזיקוקים ונפתח יום העצמאות. אני מזכיר לעצמי שבשביל עצמאות אמיתית צריך לשלם מחיר. אנחנו לא יודעים מה יהיה בעתיד אבל צריך לנצח את הספק. אני סבור שהאתגר הכי גדול שלנו בחברה הישראלית זה לנצח את הספקות שלנו. גם אם לרוב איננו מאמינים שנוכל ונצליח כעם, ולא ברור לנו מה צופן עתידנו, מה יעלה בגורל הדור הצעיר ומה יהיה באשר למנהיגים שלנו, עלינו להתבונן במציאות חיינו דרך משקפי האמונה. אני משוכנע שנוכל להמשיך לחגוג את עצמאותה של מדינת ישראל עוד שנים רבות כאשר כל הספקות יותרו.

כשנניח את הדגל ביום הזיכרון וביום העצמאות אנחנו צריכים לזכור דבר אחד: שבלי הרוח של העם בתוך הדגל, הדגל לא שווה יותר מפיסת בד זולה. אבל כאשר אנו, עם ישראל, גברים ונשים, גדולים כקטנים, כל בני הדור הזה, ניקח אחריות על המציאות שלנו – נחדיר את הרוח לדגל ולמדינה.

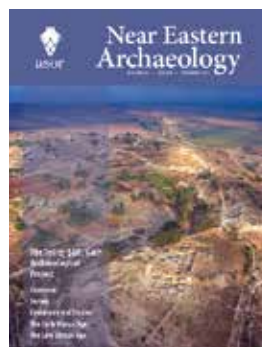
לפני 5 חודשים יצאתי במסע שנקרא "מסע 70", שכל כולו נועד להגיד תודה. תודה לעם ישראל, תודה למדינת ישראל, ולכל אלו שבזכותם אנחנו כאן. מסע של שמחה; של אנשים חופשיים שחוגגים את הטוב, משום שאת הרע תמיד אפשר לראות; עליו תמיד מצביעים. מעטים

אליסף פרץ, אחיהם של אוריאל ואליזו הי"ד, בנה של מרים פרץ תבל"א כלת פרס ישראל לשנת תשע"ח

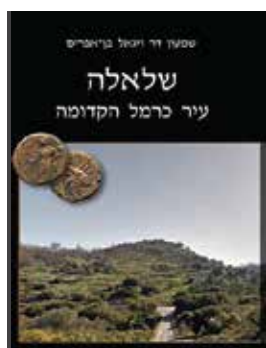




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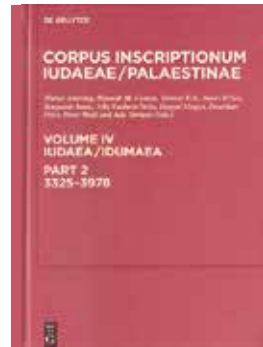


קובץ מחקרים המוגשים לפרופ' שמעון דר
ירושלים וארץ-ישראל,
כתב עת ללימודי ארץ-ישראל וארכיאולוגיה 10-11
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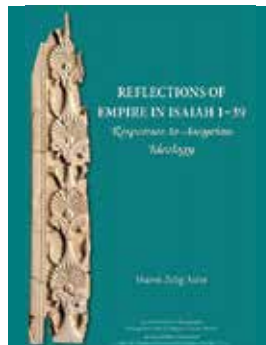
New Monographs



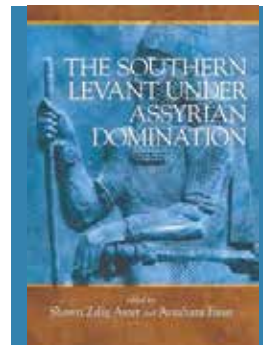
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