

Uzi Leibner and Benjamin Arubas

Invisible Synagogues of the Second Temple Period

Remains of large structures dated to the Second Temple period were discovered under the Late Roman synagogues of Khirbet Wadi Hamam, Arbel, Nahal Gush-Halav, Capernaum and Hammath-Tiberias. Since the excavators did not dismantle the synagogues and were content with excavating a few trenches beneath the floors, and since the late construction also blurred the early remains, it was hard to determine the exact nature of the early buildings. This paper discusses the layout of these structures, their date, architectural ornamentation (such as column capitals, stucco fragments and fresco paintings) and their location in the villages. A comparison of these characteristics to those of Second Temple period synagogues, such as those at Gamla and Magdala, leads to the conclusion that the earlier structures should also be identified as synagogues dating from this period.

This conclusion is important for our understanding of the dispersion of synagogues in rural areas, which was apparently wider than previously assumed. It also narrows the chronological gap between the Second Temple synagogues and those of the later Roman period, and supports the idea that the latter developed organically from the former, rather than *ex nihilo*.

The fact that these five structures are all located beneath later synagogues is significant, since it points to long-lasting local traditions regarding the role of the specific locations of public structures of this kind.

Hanan Mazeh

'These Four Threads Demarcate the Land of Canaan': Maps of the Land of Israel in the Writings of Rashi and Yefet ben Eli the Karaite

This article is a first publication of the earliest known Jewish map of the Land of Israel by the tenth century Karaite commentator Yefet ben Eli who lived in Jerusalem, and it compares this map with a well-known map by Rashi (R. Shlomo ben Isaac), the famous Jewish commentator from eleventh century France. Both maps appeared in conjunction to the commentary of each of these two scholars to the same verses from the Book of Numbers. Prior to the present study, the latter map had been considered the earliest Jewish map of the Land of Israel and it has been the focus of extensive scholarly discussion. This paper also examines some textual links between the interpretations that surround the map in each of the commentaries and argues that these ties indicate that Rashi's map was based on geographical-cartographical traditions that traveled, through unknown channels, within the Jewish medieval world, from the Muslim east to Latin Europe.

Haim Goren

Whose Arch is it? The Discussion Concerning Robinson's Arch's Identification and Function

Edward Robinson, 'father of the scientific study of the Holy Land', is well known even today, to both the academic and non-academic public, mainly thanks to one artifact: the group of stones jutting from the Western Wall known as 'Robinson's Arch'. The arch had already been mentioned by Josephus, and Robinson wrote about it that 'they [the stones] form the commencement or foot of an immense arch,

which once sprung out from this western wall in a direction towards Mount Zion'. But soon enough he would be confronted with a claim that he had actually not been the first to notice the arch and to 'discover' it. This paper attempts to describe this discussion, its background, stages and participants, with the aim of determining whether the attribution of this unique monument to Robinson should stand, or whether it should be attributed to someone else. Many names were introduced into the discussion between both Americans, Robinson and his rival Stephen Olin, of American and English missionaries, travelers and explorers, and painters and cartographers.

Robinson might not have been the first to recognize the arch, and was most likely also not the first to connect it with Josephus' narrative. But it is due to him and his publications that this connection entered the accepted narrative and the scientific and lay discourse about Jerusalem and its remains. Thus the stones continue to be named after Robinson, and will probably carry his name forever.

Nava Dekel and Ruth Kark

Women and Gender in the Yishuv and Zionism: Personal, Professional, Gender-Oriented and National Identity in the Diary of Menucha Radoviletzki, 1911–1912

Menucha Radoviletzki (1893–1942) immigrated to Eretz-Israel from the Ukraine during the Second Aliya. In 1910 she began working in a girls' orphanage belonging to the Jewish-German philanthropic society 'Haezra', located in Jerusalem. Two diaries which she wrote between 1911 and 1912 were presented to the Jerusalem Municipal Archive by her son, Menachem Avisar. These notebooks are of great importance as they present a feminine point of view of the period. This historical source reveals both the personal world and emotions of the young educator, as well as her thoughts and opinions on national and social topics. It therefore presents a unique viewpoint of a contemporary feminine voice, one which integrates the personal with the public. It is thus an additional source which reflects the meaningful contribution of the female citizens of the Jewish Yishuv to the building of the new society and the new educational system in Eretz-Israel.

The article examines the ways in which Radoviletzki's diary relates to the concepts of gender and women's

research that negate the separation between the private and the public spheres. It explores the personal, professional, national, and gender-related aspects revealed in the diary and the ways in which they enrich the historical and sociological research of the period.

Sharon Geva

The Fall of Miriam Shachor and The Exclusion of Women from the Palmach During the War of Independence

Ten days after the outbreak of the War of Independence, during a battle in the Shu'ut village in the western Negev, six Palmach members were killed and their bodies mutilated. One of them was a woman – Miriam Shachor (1928–1947). The circumstances of her death were shocking, and according to various sources, led the Palmach headquarters to order the exclusion of women from active combat. This article traces the link between Shachor's death and this Palmach edict, alongside an examination of Shachor's life story and the role of women in the Palmach. It shows that even though an official record of the Palmach order has never been found, the link is clear and extant. This article marks a milestone in the history of women in the Palmach, which reinforces the claim that gender equality in the Palmach was a myth. When Miriam Shachor embarked on a combat mission on December 9, 1947, she crossed the boundaries of gender, but with her death she marked a line that Palmach women were no longer supposed to cross, thus affecting their life during wartime and the place of women in Palmach history.

Udi Carmi and Amir Ben-Porat

Abandoning the Home Field: Footballers Who Left Israel During The State's First Two Decades

The Zionist movement attributed special importance to *aliya* (immigration to Israel), while its attitude toward *yerida* (emigration from Israel) was usually hostile. At a time when the state was dealing with the challenges of absorbing immigrants, a number of outstanding footballers, considered cultural symbols, chose to leave Israel. This emigration of Israeli football

players was limited in scope: only a few dozen players from various clubs left to play professional football overseas. Nevertheless, their emigration provoked strong responses from the Israeli media, sport institutions and politicians from across the political spectrum, responses that were disproportionate to the extent of this emigration. The public debate about these footballers' emigration created the impression that this was a national problem. The paper discusses this emigration in the context of two prominent attributes of Israeli football in the first two decades of statehood: its political nature and its amateurism – it was run by political factions that determined its status and its (modest) budget, and players were not remunerated for playing football and were therefore forced to work to support themselves. Some of them felt that this amateurism threatened their ability to make a living and prevented them from realizing their talents, and therefore chose to seek their fortunes elsewhere. This paper examines the emigration of these football players, focusing on the public response and efforts to prevent it from spreading. Almost all the Zionist institutions mobilized to fight the players' departure. In its third decade, Israeli society underwent structural changes. Abandoning the home field was no longer perceived as a threat to the Zionist enterprise, and people no longer got excited about football players who left to improve their financial situation, particularly because they usually came home eventually.

Shmuel Bahat

The Memorial Site at Givat HaTahmoshet: Between the Personal and the National

The memorial site at Givat HaTahmoshet (Ammunition Hill), is one of Israel's most well-known. This article examines the site's history and development, and analyzes modifications made to the site in the context of shifts in Israeli society and its evolving patterns of commemoration. This analysis sheds light on the 'privatization of commemoration' in Israel

The article shows how commemoration in the site's early years was marked by the glorification of the fallen soldiers, their heroicization and nationalization, and a dominant national ethos, whereas in recent years there has been a shift towards giving greater place to the humanity of the fallen and their individual personalities, in line with the privatization of Israeli society

The article also reflects the complexity of this linear narrative, demonstrating how in the site's early years there was also space for personal voices in the commemoration, and especially how, even after changes at the site, the private and national ethos remain interwoven. As such, the article challenges the notion often expressed in the research according to which the privatization process undermines the national ethos, and creates conflicting and competing commemorative models. It argues instead for a more complex understanding of the process and the relationship between the national and private ethos in Israeli public commemoration.