

Rafi Mann

Israel's Censorship Bodies Unite to Ban the Play *Storm at Sea*

Israel's military and cultural censorial apparatuses joined ranks in the early 1950s to prevent the production of the play *Storm at Sea* written by the playwright, journalist, and author Yehoshua Bar-Yosef. One of the play's main themes was the humiliating attitude of Israeli navy officers to sailors, to which Bar-Yosef had been exposed while covering a long sea voyage as a military correspondent. Such content was considered harmful to the reputation of the Israel Defense Forces (IDF) and was also suspected of being politically related to the controversy over the civilian 'seamen's strike' which challenged the hegemony of Mapai and the Histadrut. Prime Minister David Ben-Gurion and IDF Chief of Staff Yigael Yadin were both personally involved in the coordinated effort to ban the play. Even after Bar-Yosef presented a new version, in which he relocated the plot from Israel to Latin America, the IDF and the civilian Board of Criticism of Films and Plays prohibited the production. The article presents the censorship process in the historical context of the controversies that surrounded other topical plays during those years, including *In the Negev Plains* and *They Will Arrive Tomorrow*, in which the portrayal of IDF soldiers deviated from Israeli society's founding ethos of the time.

Amir Goldstein

Ha'aretz, Menachem Begin, and the Political Alternative

The prevalent image of the newspaper *Ha'aretz* identifies it as articulating an elitist viewpoint, a moderate liberal approach, and being politically dovish and – therefore – located decisively and permanently in opposition to the positions of Menachem Begin and the political parties he led over the years (Herut, Gahal-Gush Herut Liberalim, and Likud). Historical reality, however, does not necessarily match this image.

Indeed, during Israel's early years Gershom Schocken, editor of *Ha'aretz*, saw himself, as did Menachem Begin and the Herut Movement, as representatives and leaders of ideological, social, and political streams that could provide an alternative to the rule of Mapai and the hegemony of the Labor Movement in Israel. At the same time, Schocken saw *Ha'aretz* as a very important tool for instructing the public regarding mature political judgment, and vehemently objected to the ideology of the Herut Movement.

Nevertheless, the paths of the two institutions crossed during the 1960s. The article focuses on this fascinating moment in history, when a very important partnership developed between *Ha'aretz* and its editor and the Herut Movement and its leader. The core theme is the change in views expressed by Gershom Schocken and his newspaper regarding whether Menachem Begin and his party could offer a fitting agenda for Israeli society, an alternative to that of the Labor hegemony. The discussion focuses on the second and third decades of Israel's existence, during which this surprising alliance was first created, and then dissipated.

דרכיהם של שני המוסדות הצטלבו במהלך שנות השישים של המאה העשרים. מאמר זה עוסק ברגע היסטורי מרתק זה, שנקמה בו שותפות רבת חשיבות בין 'הארץ' ועורכו לבין תנועת 'חרות' ומנהיגה. במרכז הדיון עומדות התמורות בעמדות שביטאו שוקן ועיתונו בשאלת יכולתם של בגין ומפלגתו להציע סדר יום חלופי וראוי לזה שהציעה ההגמוניה הפועלית לחברה הישראלית. הדיון מתמקד בעשורים השני והשלישי לקיומה של מדינת ישראל, שבהם נוצרה והתפוגגה ברית מפתיעה זו.

נחרץ וקבוע לגישות של מנחם בגין ושל המפלגות שהנהיג לאורך השנים ('חרות', גח"ל ו'הליכוד'). ואולם המציאות ההיסטורית איננה תואמת בהכרח דימוי זה.

בשנות המדינה הראשונות ראו עצמם גרשום שוקן, עורך 'הארץ', ובגין ותנועת 'חרות' כמייצגים ומובילים זרמים רעיוניים, חברתיים ופוליטיים חלופיים לשלטונה של מפא"י ולהגמוניה של תנועת העבודה במדינת ישראל. שוקן ראה ב'הארץ' כלי רב חשיבות להדרכת הציבור לשיפוט פוליטי בוגר והסתייג מדרכה של תנועת 'חרות'.

three documents written in vulgar Latin, typical of the Carolingian administration. Together these documents present the report of a mission to the East sent by Charlemagne (the only ruler whose name is mentioned in the document). The documents contribute immensely to our knowledge of historical, geographical, archaeological, and financial issues pertaining to the Holy Land in that period. The information gathered by the mission is dealt with by McCormick in comparison to institutions in the Carolingian kingdom and to Eastern churches. McCormick also includes a new edition of the text, based on meticulous paleographic research and on rigorous and imaginative historical analysis. The discussion of McCormick's book is followed by a Hebrew translation of the documents, based on his new edition.

Simon Hopkins

Leonhard Bauer (1865-1964): A Pioneer Arabic Scholar at the Syrian Orphanage in Jerusalem

Leonhard Bauer was born in Niederstetten, Germany, in 1865, spent most of his life in Jerusalem, and died in the Lebanon in 1964. A central figure on the teaching staff of the Syrian Orphanage in Jerusalem, he was married to Maria Schneller, the daughter of the founder, Johann Ludwig Schneller.

Bauer was deeply committed to the Holy Land and its people, and during his long residence in Jerusalem he wrote in German three pioneering books about the life, lore, and language of the Arab population of Palestine. These three books – (i) an ethnology of traditional Palestinian life (1903), (ii) a grammar of Palestinian Arabic (1910), and (iii) a German-Arabic dictionary (1933) – remain classics in the literature on the subject. They also allow a fascinating glimpse into life in Ottoman Jerusalem before WWI, providing, for example, details about travel on the railway to Jaffa. All three books were printed on the presses of the Syrian Orphanage in Jerusalem.

In addition to giving an account of the life, character, and interests of Leonhard Bauer, the article presents short sketches of each of his three major books, illustrating their lasting value and stressing the important contribution of Protestant scholarship in Jerusalem to the study of traditional Palestinian language and life.

Yossi Goldstein

The Lovers of Zion Movement and the Collapse of Immigration to Eretz-Israel, 1890-1891

A dramatic wave of immigration to Eretz-Israel began in the summer of 1890. Tens of thousands arrived within a few months, approximately five times the number of immigrants during the previous eight years. A few months later this wave of immigration collapsed as most of the immigrants returned to their former countries. Never in the history of immigration to Eretz-Israel and Israel did such a great percentage return to their country, about 85 percent and perhaps even more.

Zionist historiography did not pass over this dramatic phenomenon. An important part of this event was the subject of the Ph.D. thesis by Dr Shlomo Toledano, but other elements of it have not been researched at all. These include: How did the Lovers of Zion movement react to the dramatic increase and its sudden collapse? What influence did the changed relationship between the Ottoman Empire and Russia have upon it, as the Turks opened the gates of Palestine and Russia its borders?

The article notes three parallel, interdependent, processes that occurred at one and the same time which led to a dramatic increase in Jewish emigration from Russia to Eretz-Israel in the spring and summer of 1890: opening the gates of Palestine by the Ottomans; permission by the Russian authorities for emigration of Jews; and the willingness of thousands of Jews to immigrate to Eretz-Israel. The major problem was that there was no one in Palestine who could absorb the immigrants. The Odessa Committee, the body that took on the task, failed, lacking the ability to do so. Vladimir Tiomkin, its representative in Jaffa, was unable to absorb them despite his good will. The failure caused the Ottomans and Russians alike to go back on their decision to open the gates of Palestine and Russia. Immigration came to a stop, and with it the support that the Odessa Committee had, quite surprisingly, received from the Russian regime.

Bezalel Bar-Kochva and Stéphanie Binder

The Weird Information on the Dead Sea in the 'Philippic Histories' by Pompeius Trogus-Justinus

The 'Philippic Histories' of Pompeius Trogus, the first 'universal history' in the Latin language, written toward the end of Augustus' days, reached us in an abbreviated version by Justin, an unknown author of the second century C.E. It contains a rather detailed ethnographic excursus on the Jewish people, its origins, customs, history, and land. The present article analyses the strange (and short) report on the Dead Sea that closes the geographic section of the Jewish excursus. We try to understand the weird statements by comparison with the parallel accounts in the Greco-Roman literature, philological-textual examination, and 'source criticism'. The geographical-physical unique phenomena of the region are naturally also considered and addressed in the discussion.

The discussion is relevant not only for our acquaintance with the Dead Sea in Antiquity, but also for the identification of the source used by Pompeius Trogus for his Jewish ethnographic excursus. The identification of the source, Timagenes of Alexandria, the versatile and maverick historian-rhetorician of the Augustan period, is the clue for a right evaluation of a number of problematic reports on the Hasmonaean State in Josephus' *Jewish Antiquities*, based on Timagenes (via an intermediate source – Strabo of Amasia). These accounts pertain mainly to the highly controversial issues of the forced conversion to Judaism and the territorial expansion by the Hasmonaean rulers.

Rivka Nir

John the Baptist in the Fourth Gospel: Ideal Witness to Jesus, God and Man

Among the Fourth Gospel witnesses to the true messiahship of Jesus, John the Baptist ranks particularly high. Being God-sent, on the one hand, and a man, on the other, he is the only witness qualified to testify to the two dimensions of the messiah – the divine and the human. His witnessing unfolds like in a court drama. The first act puts him on the witness stand to testify about Jesus' divinity as Logos, and his humanity as the Logos that 'became flesh'; the second presents an interrogation intended to examine and establish his reliability as witness; in the third and most important act, he points at Jesus and identifies him as 'Lamb of God' and 'Son of God' – two images corresponding to the two dimensions of the messiah. The trial-like sequence ends with 'acquittal' of the 'defendant' (Jesus) and engenders the formative nucleus of the church around him. As witness to Jesus' true messiahship, John also attests to the primacy of Jesus' baptism with the Holy Spirit which is held simultaneously with John's baptism in water. As a reliable witness John the Baptist is of decisive importance to the Fourth Gospel. His high stature and closeness to Jesus generated the need to distinguish between the two.

Ora Limor

Charlemagne and the Holy Land

Although Charlemagne never travelled to the Holy Land, he was devoted to it and keen to know about the condition of its Christian population and establishments. This is apparent from the roll that is the focus of Michael McCormick's book, *Charlemagne's Survey of the Holy Land: Wealth, Personnel, and Buildings of a Mediterranean Church between Antiquity and the Middle Ages*. The roll (Basel, Öffentliche Bibliothek der Universität, N I 2, Bl. 12 and 13) contains