



הפקולטה למדעי הרוח ע"ש לסטר וסאלי אנטין  
בית הספר למדעי התרבות ע"ש שירלי ולזלי פורטר  
היחידה למחקר התרבות  
Lester and Sally Entin Faculty of Humanities  
Shirley and Leslie Porter School of Cultural Studies  
Unit of Culture Research

### הסדנה מתקיימת בתמיכת



הנשיא והרקטור של אוניברסיטת תל-אביב  
הפקולטה למדעי הרוח ע"ש אנטין  
בית הספר למדעי התרבות ע"ש פורטר  
הקתדרה לתורת התרגום ע"ש מ. ברנשטיין  
בית הספר להיסטוריה  
המכון להיסטוריה ותרבות של אמריקה  
הלטינית  
התוכנית ללימודי תעודה בתרגום ובעריכת  
תרגום  
המכון הישראלי לפואטיקה וסמינטיקה  
ע"ש פורטר



האגודה הישראלית ללימודים קנדיים

### workshop sponsored by



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## מגעים בין תרבויות ובניית תרבות

סדנה בין-לאומית  
לכבוד ארבעים שנות פעילותו האקדמית  
של  
איתמר אבן-זהר

## Culture Contacts and the Making of Cultures

International workshop in honor of  
Itamar Even-Zohar's forty years  
of academic scholarship

8-6 בינואר 2008 6-8 January 2008  
בניין גילמן 496 Gilman Building

<http://www.tau.ac.il/tarbut>

**Sunday, January 6**

**יום א', 6 בינואר**

13:30-14:00 Getting together

התכנסות 14:00-13:30

14:00-14:15 **Opening remarks and greetings**

**Gideon Touro**

**Shlomo Biderman**, Dean,  
Faculty of Humanities

**דברי פתיחה וברכות** 14:15-14:00

**גדעון טורי**

**שלמה בידרמן**, דקאן  
הפקולטה למדעי הרוח

14:15-16:15 **SESSION ONE**

**Immigrants, conquerors and  
transference of repertoire**

Chair: **Ehud Toledano**

16:15-14:15 **מושב א'**

**מהגרים, כובשים והעברת  
רפרטואר**

**יו"ר: אהוד טולידאנו**

**Manfred Bietak**, *University of Vienna, The Austrian Academy of Science,  
The Austrian Archaeological Institute in Cairo*  
Kingship at the fringes of Egypt

**Thomas Harrington**, *Trinity College, Hartford, CT*

Urbanity in transit: Catalan contributions to the architectural repertoire of  
Modern Uruguay

**Harish Trivedi**, *University of Delhi*

Three Lives of the Buddha – in Sanskrit, Chinese and English

16:15-16:45 Coffee break

הפסקת קפה 16:45-16:15

16:45 -18:45 **SESSION TWO**

**Culture contacts and the dynamics of  
culture change**

Chair: **Gideon Touro**

18:45-16:45 **מושב ב'**

**מגעים ודינאמיקה של שינוי  
בתרבות**

**יו"ר: גדעון טורי**

**Itamar Singer**, *Tel Aviv Univeristy*

Hittite gods in Egyptian interpretation

**Nam-Fung Chang**, *Lingnan University, Hong-Kong*

The westernization of Translation Studies in China: A polysystemic perspective

**Gabriel M. Rosenbaum**, *The Hebrew University, Jerusalem; The Israeli  
Academic Center, Cairo*

The rise and expansion of colloquial Egyptian Arabic as a literary language

**Monday, January 7**

**יום ב', 7 בינואר**

10:00 -10:30 Getting together

10:30-10:00 התכנסות וקפה

10:30-12:30 SESSION THREE

**Conflicts, identity negotiations and cultural capital**

Chair: **Thomas Harrington**

12:30-10:30 מושב ג'

**קונפליקטים, משא ומתן על זהויות והון תרבותי**

יו"ר: **תומאס הרינגטון**

**Robert Paine**, *Memorial University, Newfoundland*

Identity puzzlement: Saami in Norway, past and present

**José Lambert**, *Leuven University, Belgium*

The reshuffling of identities: Flanders within Belgium within the European Union

**Rakefet Sela-Sheffy**, *Tel Aviv University*

High-status immigration group and culture retention: German Jewish immigrants in British-ruled Palestine

12:30-14:30 Lunch

14:30-12:30 ארוחת צהריים

14:30-15:45 SESSION FOUR

**Initiatives and culture inventions**

Chair: **Shlomo Izre'el**

14:30-15:45 מושב ד'

**יוזמות והמצאות תרבות**

יו"ר: **שלמה יזרעאל**

**Zohar Shavit**, *Tel Aviv University*

What did the Jewish community of Palestine speak? On the Hebrew project and the construction of a national society in Eretz-Israel [Hebrew; with English interpreting]

**Orly Goldwasser**, *The Hebrew University, Jerusalem*

The invention of the alphabet

15:45-16:15 Coffee break

16:15-15:45 הפסקת קפה

16:15-17:30 SESSION FIVE

**Repertoire invention and inter-culture relations**

Chair: **Nitsa Ben-Ari**

17:30-16:15 מושב ה'

**המצאת רפרטואר ויחסים בין תרבויות**

יו"ר: **ניצה בן-ארי**

**Gideon Toury**, *Tel Aviv University*

The invention of the four seasons: A case in the making of Hebrew culture

**Yaacov Shavit**, *Tel Aviv University*

The Babel and Bible controversy in Germany as a typological case of a debate on the nature of intercultural relations [Hebrew; with English interpreting]

**Tuesday, January 8**

**יום ג', 8 בינואר**

9:30-10:00 Getting together

התכנסות 10:00-9:30

10:00-12:00 SESSION SIX

**National and popular culture**

12:00-10:00 מושב ו'

**תרבות לאומית ותרבות פופולארית**

Chair: **Zohar Shavit**

יו"ר: **זהר שביט**

**Wadda Rios-Font**, *Barnard College, Columbia University*

The patriot as expatriate: Travel and national identity in nineteenth-century Puerto-Rico

**Nitsa Ben-Ari**, *Tel Aviv University*

Popular literature in Hebrew as marker of anti-*Sabra* culture

**Israel Gershoni**, *Tel Aviv University*

Cultural Planning and Counter Planning in Egypt and the Islamic World

12:00-13:00 Lunch

13:30-12:00 ארוחת צהריים

13:30-15:30

**Round table and concluding remarks by Itamar Even-Zohar**

Chair: **Gabriel Rosenbaum**

15:30-13:30

**שולחן עגול ודברי סיכום של איתמר אבן-זהר**

יו"ר: **גבריאל רוזנבאום**

**Organizing Committee:**

Nitsa Ben-Ari, Israel Gershoni,  
Rakefet Sela-Sheffy, Zohar Shavit,  
Gideon Toury

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**עוזר:** אבי מור

## Abstract and Short Biographies

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**Nitsa Ben-Ari**

Departments of Literature and French  
 Translation Diploma Studies  
 Tel-Aviv University

**Popular literature in Hebrew as marker of anti-Sabra culture****Abstract**

From the first waves of immigration and on, literature, especially translated literature played a major part in the formation of the infrastructure for the new Hebrew culture developing in Eretz Israel. The new Hebrew literature was mostly mobilized, directly or indirectly, to the process of transforming the old Diaspora Jew into the New Hebrew, gradually shaping the model of the Israeli-born generation – the Sabra. With waves of immigration coming in between 1948 and 1953, literature mobilized itself to the new agenda – the melting pot ideology. Culture shapers worked hand in hand with publishers, writers and translators to produce "proper" reading material. The worker was to be supplied with proper cultural resources, including popular literature. On the other hand authentic popular literature began to sprout from the periphery, with different publishing/printing facilities, a different, mostly commercial aim, a different distribution system and a different readership, consisting mainly of newcomers. Some of the products became bestsellers, selling, in the peak of success (1950-1960) in thousands and ten-thousands of copies.

This paper proposes to dig deeper into the socio-cultural aspects of the process. It will discuss several dichotomies resulting from the basic split between mobilized and popular literature: mainstream vs. periphery, Sabra vs. immigrant image, town vs. agricultural communal settlements, workers vs. bourgeois, socialist parties vs. conservative parties; in all – "elite" vs. masses. These dichotomies reflect a schism in Israeli society of the period before and after the establishment of the State, that, I argue, has left long lasting marks reverberating till today.

**Dr. Nitsa Ben-Ari** is head of Diploma Studies for Translation & Revision in The School of Cultural Studies in Tel Aviv University. Her major field of study is translation norms, especially translation & ideology: manipulation, subversion and censorship. Her book *Romance with the Past* (Hebrew 1997, German: 2006) dealt with the role of the 19<sup>th</sup> century German-Jewish historical novel in the emergence of a "New Hebrew" and a new national Hebrew literature. Her book *Suppression of the Erotic in Modern Hebrew Literature* (2006) dealt with the role of (self-)censorship in the formation of the "Puritan Sabra" image in Hebrew literature (English version: Ottawa University Press, Hebrew version: TAU Press).

Ben-Ari is also editor and translator. She translated 26 books from English, French, German and Italian. Her annotated translation of Goethe's *Faust* appeared in TAU Press in 2006.

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**Manfred Bietak**

University of Vienna

The Austrian Academy of Science

The Austrian Archaeological Institute in Cairo

**Kingship at the Fringes of Egypt**

Abstract:

Early in its history, Egypt tried to cut itself loose from its neighbours by emptying its borders of people. At the same time, long-distance trade with remote princes in the Levant and in Nubia was taken up. In the Middle Kingdom, a similar pattern of behaviour can be discovered. After the 15th Dynasty, which was of Near Eastern origin, established itself at Avaris in the north eastern fringe land of Egypt, foreign cultural features, such as types of houses or temples, can suddenly be recognized. Graves and tombs also show foreign influence. Foreign cults were established at the fringe lands of Egypt, continuing for hundreds of years till deep into Ramesside period. Was this continuity a sign of a continuity of population under the new kings of the 18<sup>th</sup> Dynasty, or did Egyptain kingship put itself under the protection of divinities from the neighbouring regions? Of particular interest is the foreign element, during the time of Tuthmosis III and Amenophis II, at the large military and naval base of Peru-nefer; this city displays strong signs of foreign presence, especially of Aegeans, which poses riddles to archaeologists and historians alike.

**Manfred Bietak** is Professor of Egyptology at the University of Vienna and Director of the Austrian Archaeological Institute in Cairo. He has been in 2004 a visiting professor at Harvard. He studied archeology at Vienna state University and took part 1961-1965 in the conservation expedition of the UNESCO at Sayala in Nubia and did also excavations there. He is best known as the director of the Austrian excavations at two sites: the Nile delta site of Tell el-Daba'a, site of Avaris, the capital of the Hyksos period; and of neighboring Piramesse, the Nineteenth Dynasty capital of Egypt. Since March 1999 he is the First Speaker of the "Synchronisation of Civilisations in the Eastern Mediterranean in the Second Millennium BC – SCIEM 2000" at the Austrian Academy of Science. Member of: Austrian Academy of Science, Corresponding Fellow of the British Academy, Foreign Fellow of the Royal Swedish Academy of Letters, Membre titulaire de l'Institut d'Égypte, Member of German Archaeological Institute and Honorary Member of the Archaeological Institute of America.

He is the author or co-author of several scholarly books, and he also serves as editor for the Egyptological journal *Ägypten und Levante*. 14 books and 200 reports in scientific papers are listed. In 2006, there was a three-volume festschrift published in his honor (*Timelines. Studies in Honour of Manfred Bietak*. Volume I, II and III. Leuven: Peeters [=Orientalia Lovaniensia Analecta, 149]).

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**Chang Nam Fung**

Department of Translation  
Lingnan University, Hong Kong

**The Westernization of Chinese Translation Studies****Abstract**

Traditional Chinese and Western discourses on translation have both been impressionistic, unsystematic and evaluative. Translation studies, dabbled in by philologists, literary scholars, theologians and translators, used to be a neglected field at the periphery of the humanities.

In the second half of the twentieth century, there was in the West an influx of researchers from adjacent areas, especially linguistics at first. Their work proved that translation studies could be a serious academic subject, but their paradigms failed to produce sufficient results. So, researchers began to look for new methods to approach the problem. It was polysystem theory and other cultural theories of translation that have finally equipped researchers with tools to probe deeper and wider into the context of the total culture, thus establishing translation studies as a respectable academic discipline in its own right.

Meanwhile, Chinese translation studies was content with its peripheral position in China's academic polysystem. Its weakness was felt only when it came into contact with the outside world in the early 1980s. As a result, certain items from the Western repertoire of translation theories were imported, some of the agents being young scholars sent abroad to study for a higher degree. These items were mainly of an applied nature, in that they are intended to direct translation practice, not translation research, for the reasons that translation was in great demand, that application-oriented theories are more compatible with the value system of Chinese culture, and that there was still not much need for pure translation research as academic status can be gained by literary translation and criticism.

The second waves of importation came in the 1990s, initiated by junior scholars in Hong Kong, mainly for academic research, as there was a greater emphasis on university teachers obtaining a PhD degree and producing research papers.

There has been resistance from two sources, and the struggles have been partly academic and partly political and ideological. On the one hand there was an attempt to annex translation studies as a branch of linguistics. On the other hand, there has always been the view that foreign theories are not applicable to the Chinese context. Nevertheless, these foreign theories, especially the cultural ones, entered the centre of Chinese translation studies via its periphery, enabling China to become the only Asian country where pure translation studies is flourishing and has gained wide recognition as a serious academic discipline.

Beginning from the late 1990s Chinese discourse on translation has been introduced to the West through special issues of translation studies journals and anthologies of Chinese writings on translation. A polysystem of international translation studies is thus being formed, from the Chinese point of view.

However, Europe will deservedly stay in the centre, because its repertoire of translation theories has a great variety, comprising highly sophisticated items, in comparison to the Chinese one, which remains a defective system in the sense that there is still a paucity of theories that are capable of directing non-applied academic research.

The allegation that foreign theories are not applicable to the Chinese situation is unfounded. It can be seen that quite a number of them can, with slight adaptation at most, explain Chinese translational phenomena better and even be more effective in teaching translation skills, than Chinese theories. The culture-specificity of Western theories lies not in their methodology per se, but in the value system behind them. But then the value system behind academic research, indeed behind the whole academic institution, stems from Europe. It is a Western game we are playing, and the only thing we can do is catch up, unless we change its name.

**Chang Nam Fung**, B.A. and M. Phil., University of Hong Kong; Ph.D., University of Warwick, all in translation studies. Presently professor at the Department of Translation, Lingnan University, Hong Kong. Has translated into Chinese Oscar Wilde's four comedies, and Jonathan Lynn and Antony Jay's *Yes Prime Minister*. Academic works includes *Yes Prime Manipulator: How a Chinese Translation of British Political Humour Came into Being*; *Criticism of Chinese and Western Translation Theories* (in Chinese); and a number of papers in journals such as *Target*, *The Translator*, *Perspectives*, *Babel* and *Foreign Languages*.

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### **Israel Gershoni**

Department of Middle Eastern Studies  
Tel Aviv University

### **Cultural Planning and Counter Planning: The Case of Young Hasan al-Banna and the Formation of the Muslim Brothers in Egypt** Abstract

This paper is a critical attempt to apply Itamar Even-Zohar's insights to cultural planning and to the architecture of the making of culture. Taking Even-Zohar's framework, the article suggests the option of producing counter-culture and counter-architecture for making a culture. In Egypt of the 1920s, the young Hasan al-Banna seriously challenged the planning of European-oriented Egyptian national culture and created an Islamic-oriented Egyptian national culture. This culture functioned as a counter culture within the hegemonic Egyptianist culture. The article traces the origins of this cultural project in Egypt during the interwar era, from the late 1920s until the late 1940s. It first presents and analyzes a system of ideas and concepts which al-Banna invented as the ideological basis of this culture. Second, it demonstrates the modes by which al-Banna and the Society of the Muslim Brothers transmitted their cultural message to broader sectors of Egyptian and other Arab Middle Eastern societies, and how they

transformed it from a subversive ideology into a full-fledge counter-culture, greatly effecting the evolution of the Arab Middle East in the twentieth century.

**Israel Gershoni** is Professor of Middle Eastern History at Tel Aviv University, 1978-present. Ph.D., BA from Hebrew University of Jerusalem. Books include: *Light in the Shade: Egypt and Fascism, 1922-1937* (Tel Aviv, 1999) (in Hebrew); co-author (with James Jankowski) *Egypt, Islam and the Arabs: The Search for Egyptian Nationhood, 1900-1930* (Oxford, 1987) and *Redefining the Egyptian Nation, 1930-1945* (Cambridge, 1995), (with Orit Bashkin and Liat Kozma) *Sculpturing Culture in Egypt: Cultural Planning, National Identity and Social Change in Egypt, 1890-1939* (Tel Aviv, 1999) (in Hebrew); co-editor (with James Jankowski), *Rethinking Nationalism in the Arab Middle East* (Columbia, 1997), (with Haggai Erlich) *The Nile: Histories, Cultures, Myths*. (Boulder, 2000), (with Yaakov Elman), *Transmitting Jewish Traditions: Orality, Textuality and Cultural Diffusion* (Yale, 2000). Co-editor (with Ursula Wokoeck and Hakan Erdem) *Histories of the Modern Middle East: New Directions* (Boulder, 2002); co-author (with James Jankowski) *Commemorating the Nation: Collective Memory, Public Commemoration, and National Identity in Twentieth-Century Egypt* (Chicago, 2004). Co-founder and co-chair, Gabriel Baer Forum for Middle Eastern Studies.

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### **Orly Goldwasser**

Dept. of Ancient Near Eastern Languages & Civilizations  
The Hebrew University, Jerusalem

### The invention of the alphabet

#### Abstract

This talk will deal with the following basic questions:

1. *Where* was the first alphabetic script invented, was it in Egypt or Sinai?
2. *Who* were the “inventors” of the script?
3. What was the *cultural “need”* that triggered the great invention?
4. What *processes of domestication* took part in the invention, and on which level? Comparison of hieroglyphic script and the early alphabetic script.
5. On the fringe of repertoire – the fate of a great invention.

### **Orly Goldwasser**

Dept. of Ancient Near Eastern Languages & Civilizations  
The Hebrew University, Jerusalem

**Orly Goldwasser** is professor of Egyptology, The Hebrew University, Jerusalem. She is also Honorary Professor at The University of Goettingen, Germany, and Vice-Chair EU COST project A31: “Stability and Adaptation of Classification Systems in a Cross-Cultural Perspective”. Her fields of interest are: Egyptian language, semiotics of the hieroglyphic system, classifier studies, Canaanite-Egyptian interconnections and interference studies.

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**Thomas Harrington**

Hispanic Studies

Trinity College, Hartford

**Urbanity in transit: Catalan contributions to the architectural repertoire of Modern Uruguay**

Abstract

Itamar Even-Zohar's body of work constantly challenges us to seek a highly detailed understanding of the processes which shape and/or frame our understanding of the world. His work has been especially useful in a) directing our gaze toward the role of elites in the formation and maintenance of national and proto-national cultural systems and b) encouraging us to map the ways in which these same elites generate or acquire the cultural materials necessary for establishment of social hegemony.

In most cases, such socio-semiotic elites are (despite their assiduous efforts to hide their tracks) readily identifiable to the practiced observer. For example, no student of North American history could be unaware of the role played by Anglo-American Protestants, also referred to as WASPS, in generating the dominant canons of taste and behavior in Canada and the US in the years previous to 1970. There are, however, a small number of occasions when the contributions of similarly powerful elites manage to escape the scrutiny of otherwise attentive analysts of culture. Such would appear to be the case of the Catalans of Uruguay.

In this paper, I will analyze some of the reasons for the "invisibility" of the Catalans in the institutionalized recounting of the Uruguayan national epic. I will then address the concrete case of their role within the country's architectural sub-culture. We shall see that, as in the country's other liberal professions at the end of the 19th and the beginning of the 20th century, the Catalan role within this functionally crucial and symbolically important realm of activity was far larger and more significant than has been recognized until now. I will close by briefly addressing the dilemma of "performing" as a Catalan and/or Spaniard outside of Spain and its possible relation to the problem of historiographical reception mentioned above.

**Thomas Harrington** is Associate Professor of Hispanic Studies at Trinity College in Hartford where he teaches courses on 19<sup>th</sup> and 20<sup>th</sup> Century Spanish Cultural History, Literature and Film. His areas of research expertise include modern Iberian nationalist movements, Contemporary Catalonia, and the history of migration between the peninsular "periphery" (Catalonia, Galicia, Portugal and the Basque Country) and the societies of the Caribbean and the Southern Cone.

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**Shlomo Izre'el**

Department of Hebrew Culture Studies  
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| <p><b>Shlomo Izre'el</b> is Professor of Semitic Linguistics. He is Head of Section of Semitic Linguistics at the Department of Hebrew Culture Studies, Tel-Aviv University. Main interests: Structure of spoken languages, with special attention to Israeli Hebrew; Linguistic history of ancient Hebrew and Israeli Hebrew; Languages of the Ancient Near East (Akkadian, Canaanite).</p> |
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**José Lambert**

CETRA /K.Universiteit Leuven

### The Reshuffling of Cultural Identity: Flanders within Belgium within the European Union

#### Abstract

It is on the basis of Benedict Anderson's analysis of (nationalism and) communities (Anderson 1983; + revised eds.) that I propose a screening of the Belgian cultural landscape during the last two centuries, i.e. since its institutionalization in 1830, including its birth within the Dutch-European environment. For various reasons, the view on Flanders/Flemish will become central, while neighbour (and inevitably "related") concepts such as "Belgium"/"Belgian" or "francophone", or "Brussels" or "germanophone" (in French) deserve to be treated in a similar way. On the basis of several descriptive movements, I shall support the central hypothesis that the (progressive) redefinition of identities within the entire country is narrowly linked with the rearrangements of priorities in the intercultural (international) partnerships under the influence of internal (Flemish, francophone, other) redefinitions: local and national positions shape the international/intercultural ones. At given moments (during world wars...) the opposite is taking place: international/intercultural subgroups shape the local/national agendas; chronological developments of the national landscape are indicative of such oppositions, their combinations as well as the dominant positions.

Dissymmetry (not only North vs. South, but on many other levels) appears to be one of the keys to the understanding of the logics that keep (have kept) the country/community successful/surviving, including the various (changing) concepts of identity. In comparison with the description of historical cases and situations worldwide, at least two components need to be stressed and developed in the Anderson model: 1. the ever-growing impact of internationalization / globalization, in particular of EU and new media (according to Wallerstein and others, internationalization=globalization are not specific at all to the 20<sup>th</sup> century) ; 2. the initial instability/dynamics of the Belgian construction in comparison with other 19<sup>th</sup> century nations (in two steps: 1° the 1815 *Congress of Vienna*; 2° the 1830 Belgo-Dutch Revolution). – It is meant that 1° hardly any

among the nations scrutinized by Anderson also happen to be the centre of a powerful supra-national institution like the EU which originated in Benelux; 2° not many nations happened to be designed by their neighbours, then immediately redefined by the new citizens themselves.

Since it cannot be predicted how the Belgian Constitution will be revised – if at all – until the end of 2007, the focus will be less on the actual legal formulation of the community (re)building than on the underlying motivation(s) and concepts, which are heavily marked, from the beginning until this very day, by instability/dynamics, at least in comparison with the surrounding countries (notwithstanding two world wars). It is assumed that such motivations and concepts have their roots in several different cultural identity traditions and movements: by definition, only part of them have their direct influence on politics and/or on the Constitution.

It is precisely in harmony with the Anderson project that I concentrate on the shifts and conflicts in recent days. In our case, the 1968 social (?) revolution, known mainly as “mai ‘68” (referring to the events in Paris and around the Sorbonne in 1968) happens to play a crucial role in Belgium, which implies the embedding of cultural identities within the development of international academic societies. Why 1968 and beyond? – There are many strong reasons for privileging the last 40 years, without necessarily assuming that the end of the Belgium phenomenon would be in view (as many newspapers tend to suggest nowadays): 1° the federalization process is defined as an ongoing and linear process by many groups; 2° in recent years the reshuffling of the cultural and political landscape becomes a pan-European (or world?) phenomenon; 3° it is probably for the first time that the (internal) awareness of a constitutional crisis is one of the leitmotifs in the national press (whereas international press tended to suggest this for a few decades).

The discussion will tackle the priorities at stake in the (continuous) redefinition of both “Belgium” and “Belgian”/ “Flemish”; and other key concepts, while confronting the reductionist bilateral landscape (North vs. South) with other distinctions within local (Belgian) and other stratifications. Particular attention will be paid to the role of universities, which are supposed to represent the (18<sup>th</sup>–19<sup>th</sup> century) roots of nationalism in Anderson’s terms, and which happen to generate – in Belgium/Flanders – a language-based nationalist movement after the 1968 (Paris-Berkeley) movement. Among the striking shifts in the (theory/practice based) manifestation of identities, I intend to study how the language-based identities imply new positions among neighbour countries as well as global partners. One of the keys to the dynamics of identities happens to be internal (social, economic, intellectual rather than strictly linguistic) dissymmetry, which explains why traditional partnerships (within Flanders, Brussels, Belgium and outside, in Europe) can never be “for ever”, whatever Anderson’s surveys may tell us about timeless perspectives in the nationalist ideologies. Theoretical formulations are indeed more local and history-bound than they claim to be.

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## Robert Paine

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### Identity Puzzlement: Saami In Norway, Past And Present

#### Abstract

This presentation looks at how Saami (Lapps”) in Norway are handling their identities as individuals. The ethnography emerges out of an extended historical period of a government policy of cultural assimilation followed by an agenda reversal: official accord with the promotion of a Saami nation. Yesterday, Saami were to become Norwegians; today, Saami are called upon to affirm their Saami-ness. There is a wide spectrum of responses: some leave their one-time Saami identity in the past – perhaps denying it; others find personal enhancement in their Saami identity -- yet some of them may be tormented with the question of how to "re-become" a Saami. It is then especially when one “Saami” – various; self-defined – meets another that their identity (or rather: identities) become a *puzzle* that may defy solution. Unsurprisingly, the pervasive contextualization of "identity" evokes not just ambiguity or contradiction but also ambivalence. Introduction of official symbols of Saami identity – e.g. flags and road signs – intended to relieve “cultural” tension instead re-ignite it.

**Robert Paine** is professor emeritus at Department of Anthropology, Memorial University of Newfoundland. He earned his D.Phil. from University of Oxford in Social Anthropology in 1960. Since 1965 until retirement in 1994 he has been teaching at Memorial (with Research Chair since 1973). He has been director of ISER (Institute of Social and Economic Research), and founding editor and editor of ISER Books. His principal field research has been Coastal Saami and reindeer and pastoral Saami. His other research topics have been Newfoundland political rhetoric, Jews in the West Bank, and Saami ethnopolitics. He has published 6 books with one in press, and edited 4 with contributing chapters, as well as numerous articles. He has been visiting professor at various Canadian universities, Uppsala University (Sweden), The Hebrew University of Jerusalem (Israel), University of Adelaide (Australia), and Tromsø University (Norway).

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**Wadda C. Ríos-Font**

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The Patriot as Expatriate:  
Travel and National Identity in Nineteenth-Century Puerto Rico  
Abstract

Early Puerto Rican literature—generally dated from the first third of the nineteenth century—presents a challenge to mainstream views of the relationship between national consciousness and national literature. It appears to respond neither to the conventions and periodization of European traditions, nor to those of what Doris Sommer termed Latin American “foundational fictions”—the national romances so often written by country presidents and prominent politicians, and functioning as nation-building allegories. Nowadays, even writer Alejandro Tapia y Rivera (1826-1882), commonly considered the “patriarch” of Puerto Rican letters, is rarely read and studied, purportedly because, as critic Angel Rivera States, his work “never satisfied and does not now satisfy the requirements *mandated* of discourse defining the identity and origins of Puerto Ricans.” This two-part paper departs from a reconsideration of nineteenth-century Puerto Rican history to posit a new reading of literature of the period, in which travel writing (and particularly the tale of the voyage to Spain) becomes paradigmatic of the complexities of the new national identity. The first part revisits traditional explanations of the “failure” of Puerto Ricans to establish an independent nation-state, and concludes that a number of local circumstances—delayed economic development, the late arrival of print culture, and above all the ideological and, literally, genealogical ties preserved through the prolonged flow of migration of Spaniards (especially Catalan and Balearic) to the island—contributed to the basic understandings of identity and nationality as separate categories, and of the state as a contractual alliance of various groups. Given this background, the second part of this paper reassesses the work both of Tapia y Rivera (the Puerto Rican-born son of an Andalusian soldier) and of Asturian-born Manuel Fernández Juncos (1846-1928)—immigrated to the island at the age of 11, and, through his work as writer, critic, editor, and politician, one of the earliest creators of Puerto Rican cultural repertoire. A close reading of their respective travelogues—Tapia’s included in his posthumous memoirs *Mis memorias, o Puerto Rico como lo encontré y como lo dejo* [My Memoirs, or Puerto Rico as I Found it and as I Leave it] (1928), and Fernández Juncos’s entitled *De Puerto-Rico a Madrid. Estudios de viaje* [From Puerto Rico to Madrid: Travel Sketches] (1886)—reveals their conception of Puerto Rican identity as one epitomized by the figure of the traveler, based on miscegenation and immigration, and diasporic from its earliest manifestations.

**Wadda Ríos-Font** has a B.A. in Spanish Studies and English from the Johns Hopkins University, and a Ph.D. in Romance Languages and Literatures from Harvard University. Her specialization is peninsular literature and culture from 1800 to the present, with interests in cultural and literary history, class and gender in the cultural field, and transatlantic cultural exchange. She is currently professor at Department of Spanish and Portuguese, Columbia University,

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She was Associate Professor in the Department of Hispanic Studies at Brown University (1996-2005), and previously, Assistant Professor at the University of Rochester. She has held visiting appointments at the University of California at Berkeley, UCLA, and Rutgers University, among other institutions. Her most recent book, *The Canon and the Archive: Configuring Literature in Modern Spain* (Bucknell UP, 2004) queries the formation and constantly renegotiated definition of the concept of literature in modern Spain through critical consideration of texts from the early nineteenth-century *folletín* through the detective novel of the 1990s. She is also the author of *Rewriting Melodrama: The Hidden Paradigm in Modern Spanish Theater* (Bucknell, 1997), which chronicles the evolution of this dramatic genre from the early 1800s through the 1920s. Her work has also appeared in journals including *Hispanic Review*, *Hispania*, *MLN*, and *Revista de Estudios Hispánicos*; as well as in volumes such as the *Cambridge History of Spanish Literature* (Cambridge UP, 2005). Currently she is working on a book on crime and culture in nineteenth-century Spain, as well as in two shorter projects, on polysystemic relations between economics and literature in Restoration Spain, and on travel to the metropolis and the formulation of national identity in colonial Puerto Rico, 1815-1898.

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### **Gabriel M. Rosenbaum**

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### The rise and expansion of colloquial Egyptian Arabic as a literary language

#### Abstract

Egyptian society, like all Arabic-speaking societies, exists in a state of diglossia; standard Arabic (Fuṣḥa) is used in literature and for official communication, and the dialect (‘Ammiyya) is used for personal and unofficial communication. Fuṣḥa is more-or-less uniform throughout the Arab world, whereas ‘Ammiyya differs according to geographical location and groups of speakers. Traditionally, Arabic literature has been, and still is, written in the standard language, while the colloquial has for fourteen-hundred years been considered an inferior language, not fit for use as a vehicle of "serious" literature. In the Arabic-speaking world opposition to the use of ‘Ammiyya as a language of literature is still fierce; Egypt is the only Arabic-speaking country today where ‘Ammiyya has in fact become a second written and literary language, in addition to Fuṣḥa. Many contemporary Egyptian writers exploit the state of diglossia, which puts both Fuṣḥa and ‘Ammiyya at their disposal, and have created styles of writing that combine the two. Some of them write texts, including novels, in the colloquial only. ‘Ammiyya is nowadays in extensive use also in journalistic writing and in other semi-literary texts. The paper describes this change which constitutes a revolutionary and so far unique development in Arab culture.

**Gabriel M. Rosenbaum** received his PhD from Tel Aviv University, and is an associate professor at the Dept. of Arabic Language and Literature at the Hebrew University of Jerusalem. In the years 2004-2006 he was head of the Department, and since October 2006 he is the director of the Israeli Academic Center in Cairo. The subjects of Prof. Rosenbaum's research are the literature, drama, language and popular culture of modern Egypt, as well as modern spoken Egyptian Judeo-Arabic. He is also working on a new dictionary of Egyptian Arabic, writes fiction literature, and has published translations into Hebrew of two modern Egyptian plays.

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### **Rakefet Sela-Sheffy**

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## High-status immigration group and culture retention: German Jewish immigrants in British-ruled Palestine

### Abstract

Studies of immigration show that “ethnic options” and culture-retention tendencies are influenced by their potential symbolic profits for the individuals. Whereas immigration research largely focuses on low-status immigrants, the underlying question of this paper is the dynamics of “integration through distinction” of a marginal-yet-high-status immigrant group. The case in point is the German Jewish newcomers in their encounter with the veteran Jewish community in British-ruled Palestine (1918-1948). While the critique of this society mostly addresses the exclusion of “non-European” groups through dominating *Ashkenazi* cultural machinery, it often overlooks other formative identity battles that do not fit in this dichotomy. Although this has never been a homogeneous ethnic community, the newcomers from Germany (especially during the 1930s) were specifically regarded as a foreign, *culturally incompatible* element, typically reflecting non-assimilative tendencies (“European aliens in the Levant”). However, the context of their alienation was not their encounter with a “native,” “oriental” culture, but rather with that of the veteran Jewish immigrants of East-European origins who constituted the majority in this community and from whose ranks its leadership and hegemonic Hebrew culture emerged. This paper discusses the functionality of the German Jews’ accentuated separatist ethno-cultural stereotype – which has endured to the present day – in configuring their position in the local society.

A central element in the mythology of the German Jews is their role in introducing into the local (Jewish) culture a modern, European-like, bourgeois repertoire (expressed in high culture taste as well as everyday habits), which was allegedly clashing with and rejected by a prevailing national, labor-oriented ideology and politics. Despite this ideology, however, in reality large sectors of the local society were quite receptive to a civil bourgeois ethos and lifestyle even before the German Jews had arrived. The estrangement of the latter was then stimulated and amplified by both parties – veterans and newcomers alike – because of their cultural affinity and competition rather than for their difference.

This dynamics involved negotiating the symbolic price of “civic-European behavior”: while the locals wavered between recognizing and delegitimizing its value, the German newcomers claimed monopoly on it as their exclusive resource. The paper discusses in particular their capitalizing on their sense of professionalism in accessing or forming professional elites, using evidence from the field of the legal profession.

**Rakefet Sela-Sheffy**, Ph.D. (1993) from Tel Aviv University, is Associate Professor of Semiotics and Culture Research. She is head of the Porter School of Cultural Studies and Chairperson of the [Unit of Culture Research](#) at Faculty of Humanities, Tel Aviv University. Her main fields are methodology of culture research, identity and group-status, talk and self-representations, canon formation, cultural models, popular culture, pre-State and contemporary Israeli culture. Her current research and recent publications deal with everyday negotiations of “Israeliness” by Israelis in everyday talk; German-Jewish immigrants and the shaping of a bourgeois culture in pre-State Palestine; translators’ identities and trends of professionalization as example of a marginal occupational field.

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### **Yaacov Shavit**

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### The Babel and Bible controversy in Germany as a typological case of a debate on the nature of intercultural relations

#### Abstract

From the end of the eighteenth century, and with far greater intensity during the nineteenth and twentieth, the modern Jewish historical and cultural consciousness engaged in an attempt to define the boundaries between Jewish culture and non-Jewish cultures. In doing so, it turned to the past and to the study of the past in order to find in it models of intercultural relations, and to a great extent, to find legitimization for such relations and for the borrowing of various elements of culture from “the outside.” This look into the past dealt with questions such as what was borrowed, what was rejected, and what influences did the borrowed elements have on Jewish culture.

The polemic known as the Babel Bible Controversy, conducted in the early twentieth century, is a typological debate in this context. It centers mainly on the question of whether key elements of the ancient Israelite culture, which is embodied in the Pentateuch, were “borrowed” from the Mesopotamian culture. In the framework of this polemic – which, from the Jewish point of view, touched upon a particularly sensitive “area”, the Pentateuch – several fundamental questions arose. Among others: How does one define “cultural influence” and “cultural uniqueness?” Does “cultural borrowing” stand in contradiction to “cultural originality” and to “cultural uniqueness”? The paper will not describe

the course of the controversy, but rather will focus on a description of the fundamental questions that arose during it and the various answers given to them.

**Yaacov Shavit** is professor at the Department of Jewish History, Tel Aviv University. His main fields of study are the history of modern Palestine and modern Jewish intellectual and cultural history.

His main latest books in English are:

- *Athens in Jerusalem: Classical Antiquity and Hellenism in the Making of the Modern Secular Jew*, Oxford, 1997 (Paperback edition, 1999).
- *History in Black: African*
- *Americans in Search of an Ancient Past*, London, 2001.
- *The Hebrew Bible Reborn: From Holy Scripture to the Book of Books*, Berlin, 2007.
- *The Glorious Accursed Europe: An Essay on the Jews, Europe and Western Culture* (forthcoming).

In his book *Athens in Jerusalem* he deals with the growing of Jewish *Haskalah's* (Enlightenment Movement) knowledge, perception, and uses of classical Greek literary heritage (including poetry, philosophy and mythology) as an integral part of the *Haskalah's* cultural horizon and new world view. His book *The Hebrew Bible Reborn* deals with what he defines as a Biblical (or Bible) Revolution in Judaism; i.e., Jews "return to the Hebrew Bible" and giving it a higher status it had in previous generations. In his *The Glorious Accursed Europe* he deals with early Jewish perceptions of 'Europe'.

## Zohar Shavit

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### What did the Jewish community of Palestine speak? On the Hebrew project and the construction of a national society in Eretz-Israel Abstract

The most important project of the Zionist movement in constructing a new national Jewish society in Ottoman and British ruled Eretz Israel was undoubtedly the construction of Hebrew culture, based on the adoption of the Hebrew language as the common language of the Jewish community, fulfilling all its needs in all aspects of life. The new Hebrew culture was the main national asset, making it possible for Jewish immigrants from different parts of the world with different backgrounds to become a community with national aspirations striving to build its national home in Eretz Israel.

In quite a short time – a matter of twenty to thirty years – Hebrew culture had become not only the dominant hegemonic culture, but also the one and only legitimate culture, thus creating the impression that Hebrew language and culture ruled all spheres of life in Eretz Israel.

This paper challenges the view of the dominance of the Hebrew revival. It contends that although Hebrew managed to gain control of the public sphere, it failed to do so in the private one. This contention is based on a study of various

sources including dairies, memoirs, anecdotes, private letters and public articles, library book loans, official and unofficial position papers concerning cultural politics, data concerning the import of books to Eretz Israel and various statistics of the *Yishuv* leaders and of the British mandate. This investigation demonstrates that in the days of the *Yishuv* Hebrew culture and Hebrew language have never managed to gain complete control over the private sphere of the Jewish community in Eretz Israel.

**Zohar Shavit** is professor of semiotics and culture research at the Unit of Culture Research, Tel Aviv University. Her main fields of research are child's culture, the history of Israeli culture and the history of Hebrew and Jewish cultures, with an emphasis on their interaction with European cultures, mainly with the French and the German. She founded at Tel Aviv University the academic study of the child's culture and the study of texts written for Jewish children in the German-speaking world. She has authored studies on the establishment of the institutions of Hebrew culture and Hebrew literature in Europe and Eretz-Israel. She has also studied the process of the construction of a national past and of national-cultural identities, as well as issues of cross-cultural interactions.

Among her books: *Poetics of Children's Literature*, *Poética da Literatura para Crianças*, *Maase Yaldut (Just Childhood)* [in Hebrew, in collaboration with Basmat Even-Zohar], *The Construction of Hebrew Culture in the Jewish Yishuv in Eretz Israel* (in Hebrew), *Deutsch-Jüdische Kinder- und Jugendliteratur: Von der Haskalah bis 1945*, *Die deutsch- und hebräischsprachigen Schriften des deutschsprachigen Raums: Ein bibliographisches Handbuch* (in collaboration with Hans-Heino Ewers, Ran HaCohen and Annegret Völpel), *Deutsch-Jüdisch Kinder- und Jugendliteratur: Ein literaturgeschichtlicher Grundriß* (in collaboration with Annegret Völpel), *Avar beLo Tzel [A Past without Shadow]* [in Hebrew]; Revised English version: *A Past without Shadows*.

Prof. Shavit is married to writer and historian Prof. Yaacov Shavit. She has three children (Noga, Uriya and Avner) and two grandchildren (Yonathan and Nimrod).

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### **Itamar Singer**

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### **Hittite Gods in Egyptian Disguise**

#### **Abstract**

The Hittite-Egyptian Peace Treaty of 1259 B.C.E., the first parity treaty between great powers in history, has come down to us in two versions: written in Akkadian on clay tablets found at Hattusha the capital of the Hittites, and carved

in Egyptian hieroglyphs on the walls of Ramses II's temples in Karnak. The two versions represent each a translation of its counterpart, thus presenting a rare insight into the intellectual process of transmitting formulations and concepts from one culture to the other. A close linguistic comparison between the formulations employed in the two versions has always stood at the center of scientific interest, but far less attention was accorded to the unique list of divine witnesses which is only preserved in the Egyptian version. Naturally, it was mainly studied by Egyptologists who, as a rule, were insufficiently familiar with Hittite theological concepts, in particular with the systematic structure of similar lists of gods serving as witnesses in Hittite state treaties.

This paper will attempt to re-decipher the Egyptian "translation" of the list of Hittite gods. The challenge faced by the Egyptian scribe(s) who transcribed this list into hieroglyphs was quite formidable, requiring not only a good command of phonetic and orthographic rules of transcription between two entirely different languages, but also a basic knowledge of Hittite and Near Eastern theology as well.

**Itamar Singer** is Professor at the Department of Archaeology & Ancient Near Eastern Cultures, Tel Aviv University. He has B.A and M.A degrees from Tel Aviv University and a Ph.D from Marburg University, Germany. His fields of research are: Hittitology; History and Cultures of the Ancient Near East; Sea Peoples and Philistines, Mediterranean Writing Systems. He has published 5 books (plus one in press) and numerous articles. His books are:

- *The Hittite KILAM Festival*. 2 Vols. (Wiesbaden, 1983-1984).
- *The General's Letter from Ugarit*. (Tel Aviv, 1990) (Co-authored with S. Izre'el).
- *Muwatalli's Prayer to the Assembly of Gods through the Storm-god of Lightning* (Atlanta 1996).
- *A Political History of Ugarit*. Ch.15. *Handbook of Ugaritic Studies* (Leiden 1999).
- *Hittite Prayers* (Atlanta, 2002).
- *An Anthology of Hittite Literature* (in Hebrew; forthcoming)

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### **Gideon Toury**

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The invention of the four seasons:

A case in the making of modern Hebrew culture

Abstract

The division of a year into seasons involves the application of a cultural model for the organization of reality and life within it. A series of features is selected to serve as season markers, based on their recurrence within a cyclic progression. Such a model can also be handed down to future generations, which enhances its sustenance even as reality itself may change. The old Hebrews used for their division the most significant natural phenomenon for an agricultural community,

the principle of having vs. not having rain. Whether understood as polar or graded, the concept of season they entertained was thus two-term. In the passage of time, Jews came into growing contact with certain four-term cultures whose division was based on the relative length of day and night. For centuries, especially in the European Diaspora, they made use of both systems, which seemed to exist side by side with a rather clear division of labour between them: the immediate world was organized in four bits and addressed in the vernacular or in a Jewish language (e.g. Yiddish), whereas Hebrew was used to refer to binary quasi-biblical reality, mainly matters of ritual.

With the advent of Enlightenment in mid 18<sup>th</sup> century, the use of Hebrew for tackling immediate realities too became a requirement, first in Germany and then in Eastern Europe, and the incongruity between the two alternative systems soon made itself noticed. At the beginning, there was hardly a language for realizing the four-term system in Hebrew. Bound by an overall norm, all writers turned to the Bible to look for lexemes which were relatively "free" of older load and could therefore be associated with items used in non-Hebrew communication, among them the German season names *Sommer*, *Herbst*, *Winter* and *Frühling*, and the superordinate term *Jahreszeit*. At first, different writers selected different Hebrew replacements from a fairly limited list of options, but little by little a fixed terminology was established. This marked the appropriation of the four-term model in modern Hebrew culture.

A new problem arose as writing in Hebrew became more and more Israeli-oriented, and especially when the language became mother tongue for a growing community. For a short while only, and under very specific circumstances (e.g. in travel books), did the dual model return to daily use. The main way out of the dilemma was to map the European four-season model in its institutionalized Hebrew garment onto Near Eastern realities. In an act of culture planning, performed by a relatively small number of entrepreneurs, mostly writers and teachers, a set of features of Israeli nature, especially fauna and flora, was selected and assigned the role of "season markers". This went hand in hand with the transference of selected attributes that had become culturally associated with the original four seasons (e.g. melancholy with autumn), making the resulting notion of season a case of true, and rather complex process of interference.

**Gideon Toury** is Professor of Poetics, Comparative Literature and Translation Studies at Tel Aviv University, where he holds the M. Bernstein Chair of Translation Theory. He is the founder and General Editor of *Target: International Journal of Translation Studies* (1989–), and for years General Editor of the important Benjamins Translation Library. He has published three books, a number of edited volumes and numerous articles, in both English and Hebrew, in the fields of translation theory and comparative literature. His articles have also appeared in translation in many other languages, and he is himself an active translator too (with about 30 books and many articles to his credit). He is a member of the editorial or advisory boards of a number of international journals. In 2000, he was awarded an honorary doctorate by Middlesex University, London.

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**Ehud R Toledano** is Professor of Ottoman and Middle Eastern History, and the Director of the Graduate School of Historical Studies at Tel-Aviv University, ISRAEL. He holds a Princeton PhD (1979), and has since occupied teaching and research positions at the University of Oxford, University of Pennsylvania, and UCLA. Toledano spent extensive periods of time conducting research in Istanbul, Cairo, London, and Paris. Among his books are *The Ottoman Slave Trade and Its Suppression, 1840- 1890*, Princeton: Princeton University Press, 1982 (also published in Turkish), *State and Society in Mid-Nineteenth-Century Egypt*, Cambridge: Cambridge University Press, *Slavery and Abolition in the Ottoman Middle East*, Seattle: University of Washington Press, 1998 and recently *As If Silent and Absent: Bonds of Enslavement in the Islamic Middle East*, New Haven and London: Yale University Press, 2007. He has also published two introductory textbooks in Hebrew and numerous articles.

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**Harish Trivedi**

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### Many Lives of the Buddha – in Sanskrit, Chinese, English and Hindi Abstract

The foundational narrative of the life and deeds of the Buddha (c. 557- 483 BC) was composed in verse as the Sanskrit epic *Buddhacharitam* by Ashvaghosha in the 1<sup>st</sup> century AD. As part of the great enterprise of translating Buddhist texts from Sanskrit, this work too was translated into Chinese as *Fo-Sho-Hing-Tsan-King* by Dharmaraksha (420 A.D.), and this was followed by a translation from Sanskrit into Tibetan a couple of centuries later.

Both the Sanskrit and the Chinese versions were included separately in Max Mueller's monumental 19<sup>th</sup> century scheme of translations into English, the *Sacred Books of the East* comprising 50 volumes, possibly and partly because the Sanskrit original had meanwhile been lost and subsequently only the first half of the text had been recovered while the Chinese version preserved the whole. In a later translation into English (1936), the missing second half was reconstituted through a collation of the freer Chinese version with the closer Tibetan. This composite English version was in turn translated into Hindi (1942, 1944), and this has now inspired a pious enthusiast in India to compose afresh in Sanskrit verse the missing second half of the epic (2002), with an air of obvious satisfaction in having finally brought this wandering text home.

In this paper, I attempt first of all to track this text through its successive reincarnations in many lands and languages over the last two thousand years, a journey which seems to have ended where it began and which thus represents a circularity of circulation. I then seek to address some issues relating to the history of cultural contacts between India and China as well as between India and the West. Besides, I discuss the formation of the canon of Indian literature in ancient India, its Western Orientalist reconstitution in the 19<sup>th</sup> century, and eventually its postcolonial Indian recovery and restitution. I also glance at the appropriation of Buddhism in China where it seems to have been substantially reinvented, and the even greater appropriation of Buddhism in India, for while Buddhism flourishes as a distinct and attractive religion in many parts of the world, it has been almost wholly absorbed back into Hinduism in its land of origin and thus brought home.

**Harish Trivedi** is Professor of English, University of Delhi, and has been visiting professor at the universities of Chicago and London. He is the author of *Colonial Transactions: English Literature and India* (Calcutta 1993; Manchester 1995), and has co-edited *The Nation across the World: Postcolonial Literary Representations* (New Delhi 2007), *Literature and Nation: Britain and India 1800-1990* (London 2000), *Post-colonial Translation: Theory and Practice* (London 1999), and *Interrogating Post-colonialism: Theory, Text and Context* (Shimla 1996; rpt. 2000). He guest-edited a special issue of *New Comparison* (U.K.) on "Comparative Literature in India" (Spring 1997), and co-edited an issue of the postcolonial journal *Wasafiri* with "Focus on Translation" (London Winter 2003).

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