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**THEORY — POETICS — HEBREW AND COMPARATIVE LITERATURE**

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LITERATURE AS
by Gitino

[Hebrew article: 1-19]

Basic Assumptions

The literary inventory at a certain point in time is a complex of interacting, through hierarchic, phenomena. Thus the basic conditions necessary for considering it a system are fulfilled. But as the literary phenomena lend themselves to further groupings which serve to determine their position and identity, it would be more expedient to think of literature as a poly-system (a system of systems) and of the various groups in it as subsystems, sub-systems, etc. — in descending hierarchic order.

In addition, literature itself functions as a system in several other poly-systems (the poly-system of verbal communication, the poly-system of art, etc.), necessarily occupying a different position in each. An order of priority for phenomena which are members of several different systems should be realized; the position of the phenomenon in the other (systems) is already belongs to it is altered, or at least modified, each additional system working on it as a "secondary modeling system".

Attributive Conditions of the Poly-system of Literature

At present, the conditions for belonging (S & A) to the poly-system of literature are intuitive-empirical: "when we see a phenomenon belonging to literature, we recognize it as such." It is desirable to formulate systemic and formal attributive conditions. This seems to be possible in terms of dominance and non-dominance, centre and periphery, e.g.:

In every phenomenon it is possible to locate many properties, but it is never all of these properties that determine its belonging to a particular system. The determining factor is a set of dominant properties which are common (in dominance as well as in presence) to other phenomena. The remaining observable properties can be ordered according to descending dominance (ascending peripherality), gradually

* For references, cf. the reference list at the end of the Hebrew article.
ON THE DEVELOPMENT OF THE HEBREW CRIME STORY DURING THE 1930'S IN PALESTINE

by ZOHR and YAKOV SHAVIT

[Hebrew article: 30-73; bibliography: 45]

During the 1930's a vigorous activity of writing and publishing Hebrew crime stories in Palestine can be observed. It was a period of development of the literary center in Erez Israel, based on demographic growth, an increase in cultural and social differentiation and in the number of Hebrew speaking natives. It is natural that in the beginning this non-canonical literature (mainly melodramas, adventure, detective, crime, spy, and romantic stories) was accompanied by attempts at aesthetic and value legitimation. Such works were regarded partly as a means for bringing classics of action literature "down" to children and adolescent readers of Hebrew (Yehoshua), partly as a vehicle for introducing new literary conventions and linguistic norms, thus changing the canonical literature "from the bottom" (Avigdor Hameiri). Non-canonical literature was also described as a means of acquiring an immigrant society with the Hebrew language and literature, and spy stories as capable of establishing security consciousness (David Tovjar).

The authors survey the non-institutionalized publishers of crime and spy stories between 1931 and 1948. Also described is the reaction of the literary establishment and its normative value system to such non-canonical literature in Hebrew, and the apologists of the latter's writers. Lack of financial motivation and evaluative hostility have gradually prevented the full development of an original non-canonical system in Hebrew. Today, most of these genres are supplied, in large numbers at that, through translations.

THE STORY OF THE DIBUK AND THE DEMON-WIFE *

by JOSEPH DAN

(Hebrew article: 74-94)

In 1989 a collection of stories was printed in Jerusalem entitled Me'orei hadaf ("The Deeds of the Pious"). The collector and author of this book was Abraham Ha-Levi Ibn Susan. This collection of stories is one of many which were written and printed in Palestine and the Near East in the second half of the 19th century and the beginning of this century, and which have so far been neglected by those studying the history of modern Hebrew literature. It should be emphasized that Sephardi authors in the East were free from the serious ideological problems which burdened Hebrew writers in Europe and could, therefore, concentrate their efforts on the literary side of their stories. Any discussion of the relationship between Eastern and Western Hebrew literature of this period has to take this fact into account.

From the wealth of narrative material, old and new, which is included in this book and others, we present here one episode which its recounter, Ibn Susan, claims to have been a witness to, in Tiberias, probably about 1860. The main plot is the story of a dibuk entering the body of a young man. Efforts by many who seem to recognize this dibuk are described in de-