the singing of songs contributed to the formation of register differentiation, an essential component in the transformation of Hebrew into the language of culture of the emergent speech community.

“GO ABROAD AND FEEL AT HOME” – ON DOMESTICATION IN TRANSLATED HEBREW CHILDREN’S LITERATURE

Zohar Shavit

This article examines how “domestication” – the process of transforming foreign elements of a translated text into familiar ones – has historically served to ease the tension between the strange and the known, by making what is foreign – familiar and recognized.

Based on several late nineteenth and early twentieth-century translations into Hebrew of classic works of children’s literature, including texts such as Alice’s Adventures in Wonderland, Tom Sawyer, Max und Moritz and Das doppelte Lottchen, I maintain that at an early stage of its development, when the newly-emerging Hebrew culture used translated literature to build up a body of Hebrew children's literature, translators felt a need to sustain and to fortify the new culture’s own identity. In order to do so they endeavored to make translated literature look and feel like an integral part of the Hebrew-language native bookshelf. Their approach to domestication involved converting nearly everything possible that belonged to the world of the source system into the world of the target system: first names, colloquial expressions, customs, religious holidays, and calendars, references to Jewish history and allusions to the Jewish canon. Only later,
when Hebrew literature was more confident in its existence as a robust and autonomous entity, did it open its gates to invited “strangers” and incorporate them in their own form – no longer cloaked in domestic garb but as legitimate strangers.

ANTINOMISTIC IDEAS INGRAINED IN BIALIK’S CHILDREN’S LITERATURE

Ziva Shamir

Bialik’s literary works for the young reader (poems, nursery rhymes, stories, legends etc.) are seemingly naïve and pleasant works of art, with no hidden messages. A close reading reveals, however, a sinewy vein of political ideas, encouraging the young generation to forsake the old customs and habits of diaspora Jewry and start a new life in the old-new homeland. This revolution involved a new outlook on the many rabbinical prohibitions which made Jewish life so difficult and burdensome. This article traces the texts in which these ideas are ingrained, giving the children “permission” to abandon some of the 613 Commandments, to enable them to lead a new life. As opposed to Yehuda Leib Gordon who used heavy weapons in order to convince his readers, Bialik never preached his antinomistic ideas. Conversely, he intertwined them between the lines, hoping to establish in Eretz Israel a new life, unreligious and yet bound in many affinities to the mainstream of traditional Hebrew culture.