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**HUMAN SKIN DOG MASKS**  
**REREADING TMOL SHILSHOM WITH BALAK AS A COLONIZED DOG**

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Tmol Shilshom is considered to be the canonic literary representation of the Second Aliya as well as the spirit of Zionism itself. As such the novel has been the subject of numerous interpretations by the foremost scholars in the field. Yet in many aspects Tmol Shilshom remains an uncanny work. In this occasion I would like to address the novel through a rereading of Balak the stray dog, which, as many have observed, is at the heart of the novel. Using concepts put forth by postcolonial theory and especially by Fanon and Bahba, and by analyzing the figure of the dog in postcolonial discourse, I will seek to demonstrate that Balak is a colonized subject, struggling to come to terms with what is written on his skin. Unable to read, but subject to what others read in him, Balak loses his own mind, finally becoming what has been written by another and read by others. While this is admittedly about words and things, this also about being a Jew in Europe, colonized by the enlightenment and seeking redemption by building and being built. Together with references to Second Aliya writing, this will attempt to picture the ruins from which one had to be rebuilt.