

REPORT OF THE OXFORD CENTRE  
FOR HEBREW AND JEWISH STUDIES  
2014–2015



**Clarendon Institute**  
Faculty of Oriental Studies  
(Hebrew and Jewish Studies)  
Faculty of Linguistics,  
Philology and Phonetics



**Clarendon Institute**  
Oxford Centre for Hebrew  
and Jewish Studies  
Leopold Muller Memorial  
Library (Bodleian Libraries)

*Report of  
the Oxford Centre  
for Hebrew and  
Jewish Studies  
2014–2015*

---

OXFORD CENTRE FOR  
HEBREW AND JEWISH STUDIES

*A Recognised Independent Centre of the University of Oxford*



OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

Clarendon Institute  
Walton Street  
Oxford  
OX1 2HG

Tel: 01865 610422

Email: enquiries@ochjs.ac.uk

Website: www.ochjs.ac.uk

The Oxford Centre for Hebrew and Jewish Studies is a company, limited by guarantee, incorporated in England, Registered No. 1109384 (Registered Charity No. 309720). The Oxford Centre for Hebrew and Jewish Studies is a tax-deductible organization within the United States under Section 501(c)(3) of the Internal Revenue Code (Employer Identification number 13-2943469).

Copyright © Oxford Centre for Hebrew and Jewish Studies, 2015

All rights reserved

ISSN 1368 9096

Front and back cover illustrations: Clarendon Institute

Edited by Dr Jeremy Schonfield

Designed by Tony Kitzinger

Printed and bound at the Dorset Press, Dorchester

## Contents

---

<b>President's Preface</b>	5
<b>Highlights of the 2014–2015 Academic Year</b>	8
<b>Oxford Seminar in Advanced Jewish Studies</b>	
<i>Jewish Books in Amsterdam, 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds</i>	
The Work of the Seminar <i>Dr César Merchán-Hamann</i>	20
<i>Yiddish Publishing</i>	
The Historical Significance of the Amsterdam Yiddish Book Industry <i>Professor Shlomo Berger</i>	21
The <i>Mayse ha-Shem</i> : A Collection of Tales Printed in Amsterdam, 1708 and 1723 <i>Professor Jean Baumgarten</i>	23
Yiddish Ephemera and Little Books from Amsterdam <i>Professor Marion Aptroot</i>	26
The Role of Amsterdam in the Dissemination of the <i>Minhogim</i> Iconography <i>Dr Lucia Raspe</i>	27
<i>Sephardi Books and Book-Collecting</i>	
Early Spanish and Portuguese Jewish Books in Amsterdam and their Readers <i>Dr Javier Castaño</i>	28
Two Projects: A Library and a Translation <i>Dr Benjamin Fisher</i>	29
The Book <i>Leket Hakemah</i> as a Reflection of the Cultural and Intellectual History of the Jewish Communities of Amsterdam and Livorno <i>Dr Yaacov Shapira</i>	31
Exploring Manuscripts of Orobio de Castro's 'Response' to Lullian Philosophy <i>Professor Myriam Silvera</i>	33
<i>Sephardi-Ashkenazi Relations</i>	
Sephardi-Ashkenazi Relations in Amsterdam Print Houses in the Second Quarter of the Eighteenth Century <i>Dr David Sclar</i>	35

*Dutch Jewry*

The Creation of a Dutch Jewish Book Shelf: The Amsterdam Jewish Book Market, 1795–1850 <i>Dr Bart Wallet</i>	37
--	----

*Jewish-Christian Relations*

Willem Surenhuis' Edition of the <i>Mishnah</i> <i>Dr Piet van Boxel</i>	39
--	----

*Amsterdam Jewish Books in Oxford*

Amsterdam Jewish Books in the Bodleian <i>Dr César Merchán-Hamann</i>	41
---	----

**The Academic Year**

Courses, Lectures, Conferences, Publications and Other Activities of Fellows of the Centre	44
--	----

Seminars, Conferences and Special Lectures Involving Centre Fellows	62
---	----

Reports by Visiting Fellows and Scholars	75
--	----

Journal of Jewish Studies	82
---------------------------	----

The Institute for Polish-Jewish Studies	83
---	----

Looted Art Research Unit	87
--------------------------	----

The Leopold Muller Memorial Library	96
-------------------------------------	----

**Listings**

Academic Staff	108
----------------	-----

Journal of Jewish Studies	109
---------------------------	-----

Members of the Hebrew and Jewish Studies Unit	110
---	-----

The Leopold Muller Memorial Library Committee	111
---	-----

Visiting Fellows and Scholars	111
-------------------------------	-----

Centre Staff	112
--------------	-----

Senior Members	113
----------------	-----

Board of Governors	114
--------------------	-----

Donors of Books to the Leopold Muller Memorial Library	116
--	-----

Books Acquired for the Library through Special Funds and Endowments	116
---	-----

Sources of Funding, 2014–2015	119
-------------------------------	-----

***President's Message***

The Centre has settled so securely into its new home in the Clarendon Institute that it is already becoming difficult to recall that we moved here only in September last year, just in time for the start of the academic year. The Centre had a full programme through Michaelmas Term despite the disruption of building works, and celebrated the move, and the opening of the new Catherine Lewis Lecture Room, with a party at the end of term, preceded by a special lecture by Professor Judith Olszowy-Schlanger. In the last weeks of Trinity Term, building work began again with repair to the windows, the cleaning of the brickwork on the façade and renovation of the stonework. The Centre can be very grateful to University Estates and to the contractors for carrying out all this work with so little disruption to our activities.

These activities included the first Oxford Seminar in the Clarendon Institute, putting to the test our hope that housing the Centre's research projects in the centre of Oxford would greatly enhance the integration of the Visiting Fellows into the University. The Seminar, led by the Centre's Fellow Librarian (Dr Cesar Merchán-Hamann) and Professor Shlomo Berger of the University of Amsterdam, amply fulfilled expectations. I shall have more to say below about Shlomo, who died suddenly in Amsterdam in August, less than two months after leaving the Centre.

The Visiting Fellows were housed in rental accommodation and worked in a suite of offices in the Clarendon Institute set aside for the purpose for the duration of the Seminar. The Institute has become the hub of scholarship in Hebrew and Jewish Studies for the whole University, with vastly increased use of the Leopold Muller Memorial Library in its new, very comfortable location. The librarians have worked hard all year to organize the collections for the greatest benefit of readers, bearing in mind in particular the special needs of the Seminar, whose focus on Jewish books in Amsterdam involved particularly intensive use of the exceptional holdings of the Copenhagen Collection, alongside the special collections of the Bodleian, which are now available in the magnificent new Weston Library, five minutes' walk from the Clarendon Institute.

Both students and visitors have made good use of the refurbished Common Room (enticed, on Mondays and Thursdays during term time, by the provision

of cake), and a welcome result of the move is the Centre's ability to offer shared research space for visiting scholars and doctoral students from around the world who wish to make use of Oxford libraries and to benefit from meetings with Oxford faculty.

I should confess that at times over the past year the role of President has felt rather domestic, with decisions to be taken on carpets, curtains and numerous other issues of great importance in establishing an environment conducive to teaching and research, but involving skills beyond my competence. I am all the more grateful to Sheila Phillips, Martine Smith-Huvers and Sue Forteach for their wise counsel as well as their hard work in creating the Centre's welcoming atmosphere.

Among the scholarly publications of the past year in which the Centre takes particular pleasure is the special issue of the *Journal of Modern Jewish Studies* edited by Professor Adam Ferziger and Dr Miri Freud-Kandel, which brings to a wider public the findings of the 2013–14 Oxford Seminar on 'Orthodoxy, Theological Debate and Contemporary Judaism: A Critical Exploration of Questions raised in the Thought of Louis Jacobs'. Prompt dissemination of research findings is viewed by the Centre as a duty to the wider world of scholarship, and further volumes from the Seminars are expected in 2016. The Centre's own *Journal of Jewish Studies* was published promptly and superbly through the tireless efforts of Margaret Vermes, the *Journal's* Executive Editor, despite all the distractions of the office move.

The Centre's Fellows continue to teach intensively at all levels, from undergraduate to doctoral students. Welcome innovations have been the regular series of seminars, organized by Professor Joanna Weinberg, for doctoral students in Hebrew and Jewish Studies to discuss their research, and the provision to the wider public of classes in Biblical Hebrew and Modern Hebrew alongside the long-established Yiddish sessions given by Dr Khayke Beruriah Wiegand. These language classes can be classified by the Centre under the heading of outreach, as part of our remit to take scholarship in Hebrew and Jewish Studies to a general public. Within Oxford the flagship David Patterson Lectures have established a new pattern of Monday evening meetings in the Clarendon Institute after many years on Wednesdays in Yarnton, and the Centre has begun a new cooperation with JW3 in Finchley to bring the best of our scholarship to a London audience. Other media than books and lectures undoubtedly reach a wider audience still: it cannot be expected that the BBC will devote programmes more than occasionally to Josephus (on this occasion featuring both the current President of the Centre and a past President,

Professor Philip Alexander, as well as Professor Tessa Rajak, one of the Centre's most distinguished Senior Associates), but the attention paid by different media to the timely research of Dr Sara Hirschhorn on American settlers in Israel can be expected to continue, as articles in *Ha'aretz* and the *New York Times*, and the *Jewish Chronicle*, as well as radio interviews, amply testify.

It is undeniable that happiness at the end of such a successful first year in the Clarendon Institute has been dampened by the awful news of the wholly unexpected death of Professor Shlomo Berger. As joint leader of the Seminar group from January to June, Shlomo was an overwhelming presence in the Centre, motivating and cheering his colleagues, and encouraging them to get the very best out of their time in Oxford and their collaboration with each other. He was a truly remarkable person as well as a superb scholar and a friend much loved by many, and his sudden absence leaves us all bereft. We hope to honour Shlomo's exceptional talents and commitment to scholarship by dedicating to his memory the volume which he initiated and shaped as a product of the Seminar, over which he presided with such infectious enthusiasm.

We mourn also Derek Roe, who died after a short illness in September 2014; David Hyman, who gave invaluable support to the Centre for many years, beginning already in the early years after its foundation and passed away in February 2015; and Lord Moser, whose death was announced in September 2015. All were distinguished former Governors of the Centre on whose wisdom we were able to rely at crucial stages in the development of the Centre. We remember them with gratitude.

It is a pleasure to be able to end on a more cheerful note with congratulations to Alison Salvesen on joining the elite band of Oxford scholars whose outstanding achievements were recognized by the University with the title of Professor in this year's Recognition of Distinction exercise; to Professor Hugh Williamson on being honoured by Her Majesty the Queen with an OBE for services to scholarship and theology; and to the Lord Young, former Chairman of our Board of Governors, on becoming a Companion of Honour.

As you will see from the contents of this *Annual Report*, this has been a year of remarkable achievement, but I should conclude by noting that the Centre can achieve what it does only through the generous benefactions of donors both past and present, and by expressing our gratitude to all of them.

Martin Goodman  
October 2015

*Highlights  
of the 2014–15  
Academic Year*

---





*Professor Judith Olszowy-Schlanger speaking in the Catherine Lewis Lecture Room.*



*Dr Sara Hirschhorn, Dr Miri Freud- Kandel, Dr Adriana X. Jacobs and Dr Zehavit Stern at the reception.*

### *The Catherine Lewis Lecture Room*

The Centre's move into the Clarendon Institute was completed with an inaugural lecture in the Catherine Lewis Lecture Room, a new facility created by combining formerly separate spaces on the ground floor.

Professor Judith Olszowy-Schlanger (École Pratique des Hautes Études, Sorbonne), a Senior Associate and former Visiting Fellow of the Centre, gave an illustrated talk on 'Hebrew Documents from Medieval England' which included material from the pre-1290 Jewish community of Oxford. An audience of members of the Centre, colleagues and students from around the University, as well as friends of the Centre from Oxford and further afield, enjoyed the lecture and the buffet that followed.



### *Jewish Books in Amsterdam – An Oxford Seminar in Advanced Jewish Studies*

The fourth Oxford Seminar on Advanced Jewish Studies, on the theme of 'Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds', took place between January and June 2015.

It was led by the late Professor Shlomo Berger of the University of Amsterdam (whose sudden death, soon after the end of the Seminar, was announced

during the summer) and Dr César Merchán-Hamann, Fellow Librarian of the Centre. Weekly seminars were held in the Bodleian's magnificently refurbished Weston Library, where original copies of the printed texts which the Seminar examined were available for close study.

Amsterdam was the European centre of Jewish printing from 1650 to 1800, serving not only the demands of the local market, but the Europe-wide appetite for finely printed books. The extensive collections of Amsterdam-printed material in Hebrew, Spanish, Portuguese, Yiddish and Dutch held in the Bodleian and Muller libraries had not previously been thoroughly studied, and it was expected that research would yield rich data on Dutch and European Jewish cultural history in the early modern period. These expectations were amply fulfilled. The Seminar's central focus was on the role of books in the lives of authors and readers, highlighting both texts which were significant for Jewish readers and those which throw light on Jewish cultural and intellectual history of that period.

The project culminated in a two-day conference at the Clarendon Institute at which some fifteen scholars contributed papers which provoked lively discussion. A volume arising from the project is being published by Brill of Leiden in 2016.

### *Conference on Cultural Performance*

An international conference convened by Dr Zehavit Stern at the Clarendon Institute in January 2015 studied 'The Art of Cultural Translation: Performing Jewish Traditions in Modern Times'.

From the time of the *Haskalah* movement until today, playwrights and theatre and film directors have been fascinated by Jewish history, folklore and rituals. Focusing on Eastern European Jewish culture among other traditions, participants discussed issues such as how lost or disappearing traditions can be staged and re-imagined, what happens when past events and practices return as constructed memories, fantasies or gestures, and how various art media shape these cultural translations.

The conference provided an opportunity to discuss film, theatre, performance and literature, looking at their ability to display, re-imagine and perform what might belong to the past, but still haunts the present. Interdisciplinary discussions between scholars of Yiddish, Hebrew, German and Polish culture brought them into dialogue with experts in the study of Jewish culture in the broader contexts of European and American life.



*Psoy Korolenko and Daniel Kahn in concert.*

The conference culminated in a lively performance by renowned musicians Psoy Korolenko and Daniel Kahn at the Oxford Jewish Congregation.

### *Symposium on Jesus, Judaism and the Dead Sea Scrolls*

A conference and workshop on 'Jesus, Judaism and the Dead Sea Scrolls', the first of its kind under the joint auspices of the Oxford Centre and the University of Tel-Aviv, attracted a large audience in Tel-Aviv in January 2015. It was convened by Professor Martin Goodman and Professor Gideon Bohak (University of Tel-Aviv), and included sessions on the Second Temple Period and the New Testament; Jews, Christians and 'the Parting of the Ways'; and Jews and Christians in Late Antiquity. This study day was followed by discussions in the Dead Sea Institute at Ein Gedi and visits to Qumran and other Dead Sea sites despite extreme weather conditions.

As a result of the success of this Oxford – Tel-Aviv Symposium, a collaborative programme has been agreed with the University of Tel-Aviv for a series of graduate workshops over three years, involving students in Jewish Studies, Classics, Ancient History and Archaeology in both universities, administered jointly by the Centre and the University of Tel-Aviv.



***Jewish Books of  
Time – The  
First Lehmann  
Memorial  
Lecture***



The first biennial Alfred Lehmann Memorial Lecture, organized by Professor Joanna Weinberg, took place in the Taylor Institution in November 2014. Professor Elisheva Carlebach (Salo Wittmayer Baron Professor of Jewish History, Culture and Society at Columbia University) gave a presentation entitled ‘Revealed Beauty and Hidden Danger: On Jewish Books of Time in Early Modern Europe’, followed by a reception for the large audience.

***Oxford Summer Institute  
on the Impact of Sovereignty***

Following the success of the first Oxford Summer Institute on Modern and Contemporary Judaism, held at Yarnton Manor in 2014, the theme of this year’s ten-day conference in June-July was ‘State and Spirit: The Impact of Sovereignty on Contemporary Judaism’, and it was again co-organized by Dr Miri Freud-Kandel and Professor Adam Ferziger (Bar-Ilan University). The eighteen participants, from Israel, the USA, Germany, Hungary and the UK, met in the secluded setting of Eynsham Hall before transferring for the concluding days to St Anne’s College in Oxford, where sessions were held in the Clarendon Institute. They pursued a full academic programme, including sessions on ‘Contemporary Religious Trends and Israel’, ‘Sovereignty and Culture’, ‘Religious Feminism and Jewish Sovereignty’ and ‘Contemporary Perceptions of Biblical Legacies’, but they also met to examine Hebrew manuscripts at the Bodleian Library, and for a trip to Blenheim Palace and a performance of *Twelfth Night* staged at Wadham College. The conference



*Eynsham Hall.*

included a one-day public symposium on ‘Hasidism and Jewish Sovereignty’ at the Clarendon Institute.

***Workshop on ‘Legal Pluralism in the Roman Empire  
and the Perception of the Law of the Other’***

A conference on legal pluralism, bringing Jewish evidence to bear on the wider theme of legal pluralism in the Roman Empire, was held in the Maison Française d’Oxford in June, jointly organized by the Centre. The convenors were Dr Katell Berthelot (CNRS, Aix-en-Provence), Dr Capucine Nemo-Pekelman (Paris-Ouest Nanterre University), Dr Catherine Darbo-Peschanski (CNRS, Maison Française d’Oxford) and Professor Martin Goodman. The conference drew together an impressive group of some fifty scholars from across Europe as well as Israel and the United States and from different disciplines, including Classics, History, Politics and International Relations.

***Oxford Biblical Hebrew Summer School***

The first Oxford Biblical Hebrew Summer School to be arranged under the auspices of the Centre took place at the Clarendon Institute from 1–11 September 2015. The course was open to students with or without experience of the language.

Fourteen students, varying widely in age and background, undertook nine days of language tuition delivered jointly by Dr Stephen Herring (the Centre’s Lector in Biblical Hebrew) and Ms Sonja Noll (a third-year doctoral student at Christ Church, Oxford), pursuing a course equivalent to a term of intensive teaching for a full-time university student.

**London Lectures at JW3**

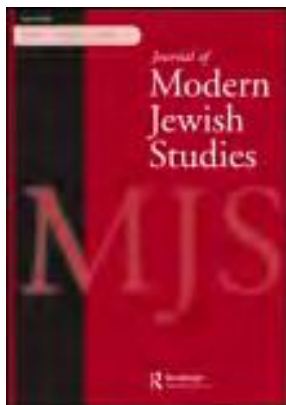
The first lecture series to be organized by the Centre in London at the new JW3 in Camden took place in May and June 2015, under the auspices of the London Jewish Cultural Centre which recently combined forces with JW3. Talks for the wider public were delivered by participants in the Oxford Seminar on Advanced Jewish Studies on Jewish books from Amsterdam.

**Orthodoxy, Theological  
Debate and Contemporary  
Judaism**

A special edition of the *Journal of Modern Jewish Studies* (Volume 14, Issue 1, 2015) was devoted to the findings of the 2013 Oxford Seminar in Advanced Jewish Studies, which examined theological questions raised in the thought of Louis Jacobs.

Rabbi Dr Louis Jacobs, one of the outstanding British figures to address key themes in Jewish theology, was the springboard for the Seminar's examination of ideas he articulated and the disputes they engendered. Some of the papers in the volume focus directly on his work, while others address issues relevant to his overall attempt to consider the theological and pragmatic limits of a contemporary Judaism that remains faithful to *halakhah* and claims continuity with core pre-modern religious principles.

The editors of the volume and conveners of the seminar, Dr Miri Freud-Kandel and Professor Adam Ferziger, created an interdisciplinary environment which included experts in Jewish thought and theology, biblical and legal scholars, historians and sociologists. This broad engagement enabled participants to explore a range of different perspectives, reflected in papers that enable readers to engage with fresh analyses of key topics in Jewish theology, as well as historical and contemporary episodes in which theology confronts directly the practical experience of living religious individuals and communities.

**People**

Jan Joosten, recently appointed by the Queen as Regius Professor of Hebrew at the University in succession to Hugh Williamson, has become a Fellow of the Centre. Professor Joosten, whose degrees include a PhD from Jerusalem, a ThD from Brussels, and an HDR from Strasbourg, studied Theology and Semitic languages in Belgium, the US and Israel. He taught biblical languages and Old Testament exegesis at the University of Strasbourg for twenty years before coming to Oxford. He serves as editor-in-chief of the journal *Vetus Testamentum*, as President of the International Organization for Septuagint and Cognate Studies, and as editor, together with Eberhard Bons, of the forthcoming *Historical and Theological Lexicon of the Septuagint*.



Professor David Rechter



Professor Alison Salvesen



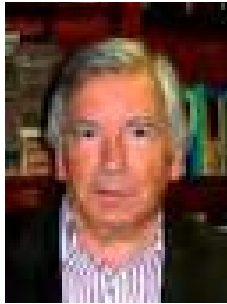
Professor Joanna Weinberg

The outstanding scholarship of three senior members of the Centre has been recognized by the University by bestowing on them the title of Professor. The University has conferred on David Rechter the title of Professor of Modern Jewish History; on Alison Salvesen that of Professor of Early Judaism and Christianity; and on Joanna Weinberg that of Professor of Early Modern Jewish History and Rabbinics.

In the course of the year, Dr Adriana X. Jacobs was awarded the 2015 PEN/Heim Translation Fund Grant for her translation of Vaan Nguyen's *The Truffle*

*Eye*; Dr Sara Hirschhorn was appointed to a Junior Research Fellowship of Wolfson College; and Professor Martin Goodman was awarded an honorary degree of Doctor of Letters by the University of Southampton.

The Centre congratulates Professor Sir Fergus Millar on his eightieth birthday, Professor Hugh Williamson (Vice-Chair of the Board of Governors) on the award of an OBE for services to scholarship and theology in the New Year's Honours in 2015, and the Rt Hon. the Lord Young of Graffham (Emeritus Governor since January 1993 and Chairman of the Centre's Board of Governors from 1989 to December 1992) on his appointment as a Companion of Honour, also in the New Year's Honours in 2015.



*Professor  
Sir Fergus Millar*



*Professor Hugh  
Williamson, OBE*



*Lord Young of  
Graffham, CH, DL*

## *Oxford Seminar in Advanced Jewish Studies*



## ***Jewish Books in Amsterdam, 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds***

---

### *The Work of the Seminar*

Dr César Merchán-Hamann

*Fellow Librarian of the Centre and Director of the Leopold Muller Memorial Library, and Curator of the Hebrew and Judaica collections of the Bodleian Library*

The Centre organized a major collaborative Seminar from January to June 2015, led by Professor Shlomo Berger of the University of Amsterdam and Dr César Merchán-Hamann. It was made possible by the combined generous support of the Polonsky Foundation and the Dorset Foundation.

Amsterdam was the centre of Jewish printing in Europe from 1650 to 1800. Printers in the city served the demands not only of the local Jewish book market, but also printed Jewish books written outside the Netherlands and later distributed all over Europe. An extensive collection of Amsterdam printed material in Hebrew, Spanish, Portuguese, Yiddish and Dutch held in the Bodleian Library and the Leopold Muller Memorial Library's Copenhagen Collection had never previously been thoroughly studied, and research into it yielded significant results for the study of Dutch and European Jewish cultural history in the early modern period. The collections reflect the concerns of Sephardi and Ashkenazi communities in the Dutch Golden Age, when the relative liberalism of Dutch society also stimulated a wave of Christian interest in Jews and Judaism, leading to novel collaborations between Christian Hebraists and Jewish scholars and book producers.

The central question tackled in the Seminar was the role of books in the lives of authors and readers, highlighting those texts which were significant for Jewish readers, as well as books important for the study of Jewish cultural and intellectual history in this period. The Seminar participants included scholars who study particular authors, texts or books, as well as those who deal with

structures of readership or genres, or with other issues affecting the preparation of texts for publication, such as editing, correcting, typesetting and the provision of finance. Participants investigated both the intended and the actual readers of these books, including editions of the Bible and rabbinic literature; the literature which defined the character of the intellectual life and book industry in Amsterdam; the lives of relevant figures within the Jewish community of the city; and the relation of Dutch Christian Hebraism to the European world of Christian intellectual engagement with Judaism, looking at the transnational networks of Jewish and Christian scholars who shared these books.

The following summaries of research by participants illustrate just some of the findings that will be published in detail by Brill of Leiden, in a book devoted to the work of the Seminar, due to appear in late 2016. It will be dedicated to the memory of Professor Shlomo Berger, who passed away suddenly only a short time after the Seminar concluded.

### *Yiddish Publishing*

---

#### *The Historical Significance of the Amsterdam Yiddish Book Industry*

Professor Shlomo Berger

*University of Amsterdam*

Amsterdam was the centre of the European Jewish book industry between about 1650 and 1780, local printing houses releasing books in Hebrew, Yiddish, Spanish, Portuguese and other languages. At first the books were intended for use in Amsterdam, although later they were employed in smaller communities throughout the Netherlands. A substantial number were produced for export to Germany, Poland, central Europe and even Italy, where Jewish printing had begun in the late fifteenth century. Books were also exported to Dutch colonies overseas and the Ottoman Empire.

Amsterdam book agents justifiably claimed that their products were superb. They employed professional translators and editors from all over the Continent, hired excellent proof-readers and typesetters, and used high-quality paper and ink. The high prices usually charged for Amsterdam books generated complaints outside the Dutch Republic. Indeed, Amsterdam editions were

so admired that printers in other locations, attempting to promote their own products in the eighteenth century and later, noted on title-pages that books were printed in ‘Amsterdam letters’ (*be-otiyot Amsterdam*), a description used by no Amsterdam printer.

Yiddish printing in Amsterdam reflected other factors in Ashkenazi culture. The industry helped bridge two periods of literary activity in the Ashkenazi vernacular: the innovative period of the sixteenth century when Yiddish books were responsible for fostering a new era of Ashkenazi culture, and a subsequent stage of literary activity in the Eastern European dialect of Yiddish that developed into Modern Yiddish. The Amsterdam man of letters Menahem Man-Amelander composed the first ever Yiddish history book – *Sheyris Yisroel* (‘The Remnant of Israel’) – that was printed in 1743, and the city produced the first-ever Yiddish newspaper. Amsterdam even conquered the Eastern European book market in Yiddish books in particular. The Dutch capital city attracted intellectuals from Poland and from Eastern and Central Europe who travelled to the city to print their own books, such as Shabbetai Meshorer Bas and his Hebrew bibliography *Siftei Yeshenim*, while local producers launched book projects which they hoped would be useful to, and to the liking of, the Eastern European Yiddish reading public, such as two translations of the Bible into Yiddish in 1678 and 1679 (both of which failed, however).

Yiddish was the Ashkenazi daily vernacular, and Yiddish books aimed to complete the development of this vernacular into an accepted and profitable vehicle of Ashkenazi culture. Amsterdam played a pivotal role within the world of Early Modern Yiddish. Although research on Yiddish and the process of Jewish modernization during the eighteenth century remains to be conducted, sources show that Yiddish paved a way for such processes. The publication of Yiddish ethical books in Amsterdam and later elsewhere began to stress the role of each individual in maintaining the Jewish faith, indicating the adoption of an evolutionary rather than a revolutionary strategy to questions of change within Ashkenazi society during the eighteenth century. The despised language and books by enlightened Jews were responsible for planting the seeds of change, while the hesitant introduction of non-Jewish stories in Yiddish shows that, although the rabbis detested this development, Ashkenazim were not isolated from the environment, as authors, book producers and readers attempted to find a fruitful mechanism that would not be considered a threat to Jewish tradition.

### *The Mayse ha-Shem: A Collection of Tales Printed in Amsterdam, 1708 and 1723*

Professor Jean Baumgarten

*Centre National de la Recherche Scientifique (CNRS),*

*Ecole des Hautes Etudes en Sciences Sociales (EHESS),*

*Centre d'Etudes Juives (CEJ), Paris, France.*

Histories of Old Yiddish texts usually assume a direct correlation between a single work and an author who was assumed to be its main producer. Such histories – the best-known being that of Israel Zinberg – tend to employ a positivist, philologist and historicist paradigm based on theoretical models inherited from the nineteenth- and early-twentieth-century German ‘Science of Judaism’. This supposes the fixity of discourses, a hypothetical *urtext* and the possibility of generating a plurality of new discourses. But in fact Old Yiddish texts usually re-employ existing Hebrew sources which were repeatedly translated, rewritten, expanded or shortened, and inserted or combined in new moving, open configurations. Yiddish chapbooks characteristically reflect this kind of textual mobility, plasticity and ductility, as texts pass through metamorphoses resulting from creative acts of composition, the technicalities of printing and the multiplicity of possible reading practices.

An example of this process is a collection of stories published in Yiddish in Amsterdam in 1708 and 1723 and entitled *Mayse ha-shem*. This included tales taken mostly from kabbalistic sources, translated and compiled by Shimeon Akiva Baer ben Yosef. Such books form a link in the history of the circulation, metamorphosis and reworking of rabbinic sources, as they passed through different editions and compilations and underwent abridgment or expansion, showing how the structure and dissemination of Yiddish chapbooks is more complex than often assumed. The Amsterdam editions of *Mayse ha-shem* reflect the migration of tales and the mobility of textual units within a single compendium. Tales are related to a network of translations and adaptations that appeared in various editorial contexts and were produced in many Old Yiddish printing centres, including Prague, Amsterdam, Sulzbach, Frankfurt and Fürth.

Besides reconstructing a linear history of the intricate succession and circulation of versions that led to *Mayse ha-shem*, one must consider two aspects. First, one notes the plasticity or malleability of the tales, which

appeared and re-appeared in different editions. Second, one must examine the texts together with which these stories were issued. Some of those in *Mayse ha-shem* appeared in *Mayse bikhlekh*, cheap octavo-format Yiddish chapbooks of a few pages, some containing just one tale, which were sold together with other items by peddlers or booksellers. We often lack information about their place and date of printing, and even the names of translators, editors and printers, although typographic and printing features often make it possible to determine their origins. In the case of the Yiddish chapbook *Fun tsvay maysim*, the Yiddish type used is the Ashkenazi semi-cursive employed in Prague. The text is a hagiographical account of Isaac Luria's life, combining miraculous deeds, revelations of Torah secrets and a description of the celestial *yeshivah* that were originally part of the *Shivhei ha-ari*, independently translated into Yiddish for the chapbook printed in Prague and later re-introduced into the collection known as *Mayse ha-shem*.

If blank pages remained at the end of the book, a short text could be added, such as a religious or historical poem, a story or a prayer without any connection to the main text. This is why *Mayse godel mi-rabbi Shimeon bar Yohai*, a Yiddish adaptation of the *Zohar* (I, 98a), is found at the end of the *Sefer oylem-habe* or *Sefer ha-Gan* by Yaakov bar Meshulam Weil, a treatise on the seven heavens describing paradise and the reward for the righteous (Hanau 1620, Amsterdam, 1649). The story recounts how Simon bar Yohai, who was living in a cave with his son Eleazar, was visited by the prophet Elijah and various angels who revealed secrets about the felicity of women in the Garden of Eden. Since Yiddish chapbooks were targeted mostly at women, who composed a large part of their readership, printers favoured material centred on the piety of Jewish women. Such stories were easy to print and sell, and required no *Haskamah* to protect illegal reproduction, or reference to where it was produced.

Stories in Hebrew and Yiddish about demons, the power of the *sitra ahra* (literally the 'other side', referring to the spirit world), possession and exorcism were popular and widely disseminated in both Sephardi and Ashkenazi culture. Narratives inspired by Isaac Luria's views of the transmigration (*gilgul*) and impregnation (*ibbur*) of souls were just one channel through which stories about *dibbukim*, *ruhot* and *shedim* (corresponding roughly to spirit-possession, ghosts and demons) were adapted for and transferred into Old Yiddish chapbooks. A typical example that is reproduced in various contexts is the tale set in Safed of the spirit of a deceased Jew who entered into the body of a widow. Isaac Luria, who was unable to travel to exorcise the demon, taught his disciple Hayyim Vital the Holy Names to accomplish the task, and he, after

arduous efforts, successfully expelled the spirit. This narrative is first found in Hebrew in *Shivhei ha-ari*, and was translated into Yiddish and included in an adaptation of the *Mahberot ha-tofet ve-ha-eden* by Immanuel ben Solomon of Rome, called *Gehenem ve-gan eden bikhl* (Prague, 1660–62), where it appeared at the end of the main texts, under the title *Eyn vunder sheyn mayse iz nit vorn gedrukt al zayn tog. Iz vern oys eyn sefer kabole genomn hayst Emek ha-melekh*. We could offer many such examples of the circulation and re-emergence of tales in Jewish chapbooks at different times and places, demonstrating the plasticity and malleability of popular stories, and their living, changing character as they bounced back and forth in multiple versions.

I would like to analyse briefly how some of these stories were integrated into the Amsterdam edition of *Mayse ha-shem* and how the book is structured. The first Yiddish edition, published in Frankfurt-am-Main in 1691, with an introduction recommending it to men and women for *oneg Shabbat* (Sabbath reading), in order to avoid idle talk (*devorim bteylim*), contains – as only rarely in Old Yiddish books – *Haskamot* by two rabbis from Frankfurt and Bamberg. In it we find thirty-two tales, opening with a hagiographical cycle on Isaac Luria. The Amsterdam editions – printed by Hayyim Druker in 1708 and by Solomon Proops in 1723 – are the most complete, containing fifty-two stories. The first part comprises stories from the Talmud, *Zohar* and *Zohar Hadash* about Simon bar Yohai, his son Eleazar and his son-in-law Pinhas ben Yair, as well as stories from the *Shalsholet ha-kabbalah*. In the middle of the collection there appears the largest cycle of seven stories about Isaac Luria and his pupils, especially Hayyim Vital; while the third part includes tales particularly about Rashi, Maimonides, Nahmanides and Ibn Ezra. The Amsterdam editions also include two historical narratives about persecutions, the *Gezeyre mi-medines Ostraykh* and the *Gezeyre Pozne*; and we find two religious songs, a *klog lid*, 'lament' on Worms and an *ars moriendi* called *Eyn sheyn nay getlekhe lid*. Seven stories adapted from *Shevet Yehuda* by Solomon ibn Verga, about persecutions of Jews in Italy, France, Germany and Spain, derived from the Yiddish translation of *Shevet Yehuda* (Amsterdam, 1700) printed by Asher Anshel ben Eliezer and Issachar Ber ben Eliezer, were inserted into the 1723 Amsterdam edition of *Mayse ha-shem*. At the end of the collection we find the *Mayse nisim* by Yuspa Shammash, a collection of tales and legends on the history of the Jewish community of Worms (*Varmaiza*).

This study of the migration of a single text from one place of printing to another between the end of the seventeenth and the end of the eighteenth centuries, shows the complexity of the transmission of Yiddish books and the

variability of the notion of 'text', which is here not as a static, homogenized, fixed entity, but the product of successive transformations. It should encourage us to examine not only the role of 'authors', but that of printers, translators, editors, compilers, composers and proof-readers, all of whom can be considered co-creators of Old Yiddish Literature.

### *Yiddish Ephemera and Little Books from Amsterdam*

Professor Marion Aptroot

*Heinrich Heine Universität, Düsseldorf*

Yiddish broadsheets, pamphlets and brochures were produced in Amsterdam mainly from the mid-eighteenth century and chiefly for the local market, when the city was no longer the printing centre of Hebrew and Yiddish for much of Europe. This continued until the mid-nineteenth century, when the language shift from Yiddish to Dutch meant that there was too small a market in the Netherlands to make publishing Yiddish ephemera worthwhile.

Research over the past fifteen years has revealed the wide range of material printed at this time, including entertainments for Purim and the New Year as well as political pamphlets. Such works were not intended to survive long, but were read, shared and the paper reused when the document was out of date or the leaflets were reduced to tatters. Since paper was valuable it would not be thrown away, but was re-employed if only as kindling or toilet paper. In rare instances the documents survived in libraries, some of these privately owned.

An important collection of Yiddish ephemera from Amsterdam is held in the Bodleian Library, where it forms part of the world's richest collection of Yiddish printing from the early modern period. This includes 'little books', works printed on one or two sheets of paper in the Netherlands and elsewhere, most of which are not ephemera, but for people who could not afford larger works. The paper, size and quality of printing often do not indicate whether the book is actually, for instance, a small collection of prayers to be read regularly.

The condition of such little books provides insights into the way they were used. Some, although they were carefully handled, show signs of wear and tear. Others were barely touched and may have been purchased by a collector shortly after publication. In some cases, strips of paper were removed from margins, apparently to be used for some other purpose. The information gleaned from working with originals rather than microfilms leads to a better understanding

of the production and reception of these little books and the unique qualities of Amsterdam Yiddish printing. It also raises questions requiring further research.

### *The Role of Amsterdam in the Dissemination of the Minhogim Iconography*

Dr Lucia Raspe

*Goethe Universität, Frankfurt am Main*

*Minhagim* books record the prayer rite (*minhag*) and customs (*minhagim*) performed in synagogue and home round the Jewish year, and in many cases include also major life-cycle rituals. Compilations of this kind flourished in Ashkenaz from the thirteenth century, gained in popularity as Jewish life in Germany came under increasing pressure in the wake of persecutions and expulsions during the later Middle Ages, and were first translated into Yiddish towards the end of the fifteenth century.

The rich collection of early modern *minhagim* books in the Bodleian Library contains many examples of the cycle of twenty-six woodcut illustrations depicting holiday observances and life-cycle events that first appeared in Shim'on Halevi Günzburg's Yiddish *Minhogim*, printed in Venice in 1593. These woodcuts contributed to the success of Günzburg's compilation over the centuries and continued to appear in the great majority of some fifty later editions. Their frequent reproduction in a variety of contexts, it has been argued, made the images emblematic of Jewish living in premodern Europe at large. For generations of Jews they came to represent, as art historian Diane Wolfthal put it, 'the authentic way in which their ancestors celebrated rituals'.

The printing houses of Amsterdam played a major role in that process. While the early Prague reprints of Günzburg's work continued to use the blocks originally made in Venice, it was in Amsterdam that the same cycle of images was first recut in 1645, a precedent emulated widely when Hebrew printing expanded in the German lands from the 1670s. Illustrated editions appeared by the mid-eighteenth century in Frankfurt am Main, Dyhernfurth, Frankfurt an der Oder, Fürth, Homburg and Sulzbach. While the text remained stable throughout, their woodcuts were modelled in many cases after those of Amsterdam, although rarely matching their visual quality.

The history of the *Minhogim* woodcuts sheds light also on the history of book production in Amsterdam itself. No fewer than five distinct sets were used in books printed there between 1645 and 1775, their deployment in a variety of publications reflecting relations between competing printing houses which seem to have found it commercially expedient to procure their own sets of woodcuts and use them in as many contexts as possible.

It was in Amsterdam also that a number of the images created for Günzburg's Yiddish *Minhogim* moved beyond the confines of the Ashkenazi world, and were used to illustrate a Hebrew work printed only there, at least ten times between 1685 and 1775. Despite its title, the *Sefer haminhagim 'al seder ma'ase bereshit* had little to do with Günzburg's work, but was a collection of prayers and benedictions according to the Sephardi rite, resembling the illustrated editions of *Birkat hamazon* (Grace after Meals) and other domestic liturgies produced for Yiddish-speakers by many Hebrew presses in Prague and the German lands. The attempt to use the Ashkenazi woodcuts for a local Sephardi audience would seem unique to Amsterdam, and is one example of how the presence of diverse Jewish groups within the city impacted on book production in ways unthinkable elsewhere.

## *Sephardi Books and Book-Collecting*

---

### *Early Spanish and Portuguese Jewish Books in Amsterdam and their Readers*

Dr Javier Castaño  
*Spanish National Research Council*

The rich collections of Spanish and Portuguese Jewish works printed in Amsterdam held in the Bodleian Library and the library of All Souls College are valuable resources for understanding such cultural activity from its inception in about 1600 to the emergence of new printing houses in roughly 1660, after the death of Menasseh ben Israel. Research into these books also throws light on the continuities or lack of them with Italian and Ottoman Sephardi printing in Venice, Salonika and Constantinople, in particular against the backdrop of the Iberian *conversos* and Maghrebi Jewish environment, and on the targeted

readers and consumers of these texts, both Jewish and those located more liminally.

New research is focusing on biblical translation, prayer books and manuals of halakhic observance, religious genres designed either for the Jewish education of successive waves of Portuguese New Christian migrants in Amsterdam, or for the wider Western Iberian Jewish Diaspora. Instead of adopting the traditional approach to these texts as 'littérature de passage', recent scholarships takes a more functional perspective that stresses their importance as a 'literature of subversion' in relation to the established Iberian socio-religious order, paving the way for a passage from 'potential' to 'normative' Judaism, even if that process was not actually completed.

Previous researchers focused on religious debate such as belief in the immortality of the soul, but the texts provide important evidence of religious social mentalities beyond the intellectual élites, including questions such as the 'canonization' in Amsterdam of sixteenth-century Ferrara Spanish Bible translation and prayer books; the debate on whether to use Hebrew or Roman fonts; the use of Spanish as a 'liturgical language' (as in the 1637 and 1649 Spanish prayer books); the growing attention paid to women as readers and hearers of religious texts; the role of rabbinical scholars in framing texts (such as Isaac Aboab de Fonseca, corrector for Menasseh ben Israel's 1627 prayer book); and the contextualization and illustration of religious traditions and customs in early treatises of halakhic observance, such as Pharar's *Declaração das 613 encomendações* (1627), Atias's *Thesoro de preceptos* (1627 and 1649), and Menasseh ben Israel's *Thesouro de dinim* (1645–8).

### *Two Projects: A Library and a Translation*

Dr Benjamin Fisher  
*Towson University, Maryland*

An examination of the book-collecting practices of those who built up the communal library for members of the Spanish and Portuguese Jewish community in Amsterdam reveals that book collecting was a valued project during the seventeenth century for Amsterdam's *ex-conversos* – descendants of Spanish and Portuguese Jews who had been forcibly or reluctantly converted to Christianity in Spain and Portugal during the fourteenth and fifteenth centuries, but now reverted to Judaism.



The purpose of such book collecting changed during this period. Following the establishment of the community in the early 1600s, administrators focused on collecting basic liturgical texts and ritual objects such as *tefilin* and *mezuzot*. But from the 1630s attention shifted to advanced theological, exegetical and religious works, so that by the 1650s the library contained classic works by leading Jewish authorities from across the Mediterranean and European Jewish worlds, ranging in date from antiquity and early medieval times to the early modern period.

Research into developing book-collecting practices reveals the influence on these of the changing demography of Amsterdam's Jewish communities. Ashkenazi immigration overwhelmed the initial Sephardi community in the 1640s and 1650s, at a time when increasing numbers of East European Jewish texts (as well as Italian and Sephardi editions printed in the east) appear on the shelves of the communal library and in the curriculum of its schools.

A study of the original and translation into Spanish by Isaac Athias of Isaac Troki's *Hizzuk Emunah* ('Faith Strengthened'), a Karaite religious treatise and anti-Christian polemic for members of this community, raised the question why an early modern rabbi such as Athias, who made no secret of his antipathy toward Karaites and wrote condescendingly of their learning and culture, would choose to translate a Karaite work for the benefit of recent converts from Catholicism to Judaism. Study of an extremely early seventeenth-century manuscript copy of Troki's *Hizzuk Emunah* in the Oppenheim Collection in the Bodleian Library made it evident that Athias manipulated and rewrote portions of the text, and that his translation, published as *Fortificacion de la Ley de Moseh*, differs considerably from Troki's *Hizzuk Emunah*. Substantial 'annotations' were added, some between and others in the course of Troki's chapters. The insertion of rabbinic texts and traditions rendered the text more 'rabbinic', while detailed examinations of Christian Scriptures made it more '*converso*'. Troki's *Hizzuk Emunah* appealed to Athias because it already contained elements of both features. The modifications ensured the *Fortificacion* would be an ideal tool for ex-converso instruction and reflection.

## *The Book Leket Hakemah as a Reflection of the Cultural and Intellectual History of the Jewish Communities of Amsterdam and Livorno*

Dr Yaacov Shapira

*The Hebrew University of Jerusalem*

Rabbi Moshe Hagiz, who was born in Jerusalem in 1671 and lost his father when he was just three years old, was educated by his maternal grandfather, Rabbi Moshe Galante, the Rabbi of Jerusalem, in whose Beit Midrash he studied. On Rabbi Moshe Galante's death, Hagiz found himself without financial support, so travelled as a rabbinic courier (*shadar*) to Italy, later making his way to Amsterdam. Having grown up in a conservative Jewish community whose members were committed to strict halakhic ruling and did not seek involvement with their gentile environment, he found himself in a Spanish and Portuguese Jewish community established at the end of the sixteenth century by former *conversos*, many of them merchants, who desired greater freedom of religion.<sup>1</sup> They included traders who wished to expand their activity in general society and, as Professor Yosef Kaplan has demonstrated, to shape a different kind of Judaism – less isolated and more integrated, and to create for themselves a space for religious freedom.<sup>2</sup>

Rabbi Moshe Hagiz published a halakhic work, *Leket Hakemah*, early in the eighteenth century in Amsterdam, consisting of novellae that he had written while living in Livorno, Italy, on the *Orah Hayim* and *Yoreh Deah* sections of the *Shulhan Arukh*.<sup>3</sup> Hagiz wrote his *Leket Hakemah* against the background of an encounter with an unfamiliar religious world, reflecting in it the gap between the community from which he had come and those in Livorno and Amsterdam and the rabbinical leaders he met there.

1. See R. Bonfil, 'History of the Spanish and Portuguese Jews in Italy', in H. Beinart (ed.) *Moreshet Sepharad* (Jerusalem 5752) 543–61.

2. Y. Kaplan, 'The Portuguese Community in Amsterdam in the 17th Century – Between Tradition and Change', *Proceedings of the National Israeli Academy for Sciences*, 7 (5748) 161–82.

3. M. Benayahu, 'Books Composed by Rabbi Moshe Hagiz and Books that He Published', *Alei Sefer* 2 (5736) 121–62, at pp. 124–30. The third part of the work, on the *Eben ha-Ezer* section of the *Shulhan Arukh*, was published later in Germany, while the fourth part, on *Hoshen Mishpat*, never appeared.

In his work *Sefat Emet*<sup>1</sup> he described the increasing abandonment of Jewish observance among the Amsterdam Jews, and analysed how, 'Because they live in countries in which they have freedom combined with wealth that works to their detriment, they abandon the yolk of our Sages'. He depicts those 'who began by casting doubts on the *midrashim* of our Sages and ended up denying our Rock, who dwells in the Heavens'. In *Leket Hakemah* he discusses the phenomenon of Jewish communities who refused to accept the authority of teachers of Torah or of the teaching of the Rabbis, debating, for example, the status of a Jew who vowed not to enter a synagogue.

Rabbi Moshe Hagiz condemned deviation from halakhic norms which he felt stemmed from desire to integrate into the non-Jewish environment. He criticized, for instance, the widespread violation of the rule prohibiting the use of *stam yenam* (wine produced by non-Jews), prohibited wearing non-Jewish clothing as a means of evading imposts, and condemned the inclusion on a Ketubah of drawings of the bride and groom showing the sun and the moon.<sup>2</sup> He demanded that those who shave during the intermediate festival days – *Hol Hamoed* – accept the limiting legal status of *Divrei Haverut*.

Rabbi Moshe Hagiz took a strong position against Jews who were not halakhically observant or held heretical beliefs, discussing whether a rabbinical court may force a husband who violates Jewish law to divorce his wife, may invalidate an arranged marriage, order a divorce in view of the apostasy of the wife's relatives, refuse to bury heretics or violators of Jewish law in a Jewish cemetery,<sup>3</sup> or exclude apostates from inheritance.

He referred also to *conversos*, discussing their practice of retaining non-Jewish names, the validity of their marriages, the status of their first child for purposes of redeeming the first-born son, and the right of a husband who fled under the threat of death to divorce his wife who was forced to convert. He also considered the position of those *conversos* who broke away from Jewish tradition, discussing whether they can be counted for purposes of a *minyan*, whether it is permitted to charge them interest on a financial loan, whether their son is obligated to honour them and whether a wedding celebrated before them is valid.

1. *Sefat Emet*, Amsterdam, 5467, 4b.

2. Bonfil (see above) p. 559, notes that this was the result of Christian influence introduced by the *conversos*.

3. Kaplan (see above) p. 167, notes that in defiance of the rabbinical position, the communities enacted regulations so that even *conversos* would receive a Jewish burial.

He even considered the status of women, such as the case of a daughter who wanted to recite *Kaddish* over her father, in accordance with his testimonial wishes, and whether they should visit cemeteries.

Hagiz began also to take active measures in Amsterdam against followers of the false messiah Shabbatai Zvi, helping Haham Tzvi Hirsch Ashkenazi to exposure the Sabbatianism of Nehemiah Hayun, for which he was attacked by Hayun's supporters led by Haham Shelomo Aeilyon, Sephardi rabbi of the city. Haham Aeilyon excommunicated Hagiz from Jewish society and forced him to flee from Amsterdam in 1714.

### *Exploring Manuscripts of Orobio de Castro's 'Response' to Lullian Philosophy*

Professor Myriam Silvera

*University of Rome 'Tor Vergata'*

For several reasons, a number of literary works that enjoyed wide circulation in Amsterdam and elsewhere were never printed there and remained in manuscript. Some – anti-Christian in character and written in Spanish – were prohibited by the municipality of Amsterdam and subsequently in the Escamot (internal statutes) of the Jewish community. They nonetheless, attracted the attention of learned individuals both inside and outside the United Provinces. Among them were books by Saul Levi Morteira and of Isaac Orobio de Castro, for which thinkers such as Anthony Collins, whose *Discourse on Free-Thinking* was widely read, were prepared to pay high prices, as Giovanni Tarantino describes.

The mildly anti-Christian text by Orobio de Castro is an example of such writing that was studied and discussed during the Seminar. It was printed in Brussels, but not on the author's initiative, and was entitled *Respuesta a una persona que dudaba si el Libro de Raymundo Lulio, nuevamente traducido y comentado era inteligible* (1666), ('Response to One Who Doubted the Intelligibility of Raimondo Lullo's Book, Newly Translated and Commented'). It was edited by the Spanish translator of Lullo, Alonso de Zepeda, a figure otherwise better known for his military feats, and contains the text in Spanish and Latin, followed by Zepeda's refutation in both languages.

Two scholars have analysed how Orobio was asked to respond to a translation and commentary of Raimondo Lullo's *Arbor Scientiae*: Yosef Kaplan in his

major work, *From Christianity to Judaism. The Story of Isaac Orobio de Castro*, and Fernando Díaz Esteban in an article that appeared in two different issues of the journal *Sefarad*, entitled 'Entre la religión y la filosofía: La polémica de Isaac Orobio y Alonso de Zepeda' (2001–2). But the different manuscript copies of this response had never been collated.

Nine manuscripts survive that are known to have been in circulation inside and outside the Jewish community: seven in Dutch libraries (especially that of Ets Haim in Amsterdam), one at the Bibliothèque Nationale de France, and one in a private collection. Three of the Dutch versions bear the signatures of the copyists David Lopez Quiros and Abraham Machorro. Close examination reveals differences between these versions and the published text, suggesting that Zepeda introduced modifications. Two examples will suffice. Since he did not agree with Orobio that the thought of Lullo *perdió los juicios a multos*, 'made many lose their judgment', he printed *pidió los juicios a multos*, 'demanded judgment from many'. Another kind of editorial intervention is the 'normalization' of the expression *me entremetí a ser Theologo*, *siendo un mero lego de Galeno y espada* (Orobio was a doctor), which becomes, by means of a 'lectio facilior', *mero lego de capa y espada*, i.e. the proper use of this expression is related to a military role. The collation of such differences makes it possible now to prepare a critical edition of the *Respuesta*.

This research opens a window on the poetic and literary life of Jews in Amsterdam, exposing the involvement of the actor and poet Lorenzo Escudero—who identified Orobio on his arrival in Amsterdam as capable of responding to Zepeda's book—and especially of Daniel Levi de Barrios, who prepared the Latin translation printed beside the Spanish.

## *Sephardi–Ashkenazi Relations*

---

### *Sephardi–Ashkenazi Relations in Amsterdam Print Houses in the Second Quarter of the Eighteenth Century*

Dr David Sclar  
*University of Toronto*

The Italian kabbalist and poet Moses Hayim Luzzatto's pietistic treatise *Mesilat Yesharim* was printed at the Amsterdam press of Naftali Hirts Levi Rofe in 1740. After a protracted controversy over his kabbalistic activities led to numerous bans being issued against him – with two of his greatest detractors serving as successive Ashkenazi chief rabbis during his eight-year stay in the city – Luzzatto found refuge among the city's Sephardi Jews. Portuguese communal records show that Luzzatto was given charity and financial help to study in the Ets Haim Yesiba, as well as a prominent seat in the Etsnoga. The long-standing societal distinctions between Amsterdam's Sephardi and Ashkenazi communities were clearly helpful to Luzzatto.

Nevertheless, the printed version of *Mesilat Yesharim* drastically differed from the author's original manuscript,<sup>1</sup> which he had concluded a year and half before publication. Constructed as a dialogue between a heroic *hasid* and obstinate *hakham*, the manuscript version polemicized against rabbis who emphasized Talmud and *halakhah* over Kabbalah and individualized spirituality. The imprint's paratexts suggest that Jacob Bassan and David Meldola, Luzzatto's colleagues in the Portuguese Ets Haim Yesiba, were responsible for the book's publication, removing the treatise's most controversial elements in order to publish it at the Ashkenazi-owned press then most involved in disseminating pietistic and mystical titles.

Scholars of Western Sephardim, focusing largely on the seventeenth

1. Russian State Library, Moscow, MS Günzburg 1206 (IMHM F 48209). See Abraham Shoshana and Yosef Avivi (eds) *Mesilat yesharim* (Cleveland: Ofeq Institute, 1995); and, with English translation and notes, Abraham Shoshana (ed.) *The Complete Mesillat Yesharim in Two Versions: Dialogue and Thematic* (Cleveland, Ofeq Institute, 2007).

century, have emphasized Portuguese communal insularity, engagement with mercantilism and laxity of religious observance. The first printing of *Mesilat Yesharim*, however, suggests commercial and intellectual relations between Portuguese and Ashkenazi Jews during Luzzatto's era and a high level of scholarly activity by the city's Sephardi rabbinical students. Moreover, the imprint exemplifies Portuguese rabbinical involvement in print, since Meldola in particular facilitated the publication of numerous books at Amsterdam's leading Hebrew presses, then dominated by Ashkenazim.<sup>1</sup> An archival document from 1738 records communal funding of book projects.<sup>2</sup> The imprint also indicates that the endeavours of Portuguese scholars could be curtailed, defined and influenced by considerations – and in the case of Luzzatto, condemnation – stemming from the Ashkenazi community.

A survey of Amsterdam Hebrew printing during the 1730s and 1740s reveals intellectual integration and social interaction between members of the Sephardi and Ashkenazi communities. Various liturgical rites and communal documents (*takanot*) were printed at presses belonging to members of either community.<sup>3</sup> Ashkenazi typesetters, the primary labour force in Amsterdam Hebrew presses, worked in Sephardi-owned print houses as much as in Ashkenazi-owned houses. Moreover, Ashkenazi printers Joseph Dayan

1. Meldola served as editor, corrector or proofreader (*magiyah*) for such volumes as Jacob Sasportas' *Ohel Ya'akov* (Naphtali Hirts Levi Rofe, 1737); *Mayim Rabim* (Joseph Dayan, 1737), a collection of responsa written by his father, Raphael Meldola, then chief rabbi of Bayonne; *Sama de-Hai* (Joseph Dayan, 1739), a collection of responsa by Hayim Jacob of Safed; and *Peri Ets Hayim* (Joseph Dayan, 1742), the responsa of Hayim Avigdor of Istanbul. He also assisted in the publication of the prayer book *Tefilat Yesharim* (Naphtali Hirts Levi Rofe, 1740), and the responsa of Simon ben Tsemah Duran, *Sefer Tashbets* (Naphtali Hirts Levi Rofe, 1741).

2. Amsterdam Municipal Archives, Archive of the Portuguese-Jewish Community, 334, no. 1053, p. 52. According to the document, Meldola received funding to produce 'sue livro' (his book), probably his calendrical treatise *Mo'ed David*. The Mahamad also subsidized Abraham Sasportas' publication of *Ohel Ya'akov*, a collection of responsa composed by his father Jacob Sasportas, a former Portuguese chief rabbi, and they initiated a project to publish Talmud tractate *Pesahim*, although it did not come to fruition.

3. For instance, in 1733 Isaac Templo issued a *Mahzor* according to the Ashkenazi rite, which included a Yiddish translation of the well-known sixteenth-century commentary *Hadrat Kodesh*; in 1736 Abraham Athias issued *Takanot* of the Ashkenazic community of Amsterdam; and in 1740 Naphtali Hirts Levi printed *Tefilat Yesharim*, a Sephardi-rite prayer book.

and Naphtali Hirts Levi each issued books with *Dedicatoria* to Portuguese *parnasim*,<sup>1</sup> while Solomon Proops and sons published the fruit of Portuguese rabbinic labour, the responsa serial *Peri Ets Hayim*. In addition, a Sephardi-Ashkenazi confederacy was formed in granting rabbinic approbations (*haskamot*), and print houses attempted to lure any and all potential buyers by marketing prayer books of both Sephardi and Ashkenazi rites.

Ultimately, economics encouraged communal melding, or at least greater contact on an individual level. Individuality and intention, important considerations in studying the history of the book, meant that an owner's ethnicity did not make a press conceptually ethnic. Thus, like the 'porous borders' of sixteenth-century Venetian print houses, which facilitated Jewish-Christian interaction, book production during this period enabled significant Sephardi-Ashkenazi interaction.

## Dutch Jewry

---

### *The Creation of a Dutch Jewish Book Shelf: The Amsterdam Jewish Book Market, 1795–1850*

Dr Bart Wallet  
Vrije Universiteit Amsterdam

'Everyone knows how much the Hebrew printing press has deteriorated in our country over the past fifty years', leading Amsterdam Jewish intellectual Samuel Israel Mulder stated in the preface of his 1826 Dutch Torah translation.<sup>2</sup> Looking back at the 'golden age' of Hebrew printing in the Dutch Republic during the preceding two centuries, he acknowledged the terrain Amsterdam had lost to the East European printing industry.

Research since then has confirmed Mulder's assessment and concluded that Amsterdam's position as the undoubted centre of Jewish printing diminished in the second half of the eighteenth century due to political turmoil, deteriorating

1. For instance, *Parashat ha-Ibur* (Joseph Dayan, 1734), *Mayim Rabim* (Joseph Dayan, 1737), *Ohel Ya'akov* (Naphtali Hirts Levi, 1737), and *Divre David* (Naphtali Hirts Levi, 1753).

2. Samuel Israel Mulder (ed.) *Sefer Torat Elohim/De vijf boeken van Mozes I: Sefer Bereshit*. Amsterdam: Van Embden (1826) xiv-r.

economic conditions and changes in the wider Jewish world. But did this mean that the role of Amsterdam's Jewish printing industry was completely over? Or did it merely transform itself and adapt to the new political and cultural conditions?

Two of the most important Hebrew printers, the Proops and the Van Embden firms, continued their activities well into the nineteenth century, and were soon joined by the Portuguese Jewish firm of Belinfante. Each adjusted to the fact that West European Jews had become full citizens, and shifted their focus from largely serving a transnational Ashkenazi or Sephardi public to being agents in constructing a new Dutch Jewish collective identity. The Amsterdam Jewish printing industry both reflected and prompted social change.

While Yiddish publications retained a significant place in their catalogues in the first decades of the nineteenth century, this language was gradually replaced by the Dutch vernacular, in which these firms published translations of key texts, commentaries to the Bible and prayer book and ethical and pious literature for women and children. Hebrew books, including editions of traditional texts as well as new titles, remained an important part of Proops' and Van Embden's publishing activities, and were aimed not only at the local market, but at the neighbouring Germany, which still counted as Amsterdam's hinterland.

The two main firms each produced Bible translations and prayer books, and employed a star author: Samuel Israel Mulder (1792–1862) worked with Van Embden, while Gabriel Izak Polak (1803–1869) published for Proops. Despite fierce competition for the Dutch Jewish book market, the firms' projects reflect a shared conviction that translation into the 'pure' Dutch vernacular instead of Yiddish would direct the readers' attention to the depth of the Hebrew original. Bilingual Hebrew-Dutch editions thus served a national agenda of making Jews fully Dutch citizens, as well as the religious one of deepening understanding of the main sources of traditional Judaism.

## *Jewish-Christian Relations*

---

### *Willem Surenhuis' Edition of the Mishnah*

Dr Piet van Boxel

*Oxford Centre for Hebrew and Jewish Studies and the Bodleian Library*

When the brothers Gerardus and Jacobus Borstius published Willem Surenhuis' monumental edition of the *Mishnah* with the commentaries of Maimonides and Obadiah Bertinoro in six volumes in Amsterdam (1698–1703), they were not the first publishers to undertake such a project. This first corpus of Jewish Law (with Maimonides' commentary) had been printed in Naples in 1492, and it appeared with Bertinoro's commentary in Venice in 1549. Both commentaries were included in the Riva di Trento edition of 1559, an arrangement that became a fashionable tradition followed also by Surenhuis. Although in this respect Surenhuis seems to have adopted Jewish modes of reading *Mishnah*, his edition contributed in an unprecedented way to its study. The title page of the first volume reads: 'Mishnah or the arrangement of the complete Law of the Jews, the rites, the antiquities and the oral laws, with the complete commentaries of the most famous rabbis Maimonides and Bertinoro, to which are added the notes and versions of various authors to the codices that they published. Willem Surenhuis gave the Latin [translation] and elucidated [the text] with notes.'<sup>1</sup> By including 'the notes and versions of various authors to the codices that they published', Surenhuis provides the reader with a virtually complete arsenal of Christian translations of and commentaries on various tractates of the *Mishnah*. Each author of these commentaries – Paulus Fagius, Constantijn L'Empereur, Johannes Coccejus, William Guise, Daniel Lund, Johann Heinrich Otho, Robert Sheringham, Hendrick Houting, Johann Christoph Wagenseil, Johann Ulmann, Gustav Peringer, Sebastian Schmidt and Michael Arnoldi – had selected mishnaic tractates according to an agenda ranging from philo-Judaism to anti-Semitism. Described as

1. *Mischna sive totius Hebraeorum juris, rituum, antiquitatum, ac legum oralium systema, cum clarissimorum rabbinorum Maimonidis & Bartenorae commentariis integris. Quibus accedunt variorum auctorum notae ac versiones in eos quos ediderunt codices. Latinitate donavit ac notis illustravit Guilielmus Surenhusius.*

‘various authors’, however, they lost something of their independence as translators and commentators and were forced into discussion with ‘the most famous rabbis Maimonides and Bertinoro’. It is in this discussion that, in Latin translation, Surenhuis invited the Christian reader to participate, in the hope that readers would gain a better understanding of the Jewish mind, and that this would lead them to a better comprehension of the New Testament. This aim comes clearly to the fore in the inaugural lecture which he delivered in 1704, when he was appointed professor of Oriental languages at the *Athenaeum illustre* in Amsterdam. Surenhuis’ exegetical method differed radically from that of his predecessor, the philologist Étienne Morin, who had emphasized the importance of Ethiopian, Samaritan, Egyptian, Aramaic, Syrian and Persian for the understanding of certain passages in the Hebrew Bible.<sup>1</sup> Surenhuis claimed that rabbinic writings were the first port of call for reading the Holy Scriptures, in particular the New Testament: ‘Therefore the Talmudic corpus is unbelievably useful for the New Testament: for who could comprehend the parables of our saviour; who his disputations with the Jews; who his apophthegmata and concise maxims; who the ceremonies and customs observed by the apostles according to Jewish practice; who the Letter to the Hebrews; and who could ever correctly follow the target of places from the Old Testament related to the New Testament and the meaning of the Septuagint, unless he would have understood well the various ways in which the Talmudic sages describe the sacred context.’<sup>2</sup>

Surenhuis’ appreciation of the talmudic corpus is significant, and is to a certain extent in line with the way some great sixteenth-century scholars, such as Joseph Scaliger, approached the study of the Talmud. But more innovative is his edition of the *Mishnah*. Its mise-en-page – Jewish commentators appearing cheek-by-jowl with Christians – is a unique phenomenon in early modern Europe.

1. *Exercitationes de lingua primæva ejusque appendicibus : in quibus multa S. Scripturæ loca, diversæ in linguis mutationes, multiplices nummorum Israelitarum, & Samaritanorum species, atque variæ veterum consuetudines exponuntur* (Utrecht, 1694).

2. *Dissertatio de natura pandectarum Hebraicarum : habita in illustri Amstelædamensium Athenæo cum linguarum orientalium professionem ordiretur. Ad XV. Octobris [MD] CCIV* (Amsterdam, 1704).

## *Amsterdam Jewish Books in Oxford*

---

### *Amsterdam Jewish Books in the Bodleian*

Dr César Merchán-Hamann

*Bodleian Library and Leopold Muller Memorial Library, Oxford  
Centre for Hebrew and Jewish Studies*

Even though Hebrew printing was established in the Netherlands at Leiden in 1585 and at Franeker in 1586, Amsterdam had become the paramount producer of Hebrew and Jewish printing by the middle of the seventeenth century, and had almost eclipsed them by the end of the century.<sup>1</sup> The founding of the Bodleian Library in 1600 slightly preceded the first Hebrew printing in Amsterdam, dated to just before June 1605.<sup>2</sup>

The first recorded donation of a printed Hebrew book to the Bodleian Library was a Hebrew dictionary given by John Savile in 1601.<sup>3</sup> A large group of publications arrived in late 1654 with the death of John Selden, who left to the Bodleian those of his Hebrew books which were ‘not already in the Library’.<sup>4</sup> The remainder of his collection arrived in 1659.

Thomas Marshall, Rector of Lincoln College and Dean of Gloucester, left further printed books not yet held by the Library in 1685, but it is unknown how many were printed in Amsterdam. A further 110 Hebrew volumes from his collection were passed to the Library of Lincoln College (where they have been catalogued by Dr Rahel Fronda), so were presumably already held by the Bodleian Library. These included none from Amsterdam, suggesting that all the books in this category must already have gone to the Bodleian. It is unfortunately impossible now to identify which of those in the Bodleian were his, since his collection was merged with that of Marsh, and further volumes added to that group.

1. L. Fuks and R. G. Fuks-Mansfeld, *Hebrew Typography in the Northern Netherlands 1585–1815: historical evaluation and descriptive bibliography* (Leiden, 1984. 2 vols), passim.

2. William Dunn Macray, *Annals of the Bodleian Library Oxford* (Oxford, 1890. 2nd edition) 19.

3. *Ibid* 419.

4. *Ibid* 112.

No printed Judaica came to the Bodleian following the death of Edward Pococke, Regius Professor of Hebrew in 1691, and there was little or no Hebrew among the printed books left to the Bodleian in 1822 by the Revd C. Francis of Brasenose College, or by Dr Robert Huntington, 600 of whose Oriental manuscripts were acquired in the same year.<sup>1</sup>

The largest number of Amsterdam printed books arrived with the purchase of the Oppenheim Library from Hamburg in 1829 for £2080. No fewer than 500 of the 4000 printed volumes in this collection were from there. A further 483 Hebrew books from the library of Wilhelm Gesenius were bought in 1845.<sup>2</sup>

Important books were also purchased in Amsterdam, such as the Soncino Bible of 1488, which was purchased there in 1790 for £ 43 15s.<sup>3</sup>

Amsterdam is clearly one of the most important locations of Hebrew and Jewish printing in the early modern period, besides Italy and the German lands, and is a major source of Hebrew and more generally of Jewish books in the Bodleian Library. As a single centre of book production it is rivalled, but not surpassed, only by Venice.

1. *Ibid.* 161–2.

2. *Ibid.* 319–20, 348.

3. *Ibid.* 274.

## *The Academic Year*

---



## ***Courses, Lectures, Conferences, Publications and Other Activities of Fellows of the Centre***

---

### *Courses Taught by Fellows of the Centre*

#### *Dr Miri Freud-Kandel*

Judaism in History and Society (BA in Theology)  
Modern Judaism (PGDip. in Theology)  
Modern Judaism (MSt in Study of Religions, Faculty of Theology and Religion)  
The Emergence of Modern Religious Movements (MSt in Jewish Studies)  
Modern Judaism (Lecture Series for Theology and Religion and Oriental Studies)

#### *Professor Martin Goodman*

The Formation of Rabbinic Judaism (with Professor Joanna Weinberg) (BA in Theology)  
Varieties of Judaism, 100 BCE – 100 CE (BA in Theology)  
Jewish History, 200 BCE – 70 CE (MSt in Jewish Studies)  
Jewish History, 70–500 CE (MSt in Jewish Studies)  
Judaism from 200 BCE to 135 CE (MSt in Jewish Studies in the Graeco-Roman Period)  
Judaism from 200 BCE to 200 CE (MPhil in Judaism and Christianity in the Graeco-Roman World)  
Religions in the Greek and Roman World (c. 31 BC – AD 312) (BA in Literae Humaniores)

#### *Dr Sara Hirschhorn*

Modern Israel: History, Culture, and Society (BA in Jewish Studies, MSt in Jewish Studies, MPhil in Modern Middle Eastern Studies)

### *Courses Taught by Fellows*

45

#### *Dr Adriana X. Jacobs*

Topics in Modern Hebrew Literature, 1900 to Present (MSt in Jewish Studies/ MPhil in Modern Jewish Studies)  
Radical Exegesis (Graduate seminar with Professor Joanna Weinberg and Professor Jan Joosten)  
Modern Hebrew Literature (BA in Oriental Studies)

#### *Professor Jan Joosten*

The History of Israel in the Biblical Period (BA in Hebrew and Jewish Studies)  
Readings in the Dead Sea Scrolls (MSt in Hebrew)  
Hebrew Inscriptions (MSt in Hebrew)  
Historical Grammar of Hebrew (BA in Hebrew and Jewish Studies)  
Readings in Biblical Hebrew (MSt in Hebrew)  
Radical Exegesis (Graduate seminar with Dr Adriana X. Jacobs and Professor Joanna Weinberg)

#### *Professor Derek Penslar*

The State of Israel: History, Politics, Society (MPhil in Middle Eastern Studies)

#### *Professor David Rechter*

Modern Jewish History (BA in Jewish Studies and MSt in Jewish Studies)  
From the Enlightenment to the Holocaust: The Jews of Europe 1700–1945 (lecture series for Oriental Studies and History)

#### *Professor Alison Salvesen*

Jewish Bible Interpretation (MPhil in Judaism and Christianity)  
Septuagint Studies (MSt in Jewish Studies in the Graeco-Roman Period)  
Hellenistic Jewish Greek Literature (MSt in Jewish Studies in the Graeco-Roman Period)  
Greek Ecclesiastical Texts (MPhil in Eastern Christian Studies)  
Syriac Exegetical Texts (MPhil in Eastern Christian Studies and MSt in Byzantine Studies)  
Jewish Bible Interpretation (MPhil in Judaism and Christianity)

#### *Dr Zehavit Stern*

The Invention of Folklore and the Creation of Modern Eastern European Jewish Culture (MSt in Jewish Studies)



Yiddish Literature (BA in Modern Languages)  
 Eastern European Jewish Culture: Tradition, Crisis and Innovation (Stanford Program in Oxford)

*Professor Joanna Weinberg*

The Formation of Rabbinic Judaism (with Professor Martin Goodman) (BA in Theology)  
 Survey of Rabbinic Judaism (MSt in Jewish Studies)  
 Jews of Early Modern Europe (MSt in Jewish Studies)  
 Jewish Bible Interpretation (MPhil in Jewish Studies in the Graeco-Roman Period)  
 Radical Exegesis (seminar convened with Professor Jan Joosten and Dr Adriana X. Jacobs) (MPhil in Jewish Studies in the Graeco-Roman Period)

*II. Lectures and Papers by Fellows of the Centre*

*Dr Miri Freud-Kandel*

'The British Chief Rabbinate: A Model for Leadership or Decline?', Bar-Ilan University, Israel  
 'Louis Jacobs and the Development of Postmodern Approaches to Jewish Theology', European Association of Jewish Studies Congress, Paris  
 'Jews and Judaism in the United Kingdom: Developments, Directions, and Threats', European Association of Jewish Studies Congress, Paris  
 'The First Flowering of the Redemption? British Jewry, Zionism, and Theology', Oxford Summer Institute in Modern and Contemporary Judaism

*Professor Martin Goodman*

'The Reception of Josephus in Jewish Culture since 1750', European Association of Jewish Studies Congress, Paris  
 'Politics and Related Words in Relation to Judaism in Josephus and the Stobi Inscription', Conference on 'Citizenships(s) and Political/Religious Self-definitions in the Roman Empire', Aix-en-Provence  
 'Writing a History of Judaism', Edward A. Block Lecture, Indiana University, Bloomington  
 'The Jewish Revolts: Paradigms or Exceptions in the History of Provisional

Resistance to Roman Rule?' Conference on 'In the Crucible of Empire: Resistance, Revolt and Revolution in the Graeco-Roman World', Yale University  
 'Jews and Gentiles in the Roman World during the First Christian Generation, 30–60 CE', New Testament Seminar, University of Cambridge  
 'The Reception of Josephus in Jewish Culture since 1750', Association of Jewish Studies Conference, Baltimore  
 'Tolerance within Judaism and the Parting of the Ways between Judaism and Christianity', Conference on 'Jews and Judaism in the First Centuries CE', University of Tel-Aviv  
 'Variety in Late Second Temple Judaism', Montefiore College, London  
 'The Maccabean Martyrs in Judaism and Christianity', Holy Cross Sixth Form College, Manchester  
 'Toleration within Judaism in the Roman Empire', Visitor Lecture, Program in the Ancient World, Princeton University  
 'The Roman State and Jews in the Mediterranean Diaspora after Bar Kokhba', Princeton University  
 'Variety within Judaism', Thames Valley Limmud, Maidenhead  
 'Josephus', 'In Our Time', BBC Radio Four  
 'Jews and Judaism in the Roman World since Baron', Conference on 'From Galicia to New York: Salo W. Baron and his Legacy', Jagiellonian University, Kraków

*Dr Sara Hirschhorn*

'Turn Left at the End of the World: Garin Lev Zion and the Jewish-American Founding of the West Bank Settlement of Tekoa', Association of Israel Studies Conference, Sde Boker, Israel  
 'Jewish-American Settlers in the Occupied Territories', Special Working Group on Israeli Settlements, Minerva Center, University of Tel-Aviv  
 'The Origins of the Redemption in Occupied Suburbia?' European Association of Israel Studies, London; School of Oriental and African Studies, University of London; Jewish and Israel Studies Workshop, London; Jewish Studies Workshop, University of Manchester  
 'Religion Amongst American Settlers', Conference on 'What's Jewish about the Jewish State', American University, Washington DC  
 'Rabbi Shlomo Riskin and the Jewish-American Makings of Efrat' (paper accepted for Association of Jewish Studies, Baltimore, MD, but unable to travel)

- 'How We Talk About it When We Talk about Israel/Palestine', 'How To Solve the Arab-Israeli Conflict in 1 Limmud Session or Less', 'An Introduction to the History and Politics of the Israeli Ultra-Nationalist Movement', 'Ariel Sharon: Man and Myth', and panels on settlements and the Gaza War 2014, as scholar-in-residence at Limmud Conference, UK
- 'Zionist Ideologies and the Israeli Elections of 2015', Foreign and Commonwealth Office, Understanding the Israeli Elections Conference, London
- Conversation with Israeli author Assaf Gavron on his book 'The Hilltop', Jewish Book Week, London
- 'Introduction: Americans in Israeli Politics', conversation with Israeli MK Dov Lipman, Marble Arch Synagogue, London
- 'Understanding Extremism: The Case-Study of Israeli Ultra-Nationalism', Woolf Institute, University of Cambridge, Cambridge
- 'Unsettled Questions: The Research Methodology for Investigating Israeli Ultra-Nationalism', University of Heidelberg/School of Jewish Studies Israel Studies Seminar, Germany
- 'The Unsettled Question: The History and Politics of the Israeli Settler Movement Since 1967', Liberal Jewish Synagogue, London
- 'Understanding Israeli Ultrnationalism After the 2015 Elections', Israeli Elections Keynote Panellist, Chatham House, London
- 'City on a Hilltop: American Jews and the Israeli Settler Movement Since 1967', Society of Historians of American Foreign Relations, Washington DC
- Oxford Analytica, Regional Head for Israel/Palestine, monthly briefings

*Dr Adriana X. Jacobs*

- 'Birds of Travel: The Poetry of Vaan Nguyen', Conference on 'Diaspora in Modern Hebrew Literature', University of Cambridge
- 'A Difficult Distance: Israeli Poetry About Gaza', Seminar in Modern Israel Studies, University of Oxford
- 'Anna Herman and the Goldberg Variations', British Comparative Literature Association 'Workshop on Auto-exoticism', St Anne's College, Oxford

*Professor Jan Joosten*

- 'The Origin of the Septuagint Canon', Plenary Lecture at the Conference on 'Die Septuaginta: Orte und Intentionen, Fachtagung Septuaginta Deutsch', Wuppertal

- 'Characteristics of the Language of Syriac Ben Sira', Conference on 'Textformen des Sirach-Buches', Eichstätt,
- 'How Old is the Targumic Tradition? Traces of the Jewish Targum in the Second Temple Period, and Vice Versa', Conference on 'Fifth Centennial of the Complutensian Polyglot', Universidad Complutense de Madrid
- 'Pseudoclassicisms in the Hebrew of the Second Temple Period', Conference on 'How Old is the Hebrew Bible', Berkeley, California
- 'The *Dictionary of Classical Hebrew* — A Philological Appraisal', Conference of the Society of Biblical Literature, San Diego, California
- 'Syriac Evidence for Primitive Aramaic Gospel Terminology', Conference of the Society of Biblical Literature, San Diego, California
- 'The Egyptian Background of the Septuagint', David Patterson Lecture
- 'The Egyptian Background of the Septuagint Translation', International Colloquium on 'La bibliothèque d'Alexandrie', Institut Polis, Jerusalem
- 'Pseudo-Classicism in Late Biblical Hebrew', Tagung der Fachgruppe 'Altes Testament der Wissenschaftlichen Gesellschaft für Theologie', *Die Hebräische Bibel und die Perser – Literaturgeschichtliche und religionsgeschichtliche Beobachtungen zur Rolle der Perser in den Schriften Israels und des antiken Judentums*, Eisenach
- 'The Dead Sea Scrolls', Thames Limmud, Maidenhead
- 'The Septuagint and Hellenistic Judaism', Chabad Centre, Oxford

*Professor Derek Penslar*

- 'Every War a Civil War? Jewish Soldiers and Veterans in Europe, 1914–1939', University of Frankfurt; Heidelberg Hochschule für jüdische Studien
- 'The Great War and Modern Jewry', Keynote address, conference on 'The Jewish Experience of the First World War', University of Sussex
- 'The State of Writing About the State of Israel', for roundtable panel on Ari Shavit's *My Promised Land*, Association for Israel Studies, annual meeting, Sede Boker, Israel
- 'Jews in the Military', Conference on 'World War I and the Jews', Center for Jewish History, New York
- 'World War II as a "Jewish War"', Keynote address, conference on 'Jewish Soldiers in World War II', Tel-Aviv University
- 'Zionism and Judaism: A Re-Appraisal', Oxford Interdisciplinary Seminar in the Study of Religion

- 'Between Honour and Authenticity: Zionism as Theodor Herzl's Life Project', University of Cambridge; Stanford University; University of California, Berkeley
- 'Jewish Creoles? Zionism, Colonialism and the Construction of Israeli Identity', Keynote address, conference on 'Jews, Arabs and Colonialism', University of Michigan
- 'What is Israel Studies?' Heidelberg Hochschule für jüdische Studien
- 'David Ben-Gurion: Between the Private and the Public', Association for Israel Studies, annual meeting at Concordia University, Montreal
- 'Theodor Herzl, the Jewish Question and the Social Question', Conference on 'Paupers and Bankers: Modern Representations of Jews and Money', Birkbeck College, University of London
- 'Jewish Creoles? Zionism, Colonialism and the Construction of Israeli Identity', Keynote address, conference on 'Colonialism, Orientalism and the Jews', University of Antwerp

*Professor David Rechter*

- 'Trauma on the Eastern Front: European Jews and the Great War', Pears Institute for the Study of Antisemitism, Birkbeck College, University of London
- 'The Jews of Europe and the First World War: The Case of the Habsburg Monarchy', Conference on 'World War One and Central And East European History', University of Nottingham/Austrian Cultural Institute
- 'East of Eden: Bukovina Exceptionalism and Habsburg Norms', Conference on 'Multiple Jewries? New Perspectives on the History of Jews in the Habsburg Empire from the 18th Century to 1918', University of Vienna
- 'Myth, Politics and Empire: The Jews of Habsburg Bukovina', Institute of Contemporary History, Czech Academy of Sciences and Jewish Museum of Prague

*Professor Alison Salvesen*

- 'Varying Texts and Interpretations of Isaiah in the Second Temple Period', Conference on 'Jesus and Judaism in the first century CE', University of Tel-Aviv
- 'Is There a Theology of Revelation in the Septuagint?' (and three reading classes on Septuagint texts describing biblical theophanies), 5th International Symposium of the *Corpus Judaico-Hellenisticum Novi Testamenti*, University of Nottingham
- 'Has the Book of Exodus Always Looked the Way it Does to Us?', graduate seminar, Oxford Centre for Mission Studies

- 'Greek Versions of the Hebrew Bible/Old Testament: What Are They, and Why Do They Matter?', Oxford, SCIO American Graduate Programme

*Dr Jeremy Schonfield*

- 'The Shema: A Close-up in a Wider Landscape', Lauderdale Limmud, London
- 'A Totem and a Taboo: Germans and Jews Re-enacting Aspects of the Holocaust', Academic Forum, Anna Freud Centre, London
- 'What the Shema Does Not Say: Reading the Biblical Contexts', Jewish Studies Research Seminar, King's College London
- 'The Shema: Recovering a Suppressed Liturgical Narrative', European Union for Progressive Judaism, Geneva

*Dr Zehavit Stern*

- '"There's Something Suspicious about Him": The Jew as Uncanny in an Inter-war Yiddish Playlet', Symposium on 'The Impact of World War One on the Jews and their Europe', The Jewish Historical Society of England at University College London
- 'Barbarism Versus the Dream of Jewish "Normality" in Eastern European Jewish Literature', Conference in Honor of Dan Miron, University of Tel-Aviv
- 'The Hasidic Story and the Yiddish Cabaret: The Folkish as a Barbaric Disruption in S. Y. Agnon's *The Bridal Canopy*', Conference on 'The Art of Cultural Translation: Performing Jewish Tradition in Modern Times', Oxford Centre for Hebrew and Jewish Studies
- 'The Father, the Orphan and the Bastard: Yiddish Theatre Scholarship and the Quest for a Jewish Art Heritage', International Workshop on 'Yiddish Culture in Past and Present Scholarship', The Hebrew University of Jerusalem

*Professor Joanna Weinberg*

- 'Compilation and Observation in Johann Buxtorf's Synagogue of the Jews', Keynote lecture (with Professor Anthony Grafton) at the European Association of Jewish Studies Congress, Paris
- 'A Copybook Full of Hebrew Texts: Johann Buxtorf the Elder's Approach to Jews and Judaism', Lady Dervorguilla Seminar, Balliol College, Oxford
- 'After Mission: Alfred Edersheim's Reflections on Jews and Christians', Conference on 'Mission and Missionaries among the Jews in 19th-century Europe', The Jewish Historical Society of England

'Early Modern Jewish Readers of Josephus', Conference on 'Jews and Crypto-Jews in Early Modern Europe', King's College, London

'Looking at the Original: Thomas Erpenius on Hebrew', Conference on 'Studying God's Languages – Scholars of Hebrew and Arabic in Early Modern Europe', Warburg Institute, London

### III. Publications by Fellows of the Centre

*Dr Miri Freud-Kandel*

Guest Co-editor for *Journal of Modern Jewish Studies*, 14:1 (2015) Special Edition on 'Orthodoxy, Theological Debate and Contemporary Judaism'

'Many Questions, Few Answers: The Holocaust in the Theology of Louis Jacobs', *Journal of Modern Jewish Studies*, 14:1 (2015) 40–57

'The Image of Torah min hashamayim in the Theology of Louis Jacobs', in Hannah Ewence and Helen Spurling (eds) *Visualising Jews Through the Ages*. Oxford: Routledge (2015) 90–118

'The British Chief Rabbinate: A Model for Leadership or Decline?', *Modern Judaism*, 35:2 (2015) 119–33

'In Defence of Synthesis', *Journal of Modern Jewish Studies*, 13:2 (2014) 284–91

Review: Isaac Sassoon, The Status of Women in Jewish Tradition, in *The Journal of Theological Studies*, 66:1 (2014), 344–7

*Professor Martin Goodman*

'Enemies of Rome' and 'Addendum', in Peter Garnsey and Richard Saller, *The Roman Empire: Economy, Society and Culture*, second edition (Bloomsbury Academic, 2014) 55–67

*Dr Sara Hirschhorn*

'Operation 1000 for the Settlement of Jewish-American Immigrants in the Occupied Territories', *Israel Studies*, 19:3 (Fall 2014) 81–107

'The Origins of the Redemption in Occupied Suburbia?: The Jewish-American Makings of the West Bank Settlement of Efrat, 1973–87', *Middle Eastern Studies* 51:2 (Winter 2015) 269–84

Book Review: Orit Rozin, *The Rise of the Individual in 1950s Israel: A Challenge to Collectivism*, in *International Journal of Middle Eastern Studies* 46:2 (Fall 2014) 401–3

*Dr Adriana X. Jacobs*

'Where You Are From: The Poetry of Vaan Nguyen', *Shofar: An Interdisciplinary Journal of Jewish Studies*, 33:4, Contemporary Israeli Literature (Summer 2015) 83–110

'Hebrew on a Desert Island: The Case of Annabelle Farmelant', *Studies in American Jewish Literature*, 34:1, Special Issue, edited by Kathryn Hellerstein and Maera Shreiber (Spring 2015) 154–74

'Prose, Poetry, and the Heresy of Normalcy: New Voices in Contemporary Hebrew Literature', *World Literature Today*, 89: 3 (May 2015) 61–3 (co-author)

Review: *Khirbet Khizeh* by S. Yizhar, trans. Nicholas de Lange and Yaacob Dweck, *Music & Literature* (17 March 2015): <http://www.musicandliterature.org/reviews/2015/3/5/s-yizhars-khirbet-khizeh>

Review: *A Poetics of Trauma: The Work of Dahlia Ravikovitch* by Ilana Szobel, *Hebrew Studies*, 55 (2014) 476–9

Translation: Tahel Frosh, selected poems, *World Literature Today*, 89:3 (May 2015) 88–9

Translation: Anna Herman, selected poems, *Poetry International*, 2 April 2015: <http://www.poetryinternationalweb.net/pi/site/poet/item/24999/Anna-Herman>

Translation: Vaan Nguyen, 'Mekong River', *Gulf Coast: A Journal of Literature and Fine Arts*, 27:2 (Summer/Fall 2015) 56–7

*Professor Jan Joosten*

Edited, with Thierry Legrand, *The Targums in the Light of Traditions of the Second Temple Period*, Supplements to the Journal for the Study of Judaism 167. Leiden: Brill (2014)

'Des targumismes dans la Septante?' in Thierry Legrand and Jan Joosten (eds) *The Targums in the Light of Traditions of the Second Temple Period*, Supplements to the Journal for the Study of Judaism 167. Leiden: Brill (2014) 54–71

Edited, with Rémi Gounelle, *La Bible juive dans l'Antiquité*, Histoire du Texte Biblique 9. Prahins: Zèbre (2014)

Edited, with Eberhard Bons, Regine Hunziker-Rodewald and Romina Vergari, *Biblical Lexicology: Hebrew and Greek. Semantics – Exegesis – Translation*, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 443. Berlin: De Gruyter (2015)

- 'The Interplay between Hebrew and Greek in Biblical Lexicology: Language, Text, and Interpretation', in Jan Joosten, Eberhard Bons, Regine Hunziker-Rodewald and Romina Vergari (eds) *Biblical Lexicology: Hebrew and Greek. Semantics – Exegesis – Translation*; Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 443. Berlin: De Gruyter (2015) 209–23
- 'The Verb גָּעַר 'to Exorcize' in Qumran Aramaic and Beyond', *Dead Sea Discoveries* 21 (2014) 347–55
- 'The Samareitikon and the Samaritan Tradition', in W. Kraus, S. Kreuzer (eds) *Die Septuaginta – Text, Wirkung, Rezeption. Wissenschaftliche Untersuchungen zum Neuen Testament* 325. Tübingen: Mohr-Siebeck (2014) 346–59
- 'Trahir pour mieux traduire. La traduction 'contraidictoire' dans la Septante', in D. Frey, C. Grappe and M. Wiegler (eds) *Usages et mésusages de l'Écriture, Écriture et Société*. Strasbourg: Presses Universitaires de Strasbourg (2014) 19–30
- 'Reflections on the Original Language of the Psalms of Solomon', in E. Bons, P. Pouchelle, *The Psalms of Solomon: Language, History, Theology*, Early Judaism and Its Literature 40. Atlanta: Society for Biblical Literature (2015) 31–47

*Professor Derek Penslar*

- 'Theodor Herzl: Charisma and Leadership', in Chaeran Freeze, Eugene Sheppard and Sylvia Fuks Fried (eds) *The Individual in History. Essays in Honor of Jehuda Reinharz*. Waltham, Mass: Brandeis University Press (2015) 13–27
- 'Rebels Without a Patron State: How Israel Financed the 1948 War', in Rebecca Kobrin and Adam Teller (eds) *Purchasing Power: The Economics of Modern Jewish History*. Philadelphia: University of Pennsylvania Press (2015) 171–91
- 'Technisches Wissen und der Aufbau des Staates Israel', *Zionismus und Naturwissenschaft: Münchner Beiträge zur jüdischen Geschichte und Kultur* (2014/1) 13–27

*Professor Alison Salvesen*

- Foundations for Syriac Lexicography IV: Colloquia of the International Syriac Language Project*, edited by Kristian S. Heal and Alison G. Salvesen. Perspectives on Syriac Linguistics 5. Piscataway, NJ: Gorgias Press (2013)

- 'A User's View of Michael Sokoloff, ed., A Syriac Lexicon: A Translation from the Latin: Correction, Expansion and Update of C. Brockelmann's Lexicon Syriacum (2009)', in Richard A. Taylor and Craig E. Morrison (eds) *Reflections on Lexicography. Explorations in Ancient Syriac, Hebrew, and Greek Sources*. PLAL 4. Piscataway, NJ: Gorgias Press (2014) 101–106
- 'Exodus', in James K. Aitken (ed.) *T&T Clark Companion to the Septuagint*. Bloomsbury: London/New York etc. (2015) 29–42

*Dr Jeremy Schonfield*

- 'After Gaza', *Jewish Quarterly*, 61:3–4 (Winter 2014) 73–4
- 'Stop Sending Us To Israel', *Jewish Quarterly*, blog 18 January 2015
- 'Reading Between the Lines', *Jewish Quarterly*, 62:2 (Summer 2015) 16–17

#### *IV. Fellows' Activities and Other News*

*Dr Miri Freud-Kandel*

Dr Freud-Kandel presented papers in two sessions of the Congress of the European Association of Jewish Studies, one on 'What is Jewish Theology?' and the other on European Judaism. She was also invited to Bar-Ilan University to present a paper on the British chief rabbinate at a conference examining global models for chief rabbinate. During sabbatical leave in Michaelmas Term she co-edited a special edition of the *Journal of Modern Jewish Studies* with Professor Adam Ferziger of Bar-Ilan University, on 'Orthodoxy, Theological Debate, and Contemporary Judaism'. This volume brought together papers presented during the Oxford Seminar in Advanced Jewish Studies which she had co-convened in 2013. She also completed several articles for publication and secured a contract with the Littman Library for Jewish Civilization for a book on the theology of Louis Jacobs. In Hilary and Trinity terms she offered lectures, tutorials and classes, and examined a variety of papers at both undergraduate and graduate level in the Faculties of Oriental Studies and Theology and Religion. She also planned and co-convened the second annual Oxford Summer Institute on Modern and Contemporary Judaism, on the theme of 'State and Spirit: The Impact of Sovereignty on Contemporary Judaism'.

*Professor Martin Goodman*

Martin Goodman was appointed President of the Centre from 1 July 2014 while continuing with his teaching role within the University as Professor of Jewish Studies, with students at all levels from undergraduate to doctoral. He was granted sabbatical leave from his university teaching, administrative and examining duties in Trinity Term 2015 to enable him to complete work on a history of Judaism and to bring to publication research on the reception of Josephus. He convened in Michaelmas and Hilary terms the regular research seminar on Jewish History and Literature in the Graeco-Roman Period and gave lectures in various venues both in the United Kingdom and abroad. In the United States he delivered the Block Lecture in Bloomington, Indiana, in September 2014, and a series of talks in Princeton under the auspices of the Program in the Ancient World in April 2015. In Israel he convened, together with colleagues at Tel-Aviv University, a colloquium on Judaism and Christianity in the Early Centuries, and in Oxford he convened, together with colleagues from Aix-en-Provence and Paris, a workshop at the Maison Française on Legal Pluralism in the Roman Empire. In May 2015 he stepped down from his role as Chairman of the Anglo-Israel Archaeological Society after five years in the post. In July 2015 he was awarded an honorary DLitt degree by the University of Southampton.

*Dr Sara Hirschhorn*

Dr Hirschhorn has collaborated closely with Professor Martin Goodman and Professor Derek Penslar to strengthen and expand in new directions research, teaching and public engagement in Israel Studies.

She secured a book contract with Harvard University Press for the publication of her first book, *City on a Hilltop: American Jews and the Israeli Settler Movement Since 1967* (forthcoming, 2016), the first sustained treatment in the scholarly literature of this constituency and part of a larger research agenda examining the evolution of the Israeli settlement enterprise over the past four decades. The narrative will trace the arc of activism from the United States to the occupied territories, joining new transnational intellectual history scholarship, as well as work on immigration and ultra-nationalism. Her work debunks myths and stereotypes about this group and explores their role as both settler leaders and cadres since the 1967 war.

Dr Hirschhorn also began research on a second book project which will continue her research interests in Diaspora-Israel relations, besides publishing journal articles and drafting works in progress. In the course of research and

teaching she was able to forge stronger ties with the Middle East Centre, the Rothermere American Institute, the Theology Faculty and the History Faculty, furthering collaboration, and has been appointed as a Junior Research Fellow in Wolfson College for 2015–2018.

Apart from teaching at the undergraduate and graduate level, supervising an MPhil in Modern Middle Eastern Studies and Theology, and participating in the Israel Studies Seminar and numerous conferences and workshops throughout the academic year, Dr Hirschhorn has been active in public engagement both in the Jewish community (Limmud, London Jewish Book Week and Liberal Judaism among others) and in policy circles (including the FCO, Chatham House and Oxford Analytica) in the UK, Israel and the United States, and continues to publish columns for the *New York Times*, *Haaretz*, *The Jewish Chronicle*, *Moment*, *Forward*, and *BBC History Magazine* and to provide television and radio commentary for the *BBC*, *National Public Radio*, *Al-Jazeera* and other media outlets. Her research has been featured in the *New York Times*, *Haaretz*, *the Jerusalem Post*, *Times of Israel*, *the Washington Post* and *USA Today*.

*Dr Adriana X. Jacobs*

In addition to her undergraduate teaching, Dr Jacobs taught an introductory course in Modern Hebrew literature for the MSt in Jewish Studies and MPhil in Modern Jewish Studies, and also collaborated with Professor Jan Joosten and Professor Joanna Weinberg in teaching a six-week graduate seminar, 'Radical Exegesis', which offered an integrated reading of key Hebrew texts as they have been read, corrected and revised in their biblical, rabbinic and modern incarnations. For the 2014 annual meeting of the Association for Jewish Studies she organized a two-day seminar on 'Archiving Modern Hebrew Literature' and participated in a roundtable on 'Jewish Shape-shifting and Modernity'. Dr Jacobs is currently working on a book project, *Strange Cocktail: Poetics and Practices of Translation in Modern Hebrew Poetry*, which examines the relation between literary translation and poetic invention in modern Hebrew literature of the twentieth and twenty-first centuries. This year she was the recipient of the 2015 PEN/Heim Translation Fund Grant for her translation of *The Truffle Eye*, a poetry collection by the Vietnamese-Israeli poet Vaan Nguyen.

*Professor Jan Joosten*

Professor Joosten was appointed Regius Professor of Hebrew, and a Student (i.e. Fellow) in Christ Church, from September 2014. In the course of the year

he examined doctoral theses in Strasbourg and Oxford as well as post-doctoral Habilitations in Strasbourg, Aix-en-Provence and Prague. He continues to serve as editor in chief of *Vetus Testamentum*. In January 2015 he spent two weeks in Jerusalem, teaching a course on 'Hebrew in its Ancient Semitic setting' at the *Institut Polis*, where ancient languages—Hebrew, Greek, Syriac—are taught as living languages. In the spring he participated in a nomination committee for a junior professor of Old Testament at the University of Halle, Germany. He is director, with E. Bons, of the *Historical and Theological Lexicon of the Septuagint*, an international and interdisciplinary project involving well over a hundred researchers. The first of three volumes, containing words beginning with the letters *alpha* to *gamma*, is expected to be published by Mohr-Siebeck, Tübingen, in 2016.

#### *Professor Derek Penslar*

Professor Penslar continued to lecture regularly on Israeli history, to organize seminars and other public events relating to Israel Studies and to supervise postgraduate students in the Department of Politics and International Relations, Middle Eastern Studies, History and Jewish Studies. Thanks to the generosity of the Israel Institute in Washington, DC, Oxford hosted two outstanding two postdoctoral students, Dr Johannes Becke and Dr Sharon Weinblum, who completed their terms this year.

He continued to work on his biography of Theodor Herzl for the 'Jewish Lives' series published by Yale University Press, and wrote a number of articles about Herzl. These included 'Between Honour and Authenticity: Zionism as Theodor Herzl's Life Project', which originated in a presentation to the 'Oxford Seminar in Advanced Jewish Studies – On the Word of a Jew: Oaths, Testimonies and the Nature of Trust', convened in 2013–14 by Professor Nina Caputo and Professor Mitchell Hart, editors of a volume on the Seminar. He also wrote an article on 'Theodor Herzl, Race and Empire' for a volume in honour of the eminent Jewish historian Israel Bartal, and in others continued to explore the relationship between Zionism, colonialism and national liberation, including 'What We Talk About When We Talk About Colonialism', appearing in a volume edited by Ethan Katz, Lisa Leff, and Maud Mandel, on Colonialism and the Jews, published by Indiana University Press.

He continued to co-edit *The Journal of Israeli History* and the *Oxford Bibliographies Online: Jewish Studies*, sits on the advisory or directorial boards of the Israel Institute, the American Academy for Jewish Research, the Leo Baeck Institute's London branch, and the Association for Israel Studies, and

serves on the editorial boards of the journals *Israel Studies*, *The Israel Studies Review*, and *The Journal of Jewish Studies*.

He spoke in a variety of public, community and adult-education settings, including the Tarbut cultural seminar at Schloss Elmau in Bavaria, Limmud Harrow, London Jewish Book Week, the San Francisco Jewish Community Centre, the Jewish Museum of Miami Beach, the Ottawa Jewish Community Centre, and Holocaust Education Week in Toronto.

#### *Professor David Rechter*

Professor Rechter taught, supervised and examined for undergraduate and graduate degrees in the Faculties of Oriental Studies and History, delivered a lecture series for Oriental Studies and History on modern European Jewish history, and co-convened, with colleagues Professor Abigail Green and Dr Zoë Waxman, the Seminar on Modern Jewish History, held at Brasenose College, Oxford. He served as coordinator of the MPhil in Modern Jewish Studies, and served for a second year as Director of Graduate Studies for the Faculty of Oriental Studies, and on a variety of faculty and divisional committees.

Outside the university, he continued his work with the Leo Baeck Institute, the world's leading centre for the study of the history of German-speaking Jewry, of which he is International Vice-President. He served as Deputy Chair of Leo Baeck Institute, London, and Contributing Editor of the *Leo Baeck Institute Year Book*. He served also as Associate Editor of the *Journal of Modern Jewish Studies*. He delivered invited lectures on his work in Vienna, Prague and London, and was interviewed about his work on Bukovina Jewry on Austrian Radio (Österreichischer Rundfunk – ORF1). He wrote two articles to appear in the next year: 'The Education of a People: The Case of Bukovina Jewry', in Markus Winkler (ed.) *Literatur – Kultur – Zivilgesellschaft: Zur Habsburger Prägung des Bildungswesens in der Bukowina und Nachbarregionen, 1840–1940* (Munich, IKGS); and 'Habsburg Bukovina: Jews at the Edge of Empire', *Jüdischer Almanach* (Berlin, Suhrkamp).

#### *Professor Alison Salvesen*

In the summer of 2014 Dr Salvesen was appointed Academic Director of the Centre, with responsibility for the non-student academic programme of the Centre and for academic visitors. Due to the move from Yarnton and the Oriental Institute to the new premises in Walton Street, the first term was exceptionally busy, but all was ready by the start of Hilary Term to welcome

the Visiting Fellows for the first Oxford Seminar in Advanced Jewish Studies project to be based in the city centre.

Dr Salvesen also taught text classes and gave tutorials for the Master of Studies in Jewish Studies in the Graeco-Roman Period, for the MPhil in Judaism and Christianity, and for the MPhil in Eastern Christian Studies, as well as convening three graduate seminars on Greek biblical papyrology for graduate students in Jewish Studies and New Testament. She supervised three doctoral students and one student taking the MPhil in Judaism and Christianity. She also served a third and final year as external examiner at the University of Manchester for BA and MA degrees in Religion and Theology.

She organized undergraduate admissions in Oriental Studies at Mansfield College, and in Hebrew and Jewish Studies at the Faculty of Oriental Studies, and was responsible for pastoral oversight of undergraduate and graduate students in Oriental Studies at Mansfield College. Both in Oxford, for various Open Days, and also in Newcastle, she was involved in outreach to sixth formers, encouraging them to apply to Oxford and Cambridge for Oriental Studies subjects, and for Hebrew and Jewish Studies in particular.

#### *Dr Jeremy Schonfield*

Dr Schonfield examined a Liturgy course for the BA in Jewish Studies and dissertations for the MSt in Jewish Studies and the MSt in the Study of Religions, and again edited the Centre's *Annual Report*. He secured the donation to the Centre's Library of the Weisz Western Sephardi Collection.

Dr Schonfield authored in collaboration with Professor Marc Michael Epstein *The Brother Haggadah*, a facsimile of a fourteenth-century manuscript from Catalonia in the British Library, to be published by Thames and Hudson Ltd; and prepared a paper entitled 'A Totem and a Taboo: Germans and Jews Re-enacting Aspects of the Holocaust' for publication in *European Judaism*. He also drafted two chapters for the literary survey of the daily liturgy on which he is currently working, and revised others in the light of new findings.

At Leo Baeck College he taught courses on aspects of Liturgy, Piyyut and *Pirkei Avot*, and continued to co-supervise a doctoral thesis on Liturgy. He also continued to serve as Contributing Editor to *Jewish Historical Studies: Transactions of the Jewish Historical Society of England*.

#### *Dr Zehavit Stern*

Dr Stern taught an MSt in Jewish Studies course on 'Folklore and Eastern European Jewish Culture', as well as undergraduate courses on 'Yiddish

Literature', and 'Tradition and Revolution in Eastern European Culture'. She also administered and examined the Final Honours Schools paper on the *Haskalah* movement, taken for the first time. She was invited to present papers in an international workshop on Yiddish scholarship at the Hebrew University of Jerusalem, a conference on Hebrew and Yiddish literature at the University of Tel-Aviv and a symposium on the impact on Jews of the First World War held by the Jewish Historical Society of England.

She initiated and organized a successful two-day conference on 'The Art of Cultural Translation: Performing Jewish Traditions in Modern Times', which brought together scholars and artists working in different disciplines and media from countries including the United Kingdom, the United States, Israel, Germany, Canada and Italy. Among the topics discussed were the 'revival' in Klezmer music, early modern Jewish music in Germany and Italy, the renowned Yiddish play 'The Dybbuk' and its various theatrical and cinematic productions, expressions and appropriations of Hasidism in religious life and literature, contemporary evocations of Jewish tradition, and Yiddish culture. The papers presented in this conference, together with other relevant articles, will be published in a special issue of the *Journal of Modern Jewish Studies* in 2017 which Dr Stern will co-edit with Dr Riki Ophir.

Dr Stern completed her book manuscript, *From Folklore to Art Heritage: Eastern European Jewish Culture and the Re-invention of Folk Performance*, as well as an encyclopaedia essay on Yiddish Cinema.

#### *Professor Joanna Weinberg*

Professor Weinberg taught, supervised and examined for undergraduate and graduate degrees in the Faculties of Oriental Studies and Theology, and co-convened a seminar on Radical Exegesis with Professor Jan Joosten and Dr Adriana X. Jacobs. She initiated a new series of seminars in which doctoral students present their ongoing research, served as Subject-group coordinator for Hebrew and Jewish Studies, and continues to serve as chair of the Unit for Hebrew and Jewish Studies. She also gave a seminar in the Lady Dervorguilla seminar series, which is designed to promote women in Oxford's academic community.

Outside the University she gave the keynote lecture (together with Professor Anthony Grafton) at the European Association of Jewish Studies conference in Paris and co-convened a conference (with Dr Jan Loop) on 'Studying God's Languages – Scholars of Hebrew and Arabic in Early Modern Europe', at the Warburg Institute, London.



*V. Seminars, Conferences  
and Special Lectures  
Involving Centre Fellows*

**Michaelmas Term**

**Seminar on Jewish History and Literature  
in the Graeco-Roman Period**  
(Convened by Professor Martin Goodman)

- Torah Learning and *Schriftgelehrtentum*: From Ezra to the Scrolls Dr Charlotte Hempel (University of Birmingham)
- Babylonian and Iranian Features of Ancient Jewish Cosmologies: Marduk the Magician and Zurvanite Enoch Dr Siam Bhayro (University of Exeter)
- The Historical and Theological Lexicon of the Septuagint Professor Jan Joosten (Christ Church, Oxford)
- Nachleben of Jewish Pseudepigrapha: The Case of Joseph and Aseneth Jonathon Wright (St Stephen's House, Oxford)
- The Hellenistic Background of the Story of the Division of the Earth Between the Children of Noah in the Book of Jubilees 4 Dr Katell Berthelot (Centre Paul-Albert Février, Aix-en-Provence)
- The Evil Inclination in the Targums to the Pentateuch and the Prophets Dr Hector Patmore (University of Cardiff)
- Resistance, Revolt and Revolution: Masada and Other Issues Professor Tessa Rajak (Somerville College, Oxford)
- Ethnicity, National Identity and Coinage under Alexander Jannaeus Daniel Ryan (University of Cambridge)

**Doctoral Seminar in Hebrew and Jewish Studies**  
(Convened by Professor Joanna Weinberg)

- An Intellectual Biography of Abba Ahimeï: The Challenge in Writing About a Controversial Figure Peter Bergamin
- Mathematical Terminology in the *Midrash ha-Hokhmah* of Judah ben Solomon ha-Cohen Sabine Arndt

- Transnational Jewish Relief Networks and the Emergence of Jewish Internationalism in Central and Eastern Europe, c. 1850s – 1870s Milena Zeidler
- The Adiabene Narrative in *The Jewish Antiquities* of Josephus (Book 20.17–96) Anthony Rabin

**Seminar in Modern Israel Studies**

(Convened by Professor Derek Penslar, Dr Sara Hirschhorn, Dr Sharon Weinblum and Dr Johannes Becke)

- Cursed Victory. A History of Israel and the Occupied Territories Dr Ahron Bregman (King's College London)
- Ethiopiques in Jerusalem: Israel Joins the Ethiopian Musical Diaspora Dr Ilana Webster-Kogen (School of African and Oriental Studies, University of London)
- Leadership in Times of Crisis: Episodes of 'Operation Peace for Galilee' (1982–1985) Valentina Morselli (Université Libre de Bruxelles)
- The Burden of Blackness: Comparing the Mizrahi-Israeli and the African-American Experience Dr Bryan Roby (New York University)
- Informal Networks and the Control Regime in the West Bank Cédric Parizot (Instituts d'études politiques, Aix-en-Provence)
- Jewish Authors in Search of a Promised Land: Israel Zangwill's Angolan Zion Professor Adam Rovner (University of Denver)

**Alfred Lehmann Memorial Lecture**

- Revealed Beauty and Hidden Danger: On Jewish Books of Time in Early Modern Europe Professor Elisheva Carlebach (Columbia University, New York)

**The David Patterson Lectures**

- From Domestic Paragon to Rebellious Daughter: Victorian Jewish Women Novelists Dr Nadia Valman (Queen Mary, University of London)
- A Sad State of Freedom: On Writing about Modern Jewish Literature and Thought in Turkey Dr Laurent Mignon (University of Oxford)
- A Brief Stop on the Road from Auschwitz Göran Rosenberg (Author and Journalist)
- Building Art and Memory: A Personal Exploration into Jewish Identity Dr Robert Katz (University of Maine)
- The Politics of Yiddish Professor Ruth Wisse (Harvard University)

Jewish Authors in Search of a Promised Land: Israel Zangwill's Angolan Zion  
*Professor Adam Rovner (University of Denver)*

The Egyptian Background of the Septuagint Translation of the Hebrew Scriptures  
*Professor Jan Joosten (University of Oxford)*

### **Language Class**

Yiddish Ulpan: Beginners, Intermediate and Advanced  
*Dr Khayke B. Wiegand (Corob Lector in Yiddish, Oxford Centre for Hebrew and Jewish Studies)*

### **Hilary Term**

#### **Seminar on Jewish History and Literature in the Graeco-Roman Period**

*(Convened by Professor Martin Goodman)*

Ben Sira's Scribalism  
*Lindsey Askin (University of Cambridge)*

Zodiac Calendars in the Dead Sea Scrolls  
*Dr Helen Jacobus (University College London)*

Masculinity Studies and the Men of the Dead Sea Communities: An Interdisciplinary Reading of Purity/Impurity in the *Rule of the Community* and the *War Scroll*  
*Dr Jessica Keady (University of Manchester)*

The Exposition of Scripture in *Pirqei deRabbi Eliezer*  
*Dr Katharina Keim (University of Manchester)*

Greek Jewish Bible Translations in Medieval Judaism: The Ancient Roots of the Medieval Translations  
*Professor Nicholas de Lange (University of Cambridge) (Grinfield Lecture)*

Jewish Everyday Life in the Late-Roman and Early-Byzantine Balkans  
*Dr Alexander Panayotov (Aarhus Institute of Advanced Studies)*

#### **Oxford Seminar in Advanced Jewish Studies – Jewish Books in Amsterdam, 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds**

*(Convened by Professor Shlomo Berger and Dr César Merchán-Hamann)*

Why 'History of the Book' and Why History of the Amsterdam Jewish Book 1650–1850?  
*Professor Shlomo Berger (University of Amsterdam) and Dr César Merchán-Hamann (Bodleian Library, University of Oxford)*

From Manuscripts to Books: The Comparison Between the Manuscript Tradition of a Work by Isaac Orobio de Castro and the Printed Version of the Same  
*Professor Myriam Silvera (Università degli Studi di Roma Tor Vergata)*

Towards a Dutch Jewish Library: Language Politics and the Amsterdam Jewish Book, 1795–1848  
*Dr Bart Wallet (Vrije Universiteit Amsterdam)*

A Sephardic *Minhagim* Book from Amsterdam  
*Dr Lucia Raspe (Goethe Universität, Frankfurt am Main)*

The Meaning of Order: *Siftei Yeshenim* (Amsterdam 1680), the First Printed Hebrew Bibliography and its Cultural Implications  
*Dr Avriël Bar-Levav (Open University, Israel)*

Samuel de Casseres (d. 1660) and the Spanish and Hebrew Bibles of Amsterdam 1661  
*Dr Theo Dunkelgrün (University of Cambridge)*

Yiddish Ephemera Printed in Amsterdam  
*Professor Marion Aptroot (Heinrich Heine Universität, Düsseldorf)*

Laying the Foundation for a New Tradition: A Baroque Reading of Hispano-Jewish Classics  
*Dr Javier Castaño (Spanish National Research Council)*

#### **Seminar in Modern European Jewish History**

*(Convened by Professor Abigail Green, Professor David Rechter and Dr Zoë Waxman)*

Points of Contact: Jews and the Right in the German Empire  
*Dr Philipp Nielsen (Max Planck Institute, Berlin)*

A Zionist Attempt to 'Conquer the Sea'? The Palestine Shipping Company between Ideology and Reality in the 1930s  
*Dr Björn Siegel (University of Sussex)*

Jews and the French National Railway Company: Rethinking Persecution and Rescue in Vichy France, 1940–44  
*Dr Ludivine Broch (University of Westminster)*

#### **International Conference: The Art of Cultural Translation: Performing Jewish Traditions in Modern Times**

*(Convened by Dr Zehavit Stern)*

*Performing Traditions in Modern Times: A Dialogue in and about Music*

La Istoria de La Istoria de Purim: Reinventing the Soundscape of the Jews in Sixteenth-century Italy  
*Avery Gosfield (Ensemble Lucidarium)*

Easy to Access – Hard to Understand: Yiddish Music in Europe since the 1980s *Andreas Schmitges (Martin Luther University Halle-Wittenberg)*

Translating Jewishness: The Creolization of Jewish Music in Contemporary Klezmer Revival *Dr Magdalena Waligórska (University of Bremen)*

*The Dybbuk: Legacy and Cultural Encounters*

In the Temple of Art: Jewish Space as Holy Artistic Landscape in *The Dybbuk* *Dr Debra Caplan (Baruch College, City University New York)*

Something Lost That Seeks Its Name: Dybbuks in Post-Communist Poland *Dr Michael Steinlauf (Gratz College, Philadelphia)*

Incessant Possession: Recent Israeli Productions of An-sky's *Dybbuk* and the Construction of Postmodern Jewish Identity *Dr Agi Legutko (Columbia University, New York)*

*Hasidism Reconsidered*

Neo-Hasidic Revival and Breslov *Hitbodedut*: Expressivist Uses of Traditional Lore *Dr Tomer Persico (University of Tel-Aviv)*

Contemporary Hasidic Storytelling and the Hasidic Past *Professor Justin Jaron Lewis (University of Manitoba)*

The Hasidic Story and the Yiddish Cabaret: The Folkish as a Barbaric Disruption in S. Y. Agnon's *The Bridal Canopy* *Dr Zehavit Stern (University of Oxford)*

*Contemporary Perspectives in Cinema, the Visual Arts and Literature*

Refugees, Remnants, Reanimations: Tactile Cinema as Embodied History *Jeffrey Skoller (University of California, Berkeley)*

On the Architecture of the Ephemeral: The Eternal Sukkah of the Jahalin Tribe *Dr Diego Rotman (The Hebrew University of Jerusalem)*

*Writing and Re-writing Yiddish Culture*

Bridges to a Bygone Jewish Past? Rewriting Yiddish Texts in 19th-century Germany *Dr Aya Elyada (The Hebrew University of Jerusalem)*

Yiddish Performances in the Haskala Period, Real and Imaginary *Professor Marion Aptroot (Heinrich Heine Universität, Düsseldorf)*

Uncle Itshe Goes to the Movies: Reconstructing Soviet Jewish Culture *Dr Sasha Senderovich (University of Colorado, Boulder)*

The Unternationale: Post-dialectic Klezmer cabaret in Yiddish, English, Russian, and other languages *Psoy Korolenko and Daniel Kahn*

***Seminar in Modern Israel Studies***

*(Convened by Professor Derek Penslar, Dr Sara Hirschhorn, Dr Sharon Weinblum and Dr Johannes Becke)*

Israeli Policy on Palestinian Refugees, 1949–1967 *Professor Ron Zweig (New York University)*

The Failure to Reach Israeli-Egyptian Peace, 1971–1973: Who Was Responsible? *Professor David Tal (University of Sussex)*

Bar and Bat Mitzvah of Israeli Jews: A Temporalization of Israeli Identity? *Dr Hizky Shoham (University of Bar-Ilan)*

The Men Who Ruled Palestine: The High Commissioners from Samuel to Cunningham *Professor Bernard Wasserstein (University of Chicago) (joint event with Middle East Centre)*

A Difficult Distance: Israeli Poetry about Gaza *Dr Adriana X. Jacobs (University of Oxford)*

Field Notes from the American Jewish Civil War over Israel *Peter Beinart (City University of New York)*

Israel's Security Nexus as Strategic Restraint: The Case of Iran, 2009–2012 *Professor Clive Jones (University of Durham)*

Zionist Leadership after Herzl's Death: The Case of Moses Gaster *Professor Michael Berkowitz (University College London)*

***Doctoral Seminar in Hebrew and Jewish Studies***

*(Convened by Professor Joanna Weinberg)*

Genesis 21: The Bible's First Passion Narrative *Ekaterina Kozlova*

Non-existent Home: Holocaust Survivors Returning to a Polish Town (1945–1950) *Lukasz Krzyzanowski*

Printing Josephus in 16th-century Basel *Andreas Ammann*

'Decoratively Printed but Useless': Hugh Broughton, Hebrew Scholarship and the Prefatory Genealogies of the King James Bible (1611) *Kirsten Macfarlane*

***The David Patterson Lectures***

Amsterdam-London-Dublin: Irish Reading Hebrew Books *Professor Shlomo Berger (University of Amsterdam)*

'Tevye's Dream' and the Fiction of the Past *Professor Naomi Seidman (Graduate Theological Union, University of California, Berkeley)*

Yiddish Drama of the Haskala Period, Real and Imaginary *Professor Marion Aptroot (Heinrich Heine Universität, Düsseldorf)*

Why Aramaic in the Yerushalmi? *Dr Willem Smelik (University College London)*

Vaybertaytsh Revisited: On the Uses of Yiddish Liturgy in Early Modern Ashkenaz *Dr Lucia Raspe (Goethe Universität, Frankfurt am Main)*

Revisiting the Sins of Youth – New Revised Editions of my Historical Dictionary of Judaism and *Very Short Introduction to Judaism* *Dr Norman Solomon (University of Oxford)*

The Jewish Contribution to Byzantine Civilization *Professor Nicholas de Lange (University of Cambridge)*

Notes on the German-Jewish Muhammad: Reading Gustav Weil's 1843 Biography of the Prophet *Dr Ruchama Johnston-Bloom (New York University, London)*

#### **Language Classes**

Biblical Hebrew Ulpan: Beginners *Dr Stephen L. Herring (Lector in Biblical Hebrew, Oxford Centre for Hebrew and Jewish Studies)*

Modern Hebrew Ulpan *Daniel Herskowitz (Wolfson College, Oxford)*

Yiddish Ulpan: Beginners, Intermediate & Advanced *Dr Khayke B. Wiegand (Corob Lector in Yiddish, Oxford Centre for Hebrew and Jewish Studies)*

#### **Trinity Term**

##### **Seminar on Jewish History and Literature in the Graeco-Roman Period**

*(Convened by Professor Tessa Rajak)*

Jewish Feasts in Egypt During the Hellenistic Era: A Case-study of Inter-religious Meal-sharing *Maureen Attali (Université de Paris, La Sorbonne)*

Liberty in Josephus *David Friedman (Wolfson College, Oxford)*

Virginity Claims in *Massekhet Ketubot* *Dr Laliv Clenman (Leo Baeck College, London)*

Judaism, Just Another Oriental Cult in Ancient Rome? The Affiliations of the Jewish Congregations *Esther Schneidenbach (Ludwig-Maximilians-Universität, Munich)*

##### **Workshop on Legal Pluralism Within the Roman Empire and the Perception of the Laws of the Other**

*(Convened by Dr Catherine Darbo-Peschanski, Dr Katell Berthelot, Dr Capucine Nemo-Pekelman and Professor Martin Goodman)*

Rethinking Forum Shopping in the Context of Ancient Law *Professor Caroline Humfress (Birkbeck College, University of London)*

Legal Pluralism in Roman Egypt: It is Best to Declare Law for Them upon the Law of the Egyptians *Professor Jakub Urbanik (University of Warsaw)*

Legal Pluralism in Roman Egypt: The 'Laws of the Egyptians' and the Roman Jurisdiction *Professor José Luis Alonso (The University of the Basque Country)*

'Men of the Law': Legal and Forensic Practitioners in the Provinces in the Early and High Empire *Dr Anna Dolganov (Institut für Kulturgeschichte der Antike, Vienna)*

Legal Pluralism in Roman Asia Minor *Dr Georgy Kantor (St John's College, Oxford)*

Legal Pluralism in the Western Roman Empire: Popular Legal Sources and Legal History *Professor Soazick Kerneis (Paris-Ouest Nanterre University; Maison Française d'Oxford)*

'Forum Shopping' and Special Jurisdictions in the Context of the First Regna in Gaul: The Example of the Visigothic Kingdom *Marie Roux (Paris-Ouest Nanterre University)*

Cicero and the Barbarian Laws: A Philosophical Problem? *Professor Carlos Lévy (Sorbonne University, Paris)*

Back to the Application of 'Private International Law' to Jurisdiction in the Roman Empire *Professor Hannah Cotton (Hebrew University of Jerusalem)*

Law Made Local: The Babatha Archive *Dr Kimberley Czajkowski (University of Münster)*

The Roman Legal System in Jewish Literary Sources *Dr Katell Berthelot (CNRS, Aix-en-Provence)*

'The Custom of the State': The Shifting Status of Foreign Legal Practices in Early Rabbinic Law *Dr Yair Furstenberg (Ben-Gurion University of the Negev)*

The Judge as a Sovereign. The Rabbinic Invention of the *Beit-din* in its Historical and Hermeneutical Context *Dr Ron Naiweld (CNRS, Paris)*

***Oxford Seminar in Advanced Jewish Studies – Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds***  
(Convened by Professor Shlomo Berger and Dr César Merchán-Hamann)

- Handwritten and Printed: Knowledge Transmission and Multilingualism, Sobriety and Opulence *Professor Emile Schrijver (University of Amsterdam)*
- Text and Context in Yiddish Narrative Collections Printed in Amsterdam (17th–18th Centuries) *Professor Jean Baumgarten (Centre National de la Recherche Scientifique, École des Hautes Études en Sciences Sociales, Centre d'Études Juives, Paris)*
- From Chests and Closets to the Bibliotheca: The Construction of a Jewish Library and its Readers, 1620–1670 *Dr Benjamin Fisher (Towson University, Maryland)*
- Rabbinic Piety and Hebrew Printing in 18th-century Amsterdam *Dr David Sclar (University of Toronto)*
- Creating the Good Jew. Text and 'Illustration' in Dutch Jewish Edifying Literature, 1795–1860 *Professor Irene Zwiep (University of Amsterdam)*
- Jewish Hermeneutics in Amsterdam: Surenhuis' edition of the *Mishnah* *Dr Piet van Boxel (Oriental Studies; Emeritus Fellow, OCHJS)*
- The Book *Leket Hakemah* as a Reflection of the Social Reality in the Jewish Communities of Amsterdam and Livorno *Dr Yaacov Shapira (The Hebrew University of Jerusalem)*

***Conference of the Oxford Seminar in Advanced Jewish Studies – Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds***  
(Convened by Professor Shlomo Berger and Dr César Merchán-Hamann)

- Tales of This World: Creating a Library of Jewish Geographical and Historical Literature in Amsterdam *Dr Andrea Schatz (King's College London)*
- Visualizing Jewish Living: The Role of Amsterdam in the Dissemination of the *Minhogim* Iconography, 1645–1775 *Dr Lucia Raspe (Goethe Universität, Frankfurt am Main)*
- A Very Specific Genre in the Literature of the Amsterdam Sephardim (17th and 18th centuries): The Printed Sermon *Professor Harm den Boer (University of Basel)*

- The Hebrew Polyphonic Printed Book: *Shir emunim* (Amsterdam 1793) *Dr Avriël Bar-Levav (Open University of Israel)*
- Hizzuk Emunah* for Sephardi Eyes: Manuscripts, Marginalia and Translation *Dr Benjamin Fisher (Towson University, Maryland)*
- Old and New in the Yiddish Book *Magishei Minha*, Amsterdam 1725 *Professor Chava Turniansky (The Hebrew University of Jerusalem)*
- The Mayse ha-Shem*, A Collection of Yiddish Tales Printed in Amsterdam (18th Century) *Professor Jean Baumgarten (Centre National de la Recherche Scientifique, École des Hautes Études en Sciences Sociales, Centre d'Études Juives, Paris)*
- Massorah, Halachah, Kabbalah: Editing the Hebrew Bible in Amsterdam between Spinoza and Shabtai Sevi *Dr Theodor Dunkelgrün (University of Cambridge)*
- Teaching the *Naçao*: Sephardic Prayerbooks and Halakhic Compendia in 17th-century Amsterdam *Dr Javier Castaño (Spanish National Research Council)*
- Amsterdam Jewish Books in Oxford: An Overview *Dr César Merchán Hamann (Bodleian Library, University of Oxford)*
- Jacob Sasportas, Hebrew Printing and Book Approbations in Seventeenth-century Amsterdam *Dr Yaacob Dweck (Princeton University, New Jersey)*
- Books for the Multitude: Facilitating Reading Devices in Amsterdam Yiddish Books *Professor Shlomo Berger (University of Amsterdam)*
- Collector and Collaborator: David Oppenheim and the Amsterdam Talmud, Partners in Printing *Dr Joshua Teplitsky (Stony Brook University, New York)*
- Sephardic–Ashkenazic Relations and Amsterdam Print Culture in the Early Eighteenth Century *Dr David Sclar (University of Toronto)*
- Cultural Networks in Golden Age Amsterdam *Professor Lia van Gemert (University of Amsterdam)*

***Doctoral Seminar in Hebrew and Jewish Studies***  
(Convened by Professor Joanna Weinberg)

- Josephus and Jewish Origins in Antiquity *David Friedman*
- Human Weakness and Suffering in the Thought of Isaac of Nineveh, East-Syriac Solitary of the 7th Century *Valentina Duca*
- Returned to the Ghettos: Jewish Encounters with Italian Catholics, 1815–1848 *Myrna Holstrom*

**Seminars in Modern Israel Studies**

(Convened by Professor Derek Penslar, Dr Sara Hirschhorn,  
Dr Sharon Weinblum)

- 'Not in My Name': Vulnerability, Complicity and Responsibility in Jewish  
Israeli Left-Wing Activism *Dr Fiona Wright (University of Cambridge)*
- Palestinians in Israeli Prisons: Profiling and Treatment *Sagit Yehoshua  
(King's College London)*
- Zionism, the Talmud and the PLO Research Centre *Dr Jonathan Gribetz  
(Princeton University, New Jersey)*
- Lives in Common: Arabs and Jews in Jaffa, Jerusalem and Hebron *Dr Mena-  
chem Klein (Bar-Ilan University)*

**Oxford Summer Institute in Modern and Contemporary  
Judaism**

(Convened by Dr Miri Freud-Kandel and Professor Adam  
Ferziger)

- Use of the Discarded Past to Create the Future: Renewal and Incorporation of  
the Old *Erets-Israel* Rite in Contemporary Prayer Books *Dr Dalia Marx  
(Hebrew Union College, Jerusalem)*
- American Judaism's Post-1948 Encounter with National Sovereignty, State  
Sovereignty and Popular Sovereignty *Professor Shaul Kelner (Vanderbilt  
University, Tennessee)*
- Reciprocal Influence between Jewish Law and Secular Law in Israel *Professor  
Arye Edrei (University of Tel-Aviv)*
- Conversion before the Law: Why Conversion Controversies in Israel are not  
Necessarily about Religion *Professor Leora Batnitzk (Princeton University,  
New Jersey)*
- The First Flowering of the Redemption? British Jewry, Zionism, and  
Theology *Dr Miri Freud-Kandel (University of Oxford)*
- The Relationship between the Dynamics of Jewish Group Cohesion and  
Hungarian Ethnic Nationalism *Dr Kata Zsófia Vincze (Eötvös Loránd  
University, Budapest)*
- Eating Jerusalem in New York: Politics, Food and Identity *Dr Ilan Zvi Baron  
(University of Durham)*
- Ritual and Sacred Space Among Mizrahi Jews in Israel *Professor Yoram Bilu  
(The Hebrew University of Jerusalem)*

- Heretics, Holy Martyrs and the Jewish State: Cremation Ash Burial in Israel  
*Professor Adam Ferziger (Bar-Ilan University)*
- Israeli Secularism – The Story of an Argument *Dr Micah Goodman (The  
Hebrew University of Jerusalem)*
- Judaism Today and Ahad Ha-Am's Vision *Dr Brian Klug (University of  
Oxford)*
- Religious Feminism and Jewish Sovereignty *Dr Tamar Ross (Bar-Ilan  
University)*
- Alternative Herstories: Gender, Space and Subversion in Autobiographical  
Israeli Comics *Ariel Kahn (University of Roehampton)*
- Graphic Details: Confessional Comics by Jewish Women *Sarah Lightman  
(University of Glasgow)*
- 'Ivrit vs. Leshon ha-Koidesh' *Dr Elad Lapidot (Freie Universität Berlin)*
- Making the Absent Rebbe Present in Messianic Habad *Professor Yoram Bilu  
(The Hebrew University of Jerusalem)*
- The Rise of a Sovereign Shtetl: Kiryas Joel from Private Congregation to Public  
Corporation *Professor David Myers (University of California, Los Angeles)*
- Challenges to the Sovereign Shtetl: Communitarianism from the Bottom Up  
*Professor Nomi Stolzenberg (University of Southern California)*
- The Legacy of King David in Modern Jewish Political Thought *Dr Meir  
Soloveichik (Yeshiva University, New York)*
- Reflections on the Impact of Sovereignty on Contemporary Judaism *Round  
Table with Professor Leora Batnitzky, Dr Micah Goodman, Professor David  
Myers and Dr Meir Soloveichik*

**Special Lunchtime Seminar**

- The Absorption of Borrowed Words in Hebrew and Palestinian Arabic *Dr  
Lior Laks (Bar-Ilan University)*

**Lectures at the London Jewish Cultural Centre**

- Why Amsterdam? The Jewish Book in the 17th and 18th Centuries *Dr César  
Merchán-Hamann (University of Oxford)*
- Thinking Jewish after Darwin and Nietzsche: The Curious Case of Moritz  
Steinschneider *Professor Irene Zwiep (University of Amsterdam)*

*The David Patterson Lectures*

Benjamin Disraeli or The Genius of Judaism *Professor David Cesarani (Royal Holloway, University of London)*

Can the Halakha be Expressed Through a Literary Narrative? – The Narrative Ruling as Opposed to Normative Ruling *Dr Yaacov Shapira (The Hebrew University of Jerusalem)*

Holocaust Memory in Italy *Dr Shira Klein (Chapman University, California)*

More Than One Way to Read a Midrash – Aaron Hasson and Edward Pococke Study Midrash Rabba *Dr Ben Williams (John Rylands Research Institute, University of Manchester)*

Jurisprudence and Theology in Jewish Thought *Dr Joseph E. David (Sapir Academic College, Israel)*

*Jewish Mysticism in 17th- 18th-century Ashkenazi Society: Translating the Zohar in Yiddish for Men and Women* *Professor Jean Baumgarten (Centre National de la Recherche Scientifique, École des Hautes Études en Sciences Sociales, Centre d'Études Juives, Paris)*

Thinking Jewish after Darwin and Nietzsche: The Curious Case of Moritz Steinschneider *Professor Irene Zwiep (University of Amsterdam)*

*Language Classes*

Biblical Hebrew Ulpan: Beginners *Dr Stephen L. Herring (Lector in Biblical Hebrew, Oxford Centre for Hebrew and Jewish Studies)*

Modern Hebrew Ulpan *Daniel Herskowitz (Wolfson College, Oxford)*

Yiddish Ulpan: Beginners, Intermediate & Advanced *Dr Khayke B. Wiegand (Corob Lector in Yiddish, Oxford Centre for Hebrew and Jewish Studies)*

*Reports by Visiting Fellows and Scholars**Professor Marion Aptroot*

Professor Marion Aptroot of Heinrich Heine Universität, Düsseldorf, stayed at the Centre from 15 January to 13 March and took part in the Oxford Seminar in Advanced Jewish Studies – ‘Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds’. Her research focused on Yiddish ephemera from Amsterdam held in the collections of the Leopold Muller Memorial and Bodleian libraries – works usually printed on one or two sheets of paper. She was also able to analyse other Yiddish works of a comparable size in the Bodleian Library in order to see them in the context of similarly priced publications. Her research will be published in a monograph on Yiddish ephemera from Amsterdam and in an article to be included in the volume on the work of the research seminar.

Professor Aptroot delivered a paper to the seminar on ‘Yiddish Ephemera Printed in Amsterdam’, and a David Patterson Lecture entitled ‘Yiddish Drama of the Haskala Period, Real and Imaginary’, in which she gave an overview of traditional and enlightened Yiddish drama of the late eighteenth and early nineteenth centuries, and discussed sources on theatres and performances as well as literature of the period that uses the conventions of Yiddish theatre. She benefited from discussions with participants in the Seminar and with Fellows of the Centre – especially Dr César Merchán-Hamann on Amsterdam prints and with Dr Zehavit Stern on performance – and appreciated the helpfulness of librarians at both the Leopold Muller Memorial and the Bodleian libraries who made it possible to consult uncatalogued books and brochures and to visit the stacks.

*Professor Jean Baumgarten*

Professor Baumgarten of the Centre National de la Recherche Scientifique (CNRS), École des Hautes Études en Sciences Sociales (EHESS) and Centre d'Études Juives (CEJ), Paris, stayed at the Centre from 1 April to 30 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds’, convened by Professor Shlomo Berger and Dr César

Merchan-Hamann. He benefited from access to Old Yiddish early printed editions held in the Centre's Leopold Muller Library and in the Bodleian Library, the largest collection of such material in Europe.

Professor Baumgarten delivered a lecture to the Seminar entitled 'Text and Context in Yiddish Narrative Collections Printed in Amsterdam (17th–18th Centuries)', a David Patterson Lecture on 'Jewish Mysticism in 17th- 18th-century Ashkenazi Society: Translating the Zohar in Yiddish for Men and Women', and a paper at the Conference of the Oxford Seminar in Advanced Jewish Studies – 'Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds', about a collection of Yiddish tales, the *Mayse ha-Shem*, issued at Frankfort in 1691. He completed an article on Jewish tales in Old Yiddish literature and continued work on a critical edition and translation of *Sefer ha-minhogim*, published in Venice in 1593.

*Professor Shlomo Berger*

[We include here the report on work done at the Centre that was submitted by Professor Berger in July shortly before his untimely death.]

Professor Shlomo Berger of the University of Amsterdam stayed at the Centre from 15 January to 30 June and helped convene the Oxford Seminar in Advanced Jewish Studies – 'Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds'. The first of two projects on which he focused during his fellowship was the preparation of a volume of Yiddish prefaces to books published in Amsterdam between 1650 and 1800. He translated thirty examples into English and drafted commentaries for a planned anthology. The second project involved collecting primary sources and reading secondary literature for a book on the history of Yiddish reading, 1500–1850. He read Yiddish books in the Bodleian Library's Oppenheim Collection and prepared a bibliography of scholarly literature to be read or consulted for the project, hoping to complete the book within two years and to return to Oxford for further work in the Bodleian Library.

Chairing the group's seminars and discussing issues with fellows helped him reconsider topics related to both projects. He had fruitful meetings also with book historians working in Oxford on different projects.

*Dr Javier Castaño*

Dr Javier Castaño of the Spanish National Research Council stayed at the Centre between 19 January and 18 June and participated in the Oxford Seminar in Advanced Jewish Studies – 'Jewish Books in Amsterdam 1600–1850:

Authors, Producers, Readers and the Construction of Jewish Worlds'. He delivered a paper to the Seminar entitled 'Laying the Foundation for a New Tradition: Printers, Authors (and Readers) of the *Nação* and Jewish Books in Early "Baroque" Amsterdam', and another to the concluding conference on 'Teaching the *Nação*: Prayerbooks and Practical Manuals of Halakhah in Seventeenth-century Amsterdam'. He carried out research in various libraries, including the Bodleian and that of All Souls College, and benefited from the opportunity to discuss with colleagues details of his research.

*Dr Benjamin Fisher*

Dr Benjamin Fisher of Towson University, Maryland, stayed at the Centre from 8 May to 19 June and participated in the Oxford Seminar in Advanced Jewish Studies – 'Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds'. He conducted research on two projects. The first was a study of book-collecting practices and the creation of a communal library for members of the Spanish and Portuguese Jewish community in Amsterdam, entitled 'From Boxes and Cabinets to the Bibliotheca: Building the Jewish Library of the Ex-Convertos, 1620–1670'. The second, in which he focused on the translation into Spanish of a Karaite religious treatise and anti-Christian polemic designed for members of this community, was entitled '*Sefer Hizzuk* Emunah for Sephardi Eyes: Manuscripts, Marginalia, and Translation'. The resources of the University of Oxford and particularly of the Leopold Muller and Bodleian libraries were vital to both projects.

*Dr Shira Klein*

Dr Shira Klein of Chapman University, California, stayed at the Centre from 9 February to 24 May, and edited the final draft of her book on Italian Jewish history in the modern period. She delivered a David Patterson Lecture on 'Holocaust Memory in Italy', and benefited from the advice and expertise of colleagues at the Centre and elsewhere in Oxford, including Professor Derek Penslar, Professor David Rechter, Dr Sara Hirschhorn and Professor Abigail Green. She also met Dr Elizabeth Schächter of the University of Kent, an expert in modern Italian Jewry, as well as with Dr Emiliano Perra of the University of Winchester, an expert on Holocaust memory in Italy. She attended the Centre's David Patterson Lectures, as well as the Seminars in Modern Israel Studies at the School of Interdisciplinary Area Studies, the Seminars in Modern Jewish History at Brasenose College, and the Yiddish Ulpan with Dr Khayke Beruriah Wiegand.



*Dr Maria Teresa Ortega Monasterio*

Dr Ortega Monasterio of the Institute of Mediterranean Languages and Cultures (ILC, CSIC), Madrid, stayed at the Centre from 12 January to 7 April and worked on the Oppenheim collection of Bibles in the Bodleian Library. It was particularly valuable to be able to work directly with these manuscripts, one of the best collections of Hebrew Bibles in the world. Since it is extensive, she focused only on complete medieval examples, as distinct from those that are fragmentary or heavily damaged. A total of fourteen were catalogued, using codicological criteria and including a short study of the *masorah* in each case (MSS Opp. 1, 2, 3–4, 13, 14, 15, 185, 186, Opp. Add. 4° 26, Opp. Add. 4° 75–76, Opp. Add. fol 15, Opp. Add. fol 8–9, Opp. Add. 8° 10 and Opp. Add. 4° 47). Six are of Sephardi provenance and the remainder Ashkenazi. She then paid special attention to Sephardi Bibles produced during the fifteenth century, in order to draw conclusions regarding the *masorah* and micrographic decorations. The study was carried out in the frame of the project ‘Legado de Sefarad. La producción material e intelectual del judaísmo sefardí bajomedieval’ (Ref. FFI2012–38451).

The textual analysis of manuscripts and the study of micrographic decorations are important in comparing Ashkenazi and Sephardi codices, and her comparison of MSS Opp. Add. 4° 26 and Opp. Add. 8° 10 with other contemporary Sephardi Bibles produced in Castile and Portugal was presented at the International Conference ‘Sephardic Book Art of the 15th Century’ in Lisbon. This and other studies presented at the conference are being published by Harvey Miller Publishers in 2016.

Dr Ortega Monasterio also benefited from working in other libraries in Oxford which are rich in nineteenth-century publications, such as the Muller Library, Taylorian Institute, Oriental Institute, Sackler Library and All Souls College (Codrington Library). She also attended each meeting of the ‘Oxford Seminar in Advanced Jewish Studies – Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds’ during Hilary Term.

*Dr Lucia Raspe*

Dr Lucia Raspe of Goethe Universität, Frankfurt-am-Main, stayed at the Centre from 1 February to 19 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds’. She presented the findings of her research, which focused on early modern *minhagim* books in

the Bodleian Library, to the Seminar in paper entitled ‘A Sephardic *Minhagim* Book from Amsterdam’, and at the concluding conference in a lecture entitled ‘Visualizing Jewish Living: The Role of Amsterdam in the Dissemination of the *Minhogim* Iconography, 1645–1775’. She also delivered a David Patterson Lecture entitled ‘*Vaybertaytsh* Revisited: On the Uses of Yiddish Liturgy in Early Modern Ashkenaz’, based on research carried out at the Centre as part of the ‘Old Yiddish’ Group in 2012; and lectured on ‘Do Jews Believe in Saints? A Medieval Rabbi and his Posthumous Travels’ to the Jewish Historical Society of England at University College London. An article she completed entitled ‘Between Judengasse and the City: Jews, Urban Space, and Local Tradition in Early Modern Worms’, based on materials held in the Bodleian Library, was accepted for publication in the *Journal of Jewish Studies*.

*Dr David Sclar*

Dr David Sclar of the University of Toronto stayed at the Centre from 23 April to 19 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds’. He delivered a lecture to the Seminar entitled ‘Rabbinic Piety and Hebrew Printing in 18th-century Amsterdam’, centred on the publication of Moses Hayim Luzzatto’s ethical treatise *Mesilat Yesharim* (Amsterdam, 1740), and at the concluding conference gave a paper entitled ‘Sephardic–Ashkenazic Relations and Amsterdam Print Culture in the Early Eighteenth Century’, which was the culmination of two months of research into Hebrew printing in Amsterdam between approximately 1730 and 1750, the context for Luzzatto’s *Mesilat Yesharim*. He divided his time between the Centre, where he wrote and prepared research, and the Weston Library, where he examined dozens of books printed in Amsterdam during the eighteenth century, as well as manuscripts and printed books tangentially related to this project and his work on Luzzatto. He also participated in the ‘shadow seminar’ on the history of the book, which Professor Shlomo Berger convened to discuss larger theoretical issues related to participants’ work, and gave a lecture at the Oxford Jewish Congregation entitled ‘English Reactions to the News of Sabbatai Tsevi and the Rise of Jewish Messianism in the mid–1660s’.

*Dr Yaacov Shapira*

Dr Yaacov Shapira of the Hebrew University of Jerusalem stayed at the Centre from 23 April to 19 June and took part in the Oxford Seminar in Advanced Jewish Studies – ‘Jewish Books in Amsterdam 1600–1850: Authors, Producers,

Readers and the Construction of Jewish Worlds'. His main topic of research was the work entitled *Leket Hakemah*, which he viewed as a reflection of social realities in the Jewish communities of Amsterdam and Livorno. He benefited from access to the Bodleian Library's manuscripts and printed books, including the first edition of *Leket Hakemah*, the translation into Spanish of *Menorat Hama'or* by Rabbi Yacob Hagiz, and the first edition of *Shulhan Arukh*, which includes *Leket Hakemah* in the *Yoreh De'ah* section. He participated in every session of the Seminar and lectured on the subject of his research.

He also delivered a David Patterson Lecture entitled 'Can the Halakhah be Expressed Through a Literary Narrative? The Narrative Ruling as Opposed to Normative Ruling', and was invited by Dr Joseph David to introduce his own David Patterson Lecture by reviewing his recently published book *Jurisprudence and Theology in Late Ancient and Medieval Jewish Thought*.

He lectured at Chabad House on 'The State of Israel as Jewish and Democratic State', and on 'The Redemption Concept of Rabbi Akiva Compared to the Redemption Perception of Rabbi Shimon Bar Yochai – The Bar Kochba Revolt as a Test Case', and participated in *Tikun Leil Shavuot*.

#### *Professor Myriam Silvera*

Professor Myriam Silvera of the University of Rome 'Tor Vergata' stayed at the Centre from 19 January to 12 March and participated in the Oxford Seminar in Advanced Jewish Studies – 'Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds'. She compared the printed version of a text by Isaac Orobio de Castro, published in 1666 by Alonso de Zepeda, entitled *Respuesta a una persona que dudaba si el Libro de Raymundo Lulio, nuevamente traducido y comentado era intelligible, y si concluyan sus discursos*, with several manuscripts preserved mostly in Holland, seeking to discover whether the printed text represented Orobio's autograph version, or was based on one of the manuscripts which Orobio himself reports as having been in circulation prior to printing. She also explored whether any changes in the printed text were the work of Zepeda, the publisher. Her research confirmed this last hypothesis, which is why the manuscript tradition must form the basis for a future critical edition. The book itself, which is a harsh critique of *Arbor Scientiae* by Lull and of his demonstration of the Trinity, also reflects the contribution of Daniel Levi de Barrios, a central literary figure in seventeenth-century Amsterdam who translated the text into Latin.

Professor Silvera benefited from access to the Copenhagen Collection in the Centre's Muller Library, was able to examine other manuscripts by Isaac

Orobio de Castro in the Bodleian Library, and also consulted the Archives of the Spanish and Portuguese Jews' Congregation in London.

#### *Dr Piet van Boxel*

Dr Piet van Boxel, emeritus Fellow of the Centre and emeritus Hebraica Curator of the Bodleian Library, participated from January to June in the Oxford Seminar in Advanced Jewish Studies – 'Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds'. His research focused on Willem Surenhuis' edition of the *Mishnah*, printed between 1698 and 1703 in Amsterdam. The work consists of the Hebrew text of the *Mishnah*, and a Latin translation accompanied by Latin renderings of Maimonides' and Bertinoro's commentaries, to which were added commentaries by a range of Christian Hebraists. He highlighted in his presentation the wider context of Hebrew studies in the Northern Netherlands, bringing to light the unique contribution of this *Mishnah* edition to interaction between Jews and Christians in the seventeenth century.

#### *Dr Bart Wallet*

Dr Bart Wallet of Vrije Universiteit Amsterdam stayed in Oxford from 15 January to 13 March and participated in the Oxford Seminar in Advanced Jewish Studies – 'Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds'. His research focused on the Amsterdam Jewish book market from 1795 to 1850, generally considered as an age of decline and decay. With the help of the collections in the Bodleian and Muller libraries he reconstructed the catalogues of the leading printing presses of Proops and Van Embden, and demonstrated their shift from Yiddish to Dutch and from Hebrew to bilingual publications. By studying paratextual features he was able to propose an initial overview of the major shifts and continuities in the early-nineteenth-century Amsterdam Jewish book industry. He delivered a paper to the Seminar entitled 'Towards a Dutch Jewish Library – Transforming the Amsterdam Jewish Book Market, 1795–1850', in which he concentrated mainly on editions and translations of the Bible and prayer book, and highlighted the overlapping roles of the Proops and Van Embden firms.

Dr Wallet also studied the rich Copenhagen Collection deposited at the Muller Library, and discovered several nineteenth-century manuscripts that add to our understanding of the cultural and religious dynamics of Dutch Jewry. The material on local Dutch Jewish communities appeared to contain hitherto unknown sources.

For a Yom Limmud at the Oxford Chabad Society he presented earlier research on the political debate about ritual slaughter in the Netherlands since 1919.

## *Journal of Jewish Studies*

---

The *Journal of Jewish Studies* continued regular publication during the 2014–15 academic year, under the editorship of Professor Sacha Stern (University College London) and Professor Sarah Pearce (University of Southampton), with Margaret Vermes as Executive Editor. Publication of the Autumn 2014 issue coincided with the Centre's move from Yarnton Manor to the Clarendon Institute, and as part of this process new solutions had to be found for managing the printing, packaging, mailing and storing of the *Journal*. Fortunately, new systems were quickly set up and the publishing process has once again moved on very smoothly.

Volume 65, no. 2 (Autumn 2014) opens with an article on a magic text from the Cairo Genizah (O.-P. Saar), followed by contributions on ancient and medieval history (Y. Adler, J. Woolf), Midrash (R. Kushelevsky), medieval manuscripts (D.-R. Halpern, I. Sandman), modern Jewish thought (J. Haberman), and the Beit Avraham of Kechene, Ethiopia (E. Bruder).

Volume 66, no. 1 (Spring 2015) contains articles on early Ashkenazi liturgy in the Cairo Genizah (M. Rand and B. Loeffler), Mishnaic thought (I. Rosenzvi), and a range of other articles on rabbinic Hebrew, hermeneutics and literature; medieval philosophy; and modern Zionist thought.

Both issues end with book-review sections covering titles ranging from the ancient to the modern world, with a particular focus on Biblical Studies and on Jewish history and culture in the Second Temple period, late antiquity and the medieval and early modern eras.

One of the main projects facing the *Journal* is to re-design its website, which was originally developed in 2000. The website not only represents the *Journal* to the outside world, but acts as a commercial and marketing tool in sales of its digital archives, printed supplements and back copies, as well as subscriptions, advertising and copyrights. In the past fifteen years digital publishing has evolved enormously. Searching, browsing, purchasing and downloading have become part of everyday life, and it is our aim to provide simplicity and efficiency in the navigation of our website for our existing readers and

potential new customers. The website contains plenty of editorial guidance and information for authors, for whom the *Journal's Style Guide* has been especially developed. Along the way, a number of policies have been re-evaluated, regarding copyrights, permissions and Open Access, in order to enhance publicity and free sharing of information with minimal loss of revenue. The new website is due to be launched in Autumn 2015.

The *Journal's* Supplements have been selected for display in the Victoria & Albert Museum, British Museum, Ashmolean Museum and Bodleian Library, and were also promoted at the Jewish Book Week in London. We are delighted that the *Journal's* products are reaching wider audiences.

## *Institute for Polish–Jewish Studies*

---

The Institute for Polish–Jewish Studies, an associated institute of the Centre, organized two events in 2015. The first, on 15 January 2015, was arranged to mark the publication of volume 27 of *Polin: Studies in Polish Jewry*, devoted to the history of the Jews in the Kingdom of Poland (also known as Congress Poland). The second event, on 2 June 2015, was held to launch the volume *Warsaw: The Jewish Metropolis*, published in honour of the 75th birthday of Professor Antony Polonsky.

Volume 27 of *Polin: Studies in Polish Jewry* was edited by Professors Glenn Dynner (Sarah Lawrence College), Antony Polonsky (Brandeis University) and Marcin Wodziński (University of Wrocław). It was launched with a conference entitled 'The Jews in Congress Poland: At the Dynamic Centre of Political, Economic and Cultural Change', convened by Professor Polonsky and Dr François Guesnet (University College London). Following well-established tradition, the event was hosted by the Polish Embassy in London and formally opened by the Polish ambassador, H. E. Mr Witold Sobków. The conference was organized in association with the University College London Institute of Jewish Studies and the Polish Cultural Institute, London, and was generously sponsored also by the Rothschild Foundation (Hanadiv) Europe and the American Association for Polish–Jewish Studies.

As in previous years, all tickets to the conference sold out long before the event. In the first panel, Marcin Wodziński and Glenn Dynner outlined the main characteristics of the trajectory of Jewish life in the Kingdom of Poland, which was a semi-autonomous state in dynastic union with the Romanovs,

created at the Congress of Vienna in 1815 partly to satisfy Polish national aspirations. Its history was marked by two significant features---the growth of important industrial centres in Warsaw and Łódź, and the rise of hasidism as a major movement. Congress Poland was one of the few regions in eastern Europe which experienced significant Jewish immigration, due to its dynamic economic development, as opposed to the growing repression of Jewish life in tsarist Russia and the rise in anti-Jewish violence there. In Congress Poland, however, Jewish life was vibrant. Professor Wodziński focused on the phenomenon of hasidism, explaining that in contrast to tsarist Russia, but similar to the situation in Galicia, small hasidic communities in Congress Poland were grouped around a large number of leaders (*tsadikim*), though in all three territories three or four major hasidic communities became dominant. Professor Dynner argued that although the economic and thus societal position of Jews steadily grew more precarious during the nineteenth century, close cooperation between landlords and their Jewish partners, especially as regards the production and distribution of alcohol, remained strong for longer than previously assumed.

The theme for the second panel was the transformation of cultural identification and orientation among the Jews of Congress Poland, with Dr Joanna Nalewajko-Kulikow (Polish Academy of Sciences, Warsaw) describing the emergence and impact of the Yiddish daily press. Focusing on *Haynt*, the most influential Yiddish newspaper of the period, she attributed the paper's success primarily to aggressive marketing, attractive editing and the inclusion of serialized novels. Cantor Benjamin Matis (Shelter Rock Jewish Center, New York City) spoke about the trajectory of Liberal Judaism in Congress Poland. It never gained a large following, partly because of the intense opposition of traditional or hasidic Jews, and because it was considered essentially a German Jewish phenomenon. However, because of the relative prominence and economic success of its supporters, it nevertheless had a lasting impact. Cantor Matis kindly gave an impromptu performance during the lunch break, singing the prayer recited on the sabbath before the opening of the ark, and an Italian aria.

After the lunch break Dr Agnieszka Jagodzińska (University of Wrocław) took up the question of how the reports of missionaries sent to Poland by the London-based Society for Promoting Christianity amongst the Jews (founded in 1809 and one of the most active associations of its type) can be used as a historical source for understanding the religious dynamic in local Jewish communities in Congress Poland. François Guesnet introduced the writings of a provincial Jewish merchant, Louis Meyer, who, after an apprenticeship

in Berlin in his youth, continued to write in German throughout his life to describe his characteristic *Weltanschauung*, located between tradition and reform and marked by sympathy for the Polish patriotic movement as well as by a more cosmopolitan outlook.

The new Polin Museum of the History of Polish Jews (which opened in October 2014) was the subject of the third panel, in a round-table discussion between its director, Professor Dariusz Stola, the programme director of the core exhibition, Professor Barbara Kirshenblatt-Gimblett, and its chief historian, Professor Antony Polonsky. The panellists emphasized the significant impact the Museum is likely to have on the landscape of Polish and east European Jewish history – not only in Poland, but internationally. They also drew attention to the impressive range of outreach activities in which the Museum is already involved.

The conference concluded with the screening of the short Yiddish-language documentary *A Day in Warsaw*, about the Jews of Warsaw, one in a series of six short films on Polish Jewish communities written and directed by Shaul Goskind and released in 1938.

On 2 June 2015 the Institute for Polish-Jewish Studies launched the volume *Warsaw: The Jewish Metropolis. Essays in Honor of the 75th Birthday of Professor Antony Polonsky*, edited by Glenn Dynner and François Guesnet, and published by Brill in April 2015. The launch took the form of a workshop held at University College London on the subject 'Ephemeral Metropolis? The History of Jewish Warsaw'. The event was supported by the UCL Institute of Jewish Studies and the Polish Cultural Institute, and was attended by around seventy-five people. In his introduction, François Guesnet reflected on Antony Polonsky's academic achievements, his central role in the process of Polish-Jewish reconciliation and his current activities as chief historian of the Polin Museum of the History of Polish Jews in Warsaw.

The workshop consisted of four presentations which briefly surveyed the history of Jewish Warsaw. François Guesnet discussed the late beginnings of Jewish Warsaw at the end of the eighteenth century, its rapid rise to prominence as the demographic centre of Polish Jewry and the complex structures which developed in a community without a long institutional development. Warsaw became the first true Jewish metropolis in European diasporic history, both because of the cultural and religious diversity of the community and its sheer size, making Warsaw for several decades in the late nineteenth century home to the largest Jewish community in the world. Antony Polonsky spoke on the competing cultural and religious choices characterizing Jewish life in

Warsaw, focusing particularly on the significant role of Jewish integrationists in reconfiguring the place of the Jewish community in wider society, and he outlined the difficulties which their endeavours encountered in both Jewish and non-Jewish society. Among the factors he discussed were the rise of secular political movements among Jews as well as the growing impact of anti-Jewish mobilization, such as that promoted by the National Democratic movement of Roman Dmowski. The interwar period was marked by growing tensions between Jews and non-Jews, as well as by an ever-richer Jewish religious, political and cultural life that was cut short and destroyed during the German occupation; the vast majority of Warsaw Jews fell victim to the Holocaust. Warsaw played a significant role in history as the site of the Ghetto Uprising in 1943, after most of its Jews had been deported to death camps.

The second part of the workshop focused on the postwar period. Michał Murawski, Mellon Postdoctoral Fellow at UCL School for Slavonic and East European Studies, reviewed the role of two leading Jewish architects and urban planners of the Stalin period, Józef Sigalin (1909–83) and Edmund Goldzamt (1921–90). Both had known Warsaw as the prewar Jewish metropolis it had been, but their architectural projects did not depart from the precepts of Soviet radicalism in urban planning, most strikingly exemplified by the building of the Palace of Culture and Science, completed in 1955. The only references to prewar Warsaw were markers in the pavement around the Palace, indicating streets which had not been rebuilt, many of them within the ghetto walls during the German occupation. Natalia Romik, who is pursuing a PhD project at the UCL Bartlett School of Architecture, presented her investigations into the urban memory of former Jewish spaces in contemporary Poland. Romik, an urban historian, architect and artist, engages with this memory using several techniques. These include the ‘Yad’, a large mockup of a hand which she takes through Polish towns to point at former Jewish spaces; temporary installations to recall erased Jewish buildings such as synagogues or ritual baths; and the ‘nomadic archive’, a box containing images and information about such buildings. These research techniques attempt to mobilize reflection on loss and transformation in the urban space, and to invite local residents to engage with the Jewish past of a particular town.

In the concluding discussion, the audience employed historical as well as artistic approaches to reflect on the legacy of Warsaw as a Jewish metropolis. Without doubt, the metropolis, although brutally destroyed, has its afterlife. Not only is it preserved in records and images researched by historians, but it has left numerous traces in space and in local memory.



*'Portrait of a gentleman' by El Greco in the Priester apartment in Vienna before the Anschluss*

## *Looted Art Research Unit*

Over the past year, the Unit has researched the history and fate of a number of significant art collections expropriated by the National Socialist authorities in Vienna following the Anschluss of March 1938. For many such collections there may exist no detailed prewar inventories, Nazi-seizure documentation, or postwar investigative material arising from efforts to trace the missing paintings. In the rare cases where there is documentation, much can be learned about the identities of the looters and their accomplices who helped dispose of the art. The identities of the protagonists and the way in which art was recirculated and traded are still for the most part formally unrecorded.

Perhaps the most illuminating has been the research undertaken into the collection of Julius Priester, a banker and industrialist and President of the *Petroleumgesellschaft Galizin GmbH*. He had assembled a notable collection of Old Master paintings in the early 1920s which he displayed both in his office and apartment in Vienna, and which included works by Van Dyck, Van

*Julius Priester in Washington  
DC in November 1923*

Orley, Hals, Rubens, Tintoretto, Pinturicchio, Cranach and El Greco.

Records documenting the collection and its fate have been found in various archives and sources, including the Austrian State Archives, the archive of the Kunsthistorisches Museum Vienna, prewar inventories and photographs of the works of art, postwar and contemporary art-dealer records, Austrian Heritage Protection Office documents, postwar court proceedings, Austrian Federal Police records, correspondence between Priester and his lawyers and former employees in Vienna, and



recent books by Austrian historians. Records located by the Unit are unusually detailed, illuminating and comprehensive, largely because of the assiduous efforts by representatives of the Priester family after the war to trace the routes taken by the missing paintings. The records shed light on mechanisms of disposal of expropriated works of art in Vienna, both official and unofficial, as well as on the role of the art market after the war in continuing to make the seized works inaccessible to their rightful owner.

Unlike many, Priester had not hesitated, and on 31 March 1938, two weeks after the Anschluss, left Vienna with his wife Camilla for Paris. They reached Mexico in late August 1940 where they made their home, and never returned to Vienna. Julius Priester died in Mexico in 1955 and Camilla in 1962.

All Priester property in Vienna, both real and moveable, was taken by the Nazis, including some 70–80 paintings from his apartment and his office, as well as 80 silver items and 30 antique Persian carpets. Most of the collection had been purchased between 1924 and 1926 with the advice of a Mr Lindemann, a well-known Old Master dealer whose gallery was at Karlsplatz 2 in Vienna. There was no complete inventory recording the content of the collection, but some of the paintings were included in a valuation drawn up for insurance purposes by Dr Robert Eigenberger, director of Vienna's *Akademie der*

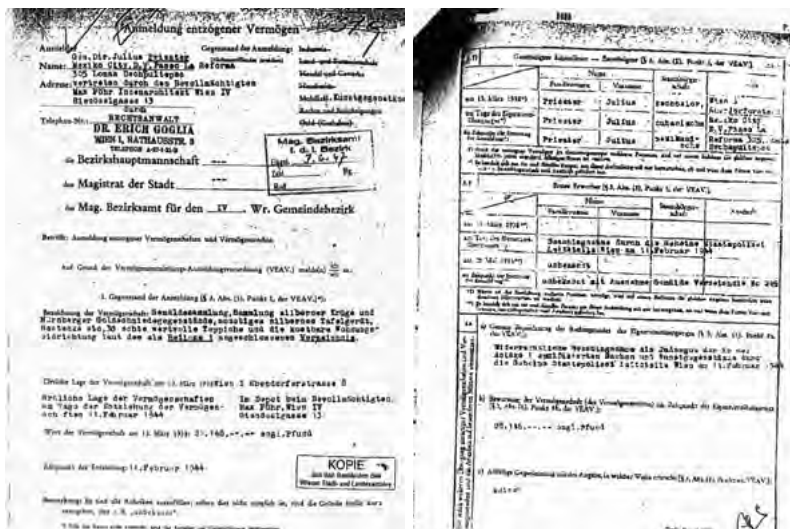


1947 Suchkartei (Search Card) for *Madonna with child* by Adraien Isenbrandt

*Bildenden Künste*, on 4 May 1937, but which included little descriptive detail of the paintings. There were also photographs of some of the paintings which Lindemann sent to the curator Max Friedländer at the Kaiser Friedrich Museum in Berlin 1924 for the purpose of obtaining expertises.

From abroad, Julius Priester instructed that the contents of his apartment, at Ebendorferstrasse 8, be packed up and stored with his agent Oskar Föhr at Vienna IV, Rienößlgasse 13, and from there sent to Paris. But in August 1938, before this could take place, the Gestapo, accompanied by eminent curators from the *Kunsthistorisches Museum*, entered the apartment to evaluate the collection on behalf of the *Zentralstelle für Denkmalschutz* (Central Office of Heritage Protection) in order to recommend which pictures should be blocked from leaving. As a result five works were seized for 'safeguarding' in November 1938 on the orders of the *Magistrat der Stadt Wien*.

On 11 May 1939 the contents of the apartment were valued and inventoried under the supervision of the Gestapo and the Customs Investigation Office, in the presence of civil servants of the *Zentralstelle für Denkmalschutz* (Austrian Heritage Office) and three appraisers from Vienna's Dorotheum auction house, one of them named Bernhard Wittke who was also an SS officer and agent of the Gestapo. A further nine works were then secured following another decree of



1947 registration of the seized Priester collection

the *Magistrat* in May 1939. These included the Hals, which correspondence in the *Kunsthistorisches Museum* archive shows the museum proposed acquiring.

The rest of the collection was eventually moved to the Föhr premises and an export licence applied for, but there was little chance of it succeeding. On 11 February 1944 the Priester collection was forcibly removed in six trucks by the Gestapo. The confiscation is documented in the *Anmeldung entzogener Vermögen* (Registration of Confiscated Assets) dated 20 May 1947 filed at the *Mag. Bezirksamt für den IV. Wiener Gemeindebezirk* by one of Priester’s lawyers, Dr Erich Golia. There is, unusually, no surviving Gestapo record of the confiscation. Golia correctly surmised in his report that part of the confiscation may have been carried out by those involved in the Gestapo appraisals of the paintings. This turns out to have been a not uncommon unofficial means of self-enrichment.

In his 2004 book *‘Arisierung’ von Mobilien*, Gabriel Anderl writes that ‘When the majority of the flats of people who had been deported had been cleared, the Gestapo and the *Möbelverwertungsstelle* (Furniture Clearing Office) appear to have turned their attention back to goods which had not yet been liquidated... On 10 February 1944 two Gestapo officers came to Föhr and accused him of having hidden away Jewish property. Föhr was taken to the Gestapo to be

interrogated and was threatened. The following day the Priester property was removed in six trucks by the Gestapo and brought to Krummbaumgasse 8, the Furniture Processing Office, where Föhr was refused a receipt. As postwar proceedings show, the Furniture Processing Office was active until the end of the war. However, most of the evidentiary documentation regarding it was destroyed by the agents involved.’

Immediately after the end of the war, Julius Priester from Mexico initiated efforts to locate and recover his seized works of art. He was fortunate both to have survived in exile and to have loyal former employees and associates in Vienna willing to help trace the paintings. One in particular, his private secretary Henriette Geiringer, dedicated over twenty-five years to representing the Priester family until her death in the early 1970s. Her efforts to trace the paintings through the Austrian Federal Police, the Federal Heritage Office, Interpol, museums, art experts and many others in Austria, Switzerland and the USA were notable for their professionalism and comprehensiveness. She was able to document who had taken the paintings, who had colluded and helped dispose of them (some of these were Priester’s art advisers) and where the paintings were to be found, resulting in a number of high-profile court cases. The efforts of the Austrian Federal Police are correspondingly remarkable and unlike in other cases the Unit has encountered.

Initial investigations focused on the items officially seized from the apartment in 1938 and 1939, of which fourteen had been located and recovered by spring 1947.

On 24 July 1947 Oskar Föhr sent the *Bundesdenkmalamt* (Federal Heritage Office) Vienna a set of twenty-five photographs of some of the missing artworks, together with four prewar photographs of the interior of Priester’s apartment. They were provided in advance of an impending visit of a representative of the Federal Heritage Office to the US Central Collecting Point in Munich where many looted works of art found by the Allies in Germany were being inventoried and their provenances researched. Föhr requested that the photographs be taken there in order to search for the missing works of art. None were found.

Already in November 1946 Max Föhr had located the Tintoretto ‘in the possession of a Mr Pfundmeier, Gothegasse 3. According to his own statement Pf.[undmeier] had bought the painting from the Gestapo looting agency, through Bernhard Witke for c. 8000 RM. Eigenberger mentioned that Pf. had given him the painting for restoration. Max Föhr has seen the painting himself at Professor Eigenberger’s and identified it as the Priester picture.’



'Man with a fur coat' by  
Peter Paul Rubens



Portrait of a lady by a Flemish Master

In 1953 the Rubens painting, 'Man with a fur coat', was found by the Vienna police in the ownership of Julius Strecker, a former appraiser for the Gestapo, to whom it had been sold by the Vienna art dealer and conservator Josef Hofmann-Altenheim in the summer of 1951. The painting was located with the shipping company Weltfurrer in Zurich from where it was seized by Swiss customs.

Arrested in June 1953, the court case against Strecker attracted a great deal of media attention, and the loss of the Priester collection was widely reported in the newspapers. These recorded that the police had started an international search effort with German, Swiss and French police through Interpol to trace the collection's missing works. One article reproduces photographs of two such paintings, the Van Orley and a Van Dyck, with the caption: 'The 15 paintings still missing from the Julius Priester Collection include this Van Dyck painting (left) and an unknown Dutch master from 1520'. (*Unter den 15 noch fehlenden Bildern aus der Galerie Julius Priester ist dieses van-Dyck-Gemälde (links) und ein unbekannter niederländischer Meister aus dem Jahre 1520*).

A Vienna police note of 12 November 1953 records that the Rubens had been acquired in the first instance, together with three other Priester paintings, by Bernhard Wittke, the Dorotheum appraiser. One, 'Halt at a tavern' by Wouwerman, had then been exhibited at the Galerie Sanct Lucas, Vienna, and

sold on 24 March 1953 by Josef Hofmann-Altenheim before being secured by the police. 'Deposition from the cross' by Correggio, which had been in the Oberhuber & Wittke gallery that Wittke and his partner Oberhuber ran jointly during the Nazi period, was also found by the police and secured in Oberhuber's flat. The third painting, 'Portrait of a man' by El Greco, was determined to have been sold by Dr Herzig of Galerie Sanct Lucas to the art dealer Frederick Mont (formerly Friedrich Mondschein of Vienna) in New York in the summer of 1952.

Two Van Dycks were discovered at the house of a Mr Friedrich Zeiszig, who claimed to have inherited them from his father after his death in 1950. Zeiszig's father, who had been a good friend of Priester's, was said by Zeiszig to have taken the pictures for safety in 1938. A 'Madonna with child' by Cranach was found in the possession of the Brauerei Schwechat AG company, which had purchased the painting from an Ignaz Seidl via the art dealer Adolph Bauer on 21 January 1945.

'Saint with a cross' by Butinone was found jointly consigned for sale to the Dorotheum by Heinrich Stahl and the *Helios Filmgesellschaft*. The consigners claimed they had purchased it from Ignaz Seidl who had acquired it from Adolph Bauer in 1947. Bauer had died in 1950, so it was not possible to determine how the picture had come into his possession.

On 21 May 1954, uniquely, the *Bundes-Polizeidirektion Wien* (Austrian Federal Police Vienna) published a search list, or *Verzeichnis abhandengekommener Gegenstände*, showing images of seventeen of the still-missing Priester paintings. This was circulated internationally through Interpol and it was stated that disposing or dealing with any of the missing paintings was a criminal offence and that these should be handed to the police. Police efforts resulted in two of the paintings being located in New York. The rest remained missing.

Max Föhr died in December 1947, and his widow in 1973 in Vienna. In a battle over her inheritance it emerged that she had had in her home furniture and paintings worth some 200,000 Austrian schillings that were the property of Julius Priester and which one of her grandsons illegally sold following her death. Despite the efforts of the Vienna public prosecutor and District Court they were not recovered.

It was with the revival of international interest and commitments in the late 1990s that real progress was made with the missing Priester paintings. In May 2004 the Corneille de Lyon 'Portrait of Jean d'Albon' was returned by the Virginia Museum of Fine Arts which had acquired it in 1950 as an 'anonymous gift'. Later in the same year the Cranach 'Madonna with veil and child' was





*'Portrait of a man', thought to be the Emperor Ferdinand I, by the Master of Frankfurt, recovered in 2006, and (right) 'Portrait of a man' by Barend van Orley, found in 2013*

found in the possession of a German art dealership, and the Pinturicchio 'Adoration of the saints' with an English one. In 2005 the Brouwer was discovered for sale at Hampel auction house in Munich, and in 2006 'Portrait of a man' by the Master of Frankfurt was identified for sale at Christie's London. In 2013 the Van Orley was located for sale at Christie's New York attributed to Sittow. In 2014 the El Greco 'Portrait of a gentleman' was discovered with a New York dealer who had it on commission from a London gallery and was returned in March 2015.

The Moretto 'Portrait of Federigo Martinengo' is in the collection of the *Pinacoteca Civica al Montirone* in Abano Terme, having been given in 1972 as a bequest of the collector Roberto Bassi-Rathgeb whose collection was built up in the 1940s. The Pinacoteca asserts that there is no indication of any acquisition in bad faith and that it has a duty to preserve its patrimony.

The lack of a surviving Gestapo seizure order has not been a bar to recovering paintings from this collection. As in so many cases, complete documentation is a chimera. But the extensive and important documentation that exists for the Priester collection has both enabled the return of many paintings, and provided unique insights into the character and role of Priester's friends and colleagues, as well as those of members of the art trade.



*'Portrait of a gentleman' by El Greco, recovered in 2014*



*'Portrait of Federigo Martinengo' by Alessandro Moretto in the Abano Terme museum*

## The Leopold Muller Memorial Library

---

The Library's first complete year in its new premises at the Clarendon Institute on Walton Street has been a great success. After opening to the public on 22 September 2014 it quickly became the focus for Jewish Studies at the University of Oxford. The number of readers increased more than fourfold and the resources available on becoming part of the Bodleian Libraries made it possible to offer readers an even larger range of services.

The successful migration of the local Hebrew database to the Bodleian's cataloguing system contributed to making the Library's holdings available to readers throughout the University and the wider academic world. Thanks to the efficient transport link with the Book Storage Facility in Swindon, items stored offsite could be recalled by readers via the SOLO online catalogue and delivered to the Library or to any of the Bodleian Libraries the next weekday morning. Special Collections materials – early printed books and manuscripts – are consulted at the Charles Wendell David Reading Room in the newly refurbished Weston Library, where adequate facilities and supervision are available and where books can be consulted and stored in optimal conditions. More than 1000 items were delivered from Swindon to our readers during the year.

As with the move to the Clarendon Institute, the enthusiasm and efforts of the staff – Dr César Merchán-Hamann, Milena Zeidler, Dr Zsófia Buda and Jane Barlow – were crucial to the smooth functioning of the Library. Despite personal bereavement and other difficulties, the highest standard of service was maintained. Essential was also the help of the Bodleian Library's staff, particularly Sarah Burnell, Ann Evans, Dr Gillian Evison, Dr Chris Fletcher, Chris Hargreaves, James Legg, Rebecca Luckraft, Nathalie Schulz and Zita Velinga.

From January 2015 two new members of staff helped with the extended opening hours during term-time and when other members of the staff could not be at the front desk. Eleni Karafotia and Michal Kraus quickly became indispensable members of the team.

Among the visits we must highlight one by the Oxford University Society of Bibliophiles, for whom Milena Zeidler and Dr César Merchán-Hamann prepared a display of material from the Copenhagen Collection.

The success of the new venue is demonstrated by the increased number of visitors. Between October 2014 and July 2015, 240 readers registered, over 80 per cent of whom were involved not principally in Jewish Studies, but in subjects ranging from Ancient History, Classics and Theology to more unexpected areas such as Business, Engineering, Japanese, Mathematics, Medicine and Physics. It is fair to conclude that the Library has become the hub of Hebrew and Jewish Studies at the University, attracting all those with an interest in the field. The Library lent over 1600 books during the year, which again was a significant increase on the year before.

### Cataloguing

Over 2500 items were catalogued over the year. A significant number of underused books were sent to the Book Storage Facility in Swindon to make room for new acquisitions and for items that are more in demand. We continued to catalogue the backlog, particularly Special Collections material, which we continued to add to the online catalogue using the pilot project for brief cataloguing developed with the Head of Rare Books, Sarah Wheeler.

A preliminary survey of the Western Hebrew Library, deposited with the Centre's Library by the New West End Synagogue early in 2013, identified over 1400 works in 1244 volumes, most of these printed before 1830. Progress was made in their cataloguing despite the pressures of the move, making possible the exhibition described below in more detail.

### Acquisitions

The Library continued to acquire books in close coordination with the Bodleian Libraries, concentrating on the fields of Modern Hebrew literature, Rabbinics and Jewish History. Over 1500 books and almost 500 periodical issues were acquired. The process of adapting book acquisitions and periodical subscriptions to the very different and more complicated method of the Bodleian Libraries has been accomplished thanks to the efforts of Milena Zeidler and Jane Barlow.

### Loans from the Lewis Family Interests

Once again, the Centre received a number of books and manuscripts on long-term loan from the Lewis Family Interests. These include four eighteenth-century volumes of *minhagim* (customs) – see figures 1 and 2 – a rare copy of the Judaeo-Tatar translation of the Former Prophets printed in Eupatoria in 1841 for the Karaite community in the Crimea, and a manuscript Judaeo-



1. Sefer Minhagim. Amsterdam: Hirts Levi Rofe, 1723.

2. Sefer Minhagim. Amsterdam: Hirts Levi Rofe, 1723.

Arabic and Hebrew commentary on the Passover Haggadah and the Grace after Meals, written around 1860. Particularly interesting is the Italian novel *L'ebrea. Istoria galante. Scritta da lei medesima* ("The Jewess. A Love Story. Written by Herself"), by Abbe Pietro Chiari (1712–85), but also ascribed to Antonio Piazza (1742–1825). It was printed in Naples in 1771, and illustrates contemporary Italian attitudes to Jews, see figures 3 and 4. A copy of the 1733 Amsterdam edition of the translation into Spanish of a selection of writings by Isaiah Horowitz (the SheLaH), made by Solomon de Oliveyra and first published in 1666, fills a gap in our holdings. All these enrich the Library's collection in its strong areas. The Library is grateful to David Lewis for continuing his support of the Library. We list the loans below, on pages 105–106.

### *Donations*

We record on page 116 our gratitude to those who have enriched the Library with their gifts of books in the past year, all of which were of immediate use to scholars and students at the Centre and the University. We would like to single out donations of particular importance:

Professor Glenda Abramson again generously donated books and other printed material in the area of Modern Hebrew drama and literature.

Professor Yuval Dror continued to donate books in the fields of modern Israeli history, society, politics and education.



3 & 4. (left) Frontispiece and (right) Title page. Chiari, Pietro [also ascribed to Antonio Piazza]. *L'ebrea. Istoria galante. Scritta da lei medesima*. Naples: Vincenzo Flauto, 1771.

The library acquired several scholarly works on medieval, pre-modern and modern Jewish thought with the help of the endowment in memory of the late Sir Isaiah Berlin. These are listed on pages 116–117 below.

The Hans and Rita Oppenheimer Fund for books related to the Holocaust and Modern Jewish History made possible the purchase of several volumes dealing with modern instances of Genocide and their relation with the Holocaust, and also on modern Jewish culture. Details can be found on pages 117–118 below.

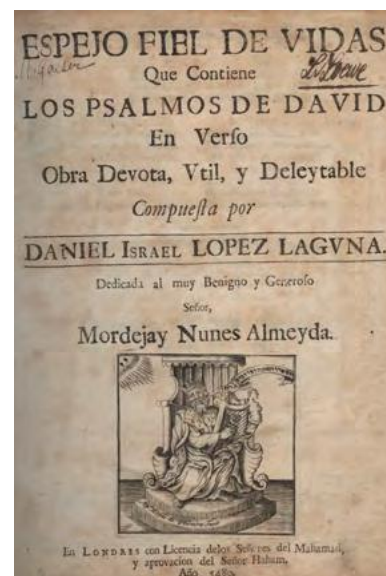
The *Journal of Jewish Studies* continues generously to supply review copies of works in all areas of Jewish Studies.



5. Title page. Orden de las oraciones cotidianas. London: William Osborn, 5481 (1721).

#### *The Weisz Western Sephardi Collection*

We welcome the donation to the Library of the Weisz Western Sephardi Collection thanks to the generosity of the Joir and Kato Weisz Foundation, which acquired it from the Spanish and Portuguese Jews' Congregation of London. The collection was assembled mainly by the late Dr Richard Barnett, Honorary Archivist of the Spanish and Portuguese Jews' Congregation, the first to be established in England after the readmission of the Jews in 1656. The collection comprises over 500 books, manuscripts, sermons, rabbinic responsa and commentaries, as well as letters by Sephardi Jews, some of them rabbis or members of the Congregation or of the mother congregation in Amsterdam. There are also works by Christian Hebraists which witness to the continued exchange of opinions and knowledge between members of Jewish communities and their host nations. It also includes many examples of printed ephemera, including prayers for special occasions, calendars and printed and other material for internal use, such as byelaws, ordinances and membership lists of communal and philanthropic societies. Notable is the only known copy of the first edition of the Prayer Book for Sephardi usage to be printed in England 1721, see figure 5.

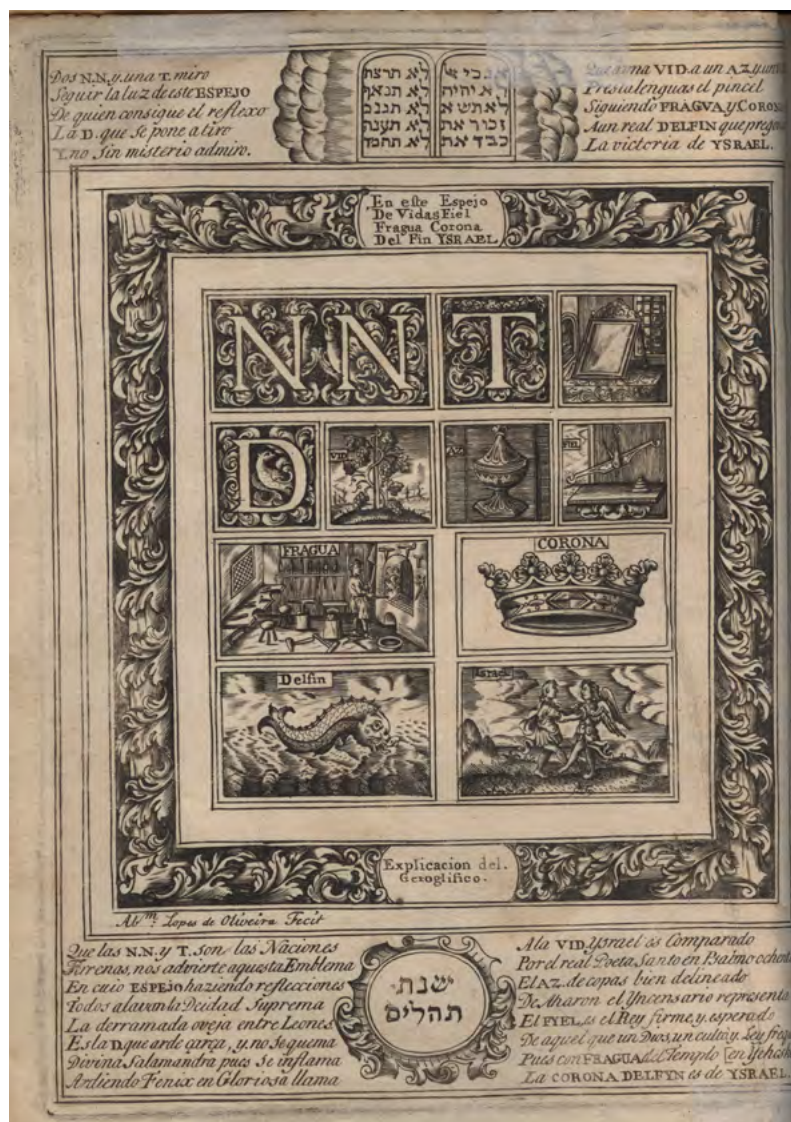


6. Title page. Lopez Laguna, Daniel Israel. Espejo fiel de vidas, que contiene los Psalmos de David. London, 1720.



7. Title page. Almosnino, Moses. Extremos y gradezas de Constantinopla. Madrid: Francisco Martínez, 1638.

There is a rich trove of material in Spanish and Portuguese, including translations from the Hebrew as well as original works, all aimed at making it possible for newly arrived Crypto-Jews, known also as *marranos*, to acquire a functioning knowledge of Judaism. Publications encompass Bible, prayer books, apologetic treatises and practical manuals of *kashrut* and purity; in short, manuals for people who had all but forgotten everything about Judaism but who knew that their families had once been Jewish. A fine example is the translation of the Psalms by Daniel Israel López Laguna, published in London in 1720, on which the author, who had been a prisoner of the Inquisition in Spain, worked after his release when residing in Jamaica, see figures 6 and 8. The book is notable for its rich use of varied Spanish verse forms to reflect the Hebrew verse. There is also the curious case of the translation into Spanish of Rabbi Moses Almosnino's work on Istanbul, made by the Royal Interpreter to His Majesty King Philip IV of Spain, Jacob Cansino, the only Jew residing legally in Spain, published in Madrid in 1638 under the title *Extremos y grandezas de Constantinopla*, see figure 7.



8. Frontispiece. Lopez Laguna, Daniel Israel. Espejo fiel de vidas, que contiene los Psalmos de David. London, 1720.

Most of the printed material is from Amsterdam, although some is from London. Other works were printed in Alexandria, Algiers, Altona-Hamburg, Barbados, Basel, Bordeaux, Corfu, Curaçao, Florence, Gibraltar, The Hague, Livorno, Madrid, Naples, Oporto, Paris, Nice, Utrecht, Verona and Venice – a true atlas of the Sephardi Diaspora.

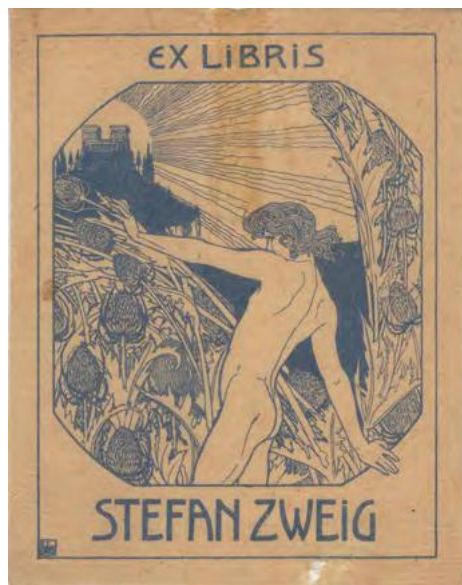
The Weisz Western Sephardi Collection joins the Foyle-Montefiore Library, the Copenhagen Collection, the Sebag-Montefiore and the Shandel-Lipson Archives, making the Library one of the richest sources of materials on the history, liturgy and literature of the Western Sephardi communities of the Netherlands and Britain. The new material has already started to be used by scholars working in these fields, and will attract still more attention once it has been catalogued. The Library is grateful to the Weisz Foundation for the donation, as well as to Mr Edgar Samuel for initiating the transfer, and to Dr Jeremy Schonfield for facilitating both its purchase and its presentation to the Library.

#### Jewish Bookplates from the Copenhagen Collection

A small exhibition was held to coincide with the concluding conference of the six-month-long Oxford Seminar in Advanced Jewish Studies – ‘Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds’. Library staff arranged a display of a selection of ex-libris, illustrating the art, design and production of Jewish bookplates.

The Copenhagen Collection contains thousands of bookplates, many with Dutch-Jewish connections and produced for Jewish book owners, owners of Jewish books, whether Jewish or not, and by Jewish artists. Due to the wealth of available material it was decided to focus on bookplates designed by Anton Pieck and Ephraim M. Lilien, and on those belonging to Jewish writers, professionals, bibliophiles and book collectors, Dutch and German rabbis, Anglo-Jewish personalities and Christian Hebraists.

Jewish bookplates are known from the eighteenth century, but Ephraim Moses Lilien (1874–1925) is considered the father of Jewish ex-libris, using the traditional phrase *Mi-sifre* ... to translate the Latin expression *ex libris*. Lilien was born in Drohobycz, in Austro-Hungarian Galicia, and became an art nouveau artist and a convinced Zionist. His blend of styles produced memorable images, such as his bookplate for the writer Stefan Zweig, see figure 9. Anton F. Pieck (1895–1987) was a Dutch artist with a characteristically fantastic style exemplified by his bookplate for the classicist and musician Marc Rozelaar, see figure 10.



9. Stefan Zweig ex-libris.  
Designed by Ephraim Moses Lilien.



10. Marc Rozelaar ex-libris.  
Designed by Anton Pieck.

It is planned to expand the exhibition to include examples for which there was initially no room, and also to produce a digital exhibition as for previous displays. It is planned also to develop a database of Jewish ex-libris, called JExL, cataloguing each bookplate as fully as possible. Experience from previous exhibitions suggests that crowdsourcing is an effective way of finding answers to intractable questions.

### Jewish Books in Amsterdam, 1600–1850

Reports on the Oxford Seminar in Advanced Jewish Studies – ‘Jewish Books in Amsterdam 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds’, convened by Professor Shlomo Berger (University of Amsterdam) and Dr César Merchán-Hamann, appear on pages 19–42 of this volume. The success of the Seminar and final Conference was overshadowed by the news of the untimely death of Professor Berger soon after, for which the Library staff express deep sadness.

Participants in the Seminar made full use of the Amsterdam material in the

Library’s collections, much of it from the Copenhagen Collection, but also from the Foyle-Montefiore Collection, the Western Hebrew Library and books deposited by the Lewis Family Interests. Professor Marion Aptroot (Heinrich Heine Universität, Düsseldorf) and Dr Bart Wallet (Vrije Universiteit Amsterdam) made discoveries particularly in the Copenhagen Collection, which it is planned to catalogue and make available to the scholarly world. The Seminar demonstrated the Library’s status, together with that of the Bodleian, as the repository of one of the foremost collections of Dutch-Jewish materials outside the Netherlands.

### Books on Long-term Loan from the Lewis Family Interests

- [Agadata de-Pisha]. Manuscript commentary to the Passover Haggadah and the Grace after Meals, in Judaeo-Arabic and Hebrew. Yemen, 19th century.
- [Bible. Former Prophets] ספר תרגום תורה בלשון טטר [Sefer Targum Torah Bilshon *Ṭatar*] Eupatoria: Mordecai Tiriskin, 1841.
- [Bible. Song of Songs targum] *Paraphrasis Caldayca en los Cantares de Selomoh* with מסכת אבות [Masekhet Avot]. Amsterdam: Salomon Proops, 1712.
- Chiari, Pietro [also ascribed to Antonio Piazza]. *L’ebrea. Istoria galante. Scritta da lei medesima*. Naples, 1771.
- Giovanni di Giovanni. *L’ebraismo della Sicilia*. Palemo: Giuseppe Gramignani, 1748.
- Grinberg, Uri Zvi. מעפיסטא [Mephisto] Warsaw: Literatur-Fond, 1922.
- Horowitz, Isaiah. *Libro yntitulado Enseña a Pecadores*. Amsterdam: Jacob Nunes Vas & David Lopes Cardozo, 1733.
- Isaac ben Eliakim of Posen. לב טוב [Lev Tov]. Dyrhenfurth: J. May, 1808.
- Katz, Benjamin de Lima. אגרת פתחה ... וליודעי בינה בשחיטה ובדיקה [Igeret Petiḥah ... ule-Yode Binah bi-Sheḥiṭah u-Vediḳah] The Hague, 1896.
- [Liturgy] סליחות מכל השנה [Selihot mi-kol ha-Shanah] Amsterdam: Widow and orphans of Joseph Proops, 1800. (2 vols).
- [Liturgy] סדר תפלת ישראל = *Tephilath Israel. Israelitisk Bønnebog for hele Aaret*. Copenhagen, 1856.
- Magulah, Hayim Yom Tov. טובה תוכחת מגולה [Ṭovah tokhaḥat megulah]. Smyrna: Jonah ben Jacob Ashkenazi, 1739.
- Mulder, Samuel, ed. פרי תועלת [Peri To’elet]. Amsterdam: 1825.
- [Periodical]. הקשת [Ha-Ḳeshet]. Year 1, issues 1–3. Berlin, 1903.

(Sifre Minhagim. 4 books of customs). ספר מנהגים [*Sefer Minhagim*]. Amsterdam, 1723. Frankfurt a/Main, 1727. Frankfurt a/Main, 1733. Frankfurt a/Main, 1762.

Uceda, Samuel de. ספר לחם דמעה [*Sefer Lehem Dim'ah*]. Amsterdam: 1710.

## Listings

---



## Academic Staff

---

### President

Professor Martin Goodman, FBA  
*Professor of Jewish Studies, Oxford University, and Professorial Fellow,  
Wolfson College, Oxford*

### Fellows

*Fellow in Modern Judaism*

Dr Miri Freud-Kandel

*Sidney Brichto Fellow in Israel Studies*

Dr Sara Hirschhorn *University Research Lecturer, Oxford University,  
and Junior Research Fellow, Wolfson College, Oxford*

*Fellow in Modern Hebrew Literature*

Dr Adriana X. Jacobs *Associate Professor and Cowley Lecturer in Modern  
Hebrew Literature, Oxford University, and Fellow, St Cross College, Oxford*

*Fellow*

Professor Jan Joosten *Regius Professor of Hebrew, Oxford University, and  
Student of Christ Church*

*Fellow Librarian*

Dr César Merchán-Hamann *Bodleian Library, Oxford University*

*Fellow*

Professor Derek Penslar *Stanley Lewis Professor of Israel Studies, Oxford  
University, and Fellow, St Anne's College, Oxford*

*Ricardo Fellow in Modern Jewish History*

Professor David Rechter *Professor of Modern Jewish History, Oxford  
University, and Research Fellow in Modern Jewish History of St Antony's  
College, Oxford*

*Academic Director, Polonsky Fellow and  
Fellow in Early Judaism and Christianity*

Professor Alison Salvesen *Professor of Early Judaism and Christianity, Oxford  
University, and Fellow of Mansfield College, Oxford*

*Supernumerary Fellow, Mason Lecturer and Publications Officer*

Dr Jeremy Schonfield *Rabbi John Rayner Reader in Liturgy, Leo Baeck College*

*Idel and Isaac Haase Fellow in Eastern European Jewish Civilization*

Dr Zehavit Stern *University Research Lecturer, Oxford University*

*Catherine Lewis Fellow in Rabbinics*

Professor Joanna Weinberg *Professor of Early Modern Hebrew and Rabbinics  
and James Mew Lecturer in Rabbinic Hebrew, Oxford University, and  
Lecturer in Hebrew, Exeter College, Oxford*

### Lectors

*Lector in Biblical Hebrew*

Dr Stephen Herring

*Wolf Corob Lector in Yiddish*

Dr Khayke Beruriah Wiegand

## Journal of Jewish Studies

---

Professor Sacha Stern *Editor*

Professor Sarah Pearce *Editor*

Margaret Vermes *Executive Editor*

Dr Alinda Damsma *Assistant Editor*

Robin Gable *Copy-editor*

Stephen Ashworth *Typesetter*

Lucy Morton *Designer*

Richard Buckner *Web Editor*

Alun Ward *Web Editor*

*Editorial Advisory Board of the Journal*

Professor John J. Collins *Yale University*

Professor Gad Freudenthal *Centre National de la Recherche Scientifique*

Professor Isaiah M. Gafni *The Hebrew University of Jerusalem*

Professor Judith Hauptman *Jewish Theological Seminary, New York*

Professor Geoffrey Khan *University of Cambridge*

Professor Jodi Magness *University of North Carolina, Chapel Hill*

Professor Derek J. Penslar *University of Oxford*

Professor Tessa Rajak *University of Oxford*



Professor David B. Ruderman *University of Pennsylvania*  
 Professor Peter Schäfer *Princeton University*  
 Professor Joseph Sievers *Pontifical Biblical Institute*  
 Professor Emanuel Tov *The Hebrew University of Jerusalem*

---

### *Members of the Hebrew and Jewish Studies Unit*

---

Professor Glenda Abramson  
 Professor Markus Bockmuehl  
 Dr Piet van Boxel  
 Dr Sebastian Brock, FBA  
 Dr Miri Freud-Kandel  
 Dr Garth Gilmour  
 Professor Martin Goodman, FBA  
 Professor Abigail Green  
 Dr David Groiser  
 Dr Stephen Herring  
 Dr Renée Hirschon  
 Dr Sara Hirschhorn  
 Dr Kerstin Hoge  
 Dr Adriana X. Jacobs  
 Professor Jan Joosten  
 Dr César Merchán-Hamann  
 Dr Laurent Mignon  
 Professor Sir Fergus Millar, FBA  
 Professor Derek Penslar  
 Dr Dani Rabinowitz  
 Professor Tessa Rajak  
 Professor David Rechter  
 Dr Deborah Rooke  
 Professor Alison Salvesen  
 Dr Jeremy Schonfield  
 Dr Norman Solomon  
 Dr Zehavit Stern  
 Dr David Taylor  
 Dr Zoë Waxman  
 Professor Joanna Weinberg  
 Dr Khayke Beruriah Wiegand  
 Professor Hugh Williamson, FBA  
 Gil Zahavi

---

### *The Leopold Muller Memorial Library Committee*

---

#### *Chairman*

Charles Sebag-Montefiore, FSA

#### *Librarian*

Dr César Merchán-Hamann

Michael Garston, OBE

Jonathan Gestetner

Professor Martin Goodman, FBA

David Joseph, QC

David Lewis

Howard Lewis

Martin Paisner, CBE

Sheila Phillips

Professor Alison Salvesen

Anne Webber

Professor Joanna Weinberg

---

### *Visiting Fellows and Scholars*

---

#### *Oxford Seminar in Advanced Jewish Studies*

##### *Dorset Fellows*

Professor Jean Baumgarten *Centre National de la Recherche Scientifique, École  
des Hautes Études en Sciences Sociales, Centre d'Études Juives, Paris*

Dr Javier Castaño *Spanish National Research Council*

Dr Benjamin Fisher *Towson University, Maryland*

Dr Lucia Raspe *Goethe Universität, Frankfurt am Main*

Dr Bart Wallet *Vrije Universiteit Amsterdam*

##### *Polonsky Fellows*

Professor Marion Aptroot *Heinrich Heine Universität, Düsseldorf*

Professor Shlomo Berger *University of Amsterdam*

Dr Piet van Boxel *Oxford Centre for Hebrew and Jewish Studies*

Dr David Sclar *University of Toronto*  
 Dr Yaacov Shapira *The Hebrew University of Jerusalem*  
 Professor Myriam Silvera *University of Rome 'Tor Vergata'*

### ***Visiting Scholars***

Dr Shira Klein *Chapman University, California*  
 Dr Maria Teresa Ortega-Monasterio *CSIC, Madrid*

## ***Centre Staff***

---

### ***Administration and Academic Support***

#### *Bursar*

Sheila Phillips

#### *Registrar*

Martine Smith-Huvers

#### *Academic Administrator*

Sue Forteach

#### *Fellows' Secretary*

Neelum Ali

### ***Leopold Muller Memorial Library***

#### *Library Director*

Dr César Merchán-Hamman

#### *Deputy Library Director*

Milena Zeidler

#### *Assistant Librarians*

Jane Barlow  
 Dr Zsófia Buda

### ***Looted Art Research Unit***

Anne Webber *Director*  
 Susanne Bartels  
 Diane Boucher  
 Alexander Clemens  
 Alexandra Fliege  
 Roos Hoek  
 Pia Kainz  
 Ann Stirling

## ***Senior Members***

---

### ***Honorary Fellows***

Professor Malachi Beit-Arié *The Hebrew University of Jerusalem*  
 Felix Posen *Emeritus Governor; Governor 1985–99*  
 Professor Emanuel Tov, FBA *The Hebrew University of Jerusalem*

### ***Emeritus Fellows***

Professor Glenda Abramson  
 Dr Piet van Boxel  
 Dr Daniel Frank  
 Dr George Mandel  
 Ronald Nettler  
 Professor Jonathan Webber

### ***Senior Associates***

Professor Philip Alexander, FBA *University of Manchester*  
 Dr Sebastian Brock, FBA *Wolfson College, Oxford*  
 Professor Calum Carmichael *Cornell University*  
 Professor Raymond Cohen *Boston College*  
 Rabbi Professor Nicholas de Lange, FBA *University of Cambridge*

Dr Gennady Estraiikh *New York University*  
 Professor Abigail Green *Brasenose College, Oxford*  
 Professor Joseph Hacker *The Hebrew University of Jerusalem*  
 Dr Anselm C. Hagedorn *Humboldt University, Berlin*  
 Brad Sabin Hill, FRAS *George Washington University, Washington*  
 Professor Bernard Jackson *University of Manchester*  
 Professor Ahuvia Kahane *Royal Holloway, University of London*  
 Professor Barry Kosmin *Trinity College, Hartford, Connecticut*  
 Dr Mikhail Krutikov *University of Michigan*  
 Professor Sir Fergus Millar, FBA *Brasenose College, Oxford*  
 Professor Edna Nahshon *Jewish Theological Seminary, New York*  
 Professor Judith Olszowy-Schlanger *École Pratique des Hautes Études, Sorbonne*  
 Professor Tudor Parfitt *School of Oriental and African Studies, University of London*  
 Professor Tessa Rajak *University of Reading*  
 Professor Irven Resnick *University of Tennessee at Chattanooga*  
 Professor Peter Schäfer, FBA *Princeton University*  
 Rabbi Dr Norman Solomon *Oxford Centre for Hebrew and Jewish Studies*  
 Dr Adena Tanenbaum *The Ohio State University*  
 Professor Ilan Troen *Brandeis University*  
 Dr Zoë Waxman *Royal Holloway, University of London*

## ***Board of Governors***

*(October 2014 – June 2015)*

---

### *Co-Chairmen*

The Lord Fink of Northwood  
 George Pinto

### *Vice-Chairman*

Professor Hugh Williamson, OBE, FBA

### *President*

Professor Martin Goodman, FBA

### *Board Members*

Field Marshal The Lord Guthrie of Craigiebank  
 Dr Sondra Hausner  
 Professor Jan Joosten  
 David Joseph, QC  
 David Lewis  
 Professor Laurent Mignon  
 Martin Paisner, CBE  
 Dan Patterson  
 Daniel Peltz  
 Marc Polonsky  
 Sir Bernard Rix  
 Stuart Roden  
 Dr Deborah Sandler  
 Charles Sebag-Montefiore, FSA  
 Michael Ullmann *(to June 2015)*  
 Anne Webber

### *Emeritus Governors*

Martin Blackman  
 Elizabeth Corob  
 Michael Garston, OBE  
 Sir Richard Greenbury  
 David Hyman *(d. 9 February 2015)*  
 Professor Alan Jones  
 The Lord Marks of Broughton  
 The Lord Moser of Regent's Park *(d. 4 September 2015)*  
 Peter Oppenheimer  
 Felix Posen  
 Sir Maurice Shock  
 Sir Sigmund Sternberg  
 Dennis Trevelyan, CB  
 The Lord Weidenfeld of Chelsea  
 The Rt Hon. The Lord Woolf of Barnes  
 The Rt Hon. The Lord Young of Graffham, CH, DL

## *Donors of Books to the Leopold Muller Memorial Library*

---

### *Individuals*

Professor Glenda Abramson  
 Professor Marion Aptroot  
 Dr Javier Castaño  
 Dr Tali Chilson  
 Professor Yuval Dror  
 Alain Elkann  
 Alon Gershtein  
 Professor Abigail Green  
 H. Libi Israeli  
 Loewe family  
 Dr Oded Rosenblum  
 Heirs of Redcliffe and Nina Salaman  
 Edgar Samuel  
 Dr Jeremy Schonfield  
 Dame Stephanie Shirley  
 Dr Bart Wallet  
 Professor Hugh Williamson, OBE

### *Institutions*

*Journal of Jewish Studies*  
 Musikverlag Ulrich Greve

## *Books Acquired for the Library Through Special Funds and Endowments*

---

### *Isaiah Berlin Fund*

Aue-Ben-David, Irene, Gerhard Lauer and Jürgen Stenzel (eds) *Constantin Brunner im Kontext: ein Intellektueller zwischen Kaiserreich und Exil*. Berlin & Boston: De Gruyter Oldenbourg; Jerusalem: Magnes Press, 2014.  
 Gelhard, Dorothee. *Spuren des Sagens: Studien zur jüdischen Hermeneutik in der Literatur*. Frankfurt am Main & New York: P. Lang, 2004.

Held, Shai. *Abraham Joshua Heschel: The Call of Transcendence*. Bloomington: Indiana University Press, 2013.  
 Derrida, J., E. Levinas, J.-F. Lyotard, L. Poliakov, L. Rosenzweig, R. Thalmann and P. Vidal-Naquet; interviews by Elisabeth Weber. *Questioning Judaism*. Stanford: Stanford University Press, 2004.  
 Ferber, Ilit and Paula Schwebel (eds) *Lament in Jewish Thought: Philosophical, Theological, and Literary Perspectives*. Berlin & Boston: De Gruyter Mouton, 2014.  
 Kohler, George Y. *Der jüdische Messianismus im Zeitalter der Emanzipation: Reinterpretationen zwischen davidischem Königtum und endzeitlichem Sozialismus*. Berlin & Boston: De Gruyter, 2014.  
 Koltun-Fromm, Ken. *Imagining Jewish Authenticity: Vision and Text in American Jewish Thought*. Bloomington: Indiana University Press, 2015.  
 Manekin, Charles Harry and Robert Eisen (eds) *Philosophers and the Jewish Bible*. Bethesda: University Press of Maryland, 2008.  
 Mark, Zvi. *The Revealed and Hidden Writings of Rabbi Nachman of Bratslav: His Worlds of Revelation and Rectification*. Berlin: De Gruyter Oldenbourg; Jerusalem: Magnes Press, 2015.  
 McGinity, Keren R. *Marrying Out: Jewish men, Inter marriage & Fatherhood*. Bloomington: Indiana University Press, 2014.  
 Morgan, Michael L. and Steven Weitzman (eds) *Rethinking the Messianic Idea in Judaism*. Bloomington: Indiana University Press, 2014.  
 Necker, Gerold, Elke Morlok and Matthias Morgenstern (eds) *Gershom Scholem in Deutschland: zwischen Seelenverwandtschaft und Sprachlosigkeit*. Tübingen: Mohr Siebeck, 2014.  
 Stallmann, Imke. *Abraham Geigers Wissenschaftsverständnis: eine Studie zur jüdischen Rezeption von Friedrich Schleiermachers Theologiebegriff*. Frankfurt am Main: Peter Lang, 2013.

### *Hans and Rita Oppenheimer Fund*

Ancel, Jean. *The History of the Holocaust in Romania*. Lincoln: University of Nebraska Press; Jerusalem: Yad Vashem, 2011.  
 Barkai, Avraham. *Livte zehut 'al saf ha-ḥidalon: ha-Agudah ha-merkazit ve-Yehude Germanyah 1893–1938 (Wavering Identity on the Verge of Annihilation: The Centrverein and German Jews 1893–1938)*. Jerusalem: Yad Vashem, Leo Baeck Institute, 2013.

- Budick, Emily Miller. *The Subject of Holocaust Fiction*. Bloomington: Indiana University Press, 2015.
- Caron, Vicki. *Uneasy Asylum: France and the Jewish Refugee Crisis, 1933–1942*. Stanford: Stanford University Press, 1999.
- Cohen, Boaz. *Ha-dorot ha-ba'iyim – 'eikhekhah yed'o? (Future Generations – How Will They Know? The Emergence and Evolvement of Israeli Holocaust Research)*. Jerusalem: Yad Vashem, 2010.
- Gold, Ben Zion. *The Life of Jews in Poland before the Holocaust: A Memoir*. Lincoln: University of Nebraska Press, 2007.
- Hahn, Hans-Joachim and Olaf Kistenmacher (eds) *Beschreibungsversuche der Judenfeindschaft: zur Geschichte der Antisemitismusforschung vor 1944*. Berlin: De Gruyter Oldenbourg, 2015.
- Hayes, Peter. *How Was it Possible? A Holocaust Reader*. Lincoln: University of Nebraska Press, 2015.
- Himka, John-Paul and Joanna Beata Michlic (eds) *Bringing the Dark Past to Light: The Reception of the Holocaust in Postcommunist Europe*. Lincoln: University of Nebraska Press, 2013.
- Hirsch, Joshua. *Afterimage: Film, Trauma, and the Holocaust*. Philadelphia: Temple University Press, 2003.
- Kowitz-Harms, Stephanie. *Die Shoah im Spiegel öffentlicher Konflikte in Polen: zwischen Opfermythos und Schuldfrage (1985–2001)*. Berlin: De Gruyter, 2014.
- Kraft, Christian. *Aschkenas in Jerusalem: die religiösen Institutionen der Einwanderer aus Deutschland im Jerusalemer Stadtviertel Rechavia (1933–2004)*. Göttingen: Vandenhoeck & Ruprecht, 2014.
- Levy, Isaac Jack. *And the World Stood Silent: Sephardic Poetry of the Holocaust*. Urbana: University of Illinois Press, 2000.
- Romijn, Peter et al. *The Persecution of the Jews in the Netherlands, 1940–1945: New Perspectives*. Amsterdam: Amsterdam University Press, 2012.
- Schleicher, Regina. *Antisemitismus in der Karikatur: zur Bildpublizistik in der französischen Dritten Republik und im deutschen Kaiserreich (1871–1914)*. Frankfurt am Main & New York: Peter Lang, 2009.
- Wygoda, Hermann. *In the Shadow of the Swastika*. Urbana: University of Illinois Press, 2003.
- Zimmermann, Moshe. *Die deutschen Juden in der Geschichte der Shoah: keine Exklave! / German Jews in the History of the Shoah*. Tübingen: Mohr Siebeck, 2002.

## Sources of Funding, 2014–2015

---

### Founders

Anonymous  
Barbara and Stanley Fink Foundation

### Patrons

The Atkin Foundation  
The Catherine Lewis Foundation

### Benefactors

The Peter Samuel Charitable Trust  
The Sheila and Denis Cohen Charitable Trust  
Mr Frank and Dr Susan Whyman

### Friends

Frank Adam  
Professor Jeremy Adler  
Anonymous  
Dr and Mrs Jeremy Hugh Baron  
Lawrence Bell  
Professor Frederick Brenk, SJ  
Professor George J. Brooke  
Richard Citron  
Ruth and Martin Dunitz  
Dr and Mrs Leonard Glaser  
Mr and Mrs V. Greenberg  
Sir Richard and Lady Greenbury  
Mrs R. S. Hoffman  
Anna and Joseph Horovitz  
Dr and Mrs Anthony Joseph  
The Jusaca Charitable Trust  
Mr and Mrs Simon Kester

Nigel and the late Eunice Lion  
The Morris Charitable Trust  
Michael Rose  
Paul Rosen  
Enid Rubenstein  
Sir Harold Walker  
Westminster Synagogue  
Kenneth Zucker

*Grants and Donations for Special Projects*

Anonymous  
The Blavatnik Family Foundation  
The Dorset Foundation  
Jacqueline and Michael Gee Charitable Trust  
Mr William Kessler and Mrs Joanna Kessler, MBE  
The Marc Rich Foundation  
The Polonsky Foundation  
The Rothschild Foundation (Hanadiv) Europe  
Raquel Rubin and Aryeh Rubin  
Zahava and Moshael Straus  
Targum Shlishi Inc.  
The Ullmann Trust

UNIVERSITY OF OXFORD  
Clarendon Institute  
Oxford Centre for Hebrew  
and Jewish Studies  
Leopold Muller Memorial  
Library (Bodleian Libraries)



UNIVERSITY OF OXFORD  
**Clarendon Institute**  
Oxford Centre for Hebrew  
and Jewish Studies  
Leopold Muller Memorial  
Library (Bodleian Libraries)