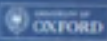


*Report of
the Oxford Centre
for Hebrew and
Jewish Studies
2015–2016*


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

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OXFORD CENTRE FOR
HEBREW AND JEWISH STUDIES

A Recognised Independent Centre of the University of Oxford



OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

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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

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President's Message

The original draft of this report on 2015–2016 began with a celebration of the final touches to the Centre's new home in the Clarendon Institute, celebrating the sparkling new façade of the building, which was cleaned by University Estates in the summer of 2015, along with the repair of some of the fine stonework and the refurbishment of the Common Room kitchen with the help of a grant from a generous supporter. A fire in August 2016, which caused considerable damage to some offices on the first floor and to the roof, has put us back under wraps, but I am relieved to be able to write this (in late September) in the knowledge that we shall be able to use much of the building by the beginning of term, and that University Estates has made available excellent temporary accommodation in the nearby Gibson Building for those staff, including Visiting Fellows, whose offices will not be accessible until repairs are complete in spring 2017. It has been salutary to realise over the past couple of months how much we have come to rely on the facilities of the Clarendon Institute and how much it has come to feel like home.

The year preceding the fire was full of academic initiatives. Most notable, as in previous years, has been the Oxford Seminar in Advanced Jewish Studies on 'Israel in Egypt', which met from January to June 2016, generating considerable interest across the University as well as wider afield. The Centre has also benefited greatly from the enthusiastic participation of an unusually large cohort of Visiting Scholars from around the world. Both they and the Centre's emeritus colleagues – especially those who have continued to work in the Clarendon Institute – have contributed enormously to the vitality of the Centre's intellectual life over the year. It was a pleasure to celebrate in May the publication of a substantial volume of studies, representing just some of the major contribution to scholarship produced by Fergus Millar during his time at the Centre since his retirement as Camden Professor. Among the achievements of our current Fellows, it is appropriate to note in particular the honour accorded to Jan Joosten by his election as an Honorary Member of the Academy of the Hebrew Language.

It has been a pleasure to see the continuing stream of publications resulting from the Centre's activities. Two volumes arising from the Centre's major Seminars have been published in the course of the year, and the Centre's own *Journal of Jewish Studies* continues to appear, under the editorship of Sacha

Stern and Sarah Pearce, with the promptness and efficiency and high standards which have been its hallmark since it was brought to the Centre under the editorship of Geza Vermes some 44 years ago.

The full record of the busy academic year can be found inside this *Annual Report*, but it is appropriate to note in particular the continuing impact of the Summer Institute on Modern and Contemporary Judaism, and of the Biblical Hebrew Summer School, which have both become annual events, and the Centre's outreach to the wider public through JW3 in London and the Department of Continuing Education in Oxford, as well as the courses and lectures arranged each term for a public audience in the Clarendon Institute.

The Centre has benefited enormously during the year from the generosity of donors, including a major donation from Mrs Dina Ullendorff in memory of her husband Professor Edward Ullendorff, who was an Honorary Fellow of the Centre, and a generous bequest from the estate of Adele Bergreen, widow of Morris Bergreen, who was for many years a stalwart supporter of the Centre. The gift of a remarkable painting from 1955 by Hyman Bloom (1913–2009), presented to the Centre by Stella Bloom, the artist's widow, is to be celebrated with a special colloquium at the Centre in October 2016, and the gift of the Weisz Western Sephardi Collection is to be marked by a special lecture in November.

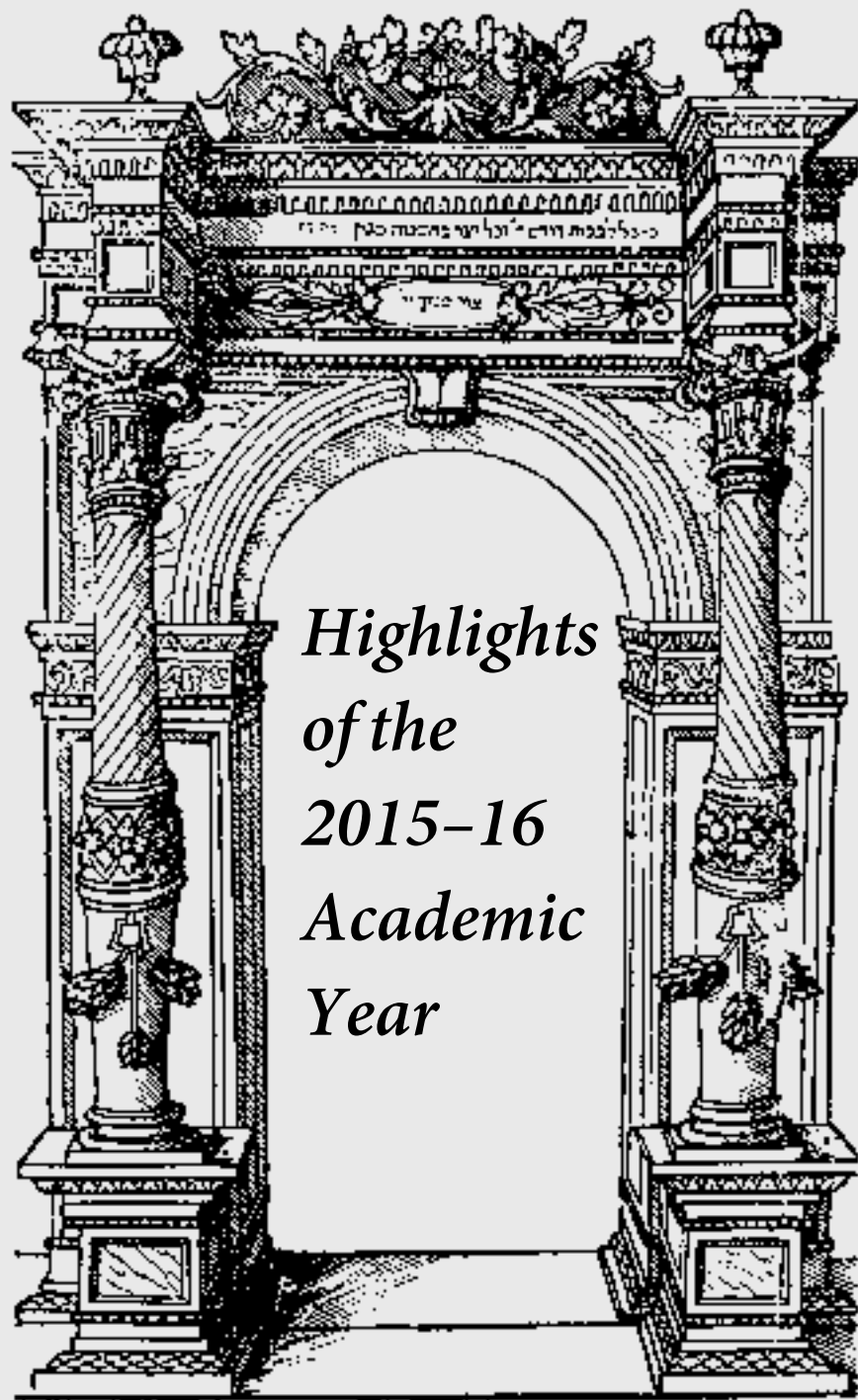
We mourn the loss of Lord Weidenfeld, a distinguished Emeritus Governor of the Centre, and a good friend to Oxford.

We said farewell over the course of the year, with gratitude for all they have done for us, to Zehavit Stern, the Centre's Idel and Isaac Haase Fellow in Eastern European Jewish Civilization, and to Derek Penslar, who has moved to a post in Harvard. The Leopold Muller Memorial Library has lost two highly valued colleagues to other challenges: Zsófia Buda has taken up a new post in the British Library and Jane Barlow has moved to Ethiopia with her husband. The departure of Sheila Phillips after eighteen years at the Centre, including three years as Bursar during a period of exceptional change over which she presided with astonishing calm (at least on the surface), took place at the start of October 2016 and therefore belongs properly to next year's *Annual Report*, but it is appropriate to note now huge debt of gratitude that the Centre owes, not least in her recruitment of a new team, Kerry Maciak as Bursar and Jun Tong as Accounts Assistant, to take the Centre forward.

In sum, the Centre looks forward to 2016–2017 in good heart, with the Visiting Fellows of a brand-new Oxford Seminar in Advanced Jewish Studies due to arrive in early October and a busy year ahead. We are immensely

grateful to all our supporters for enabling us to achieve what we do, and it seems appropriate, following the generous and untiring efforts of colleagues around the University to ensure that the Centre has been able to continue with its work over the summer despite the temporary disaster of the fire, to express here our gratitude to the University of Oxford.

Martin Goodman
September 2016



*Highlights
of the
2015–16
Academic
Year*



Roman imperial mosaic showing the Flooding of the Nile.

Israel in Egypt

The Oxford Seminar in Advanced Jewish Studies for 2015–16 was entitled 'Israel in Egypt: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'. It was convened by Professor Alison Salvesen and Professor Sarah Pearce (Southampton), together with Professor Miriam Frenkel (Hebrew University).

The land of Egypt was a real place for Jews in ancient and medieval Palestine and the Diaspora, but also an abstract notion shaped by scriptural texts. The nation-defining episode of the Exodus of the Israelites, the unequivocal injunction in the Torah not to return to Egypt (Deut. 17:16) and the generally negative attitude of biblical writers towards Egypt, existed in tension with the

fact of Jewish residence there. Jews were settled in Egypt at the time of Jeremiah, in the military garrison of Elephantine during the Persian period, and in settlements and the huge urban community of Alexandria under the Ptolemies and Romans. Jews largely disappear from the historical record in Egypt in the second century following the revolt of 115–17 CE and its suppression by the Romans, but a continuing Jewish presence is attested in papyri through Byzantine rule and into the early Islamic period. Thousands of documents preserved in the Cairo Genizah provide fascinating insights into the many ways Jews continued to live and work in Egypt in the medieval period.

The 'Israel in Egypt' project addressed issues about identity and belonging affecting Egyptian Jews over one and a half millennia, including how the Roman conquest changed Jewish / non-Jewish relations in Egypt, how Jews in Egypt negotiated rule by monotheistic Christians and then Muslims, and the significance for ethnic and religious identity of the changing patterns of language used by Egyptian Jews.

The Visiting Fellows participating in this Oxford Seminar gathered for weekly seminars and workshops between January and June 2016 to present and discuss their research. The project culminated in a two-day conference on 20–21 June, in which several additional scholars were invited to take part.



'Shorten the road to victory – enlist in the Auxiliary Territorial Service!', 1942.

Modern Israel: History and Literature from the Ottoman Empire to the Oslo Accords

Dr Sara Hirschhorn and Professor Glenda Abramson gave a well-subscribed series of six lectures in Michaelmas Term in conjunction with the Oxford University Department of Continuing Education. They examined the history and literature of Modern Israel from the origins of Zionism and the Jewish community in pre-State Palestine under the Ottoman Empire and the British Mandate, to the contemporary struggle for a resolution to the Arab-Israeli

conflict at Oslo and beyond. The course explored both continuity and change over a tumultuous century in Israel / Palestine.

The first half of the course, taught by Dr Hirschhorn, took an historical approach to state and society building in Israel, with particular emphasis on developments since the founding of the State of Israel in 1948. The second part, taught by Professor Abramson, offered a complementary cultural perspective, viewing the evolution of Hebrew and Israel literature within this historical and political context.

London Lecture Series at JW3

The Centre presented another series of lectures in Hilary Term 2016 at JW3 in Camden, following the success of the previous series in Trinity Term 2015. Professor Derek Penslar, Dr Sara Hirschhorn, Professor Adriana Jacobs, Professor Alison Salvesen and three of the Visiting Fellows participating in the 'Israel in Egypt' Seminar each gave a talk to the wider public, on subjects ranging from the Israeli settler movement, and Israeli poetry in wartime, to Cleopatra and the Jews.



'Hebrew: A Holy Tongue?'

Jan Joosten delivered his inaugural lecture as Regius Professor of Hebrew in October 2015 at the Examination Schools. A drinks reception followed the talk.

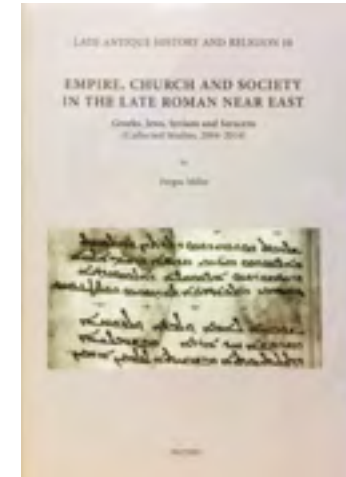
Professor Joosten argued that Hebrew changed within the biblical period, turning from an ordinary language into something different: a holy tongue orienting those who use it towards a history of divine intervention, as related in Scripture.

Eruvin in Contemporary Democracies

In January 2016 the Centre collaborated with the Maison Française d'Oxford to mark the publication of *Doors and Walls: On Boundaries and Democracy*, by Astrid von Busekist, which deals with legal debates around the construction of *eruvim* in contemporary democracies, with a panel which included Professor Martin Goodman and Dr Norman Solomon from the Centre.

Empire, Church and Society in the Late Roman Near East

A colloquium to celebrate the publication of a collection of studies on Greeks, Jews, Syrians and Saracens completed by Professor Sir Fergus Millar in his time at the Centre between 2004 and 2014, was held at the Clarendon Institute in May



2016. Speakers included Dr Neil McLynn (Corpus Christi College), Professor Oded Irshai (Hebrew University), Professor Tessa Rajak (Somerville College), Dr David Taylor (Wolfson College), Dr Marie Legendre (Aix-Marseille University) and Professor Martin Goodman. The Catherine Lewis Lecture Room was full to capacity and the extended discussion revealed how much these studies have stimulated new ideas across a wide area of research.

Questioning Religious Interaction in Antiquity

An international research seminar convened by the Centre in conjunction with the University of Paris-Sorbonne on 'Questioning Religious Interaction in Antiquity' took place at the Centre on 9 June, with a second day's sessions at the Sorbonne on 23 June. Participants from the Centre included Professor Martin Goodman and Professor Alison Salvesen. The discussion ranged from Jewish-Christian relations in antiquity to the diffusion of pagan cults, religious imagery and shared pilgrimage sites.

Hebrew Manuscript Studies

The Centre, in collaboration with the Bodleian Library, held a workshop on 'Hebrew Manuscript Studies: Codicology, Palaeography, Textual History' from 3 to 15 July 2016.

Recent years have witnessed an unprecedented interest in Hebrew manuscripts in various fields of academic Jewish studies. The development of new technologies, online accessibility of the contents of the major European Hebrew manuscript collections, and the creation of manuscript databases and programmes dedicated to the study and preservation of Jewish archives and libraries, have made manuscripts more readily available than ever before for scholarly investigation. This access to information has given a new impetus to the return to primary sources in historical research and has encouraged new editorial projects on medieval Hebrew texts.

The workshop provided a comprehensive programme in the fields of Hebrew codicology, palaeography, diplomatics, art history, history of the book and of collections, as well as in conservation and digital humanities as applied to Hebrew manuscripts. Participants were given an in-depth methodological introduction and research guidance in these fields of study by Professor Malachi Beit-Arié (Hebrew University), Professor Judith Olszowy-Schlanger (Paris) and Dr César Merchán-Hamann, and were afforded access to original manuscripts at the Weston Library during teaching sessions.

Academic Jewish Studies and Judaism: Reciprocal Influences

The third annual Oxford Summer Institute in Modern and Contemporary Judaism took place from 27 June to 4 July 2016, for the first time in conjunction with the Philip and Muriel Berman Center for Jewish Studies at Lehigh University. Professor Adam Ferziger (Bar Ilan) and Professor Hartley Lachter (Lehigh) convened the Institute, with Dr Sara Hirschhorn representing the Centre. The theme, 'Academic Jewish Studies and Judaism: Reciprocal Influences', which arose from research presented at the two previous Oxford Summer Institutes, attracted many international scholars who resided first at Eynsham Hall, and moved to St Anne's College, Oxford, for the last three days.

Many key figures in the emergence of the scientific study of Judaism in the nineteenth century also led efforts to reform or adjust Jewish religious practice and theology to modern life, using their scholarly findings to support these



novel religious approaches. But as academic Jewish studies moved beyond the theological seminaries into secular universities the lines between living religion and critical study became more pronounced, and there has arisen in more recent years a new and more complex reciprocity, which can be described as a conversation between parallel but separate domains.

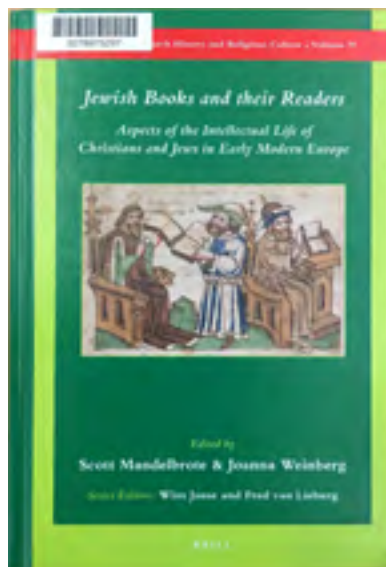
The third Oxford Summer Institute set out to explore the variety of ways in which this reciprocity is evolving and their implications, both for academic Jewish studies and for contemporary Jewish religious life and theology.

Oxford Biblical Hebrew Summer School

The second Oxford Biblical Hebrew summer school took place in the Clarendon Institute from 5 to 16 September 2016, and attracted almost twenty participants, including both students wishing to acquire Biblical Hebrew language skills in order to further research interests and individuals hoping to learn more about the language for personal reasons. The course was again organized and taught by Dr Stephen Herring, the Centre's Lector in Biblical Hebrew, and Ms Sonja Noll, a doctoral candidate at Christ Church.

Jewish Books and their Readers

Jewish Books and their Readers, a volume edited by Professor Joanna Weinberg and Scott Mandelbrote which arose from the European Seminar in Advanced Jewish Studies entitled 'The Reading of Hebrew and Jewish Texts in the Early Modern Period' hosted by the Centre in 2010, was issued by Brill Publishers in 2016.



It discusses the transformative effect of the circulation and readership of sacred and secular texts written by Jews on Christian as well as Jewish readers in early modern Europe. Its twelve essays challenge traditional paradigms of Christian Hebraism and simplistic visions of the unchanging nature of Jewish cultural life. They ask what constituted a 'Jewish' book, how it was presented, disseminated and understood within both Jewish and Christian environments, as well as how its meanings were contested, and what effect such understanding had on contemporary views of Jews and their intellectual heritage. They demonstrate how the involvement of Christians in the production and dissemination of Jewish books played a role in the shaping of the intellectual life of Jews and Christians. (For more on the Seminar that gave rise to this volume, please see the Centre's *Annual Report* for 2009–10.)

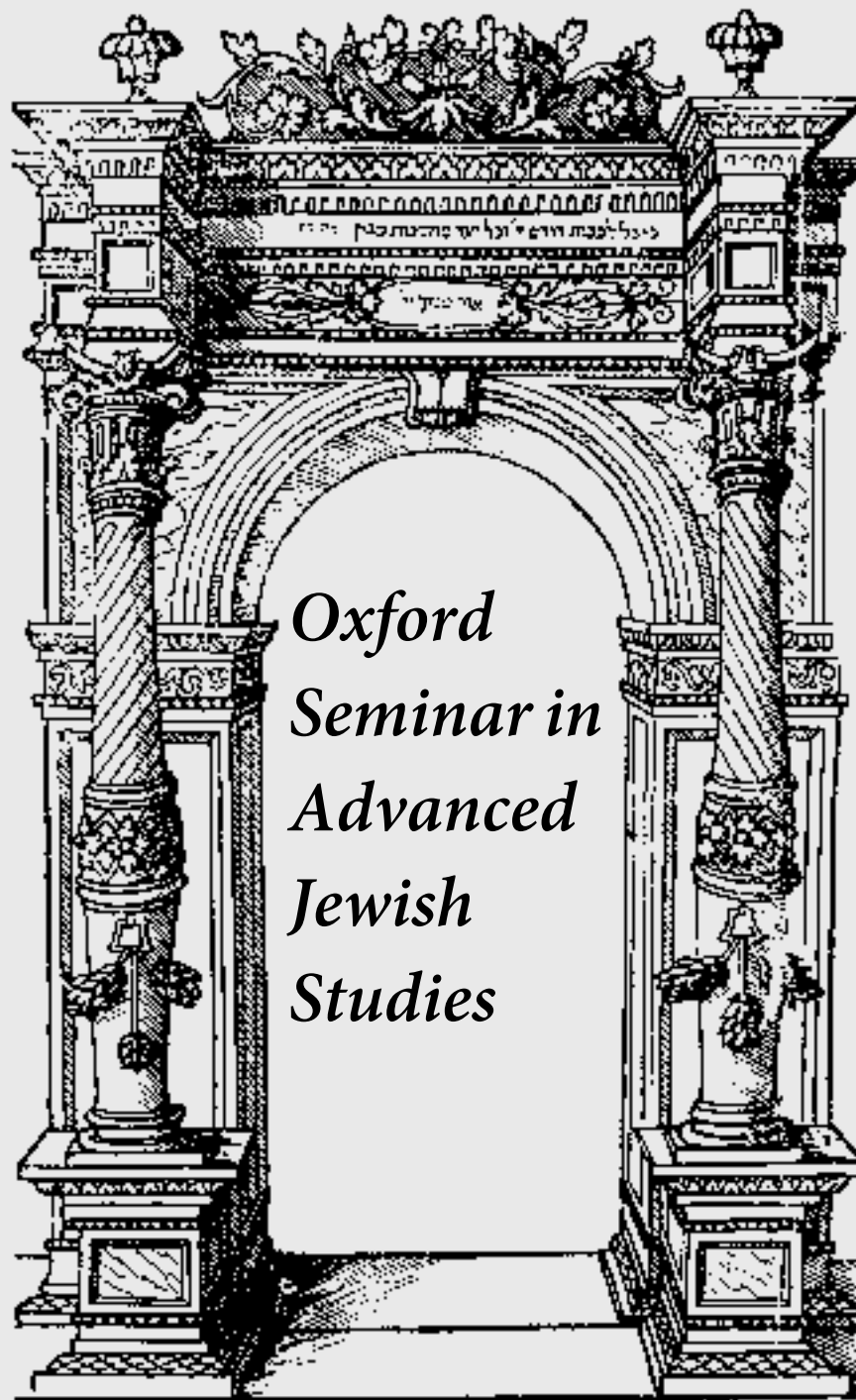
Professor Jan Joosten

The Centre celebrated the election of Professor Jan Joosten as an Honorary Member of the Academy of the Hebrew Language, the main authority on the Hebrew language. Established by the Knesset in accordance with the 'Law for the Supreme Institute for the Hebrew Language, 1953', it succeeded the Hebrew Language Committee (*Va'ad ha-Lashon ha-Ivrit*) inaugurated by Ben Yehudah and others in Jerusalem in 1890.



The Weisz Western Sephardi Collection

The Centre was delighted this year to receive the gift of the Weisz Western Sephardi Collection. This large collection of rare books, amassed principally by the late Dr Richard D. Barnett as Honorary Archivist of the Spanish and Portuguese Jews' Congregation of London, has been donated to the Leopold Muller Memorial Library through the generosity of the Joir and Kato Weisz Foundation. The availability in Oxford of this new resource, alongside the Foyle-Montefiore, the Western Hebrew Library and the Copenhagen collections of rare books and archives, is expected to stimulate new scholarly work in the important area of English and Dutch Sephardi history.



*Oxford
Seminar in
Advanced
Jewish
Studies*

*Israel in Egypt / Egypt in Israel:
The Land of Egypt as Concept
and Reality for Jews in
Antiquity and the Early
Medieval Period*

The Work of the Seminar

Professor Alison Salvesen
University of Oxford

The genesis of this six-month project originated with Dr Dorothy Peters, a Visiting Fellow at the Centre in 2011, who noted the interesting variety of attitudes towards Egypt among the texts from the Dead Sea. I myself had been teaching the Greek Jewish work *The Letter of Aristeas* to graduate students and had been equally struck by the *Letter's* underlying defence of the large-scale Jewish residence in Egypt, framed by what Dr Noah Hacham has called an 'anti-Exodus' narrative. The obvious person with whom to collaborate in a further exploration of these themes was Professor Sarah Pearce of the University of Southampton, who had written a monograph entitled *The Land of the Body* on Philo of Alexandria's rather negative view of Egypt as a symbol of carnality. Professor Joanna Weinberg encouraged us to look further, into the medieval period, for which there is much material to be found in the Cairo Genizah documents and the works of Maimonides. At this stage Professor Miriam Frenkel of the Hebrew University of Jerusalem agreed to join us in order to provide guidance for the medieval period.

The 'Israel in Egypt' project addressed issues about identity and belonging among Egyptian Jews over the course of one and a half millennia. Seminars and workshops considered more specific questions, such as how the Roman conquest changed Jewish / non-Jewish relations in Egypt, what happened during the 'dark ages' subsequent to the early second century CE when Jews

seem to disappear from the documentary record, how Jews in Egypt adjusted to Muslim rule, and the significance of the changing patterns of language used by Egyptian Jews for ethnic and religious identity.

Themes of this kind invited a survey of wider topics, for which we invited a number of outside speakers whose expertise complemented that of the Seminar participants. Individual meetings covered the topics of Jewish education and literacy in Egypt (Dr James Aitken), multilingualism among scribes and clients in Ptolemaic and Roman Egypt and the problems of identifying Jews in the Egyptian papyri (Dr Rachel Mairs), Jewish civic organization (Professor Alan Bowman), the level of classical education of the Jewish writer of *The Letter of Aristaeas* (Dr Ben Wright), the impact of the Egyptian context on Philo of Alexandria (Professor René Bloch, Professor Hindy Najman), Flavius Josephus on the putative Egyptian origins of the Jews (David Friedman), a consideration of the evidence for the Jewish ‘Temple of Onias’ in Leontopolis in Egypt (Professor Tessa Rajak), and attitudes at Qumran towards the use of papyrus for copying literary texts (Professor George Brooke).

Other Visiting Fellows and Oxford colleagues who were not directly connected to this project considerably contributed to the discussions. We are grateful for the input of Dr Yuval Shahar, Professor Dalit Rom-Shiloni, Dr Susan Weingarten, Professor Hindy Najman, Professor Tessa Rajak, Professor Sir Fergus Millar, David Friedman and of course Professor Martin Goodman, all of whom attended regularly and often joined us for outings, such as to Jude the Obscure and a local hostelry.

We also offer warm thanks to the Centre’s Librarian, Dr César Merchan-Hamann, for enabling us to see documents from the Cairo Geniza held in the Weston Library, and to Dr Daniela Colomo, who arranged two wonderful visits to see items of relevance to Jewish Studies among the Oxyrhynchus papyri.

Martine Smith-Huvers, Sue Forteach and Sheila Phillips at the Centre were invaluable patient and efficient in supporting the running of the project and the two-day conference.

Our principal thanks are owed to the Polonsky Foundation and Dorset Foundation for their very generous support of a highly stimulating Seminar. Professor Sarah Pearce, Professor Miriam Frenkel and I will be editing a volume of papers resulting from the research of participants in the Seminar and the Conference.

*Bringing Scribal Culture to Life:
The Physicality of Reading and Writing in
Early Hellenistic Judea and Ptolemaic Egypt*

Dr Lindsey Askin

University of Cambridge

Scribal culture refers to the material remains related to reading and writing from societies with traditions of manuscript production. Recent studies on ancient Jewish scribal culture have largely and rightly focused on aspects such as composition processes found in the Dead Sea Scrolls and in related scribal exercises and letters from Judea. With today’s current interest in scribes, it is advantageous to turn to social history in order to make sure that theories about the composition process reflect actual historical practices in the ancient world, and to give fresh perspectives on how we understand ancient Jewish reading and writing.

Past research has tended to treat scribes as solitary workers isolated from the world and from illiterate people. We need instead to place them, as well as ordinary readers and writers, back in their physical surroundings in order to understand how they worked with each other, with non-scribes and with their tools and furniture. The study of scribal culture, furthermore, must include ordinary readers and writers. New research aims therefore to be inclusive of ‘invisible’ forms of reading and writing, such as popular reading, letter-writing, dictation practices, accounting and the uses of writing and reading in business and crafts.

New research focuses on the physicality of learning, reading and writing in order to construct a ‘daily life’ of ancient readers and writers in Graeco-Roman-period Judaism. For example, anecdotal literature, domestic / public space and technology demonstrate whether or not the use of desks for direct textual copying from one scroll to another scroll was locally possible and / or culturally encouraged. Other recent research suggests that within Hellenistic Judea and Ptolemaic Egypt, local space and furniture promoted a strong floor-culture, which meant that scrolls were copied orally and that writers and readers worked on the floor or in chairs rather than at desks, and that wax or papyrus notebooks enabled writers to take text from one scroll to another. While we have few visual depictions of Greek and Roman scribes, anecdotal evidence from literature and the copying practices of scrolls from Oxyrhynchus (held in the Papyrology Institute of Oxford’s Sackler Library) tell us that culturally

Greek and Roman readers and writers employed chairs but still copied scrolls aurally – i.e. without tables. New research compares this with copying practices found in the Dead Sea Scrolls and found similar conclusions. One of the best indications for how scrolls were read aloud in order to be copied is the fact that scrolls were all unique, of different shapes and degrees of perfection, and different lengths and widths. The handmade uniqueness of scrolls prevented scribes from striving towards standardized columns as found in a medieval or modern *megillot* of the book of Esther or in Torah scrolls.

Other avenues of the present research involve looking into the popular reading of Hellenistic Jews, and into questions of book access, the locations and purposes of schools, roles played by Jewish teachers and scribes, women as readers and writers, furniture and materials for reading and writing. This new research seeks also to answer practical questions such as how long it took to copy a book or write a letter, the cost of materials and copying and translation methods.

Dating and Locating the Septuagint of Proverbs in its Jewish-Hellenistic Cultural Context

Dr Lorenzo Cuppi
Independent Researcher

The question of the place and date of origin of the book of Proverbs in the Septuagint (the earliest Greek translation of the Hebrew Scriptures) is still being debated, as are those of some other biblical books. Traditional opinion sustained an Alexandrian origin, but this has been challenged in the past three decades by scholars who have proposed instead a Palestinian provenance. None of the arguments advanced seem really conclusive, however, because an exhaustive cultural knowledge of the Hellenistic period remains a desideratum. Under these circumstances, comparison with other Jewish writings of the Hellenistic and Graeco-Roman period, in particular with Psalms, Ben Sira, Wisdom of Solomon and the works of Philo of Alexandria, may prove conclusive.

Philo (c. 40 CE), who can be shown to be the first to use the Septuagint of Proverbs, quoted it in five passages of his writings, one of which survives only in Armenian. An analysis of these quotations and their immediate contexts reveals that the book of Proverbs was for him an important point of departure for his reflection about the role of Wisdom, especially her part in the creation

and the life of the human soul. It appears likely that he regarded the biblical book as canonical.

The book of Proverbs was used also by another Alexandrian Jewish philosopher: Aristobulus of Paneas (c. 175 BCE). However, an inspection of the surviving fragments shows that the book of Proverbs was not yet canonical and that, probably, the Greek translation did not yet exist.

Moreover, a comparison of the Septuagint of Proverbs with the translations of the Psalter and Ben Sira suggest that the former is dependent on the latter works, since these are occasionally used and quoted in Proverbs. The Wisdom of Solomon, by contrast, appears to use the Greek Proverbs. In addition, the text of Proverbs as we know it suffered some literalistic intrusions which may belong to a translation group whose earliest attestation is dated to around 50 BCE, and seems to have been based in Palestine.

Since Ben Sira was translated into Greek in Alexandria in 132 BCE, the translation of Proverbs may have been produced in the first half of the first century BCE in Alexandria: in fact, both Philo and Wisdom of Solomon, who were the first to use it, were associated with this Egyptian city.

From Egypt to Palestine and Back: Links and Channels in Medieval Judaism

Professor Miriam Frenkel
The Hebrew University of Jerusalem

Egypt and Palestine form a network of two enmeshed centres in the medieval Jewish world, a bimodal symbiotic system in which Egypt was the centre of rule while Palestine provided religious and historical authority, among other kinds of tie.

One kind of connection was institutional. The Jerusalem Academy (*Yesh-ivah*) that functioned as a ruling centre for Jews in the whole Fatimid Empire was counterbalanced by the unofficial but nonetheless important activities of Jewish Egyptian courtiers.

Commercial links between Egypt and Palestine formed a stable core to an extensive network stretching as far as India and Black Africa. Goods and money made their way between the two countries, along commercial routes packed with Jewish merchants and also transferred through a shared apparatus of charity.

Extended families, especially those of the ruling elite, had branches in both countries, and even nuclear families were split between them.

Emigration from Palestine to Egypt tended to be economically motivated, but the Holy Land had spiritual merits which attracted people in the opposite direction. The first to settle in Jerusalem for religious reasons were the 'Mourners of Zion', a messianic Karaite group whose members arrived in the tenth century from the eastern parts of the Muslim caliphate. During the eleventh century Rabbanite Jews also settled in Palestine and especially in Jerusalem. Residence in the Holy Land had religious value for Rabbinates and Karaites, but leaving it in search of comfort was not condemned. Communal leaders even raised funds for families wishing to move to Egypt in search of a living and helped them to settle.

Medieval Jewish pilgrimage to Palestine crossed geographical and social borders, and pilgrims arrived from all echelons of society and from various locations. But the most frequented such route was the road between Egypt and Palestine.

The Middle Ages also saw an ever-growing host of destitute refugees, former captives, fugitives and paupers who were forced to wander in search of a livelihood. The lands between Egypt and Palestine were crowded with such people, who survived through the benevolence of Jewish communities and functioned as human connectors and transmitters of goods, money, news and ideas.

The high connectivity of medieval Mediterranean societies, and specifically that represented in the Genizah with its intensive correspondence, commerce and human links, enabled this Palestino-Egyptian network to flourish. Paradoxically, it was mostly problems, calamity and poverty that forced people to take to the roads, thereby building new channels of communication between the two countries.

A Corpus of Jewish Papyri from Egypt

Professor Tal Ilan

Freie Universität Berlin

I am engaged, with a colleague from the Hebrew University of Jerusalem – Noah Hacham – on a major project of compiling a corpus of all Jewish papyri from Egypt in Hellenistic, Roman and Byzantine antiquity. The project is an

extension of the first such corpus, the *Corpus Papyrorum Judaicarum*, published between 1957 and 1964 by Victor Tcherikover, Alexander Fuchs and Menahem Stern. This included 520 papyri and ostraca in Greek and was divided into three volumes devoted respectively to the Ptolemaic period (330–30 BCE), the early Roman period (30 BCE–117 CE) and the late Roman-early Byzantine period (117–630 CE).

It is in sore need of revision for several reasons. In the half-century since the last papyrus included in it was published, at least 150 additional Greek papyri mentioning Jews have appeared, some of them, like the politeuma papyri from Heracleopolis, very important for understanding Jewish life and autonomy in Ptolemaic Egypt. It is high time that these were collected and presented to the public.

In addition there were flaws in that corpus which make it vital to rethink its contents. The publication dealt only with Greek papyri and omitted those in other languages, although these sometimes came from the same archives. Since the Hebrew and even Aramaic languages were employed in Egypt after the retreat of the Persians almost uniquely by Jews, papyri written in both languages will also be included in the new project. In addition, some documents written in Egyptian languages also mention Jews, and we have collected several such examples written in Demotic.

The appendix of all Jewish inscriptions from Egypt included in the initial corpus is less in need of revision, because in 1992 a more comprehensive corpus of Jewish inscriptions from Egypt was published by William Horbury and David Noy. But Hieroglyphic inscriptions from the Ptolemaic period mentioning Jews were not included, so will appear in a special appendix in our corpus.

The corpus also neglected literary papyri, even though works of major Jewish authors such as Philo and Josephus were preserved on papyri, albeit very fragmentarily. Likewise many fragments of the Septuagint (the ancient Jewish translation of the Bible into Greek, later adopted by Christians) survive, not all of which are Christian, so similarly need to be collected. Finally, Jewish religion had an enormous influence on the concept of magic in late antiquity, and our corpus will include the many clearly Jewish magical papyri to have survived.

*The Jewish Tax and the Diaspora Revolt:
Evidence From Papyri*

Dr Deborah Jacobs
Freie Universität, Berlin

Anti-Judaism has a long history in Egypt and was later adopted by Greek, Roman and Christian writers. Most evidence comes from Philo's *Against Flaccus* and the *Embassy to Gaius*, which describe events surrounding the Alexandrian riots in 38 CE, as well as from Josephus' *Against Apion*. More, if less familiar, evidence comes from papyri, our main other source for Jews in Egypt, and still more data from Egypt in the form of ostraca given to Jews as receipts on paying the Jewish Tax.

When the Romans destroyed the Jerusalem Temple in 70 CE, Vespasian imposed a new annual tax on all Jews. The Jewish Tax (*Fiscus Judaicus*) replaced the payment of the *didrachmon*, a tithe by free male Jews aged between 20 and 50 that had previously been made over to the Temple in Jerusalem. The Jewish Tax, on the other hand, had to be paid by free men, women, children and slaves from the age of 3 to 62.¹ Revenues were directed to the Temple of Jupiter Capitolinus, which had burnt down during the civil war in Rome in 69 CE. This was an unprecedented measure on the part of the Roman authorities, as it targeted a group distinguished by ethnic-religious characteristics. For this reason it may be called an anti-Jewish measure.

A recently uncovered papyrus, published as P. Carlsberg 421, provides evidence of the economic impact of the Jewish Tax on Egyptian Jews. It is a lengthy list of taxpayers and payments which dates to the twelfth year of Domitian (92/93 CE) and covers the eighteen years from that time to the eighth year of Vespasian (76/77) in reverse chronological order. Jewish names such as Iakoubus, Iosepos and Abramos and the amounts listed indicate that it concerns the *Fiscus Judaicus*. In most instances the amount is 9 *drachmai* and 2 *obols* per annum, the common amount for the Jewish Tax in Egyptian currency, as found on numerous ostraca containing tax receipts from Edfu. While payment of the tax is widely attested in the Egyptian Diaspora, this is the only document attesting payments from *before* the revolt.

The editor argued that it might be a register of people who had previously

1. Cf. *Corpus Papyrorum Judaicarum* 2.201, 206, 212, 218, 229, 421.

evaded the tax,¹ which would fit the Roman historian Suetonius's account of how Jews were prosecuted and humiliated to gather tax revenue under the reign of Domitian, even if they did not live as Jews² – which probably also included Christians and so-called 'Judaizers'.

If Jews who had previously evaded the tax faced financial ruin as a result of having to make eighteen annual payments in a short time, this may have been a major cause for discontent. It seems reasonable to assume that the Jewish Tax played an important role in the outbreak of the Diaspora Revolt.

*Along the Banks of the Nile:
The River of Egypt in Early Jewish Literature*

Dr Nathalie LaCoste
University of Toronto

The River Nile captivated the ancient imagination. It was the basis of the Egyptian pantheon and cosmology, while for Greeks, who took a more scientific approach, its waters promoted weight gain and fertility. Although the Hebrew Bible contains references to it, there are few detailed descriptions. In later Jewish literature of the Hellenistic and Roman periods, however, consisting mostly of biblical interpretation, one finds descriptions of the river that offer new ways of thinking about Judaism.

Most such references appear in retellings of the Exodus story. A second-century BCE text entitled *On the Jews*, by Artapanus, claims that the Nile flooded only after Moses struck it while initiating the plagues, making him responsible for annual inundations. The first-century CE philosopher Philo of Alexandria describes the flood cycle and the origins of the Nile at length in the first book of *Life of Moses*, while the underground-springs theory of why the Nile floods, found in Egyptian and Greek sources, appears also in the *Wisdom of Solomon* (11:6). Josephus, recounting the Exodus plagues, describes its water as sweet and drinkable (*Ant.* 2.295). These references demonstrate the importance for later interpreters of filling the gaps in the book of Exodus particularly regarding physical features of the land of Egypt.

1. Carla Salvaterra, 'L'amministrazione Fiscale in Una Societa Multietnica', 'Politics, Administration and Society in the Hellenistic and Roman World', in L. Mooren (ed.) *Proceedings of the International Colloquium, Bertinoro 19–24 July 1997*. *Studia Hellenistica* 376 (Leuven, 2000) 296.

2. Suetonius, *Domitian*, 12.2 (translation: Rolfe, Loeb Classical Library 38).

Texts composed in Egypt demonstrate a more nuanced awareness of the Nile than those from elsewhere. Josephus says little about it even though he probably visited Egypt. Philo mentions the Nile in most of his books, sometimes positively (e.g. *On Joseph, Life of Moses, On Abraham*), but elsewhere allegorically as the epitome of the passions (e.g. *On Dreams, On the Confusion of Tongues*). Viewing it as the land of the body, he presents a negative picture of the Nile and its significance to the Egyptian people (see Pearce 2007). Frequent references to the river in texts from Egypt suggest an experiential awareness of the river and an understanding of its centrality to life in Egypt.

Tracing the imagery of the River Nile through literary sources shows it to have been thought to represent the Egyptian people. But for Jews it was far more complex in its associations. Jews in Egypt showed an appreciation for the river and built it firmly into their narratives. Yet for Jews outside Egypt the Nile was far less prominent. Thinking about the river as a literary trope as well as a physical entity allows us to look more closely at the everyday experiences of Jews and at how their physical surroundings helped shape their identities.

An Invisible Community? Jews in Papyri of the Late Antique and Early Islamic Period

Dr Marie Legendre
Aix-Marseille Université

Documents written on papyrus survive in large numbers, but are not traditionally valued as a source for the study of Jews and Jewish communities in Late Antiquity and the early centuries of Islam. They were written at that time in Greek, while Coptic was used from the fourth century and Arabic from the seventh. Most papyri were discovered in the margins of the Nile valley from where they reached the antiquities market. Those whose provenance is known tend to be from Upper Egypt, some way from the main centres in Alexandria and Fustat / Cairo.

Jews are rarely identified as such in papyri dated to the Late Antique and early Islamic periods, since the term seems to have been mainly used pejoratively. With the development of Christianity in Egypt in the third and fourth centuries and of Islam in the seventh, distinctive Jewish naming practices decline, as biblical names are adopted by other religious communities. A specifically Jewish tax was no longer imposed in Egypt in the Byzantine period, and the

gizya tax, paid equally by Christians and Jews in the Islamic fiscal system, appears from the ninth century onward. Jewish identifying features in papyri of the Hellenistic and Roman period therefore fade during the first millennium.

The dearth of evidence on the Jewish community in Egypt is linked to the suppression of the Jewish revolt of 115–117 CE, during which some contemporary sources report that the Emperor Trajan exterminated the Jews of Egypt. It was thought that if the community persisted it was only in the main urban centre.

Although only a handful of clear references to Jews are found in papyri dated to between the second and ninth centuries, when the first documents of the Cairo Genizah become available, the nature of the documents makes clear the continuity of the Jewish presence in Egypt and its dynamism. Documents indicate that large sums of money were raised when needed in cooperation with authorities in Palestine, with whom ties are clear from the increasing use of Hebrew in marriage contracts and in literary material. Papyri recording the renting of houses or rooms by Christians to Jews illustrate the everyday nature of inter-communal relationships.

The supposed invisibility of the Jewish community in Late Antiquity and early Islam therefore reveals that Jews are hardly distinguishable from the rest of the Egyptian population. After the rise of Islam, chronicles from the Muslim community indicate that both Jews and Christians settled in Fustat, the new capital of the province, before the end of the seventh century. Documents preserved in the Cairo Genizah from the ninth century onward confirm a Jewish presence throughout the Nile valley, and the involvement of Jews in local administration, the flax trade and in Egyptian networks connected to Red Sea trade.

Philo of Alexandria and the Memory of Ptolemaic Rule

Professor Sarah Pearce
University of Southampton

History has not been kind to the memory of the Ptolemaic monarchy. Against this background, the Alexandrian Jewish scholar Philo (c. 20 BCE – c. 50 CE) offers an alternative, ‘insider’ perspective from early-Roman Egypt. Current scholarship rightly emphasizes the importance of Philo’s Roman context,

though his attitude towards Roman rule – whether positive or negative – remains a matter of debate. As regards his evaluation of Ptolemaic rulers, however, Philo does not promote the dominant negative tradition of the Augustan propaganda against Cleopatra VII and her predecessors.

In his reflections on the rise and fall of great empires, Philo gives special prominence to the passing of the ‘house of the Ptolemies’ as a world power worthy of memory.¹

Philo also writes with great pride of ‘our Alexandria’ and its magnificent monuments, singling out for special attention and praise the Sebasteion, a temple dedicated to Caesar, but a foundation created under Cleopatra VII.² In his account of the creation of the cosmos, he compares its providential design to that of the city of Alexandria itself.³

With regard to the figure of Ptolemy II Philadelphus, Philo greatly enhances earlier Jewish traditions of praise for this monarch. In his biography of Moses, Philo introduces the second Ptolemy as an outstanding representative of non-Jewish admiration for the teaching of Moses. In his patronage of the translation of the books of Moses into Greek, Ptolemy is the greatest of all kings for undertaking this task of ‘universal benefit’. Philo’s reflections on the king’s epithet, ‘Philadelphos’, carefully avoids any reference to its original connection with the king’s marriage to his sister Arsinoe, and focuses instead on Ptolemy’s outstanding benefactions to the human world. Even to the present day, claims Philo, ‘after so many generations, [Ptolemy’s] fame is sung for the many evidences and memorials of his greatness of mind’.⁴ Of all the great ‘Philadelphian’ monuments, the greatest is the translation of the Torah.

In his emphasis on the exceptional distinction of this king among all monarchs, Philo expands a theme already present in the *Letter of Aristeas*; but, in important respects, Philo’s extreme praise for Philadelphus echoes in particular the words of the poet Theocritus, working at the court of Philadelphus, in his encomium of the king, ‘But of men let Ptolemy be named in first place, at the end and in the middle, for he is the best of men’.⁵

Overall, Philo’s works reveal a striking absence of negative comments about the recently defunct Ptolemaic dynasty, an absence that is particularly remarkable in the wider context of Augustan propaganda and the prevalence

1. Philo, *de Iosepho* 135.
2. Philo, *Legatio* 151.
3. Philo, *de Opificio* 17.
4. Philo, *Moses* 2.29.
5. Theocritus, *Idyll* 17.3–4 (tr. Hunter).

of negative traditions about, or erasure of the memory of the Ptolemies. Philo’s evaluation of Ptolemaic rulers is rooted in earlier Jewish traditions as well as in a positive memory of the realities of Jewish life under Ptolemaic rule.

*Mastery, Honour and Desire:
Jewish Slave-Owning in Twelfth-
and Thirteenth-century Egypt*

Dr Craig Perry
Princeton University

Many groups within the medieval Egyptian Jewish community owned and used slaves in their households and mercantile ventures. This is not what most people might expect when they think of Egypt, where biblical narrative explicitly deplors Israelite slavery to the Egyptians. But by the Islamic period, if not earlier, Jews in Egypt were more likely to be slave-owners than slaves. In fact, Jewish Egyptians, as a group, are the best-documented owners of domestic slaves in the Islamic Middle East between the late eleventh and early thirteenth centuries, as is shown by the abundant sources found in the Cairo Genizah.

Genizah documents, including bills of sale for slaves, letters and deathbed wills, provide an intimate window into the quotidian practices of domestic slavery. We learn, for example, that Jewish women were just as likely as men to seek and to purchase slave women for their own personal use. Free women used female slaves both to alleviate their domestic burdens and to enhance their prestige and honour. Domestic slaves, particularly young girls, appear in the sources as their mistresses’ protégées and as part of their legacies. Free women describe how slave women were the trusted caretakers of Jewish children and how they attended to their owners at times of illness when close relatives could not be present. These findings enlarge our understanding of how the experience of slavery, and the exertion of mastery itself, were both profoundly gendered. Yet these dynamics are not readily apparent in the literary sources that have long been used to study the history of slavery in Islamic societies – sources that privilege the experiences of male slave owners and more elite forms of slavery in the orbit of the palace and army.

Jewish men also owned slaves, notably male factotums who conducted business on their behalf. More conspicuously in Genizah sources, however, was men’s use of female slaves as concubines, despite attempts by Jewish jurists

including Moses and Abraham Maimonides to stop the practice. Surviving responsa demonstrate that Jewish communal officials and families struggled to understand and regulate concubinage, both because Jewish law contained precedents for such practices and because it was legal in Egypt for Muslim men to purchase slave concubines and father children by them. The study of Jewish men and their concubines reveals contingent processes through which Jews sought to navigate both their own multivocal legal tradition and the Egyptian system of legal pluralism in which they participated.

*In and (Get) Out of Egypt: Conceptions of Israel
and Egypt in the Dead Sea Scrolls*

Dr Dorothy M. Peters

Trinity Western University, Langley, Canada

Participating in the Seminar made it possible to set conceptions of ‘Egypt’ as found in the Dead Sea Scrolls within diachronic and synchronic conversations and controversies, from the Hebrew Bible through to the medieval period in Egypt and in Israel. More specifically, the *Aramaic Levi Document* (housed in part at Oxford) was identified in multiple copies at Qumran, and also in a fairly faithful tenth-century copy in the Cairo Genizah. Where was this text composed and how did it migrate?

The expertise of Seminar participant Professor Miriam Frenkel concerning the Cairo Genizah was vital for understanding the variegated nature of the Jewish community in Egypt through the centuries. Research progress was made possible also by the chance to share Professor Alison Salvesen’s knowledge of Egypt-based and Palestinian biblical versions, as well as Professor Sarah Pearce’s research on Philo and Professor Tessa Rajak’s work on Josephus. Professor Martin Goodman’s thought-provoking questions helped test and refine developing understanding of how a variety of conceptions of ‘Egypt’ came to be written into the biblical and non-biblical texts of the Dead Sea Scrolls.

As a result I found new questions to ask about the Dead Sea Scrolls, finding evidence of both hostile and benign perceptions of ‘Egypt’, together with lively conversations and controversies within the corpus around topics such as: Might Jews migrate to Egypt and still remain faithful Jews? In addition, if this was so, what kinds of provision might Egypt make and what kinds of dangers must be navigated. And if not, why?

It is well known that the *Yahad* movement – of which a small group eventually moved to Qumran – represented an alternative priestly grouping that protested against the Hasmonean-controlled priesthood in Jerusalem. But there has so far been almost no investigation into the *Yahad*’s perception of another priestly protest movement led by Onias IV, that was responsible for building a temple and establishing a religious cult in the Egyptian *nome* (administrative district) of Heliopolis during the second century BCE. My research at the Centre reveals the presence of polemical writing in the Dead Sea Scrolls against this temple and the (supposed) sacrificial cult in Egypt. For example, in the *Apocryphon of Jeremiah* a latter-day prophet-priest Jeremiah refuses to enquire of God for the people while in Egypt. The *Community Rule*, the foundational document of the *Yahad*, may now be read as a statement of community identity that intentionally contrasted itself with an alternative priesthood in ‘Israel’ (not Egypt). This was composed of the *Yahad* themselves, as a symbolic temple that atones for sin ‘apart from the flesh of burnt offerings’ (1QS 8–9). According to Josephus the Oniads interpreted Isaiah 19 (an oracle concerning Egypt) in support of their temple in Egypt. But early indications – requiring further investigation – are that the *Yahad* understood ‘Egypt’ in this chapter quite differently.

My findings offer a new reading of the formative years of the history of the *Yahad* movement, making it possible to map texts onto a timeline that includes the migration of priests to Egypt and the building of the Oniad temple there.

*Remembering Alexandria in the Galilee: Local
Adaptation of Regional Folklore*

Professor Galit Hasan-Rokem

The Hebrew University of Jerusalem

The Rabbinic literature of Late Antiquity famously comprises legal and normative writings such as the Mishnah, Tosephta and Talmud. Less well known are the aggadic midrashic compilations created by rabbis in Palestine roughly between the third and seventh centuries. These works interweave biblical interpretation, moral edification, imaginative narration, philosophical speculation as well as folk literary genres such as proverbs, riddles, fables and parables. From these we can learn not only about the everyday existences of Jews and their neighbours, but their joys, fears, dreams and imaginative

lives. They are a rich source for studying the intercultural and interreligious discourse of the period between Jews, Christians and polytheists. Particularly rich and splendid examples are the aggadic midrash compilations related to the biblical books of Leviticus and Lamentations, known as *Vayikra Rabbah* and *Eikhah Rabbah*.

Although the peak of Jewish culture in Alexandria and in Egypt was long past for the narrators, preachers, authors and compilers of these texts, it figures as a place of memory, so that its past rulers and even gods are mentioned by name. A useful introduction to the topic is Rivka Ulmer's, *Egyptian Cultural Icons in Midrash* (Studia Judaica, Forschungen zur Wissenschaft des Judentums 52; Berlin & New York: Walter de Gruyter, 2009). Rabbinic literature relates to Egypt both metaphorically, as a house of slavery, and as a real place to which rabbis could travel. The influence of traditional interpreters of Homeric texts who were active in Alexandria on the interpretive techniques and rhetoric that the rabbis also employed has been systematically studied (especially Saul Lieberman, *Greek in Jewish Palestine; Hellenism in Jewish Palestine*. New York: The Jewish Theological Seminary of America 1994; see also later work by Maren Niehoff).

The memory of Alexandria was represented in a mosaic floor excavated in the 1960s in the large Hellenistic-Roman city of Bet-She'an (Scythopolis). On one of its three panels the name Alexandria appears, together with symbolical motifs representing the city, while the story of Odysseus and the Sirens in the twelfth chapter of Homer's *Odyssey* appears on another panel. The mythological figures of the Sirens are well known from Christian allegorical texts from Alexandria, but their appearance in a Rabbinic text from fifth-century CE Galilee, *Vayikra Rabbah*, is probably less known. The interpretation of this particular thematic nexus brings into the discussion elements from the wider cultural context of the region and the period, such as polytheist author Lucian, and early Church Fathers such as Origen and Jerome, thus showing the literature of the Rabbis to be part of the culture of the Roman Near East (cf. Fergus Millar, *The Roman Near East, 31 B.C. – A.D. 337*. Cambridge, MA: Harvard University Press, 1993).

The chance to discuss my work with so many eminent scholars of Roman and Hellenistic Jewish history and literature, historians of medieval Egyptian Jewry and scholars of early Christianity led me to reread the cultural intermedial, intercultural and interreligious texts and images about which I have published in the past with new awareness, especially about the life of Jews in Alexandria.

Egypt, Jews and the Septuagint

Professor Alison Salvesen
University of Oxford

Portrayals of Egypt in the Hebrew Bible are rarely positive. While Egypt's status as a well-ordered land of plenty appears several times in the Torah, and Egyptians are sometimes even considered as potential worshippers of Israel's God, such references are few.

Much more frequently in Jewish Scripture, of course, Egypt represents the land where Jacob's descendants were enslaved and oppressed, and often also a place of idolatry and sexual licentiousness. The prophets warned that contemporary Egypt was an unreliable ally and a dubious place of refuge.

Twice in the Torah God promises that Israel will not return to Egypt (Exodus 14:13; Deut. 17:16), while in Deut. 28:68 God threatens them with a forced return there if they do not obey him. Hosea also refers to a return to Egypt as a punishment, though he arguably uses 'Egypt' as a cipher for the contemporary oppressor, Assyria.

Negativity towards Egypt in the writings that came to form the Hebrew Bible did not prevent the establishment of Jewish communities in Egypt, however, especially during the period of the Ptolemaic dynasty, when Jews enjoyed a degree of toleration and political protection. The Torah was rendered into Greek in the mid-third century BCE, followed by translations of other books over the next two centuries, mostly by Jews residing in Egypt.

My research for the seminar examined how Greek Jews translated passages in Exodus, Isaiah, Hosea, Psalms and Jeremiah that view Jewish settlement in Egypt as problematic. Some of these 'Septuagint' renderings follow the Hebrew closely, while others appear to modify the sense of the original text.

Both fidelity and variation in translating can be explained in more than one way. For example, a close Greek rendering may have been chosen out of respect for the authority of the original Hebrew text. Alternatively, although it may seem ironic that the translator of Exodus would render faithfully the account of divinely-led deliverance from oppression in Egypt while he himself was sitting in Alexandria, the events of the Exodus perhaps appeared so far in the past that he saw no contradiction with his own situation. Besides, translators may have agreed with the biblical writers' negative portrayals of Egypt and Egyptians, finding a closer identity with Greeks living there.

Where the Greek translation modifies the traditional sense of a Hebrew

passage, the translator may be offering his own perspective on contemporary Jewish presence in Egypt. Yet this cannot be assumed until the possibility of a variant Hebrew text or reading tradition has been ruled out.

I also considered how Jews understood these Greek versions of Scripture when reading them in an Egyptian context. Familiarity with Scripture on the part of all Jews throughout Hellenistic Egypt is unlikely, yet educated and leisured Jews in the metropolis of Alexandria, the religious centre of Leontopolis and other major urban areas probably had access to their religious literature in Greek. Literary works created by the Jewish cultural élite frequently reflect implicitly on the situation of Jews in Egypt in the light of the experiences of the patriarchs in Egypt and the events of the Exodus.

Notably, no writer of the Hellenistic or Roman periods advocates leaving Egypt as a solution to persecution or other difficulty, although several react to local antipathy towards Jews. Joseph and Moses are both presented as heroic figures who generously contribute to Egyptian civilization. The play by Ezekiel the Tragedian focuses on the miracle of the Exodus yet never refers to the Promised Land of Canaan. The so-called *Letter of Aristeas* portrays Alexandrian Jews as a parallel and equal community to Judean Jews since, thanks to the benevolence of King Ptolemy II Philadelphus, they are in possession of Greek Torah whose bilingual Palestinian translators act as a bridge between Jerusalem and Alexandria and between Torah and Greek philosophy. In 3 Maccabees persecution is not divine punishment for Jewish disobedience in settling in Egypt, but it due to gentile malevolence. The author of *Wisdom of Solomon* presents the Exodus as a guarantee of divine assistance in present troubles in Egypt. Philo of Alexandria is the writer most conscious of the negativity of Scripture towards Jewish residence in Egypt. His solution lies in partial allegorization, by advocating a spiritual migration from Egypt, the Land of the Body.

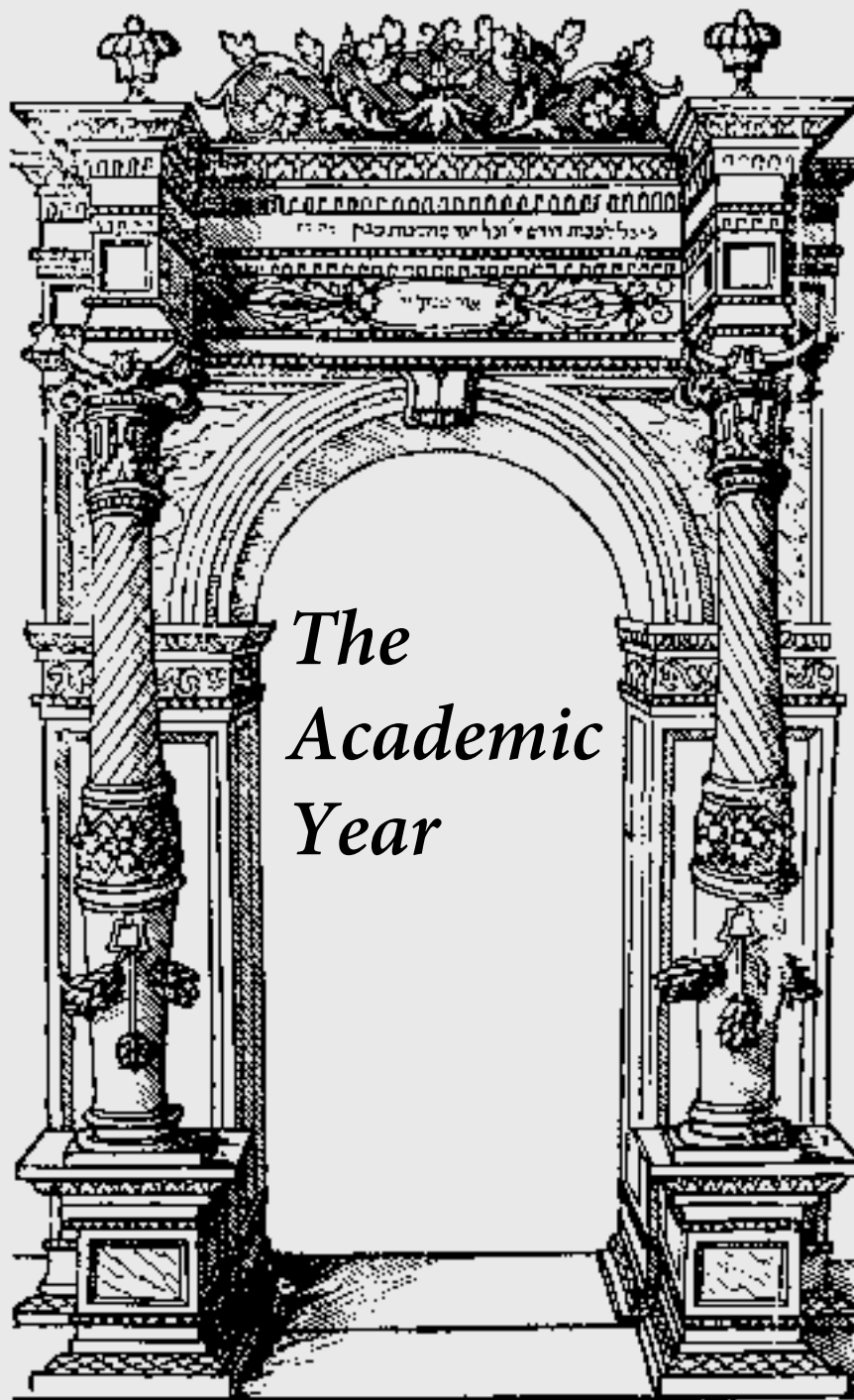
Thus the theological view of the presence of Jewish communities in Egypt found in these works was influenced less by the outlook of Scripture than by contemporary circumstances.

*Beyond Translation:
The Letter of Aristeas Reexamined*

Myles Schoonover
University of Groningen

Jews living in Alexandria in Egypt began to translate the Scriptures from Hebrew to Greek in the third century BCE. Work continued in the following centuries and the resulting collection became known as the Septuagint (LXX). Little historical information is available about this translation process, but one Jewish text, the so-called *Letter of Aristeas*, written in Greek in the second century BCE, describes the Ptolemaic king's desire for the Jewish law to be included in his library. It also explains how, because it was written in Hebrew, the king wrote to Jerusalem to ask for seventy-two elders (six from each tribe) to be sent to Alexandria to translate it for him.

Although *Aristeas* is regarded by many as primarily concerned with recounting the origins of the Septuagint, the description of its actual translation forms only a small part of its subject-matter (§301–307). After the prologue (§1–8), sections discuss the freeing of Jewish slaves (§12–27), copies of letters between the king Ptolemy I and the high priest Eleazar (§35–50), *ekphrasis* or gifts (§51–82), a description of Jerusalem (§83–120), an explanation of the Law by Eleazar (§128–171), a seven-day symposium (§172–300) and a review of the reception of the translation (§308–321). *Aristeas* is clearly also concerned with establishing a proper understanding of the Law, and how, as Demetrius keeper of the king's library mentions more than once, this is 'very philosophical and uncorrupted, inasmuch as it is divine'. Demetrius argues that it will be unlike any other book in the Alexandrian Library, and explains how 'writers and poets, as well as the mass of historians, have avoided to mention it ... because what is beheld in it has a certain holiness and sanctity' (§31). After describing to the king the calamities that had befallen those few Greeks who had previously tried to translate it (§312–316), Demetrius concludes that linguistic ability must be only part of the process. The book goes on to establish the importance of the *type* of translator, highlighted in §120 where Aristeas informs Philocrates that 'I will next explain the facts about the translation'. That line is so far from the point where the narrative describes the actual process of translation that it might seem out of place. But we can conclude, since the rest of the text is largely concerned with the character and actions of the seventy-two translators, that this is just as important to the end result as the lexical process itself.



The Academic Year

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

I. Courses Taught by Fellows of the Centre

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, 70 – 500 CE (MSt in Oriental Studies)

Religions in the Greek and Roman World (c. 31 BC – AD 312) (BA in Ancient and Modern History)

Dr Sara Yael Hirschhorn

Modern Israel: History, Politics and Society, 1882-Present (Graduate Seminar / MPhil in Modern Middle Eastern Studies, MSt in Modern Jewish History, MSt in Jewish Studies and BA tutorials)

Topics in Modern Israeli History and Literature (with Professor Glenda Abrahamson / Dept. of Continuing Education)

Professor Adriana X. Jacobs

Topics in Modern Hebrew Literature, 1900 to the 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

Textual Criticism: Genesis 49, Ben Sira 9 (Graduate seminar)

Radical Exegesis (Graduate seminar with Professor Adriana X. Jacobs and Professor Joanna Weinberg)

Isaiah 6–9 (BA in Hebrew and Jewish Studies)
 Proverbs 1, 7–9 (BA in Hebrew and Jewish Studies)
 Comparative Semitics and Hebrew Grammar (BA in Hebrew and Jewish Studies)
 Qumran texts: Peshar Habakkuk, Genesis Apocryphon (MPhil in Hebrew)

Professor Derek Penslar

Nationality Theory and National Movements in Global Perspective (MPhil option, Department of Politics and International Relations)
 The State of Israel: History, Politics and Society (Eight-lecture series)

Professor David Rechter

Modern Jewish History (MSt in Jewish Studies; MSt Modern Jewish Studies)

Professor Alison Salvesen

Targum Song of Songs (MSt in Oriental Studies by Research)
 Targum Isaiah (MSt in Oriental Studies by Research)
 Targums to Genesis chapters 4 and 22 (MSt in Oriental Studies by Research)
 Genesis Apocryphon (MPhil in Judaism and Christianity)
 Textual Criticism of 1 Samuel 1–2 (MPhil in Old Testament Theology)
 The Book of Daniel in the Old Greek version (DPhil)
 Theodore of Cyrus and the ‘Three’ on Psalms 45 and 68 (for graduate students of La Sorbonne)

Dr Jeremy Schonfield

Jewish Liturgy (MSt in Jewish Studies)

Dr Zehavit Stern

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

Professor Joanna Weinberg

Mishnah and Midrash (BA in Jewish Studies)
 Rabbinic Texts (for graduates in all disciplines)
 Midrash (MPhil in Jewish Studies in the Graeco-Roman Period)
 The Formation of Rabbinic Judaism (with Professor Martin Goodman) (BA in Theology)

Radical Exegesis (seminar convened with Professor Jan Joosten and Dr Adriana X. Jacobs)

II. Lectures and Papers by Fellows of the Centre

Professor Martin Goodman

‘The Roman State and Diaspora Jews’, Parkes Jubilee Conference, keynote lecture, University of Southampton
 ‘Religious Toleration and the History of Judaism’, Manchester Grammar School, Quincentenary Lecture, Manchester
 ‘The Roman State and Jews in the Mediterranean Diaspora after Bar Kokhba’, Biblical Studies Research seminar, University of St Andrews
 ‘The Jews and Rome’, St Paul’s School, London
 ‘Josephus and the Jews’, Limmud Conference, UK, Birmingham
 ‘Critique of Astrid von Busekist on *eruvim*’, Maison Française d’Oxford
 ‘Agrippa II. The Last Jewish King in Jerusalem’, Anglo-Israel Archaeological Society, London
 ‘The Parting of the Ways: External Influences’, University of Paris-Sorbonne, Paris
 ‘Agrippa II and the Temple in Jerusalem’, Sorbonne Summer School, Oxford
 Response to Graham Ward, ‘Beyond Secularism – Where Theologies are Heading’, Oxford Summer Institute in Modern and Contemporary Judaism
 ‘Agrippa II and the Silence of Josephus’, British Association for Jewish Studies, Annual Meeting, Birmingham

Dr Sara Yael Hirschhorn

‘Unsettled Questions: Studying the Israeli Ultra-Nationalist Movement in Comparative Perspective’, Oxford Summer Institute in Contemporary Judaism
 ‘From Goldineh Medinah to Jerusalem of Gold: American Jews and the Memory of Jerusalem in 1967’, Association of Israel Studies Conference, Jerusalem
 ‘City on a Hilltop: American Jews and the Israeli Settler Movement Since 1967’, Americans Abroad Conference, Rothemere American Institute, University of Oxford
 ‘Israel and the Iran Deal’, Chatham House, London

- 'The Unsettled Question: The History and Politics of the Israeli Settler Movement', JW3, London
- 'How We Talk About It When We Talk About Israel', Limmud Conference, Birmingham
- 'Myth and Memory in Mandate Palestine', Limmud Conference, Birmingham
- 'How to Solve the Israeli-Palestine Conflict', Limmud Conference, Birmingham
- 'From a Moment to a Movement: The Six Day War, American Jews and the Occupied Territories', Association of Jewish Studies Conference, Boston
- 'Twenty Years On: Yitzhak Rabin's Legacy', Chatham House, London

Professor Adriana X. Jacobs

- 'Tirgum kitson / Extreme Translation', Binyamin Gallery, Tel Aviv
- 'The Status of Translation', Conference of the American Comparative Literature Association, Boston, Massachusetts
- 'A Difficult Distance: Israeli Poetry about Gaza', The Waynfelete Programme, Magdalen College School, Oxford
- 'Translating Annabelle Farmelant', David Patterson Lectures, Oxford
- 'Not My Mother Tongue: Teaching Salman Masalha's "I Write Hebrew" ', Future of Hebrew Learning in the UK, University of Cambridge
- 'Esther Raab in Cairo', Conference of the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'
- 'Israeli Poetry in Wartime', Oxford Lecture Series, JW3, London
- 'Extreme Translation', Cambridge Conversations in Translation, Centre for Research in the Arts, Social Sciences and Humanities, University of Cambridge

Professor Jan Joosten

- 'La Traduction Biblique dans l'Antiquité', Colloquium on 'Translating the Bible at Present. New Methods, Considerations and Difficulties', Maison Interuniversitaire des Sciences de l'Homme, Strasbourg
- 'Biblical Rhetoric as Illustrated by Judah's Speech in Gen 44:18–34', Biblical Studies Seminar, King's College London
- 'Do ut des in Biblical Law? The textual criticism of Lev 19:25', International Colloquium on 'Le texte du Lévitique – The Text of Leviticus', Fribourg, Switzerland

- 'Remarks on the Language of the Genesis Apocryphon', Society of Biblical Literature Conference, Atlanta
- 'The Theology of Leviticus 17', Old Testament Seminar, Cambridge
- 'The Vocabulary of the Septuagint between Egypt and Palestine', Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt', Oxford
- '"Pseudo-classicisms" in Late Biblical Hebrew', Old Testament Seminar, Oxford
- 'The Verbalized Participle in Biblical Hebrew', Linguistic Seminar, Oxford
- 'Seeing God in the Hebrew Bible and the Septuagint', Humboldt-Kolleg Conference on the Theology of the Septuagint, Thessaloniki
- 'How Did Hebrew Become a Holy Language?', Hyvernat Lecture, Hebrew and Syriac classes, Catholic University, Washington DC
- '1 Kings 19, 2 Kings 4', Workshop on the Textual History of 1–2 Kings / 3–4 Kingdoms (with Julio Trebolle, Pablo Torijano, Andres Piquer, Steve McKenzie), Madrid
- 'Neue Ansichten zum althebräischen Verbalsystem', Conference on the Teaching of Hebrew, University of Marburg
- 'Biblical Interpretation in the Samareitikon as Exemplified in Anonymous Readings in Leviticus attested in M', Conference on 'The Samaritan Pentateuch and the Dead Sea Scrolls', Strasburg
- 'What is the Relevance of the New Testament to My Research?', New Testament Seminar, University of Oxford
- 'He Boasts That God is His Father. Wisdom 2:16–17 between Psalm 22:9 and Matthew 27:43', Conference on 'The "Son of God" Divine Sonship in Jewish and Christian Antiquity', St Andrews
- 'The Joseph Story', with Professor Bernd Schipper, Berlin – Oxford Summer School, Berlin
- 'Biblical Lexicography and the History of the Hebrew Language', Conference at the Academy of the Hebrew Language, Jerusalem (in Hebrew)
- '*Epigone* in the Septuagint', Workshop of the Historical and Theological Lexicon of the Septuagint, Bologna
- 'The Glory of God in the Old Testament', Conference 'Exploring the Glory of God', Durham
- 'The Psalms of Solomon and the *kaige* Recension', Conference on the 'Septuagint, Geschichte – Wirkung – Relevanz', Wuppertal

Professor Derek Penslar

- 'David Ben-Gurion: Between the Private and the Public', Association for Israel Studies Annual Meeting, 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 'Jews and Orientalism', University of Antwerp
- Roundtable discussant, Conference on 'Jewish Commercial Cultures in Global Perspective', Indiana University
- 'Affective Zionism: Theodor Herzl's Revelation and Concealment of Emotion', Association for Jewish Studies Annual Meeting, Boston, Mass.
- 'Hiding in Plain Sight: Text Between Archival and Public Knowledge', American Historical Association Annual Meeting (Presidential Panel), Atlanta
- 'Out of Africa: Theodor Herzl on Colonialism and Race', Workshop on 'Zionism and Colonialism', Brown University
- 'The End of the Affair? The Rise and Fall of the Diaspora-Israel Romance', Keynote address, Conference on 'Promised Lands: Israeli-Diaspora Relations and Beyond', University of Munich
- 'How Jews Became Israelis', University of New Mexico
- 'Theodor Herzl, Race and Empire', University of Tel-Aviv; University of Haifa
- 'From Basel to Budapest: Theodor Herzl's Way to Zionism', Northeastern University; University of Vienna
- 'Israel, Palestine and British Universities,' London School of Economics, University of London
- 'How Small Men Become Great: Theodor Herzl as a Zionist Leader', Jewish Historical Society of England, London

Professor Alison Salvesen

- 'Prophecy Revitalized? Supposed Historical Allusions in LXX Isaiah', Aberdeen Prophecy Network, Göttingen, Germany
- 'Biblical Texts on Egypt: Formation and Reception', Workshop for the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'

- 'Greek Versions of the Hebrew Bible / Old Testament: What Are They, and Why Do They Matter?', Scholarship and Christianity in Oxford, American Graduate Programme
- '"Christ Has Subjected Us to the Harsh Yoke of the Arabs": The Syriac Exegesis of Jacob of Edessa', Workshop on Religious Interaction in Antiquity, La Sorbonne, Paris
- 'What Did the Biblical Writers Have Against Egypt?', David Patterson Lecture, and JW3, London
- 'The Book of Tobit', Oxford Council for Christians and Jews, Series on the Apocryphal Books

Dr Jeremy Schonfield

- 'The Brother Haggadah – Editing a Facsimile of a Medieval Sephardi Manuscript', The Society for Jewish Study, London
- 'Hearing the Unbearable: Jewish Prayer and Silence'. The London Society of Jews and Christians
- 'Psalms 113–118: Qualified Praise?', International Jewish-Christian Bible Week, Haus Ohrbeck, Holzhausen

Dr Zehavit Stern

- 'Where Fiction Meets Documentary: Sholem Aleykhem on the Silver Screen', Conference on 'Sholem Aleichem, 1916–2016: Writing Place', at the Hebrew University of Jerusalem
- 'Look Back in Pride? The Paradoxes of Patriarchal Order in Hebrew and Yiddish Haskala Literature', International Mendel Friedman Conference, Oxford

Professor Joanna Weinberg

- 'Theology as an Academic Discipline', Address to doctoral students from Frankfurt in Oxford
- 'Depicting Jewish History: David Gans' Tsemah David', Conference on Jewish Thought in Honour of Ada Rapoport-Albert at University College London
- 'A Copybook Full of Hebrew Texts: Johann Buxtorf the Elder's Approach to Jews and Judaism', Southampton University
- '"Seeing the blood" – A Bloodless Metaphor: The Versatility of the Exegete's Imagination', Seminar on Abrahamic Faiths, Oxford
- 'The Hebraic Explorations of the English Mercier: Richard Kilbie (1560/61–1620)', Princeton University

'Martyrdom in a Midrashic Exposition of Psalm 28,1 and Isaiah 26,13', Old Testament/Hebrew Bible Seminar, Oxford

'Living in Egypt – A Maimonidean Predicament', Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'

III. Publications by Fellows of the Centre

Professor Martin Goodman

'The Roman State and Jewish Diaspora Communities in the Antonia Age', in Y. Furstenberg (ed.) *Jewish and Christian Communal Identities in the Roman World*. Leiden: Brill (2016) 75–83

'The Importance of Perspective: The Jewish Roman Conflict of 60–70 CE as a Revolution', with J. S. McLaren, in J. J. Collins and J. Manning (eds) *Revolts*. Leiden: Brill (2016) 209–24

Dr Sara Yael Hirschhorn

'Netanyahu, Abbas and the Death of Historical Truth', *Haaretz*, October 2015

'Neither Left nor Right in Israel Have a Monopoly Over Extremism', *Haaretz*, February 2016

'The Cost of Extremism in Israeli Politics', Tony Blair Faith Foundation, June 2016

'Israeli Terrorists, Born in the USA', *New York Times*, September 2016

Professor Adriana X. Jacobs

'Pushing and Digging: Reading Haviva Pedaya's "A Poem for Rachel Corrie"', *Words Without Borders* (April 2016), online

'Releasing Roots: On Translating Vaan Nguyen', *PEN/America* (October 2015), online

Review: *Ho!* Issue 12, *Haaretz* (29 February 2016) 12–13

Review: Jean Boase-Beier, *Translating the Poetry of the Holocaust: Translation, Style and the Reader*, *Translation Review* 94, 1 (2016) XXX

Translation: Vaan Nguyen, 'Culture Stain' and 'Word Mound', *Drunken Boat* #23 (Spring 2016)

Translation: Hezy Leskly, 'The' and 'Reuben and I', *The Ilanot Review* (Winter/Spring 2016)

Translation: Vaan Nguyen, 'Three Snapshots of Paris', 'Loop', 'into the one-way cold', *PEN/America* (October 2015)

Translation: Eli Eliahu, 'Alibi', *Forward* (3 August 2015)

Professor Jan Joosten

Edited with Eberhard Bons, *Die Sprache der Septuaginta / The Language of the Septuagint*, LXX.H 3. Gütersloh: Gütersloher Verlagshaus (2016)

'Septuagint Greek and the Jewish Sociolect in Egypt', in Eberhard Bons, Jan Joosten (eds) *Die Sprache der Septuaginta / The Language of the Septuagint*, LXX.H 3. Gütersloh, Gütersloher Verlagshaus (2016)

'Septuagint and *Samareitikon*', in Cana Werman (ed.) *From Author to Copyist: Essays on the Composition, Redaction, and Transmission of the Hebrew Bible in Honor of Zipi Talshir*. Winona Lake IN: Eisenbrauns (2015) 1–15

'The Tiberian Vocalization and the Hebrew of the Second Temple Period', in Eibert Tigchelaar, Pierre Van Hecke (eds) *Hebrew of the Late Second Temple Period: Proceedings of a Sixth International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira* (Studies on the Texts of the Desert of Judah 114). Leiden: Brill (2015) 25–36

'The Tiberian Vocalization and the Edition of the Hebrew Bible Text', in I. Himbaza (ed) *Making the Biblical Text. Textual Studies in the Hebrew and Greek Bible* (OBO 275). Fribourg/Göttingen: Academic Press/Vandenhoeck & Ruprecht (2015) 19–32

'Une lecture du texte hébreu', in G. Dahan et al. (eds) *L'épreuve d'Abraham ou la ligature d'Isaac* (Genèse 22). Cahiers Évangile Supplément 173. Paris: Cerf (2015) 3–11

'Jewish Greek in the Septuagint: On εὐλογέω "to praise" with Dative', in J. K. Aitken, T. V. Evans (eds) *Biblical Greek in Context. Essays in Honour of John A. L. Lee*. Biblical Tools and Studies 22. Leuven: Peeters (2015) 137–44

'Psalm 8. Macbride Sermon 2015: Hertford College, Oxford', *Expository Times* 127/5 (2016) 243–6

'Divergent Cultic Practices in the Septuagint. The "Shoulder" (βραχίον) of the Priest', *Journal of Septuagint and Cognate Studies* 48 (2015) 27–38

'Osee / Hosea', in S. Kreuzer (ed.) *Einleitung in die Septuaginta* (Handbuch zur Septuaginta 1). Gütersloh: Gütersloher Verlagshaus (2016) 474–80

With Cécile Dogniez, 'Michaias / Micha', in S. Kreuzer (ed.) *Einleitung in die Septuaginta* (Handbuch zur Septuaginta 1). Gütersloh: Gütersloher Verlagshaus (2016) 490–6

'Pseudo-Classicism in Late Biblical Hebrew', *Zeitschrift für die alttestamentliche Wissenschaft*, 128 (2016) 16–29

'Le texte biblique cité dans les *Actes de Pilate*', in R. Gounelle, B. Mounier, *La littérature apocryphe chrétienne et les Ecritures juives*. Publications de l'Institut Romand des Sciences Bibliques, 7. Prahins CH: Editions du Zèbre (2015) 181–92

Professor Derek Penslar

'*Rebels Without a Patron State. How Israel Financed the 1948 War*', in Rebecca Kobrin and Adam Teller (eds) *Purchasing Power: The Economic Dimensions of Modern Jewish Life*. Philadelphia: University of Pennsylvania Press (2015) 171–92

'What If a Christian State Had Been Established in Modern Palestine?' in Gavriel Rosenfeld (ed.) *What Ifs? Of Jewish History from Abraham to Zionism*. Cambridge: Cambridge University Press (2016) 142–64

Professor David Rechter

'The Education of a People: The Case of Bukovina Jewry', in Markus Winkler (ed.) *Partizipation und Exklusion: Zur Habsburger Prägung von Sprache und Bildung in der Bukowina 1848–1918–1940*. Regensburg: Pustet (2015) 97–111

'Habsburg Bukowina: Juden am Rand des Reichs', in Gisela Dachs (ed.) *Grenzen*. Berlin: Jüdischer Verlag/Suhrkamp Verlag (2015) 84–93

Professor Alison Salvesen

'Scholarship on the Margins: Biblical and Secular Learning in the Work of Jacob of Edessa', in M. Doerfler, E. Fiano, K. Smith (eds) *Syriac Encounters. Papers from the 6th North American Syriac Symposium, Duke University, 26–29 June 2011* (Leuven, 2015) 327–44

'The "Three" in Early Christian Commentary: The Case of the "Song of the Vineyard" (Isaiah 5:1–7)', in *Journal of Septuagint and Cognate Studies* (2015) 73–86

'Jacob of Edessa's Version of Scripture in Relation to his Exegetical Interests', in C. Baffioni, A. Passoni Dell'Acqua, et al., *Le Sacre Scrittura e le loro Interpretazioni*. Orientalia Ambrosiana 4 (Milan, 2015) 239–56

Dr Jeremy Schonfield

With Marc Michael Epstein, Eliezer Lane, Raphael Loewe and Ilana Tahan, *The Brother Haggadah: A 14th-century Sephardi Masterpiece in Facsimile* (Thames and Hudson: London 2016)

'The Window and its Background', in *Window of the Seven Heavens* (London: New North London Synagogue, 2016) 4–7

Review: Lawrence A. Hoffman (ed.) *Naming God: Avinu Malkeinu – Our Father, Our King* (Jewish Lights Publishing, Vermont, 2015) in *European Judaism* 49:1 (2016) 141–3

Professor Joanna Weinberg

'Jacques Bongars in der Akademie des Rabbi Loew des Maharal von Prag', in G. Huber-Rebenich (ed.) *Jacques Bongars – Gelehrter und Diplomat im Zeitalter des Konfessionalismus*. Tübingen: Mohr Siebeck (2015) 97–109

Co-edited with Scott Mandelbrote, *Jewish Books and Their Readers; Aspects of Jewish and Christian Intellectual Life in Early Modern Europe*. Leiden: Brill (2016)

'Crossroads in Hebraism: Johann Buxtorf Gives a Hebrew Lesson to Philippe Duplessis-Mornay', in Scott Mandelbrot and Joanna Weinberg (eds) *Jewish Books and Their Readers; Aspects of Jewish and Christian Intellectual Life in Early Modern Europe*. Leiden: Brill (2016) 151–68

'Chronology and Hebraism in the World of Joseph Scaliger', in Ann Blair and Anja-Silvia Goeing (eds) *For the Sake of Learning. Essays in Honour of Anthony Grafton*. Leiden: Brill (2016) 39–54

IV. Fellows' Activities and Other News

Dr Miri Freud-Kandel

Dr Freud-Kandel was on sabbatical leave for the academic year preparing a book entitled *Louis Jacobs: A Jewish Theology or the Theology of a Jew?* to be published by the Littman Library for Jewish Civilization.

Professor Martin Goodman

Professor Goodman devoted much of the year to his role as President of the Centre, but also continued to teach within the University as Professor of Jewish Studies, with students at all levels from undergraduate to doctoral. He

completed work on the introduction and explanatory notes for a new English translation of Josephus, *Jewish War*, to be published by Oxford University Press early in 2017. With Professor Joanna Weinberg he saw through to publication a special edition of the *International Journal of the Classical Tradition* devoted to studies generated by their Oxford Seminar in Advanced Jewish Studies project on the reception of Josephus in the early modern period. He convened each term the regular research seminar on Jewish History and Literature in the Graeco-Roman Period (in Hilary and Trinity Terms, in conjunction with Professor Alison Salvesen and Professor Sarah Pearce). He acted as a joint leader in Oxford of the Oxford-Jerusalem Programme in the Study of the Abrahamic Religions, directed by Professor Anna Sapir-Abulafia, and of the Oxford-Sorbonne workshops (in Oxford and Paris) on religious interaction in antiquity, directed by Professor Olivier Munnich. He continued to work on a history of Judaism, due to be published by Penguin in 2017.

Dr Sara Yael Hirschhorn

Dr Hirschhorn continued developing the programme in Israel Studie alongside Professors Derek Penslar and Martin Goodman. She also completed the manuscript of her first book, entitled *City on a Hilltop: American Jews and the Israeli Settler Movement*, to be published by Harvard University Press in 2017. She also wrote a journal article for the *Journal of Israeli History*, and several other smaller research projects, co-convened the Israel Studies Seminar (while she will do solely in 2016–17) and helped organize other special events related to Israel and Jewish Studies. She also participated in several other conferences and workshops, including the Association of Jewish Studies, the Association of Israel Studies, the Americans Abroad Conference at the Rothemere American Institute at Oxford, and the Oxford Summer Institute in Contemporary Judaism. She continues to give BA tutorials and an MA level graduate seminar, and to teach DPhil students. Her first PhD student passed his viva in the summer of 2016. She supervised several BA and MA theses and was consulted by students and scholars from around the world. She remains active in public engagement, working regularly with the policy, journalism and Diaspora Jewish community, including publishing articles in the *New York Times* and *Haaretz*, collaborating with Chatham House and the Tony Blair Faith Foundation, and participating as a scholar-in-residence at JW3 (London), Limmud UK and Limmud South Africa, where she was Scholar-in-Residence, Israel Studies.

Professor Adriana X. Jacobs

This year Professor Jacobs continued to work to bring Modern Hebrew literature into comparative contexts as co-convenor of Oxford Comparative Criticism and Translation, a research programme based at TORCH / St Anne's College. Its annual conference, 'Prismatic Translation', included a reading and presentation by the Israeli poet and multimedia artist Eran Hadas. The programme for its Translation Day in mid-June included a well attended reading with the Israeli poet Agi Mishol and her translator, the poet Joanna Chen. Additionally, Professor Jacobs lectured about her research on contemporary Hebrew poetry and translation culture at the University of Cambridge, Magdalen College School, JW3 London, University of Michigan-Ann Arbor and Bar-Ilan University. In May she was invited by the curators of Binyamin Gallery in Tel-Aviv to speak on her translation research, describing her work in the programme as 'A vital bridge bringing Israeli poetry to the world'.

Professor Jacobs was also invited to participate in the fiftieth-anniversary events of *Modern Poetry in Translation* in Cambridge and Oxford, where she gave workshops on Yehuda Amichai, whose poetry appeared in its debut issue in 1965.

In addition to her undergraduate teaching, Professor Jacobs taught an introductory course in Modern Hebrew literature for the MSt in Jewish Studies and the MPhil in Modern Jewish Studies, and 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. In Michaelmas Term she offered a seminar on National / World Literature for the MSt Course in Comparative Criticism (organized by the Faculty of Modern Languages), the precursor of a proposed interdisciplinary MSt in Comparative Literature and Critical Translation, for which she is member of the participating faculty. She is co-editor of three forthcoming volumes: *Minding Borders* (Legenda), *Prismatic Translation* (Legenda) and *The New Anthology of Hebrew Short Stories* (Valentine Mitchell). Her research leave in Michaelmas Term resulted in a completed book manuscript (currently under review), and she is currently laying the groundwork for a new research project on the poetry of crisis.

Professor Jan Joosten

Professor Joosten delivered his inaugural lecture on ‘Hebrew – A Holy Tongue?’ on 27 October 2015, and the Hyvernat Lecture at Catholic University, Washington DC, on 17 March 2016. He read papers on various subjects in conferences and seminars in Fribourg (Switzerland), Atlanta, Cambridge, London (King’s College), Thessaloniki, Madrid, Marburg, St Andrews, Berlin, Jerusalem, Bologna and Wuppertal. He is directing research on a critical edition of 1 Kings and participating in a project that aims to re-edit all Hebrew manuscripts of Ben Sira. Together with Eberhard Bons, he is directing the forthcoming *Historical and Theological Lexicon of the Septuagint*. He is also writing a book on ‘How Old is the Hebrew Bible’, together with Ronald Hendel of the University of Berkeley. He continues to serve as editor in chief of *Vetus Testamentum*.

He examined eight doctoral theses and serves on the editorial boards of *Aramaic Studies*, *Biblische Notizen*, *Dead Sea Discoveries*, *Journal of Northwest Semitic Languages*, *Revue Biblique*, *Sefarad* and *Marginalia Review of Books*.

Professor Derek Penslar

Professor Penslar continued to work on a book tentatively titled *Zionism: An Emotional State*, for the ‘Keywords in Jewish Studies’ series issued by Rutgers University Press, and published an article on modern Israel in *The Cambridge History of Judaism*, volume eight, and ‘What We Talk About When We Talk About Colonialism’ in Maud Mandel, Ethan Katz and Lisa Leff (eds) *Colonialism and the Jews*, Indiana University Press. He submitted two articles on Theodor Herzl for edited volumes, and continued writing a biography of Herzl for the ‘Jewish Lives’ series issued by Yale University Press.

He continued to co-edit *The Journal of Israeli History* and to serve on the editorial boards of *Israel Studies*, *The Israel Studies Review* and the *Journal of Jewish Studies*. He also served on the executive committee of the American Academy for Jewish Research and on the advisory boards of the Frankel Institute for Advanced Judaic Study, University of Michigan, of the Israel Institute, Washington DC, and of the Leo Baeck Institute, London. He was elected to the board of directors of the Association for Israel Studies.

Professor David Rechter

Professor Rechter taught, supervised and examined for undergraduate and graduate degrees in the Faculties of Oriental Studies and History, and co-convoked, with colleagues Professor Abigail Green and Dr Zoë Waxman,

the Seminar on Modern Jewish History, held at Brasenose College in Hilary Term. He continued to serve as Director of Graduate Studies for the Faculty of Oriental Studies, as well as on a variety of faculty, divisional and university committees, and was coordinator of the MSt in Modern Jewish Studies and the MPhil in Modern Jewish Studies (for Michaelmas Term). He was appointed co-editor of the *Leo Baeck Institute Year Book*, the leading international publication in the field of German-Jewish Studies, and remains an Associate Editor of the *Journal of Modern Jewish Studies*. He was invited to join the Advisory Boards of the Institute for Polish – Jewish Studies in London and the Simon Dubnow Institute for Jewish History and Culture at the University of Leipzig in Germany, and he provided academic advice for the Australian TV series ‘Who do You Think You Are?’ and reviewed research and publication applications for publishers and Research Foundations in the United States, Belgium and Canada. With his colleague Professor Abigail Green, he is part of a Knowledge Exchange project on Jewish ‘country houses’, supported by the university and a number of external partners (such as Waddesdon Manor and the Rothschild Trust). He began work on an invited chapter about Habsburg Jewry for a major new volume on the Habsburg Monarchy, to be published by Cambridge University Press.

Professor Alison Salvesen

Professor Salvesen taught students in the Master of Studies in Oriental Studies by Research, the Master of Philosophy in Eastern Christian Studies, and the MPhil in Judaism and Christianity, also acted as exam coordinator or chair for these degrees. She supervised three doctoral students, one of whom was awarded his doctorate in the spring. At Mansfield College she organized undergraduate admissions in Oriental Studies and was as usual also responsible for pastoral oversight of undergraduate and graduate students attached to the Faculty.

In October she gave a paper on the Septuagint Greek translation of Isaiah at a conference on the Book of Isaiah in Göttingen, Germany, and a seminar on the same topic at the Hebrew Bible / Old Testament senior seminar in Oxford. In June she was involved, together with Professor Martin Goodman and Dr Ine Jacobs, in a graduate workshop on Religious Interaction in Antiquity held at the Sorbonne in Paris and in Oxford. For this she taught a session on the use of Jewish Greek Bible versions by patristic writers, and presented a paper on the exegesis of Jacob of Edessa in relation to Jews and Muslims. She also gave a David Patterson Lecture entitled ‘What Did the Biblical Writers Have Against

Egypt?', later presented in the JW3 series in London, and a talk on the popular apocryphal Book of Tobit to the Oxford branch of the Council of Christians and Jews.

Her main activity was as convenor of the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period', which ran from January to June and was funded by the Polonsky and Dorset Foundations. In this she was assisted by Professor Sarah Pearce of Southampton University and Professor Miriam Frenkel of the Hebrew University of Jerusalem. She also presented a Seminar workshop surveying the formation and reception of biblical texts in Hebrew and Greek on Egypt. The project was enjoyable as well as academically fruitful, and culminated in a two-day conference at which a dozen especially invited speakers presented papers to be published in a volume edited by Professor Salvesen, Professor Pearce and Professor Frenkel.

Dr Jeremy Schonfield

Dr Schonfield taught and examined a course on Liturgy for the MSt in Jewish Studies, examined dissertations for the MSt in Jewish Studies, and continued to edit the Centre's *Annual Report*.

He contributed to and served as general editor for *The Brother Haggadah: A 14th-century Sephardi Masterpiece in Facsimile*, a full-colour reproduction of a manuscript from Catalonia in the British Library, with introductory studies on its texts, art and history, and a translation of its liturgical texts, poetry and marginal commentary (London: Thames and Hudson Ltd). He also wrote and delivered a paper on *Hallel* and drafted three chapters of his forthcoming literary survey of the daily liturgy, for which he received a publishing contract during the year.

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

Dr Zehavit Stern

In Dr Stern's last year at the University of Oxford she again taught an overview on Eastern European Jewish culture for the MSt in Jewish Studies, introducing students to masterpieces of Eastern European Jewish Culture in both Hebrew and Yiddish and to their historical and cultural background. She taught students for the MSt in Yiddish Studies and undergraduates taking

Yiddish as Special Subject (offered by the Faculty of Medieval and Modern Languages) how to read modern Yiddish poetry and prose in the original, and topics including Hasidism and the *Haskalah* movement to undergraduates in Jewish Studies and Oriental Studies. Over her five years at Oxford, besides teaching students from many backgrounds, some with extensive knowledge of Judaism and Yiddish culture and others with little, she co-convened with Professor Simon Neuberg the European Seminar on 'Old Yiddish: Old Texts, New Contexts' (2011–12), organized 'The Purim-shpil and Beyond: A Seminar on Jewish Theatre' that brought scholars from Europe and Israel, and convened a conference entitled 'The Art of Cultural Translation: Performing Jewish Tradition in Modern Times', to which a special issue the *Journal of Modern Jewish Studies* will be dedicated in 2017, co-edited by Dr Riki Ophir. Besides publishing several articles she completed the manuscript of a book entitled *Reclaiming Barbarism: The Modern Quest for a Jewish Theatrical Heritage*. She is grateful to the Centre and to the Haase family for making it possible to spend these years in Oxford.

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 Professor Adriana X. Jacobs. She continued to organize a series of seminars in which doctoral students present their ongoing research. She served as Subject-group Coordinator for Hebrew and Jewish Studies and continues to serve as chair of the Unit for Hebrew and Jewish Studies.

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)

- Moses Gaster, Hebrew Tobit and Folklore Dr Maria Cioatã (University of Manchester)
- Self-criticism within Talmudic Legal Reasoning Dr Holger Zellentin (University of Nottingham)
- Rabbinic Echoes in Josephus' Summary of the Jewish Law Professor George Carras (Washington and Lee University, Virginia)
- Transcendence, Immanence and Revelation in Philo Professor Hindy Najman (University of Oxford)
- Scribal Spacing and the Literary Form of the War Scroll Dr Simon Walsh (University of Cambridge)
- Roman Emperors in Talmudic Literature Dr Yuval Shahar (University of Tel-Aviv)
- Food in the Palestinian and Babylonian Talmuds Dr Susan Weingarten (University of Tel-Aviv)
- Agrippa II's Dining Room and Herod's Temple Dr Nikos Kokkinos and Dr David Jacobson (University College London)

Seminar in Modern Israel Studies

(Convened by Professor Derek Penslar and Dr Sara Yael Hirschhorn)

- A State for Whom?: The Transformation of the Bi-nationalist Idea in Palestine/Israel Dr Rachel Fish (Brandeis University, Massachusetts)
- Politics in Two Languages: Palestinian Knesset Members in Hebrew and Arabic Dr Nancy Hawker (University of Oxford)
- The Six-Day War Remembered: Photographic Images and Ethical Reflections Professor Avner Offer (University of Oxford)
- Uncivil War: The Israel Conflict in the Jewish Community Dr Keith Kahn-Harris (Leo Baeck College, London / Institute of Jewish Policy Research, London)

Inaugural Lecture

- Hebrew: A Holy Tongue? Professor Jan Joosten (Christ Church and 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, Professor Alison Salvesen and Professor Sarah Pearce)

- The LXX Translators in an Egyptian Setting Dr James Aitken (University of Cambridge)*
- The Newly-found Fragment of the Aramaic Levi Document Professor James Kugel (Harvard University)
- Choosing between Papyrus and Skin: Cultural Complexity and Multiple Identities in the Qumran Library Professor George Brooke (University of Manchester)*
- Palestinian Place Names in the Gospels, Josephus and Rabbinic Literature Dr Simon Gathercole (University of Cambridge)
- Anti-Jewish Sentiments in Roman Egypt Dr Deborah Jacobs (Freie Universität, Berlin)*
- The Midrash on Lamentations (*Ekha Rabbati*): Vespasian and Hadrian Professor Sir Fergus Millar (Oxford Centre for Hebrew and Jewish Studies)
- Bridges and Boundaries: Concepts of 'Egypt' in the Dead Sea Scrolls Dr Dorothy Peters (Trinity Western University, British Columbia)*
- Jewish-Christian Relations in the Late-ancient and Early-medieval Near East Dr Sergey Minov (University of Oxford)
- * Sessions marked with an asterisk were part of the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt'.

Panel discussion (joint event with the Maison Française d'Oxford) of Astrid von Busekist, *Doors and Walls*

- Discussion of Astrid von Busekist, *Doors and Walls: On Boundaries and Democracy*, a new book analysing legal debates around the construction of *erubin* in contemporary democracies. Professor Astrid von Busekist (Sciences Po, Paris), Dr Lucine Endelstein (Maison Française d'Oxford), Professor Martin Goodman (University of Oxford), Dr Norman Solomon (Oxford Centre for Hebrew and Jewish Studies)

**Oxford Seminar in Advanced Jewish Studies – Israel in Egypt
/ Egypt in Israel: The Land of Egypt as Concept and Reality
for Jews in Antiquity and the Early Medieval Period**

(Convened by Professor Miriam Frenkel, Professor Sarah Pearce
and Professor Alison Salvesen)

Biblical Texts on Egypt: Formation and Reception Professor Alison Salvesen
(University of Oxford)

Philo and the Memory of Ptolemaic Rule Professor Sarah Pearce (University
of Southampton)

Egypt and the Historical and Theological Lexicon of the Septuagint Professor
Jan Joosten (Christ Church, Oxford)

Gender and Synagogue Space Professor Joan Taylor (King's College London)

Jewish Sources on the Jews' (Putative) Egyptian Origins David Friedman
(Wolfson College, Oxford)

Ethnicity, Multi-lingualism and the Jews in Graeco-Roman Egypt: Sources and
Approaches Dr Rachel Mairs (University of Reading)

Josephus on the Oniads Professor Tessa Rajak (University of Reading)

Joseph Returns to Egypt: Rewriting the Joseph Cycle in First-century
Alexandria Professor Hindy Najman (Oriental College, Oxford)

The LXX Translators in an Egyptian Setting (*apud Alexandriam*) Dr James
Aitken (University of Cambridge)

Choosing between Papyrus and Skin: Cultural Complexity and Multiple
Identities in the Qumran Library Professor George Brooke (University of
Manchester)

Anti-Jewish Sentiments in Roman Egypt Dr Deborah Jacobs (Freie
Universität, Berlin)

Bridges and Boundaries: Concepts of 'Egypt' in the Dead Sea Scrolls Dr
Dorothy Peters (Trinity Western University, British Columbia)

Seminar in Modern European Jewish History

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

In Search of Holocaust Commemoration: The Transfer of Ashes, 1945–1955
Dr Jean-Marc Dreyfus (University of Manchester)

For Whom the Bell Tolls: The Jewish Question in Romania and the 1907
Peasant Uprising Dr Irina Marin (University of Leicester)

The Home as Self-Portraiture: Théodore Reinach's Villa Kérylos, Material Self-
Fashioning, and Franco-Jewish Identity after Dreyfus James McCauley
(University of Oxford)

Thatcher, Philosemitism and Israel in 1980s Britain Dr Tom Cordiner
(University of Cambridge)

Seminar in Modern Israel Studies

(Convened by Professor Derek Penslar, Dr Sara Yael Hirschhorn)

Israel-Hamas Negotiations: From Prisoner Swaps to Peace? Gershon Baskin
(Israel/Palestine Center for Research and Information)

The Nostalgic Return to the British Mandate in Israeli Culture Dr Eitan Bar
Yosef (Ben-Gurion University of the Negev)

The Limits of Refusal: Israel, Lebanon and the Shadow of 1982 Dr Seth
Anziska (University College London)

Women of the Wall: Navigating Religion in the Public Sphere Dr Nachshon
Perez (University of Tel-Aviv) and Dr Yuval Jobani (Bar-Ilan University)

Are We One Nation? Socialist Zionism, East Europe and Palestine, 1917–1939
Dr Rona Yona (New York University)

Israeli-African Relations Today Professor Naomi Chazan (The Hebrew
University of Jerusalem) and Yossi Melman (Ha'aretz)

Is Israel an Apartheid State? Benjamin Pogrund, Professor Saul Dubow
(Queen Mary University of London) and Dr Sasha Polakow-Suransky

Doctoral Seminar in Hebrew and Jewish Studies

(Convened by Professor Joanna Weinberg)

The Semantics of Silence in the Hebrew Bible Sonja Noll

The Legacy of Averroes in Obadya Sforno's *Light of the Nations* Symon Foren

Princeps a Deo Electus: God, the Gods and Vespasian's Accession in Josephus'
Jewish War Jonathan Davies

Living the Israeli Dream? The Economic Choices of Palestinians in Israel
Hebatalla Taha

Trinity Term**Seminar on Jewish History and Literature in the Graeco-Roman Period***(Convened by Professor Martin Goodman, Professor Alison Salvesen and Professor Sarah Pearce)*

Dating and Locating the Septuagint of Proverbs in its Jewish-Hellenistic Cultural Context *Dr Lorenzo Cuppi (Oxford Centre for Hebrew and Jewish Studies)**

When Was a Convert Not a Convert? The Puzzle of Josephus's Adiabene Narrative *Anthony Rabin (Wolfson College, University of Oxford)*

The Letter of Aristea and Greek *Paideia* *Dr Ben Wright (Lehigh University, Pennsylvania)**

Speaking With Their Bodies: Non-verbal Communication in Rabbinic Texts *Professor Catherine Hezser (School of Oriental and African Studies, University of London)*

The First Jewish Women Writing Letters in Hebrew: The Evidence of the Papyri *Professor Tal Ilan (Freie Universität, Berlin)**

Temple or Taxes: The Causes of the Maccabean Revolt *Professor John Collins (Yale University, Connecticut)*

Remembering Alexandria in the Galilee: Local Adaptation of Regional Folklore *Professor Galit Hasan-Rokem (The Hebrew University of Jerusalem)**

The Perplexing Reign of John Hyrcanus in the War and Antiquities of Josephus *Dr Kenneth Atkinson (University of Northern Iowa)*

* Sessions marked with an asterisk were part of the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt'.

Workshop on Religious Interaction on Religious Interaction in Antiquity*(with the University of Paris-Sorbonne)*

Does Theodoret of Cyrillus Witness a Real 'Inter-faith' Dialogue? *Sébastien Morlet (Université Paris-Sorbonne)*

Jewish-Christian Interactions in the First and Second Sibylline Oracles *Jonathan Davies (Wolfson College, Oxford)*

Sharing the Secrets: Did Mithraic Iconography Travel? *Philippa Adrych (Magdalen College, Oxford)*

Are There Interactions Between Monastic Schools in the Fourth Century?

Arnaud Perrot (Université Paris-Sorbonne)

Interactions Between 4QInstruction and Greek Moral Philosophy *Isaac*

Soon (St Stephen's House, Oxford)

Justin's *Apology* and *Dialogue with Trypho the Jew* in Modern Research: The Conflict of Interpretations *Professor Olivier Munnich (Université Paris-Sorbonne)*

Archaeology and Approaches to the Divine *Dominic Dalglish (Wolfson College, Oxford)*

Oxford Seminar in Advanced Jewish Studies – Israel in Egypt**/ Egypt in Israel: The Land of Egypt as Concept and Reality for the Jews in Antiquity and the Early Medieval Period***(Convened by Professor Miriam Frenkel, Professor Sarah Pearce and Professor Alison Salvesen)*

From Egypt to Palestine and Back: Channels and Links in the Medieval Jewish World *Professor Miriam Frenkel (The Hebrew University of Jerusalem)*

Leaving Egypt Behind: Philo of Alexandria on the Exodus *Professor René Bloch (University of Bern)*

Rethinking the Myth of the Greek Bible: Translation, Reception, and Cultural Contingency *Myles Schoonover (University of Groningen)*

The Exodus Narratives of Ptolemaic and Roman Egypt *Dr Nathalie LaCoste (University of Toronto)*

The Jews of Alexandria and Egypt in the Papyri *Professor Alan Bowman (Brasenose College, Oxford)*

Towards a Collective Biography of Jewish Slave Owners in Twelfth-Century Egypt *Dr Craig Perry (Princeton University)*

Sources and Scholarship on Scribal Culture from Ancient Egypt and Early Hellenistic Judaism *Lindsey Askin (Queens' College, University of Cambridge)*

Jews in Egyptian Papyri of the Early Islamic Period *Dr Marie Legendre (Aix-Marseille Université)*

Conference of the Oxford Seminar in Advanced Jewish Studies – Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period
(Convened by Professor Alison Salvesen and Professor Sarah Pearce with Professor Miriam Frenkel)

Second Temple Period to Late Antiquity

Egypt in the Book of Isaiah Professor Hugh Williamson (Oxford Centre for Hebrew and Jewish Studies)

Arameans and Judaeans: Ethnography and Identity at Elephantine Professor Reinhard Kratz (University of Göttingen)

Between Jews and Non-Jews: The Case of 3 Maccabees Dr Noah Hacham (The Hebrew University of Jerusalem)

The Metaphor of the Plague. The Expulsion of Jews in 19 CE and the Image of Jews and Egyptians under Tiberius Livia Capponi (University of Pavia)

Identifying Jews: The Evidence of the Papyri Professor Willy Clarysse (University of Leuven)

The Jews of Apollinopolis Magna/Edfu – A Neglected Diaspora Community in Early Roman Imperial Egypt Margaret Williams (University College Dublin)

The History of the Alexandrian Jewish Community Professor Gregory Sterling (Yale University)

Egypt in the Jewish Risings under Trajan Professor William Horbury (University of Cambridge)

The Medieval Period

Language and Identity in the Cairo Genizah Dr Esther-Miriam Wagner (University of Cambridge)

An Andalusian in Alexandria: A New Look at Yehuda Halevi's 'Egyptian' Poems Dr Yehoshua Granat (The Hebrew University of Jerusalem)

The Concept of Egypt in Medieval Karaite Bible Exegesis Dr Marzena Zawadowska (University of Warsaw)

An Andalusian Poet Descends to Egypt: Judah al-Harizi's Account of his Visit to its Communities in 1222 Professor Paul Fenton (University of Paris-Sorbonne)

Living in Egypt – A Maimonidean Predicament Professor Joanna Weinberg (University of Oxford)

Hebrew Scribes and Script in Medieval Egypt Professor Judith Olszowy-Schlanger (Ecole Pratique des Hautes Etudes, Sorbonne)

Jews in Egypt in the Later Period

'In the Wilderness of Their Enemies': Jewish Attitudes towards Muslim Space in Light of a Fifteenth-century Genizah Letter from Egypt Dr Dotan Arad (Bar-Ilan University)

From Exile in Egypt to Exile in Safed – Galut in Moses Alsheikh's Commentary on the Song of Songs Dr Ben Williams (King's College London)

Esther Raab in Cairo Professor Adriana X. Jacobs (University of Oxford)

Colloquium on Fergus Millar, *Empire, Church and Society*
(with the Oxford Centre for Late Antiquity) To celebrate the publication of Fergus Millar, *Empire, Church and Society in the Late Roman Near East. Greeks, Jews, Syrians and Saracens (Collected Studies, 2004–2014)* (Leuven, 2016)
(Convened by Dr Neil McLynn and Professor Martin Goodman)

The Late Roman Near East Professor Sir Fergus Millar (Oxford Centre for Hebrew and Jewish Studies)

Greeks Dr Neil McLynn (University of Oxford)

Palestinian Jews Professor Oded Irshai (The Hebrew University of Jerusalem)

Diaspora Jews Professor Tessa Rajak (University of Oxford)

Syrians Dr David Taylor (University of Oxford)

Saracens Dr Marie Legendre (Aix-Marseille Université)

Workshop on Hebrew Manuscript Studies: Codicology, Palaeography, Textual History
(Convened by Professor Judith Olszowy-Schlanger and Dr César Merchán-Hamann)

Hebrew Codicology Professor Malachi Beit-Arié (The Hebrew University of Jerusalem)

Computer-assisted Approaches to Manuscript Studies Dr Stewart Brookes (King's College London)

- Manuscripts and Texts *Professor Eva Haverkamp (Ludwig-Maximilians-Universität München)*
- Conservation of Hebrew Manuscripts at the Bodleian Library *Andrew Honey (Bodleian Library, University of Oxford)*
- The Bodleian Library's Judaica Collections and Their History *Dr César Merchán-Hamann (Bodleian Library, University of Oxford)*
- Hebrew Palaeography *Professor Judith Olszowy-Schlanger (Ecole Pratique des Hautes Etudes, Sorbonne)*
- Hebrew Manuscripts: Paratexts and Contexts *Dr Nurit Pasternak (The Hebrew University of Jerusalem)*
- Manuscripts in the Age of Print *Professor Emile Schrijver (Joods Historisch Museum, Amsterdam)*
- Visual Language and the Making of the Hebrew Manuscript *Dr Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*

Seminars in Jewish Studies

(Convened by Professor Jan Joosten)

- Latin Witnesses for Samuel-Kings and Redaction Criticism *Dr Tuukka Kauhanen (University of Helsinki)*
- Performing Grief: The Music of Three Children of Holocaust Survivors – Geddy Lee, Yehuda Poliker and Mike Brant *Professor Jonathan Friedman (West Chester University, Pennsylvania)*
- Numeral Syntax in Diachrony: Complex Adding Numerals as a Case Study *Dr John Screnock (University of Oxford)*

Seminars in Israel Studies

(Convened by Professor Derek Penslar and Dr Sara Yael Hirschhorn)

- National Alternatives to Zionism: The Case of the Young Hebrews, 1939–1976 *Roman Vater (University of Manchester)*
- ‘Everything is Rising’: The Political Theology of Rabbi Abraham Isaac Kook *Dr Yehuda Mirsky (Brandeis University, Massachusetts)*
- Jewish Multilingualism in Pre-1948 Palestine *Dr Liora Halperin (University of Colorado, Boulder)*
- Israel Studies in the Arab World *Professor Johannes Becke (University of Heidelberg)*

- Anti-Intellectualism in Israeli Politics: The Case of Abba Eban *Dr Asaf Siniver (University of Birmingham)*

Oxford Summer Institute in Modern and Contemporary Judaism Centre for Hebrew and Jewish Studies – Academic Jewish Studies and Judaism: Reciprocal Influences

(Convened by Professor Adam Ferziger [Bar-Ilan University], Dr Sarah Yael Hirschhorn [University of Oxford] and Professor Hartley Lachter [Lehigh University, Pennsylvania])

- Biblical Studies during the Past Half-century *Professor Michael Fishbane (University of Chicago)*
- A French Exception? Academic Jewish Studies versus Congregational Studies *Dr Sylvie-Anne Goldberg (Ecole des hautes études en sciences sociales, Paris)*
- Jewish Studies in Berlin: Two Different Schools and their Missing Jews *Dr Hannah Tzuberi (Freie Universität, Berlin)*
- A Synthetic Paradigm: Louis Jacobs on Scholarship and Faith in Accounting for Torah min Hashamayim *Dr Miri Freud-Kandel (University of Oxford)*
- Knowing People – On Modern Jewish Epistemico-Politics *Dr Elad Lapidot (Freie Universität, Berlin)*
- Traditional Judaism: The Conceptualization of Jewishness in the Lives of American Jewish Post-Boomers *Professor Ari Kelman (Stanford University, California)*
- Cultivating Identity in the Shadow of a Romanticized Glorious Academic Past: Jewish Studies and Community Education in Post-Communist Hungary *Dr Kata Zsófia Vincze (Eötvös Loránd University, Budapest)*
- Crafting Judaism: American Jewish Women and Creativity *Dr Jodi Eichler-Levine (Lehigh University, Pennsylvania)*
- Rabbinical Courts and the Research of Jewish Law *Dr Amihai Radzyner (Bar-Ilan University)*
- Political Jewish Identities in Modernity: Theoretical Considerations and Historical Sketches *Peter Lintl (Friedrich Alexander Universität, Erlangen-Nürnberg)*
- Unsettled Questions: Studying the Israeli Ultra-Nationalist Movement in Comparative Perspective *Dr Sara Yael Hirschhorn (University of Oxford)*
- ‘Religiously Conservative and Academically Educated’ – Nineteenth-century Kraków’s Progressive Preachers and their Religious Views *Alicja Maślak (Jagiellonian University, Kraków)*

- Rabbi Doctors and the Emergence of the New Israeli Rabbinate *Professor Adam Ferziger (Bar-Ilan University)*
- Beyond Secularism – Where Theologies are Heading *Professor Graham Ward (University of Oxford)*
- Mind the Gap: Reassessing the Disparity between Traditional and Modern Interpretation of the Song of Songs *Professor Elie Assis (Bar-Ilan University)*
- Eros and Thanatos in the Mystical Kiss of God: Zoharic and Feminist Readings *Leore Sachs Shmueli (Bar-Ilan University)*
- Sealed Books: Kabbalah and the Writing of Jewish History *Professor Hartley Lachter (Lehigh University, Pennsylvania)*
- The Case of the Feminist Theological Discourse and Practices in Reviving the Image of Shekhinah *Leore Sachs Shmueli (Bar-Ilan University)*
- Beyond Hagiographies with Footnotes: the Biographies of the Last Habad Rebbe, R. Menachem Mendel Schneerson *Wojciech Tworek (University of Wrocław)*
- Chabad and the Academy *Dr Naftali Loewenthal (University College London)*
- On Identity and Scholarly Engagement *Professor David N. Myers (University of California, Los Angeles)*

VI. Lectures and Classes for the Public

Michaelmas Term

The David Patterson Lectures

- Ismael as a ‘Wild Ass’ among Jews and Christians: From Saint Jerome to Rabbi Hertz *Professor Elliott Horowitz (Bar-Ilan University)*
- Secrets and Wisdom in the Dead Sea Scrolls *Professor Hindy Najman (University of Oxford)*
- Jewish Accounts of the Ottomans: From Sultanic Saviours to Turkish Rescuers *Professor Marc Baer (London School of Economics)*
- From Chagall to Yudina: The Lives of Jewish Artists in Russia *Dr Rosamund Bartlett (Oxford)*

- Kafka, Benjamin and Adorno *Professor Anthony Phelan (University of Oxford)*
- The Role of Jewish Service in Medieval Christendom *Professor Anna Sapir Abulafia (University of Oxford)*
- Breads and Braids: Histories of Hallah *Dr Susan Weingarten (University of Tel-Aviv)*
- Ahad Ha’am (Asher Ginzberg) and the Jewish Future *Dr Brian Klug (University of Oxford)*

Continuing Education in Conjunction with the Oxford Centre for Hebrew and Jewish Studies: ‘Modern Israel: History and Literature from the Ottoman Empire to the Oslo Accords’

- Myth and Memory in Mandate Palestine* *Dr Sara Yael Hirschhorn*
- An Introduction to the Israeli Radical Right and Settler Movement* *Dr Sara Yael Hirschhorn*
- What Does History Teach Us on Solving the Arab-Israeli Conflict?* *Dr Sara Yael Hirschhorn*
- Introduction to Israeli Literature* *Professor Glenda Abramson*
- The Use of the Bible in Israeli Literature* *Professor Glenda Abramson*
- War Writing in Israel* *Professor Glenda Abramson*

Language Classes

- Biblical Hebrew: Beginners and Continuers* *Dr Stephen L. Herring (Lector in Biblical Hebrew, Oxford Centre for Hebrew and Jewish Studies)*
- Modern Hebrew Ulpan: Beginners and Intermediate* *Daniel Herskowitz (Wolfson College, Oxford)*
- Yiddish: Beginners, Intermediate and Advanced* *Dr Khayke B. Wiegand (Corob Lector in Yiddish, Oxford Centre for Hebrew and Jewish Studies)*

Hilary Term

The David Patterson Lectures

- What Did the Biblical Writers have Against Egypt?* *Professor Alison Salvesen (University of Oxford)*
- Books and Book Culture in Medieval Jewish Society under Islam* *Professor Miriam Frenkel (The Hebrew University of Jerusalem)*

'Egypt' in the Dead Sea Scrolls: Danger and Provision Dr Dorothy Peters
(Trinity Western University, British Columbia)

Jewish Ritual Baths in the Land of Israel and in Medieval Germany Professor
Ronny Reich (University of Haifa)

Jews in Roman Egypt and the Papyri Dr Deborah Jacobs (Freie Universität,
Berlin)

Writing a Life: Reflections on Anne Frank Dr Zoë Waxman (Oxford Centre
for Hebrew and Jewish Studies)

Hebrew Bible Theology: A Jewish Descriptive Approach Dr Dalit Rom-Shiloni
(University of Tel-Aviv)

*The Study of Hebrew in Medieval and Renaissance England: The Corpus
Connection* Dr Peter Pormann (University of Manchester)

London Lectures at JW3

Brethren on the Battlefield: The Jews in World War 1 Professor Derek Penslar
(University of Oxford)

The Israeli Settler Movement Dr Sara Yael Hirschhorn (University of Oxford)

Israeli Poetry in Wartime Professor Adriana X. Jacobs (University of Oxford)

European Jewry and the First World War Professor David Rechter
(University of Oxford)

What Did the Biblical Writers Have Against Egypt? Professor Alison Salvesen
(University of Oxford)

What Can We Learn about Jews in Roman Egypt from Papyri? Dr Deborah
Jacobs (Freie Universität, Berlin)

'Egypt' in the Dead Sea Scrolls: Danger and Provision Dr Dorothy Peters
(Trinity Western University, British Columbia)

Cleopatra and the Jews Professor Sarah Pearce (University of Southampton)

Language Classes

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

Modern Hebrew Ulpan: Beginners and Intermediate Daniel Herskowitz
(Wolfson College, Oxford)

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

Trinity Term

The David Patterson Lectures

Translating Annabelle Farmelant – Book Launch Professor Adriana X.
Jacobs (University of Oxford)

Beyond the Genizah: Jews in Egyptian Documents of the Early Islamic Period
Dr Marie Legendre (Aix-Marseille Université)

The Jewish State and Israeli Problems: Religion and Politics in Israel Today
Professor Yehuda Mirsky (Brandeis University, Massachusetts)

The Jewish Community in Egypt and the 'Holocaust' of 115–117 CE Professor
Tal Ilan (Freie Universität, Berlin)

The 'Wandering Jew' in the Jewish and Christian Imagination Professor
Galit Hasan-Rokem (The Hebrew University of Jerusalem)

*Illicit Slave Concubinage in the Egyptian Jewish Community During the Time
of Moses and Abraham Maimonides (c. 1186–1237 CE)* Dr Craig Perry
(Princeton University)

*An Embarrassment of Riches: The Polonsky Digitization of the Bodleian
Judaica Manuscripts* Dr César Merchán-Hamann (Oxford Centre for
Hebrew and Jewish Studies and The Bodleian Library) and Dr Zsófia Buda
(The British Library)

Language Classes

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

Modern Hebrew Ulpan: Beginners and Intermediate Daniel Herskowitz
(Wolfson College, Oxford)

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

Reports by Visiting Fellows and Scholars

Dr Lindsey Askin

Dr Lindsey Askin, recent graduate of the University of Cambridge, stayed at the Centre between 25 April and 24 June and took part in the Oxford Seminar in Advanced Jewish Studies – ‘Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period’. She presented a workshop in the Seminar, entitled ‘Sources and Scholarship on Scribal Culture from Ancient Egypt and Early Hellenistic Judaism’, and completed an outline, proposal and a chapter of her second monograph, a ‘daily-life’ social history of reading, writing and learning in Graeco-Roman Judaism. She carried out research for this monograph in the Bodleian, Leopold Muller and Sackler libraries. Besides meetings of the Seminar, she attended the seminars on Jewish History and Literature in the Graeco-Roman period, the David Patterson Lectures, and those on Hebrew Bible at Oriiel College.

As a participant in the Seminar she was able to access many special collections and artefacts held in Oxford which were vital for her work, such as the Oxyrhynchus papyri held in the Sackler Library, Iron Age terracotta figurines and furniture pieces, as well as Egyptian hieratic ostraca and wooden labels in the Ashmolean Museum, the Ben Sira manuscripts from the Cairo Genizah and medieval Hebrew manuscripts held at the Bodleian (Weston) Library. She is particularly grateful for direct access to these materials, which are essential to her research on the physical aspects and copying practices of manuscripts. She also benefited from the helpful and welcoming environment of the Centre, especially the Leopold Muller Library team, and from opportunities to discuss her research with colleagues.

Dr George Carras

Dr George Carras of Washington and Lee University, Lexington, Virginia, and of the Virginia Foundation for the Humanities and the University of Virginia in Charlottesville, Virginia, stayed at the Centre from 4 October to 7 November 2015. He continued research for two books on Hellenistic Judaism and early Christianity. The first, entitled *Two Diaspora Jews: Josephus and Paul* (to be published by Brill of Leiden) falls into three parts. The section on Josephus will

contain sections on (i) Judean Josephus, (ii) Josephus’ engagement in the War, (iii) Roman Josephus, (iv) Josephan theological reflections and (v) Josephan Jewish sensibilities. That on Paul will include (i) Judean Paul, (ii) redirected Paul, the Epiphany, (iii) Diaspora Paul, (iv) Paul’s Jewish reflections and (v) unravelling Pauline Jewish sensibilities. A final section will compare Josephus and Paul.

Dr Carras participated in several seminars, including the New Testament Seminar and the Seminar on Jewish History and Literature in the Graeco-Roman Period, at which he presented a paper entitled ‘Rabbinic Echoes in Josephus’ Summary of the Jewish Law’, the conclusions of which will be included in his book. The paper examined (i) the context and rationale for the study of rabbinic echoes in Josephus’ law summary, (ii) reading Josephus’ *Against Apion* 2.190–219 in a Roman context, (iii) Josephus’ writing strategy and the inclusion of supplementary traditions, (iv) Josephus and rabbinic echoes, (a) scholarly views, (b) omissions, changes and modifications to shared rabbinic content, (c) explanation(s) for omissions and alterations on the use by Josephus of rabbinic examples and (v) conclusions – Josephus and Rabbis.

The most plausible reason for deviations between Josephus and rabbis of the later Mishnaic period is that there was less of a monolithic, normative character among the rabbis than previously thought, even in the late-first century. This is reflected by Josephus’ writing in Rome to Romans, Jews, Roman intellectuals and other Graeco-Romans, incorporating oral, supplementary traditions which appear later among written rabbinic traditions. It also suggests that in CA 2.190ff we find indication of Josephus’ interpretive ability to rewrite oral traditions incorporated in his legal summary, in an apologetic attempt to correct his definition of Judaism in the late first century.

A second book, on the Judaism of Paul, will be published by Oxford University Press. Dr Carras benefited from access to the Bodleian, Oriental Institute, Sackler (Classics) and the Theology Faculty libraries, where he reviewed some fifty monographs, besides articles and rare holdings.

He attended the Inaugural Lecture of the new Regius Professor of Hebrew, Jan Joosten, and was grateful for the opportunity to confer with other scholars in the field, especially Professor Martin Goodman and Professor Tessa Rajak.

Professor Mark Cohen

Professor Mark Cohen of Princeton University, who stayed at the Centre from 1 to 25 June, participated in the Oxford Seminar in Advanced Jewish Studies –

'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period', and presented an 'epilogue' at its concluding conference. While in Oxford he completed writing a book entitled *Maimonides and the Merchants: Jewish Law and Society in the Medieval Islamic World*, which was sent to the University of Pennsylvania Press for publication in 2017. A lecture on this book was attended by scholars from the wider Oxford community as well as fellows of the Centre.

Dr Lorenzo G. A. Cuppi

Dr Lorenzo G. A. Cuppi, an independent researcher, stayed at the Centre from 14 January until 26 June. He participated in the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period', and in its final conference.

His research focused mainly on the Greek translation of the book of Proverbs, and he presented a paper at the Seminar entitled 'Dating and Locating the Septuagint of Proverbs in its Jewish-Hellenistic Cultural Context', in which he offered some conclusions on the still-open debate about its place and date of origin by means of comparison with other Jewish writings of the Hellenistic and Graeco-Roman period, including the books of Psalms and Ben Sira in the Septuagint, and the works of Philo of Alexandria. He was grateful for the opportunity to examine the Antinoopolis papyrus 8/210, held at the Sackler Library, which contains a text of the Greek Proverbs that poses questions for further research.

Dr Cuppi's work was greatly helped also by the facilities offered by the library of the Oriental Institute, especially in studying the Armenian Philo, and by the Bodleian Library. The cooperation with many colleagues assembled at the Centre thanks to the Seminar and with the librarians, and in particular the expertise of Professor Joosten and Professor Salvesen on the Septuagint and of Professor Pearce on Philo, was of huge value.

Professor Miriam Frenkel

Professor Miriam Frenkel of the Hebrew University of Jerusalem stayed at the Centre from 15 January to 17 June, and took part in the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period', for which she convened the weekly seminars together with Professor Alison Salvesen and Professor Sarah Pearce.

Her research, based mainly on Genizah documents and Islamic medieval sources, focused on the channels and links connecting medieval Egypt and Palestine. She examined institutional and commercial ties as well as human connectors such as Jewish courtiers, immigrants, pilgrims and itinerant paupers travelling between Egypt and Palestine who created a dense bimodal network of two entangled worlds. She also studied the way medieval Jews in these countries sought to bridge between this reality and the normative Jewish perception of Egypt as the 'house of slavery'. A paper on her research will appear in the volume on the Seminar which she is editing with Professor Pearce and Professor Salvesen.

She delivered one paper to the Seminar entitled 'From Egypt to Palestine and Back: Links and Channels in Medieval Judaism', and a David Patterson Lecture on 'Books and Book Culture in Medieval Jewish Society under Islam'. She also helped organize the concluding conference of the Seminar, benefited from the work of the Seminar and from discussions with other participants, and was grateful for access to the Leopold Muller and Bodleian libraries, as well as other resources of the University.

Professor Jonathan Friedman

Professor Jonathan Friedman of West Chester University, Pennsylvania, stayed at the Centre from 20 April to 10 June and carried out research into the identity of, and challenges facing, lesbian, gay, bisexual and transgender (LGBT) Jews in Britain. He focused mainly on the London community, estimated to comprise a couple of thousand out of Britain's total Jewish population of over 270,000, a 'double minority' of religion and ethnicity as well as of sexual orientation and gender identity, that has to address not only homophobia from both Gentiles and Jews, but anti-Semitism from the straight and gay worlds.

LGBT historical research is a relatively recent development, same-sex relations having been decriminalized in Britain in 1967 and in the US in 2003, although both countries had gay advocacy groups from the 1950s. Professor Friedman explored the writings of gay, lesbian or straight writers in Britain including Wendy Greengross, who published on being Jewish and gay in 1985, and Rabbi Lionel Blue. He also studied the testimony of Jonathan Blake, a member of the gay and lesbian group which supported the Welsh miners' strike in the mid-1980s, and writings of Lynn Segal, Professor of Psychiatry and Gender Studies at Birkbeck College, and had access to the archive of Gerald Kremenstein, a member of Britain's first LGBT Jewish organization in the 1970s, the Jewish Gay Group, which included correspondence relating

to a protest at the bestowal of an honorary degree on Chief Rabbi Immanuel Jakobovits, after he had made homophobic remarks.

He made contact with the Rainbow Jews, which maintains an exhibition on the history of LGBT Jews in Britain at the Montague Centre, the headquarters of Liberal Judaism, including oral histories, and attended a symposium entitled 'Twilight People' at the University of Warwick, about how transgender people of faith, including Jews, maintain their spirituality in an often intolerant environment.

His research will employ the four-type model proposed by Randal Schnoor (in 2006): Jewish lifestylers, who tend to be traditional and repress their gay side; Gay lifestylers, who are more likely to ignore their Jewishness; Gay commuters, who maintain separate gay and Jewish sides; and Gay-Jewish integrators, who perform and integrate both lifestyles. Applying these in Britain involves broadening them to take account of factors such as age, gender identity, religious affiliation (Orthodox, Masorti, Reform or Liberal), sexual politics (i.e., gay or lesbian concerns), politics in general, and perceptions and experiences of anti-Semitism and homophobia.

Dr Jaclyn Granick

Dr Granick, a Newton International Fellow in the Oxford University History Faculty and the St Peter's College non-stipendiary Junior Research Fellow in Modern History, stayed at the Centre from 1 October 2015 to 30 September 2016. Having completed a PhD in international history at the Graduate Institute of International and Development Studies in Geneva, she embarked on transforming her research into a monograph on international Jewish humanitarianism during and after the First World War. She also laid groundwork for a new project on Jewish women's internationalism in the twentieth century, and organized a panel and presented a paper on 'International Social Reform between Jewish Particularism and Universalism in the Progressive Era' at the biennial American Jewish Historical Society's scholar's conference in June. She also took part in the Yiddish Ulpan to improve her Yiddish-language research skills.

Professor Tal Ilan

Tal Ilan, Professor of Jewish Studies at the Freie Universität, Berlin, stayed at the Centre from 4 April to 30 June and participated in the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'.

During her stay she worked on the new edition of the *Corpus Papyrorum Judaicarum*, which assembles all papyri dealing with Jews and Judaism to have appeared in print since the first *CPJ* was issued in 1964. She presented a paper to the Seminar entitled 'The First Jewish Women Writing Letters in Aramaic: The Evidence of the Papyri', and was an enthusiastic participant in the other sessions of the Seminar. She also gave a David Patterson Lecture entitled 'The Jewish Community in Egypt and the "Holocaust" of 115–117 CE'.

Dr Deborah Jacobs

Dr Deborah Jacobs of Freie Universität, Berlin, stayed at the Centre from 14 January to 11 March 2016 and participated in the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'. She delivered a David Patterson Lecture on 'Jews in Roman Egypt and the Papyri', and a lecture on 'Anti-Roman Sentiments in Roman Egypt' in the Seminar on Jewish History and Literature in the Graeco-Roman Period, in which she presented new papyrological evidence for the Jewish tax from the *Acta Alexandrinorum*.

She carried out research in various Oxford libraries and particularly benefited from visits to the Papyrology Rooms in the Sackler Library, where the Oxyrhynchos papyri are preserved and edited. Discussions with other participants and Fellows of the Centre, as well as the chance to attend numerous workshops and seminars, were valuable for her research.

Dr Tuukka Kauhanen

Dr Tuukka Kauhanen of the University of Helsinki stayed at the Centre from 18 January to 18 June 2016 and carried out work in connection with the *Hebrew Bible: A Critical Edition* (HBCE) project for 1 Kings, led by Professor Jan Joosten, and also with Professor Alison Salvesen on the Hexapla Project. He produced text-historical studies of the books of Samuel-Kings in light of the Latin witnesses. Specific questions included the relationship between the Palimpsestus Vindobonensis (La115) and the various Greek textual traditions, the provenance and critical value of the marginal glosses in manuscripts La91–95, and the criteria for assessing the critical value of Latin patristic authors. He completed a monograph on the most extensive Old Latin witness for Kings, the quotations by the fourth-century Lucifer of Cagliari, and also collected the Old Latin materials for his ongoing project on the critical edition of the Greek 2 Samuel for the *Göttingen Septuagint*. He delivered a seminar paper entitled 'Latin Witnesses for Samuel-Kings and Redaction Criticism', on the

application of these findings for redaction critical studies. He also collated an Antinoopolis papyrus (P. Ant. Inv. 20.10.05 + 22.10.05) containing 2 Sam. 19:21–30, which became the most recent addition to the Rahlfs catalogue of Septuagint manuscripts, numbered 5003. Finally, he contributed nine short dictionary articles featuring proper nouns in Samuel-Kings, starting with the letter N, to the *Encyclopedia of the Bible and its Reception*.

Dr Nathalie LaCoste

Dr Nathalie LaCoste of the University of Toronto stayed at the Centre from 21 April to 28 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period’. She delivered a workshop on a new project on the Nile in early Jewish literature, initiated by her in Oxford, and greatly benefited from the advice and expertise of colleagues at the Centre. Professor Sarah Pearce suggested exploring evidence for destructive floods, Professor Alison Salveson put her in contact with a Syriac scholar, Professor Yuval Shahar offered ideas for understanding Josephus’ descriptions of the Nile, and she was introduced by Professor Miriam Frankel to several sources discussing the river found in the Cairo Genizah, including letters sent from Egypt to Palestine describing the flood. She carried out research in various libraries and benefited from numerous opportunities in seminars to explore new areas of study and to discuss details of her research.

Dr Marie Legendre

Dr Marie Legendre of Aix-Marseille Université stayed at the Centre from 22 April to 24 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period’. She worked on references to Jews and Jewish names in papyri from the Late Antique and Early Islamic periods, most specifically in the Nile Valley where the majority of papyri come from and in documents found in the Cairo Genizah. She presented a paper to the Seminar on ‘Jews in Egyptian Papyri of the Early Islamic Period’, and a David Patterson Lecture on ‘Beyond the Genizah: Jews in Egyptian Documents of the Early Islamic Period’. She also gave a paper on the Saracens in the colloquium held at the Centre to celebrate the publication of Fergus Millar, *Empire, Church and Society in the Late Roman Near East. Greeks, Jews, Syrians and Saracens. (Collected Series, 2004–2014)* (Leuven, 2016).

Sofia Locatelli

Sofia Locatelli, a PhD student at the University of Bologna, stayed at the Centre from 11 January to 31 March and carried out research for her thesis, which focuses on the hundreds of epitaphs in the Jewish cemetery of Venice, especially their paleographic and poetic aspects, as well as on the heraldic and other symbols engraved on the tombstones. In Oxford she improved her knowledge of Judaism and the Hebrew language by attending Ulpanim in Modern and Biblical Hebrew, as well as the Doctoral Seminars and David Patterson Lectures. She benefited from access to the Centre’s Library, which contains important works on Jewish cemeteries, symbolism and heraldry, and remarkable sources on the Jewish community of Venice, including a transcription of minutes of the Italian community from the second half of seventeenth century. In the Bodleian (Weston) Library she consulted the unique manuscript of Yehudah Leon da Modena’s copies of epitaphs in the Jewish cemetery of Venice, and in the Taylorian Institute examined eighteenth-century printed books on the coats of arms of the Venetian nobility. She continued preparing index-cards for each tombstone, including photos, transcriptions and translations of the texts and descriptions of carved symbols. She delivered a lecture entitled ‘A Study of a Private Collection of Italian *Ketubbot*’, the topic of her MA degree, for the Yom Limmud Seminar in Jewish studies at the Oxford Chabad Society.

Elena Lolli

Elena Lolli, a PhD student at Bologna University who stayed at the Centre from 11 January to 31 March, had written her Master’s thesis on the Jewish community of Lugo di Romagna, focusing on the minutes of the Counsel meetings for the years 1670 and 1759, and worked on her doctoral research on Jewish life and culture in Lugo, based on an examination of the *Pinqas haniftarim Qahal Qadosh Lugo*, a death register compiled in Hebrew between 1658 and 1825 and held in the Library of the Jewish Theological Seminary of America (Ms. n. 3960) in New York.

She improved her knowledge of Judaism and the Hebrew language by attending the Centre’s Ulpanim in Modern and Biblical Hebrew, and made intensive use of the Centre’s Library. She also participated in the Centre’s Doctoral Seminars and attended the David Patterson Lectures.

The unpublished register of deaths contains information on almost two centuries of the community’s history, much of it recorded in Baroque poems composed in honour of leading personalities, including rabbis. These contain descriptions of Jewish funerary culture and make it possible to reconstruct

the genealogies of important Jewish families such as Fano, Sinigaglia, Del Vecchio and Jacchia, which will be checked against other communal registers and especially lists of members who participated in board meetings. This will make it possible to reconstruct the communal leadership and the demographic context and evolution of the Jewish community.

She benefited from access to the Bodleian Library's manuscripts and printed books, especially the homilies of Rabbi Yisrael Binyamin Basan (1733–67), which contain eulogies of Rabbi Yeshayah Romanin of Lugo. She lectured on 'Jewish Life and Culture in Lugo di Romagna (Italy) in the Minute Books and in the *Pinqas ha-niftarim Qahal Qadosh Lugo* (1658–1825)' for the Yom Limmud Seminar in Jewish Studies at the Oxford Chabad Society.

Professor Sarah Pearce

Professor Sarah Pearce of the University of Southampton stayed at the Centre from 14 January to 25 June and co-convoked the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'. Her research focused on the works of Philo of Alexandria as a source on representations and realities of Ptolemaic and Roman Egypt and, above all, the life and thought of Alexandrian Jews in antiquity. A key part of this work was to locate Philo's writing on specific topics (e.g. on Jews and Ptolemaic rule) within the wider context of Hellenistic and Roman Egypt, and for this she benefited greatly from discussions with Fellows of the Centre and participants in the Seminar, and from access to the resources of the Centre's Leopold Muller Library, the Bodleian Library, the Sackler Library and the Oriental Institute Library. It was particularly enriching to be able to discuss Philo and the Jews of Egypt with a superb group of scholars from a wide range of fields, including biblical studies, Jewish studies, ancient history and the medieval world. Professor Pearce's research will be published in article to be included in the volume on the work of the Seminar and in other contributions, including ongoing work on a translation of and commentary on Philo's treatise *On the Decalogue* (to be published in the 'Philo of Alexandria Commentary Series').

She delivered a workshop paper to the Seminar on 'Philo and the Memory of Ptolemaic Rule', in which she presented a number of sources dealing with Philo's 'house of the Ptolemies' and his comments on specific Ptolemaic rulers. A version of this paper was presented at the 'Hebrew, Jewish Studies and Early Christianity Seminar' in the Faculty of Divinity, University of Cambridge. She also gave a lecture at JW3 in London on 'Cleopatra and the

Jews', in which she argued for a relatively positive view of relations between the last Ptolemaic monarch and the Jews of Egypt (contrary to the polemical stance against Cleopatra in the writings of Josephus). She presented lectures based on this research at the University of Groningen ('Jewish Life and Jewish Faith in Graeco-Roman Alexandria') and at the Royal Historical Society ('The Cleopatras and the Jews').

Dr Craig Perry

Dr Craig Perry of Princeton University stayed at the Centre from 24 April to 23 June and participated in the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'. His research focused on the Cairo Genizah as a source for the social history of the medieval Egyptian Jewish community. He presented a paper to the Seminar that analysed how Jewish men and women used domestic slaves in the twelfth and thirteenth centuries, and a David Patterson Lecture entitled 'Illicit Slave Concubinage in the Egyptian Jewish Community during the Time of Moses and Abraham Maimonides'.

Dr Dorothy M. Peters

Dr Dorothy M. Peters of Trinity Western University, Langley, Canada, stayed at the Centre from 12 January to 18 March and from 15 to 22 June, and participated in the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'.

She presented a paper entitled 'In and (Get) Out of Egypt: Conceptions of Israel and Egypt in the Dead Sea Scrolls' to the Seminar for Jewish Studies in the Graeco-Roman Period, and a David Patterson Lecture entitled '“Egypt” in the Dead Sea Scrolls: A Place of Provision or Danger?', which she presented also at the JW3 in London.

A visit to the Papyrology Laboratory to view a wide variety of Egyptian papyri from Oxyrhynchus, in conjunction with Professor George Brooke's lecture on ancient texts written on papyri and vellum, suggested new directions for how 'Egypt' was reinterpreted in the Dead Sea Scrolls.

She also discovered that some of the sectarian texts may have been written, at least in part, as a polemic against the second-century-BCE Jewish temple built in the *nome* (administrative district) of Heliopolis, Egypt. Her findings offer a new reading of the early years of the movement that gave rise to the sectarian Dead Sea Scrolls.

Work on this and other matters was facilitated by access to the Leopold Muller, Bodleian, Sackler and Weston libraries, members of whose staff were unfailingly helpful in locating hard-to-find resources.

Professor Galit Hasan-Rokem

Professor Galit Hasan-Rokem of the Hebrew University of Jerusalem stayed at the Centre from 1 May to 25 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period’. She delivered a paper to the Seminar on ‘Remembering Alexandria in the Galilee: Local Adaptation of Regional Folklore’, and a David Patterson Lecture entitled ‘The “Wandering Jew” in the Jewish and Christian Imagination’. Her long-term research on the traditions of the Wandering Jew in European culture, that have appeared in numerous articles and an edited volume, suggests the need to revise the dominant idea that the legend of the Wandering Jew and the visual, narrative and belief traditions related to it are a Christian projection of stereotypes related to Jews. She proposes to replace this view with a perception of the European tradition as a co-production by Jews and Christians, based on research from classical ancient as well as medieval and newer Jewish sources. In the Patterson Lecture she examined the case of Shylock in Shakespeare’s ‘The Merchant of Venice’, based on a close reading of the text as well as research into the historical and cultural context of the play, including contemporary publications relating the tale of the Wandering Jew. She proposed four instances in the text which suggest that Shakespeare knew the tale and incorporated some of its motifs into the play.

Access to libraries and collections in Oxford, and especially the rare books and manuscripts at the Weston Library, deepened and widened the scope of her research, and she received important advice, help and inspiration from colleagues and library experts both at the Centre and in the wider University.

Myles Schoonover

Myles Schoonover, a PhD student at the University of Groningen in the Netherlands, stayed at the Centre from 24 April to 18 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period’. He worked on his dissertation and on an article about the use of *ekphrasis* in the text known as *The Letter of Aristeeas*, and presented a workshop to the Seminar entitled ‘Rethinking the Myth of the Greek Bible: Translation, Reception, and Cultural Contingency’.

Professor Dalit Rom-Shiloni

Professor Rom-Shiloni of the University of Tel-Aviv stayed at the Centre from 1 February to 31 July, and carried out research into inner-biblical allusion and exegesis, focusing on the use of pentateuchal materials, mainly priestly ones, in the prophetic books of Jeremiah and Ezekiel. She wrote one long paper on ‘The Forest and the Trees: The Place of Pentateuchal Materials in Prophecy as of the Late Seventh / Early Sixth Centuries BCE’, for the 2016 conference of the International Organization for the Study of the Old Testament 2016 in Stellenbosch; and another on different utilizations of Leviticus 17 in two passages in Ezekiel. The two pieces will form part of a monograph in progress: ‘*One of the Priests at Anathoth: Priestly Traces in Jeremiah*’.

Professor Rom-Shiloni also took initial steps towards her project of building a website entitled ‘Dictionary of Nature Imagery of the Bible’ (funded by the Israel Science Foundation, ISF 462/15), for which she wrote a sample piece and a book chapter on the biblical figure of the Stork, as part of a monograph co-authored with the ornithologist Dr Haim Moyal entitled ‘*Even the Sparrow Has Found a Home (Ps 84:4): Birds in the Hebrew Bible*’.

She delivered a David Patterson Lecture entitled ‘Hebrew Bible Theology: A Jewish Descriptive Approach’, contributing the views of a Jewish, Israeli, nonreligious Hebrew Bible scholar to debates on biblical theological perspectives on God during the sixth century BCE. In this she outlined recent work entitled *Theodical Discourse: Justification, Doubt and Protest in Times of Destruction*. She was further invited by Professor Hindy Najman to lecture in Oriel College on ‘Troubling Scholarly Conceptions on “Historical Prophets” versus “Literary Prophets”’.

She benefited from participating in events of the Oxford Seminar in Advanced Jewish Studies – ‘Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period’, and from attending the Biblical Seminar at Oriel College, a lively place for academic exchange. Access to the Philosophy and Theology Faculties Library, the Bodleian Lower Reading Room, and the Centre’s Leopold Muller Library were of especial value for her academic work.

Dr Yuval Shahar

Dr Shahar of the University of Tel-Aviv stayed at the Centre and at Wolfson College from 1 September 2015 to 31 August 2016. He outlined and drafted most of a book about Judaea-Palaestina between the first Jewish War that ended with the destruction of Jerusalem and its Temple in 70 CE, and the outbreak of

the Bar-Kokhba War in 132 CE. It will include new research into Roman policy, the sociological, political, spiritual and cultural consequences of the first War, and the impact in terms of human losses and their effect on settlement patterns in Judaea.

He also wrote an article about Roman emperors in talmudic literature, based on a paper entitled 'The Good, the Bad and the Middling – Roman Emperors in Talmudic Literature' that he presented at Professor Goodman's Seminar on Jewish History and Literature in the Graeco-Roman Period. This will appear in a book, which he is coediting, entitled *Rome – An Empire of Many Nations*, based on a conference in honour of Professor Benjamin Isaac held in June 2015 in the University of Tel-Aviv, that Dr Shahar helped organize.

In the course of the year he was involved both in Professor Goodman's Seminar on Jewish History and Literature in the Graeco-Roman Period and (unofficially) in the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period', convened by Professor Alison Salvesen, Professor Sarah Pearce and Professor Miriam Frankel. He was grateful for access to the Centre's Muller Library (where the staff were exceptionally helpful), as well as to the Bodleian, Sackler and Wolfson College libraries.

Dr Roman Vater

Dr Roman Vater of the University of Manchester stayed at the Centre from 1 October 2015 to 30 September 2016 and focused on expanding his PhD thesis, entitled '“A Hebrew from Samaria, Not a Jew from Yavneh”: Adya Gur Horon (1907–1972) and the Articulation of Hebrew Nationalism' for publication as a book. In this he benefited in particular from the resources of the Centre's Muller Library.

Besides designing and teaching a course on critical moments in Israeli history for an MPhil program in modern Jewish Studies entitled 'Israel: History, Politics, Society', and co-examining the course on modern Israeli literature taught by Dr Adriana Jacobs, he collaborated with Professor Derek Penslar and Dr Sara Hirschhorn in organizing an Israel Studies Seminar, and helped prepare for an international conference on Israel Studies to be convened by Professor Penslar and Dr Johannes Becke in May 2017 at St Anne's College.

He published an article entitled 'Beyond bi-Nationalism? The Young Hebrews Versus the “Palestinian Issue”', in the *Journal of Political Ideologies* (vol. 21, no. 1, pp. 45–60), and revised a paper on 'Hebrew as a Political Instru-

ment: Language-planning by the “Canaanites”', to appear in the *Journal of Semitic Studies*.

He delivered one talk on 'Jewish Nationalism vs. Hebrew Nationalism: The Case of the “Canaanites”' to the Association of Israel Studies annual conference in Jerusalem; another on 'National Alternatives to Zionism: The Case of the Young Hebrews, 1939–1976' to the Israel Studies Seminar, Oxford, and the Israel Studies Seminar at the University of Manchester; and a third on 'Right-wing Anti-Zionism: A Typology Proposal' at the conference of the Council for British Research in the Levant, School of Oriental and African Studies, University of London.

He participated in a workshop on 'Religious Communities in the Holy Land During the Era of the Great War' at Pembroke College, and in the Israel Institute bi-annual Leadership Summit, at Maale Hachamisha).

Sarah Walter

Sarah Walter of Freie Universität Berlin / Excellence Cluster Topoi, Berlin, who stayed at the Centre from 18 January to 31 March 2016, participated in the Centre's Doctoral Seminars, the Seminar on Jewish History and Literature in the Graeco-Roman Period, the David Patterson Lectures and the Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and in the Early Medieval Period'.

Her PhD project, entitled 'Women, Mothers, Goddesses: Genealogical Constructs and Spatial Order in the Roman Near East', which focuses on genealogies in the historical writings of Flavius Josephus from first-century-CE Jerusalem and later Rome, is expected to be completed in 2017. Genealogical narrations are among the historian's most important tools for illustrating and explaining historical phenomena, and she argues that the interplay between the purpose and the ways of achieving it are central to writing history in a Jewish context. During her stay Sarah Walter worked on a chapter of her thesis concerned with the role women play in Josephus' genealogies, describing how they seem to be of central importance in the genealogical concepts of antiquity, and especially in the writings of Josephus, structuring the genealogies internally and clarifying the systems of kinship and the degrees of legitimacy based on the origin of different protagonists.

She gave a talk entitled 'Genealogy as a Concept in Josephus' Historical Writings' in the Doctoral Seminars, in which she demonstrated the main thesis of her argument and benefited from the responses of other participants. She

appreciated the resources of the Centre's Leopold Muller Library and of the Bodleian Libraries, and is grateful to Professor Martin Goodman for his help as her academic advisor, as well as to participants in other Seminars and to Fellows of the Centre for their comments and help.

Dr Susan Weingarten

Dr Weingarten, formerly of the University of Tel-Aviv, stayed at the Centre from 1 October 2015 to 15 September 2016 and worked on two projects related to ancient Jewish food. She presented the results of research into *hallah* through the ages as a Patterson Lecture entitled 'Breads and Braids: Histories of *Hallah*', and a paper entitled 'Food in the Palestinian and Babylonian Talmuds' to Martin Goodman's Seminar on Jewish History and Literature in the Graeco-Roman Period, outlining a forthcoming book provisionally entitled *What the Rabbis Ate: Food in the Talmudic Literature in its Geographical and Cultural Contexts*. She presented other aspects of this project in an invited paper at a conference entitled 'Food, Drink and Civilisation' at University College London, in talks on '*Haroset*: The Taste of History' at the Oxford Jewish Congregation and the Israelitische Gemeinde in Basel, Switzerland, and about 'Histories of *Hallah*' also in Basel, and on 'What Would Jesus Eat?' at Gefiltefest, London. She wrote a book review on Sonja Pilz's *Food and Fear: Metaphors of Bodies and Spaces in the Stories of Destruction* (Würzburg, 2016) for the *Journal of Jewish Studies*, and was particularly pleased to have solved an old problem of a reading in a medieval manuscript of the story of Judith by checking the original in the Bodleian Library, rather than relying on the microfiche.

She made extensive use of the Centre's Muller Library, whose staff were exceptionally helpful, as well as of the Bodleian, Sackler and Taylorian libraries, and of that of Nuffield College. Throughout the year she benefited particularly from participating in the Yiddish conversation group with Dr Khayke Beruriah Wiegand.

Journal of Jewish Studies

The *Journal of Jewish Studies* continued regular publication during the academic year 2015–16, under the editorship of Professor Sacha Stern (University College London) and Professor Sarah Pearce (University of Southampton), with Margaret Vermes as Executive Editor (Oxford Centre).

Volume 66, no. 2 (Autumn 2015) opens with an article on Jewish-Gentile relations in ancient Sardis (R. J. Penella), followed by contributions on the book of Proverbs (G. Schmidt Goering), the *Letter of Aristeas* (L. Neubert), the Sepphoris synagogue (Z. Maoz), the Talmud and Zoroastrianism (Y. Kiel), medieval astronomy and music (S. Sela, D. Harrán), and aspects of modern Jewish history (Y. Harel, M. Ostrovsky).

Volume 67, no. 1 (Spring 2016) contains articles on rabbis and philosophers in medieval Provence (P. Roth), Jewish history and literature in the Hellenistic and Roman periods (A. Monson, J. R. Dodson, A. I. Baumgarten), early rabbinic literature in its broader context (L. Jacobi, K. Hedner Zetterholm, M. Rosenberg), the Jewish calendar (S. Stern), Abraham ibn Ezra (M. Goldstein), and Yiddish literature (G. Drucker Bar-Am).

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

The *Journal*, as part of the Centre, is proud to hold copyrights for its rich archives of sixty-seven volumes, published continuously since 1948. In the last ten years, many other small publishers have outsourced digital publishing to bigger and more powerful publishers, or to digital companies. The *Journal* has bravely kept its independence, giving us greater academic freedom, financial independence and increased visibility to the Centre's publications on the international academic market. It is worth mentioning that digital copyrights are now strongly contributing to our income.

The *Journal's* website is in a continuous process of development, requiring constant collaboration between a number of small digital businesses and our editorial team.

In December 2015 a completely re-designed and re-developed website, *jjs-online.net*, was launched. This can be easily accessed and operated from



The recently re-designed Landing Page of the Journal's website. Details at jjs-online.net/about-us/our_images

various types of electronic devices including desktop computers, tablets and smartphones, making it more convenient for our readers.

The website hosts fully searchable and downloadable archives, editorial instructions and a style guide for authors of articles and book reviews, a catalogue of books in the Supplement series, purchasing information for subscription agents and the general public, and digital and legal instructions for connecting our readers to the archives.

It also includes pages relating to the *Journal's* history, with illustrations and with a page listing members of our editorial advisory board.

The graphic design of the website has been enhanced by a superb collection of images which were procured together with their copyrights thanks to the generous help of past and present curators of the Leopold Muller Memorial Library and the Bodleian Library. The website's 'Our images' page is intended to promote an awareness of exquisite historical artefacts and to illustrate the richness and diversity of Jewish studies.

Institute for Polish–Jewish Studies

The Institute for Polish–Jewish Studies, an associated institute of the Centre, organized four events during the academic year. On 9 December 2015, Susan Storry, a member of the Institute's advisory board, shared her experiences of her return to her family's ancestral home town in Lithuania. The second event was a one-day conference on 21 January 2016 marking the publication of volume 28 of *Polin: Studies in Polish Jewry*. The third, held on 16 March 2016, was a screening of the award-winning documentary film *No. 4 Street of Our Lady*, an event which was held in cooperation with University College London's Department of Hebrew and Jewish Studies; and the fourth event, on 14 June 2016, was the London premiere of *A Town Called Brzostek*, directed by the award-winning Australian film director, Simon Target.

Speaking on the subject 'A Journey to Lithuania: Encountering my *Landslayt*', Susan Storry described her visits to Gelvonai, a small town from where her mother came, about 100 kilometers northwest of Vilnius. Accompanied by a detailed slide presentation, she recounted her first visit to the town, undertaken during a Yiddish summer course at Vilnius University. Her meetings with the mayor and the head teacher of the local school led to friendship and collaborative projects, including the opening of a section on her family's history in the local history museum and an essay competition in history at the school. The event was attended by over 60 people.

The theme of volume 28 of *Polin: Studies in Polish Jewry* was 'Jewish Writing in Poland'; it was edited by Professor Monika Adamczyk-Garbowska (Marie Curie-Skłodowska University, Lublin), Professor Eugenia Prokop-Janiec (Jagiellonian University, Kraków), Professor Antony Polonsky (chief historian of the Polin Museum of the History of Polish Jews, Warsaw), and Professor Sławomir Żurek (John Paul II Catholic University, Lublin). The launch of this volume, which was attended by over 100 people, was held at the Polish Embassy in London. The conference was organized in association with the University College London Institute of Jewish Studies and the Polish Cultural Institute, London; it was generously sponsored also by the Rothschild Foundation (Hanadiv) Europe and the American Association for Polish–Jewish Studies.

The cultural creativity of Polish Jews since the Enlightenment has found expression not only in Hebrew and Yiddish, but increasingly in Polish. There

has been dynamic, mutual interaction between the cultural systems, but until the end of communism the trilingual Jewish culture of Poland was little studied. In this volume, scholars from Argentina, Israel, Italy, Poland and the United States investigate writers from across this spectrum and consider how they saw their Jewish (and sometimes Polish) identity, and what they thought of the authors in the other linguistic or cultural camps. Together their work constitutes a first examination of Jewish literatures in Poland from the point of view of both linguistic and geographic diversity. The interwar years serve as the reference point, but material on the period before the First World War and since 1945 is also included.

These issues were extensively discussed at the conference, which was opened by H. E. Deputy Ambassador Dariusz Łaska and Ben Helfgott, Chairman of the Institute for Polish–Jewish Studies, which, with the American Association for Polish–Jewish Studies, is responsible for the publication of *Polin*. The first session was a round-table discussion in which the four editors explained which topics had been covered in the volume and where there are still gaps in our knowledge. Monika Adamczyk-Garbowska gave an account of the way Polish–Jewish literary interactions developed in the interwar period, Eugenia Prokop-Janiec discussed the nature of Polish Jewish writing, and Sławomir Żurek described the development of Polish Jewish writing in the State of Israel.

The second panel examined different aspects of Polish Jewish literature. Antony Polonsky examined *Bal w Operze* (A Ball in the Opera), a long apocalyptic poem written by the Polish Jewish poet Julian Tuwim in the 1930s; Karen Underhill (University of Illinois at Chicago) described a previously unknown set of essays by Bruno Schulz in reaction to the work of the Galician Zionist artist Ephraim Moses Lilien, which greatly clarified Schulz's attitude to Jewish issues; and Marzena Zawadowska (Jewish Historical Institute, Warsaw) gave a fascinating account how the interwar Polish Jewish poet Shlomo Dykman translated the works of Haim Nahman Bialik into Polish and how (because of the war) those translations were lost for nearly seventy years.

The last section was a round-table discussion devoted to reactions to the volume and also to Jewish dimensions in contemporary Polish writing. Eva Hoffman (University College London Institute for Advanced Studies), author of the highly praised memoir *Lost in Translation*, discussed the volume in the context of theories of hybridity and diasporic literature; and Katarzyna Zechenter (University College London and the School of Slavonic and East European Studies) examined three works – Andrzej Szczypiorski's *Początek* (The Beginning, translated into English as *The Beautiful Mrs Seidenman*),

Tadeusz Konwicki's *Bohin*, and Jarosław Rymkiewicz's *Umschlagplatz* – which transformed the way Jews were represented in postwar Polish Jewish literature. Presentations by Magdalena Marszałek (University of Potsdam) and by Ursula Phillips (University College London and the School of Slavonic and East European Studies) analysed the portrayal of Jews in some more recent Polish fiction.

The conference concluded with a screening of the moving film *Raise the Roof* directed by Yari Wolinsky. This film describes how artists Rick and Laura Brown, who are neither Jewish nor Polish, set out to rebuild the synagogue of Gwoździec (today Hvizdets in Ukraine), a magnificent eighteenth-century wooden building in Poland that was destroyed by the Nazis. Their vision inspired hundreds of people to join them, using their hands, and old tools and techniques to bring Gwoździec's history, religion, culture and art back to life. The film follows their adventure, which culminated in the installation of the hand-painted roof of the synagogue in the new Polin Museum of History of Polish Jews in Warsaw. A celebration of the triumph of preservation and creation over destruction, it made a fitting climax to a conference devoted to recovering the remarkable literary creativity of Polish Jews in Polish, Yiddish and Hebrew.

No. 4 Street of Our Lady recounts the story of Franciszka Hallamajowa, a Polish Catholic woman who during the Second World War risked her life and that of her daughter to save sixteen of her Jewish neighbours. Before the war, there were around 6000 Jews living in Sokal, a small town in eastern Poland (now in Ukraine). Only about thirty of these survived the Holocaust, half of them thanks to Franciszka's courage and audacity, as she passed herself off as a Nazi sympathizer, entertaining the enemy in her home while feeding and caring for the endangered Jewish neighbours whom she had hidden. The film was introduced by Dr Joanna Michlic (University of Bristol), author of *Poland's Threatening Other: The Image of the Jew from 1880 to the Present* (2010), recently translated into Polish, and of numerous contributions about Polish–Jewish relations in modern times, both during the Holocaust and in the postwar period. Dr Michlic also conducted a question-and-answer session at this event, which was sold out.

A Town Called Brzostek won the Ewa Pięta award for the best film at the Ann Arbor Polish Film Festival in November 2015 and the Humanitarian Award at the American Polish Film Festival in Chicago in the same month, having previously won first prize in the Bucharest Jewish Film Festival and the Camera of David award at the Warsaw Jewish Film Festival. The film follows the story of

the British professor Jonathan Webber as he journeyed to restore an abandoned Jewish cemetery in southern Poland. Both the unsuspecting inhabitants of Brzostek and the descendants of Brzostek's Jews were thrown back into their own past, coming together to witness a once-in-a-lifetime event that firmly cemented present-day Brzostek in its history. It is a touching and occasionally funny story of common human decency overcoming prejudice and mutual reservations. Among those who appeared in the film are the historian Norman Davies, Michael Schudrich (chief rabbi of Poland), and the journalist Anne Applebaum. The screening in the Phoenix Cinema in East Finchley, London, was attended by the outgoing Polish ambassador, H. E. Witold Sobków, and the Mayor of the Borough of Barnet, David Longstaff, among an audience of well over 200. After the screening, Simon Target and Jonathan Webber participated in a lively question-and-answer session, focusing on the challenges to overcoming historical divides and including exchanges about how best to further Polish-Jewish understanding.

The Leopold Muller Memorial Library

The Library completed its second year at the Clarendon Institute on Walton Street in 2015–2016, establishing its place at the heart of Jewish Studies at the University of Oxford. The number of readers has continued to increase, and the resources at our disposal through having become part of the Bodleian Libraries made it possible to offer readers an even larger range of services. This is demonstrated by the statistics detailed below.

As in previous years, Library staff continued to maintain the highest standards, as well as continuity of service over a period of rapid change. Once again we are grateful for the support 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.

Jane Barlow left us in November, with wishes for success in her new life in Ethiopia. We successfully recruited two full-time job-share Library Assistants to replace her. Antonia Edwards-Freshwater and Radhika Jones joined our team in late November and early December, and soon underwent training and achieved full cataloguing permissions. They have now become integral parts of the Library Team, whose expertise and readiness to help are appreciated by readers.

Dr Zsófia Buda also left us in January with our best wishes for her new position at the British Library. We welcome back as full-time Senior Library Assistant in her stead Michael Fischer, who was a mainstay of the staff for several years in Yarnton. His knowledge of the Library's holdings is unrivalled and he is currently cataloguing the backlog of accessions, among other tasks, and shares his expertise with readers.

Books were moved in late September and early October from the Oriental Institute Library to the Leopold Muller Memorial Library as part of the integration of the Jewish Studies Collections in the Bodleian Libraries. Work started in August to identify volumes not already in the Library which would be of use to researchers, while leaving a reference library on Hebrew Bible, Second Temple Judaism, Hebrew and Aramaic language studies and on Hebrew literature at the Oriental Institute Library, for those in the Oriental Studies Faculty working on Early and Oriental Christianity, Islamic Studies and Semitic Languages. A total of 2690 titles, comprising 3125 volumes, were transferred. The task required accuracy and knowledge of the subject and the transport was done by Bodleian staff. The response has been most positive and has resulted in an enhancement of the collection on the premises.

Late in November the bulk of the Kressel and Elkoshi duplicates were transferred to the Jagiellonian University in Cracow, thanks to the untiring efforts of Milena Zeidler. This was authorized by the Library Committee, their transportation generously financed by the Centre. The Jagiellonian University, with its flourishing programme in Hebrew and Jewish Studies, is one of the great European academic centres and will make good use of materials collected by Polish-born Israelis. Books they do not require will be sent to the Ivan Franko National University of Lviv (Ukraine), once home to one of the greatest Jewish communities in Galicia.

In December the staff trained in Book Storage Facility Information System (BSFIS), which will make the complicated system of retrieving books stored in the Book Storage Facility in Swindon easier to employ and improve the service we offer. It will also help with the constant ingest of materials to the Book Storage Facility necessitated by space constraints. Last year, 1284 items were delivered from Swindon to readers in the Clarendon Institute, representing a 26 percent increase. Over 450 of our holdings were required by readers in other parts of the Bodleian Libraries.

In June 2016 we moved material stored at the Oriental Institute Library to the Clarendon Institute, including the Kressel Archive and the Raphael Loewe Pamphlet Collection and Archive, as well as other smaller collections of off-

prints and newspaper cuttings. This was made possible by work carried out in the past year in weeding out duplicates to be sent to the Book Storage Facility in Swindon. We have already seen an increase in the use of these collections.

Since the new Salto (access control) system was installed between 13 November 2015 and 15 June 2016, we had 9402 visitors. The new system allows us to capture data in a more granular form and to identify the types of readers more accurately. In the year we had as many as 12,000 visitors, representing an increase of between 40 and 50 percent on the figures for 2014–15. In the past year we registered 212 new patrons, 58 of whom were undergraduates, 57 post-graduates and 35 researchers, either local or visiting.

Eleni Karafotia and Michal Kraus continued to staff the Library in the extended opening hours during term-time, and provided cover when other members of staff could not be at the front desk. Michal has now returned to Israel, where we wish her luck in her new job, and has been replaced ably by Dr Muireann Leech, the latest addition to our team.

The library hosted enthusiastic students of the Summer School in Biblical Hebrew (1–11 September), some of whom will become more involved with Hebrew and Jewish Studies at the University of Oxford and with the Library in particular.

Participants in the Oxford Seminar in Advanced Jewish Studies – ‘Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period’, made full use of the Library facilities in Hilary and Trinity terms. Other visitors attended the Seminar’s Conference on 20–1 June. It was particularly useful that the relevant material from the collections from the Oriental Institute Library were on site.

The ‘Workshop on Hebrew Manuscript Studies: Codicology, Palaeography, Textual History’ met at the Bodleian Library and made use of the Library’s resources at the beginning of the Long Vacation. It was convened by Professor Judith Olszowy-Schlanger, Professor Malachi Beit-Arié and Dr César Merchán-Hamann, with the help of Dr Rahel Fronza and a full complement of specialist lecturers. The success of the Workshop, which was financed by the Centre thanks to a grant from the Rothschild Foundation Europe, owed much to the importance of the collection and the quality of the faculty, as well as to the atmosphere of the Centre and the Bodleian Library.

Cataloguing

Over 2400 items were catalogued over the academic year, including over 1100 new bibliographic records. Underused books continued to be sent to the



1. מדרש חמש מגילות מהרבות.
[Midrash Hamesh Megilot
Meharabot]. Venice:
[Justiniani, Adelkind],
1545.

Book Storage Facility in Swindon to make room for new acquisitions and for items more in demand. We also continued to catalogue the backlog, working particularly on the loan collections.

Acquisitions

The Library continued to acquire books in close coordination with the other Bodleian Libraries, concentrating on the fields of Modern Hebrew Literature, Rabbinics and Jewish History. Over 595 books and 32 periodical issues were acquired. Milena Zeidler and Jane Barlow completed the process of adapting our book acquisitions and periodical subscription process to the more complicated method of the Bodleian Libraries.

Loans from the Lewis Family Interests

Continuing a long tradition, the Centre received eleven books on long-term loan this year from the Lewis Family Interests. These comprise an early Venice edition of the Midrash Rabbah on the Five Scrolls (*Hamesh Megilot*) – figure 1 – three books printed in Frankfurt am Main in the eighteenth century, including



2. *Aharon Darshan Teomim*, ספר מטה אהרן [Sefer Mateh Aharon].
Frankfurt am Main, 1710. [Commentary on the Haggadah]

Mateh Aharon, a commentary on the *Haggadah* by Aharon Darshan Teomim – figures 2 and 3 – and J. B. Kölbele’s response to Moses Mendelssohn – figure 4.

There are also three descriptions of Palestine, the first published in Venice in 1645 – figure 5 – the second a German translation of the Dutch scholar Olfert Dapper’s description of Syria and Palestine published in Amsterdam in 1681 – figures 6, 7 and 8 – and the third the Dutch Hebraist Hadrian Reland’s description of the ancient monuments of the Holy Land printed in Nuremberg in 1716 – figure 9. They are particularly striking for their reconstructions of the Temple in Jerusalem and cultic objects.

We received translations of the order of Fasts published in Amsterdam in 1650 and of the *Haggadah* in London in 1813 into Spanish for the Sephardi community in Gibraltar – figure 10. There is also a work of apologetics arguing for the truth of the Messianic idea published in London in 1800 by the last Haham of the Sephardi community in Hamburg, who later settled in London – figure 11. The Library is grateful to David Lewis for continuing to contribute works that enrich the Library’s collection by filling gaps in its holdings as well as those of the Bodleian. We list the loans below, on pages 00-00.



3. *Aharon Darshan Teomim*, ספר מטה אהרן [Sefer Mateh Aharon].
Frankfurt am Main, 1710. [Commentary on the Haggadah]



4. Johann B. Kölbele, *Zweytes Schreiben an Herrn Moses Mendelssohn*. Frankfurt am Main, 1770.

5. Noe Bianco, *Viaggio da Venetia al Santo Sepolcro et al Monte Sinai*. Venice, 1645.



6. Olfert Dapper, *Asia; oder genau und gründliche Beschreibung des gantzen Syrien und Palestins*. Amsterdam, 1681. Frontispiece. & below: 7, 8. Olfert Dapper, *Asia; oder genau und gründliche Beschreibung des gantzen Syrien und Palestins*. Amsterdam, 1681.



9. Hadrian Reland, *Palaestina ex monumentis veteribus illustrata*. Nurenberg, 1716.

11. S. M. Ish Yemini (Solomon Mordecai Ximenes), *אהרית ותקוה טובה* [Aharit ve-tiqyah tovah] *The Expected Good End*. London, 1800.



10. *Birkat Hagadah shel Pesah* [Birkat Hagadah shel Pesah] *Orden de la Agada de Pesah*. London, 1813.



Donations

We record below, on pages 00-00, our gratitude to those who in the past year enriched the Library collections with their gifts of books, 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 areas of Modern Hebrew drama and literature.

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

Professor Leonard Minkes donated a substantial number of books on all aspects of Jewish life and culture.

Professor Avi Shlaim donated many books mainly on modern Israeli history.

With the help of an endowment in memory of the late Sir Isaiah Berlin, the library acquired several scholarly works on medieval, pre-modern and modern Jewish thought, which are listed on pages 000-000 below. They include a book on American Orthodoxy by Professor Adam Ferziger, who together with Dr Miri Freud-Kandel convenes the Oxford Summer Institute in Modern and Contemporary Judaism.

The Hans and Rita Oppenheimer Fund for books related to the Holocaust and Modern Jewish History made it possible for us to procure several volumes dealing with specific aspects of the Holocaust and its continuing repercussions, as well as on modern Jewish history. Details on all these volumes can be found on pages 000-000 below.

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

Books on Long-term Loan from the Lewis Family Interests

Bianco, Noe. *Viaggio da Venetia al Santo Sepolcro et al Monte Sinai*. Venice: Miloco, 1645.

ברכת המזון : דאס בענשן [Birkat ha-Mazon : dos Benshn]. Frankfurt am Main: Shlomo Zalman Apterod & Moshe Gamburg, 1727.

Dapper, Olfert. *Asia; oder genau und gründliche Beschreibung des gantzen Syrien und Palestins*. Amsterdam: Jacob van Meursen, 1681.

(Haggadah). ברכת הגדה של פסח [Birkat Hagadah shel Pesah] *Orden de la Agada de Pesah*. London: L. Alexander, 1813.

Ibn Gabirol, Shlomo. גורן נכון : תקון מדות הנפש [Goren Nahon : Tikun Midot ha-Nefesh] Luneville: Abraham Brisecque, 1807. [Contains also Judah

AlHarizi's translation of the Sefer Musare ha-Filosofim and Abraham Halevi bar Hasdai's translation of Aristotle's Sefer ha-Tapuah]

Ish Yemini, S. M. (Solomon Mordecai Ximenes). אהרית ותקוה טובה [Aharit yetikvah tovah] *The Expected Good End*. London: L. Alexander, 1800.

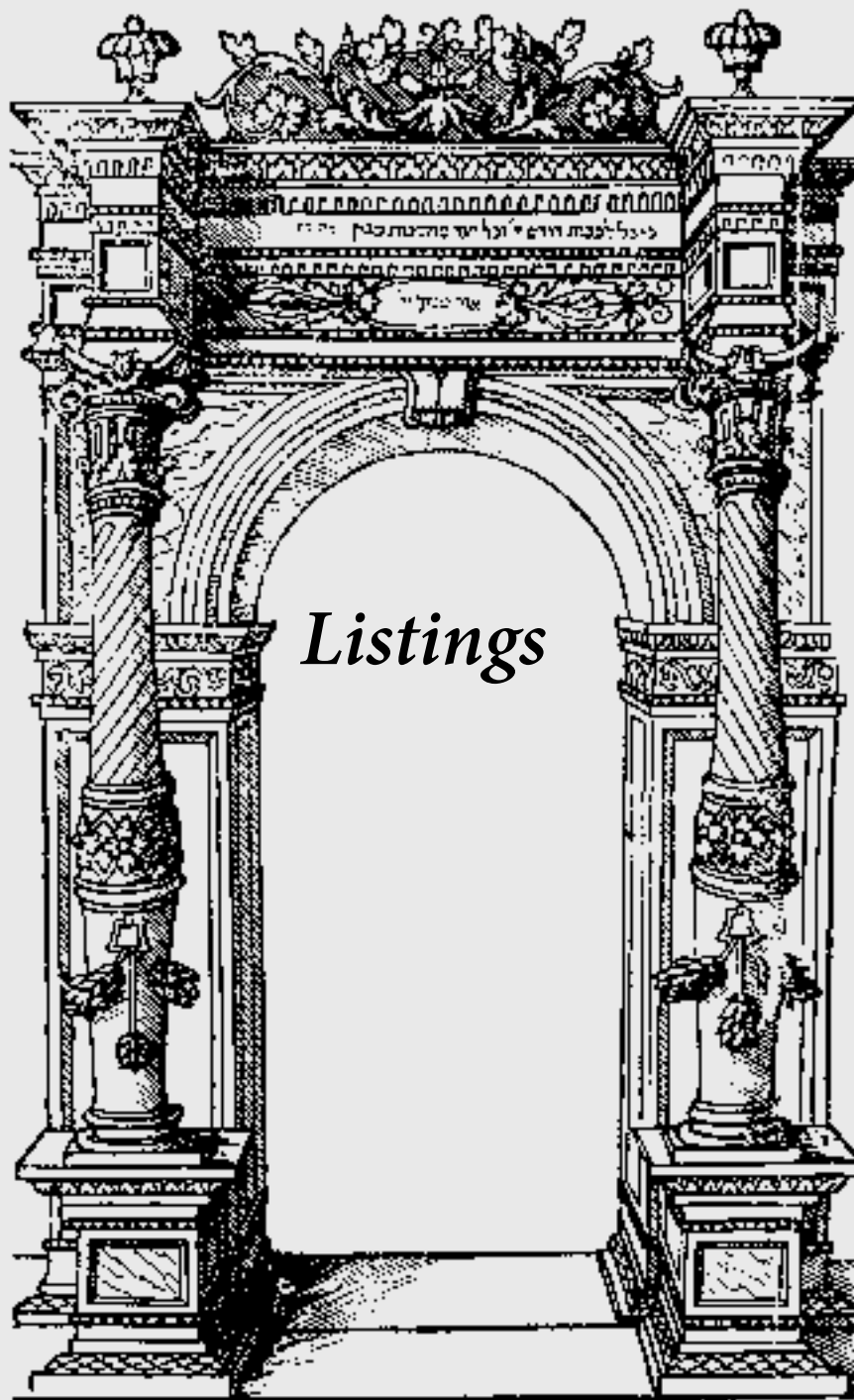
Kölbele, Johann Balthasar. *Zweytes Schreiben an Hern Moses Mendelssohn*. Frankfurt am Main: Andräische Buchhandlung, 1770.

(Liturgy) Menasseh ben Israel, ed. *Parte Segunda de los cinco aiunos del año*. Amsterdam: Samuel Soeiro, 1650.

מדרש חמש מגלות מהרבנות [Midrash Hamesh Megilot Meharabot]. Venice: [Justiniani, Adelkind], 1545.

Reland, Hadrian. *Palaestina ex monumentis veteribus illustrata*. Nurenberg: Peter Conrad Monath, 1716.

Teomim, Aharon Darshan. ספר מטה אהרן [Sefer Mateh Aharon]. Frankfurt am Main, 1710.



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Books Acquired for the Library Through Special Funds and Endowments

Isaiah Berlin Fund

Barouch, Lina. *Between German and Hebrew: the counterlanguages of Gershom Scholem, Werner Kraft and Ludwig Strauss*. Berlin: De Gruyter, 2016.

Ego, Beate and Ulrike Mittmann (eds) *Evil and death: conceptions of the human in biblical, early Jewish, Greco-Roman and Egyptian literature*. Berlin; Boston: De Gruyter, 2015.

Ferziger, Adam. *Beyond Sectarianism: The Realignment of American Orthodox Judaism*. Detroit: Wayne State University Press, 2015.

Friedberg, Albert D. *Crafting the 613 commandments: Maimonides on the enumeration, classification and formulation of the scriptural commandments*. Boston: Academic Studies Press, 2013.

Inbari, Motti. *Jewish radical ultra-orthodoxy confronts modernity, Zionism and women's equality*. Cambridge: Cambridge University Press, 2016.

Kilcher, Andreas B. and Gabriella Safran (eds) *Writing Jewish culture: paradoxes in ethnography*. Bloomington, Indiana: Indiana University Press, 2016.

Kohler, George Y. *Reading Maimonides' philosophy in 19th century Germany: the guide to religious reform*. Dordrecht: Springer, 2012.

Morgan, Michael L. *Levinas's ethical politics*. Bloomington: Indiana University Press, 2016.

Moscowitz, David. *A culture of tough Jews: rhetorical regeneration and the politics of identity*. New York: Peter Lang, 2015.

Murphy, Melanie A. *Max Nordau's fin-de-siècle romance of race*. New York; Oxford: Peter Lang, 2007.

Perlman, Lawrence. *The eclipse of humanity: Heschel's critique of Heidegger*. Berlin; Boston: De Gruyter, 2016.

Pollock, Benjamin. *Franz Rosenzweig's conversions: world denial and world redemption*. Bloomington, Indiana: Indiana University Press, 2014.

Scult, Mel. *The radical American Judaism of Mordecai M. Kaplan*. Bloomington, Indiana: Indiana University Press, 2013.

Wright, Benjamin G. III. *The Letter of Aristeas: 'Aristeas to Philocrates' or 'On the translation of the Law of the Jews'*. Berlin; Boston: De Gruyter, 2015.

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