

REPORT OF THE
OXFORD CENTRE FOR
HEBREW AND
JEWISH STUDIES

•

1995–1996

The Oxford Centre for
Hebrew and Jewish Studies
is an associated centre of
St Cross College

OXFORD CENTRE FOR
HEBREW AND JEWISH STUDIES

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*Designed by Pete Russell, Faringdon, Oxon
Typeset in 10/12pt Galliard by
Footnote Graphics, Warminster, Wiltshire
Printed in Great Britain by The Alden Press, Oxford*

Contents

Preface	vii
<i>In Memoriam</i> Chaim Menachem Rabin	x
<i>In Memoriam</i> Abraham Wasserstein	xiv

THE ACADEMIC YEAR

Michaelmas Term 1995	1
Hilary Term 1996	3
Trinity Term 1996	6
Diploma in Jewish Studies, University of Oxford	10
The Qumran Forum	15
European Association for Jewish Studies	
Colloquium: Medieval Jewish Bible Exegesis	15
<i>The Oxford English-Hebrew Dictionary</i>	17
Workshop on Islamic and Hebrew Texts: 'Judaic'	
Themes in Medieval Islamic Literatures	18
Dayschool on the Holocaust	19

CONTINUING ACTIVITIES

The Leopold Muller Memorial Library	20
The Oxford Qumran Project	20
The Galicia Project	21
<i>Journal of Jewish Studies</i>	22

INDIVIDUAL REPORTS

Fellows of the Centre	23
Visiting Fellows and Scholars	33
<i>Publications</i>	47

Contents

<i>Board of Governors</i>	51
<i>Fellows</i>	53
<i>Staff</i>	58
<i>Visiting Fellows and Scholars</i>	60
<i>Friends of the Oxford Centre for Hebrew and Jewish Studies</i>	63
<i>Sources of Funding</i>	65

Preface

THE ACADEMIC YEAR 1995–6 has been marked by considerable change at the Centre. In the course of the year Sir Richard Greenbury became Chairman of the Board of Governors; I assumed the office of President; and Dr Baruch Blumberg became President of the American Friends of the Centre.

The Centre mourned the loss of two of its earliest Visiting Fellows: Professor Chaim Rabin and my father. Their obituaries appear elsewhere in this Report.

For the greater part of the year the Centre operated under the stewardship of an Acting President, Dr Martin Goodman. He brought to the role an energy and sense of direction that belied the temporary nature of the office. When I took over in May 1996 I found an



Sir Richard Greenbury, Chairman of the Board of Governors

Preface



Dr Bernard Wasserstein, President of the Centre

institution in good academic and administrative order. At the end of the year the Centre could bask in the reflected glory of Martin's elevation to the rank of Professor of Jewish Studies in Oxford University and his election as a Fellow of the British Academy—the highest scholarly honour in British academic life.

The activities chronicled in this Report demonstrate the wide range of research and teaching in almost all branches of Hebrew and Jewish Studies currently pursued at the Centre.

As the Centre enters a new period of institutional maturity, consolidation and expansion, we are undertaking a radical review of our purposes, functions and goals. We aim to maintain our existing commitment to the highest academic standards. We want to focus more sharply our efforts on the core areas of Hebrew and Jewish Studies, in particular the study of Hebrew language and literature and of Jewish history and thought in all periods and places. We hope to strengthen our existing close relationship

Preface

with the University of Oxford. We are developing plans to promote 'out-reach' to the wider community. And we are building on our existing strength, as the foremost centre of university-level Jewish learning in Europe, to intensify our international links in order to make a more effective contribution to the survival and fructification of Jewish studies and Jewish culture throughout this continent.

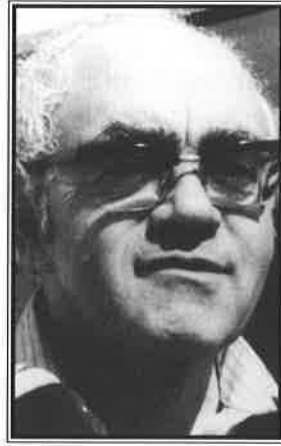
All these objectives come together as the platform on which we are launching our Silver Jubilee Endowment Campaign in 1996-7. In the course of our twenty-fifth anniversary we intend to raise several million pounds in endowment funding that will provide the secure foundation of financial security essential to the Centre's achievement of its aims over the next twenty-five years. We are deeply grateful for the substantial pledges of support that we have already received and we look to loyal old friends and to a widening circle of new supporters in this country and beyond to enable us to fulfil our ambitions over the next twenty-five years.

September 1996
Tishri 5757

BERNARD WASSERSTEIN

In Memoriam

CHAIM MENACHEM RABIN
1915–1996



The Oxford Centre for Postgraduate Hebrew Studies (as it was then called) opened its doors in 1973. Chaim Rabin was one of three Israeli scholars who were its first Visiting Fellows. Their selection expressed a hopeful symbolism, for one was a Hellenist, one a Yiddishist, and the third, Chaim Rabin, was a specialist in Hebrew. Three of the principal languages and cultural forms in which Jewish experience have found a voice over the past three millennia were thus represented at the birth of this important new venture.

For Chaim Rabin, unlike his two colleagues, this visit to the Centre also represented something more. It was a return to a place where he had studied before and during the Second World War, and where he had taught for over a decade, until 1956; and the President of the new Centre, David Patterson, was also his own successor there in the post of Cowley Lecturer in Post-Biblical Hebrew. Rabin was very much at home in Oxford, both for academic, scholarly reasons—for example, he had that intimate acquaintance with the labyrinthine

In Memoriam

intricacies of Oxford's library system that only an experienced insider can have, and he was always in demand as a teacher there, both formally and informally—and because of the style of the place. Oxford as a centre of scholarship is also a place where much work is carried out via conversation—the tutorial is little more than an intensified formalization of this—and Chaim Rabin was ever the most inspiring of conversationalists. Whether delivering a formal lecture, holding a class, discussing a tricky point in a tutorial, or simply chatting over a cup of tea or at a bus-stop, Rabin always spoke in a relaxed and friendly way, interested in his companion and eager about the subject of the conversation. He never failed to offer—modestly, for to him it seemed obvious that the youngest and greenest of students had read and absorbed all that he had—information about texts and languages and publications that were relevant, and when, as was so often the case, one did not know them, he was always ready to lend from his rich library.

In 1975, as a young graduate on an extended visit to Jerusalem, I noticed that Chaim Rabin was offering a course in Ge'ez, classical Ethiopic. Ge'ez was not high among my priorities, but studying with Chaim Rabin offered other attractions. I registered. At the first session, the three students—one Israeli, one Japanese and myself—were given a short introductory lecture on Ge'ez, on the literature written in this language and on the history of Ethiopia. Together with this we were given a sheet of paper showing all the roughly two hundred characters of the Ge'ez writing system. As we parted, Rabin told us that the following week we should start reading the Bible, in Ge'ez. Seven days later we began reading the Bible, in Ge'ez. We read slowly, with many hesitations and more mistakes, but by the end of the course we read less slowly, and I hope we made fewer mistakes.

Chaim Rabin was the ideal teacher. He knew not only the language under study, but, so far as one could make out, pretty well every other language too; he had read everything, or so it seemed, in all these languages, and could discourse on them and on many, many other subjects with great willingness, immense knowledge and evident pleasure at the sharing of the experience of discovery and learning. Earlier, when he was in Oxford at the Hebrew Centre in 1973–4, he served as my tutor in Mishnaic and Medieval Hebrew during my undergraduate studies, and there too I remember vividly the feeling with which I

In Memoriam

came away from my weekly tutorials—that mingled sense of enrichment and hopeless inadequacy. At that time the anecdotes of his youth were still going the rounds in Oxford, such as the one which told how, during the war, you could buy newspapers in Oxford in a huge variety of languages. Rabin and his friends would buy a paper at a shop in the High, take it to a café located above the newsagent, and there Rabin would apply himself to the text—not in order to obtain the latest news of developments in the war, but to work out what language the paper was in.

The range of Rabin's scientific interests was enormous. Over half a century of fruitful scholarship he wrote on the history and dialectology of Hebrew and Arabic, as well as other Semitic languages, on the revival of Hebrew in the modern period and on its role in nation-building, on style in Hebrew prose and poetry of different periods, on aspects of applied linguistics in modern spoken and written Hebrew, on the sociolinguistics of Hebrew, on problems of translation and semantics, particularly with reference to Bible translation, on the Dead Sea Scrolls, and even on ancient medicine in the medieval Arabic and Hebrew tradition. He also produced a large number of works in the field of language teaching of Hebrew, both at elementary and at more advanced levels.

Chaim Rabin spent nearly twenty years in England, and became a central figure in that group of scholars in the Anglo-Jewish world who were concerned, in universities and elsewhere, with the revival and maintenance of Jewish education and Jewish learning in the years after the Second World War. He participated actively in the Hebrew seminars organized by Levi Gertner, and was especially successful at the difficult task of encouraging people actually to speak Hebrew. His earliest publications, like his last, bear witness to a devotion to advanced scientific research and to an equal concern for education at the most elementary level. He inherited these twin concerns from his father. Israel Abraham Rabin, originally from the Ukraine, had taught in Jerusalem before the First World War, and while there had also served as a member of the precursor of the Hebrew Language Academy, of which Chaim was himself to be an active member many years later.

The elder Rabin was caught in Germany by the outbreak of the War in 1914, and Chaim was born in Giessen in 1915. After school studies there, he went to Palestine in 1933, followed a couple of years later by

In Memoriam

the rest of his family. He studied for a year at the then very young Hebrew University of Jerusalem and subsequently went to London. There he acquired a BA in 1937, a Diploma in Oriental Studies in 1938, and a PhD (in Arabic) in 1939. A short spell of internment on the Isle of Man at the start of the war (the subject of entertaining anecdotes decades later) was succeeded by a second doctorate (this one in Hebrew) from Oxford, in 1943 (he later, in 1946, acquired an Oxford MA as well). He taught in Oxford until 1956, when he returned with his wife, Batya, to Jerusalem, serving as professor of Hebrew there until his retirement in 1986. He died after a long illness on 13 May 1996, just over a week after the birth of his third grandchild.

A volume in honour of Chaim Rabin was published when he was sixty: B.-Z. Fischler and R. Nir (eds) *Chaim Rabin Jubilee Volume: Ki-L'shon 'Ammo, Studies in Applied Linguistics* (Jerusalem 1976, in Hebrew). For a bibliography of the writings of Chaim Rabin, see M. Goshen-Gottstein, S. Morag, S. Kogul (eds) *Shay le-Chaim Rabin, Studies on Hebrew and other Semitic Languages Presented to Professor Chaim Rabin on the Occasion of his Seventy-Fifth Birthday* (Jerusalem 1990) xi–xxxii. To the items listed there should now be added *Semitic Languages, An Introduction*, The Biblical Encyclopaedia Library, 5 (Jerusalem: Mossad Bialik 1991, in Hebrew); and 'Language as a reflection of the people', in *Am va-Sefer, Organ of Brit 'Ivrit 'Olamit*, 7 (1992) 10–24 (in Hebrew); and also a re-edition (1996, with a new introduction by D. H. Frank) of his (1952) translation of a selection from Maimonides' *Guide to the Perplexed*.

DAVID J. WASSERSTEIN

In Memoriam

ABRAHAM WASSERSTEIN
1921-1995



Abraham Wasserstein outside Yarnton Manor in 1974

My father was in Oxford, one of the first Visiting Fellows at the Centre, in 1973, and was in synagogue on Yom Kippur as the rumours of the outbreak of another war at home began to circulate among the worshippers. With a daughter serving in the army and a son (now the President of the Centre) on a visit to Israel, he and my mother were, like so many other Israelis abroad at the time, extremely anxious and thought at once of return. But travel to Israel was uncertain and difficult, return of dubious benefit to the war effort, and, like the others, they stayed where they were. With the handful of other Israeli scholars in Oxford during that year, at the Centre and elsewhere, my father was one of those who met for coffee around eleven o'clock every

In Memoriam

weekday in the King's Arms to exchange gossip and news about developments at home.

This year, 1973, was the first full year of activity of the Oxford Centre for Postgraduate Hebrew Studies, but the Centre had had a long gestation period, and in giving it institutional existence in that autumn David Patterson drew on experience and friendships going back decades, in particular to the years after the Second World War. In those years, the late Levi Gertner, working for the Jewish Agency in London, began to hold a series of Hebrew seminars which brought together Zionists, and others interested in Hebrew, with language teachers and lecturers on a wide variety of topics of Jewish interest, from Israel and other countries. The aim of the seminars was to strengthen Jewish identity and to stimulate a thirst for knowledge of Hebrew among British Jews. My parents, fairly new arrivals in England, went, with us, to these seminars from the beginning; they were held in London, Cambridge, Reading and, later on, at the Aeronautical College in Cranfield, Bedfordshire. The seminars continued for many years, attracting large attendances, and inspired by the figures of Levi himself, his brother Meir, visitors from Israel like Natan Rotenstreich, and David Patterson too. One effect of these seminars was to bring together a remarkable group of then very young scholars, mainly of continental background, involved in Jewish and related studies, from all over England and Scotland. My father, from 1951 a lecturer in Greek in Glasgow, quickly made friends among these scholars, and their friendship helped to deepen his interest in Jewish matters.

Born in Germany of Galician parents, he was among those expelled in October 1938 towards Poland, as Polish citizens, by the German government. Denied entry by the Poles, he spent a year in a camp at Zbaszyn, on the German-Polish border. Here, along with a close acquaintance with Polish anti-Semitism and an equally strong appreciation of the warmth and solidarity of Polish Jews, neither of which ever left him, he acquired his parents' native language, Yiddish. In the late summer of 1939 he managed to leave for Italy, and after a year there and another year in Istanbul, finally, in 1941, reached Palestine, where he met and married my mother. At the end of the war, they went to England, where my father studied Classics in London.

Although he came of a very religious background, and had attended

In Memoriam

the extremely orthodox Adass Yisroel school in Berlin, my father's intellectual and scholarly interests had lain predominantly in non-Jewish directions. He had dabbled in poetry, in German, before the war, and thereafter had devoted himself wholly to Greek. But in the early 1950s, thanks in part to those links with other Jewish scholars, he took up again the study of the Jewish heritage. When he moved to Leicester, as professor of Classics, in 1960, he continued study in such fields, but it was with his move to Jerusalem as professor of Greek, in 1969, that he began to write on Jewish matters, mainly topics connected with Hellenistic Jewry.

His interests in the Jewish field were closely tied to his classical interests. In Greek, apart from poetry, they lay in philosophy, medicine and the sciences, especially mathematics and astronomy. In the Jewish field he was particularly interested in *Pirgei Avot*, and in the links between Greek philosophy and the Jewish ethical tradition as revealed in this text and others. He also took a special interest in the transmission of ancient learning from Greek via Arabic and Hebrew to the medieval West; and during that first year of the existence of the Centre he worked on the edition of the medieval Hebrew translation of the Arabic version (itself then thought to be lost) of the lost Greek original of the commentary by Galen on the treatise *Airs, Waters, Places*, by Hippocrates. In later years he worked on two major projects, both of them of Jewish relevance. One was a study of the famous legend recorded in the so-called *Letter of Aristeas*, about the Greek translation of the Bible, the Septuagint, and of the ways in which this legend was taken up, altered and used in the later Jewish and non-Jewish traditions. Much of this exists in some form, and I hope to edit and prepare it for publication. The other project, a broader-canvas study of the interaction of Jewish and non-Jewish elements in the Hellenistic Greek–Aramaic culture of the Near East in Antiquity, overlapped somewhat with the first; some parts of it appeared in the form of articles and extended book reviews published during the last couple of years of my father's life, when he was already ill, and immediately after his death.

For a more detailed notice of the life of Abraham Wasserstein, and a bibliography of his writings, see *Scripta Classica Israelica*, 15 (1996) 1–19.

DAVID J. WASSERSTEIN

The Academic Year

MICHAELMAS TERM 1995

Lectures, Seminars and Classes

Jewish History, 200 BCE–70 CE *Dr Martin Goodman*

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

Turbulent Times? Measuring Unrest in 1st-century Judea
Dr Jamie McLaren

History and Literature: the Battle of Beth Zacharia *Dr Dov Gera*

The Earthly Essene Nucleus of IQSa *Dr Charlotte Hempel*

Weeping Over Jerusalem: a Reaction to the Destruction of the Temple *Dr Piet van Boxel*

The Jewish Settlements on Mount Carmel in the Roman and Byzantine Periods *Professor Shimon Dar*

From Wissenschaft des Judentums to the Dead Sea Scrolls: Theories on the Origins of Jewish Liturgy Reconsidered *Daniel Falk*

Introduction to Judaism *Jeremy Schonfield*

The Jews of Medieval Spain *Dr Daniel Frank*

Seminar in Medieval Jewish History and Literature

(*Convened by Dr Daniel Frank, Dr Martin Goodman, Dr Miri Rubin and Dr Adena Tanenbaum*)

Karaite Marriage Contracts of the 10th–12th Centuries as a Historical Source *Dr Judith Olszowy*

The ‘Old Country’ Remembered—a Revival of the Spanish Tradition in the Earliest Illustrated Printed Haggadah

Dr Eva Frojmovic

The Academic Year

The Transformation of Judengasse to Christian Quarter in Late-Medieval Germany *Mary Minty*

Character and Destiny: the Urban Heroes of *The Family Carnovsky* by I. J. Singer, and *The Street* by Yisroel Rabon *Dr Dafna Clifford*

The Origins of Jewish Nationalism *Dr George Mandel*

20th-Century Israeli History and Politics *Dr Noah Lucas*

Jewish Religious Responses to the Holocaust *Dr Isabel Wollaston*

Speech and Silence: Aspects of Hebrew Literature
Dr Glenda Abramson

The Hebrew Literature of the State of Israel
(*Dr Glenda Abramson*)

Introduction: Hebrew Literature from the Haskalah; Early Israeli Fiction and its Criticism

Thematic Trends in the Fiction of the First Three Decades

Genres of Israeli Literature: Modernism and Postmodernism

Israeli Poetry—General Introduction

Stylistic Devices in Poetry

Israeli Drama—General Introduction; Political Drama and Satire

Myth and Imagery in Poetry, Prose and Drama

Holocaust Writing

Yiddish Language Classes (Elementary and Intermediate) *Helen Beer*

Biblical Hebrew Classes *Dr Rex Mason*

Modern Hebrew Classes (Elementary, Intermediate and Advanced)
Rivka Bliboim and Rivka Schnitzer

Special Seminar

Workshop on Medieval Islamic and Jewish Texts: the 'Judaic Dimension' in Islamic Literatures

(*Convened by Alan Jones and Ronald Nettler*)

The Enoch (Idris) Tradition in Islam *Professor Philip Alexander*

Banu Isra'il as Prototype of the Shiah: on the Role of Jews in Some Early Imami Shii Exegetical Traditions *Dr Meir Bar-Asher*

The Academic Year

The Story of Noah in Early Islamic Sources

Professor Haggai Ben-Shammai

Tabari on Job *Professor Anthony Johns*

Tubba': an Arab Jew of the Jahiliyya *Alan Jones*

Biblical Stories in the Qur'an *Dr Johannes Jensen*

The Influence of Jewish Traditions on the Formulae of Early Islamic Legal Documents *Dr Geoffrey Khan*

Surah XVIII, 59–81: a Jewish-Islamic Allegorical Encounter?
Dr Mohammad Mahmoud

Ibn al-Arabi on Harun, Musa and the Calf *Ronald Nettler*

Wednesday Discussion Group, Yarnton Manor

The State of Jewish Studies *Dr Martin Goodman*

Jews and Christians in Medieval Europe *Mary Minty*

Dietrich Bonhoeffer: Prophet for our Times and Trailblazer for the
21st Century *Professor Burton Nelson*

Hebrew Studies in 16th-century Europe *Dr Yuri Vartanov*

Holocaust Studies *Dr Isabel Wollaston*

613 Mitzvot? *Dr Norman Solomon*

Jewish Politics in 19th- and 20th-century Europe *Dr David Rechter*

Qumran Studies *Daniel Falk*

HILARY TERM 1996

Lectures, Seminars and Classes

The Dead Sea Scrolls, Qumran and Jewish Community *Daniel Falk*

Seminar on Jewish History and Religion

(*Convened by Dr Martin Goodman*)

The Variety of Images of David in the Postexilic Period *Dr Gary Knoppers*

New Light on the Origins of the *Aqedah* (Binding of Isaac) from
Qumran (4Q225) *Professor Geza Vermes*

Jewish Ethics and Natural Law *Professor David Novak* (Lan-
caster-Yarnton Lecture)

The Academic Year

Noahide Law and Human Personhood *Professor David Novak*
(Lancaster-Yarnton Lecture)

From the Revelation at Sinai to the Vigils of Pentecost: the
Martyrdom of Isaac ben David of Mainz *Professor Jeremy Cohen*
(Jacobs Lecture)

Rachel the Matriarch, the Virgin and *Mater Ecclesia* in the
Martyrology of 1096 *Professor Jeremy Cohen* (Jacobs Lecture)

Traditions about Na'amah (*Genesis* 4:22)
Dr Emmanuel Papoutsakis

From Wissenschaft des Judentums to the Dead Sea Scrolls: Theories
on the Origins of Jewish Liturgy Reconsidered *Daniel Falk*

Varieties of Judaism *Dr Martin Goodman*

Mishnah Sanhedrin *Dr Daniel Frank*

Introduction to Judaism *Dr Norman Solomon*

Jewish Liturgy *Jeremy Schonfield*

Survey of Muslim-Jewish Relations *Ronald Nettler*

Ibn al-Arabi Texts *Ronald Nettler*

Introduction to Modern Jewish Thought *Dr Norman Solomon*

Modern Jewish History *Dr David Rechter*

The Origins of Jewish Nationalism *Dr George Mandel*

Seminar on Modern Jewish History
(*Convened by Dr David Rechter*)

Hasidism in Russia: What the Archives Tell *Dr John Klier*

The Memory of Belsen *Dr Tony Kushner*

War Needs and Ideological Considerations: the Case of Greek
Jewry during the Holocaust *Professor Steven Bowman*

German Jewish Emancipation in Comparative Perspective
Professor Reinhard Rürup

Islam, the Jews and Israel: Jews and Muslims in the Middle East from
the 19th Century until Today *Ronald Nettler*

The Image of Women in Yiddish Literature Before and After the First
World War *Dr Dafna Clifford*

The Academic Year

Introduction to Modern Jewish Sociology *Dr Jonathan Webber*

Identity and Ethnicity Seminar: 'Remembering, Forgetting and Reconstructing the Past' *Dr Jonathan Webber*

Topics in Israeli Politics and Foreign Policy *Dr Noah Lucas*

Meged: Yad Vashem *Dr Glenda Abramson*

Seminar on Topics in Contemporary Jewish Society
(*Convened by Dr Jonathan Webber*)

The Post-Soviet Jewish Diaspora *Rebecca Golbert*

Preparing for Pesach in Djerba and Paris *Nathalie Solomon*

Beta Israel (Ethiopian Jews) in Israel: the Urban Field, Extraordinary Situations and Shifting Frames of Reference *Dr Marilyn Herman*

Religious Identity after Emigration: the Bene Israel within the Context of Anglo-Jewry *Gail Baker*

Talmudic Aramaic *Dr Alison Salvesen*

Biblical Hebrew Classes *Dr Rex Mason*

Modern Hebrew Classes (Elementary, Intermediate and Advanced)
Rivka Schnitzer

Yiddish Language Classes (Elementary, Intermediate and Advanced)
Helen Beer

Yiddish Graduate Discussion Group (*Convened by Helen Beer*)

Wednesday Discussion Group, Yarnton Manor

Jurek Becker and Contemporary German Jewish Writing
Dr Dafna Clifford

A New Book on Hebrew Syntax: a Semantic Point of View
Rivka Bliboim

Unity within Diversity: the Muslim Community in Britain in Search of Identity *Dr Esther Webman*

The New Dictionary of Classical Hebrew *Professor David Clines*

The Persecutions, Blood Libels and Post-Zionist Historiography
Professor Jeremy Cohen

The Academic Year

The Quest for Identification of Jewish Music and Modern Jewish Nationalism during the Era of the Yishuv *Professor Jehoash Hirschberg*

The Holocaust in Israeli Literature *Dr Yael Feldman*

12th-century Jewish Responses to Crusade and Jihad
Professor Steven Bowman

Special Lectures

The Writings of Yehudah Amihai *Yehudah Amihai*

The Fifth Jacobs Lectures in Rabbinic Thought—The Persecutions of 1096: the First Crusade and its Significance in Jewish History

Professor Jeremy Cohen (Tel Aviv University and Ohio State University)

Between History and Historiography: the Events of 1096 and Constructions of their Meaning

From the Revelation at Sinai to the Vigils of Pentecost: the Martyrdom of Isaac ben David of Mainz

Kiddush ha-Shem: the Martyr's Death, in Sanctification of God's Name

Rachel the Matriarch, the Virgin and *Mater Ecclesia* in the Martyrology of 1096

The Third Lancaster-Yarnton Lectures in Judaism and Other Religions—Jews and Gentiles: Natural Law in Judaism *Professor David Novak* (University of Virginia)

The Challenge of Modern Secularity

Jewish Ethics and Natural Law

Natural Law and Created Nature

Noahide Law and Human Personhood

TRINITY TERM 1996

Lectures, Seminars and Classes

Deuteronomy 5–12 *Dr Daniel Falk*

Jews in the Roman Empire *Dr Martin Goodman*

The Academic Year

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

(*Convened by Dr Martin Goodman*)

Scribes in the 1st Century CE: the Evidence of Josephus
Christine Schams

The Covenant which is Not Abolished and the Epistle to the Hebrews
Menahem Macina

Calendar Reckoning in the Jewish Diaspora
Dr Sacha Stern

The Pilgrimage Economy of Jerusalem in the Second Temple Period
Dr Martin Goodman

The Qumran Forum

(*Convened by Professor Geza Vermes and Dr Martin Goodman*)

Communal Legislation in the Laws of the Damascus Document
Dr Charlotte Hempel

The Allegro Qumran Photograph Collection Previewed
Dr George Brooke

4Q306: the Men of the People who Err
Dr Timothy Lim

Syriac Texts
Dr Alison Salvesen

Seminar on Medieval Jewish History and Literature

(*Convened by Dr Daniel Frank, Dr Martin Goodman, Dr Miri Rubin and Dr Adena Tanenbaum*)

Spanish Inquisitorial Evidence: Truth or Fiction?
Dr John Edwards

Medieval Jewish Scholars on the Origin and Multiplicity of Languages
Dr Irene Zwiép

A People Apart? European Jewry in the 19th–20th Centuries
Dr David Rechter

Seminar on Modern Jewish History

(*Convened by Dr David Rechter*)

When Jews were GIs
Professor Deborah Dash Moore

Jews and Judaism in the Postwar Soviet Union
Professor Yaacov Ro'i

The Myth of Rescue: British and American Plans for the Rescue of Jews in Nazi-occupied Europe, 1941–5

Professor William Rubinstein

The Academic Year

The Failure of Jewish Emancipation in 19th-century Holland
Dr Karina Stern

Topics in Contemporary Jewish Society
(*Convened by Dr Jonathan Webber*)

Di Goldene Medine: the Image of America in Yiddish Folk and
Theatre Songs *Adam Margolis*

Jewish Bilingualism in Estonia *Anna Verschik*

Vicissitudes of Christian-Jewish Dialogue *Tom Angier*

The Shtibl: Towards an Architectural History of Hasidic Houses
of Prayer *Jennifer Cousineau*

The Holocaust in the Third Generation *Kirsten Holtschneider*

From Temple to Table: Meaning and Function of Jewish Breads
Rachel Steiner

Jewish Identity in the Post-Soviet States: a Case-study
Rebecca Golbert

Yiddish Language Classes (Elementary, Intermediate and Advanced)
Helen Beer

Biblical Hebrew Classes *Dr Rex Mason*

Modern Hebrew Classes (Elementary, Intermediate and Advanced)
Rivka Bliboim and Rivka Schnitzer

Wednesday Discussion Group, Yarnton Manor

Muslim-Jewish Relations: Future Prospects *Ronald Nettler*

Identity Trends in Oriental Jewish Communities of the Former Soviet
Union *Professor Mikhail Chlenov*

Obedience and Resistance: Religious Conditioning
Professor David Blumenthal

The Vanishing Solomon: the Disappearance of the United Monarchy
from Recent Histories of Israel *Dr Gary Knoppers*

The Experience of Israeli Arabs who have Made their Homes in
Jerusalem *Professor Alex Weingrod*

War Stories of American Jewish GIs *Professor Deborah Dash Moore*

The Academic Year

Turks, Arabs and Non-Muslims in 19th-century Palestine

Professor David Kushner

Literature and History: the Historical Context of the Literature of the

Late-50s and 60s *Professor Gershon Shaked*

Thursday Evening Discussion Group, 45 St Giles'

Jewish Music: Social Expression of Struggles *Professor Uri Sharvit*

Organizing the Past *Dr Dov Gera*

Are We the People of the Book? The Israeli Book Culture *Jon Feder*

Interplay Between Personal Memory and Collective Memory of War:

Life Stories of Israeli Men *Dr Edna Lomsky-Feder*

Yiddish: the Language of Jewish Ideas and Ideologies

Professor David Passow

Female Images of the Odyssey as Cultural Markers in Modern

Hebrew Women's Poetry *Dr Chaya Shacham*

The Academic Year

DIPLOMA IN JEWISH STUDIES, UNIVERSITY OF OXFORD

At the end of the 1995–6 academic year, twelve students graduated with the Diploma in Jewish Studies of the University of Oxford.

The Faculty

Courses and languages presented in the programme were taught by Fellows of the Centre and by visiting scholars and lecturers. Visiting scholars and lecturers included Dr Isabel Wollaston (University of Birmingham) and Jeremy Schonfield (London). Ronald Nettle was the Director of Studies, and Mrs Martine Smith, Student Registrar, was responsible for the administration.

Courses

Students studied Modern Hebrew, Yiddish and Biblical Hebrew at elementary, intermediate and advanced levels. In addition, they chose six courses from the list below and submitted dissertations. The following courses were offered:

- Introduction to Judaism
- Introduction to Modern Jewish Sociology
- Introduction to Modern Jewish Thought
- Judaism and Islam: a Survey of Relations, Medieval and Modern
- Jewish History, 200 BCE to 70 CE
- Jewish Liturgy
- Jewish Religious Responses to the Holocaust
- Modern Jewish History
- Readings in Modern Yiddish Literature: Character and Destiny: the Urban Heroes of *The Family Carnovsky* by I. J. Singer and *The Street* by Yisroel Rabon
- Readings in Modern Yiddish Literature: the Image of Women in Yiddish Literature before and after the First World War
- Speech and Silence: Aspects of Hebrew Literature
- Talmudic Aramaic
- The Dead Sea Scrolls, Qumran and Jewish Community

The Academic Year



Staff and students of the Diploma in Jewish Studies, 1995-6.

Front Row

Mr Ron Cox, Mrs Martine Smith (*Student Registrar*),
Mr Ronald Nettler (*Director of Studies*), Dr Bernard Wasserstein (*President*),
Dr George Mandel, Dr Noah Lucas, Dr Glenda Abramson

Second Row

Jonathan Norton (UK), Kevin Sullivan (USA), Georga Godwin (UK), Dawn Walker (UK),
Gabrielle Wienburg (UK), Jennifer Cousineau (Canada), Adam Margolis (USA)

Third Row

John-Mark Yeats (USA), Lidia Chakovskaya (Russia),
Kirsten Holtschneider (Germany), Thomas Angier (UK), Rachel Steiner (USA),
Anna Verschik (Estonia)

Fourth Row

Dr Jonathan Webber, Mr Jeremy Schonfield, Dr Alison Salvesen,
Dr Dafna Clifford, Ms Rivka Bliboim, Ms Helen Beer

Back Row

Dr David Rechter, Dr Daniel Falk, Dr Daniel Frank

The Academic Year

- The Jews of Medieval Spain
- The Origins of Jewish Nationalism
- Twentieth-century Israeli History and Politics

The Students

The twelve graduates came from Canada, Estonia, Germany, Russia, the United States of America and the United Kingdom.

Thomas Angier studied English Literature at the University of Cambridge and then pursued a masters degree in Philosophy at University College London. He took the opportunity of studying Biblical Hebrew at the Centre. He wrote a dissertation entitled 'A Philosophy of Jewish-Christian Relations'. During the summer, he continued his Biblical Hebrew studies at the Hebrew University of Jerusalem's Ulpan. In the following academic year he returned to the University of Cambridge to work towards a doctorate. Tom was awarded the Diploma with distinction.

Lidia Chakovskaya, from Moscow, is an advanced student at Moscow State University in the department of History of Art, where she specializes in ancient Jewish art in relation to Byzantine art. She particularly wished to study at the Centre to gain knowledge of Jewish culture and history which she considers essential for studying Jewish art. She wrote a dissertation entitled 'Jewish Art in the Making: the Interrelation between Beth-Alpha Synagogue Art and Art of the Surrounding Milieus in 6th-century CE Palestine'. Her long-term goal is to teach in a university.

Jennifer Cousineau from Canada has studied both at Queen's University and at Carleton University in Canada. She applied to study at the Oxford Centre because she believed the Diploma programme would provide her with the appropriate framework for her main area of research, namely, 'the relationship between ethnicity, nationalism and architecture through a study of the 20th-century domestic architecture of the Jewish community in Budapest'. Her professional goal is to pursue an academic career in the field of art or architectural history.

Georga Godwin, who read Ancient History at the University of Wales, specializes in the history of the Jewish people in the Graeco-Roman period and hopes to further her studies in this field at Oxford.

The Academic Year

She was particularly keen to use her time at the Centre to improve her knowledge of Classical Hebrew.

Kirsten Holtschneider, from Germany, has studied at the Kirchliche Hochschule in Wuppertal, in the Ruhruniversität in Bochum and in the Irish School of Ecumenics. Her interest is in Jewish-Christian dialogue and the impact of the Holocaust on the identity of Jewish women as expressed by Jewish feminist theologians. She wishes to pursue an academic career.

Adam Margolis from the United States is a graduate in Jewish studies from McGill University. He has a particular interest in Yiddish literature, the history of Yiddish music and theatre, and Jewish history. He was able to pursue this topic in his dissertation entitled 'The Image of America in Yiddish Songs'.

Jonathan Norton, who read Theology and Religious Studies at the University of Bristol, has been eager to further his knowledge about the Dead Sea Scrolls. Jonathan was awarded the prize for the best dissertation, which was entitled 'A Fresh Look at the Qumran Cemetery: the Potential and Limitations of the Material Evidence'.

Rachel Steiner from the United States has a degree in European intellectual and social history from the University of California at Santa Cruz. She used her time at the Centre to study how Jewish history fits into traditional histories that are based on concerns of nationality, land and language groups.

Kevin Sullivan from the United States studied at the University of Michigan and at the University of Notre Dame where he completed a master's degree in biblical studies and ancient languages last year. After his year at the Centre he is pursuing a PhD in biblical studies, focusing on late-Second Temple Judaism and early Christianity; his dissertation for the Diploma, a study of the Angel Michael in Hebrew literature of the late-Second Temple period, is in the same field.

Anna Verschik from Estonia is a philology graduate of Tartu University, Estonia, teaches at the Estonian Institute of Humanities and works as a researcher in the Institute of the Estonian Language in Tallinn. Her main field of interest and research is the trilingualism of Estonian Jews in Yiddish, Estonian and Russian. She also does research on Yiddish folksongs in Estonia and translates Yiddish literature into Estonian. She has used her time at the Centre to make new contacts with scholars in the field of Yiddish language and linguistics,

The Academic Year

to learn Modern Hebrew and to use the libraries. She has returned to Estonia to undertake research for a doctoral thesis.

Dawn Walker, a theology graduate from the University of Wales, intends to write a doctoral thesis in which she wishes to 'reconstruct a history of Ancient Judaism through the study of Hebrew texts, as a way of questioning the "official story" that is usually presented by more powerful forces'.

John-Mark Yeats is a biblical-studies graduate of Criswell College, Dallas. He also studied at the Rothberg School for Overseas Students in Jerusalem for a year. He submitted a dissertation entitled 'No One Takes it From Me, But I Lay it Down of My Own Accord: a Survey of the Development of the Martyr From the Time of Antiochus Epiphanes to the Writing of the Mishnah'. He has applied to the Hebrew University of Jerusalem to read for a master's degree next academic year.

End-of-Year Party

An end-of-year party was held at Yarnton Manor on 20 June 1996. The President of the Oxford Centre, Dr Bernard Wasserstein, and Ronald Nettler addressed the students. Dr Wasserstein presented Jonathan Norton with the prize for the best dissertation, a facsimile copy of *The Rylands Haggadah*.

Other Activities

Students attended and participated in the weekly evening seminars, dinners and talks which were held in the Manor. During the first term, they made a tour of the Cotswolds.

Acknowledgements

The Centre would like to record its gratitude to The Skirball Foundation, New York, who have assisted with scholarships for the Diploma in Jewish Studies this academic year.

THE QUMRAN FORUM

Due to the absence from Oxford of Professor Geza Vermes during part of the 1995-6 academic year, the Forum for Qumran Research

The Academic Year

functioned only in Trinity term. On 14 May, Dr Charlotte Hempel (University of Birmingham) discussed the subject of 'Communal Legislation in the Laws of the Damascus Document'. On 21 May, Dr George Brooke (University of Manchester) gave an illustrated presentation entitled 'The Allegro Qumran Photograph Collection Previewed'. Finally, on 28 May, Dr Timothy Lim (University of Edinburgh) read a preliminary study of '4Q306: the Men of the People who Err'. In Hilary term, on 23 January 1996, Professor Vermes addressed Dr Martin Goodman's Jewish Studies seminar on 'New Light on the Sacrifice of Isaac from 4Q225'. This paper subsequently appeared in the *Journal of Jewish Studies* 47:1 (1996) 140-6.

EUROPEAN ASSOCIATION FOR JEWISH STUDIES COLLOQUIUM: MEDIEVAL JEWISH BIBLE EXEGESIS

Yarnton Manor became the permanent home of the Secretariat of the EAJS in November 1995, thanks to the great generosity of an anonymous benefactor. The Secretariat, administered by Annette Winkelmann, has revived the only organization devoted to the promotion of Jewish studies at university level throughout Europe. Professor Martin Goodman was elected Secretary (1994-8), and the current President and Treasurer are scholars from Spain.

The EAJS also established at Yarnton the European Centre for the University Teaching of Jewish Civilization (ECUTJC), affiliated to the International Center for the University Teaching of Jewish Civilization in Jerusalem, whose main function is to facilitate the teaching of Jewish studies in Europe.

The first annual ECUTJC colloquium on specific areas of Jewish studies took place at Yarnton Manor from 15 to 19 July 1996, and was devoted to medieval Jewish Bible exegesis. There were twenty-five participants from Austria, Denmark, Germany, the Netherlands, Spain, Sweden, Israel and the United States, and eighteen contributions on, or related to, the interpretation of the Bible in the Middle Ages.

The chairman and convener of the colloquium, Albert van der Heide (Leiden University), pointed out that it would have been possible to draw up a programme of lectures exclusively devoted to Rashi, Qimchi and Ibn Ezra, but this would have been less fruitful than the rich blend of classical rabbinic literature, of material from the world of Islam and of Arabic poetry and polemics on offer.

Contributions on medieval exegesis were given by Mordechai Z. Cohen, Yeshiva University, New York ('Two types of metaphor in Radak's figurative exegesis'), Ya'akov Elman, also Yeshiva University ('Nahmanides' view of the nature and function of the Book of Deuteronomy'), Yehoshafat Nevo, Kfar Chasidim ('The relation between *peshat* and *derash* in French commentary'), and Robin B. Salters from St Andrew's University ('Lamentations: medieval Jewish observations'). Relations between exegesis and rabbinic literature were treated by Marc Bregman, Hebrew Union College ('Midrash Rabbah as medieval midrashic anthology'), Zvi Malachi, University of Tel Aviv ('Midrashic interpretation of biblical words'), Ulrich Berzbach, Cologne University ('The use of the Bible and Bible exegesis in Seder Eliyahu Rabba/Tanna debe Eliyahu') and Dagmar Börner-Klein, Cologne University ('Alfa-Beta de ben Sira: a medieval polemic against rabbinic Bible exegesis'). The Arabic factor in biblical exegesis—a subject in ascendance due to the results of Geniza research—was represented by contributions from Wout J. van Bekkum, University of Groningen ('Language and exegesis; some approaches to *inyan* or *ma'na*'), Camilla Adang, University of Tel Aviv ('Jewish reactions to Muslim exegesis of the Bible in Spain'), Meira Polliack, University of Tel Aviv ('Karaitic methods of interpreting biblical narrative: the Arabic translations of Genesis 2:15–25'), and Arie Schippers, University of Amsterdam ('The Arabic words in the *Magre Dardege* and their relation to Saadya Gaon's Bible translations and comments'). Relations between medieval poetry and the Bible were highlighted by Eleazar Gutwirth, University of Tel Aviv ('History, exegesis, poetry: Zarc Barfat's poetical adaptation of the Book of Job and its cultural context'), Angel Sáenz-Badillos and Judit Targarona, Universidad Complutense, Madrid ('Exegesis in medieval secular poetry'), and Elisabeth Hollender, Cologne University ('Bible commentary in piyyut commentary'). Finally, Hanne Trautner-Kromann, Lund University, and Ursula Ragacs, University of Vienna, spoke on the

tension between the Jewish and Christian appeal to the authority of the Bible ('Bible exegesis in medieval Jewish polemics' and 'The *Capistrum Judaeorum* of Raymond Martini as an example of Christian knowledge and the use of Jewish literature in the Middle Ages').

All participants agreed that not only the quality of the lectures, but especially the interchange of views and ideas between scholars contributed to an atmosphere in which the literal meaning of the word 'colloquium' could be realized.

THE OXFORD ENGLISH-HEBREW DICTIONARY

The idea of producing *The Oxford English-Hebrew Dictionary* was developed almost two decades ago by Nakdimon Doniach and Dr David Patterson, President of the Centre. Ahuvia Kahane joined the project in 1986, to guide it through its final years after ill health prevented Nakdimon Doniach, or Naki as he was known to his friends, from coordinating the project as a whole. Naki made active contributions to the dictionary throughout this period, although he did not live to see its publication in February 1996 by Oxford University Press. He died in April 1994.

The Oxford English-Hebrew Dictionary offers wider coverage of English vocabulary and its Hebrew correlates than any comparable publication. Its main asset, however, is not the number of its entries, but the format and details of their presentation. The dictionary formally includes over 50,000 entries, but this figure belies an elaborate system of structured examples and detailed, context-specific information. *The Oxford English-Hebrew Dictionary* offers help, among other things, with English and Hebrew pronunciation, grammar, semantic fields, utterance contexts and levels of usage. Entries at all levels are structured according to criteria of current usage rather than historical or etymological priority. The translations reflect actual native-user discourse at corresponding levels of diction, within comparable contexts, and are based on a restricted defining-vocabulary. The selection of headwords and idioms was based on a variety of factors, among them frequency (as manifest in corpus-based sources, etc.), key semantic fields (such as politics, commerce, science, literature and law), and contemporary socio-linguistic tendencies (such as multiculturalism,

issues of gender, technology and electronic communication). The assumption was that it is more useful to pay greater attention to 50,000 carefully selected entries than to amass a longer list of less essential words. The dictionary was designed for two types of users: native English speakers seeking the appropriate Hebrew translations and usage of English entries, and native Hebrew speakers seeking an explanation in their own language of the specific meaning and context of English words.

Among the contributors to *The Oxford English-Hebrew Dictionary* were professional lexicographers who have previously worked on the *Oxford English Dictionary*, on *The Concise Oxford English Dictionary* and on other important Oxford lexicographic publications, major Israeli authors such as Benjamin Tammuz and Yoram Bronowski, and professional linguists, philologists, translators and editors. Plans for a reverse volume, *The Oxford Hebrew-English Dictionary*, as well as for a concise version of the English-Hebrew dictionary are now being considered.

WORKSHOP ON ISLAMIC AND HEBREW TEXTS:
'JUDAIC' THEMES IN MEDIEVAL ISLAMIC
LITERATURES

A workshop on Judaic themes in medieval Islamic literature was convened by Ronald Nettler (Hebrew Centre Lecturer in Oriental Studies) and Alan Jones (Reader in Arabic) in December 1995. The purpose of the workshop was to explore new approaches to textual traditions which reflect interchange between Judaism and Islam. Previous approaches to such texts suggested 'borrowings' and 'influences' as the mechanisms of interaction. The workshop sought to go beyond this and to delineate the detailed processes of the relationship in the context of new theories.

The workshop, which was supported by the Rich Foundation through the Centre, was held over a three-day period, partly at Yarnton Manor and partly in the Oriental Institute. Senior scholars in the field from Europe and Israel participated. Hebrew and Arabic texts were studied and discussed in conjunction with the papers given. The proceedings will be published in book-form in the

series *Studies in Muslim-Jewish Relations*, edited by Alan Jones and Ronald Nettler.

DAYSCHOOL ON THE HOLOCAUST

As part of its public outreach effort, the Centre continued its fruitful collaboration with Rewley House, the extra-mural department of Oxford University, by jointly organizing a dayschool on the Holocaust on Remembrance Sunday in November 1995. Professor Aubrey Newman of the University of Leicester opened the morning session by surveying the basic facts of the Holocaust. He was followed by Dr Norman Solomon, then of Birmingham and now a Fellow of the Centre, who spoke on theological responses to the Holocaust. In the afternoon two Centre Fellows took the floor: Dr Glenda Abramson illustrated how diversely the Holocaust had been treated in literature, and Dr Jonathan Webber, drawing on his experience as an adviser to the Auschwitz Museum, addressed the problems of memorializing the Holocaust. Mrs Hilda Schiff, who supported the event and helped organize it, read a selection of pieces from her new anthology of Holocaust poetry. The meeting was chaired by Professor Philip Alexander.

Continuing Activities

THE LEOPOLD MULLER MEMORIAL LIBRARY

Rinat Koren from Israel joined the staff in October 1995 as a part-time assistant, and has been much missed since her return home in June 1996. The Library continued to provide a service tailored to the needs of resident students on the One-Year Diploma Programme, while at the same time providing a resource for the visiting scholars. With the help of a special grant of £1000 the reference section was augmented for the benefit of students and scholars. Total new acquisitions in the year were 266 books in English, of which 45 were donated to the Library, mainly by authors, and 31 in Hebrew, including 4 donated to us. A total of 1455 books were loaned to resident students during this session.

Visitors to the Library included the Oxford Scribes, a society of calligraphers, who came in December 1995 and expressed great interest in a variety of Hebrew scripts they were shown. In June 1996 a party of over forty members of the London WIZO enjoyed a day at Yarnton and visited the Library, the Archive and the Qumran Room.

Brad Sabin Hill of the British Library was appointed to the Librarianship on the retirement of Dr Lucas, with effect from October 1996.

THE OXFORD QUMRAN PROJECT

Throughout the period covered by this report the Yarnton Fund for the Qumran Project has continued to support the international team of editors of the official publication of the scrolls in the Oxford University Press series *Discoveries in the Judaean Desert*. Early volumes in the series are being reprinted and it was agreed to help OUP by loaning holdings from the Qumran Room, to facilitate the reprint programme.

Continuing Activities

In this sixth year of the Project the acceleration in the publication process, already in evidence in previous years, continued. Volumes XIV and XIX were published and three others were submitted to the press. It is understood that all the planned thirty or more volumes should have been handed to the press by the year 2000.

A number of scholars and visitors were introduced to the new, comfortable and spacious Qumran Room in Exeter Farm, by Dr Daniel Falk the current Kennicott Fellow of the University of Oxford. Dr Falk has been involved directly in the editing process as a Qumran scholar in his own right, and with the Qumran Project as a Junior Fellow of the Centre. Christian Brady, who was employed by Oxford University Press to complete the scanning of the photographs in the Qumran Room for the production of a CD ROM, has also been involved in working with visitors. Among those who made use of the collection for their researches was Dr J. A. Naudé of the University of the Orange Free State.

With the continuing aid of a special subvention from the Yarnton Fund for the Qumran Project, the inventory of all the scroll fragments in the Rockefeller Museum and the Shrine of the Book in Jerusalem was completed. The inventory solved most of the problems of the location of fragments, but created some new puzzles for the editors.

The working library in the Qumran Room has continued to grow, and is a most useful reference tool for scholars.

During the very successful Open Day in July an exhibition about the scrolls was mounted in the Long Gallery. This exhibit drew on the Qumran files of the Centre and showed some of the photographs from the collection.

THE GALICIA PROJECT

Work continued this year on this project, which aims to produce a fully illustrated volume entitled *The Ruins of Jewish Civilization in Polish Galicia*, based on fieldwork carried out over the past years by Dr Jonathan Webber, Fellow in Jewish Social Studies at the Oxford Centre. Two major field-trips were made during the year, one in September by Dr Webber to track down several Holocaust monuments in remoter areas of southern Poland, located in forests close to

Continuing Activities

small villages and towns where Jews had lived before the war. The other trip was made by the photographer Chris Schwarz, Dr Webber's collaborator, who spent several weeks in the region during January and February in order to obtain winter pictures of certain sites, notably in Auschwitz. So far about 300 photographs of excellent quality have been produced by the project, which now moves into its penultimate phase, that of identifying significant gaps, particularly with regard to cemetery tombstones, and preparing the final structure for the book. Agreement has now been reached with the Littman Library of Jewish Civilization to publish the full illustrated text on completion.

JOURNAL OF JEWISH STUDIES

Volume 47 was published under the joint editorship of Geza Vermes and Martin Goodman. Daniel Frank was Reviews Editor. Part I was issued in April, Part 2 in October 1996.

The spring issue included three papers on late antiquity: a survey article by Lee Levine on the status of the Patriarch in the Roman Empire, a discussion by Joseph Yahalom of the literary use of Jewish Palestinian Aramaic, and an article by Naomi Koltun-Fromm on a Jewish-Christian dialogue in 4th-century Mesopotamia. Meira Pollack wrote on medieval Karaite views on translating the Bible into Arabic, Daniel Abrams on numerology as a mystical technique, and Barry Hammer on resolving the Buber-Scholem controversy on Hasidism. There were three contributions on texts from the Dead Sea and a bumper crop of book reviews.

The autumn issue was equally varied, with, in addition to three further contributions to Qumran studies and another large reviews section, three articles on the Second Temple period (on handwashing by Pharisees, on Josephus' interpretation of the Divine Spirit, and on John the Baptist and the Essenes), one on an inscription from the Meroth Synagogue (which dates to Byzantine times), and a study by Adena Tanenbaum, an Associate Scholar of the Centre, of a medieval gloss on Moses Ibn Ezra's *Be-Shem El Asher Amar*.

Individual Reports

FELLOWS OF THE CENTRE

Dr Glenda Abramson

Dr Abramson delivered courses to students of the BA in Jewish Studies, the MSt programme, the Diploma in Jewish Studies and the Erasmus Programme among others, besides giving a lecture series entitled 'The Hebrew Literature of the State of Israel'.

She published two papers on Israeli literature, and edited and introduced an anthology of Hebrew short stories published by Oxford University Press.

Dr Dafna Clifford

As Wolf Corob Junior Fellow for Yiddish, Dafna Clifford devoted her energies this year to 'bringing Yiddish to the masses'. Courses given for the Centre include those involving the interplay between character and destiny in the work of Dovid Bergelson, I. J. Singer, and Yisroel Rabon, and the changing role of women in the Jewish communities of Russia and Poland as reflected in Yiddish prose fiction before and after the First World War.

Dr Clifford translated two stories soon to appear in an English anthology of Yiddish prose and poetry. The limited range of available teaching materials at a beginning and intermediate level has been a serious impediment in Yiddish studies for students and teachers alike, particularly during the past decade which has seen a remarkable growth of interest in Yiddish as an academic subject. Dr Clifford was therefore especially pleased to edit an introductory text, *Intensive Yiddish*, written by Gennady Estraiikh, which was published in August 1996.

Individual Reports

As part of her work on 20th-century Jewish literature, Dr Clifford gave a seminar talk at the Centre on Jurek Becker and contemporary German-Jewish literature, and is currently working on a study of Jewish women's writing in Italian, French, German and Yiddish.

Dr Daniel Falk

Dr Daniel Falk's fellowship with the Centre began on 11 November 1995. During this year he completed research on two Dead Sea Scroll texts he is editing for a future volume of *Discoveries in the Judaean Desert* (4Q392 and 4Q393). He wrote dictionary articles on 'Dead Sea Scrolls', 'Essenes' and 'Qumran' for the revised *New Bible Dictionary*. He also wrote and delivered three lectures: 'From Wissenschaft des Judentums to the Dead Sea Scrolls: Theories on the Origins of Jewish Liturgy Reconsidered' for the Graduate Seminar on Jewish History in the Graeco-Roman Period, 6 February 1996; 'Community Order at Qumran: Methods and Models' for the Manchester-Sheffield University Qumran Seminar, 22 February 1996; and 'The Use of Scripture in 4Q393' for the International Conference on the Dead Sea Scrolls, Brigham Young University, 15–17 July. In Hilary term he wrote and taught a course entitled 'The Dead Sea Scrolls, Qumran and Jewish Community' and supervised one Diploma Programme thesis. Together with Professor Geza Vermes, he is organizing a one-day conference on the Dead Sea Scrolls, to take place on 11 May 1997.

Dr Daniel Frank

During 1995–6 Dr Frank lectured on rabbinic literature for the University's BA in Hebrew, taught a course entitled 'The Jews of Medieval Spain' for the Diploma in Jewish Studies, and read exegetical texts with several graduate students. Together with Dr Martin Goodman, Dr Miri Rubin and Dr Adena Tanenbaum he convened the Seminar in Medieval Jewish History and Literature.

He continued to serve as Reviews Editor of the *Journal of Jewish Studies* and was named a Corresponding Fellow of the Ingeborg Rennert Center for Jerusalem Studies at Bar-Ilan University. His research focused on the Judeo-Arabic Bible commentaries of the 10th-century Mourners for Zion, a Karaite group based in Jerusalem.

Individual Reports

He is currently preparing a study of the commentaries on the Song of Songs by two leading members of the sect, Salmon ben Jeroham and Japheth ben Eli. He will present his findings at the 1996 meeting of the Association for Jewish Studies in Boston.

Dr Martin Goodman

Martin Goodman was Acting President of the Centre from October 1995 to the beginning of May 1996. Despite a heavy administrative load he continued to teach undergraduate and graduate students for the Faculties of Oriental Studies, Theology and Literae Humaniores, and to organize the weekly seminar on Jewish History and Literature in the Graeco-Roman Period; he was also joint convenor of the seminar on Medieval Jewish History and Literature and (in Trinity term) the Seminar on Religion in the Mediterranean World.

Dr Goodman gave public lectures in London at the Anglo-Israel Archaeological Society ('The Significance of the Dead Sea Scrolls: a Historian's Perspective'), at the London Society of Jews and Christians ('Faith and Culture in the Maccabean Period'), in King's College London (the first Maccabean Lecture on Biblical and Jewish Studies, on 'Romans of the Jewish Religion: Dual Citizenship and Conflicts of Loyalty in the Ancient World'), and in Heythrop College (the Cardinal Bea Memorial Lecture, on 'Proselytism and Mission in Judaism and Christianity'). He also spoke in Hereford to the Newman Circle (on 'Mission and Conversion') and delivered in Jerusalem the Inaugural Lecture of the International Guest Lecture Series of the Ingeborg Rennert Center for Jerusalem Studies at Bar-Ilan University (on 'Temple and Wealth: the Economy of Jerusalem in the Second Temple Period').

Dr Goodman gave papers at conferences on conversion in Mediterranean society in La Sapienza University, Rome (on 'A Jewish Missionary Movement in Late Antiquity?'), on resistance, collaboration and occupation at the University of Warwick (on 'The Significance of Masada'), on the significance of Jerusalem in Judaism, Christianity and Islam at Tantur Ecumenical Institute, Jerusalem (on 'The Pilgrimage Economy of Jerusalem in the Second Temple Period'), at the annual meeting of the British Association for Jewish Studies in Cambridge (on 'The Pilgrimage Economy'), and at the 41st

Individual Reports

Deutscher Historikertag in Munich (on 'The Significance of Conversion to Judaism: the Views of Jews, Converts and the Roman State').

Dr Goodman continued to act as Reviews Editor of the *Journal of Roman Studies*. He was joint editor (with Geza Vermes) of the *Journal of Jewish Studies*.

Dr Goodman continued work, with the help of a research assistant, Ms Jane Sherwood, on a study of *The Roman World 44 BC-AD 180* to be published by Routledge in 1997. He began the preparation for publication of the papers of the conference held in Oxford in July 1995 under the auspices of the Centre and the British Association for Jewish Studies; the book, entitled *The Jews in the Graeco-Roman World*, has been accepted for publication by Oxford University Press. He also continued to work as editor of the apocrypha section of the *Oxford Bible Commentary*.

Dr Goodman continued to serve as Secretary of the European Association for Jewish Studies and was closely involved in the successful relaunch of the Association as the principal institution for the promotion of Jewish Studies at university level in Europe.

In July 1996 the University of Oxford conferred on Dr Goodman the title of Professor of Jewish Studies, and at the Annual General Meeting of the Fellows of the British Academy he was elected a Fellow of the British Academy.

Dr Dov-Ber Kerler

Dr Kerler spent his sabbatical year (August 1995-July 1996) in Jerusalem where he was active in research, supervision of doctoral candidates for the University, editing and publishing.

In Jerusalem, Dr Kerler completed a study on the Soviet Yiddish newspaper *Eynikayt* and its role in reporting, recording and reacting to the Holocaust and in the efforts of the Soviet Anti-fascist Committee to mobilize international Jewish aid to the war against the Nazis (the paper is now in press in English). He also began to work on a detailed analysis and critical edition of the first printed Yiddish translation (1776) of *Sefer Hasidim*, a translation which, apart from its outstanding linguistic importance, was in all probability linked to the rise of the modern Hasidic movement, predating some of the earliest known printed references to modern Hasidism. In addition, Dr Kerler

Individual Reports

continued to supervise two graduate DPhil students at the Medieval and Modern Languages Faculty.

In autumn 1995 Dr Kerler served as academic consultant to Chaim and Vladimir Beider's weekly instalments on Jewish culture and Yiddish literature, which appeared in the weekend section of the Israeli Russian-language daily newspaper *Vesti* (September–December 1995). He also gave two interviews to the Israeli Russian-language weekly *Yevreiskii Kamerton* (published by the daily *Novosti Nedeli*) which is entirely devoted to Jewish and Yiddish culture, literature and arts. In May, Dr Kerler gave a talk to the Jerusalem Society for Yiddish Culture on 'Yiddish Scholarship and Yiddish Literature in Oxford'.

Dr Kerler's editorial and publishing work included the production of volume 25 of *Yerushalaimer Almanakh, Annual for Yiddish Literature and Culture* (edited by Josef Kerler and Dov-Ber Kerler) comprising works and contributions by over forty Yiddish authors, literary critics, poets and scholars. He also selected, edited and published *Shpigl-ksav, getseylte lider* ('Words in a Mirror'), a collection of selected poems by father and son—Josef Kerler and Boris Karloff (Yerushalaimer Almanach Press: Jerusalem), which was warmly and succinctly reviewed by Y. Bronowski in the literary section of the leading Israeli Hebrew newspaper *Haaretz*. Dr Kerler also finished editing a collection of papers entitled *The Politics of Yiddish: Studies in Language, Literature and Society*. He also collected and is currently editing a selection of Elie Wiesel's Yiddish works, entitled *Un di velt hot geshvign: eydes, dertseylungen, eseyen* ('When Humanity Stood Silent: Testimony, Stories, Essays').

Dr Noah Lucas

In Michaelmas and Hilary terms Dr Lucas gave lecture-courses on Israeli history and politics in the Social Studies Faculty Centre, and in Hilary term the same topic for the Diploma Programme. Dr Lucas supervised one MLitt student and an undergraduate dissertation in PPE, and also tutored an MSt student and an undergraduate in Jewish Studies. He lectured to the MPhil class in Middle East studies at St Antony's College, was External Examiner for a PhD dissertation at Durham University, and lectured on 'Israel after Rabin' to a group of

Individual Reports

Taiwanese diplomats taking a course at Rewley House, Kellog College.

In November Dr Lucas accepted an invitation to participate in the briefing at the Foreign and Commonwealth Office of the British Ambassador-designate to Israel. Dr Lucas continued to attend meetings of the Middle East Programme at the Royal Institute of International Affairs (Chatham House), and gave interviews on Radio Five and BBC Radio Scotland.

Dr George Mandel

Dr Mandel delivered a course entitled 'The Origins of Jewish Nationalism' for the Diploma Programme in Hilary term, and a series of lectures with the same title at the Oriental Institute in Hilary and Trinity terms. He taught for the paper of the same title in the MPhil in Modern Jewish Studies during Hilary term and Trinity term, and for the paper entitled 'Hebrew Literature 1888 to 1948' in the MSt in Modern Jewish Studies in Michaelmas term. He was Chairman of Examiners for the MSt examination in Trinity term.

He gave a paper on 'Resistance to the Study of Hebrew: the Experience of Eliezer Ben-Yehuda' at the annual conference of the British Association for Jewish Studies, held in Cambridge in July 1996, the main theme of which was 'The History of Hebrew Study'.

He took part in an Open University series on language entitled 'In Other Words' in July 1996, in which he discussed the revival of Hebrew as a spoken language.

Ronald Nettler

Ronald Nettler continued his research on the intellectual history of Muslim-Jewish relations, medieval and modern, on aspects of the thought of the medieval mystic Ibn al-Arabi (including biblical Judaic trends in this thought), and on certain aspects of modern Islamic religious thought. With Dr Suha Taji-Farouki he completed editing a volume on the intellectual history of Muslim-Jewish relations in the modern period, which developed out of an international workshop on the subject sponsored by the Centre as a Rich Seminar in March 1995. It covers a wide range of subjects and is based on original

Individual Reports

textual sources. Ronald Nettler contributed two of the book's ten chapters and wrote the introduction with Dr Taji-Farouki.

Ronald Nettler continued to teach undergraduate and MPhil students in the Faculty of Oriental Studies, and to supervise DPhil research students. He taught the paper on 'Religious Thought in the Modern Middle East' for the MPhil in Middle Eastern Studies. For the University Diploma in Jewish Studies, he taught the course entitled 'A Survey of Jewish-Muslim Relations, Medieval and Modern'. He also continued as Director of Studies of the Diploma in Jewish Studies and as Fellow and Tutor in Oriental Studies, Mansfield College.

In December 1995 Ronald Nettler jointly convened with Alan Jones an international workshop on 'Islamic and Hebrew Texts: "Judaic" Themes in Medieval Islamic Literatures'. The workshop papers will be published as a special volume in the series *Studies in Muslim-Jewish Relations*, edited by Alan Jones and Ronald Nettler.

Ronald Nettler organized with Dr Muhammad Mahmoud (Oriental Institute and St Antony's College, Oxford), and John Cooper (Faculty of Oriental Studies, Cambridge University) an international colloquium on Islamic Thought and Modernity, held at the Middle East Centre, St Antony's College, in May 1996. The colloquium was supported by the Middle East Centre, the Programme in Near Eastern Studies, the Oriental Institute, and the Inter-Faculty Committee for Middle Eastern Studies, University of Oxford. Ronald Nettler spoke on a contemporary Tunisian thinker's ideas concerning modern Islam and interreligious relations. The colloquium papers are to be published in book-form, the three convenors editing the book and writing an introduction.

Dr David Rechter

Dr Rechter taught Modern Jewish History to students of the BA courses in Hebrew and in Jewish Studies as well as to visiting students. He also taught for the Diploma Programme in Jewish Studies, and delivered a university lecture course on European Jewry in the 19th and 20th centuries. He organized a seminar on Modern Jewish History, delivered a paper on 'The First World War and Jewish Politics' to the East Central European History Seminar at Brasenose College, Oxford, and supervised dissertations and a thesis. He was invited to

Individual Reports

join the Advisory Board of the Leo Baeck Institute, London, and served as a member of the steering committee of its conference on British and German Jewry.

Dr Alison Salvesen

Dr Salvesen spent Michaelmas term on maternity leave, and resumed work in January, having accepted the post of Leverhulme Fellow in the Semantics of Ancient Hebrew at the Oriental Institute. This work is part of an international project to create an electronic database of the meanings of words found in the Hebrew Bible, the book of Ben Sira, the Dead Sea Scrolls and Hebrew inscriptions. Dr Salvesen's particular task is to carry out research into words within the field of Kingship.

In April Dr Salvesen became a Research Fellow of Wolfson College.

She continued to teach Talmudic Aramaic to Diploma students at the Centre, Syriac to research students at the Oriental Institute, and Textual Criticism of the Hebrew Bible to graduates taking the new Master of Studies degree in Biblical Hebrew.

In June she gave a paper entitled 'Esther's Diadem', on the meaning of the Hebrew word *keter*, at a conference on Aramaic and Syriac culture held at the Institute of Jewish Studies, London University. In July she travelled to Leiden for the annual meeting of the Semantics of Ancient Hebrew Database project. In August she gave a paper at the Syriac Symposium in Uppsala, Sweden, on Jacob of Edessa's Syriac version of the Books of Samuel.

Dr Norman Solomon

Dr Solomon taught an 'Introduction to Judaism' course for the Faculty of Theology in Hilary term, and a course entitled 'Modern Jewish Thought' for the Diploma Programme. He also carried out research on J. D. Soloveitchik in preparation for a series of lectures. He delivered a wide range of papers, lectures and talks, as well as participating in seminars, panels and symposia.

Dr Jonathan Webber

During the year Dr Webber convened and chaired a new seminar series at the Centre on 'Topics in Contemporary Jewish Society',

Individual Reports

which met regularly during Hilary and Trinity terms, and he taught the introductory course on Modern Jewish Sociology for the Centre's Diploma Programme in Jewish Studies. He supervised the dissertations of three students on the Programme, gave tutorials to one overseas student, and acted as supervisor for one MPhil student and two doctoral students. His ongoing 'Identity and Ethnicity' seminar at the Institute of Social and Cultural Anthropology (which he organizes together with Shirley Ardener and Tamara Dragadze) continued this year in Michaelmas and Hilary terms: the theme for the series in Michaelmas was 'Racist Debates in Contemporary Europe', and the theme in Hilary was 'Remembering, Forgetting and Reconstructing the Past', at which he gave a paper in January entitled 'Remembering, Forgetting and Reconstructing the Past: the Jewish Experience'.

Other papers which he gave during the year included one on 'Remembering the Holocaust', which he presented in November at a one-day seminar on the Holocaust organized by the Centre at Rewley House, Oxford; a paper on 'Jewish Ethnic Memory: Remembering, Forgetting and Reconstructing the Holocaust', which he gave in February at the Race, Nation and Ethnicity Seminar held at the History Faculty; and a paper on the Auschwitz State Museum at a conference in London in July on 'The Holocaust and British Museums', organized by the Wiener Library and the University of Southampton. Other presentations Dr Webber made this year included the opening statement on 'Pluralism in the Jewish Community: What is to be Done?' at the annual General Assembly of the European Council of Jewish Communities, held in Antwerp in November, where he convened and chaired a round-table discussion on this subject; two lectures on Jewish values, jointly entitled 'Planning for the Future while Remembering the Past: an Anthropologist Looks at the Torah', which he delivered at a seminar for Jewish leaders in Venice in January, organized by the European Centre for Jewish Leadership (Paris); a lecture entitled 'A Contemporary Dilemma: How to Remember the Holocaust', given in January at the Oxford branch of the United Nations Association; a panel contribution at a discussion of Bernard Wasserstein's recently published book, *Vanishing Diaspora*, at a meeting organized by the Institute of Jewish Affairs (now the Institute for Jewish Policy Research) in January in

Individual Reports

London; a lecture entitled 'Memorializing *Kiddush ha-Shem* during the Holocaust', given on the fast-day of Tisha Be'av at the Yakar study centre in northwest London in July; and he led a workshop on international collaborative projects funded by the European Union at a conference on 'European Encounters: Jewish Communal Organizations and the European Union', organized by the Centre Européen Juif d'Information, the European Council of Jewish Communities, and B'nai B'rith (Districts 15 and 19), held in Brussels in June, where he also gave one of the opening statements, on 'European Jewry in a United Europe: Where Do We Stand? Where Do We Go from Here?'

Following the end of his three-year Tempus Project (1992–5) in collaboration with the Jagiellonian University, Cracow (Poland), Dr Webber took the first steps to help establish there a new teaching and research unit devoted to the subject of the Holocaust. During Oxford University vacations he taught two full-length (thirty-hour) intensive courses at the Jagiellonian University: 'Introduction to the Study of the Holocaust' (in December) and 'Introduction to Contemporary Jewish Identities' (in April). These courses were attended by local Polish students as well as by foreign students—mainly Polish Americans; two students on the Centre's Diploma Programme in Jewish Studies also attended the first course, thanks to the generosity of the Institute for Polish-Jewish Studies and an anonymous donor. Other external teaching Dr Webber undertook during the year included a lecture on 'The Jewish Calendar', given in February at the Department of Theology, University of Birmingham. For this department he also acted as an external examiner in April; and he acted as external interviewer for two Oxford colleges (Merton and New) in judging research-fellowship applications.

In December 1995 Dr Webber completed his three-year research project on Polish-Jewish relations, funded by the Economic and Social Research Council of the UK, and in particular saw through to the end the writing of eighteen research reports which he had commissioned on this subject. Work on his other main research project, 'The Ruins of Jewish Civilization in Polish Galicia', which has now become an official project of the Centre, continued satisfactorily.

Dr Webber continued as the managing editor of *JASO: Journal of the Anthropological Society of Oxford* and also with his work on the

Individual Reports

International Auschwitz Council, a meeting of which he attended in July in Osuchów, near Warsaw. His activities this year included attending the second annual convention of Agudas Yisroel of Europe, held in Bournemouth in May; and he was invited to become a patron of the new permanent exhibition on the Holocaust currently being planned at the Imperial War Museum in London. He published two academic articles and wrote a further three papers for publication. The third volume appeared in his series on Ethnicity and Identity, which he co-edits with Shirley Ardener and Tamara Dragadze, published by Berg, Oxford: *Dress and Ethnicity: Change Across Space and Time*, edited by Joanne B. Eicher.

VISITING FELLOWS AND SCHOLARS

Professor David R. Blumenthal (Skirball Fellow)

While at the Centre Professor Blumenthal worked on a book of which two-thirds had been completed: *The Banality of Good and Evil: a Social Psychological and Historical Study*. Two main questions remained to be considered: what are the resources of the classic Jewish tradition on this subject, and how can these be used to articulate a Jewish theology of doing good, as well as a plan of teaching goodness, which would reflect the insights gained from the social psychological and historical study of obedience and altruism?

Professor Blumenthal was able to complete his examination of the Jewish literature thanks to the combined resources of the Centre, the Bodleian and the Oriental Institute, and succeeded in formulating the third part of his book, of which he completed much of the writing.

Professor Blumenthal was able to share his work with colleagues at the Wednesday Discussion Group, where the response was lively and productive. He spoke on it at a conference which he coordinated entitled 'The Road to Responsibility in the Age of the Shoah'.

He also spoke on several occasions about his previous book, *Facing the Abusing God: a Theology of Protest*, at the Oxford University Jewish Society, the University of Birmingham, and the 'Road to Responsibility' conference. The thesis of this book is controversial and has been received in a lively manner.

Individual Reports

Professor Steven Bowman

Professor Bowman, during his year as Koerner Fellow in Holocaust Studies, delivered several papers at the Oxford Centre, including a comparison of Ashkenazi and Sephardi responses to persecution and the circumstances surrounding the deportation of Greek Jewry. He was invited to speak at a symposium on modern Greece at Christ Church. He completed his monograph on Greek Jewry during the Holocaust (to be published by Yad Vashem and Macmillan), wrote two review essays surveying recent Holocaust studies (one, 'Shoah: History and Memory', published in the *Journal of Jewish Studies*, 47:1 [1996] 204–9), prepared six book reviews on Greek and Mediterranean subjects, and advised a number of undergraduate and doctoral students on their research into Greek Jewish subjects. He continued his translation and research on *Sefer Yosippon*, the first history of ancient Israel written in Hebrew, which contributed greatly to Jewish identity during the past millennium and has had significant influence on Ashkenazi responses to persecution since the Crusades. He wrote the entry on Greece for the forthcoming Yale University Press *Encyclopedia of the Holocaust*. During Hilary term he delivered five lectures, among them 'Jerusalem in 10th-11th-century Venice' in Venice; 'Greeks and Jews: The Double Helix of Western Civilization' in Thessaloniki; and 'Comparing Greek and Jewish Nationalisms' in Athens.

Professor Mikhail A. Chlenov (Skirball Fellow)

Professor Chlenov spent five months at the Centre from 12 January to 14 June 1996. He was able to continue his work on formulating a socio-anthropological approach towards Jewish civilization, focusing mainly on Jewish proselytism at different historical epochs; the spread of Jewish Diaspora settlements; linguistic behaviour in the Diaspora, including the nature of Hebrew as a metalanguage, and 'Jewish languages' as vernaculars. While at Yarnton he wrote several articles, including: 'Jewry in the Network of Civilizations' and 'Kinship Terminology in the Hebrew Bible (the terms 'av and 'avoth)'. Under an agreement with Littman Library of Jewish Civilization he started work on a book on Jewish civilization and ethnicity, and drafts were written at Yarnton on 'Anti-Semitic Approaches to the Problem of the Unity of the Jewish People', 'Views on Ashkenazic Ethnogenesis', 'Victim-

Individual Reports

ization as a Specific Trait of Jewish Civilization' and 'Circumcision and Food Taboos in Jewish Culture'.

During his stay at Yarnton, Professor Chlenov worked on field notebooks from trips in 1980–93 to the Caucasus and Central Asia, among the Bukharan, Mountain, Georgian and Iranian Jews, and to a lesser extent Krimchaks and Karaites. An article was written entitled 'Notes on Oriental Jewish Cemeteries', to be published in *Proceedings of the Jewish University in Moscow*. Another article on kinship terminologies of the Mountain Jewish Tat-language is in preparation. A lecture was presented to the Discussion Group on identity trends in Oriental Jewish communities of the former Soviet Union, and the text is to be published.

He was also able to update the lecture series 'Introduction to Jewish Civilization and Ethnicity', for the Moscow State Jewish Maimonides Academy, at the Philological Faculty, which he chairs. He also wrote and presented a number of lectures on the problems of the Jewish communities of the former USSR, among them one on current problems of Russian Jews, for the Standing Conference on Central and East European Jewish Communities of the Board of Deputies of British Jews; a seminar on problems of minorities in the Russian Federation, for British journalists, MPs, politicians and political scientists; a lecture on the future of Jewish communities in the Russian Federation, organized by the Institute for Jewish Policy Research, London; and a lecture on contemporary Russian Jewry, for the Jewish community in Birmingham. He participated in an international interfaith meeting on 'Religion and Communal Identity' at Chartridge; and delivered a lecture devoted to kinship terminologies of the aboriginal population of Siberia and the Far East at the Institute of Social Anthropology of Oxford University. He also gave tutorials to students of the Diploma Programme engaged in research on former Soviet Jewry.

Jon Feder

Jon Feder, Chief Editor of Keter Publishing House, Jerusalem, carried out research on the history of Hebrew book publishing and Israeli reading habits while at the Centre. He aims to formulate an interpretation of trends such as the recent wave of high-quality postmodern Hebrew fiction, and the current response to multimedia.

Dr Yael Feldman

Dr Feldman, a Koerner Fellow in Holocaust Studies, continued her research on the uses of the Akedah in Israeli literary responses to persecution and mass murder. In her discussion of 'The Representation of the Holocaust in Israeli Literature' at the Oxford Centre, she argued that through all its permutations, the literary use of the Holocaust has been affected by Israeli political realities. The Akedah, as one of the major paradigms that demonstrate this claim, was the subject of a lecture she delivered at Cambridge University entitled 'Isaac or Oedipus? The Psychologization of the Akedah in Israeli Culture'. The power of this psycho-political metaphor is proven in her contribution to the forthcoming *Isaac Barzilai Festschrift*, where she identified the Akedah as the key that encodes the Maronite 'Holocaust' in Anton Shamash's *Arabesques*.

In contrast to the centrality of the Akedah in the writings of male authors, it is almost negligible in representations of the Holocaust (and other persecutions) in the work of women writers. This marginality led to a search for other models that shape Israeli women authors' literary responses to the Holocaust. Some of these were surprisingly discovered in the blend of feminism and anti-militarism spawned by Virginia Woolf as England was preparing for the Nazi invasion. Although it was then drowned by the Blitz, her caution against the 'unconscious Hitlerism' embodied in male aggression seems to be heard some fifty years later by her Israeli disciples, who apply it to their own circumstances. This fascinating literary 'filliation' is the framework of a book-length manuscript nearing completion.

Professor John Garrard

During his three months at the Centre, Professor Garrard continued his research into the Holocaust in Nazi-occupied Soviet territory, using recently opened archives. He made research trips to Belarus and Israel to recover materials on the ghettos in Brest and Minsk and the death camp at Maly Trostenets. Professor Garrard also accepted invitations to lecture on his current work at Sheffield and Salford and at St Antony's College, Oxford. His article entitled 'The Nazi Holocaust in the Soviet Archives' appeared in December 1995 in *East European Jewish Affairs*, and his book entitled *The Bones of Berdichev* (co-written

Individual Reports

with Dr Carol Garrard) has been published by Simon & Schuster in New York and London, both editions acknowledging the help of the Centre.

Professor Garrard has received a grant from the United States Holocaust Memorial Museum to create a computerized database of all the recoverable names of victims of the Holocaust in Nazi-occupied Soviet territory. Lists of hitherto unpublished names of victims appear in both his recent publications.

Dr Dov Gera

During his year at the Centre, Dr Gera worked on the final draft of a book entitled *Judaea and Mediterranean Politics: 219–161 BCE*, making extensive use of the Bodleian and Ashmolean libraries. He also completed an article on the Epicurean philosopher Philonides and his connections with the Seleucid kings of Syria, and read a paper entitled 'History and Literature: the Battle of Beth Zachariah' in Dr Martin Goodman's seminar on Jewish History and Literature in the Graeco-Roman Period. He also gave a talk at the Thursday Evening Discussion Group on 'Josephus' Antiquities: Organizing the Past'. During his stay he attended seminars and lectures, and established contact with scholars in related fields.

Dr Effie Habas

Dr Habas worked at Yarnton during January and February on an analysis of early inscriptions from a Jewish and Roman legal point of view. She also progressed with a paper on Diocletian's Eastern campaigns and his interaction with Jews mainly in connection with his halts in Tiberias and Syrian Emesa.

Dr Yedidya Itzhaki

Dr Itzhaki spent ten weeks at the Centre, during which he continued his research on changes in the concept of Jewish identity reflected in Israeli and Jewish-American literature. He completed a paper on this theme, and prepared the framework for a book on pluralism in contemporary Judaism reflected in modern Jewish literary writing. He was also able to write several articles and book reviews.

Individual Reports

Dr Nessim Kazzaz (Skirball Fellow)

During his stay at the Centre, Dr Kazzaz was able to complete *The Jews of Iraq after the Mass Emigration of 1951–2*, a sequel to his first book, entitled *The Jews of Iraq in the Twentieth Century*. He also carried out research on the rise of Arab nationalism and changing attitudes to the Jewish community in Iraq, and interviewed members of the Iraqi Jewish community in London on their experiences. The Leopold Muller Memorial Library was particularly helpful in researching this topic.

Dr Gary Knoppers (Skirball Fellow)

Most of Dr Knopper's sabbatical year at the Centre was spent working on a two-volume Anchor Bible commentary on *I-II Chronicles*, to be published by Doubleday, New York. He completed the 150-page introduction, covering issues of texts and versions, sources, genre, language and style, historical setting, scope and extent of the author's work, history of interpretation, major themes and purpose. He also compiled a bibliography filling a similar number of pages, and made progress on the commentary. The textual criticism of the genealogies in *I Chronicles* 1–9 presented complex problems, since it was necessary to take account of the Hebrew witnesses, Septuagintal witnesses, Old Latin, and the biblical texts among the Dead Sea Scrolls. Better progress was made with the historical narratives beginning in *I Chronicles* 11, resulting in a further 250 pages of manuscript.

Access to libraries in Cambridge and London, as well as to the six in Oxford that relate to his work, made it possible to carry out unanticipated minor projects, including a paper entitled 'Histories of the Monarchy: Developments and Detours', to appear in D. W. Baker and B. T. Arnold (eds) *The Face of Old Testament Studies* (Grand Rapids: Baker); another entitled 'The Vanishing Solomon: the Disappearance of the United Monarchy from Recent Histories of Ancient Israel', to be published in *The Journal of Biblical Literature* of the Society of Biblical Literature; and a third on 'Solomon's Fall and Deuteronomy', to be included in L. Handy (ed.) *The Age of Solomon* (Leiden: E. J. Brill).

He began work on three further papers. The first, 'Rebuilding the Walls: the Restoration and Persian Periods in Early Judaism', will

Individual Reports

appear in B. Arnold (ed.) *Israelite History and the Hebrew Bible* (Cambridge University Press); the second is entitled 'Jerusalem at War in Chronicles: the Case of Jehoshaphat's Holy War against the Eastern Coalition'; and the third, on 'The Davidic Promises', is to be published in J. Day (ed.) *King and Messiah* (Oxford University Press).

He presented a paper entitled 'Reviewing Sara Japhet's *I and II Chronicles*' and participated in the panel discussion at the annual meeting of the Society of Biblical Literature in Philadelphia, and delivered lectures on 'The Variety of Images of David in Early Judaism' (Wolfson College, Oxford), 'Ancient Near Eastern Land Grants and the Davidic Promises: a Parallel?' (Old Testament Graduate Seminar, Oxford University), 'The Vanishing Solomon: the Disappearance of the United Monarchy from Recent Histories of Ancient Israel' (Cheltenham and Gloucester College of Higher Education and the Oxford Centre), and 'Jerusalem at War: the Transformation of Holy War Ideology in the Chronicler's History' (Tyndale Conference, Cambridge University).

Professor David Kushner (Skirball Fellow)

Professor Kushner spent six months at the Centre during which he worked on subjects related to Palestine during the late Ottoman period. He presented a paper on 'Zealous Towns in 19th-century Palestine' at Yarnton, and completed a paper for publication on 'Administrative Patterns in the Provinces of Palestine According to the Ottoman Yearbooks, 1864–1914'. He also worked on the English translation of his recent Hebrew-language publication entitled *Ali Ekrem Bey, Governor of Jerusalem, 1906–1908*. In addition he continued his work on identity and self perceptions in contemporary Turkey, and presented a paper on 'Minorities in Turkey and the Question of National Identity'.

Menahem Macina

During his five months at the Oxford Centre, Menahem Macina completed his research on theological precedents for the contemporary Jewish-Christian dialogue, mainly on the basis of the various docu-

Individual Reports

ments issued by the Church, Bishops' Committees and Church Groups since the *Nostra Aetate* Declaration (§ 4), at Vatican II Council (1965).

During his stay at the Centre, Menahem Macina also completed seven contributions to Catholic, Jewish and daily newspapers, three scholarly reviews, and three scholarly articles.

Dr Gila Menahem

During her stay at the Centre, Dr Menahem completed the final draft of an article entitled 'Arab Citizens in an Israeli City: Action and Discourse in Public Programmes'. It deals with the status of the Arab minority in Israel as revealed in Project Renewal, one of the largest and most ambitious programmes in the country during the 1970s and 1980s. The analysis disclosed how conflicts over symbolic issues, such as the definition of a collective's boundaries, found their way onto the Project Renewal agenda and affected the project's dynamics even though its objectives were ostensibly different. The paper analyses the intensity of the conflicts evoked by the issue of citizen participation and interprets the clashes over neighbourhood representation as resulting from a core conflict, in which the very boundaries of Israel's moral community appeared to be at stake. The Bodleian Library offered a wide range of recent literature on issues of modern citizenship, which was vital for the completion of the project.

Mary Minty

Mary Minty spent five months at the Centre, during which she made substantial progress on two projects. She completed a chapter of a book on the art-historical, architectural and urban aspects of transforming late-medieval German *Judengassen* into Christian quarters, and presented papers on the subject at the universities of Oxford, Cardiff and Exeter. She collected most of the material necessary to complete the chapters on Würzburg and Cologne in the Bodleian. The project opened up into a new line of research while at Yarnton: the study of Marian anti-Semitism within the context of medieval German Christian culture, on which a paper was

Individual Reports

presented at the 'Tolerance and Intolerance' international conference (to mark the centenary of James Parkes's birth) at the University of Southampton.

The second project is a study of medieval Ashkenazi *Kiddush ha-Shem* and German Christian responses to it, on which the drafts of three papers were completed. The first is concerned with the impact of medieval *Kiddush ha-Shem* on medieval Christian biblical exegesis and commentary. The second assesses the impact of *Kiddush ha-Shem* on Christian perceptions of Jews in the light of medieval German Christian infanticide, parricide and homicide; while the third examines the evolution of the enactment and ideology of medieval Ashkenazi *Kiddush ha-Shem*. A paper on part of the third topic—the aftermath of martyrdom as depicted in the three Ashkenazi sources known collectively as the Hebrew Chronicles—was presented at the 'Crusades and Crusaders' conference in Beer Sheva.

Professor Deborah Dash Moore (Skirball Fellow)

Professor Deborah Dash Moore delivered three public lectures during five months at the Centre—at University College London, the Modern Jewish History Seminar and Yarrnton Manor—each dealing with aspects of her research on the military experience of Jews in the American armed forces during World War II. She also attended the first European Social Science History Conference, in the Netherlands, where she gave a paper on postwar Jewish migration within the United States, the subject of her most recent book.

Professor Moore devoted the bulk of her time to researching and writing her book, focusing especially on how the war transformed the faith and identity of Jewish GIs. She continued to edit entries for the forthcoming two-volume encyclopaedia, *Jewish Women in America: an Historical Encyclopedia* (to be published by Carlson Publishing in 1997), which she co-edits with Professor Paula Hyman of Yale University.

Professor Shmuel Moreh

Professor Moreh spent two months at the Centre, during which he prepared an article entitled 'Sephardic Jews and the Transmission of Spanish Theatre into the Ottoman Empire' for publication by the

Individual Reports

Misgav Yerushalayim Institute of the Hebrew University. He also edited a play entitled 'The Quick-tempered Simpleton', copied in Mosul in 1855, and wrote an introduction to it in which he discussed Arabic theatre in the Middle Ages, and the extent to which Maimonides and other Jewish writers in Arabic contribute to our understanding of Arabic performing arts. In addition he edited plays written by Jews in Iraq, and worked on a forthcoming book on the Jewish theatre in Iraq.

Dr Henry Near

Dr Near was able to complete editing the Hebrew version of his book *The Kibbutz: a History* while at the Centre. He also expanded and re-formulated his work on the idea of pioneering in Palestine, Israel and North America, and investigated the possible inclusion of areas such as South America and South Africa. He was able in addition to carry out research on a projected book on the philosophy of communalism.

Professor F. Burton Nelson

Professor Burton Nelson continued his research and writing on Dietrich Bonhoeffer while at the Centre, preparing papers and making progress on a forthcoming book entitled *Dietrich Bonhoeffer: Spirituality of a Martyr*. He also made presentations at a Bonhoeffer Society Symposium, at Vilnius University and at the Pedagogical University in Lithuania.

Dorit Peleg

Dorit Peleg was Visiting Writer at the Centre from October 1995 until March 1996. During that period she continued work on her series of fairytales for adults, and wrote several short stories. She completed a long essay entitled 'Hebrew Literature: a Literature of Immigrants', which was delivered in Kilkenny as a lecture in the 'Issues in Contemporary Culture' series under the auspices of the Kilkenny Arts Education Programme and the Embassy of Israel in Ireland. She also continued work on another essay: 'Reflections on the Nature of the Perception of a Work of Art', focusing on the field of

Individual Reports

literature. She also used this period for experimenting in fresh directions, and began work on a new novel.

Dr Chaya Shacham

Dr Shacham spent a sabbatical year at the Centre during which she carried out research into Hebrew poetry written by women over recent decades. She has been investigating this literature with the help of methodological approaches such as intertextuality and sociology.

Professor Gershon Shaked (Skirball Fellow)

Professor Shaked made excellent progress during his stay at the Centre on the fifth volume of his *History of Hebrew Narrative Fiction, 1880–1980*, completing the introduction as well as chapters on Orpaz, Yehoshua, Kaniuk, Oz, Appelfeld, Kenaz, Shabtai and Cahana-Carmon. These major figures were analysed in terms of the generation to which they belong, the literary schools—such as Expressionism, Surrealism, Impressionism and Neorealism—under whose influence they may have come, and their personal histories. The Kressel Archive was of particular value in understanding their developing careers. The research and writing were largely completed while at the Centre. Professor Shaked's wife, Dr Malka Shaked, was able to finish a large-scale research project on Agnon and the Arab-Jewish conflict while in Oxford.

Professor Uri Sharvit

Professor Sharvit devoted his time at the Centre to researching and writing on two projects: a comparison between Jewish and Christian liturgical hymnology, and the rhythm of biblical Hebrew.

Dr Ziva Shavitsky

Dr Shavitsky was able to make progress on a number of projects while at the Centre, including articles on Jerusalem in the works of Oz, Yehoshua, Brenner and Agnon, and on a comparison between the elderly ladies in Tchernikhovsky's *Gitl* and Agnon's *Tehillah*. She also

Individual Reports

prepared material for a comparative study of Rachel and Zelda, and for an examination of the way German Jews are represented in Hebrew literature.

Dr Suba Taji-Farouki (Skirball Fellow)

During her stay at the Centre Dr Taji-Farouki completed work on a forthcoming book with Ronald Nettle, *Muslim-Jewish Encounters: Intellectual Traditions and Modern Politics*. This brings together papers presented at a workshop on the theme of mutual perceptions in the intellectual traditions of Islam and Judaism, held at the Centre during April 1995 and organized jointly by Ronald Nettle and Dr Taji-Farouki. The book will be published by Harwood later this year. Dr Taji-Farouki also began preparations for a forthcoming survey of attitudes, perceptions and assumptions concerning Jews and Judaism within Jordanian society.

Dr Yuri Vartanov (Skirball Fellow)

During his stay in Yarnton from October to December Dr Vartanov continued his research on the history of Hebrew studies in 16th-century Europe, concentrating on the earliest Hebrew and Aramaic grammars by Christian European Humanist scholars.

Dr Vartanov examined a great deal of pertinent literature, making use of the Bodleian Library and of the libraries of the Taylor Institute and the Oriental Institute in Oxford. He was able, too, to examine more than twenty 16th-century printed books which he had failed to locate in Russian libraries.

Dr Vartanov participated in the weekly discussion groups at Yarnton Manor, and contributed a paper on the above subject.

Dr Esther Webman (Skirball Fellow)

Dr Webman spent five months at the Centre during which she gathered material on the Muslim community in Britain and studied their Islamic perception of identity through their local newspapers and publications, and their attitude towards Jews. She participated in an international colloquium in Paris entitled 'From Xenophobia to Tolerance—Jews and Muslims', and delivered a lecture at the University of London on anti-Semitic motifs in the ideologies of Hizbollah and Hamas.

Individual Reports

Professor Alex Weingrod

Alex Weingrod spent four months at Yarnon Manor, mainly devoted to writing a book based on anthropological research in present-day Jerusalem, and tentatively titled 'Living Along the Seam: Israeli Palestinians in Jerusalem'. It will depict and analyse the experience of the relatively small number of Israeli Arabs who live in Jerusalem, who, unlike almost all other Jerusalemites, are both Israelis and Palestinians in a city deeply divided between these two competing peoples. The 300 families in this group include young, highly trained professionals, born and raised in Arab villages and small towns, who originally came to Jerusalem to study at the Hebrew University, and remained to make their home there after receiving advanced degrees in fields such as law, medicine, education and social services. They tend to work with Israeli Jews in a variety of professional settings, while mostly living and raising their children in the Palestinian sections of the city.

They are daily confronted with their 'double marginality', as 'Arabs' to the Israeli Jews with whom they work, and as 'Israelis' to the Palestinians with whom they live. They are bilingual and bicultural, living 'betwixt and between' the Israeli Jewish and Palestinian communities, and seeing themselves as 'living along the seam', the old border that still separates Israelis and Palestinians in Jerusalem. How they navigate their lives under these complex circumstances has implications for the future of Israeli-Palestinian relationships, and for multicultural societies in general.

Dr Meir Zamir

During his stay at the Centre, Dr Zamir completed the final chapter of a book on the roots of Lebanon's national, religious and sectarian conflicts. He was also able to research and write an article on the Zionist-Maronite alliance during the 1930s and 1940s, to be published by the Ben-Gurion Centre in Sde Boker.

Publications

CENTRE PUBLICATIONS

- Journal of Jewish Studies*, edited by Professor Geza Vermes and Dr Martin Goodman, vol. 47:1–2
- MENDELSON, EZRA, *The Ambiguous 'Lessons' of Modern Polish-Jewish History* (The First Goldman Lecture at the Oxford Centre for Hebrew and Jewish Studies)

FELLOWS' PUBLICATIONS

- ABRAMSON, GLENDA, ed. and intro. *The Oxford Book of Hebrew Short Stories*, Oxford: Oxford University Press (1996)
- 'Where is Danny? Israeli Drama in the 1950s', *Israel Affairs* 2:2 (Winter 1995) 115–35
- 'Israeli Literature as an Emerging National Literature', in Ilan Troen and Noah Lucas (eds) *Israel: The First Decade of Independence*, Albany: State University of New York Press (1995) 331–54
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