

REPORT OF THE
OXFORD CENTRE FOR
HEBREW AND
JEWISH STUDIES

•

2000–2001

OXFORD CENTRE FOR
HEBREW AND JEWISH STUDIES

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Preface

IN REPORTING TERMS the Centre's progress over the past twelve months – both with its academic staffing and with its finances – must take second place, alas, to obituaries and in memoriams.

Like many other people the world over, everybody at the Centre felt the wish to come together in tribute to the victims of the New York terrorist attack on 11 September 2001: this was done in the common room on the following Friday morning, simultaneously with the international three-minute silence.

Twelve months earlier, the eve of the academic year had brought the death from cancer of Yehuda Amichai, widely acclaimed as Israel's unofficial poet laureate. Amichai was a long-standing friend of the Centre, which had been proud to host a major conference in honour of his seventieth birthday in 1994. Glenda Abramson writes about him on pages 7–10 below.

At the end of the academic year the Centre was abruptly saddened by the passing on 9 July 2001 of Morris Bergreen, President of the Skirball Foundation and a Governor of the Centre for the past eight years. The bereavement of his wife Adele was all the more grievous,



Morris Bergreen (*left*) with David Patterson in
New York, 1992

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because the Bergreens had tragically lost one of their sons, John, only six months before.

Morris Harvey Bergreen was born in Passaic, New Jersey, on 28 September 1917. After graduating from New York University (NYU) and from Fordham University Law School, he was called to the New York bar in 1942. Following service in World War II in the US Army Air Force, he spent the greater part of his career – 1953-86, and again from 1995 onwards – as senior partner in his Manhattan law firm of Bergreen and Bergreen. During the intervening years (1986-95) he was, in American parlance, of counsel to another law firm: Milbank, Tweed, Hadley and McCloy.

The change of gear in 1986 was associated with his appointment to the Presidency of the Skirball Foundation, after the death in the previous year of the Foundation's creator, Jack H. Skirball of Los Angeles. The main fields of activity supported by the Foundation have included medical science and the performing arts, as well as Jewish studies and culture. NYU has been a particular beneficiary, but the Skirball name is also attached to a major Cultural Centre in Los Angeles, a Gallery in Cincinnati, the Museum of Biblical Archaeology in Jerusalem and the Institute of the American Jewish Committee, which publishes the journal *Commentary*. Morris Bergreen was Chairman of the *Commentary* publication committee – among a host of other charitable and cultural appointments.

Here at the Oxford Centre, the Skirball Foundation has supported much the greater part both of our scholarships for graduate students and of our Visiting Fellowships, thereby strengthening immeasurably our academic links with the United States and indeed with numerous other countries from which our students and visitors are drawn. In short, we owe the Foundation an enormous debt for helping us to realize our worldwide potential.

I had only brief correspondence with Morris Bergreen on these crucial matters – having taken up office at the Centre a mere year-and-a-half ago – and never met him personally. (I gather that, although the same is obviously not true of his fellow Skirball trustees, his preference for conducting even the Foundation's business by correspondence made them feel on occasion that it was true!) But this limited contact sufficed to leave me with a vivid impression of his personality: his critical eye, his quiet precision and his unwavering commitment to scholarly

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and cultural excellence reminded me irresistibly of the style of George F. Kennan, the great American diplomat and historian.

Like Kennan, Bergreen was sparing with praise. Happily his actions spoke louder than his words. When a group of his fellow Trustees of NYU, together with NYU's President Jay Oliva, came to London in September 2000 for the opening of NYU's premises in Bedford Square, Bergreen quietly insisted that the party make time for a visit to Yarrnton to learn about the Centre and its work. We were, and are, proud to feature in the gallery of benefactions provided by the Skirball Foundation under Morris Bergreen's leadership.

The Centre's recent student, Vanessa McQuitty, died of oesophageal cancer on 2 September 2001 at the age of 47. Vanessa was a Canadian, professionally involved with social policy and social work. She completed the Diploma in Hebrew and Jewish Studies in 1998, having spread her programme of study over two years in order to combine it with her family responsibilities. She had been hoping subsequently to write a doctoral dissertation on comparative social policy in Britain and Israel, focusing especially on women's employment. Our hearts go out to her husband and three children.

Finally, we note with much regret the death of our Senior Associate, Professor Julius Carlebach, latterly of the Hochschule für Jüdische Studien, Heidelberg.

Career developments made a near-clean sweep of our Yiddishists in the course of the academic year. Our lector Miriam Trinh having departed in the summer of 2000 for France, Kerstin Hoge was appointed in Michaelmas Term to replace her. Kirstin has degrees from the Free University Berlin, Ohio State and Oxford (MPhil and DPhil in linguistics) and has been teaching general and German linguistics at Oxford for the past six years. Along with her post at the Centre she also holds a college lectureship at St Anne's.

Of our two Yiddish Fellows, Dov-Ber Kerler said farewell at the turn of the calendar year on moving to a Chair of Yiddish at Bloomington, Indiana; and Joel Berkowitz (the Corob Fellow) in the summer on appointment to a post at Albany, New York. We wish them both every good fortune. To look after the Yiddish Literature side, the Centre is delighted to welcome (from January 2002) Joseph Sherman from Witwatersrand University. As an authority on Yiddish culture in

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South Africa Professor Sherman has no equal. He is also known for his work on Isaac Bashevis Singer and other Yiddish writers. His current research interests include the theme of 'The Jewish Pope' from Joseph in Egypt to modern times.

Aside from Yiddish, we announced appointments (taking effect from autumn 2001) in Rabbinics and in Modern Judaism. Our new Fellow in Rabbinics is Dr Joanna Weinberg, whose specialism is Renaissance Hebrew and especially the work of Azariah de' Rossi, a sixteenth-century Italian Jewish polymath. She will retain alongside her Fellowship a part-time appointment at Leo Baeck College in London. Modern Judaism is to be taught by Dr Miri Freud-Kandel, who joins us from Cambridge after completing her PhD under the supervision of Dr Nicholas de Lange (a Senior Associate of the Centre, and incidentally to be congratulated on the award of his Cambridge DD).

In terms of course provision Miri is the successor of Rabbi Norman Solomon. Norman himself, I am glad to report, remains academically ultra-active and with office facilities in the Oriental Institute. Britain has not yet reached American standards of enlightenment as regards the abolition of compulsory retirement age; all the more desirable therefore that the Centre offer, as and when possible, accommodation to academically productive retirees in our fields of endeavour.

Finally, a departure and yet not. Many congratulations to Jonathan Webber on his appointment with effect from January 2002 to the UNESCO Chair of Jewish and Interfaith Studies at the University of Birmingham. Happily the duties of his new post allow him to retain an associate fellowship at the Centre focussing in particular on Holocaust matters.

The Centre's finances passed a milestone on 31 July 2001, with fulfilment of the first phase of our undertaking to raise matching resources for a £3 million anonymous 'Challenge' grant communicated to us by George Pinto. This first phase brought matching commitments of a little over £1 million, the greater part of it already received. Fundraising continues, in order to complete the remaining phases.

The Challenge grant itself is being put wholly to our capital endowment, furnishing a measure of income security for our academic and administrative posts. The matching funds will likewise be assigned to capital, including the Mead Farm building project now in preparation.

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Professor Edna Nahshon addressing the American Friends of the Centre at a reception given by the British Consul-General in New York

Mead Farm is the semi-derelict property adjoining the Centre at the southern end of Church Lane, Yarnton. It is in process of being gifted to the Centre, together with some 45 acres of green-belt (i.e. non-buildable) land, by the charitable trust which currently owns it. The farm buildings will provide the site for a highly welcome expansion of the Centre's residential accommodation – further details to be reported, hopefully in twelve months' time.

These developments represent significant progress in our efforts to strengthen the Centre's capital base. But the programme is in its early stages, and the Centre's year-to-year income requirements have still to be met for the most part from short-term donations, whose continuance is not to be taken for granted.

Almost by definition, fundraising never comes up to one's more optimistic hopes. (If it did, one would feel one's ambitions to have been inadequate.) But I am impressed and touched by the breadth of support for the Centre from both Jewish and non-Jewish sources, including not only substantial charitable foundations, but also a wide range of individuals, some of them (such as clergy and pensioners, to

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name but two categories) on very modest incomes. At the same time, I want to express the Centre's particular gratitude and appreciation for major contributions to our 'matching funds' capital from foundations connected with Elisabeth Rausing.

Various steps were taken during the year to re-invigorate the Centre's communications with our supporters in Britain and beyond. The first two issues of a printed *Newsletter* – edited, like this *Report*, by Jeremy Schonfield – were dispatched in February and June 2001 respectively, and shorter (one-page) bulletins on current events are being compiled by Sue Forteach and sent out by email every 6–8 weeks. Our website is also being more frequently updated: <http://associnst.ox.ac.uk/ochjs/>

On 15 March 2001 the Centre's American Friends under the Presidency of Baruch Blumberg held, for the second year running, a reception at the British Consulate General in New York. Exceptional thanks are due to the Consul-General Tom Harris and his wife and colleagues for this repeat privilege; and equally to Cheryl Rivkin and Professor Edna Nahshon for their extensive and devoted labours of organization.

Most important of all, the Centre was honoured to be able to announce in December 2000 that HRH Prince El Hassan bin Talal of Jordan had graciously agreed to join the Board of Governors. No more eloquent endorsement can be envisaged for the Centre's efforts to promote the study of Jewish culture and belief in a spirit of ecumenical understanding.

September 2001

PETER OPPENHEIMER
President

In Memoriam
YEHUDA AMICHAÏ
1924–2000

YEHUDA AMICHAÏ was born in 1924 in Würzburg, Bavaria, to an Orthodox Jewish family, received a traditional education and learnt Hebrew through prayers at the age of four or five. In 1936 his family emigrated to Palestine, settling first in Petach Tikvah and then in Jerusalem where he continued his religious education. During the Second World War he joined the Jewish Brigade and served in Egypt. Later, in the *Palmach*, he smuggled arms and 'illegal' immigrants into Palestine, activities he recounted in two short stories. At this time he began to read modern English poetry which, together with the poetry of the medieval Jewish warrior-poet, Shmuel Hanagid, was to remain a major influence on his own writing. His encounter with the works of W. H. Auden, Dylan Thomas and, to a lesser extent, of T. S. Eliot led him to explore the Hebrew language as a means of expressing the post-war mood. Amichai was fulsome in his admiration of Thomas and Auden and on one occasion, when discussing the influence of these and other poets on his work, smiled and offered another tribute: 'Poor Larkin', he said.

In adolescence Amichai abandoned formal religious practice, but his love of the poetry of Jewish liturgical texts appears in various guises throughout his verse. His rebellion against the traditional Orthodoxy practised by his family conditioned every aspect of his early writing. His language, in his words, 'the stones of the past', is derived from the religious sources. In fact, his use of biblical and liturgical material is one of the foundation stones of his poetics. These sources became his lexicon not only of language but of ideas and archetypes. Interestingly, it is this language itself that serves as the expression for his denial of religion, a denial that is not always convincing.

Amichai's first book of poetry, *Now and in Other Days*, appeared in 1955 and was awarded the Shlonsky Prize in 1957. It was followed in 1958 by *Two Hopes Apart* which set the tone for poetry that distilled the disillusionment of a generation. At the same time it introduced themes that

In Memoriam

were to characterize the remainder of his work: love, war, the passage of time, his spokesman's relationship with his father and the confrontation with his own mortality. Amichai's linguistic innovations were accompanied by ironic wordplay and rich imagery.

In 1961 Amichai published a collection of short stories, *In This Terrible Wind*, in which he demonstrated, in descriptions of his wartime experiences in Egypt and Palestine among other topics, his ability to write prose. In 1959, aged 35, he returned to Würzburg for the first time, visiting sites of his childhood destroyed by the war. The experience of return resulted in a novel, *Not of This Time, Not of This Place*, and the radio play 'Bells and Trains' (both of 1963) which won the Kol Yisrael annual first prize for a radio play. Amichai's memories of Würzburg (Weinburg in the novel) create an unexpected nostalgia. He cleverly manipulates the protagonist's two homelands in conflict in his soul, splitting him into two personalities, one in Israel, the other in Germany. Amichai continued to publish prolifically until his death in September 2000.

These biographical details do not convey the humanity of the poet, however. A loving family man, he took immense pride in his children, two sons and a daughter. He was passionate about Jerusalem, which he knew as though he had mapped it, walking for hours through the twisting alleys of the Old City and into areas which even few Jerusalemites ever see. His poetry on Jerusalem remains one of the greatest verbal monuments to the city, despite its underlying pessimism. Generally his poetry has the rare ability to appeal universally, even in translation, perhaps because his subject matter is the familiar, the everyday. He told me that ordinary objects, such as those he saw on his long walks around Jerusalem, created poems in his mind, simple things like buttons, buckles and stones, windows and washing lines, even a luggage conveyor belt in an airport.

Amichai is the best-known and most-translated Israeli poet, whose work is read and loved in many countries including China, Estonia, Finland and Japan and studied in schools and universities throughout the world. Even his own children had to study it as a set work, and he liked to recount how he had once written an essay for one of his sons on one of his own poems and had received a poor grade.

His immense popularity says something about the universality of Hebrew literature, confirming the commonplace that good literature,

In Memoriam



Yehuda Amichai with Glenda Abramson and Rivka Ma'oz

however local its setting, speaks to everyone. This apparent transparency may sound simple, even sentimental. Yet simplicity and directness are marks of the great artist, revealing little of the sweat and blood that has gone into it or that it sometimes took him months to polish one line. Under the surface are layers of profundity, ambiguity, deliberate disguise and masking.

Hundreds of academic papers and four full-length studies on Amichai's work have already appeared. Yet it is the ordinary readers' perceptions that really count. Particularly in times of unhappiness and stress, personal and public, people turn to Amichai's poetry for inspiration and consolation. He said that he wrote to console himself and others, asserting that 'any art which is not healing is not worthwhile'.

Perhaps his greatness lies in his ability to mix whimsy with profound metaphysics, to twist holy texts into something resembling what David Jacobson has termed a modern midrash. His reverent irreverence recalls what John Carey has called the 'witty blasphemy' of the metaphysical English poets. But beneath Amichai's humour was an often painful, Joblike argument with God. For him, God was capricious, uncaring and cruel, and he compared God's hand in the world to that of the woman who grabs the entrails of the slaughtered fowl as she

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puts her hand in to clean it. His love poetry is erotic, sometimes even violent, describing a love that is never fulfilled and always leaves a gaping wound, the lavish and sensual descriptions concealing a sting of bitterness.

Amichai's poetry does not reveal any particular political standpoint or ideology, although he has been criticized by younger radical critics for apparently glorifying the period of the War of Independence. If anything, his poetry is pessimistic about the so-called human condition. As in all great art, each reader finds what he or she is seeking, and people do not necessarily agree. A professor of Hebrew in Egypt offered a succinct evaluation: 'The Egyptian intelligentsia recognizes Amichai as a man of his time. In addition to the feeling that his poems bestow a new mission on Israeli intellectuals during the era of peace, they also bestow on him a position of honour and obligation to take an active part in the efforts towards a stable and lasting peace among the nations.' He quotes Yehuda's line: 'I am a racist for peace'. Even in our day, and especially in Israel, whether he likes it or not, the poet is still a prophet.

Amichai fulfilled his prophetic role with humour, humility and a lacrating sense of the truth of human behaviour. His final volume, *Closed Open Closed*, represents a summary of his life and beliefs, but a more succinct evaluation was made earlier in a poem entitled 'Great Tranquillity: Questions and Answers' (*Shalvah gedolah – she'elot uteshuvot*), the spokesman's wry, rather ironic reduction of the 'great themes' of the past, love, war and family, to ordinary levels. It is a contemplation of human weaknesses and ultimately the acceptance of life for what it is.

People in the painfully bright hall
Spoke about religion
In the life of modern man
And about God's place in it.

People spoke in excited voices
Like at airports.
I left them:
I opened an iron door over which was written
'Emergency' and I entered into
A great tranquillity: questions and answers.

Dr Glenda Abramson

*The Opening Chapter of Water Kissing Water,
a Novel by Sami Michael**

גל ראשון

מים טריטוריאליים

על חוף ימה של שבי ציון הזדקר עץ בודד, שבלילות הוא מגיר דמעות שחורות. בשעות היום הוא קולט את רוח הים, הלחות מתנדפת ממנו בחמה ועל עליו המחטיים צומחים גבשושי מלח צחורים. בחלוף הזמן הם משחירים באוויר המזוהם כמו שלג ישן. טל הלילה ממיס את גבשושי המלח, והם זולגים עמו לאורך העלים ונוטפים כאיפור שהושחת. העץ עמד ערירי, כמו ניתק מן החורשה הדלילה, ושלח את שורשיו סמוך ככל האפשר לים, כבוטן את כושר עמידתו בקרבת המים המלוחים.

שרוע על גבו, זרועותיו שלובות מתחת לראשו, התבונן יוסף במחטיו המדובללים של העץ האמיץ אשר סוכך עליהם מקרני השמש. מתחתם שרש המצע — ששכבו עליו, הוא וטיבִי נְמֻט — תערובת קלילה של זיפוף ושברי צדפים. גלי הים השתעשעו ללא הרף בתערובת זו שהפיקה מזהלות רעשניות. יוסף אהב מים, את צבעם, את ריחם ואת קולם. הוא התאוה כי טיבִי נְמֻט יוסיף להחריש ויניח לו לספוג את האוויר המלוח ואת הרוח הערה. אולם טיבִי נְמֻט עישן סיגריה, וכדרך הברנשים שנוקקים לסיגריה רק ברגעי התרגשות עזה, הוא שאף את העשן כאומר לחרוך את ריאותיו. אנייתו אמורה היתה להגיע ממרסי לחיפה בעוד שבוע, אך כיוון שהתעורר צורך דחוף בחשמלאי ראשי באונייה המפליגה מישראל לסינגפור הוא הועלה, ללא התרעה מוקדמת, על מטוס לישראל. שעות הטיסה חלפו בריגושה שכן ציפה להפתיע את אשתו. למגינת ליבו הוא הפתיעה לא כפי שציפה. היום הוא התפרץ ללשכתו של העורך-דין אברהם שִׁינָא, שם עבד יוסף, וגרר את ידידו עד חופה של שבי ציון. הוא חיפש "מקום שאין בו

* This is an extract from work done by Sami Michael while in residence at Yarnton. For a report on his stay at the Centre, see pages 90-1.

אף פרצוף" לפרוק בו את סערת רוחו. החוף הקסים את יוסף, והוא אמר לעצמו כי התפאורה המרהיבה סופה להתבזבז על הנושא הנדוש. בגידות תמיד מפתיעות מחדש כאילו לא היו מעולם.

למן המבט הראשון ראה יוסף שהזיווג לא יעלה יפה. טיבֵי נְמֵט הגרום, הארכני והתמים, שנחלץ מחורבות השואה בהונגריה, תר אחר שיגרה של נעלי בית והמיית תינוקות. כלתו דמתה לאלופה אולימפית המתייצבת על קו הזינוק. יופיה המחוץ התפרץ מכל שסע ומחשוף בשמלותיה הצמודות. היא ליקקה את העולם בעיניים שאינן יודעות שובעה. כשנתיים שרתו יוסף וטיבֵי נְמֵט באותו מחנה צבאי, ופסיעה אחת הפרידה בין מיטותיהם. המחנה היה גם ביתם והם שהו בו גם בשבתות ובחגים. ידידות של עקורים, נעדרי שארי בשר, נרקמה ביניהם. יוסף סבר כי ימשיך לנדוד ונעים היה לחשוב שאצל חברו ימצא מפעם לפעם בית יציב, שלא ישיב את פניו ריקם. אך לא עם אישה שיש לה עיניים כאלו, הרהר כשהתבונן בציפור צחורה משחרת לטרף מעל המים המרצדים.

החוף צרוב השמש היה שומם כפי שיחל טיבֵי נְמֵט. צווחות שחפים ודכי גלים נשמעו ממרחק כמה פסיעות מכפות רגליו היחפות של יוסף. הוא נטה להיחלץ גם מבגדיו ולזנוק אל הנחשולים הקוצפים. פעמים רבות התקלחו הוא וטיבֵי יחדיו במחנה, אולם נוכח ארשת פניו העגומה של ידידו הרגיש כי טבילת עירום אינה במקומה היום.

"כמעט בחצות הגעתי הביתה," אמר טיבֵי נְמֵט.

צל המחטים עמוסי גבישי המלח היה קלוש, והחום שהצטבר בחלציו של יוסף העיק עליו. התבייש להתיר את כפתורי מכנסיו ולהתאורר אל מול יגונו של טיבֵי נְמֵט. בחירת המקום לא היתה מוצלחת כפי שסבר תחילה. "אתה רוצה עוד סיגריה?"

לא ניכר על טיבֵי נְמֵט כי שמע. "סתם גיטריסט בטלן," סינן בבוז שהוא מבצרם המר של הנבגדים. "פרזיט! בחייו לא עבד אף פעם." היה זה פשע לא יכופר בישראל של שנות החמישים שסגדה לזיעת אפיים. "כל הכסף ששלחתי לה בשביל קניית בית עבר אליו."

יוסף התקומם. הוא זכר את הימים הרבים ללא קורת גג בטוחה וארוחה אחת ליום. והנה גיטריסט בטלן זוכה הן בחיק מזמין והן במזון חינם. "גועל נפש!"

צרחות השחפים נשמעו כמו "ואיי, ואיי...".
"מה?" שאל טיבי נְמֵט בקול.
"זה לא הוגן," צעק יוסף.

כמו ברומנים גרועים, המציאות מציגה לפרקים צער שאינו מעורר הזדהות. חרף החיבה שרחש לידיו, יוסף נשאר שווה נפש לסבלו, אלמלא כן לא היה נותן את דעתו על הים והיה מתעלם מן החום המעיק בחלציו. הוא חש, לבושתו, אך קנאה בגיטריסט המפוטם. הוא התהפך על גחונו ואז נגלו לו חפצים שהוצנעו מתחת לענפים הנמוכים שטאטאו במשבי הרוח את הזיפוף ושברי הצדפים המוכתמים בדמעותיו השחורות של העץ. "אנחנו לא לבד פה."

חוסר הריכוז של יוסף באבלו קומם את טיבי נְמֵט. "אין אף אחד פה." במחווה שלקוחה מן הסתם מסרט שהרשימו, הסיר את טבעת הנישואין מעל אצבעו. "שתלך לכל הרוחות." הטבעת התוותה מסלול פז באוויר. הקשת הסתיימה בקצפו של גל מתמוטט. יוסף תרגם את ערך הטבעת — כמה ארוחות צהריים, אולי נעליים לחורף, אפשר שכר דירה לחודשים-שלושה. "מה אתה ממשיך לבחוש שוב בין הענפים?"

"אני אומר לך שישבנו במקום תפוס." יוסף משך את ידו במבוכה משנגלו לו פריטי לבוש נשיים אינטימיים מבצבצים מתוך תיקי ים לא רכוסים. מיום שבא לישראל השתדל להימנע מלשבת על כסא פנוי בטרם וידא כי אין לו בעל חזקה. לעומתו, טיבי נְמֵט עלה בהחלטה נחושה אל מולדת שהאנושות וההיסטוריה חבות לו. תערובת הזיפוף ושברי הצדפים חרקה תחת גבו של טיבי נְמֵט כשהעמיק להתחפר בה. "אנחנו לא זזים מפה!" שלוותו של יוסף נגוזה. הוא סקר את מרחבי המים המתנשמים ובדמה לו כי הבחין בשני ראשים צצים ונעלמים בין רכסי הגלים. אחרי זמן גילה שזה ארגו עץ שהשחיר מריקבון ונסחף לחוף.

THE ACADEMIC YEAR

Michaelmas Term 2000

Lectures, Seminars and Classes

Introduction to Jewish Religion and Culture *Dr Jonathan Webber*

Jewish History, 200 BCE to 70 CE *Professor Martin Goodman*

Introduction to the Theology of the Dead Sea Scrolls

Dr John Elwolde

Josephus *Professor Martin Goodman*

Jewish Liturgy *Jeremy Schonfield*

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

Moses, Holiness and Celibacy *Professor Naomi Koltun-Fromm*

Christian Adoption and Transmission of Jewish Apocrypha and
Pseudepigrapha: The Case of I Enoch *Professor Michael Knibb*

Judas the 'Galilean' and the Census of 6 CE *Dr James McLaren*

Not Hellenes but Philistines *Dr Judith Lieu*

Philo on Mosaic Law and the Vision of Supreme Justice

Dr Sarah Pearce

The Qumran Forum

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

Millennial and Other Reflections on the Founding of the
Qumran Community *Professor George Brooke*

Further Reflections on the Place of 4Q285 in the Eschatological
War Cycle at Qumran *Professor Philip Alexander*

Talmud Seminar *Dr Norman Solomon*

Introduction to Islamic Religion *Ronald Nettler*

Judaism and Islam: An Encounter of Religions in the Middle East

Ronald Nettler

Readings in Old Yiddish Language and Literature *Dr Dov-Ber Kerler*

The Development of Yiddish Literature *Dr Joel Berkowitz*

Sociology of Yiddish *Dr Dov-Ber Kerler*

The Academic Year

Islamic Religious Thought in the Modern Middle East

Ronald Nettler

The Holocaust: The Destruction of the Jews of Europe

Dr Gunnar S. Paulsson

Speech and Silence: Methods of Response in Modern Hebrew

Literature *Dr Glenda Abramson*

Israel at the Movies: Documenting Conflicts

Dr Emanuele Ottolenghi

Altalena Ilana Tsur (1994)

Because of that War Orna Ben Dor-Niv (1988)

Black Hatters Michael Karpin (2000)

The Road to Rabin Square Michael Karpin (1997)

Children of the Revolution Rino Tsrur (1998)

The Bombing Simone Bitton (1998)

Compromise Anat Even (1996)

Biblical Hebrew Classes (Elementary, Intermediate and Advanced)

Anselm Hagedorn and Dr Alison Salvesen

Biblical Aramaic *Dr Alison Salvesen*

Modern Hebrew Classes (Elementary, Intermediate and Advanced)

Tali Argov and Shira Zeitak

Yiddish Language Classes (Elementary, Intermediate and Advanced)

Dr Helen Beer, Dr Kerstin Hoge and Dr Dov-Ber Kerler

The David Patterson Lecture Series

(Convened by Dr Glenda Abramson)

Iraqi Influence on my Hebrew Writing *Sami Michael*

Jewish Contributions to European Modernism, 1890–1950

Professor Edward Timms

I was a Slave Labourer: Film Screening and Discussion with the

Director *Luke Holland*

Negative Pedagogy and the Question of the Human in Aaron

Appelfeld's Holocaust Fiction *Professor Emily Budick*

Discussion Group: Yarnnton Manor

(Convened by Dr Glenda Abramson)

The Theology of Abraham Geiger *Professor Kenneth Koltun-Fromm*

The Real Biblical Character of the Bible is the Language *Asher Reich*

Commonalities of Early Jewish and Semitic-Christian Approaches to
Asceticism *Professor Naomi Koltun-Fromm*

A Tribute to Yehuda Amichai (1924–2000): Poetry Readings and
Discussion

Wednesday Occasional Seminars

(Convened by Dr Emanuele Ottolenghi)

The Middle East Peace Process at a Critical Juncture: A Personal
Account *AFP Diplomatic Correspondent, Jerusalem*

Negotiating a Permanent Settlement on Jerusalem and Beyond
Rothem Giladi

Hilary Term 2001

Lectures, Seminars and Classes

Introduction to the Pentateuch *Dr Anselm Hagedorn*

Seminar on Jewish Studies in the Graeco-Roman Period
(*Convened by Helenann Francis*)

The Portrayal of the Jews in the Writings of Eusebius
Sabrina Inowlocki

The *Shema* in *Matthew 22:37* *Paul Foster*

On Methodology: A Discussion *Amram Tropper*

Imagery of Work and the Work-place in the Hebrew Bible and
New Testament *Helenann Francis*

The Internet and Other Resources for Jewish Studies Research:
A Discussion

Art and Archaeology *Galit Goldshmid*

Jewish and Christian Bible Translation and Interpretation, 100–600 CE
Dr Alison Salvesen

Genesis Apocryphon and Targums to *Genesis 4* and *22*
Dr Alison Salvesen

Introduction to Talmud *Dr Norman Solomon*

Talmud Texts *Dr Norman Solomon*

Introduction to Islamic Religion *Ronald Nettler*

Ibn al-‘Arabi Texts: Biblical Figures in Sufi Thought *Ronald Nettler*

The World of Maimonides: An Introductory Course *Dr Sara Svir*

The *Shtetl* in Modern Yiddish Literature *Dr Joel Berkowitz*

Modern Jewish History *Dr David Rechter*

The Jews of Europe, 1789–1945 *Dr David Rechter*

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

Memory and Survival: Understanding the Memories of a
Holocaust Survivor *Professor Mark Roseman*

Hilary Term 2001

Parental Love and the Killing of Children in Nazi Germany
Dr Nick Stargardt

Sites of History, Sites of Memory: Remembering (and Forgetting?) the Holocaust in Budapest, 1945–1995
Dr Tim Cole

Anti-Semitic Scholarship in Nazi Germany
Professor Alan Steinweis

The Anti-Semitic Revival in France in the 1930s: Continuities and Discontinuities *Professor Vicki Caron*

German Jews, Race and Capitalism, 1870–1930
Professor Mitchell Hart

From Apologetics to Self-Assurance: The Society for the Promotion of the Science of Judaism in Germany, 1902–1938
Henri Soussan

Holocaust Politics *Professor John Roth*

Science and Religion: What it is to be Human *Dr Norman Solomon*

The Development of Hebrew Literature in the Twentieth Century
Dr Glenda Abramson

Israeli Government and Politics *Dr Emanuele Ottolenghi*

Biblical Hebrew (Elementary and Intermediate)
Dr Anselm Hagedorn and Dr Alison Salvesen

Modern Hebrew (Elementary, Intermediate and Advanced)
Tali Argov and Yael Kroter

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

The David Patterson Seminars

(Convened by Dr Glenda Abramson)

The Perplexities of an Historian *Dr Lionel Kochan*

State, Society and the Arab Volunteers in the 1948 Palestine War
Professor Avraham Sela

Cult as Catalyst of Division: Jewish Law Before and After 70 CE
Dr Paul Heger

The Academic Year

Beyond Tales: Biblical Prophets in Persian Sufi Epics

Professor Vera Moreen

Hebrew Italian Plays of the Eighteenth Century by Matityahu Nissim

Terni *Professor Devora Bregman*

Desiring God: Philosophic and Exegetical Insights into the Dialectics
of Human and Divine Love *Dr Yudit Kornberg Greenberg*

Uncovering the Roots of Jewish Feminist Theology: Anglo-Jewish

Women Writers, 1840–1920 *Dr Cynthia Scheinberg*

The Afterlife of Andalusian Hebrew Poetry: Translating Solomon

Ibn Gabirol *Peter Cole*

Guest Lectures of the Middle East Centre on Israeli Politics and Society

(Convened by Dr Emanuele Ottolenghi)

Israel's Security Zone in South Lebanon: What Went Wrong

Professor Avraham Sela

Making Palestine Jewish: Regime, Politics and Land Since 1948

Professor Oren Yeftachel

A Stiff-necked People: Jewish Politico-Cultural Roots of
Contemporary Israeli Public Protest

Professor Samuel Lehman-Wilzig

Israel's Elections, 2001 *Dr Emanuele Ottolenghi*

The Prosecution of Public Figures in Israel *Professor Leslie Sebba*

Text, State and Civil Society in Israel *Professor Michael Keren*

Separation vs Integration: Reflections on the Nature of the Economic

Aspect of the Israeli-Palestinian Peace Agreement *Dr Oren Gross*

Poetry Reading

After Ideology: Hebrew Writing Today *Etgar Keret*

Trinity Term 2001

Lectures, Seminars and Classes

Deuteronomy 5-12 *Dr Anselm Hagedorn*

Jewish History, 200 BCE to 70 CE *Professor Martin Goodman*

Judaism *Dr Norman Solomon*

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

The Early Rabbinic Concept of Time, Ancient Near Eastern
Culture and Hellenization *Dr Sacha Stern*

Herodian Peraea *Dr Nikos Kokkinos*

Ancient Zionism? On the Bronze Coins of the First Judean
Revolt and their Background *Professor David Goodblatt*

Transmission of Formulae in Magic Bowls: From Scribe to
Scribe, from Community to Community *Dr Dan Levene*

The Rabbinic Reception of Early Greek and Aramaic Bible
Translations *Dr Willem Smelik*

Seminar on Jewish Studies in the Graeco-Roman Period
(*Convened by Helenann Francis*)

The Nazirite Vow – An Examination of the Extant Evidence
Stuart Chepey

Evidence for the Synagogue *Chris Beall*

The Rabbis on Non-Jewish Cult Practices *Jonathan Kirkpatrick*

The Qumran Forum

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

The New Encyclopaedia of the Dead Sea Scrolls
Professor Geza Vermes

Communal Meals at Qumran *Professor Jodi Magness*

Talmud Seminar *Dr Norman Solomon*

Ibn al-‘Arabi Texts: Biblical Prophets in Islamic Mystical Thought
Ronald Nettler

The Academic Year

Seminar on East and East-Central Europe

(*Convened by Professor Richard Crampton, Professor Robert Evans and Dr David Rechter*)

The Hungarian Rape Myths: The Red Army in Budapest, 1944–5

James Mark

Contesting National Superiority in Austria-Hungary, 1890–1914:
Social Darwinism, Racialism and the National Problem

Marius Turda

The Third of March as a National Holiday: Post-Communist Bulgaria and its Past

Daniela Kalkandjieva

East Central Europe: Historiographical Construct or Historical Reality?

Eduard Mühle

The Frankist Disputations of 1757 and 1759 in Poland

Pawel Maciejko

The Austro-Hungarian Compromise of 1867 and Liberal Opinion: The View from Vienna

Jonathan Kwan

Judicial Records in Sixteenth-century Hungarian Towns

Blanka Szeghyova

Das Blutmärchen und das Recht: The Emergence of Political Authority Surrounding the Hilsner Affair, 1899–1900

Larissa Douglass

Readings in Yiddish Poetry *Dr Joel Berkowitz*

Israeli Politics *Dr Emanuele Ottolenghi*

Biblical Hebrew (Elementary, Intermediate and Advanced)

Dr Alison Salvesen

Modern Hebrew (Elementary, Intermediate and Advanced)

Tali Argov and Yael Kroter

Yiddish Language Classes (Elementary, Intermediate and Advanced)

Dr Helen Beer and Dr Kerstin Hoge

The David Patterson Seminars

Into the Arms of Strangers: Ethical Dilemmas During and After the Holocaust

Professor John Roth

Trinity Term 2001

The 'Anti-Semitism of Reason': Nazi Research on Jews and Judaism

Professor Alan Steinweis

Women at Qumran? *Professor Jodi Magness*

Tribes with Flags and Imagined Communities: On Jewish Nationalism
in Antiquity *Professor David Goodblatt*

Frank Boas as German, American, Jew *Professor Mitchell Hart*

Kabbalah of Creation: Isaac Luria's Earlier Mysticism

Rabbi Eliahu Klein

Byzantium and the Arabs in Late Antiquity: From the Fourth to the
Seventh Century *Professor Irfan Shahid*

Gender, Trauma, Creativity: In Search of Charlotte Salomon

Monica Bohm-Duchen

Diploma in Jewish Studies, University of Oxford

TWENTY-FOUR STUDENTS studied for the Diploma at the Centre this year. Seventeen candidates were awarded the Diploma, two with Distinction. Three students hope to complete their studies next year.

The Faculty

Courses and languages presented in the Diploma course were taught by Fellows of the Centre, by Dr Sara Sviri (Senior Associate), Jeremy Schonfield (Mason Lecturer), Dr Gunnar S. Paulsson (former Senior Historian and Consultant, Imperial War Museum), Dr John Elwolde (Associate Member, Faculty of Oriental Studies, Oxford) and Dr Norman Solomon (former Fellow in Modern Jewish Thought, 1995–2000). Dr David Rechter served as Director of Studies and Mrs Martine Smith-Huvers, Student Registrar, administered the course with the assistance of Mrs Sue Forteach.

Courses

Students studied Biblical Hebrew, Modern Hebrew or Yiddish. In addition, they chose six courses from the list below and submitted dissertations. The following courses were offered during the 2000–2001 academic year:

- Introduction to Jewish Religion and Culture
Dr Jonathan Webber
- Introduction to the Pentateuch *Dr Anselm Hagedorn*
- Introduction to Talmud *Dr Norman Solomon*
- Introduction to the Theology of the Dead Sea Scrolls
Dr John Elwolde
- Israeli Government and Politics *Dr Emanuele Ottolenghi*
- Jewish and Christian Bible Translation and Interpretation,
100–600 CE *Dr Alison Salvesen*
- Jewish History, 200 BCE to 70 CE *Professor Martin Goodman*

Diploma in Jewish Studies, University of Oxford

- Jewish Liturgy *Jeremy Schonfield*
- Judaism and Islam: An Encounter of Religions in the Middle East
Ronald Nettler
- Modern Jewish History *Dr David Rechter*
- Sociology of Yiddish *Dr Dov-Ber Kerler*
- Speech and Silence: Methods of Response in Modern Hebrew
Literature *Dr Glenda Abramson*
- The Holocaust: The Destruction of the Jews of Europe
Dr Gunnar S. Paulsson
- The *Shtetl* in Modern Yiddish Literature *Dr Joel Berkowitz*
- The World of Maimonides: An Introductory course *Dr Sara Sviri*

Languages:

- Biblical Hebrew *Dr Alison Salvesen*
- Modern Hebrew *Tali Argov*
- Yiddish *Dr Helen Beer and Dr Kerstin Hoge*

The Students

The students came from Australia, Germany, Hungary, Israel, Lithuania, the Netherlands, Poland, Romania, Spain, Trinidad and Tobago, the United Kingdom and the United States of America.

Christine Estelle Anders (*b.* 1978) graduated in Integrative Studies, majoring in History, at George Mason University, Virginia, in May 2000. The Diploma programme enabled her to explore her interest in Jewish culture, faith and politics, and especially the Holocaust, first aroused by a study trip to Europe and Israel in 1997. She hopes to work either in human-rights activism or tolerance education, applying the lessons of the genocide of European Jews. Her dissertation was entitled 'Memory, History and Politics: Creating National Memory in the United States Holocaust Memorial Museum and the Imperial War Museum Holocaust Exhibitions'.

Robyn Jennifer Gason (*b.* 1965) graduated in Psychology at the University of Melbourne and in Social Work at La Trobe University, Vic-

toria, Australia, and plans to continue with postgraduate studies on Jewish, Christian and Muslim relations. Working in 1998 in Armenia on restoring a war-damaged children's hospital in Nagorno Karabakh, and later researching at the Genocide Memorial Complex in Yerevan, she became 'fascinated by the ethno-religious similarities between Jews and Armenians, particularly in relation to the recurrent persecution they have suffered'. She completed the coursework for the Diploma in 1999-2000, but was granted an extension for her dissertation, entitled 'The Extent to which Moral and Biblically Inspired Ideals Influenced the British Government's Relationship with the Zionists and the Issuing of the Balfour Declaration'.

Sonat Amana Hart (*b.* 1973), who received the Helen Rose Scheuer Memorial Scholarship, graduated in English at Earlham College, Indiana in 1995 and received a PhD from the University of London in mid-2001 for a thesis on Viennese Jewish coffeehouse society between the wars, entitled 'History Through Anecdotes: Friedrich Torberg's Use of Humorous Material in *Die Tante Jolesch* and *Die Erben der Tante Jolesch*'. She spent time in Germany on a 'Bridge of Understanding' DAAD/Hillel Fellowship in 1995, designed to introduce American Jewish graduates to contemporary German reactions to Nazism and to the issues faced by its present-day Jewish communities. She then spent an academic year in Austria on a Thomas J. Watson Fellowship, studying contemporary German and Austrian Jewish life and literature. While in Vienna she served as Cantor at Or Chadash (liberal) synagogue, and in 1996 acted in an Austrian feature film *Jedermanns Fest*, based on a Hugo von Hofmannstahl play, released this autumn. On leaving Oxford she took up a university teaching post in the USA. Her dissertation for the Diploma was entitled 'Jewish Art and the Visual Midrash'.

Aleksandra Anna Kleczar (*b.* 1973) completed an MA in Classical Philology at the Jagiellonian University, Kraków, in 1997, taught Classical Greek in the Bartłomiej Nowodworski High School and became Latin lecturer in the University in 1999, winning a scholarship to begin her doctoral studies at the Philology Faculty in 1998. She needed to become more familiar with Jewish culture and language in order to research her topic: the Greek literary tradition in Judeo-Hellenistic

literature. She plans to teach Classical studies at university level and to educate young people about the common roots of all European cultures. She wrote her Diploma dissertation on 'Biblical Interpretation and its Dependence on Literary Genre in Hellenistic Jewish Writings'.

Joanna Kowejsza (b. 1977), whose main interest is in the relationship between Israeli and British Jews, is currently writing an MA thesis on the 'Social and Political Factors Determining the Weakening of British Jewry's Attachment to Israel, 1982-1997' at Warsaw University. She came to the Centre to increase her knowledge of Zionism, Hebrew literature and European Jewish and Israeli history and to develop her Hebrew-language skills. Her dissertation was entitled 'The Critique of Zionism in A. B. Yehoshua's *Mr Mani*, *The Lover* and *Five Seasons (Molkho)*'.

Jolanta Mickutė (b. 1977), who graduated in English Philology at Vilnius University and is currently studying for an MA there, would like to make a 'positive contribution to the study and perpetuation' of the Jewish heritage of Lithuania, for centuries a centre of Jewish culture. She came to Oxford to acquire a broad knowledge of Jewish history and culture and to acquire skills in Jewish languages in the hope eventually of teaching Jewish Studies in Lithuania. Her dissertation focused on the 'Feminine Aspects of Amos Oz's *Nomad and Viper*, *Strange Fire* (in *Where the Jackals Howl*) and *My Michael*'.

Mahmoud Izziddin Mufti (b. 1966) graduated in History at the University of Hartford, Connecticut, in 1992 and worked as a freelance journalist for the *Amman Times* and as a researcher for United Press International before becoming involved in interfaith dialogue between Jews, Christians and Muslims as Co-ordinator of The Inter-Faith Dialogue Programme at the Royal Hashemite Court in Amman. Since a knowledge of Jewish history, religion and culture and a working knowledge of Hebrew will enable him to develop the scope of the Dialogue Programme in Amman, HRH the Prince Hassan of Jordan suggested he take the Diploma course. His dissertation was entitled 'Interfaith Understanding in the Context of the Middle East Peace Process'.

The Academic Year

Abraham Joseph Neuman (*b.* 1974) graduated in Literature and Rhetoric at the State University of New York at Binghamton and then embarked on two Master's programmes at the University of Oregon, one on Cultural Anthropology and Interdisciplinary Studies and the other on Folklore. While continuing with a doctorate in anthropology and hoping ultimately to teach at university level, his ethnographic work in the Middle East led him to wish to deepen his knowledge of biblical scholarship. He plans to return to Israel to work with the movement towards integrated education for Israeli and Arab students. His dissertation was entitled 'A History That Binds Us *or* Those Histories That We Bind? Problematizing Macrohistorical Assumption in the Post-Zionist Position Concerning Continuity of Culture and Identity in Jewish Historiography'.

Teresa Ojeda-Mata (*b.* 1969) studied Work Relationships at the University School of Labour Relations, Barcelona, and then graduated in History and later in Social Anthropology at Barcelona University in 1996. She completed a Master's degree in Social and Cultural Anthropology with honours, and then spent ten months in Hungary as a Tempus scholarship student, researching Hungarian anti-Semitism and learning Hungarian. She is interested in anthropological studies of social exclusion and her PhD thesis will focus on the role of Spain during the deportation of Hungarian Jewry to the extermination camps. Her dissertation was entitled 'Thinking About "the Jew" in Modern Spain. An Anthropological Approach to 19th- and 20th-century Spanish Ideological, Political and Historiographic Writings'.

Katarzyna Reszke (*b.* 1978), an MA candidate at the Institute of Cultural Studies in the University of Wrocław, Poland, has taken courses also at the Research Centre of Jewish History and Culture at the Jagiellonian University, Kraków, and at the Institutes of Religion and Sociology. She is also the Spanish-language representative of the Polish Union of Jewish Students. She hopes to teach Jewish Studies at university level. As photographer of the Jewish community in Wrocław she has participated in Jewish social and cultural activities and gained essential background knowledge for her academic work. Her dissertation was entitled 'Reconstructing Contemporary Jewish Culture in Poland: Jewish Life in Wrocław Today'.

Stephen Christopher Russell (*b.* 1974) graduated in Design of the Environment at the University of Pennsylvania in 1995, where he worked first as a Physics Tutor for first-year students and then as a tertiary staff worker for the Students' Christian Fellowship and Scripture Union; here he trained leaders, planned conferences, mentored students and managed the organization's website. He has been 'profoundly affected by the series of ancient Semitic writings known as the Tanakh', that he sees as historical narrative, myth, poetry, law, revelation and as a basis for cultural identity, and he hopes to study it further in future. He was joint winner of the best-dissertation prize for his dissertation entitled 'Reading *Vayeshev*: The Synagogue Lectionary and Jewish Interpretative Tradition', and was awarded the Diploma with Distinction.

Marcin Jacek Starnawski (*b.* 1974) received an MA in Sociology from the University of Wrocław, Poland, in September 1999 and plans to write a PhD on the ethnic identity of post-1945 Jewish immigrants from Poland and their descendants in the contemporary United States, based on in-depth interviews with American Jews of Polish descent. He outlined this project in his Diploma dissertation entitled 'Historically Conscious Cosmopolitans – Jewish Identity of the "1968 Generation": Polish Jews in Exile'. He was awarded the Diploma with Distinction.

Kimber Rainbow Tillemann-Dick (*b.* 1980) was educated at home by her parents and grandparents before reading American Studies at Regis College, Denver, Colorado, finally transferring to Yale University in 1997 where she was the youngest graduate of 1999. At the Brigham Young University for Near Eastern Studies she studied Biblical, Jewish and Arabic history, culture and religion, and also travelled and studied in Israel, Egypt and Jordan. Building on her interest in the performing arts, writing and community projects, she plans to teach and write on American history and the Jewish heritage. Her dissertation was entitled 'Transformation and Alienation: The Socio-Political Subtext of the Love Stories of Abraham Cahan'.

Fulco Jedidja Timmers (*b.* 1977), who completed an MA in Religious Studies at the University of Leiden in May 2000 and sees Judaism as a



Diploma in Jewish Studies, University of Oxford

social and cultural phenomenon, 'carrying on an ancient, yet living and dynamic, tradition', has chosen Judaism in the Graeco-Roman period as his major subject. He hopes to go on to a PhD, building on the knowledge he acquired on the Diploma course. The year in Oxford also helped enrich his already excellent English. His dissertation was entitled 'Harold S. Kushner, Emil L. Fackenheim, and Hannah Arendt on the Problem of Evil'.

Stephen Michael Wilson (*b.* 1978) majored in International History at Georgetown University, Washington DC, and went on to research 'The Bible in Contemporary Popular Culture' on Georgetown University's Research Opportunities Programme. He grew up in a 'conservative Protestant household' listening to stories primarily from the Hebrew Bible, but discovered the validity of non-literalist understandings of the Bible at Georgetown. He was led to Jewish Studies at Charles University, Prague, where he encountered Jews attempting to

Diploma in Jewish Studies, June 2001

Back Row

Ryan Carl (USA), Jolanta Mickutė (LITHUANIA), Stephen Wilson (USA),
Benjamin Bloom (UK/ISRAEL), Fulco Timmers (THE NETHERLANDS)

Fourth Row

Marina Vraciu (ROMANIA), Joanna Kowejsza (POLAND),
Ildikó Kovács (HUNGARY), Louise Douglas-Major (AUSTRALIA),
Katarzyna Reszke (POLAND), Abraham Neuman (USA)

Third Row

Aleksandra Kleczar (POLAND), Teresa Ojeda-Mata (SPAIN), Tia Christiansen (USA),
Marcin Starnawski (POLAND), Christine Anders (USA),
Kimber Tillemann-Dick (USA), Sonat Hart (USA),
Stephen Russell (TRINIDAD & TOBAGO)

Second Row

Sue Forteath (ADMINISTRATOR), Dr Kirsten Hoge, Dr Gunnar S. Paulsson,
Jeremy Schonfield, Professor Martin Goodman, Tamara Yates (USA),
Judith Rosen-Berry (UK), Martine Smith-Huvers (STUDENT REGISTRAR)

Front Row

Dr Anselm Hagedorn, Dr Joel Berkowitz, Dr Norman Solomon, Dr David Rechter,
Dr Glenda Abramson, Dr Emanuele Ottolenghi, Brad Sabin Hill, Dr Alison Salvesen,
Tali Argov

Absent: John Young (USA)

The Academic Year

reassert their Judaism. His dissertation was entitled ‘... These Dead Shall Not Have Died in Vain’: Themes in the Understanding of Efficacy in Early Christian and Jewish Martyr Texts’.

Tamara Lynne Yates (*b.* 1970) completed one Master’s degree in Theology at the Union Theological Seminary, Richmond, and another in Divinity at the Baptist Theological Seminary, Richmond, and is now in her fourth year of a PhD programme at Emory University. Since 1993 she has taken three Biblical Hebrew language courses, but since her training has been largely Protestant in background she was attracted to the Diploma programme by the desire to engage with traditional Jewish modes of interpretation and to acquire enough Modern Hebrew to communicate with Israeli scholars. She was joint winner of the best-dissertation prize for her dissertation entitled ‘Saul, David and Michal: A Narratological Analysis of 1 *Samuel* 18: 12-29’.

John Derek Young (*b.* 1975), who graduated in History from Brigham Young University in August 2000, is interested in the social and religious history of Jewish-Christian relations and popular religion in the Middle Ages. He has taught and worked as a research assistant in the History and Religion Departments at Brigham Young University and at Ricks College, and has been involved in transcribing and editing Chaucer manuscripts for publication on CD-ROM. He plans to write a doctoral thesis on Jews in the Middle Ages. His dissertation was entitled: ‘Dialectics of History-Making: 1096 as a Case Study for Jewish Historiography’.

End-of-Year Party

An end-of-year barbecue party was held at Yarrnton Manor on 20 June 2001. The Academic Director, Dr Glenda Abramson, and the Director of Studies, Dr David Rechter, addressed the students and their guests. Stephen Russell and Tamara Yates were presented with prizes for the best dissertation, and Ildikó Kovács and Joanna Kowejsza with scholarships for the 2001 Ulpan at the Hebrew University of Jerusalem. Dr Abramson, on behalf of everyone at the Centre, bade farewell to Dr Joel Berkowitz who will be taking up a post in the United States.

Other Activities

Students attended, and in some cases participated in, the weekly evening seminars and talks held at Yarnton Manor. During orientation week they participated in a tour of the Cotswolds. In Trinity Term students held a colloquium at which they presented their dissertation research.

Acknowledgements

The Centre would like to record its gratitude to the following benefactors who have assisted with scholarships this academic year: The Skirball Foundation, New York; The Ian Karten Charitable Trust; The Dov Biegun Studentship; The Malcolm B. Kahn Scholarship; The Open Society Institute/Foreign & Commonwealth Office Chevening Scholarship Scheme; RGK Foundation; and the Steven H. and Alida Brill Scheuer Foundation.

The Centre would also like to record its gratitude to the Wingate Foundation for the scholarships awarded to two students to participate in the 2001 Summer Ulpan at the Hebrew University of Jerusalem.

The Qumran Forum

THE QUMRAN FORUM, directed by Professor Geza Vermes with the assistance of Professor Martin Goodman, held four meetings in the course of the year. Papers were given by Professor George Brooke (University of Manchester), Professor Philip Alexander (University of Manchester), Professor Geza Vermes himself and Professor Jodi Magness (Tufts University), combining close analysis of particular texts with more general discussion of the methodological issues confronting the historical interpretation both of the Dead Sea Scrolls and of the archaeological evidence associated with them.

The David Patterson Seminars

Gender, Trauma, Creativity: In Search of Charlotte Salomon *Monica Bohm-Duchen*

Charlotte Salomon, born in Berlin in 1917 into a cultured, affluent and assimilated Jewish family, was in the mid-1930s one of the very few Jewish students still permitted to study at the State Art Academy. In the wake of *Kristallnacht* she was sent to the apparent safety of Southern France where her maternal grandparents had sought refuge since 1934. It was only after her grandmother's attempted suicide in early 1940 that her grandfather revealed the terrible truth about her mother's family: not only her mother (who had died when Charlotte was eight years old), but her aunt and no fewer than eight other relatives (most of them female) had taken their own lives. It was this revelation, combined with the mounting pressure of external circumstances (she was briefly interned at Gurs in mid-1940) that prompted Salomon to defy both the family death-wish and Nazi persecution and instead (in her own words) to 'undertake something wildly eccentric'.

That 'something' was an extraordinary work of art that to this day remains without precedent or parallel and is impossible to classify. *Life? Or Theatre?*, as she called it, is a kind of fictionalized autobiography which recreates her life up to 1940, a complex dramatic narrative incorporating nearly 800 small gouache images (selected by her from a total of over 1300) with text, musical and cinematic references. The style of the images changes dramatically: working against the clock during the period 1940-2 she moves from a detailed, brightly coloured, deliberately naïve and often witty approach to an increasingly raw, urgent and reductive handling of form. By turns ironic and passionate, *Life? Or Theatre?* is a poignant and thought-provoking exploration of the relationship not only between death and life, suffering, gender and creativity, the private and the public, but also between art and artifice, art and life.

In September 1943 Salomon was arrested by the Gestapo, taken to Drancy and thence to Auschwitz on 10 October. Twenty-six years old

and five months pregnant, she was almost certainly murdered on arrival. Before her deportation she apparently handed *Life? Or Theatre?* to the local physician with the memorable words 'Take good care of it – it is my whole life'. Miraculously the gouaches survived the war and since 1972 have been housed in the Jewish Historical Museum in Amsterdam.

Negative Pedagogy and the Question of the Human in Aharon Appelfeld's Holocaust Fiction *Professor Emily Budick*

Running through Aharon Appelfeld's fiction are the assertions that 'man is an insect; man is an animal' and the antithesis: 'man is not an insect'. Appelfeld's texts seem to raise this issue especially in relation to Nazis and their collaborators, perhaps to be resolved by a resounding affirmation of the humanness of all human beings including Jews. But *Tzili: The Story of a Life (Hakutonet Ve'hapassim)* raises the question of humanity in relation to its central protagonist – a dim-witted young woman, despised by her family and finally abandoned by them as less than human – even though she is the most human character in this book. She burrows animal- or insect-like in the earth to hibernate, until she is ready to re-emerge and join the Jewish refugees moving to Israel.

In this radical subjection of humankind, Appelfeld provides a paradigm of one problem of the Holocaust, which he relates to the negative commands in Jewish law concerning what one may *not* do to others, expressed through the direct address to be found in the *Shema*, suggesting that humans exist within a transcendental as well as an earthly reality. The question 'what is man?' precedes the major action of Appelfeld's narrative, with its repeated response that 'man is not an insect', transformed into a liturgical catechism that saves Tzili's life. 'What is man? Dust and Ashes./ And before whom is he destined to stand in judgment?/ Before the King of Kings, the Holy One blessed be He./ And what must he do?/ Pray and observe the commandments of the Torah./ And where are the commandments of the Torah written?/ In the Torah.' In the story Appelfeld describes how: 'In her fear she repeated the words she had been taught by the old man, over and over again. The mumbled words calmed her and she fell asleep For a long time she lay supporting herself on her

elbows, looking at the sky. And while she lay listening, her lips parted and mumbled: "Before whom is he destined to stand in judgment? Before the King of Kings, the Holy One blessed be He." But in the meantime, the numbness left her legs, and she kicked away the sack-
ing. She said to herself: "I must get up", and she stood up.'

**The Afterlife of Andalusian-Hebrew Poetry:
Translating Ibn Gabirol** *Peter Cole*

The afterlife of the great medieval Hebrew poetry of Spain has not been a particularly happy one. Cultural and technical obstacles bar entry to the poetry even for many Hebrew readers, and raise the level of difficulty for would-be translators. Such obstacles include the significant role of ornament, which in the history of Western aesthetics has often been regarded as a 'crime'; the biblical allusions which spoke to medieval audiences, but which nowadays tend either to go unrecognized by English-speaking readers or, worse, to put them off; and the adherence to convention by which each poet seems to be writing about the same good-looking young thing they saw at the same party, at which they drank the same wine in the same garden beneath the same moon and had more or less the same thoughts about how they would like to get to know this one ubiquitous gazelle. There is also the complicated dynamic of Orientalism in our interpretation of these poems.

English translators have generally sought to cope with such difficulties by adopting one of several approaches. One is to fashion a reconstructed Elizabethan idiom. Another is to follow (often unconsciously) the diction and tone of Edward FitzGerald's *Ruba'iyat* (and Browning's 'Rabbi Ben Ezra'). A third is to opt for plain prose. Peter Cole tried a fourth tack in his recent translations of Shmuel HaNagid and Solomon Ibn Gabirol (Princeton 1996, 2001) from which he read selections. Propelled by the current of the Hebrew original, he makes use of its energy in a variety of ways to focus on the pleasures offered by the original poems rather than the problems they pose. In doing so, he seeks to give life to an endangered body of major poetry by translating it into a vital presence.

Tribes with Flags and Imagined Communities: On Jewish Nationalism in Antiquity *Professor David Goodblatt*

The categories of nation, national consciousness and nationalism frequently appear in the historiography of the Jews in antiquity, especially in the context of the history of the Jews in their homeland during the Graeco-Roman period. But a review of current social-scientific research reveals a broad consensus that nations, and especially nationalism, are phenomena that did not exist before the early modern period. Several scholars have sought to slip through the horns of this dilemma by using the concept of ethnic consciousness in the ancient context. Yet the concept of ethnicity is unclear, with many suggested definitions indistinguishable from those proposed for national identity. Further, the very feature that leads scholars to limit nationalism to the modern era also characterizes ethnicity. Scholars note that national identity is socially constructed on a mass scale. Most social scientists assume that the latter is possible only with modern mass media. But they also assume that ethnicity is socially constructed, so should also be restricted to the modern period.

An alternative resolution of the dilemma is to argue that socially constructed mass identities were possible also in the pre-modern era, in which case both national consciousness and ethnicity are conceivable in the context of antiquity. The pre-modern mass medium was oral culture. Recitation of epics and performances of drama, well attested in the Greek world, acquainted masses of non-literate people with the body of Greek literature and helped create a Greek identity. In the Jewish context, reading the literature eventually included in the Bible to assembled masses of people fulfilled an analogous purpose, constructing a belief in a common descent from the eponymous ancestor Israel. The recognition of the biblical books as the national literature also created a sense of shared culture.

This socially constructed belief in shared kinship and culture, deployed to mobilize the masses for political ends both in ancient Greece and ancient Israel, conforms to most social scientists' definition of national identity. It is explicitly expressed in the writings of Herodotus in the mid-fifth century BCE and implicitly so in Jewish literature from the Hellenistic period onward, allowing nationalism to be invoked as an explanatory concept in ancient Jewish history without anachronism.

Franz Boas as German, American, Jew *Professor Mitchell Hart*

The writings of Franz Boas, the 'father' of American anthropology, on race and immigration have been credited with marking a major shift in American social science in the early decades of this century, leading to the repudiation of race and biology and the acceptance of culture as the explanatory framework for human traits and development. Throughout his work, Boas stressed the impact of history and environment over biology when it came to explaining group characteristics. The political impetus for such an argument came from the fact that the United States Congress was debating restrictions on immigration and public intellectuals were struggling with 'the Negro Question'. An environmental or cultural argument held out the hope of reform and improvement that racial determinism did not.

What is less clear is the relationship between Boas's biography, especially his Jewishness, and his science and politics. Most commentators have argued that Boas's anthropological statements about Jews reflected a hostility towards his own Jewish identity, and that in advocating assimilation as a progressive, positive value he was urging Jews to disappear as a distinct minority. Current research argues that one must instead read Boas's statements about Jews as part of a strategy of self-representation. In short, only by publicly distancing himself from his own Jewishness could he hope to influence national discourse and policy.

The Perplexities of an Historian *Dr Lionel Kochan*

Kochan used material from his current research into Central European Jewry between the sixteenth and the early-nineteenth century to illustrate the perplexities facing historians of Jewry. He began by drawing attention to the ambiguities of the ghetto, the institution of which this was the golden age. It has been generally condemned as oppressive, degrading and the acme of discrimination, to say nothing of the psychological effects on the inhabitants of congestion, confinement and lack of privacy. Yet if so, why do certain communities, such as Verona, annually commemorate the establishment of their ghetto, and why, in the 1620s, did the famous Rabbi Lippman Heller congratulate himself on setting one up in Vienna? In fact the ghetto also signified the acceptance of a Jewish enclave within Christian space after a

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period of mass expulsions, so as an institution it may need more balanced and considered evaluation.

Kochan next reviewed the problematic use of rabbinic responsa as an historical source. Although they contain crucially important material unavailable elsewhere, their value is limited in so far as they deal mainly with the problems of the wealthy – wills, bequests, division of property, guardianships, and so on – and are hardly representative of the majority of communal concerns.

The prevalence of anti-Semitism is another matter often assumed, on the basis of the many recorded instances from all countries of attacks on Jews, mainly pedlars, street-sellers and itinerants, suggesting that they were a handpicked target. But since the roads and highways of this period were notoriously unsafe and the haunt of highwaymen, demobilized soldiers, beggar-gangs and so on, it may not be true that Jews were singled out for attack.

Kochan turned finally to the question of when traditional Jewish society may have taken on something of its modern shape. This was a matter much discussed in the 1960s, with Azriel Shohat's *In Changing Times* arguing that the early eighteenth century saw the beginning of the disintegration of Jewish society especially in the German states, with changes in religious outlook, social values, style of dress, use of the vernacular and local patriotism producing an 'enlightened' and modern society. Professor Jacob Katz's *Tradition and Crisis*, on the other hand, argued that the changes occurred later in the century and questioned Shohat's interpretation of his sources. Recent scholarship, however, is tilting towards the earlier date and away from Katz's rather static presentation of Jewish history, although the debate remains very much open.

The Theology of Abraham Geiger

Professor Kenneth Koltun-Fromm

Abraham Geiger, the nineteenth-century German rabbi, was a pivotal thinker in reforming traditional Judaism in modern Europe. His theological work, which included the critical examination of the Hebrew Bible, historical studies and liturgical reform, encouraged a number of broad developments in Reform Judaism both there and in America.

The seminar focused on selected texts in translation and investi-

gated Geiger's understanding of the issues of historical thinking and the influence of memory, both key conceptual categories for Geiger's approach to modern Judaism.

Comparative Biblical Exegesis and Early Jewish and Christian Socio-religious History *Professor Naomi Koltun-Fromm*

Professor Naomi Koltun-Fromm focused on the anti-Jewish polemical writings of Aphrahat, the fourth-century Syriac-Christian writer, which she is examining in the context of her on-going comparative examination of biblical exegesis and early Jewish and Christian socio-religious history. Although he attempted to define his Christianity as something wholly different from Judaism, Aphrahat depends on biblical traditions and interpretive stratagems that are remarkably similar to rabbinic hermeneutics. While the rabbis rarely address Christian issues directly, Professor Koltun-Fromm's research demonstrates that the subjects which Aphrahat raises are little removed from rabbinic consciousness and influence. Her work concentrates on these literary sharings and their historical-cultural context. In her presentation she examined several Aphrahatian and rabbinic texts that exemplify this polemic and illustrate the textual and historical inquiry that drives her research.

Women at Qumran? *Professor Jodi Magness*

The question of women's presence at Qumran is related to controversies surrounding the interpretation of the site. Had Qumran been a villa or manor house one would expect women to have lived there. But even scholars who accept that it was a sectarian settlement do not agree about the presence of women, mainly because of the conflicting information provided by literary sources concerning the status of women in the sect (whose identification Professor Magness accepts as Essene). While most of Josephus's lengthy description of the Essenes concerns a group of adult celibate men (which many scholars identify with the group at Qumran), he refers also to 'another order of Essenes' whose members did marry and have children. Similarly, while the Community Rule does not mention female members, the Damascus Document discusses married members with children and contains

legislation regarding marriage. The question whether women lived at Qumran depends largely, therefore, on the interpretation of the literary sources and on the relationship between these and the community at Qumran. Archaeological evidence from the cemeteries suggests that women represented a disproportionately small part of the population at Qumran. Other contemporary sites in the Judean Desert, such as Masada and the Judean Desert caves, have yielded large numbers of gendered objects, as well as the skeletal remains of women and children. The relatively minimal female presence at Qumran – where their role was unknown and they stayed perhaps only at certain times – gives the impression that the community consisted entirely of adult men, as described by Pliny, Josephus and Philo.

Beyond Tales: Biblical Prophets in Persian Sufi Epics *Professor Vera B. Moreen*

The mystical (Sufi) poetry of Islam, written primarily in Persian and combining complex rhetorical features with spiritual content, continues to appeal to readers across confessional lines. A distinct feature of such poetry, especially its epic texts, is its frequent succinct and allusive reference to qur'anic episodes. The greatest poets of the Sufi epic tradition, Farid ud-Din 'Attar (*d.* 1220) and Jalal ud-Din Rumi (*d.* 1273), frequently draw also on the post-qur'anic narratives known collectively as *qisas al-anbiya*, 'tales of the prophets', to flesh out their typologies of the enlightened man, and in doing so manipulate the details of the tales, employing broad poetic licence and often endowing them with meanings which go beyond the literal content.

The Qur'an's reliance on and interpretation of biblical motifs is still not widely known, although Islam incorporated a body of primarily Jewish legendary (midrashic) motifs whose origins were acknowledged by medieval Muslim schools and referred to as *isra'iliyat*, or as originating from *Banu Isra'il* – the Jews.

Persian Sufi epics especially of the thirteenth century contain numerous references to biblical characters deemed prophets in Islam, even if not in Judaism, mostly expanded from *qisas al-anbiya*' lore and depicting them as travellers on the Sufi path. On the literary plane we need to ask what justified the poets' attribution of mystical dimensions to these personalities, what motifs inspired them and how these were

evolved into mystical topoi. On the religious plane this transformation from prophet to mystic may not have seemed radical, since all prophets were mystics. These issues form the background to the examination of a wider literary phenomenon.

Into the Arms of Strangers: Ethical Dilemmas During and After the Holocaust *Professor John K. Roth*

Professor Roth discussed *The Judgement of Herbert Biehoff*, a play by a Holocaust survivor, Sigi Ziering, based on actual events in the Riga ghetto in 1943; and the Academy Award-winning documentary *Into the Arms of Strangers* which focuses on the *Kindertransport* programme that extracted some 10,000 children from Nazi Germany in 1938-9. Both help to show that the Holocaust is studied primarily for ethical reasons rooted in a deep longing for a safer and more humane world.

The lecture concluded with lessons that Holocaust education should teach. One is that one may take nothing good for granted. The Holocaust swept away things that every person needs, such as a safe and secure home.

Holocaust education, and the politics needed to support it, take place at the border between honest loss of memory and forgetting on the one hand, and distortion, falsification and even denial of memory on the other. Memory's edge must be kept sharp, clear, keen, alert and true. Teaching about the Holocaust and learning from it are the ethical calling of Holocaust education and the responsibility of Holocaust politics.

Byzantium and the Arabs in Late Antiquity
Professor Irfan Shahid

Professor Shahid described how Arabs, involved in late-Roman history as allies or frontier raiders, finally defeated the Empire in the historic battle of 636 and dismembered most of its provinces, much as the Germanic tribes in the west brought down of the Empire in the fifth century. Edward Gibbon's misunderstanding of this process in his classic work – he was neither an Arabist nor an Islamicist – has been corrected by Professor Shahid's *Byzantium and the Arabs* which rewrites the Arab portion of his analysis.

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In addition to explaining the context within which his series *Byzantium and the Arabs* was written, Professor Shahid discussed three problems pertaining to the Jewish communities of this period in the Near East: the possibility that the Hebrew Bible was rendered into Arabic in pre-Islamic times by Jews of the Hijaz, especially in Yathrib; the problem of the Falasha of Ethiopia; and the religious context of Yusuf, the Jewish last king of the Himyarites of South Arabia around the year 520.

CONTINUING ACTIVITIES

The Leopold Muller Memorial Library

The academic year began auspiciously with the opening of the new Gabrielle Rich Reading Room, an event marking the completion of the reconstruction and refurbishment of the Leopold Muller Memorial Library, begun under the direction of the new librarian in 1997. Among the guests at the opening reception held in the library on 16 October 2000 were members of the Oriental Faculty and other senior academics from the University of Oxford, as well as governors, fellows and students of the Centre. After brief addresses by the President and the Librarian, the Emeritus President Dr David Patterson spoke about the history of the Elkoshi Collection, which was now – forty years after his first meeting with Professor Elkoshi in Israel and ten years after the Centre's acquisition of the collection through the generosity of the Porjes Charitable Trust – finally appearing on the shelves of the Muller Library.

Over the course of the year work continued on unpacking and sorting the 17,000 volumes in the Elkoshi Collection. More than 10,000 volumes of this collection, almost entirely Hebraica, were processed by the summer of 2001. These included, in particular, some 500 titles of Hebrew serials, many in lengthy runs, carefully bound, and some extremely rare. In fact, more than 100 of these titles were not listed in Kressel's bibliography of Hebrew newspapers and serials. Most of the serials are from British Mandate Palestine and Israel, but there are also several early *Haskalah* periodicals, such as *Ha-Me'asef*, published at Königsberg in the 1780s by disciples of Moses Mendelssohn, and other journals issued in pre-Holocaust Eastern Europe in the nineteenth and twentieth centuries. Elkoshi was himself an historian and bibliographer of the European Hebrew press; cf. his study 'The Hebrew Press in Wilno in the XIXth Century' in *He-Avar*, 1966. The serials in the Elkoshi Collection have been amalgamated with the already extensive periodical holdings in the Kressel Room. Additionally, a dozen bibliographic serials, including a complete bound run of the bibliographic quarterly of the National Library in Jerusalem, *Kiryat Sefer*, have been added to the holdings in the Bibliographic Serials Room, where index volumes to various Hebrew and Jewish serials are also maintained (cf. M. Riegler, 'Indexes to Jewish Periodicals: A Bibliography' in *Yad*

Continuing Activities

la-koré, 1980).^{*} Altogether, the Muller Library now holds some 600 Hebrew serial titles, in addition to over 50 Yiddish titles, and nearly 300 titles in Western languages, many of these in lengthy runs. An updated list of serials in the Muller Library is in preparation.

Aside from the serials, many hundreds of monographs from the Elkoshi Collection were also unpacked this year, and it is expected that the entire collection will be accessible on the shelves by 2002. A purpose-built cabinet has been prepared for the original card-catalogue of the collection, now housed in the Catalogue Room. (Dr Elkoshi prepared the catalogue of his own library on oddly-sized cards, such as were used in Palestine in the 1930s and 1940s.) Plans are underway for more modern cataloguing of the Elkoshi Hebraica on the University of Oxford's automated system, where the so-called UNICODE – an international computer code for non-roman (including Hebrew) script – is soon to be implemented. In the interim, the Muller Library has upgraded its own computerized programme for acquisitions records, and as of 2001 the library's staff was connected to email and the Internet.

Together with work on the Elkoshi Collection, further physical changes and improvements have been made to the library in the past year. The Qumran Collection, previously housed in Exeter Farm, has been returned to the main library. The complete set of Qumran photographs, together with the reference collection of published scholarship in this field and the CD-ROM database of *The Dead Sea Scrolls* (Leiden, 1999), are now all accessible in close proximity to the library's other research collections. Adjacent to the new Qumran Room, the entrance to the Emeritus President's office has been reconstructed, thanks to the generosity of Leslie and Rita Lavy, after whom the room has been named. It is to be hoped that similar renovations of other library offices will be undertaken in the near future. Lastly, adding to the aesthetic attraction of the research environment, framed exhibition posters of Hebraica and Judaica from around the world now adorn the

^{*} Also among the Elkoshi serials was the first (and only German) issue of the *Mitteilungen des Forschungsinstitut für hebräische Dichtung* (Berlin, 1933), published before the 'Research Institute for Hebrew Poetry' was transferred from Nazi Germany to Palestine. In this volume the bibliographer H. Brody refers to the Institute's work on a 'card-index of poetry in Oxford manuscripts' which had been begun in 1932 ('Die Übertragung der in Neubauers Bodliciana-Katalog angegebenen Gedichtanfänge auf Kartothekeblätter . . . wurde fortgesetzt').

היהודים באנגליא

או

היהודים ונוסעי־הצלב

במלך ריכארד לב־הארי.

העתיקה משפת אשכנז

מרים מארקעל מאועסזאהן.

חלק ראשון

הוצאה שניה

ווארשא

בדפוס האלמער ואייזענשטאדט, נאלעוויץ 7.

תרנ"ה

ГЕБРУДИМЪ Б'АНГЛІЯ

т. о. еврей въ Англіи.

томъ 1-ой

Соч. М. М. Моисеэсоны.

ВАРШАВА

Тип. М. И. Гальтера и М. Айзенштадта, Налевки № 7.

1895.

Title-page of *Ha-Yehudim be-Angliyah*, a Hebrew version by Miriam Markel Mosessohn of I. A. Francolin's novel *Die Juden und die Kreuzfahrer*, about Jews and Crusaders in England under Richard the Lionheart (Warsaw, 1895).

From the Elkoshi Collection.

הֵסְיוֹדוֹס

מעשים וימים / תיאוגוניה / מגן הירקלים

תרגום מיוונית והוסיף מבוא והערות

שלמה שפאן



מוסד ביאליק · ירושלים

Title-page of the Hebrew edition of the ancient poet Hesiod
[*Works and Days*, the *Theogony*, and the *Shield of Heracles*],
translated from the Greek by S. Span
(Jerusalem: Mosad Bialik, 1956).

From the Elkoshi Collection.

The Leopold Muller Memorial Library

walls of the main library, the Yiddish Room, and the Kressel Room; among the diverse languages and texts to be seen are Hebrew, Italian, Czech, Aramaic, Romanian, Yiddish, French and even Chinese.

Most significantly, new exhibition cases, built by expert English craftsmen and modelled on traditional wooden cases used in Oxford museums, have been installed in the main hall of the library. In Hilary Term the library's first exhibit was mounted, based on books from the Elkoshi Collection: '*In Hebraicam linguam: Modern Hebrew Translations of Greek and Latin Texts*'. The exhibit displayed the wide range of ancient texts – works by Homer, Ovid, Aristophanes, Hesiod, Tacitus, Martial and Livy – rendered into Hebrew by European-trained Classicists in the twentieth century. Himself a Classical scholar and a translator, Dr Elkoshi was especially interested in this literature. Also displayed was Elkoshi's own Hebrew translation of the history of Greek religion by the Polish Hellenist Tadeusz Zieliński, as well as the typescript autobiographical sketch provided by Elkoshi to Getzel Kressel (reproduced on the following page), now preserved in the Kressel Archive. Additionally, an exhibit of Polish books from the Elkoshi Collection was mounted at the end of Trinity Term. Elkoshi's Polonica, a thousand volumes comprised mostly of editions of Classical texts and translations of European literature, will be processed in collaboration with other Oxford libraries; for the time being these books are held in the Muller Library.

As a literary scholar and bibliophile, Gedaliah Elkoshi assembled in his private library a large body of Hebrew bibliographic and reference literature, which is now being added to the reference collection in the Gabrielle Rich Reading Room. Of the many hundreds of volumes in this category are standard works by Steinschneider, Zeitlin, Slatkine, Wachstein and Ben-Menahem, as well as numerous bibliographies of modern Hebrew and Israeli literature and history. Mention may be made here of a few works which are significant additions to the Muller Library's holdings, such as Steinschneider's magisterial survey of medieval Hebrew translations, *Die hebräischen Übersetzungen des Mittelalters und die Juden als Dolmetscher* (reprint Graz, 1956); A. Gestetner, *Mafteah ha-piyutim* [*Index zu Dr. Zunz' Literaturgeschichte der synagogalen Poesie*] (Berlin, 1889); S. Wiener, *Kohélet Mosheh* [*Catalogus librorum impressorum Hebraeorum in Museo Asiatico*] (Petrograd, 1893-1918), the most exacting bibliography of Hebrew books ever attempted

אלקושי, גדליה

1. נולדתי ב1910 באוסטרוב מאזוביזקי שבמלך לומז פולניה הקונגרסאית להורי נאך, רצמורה לביה בכרך אלקס.
 2. למדתי בגימנסיה יהודית-פולנית בווארשה ואחר כך באוניברסיטה הורסאית(היסטוריה ופילוסופיה) ובמכון לתכנת ישראל בווארשה סיטורם של פרופ'סור ופרופ'בלנך.כשנים 1935-1936 למדתי באוניברסיטה העברית בירושלים(ספרות עברית,היסטוריה וסוציולוגיה ישראליות,פילוסופיה כללית)וב1936 הוענק לי התואר M.A. ב1937-1937 למדתי פדגוגיה באוניברסיטה העברית,והוטמתי למורה בכתי ספר תיכוניים.ב1944 הוענק לי התואר דר. לפילוסופיה על ידי האוניברסיטה העברית בירושלים בזכות מחקרי על יצירתו של יליז' (המחקר, צורה מורחבת, עתיד להתפרטם על ירי הוצאת הספרים של האוניברסיטה העברית בירושלים)
 3. עליתי לא"י בשלהי 1938, וסאז ועד היום אני יושב בירושלים.
 4. ב1943-1943 עברתי כספרן בבית הספרים הלאומי והאוניברסיטאי בירושלים.ב1944-1953 שיטתי כסורה לספרות עברית וכללית בכיתות הגבוהות של הגימנסיה העברית בירושלים. למן 1964 עורך בהוצאת הספרים מסדה.למן 1966 מרצה לספרות עברית חדשה באוניברסיטת תל אביב.
 5. ספרי:לקט כתבים של ש"ל, ערוך ומבואר בצירוף מבוא(תל אביב, תשח; מהדורה שניה - עם תסיד);מבחר כתבים של נטחלי הרץ ויזל, ערוך ומבואר בצירוף מבוא(ירושלים תשיב); אתרולוגיה סקראית, התנייד בראי הספרות העברית החדשה(תל אביב תשיר);אנציקלופדיה כללית מסדה, כרך א'- ערוך ראשי(תל אביב תשיח);אוצר פתגמים וניבים לאסיביזם, מתורגם מים עברית בצירוף ביאורים נרחבים ומקבילות עבריות וארמיות(תל אביב 1958);תריאוס ז'לינסקי, דת, יוון, סורה דרך יוון העתיקה, תרגם מפולנית(ירושלים תשיא);תריאוס ז'לינסקי, הרבות יוון העתיקה, סן הימים הקדומים ביותר עד פותו של אלכסנדר נוקרון, תרגם מפולנית(ירושלים 1956).
 6. מרטמי מאות מחקרים, מאמרים ורשימות בשאלות ספרות ובענייני החיים בשמי הסלא או כרית ג.א. וא.גד. (וביחוד בגליונות) ובעתונים לומיים(ביחוד כדבר ובחדור) וכן ביבליוגרפיות בשנתוני דבר וביד לקורא(ביניהן ביבליוגרפיה סקיפה ויחידה על עגנון סבין מחקרי שנתפרטמו בעתונות אני מגיין בזה את המחקר על חייהם הכלכליים והתרבי-חיים של יהודי גליציה במאה ה19 לאור הספרות העברית)בתפרטם בהמסכים בשועון בדרך הורסאי, עמ'181-194) 1966) אתהסטולנסקיין ותנועת חיבת ציון"(בתפרטם בספר סטולנסקיין, ירושלים תשיב, עמ'181-194), ואת "יהודה לייב גורדרן המבקר"(נתפרטם בקובץ סצודה, ספר שביעי, לונדון שחיד, עמ'458-489).אני שחתמך קצוע באנציקלופדיה העברית ופרטמתי בה מאמרים רבים על סופרים עזרים מתקופת ההשכלה ומזמננו.
- ג.אלקושי
ירושלים יז סיון תשיח
- 1) ייסצז בשוק בעוד סכוע שכועיים, בידי כבר נסצז טופס.
 - 2) הדמפתו נגמרת כדמוס(ייכל כ400 עמורים גדולים)וייסצז בשוק בעוד כחדשיים.המויל הוצאת שרברק,תל אביב.

נולדתי בסז אלול תרע. P.S.

Typescript autobiographical sketch by Dr Gedaliah Elkoshi
(b. Ostrów-Mazowiecki, Poland, 1910; d. Israel, 1988).

From the Kressel Archive.

before the computer age, left unfinished under Soviet rule; S. Chajes, *Otsar baduye ha-shem* [*Pseudonymen-Lexikon der hebräischen und jiddischen Literatur*] (Vienna, 1933); the rare, privately printed compilation by P. Tarshish, *Ishim u-sefarim be-Tosafot* [*The Personalities and Books Referred to in Tosafot*], ed. S. Neuhausen (New York, 1942); S. Halevy, *Sifre Yerushalayim ha-rishonim* [*The First Hebrew Books Printed in Jerusalem... (1841-1890)*] (Jerusalem, 1975); and *The Jerusalem Post Press Type Catalogue* [*Katalog shel otivot*] (Jerusalem, s.a.). Especially noteworthy is the two-volume *Katalog dzieł treści przysłowiowej* [*Catalogue des livres parémiologiques*], assembled by the Polish folklorist and collector of proverbs Ignacy Bernstein (Warsaw, 1900). Lavishly bound in green leather with gold tooling (illustrated on page 57), this deluxe edition has no equal in Jewish bibliographic literature in its outward splendour, its large paper, its remarkable typography (including Hebrew, Yiddish, Judeo-Italian and Ladino; cf. the index s.v. 'Hébreu' and 'Juif'), and its multi-lingual illustrative plates. The Elkoshi Collection also contains hundreds of volumes of dictionaries, encyclopedias, and lexicons in European languages (some to be transferred to the Bodleian), which will further facilitate literary and linguistic study in both Yarnton and the rest of Oxford.

Supporting the University's Diploma programme in Jewish studies, the Muller Library continues to develop its core research collections in Jewish history and Israeli studies. In particular, building on the already rich contents of the Kressel and Elkoshi Collections, the library has supplemented its reference and bibliographic literature in all areas of Hebrew and Jewish studies, in line with the strategic plan launched five years ago to establish – with the assistance of the Catherine Lewis Foundation – a '*Centrum Bibliographicum Hebraicum*' at Yarnton (cf. *Mercaz* no. 3, Oxford, 1997). All of this reference literature is openly accessible in the new Gabrielle Rich Reading Room which provides an unparalleled resource for bio-bibliographic and literary-historical research. Only a selection of recently acquired titles can be recorded here, among them the *Evreiskaja Entsiklopedia* [Russian-Jewish Encyclopedia], 16 vols (reprint Moscow, 1991), and the *Jüdisches Lexikon*, 5 vols. (reprint Frankfurt, 1987), both indispensable reference works; *Dictionary of Biblical Interpretation*, ed. J. Hayes, 2 vols (Nashville, 1999); *Dictionary of the Ancient Near East*, ed. Bienkowski and Millard (The British Museum, London, 2000); and *Leksikon Yisrael 1900-2000*, ed.

2318. NATAN 'AMRAM.

ספר גועם המדות. כשמו כן הוא שכן בו המצא דברי חפץ כיבושין ותוכוחו
 וספר השכל, אשר לקטתי בארמורים מפי סופרים ומפי ספרים, מהם ברפוס
 ומהם בכתובי יד, המצאם לקמן בפתחת הספר, ולמען זיכל אדם למצוא
 מבוקשו בגלל וכלי חיפוש, ולכן שמתים במתצות וכעין מדווחות של מרגליות
 על סדר אלפא ביתא. וזה מחס כי יעלה לרצון לכל ישר הולך להישיר
 עצמו, ולהמשך עמו גם אחרים, וממילא הוא משתדל וכאישון בת עין. איש
 צעיר נתן עפרם. ולחקר מציאותו, וגודל הפצרת רבים וכן שלמים, הרפסנתו
 מחדש, באין מחסור דבר מהגורפם בשאלוניק שנה אלה דברי הברית לפק.
 W 8-ce madej. Kart 93 (צג) liczb. z prawej strony.

Książka drukowana w r. 1857. Zawiera sentencje, maksymy i przy-
 słowia, zebrane z rozmaitych dzieł rabinicznych, drukowanych i ręko-
 piśmiennych, i ułożone według alfabetu hebrajskiego. [427]

2319. Natur (Weber die) des Sprüchwortes. Kateinische Sprüchwörter.

Magazin für die Literatur des Auslandes . . . 28. Jahrgang.
 № 155—156. Sonnabend, den 31 December 1859. Folio. [3422]

2320. NAUKA CZYTANIA pisma polskiego. (Drzeworyt.) Z
 przydatkiem nowego Katechizmu dla małych dzieci. War-
 szawa. Nakładem P. Büschana. 1872. W 12-ce. Str. 31
 + 1 nl.

Str. 30—31: *Przystawia.*

[1096]

2321. NA'UM SZAKĪR.

أمثال العوام في مصر والسودان والشام، (من كتاب «مرآة الأيام
 في مصر والسودان والشام» تحت الطبع) لمؤلفه «نعوم شكير» . . .
 طبع في مطبعة المعارف في أول شارع الفجالة بمصر سنة ١٨٦٤
 W 8-ce. Str. 138 (١٢٨) liczb. z prawej strony.

Książka drukowana w Kairze 1894 r.; zawiera wiele przysłów nowo-
 arabskich z Egiptu, Sudanu i Syrii. [3634]

2322. NAZARI, Antonio.

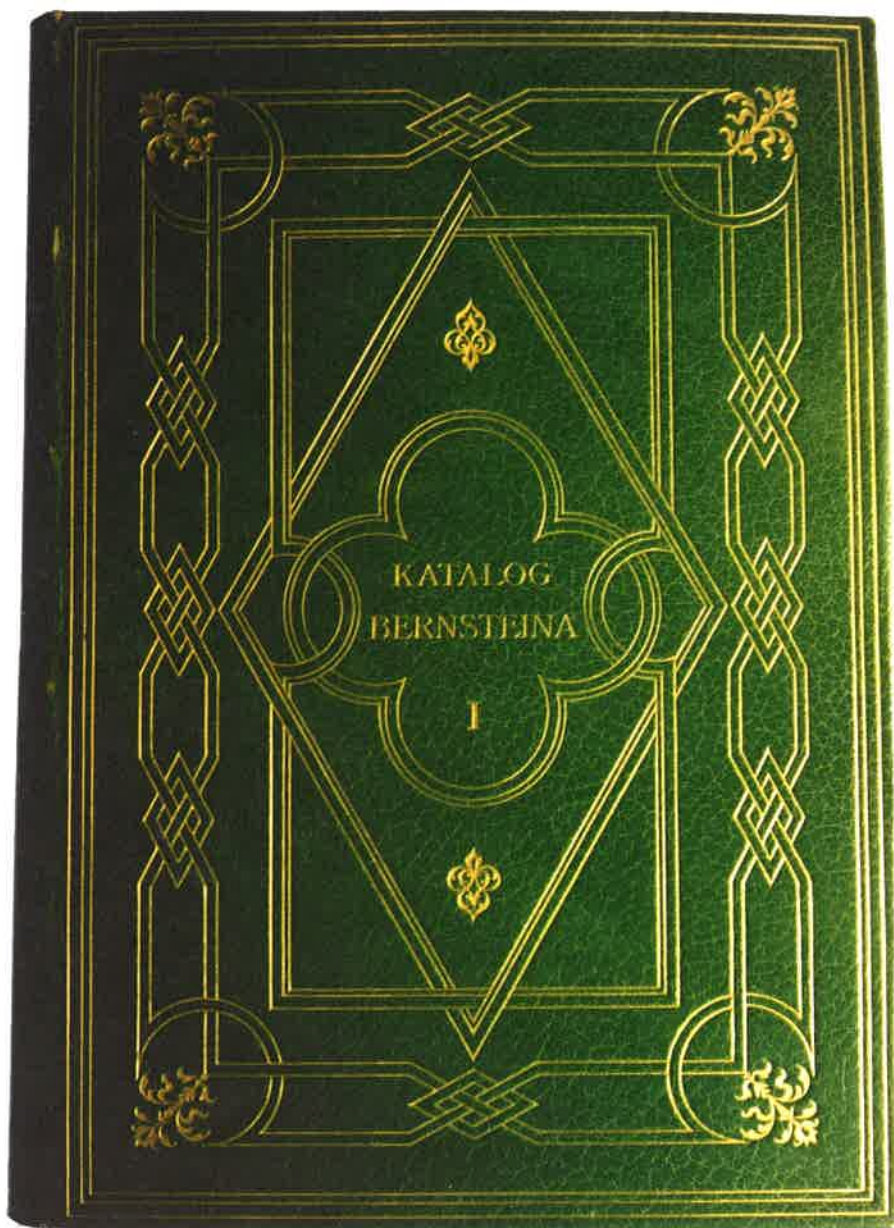
Il | Mercante | d'ANTONIO NAZARI. | Dedicato | Al M. Ill.
 Signore | Francesco | Pelizzari. | (Drzeworyt.) In Brescia,
 M.DCLXXXV. | Per Domenico Gromi, Con Lic. de' Super. |
 W 12-ce. Str. 20 nl. + 192 + 10 nl.

Książeczka bardzo rzadka. Zawiera mnóstwo przysłów włoskich
 i łacińskich, odnoszących się do kupiectwa i wyszczególnionych w „Ta-
 vola de' Proverby”, mieszczącej się na początku dzieła. [2567]

A page from the catalogue of the private library of Ignacy Bernstein
 (Warsaw [printed in Leipzig], 1900),
 displaying Hebrew, Arabic, Gothic German and Latin fonts.

(opposite)

Leather binding of the Bernstein catalogue, in gold-tooled green morocco.
 From the Elkoshi Collection.



KATALOG
BERNSTEJNA

I

Continuing Activities

Ilana Shamir (Kineret, 1999). Newly acquired biographical tools include the revised *Routledge Who's Who in Jewish History*, ed. J. Comay and L. Cohn-Sherbok (London, 1995); and M. Jolles, *A Directory of Distinguished British Jews, 1830-1930* (London, 2001).

In the field of Hebrew bibliography, printing, and publishing history, the library has acquired S. Van Straalen, *Supplementary Catalogue of Hebrew Books in the British Museum, acquired during the years 1893-1899* (reproduced from unpublished proofs, London, c. 1901); an interleaved copy of the first edition of B. Friedberg, *Bet 'Eked Sefarim [Lexique Bibliographique de tous les ouvrages de la littérature hébraïque et judéo-allemande]*, 2 vols (Antwerp, 1928), with appended lists of Hebrew incunables and of limited editions, absent from later editions; *The Bible as Book: The First Printed Editions*, ed. P. Saenger and K. Van Kampen (The British Library, London, 1999), incorporating A. Offenbergs study of 'Hebrew Printing of the Bible in the XVth Century'; F. Astren, *The Jewish Printed Book in India* (Berkeley, 1992); M. Bernstein, *Der seyfer – undzer fon* (Buenos Aires, 1957), with a survey of Jewish bibliography and studies of Hebrew printing in Frankfurt an der Oder and of the Romm press in Wilno; and D. Amichay-Michlin's biography of A. J. Stybel, one of the foremost figures in Hebrew publishing in the twentieth century, *Ahavat Ish: Avraham Yosef Shtibel* (Jerusalem, 2000), with a chronological bibliography of books issued by his press. Complementing the library's reference holdings on the Hebrew press are M. Pelli, *Sha'ar le-Haskalah [The Gate to Haskalah: An Annotated Index to Hame'asef, the First Hebrew Journal]* (Jerusalem, 2000), to whose census of copies must be added the issues of *Ha-Me'asef* which have resurfaced in the Elkoshi Collection; and M. Graur, *Ha-Itonut shel ha-tenu'ah ha-revizyonistit [Publications of the Revisionist Movement, 1925-1948]* (Tel Aviv, 2000).

In the field of Hebrew manuscript studies, the library acquired S. Reif, *A Jewish Archive from Old Cairo: The History of Cambridge University's Genizah Collection* (Richmond, 2000); S. D. Goitein and P. Sanders, *A Mediterranean Society: The Jewish Communities of the World as Portrayed in the Documents of the Cairo Genizah: Volume VI: Cumulative Indices* (Berkeley, 1999); and R. Attal, *A Bibliography of the Writings of Prof. Shelomo Dov Goitein* (revised edition, Jerusalem, 2000), especially relevant to Genizah research. Also acquired were Steinschneider's *Verzeichnis der hebräischen Handschriften* [in the German State

Library, Berlin] (reprint Hildesheim, 1980), also describing manuscripts in Judeo-Arabic, Yiddish and Judeo-French; and an exhibition booklet from the Israel Museum, *Truly Fake: Moses Wilhelm Shapira, Master Forger*, ed. I. Salmon (Jerusalem, 2000), presenting the common view of a man labelled by Steinschneider as 'the unfortunate Shapira'.

On the art of Hebrew books and manuscripts, the library added a number of illustrated volumes, including U. Schubert, *Omanut-hasefer ha-yehudit* [*Die jüdische Buchkunst*] (Tel Aviv, 1994); I. Fishof, *Jüdische Buchmalerei in Hamburg und Altona: Zur Geschichte der Illumination hebräischer Handschriften im 18. Jahrhundert* (Hamburg, 1999); S. L. Mintz (*et al.*), *Text and Context: The Development and Dissemination of Medieval Sephardic Culture* (New York, [1993]), including a chapter on printing; *Treasures Revealed: From the Collections of the Jewish National and University Library*, ed. R. Weiser and R. Plesser (Jerusalem, 2000); S. L. Mintz (*et al.*), *Precious Possessions: Treasures from the Library of the Jewish Theological Seminary* (New York, 2001); and R. Pummer, *Samaritan Tabernacle Drawings* (offprinted from *Numen*, 1998). A most original contribution is the catalogue of Jewish women's *livres d'artistes* accompanying an exhibit organized by J. Hoffberg, *Women of the Book: Jewish Artists, Jewish Themes* (Florida, 2001). E. Cohen's *Bibliography of the Writings of Joseph Gutmann* (New York, 1999), also received this year, is an important contribution to the bibliography of Jewish art, not least the art of the book.

On Jewish archives from antiquity to the present, the library has acquired O. Pedersén, *Archives and Libraries in the Ancient Near East, 1500-300 B.C.* (Bethesda, 1998); *Studies on Palestine during the Ottoman Period*, ed. M. Maoz (Jerusalem, 1975), containing studies of 'Archival Sources for the History of Ottoman Palestine'; M. Weiner's compilations of archival inventories, *Jewish Roots in Poland* (New York, 1997) and *Jewish Roots in Ukraine and Moldova* (New York, 1999); *Jewish Hometown Associations and Family Circles in New York: The WPA Yiddish Writers' Group Study*, ed. H. Kliger (Bloomington, 1992); D. Paret, *An Index of the Shwadran Collection* [in the library of the Moshe Dayan Center] (Tel Aviv, 2000), relating to American Zionist history; M. Dacy, *Early Australian Zionism: An Annotated Index of Records in the Central Zionist Archives, Jerusalem: Part two (1901-1970)* (Sydney, 2000); and A. Beare, *A Guide to Jewish Geneology in Latvia and Estonia* (London, 2001). On Jewish museums, the library added S. Offe,



Cover of *Ha-Me'assef*, the first Hebrew journal, founded by disciples of Moses Mendelssohn (Königsberg, 1786).

From the Elkoshi Collection.



Cover of *Ha-Me'asef*, edited by A. Wolfsohn-Halle, with contributions by I. Euchel, H. Wessely and others (Königsberg and Berlin, 1788).

From the Elkoshi Collection.

Continuing Activities

Ausstellungen, Einstellungen, Entstellungen: Jüdische Museen in Deutschland und Österreich (Berlin, 2000); and A. T. Falco, *Ferrara: Guide to the Synagogues and Museum* (Venice, 2000).

Overviews of various areas of Jewish languages and related linguistic and literary subjects are provided in several newly acquired surveys, bibliographies and exhibition catalogues. Among these are *The Semitic Languages*, ed. R. Hetzron (London, 1997), covering ancient and modern Hebrew and Aramaic; *Concise Encyclopedia of Language and Religion*, ed. J. A. Sawyer *et al.* (Oxford, 2001), with full coverage of Hebrew, Aramaic, Yiddish and Samaritan, as well as a plethora of cognate subjects and even biographies (including contributions by several scholars of the Centre); M. Rustow (*et al.*), *Scripture and Schism: Samaritan and Karaite Treasures from the Library of the Jewish Theological Seminary* (New York, 2001); and the festschrift for R. Loewe, *Hebrew Scholarship and the Medieval World*, ed. N. de Lange (Cambridge, 2001), which includes a bibliographic survey article by the Centre's Emeritus Fellow D. Frank, 'The Study of Medieval Karaism, 1989-1999'.

In the field of Yiddish studies the library has added U. and B. Weinreich, *Yiddish Language and Folklore: A Selective Bibliography for Research* (The Hague, 1959); and M. Aptroot (*et al.*), *Jiddische Bücher und Handschriften aus den Niederlanden* (Amsterdam/Düsseldorf, 2000). Also acquired were I. Raizman, *A Fertl yorhundert yidische prese in Brazil, 1915-1940 [A Quarter of a Century Yiddish Press in Brazil (1915-1940)]* (Safed, 1968); and E. Jeshurin's series of bibliographies of Yiddish writers, such as Elias Levita, An-ski, Frug, Yehoash, Goldfaden, Mani Leyb, Leivick and Manger, digitally reprinted by the National Yiddish Book Center (Amherst, 2001). The Muller Library is especially grateful to the Catherine Lewis Foundation for assistance in acquiring the microfiche collection of *Yiddish Books from the Harvard College Library*, whose final installment was received in this past year.

East European Hebrew and Jewish bibliography has been well represented in recent acquisitions. An important contribution to the bibliography of Hungarian Jewry (also covering the Hungarian-speaking regions of Slovakia, Sub-Carpathian Ruthenia, Transylvania and Yugoslavia) is Y. Y. Cohen, *Hakhme Hungariyah ve-ha-sifrut ha-toranit bah [Sages of Hungary and her Torah Literature]* (Jerusalem, 1996/7). The writings of the most famous representative of Lithuanian Jewry are

surveyed in the exhibition catalogue by S. Schreiner, *Ein kostbares Erbe / A Precious Legacy / Vertingas Palikimas . . . The Vilner Gaon and his Works* (Vilnius, 1998). The literature of one branch of Hasidism is recorded in detail by D. Assaf in his *Braslav: bibliografijah mu'eret* [*Bratslav: An Annotated Bibliography*] (Jerusalem, 2000). Particular mention should be made of the wide-ranging survey articles (first presented as papers at an international symposium), collected as *Bibliographies of Polish Judaica*, ed. K. Pilarczyk (Cracow, 1993), as well as Pilarczyk's *Przewodnik po bibliografiach Polskich Judaików* [*Guide to Bibliographies of Polish Judaica*] (Cracow, 1992), and the annual bibliographic compilation of Judaica published in Poland, *Judaika wydane w Polsce* (Cracow, 1990-). Also acquired was I. Szajn, *Bibliografije fun oysgabes aroysgegebn durkh di arbeter parteyen in Poyln ... 1918-1939* [*Bibliografia wydawnictw żydowskich partii robotniczych ... 1918-1939*] (reprint Amherst, 2001). Of related interest is A. Lebowitz's 'Jews in the Trade Union Movements in the UK and US: Select Bibliographical Sources', in *Jews, Labour and the Left, 1918-48*, ed. C. Collette and S. Bird (Aldershot, 2000), with much documentation on Yiddish-speaking immigrants from Eastern Europe.

The field of Holocaust studies – in which the Centre has played a significant role – advanced considerably this year. An important survey volume is *The Holocaust Encyclopedia*, ed. W. Laqueur (New Haven, 2001). Among other acquisitions of bibliographic interest are D. Shavit, *Hunger for the Printed Word: Books and Libraries in the Jewish Ghettos of Nazi-Occupied Europe* (Jefferson, 1997); *The Holocaust and the Book: Destruction and Preservation* (Amherst, 2001); *Vilna Ghetto Posters*, compiled by J. Biber *et al.* (Vilnius, 1999); Susan Cohen, *Holocaust Remembrance: A Selected Bibliography* (Jerusalem, 2000), part of the 'Felix Posen Bibliographic Project on Antisemitism' and issued in conjunction with the international conference convened in Oxford in July 2000; and E. Makarova (*et al.*), *University Over the Abyss: The Story behind 489 lecturers and 2309 lectures in KZ Theresienstadt 1942-1944* (Jerusalem, 2000), also launched at the Oxford conference. An original contribution to the bibliography of émigré literature is by R. Jaeger, *New Weimar on the Pacific: The Pazifische Presse and German Exile Publishing in Los Angeles 1942-48* (Los Angeles, 2000).

The Centre is grateful to Mr and Mrs David Lewis and to the Catherine Lewis Foundation for their ongoing support in developing

THE BOOK
NACHALAS NAPHTALI

CONTAINS

Questions and Responses,

DEALING WITH HALACHES IN THE FOUR DIVISIONS OF THE SHULCHAN-
ARUCH, AND EXPOSITIONS IN THE TALMUD AND POUKIM
WHICH HAVE PASSED IN DEBATE BETWEEN THE
AUTHOR AND THE MOST LEARNED RABBIS
OF THE PRESENT AGE,

COMBINED WITH A PORTION OF

THE BOOK
KADESH NAPHTALI,

TREATING WITH

Talmud Ain Jahcobe

ON THE TRACTATS: PÉAH, D'MAI, KILOHYIM, SHÉVEEIS MAHSEH-SHÉNI,
BIKKOORIM, SHABBOS, EHRUBIN, AND PÉSACHIM;

EMBODYING ALSO

An Elaborate and Logical Commentary according to Ancient and Modern Scholars.

By REV. NAPHTALI LEVY,

Author of the Works: "Sh'nei Hamathous" (Wien, 644); "Kadesh-Naphtali on Berachout"
(Wilna, 646); "Alayal-Sh'nous" (Wilna, 648), etc.

PRINTED IN PRESSBURG BY

HERRN ABRAHAM BICK.

English title-page of rabbinic *responsa* by Revd N. Levy, a Polish-born correspondent of Charles Darwin (printed in Pressburg [Bratislava], 1891-2).

From the Theodore Harris bequest.

נחלת נפתלי

ספר

נחלת נפתלי

יכל בו

שאלות ותשובות

בעניני הלכות בד' הלקי השוע' וחדושים בש"ס ובפוסקים אשר עברו
בין המחבר ובין רגאונים גדולי הדור יצו.

וגלות אליו ספר

קדש נפתלי

על ש"ס ועין יעקב

למסכתות סאה דמאי כלאים, שביעית, מעשר שני, בכורים, שבת,
עירובין ופסחים.

מגיש מאמרי הש"ס וסוגיות ומבאר אגרות דברי חכמים ויהדותם
על פי המרות שמנו הכמנים שהלכה ואגדה נדרשת בהן

מאת

נפתלי הרוי

בן לא"א ט"ור הרב הדיין סוה"ר פנחס זאב הלוי זצלה"ה. בעל"פ ס' שני
המגשות על יורד הלכות כא"זא (ויען תרס"ד) וס' קדש נפתלי על מסכת
ברכות (וויילנא תרמ"ז) וס' מעט שנות על ס' שנות אליהו סה"גרא זל
חוס' לס' בעניני דיושע (וויילנא תרמ"ח) ועוד ועוד.

פרעסבורג

בדפוס של הרב משה אברהם ביק נ"י שנת תרנ"א לפ"ק

NACHLAS NAFTALI.

Druck von Abraham Weil, Pressburg 1891

Hebrew title-page of rabbinic *responsa* by Revd N. Levy,

Nahalat Naftali (Pressburg [Bratislava], 1891-2).

The book contains an account of Hebrew literature in medieval England.

the Muller Library's important collection of *yisker-bikher* (memorial books for East European Jewish towns). Some 78 volumes were added this year, bringing the library's holdings to nearly 350 volumes (about half of the c. 700 volumes recorded in Z. Baker's definitive bibliography of this genre). The *yisker-bikher* in the Muller Library comprise the largest *unified* and *open-access* collection of this literature in Britain or Europe. Mention may also be made here of the extensive documentation (compiled by Diane Michaels of the Commission for Looted Art, which is linked with the Oxford Centre) on the Góra-Kalwaria Hasidic manuscript collection, lost during the Holocaust.

A few recently acquired curiosities which much expand the horizons of Hebrew bibliography may be recorded here: M. Arbell, *Spanish and Portuguese Jews in the Caribbean and the Guianas* (Providence, 1999), a welcome addition to Jewish regional bibliography; S. Berger, *Codices Gentium: Rabbi Isaac Aboab's Collection of Classical Literature* (off-printed from *Studia Rosenthaliana*, 1995), kindly donated by the author; and M. Stevens (publisher), *Jewish Film Directory: A Guide to more than 1200 films of Jewish interest, from 32 countries over 85 years* (Westport, 1992). An original contribution to the most terminal of subjects is the exhibition catalogue by S. L. Mintz (*et al.*), *From This World to the Next* (New York, 1999), with much of bibliographic delight along the way. On a more elusive subject is the mammoth contribution by the bibliographer and folklorist I. Rivkind, *Yidische gelt [Jewish Money ... A Lexicological Study]* (New York, 1959), bringing together a wealth of history, folklore and lexical usages in subjects ranging from medieval Polish coins inscribed with Hebrew characters, to *rebe-gelt*, to Nazi money printed for use in concentration camps, and much of interest to students of Hebrew booklore, from *abonir-gelt* to *tikn-sforim-gelt*. Lastly, a valuable tool for research in all areas of Hebraica and Judaica and indispensable in this age of automated catalogues (and not only for librarians) is J. Galron-Goldschläger, *Library of Congress Subject Headings in Jewish Studies*, 2 vols (seventh edition, New York, 2000).

Apart from the assistance of the Catherine Lewis Foundation, the library received donations from a large number of individuals and institutions in the course of the year. The visiting Israeli writer Sami Michael kindly donated thirty volumes of modern Hebrew fiction, including many children's books. The Department of Jewish Studies at the Jagiellonian University in Cracow, with the kind assistance of

Professor M. Galas, has provided a number of volumes of *Studia Polono-Judaica: Series Bibliographica*. The library also received this year donations of some seventy-five runs of Jewish serials from around the world, including twenty-five runs of American Yiddish journals. An unusual donation was the typescript of an unpublished novel, *The Manikin's Wife*, written by 'James Duxbury', pseudonym of the Anglo-Jewish Zionist and historian Israel Cohen. The Centre is grateful to his son, Dr L. J. Cohen, for presenting this unpublished volume for preservation at Yarnton.

The Muller Library was blessed this year with an unexpected and generous bequest from the estate of the late Theodore Abraham Harris. The bequest included a donation of books and archival documents assembled by Mr Harris, all relating to his grandfather Marcus Theodore Levy and to his great-uncle the nineteenth-century Anglo-Hebrew author Revd Naphtali Levy. Among the archival documents is a manuscript volume, dated 1869, of Hebrew letters and verse assembled by Marcus [Meir]; its contents include, *exempli gratia*, an acrostic poem addressed to Jacob Tugendhold, the Polish *maskil* who was a governmental censor of Hebrew books at Warsaw. Marcus' brother Naphtali, who was born in Poland and settled in England in 1877, was the author of a Hebrew volume on Charles Darwin with whom he had corresponded from Poland. The Harris bequest includes two other books published by Revd Levy while resident in London, one of them a volume of responsa, *Nahalat Naftali* (Pressburg, 1892), which incorporates a lengthy treatise on the rabbinic scholars and Tosaphists who lived in England before the expulsion of the Jews in 1290. The Harris bequest came with a significant monetary gift, which will be used for the purchase of Hebraica and Judaica over the coming academic year. The Oxford Centre is grateful to the late Mr Harris who so kindly remembered the library – where he once pursued research – in his will, and to the executor of his estate, Deborah Morris, who facilitated this much-appreciated benefaction.

During the past year the Muller Library acquired over 800 books, including some 300 volumes in English, 60 in other European languages, over 200 in Hebrew and 95 in Yiddish. Of these acquisitions, half were donations. The library also initiated an exchange with the Library of Congress in Washington. Purchases over the year included some 125 volumes of reference and bibliographic literature. Over the

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past academic year a total of 2276 books were lent by the Muller Library to resident students and scholars, as well as to postgraduate students at the University of Oxford.

The work of processing acquisitions was handled most efficiently throughout the year by Małgorzata Sochańska, a former Diploma student who has also pursued advanced Hebrew language studies in Israel. She was assisted part-time by Mrs Tessa Brodetsky, who this year celebrated the tenth anniversary of her work in the library; Mrs Brodetsky has also maintained an index of published documentation on the Centre. Maria Luisa Langella, another former Diploma student who has been accepted for postgraduate Hebrew studies at Wolfson College, Oxford, returned in Hilary Term to work on the unpacking and processing of the Elkoshi Hebraica, a task as demanding physically as intellectually. During the year the student library assistant Ildikó Kovács, a linguist from Hungary, prepared a preliminary draft list of the Elkoshi Hebrew serials which were sorted to date.

Apart from the regular stream of visiting academics, a number of distinguished librarians from around the world visited the library during the year. These included senior Hebraica librarians from the Library of Congress, Dr Michael Grunberger and Dr Peggy Pearlstein, and the Curator of Judaica at Stanford University (formerly Head of the YIVO Institute library), Mr Zachary Baker. There were also a number of groups who called on the library. In March some thirty guests from the World ORT toured the library's renovated premises, and also examined the Kressel Archive. Earlier in the year the new Bishop of Dorchester, the Right Revd Colin Fletcher, visited the library with a number of his clergy, among them the Revd Eric Craig, Rector of Yarnton.

The Oxford Qumran Project

THE MAJOR INTERNATIONAL PROJECT to publish all the fragments from the Judaean Desert, especially from Qumran, entered its thirteenth and last year in January 2001, fifty-four years after the discovery of the scrolls. The Centre has played a fundamental role in arranging for their publication by Oxford University Press with the assistance of a major sponsoring fund. Professor Emanuel Tov of the Hebrew University of Jerusalem, the Editor in Chief, reported at the annual budget meeting in January to Peter Oppenheimer, President of the Centre, and to Professor Alan Crown AM, the Administrator, that in the autumn of 2001 the project would be completed with the submission to the Press of the last volume. In the course of his editorship Professor Tov will have seen twenty-nine volumes through the Press, of which twenty-three have been produced in Jerusalem and six at Notre Dame University. A concordance of all the non-biblical volumes is to be released in the autumn of 2002 together with an electronic search programme. In addition, in the next few years some volumes of supplements and re-editions will be produced at the University of Notre Dame, USA.

In 2001 no fewer than five volumes appeared. Most of the material derives from Qumran, while the first part of volume XXVIII presents papyri from Wadi Daliyeh in Samaria. Four volumes contain completely novel material which greatly enriches our knowledge of the literary genres included in them: S. Talmon, J. Ben Dov, U. Glessmer, *Qumran Cave 4. XVI Calendrical Texts (Discoveries in the Judaean Desert XXI)*; Oxford: Clarendon Press, 2001; D. M. Gropp, *Wadi Daliyeh II: The Samaria Papyri from Wadi Daliyeh*; E. Schuller *et al.*, in consultation with J. VanderKam and M. Brady, *Qumran Cave 4. XXVIII Miscellanea, Part 2 (Discoveries in the Judaean Desert XXVIII)*; Oxford: Clarendon Press 2001; D. Dimant, *Qumran Cave 4. XXI Parabiblical Texts, Part 4: Pseudo-Prophetic Texts (Discoveries in the Judaean Desert XXX)*; Oxford: Clarendon Press, 2001; E. Puech, in consultation with J. VanderKam and M. Brady, *Qumran Cave 4. XXII Textes araméens, première partie: 4Q529-549 (Discoveries in the Judaean Desert XXXI)*; Oxford: Clarendon Press, 2001). The fifth volume records hundreds of unidentified fragments, some of which may be identified

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by a next generation of scholars: D. Pike, A. Skinner, *Qumran Cave 4 XXIII Unidentified Fragments (Discoveries in the Judaean Desert XXXIII)*; Oxford: Clarendon Press, 2001).

The introduction to the complete series was submitted to the Press in the autumn, as well as the last biblical volume: E. Tov (ed.) *The Texts from the Judaean Desert: Indices and an Introduction to the Discoveries in the Judaean Desert Series (Discoveries in the Judaean Desert XXXIX)*; Oxford: Clarendon Press, 2001-2); F. M. Cross, D. W. Parry and E. Ulrich, *Qumran Cave 4.XII: 1-2 Samuel (Discoveries in the Judaean Desert XVII)*; Oxford: Clarendon Press, 2002-2).

Journal of Jewish Studies

THE *Journal of Jewish Studies* continues its regular twice-yearly publication under the joint editorship of Professor Geza Vermes FBA, of the University of Oxford, and Dr Tessa Rajak of the University of Reading. Dr Sarah Pearce of the University of Southampton is in charge of the Book Reviews section. Thanks to the efforts of the Administrator, Margaret Vermes, the financial well-being of the *Journal* has made satisfactory progress and the circulation is increasing.

The second issue of volume 51 (2000) contains articles ranging in subject-matter from the Dead Sea Scrolls through early-medieval Jewish-Christian polemic to the Enlightenment and modern anti-Semitism. The first number of volume 52 (2001) covers discussions of topics such as late-Second-Temple and rabbinic problems, medieval Jewish marriage, Ashkenazi legal decision-making and Jewish identity in the Southern States of the USA during the nineteenth century.

European Association for Jewish Studies

THE SECRETARIAT of the European Association for Jewish Studies, based at Yarnton since 1995, was administered throughout the year by Dr Karina Stern (despite the distraction of the birth of a baby) under the supervision of Professor Hanne Trautner-Kromann of the University of Lund, Sweden. The Secretariat was involved in the organization of an exceptionally successful colloquium held in Yarnton in July 2000 on the theme of medieval Hebrew poetry, and also in arranging two further events: a colloquium on issues in Jewish philosophy held at Yarnton on 23-6 July 2000 and the quadrennial Congress of the Association held in Amsterdam in July 2001.

Institute for Polish-Jewish Studies

IN TRINITY TERM 2000 the Institute for Polish-Jewish Studies, a learned society established in 1984 to promote a scholarly understanding of the Polish-Jewish past, was formally reincorporated as an associated institute of the Centre. Apart from holding conferences and symposia, the Institute's principal activity is to produce each year a substantial volume of scholarly papers in its series *Polin: Studies in Polish Jewry*, published on the Institute's behalf by the Littman Library of Jewish Civilization. The excellence of *Polin's* scholarly standards and contribution to the field was acknowledged this year when the entire series was honoured with a National Jewish Book Award from the Jewish Book Council in the United States.

Volume 13 of *Polin* was published in November 2000. Edited by Professor Antony Polonsky, it was entitled *Focusing on the Holocaust and its Aftermath*, and a one-day international conference on the subject 'The Holocaust in Poland and its Aftermath: Current Reflections and Debates' was held at the Polish Embassy in London in order to launch the volume on publication. The Embassy was fully packed for the occasion, which was opened by H. E. Dr Stanisław Komorowski, the Polish Ambassador, and was followed by presentations by a dozen scholars and students from home and abroad covering a wide range of issues and disciplinary approaches, including literary, historical and museological topics. The Institute also organized an international seminar held in May at the London Jewish Cultural Centre. This seminar was on the subject 'The Battle for Auschwitz: Catholic-Jewish Relations under Strain', and focused on analysing the issues surrounding the controversy over the so-called 'Auschwitz crosses', the subject of a book by Emma Klein and published in April 2001 by Vallentine Mitchell. Presentations were delivered by two London scholars, the rabbi of Warsaw and the special adviser on Jewish affairs to the Prime Minister of Poland.

The Website of the Oxford Centre for Hebrew and Jewish Studies

A REDESIGN OF the Centre's website was inaugurated in Michaelmas Term, bringing it up to date in terms both of style and content. It retains the simplicity of navigation that ensures users can find the information they require quickly and efficiently. New photographs of Yarn-ton and of past students, dissertation titles from the past few years and an on-line version of the informal newsletter, also sent by email, keep distant supporters up to date with both everyday and more unusual events at the Centre.

Visit the Centre on-line at <http://associnst.ox.ac.uk/ochjs/>

Fellows' Reports

Dr Glenda Abramson

Dr Abramson taught a course entitled 'Speech and Silence: Methods and Response in Modern Hebrew Literature' to students of the Diploma programme and also one on 'The Development of Hebrew Literature in the Twentieth Century'. In September she presented a paper entitled 'Biblical Sources and the Literature of Catastrophe: Three Modern Hebrew Poems' at a conference entitled *All'eterno dal tempo*, at The Catholic University, Milan. She was selected to serve as one of seven judges to discuss the establishment of a list of One Hundred Great Jewish Books, directed by the Yiddish Book Centre in the USA, and attended two meetings of the panel held at the Yiddish Book Centre in Amherst, Massachusetts. In June she delivered a lecture on Nissim Aloni's 'The Bride and the Butterfly Hunter' at the Etcetera Theatre, London.

She was appointed to the Board of Governors of the Centre, continued to serve as its Academic Director, and convened the weekly David Patterson Seminars.

Dr Joel Berkowitz

Dr Berkowitz taught a new course for the Diploma on 'The *Shtetl* in Yiddish Literature', delivered University lectures on 'The Development of Yiddish Literature and Yiddish Poetry' and gave undergraduate tutorials in Yiddish literature.

He presented papers at the annual conferences of the American Society for Theatre Research, the Association for Jewish Studies and the Institute of Jewish Studies, London, and continued to serve on the Executive Board for Yiddish at the Modern Language Association.

Dr Berkowitz completed two books, both forthcoming in 2002: *Shakespeare on the American Yiddish Stage* (University of Iowa Press) and an edited volume, *The Yiddish Theatre: New Approaches* (Littman Library). He contributed three entries to the *New Dictionary of National Biography* and completed articles on Yiddish literature, drama and theatre for a volume of essays on the writer Sholem Asch and for the journals *Arcadia*, *Jewish-Muslim Relations*, *Jewish Social Studies* and

Metamorphoses. He was also, with twenty-four other faculty members, enrolled in the University's Diploma in Learning and Teaching in Higher Education, a one-year course in pedagogical theory and practice.

Professor Martin Goodman

Martin Goodman continued to teach both graduates and undergraduates for the Faculties of Oriental Studies, Theology and Literae Humaniores, Diploma students for the Centre and (for one semester) students in Leo Baeck College, London. In Hilary Term 2001 he was on sabbatical leave and made progress on his main current research project, contrasting Jewish and Roman views of the world in which they lived.

He also gave a number of courses and lectures in a variety of institutions. In July 2000 he presented a course on 'Varieties of Judaism' at the London School of Jewish Studies Summer School and was joint organizer of a major conference sponsored by the British Academy in Oxford and London on the theme of 'Rome and the Mediterranean World'. In September 2000 he gave a lecture in St Paul's School, London, on 'Roman Palestine', delivered a keynote lecture to the London 2000 Postgraduate Student Conference in Jewish Studies in University College London on 'The Current State of Jewish Studies', and addressed the Annual General Meeting of the Anglo-Israel Archaeological Society on 'Synagogue Mosaics and the Divine Image in Late-Antique Judaism'. In October 2000 he gave a paper to the Interdisciplinary Seminar in the Study of Religions in Oxford on 'The Study of Judaism in Late Antiquity: Current Debates About Methods' and in December 2000 lectured in Lampeter on 'Romans and Jews'. In January 2001 he presented a paper to the Old Testament Seminar in Oxford on 'The Role of the Temple in the First Century CE' and in February talked to the Corpus Christi Classical Seminar on 'The Role of Jews in Pagan Writings from the Roman Empire'. In March 2001 he delivered the summary lecture at the conclusion of an international colloquium on the theme 'From Hellenistic Judaism to Christian Hellenism', held at the Institute for Advanced Studies of the Hebrew University of Jerusalem. In May he gave a lecture on 'Attraction to Judaism in Flavian Rome?' in an international conference on 'Flavius Josephus in Flavian Rome' at York University in Toronto.

As in previous years, Professor Goodman organized in Michaelmas

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and Trinity terms the regular Tuesday seminar on Jewish History and Literature in the Graeco-Roman Period and (jointly with colleagues) the seminar on Religions in the Mediterranean World. He was also much engaged in his duties as editor of the *Journal of Roman Studies* and as editor of the *Oxford Handbook of Jewish Studies*, to be published in 2002 by Oxford University Press.

Dr Anselm Hagedorn

Dr Hagedorn, who submitted his doctoral thesis entitled 'Between Moses and Plato. Individual and Society in Deuteronomy and Ancient Greek Laws' after exactly nine terms in September 2000, taught introductory Biblical Hebrew for the Oriental Institute (Michaelmas Term) and gave courses entitled 'Introduction to the Pentateuch' for the Diploma course (Hilary Term) and 'Deuteronomy 5-12' for the Oriental Institute (Trinity Term). In Michaelmas Term 2000 he was appointed College Lecturer in Old Testament at Keble College and became responsible for organizing and teaching the undergraduate Old Testament curriculum there. In Hilary Term 2001 he delivered a paper entitled 'Placing (a) God. Central Place Theory in Deuteronomy 12 and at Delphi' to the Oxford Old Testament Seminar, to be published with the proceedings of the seminar edited by John Day. A modified version of the paper was presented at the annual meeting of the CONTEXT-Group at Notre Dame, Indiana.

Brad Sabin Hill

At the culmination of four years of redevelopment of the Muller Library, Brad Sabin Hill delivered an address at the formal opening of the Gabrielle Rich Reading Room in October 2000 (see the separate report in this volume on the Leopold Muller Memorial Library). In the course of the year Mr Hill chaired a number of lectures by visiting scholars in Oxford working in the fields of German-Jewish and Persian-Jewish studies. He also delivered a paper, 'The Hebrew Book as Object', at the international conference 'Explorations in Jewish Publishing and Jewish Bibliography' held at Drew University, New Jersey, in March 2001.

Apart from managing the library, Brad Sabin Hill continued with his research in European and Oriental Hebrew bibliography. During sabbatical leave in Trinity Term he examined and documented a number

of curiosities of Hebrew printing history, among them *unica* (i.e. books of which only one copy is known to exist); books whose printing began in one town but was completed – due to pestilence or persecution – in another; towns in which only a single Hebrew book was ever printed; and books on whose title-pages the word *sefer*, ‘book’, appears in strikingly oversize or bloated characters, often in woodcut (a convention otherwise unknown in Western printing).

Over the year he worked also on an imprint catalogue of Hebrew and Yiddish books produced in Eastern Europe (especially at Wilno, Warsaw, Piotrków and Biłgoraj), on the bibliography of Hebrew printing at Leghorn, and on the history of Yiddish printing in France. During a visit to Lithuania he examined East European Karaite Tatar printing at the Karaim Ethnographic Museum in Trakai (Troki) and viewed the historic card catalogues of Lithuanian Hebrew and Yiddish printing at the Bibliographic Centre of the National Library of Lithuania in Vilnius. Following research visits to the library of the Jewish Theological Seminary of America and to the Jewish Division of the New York Public Library, Mr Hill prepared material for a planned exhibition of Hebrew printing at Bardejov (Eastern Slovakia), to be mounted in the new exhibition cases in the Muller Library. Lastly, he assisted in reading a draft of the forthcoming *Catalogus Librorum Judaeo-Germanicorum in Bibliotheca Universitatis Rostochiensis*, prepared by the Yiddish bibliographers H. Süß and H. Tröger at Rostock in Germany.

Dr Dov-Ber Kerler

During Michaelmas Term 2000 Dr Kerler taught intermediate and advanced Yiddish language and literature courses, as well as courses entitled ‘Sociology of Yiddish’ and ‘Readings in Old Yiddish Language and Literature’. He continued to serve on the Medieval and Modern Languages Faculty’s Graduate Studies Committee, and to supervise Bruce Mitchell’s DPhil thesis on ‘Language Survival: The Function and Structure of Yiddish Among the Haredi Communities of Britain’ for the Oriental Faculty. Another student, Ghil’ad Zuckermann, successfully defended his DPhil entitled ‘Camouflaged Borrowing: “Folk-Etymological Nativization” in the Service of Puristic Language Engineering’ in September 2000 and was elected to a Junior Research Fellowship at Churchill College (Cambridge University).

In July 2000 Dr Kerler submitted to the press volume 28 of

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Yerushalaimer Almanakh – Periodical of Yiddish Literature, Culture and Scholarship that he had edited, containing over fifty new publications. This, one of the largest and most acclaimed publications in the field of contemporary Yiddish literature and culture, originally an annual, was founded in 1972 and edited by Dr Kerler's father – one of the leading postwar Yiddish poets and editors – until his death in December 2000. Dr Kerler had joined him as a co-editor for volume 23 in 1993.

Michaelmas Term 2000 was Dr Kerler's last at Oxford University and the Centre, having spent seventeen happy and productive years as a graduate student, lecturer and scholar there since 1984. Beginning as the Centre's and Modern Languages Faculty's Lector of Yiddish Language and Literature, in 1986 he became its Junior Research Fellow, in 1988 a full teaching and research Fellow of the Centre and in 1993 a Research Fellow of Lincoln College and a Senior Research Fellow and University Lecturer.

Ronald Nettler

Ronald Nettler continued to serve as Co-ordinator of the MPhil in Modern Middle Eastern Studies for the Faculty of Oriental Studies, as well as teaching undergraduates and postgraduates and giving a course entitled 'Judaism and Islam: An Encounter of Religions in the Middle East' for the Diploma in Jewish Studies. He continued his research on Jewish-Muslim relations and Islamic religious thought and brought almost to completion a book on the mystic writer Ibn al-'Arabi (1165-1240), with special reference to biblical and/or qur'anic figures. This will be published in 2002. He also edited a book with David Marquand, entitled *Religion and Democracy*, published by Blackwells for the journal *Political Quarterly*.

Dr David Patterson

Dr Patterson chaired a session devoted to the Literature of the Holocaust at the conference entitled 'Remembering for the Future' at Keble College, Oxford, in July 2000, and was awarded a Presentation for his pioneering work in Holocaust research and education. In November and December he was awarded a residency, together with Professor Ezra Spicehandler, at the Rockefeller Foundation, Bellagio Study and Conference Center, Italy.

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In June 2001 he gave an address at the memorial service for the late Professor Avner Cohen at the Taylor Institute. Due to a serious illness he had to cancel his course for the Diploma in Jewish Studies programme in Hilary Term.

He continued to serve as a Governor of the Centre and as a member of its Finance, Fundraising and Library committees, as well as a Trustee of the Yarnton Trust. He also served as a Governor of the Centre for Vishnaic and Hindu Studies in Oxford.

In August 2001, a session of the Thirteenth World Congress in Jewish Studies in Jerusalem, entitled 'Enlightenment and Revival', in which he delivered a paper, was designated in his honour.

Dr Emanuele Ottolenghi

During Michaelmas Term Dr Ottolenghi introduced a season of Israeli-produced documentary films addressing various aspects of Israeli history, politics or society, each followed by a discussion. The director of *The Road to Rabin Square*, Michael Karpin, attended a screening to mark the fifth anniversary of Yitzhak Rabin's assassination. Dr Ottolenghi also helped organize a seminar on the outbreak of the al-Aqsa Intifada and lectured on its impact on Israeli domestic politics.

During Hilary Term Dr Ottolenghi gave a series of lectures on Israeli politics and ran a guest-lecture programme on various topics on Israeli politics and society. Lecturers included Professor Avraham Sela of the Hebrew University of Jerusalem and currently visiting St Antony's College, Dr Oren Yeftachel of the Ben-Gurion University of the Negev, Professor Samuel Lehman-Wilzig of Bar-Ilan University, Professor Leslie Sebba of the Hebrew University of Jerusalem's Law School, and Professor Michael Keren and Dr Oren Gross of Tel Aviv University. He also lectured on Israel's February 2001 elections. In Trinity Term he organized additional guest lectures by Dr Brian Knei-Paz and Dr Yitzhak Reiter of the Hebrew University of Jerusalem.

Dr Ottolenghi's research continues to focus on aspects of Israel's constitution, mainly the election system. He lectured on the present state of Israel's constitution at New York University Law School and on Israel's electoral reforms at the Oriental Institute in Cambridge, on Israel's February 2001 elections at Johns Hopkins University Center in Bologna, Italy, and on aspects of his research at the annual meeting of the Association of Israel Studies at the American University in Washington DC.

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Dr David Rechter

During his sabbatical leave in Michaelmas Term Dr Rechter began work on a study of the history and ideologies of the movement for Jewish autonomy, or national minority rights, in the Austrian Empire from the mid-late nineteenth century, and on a political history of the Jews of Habsburg Bukovina (especially Czernowitz) in the same period. He continued as Director of Studies of the Diploma in Jewish Studies and was invited to serve on the editorial board of the *Modern Jewish Studies* journal. He convened a seminar on Modern Jewish History at St Antony's College European Studies Centre, and a Modern History Faculty seminar on East and East Central Europe (with Professor R. J. W. Evans and Professor R. Crampton). He delivered a paper on 'Ethnicity, Nationality, Welfare: The Case of Habsburg Austrian Jewry' at an international workshop organized by the Simon Dubnow Institute for Jewish History and Culture at the University of Leipzig, Germany.

Dr Alison Salvesen

Dr Salvesen's main duties this year were as Lector in Biblical Hebrew for the Diploma students. At the Oriental Institute she gave classes on the Aramaic of the Bible, Targum and Qumran, and on the Septuagint (Greek version) of Jeremiah.

She continues to work on an English translation of the Peshitta Syriac version of the books of Samuel, and gave a paper at the Leiden Peshitta Symposium on the interpretation of I Samuel in early Syriac literature.

Dr Salvesen examined doctoral and MLitt dissertations in Patristics, and acted as an examiner for MPhil, MSt and BA examinations at the Oriental Institute. She continues to attend the Bishop of Oxford's Abrahamic Group, an academic interfaith group which meets twice-yearly.

Dr Norman Solomon

Dr Solomon delivered a course entitled 'Introduction to the Talmud' for Diploma students at Yarnton, and several courses in the Faculty of Theology, including Judaism I and II for the new Religious Studies track in BA Theology, and five lectures on 'What it is to be Human'. He conducted a weekly Talmud seminar throughout the year at the Oriental Institute, and in Hilary Term gave a series of ten lectures on 'Modern Jewish Thought' for Birmingham University Continuing

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Studies Department. In September he gave a course entitled 'Five Themes in Modern Jewish Thought' for the Graduate Theological Foundation at Mundelein Seminary near Chicago.

In November he addressed the Catholic Society on 'The Good' and lectured on 'A Jewish Theology of Tripartite Dialogue' at the Theological University, Kampen, in the Netherlands. In December he presented two papers at the Limmud Conference in Nottingham. In February he delivered a talk on 'Orthodox Jewish Bible Commentary' to the Society for Jewish Study in London, and in February conducted a seminar on the same topic for the Centre for Jewish-Christian Relations in Cambridge. He also lectured on Israel and Zionism at the Irish School of Ecumenics in Dublin. Engagements for the International Interfaith Centre, of which he is a Vice-President, included a seminar on Interfaith Theology at Mansfield College, Oxford, in March, and a seminar on 'Life After Death' at Rewley House, Oxford, in May. Other lecture engagements included 'Women in Halakha' for the Birmingham Rosh Hodesh Group; 'Talmud' for the Oxford Students' Council of Christians and Jews; 'Jews and the Rise of Islam' for Hereford Council of Christians and Jews; and 'Judaism and the Environment' for the Bishop of Oxford's Abrahamic dialogue group. In May he gave the prestigious Sherman Lectures at the University of Manchester on the theme 'Torah from Heaven'. He has in addition undertaken tutorial and examining duties at Oxford, and acted as External Examiner for Leo Baeck College, London, and the Cambridge Centre for Jewish-Christian Relations.

Dr Jonathan Webber

Dr Webber's teaching activities during the year included the introductory course on Jewish religion and culture for the Centre's Diploma programme in Jewish Studies, for which he also supervised four dissertations. His ongoing 'Identity and Ethnicity' seminar at the Institute of Social and Cultural Anthropology (co-convened with Shirley Ardener and Ian Fowler) continued this year in Michaelmas and Hilary terms: the theme for the series in Michaelmas was 'Corporate Images and Bureaucratic Identities', and in Hilary 'The Social Construction of Time'.

Dr Webber gave plenary presentations at three major international conferences this year. The first of these, a paper entitled 'Holocaust Memory, Representation, and Education: The Challenges of Applied

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Research', was given in Oxford in July at the conference 'Remembering for the Future: The Holocaust in an Age of Genocide'. For this conference Dr Webber also chaired a workshop and spoke on the subject 'Questions that Remain' at the conference's Public Day at Westminster Central Hall in London. Another plenary paper, entitled 'Authorizing Histories in Cultural Self-Definitions: Reflections on the Polish Question in Post-Holocaust Jewish Historical Consciousness', was given in July in Cracow, Poland, at the sixth biennial conference of the European Association of Social Anthropologists. At this conference Dr Webber also co-convened and chaired a workshop, 'Representation of War and Genocide: Auschwitz and the Holocaust in Comparative Perspective', and led an all-day field-study tour of the Auschwitz Museum for conference participants. The third plenary this year was given at the 'Major Themes' session on 'Millennium, Time and History: The Construction and Division of Time' of the nineteenth International Congress of Historical Sciences, held in Oslo in August, which Dr Webber attended with the support of the British Academy. His paper was entitled 'The Memorable, the Measurable, and a Good Sense of Timing: Jewish Systems of Chronology and Periodization'.

Dr Webber gave several papers this year on the subject of the Auschwitz site: one, on the challenges it poses for Christians and Jews, was given as the annual keynote lecture in October for the Dittons branch of the Council of Christians and Jews; another, on the challenges of applied research, was given in October at the Pitt-Rivers Museum, University of Oxford. A third, entitled 'Making Sense of the Auschwitz Site Today: The Role of Religion in Memorialization Narratives', was given at the annual meeting of the American Academy of Religion, held in November in Nashville, Tennessee. In October he also gave a presentation, entitled 'Commemoration and Memorialization of the Holocaust', on the occasion of the fifth anniversary of the Beth Shalom Museum and Holocaust Centre in Nottinghamshire.

In September the project of restoring the last remaining synagogue building in the town of Oświęcim (Auschwitz) was finally completed, and a formal dedication ceremony of the reconsecrated Lomdei Mishnayot synagogue was held, attended by numerous dignitaries. As a member of the advisory board of the Auschwitz Jewish Center Foundation which sponsored the project, Dr Webber participated in this ceremony by reading Psalm 30 (the psalm of dedication), and as in previous

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years led a tour of the nearby Auschwitz site for foreign delegates. He was again in Poland in May when he attended a meeting of the International Auschwitz Council, which made formal visits to the sites of the former camps of Majdanek and Bełżec.

Dr Webber continued as managing editor of *JASO: Journal of the Anthropological Society of Oxford*. On behalf of the Institute for Polish-Jewish Studies (an associated institute of the Centre) he convened and chaired a one-day international conference in November on 'The Holocaust in Poland and its Aftermath: Current Reflections and Debates', held at the Polish Embassy in London, and an international seminar at the London Jewish Cultural Centre in May on 'The Battle for Auschwitz: Catholic-Jewish Relations under Strain – itself the title of a recent book by Emma Klein, which was formally launched at the Polish Embassy in April, where Dr Webber also spoke. He examined a PhD thesis for the University of Birmingham, where he also gave a presentation in April on the nature of transnationalism in the Jewish diasporic experience. During the year he continued his collaborative research with the Institute for Jewish Policy Research in London, to map Jewish cultural festivals and other Jewish cultural events in Europe; made a research trip to New York in March to visit the Haredi community in Boro Park and the New York Museum of Jewish Heritage; was invited to become a Fellow of the newly reconstituted Remembering for the Future organization, now under the auspices of the Beth Shalom Holocaust Centre; and he attended an international conference on 'The Shtetl' at University College London in June. He acted for two months as the Centre's Director of Studies, and published three papers as well as a foreword to the book by Emma Klein.

Visiting Fellows' and Scholars' Reports

Paul O. Bischoff (Visiting Research Student)

During the three months he spent at the Centre, from 1 September to 1 December 2000, Mr Bischoff wrote some 250 pages of a PhD dissertation for the Lutheran School of Theology, Chicago, on the life and theology of Dietrich Bonhoeffer and his role in saving Jews during the Nazi period. He focused in particular on Bonhoeffer's challenge to the esoteric-mystical-pagan roots of Nazi Pan-Germanic idolatry from a monotheistic Christian point of view.

He interviewed Edwin Robertson, a Bonhoeffer scholar living in London, and Rudolf Werlerling, a Lutheran pastor in Oxford, both colleagues of Bonhoeffer. He visited Inge Sembritzky, a 90-year-old theologian (one of the first women theologians in Germany) in Höchsburg, Germany, who attended Bonhoeffer's University of Berlin lectures in 1932. Key primary and secondary sources that illuminate Bonhoeffer's theology of grace were located in Oxford. Fellows of the Centre made valuable contributions, especially Professor F. Burton Nelson who himself writes on Bonhoeffer.

Professor Devora Bregman (Skirball Fellow)

During her stay at the Centre, from 1 February to 30 June 2001, Professor Bregman, of the Ben-Gurion University of the Negev, prepared for publication her book entitled *Moses in Sinai: Six Plays by Donato Terni*. Terni, an eighteenth-century Italian Hebrew poet and rabbi, has hitherto been largely unknown as a playwright. She made good progress also with editing the poetry of Moses Zacuto, the seventeenth-century Italian Hebrew poet and playwright. The Bodleian and Leopold Muller Memorial libraries were invaluable for both projects.

Professor Emily Budick (Koerner Fellow)

Professor Budick, of the Hebrew University of Jerusalem, who stayed in Yarnton from 4 September 2000 to 1 February 2001, was able to complete two projects. One was a book on the Holocaust fiction of the Israeli author Aharon Appelfeld, part of a larger undertaking concerning Holocaust representation, and the other a translation of Appelfeld's

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recently published autobiographical text, *Sippur Haim*. While in Yarnton she wrote the second half of the Appelfeld book, almost completing the final revision, and translated all but two trial chapters of his autobiography. It has since been submitted for publication.

A summary of a lecture she delivered while at Yarnton appears on pages 38–9 of this *Report*.

Jennifer Cousineau (Visiting Research Student)

Jennifer Cousineau was in Yarnton between 2 November and 18 December 2000 and began research for a doctorate at the University of California, Berkeley, on Jewish cultural landscapes in twentieth-century London and the ways in which these are shaped and defined through *halakhah*. She conducted interviews and documented North London Jewish neighbourhoods, researching the architectural and spatial aspects of the project in the London Metropolitan Archives and the Hampstead Garden Suburb Archives. She examined Jewish texts at the Bodleian and Leopold Muller Memorial libraries and was guided by Brad Sabin Hill through complex bibliographic territory.

Professor Alan Crown

During his two stays at the Centre on behalf of the Qumran Project (July to September 2000 and December 2000 to February 2001), Professor Crown of the University of Sydney gave lectures to visiting groups including the Society of Biblical Studies of the USA. His book, *Samaritan Scribes and Manuscripts*, was published by J. C. B. Mohr of Tübingen in February 2001, and an article entitled 'Samaritan' appeared in *The Concise Encyclopaedia of Language and Religion* edited by J. Simpson, R. Asher and J. Sawyer (Elsevier, Oxford). He continued to work on the third edition of his *A Bibliography of the Samaritans* (Scarecrow Press), drawing on the enlarged bibliographical resources of the library at Yarnton. It is scheduled for publication in 2003. The manuscript of *Les Samaritains*, written jointly with M. Fau, French Consul to the Yemen, was completed. It is to be published by Editions Maisonneuve, Paris.

Professor Rachel Feldhay Brenner (Skirball Fellow)

During the five months she spent at the Centre, between 24 February and 24 July 2000, Professor Brenner, of the University of Wisconsin,

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completed a book-length manuscript tentatively entitled *Domination and Dissent: Responses to Zionism in Israeli Bi-National Literatures*. She focused especially on a comparative analysis of fiction by S. Yizhar, Emile Habiby, A. B. Yehoshua, Atallah Mansour, Amos Oz, David Grossman and Anton Shammas, employing theories of psychoanalysis, ethics, ideology and culture to explore the links between the two literatures. The canonical approach tends to universalize such texts and to avoid political controversy, but Professor Brenner, by focusing on political issues, discovers the interdependence of Israeli-Jewish majority and Israeli-Arab minority writing, opening the possibility of dialogic encounter.

She delivered a lecture entitled 'Growing as Artists in the Time of the Holocaust: Anne Frank and Etty Hillesum' at the Faculty of Divinity, University of Cambridge, and another entitled 'Back to the Future: A Reconsideration of Current Israeli Fiction' at the Centre for Modern Hebrew Studies, University of Cambridge. She lectured on 'Herzl, Brenner and the Colonial Conundrum' at the Oxford Centre, on 'The Holocaust and its Fifty-year-old Commemoration: Have we Reached the Limit' at the Association of Israel Studies Conference, Tel Aviv University, and on 'Teaching the Holocaust in Academia: Educational Mission(s) and Pedagogical Approaches' at the International Conference 'Remembering for the Future 2000', Oxford.

She also reviewed S. Lillian Kremer's, *Women's Holocaust Writing: Memory and Imagination*, for the *AJS Review* and Yael Feldman's *No Room of Their Own: Gender and Nation in Israeli Women's Fiction*, for *Midstream*.

Professor David Goodblatt (Skirball Fellow)

Professor Goodblatt, of the University of California, San Diego, who stayed at the Centre from 7 February until 12 June 2001, made progress with two aspects of a book on the construction of Jewish nationalism in antiquity. He reviewed modern social-scientific treatments of nationalism and ethnic identity and discussed to what extent these phenomena can be documented in the ancient world, and also examined the names given to ancient Jewish political entities and considered what these can tell us about the group identity projected by their rulers.

He completed an article on public responses to the combination of the offices of high priest and king in Hasmonean Judea, to appear in

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Cathedra, and another on the role of the Palestinian patriarchate in the demise of ancient Jewish sectarianism and the origins of rabbinic Judaism.

A summary of a lecture he delivered while at Yarnton appears on page 40 of this *Report*.

Professor Mitchell Hart (Skirball Fellow)

During his stay at the Centre from 2 February to 2 July 2001, Professor Hart, of Florida International University, read memoirs and biographies of Jewish intellectuals as well as secondary literature on autobiography for his study of representations of Jewish intellectuals. He also collected material, mainly on Anglo-Jewish historians and historiography, for a long-term project on the professionalization of modern Jewish Studies. The Centre's journal collection proved an invaluable source of primary and secondary material on Anglo-Jewish history. He also researched and drafted an article on the origins of Anglo-Jewish historiography and completed two other articles related to Jews and the social sciences.

A summary of a lecture he delivered while at Yarnton appears on page 41 of this *Report*.

Dr Paul Heger

Dr Paul Heger, of the University of Toronto, who stayed at the Centre between 3 January and 28 February 2001, completed research for his book entitled *Cult: The Catalyst for Division. Cult Disputes as Motive of Schism in the Pre-70 Pluralistic Environment: Halakhic Developments Pre- and Post-70*, announced for publication in late 2001 by Walter de Gruyter, Berlin. In this he argues that the pharisaic milieu was halakhically pluralistic and tolerant and that a single fixed *halakhah* was imposed for political reasons by Rabban Gamaliel the Patriarch at Yavneh after 70 CE. Schisms could have been triggered before that date only by conflicts over the correct performance of the Temple cult, a conclusion supported by the dissident writings of the Dead Sea Scrolls that reveal the significance of the Temple and its ceremonies to these groups and the divisive effects of controversies concerning them. Dr Heger benefited from access to the Leopold Muller Memorial Library and Qumran Room at Yarnton and from the Bodleian Library in Oxford. He presented the theme of his book in a David Patterson Seminar at the Centre and appreciated the comments and discussion that followed.

Professor Yudit Kornberg Greenberg

During her stay at the Centre, from 18 February to 10 May 2001, Professor Greenberg, of Rollins College, Florida, made progress on her book *The Metaphysics of Desire: Divine Love and Eros in Jewish Thought*, compiling and analysing rabbinic and philosophical interpretations of the commandment to love God, examining poems on this theme by Judah Halevi and refining the argument for a theology of desiring God on the basis of philosophic, midrashic and liturgical texts. She also completed an article entitled 'Eros and Textuality on the Basis of *Midrash Shir Hashirim Rabbah*'.

Rabbi Eliahu Klein

Rabbi Klein, of the Chochmat Halev Center for Jewish Meditation in Berkeley, California, who stayed at the Centre from 7 February to 10 June 2001, used the bibliographical resources of the Leopold Muller and Oriental Institute libraries in researching his analysis of the comments on Psalms included in the *Zohar*. This work, the classic mystic gloss on the Pentateuch, quotes the Psalms more than any other biblical book besides the Torah itself, and its author(s) employ(s) a talmudic-midrashic anecdotal style to express mystical ideas previously unknown in medieval rabbinic thought. Rabbi Klein, who wishes to explore how Jewish mystics became catalysts for new approaches to classic texts, gave a David Patterson Seminar on his research and his latest book *Kabbalah of Creation: Isaac Luria's Earlier Mysticism* (Aronson 2000).

Professor Kenneth Koltun-Fromm (Skirball Fellow and Visiting Fellow)

During his stay at the Centre as Skirball Fellow between 1 September 2000 and 30 January 2001 and Visiting Fellow between 31 January and 31 June 2001, Professor Koltun-Fromm, of Haverford College, Pennsylvania, completed editing his book *Moses Hess and Modern Jewish Identity*, on the dynamics of Jewish identity in Hess's corpus, including his controversial and influential *Rome and Jerusalem* (1862). He also presented a paper in Nettetal, Germany, entitled 'The Politics of Religion in the Thought of Samuel Holdheim', to be published by Peter Lang European Academic Publishers in the 'Religions and Discourse' series.

Professor Koltun-Fromm also began researching a book on Abraham

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Geiger, the leading nineteenth-century German Reform theologian, focusing on the question of religious authority and the ways in which Geiger subverts it in his scholarly works on the Bible, history, liturgy, education and ritual. Each chapter discusses a central problem and Geiger's response to it, and then provides a comparative analysis with one of Geiger's contemporaries, attempting to reveal the radical nature of Geiger's discussion of authority in modern Jewish practice and belief. The book will also question assumptions concerning Geiger's understanding of the Hebrew Bible and views on textuality, tradition, public and private space, history, memory and Jewish education.

A summary of a lecture he delivered while at Yarnton appears on pages 42–3 of this *Report*.

Professor Naomi Koltun-Fromm

Professor Koltun-Fromm, of Haverford College, Pennsylvania, who stayed at the Centre from 5 September 2000 until 30 June 2001, worked on her book *Hermeneutics of Holiness: Sexuality and Religious Identity in Aphrahat, Syriac Tradition and Rabbinic Culture*, using rabbinic writings, biblical traditions and interpretive methods as literary foils to this fourth-century Syriac-Christian writer. Her investigation of the literary and cultural background to these concurrent exegetical texts focused in particular on Aphrahat's conceptualization of holiness and its manifestation in sexual renunciation, and on a comparison between this and what he considers to be Jewish conceptualizations of holiness: marriage and procreation. Besides researching 'hermeneutics of holiness' she investigated their biblical and post-biblical literary contexts.

A summary of a lecture she delivered while at Yarnton appears on page 43 of this *Report*.

Dr Yitzhak Laor

Dr Laor, of Tel Aviv University, who stayed at the Centre from 20 July to 20 September 2000, prepared for publication parts of his doctoral thesis on the Israeli playwright Hanoch Levin, the first major examination of his oeuvre. The book he completed at the Centre deals with Levin's concept of theatre and of comedy in particular as a parody of action. The scene on stage represents 'something else' and constructs a 'play within a play', obliging the audience to consider the value of each drama. Levin's characters become merchandise for each

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other: a mother wants her daughter to marry, while the daughter wants the mother to die, both scenes being presented side by side, one retreating to the sidelines in search of another 'stage'. When characters address an imaginary audience in an aside or soliloquy, the actual audience and the characters on stage are invited to be that imaginary audience, finally being brought by the playwright to love and value all the characters.

Professor Jodi Magness (Skirball Fellow)

Professor Magness, of Tufts University, Massachusetts, who stayed at the Centre from 5 February until 16 June 2001, completed most of a book on the archaeology of Qumran, to be published by Eerdmans. This will be a semi-popular monograph with chapters on the architecture and pottery, women, communal meals, water system and clothing, including a consideration of whether the settlements at Ein Feshkha and Ein el-Ghuweir were occupied by sectarians. She also wrote a paper entitled 'Why Scroll Jars?', for a *Festschrift* in honour of Eric Meyers, and another on 'A Near Eastern Ethnic Element among the Etruscan Elite?', which she submitted to the *American Journal of Archaeology*.

A summary of a lecture she delivered while at Yarnton appears on pages 43–4 of this *Report*.

Sami Michael

Sami Michael, Hebrew Writer Fellow at the Centre between 1 September 2000 and 1 February 2001, completed his fifteenth book, *Water Kissing Water*, while in residence at Yarnton Manor. It has since been published by Am Oved, Tel Aviv, in paperback, and has proved a critical success.

The novel is set in the early years of the State of Israel and describes the complex relations between Joseph, a new immigrant, and Innah, daughter of a well-established family. Professor Avi Shlaim of the Department of International Relations at Oxford has argued in his book *The Politics of Partition* that Zionist diplomacy was more resourceful and imaginative before independence than after, and that this change resulted from the State's increased military capability. *Water Kissing Water* traces this transformation and its impact on the everyday life of Joseph, an employee in the Water Authority who

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worked mainly near the Syrian border. An extract from the novel appears in Hebrew on pages 11–13 of this *Report*.

Sami Michael also translated a number of twentieth-century Arabic songs into Hebrew for Israeli television during his stay.

Professor Vera Moreen (Skirball Fellow)

During her stay at the Centre, between 4 January and 3 June 2001, Professor Moreen, of Swarthmore College, Pennsylvania, explored the transmission of certain literary motifs from Jewish to Islamic literature, in particular the metamorphosis of biblical prophets into fully-fledged mystics in the great Sufi (mystic Islamic) epics of thirteenth-century Iran, via the collections of post-qur'anic narratives known as *qisas al-anbiya* ('tales of the prophets'). While in Oxford she read several of the Persian epics in the original as well as some secondary literature. Professor Moreen also worked on English translations of an eleventh-century Persian *qisas al-anbiya* collection of tales and of a fifteenth-century Judeo-Persian biblical epic.

A summary of a lecture she delivered while at Yarnton appears on pages 44–5 of this *Report*.

Professor David Newman

Professor Newman, of the Ben-Gurion University of the Negev, while staying at the Centre from 30 July to 30 August 2000, wrote the final chapters of his book *The Dynamics of Territorial Change: A Political Geography of the Arab-Israel Conflict*, to be published by Westview Press. The material on contemporary Israeli society and politics held in the Leopold Muller and Bodleian libraries enabled him to supplement and check his previous research. He also completed two papers on boundary and territorial issues.

Asher Reich

Asher Reich, Hebrew Writer Fellow at the Centre between 22 September and 31 December 2000, wrote several short stories while in residence based on his childhood in Me'ah She'arim, the ultra-Orthodox neighbourhood in Jerusalem. He had previously published twelve volumes of poetry and a novel, but this was his first venture into short-story writing. The central characters – adults and children – are people of special vitality, regarded in Orthodox society as miracles in

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themselves. The collection will be published as *A Man with a Door*, after one of the stories.

James Renton (Visiting Research Student)

During his stay at the Centre from 14 to 28 August 2000, James Renton benefited from the Kressel Collection in the Leopold Muller Memorial Library to research his doctoral thesis for University College London entitled 'Nationalism, Culture and Imagination: British Policy Towards the Zionist Movement During the First World War'. In this he will analyse the impact of British propaganda concerning Jewish regiments in the First World War on Vladimir Jabotinsky and the self-image of right-wing Zionist groups. Imagery and symbols suggested a Maccabean precedent for the right-wing/militant Zionists and the image of Jabotinsky in uniform became a mascot. Mr Renton examined the papers of Sir Mark Sykes and Lord Milner held at St Anthony's Middle East Centre and the Bodleian Library to understand their perceptions of Jews, the war and Middle East policy.

Professor John K. Roth (Koerner Fellow)

Professor Roth, of Claremont McKenna College, California, stayed at the Centre from 14 February to 5 July 2001 and completed his book *Holocaust Politics*, published by Westminster John Knox Press in late 2001. This asks why interest in the Holocaust is currently increasing, how the events are to be remembered, what they may teach and, most importantly, who is entitled to answer such questions. *Holocaust Politics* shows how contemporary attitudes and priorities compete to determine whether these controversies are cut-throat or constructive.

While he was at the Centre two other books appeared in which he was involved. The first, co-edited with Elisabeth Maxwell, was *Remembering for the Future: The Holocaust in an Age of Genocide* (three volumes, London: Palgrave), consisting of papers from the 'Remembering for the Future 2000' conference held in Oxford University in July 2000. The second, co-edited with Carol Rittner and entitled 'Good News' *After Auschwitz? Christian Faith Within a Post-Holocaust World* (Mercer University Press), brings together explorations by Christian Holocaust scholars of what the Christian tradition should or should not affirm after the Holocaust. During his stay he co-edited, with Carol Rittner, *Pope Pius XII and the Holocaust*, including papers by Jews and

Christians on Pius XII's response to the Holocaust (Continuum Books, late 2001).

A summary of a lecture he delivered while at Yarnton appears on page 45 of this *Report*.

Professor Zev Safrai

Professor Safrai, of Bar-Ilan University, stayed at the Centre during the summer of 2000 and made progress with his scientific commentary on the *Mishnah*, the third-century codification of Jewish law. Many commentaries on this major work exist, including the Babylonian and Palestinian talmuds, but the complete scientific analysis planned by Professor Zev Safrai, together with his father Professor Shmuel Safrai of the Hebrew University of Jerusalem, is unprecedented. They are currently completing the nine volumes devoted to the second of the six orders, *Mo'ed*.

During his stay he edited and organized the material and resolved outstanding issues by comparison with the ambient Graeco-Roman world. The tractate *Shekalim*, for instance, which discusses economic and organizational aspects of the Temple in Jerusalem, may be compared with descriptions of other temples in the Roman Empire, of which the land of Israel was a province. Research carried out in Oxford libraries will furnish material for much future work.

Dr Cynthia Scheinberg (Skirball Fellow)

Dr Cynthia Scheinberg, of Mills College, Oakland, California, who was at the Centre from 7 February to 10 June 2001, made use of the Leopold Muller Memorial Library and the Bodleian collections to explore how Anglo-Jewish women writers in the nineteenth and early twentieth century developed a form of 'Jewish theological literacy' for Jewish women and non-Orthodox men between 1840 and 1920. Dr Scheinberg examined writers such as Grace Aguilar, Judith Montefiore, Lily Montagu, Lady Magnus, Nina Salaman (Davis) and Alice (Julia Montefiore) Lucas as part of the literary culture of their day, as well as contributors to a discourse of Jewish theology and to the development of women's religious history. She gave a David Patterson Seminar on the work of Grace Aguilar and Lady Magnus, the text of which has been adapted into an article and submitted to the *Journal of Feminist Studies in Religion*.

Dr Malka Shabtay

Dr Malka Shabtay, an applied anthropologist from the Ben-Gurion University of the Negev who stayed at the Centre between 8 February and 10 August 2000, was able to complete her book entitled *Between Reggae and Rap: Black Music and the Crisis of (Dis)integration among Ethiopian Youth in Israel*, based on two years of fieldwork, seventy in-depth interviews and extensive research in the music reading room of the Bodleian Library. She also completed an article entitled 'Living with Threatened Identities: The Experience of Living with Colour Difference Among Young Adults and Adolescent Ethiopian Youth in Israel (1988-1999)', and wrote a book review for *American Ethnologist* 27:4 on Hagar Salmon's *The Hyena People*. Dr Shabtay delivered a David Patterson Lecture on 'Long-term Perspective on the Integration of Ethiopian Jews in Israel' (a version of which appeared in the previous issue of this *Report*, pp. 15-24), lectured at the Cross Cultural Studies conference in Birmingham (21-5 June) and the IUAES conference in China (24-8 July) on Black music and identity among Ethiopian youth, and prepared several book proposals and an article based on her book.

Dr Reuven Snir (Skirball Fellow)

Dr Reuven Snir, of the University of Haifa, stayed at the Centre from 1 March to 30 September 2000 and completed a book on twentieth-century Iraqi Jewish writers of Arabic, the first stage of a more comprehensive investigation of Arabic and Hebrew writing by Oriental Jews. Iraqi Jewish Arabic writing flourished from the westernization of Iraq's Jewish elite in the 1920s until its gradual demise in Israel, and his book discusses such writers' intellectual background, the influence on them of modern Arabic styles and genres such as poetry and the short story, their place in the literary scene through Arab eyes, their 'Iraqi orientation', Communist ideology and their experiments with Hebrew after emigrating to Israel in the 1950s. While Jewish writers of Arabic in Iraq were able to address the Muslim majority, in Israel they found themselves linguistically aligned with the Palestinian minority. The Israeli cultural establishment ignored Arabic literature by Jews and obliged writers such as Sami Michael and Shimon Ballas to turn away from their cultural roots.

Dr Snir also completed entries on Elie Amir and Shimon Ballas for the *Encyclopaedia of Jewish Writers of the Twentieth Century*, delivered a

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David Patterson Lecture entitled 'Postcards in the Morning: Palestinians Writing in Hebrew' and compiled anthologies of the Syrian poet Ali Ahmad Said, nicknamed Adonis, and the Palestinian poet Mahmud Darwish, both in Hebrew translation.

Professor Alan E. Steinweis (Skirball Fellow)

Professor Steinweis, of the University of Nebraska-Lincoln, stayed at the Centre between 1 February and 30 June 2001 researching and writing a book on Nazi anti-Semitic research and its policy applications, a project designed to bridge thematic and methodological gaps between the study of Holocaust perpetrators on the one hand and Jewish studies on the other, primarily by investigating how Nazi researchers exploited Jewish scholarship. He made intensive use of the Nazi-era German collection at the Bodleian and Wiener libraries and also progressed with two collections he is editing on the legacy of Nazism and the Holocaust. He wrote an article entitled 'The Holocaust and American Culture: An Assessment of Recent Scholarship', and delivered lectures at the universities of Leicester, Bochum, Hanover and Munich.

Professor Dan Urian (Skirball Fellow)

During his stay at the Centre, from 1 March until 31 July 2000, Professor Urian, of Tel Aviv University, wrote a book entitled *The Ethnic Problem in Israeli Theatre*, an historical survey of the depiction of Oriental Jews in Hebrew drama since the nineteenth century. He also completed articles entitled 'Ideological Aspects of the Curriculum of Theatre in Israel' and 'Dystopian Visions in Israeli Theatre'. He particularly benefited from access to the Kressel Collection in the Leopold Muller Memorial Library.

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- Journal of Jewish Studies*, edited by Professor Geza Vermes and Dr Tessa Rajak, volume 51:2 (2000)
- Journal of Jewish Studies*, edited by Professor Geza Vermes and Dr Tessa Rajak, volume 52:1 (2000)
- Report of the Oxford Centre for Hebrew and Jewish Studies, 1999–2000*, edited by Jeremy Schonfield (2000)

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- ABRAMSON, GLENDA, 'The Cultural Uses of the Holocaust', in Elrud Ibsch (ed.) *The Conscience of Humankind: Literature and Traumatic Experiences*, Amsterdam, Atlanta, GA: Rodopi, volume 3 (2000) 11-23
- BERKOWITZ, JOEL, (and Jeremy Dauber) 'Translating Yiddish Dramas of the Jewish Enlightenment', *Metamorphoses* 9 (Spring 2001) 90-112
- GOODMAN, MARTIN, *State and Society in Roman Galilee, A.D. 132-212*, 2nd edition (with new preface, pp. vii-xvii) London and Portland, Or.: Vallentine Mitchell (2000)
- 'Judaea', in A. K. Bowman, P. Garnsey and D. Rathbone (eds) *The Cambridge Ancient History*, 2nd edition, Cambridge: Cambridge University Press, volume XI (2000) 664-78
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- OTTOLENGHI, EMANUELE, 'Direct Election, Italian Style', *The Jerusalem Post*, 23 August 2000
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- 'Three Lessons from the Current Violence', *The Jerusalem Post*, 26 November 2000
- 'Democracy and Dirty Tricks', *The Jerusalem Post*, 20 December 2000
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- 'Carl Schmitt and the Jewish Leviathan: The Supreme Court v. the Sovereign Knesset', *Israel Studies* 6:1 (2001) 101-25
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*Dissertations Submitted at the Centre, 2001**

Compiled by

MARTINE SMITH-HUVERS and BRAD SABIN HILL

Dissertations for the Diploma in Jewish Studies, University of Oxford

ANDERS, CHRISTINE. *Memory, History and Politics: Creating National Memory in the United States Holocaust Memorial Museum and Imperial War Museum Holocaust Exhibitions*. 37 pp.

GASON, ROBYN. *The Extent to which Moral and Biblically Inspired Ideals Influenced the British Government's Relationship with the Zionists and the Issuing of the Balfour Declaration*. 55 pp.

HART, SONAT AMANA. *Jewish Art and the Visual Midrash*. 48 pp.

KLECZAR, ALEKSANDRA ANNA. *Biblical Interpretation and its Dependence on the Literary Genre in Hellenistic Jewish Writings*. 34 pp.

KOWEJSZA, JOANNA. *The Critique of Zionism in A. B. Yehoshua's Mr Mani, The Lover, Five Seasons (Molkho)*. 34 pp.

MICKUTÉ, JOLANTA. *Feminine Aspects of Amos Oz's Nomad and Viper, Strange Fire (in Where the Jackals Howl) and My Michael*. 31 pp.

MUFTI, MAHMOUD. *Interfaith Understanding in the Context of the Middle East Peace Process*. 65 pp.

NEUMAN, ABRAHAM JOSEPH. *A History That Binds Us or Those Histories That We Bind? Problematizing Macrohistorical Assumption in the Post-Zionist Position Concerning Continuity of Culture and Identity in Jewish Historiography*. 40 pp.

OJEDA-MATA, TERESA. *Thinking About 'the Jew' in Modern Spain: An Anthropological Approach to 19th- and 20th-century Spanish Ideological, Political and Historiographic Writings*. 35 pp.

* Dissertations recorded here are available for consultation in the Leopold Muller Memorial Library.

Continuing Activities

RESZKE, KATARZYNA. *Reconstructing Contemporary Jewish Culture in Poland: Jewish Life in Wrocław Today*. 48 pp.

RUSSELL, STEPHEN CHRISTOPHER. *Reading Vayeshev. The Synagogue Lectionary and Jewish Interpretative Tradition*. 41 pp.

STARNAWSKI, MARCIN. *Historically Conscious Cosmopolitans – Jewish Identity of the '1968 Generation': Polish Jews in Exile*. 36 pp.

TILLEMANN-DICK, KIMBER R. *Transformation and Alienation: The Socio-Political Subtext of the Love Stories of Abraham Cahan*. 35 pp.

TIMMERS, FULCO JEDIDJA. *Harold S. Kushner, Emil L. Fackenheim, and Hannah Arendt on the Problem of Evil*. 36 pp.

WILSON, STEPHEN MICHAEL. '... *These Dead Shall Not Have Died in Vain*': *Themes in the Understanding of Efficacy in Early Christian and Jewish Martyr Texts*. 31 pp.

YATES, TAMARA LYNNE. *Saul, David and Michal: A Narratological Analysis of I Samuel 18: 12-29*. 32 pp.

YOUNG, JOHN DEREK. *Dialectics of History-Making: 1096 As a Case Study for Jewish Historiography*. 40 pp.

Dissertations in Yiddish Studies, University of Oxford

BRAD SABIN HILL

BY VIRTUE OF THE TREASURES of the Bodleian Library and Moritz Steinschneider's pioneering efforts in cataloguing Yiddish books in its Oppenheimer Collection, Oxford has been a world centre of Yiddish scholarship for over a century and a half. Before and after the First World War, continental scholars visited the Bodleian to study early Yiddish literature and philology. Several bibliographic and literary-historical works planned by East European scholars, based in no small part on research in the Bodleian's holdings, remained unpublished or were altogether lost due to Soviet repression and the Holocaust. The wandering German exile Karl Habersaat succeeded, during and after the last War, in making important contributions to the bibliography of Yiddish manuscripts, including those in the Bodleian, building on and significantly expanding Steinschneider's preliminary census.¹ Over the last twenty-five years, Oxford has become a mecca for researchers in Old Yiddish literature and early Yiddish printing, and the Bodleian collections have been the subject of a number of dissertations in other universities, both in Britain and overseas (cf. 'Yiddish Bibliography at Oxford' in the *Report of the Oxford Centre for Hebrew and Jewish Studies, 1998-1999*).

Following the development of Yiddish language studies at the Oxford Centre for Hebrew and Jewish Studies (then the Oxford Centre for Postgraduate Hebrew Studies) in the 1980s, advanced tuition in Yiddish was introduced in the University's Faculty of Medieval and Modern Languages and in the Faculty of Oriental Studies. The first doctoral thesis in Yiddish studies at the University of Oxford was defended in 1988, and since that date nearly twenty theses and disserta-

¹ Habersaat's centenary was celebrated this year. A collected edition of his scattered bibliographic writings, with a biographical account by Professor L. Prager of Haifa, is in preparation.

Continuing Activities

tions, supervised in large part by fellows of the Centre, have been submitted for graduate and postgraduate Oxford degrees (BA, MSt, MPhil, MLitt, and DPhil).² In addition, fifteen dissertations in various areas of Yiddish language, literature and culture have been submitted in partial fulfilment of the requirements for the University's Diploma in Jewish Studies, following tuition by faculty at the Oxford Centre for Hebrew and Jewish Studies.³

Only dissertations devoted in whole or in large part to Yiddish studies, completed as of Trinity Term 2001, are listed below. Dissertations treating of Yiddish literature in translation have been included; these treating only tangentially of Yiddish or the history or migration of Yiddish-speaking East European Jewry have been excluded. A number of dissertations have served as the basis of published books or articles which have not been recorded here. Doctoral theses of the University of Oxford are catalogued on OLIS, the on-line catalogue of the university library system, and are available for consultation in the Bodleian Library. Dissertations for the Diploma in Jewish Studies are available for consultation (but not for reproduction) in the reading room of the Leopold Muller Memorial Library at Yarnton Manor.

A. Postgraduate Theses, University of Oxford

(Faculty of Medieval and Modern Languages
and Faculty of Oriental Studies)

APTROOT, MARION (Wolfson College).

Bible Translation as Cultural Reform: The Amsterdam Yiddish Bibles (1678-1679). DPhil thesis, Medieval and Modern Languages, 1989 [i.e. 1990]. 532 pp.

Supervisor: Dr Dovid Katz.

² The sole BA dissertation on Yiddish should be recorded here: Jutta Strauss (Trinity College), *Eliezer Liberman: Mayse Nisim (The Book of Wonders), Amsterdam 1696* [study and full translation], 1989, 173 pp. (Supervisor: Dr Dov-Ber Kerler).

³ There was also one dissertation on a Yiddish subject submitted for the Centre's (then) Certificate in Jewish Studies, which may be recorded here: Hendrika van der Chijs-Smit, *Mendele the Book Peddler: The Travels of Benjamin the Third: A Comparison of his Yiddish and Hebrew Versions*, 1994, 50 pp. (Supervisors: Dr Dov-Ber Kerler and M. Sheffy).

Dissertations in Yiddish Studies, University of Oxford

BEER, HELEN COLES (Worcester College).

Tradition and Innovation in the Ballads of Itsik Manger.

DPhil thesis, Medieval and Modern Languages, 1998. 357 pp.

Supervisor: Dr David Constantine.

BROSI, JOHANNES LUZIUS (Hertford College).

Southwestern Yiddish: A Study in Dialectology, Folklore and Literature.

MLitt thesis, Medieval and Modern Languages, 1990. 225 pp.

Supervisor: Dr Dovid Katz.

CLIFFORD, DAFNA (St Cross College).

Unifying Elements in European Jewish Fiction, 1890-1945: Between Disillusion and Destruction.

[on D. Bergelson, I. Rabon, and I. J. Singer]

DPhil thesis, Medieval and Modern Languages, 1993 [i.e. 1994].

274 pp.

Supervisor: Professor R. Robertson.

DAUBER, JEREMY ASHER (Magdalen College).

The Usage of Classical Religious Texts by Early Modern Hebrew and Yiddish Writers of the Enlightenment.

DPhil thesis, Oriental Studies, 1999. 246 pp.

Supervisor: Dr Dov-Ber Kerler.

DOWLING, JENNIFER LYNN (Wolfson College).

Meyd un kale, froy un vayb: The Characterisation of the Feminine in Early Eighteenth Century Yiddish Chapbooks.

DPhil thesis, Medieval and Modern Languages, 1996. 332 pp.

Supervisor: Dr Dov-Ber Kerler.

ESTRAIKH, GENNADY (St Antony's College).

Origin and Features of Soviet Yiddish.

DPhil thesis, Medieval and Modern Languages, 1995. 369 pp.

Supervisor: Dr Dov-Ber Kerler.

FOWLES, JORDAN (Exeter College).

Heine in Yiddish.

MSt dissertation, Medieval and Modern Languages, 2000. 40 pp.

Supervisor: Dr Dov-Ber Kerler.

Continuing Activities

GLASER, AMELIA (Wadham College).

Proletpen and its Poets: America's Literary Left.

MSt dissertation, Medieval and Modern Languages, 2000. 147 pp.

Supervisor: Dr Dov-Ber Kerler.

HOGE, KERSTIN (St Hilda's College).

Yiddish Phrase Structure.

MPhil thesis, Linguistics, 1995. 188 pp.

Supervisor: Professor J. T. Higginbotham.

HOGE, KERSTIN (St Hilda's College)

Superiority. [Examination of the syntax of multiple *wh*- questions in English, German and Yiddish]

DPhil thesis, Linguistics, 2000. 316 pp.

Supervisors: Professor J. T. Higginbotham.

KAY, DEVRA (St Cross College).

Women and the Vernacular: The Yiddish Tkhine of Ashkenaz.

DPhil thesis, Medieval and Modern Languages, 1990. 254 pp.

Supervisors: Dr Marie Denley and Dr Dovid Katz.

KERLER, DOV-BER (Lincoln College).

The Eighteenth-Century Origins of Modern Literary Yiddish.

DPhil thesis, Medieval and Modern Languages, 1988. 637 pp.

Supervisor: Dr Dovid Katz.

KUPER MARGALIOTH, AYELET (Magdalen College).

Yiddish Periodicals Published by Displaced Persons, 1946-1949.

DPhil thesis, Medieval and Modern Languages, 1997. 385 pp.

Supervisors: Dr Dovid Katz, Dr Dov-Ber Kerler, Professor T. J. Reed.

MOSELEY, MARCUS (Trinity College).

Jewish Autobiography in Eastern Europe: The Pre-history of a Literary Genre.

DPhil thesis, Oriental Studies, 1990. 564 pp.

Supervisors: Dr David Patterson and Dr S. Zipperstein.

Dissertations in Yiddish Studies, University of Oxford

SHTERNISH, ANNA (St Antony's College).

Soviet and Kosher: Soviet Jewish Cultural Identity, 1917-1941.

DPhil thesis, Medieval and Modern Languages, 2000. 305 pp.

Supervisor: Professor Gerald Stanton Smith.

STRAUSS, JUTTA (Brasenose College).

Aaron Halle-Wolfsohn: A Trilingual Life: An Exemplary Life for the Interplay of Hebrew, German and Yiddish among 18th-Century German Jewry.

DPhil thesis, Oriental Studies, 1994. 365 pp.

Supervisors: Dr Glenda Abramson and Dr David Sorkin.

**B. *Dissertations for the Diploma in Jewish Studies,
University of Oxford***

(submitted at the Oxford Centre for Hebrew and Jewish Studies)

BAUM, JOHANNA.

The Perils of Assimilation in the Fiction of I. J. Singer. 1997. 56 pp.

Supervisor: Dr Dafna Clifford.

BLANCO MACIÁ, ROSA MARÍA.

Targumic Elements in Me'am Lo'ez and Tsene-rene in Esther 7. 1999.
82 pp.

Supervisor: Brad Sabin Hill.

FEDORKO, OKSANA.

Kabbalistic Ideas in Hasidic Narrative Traditions: towards the Symbolic Interpretation of the 'Sippurey Ma'asiyot' by Rabbi Nahman of Bratslav. 1999. 44 pp.

Supervisor: Dr Dov-Ber Kerler.

HIROSE, YOSHIJI.

I. B. Singer: The World of Gesbichte in Satan in Goray. 1995. 75 pp.

Supervisor: Helen Beer.

JOHNSON, KELLY SCOTT.

R. Leib ben R. Ozer's 'The Awesome Tale of R. Joseph Dolphina': A Literary-Historical Probe into a Kabbalistic Faust. 1995. 64 pp.

Supervisor: Dr Dov-Ber Kerler.

Continuing Activities

KATZ, ELENA.

The Life and Work of Yekhiel Shraybman. 1997. 71 pp.

Supervisor: Dr Dov-Ber Kerler.

KOMORÓCZY, SZONJA RÁHEL.

The Approach of Sholem Yankev Abramovitsh to Yiddish and Hebrew: Abramovitsh and Mendele about Yiddish and Hebrew. 1998. 63 pp.

Supervisors: Dr Dov-Ber Kerler and Dr Joel Berkowitz.

MARGOLIS, ADAM.

The Image of America in Yiddish Songs. 1996. 64 pp.

Supervisor: Helen Beer.

MATUT, DIANA.

The 'Wallich Manuscript' – A Sixteenth-Seventeenth Century Folk Song Collection: Its Nature and Significance. 1999. 89 pp.

Supervisors: Helen Beer and Dr Dov-Ber Kerler.

MITCHELL, BRUCE J.

Yiddish in the Ultra-Orthodox Communities of London. 1998. 53 pp.

Supervisor: Dr Dov-Ber Kerler.

OLSON, JESS.

A New Religion for a New World: Abraham Cahan and the Invention of American Jewish Culture. 1999. 84 pp.

Supervisor: Dr Joel Berkowitz.

PERRELET, SOPHIE.

Anski's Contributions to the Russian-Jewish Ethnography – from a European Historical Perspective. 2000. 82 pp.

Supervisor: Dr Jonathan Webber.

SOLDAT-JAFFE, TATJANA.

Erlekhe Yidn: Yiddish Boundaries Inside and Outside Contemporary Haredi Communities. 2000. 78 pp.

Supervisor: Dr Dov-Ber Kerler.

Dissertations in Yiddish Studies, University of Oxford

TILLEMANN-DICK, KIMBER.

Transformation and Alienation: The Socio-Political Subtext of the Love Stories of Abraham Cahan. 2001. 35 pp.

Supervisor: Dr Joel Berkowitz.

VERSCHIK, ANNA.

Multilingualism of Estonian Jews. 1996. 108 pp.

Supervisor: Dr Jonathan Webber.



דרושים נחמדים, כפסח ופסח ושוקדים, על אדני פי
 ניוקדים, אשר דגש דגש מש"ה כנוין חוונה, על
 מדגשי חז"ל הקגורים והחחחחחח, חש"ה שפיר קאמר, ופענח
 נעלחחח, ונלה חסחחחח, בפחחי שערס, כוהסר הרקיע וזחחחחח.
 ח"ה הרב חסיד החסחחח, ערונח הפושס בן הדקיס
 החופלח וחופלג בחורה, וביחחח די טהורה, לדקח די עשה.
 ביחו ח"ה פחוח לרחה, וקיבל כל האדם כספ"י ובלב שחחה.
 כש"ח חו"ה משה רב"ה זל"ה חלכ"ה ח"ה ש"י ש"י צ"ק
 ביסטריין צמדיחח ז"כ חחח כנפי הרב הלדיק החסחחחח
 כש"ח ח"ה משה פאנעז אצדקיק דעעז והגלילות ח"י :

ויען שה"ך לעולמו ב"ו זרע, זה ספר חולדותי חק בשארו שם להדפיסו
 למען השאיר לו שם ואלחחח, שם עולם אשר לא יכרת, וחי לו
 ברכיב השמים למחורות, עיב קמחי וחחחחחח, להעלות על מזבח הדטוס
 זחח החורה אשר שם משיה לו למורסה כלשך פקד עלי בן בעודנו בחיים
 חיחחח, לחלקו ביפקב ולהפילו ביכרלל, כדי שיהי שחחחחח חוככות בקברו
 כלח בן ענה משיה ידכרי, למען הקיס שם המח על נהלחו זחח חחחח
 נבדי די ודקחחח עומחח לעד, סי המדכרי לחי המהכרי,
 רה"ק שמחחה בנימין דבה"ן ראיענפערלדמ"ק בארדיאב.

בארדיאב
 בדפוס של מ"ה יוסף מאיר בלייער נ"י תר"ס.

→ Druck von M. BLAYER BARTFELD, 1900. ←

NACHDRUCK VORBEHALTEN.

Moses Rosenfeld of Bistritz (Transylvania),
Bene Moshe [homilies on the Pentateuch]
 (Bartfeld: M. Blayer, 1900).
 The first Hebrew book printed in Bardejov.

From Bardejov to Oxford: The Contribution of Slovakian Jewry to Anglo-Hebrew Scholarship

BRAD SABIN HILL

Hebrew Printing at Bardejov

THIS ACADEMIC YEAR has seen an anniversary in Hebrew printing history which, although little noted in the world of Hebrew booklore, has reason to be recalled in Oxford. The turn of the millennium marked the hundredth anniversary of the establishment of a Hebrew printing press at Bardejov, a spa-town in eastern Slovakia near the Polish border. (Formerly *Bártfa* in the Sáros province of western Hungary, the town was also known as *Bardiov* in regional Slovak dialect, and as *Bartfeld* in German and Yiddish.) Although Hebrew was printed in some two hundred towns in Central and Eastern Europe between the 1880s and the 1930s, Bardejov was one of the last 'minor centres' of Hebrew printing to be established in Europe before the Holocaust. From 1900 to 1938 over one hundred volumes were issued from one or other of the two Hebrew presses which functioned at Bardejov. A number of these books are held in the great Hebrew collections of Britain, including the library of Jews' College in London (now the London School of Jewish Studies), the British Library and the Bodleian Library at Oxford.

The period of Hebrew printing was a high point in the printing history of Bardejov, and perhaps its most exotic chapter, but Jewish printers were not the first to print books in this town, which was already distinguished in the history of typography. (The town was also a centre of paper-making in the eighteenth and nineteenth centuries.) Two hundred years before the settlement of the Jewish community, mostly of Galician origin, in the late eighteenth century, Bardejov was an outpost of humanism and reformation. A press established here in 1577 was the first in the territory of Slovakia, and a Lutheran text issued at Bardejov in 1578, in Slavonic in Gothic type, is reckoned to be the first Slovak printed book. Whether or not the study of Hebrew was pursued by Christian scholars in the town at that time, the presence of Hebrew

manuscript fragments in Bardejov is attested from even earlier in the sixteenth century. In surviving volumes from the library of the local presbyter, deceded to the town's Church of St Giles '*pro utilitate omnium in sacra scriptura legere volentium*', leaves torn from Hebrew manuscripts – from Bible and Talmud codices – were used by local binders for the binding boards. Whatever the origin of these profaned fragments, the association of such Hebraica with Bardejov antedates the arrival of the art of humanist printing, centuries before the settlement of Jews, and nearly four centuries before the establishment of their Hebrew printing presses.

Almost all the books issued by the Hebrew presses at Bardejov were rabbinic or hasidic texts, reflecting the traditional and hasidic aspect of Jewish culture at this crossroads of Europe between Poland and Hungary. Bardejov was the seat of one branch of the Halberstam hasidic dynasty, originally from Sanz (Polish Nowy Sącz) in Galicia; another seat was in nearby Stropkov (Hungarian Sztropkó) in eastern Slovakia. It will be remembered that Anglo-Hebrew booklore has an association with this dynasty: the manuscript collection belonging to a cousin of the family, the Hebrew bibliophile S. J. Halberstam of Bielitz (Polish Bielsko) in Silesia, was acquired by Montefiore College in Ramsgate, and passed in 1899 to Jews' College in London. Most of the books printed at the Bardejov Hebrew presses were in Hebrew, or Hebrew-Aramaic; there were also a few in Yiddish.

Some works of bibliographic interest may be noted here. One of the first Hebrew books printed at Bardejov, *Keset Sofer* by the rabbinic authority Solomon Ganzfried of Užhorod (Hungarian Ungvár), is a compendium of the scribal laws, intended as a *vade mecum* for the writer of holy scrolls. Although a variety of ornamental frames, often somewhat *Jugendstil* in appearance, were used on title-pages at Bardejov, it would seem that only one of the Hebrew books printed in this town, *Otot u-mo'adim* by Joshua of Frysztak, displays illustrations of any sort, and these are diagrams typical of cabalistic texts. Similarly, only a single book, *Tiferet banim*, homilies by Z. H. Shapira of Mukačevo (Hungarian Munkács) printed shortly after the First World War, makes use of red ink on the title-page; the ornamental use of red ink was a common convention in Poland and Hungary, but apparently never again attempted at Bardejov, probably due to austerity. A Hebrew-Yiddish booklet entitled *Darke yesharim*, a tract on sexual continence by the eighteenth-century

cabalist Shmelke of Nikolsburg (Mikulov in Moravia), deserves mention here: Shmelke was an ancestor of the Viennese-born London Jewish educationalist Samuel Pinter, and of the English playwright Harold Pinter. Mention should also be made of one of the last Hebrew books – perhaps the very last one – issued in Bardejov before the Holocaust, a volume of *responsa* by the rabbinic authority Samuel Engel, *rebe* of Radomyśl in eastern Galicia. It was reprinted in London after the Second World War by the author's grandson, who came as a refugee to Britain in 1939 and settled in Golders Green.

It is a curiosity that the only 'secular' Hebrew work printed at Bardejov has an association with England, and even with Oxford. This is the celebrated collection of medieval fables by Berechiah ben Natronai ha-Nakdan, entitled *Mishle shu'alim* and based in part on the *Fables* of Marie de France, of which several manuscripts are preserved in the Bodleian. (Berechiah was also the Hebrew translator of the *Quaestiones Naturales* by Abelard of Bath.) These Hebrew 'fox-fables' were composed *c.* 1200 in England, very possibly at Oxford, at the high point of Hebrew learning in these isles, a century before the expulsion of the Jews. According to Anglo-Jewish historians, Berechiah ha-Nakdan is probably to be identified with one Benedictus *le puncteur*, a scholar who lived in Oxford's old Jewry in St Aldate's, near the site of the later Christ Church and today's Town Hall. Berechiah's book of fables was published a number of times at Hebrew presses in Europe and even in the Orient over the centuries. Perhaps due to its being the only secular work available from the local press, or for some other reason, *Mishle shu'alim* was the only Hebrew book issued at Bardejov in two editions.

A Bibliophile from Bardejov in Oxford

There is a more significant association of Bardejov and its Hebrew book-love with Britain, and indeed with Oxford. One of the more distinguished of Hebrew collectors and bibliophiles of the twentieth century, Jacob M. Löwy (1908-1990), was born in Bardejov. Educated in the local public elementary school during Austrian rule, and at the *yeshivahs* (Talmudic academies) of Bardejov and Košice (Hungarian Kassa, German Kaschau), Löwy was a widely travelled steel merchant before the Second World War. In a move of great prescience for himself, his wife and their two children, Löwy emigrated to England in 1938, residing at

ס פ ר

היות

משלי

משלי שועלים

שמו

על היות השועל נכנס בעובי הקורה, בתחבולותיו
על כל נברא, מהחיות למנהגם, לכן שמו עליהם:

להרב רבי ברכיה ב"ר נטרונאי

הנקדן זצ"ל.

אחד מגדולי הראשונים.

לשון המהבר

לתת לפתאים ערמה, לנער דעת ומיטה, רחש לבו דבר טוב,
להשביע לבבות בנן רשוב, במשלי שועלים וחיות, הלא הסה
משלים שגורים בפיות, כל צאצאי עולם, וכבר בספרים העלום,
אנשים סבל הלשונות, אך דתי סדתיהם שונות, כי הגדלתי
והוספתי עליהם, כהם וביוצא כהם, חרוזים ושירים, מעולפת
ספרים, יזכה בהם הקורא לכמה דברים נחמדים, ומפז
ומסנינים יקרים, כאשר עיני רואים תחונה משרים:

הספר היקר הזה לא נדפס זמן רב ורבים אומרים מי יראנו
זוב טעם מוסרי הספר הזה עיב הרפסנו אותו מחדש לרצון
המשתוקקים אליו:

בהוצאת בית הרפס המשוכה והספואר של

ר' מנשה יחזקאל הורוויץ נ"י בארדיאב, סלאוואקיי
שנת תרפ"ה לפ"ק

Druck und Verlag von

M. Ch. Horovitz, Bardiov. Slov. 1925.

Berechiah *alias* Benedictus of Oxford (fl. 1200),
Mishle shu'alim [fables based on Marie de France]
(Bardiov: M. Ch. Horovitz, 1925).

first in London, where he became a member of the Board of Deputies of British Jews, and then in Oxford, in evacuation with his family during the Blitz. Jacob Lowy (the *umlaut* dropped over the Atlantic) resettled in Canada in 1951. Although most of his activity as a collector was in London after the War, and later in Montreal, Lowy was the most dedicated collector of early Hebrew printed books ever to have resided in Oxford since the seventeenth-century Christian Hebraist John Morris, Regius Professor of Hebrew (whose collection of Hebraica, the largest in Oxford outside of the Bodleian, is housed in a splendid eighteenth-century room at Christ Church). In his own day Lowy competed only with his near-contemporary Cecil Roth, an Oxford don and zealous bibliophile of lesser means. Lowy's private library of Hebrew incunables, sixteenth-century books and other Hebrew *rariora* was donated to the Crown in 1977 and is held at the National Library of Canada in Ottawa.

Slovakian-origin Hebrew Scholars in Britain

Jacob Lowy was only one of a long line of Hebrew scholars and Jewish intellectuals born or educated in Slovakian territory to settle in Britain. Due to the political and cultural subordination of Slovakia to Hungary (later Austria-Hungary) for nearly a millennium, and then its amalgamation with Bohemia and Moravia in the new Czechoslovak state after the Great War, the origins of many Jewish figures from this region have often been identified as Hungarian, Austrian, German, or even Czech. Indeed, many of these figures spoke or wrote Hungarian, German, Yiddish (whether Western or Eastern), or Czech, and some wrote in Hebrew, or Hebrew-Aramaic. A survey of emigrants from this region will serve to illuminate a cultural and intellectual landscape, now irretrievably lost, of an often overlooked part of Eastern Europe: the remarkably multilingual and culturally diverse environment of Slovakian Jewry, whose members in emigration or exile exerted great influence on Hebrew and oriental studies, especially in Britain.

Among the *Oberländer*, persons born or schooled in the territory then known as 'Upper Hungary', several had a decisive impact on the course of Anglo-Hebrew scholarship – and in particular on Hebrew bibliography and librarianship – in Oxford, London and Cambridge in the nineteenth century. Leopold Dukes, a native of Pressburg (today Bratislava, the capital of Slovakia), who spent over twenty years in

England, was one of the first Continental scholars to work on Hebrew manuscripts at Oxford, even before the arrival of Moritz Steinschneider. In 1851 he co-edited *Ginze Oksford* [*Treasures of Oxford*], a collection of medieval texts drawn from Bodleian manuscripts, bringing this material to the attention of scholars long before the manuscripts were properly catalogued. He also prepared a catalogue of Hebrew manuscripts in the British Museum which unfortunately remained unpublished. Less known is the very considerable influence exerted by Dukes on the future world-master of Hebrew bibliography, the Moravian-born Steinschneider. The cosmopolitan Dukes, who was familiar with all of the European collections of Hebraica, is said to have introduced the younger Steinschneider to medieval Hebrew literature and bibliography. They met during Steinschneider's student days in Vienna, long before Dukes edited Bodleian manuscripts, and decades before Steinschneider completed his celebrated *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (Berlin, 1852-60).

A generation later, Adolf Neubauer, whose portrait today adorns the wall of the Oriental Reading Room in the Bodleian, took a post in the university library and became one of the greatest names in the history of oriental scholarship at Oxford. Neubauer had studied at Žilina (German Sillein) in northern Slovakia, and graduated at Pressburg. The author of many standard works in Hebrew literary history and bibliography, including *Les écrivains juifs français du XIVe siècle* (written together with Renan), Neubauer was appointed sub-librarian of the Bodleian in 1868. He prepared the exemplary *Catalogue of the Hebrew Manuscripts in the Bodleian Library and in the College Libraries of Oxford* (the second volume was completed by A. E. Cowley), in conjunction with which he published a magnificent volume of *Facsimiles of Hebrew Manuscripts in the Bodleian Library*. He also prepared a catalogue of Hebrew manuscripts in Jews' College, London. Additionally he wrote about Anglo-Jewish history, and a study of Berechiah ha-Nakdan. Neubauer was at first the object of Steinschneider's critical outbursts, but the rivals later became friends when they realized how much they had in common. A bibliography of Neubauer's published works, treating of manuscripts and texts in Hebrew, Judeo-Arabic, Judeo-Italian, Judeo-Greek, Judeo-French, Judeo-Provençal, Yiddish and Samaritan, includes more than 300 items. His private correspondence is preserved at the National Library in Jerusalem, where it was deposited by his great-great-niece

From Bardejov to Oxford

Miriam Kochan, a translator of Franco-Jewish scholarship whose father was born in the house where Neubauer died.

In nineteenth-century Cambridge, Hebrew studies were revolutionized by the appointment in 1866 of S. Schiller-Szinessy, who studied at the Lutheran seminary in Prešov (Hungarian Eperjes, not far from Bardejov) before taking refuge in England after revolutionary activity in 1848. Schiller-Szinessy co-authored a catalogue of Hebrew manuscripts in Trinity College, Cambridge, and began the publication of a prolix *Catalogue of the Hebrew Manuscripts preserved in the University Library, Cambridge* (the second volume of which, made up partly from the remaining original sheets printed in 1876 but 'never formally published', was issued only in 1989). His near-contemporary, the Silesian-born orientalist Louis Loewe, studied at Pressburg before settling in England in 1833. Loewe distinguished himself as an Arabic interpreter for Moses Montefiore, served as oriental librarian for the Duke of Sussex and was later appointed first Principal of Jews' College in London and then of Montefiore College in Ramsgate. A catalogue of his personal collection of Hebrew manuscripts, including valuable Karaitica, was prepared by his son-in-law, the Judeo-Arabic scholar H. Hirschfeld. Louis Loewe was the progenitor of a distinguished line of English Hebraists, each of whom was associated also with Hebrew bibliography. His grandson Herbert Loewe prepared the catalogue of W. A. Wright's Hebrew manuscripts in Trinity College, Cambridge, and continued the work of Schiller-Szinessy on the description of Hebrew manuscripts in the university library. Louis Loewe's great-grandson Raphael Loewe, born in Calcutta and educated at Cambridge, is also a Hebraist and former Goldsmid Professor at University College London. He prepared a definitive lexicon of Christian Hebraists, a biographical account of Schiller-Szinessy and has contributed many important studies on the history of medieval and post-medieval Anglo-Hebrew scholarship, *inter alia* a record of Hebrew books in medieval Oxford and Cambridge and a detailed survey of German-Jewish scholars in Britain.¹ (A *festschrift* in honour of Raphael Loewe was published by Cambridge this past year.)

¹ Raphael Loewe, 'The Contribution of German-Jewish Scholars to Jewish Studies in the United Kingdom', in *Second Chance: Two Centuries of German-speaking Jews in the United Kingdom*, ed. W. E. Mosse *et al.* (Tübingen, 1991), pp. 137-52. A number of figures of Slovakian origin, though not always identified as such, are cited in this volume.



ספר

ילקוט האורים

על התורה ונביא ותמיצ ואגדות השי"ם לערך גשה מאות מאמרים יקרים לציבור ופרחים מלוקט מספרים ישיבים ועתיקים יקרי המליצות גם מאשר רשום בזכרוני ששמעתי אומרים בשם גאונים מסורסמים זליל גם מאשר לקטתי מחדושי דברים קררים ומעליים כל אלה מאשר חנן הו את עבדו הנער לבית ישראל

משה אורי קעללער מסד'ק צאנז

בהרבני המפורסם המוסלג החסיד הירא ענף עץ אבות כשית מויה שרומ ניו בהרב החסיד הגדול המפורסם כקשית מויה רייים זליל בהרב הקדוש בלויא קדישא חיים החסיד האמיתי כקשית מויה צבי יערה זליל משענדישוב ונכד להרב הגדול החריף ובקי השקדן המוסלג החסיד כקשית מויה יורגן ריינעם זליל ראבדיק דינז , הארידענקי .

הובא לביהדיפ עיי אבי המאסף הרבני החסיד המוסלג מויה שלום ניו קעללער פה אלו חדש תרס"ד לפיק .

**Verlag des Verfassar & Salomon Keller,
Neu-Sandec. (Galizien.)**

NACHDRUCK STRENG VERBOTEN.

בארטפעלד שנת הרס"ד לפיק.

בדוסם הרבני מויה יוסף מאיר בלייער ניו בהרבני החסיד וכו' מויה פנחס בלייער זיל מבונקאטש.

DRUCK VON M. BLAYER, BARTFELD 1904.

Moses Uri Keller of Nowy Sącz (Galicia),
Yalkut ha-Urim [homilies on Bible and Aggadah]
(Bartfeld: M. Blayer, 1904).

In the twentieth century a number of Slovakian-origin scholars have made contributions to the study of manuscripts from the Cairo Genizah, a major portion of which was acquired by Cambridge in 1896. The Jerusalem-based D. H. Baneth, born in Silesia to a family from Liptovský Svätý Mikuláš (Hungarian Liptó-Szent-Miklós) in northern Slovakia, did original work on the Judeo-Arabic language of Genizah documents. The late E. J. Wiesenberg, born at Košice in eastern Slovakia, was Reader in Hebrew at University College London and also taught at Jews' College. Following his retirement he catalogued Judeo-Arabic fragments in the Genizah at Cambridge and worked on a catalogue of Maimonides' autograph manuscripts. He also prepared a study (printed in galleys but never published) of the very rare *Alfa Beta de-Ben Sira* (Constantinople, 1519), based on the copy in the Valmadonna Trust Library in London. The Hungarian Genizah scholar Alexander Scheiber made several research visits to Cambridge and produced studies and texts of fragments there and in the Kaufmann Genizah in Budapest. Among Scheiber's most important works, which merits reference here, is his pioneering repertoire of Hebrew manuscript fragments found in the bindings of old books in Hungarian and Slovakian libraries, *Hebräische Kodexüberreste in ungarländischen Einbandstafeln* (Budapest, 1969), among them the fragments from St Giles' Church in Bardejov referred to above.

Even from afar, Slovakian-origin scholars have had an impact on Cambridge and the study of the Genizah. It may be recalled that the Romanian-born Hebraist and 'purveyor' of the Cambridge Genizah, Solomon Schechter, studied in Vienna under the Slovakian-origin rabbinic scholar Meir Friedmann, who was born in Horošť near Košice, and educated at Užhorod. Schechter wrote in honour of his teacher in the London *Jewish Chronicle*. The rabbinic scholar and bibliophile S. A. Wertheimer, born at Pezinok (Hungarian Bazin, German Bösing) near Pressburg and educated in Jerusalem, researched and published texts from the Cairo Genizah even before Schechter's involvement with this hoard of manuscripts. Many Genizah fragments in the Bodleian, and some in Cambridge, were acquired from Wertheimer. Another collection of fragments assembled by Wertheimer, described by the one-time Bodleian keeper M. Lutzki, was acquired by the British Museum (now the British Library, where Lutzki's typescript catalogue is preserved). It is something of a curiosity that although almost all of Wertheimer's many

books were published in Jerusalem, one of his original works, a commentary on the Sabbath table-songs, was printed in Bardejov in 1926.

A number of *Oberländer* who settled in London early in the twentieth century had a considerable impact on the development of academic Hebrew studies in this country. Neubauer's nephew Adolf Büchler, born in Priekopa (Hungarian Kapás) and educated at Turčianský Svätý Martin (Hungarian Turócz-Szent-Márton), spent a year in research at Oxford under Neubauer's tutelage and became the head of Jews' College in London in 1907. Büchler was one of the most important Anglo-Jewish scholars of the early twentieth century. Arthur Marmorstein, the Hungarian-born rabbinic scholar, studied at the *yeshivah* of Pressburg, transcribed Hebrew manuscripts in English libraries and eventually settled in London where he taught at Jews' College from 1912; he is known for his studies of rabbinic theology. Marmorstein's private collection of Hebraica, rich in *Haskalah* literature, is preserved in the John Rylands University Library at Manchester. Another scholar at Jews' College, E. J. Wiesenberg, has already been mentioned. The historian of the English rabbinate Charles Duschinsky was born at Námestovo in northern Slovakia and lived briefly in Oxford. In his *The Rabbinate of the Great Synagogue, London, from 1756-1842* (1921) is appended a series of letters in (Western) Yiddish which comprise the first instance of Yiddish printing ever undertaken by the Oxford University Press. Duschinsky also wrote a biography of David Oppenheimer, the acquisition of whose library by the Bodleian in 1829 established Oxford as the world centre of Hebrew bibliography.

Often British scholars from Central Europe were only one step removed from the centres of Hebrew learning in Slovakia. Although born in Silesia, the distinguished nineteenth-century orientalist Emanuel Oskar Deutsch, who deciphered Phoenician inscriptions in the British Museum and tutored George Eliot in Hebrew, had been privately educated by his uncle, the rabbinic scholar David Deutsch, who had studied at Pressburg. Mention has already been made of Solomon Schechter's studies in Vienna under the Slovakian-born Meir Friedmann. In the twentieth century, the German-educated professor of Jewish philosophy Alexander Altmann, son of a Slovakian rabbi, founded the Institute of Jewish Studies at the University of Manchester, later transferred to University College London; his brother Manfred later chaired the Institute at UCL, where his extensive family archives were deposited after his

death. Another twentieth-century scholar closely linked by family to Slovakia was Viennese-born Ignaz Maybaum, the Reform theologian of Leo Baeck College in London. Maybaum was the nephew of Sigmund Maybaum, the Pressburg-trained biographer of Leopold Zunz and one-time rabbi of Dolný Kubín (Hungarian Alsókubin) in northern Slovakia.

Similarly, a number of books by nineteenth-century Anglo-Hebrew scholars were printed or published at Pressburg, then one of the European centres of Hebrew scholarly printing. (In the twentieth century, Anglo-Hebrew authors turned to presses in Poland and Lithuania, such as Warsaw, Biłgoraj and Kedainiai.) The Polish-born Talmudic scholar Naphtali Levy, who corresponded with Darwin before settling in London, printed his halakhic treatise – which includes an account of Hebrew writings in medieval England – in Pressburg, with an added English-language title-page and introduction; the work also contains an approbation by Simhah Bunem Sofer, rabbi of Pressburg. An archive of Levy's papers is held in the Muller Library of the Oxford Centre at Yarnton Manor (*cf.* the account of the Muller Library in this *Report*, above). Several of the medieval texts edited by the Galician-born Hebraist Isaac Last, who spent his last years as a fellow of Montefiore College at Ramsgate, were published at Pressburg. It was at Pressburg that Leopold Dukes, prior to settling in England, had published his five-volume translation into 'Ashkenazic German' (in Hebrew characters) of the medieval biblical commentary by Rashi of Troyes. In a category of his own is the eccentric Latvian-born antiquarian bookman and Hebrew author Ephraim Deinard, who never lived in Britain but was deeply interested in European libraries and sold manuscripts to the Bodleian (*cf.* Neubauer-Cowley, *Catalogue*, vol. II, pp. xii-xvi). He issued several of his many books in Pressburg before settling in America. In Pressburg he published a travelogue of his '*Reise durch Europa*', which contains an account of Britain. Deinard also wrote polemical treatises on Montefiore and on British policy in Palestine.

A number of scholars born or trained in Slovakia were associated with Anglo-Jewish studies, without ever residing in Britain. Wilhelm Bacher, who was born in Liptovský Svätý Mikuláš and resided in Budapest, was the most important scholar and bibliographer of Judeo-Persian of his generation. His studies in this field were based on manuscripts and books in the collection of Elkan Nathan Adler, son of Nathan Marcus Adler, the British Chief Rabbi. (The catalogue of

ס פ ר

מעדני מלך

על בראשית, שמות.

ממני ה"ה אשר הוראוויטץ אב"ד דק"ס
רומאנאב חונה פ"ה קראקא בן אאמ"ד
הה"ג הצדיק מוהר"ם מדזיקוב בעהמ"ח
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MEDANE MELECH

ברסום הרבני מ"ה יוסף מאיר בלייער נ"י בארמפעלד (תרע"ד).

Druck von M., BLAYER, BARTFELD. (Ungarn.) 1914-

Asher Horowitz of Rymanów and Cracow,
Ma'adane melekh [commentary on the Pentateuch]
(Bartfeld: M. Blayer, 1914).

Adler's manuscripts, compiled largely by A. Marmorstein, was published at Cambridge in 1921, before the collection was sold to the Jewish Theological Seminary in New York.) Some of Bacher's studies were published in London in the *Jewish Quarterly Review*. Partly in conjunction with Bacher's work, Adler published *The Persian Jews: Their Books and Ritual* (Oxford, 1898) and *About Hebrew Manuscripts* (1905), bibliographic surveys based on his own collection. Bacher's biography was written by his student, the Hungarian-born talmudic philologist Samuel Krauss, who died in exile in Cambridge after his library was destroyed in Vienna on *Kristallnacht* in 1938.

Another Hungarian scholar, Heinrich Gross, born in Senica (Hungarian Szeicz) in western Slovakia, fully exploited the Bodleian collections in his *Gallia Judaica* (Paris, 1897), the standard work on medieval Judeo-French topography. He makes constant reference to Steinschneider's and Neubauer's catalogues of the Bodleian, Neubauer's catalogue of manuscripts in Jews' College, and Schiller-Szinessy's catalogue of Cambridge manuscripts. Gross discusses several toponyms of English towns recorded in Jewish sources, including Lincoln, Canterbury and especially York (*cf.* his discussion of Yom-tov of Joigny, martyred at York in 1190), and he treats at length of Berechiah ben Natronai *dit* Crespia *le pontateur*, mentioned above, who is now identified with Benedictus of Oxford. Mention may also be made of another Hungarian-born scholar, Ludwig Blau, who studied at the Pressburg *yeshivah* and wrote the definitive work on ancient Hebrew booklore and scribal arts, *Studien zum althebräischen Buchwesen* (1902, coincidentally the same year that Ganzfried's work on the scribal laws was reprinted in Bardejov). Blau's private collection of sixteenth-century Hebraica is preserved in Scotland, at the university library in Glasgow. Blau's student in Budapest, D. S. Löwinger, who had published a catalogue of his teacher's manuscript collection and prepared a catalogue of Hebrew manuscripts in Breslau, later settled in Jerusalem, where he co-authored a catalogue of Moses Gaster's Hebrew manuscripts held in the British Museum.

An unlikely association with Oxford is in the person of M. D. Weissmandel, rabbi and orthodox communal leader in Slovakia, who studied at the *yeshivah* of Nitra in western Slovakia, published hectographed treatises at Trnava (Hungarian Nagyszombat, German Tynau) in his youth, and later maintained in Nitra the only functioning *yeshivah* in Europe during the Nazi period. In the 1920s Weissmandel made the

first of three visits to Oxford, where he examined medieval Hebrew manuscripts in the Bodleian and transcribed ancient *responsa* which he intended to publish. These visits to Oxford, and his meeting with the distinguished Christian Hebraist A. E. Cowley, made a very deep impression on Weissmandel, apparently on many levels. His indefatigable if controversial rescue efforts on behalf of Slovak Jewry have been widely discussed; the telegram (reproduced by A. Fuchs) in which he implored the Archbishop of Canterbury for his assistance on the eve of the Holocaust is an extraordinary and moving document. Mention must also be made of another indirect connection, as it were, of Slovak Jews with Britain during the Holocaust. The famous 'Auschwitz Protocol' (or 'Vrba-Wetzler Report'), an account of the gas chambers by two Slovak Jews who had escaped from the extermination camp in 1944, was given wide circulation in western governments, and as recounted by Martin Gilbert reached as far as Churchill.

Before and after the last War, a large number of Hebrew scholars born or trained in Slovakia – a veritable breeding ground of rabbis and rabbinic scholars – settled or took refuge in the British isles. Reference has already been made to E. J. Wiesenberg. The Austrian-born Hebrew bibliographer P. Jacob Kohn, who had studied in Pressburg, fled in 1939 to London where he lived for twenty years and where his major bibliographic works were published. Aside from his edition of J. Kroch's monumental work on talmudic law, *Hazakah rabah*, whose printing in Leipzig was interrupted by the Nazis, Kohn also produced bibliographies of Hebrew printing in Pressburg, Užhorod and Mukačevo, and of Hebrew writings in honour of Sir Moses Montefiore. Another Austrian-born refugee, Adolf Schischa, widely recognized as the most distinguished *Privatgelehrter* of Anglo-Jewry, studied for many years at the Galanta *yeshivah* in western Slovakia. A collector of *rabbinnica* and active in the Jewish Historical Society of England, Schischa has published a wide range of studies in history and booklore (soon to be issued as a volume), including a bibliography of Hebrew books whose printing was interrupted, specific Yiddish and 'Judeo-German' imprints from Pressburg, a bibliography of the writings of the English bibliophile E. N. Adler, and descriptions of the Hebrew manuscripts in the London Jewish Museum, *inter alia*. Schischa has also written reviews of Hebrew bibliographic literature for the journal of the Bibliographical Society, *The Library*.

In the context of the contribution of Slovakian-origin scholars to Hebrew bibliography, it should not go unremarked that the most important collection of early and rare Hebrew books ever assembled in Britain was built by an Englishman born in Antwerp whose family originated in Slovakia. The Valmadonna Trust Library, as the collection is known, was developed over the last half-century by the diamond merchant J. V. Lunzer, whose grandparents, natives of Pressburg and of the neighbouring market-town Rača (Hungarian Récse, German Ratzersdorf), settled in England in the nineteenth century. Housed in London and administered by a *Familienstiftung* in Zurich, the Valmadonna collection is generally recognized as the most valuable private library of Hebraica in the world today, excelling in incunabula, Hebrew printing of the sixteenth century, Italian Hebrew printing of all periods (especially from Venice and Leghorn) and Hebrew books printed in Constantinople, Amsterdam, Baghdad and India. In 1980 the Trust acquired the famous Westminster Abbey Talmud, an event much discussed in the London *Times*. The Valmadonna collection is also rich in Spanish and Portuguese Judaica of the seventeenth and eighteenth centuries, Hebrew books printed on vellum or on blue and other coloured papers, oriental lithographs, broadsheets, rare liturgies and *unica*, aside from manuscripts. A catalogue of the manuscripts was published in 1998. Much of the collection has been finely bound and restored by the English master-binder Bernard Middleton. The Trust has published a number of fine facsimile editions of rare books and codices, among them *Two Prague Haggadahs* of the sixteenth century, a hand-illuminated *Grace After Meals* printed in Prague in 1514, a fifteenth-century Provençal (?) manuscript called *The Pesahim Codex*, as well as a study by M. Beit-Arié of *The Only Dated Medieval Hebrew Manuscript Written in England (1189 CE)*. The Trust also sponsored a pioneering exhibition of Hebrew bindings at the Jewish Museum in New York. The emigration of the Lunzer family to Britain in the nineteenth century, an ancestral home in the Austrian border-town of Frauenkirchen (Hungarian Boldogasszony, one of the so-called *Siebungemeinden*), and the close association of the family with the *Baté Ungarn* in Jerusalem have somewhat obscured the principally Slovakian geographic origins of a clan whose name is now established in the annals of Hebrew *bibliophilie*.

From the late nineteenth century several Jewish scholars born or

בעזרת

ספר

זכרון יוסף

אשר חנני ד' לבאר כמה הלכות חמורות
וסתומות בחלק או"ח עפ"י סברות ישרות
וברורות לתועלת לכל הוגי דת אמת כאשר יראו
ישרים וישמחו אנכי הק' חנוך הענד פאק דיין
בקה"י פה ק"ק קאשווי יע"א בן הרבני המופלג
בתו"י כש"ת מו' אל"נה שליט"א מק"ק ריישא יע"א.

נדפס המסופם של הרבני הנגיד וכו'
מרה מנשה יהוקאל הורוויץ נ"י בארדיאב.
בשנת תרפ"ט לפ"ק

Verfasser und Herausgeber
Rabbiner HEINRICH PACK KOŠICE (Slovakie).

Druck von M. CH. HOROVITZ BARDIOV, (Slovakie).

נאכדרוק פֿערבאטען!

נאכדרוק פֿערבאטען!

Hanokh Henekh (Heinrich) Pack of Košice,
Zikhron Yosef [commentary on Caro's code]
(Bardiov: M. Ch. Horovitz, 1928/1929).

educated in Slovakian territory were members of Oxford colleges or lecturers in the university, aside from the many scholars who spent shorter or longer research stays working in the Bodleian collections. Although Leopold Dukes never held a university post in Oxford, Adolf Neubauer was awarded an Oxford MA and made a member of Exeter College in 1890. At the turn of the century, Emil Reich, born in Prešov, was an historian and lecturer on aesthetics in Cambridge and Oxford; among his many books was an *Atlas of English History*. The Austrian Jewish historian and scholar of medieval Judeo-Arabic literature, David Herzog, born in Trnava in western Slovakia, settled in Oxford after surviving a violent Nazi attack – he was beaten and thrown into the Danube – in 1938. He may have met Jacob Lowy during the period of their common residence in Oxford, which coincided with the high point of Jewish life in the university town, due to the presence of Central European refugees as well as evacuees from London. Aside from the Bodleian, a meeting-place of sorts for émigré scholars and intellectuals, not to mention collectors, was the shop of the Munich-origin antiquarian bookseller A. Rosenthal Ltd, which opened on Broad Street in 1941. The archival files of this firm, which can be used to trace sales from the firm's many catalogues, are preserved in the Muller Library at Yarnton Manor.

One of the most distinguished Slovakian-born scholars to settle in Britain was the late Eduard Goldstücker, the Prague scholar of German-Jewish literature. Born in Podbiel in northern Slovakia, Goldstücker was educated at Oxford, imprisoned in Czechoslovakia after the Slánský show-trials in 1952, and finally settled in England after the Soviet invasion in 1968. Responsible for the conference in Prague which 'rehabilitated' Kafka in the communist bloc, in emigration he taught at Sussex University, which later became a centre of German-Jewish studies. It is an irony that Goldstücker's birth in Slovakia coincided with Kafka's stay, shortly before his death, only a few kilometres away at the sanatorium in Matliary, in the high Slovak Tatras. (At Matliary Kafka rested, but on leaving he wrote *Das Schloss* [*The Castle*], the great novel of inachievement and inaccessibility, the manuscript of which is preserved in the Bodleian.)

Mention may be made of several Jewish figures of Slovakian birth or affinity who contributed to the study of English literature and language. Samuel Fischer, born in Liptovský Mikuláš, was the founder of

one of the greatest German publishing houses before it was forced into exile during the Nazi period. Although Fischer never lived in Britain, his list included the English authors Joseph Conrad, George Bernard Shaw and Lytton Strachey, whose works he made known in Germany, as well as other major German writers who later settled in Britain as exiles from Nazi Germany, including Stefan Zweig and Sigmund Freud. A figure who made a great impression on intellectual life in Britain and abroad was the 'homeless' cosmopolitan Arthur Koestler, author of *Darkness at Noon* (listed by the *Guardian* as one of the hundred greatest English-language books of the twentieth century, though it was written in German), who settled in London after the fall of France. Born in Budapest, Koestler had maternal cousins in the Slovakian countryside. The recollection of a prewar reunion with this ultimately doomed family in their village Kalna, described in his celebrated memoir *The Invisible Writing*, haunted him for decades. Lastly, one should record the name of the Transylvanian-born philologist and polyglot Ernest Klein, one-time rabbi of Nové Zámky (Hungarian Érsekújvár) in southern Slovakia, who survived Auschwitz and Dachau and settled in Toronto after the War. Although he never lived in Britain, he produced as his life's work the extraordinary *Comprehensive Etymological Dictionary of the English Language* (Amsterdam, 1971), for which singular achievement he was awarded the Order of Canada.

A number of British rabbis, of various denominations, have been of Slovakian origin. The last Chief Rabbi of the British Empire, Joseph Hertz, who was trained in New York (where he wrote his doctoral dissertation on the English Unitarian philosopher James Martineau, a student of Spinoza) and officiated for a time in South Africa, was born in Zemplínská Široká (German Rebrin) in eastern Slovakia. After his death, his library was sold by the antiquarian A. Rosenthal at Oxford. Hertz's son-in-law, Solomon Schonfeld, was the son of Dr Victor Schönfeld, the founder of the Union of Orthodox Hebrew Congregations in London, who had been born at Žitný Ostrov (Hungarian Süttő, German Schütt) on the Danube, near Pressburg, where he studied at the *yeshivah*. His doctoral thesis, submitted at Giessen, Germany, was on the writings of the Third Earl of Shaftesbury, the eighteenth-century English Neoplatonist philosopher. Solomon Schonfeld, his successor, who was active in the rescue of rabbis and children from

Central and Eastern Europe between 1938 and 1948, had studied at Trnava and Nitra with M. D. Weissmandel, mentioned above. The private papers of Chief Rabbi Hertz are preserved in Anglo-Jewish Archives at the University of Southampton, as are the papers of Victor and Solomon Schonfeld. Solomon's son, Jeremy Schonfield, who is a lecturer on Jewish liturgy at the Oxford Centre for Hebrew and Jewish Studies, has edited a number of volumes accompanying facsimiles of medieval Hebrew manuscripts, including *The Barcelona Haggadah* held in the British Library. The American Orthodox leader Leo Jung, son of the rabbi of the London Federation of Synagogues, studied in the *yeshivahs* of Prešov and Galanta, and later received his doctorate in London; he edited a monograph series entitled *The Jewish Library*. Mention has already been made of the Reform leader Ignaz Maybaum. The hasidic rabbi E. Halpern, grandson of the famed halakhic authority Samuel (Maharash) Engel, lived in Košice in his youth. He published his grandfather's remaining *responsa* in London after the War, and subsequently reprinted, with valuable introductions, all seven folio volumes in Jerusalem. Two of these had originally been issued in Bardejov, and one of them was, as noted above, apparently the last Hebrew book completed in the town before the Holocaust.

It should not go unremarked that the British link with Slovakian rabbis long predates the twentieth century. The approbation of Simhah Bunem Sofer, head of the Pressburg *yeshivah* and son of the famous *Hatam Sofer*, provided in a book by the London rabbi Naphtali Levy has already been mentioned. More extraordinary, if little known, is the fact that Karl Marx, who resided in London from 1852 until his death, wrote *Das Kapital* while sitting in the British Museum and is buried in Highgate cemetery, was descended from a line of distinguished Slovakian rabbis and talmudists. His mother's maiden name was Pressburg. Even less well known is that the family of his elder acquaintance Heinrich Heine, the German poet who visited England in 1827 – there is a blue plaque on the house where he stayed in London – and on whom several Oxford dons have written important studies, also originated in Slovakia. Heine's relations with England are treated in detail by Siegbert Praver in *Frankenstein's Island*.

Slovakia contributed – aside from Hebraists, rabbinic scholars and Hebrew bibliophiles – a number of orientalists who were closely

זה השער לה' צדקים יבואו בו

בקה"ש

ס פ ר

שְׁנוֹת מַהֲרַשׁ

חֵלֶק שְׁשִׁי

עַל דֵּי הַלְקֵי הַשֵּׁעַ

מִכֵּץ מִרְן הֵרַב הַגֵּאוֹן הַחֲסִיד הַמְּפֹרָס שֶׁר הַתּוֹרָה
עֲמוּד הַהוֹרָאָה אֲסֶפְקָרִיא הַמְּאִירָה רֶשְׁכֵּבֶהֱנָה
כְּהַשְׁתַּחֲמוֹתֵרֶד שְׁמוֹאֵל עֲנַנְיָל וְצִלְ הַאֲבִרְקָק
רֵאדְאָמִישְׁלֵא וּמִלְפָּנִים כְּבִיל־נֹרִיָא וְהִי
שְׁנִים הָאֲחֻרֹנִים כְּהֵן פֶּה קִיק קֶאֱשׁוּי וְשֵׁם
חֲלֶקֶת מְהוּקָק סָפֵן

בְּעַהֲמַחֲסִים שׁוֹרֵת מַהֲרִישׁ הִיחַ וּשְׁפַתֵי מַהֲרִישׁ
דְּרוֹשׁ וּפְלִפּוֹל עֵהִית.

יֵצֵא לְאוֹר לְיוֹמָא דְהַלְלוּא דְהָאֵי שְׁתָּא יִישׁ אֲדָרָא תְּרַחֲיִן לְפָנִים
בְּהוֹצֵאת הַבְּרָה - מְסַפְּרֵי תוֹרַת מַהֲרִישׁ

הַבְּאֵת לְאוֹרֵהָ. כְּעוֹר עוֹטָה אוֹרֵה . אֵנִי הַצִּקֵר

דוֹר הַיִּילְפְּרִיָן

כְּהַגִּהֵצַ מוֹהֲרֵי־חַ וַיִּל . אֲבִרְמִיכָה דְאֶבְשָׁשׁוּן
חֲתָן הֵרַב הַגֵּאוֹן שְׁמוֹר הַגּוֹלָה הַמַּחְכֵר וְצִלְ

בְּאֵרֵי אֵב

שֶׁנָּה תְּשׁוּבָה רְבִינֵי הַגֵּאוֹן מְאִיר דְּהַגּוֹלָה מַהֲרִישׁ וְצִיג
בְּדַפּוֹס הַמְּשׁוּבָח שֶׁל רֵי מְנַשֶּׁה יְהוּקָאֵל הוֹרוּוֹיָן נִי.

Meharasch Tom VI.

Verfasser: Radomysler Oberrab. SAMUEL ENGEL

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Druck von M. CH. HOROVITZ, BARDEJOV (Slow)

Samuel Engel of Bilgoraj and Radomyśl (Poland),
Shu't Maharash [responsa on Caro's code]
(Bardejov: M. Ch. Horovitz, 1938).
One of the last Hebrew books printed in Bardejov.

associated with Britain.² The famous Hungarian orientalist Arminius Vámbéry, who advised the British government on Indian and Asian policy and was a friend of King Edward (he was described as the 'Dervish of Windsor Castle'), was born in Júr pri Bratislave (German Sankt-Georgen), grew up in Dunajská Streda (Hungarian Dunaszerdahely) on the island of Žitný Ostrov (Süttü), and studied in Pressburg. The Arabist and historian of British India, Josef Horovitz, was the son of the rabbinic historian Marcus Horovitz, who was himself educated in Slovakian *yeshivahs*. Another figure who deserves mention in this context is the surgeon Bernard Bettelheim, born in Pressburg, who had a career in the American Civil War, then settled in London where he was an acquaintance of Dr Livingstone. Later he moved to Japan where, having become a Christian, he translated parts of the Bible into Chinese and Japanese. Another member of this family was A. S. Bettelheim, born in Hlohovec (Hungarian Galgóc, German Freistadt) in western Slovakia and educated in Pressburg, who was censor of Hebrew books at Czernowitz and wrote as the Austrian correspondent of London newspapers. He was the father of the American educator Rebecca Kohut, president of the World Congress of Jewish Women, who was born in Košice. (The American psychologist and educator Bruno Bettelheim, born in Vienna, was a later scion of this family.) The Hungarian-born adventurer Trebitsch Lincoln, who became successively a Christian missionary in Canada, a member of the British parliament, a double-agent in Germany and a Buddhist monk in China, spent several of his school years in Pressburg.

The relation of Slovakian Jewish artists to Britain is beyond the scope of this survey, but it would be worthwhile to name several, especially where art was closely linked with diplomacy or politics. The nineteenth-century Hungarian sculptor Joseph Engel, who had studied at the *yeshivah* in Pressburg, lived for seven years in London, received commissions from Queen Victoria and executed busts of the Queen and Prince Albert. In the twentieth century the painter Jacob Bornfriend, from the Slovakian village of Zborov, studied art in Bratislava and fled to England in 1939. There he was influenced by another refugee, the

² The French orientalist Albert Cohn, born in Pressburg to a family of Alsatian origin, is not to be confused with his contemporary of the same name, the Berlin-born bibliographer and associate of Asher & Co., 'correspondent of the British Museum,' who wrote a still-cited study of *Shakespeare in Germany*.

Polish-born colourist Jankel Adler (who had once done woodcuts for Broderzon's Yiddish poems, and whose works were destroyed or exhibited with 'degenerate art' in Nazi Germany before he escaped to France). The diplomat Imrich Rosenberg, born at Nové Město in Slovakia and equally fluent in Slovak and Czech, held the title of *Doctor utriusque juris* from Prague. A member of the Czech government in exile in London during the War, he settled in Canada after the communist takeover of Czechoslovakia in 1948. In his later years Rosenberg was active in the campaign for the repatriation of Jewish cultural treasures collected by the Nazis in Prague; he also devoted himself to watercolour painting. Rosenberg's papers are preserved in the National Archives of Canada. Lastly, to cite work in a different medium, the British architect Eugene Rosenberg, born in Topolčany in western Slovakia, was the designer of the monumental US embassy in Grosvenor Square in London.

It would not be out of place to record here the Anglo-Jewish associations with a region geographically adjacent to Slovakia which was, between the wars, an autonomous part of the Czechoslovak state. The Jews of sub-Carpathian Ruthenia were culturally and linguistically linked with Slovakia (as they were also, to varying degrees, with Hungary, Galicia and Ukraine during the history of this territory). The contribution of Holocaust survivors from this region to Anglo-Jewish orthodoxy is considerable. To cite only a single name, the Galician-born rabbinic scholar Isaac Jacob Weiss, who from the age of twenty headed the *yeshivah* at Mukačevo, settled in Britain after the War and was appointed *dayan* of Manchester. He authored many volumes of *responsa*. At the other end of the religious spectrum, the American-trained Reform rabbi Hugo Gryn, who was born in Berehovo (Hungarian Beregszász) and as a teenager survived Auschwitz, served as the leader of British progressive Judaism. His memoir of his childhood at Berehovo, *Chasing Shadows*, was published posthumously by his daughter the film-maker Naomi Gryn, who produced a documentary of the same name about the lost Jewish community of this town.

Special mention should be made of several figures of Ruthenian origin, educated or settled in Britain, who have made contributions to Hebrew bibliography. The *doyen* of Judaica librarianship and master of Judaica bibliographies, S. Shunami, who was born in Mukačevo, trained in London and worked at the National Library in Jerusalem.

His *Bibliography of Jewish Bibliographies* and its supplements remain indispensable guides to all areas of Jewish research. Leonard Stern, a native of Užhorod who served as a representative in the short-lived Ruthenian parliament before the War and later settled in England, was a maecenas of Hebrew scholarship and bibliography. Stern sponsored a conference on Hebrew bibliography at the Hungarian Academy of Sciences in 1986; he also supported the reprinting of the multi-volume *responsa* of S. Engel of Biłgoraj and Radomyśl, referred to above, and other works. His daughter, Jennifer Breger, a collector of Judaica who studied in Oxford and Jerusalem, has published surveys of Jewish women printers and women's liturgies. Another scholar from the post-War generation is the Czech-born and German-educated Jewish art historian Eva Frojmovič, professor at Leeds, who has written studies of illustration in early Hebrew printing. Her father likewise came from Užhorod.

Several Oxford contributions to Yiddish studies with relation to Slovakia and Ruthenia may be recalled here. The writings of Dukes and Neubauer have been discussed above and elsewhere (*cf.* 'Yiddish Bibliography at Oxford' in the Centre's *Report* for 1998-1999). The ill-fated British financier and publisher Robert Maxwell (originally Hoch) was born in Slatinské Doly, the easternmost part of interwar Czechoslovakia, on the Ruthenian-Romanian border. His Pergamon Press published several volumes of Yiddish studies presented at Oxford symposia and in large part by Oxford scholars. A native speaker of Yiddish, Maxwell was scheduled to deliver an address at the YIVO Institute in New York only days after his death. (His widow Elizabeth Maxwell has supported international conferences on the Holocaust, co-hosted by the Oxford Centre for Hebrew and Jewish Studies.) The Oxford-trained linguist Christopher Hutton has examined the work of German Yiddishists during the Third Reich, including that of the controversial Sudeten-born field researcher Franz Beranek, who produced studies of Yiddish in Slovakia. Most recently, the Hungarian-born Yiddishist Szonja Komoróczy, a former student at the Oxford Centre and now a doctoral candidate at St Edmund Hall, Oxford, has collected much documentation on Yiddish in pre-Trianon Hungary, including the territory of Slovakia and the Carpathians. Her work at Oxford will perhaps fill the void left by the loss, during the Holocaust, of the bibliographic materials assembled early in the twentieth century by the Transylva-

nian-born rabbinic historian Leopold Greenwald. Educated at Pressburg, Greenwald pursued research at Oxford and various continental universities, and wrote studies of Jewish history in Hungary and Slovakia. His unpublished 'History of Yiddish literature and press in [pre-Trianon] Hungary', now lost, was used and cited by Z. Rejzen in his multi-volume *Leksikon fun der yidisher literatur, prese un filologye* [*Leksykon literatury, prasi i filologii żydowskiej*] (of which a supplementary volume, already set in galley-proofs in Wilno in 1939, was never published; Rejzen, whose son was a Yiddish journalist in London, died in a Soviet prison c. 1940).

There are a few figures of Bardejov origin and British connection whose contribution to Jewish archives and book conservation deserve notice. The American-born banker H. Krueger, who has taught as a guest lecturer in business and law at the University of Strathclyde in Scotland, is descended from the Rosenwasser family of Bardejov and Nowy Sącz in Galicia (one of whose members was, it would seem, the German-educated Joseph Rosenwasser, scholar of Judeo-Persian and sometime keeper of Hebrew books at the British Museum). A mæcenas of genealogical-archival research and compiler of an extensive genealogical file on the Rosenwasser clan, Krueger supported the publication by the YIVO Institute of M. Weiner's Jewish archival inventories of Poland, Ukraine and Moldova. Lastly, a leading figure in paper conservation links the towns of Bardejov and Oxford (both known, *à propos*, for their historic paper mills). One of Jacob Lowy's daughters, Nellie Stavisky, who was born in Bardejov and first schooled in Oxford after being brought to England as a child in 1938, became a paper conservator and book restorer at the National Library in Jerusalem. She has written about paper-making in Palestine.

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