

REPORT OF THE  
OXFORD CENTRE FOR  
HEBREW AND  
JEWISH STUDIES

•

2001–2002

OXFORD CENTRE FOR  
HEBREW AND JEWISH STUDIES

---

YARNTON

*Yarnton Manor, Yarnton  
Oxford OX5 1PY, England*

*telephone: Oxford (01865) 377946*

*fax: Oxford (01865) 375079*

*email: ochjs@herald.ox.ac.uk*

*website: <http://associnst.ox.ac.uk/ochjs/>*

OXFORD TEACHING AND RESEARCH UNIT

*The Oriental Institute*

*Pusey Lane, Oxford OX1 2LE, England*

*telephone: Oxford (01865) 278200*

*fax: Oxford (01865) 278190*

*Registered Charity No. 309720*

*ISSN 1368 9096*

*Cover illustration: A design based on  
Hebrew printers' motifs and the  
names of printing centres*

*Designed by Pete Russell, Faringdon, Oxon  
Typeset in 10/12pt Galliard by  
John Saunders Design & Production, Abingdon, Oxfordshire  
Printed in Great Britain by  
Alden Press, Osney Mead, Oxford*

# *Contents*

Preface	I
Hebrew 'Fore-Titles' BRAD SABIN HILL	7
From Hadrian to Lenin: The Soviet Authorities' Struggle Against Judaism in the 1920s DR OLEG KOZEROD	31
Work in Progress: A Poet's View of Language AMIR OR	36
THE ACADEMIC YEAR	
Michaelmas Term 2001	49
Hilary Term 2002	52
Trinity Term 2002	55
Diploma in Jewish Studies, University of Oxford	58
The Qumran Forum	67
The David Patterson Seminars	68
CONTINUING ACTIVITIES	
The Leopold Muller Memorial Library	89
The Oxford Qumran Project	92
<i>Journal of Jewish Studies</i>	93
The European Association for Jewish Studies	94
Institute for Polish-Jewish Studies	94
The Website of the Oxford Centre for Hebrew and Jewish Studies	95

## *Contents*

Fellows' Reports	96
Visiting Fellows' and Scholars' Reports	106
Publications	116
Dissertations Submitted at the Centre, 2002	119

### LISTINGS

Governance of the Centre	123
Board of Governors	124
Academic Advisory Council	126
The Leopold Muller Library Committee	128
Members of the Oxford University Teaching and Research Unit in Hebrew and Jewish Studies	129
Senior Members	130
Other Academic Officers	133
Visiting Fellows and Scholars	135
Staff	137
Professional Advisers	139
Statistics for 2001–2002	139
Friends of the Oxford Centre for Hebrew and Jewish Studies	140
Sources of Funding	142
Donors of Books to the Leopold Muller Memorial Library, 2001–2002	144

## *Preface*

Towards the end of the past academic year the Centre was delighted to announce that the Oxford University postgraduate Diploma in Jewish Studies is henceforth to be redesignated as a Master's degree (MSt). The Diploma, now the MSt, was of course created and is entirely organized and taught by the Centre. The change of name therefore represents a further measure of integration of the Centre with the University at large.

Nor is it a change of name only. Administration of the course will be more fully tied in than before with general University procedures in several areas. Admissions are one. Examinations are another. In consequence, moreover, one University committee – the committee of the Oriental Studies Board appointed to oversee the Diploma as an 'External' qualification of the University – disappears. Tony Blair and all enemies of bureaucracy, please note!

Much more important, students on the course will from now on be full members of the University and of one of its colleges – 'matriculated', in technical parlance. College membership enormously facilitates participation in the general student life of the University, something which is particularly welcome for a small group of mostly overseas graduates who are in Oxford for a single year and who are housed outside the City and therefore at a distance from the main areas of student socializing.

It must also be said that, since the initiation of the course in 1993, the 'Diploma' nomenclature has come to look increasingly anomalous and demeaning in view of the continuing expansion of graduate studies at Oxford, including a variety of one-year taught courses all of which were designated Master's degrees from the outset. The external examiner for the Diploma – recently Professor Philip Alexander – had routinely drawn attention in his reports to the fact that the Diploma course was not only of an appropriate standard for a one-year Master's, but compared favourably with analogous or rival courses available anywhere in Europe.

## *Preface*

All this is so commonsensical that one may be forgiven for asking what the fuss is about and why the change was not made years ago. The answer lies in the circumstances of the Centre's creation, and more generally in the multiple constraints of both finance and organization under which Oxford operates. Exasperated comments about the University's inflexible structure and alleged reluctance to change would be entirely out of place. On the contrary, the Centre's history is just a small element in Oxford's far-reaching adaptation to the rise of postgraduate study in British universities over the past half-century.

When David Patterson founded the Centre in modest city-centre premises thirty years ago, the University gave a warm welcome to his initiative, but coupled with a warning that it was in no position to provide financial input. The Centre had to function on a strictly stand-alone basis, entirely responsible for its own funding. Thus it has remained to this day. The Centre receives no monies from University (or college) sources, and the first responsibility of its Board of Governors is to oversee its financial viability.

To be sure, the Centre benefits indirectly whenever one of its fellows happens to be on the normal University payroll (as is Martin Goodman at present). But in determining appointments, the University and colleges make no promises of being able to take the Centre's interests into account. And for the most part the boot is on the other foot: the Centre's fellows and lecturers contribute to general university teaching and supervision even when their salaries are sourced entirely by the Centre. Occasionally a specific University fund may be available to assist (such as the James Mew Fund for Hebrew). In the case of specifically college teaching (tutorials and the like) arrangements are made on an individual basis.

The Centre being therefore neither a University Department nor a college, and having no entitlement to financial support from University sources, there is a need to consider the apportionment of fees payable by its graduate students for their year at Oxford, whether from their own pockets or from scholarships awarded by the Centre. The initial designation of the Jewish Studies qualification as a Diploma rather than a Degree at once simplified this matter and helped the Centre to keep its finances on an even keel in the early years. Students at Oxford for a Diploma as opposed to a Degree do not have to be matriculated. This means that they are not required to be members of a college and also

## *Preface*

that the fee set by the University can be lower. Happily the Jewish Studies course is now firmly established, such that the provisional budgetary scaffolding can be removed and full fees apportioned on an agreed basis between the Centre and the collegiate University.

Discussions to put the new arrangements in place were held over a twelve-month period – an entirely reasonable length of time, given that the academic year is in any event the normal unit for the introduction of fresh policies or courses. Moreover, the twelve months in question coincided with a radical re-shaping of the University's policy-making structures, notably devolution of responsibilities from the central or top-level authorities to new second-level Divisions defined by academic subject area. The Centre accordingly comes under the Humanities Division.

As regards college links, the thirty or so colleges of the University have varying preferences and preoccupations (depending partly on the individuals holding key college offices such as bursar or tutor for graduates at any particular time), and not all of them are in a position to collaborate with the Centre. Since the number of the Centre's students is about twenty per year, with an absolute ceiling agreed with the University of thirty, it would not in any event be sensible to seek a niche for the Centre in every college. To begin with, therefore, students will be distributed across a group of six colleges, to whom the Centre is correspondingly grateful: Christ Church, Oriel, Mansfield, St Cross, St Hilda's and St Peter's.

\* \* \*

Two special lectures were hosted by the Centre in the course of the year, both combining historical or textual discussion with the painful search for rapprochement between different communities and creeds. On 12 February 2002 Professor Shimon Shamir of Tel Aviv University, sometime Israel Ambassador to Egypt and Jordan, gave the twenty-first and final lecture in the series funded by the benefaction of Drs Samuel and Elsie Sacks dating from the early 1970s. Professor Shamir's subject was 'Acceptance of the Other: Contemporary Liberal Interpretations of Religion in Judaism and Islam'. The lecture, which was held in the Examinations Schools in central Oxford, was graciously chaired by HRH Princess Sarvath El Hassan of Jordan on behalf of her husband HRH Prince El Hassan bin Talal. The text, together with an

## Preface



HRH Princess Sarvath El Hassan chairing the Twenty-first Sacks Lecture (*centre*), with Professor Shimon Shamir (*left*) and Peter Oppenheimer (*right*).

introduction by HRH Prince El Hassan bin Talal has been published in the *Journal of Jewish Studies*, both on the web ([www.jjs-online.net](http://www.jjs-online.net)) and in print (volume 53, no. 2), and also as a Centre 'Occasional Paper'

On 12 May 2002 Rafael ('Felek') Scharf, well known as a veteran activist and author in Jewish-Polish relations, presented the Fourth Goldman Lecture under the title 'Extenuating Circumstances? A Personal Memoir of Polish-Jewish Relations'. The text has been published as a Centre 'Occasional Paper', with generous support from the Institute for Polish-Jewish Studies.

\* \* \*

In addition to the MSt, the Centre is working to promote advanced Jewish studies in the University at large. In 2001-2 we were able to offer for the first time, thanks to a benefaction from Michael and Morven Heller, a partial one-year scholarship to a doctoral student. The recipient was Rachel Harris of St Peter's College, who is writing a thesis on Modern Hebrew literature under Dr Glenda Abramson.



## Preface

At a senior level it is a particular pleasure to note that our colleague Joseph Sherman has been awarded the Fenia and Yaakov Leviant Memorial Prize by the Modern Languages Association of America. This was for his translation of Isaac Bashevis Singer's novel *Shadows on the Hudson*. Books published between 1997 and 2001 were eligible for this highly competitive award.

More senior still, congratulations are due to Geza Vermes on his election as a Fellow of the European Academy of Arts, Sciences and Humanities, based in Paris.

At the beginning of 2002 the Centre bade farewell, with great regret but with warmest good wishes, to our librarian Brad Sabin Hill, on his appointment as Dean of the Library and Senior Research Librarian at the YIVO Institute in New York, unquestionably the world's most prestigious Judaica-library post outside Israel. The epithet 'world-class', notoriously abused by today's British politicians in search of self-reassurance, really does apply to Brad's status as a bibliographer. In his five years at Yarnton he set new standards of scholarly distinction for his successors to emulate.

In Brad's place we welcomed Dr Piet van Boxel, from Leo Baeck College, London. In his first six months Dr van Boxel has already made major progress towards the on-line cataloguing of the Centre's collections and its link-up with the University's library network, OLIS. In addition to his library responsibilities, he will be teaching and pursuing research interests in Judaism of the pre-Talmudic period.

The Centre is also very pleased to welcome as Research Associates, for the time being on a non-stipendiary basis, two distinguished Yiddishists and close colleagues of our Woolf Corob Fellow Joseph Sherman: Gennady Estraiikh and Mikhail Krutikov. *Inter-alia*, they strengthen the Centre's academic links with Russia and in particular with universities in St Petersburg.

On the Board of Governors I have to report three departures and two new appointments. David Patterson, Emeritus President, tendered his resignation on reaching the age of eighty, a threshold marked with multiple celebrations including a staff lunch at the Centre hosted by David himself, and an evening reception for friends and supporters at the Inner Temple in London, co-hosted by the Lord Chief Justice,

## *Preface*

the Rt Hon. Lord Woolf. Happily David will continue to be an active member of the Centre's Fund-Raising Committee.

David Marquand leaves us on his retirement from the Principalship of Mansfield College. We are grateful for his support over the years, and are deeply appreciative of the Centre's continuing association with the College. Finally, Clive Marks, a London Governor of long and stalwart service, has decided that the time has come for him to stand down. We wish him good fortune and good health for many years ahead.

Our two new Governors are Martin Blackman of New York, successor to Morris Bergreen as President of the Skirball Foundation; and Lisbet Rausing, whose other board appointments in the academic sphere include the Hanadiv Foundation, the Harvard University Library and the Stockholm School of Economics. Dr Rausing is already taking an active part in the Governors' deliberations, and we look forward to welcoming Mr Blackman at Yarnton when his schedule permits.

*September 2002*

PETER OPPENHEIMER  
*President*

# *Hebrew 'Fore-Titles'*

BRAD SABIN HILL

RECENT bibliographic work at Oxford, in conjunction with contemporary developments in the computerized handling of non-roman scripts, has shed light on a little-known aspect of Oriental bibliography, and one which is of particular significance for Hebrew booklore. Much of the material uncovered in the course of this work is a product of European Christian Hebraism since the Renaissance: it consists of books and academic dissertations in Western languages, usually Latin, displaying Hebrew 'fore-titles', i.e. short titles in Hebrew characters at the head of otherwise Latin-character title-pages of non-Hebrew books. The books in this category, not few in number, represent a curious conjunction between European-language and Hebrew printing history and bibliography. For the very reason that they fall between two worlds, as is strikingly apparent from their title-pages, these books are often imprecisely recorded or even altogether ignored in bibliographies and catalogues, whether of European-language books or of Hebrew.

## *Fore-Titles in Ancient and Oriental Languages*

Greek and Hebrew were the most common languages, or characters, used in non-Latin-character fore-titles of European-language books, particularly dissertations, but they were not the only ones; other Oriental scripts, including Arabic, Syriac, Armenian, Sanskrit, Ethiopic, Samaritan and Coptic are also encountered among learned fore-titles of Orientalist works. This convention of employing two languages or scripts on the title-page graphically places the work in two worlds, the more learned language or script linking it to another intellectual or religious tradition, usually an ancestral or ancient one. The presence on the title-page of a 'hierarchical' language, such as Hebrew or Greek, in words which 'echo' a classical or liturgical text, lends *gravitas* to the composition. One recalls in this regard that the convention of placing a hierarchical language on the title-page has in fact survived in modern European literatures, as witnessed in the use of Latin titles for literary or

### Hebrew 'Fore-Titles'

scientific works written in English, French, German or other languages. Among these are such works as Newman's *Apologia pro Vita Sua*, Mallarmé's *Igitur*, Nietzsche's *Ecce Homo*, Wilde's *De Profundis*, Sienkiewicz's *Quo Vadis*, Krafft-Ebing's *Psychopathia Sexualis*, Wittgenstein's *Tractatus Logico-Philosophicus*, Huizinga's *Homo Ludens*, Russell's *Principia Mathematica*, Muriel Spark's *Memento Mori* and *Curriculum Vitae*, Diana Athill's recent *Stet*, and countless others. The tradition of using Latin titles for English or vernacular literary works, of which a single early example is Gower's *Confessio Amantis*, goes back to the Middle Ages. One may compare the similar if not identical phenomenon of the use of Arabic titles – Arabic being the revered classical language of Islam – in the literatures of Islamic languages, such as for works written in Persian, Turkish, Urdu and Malay.

### Christian Hebraism and Hebrew Fore-Titles

The use of Hebrew fore-titles in non-Hebrew (usually Latin) books was introduced by Christian Hebraists in German lands early in the sixteenth century, and was eventually adopted as a feature of many Christian Hebraistic works in printing centres throughout Europe. Such fore-titles often featured in Latin works (and eventually in works in other European languages) by apostate Jews who retained an interest in Hebrew learning and booklore. An example from Oxford is the *Dikduk leshon ha-kodesh be-kotser* [*A Compendium of Hebrew Grammar*] by Philip Levi,<sup>1</sup> printed 'at the Theater' in 1705. Perhaps the appearance of a Hebrew fore-title on the title-page put the book in the context of Hebrew booklore, giving the appearance of a *Hebrew* book, and not just a work of Latin scholarship; perhaps the exotic appearance of Hebrew characters on the title-page rendered the book attractive to Christian Orientalists, if not to Jews. It is likely that the more common use of Hebrew fore-titles in works of biblical scholarship or theology led to the subsequent inclusion, albeit to a much lesser degree, of fore-titles in other exotic languages and scripts in works of European Orien-

<sup>1</sup> The convert Levi, to whom the bibliographer Humfrey Wanley referred as 'another Rabbi in the University', taught Hebrew at Magdalen. Levi's grammar is said to have been written by Bishop Clavering, who was later appointed Regius Professor of Hebrew at Christ Church, Oxford. Cf. Cecil Roth, 'Jews in Oxford after 1290', in *Oxoniensia* 15 (1950), p. 69.

talism, especially from the seventeenth century. Hebrew fore-titles were also used at the head of some Spanish and Portuguese works – otherwise entirely in Latin characters – published by Jewish authors of Marrano origin or for audiences of Marrano origin, first at Ferrara in the sixteenth century and later especially at Amsterdam in the seventeenth century. Their use reflected a vestigial attachment to Hebrew among a population which was not necessarily literate, or fully literate, in the language. (From the nineteenth century, with the linguistic assimilation of Ashkenazi Jewry in Western Europe, the use of Hebrew fore-titles became more common in Jewish publications in European languages; there is now a considerable literature in this category.)

At first a continental phenomenon, the convention of using Hebrew fore-titles later featured in Christian Hebraist works, in particular by converted Jews, in the overseas colonies in North America in the eighteenth and nineteenth centuries. Ironically, non-Hebrew books bearing Hebrew fore-titles often comprise the earliest use of Hebrew type or of Hebrew characters in the printing history of a given town (such as the Cambridge edition of Maimonides' *Hilkhot teshuvah* in 1631), and sometimes comprise the only use of Hebrew type in a given place. The geography of the use of Hebrew fore-titles differs from that of Hebrew books proper, as the fore-titles reflect the disparate centres of Christian Hebraism, and not the towns of Hebrew book printing *per se* as carried out mainly by Jewish printers.<sup>2</sup>

### *Hebrew Grammars and Theological Dissertations*

A large number of the Latin works bearing Hebrew fore-titles are grammars of Hebrew prepared by Christian Hebraists, intended for theological students learning biblical Hebrew or Aramaic or for amateurs of rabbinic literature. Other works bearing Hebrew fore-titles are bilingual (e.g. Hebrew-Latin) editions of biblical or rabbinic texts, such as Maimonides' 'principles of the faith', *Shelosh 'esreh 'ikarim*, edited by

<sup>2</sup> This disparate geography is evident from the literature, much of it with Hebrew fore-titles, recorded by M. Steinschneider in his *Bibliographisches Handbuch über die theoretische und praktische Literatur für hebräische Sprachkunde* (Leipzig, 1859; reprinted with addenda, Jerusalem, 1937). Cf. also A. Freimann, *A Gazetteer of Hebrew Printing* (New York, 1946; reprinted in *Hebrew Printing and Bibliography*, ed. Ch. Berlin [New York, 1976], pp. 235-340), in which a number of instances of Hebrew fore-titles are cited, especially for towns where no whole-Hebrew books were printed.

# הקדמה

## Ritus et celebratio phase in

deoz / cum orationibus eoz / ⁊ benedictionibus mense  
ad litterā interpretatis / cum omī obseruatione vti soliti  
sūt fusi pascha extra terrā pmissionis sine esu agni pascha  
lis celebrare Per egregiū doctorem. Thomā murner  
ex hebreo in latinū tradata eloquiūm



Thomas Murner, *Hukat ha-Pesah* [the Paschal rite]  
(Frankfurt, 1512), Latin translation of the Passover liturgy.

One of the first books bearing a Hebrew fore-title.



*Mazhor* [liturgy for the High Holy Days] (Ferrara, 1533), Spanish translation issued by Abraham Usque in the first center of Marrano printing.

משפט המלך  
JUS REGIUM  
HEBRÆORUM

E TENEBRIS RABBINICIS  
*erutum & luci donatum*

A

WILHELMO SCHICKARDO  
Sac. Lit. Hebr. Professore in Acad.  
Tubing.

חלל טוב עוללות הראשונים מבצר האחרונים  
*Nunquid racematio veterum praestat vindemia novitiorum ?*



ARGENTINAE,

Impensis Hæredum LAZARI ZETZNERI,

Anno M. DC. XXV.

Wilhelm Schickard of Tübingen,  
*Mishpat ha-melekh* [the law of Hebrew kings]  
(Strasbourg, 1625).



צופר בפה

OR THE

# Bird in the Cage, CHIRPING

Four distinct Notes to his Consorts abroad.

- I. Of Consideration, Counsel, and Consolation.
- II. Some Experiences and Observations gathered in Affliction, and first intended only for private use.
- III. The Lamentations of *Jeremiab*, in the ordinary measure of singing Psalms.
- IV. A true Christians Spiritual Pilgrimage, setting forth his afflicted and consolatory state, in another *Metre*.

And as a Perface hereto, an Epistle to the Welsh Churches, and a brief Narrative of the former *Propagation*, and late *Restriction* of the Gospel, (and the true *Preachers* and *Professors* thereof) in *W A L E S*. And a short *Vindication* of the Author and others, from the *Calumniation* of their Adversaries concerning the same.

---

By *V A V A*. *P O W E L L*.

---

The second EDITION Corrected and Enlarged.

---

*Iob 29.16 The dayes of Affliction have taken hold on me.*  
*Joh. 2.2. I cryed out of my Affliction to the Lord, and he heard me.*  
*Deut. 33.15. As thy dayes, so shall thy strength be.*

---

London Printed, for *L. C.* at the next shop to *Popes-head Alley*, on the West-side in *Cornhill*, 1662.

---

Vavasor Powell, *Tsofar* [i.e. *Tsipor*] *ba-pah*  
[bird in the cage] (London, 1662), a Christian tract,  
with an account of the Church in Wales.

the Christian Hebraist Sebastian Münster and issued by Tyndale's printer in Worms in 1529. Still others are works of Christian scholarship in areas of Hebrew studies, such as Bartolucci's *Bibliotheca Magna Rabbinica* (Rome, 1675-93), the first comprehensive bibliography of Hebrew literature, whose title-page carries the fore-title *Kiryat Sefer* centuries before this term was adopted for the Hebrew national bibliography issued in Jerusalem. From the seventeenth century, Hebrew fore-titles also featured regularly on theological dissertations, particularly those dealing with biblical or rabbinic subjects, published throughout Germany, in Scandinavia and in Holland (especially at Leiden). These dissertations, although usually no more than short pamphlets, often contain some Hebrew passages or quotations within the body of their text, and are of no little interest to Hebrew studies: sometimes they offer a unique disquisition on the given subject, providing an original account and useful references to other literature.

The most obscure or recondite subjects are taken up in the dissertations. Among the biblical subjects treated are the names of God and their pronunciation, the ancient Hebrew script, the final *mem* in the middle of a word, the confusion of tongues, the election of the Israelite kings, the history of Bethlehem, vows, the candelabrum, incense, the sign of Cain, the riddle of Samson, the transformation of Nebuchadnezzar, biblical accents, the word 'Selah', Balaam the soothsayer, the tabernacle of David, the Ethiopic wife of Moses, the ancient Jewish priests, the priesthood of the firstborn, the life of Solomon, the division of biblical texts into chapters and verses, the 'bitter waters', the rite of flagellation, the birds permitted for consumption, the kid in its mother's milk, the priestly blessing, tithes, the washing of hands, biblical poesy, Mount Sinai, Uz the land of Job, the sacred groves, mandrakes (the biblical love-apples), the laying of hands on the sacrifices, the sin of the golden calf, the red heifer, Sheol (the netherworld), Jewish oaths, the 'heavenly voice', Rachel's tomb, circumcision, musical instruments in the Bible, the bronze laver of Moses, the primordial snake and the tree of knowledge in the Garden of Eden, the pillar of salt, the binding of Isaac, the burial of Moses, tunics of skin, the rending of garments, the prohibition against tattoos, the rainbow covenant, the scapegoat, Elijah's cloak, the sceptre of Judah, the great fish which swallowed Jonah, the seventy elders, the Jubilee year and the 'end of days'. Among post-biblical, rabbinic and Judaic subjects are editions of

## Hebrew 'Fore-Titles'

targumic, talmudic and medieval rabbinic texts (by such authors as Jedaiah Bedersi, Maimonides and Solomon Ibn Melekh), treatises on phylacteries and rabbinic calendation, the Sanhedrin at Jerusalem, contemporary Jewish theology, synagogues, Jewish schools, ritual and history. There are some dissertations with Hebrew fore-titles which relate to the New Testament, such as the sabbath limits in Acts, and the dove seen over the head of Christ in Jordan. The various exegetical dissertations by the Jena Orientalist Johann Frischmuth, some with rather lengthy Hebrew fore-titles, must be mentioned in this regard. Among the entirely non-Hebrew and secular subjects bearing Hebrew fore-titles are found, for example, a dissertation on human speech and a treatise on German versification, perhaps reflecting an awareness that Yiddish ('Judaeo-German') was written in Hebrew characters, thus 'linking' German and Hebrew.

The fore-titles themselves are usually composed along the lines of traditional Hebrew titles, consisting of no more than two or three words. However, whereas the titles of whole Hebrew books are often vague or imprecise, and not necessarily suggestive of the contents of the volume, the Hebrew fore-titles in non-Hebrew books, especially in the dissertations, are usually directly relevant to the subject. Thus, *Hilkhot menorah* (Bremen, 1700) deals with the candelabrum, and *Gedi be-halev imo* (Copenhagen, 1701-02) treats of the biblical prohibition against seething a kid in its mother's milk. As is the case with Greek fore-titles, most of the Hebrew fore-titles are authentic phrases drawn from a classical text. A biblical word or phrase is often the object of the exegetical discourse itself. Some of these, such as discourses on *hapax legomena* (unique words) in the Bible, are curious in their oddity. For example, one might mention N. Clewberg's dissertation on *Ketovet ka'aka* (Uppsala, 1778), concerning tattooing in *Leviticus* 19:8. Some titles are original, occasionally ingenious, inventions of the authors, but as the authors are not always as expert in Hebrew as they pretend to be, the language of the fore-titles is sometimes grammatically flawed.

### *The Languages of Hebrew-Character Fore-Titles*

The vast majority of the Hebrew-character fore-titles are in Hebrew, but a small number are in Aramaic or an Aramaic of sorts, such as Crinesius' *Dikduka khasda'ah* (Nuremberg, 1627). There are a few

## *Hebrew 'Fore-Titles'*

books bearing fore-titles in Judaeo-Arabic or Judaeo-Persian, mostly scholarly texts or editions of biblical books published by the British and Foreign Bible Society in the nineteenth century. Pococke's edition of Maimonides' commentary on the *Mishnah*, which in 1655 was the first Hebrew-character book printed in Oxford (though the text is in Judaeo-Arabic and not in Hebrew), carries a fore-title in a bastardized Judaeo-Arabic, *Bab Musa*. In some instances, early works of Yiddishism in the German lands, whether by Christian or Jewish authors, make use of a Hebrew-character fore-title in either Hebrew or Yiddish. These works were intended for either a Christian or Jewish public not necessarily literate or no longer literate in Yiddish in its native script, but where the original 'graphic atmosphere' of the language is reflected at least on the title-page. There are a few books bearing fore-titles in Samaritan script, whether in Hebrew or Aramaic. These works, prepared by Christian Orientalists in Europe centuries before the introduction of printing by Samaritans in their native Palestine, can be reckoned as the first printed books with Samaritan titles.

### *The Typography of Hebrew Fore-Titles*

Many of the dissertation title-pages bearing Hebrew fore-titles are typographically or aesthetically striking. The majority of these fore-titles are printed from wood-cut (or metal-cut) fonts or blocks, which in themselves are out of the ordinary, for the most part bearing no relation to fonts used on the title-pages of whole Hebrew books. It would seem that large Hebrew fonts were unavailable to the university presses responsible for the printing of these dissertations, even when proper smaller fonts were available and can be seen used in the same volume. The shape (or 'ductus', as it were) of the characters in the fore-titles varies considerably from book to book, or dissertation to dissertation, and this alone makes the phenomenon of fore-titles so graphically peculiar. However, some 'styles' of large fore-title characters are seen to be used repeatedly on dissertations from certain towns, so one is led to conclude that such wood-cut titles follow a master paradigmatic font style, perhaps made by a single artisan. In some cases the fore-title is patently printed from a single block (most strikingly where hollow white characters appear on a black background, as in the dissertation by Andreas Gomer on *Bil'am ha-kosem* printed at Uppsala in 1743). The

## Hebrew 'Fore-Titles'

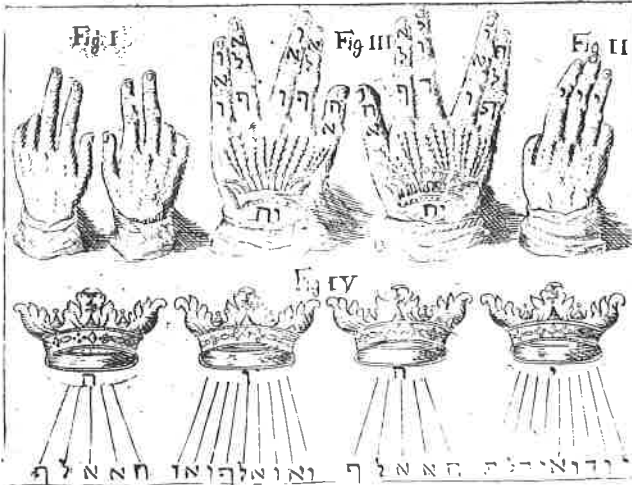
characters are sometimes standard Hebrew square letters, or at any rate as these might be written in the hand of a Christian Hebraist, or slanted Ashkenazi square ones resembling the Ashkenazi square (non-cursive) manuscript hand typical of the German lands, or ornamental characters which bear some resemblance to ornamental incipits in Hebrew manuscripts, or heavily stylized Hebrew ones which look very un-Jewish and even quite bizarre. The same can be said of a few Samaritan-character fore-titles, such as the dragon-like *Telal be-nahar* (Jena, 1767 and 1780), which oddly seems to reflect more the Mongol than the Hebraic subject matter of the volume. One may note – and this is a curious aspect of the fore-titles of dissertations in particular – that although stylized wood-cut characters are sometimes used for titles of real Hebrew books (that is, books entirely in Hebrew), such as talmudic tractates from Venice and Basel in the sixteenth century, wood-cut letters or words are vastly disproportionate among the Hebrew fore-titles of non-Hebrew books. Indeed, the large number of wood-cut Hebrew fore-titles on Christian dissertations may well comprise the major portion of all wood-cut Hebrew titles, that is, more than the wood-cut titles found in entirely Hebrew books.

### *Title-Page Illustration*

Some of the works bearing Hebrew fore-titles are of aesthetic interest aside from their typographic variety. The title-pages of a few dissertations and other works are enhanced by an illustration, whether a wood-cut scene relating to the contents of the work, or a prominent printer's device. One can call attention to Michael Beck's dissertation on Jewish phylacteries (Jena, 1684), whose engraved title-page representation of a man wearing *tefilin* predates that of Bernard Picart working in Amsterdam in the 1720s. Similarly, the image of the priestly hands on the title-page of J. Lorenz's dissertation, *Minhag birkat kohanim* (Jena 1682 and 1712), is reminiscent of the 'hand' motif in Hebrew printers' ornamentation and in cabalistic illustration. Perhaps most extravagant is the image of ritual animal slaughter portrayed on the title-page of the dissertation by I. B. Abner of Memel, *Shehitah u-vedikah* ['*Das Jüdische Schechten und Badken*'] (Schleusingen, Saxony, 1710). Imposed over the image, which occupies most of the page, is the Hebrew text of the blessing recited before the beast is killed.

כהנים  
מנהג ברכה כהנים  
SIVE  
EXERCITATIO ACADEMICA  
DE  
**RITU BENE-**

**DICTIONIS SACERDOTALIS,**  
ad illustrandum locum Numeror. cap. VI. comm. 23 - - 27.  
QVAM, IN ALMA PROPTER SALAM,  
**BENIVOLO SVPERIORVM INDVLTV,**  
*publico Eruditorum examini ffit*



PRÆSES  
**M. JO. HENRICVS Häner / Gothanus,**  
RESPONDENTE  
**JVSTO Lorenz / Megabehringate,**  
*Ad diem Decembrii 1712 1711.*

JENAE, Typis & Sumtibus Johannis Jacobi Bauhoferi, 1682.

J. Lorenz of Grossbeeren (Brandenburg),  
*Minhag birkat kohanim* [the custom of the priestly blessing]  
(Jena, 1682).

הוֹתָמָר וְהַלִּיצוֹן שֶׁל  
תְּפִילִין:  
USUS  
PHYLACTERIOR: JUDAICOR:

Quem  
BENIVOLO SUPERIORUM INDULTU, IN ILLUSTRIS SALANA  
publicæ ventilationis exponere



PRÆSES  
M. MICHAEL *Bef* / *Ulmensis*,  
& Respondens  
MATTHIAS *Kreher* / *Hung. Stipend. Ulm.*  
A. O. R. M. DC. LXXV. a. d.      Sep. H. L. Q. C.

JENÆ, Literis Bauhoferianis, 1684.

Matthias Kreher of Hungary, *Hanabatan ve-balitsatan shel tefilin* [the placing and removal of phylacteries] (Jena, 1684).

הלכות  
קטורת

Scu

DISSERTATIO PHILOLOGICA,  
DE  
SUFFITU.

Quam Annuente Divina Gratia,  
P R Æ S I D E  
VIRO PLURIMUM REVERENDO ET CLARISSIMO  
JOHANNÈ CONRADO KESSLERO,  
Græcæ Linguae & Exoticarum Professore Celeberrimo, ad Aedem  
Divi Johannis V. D. Praecone fidelissimo, Praeceptore etatem  
colente.

Philologiae Solidioris Amantibus ventilandam exponit  
Auctor & Respondens

JACOBUS MEIER,

Brema - Saxo.

Ad diem Jovis qui erit XIX. AUGUSTI, horis consuetis.  
Patrie Musis valeat servare.

BREMÆ, Typis HERMANNI BRAUERI, Illuſtr. Gymn. Typ. M. DCC.

Jacob Meier, *Hilkhot ketoret* [the laws of incense]  
(Bremen, 1700).



דִּקְדּוּק לְשׁוֹן הַקֹּדֶשׁ  
בְּקֹצֵר

A COMPENDIUM  
OF  
HEBREW GRAMMAR,  
*Compos'd for the use of Beginners,*  
By PHILIP LEVI *a converted Jew.*



O X F O R D,  
Printed at the THEATER 1705.

Philip Levi, *Dikduk leshon ha-kodesh be-kotser*  
[short grammar of Hebrew] (Oxford, 1705).

One of the few works of Hebrew scholarship  
issued in Oxford in the eighteenth century.

### *Hebrew Words within Non-Hebrew Titles*

It is useful mentioning in the context of fore-titles the large number of works, especially dissertations of the seventeenth and eighteenth centuries, which include a Hebrew word or words somewhere in the title, but where such words do not come at the head of the title and thus do not comprise fore-titles *per se*. These works are usually exegetical or philological disquisitions on specific biblical vocabulary or phrases, words which might well have appeared as proper fore-titles in other dissertations. Such words on the title-page are similar in 'genre' to many fore-titles, and the considerable number of dissertations in this category are a rich if forgotten source of biblical exegesis and lexical study. (It should be said that the large number of books and dissertations containing Greek words in their titles, a rich resource for classical philology and biblical theology, are precisely parallel to the Hebrew material. Not surprisingly, there are quite a few works containing both Hebrew *and* Greek words in the title, or on the title-page, a vivid reflection of a different age of learning.)

### *Invocations*

Also not to be confused with fore-titles are the large number of 'divine invocations' in Hebrew, usually placed at the centre-top of the title-page and set in small type. Semantically equivalent to the Latin *Deo favente* or *Gratia Dei*, the Hebrew invocations are most frequently given in abbreviation, a convention also employed in Hebrew writings by Jews. The use of such Hebrew invocations on printed Latin books and dissertations is in fact as old as the use of fore-titles. On occasion one will find invocations in other languages, such as Arabic or Syriac (in their native characters), but Hebrew was by far preferred as the hierarchical sacred language within the Christian tradition. Due to their position on the page, invocations are sometimes taken for fore-titles, since if given in full and set prominently in large characters at the head of the title an invocation can well appear to the inexperienced observer as a fore-title. The earliest instance of this is probably the *Be-shem arba'ah otivot* at the head of Boeschensain's *Elementale Introductorium in hebreas litteras* (Augsburg, 1514). The cursive characters used in this invocation are very possibly based on the author's own handwriting. (This book is also distinguished, inciden-

tally, as the first work of Christian Yiddishism.) In a few works, the invocation appears quite prominently in the *middle* of the title-page, making a typographically exaggerated impression beyond its bibliographic insignificance, which is likewise confusing for bibliographers.

A number of formulae, or variants of formulae, predominate among the invocations: *be-'ezrat ha-shem yitbarakh* ('with the help of the Lord, blessed be his Name'), or the verse (*Psalms* 121:2) *'ezri me-im y, 'oseh shamayim va-arets* ('My help is from the Lord, Maker of heaven and earth'), or *bi-gevurat ha-shamayim* ('by the power of Heaven'), or the Aramaic *bi-seyata di-shemaya* ('with the help of Heaven'). There are a few longer or more inventive invocations, perhaps most notable the Arabic in Hebrew characters, *In sha Allah* ('God willing'), found on some dissertations from Åbo (Turku) in Finland in 1671. Unlike the norm for Hebrew fore-titles, which usually reflect the Hebraist subject of the work, Hebrew invocations are often used in works unrelated to any area of biblical or theological studies, and their presence simply reflects the Hebraic leanings of scholarship in Central and Northern European universities during the seventeenth and eighteenth centuries. In a few instances of flamboyant Orientalism, an invocation in Arabic or Syriac appears above a Hebrew fore-title, thus further complicating the title-page both linguistically and typographically (all the more so if some Greek appears on the page as well).

### *The Recording of Hebrew Fore-Titles*

It is something of a bibliographic irony that books bearing Hebrew fore-titles are rarely to be found recorded in the catalogues of Hebrew books. More confusingly, in some instances where Hebrew fore-titles are included in Hebrew catalogues and bibliographies, the mistaken impression is given that the said titles are of whole-Hebrew books, thus creating a 'phantom' element in Hebrew bibliography. On rare occasions, and most distressingly, a book not listed in any Hebrew catalogue may be cited in a secondary source under its Hebrew fore-title.<sup>3</sup> Such a

<sup>3</sup> The British Museum keeper Jacob Leveen, in *The Hebrew Bible in Art* [The Schweich Lectures of the British Academy, 1939] (London, 1944), p. 128, cites the dissertation by J. H. Wolff (Leipzig, 1683) with the words *Ziz Shadai* in the title. Though not a fore-title *per se*, the words are apposite to the title, and do appear most prominently on the title-page; however, the work is not recorded in Hebrew catalogues. I am indebted to Heike Tröger for locating a copy of this work in the rich collections of the University Library at Rostock.

כֹּסֶר  
שְׁחִיטָה וְכַרְיָקָה  
i. e.

Maetationem & rei maetatae inquisitionem Iudaicam,

Das  
Jüdische Schächten und Kadken /



Dissertatione Philologico-Morali  
in

III. Gymnasio SAXO-HENNEB. Schleusingae

d. 9. Apr. A. 1710.

explanabunt

M. GODOFREDVS LVDOVICI, RECTOR

IO. BENIAMIN Abner / Mehmelfensis.

Literis G. VV. GOEBELII, III. Gymnasii Typographi.

J. Benjamin Abner of Memel, *Shehitah u-vedikah*  
[ritual abattage, and examination of the carcass]  
(Schleusingen, Saxony, 1710).

ב'ע"ה

זקני ישראל

SIVE

DE

SENIORIBUS ISRAËLIS,

DISSERTATIO PHILOLOGICA,

QUAM

Consentiente Ampl. Fac. Philos. ad Reg. Acad. Ups.

PRÆSIDE

VIRO AMPLISSIMO atque CELEBERRIMO,

D: NO A N D R E A  
B O B E R G,

L. L. O. O. PROFESSORE Reg. & Ord.

*Publica Eruditorum censura modeste committit*

ALUMNUS STIEGLERIANUS

JACOBUS PAULI EKERMAN,

OSTRO-GOTHUS.

In Audit. Gustav. Maj. d. 21. Febr. A:o MDCCLXI.

*Horis ante meridiem solitis.*

---

UPSALÆ impressa.

כָּתוּב בְּלִשׁוֹן חֵדָּוָה.

DISSERTATIONIS PHILOLOGICÆ  
PARTEM POSTERIOREM,  
DE



*Ex Consens. Ampl. Fac. Philos. ad Reg. Acad. Upsal.*

P R Æ S I D E,

VIRO AMPLISSIMO ET CELEBERRIMO,

**D.N. ANDREA BOBERG,**

L. L. O. O. PROFESSORE Reg. & Ordin.

Pro GRADU MAGISTERII,

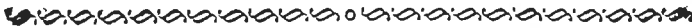
*Ad publicum examen modeste defert*

**ANDREAS GOMERUS,**

OSTRO-GOTHUS.

In Auditorio Carolino Majori, die xx. Junii,

*Horis post meridiem solitis.*



UPSALLÆ ANNO MDCCXLIII.

Andreas Gomer, *Bil'am ha-kosem* [Balaam the soothsayer],

vol. II (Uppsala, Sweden, 1743).

With invocation in Arabic.

אָרַח זָרַח

U M B R A

IN LUCE:

Sive

CONSENSUS

ET DISSENSUS RELIGIO-

NUM PROFANARUM,

JUDAISMI, SAMARITANISMI, MU-

HAMMEDISMI, GINGIS-CHANISMI, ATQUE

PAGANISMI, PRÆCIPUE MODERNI,

CUM VERITATE CHRISTIANA,

*in Lucem publicam productus*

M. CHRISTIANO HOFFMANNO,

Wratislaviensi Silcf.

EDITIO SECUNDA.

---

Jenæ, Sumtibus Johannis Jacobi Bauhoferi,

ANNO M. DC. LXXX.

Christian Hoffmann of Breslau, *Telal be-nabar*  
[shadow in light] (Jena, 1680), on non-Christian religions.

Fore-title in Aramaic in Samaritan characters.

בשם ארבעה אותיות

CONTENTA IN HOC LIBELLO NVPER  
a Ioanne boeschenstein esslingensi edita.

Elementale introductoriũ in hebreas litteras  
teutonice & hebraice legendas  
Decem precepta Exodi. xx.  
Oratio dominica Math. vi. Luce. xi.  
Salutatio angelica Luce primo  
Symbolum apostolorum  
Canticum Marie Luce. i.  
Canticum Simeonis. Luce. z.  
Añ. Veni sancte  
Añ. Salve regina  
Canticum zacharie. Luce. i.

J. Boeschenstain of Esslingen, *Elementale  
introductionum in hebreas litteras* (Augsburg, 1514).

With invocation *be-shem arba'ah otiyot*  
[in the name of the Tetragrammaton].

citation, difficult or impossible to trace in catalogues of Western books, highlights the very nature of this genre of literature, falling, as it does, between two stools.

One of the largest collections of pre-nineteenth-century Latin theological and Orientalist dissertations from Central and Northern Europe, among which may be found many bearing Hebrew fore-titles,



is that held in the Bodleian Library at Oxford. Other important collections are to be found in the historic University Library in Rostock, the Franckische Stiftungen in Halle and the British Library in London. A collection of European Latin dissertations relating to Judaic studies is also held at Columbia University in New York. The contents of the Bodleian collection, purchased in Altona in 1827, are recorded in the published *Catalogus Dissertationum academicarum quibus nuper aucta est Bibliotheca Bodleiana* (Oxford, 1834). However, hardly a Hebrew fore-title is recorded in this catalogue. With three or four exceptions the dissertations bearing a Hebrew fore-title have been recorded only under their Latin titles. These dissertations were not recorded in Steinschneider's prolix *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (Berlin, 1860), which is based largely on the holdings of the famous Oppenheimer Collection, assembled by the Chief Rabbi of Prague and purchased by the Bodleian in 1829. Nor were many fore-titled works recorded in the subsequent cumulation by A. E. Cowley, *A Concise Catalogue of the Hebrew Printed Books in the Bodleian Library* (Oxford, 1929). Even today, the Hebrew fore-titles of the dissertations in the Bodleian collection have yet to be systematically recorded.<sup>4</sup>

The historic catalogues of the British Museum (now British Library) similarly reflect the bibliographic difficulties surrounding this material. Very few books bearing Hebrew fore-titles were recorded in Zedner's *Catalogue of the Hebrew Books in the Library of the British Museum* (London, 1867) or in its supplements. At the same time, not all Hebrew fore-titles (or fore-titles in other Oriental characters, for that matter) were recorded in the *British Library General Catalogue ... to 1975*, the library's principal catalogue of Western-language books; often only the main running title in Latin (or in whatever Western language) was recorded, and the few words of exotic-script fore-title were simply left out of the record. Thus the Hebrew fore-titles of non-Hebrew books were likely to appear neither in the Hebrew catalogues, nor in the general catalogues of Western-language books. Fore-titles in

<sup>4</sup> A general sketch of the Altona collection is provided by W. D. Macray in his *Annals of the Bodleian Library*, Oxford, 2nd ed. (Oxford, 1890), pp. 317-319. Macray notes the particular interest of the Latin dissertations with reference to Hebrew and other languages: 'In the case of those published at Uppsala, the zeal of the encomiasts frequently breaks out into wild compositions in Hebrew, Greek, French, German and English, affording in the latter instance (and it may be in others) very curious specimens of the language.' This is certainly the case with the Hebrew compositions.

Greek, a language more widely known among Western-language cataloguers, were, however, usually recorded. Recently this material has been treated more systematically, as in the catalogues of seventeenth-century German books, of eighteenth-century English books and of pre-1850 Scandinavian imprints. The full and accurate recording of the Hebrew fore-titles is a significant contribution to both European and Hebrew bibliography.

The availability of Greek and Hebrew characters in the automated conversions of the Bodleian Library's *Pre-1920 Catalogue* and The British Library's *General Catalogue* has allowed for the recording and searching of Greek and Hebrew fore-titles – in their original scripts – in these computerized files (though the Hebrew fore-titles have been recorded less consistently than the Greek).<sup>5</sup> It is likely that the retrospective automation of the major catalogues of Western-language books in European and American libraries (at least where Hebrew character sets are available and searchable on the computerized files<sup>6</sup>), as well as the systematic bibliographic recording of title-pages in regional and period catalogues of Western books, will bring to light many further examples of this forgotten corner of Hebrew and Oriental bibliography. Moreover, a fresh examination of the dissertations from Altona in the Bodleian Library will show this insufficiently appreciated collection to be a major resource for the bibliography of Hebrew fore-titles, for the study of Christian Hebraism and Orientalism, and for the history of Hebrew typography and the art of the book.

<sup>5</sup> See *Hebrew-character entries from the British Library General Catalogue* (London, 1992, limited distribution), 2 vols, and *Greek-character entries from the British Library General Catalogue* (London, 1992, limited distribution), 12 vols. Cf. also the unpublished compilation 'Hebrew-character entries from the Pre-1920 Catalogue of the Bodleian Library' (print-out from diskette, 1995). I am indebted to Mr Geoffrey Neate of Oxford University Libraries Automation Service for his kind assistance in the searching of the Hebrew-script data in the pre-1920 catalogue and for the preparation of this useful compilation, a copy of which is preserved in the Leopold Muller Memorial Library at Yarnton Manor.

<sup>6</sup> On Hebrew-script automation, see E. Vernon, *Decision-Making for Automation: Hebrew and Arabic-Script Materials in the Automated Library* [= *Occasional Papers* of the Graduate School of Library and Information Science, University of Illinois, no. 205] (Urbana, Champaign, 1996), with reference also to the Bodleian Library and the British Library in London.

# *From Hadrian to Lenin: The Soviet Authorities' Struggle Against Judaism in the 1920s<sup>1</sup>*

DR OLEG KOZEROD

THERE ARE MANY unexplained issues in twentieth-century history. One of them is the fact that this century saw regimes whose anti-Jewish measures were at least as harsh as any previously observed in world history towards the Jewish people. An example not always remembered is that bans on the study of Hebrew and on circumcision, which had marked the anti-Jewish policies of the Roman Empire, were introduced in the USSR by Lenin.

The Soviet authorities' attack on Judaism was a complex matter. This ancient religion had numerous communal institutions and a large number of adherents in the towns and villages of the former Russian empire, especially in areas previously within the Pale of Settlement.

Provincial government sub-departments were set up by the Communists to liquidate property of religions organizations, and went into action in Ukraine<sup>2</sup> at the start of the 1920s. One of the first to be established was in Kiev province, where it instigated a census of synagogue treasures in the region. In 1920 the Kiev region covered 72 synagogues and 483 Jewish houses of prayer (*shtibls*), so the gathering of information took several years and a considerable army of officials.

At the same time the authorities had begun to seek justification for their actions — not only against Judaism, of course — by way of mass propaganda (*agitprop*) campaigns, aimed at denigrating 'outdated religious consciousness'. Anti-religious newspaper articles with headlines such as 'Workers Against Religion' or 'Away with Religious Prejudices' became frequent in Ukraine during 1921. In the following year policy efforts reached a crescendo, with anti-religious seminars, discussion

<sup>1</sup> Translated from the Russian and edited by Peter Oppenheimer.

<sup>2</sup> *Translator's Note.* The dropping of the definite article before 'Ukraine' reflects the country's new (post-1992) independent status, and translates a corresponding change of usage introduced by the Ukrainian authorities in the Russian language. (Consistently with this, the old usage is retained in the case of *the* Caucasus, which remains a constituent region of Russia.)

groups and lecture centres all over the country. Specialist anti-religious periodical literature appeared throughout the Soviet Union. A philosophical and socio-economic journal entitled *Under the Banner of Marxism* was set up to propagate dialectical materialism and atheism. An early issue of the journal in March 1922 contained an article by Lenin, 'On the significance of militant materialism', calling for a more thoroughgoing approach to atheist propaganda. The same month saw the publication of Lenin's harsh 'Letter to V. M. Molotov for members of the Politburo of the Central Committee of the Communist Party', in which he called for the clergy to be taught a lesson such that 'for the next several decades they will not so much as think of raising any opposition'. 'One shrewd expert in state affairs', continued Lenin, 'has justly observed that if severe measures are necessary for the achievement of some specific political objective, such measures should be pursued with maximum energy and speed, since the masses will not put up with long-drawn-out enforcement of repressive policies. . . .'

Lenin was visibly untroubled by the proclaimed separation of church and state affairs or by guarantees of religious freedom in the country's new constitution: 'The Constitution of Soviet Russia accords total freedom of religion to all citizens, any limitations on this right or any hint of violence in questions of religion being absolutely inadmissible. Severe penalties are to be imposed on persons who attempt to infringe the freedom of belief and worship of citizens of any and all religious persuasions.' Obviously when the authorities themselves resorted to measures of this kind, there was no-one to put a stop to it.

The suppression of Jewish religious and communal institutions proceeded in two stages: registration, followed by restriction or closure. Beginning in 1920, all religious communities were required to register with the District Executive Committee (*okrispolkom*) and to pay prescribed local taxes as well as a stamp duty. As regards Jewish organizations, the Soviet authorities in Ukraine needed a structure for exercising central control over the very large number of synagogal institutions. Accordingly, a Council of Religious Communities was created in Kharkov, then capital of Ukraine. This was a representative body of Jewish houses of worship, who were allowed to send two delegates for every hundred of their members. The main function of the Council was to bring about a reduction in the number of synagogues. The policy began in 1921, commonly by way of response to workers' petitions for the closure of this or that synagogue.

A typical petition read, 'We, workers of the Zinoviev factory and members of a national minority (*natzmeny*), declare closure of the Brodsky synagogue, which has become a centre for speculative dealings and counter-revolutionary propaganda, to be long overdue. . . .' In this instance the petition carried fifty-seven signatures.

A decision on whether or not to accede to any such petition was taken by the Presidium of the Provincial Executive Committee (*Gubispolkom*), which was likewise responsible for its implementation. In some cases a sympathetic attitude was taken to counter-requests by synagogue adherents. For example, in November 1921 a synagogue in Zolotonosha (in what is now known as the Cherkassk region) was restored to its members on the grounds that not merely their religious but their national sentiments would be offended by discriminatory closure of the synagogue when places of worship of other religions continued to function.

In 1921 the authorities in Kharkov also began to issue directives concerning the decisive struggle against Jewish religious schools. These directives were again carried out by local bodies. For example, a regulatory order dated 9 April 1921 of the Jewish section of the Chernigov provincial department of the People's Commissariat for Education envisaged 'liquidation of existing *yeshivas* [Jewish religious schools] in our city. In no case and on no pretext are they to be preserved.'

Similar measures were pursued in Poltava province. Elementary schools—*cheders*—were likewise suppressed on the grounds that they obstructed the normal education of children.

The struggle against the Hebrew language was already in progress in Ukraine by 1920, immediately following the establishment of Lenin's party dictatorship. Literature in Hebrew was seized in the course of searches and liquidation of centres of Jewish religious life in almost all Ukrainian cities. In accordance with official Soviet orders, manuscripts and printed books in Hebrew were confiscated and transcribed by liquidation commissions, and then handed over to special bodies for safe-keeping.

An additional reason for objecting to the diffusion and study of Hebrew was the fact that it was the language of the Zionist movement, itself the object of persecution by the Soviet authorities. In 1920 an order put out by the People's Commissar for Education of the Ukrainian SSR declared: 'The mother tongue of the Jewish masses is Yiddish and not Hebrew. Yiddish is the language of instruction in all

types of school on the entire territory of the Ukrainian SSR. Hebrew must be excluded from general educational programmes in seven-year worker schools.' Hebrew was duly forbidden and Hebrew-language textbooks removed from all educational establishments.

These measures did not proceed without some degree of resistance, or at least protest. Throughout the 1920s the authorities at all levels received from pupils in Ukrainian schools declarations and petitions of which the following are typical: 'We, Jewish children of the town of Zhmerinki, believe that language is a factor in the life of every nation. We consider that the cultural backwardness of Jewry can be combatted only by allowing us to learn our native language of Hebrew. It alone can satisfy the aspirations of Jewish youth, since all of our literature, all of our nation's finest works, are written in that language.' 'We, Jewish children [of Gorodki in Podolsk province], request issuance of a decree authorizing the study and teaching of the Jewish language (Hebrew), Jewish Literature (in Hebrew) and Jewish culture. We consider Hebrew to be our mother tongue, and we therefore view all measures of persecution by the Jewish Section against Hebrew and Jewish Literature as blatant infringements of declared policy. . . .'

One of the important issues facing the authorities was to control imports of Hebrew books. Thus, in the Confidential Reports of Glavlit for March-April 1923 there was a note under 'Comments on Foreign Books' to 'forbid the import into the USSR of the work by Rabinovich entitled *Toldis ha-yehudim be-eretz Yisroel* [Annals of Jewish Life in Palestine], Jaffa, 1921'. The reason was as follows: 'This brief outline of the history of the Jews in Palestine from ancient times up to the present concludes with the finding that twentieth-century Jewish efforts to restore the Jewish Kingdom enjoyed the support of Great Britain'.<sup>3</sup>

Another task was to control the output of Hebrew-language writers still active in Ukraine. Extant documents include the opinions of the censors in Kiev, known as 'political editors' in the 1920s, on an anthology of Hebrew poetry entitled *Ga'ash*. One of these editors reacted as follows to a poem by Mili (Shmuel) Novak called 'A Tale of October': 'For whom are these verses intended? Obviously in the context of Palestine this anthology would be useful propaganda material for the PCP (Pales-

<sup>3</sup> *Translator's note.* Ironically, a year later the United Kingdom (under its first Labour Government) became the first foreign government to give formal recognition to the Bolshevik regime in the Soviet Union.

tine Communist Party), since a sizeable proportion of the workers there speak Hebrew. In our very different circumstances, however, the collection will further the philological-literary dabbings of the clerical-bourgeois elements of Jewish society. Publication is clearly undesirable.' The *Ga'ash* anthology nonetheless appeared in print in the USSR in 1923.

Meanwhile, beginning in 1922, drastic administrative measures were brought to bear against religious Jews. A typical instruction was issued in the town of Konotop in Poltava province: 'In accordance with the regulatory order separating religion from the state, and by requirement of the Jewish section of the regional department of education dated 2 August 1922, the executive committee has decided: (1) immediately to put a stop to teaching in all *cheders*, even if parents have already made payment in advance; (2) the GPU to take whatever measures are necessary to ensure the practical enforcement of this decision; (3) persons failing to comply with this decision shall be arrested, and also persons giving financial assistance to *cheders* and other religious schools or providing them with premises will be immediately arrested and brought to trial. Signed Levin, Head of the Jewish Section (*Yevsektzia*).'

Two-year prison sentences were recorded as having been imposed in Konotop on persons who continued to teach in *yeshivas*.

Restriction of Torah study in Jewish communities soon came to involve interference with people's private lives. In its issue no. 211 of 19 October 1922 the Jewish Press Agency in Zurich reported: 'One rabbi who recently arrived in Palestine confirms the fact of persecution of Jews by the Soviet authorities. A 90-year-old man was arrested on a charge of having compelled his grandchildren to pray. Heavy taxes are imposed on synagogues. . . and rabbis made responsible for compliance.'

A similarly fierce struggle was waged against the practice of circumcision. By way of example, People's Commissar Semashko was asked by some Jews whether a doctor who was a Party member should perform circumcisions. Semashko replied that some doctors thought not, but others disagreed, since in that case people might go to a quack who would harm the patient. In Semashko's view, however, it was unquestionably wrong for a Party member who happened to be a doctor to perform the operation. 'Comrades must remember that this is not just an operation but a religious rite. And since it is the duty not merely of Party members but of all Soviet citizens to counter religious prejudices, doctors must do everything they can to discourage the practice of circumcision.'

# *Work in Progress: A Poet's View of Language*<sup>1</sup>

AMIR OR

In the beginning was the word. The essence of being preceded reality.

If the spirit has precedence over flesh, as theologians believe, then the world itself is a language that has taken on flesh. The world is indefinably great, cosmos within cosmos, a word in one order serving as an entire language in another. Atoms are units of sound and light. Molecules are alphabets. Crystals and structures form languages and worlds. To discover the inner links one must seek the 'system of all systems' not outside the world, but within those other systems it contains, however partial the result. The supreme system will emerge from the links between lesser ones, compared and mutually identified. Language cannot be independent of reality, since no reality can be external to another.

To moderns such a view might appear to be poetic nonsense unrelated to the empirical world, but in magical thought it is basic to ontology. This focuses not on 'objective' perceptions, but on the single organism of the world manifested through its component systems.

Language can uncover these worldly links since it is the primary form of existence and at the same time a field within which to experience it. All existence is language, words serving at once as an accessible and convenient system, a microcosm of the principle of existence, and as the means to experience existence itself. Language consists not of signs, but of linked forces and counterbalancing energies, particular to each phenomenon. Awareness of the links between words and things is the force behind the world and its working.

Pictograms are thought images linking words and things and representing words in illustrative form. This link did not fade with the birth of the alphabet, when letters began to serve both as pictograms

<sup>1</sup> Amir Or, Israeli poet in residence at Yarnton Manor in 2002, offered this text as a sample of a poet's reflections on his medium. It has been translated by Dr Jeremy Schonfield from the original, entitled 'Fragments from "Language the Took on Flesh"'. Amir Or's report on his stay appears on page 112 and a summary of his lecture in the David Patterson Seminar series on page 76 of this *Report*.



# פרגמנטים מתוך שפה שקרמה גוף

## אמיר אור

בראשית היתה המלה, ועקרונות הקיום קדמו לדברים. אם כסברתם של תיאולוגים הרוח קדמה לבשר, הרי העולם עצמו הוא שפה שקרמה גוף. אבל העולם הוא ריבוי של ריבוי, קוסמוס בתוך קוסמוס. מלה מסדר אחד היא שפה מסדר שני. אטומים הם אותיות של צליל ואור. מולקולות הן אלפביתים. גבישים ורקמות הם שפות ועולמות. על-מנת להתחקות אחר זיקותיו הפנימיות של העולם, אין צורך למצוא אי-שם מחוץ לעולם את "מערכת המערכות", אלא רק לזהות אותה נכונה בכל מערכת שבעולם, חלקית ככל שתהיה: מערכת העל מתגלה מתוך הצלבת מערכות הצפנה מסדר נמוך יותר, השואתן וזיהוין זו בזו. השפה איננה אפוא הצבעה על מציאות נפרדת ממנה, שכן שום מציאות איננה יכולה להיות חיצונית לשאר.

בעיני המחקר המודרני זיקות כאלו הן הוקוס-פוקוס פואטי שאין לו ולא כלום עם העולם האמפירי, אבל במחשבה המאגית הזיקות הן בסיסה של האונטולוגיה. המחשבה המאגית אינה מאמינה ב"אובייקטיביות" של תפישת האובייקט; היא תופשת את העולם כאורגניזם, כשלם הבא לידי ביטוי בכל מערכת המתקיימת בו.

לפי הגיון זה, השפה מגלה את הזיקות שבעולם משום שהיא רקמה פנימית יותר של הקיום, ובו-בזמן משמשת שדה פעולה להתהוותו המתמדת בתודעה האנושית. היש כולו הוא שפה, אבל מלים הן מערכת נגישה וקומפקטית, מיקרוקוסמוס שבו משתקפים עקרונות הקיום ובו-בזמן גם חוויית הקיום בפועל. השפה אינה עשויה אפוא מסימנים, אלא מצירופי כוחות ומשוואות אנרגיה, שכל תופעה היא מקרה פרטי שלהן. הכרת הזיקות שבין המלים והדברים היא עוצמה המאפשרת פעולה על העולם.

פיקטוגרמות הן תמונות מחשבה שנוצרו בזיקה ישירה בין המלים לדברים. הפיקטוגרמה הציגה את המלה לא-פחות משייצגה אותה. זיקה זו טרם נשכחה עם הולדת האלפבית, כאשר אותיות שימשו עדיין הן כפיקטוגרמות

and to represent sounds. Hieroglyphs that originally embodied entire ideas began also to represent vowels and consonants, becoming the auditory building blocks of new words.

Early Hebrew letters retained the forms of pictograms, resulting in a double system in which a pictorial alphabet enriched the language with previously undiscerned links and associations. Describing some of these links is perhaps the best way to illustrate the sensory blindness later inflicted by an alphabet that made it possible to represent words without illustrating them.

*Alef*, the first letter of the Hebrew alphabet, was at first the picture of an ox, since *elef* or *aluf* was a wild ox, only later domesticated [the Hebrew word for which is a near homophone, *ulaf*]. A letter *alef* is therefore a pictogram of an ox, an early embodiment of god [the meaning of its first syllable, *el*], god of the Hebrews, whose image was worshipped from Ugarit to Beit-el.

In the eyes of early Hebrews the ox embodied the power of life itself, a primordially limitless force, blending fertility and generation. The ox symbolized the sun within the earth, energy in matter.

The ox is also the numeral 'one' implied by the letter *alef*.

Yet 'god' is not merely the promiordial strength of *alef*. The word 'god' [*el*] is made up of *alef* and *lamed*, the ox and the cattle goad [*mal-mad*]; energy and control. There is no *al* without *el*.

'God' is the founding principle of the world: the 'God who rides the clouds' and the god [*el*] of 'the power is in [*el*] my hand [*Genesis* 31:29]' are one and the same – energy and control.

*Alef* is fundamental, signifier and signified combined; the pictogram *alef* is an ox, but its alphabetical representation suggests god [*el*] in the form of an ox, a 'god' to which the letter *peh* ['mouth'] has been added: the principle of expression manifested in reality.

The letter *alef* is the thing itself, but its name symbolizes in turn, by means of its pictograms – *alef*, *lamed*, *peh* – ox, goad, mouth. *Alef* is formed out of god [*el*], the god in the *peh*, the 'mouth' – energy and control manifested as expression.

*Alef* is speech, but is also a symbol, linked and complementary: the principle of 'god' expressed in language and the world.

*Alef*, *lamed*, *peh*: the *ah* of the primary human sound; but *aaa* is still not speech, only a deep, wide breath.

והן כסימני צליל: היירוגליפים מסוימים, שגילמו במקורם רעיון שלם, החלו לשמש גם כייצוגים של הברות ועיצורים, והפכו לאבני בניין צליליות של מלים אחרות.

באלפבית העברי הקדום האותיות השתמרו עדיין כצורות פיקטוגרפיות, והמערכת הכפולה הזאת של אלפבית תמונתי העשירה את השפה בזיקות ובהקשרים שלא זוהו בה קודם לכן. תיאורן של זיקות כאלו אולי רק ידגים את עוורון החושים האלפביתי — את הקושי לייצג את הדברים מבלי להציג אותם.

האל"ף נוצר מתמונת השור; "אָלֶף" או "אלֶןֶף" הוא שור-הבר שאולף לחיות עם האדם. אָל"ף היה הפיקטוגרמה של השור, התגלמותו הקדומה של אל, אלוהי העברים, שבדמותו זו עבדו אותו מאוגרית ועד בית-אל. בעיני העברים הקדמונים השור גילם את כוח החיים עצמו, כוח היולי בלתי מאוּך, הצופן בתוכו את הפריון והריבוי: השור סימל שמש באדמה, אנרגיה בחומר.

השור הוא ה־א' שבאל"ף.

אבל "אָל" הוא כבר יותר מזה. הוא איננו סתם כוח היולי של א' לבדה: אָ"ל הוא האל"ף והלמ"ד, השור ומלמד הבקר, אנרגיה ושליטה. אין אל אלא "אל".

"אל" הוא עקרון מכוון שרוי בעולם כולו: האל שב"אל רוכב עבים" והאל שביש לאל ידי" הם אחד — אנרגיה ושליטה.

האלף הוא סמל יסודי, אבל האל"ף הוא סימן ומסומן כאחד; כפיקטוגרמה האלף הוא השור, אך בייצוגו האלפביתי הוא האל בדמותו כשור, אָ"ל שנוסף עליו פ"א ההבעה: העקרון בביטוי, בהתגלמותו בעולם.

האלף הוא הדבר עצמו, אבל האל"ף הוא סימן שבתורו מסומן גם הוא בצירוף שלוש פיקטוגרמות: אל"ף, למ"ד, פ"א; שור, מלמד, פֶה. האל"ף הוא יציר ה"אל" — הוא האל שבפ"א, שפֶה: אנרגיה ושליטה בגילויים כהבעה.

האל"ף הוא דיבור, בעוד שה"אלף" הוא סמל, אך הם קשורים ומשלימים: עקרון ה"אל" המתבטא הן בשפה והן בעולם.

אָלֶ-לֶף: אָ הוא הקול האנושי הראשוני, אבל אָא עדיין איננו דיבור, אלא בשימה יסודית, פתוחה לרווחה.

Speech is *alef* in its entirety; *alef* is sound [‘entirety’ and ‘sound’ are both *kol* in Hebrew]; together with the *lamed* that works the sound with the tongue [*lashon*], and the *peh* [both the name of the letter and ‘mouth’] that brings it to the brink [literally ‘lip’] of the mouth, to the threshold of the world and onward, from the lip and out.

A pictogram is thought, speech and action. But beyond its form and sound, *alef*, as a vowel, is action, combining effect and affect.

The letter *alef* is a physical gesture, turning the body to point one hand up and forward to the sun, and the other down and forward to the ground, and on to the way ahead. *Alef* is action (✚).

Such a statement shows the principle in action, but is not only a physical description, for it shares in the essence of the symbol. The hands reaching towards the world transfer the energy towards action, the sun towards the earth; between these two the body becomes a conductor, an energy field of creation and expression – *aaah*...

Yet connections are two-directional: from world to language, and back again from language to world. Invert the word *alef*, and you have *peleh* [‘a wonder’] – *peh*, *lamed*, *alef*, ‘mouth’, ‘goat’, ‘ox’; speech, control, energy. The nature of this wonder is that speech controls energy, a magic utterance.

A pictogram alphabet generates a complex historical hierarchy, transforming the language into a genealogy of signs. Cross-referring between the external values of the systems, the aural and physical aspects of pictograms, points to the natural connections between feelings and thought.

Despite this, an alphabetical word is a code of combined letters, a series of signs that does not produce a sensual impression of what is signified. The letters are mediators of meaning, but in themselves empty of significance. The alphabetically written word is therefore close to abstract thought, prior to form and sound.

Following this line of thought a little further into abstraction, alphabetical letters can be said to precede their combination, and to resemble a magical formula of elementary particles, concealing an entire world. In *Sefer Yetzirah* God is described as creating the world not by means of speech, but by a lego-structure of letters: the twenty-two letters of the alphabet are the fundamental powers by means of combinations of which the world is made.

הדיבור הוא האל"ף כולה: א' הקול, ואתה ה'ל' הלשה את הקול בלשון, וה'פ', שמביאה אותו אל שפת הפה, אל סף העולם והלאה, מן השפה ולחוץ.

פיקטוגרמה היא מחשבה, דיבור ומעשה: מעבר לצורתו ולקולו, האל"ף הוא תנועה בעולם, הנושאת רעיון ורגש.

תנועת האל"ף ( f ) היא גם מחווה פיזית: פניית הגוף כשיד אחת נוטה מעלה וקדימה אל השמש, והשנייה — מטה וקדימה, אל האדמה שמכאן והלאה, אל הדרך. אל"ף היא כוח פעולה. חיווי כזה מציג את העקרון בפעולתו, אך איננו רק תיאור פיזי, אלא השתתפות במהות הסמל. הידיים הנשלחות אל העולם מעבירות את הכוח אל הפועל, את השמש אל האדמה; ביניהן הגוף כולו הופך לכלי מעביר, שדה אנרגיה של ההתהוות וההבעה: אאא. . .

אבל זיקות הן דו-כיווניות: מן העולם אל השפה, ושוב, מן השפה אל העולם. הפכו לרגע את האלף, והנה זה פלא: פ"א, למ"ד, אל"ף; פה, מלמד, שור; דיבור, שליטה, אנרגיה. וזה טבעו של הפלא — הוא הדיבור השולט באנרגיה, ההיגד המאני.

אלפבית של פיקטוגרמות יוצר הייררכיה מורכבת של תולדות, והשפה הופכת לאילנות-היוחסין של סימניה. הצלבת המערכות של ערכיהן החזותיים, הקוליים והגופניים של פיקטוגרמות מצביעה על זיקות טבעיות של חישה ומחשבה.

לעומת זאת, המלה האלפביתית היא קוד של צירופי אותיות, רצף סימנים שאינם מחזיק רושם חושי של מסומנו. האותיות הן עדיין תווך למוכן, אבל תווך ריק מתוכן. בכך קרובה המלה האלפביתית למחשבה המופשטת, בטרם לבשה תמונה וצליל.

לפי אותו הגיון וקצת הלאה במעלות ההפשטה, אותיות האלף-בית קודמות לציורופיהן, וכמו נוסחת פלא של חלקיקים יסודיים מצפינות עולם ומלואו. בספר יצירה האל אינו בורא עוד כדיבור אלא בלגו של אותיות: עשרים ושתיים האותיות הן כוחות היסוד שציורופיהם יוצרים את העולם.

The moment Hebrew ceased to use pictograms its power to depict reality physically vanished. The Aramaic letterforms that took the place of old Hebrew were developed by generations of scribes until they had become mere graphic conventions.

Hebrew is a language of the noun, speaking primarily in names and recognizing in their permutation and interconnection part of the process of thought.

Hebrew is sparing and rough in its use of verbs. It loves to construct adjectives from conjoined nouns, carving a sense of the present moment out of such naming, and even creating proclamations to their purity.

In comparison the roots of most English words are verbal; it is a language of predication and action in every manner and combination. The noun is always dependent on the verb in English sentences, the action effecting it and making it possible. While in Hebrew the verb seems more to provide a modal relationship between names.

As Aryans proclaimed themselves, through their name, to be *arya*, 'aristocrats', so Semites proudly called themselves 'the sons of Shem', the people of the 'noun' [*shem*, meaning 'name', 'noun' and 'renewal']. 'Name' appears also, and not coincidentally, in the expressions 'Master of the Name' [a mystic teacher, as in 'Baal Shem Tov', the founder of Hasidism] or 'son without name' ['foundling']. The secret, power and honour of those who are distinguished lies in their name. Emissaries speak in the name of their master, prophets in that of their God. In the Hebrew language the word 'name' is used also to express that something is a reason for something else or its target, appearing in this sense in expressions such as 'in order to', or 'for the sake of'. On earth, as it is in heaven: the Hebrew *hashem* ['The Name'] can mean only God, with the definite article.

A noun or name is thought, speech and action: 'the Lord is one and his name is one' [as in *Lekha Dodee*, the Sabbath hymn].

If this is so, however, and the essence of God is in the name itself, then the entire language is a commentary on the name. The word is turned to words, the sound to sounds, desire to desires, awareness to awarenesses.

Language is the form of reality that we experience, or at least the image of the world in the consciousness of its speaker. But it is not static: language is the mechanism by which the image of the world exists, the unceasing design of actuality.

מרגע שחדל השימוש באותיות הפיקטוגרפיות של העברית, תכונותיו התמוניות של הכתב אבדו לגמרי. האותיות האשוריות, שתפסו את מקומן של העבריות, עוצבו בידי דורות של לבלרים, עד שהפכו לקונוונציה גרפית.

העברית היא שפת השם: היא מדברת קודם כל בשמות, ומבחינה בתמורותיהם ובזיקותיהם כחלק מתמונת מחשבה אחת. העברית דלה וקשיחה במערכות הפועל שלה. היא אוהבת ליצור תארים באמצעות סמיכות שמות, גוזרת את ההווה שלה מן השם, ואף יוצרת פסוקים שלמים על טהרת השם.

בהשוואה, גזעי מלותיה של האנגלית הם בעיקרם פעלים; אנגלית היא שפת הפרדיקט, שפתה של הפעולה, אופניה ותמורותיה. בפסוק אנגלי השם תמיד תלוי בפועל, והפעולה היא המפעילה ומאפשרת אותו. בהשוואה, הפעולה העברית נראית יותר כיחס מודאלי בין שמות.

כמו שהארים העידו על עצמם בשם ה"אַרְיָה", האצילים, כך התקראו השמים "בני שם", כלומר הנודעים לתהילה, אנשי השם. אבל ה"שם" שב"בעל שם" או ב"בן בלי שם" אינו מקרי. סודם, כוחם וכבודם של בני המעלה הוא בשם. השליח מדבר בשם אדונו, והנביא בשם אלוהיו. השם העברי הוא סיבת הדברים ומטרתם: "על שם" משהו ו"לשם" משהו. וכמו למטה כן למעלה: האל אינו אלא "השם" בה"א הידיעה.

השם הוא מחשבה, דיבור ומעשה: יהו"ה אחד ושמו אחד. ואם כך, אם מהות האל היא השם המפורש, הרי השפה כולה היא פירוש השם: המלה היתה למלים, הצליל לצלילים, הרצון לרצונות, ההכרה להכרות.

השפה היא נוסחת הממשות שאנו חווים, או לפחות תמונתו של העולם בתודעתם של דובריה. אבל הנוסחה או התמונה אינן סטטיות: השפה היא מנגנון הקיום של תמונת העולם, עיצובה המתמיד של הממשות.

Interpreting the name is not a matter of particulars. Its meaning lies in awareness of the inner connections of language.

Being conscious of these involves a knowledge of that language as a whole, as a single organism.

Interpreting the name is a way towards an awareness of it. If the world is a word that became language, then God is language that became a word.

The science of cognition is not what has made these insights available. 'The Name' is specific to God, whose name – unpronounceably sacred – is composed of four letters. The 'interpretation of the Name' involves not any language, but only Hebrew, through God's use of which the world exists.

*Yod – heb – vav – heb* [the letters of the Tetragrammaton] make up The Name, but they also interpret The Name, the formula for the world.

The old Hebrew letter *yod* (י) represents action. The name of the letter itself means 'hand', and its sign is a half-outstretched arm, in mid-action. It points towards that which is to be written next or is about to be created. The next letter, *heb*, represents outstretching (כ). It represents a window and rays of the sun. The letter *vav*, which means 'hook', and looks like one (ו), represents holding one thing in another, relationship and interconnection. 'This and that [*ha b' ha*] are dependent' [a legal concept, punning on the name *heb*].

*Yod – heb – vav*, and again *heb*: the expansion of the word, its realization in every possibility of being, ever multiplying, each expansion connecting one realization to the next; endlessness filling increase, endlessness upon endlessness, endlessness times endlessness, endlessness to the power of, to a factor of endlessness.

*Heb* and *heb* are dependent, but the second already exists in the first, potentially: the first *heb* is sounded, the *heb* of expansion that bears the sound, will and action. The second *heb*, latent and resting, is a projection of the first: amplifying the possibilities of existence in an added potential of creation.

The 'Name of Four Letters' represents the *perpetuum mobile* of cosmic action, the self-propagating creativity that shatters the dimensions of existence, the endless realization of the power of action: 'I AM THAT I AM'.



אבל לא תורת ידע כללית הורישה לנו מושגי שם כאלה; "השם" הוא אל מסוים מאוד, ששמו המפורש הוא ארבע אותיות עבריות. "פירוש השם" איננו שפה סתם, אלא השפה העברית, והעולם שמתקיים מבעד לעברית. יו"ד-ה"א-ו"ה"א הוא השם המפורש, ובזמן פירוש השם, נוסחת העולם.

היו"ד העברית ( ז ) מייצגת את הפעולה. מובנה של יו"ד הוא "יד", וסימנה זרוע נטויה למחצה, זרוע בשעת מעשה. כיוונה הוא אל מה שעומד להיכתב בהמשכה, אל שעומד להיברא. הה"א מייצגת את ההתפשטות ( א ). סימנה הוא חלון וקרני שמש. הו"ו, שמובנה ון וסימנה וו ( ו ), מייצגת אחיזת דבר בדבר, קשר וזיקה. הָא בְּהָא תְּלִיא. יו"ד-ה"א-ו"ו, ושוב ה"א: התפשטות המלה, התממשותה בכל אפשרות של קיום, היא שמרבה עוד יותר את אפשרויות הקיום. ההתפשטות היא

זיקה הקושרת מימוש במימוש: האינסוף כבר מכיל את כל ריבוייו, אינסוף ועוד אינסוף, אינסוף כפול אינסוף, אינסוף בחזקה ובעצרת. ה"א בה"א תלויה, אבל השנייה כבר קיימת בראשונה קיום שבכוח; הה"א הראשונה, הנשמעת, היא ה"א ההתפשטות הנושאת את הצליל, את הרצון ואת הפעולה. הה"א השנייה, הלטנטית, הנחה, היא השלכתה של הראשונה: היא ריבויין של אפשרויות הקיום לפוטנציאל נוסף של התהוות. יהו"ה מייצג אפוא את הפרֶפְטוּאוּם מוֹפְיְלָה של הפעולה הקוסמית, את ההתהוות המרבה את עצמה, את המפץ הגדול של ממדי הקיום, ואת מימושה האינסופי של יכולת הפעולה: אהיה אשר אהיה.



---

# THE ACADEMIC YEAR

---



# *Michaelmas Term 2001*

## **Lectures, Seminars and Classes**

Introduction to Judaism *Dr Jeremy Schonfield*

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

Varieties of Judaism *Professor Martin Goodman*

Seminar on Jewish History and Literature in the Graeco-Roman Period – The Ways that Never Parted: Jews and Christians in Late Antiquity

(*Convened by Professor Martin Goodman and Dr Simon Price*)

The Mithras Liturgy and the Interaction of Revelatory Traditions  
*Dr Simon Price*

Jewish and Christian Interpretation of the Bible  
*Dr Alison Salvesen*

Magic in Gnosticism *Dr Mark Edwards*

*Mishnah Avot* and Christian Succession Lists  
*Dr Amram Tropper*

Jews and Heretics: A Category Error? *Professor Averil Cameron*

First Thoughts on the Relations Between Jewish and Christian Art  
*Dr Jas' Elsner*

The Non-parting of the Ways *Professor Martin Goodman*

A Survey of Rabbinic Literature *Dr Joanna Weinberg*

Introduction to Islamic Religion *Ronald Nettle*

Modern European Jewish History *Dr David Rechter*

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

The Holocaust: The Destruction of the Jews of Europe  
*Dr Gunnar S. Paulsson*

The Government and Politics of Israel *Dr Emanuele Ottolenghi*

Speech and Silence: Methods of Response in Modern Hebrew Literature  
*Dr Glenda Abramson*

## *The Academic Year*

Israel at the Movies: Film Series *Dr Emanuele Ottolenghi*

*Lebanon Dream* Nurit Keldar (2001)

*Happy Birthday, Mr Mugrabi* Avi Mugrabi (1999)

*How I Overcame My Fear and Learned to Love Arik Sharon*  
Avi Mugrabi (1997)

*Ramleh* Michal Aviad (2001)

*One Day in September* Arthur Cohn and John Battsek (1999)

*Life According to Agfa* Assi Dayan (1992)

*The Song of the Siren* Eitan Fox (1994)

Biblical Hebrew Classes (Elementary and Intermediate)

*Dr Alison Salvesen*

Modern Hebrew Classes (Elementary) *Tali Argov and Yael Krotzer*

Yiddish Language Classes (Elementary and Intermediate)

*Dr Kerstin Hoge*

## **The David Patterson Lecture Series**

*(Convened by Dr Glenda Abramson)*

An Anthology of Old Yiddish: Audience and Method

*Professor Jerold Frakes*

Secret City: The Hidden Jews of Warsaw, 1940-1945

*Dr Gunnar S. Paulsson*

A Prayer for the Eschatological War from the Dead Sea Scrolls (1QM  
xi 1-12) *Professor Jean Duhaime*

The 'Letter of Aristeas' and the Origins of the Septuagint: A New  
Approach to Old Issues *Dr Sylvie Honigman*

Thermo-mineral Waters in the Eastern Mediterranean Basin:  
Historical, Archeological and Medicinal Aspects

*Dr Estée Dvorjetski*

Taming the Paradox: Poems of Yehuda Amichai

*Professor Yasuko Murata*

A Sixteenth-century Italian Jew Reads the Gospels

*Dr Joanna Weinberg*

*Michaelmas Term 2001*

The Legal Status of Karaites in the Light of *Halakhah*  
*Rabbi David H. Lincoln*

**Occasional Guest Lecture Series**

*(Convened by Dr Emanuele Ottolenghi)*

Breaking the Taboos: Final Status Negotiations, 1994-2001  
*Dr Menachem Klein*

New Revelations on the 1967 War *Dr Michael Oren*

Rituals and Symbols in the First Intifada  
*Professor Amikam Nachmani*

**Special Lecture**

*(Convened by Dr Glenda Abramson and Dr Jonathan Webber)*

The Holocaust, Historiography and the Role of Fiction  
*Professor Geoffrey Hartman*

# *Hilary Term 2002*

## **Lectures, Seminars and Classes**

Genesis I-II *Dr Anselm Hagedorn*

The Book of Isaiah *Dr Anselm Hagedorn*

Jews in the Roman Empire, 70-425 CE *Professor Martin Goodman*

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

(*Convened by Professor Martin Goodman*)

From Historiography to Charter Myth: The Letter of Aristeas on the Origins of the Septuagint *Dr Sylvie Honigman*

Hadrian, the Thermo-mineral Baths and the Bar Kochba War  
*Dr Estée Dvorjetski*

The Ways that Parted: Judaism and Christianity in Late Antiquity  
*Professor Martin Goodman and Dr Simon Price*

Josephus as a Source on Herod *Dr Tessa Rajak*

A Double Helix? The Emergence of Rabbinic and Christian Orthodoxies in the Second and Third Centuries  
*Professor Philip Alexander*

The Jewish Background of the Peshitta *Dr David Taylor*

The Qumran Forum

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

The Historical Context of the War Scroll  
*Professor Jean Duhaime*

The Texts in Cryptic Script from Qumran *Professor Stephen Pfann*

Introduction to the Dead Sea Scrolls and their Theology

*Dr John Elwolde*

Jewish and Christian Bible Translation and Interpretation in Antiquity

*Dr Alison Salvesen*

Introduction to Talmud *Dr Norman Solomon*



*Hilary Term 2002*

Talmud Seminar *Dr Norman Solomon*

The Story of Job in Medieval Sufism: Ibn al-'Arabi Texts  
*Ronald Nettler*

The World of Maimonides: An Introductory Course *Dr Sara Spiri*  
Questions of Jewish Identity in Yiddish Literature  
*Dr Joseph Sherman*

The Emergence of Modern Religious Movements in Judaism  
*Dr Miri Freud-Kandel*

Israeli Government and Politics *Dr Emanuele Ottolenghi*

Biblical Hebrew (Elementary and Intermediate) *Dr Alison Salvesen*

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

Yiddish Language Classes (Elementary and Intermediate)  
*Dr Kerstin Hoge*

**The David Patterson Seminars**

*(Convened by Roland Nettler)*

Hebrew Studies as Value *Professor David Aberbach*

Hebrew as a Mother Tongue *Avner Shats*

Russian Jews Between the Reds and the Whites, 1917-1920  
*Dr Oleg Budnitskii*

Jerusalem the Contested City *Dr Menachem Klein*

The Media of Memory Creation in Israel: The Case of the Palmach  
*Professor Michael Keren*

The Image of Apartheid in South African Yiddish Prose Fiction  
*Dr Joseph Sherman*

Brenner and His Solution of the Problem of Dialogue in His Fiction  
*Professor Ezra Spicchandler*

Mapping the Other: The Image of the Jew/Israeli in Modern Arabic  
Literature *Dr Ami Elad-Bouskila*

*The Academic Year*

**Occasional Guest Lecture Series**

*(Convened by Dr Emanuele Ottolenghi)*

A Portion of Amimosity: Israel's Quest for Religious Pluralism

*Professor Martin Edelman*

Politics, Israeli Society and the Peace Process

*Dr Rafi Cohen-Almagor*

The History of Missed Opportunities: The 1937 Peel Commission

*Professor Aharon Klieman*

Changing Relations between Military and Society in Israel

*Professor Stuart Cohen*

Jabotinsky and the Revisionists *Professor Colin Shindler*

**Special Lecture**

The Twenty-first Sacks Lecture — The Acceptance of the Other:  
Contemporary Liberal Interpretations of Islam and Judaism in Egypt  
and Israel *Professor Shimon Shamir* (Tel Aviv University)

## *Trinity Term 2002*

### **Lectures, Seminars and Classes**

Josephus *Professor Martin Goodman*

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

(*Convened by Professor Martin Goodman*)

Village Society in Early Roman Galilee

*Professor Douglas Edwards*

Irony in Josephus' *Vita* and Historical Method

*Professor Steve Mason*

The Mysterious Pharisees of the Hasmonean Period

*Professor Joseph Sievers*

The Origins of the Patriarchate: More Revisionism

*Dr Sacha Stern*

Some Reflections on Family Law in the Papyri

*Professor Bernard Jackson*

The Qumran Forum

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

Eschatological World View in the Qumran Scrolls and the New

Testament *Professor Geza Vermes*

The Qumran Exegetical Texts in Context

*Dr Jonathan Campbell*

Talmud Seminar *Dr Norman Solomon*

Mishnaic and Medieval Hebrew Texts *Dr Joanna Weinberg*

Survey of Medieval Jewish History *Dr Joanna Weinberg*

Seminar on East and East-Central Europe

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

The Anti-Semitic Propaganda of the Hungarian Communist  
Party, 1945-1953 *Martin Mevius*

*The Academic Year*

The Militarization of the Habsburg Monarchy, 1740-1790

*Dr Michael Hochedlinger*

Anti-Semitism as a Crisis of Modernity: The Case of Romania

*Razvan Paraiannu*

Local Political Elites in Poland and England in the Second Half  
of the Sixteenth Century *Tomasz Gromelski*

The Realm of Gossip: The Role of Everyday Communication and  
Reputation in Ukrainian Witchcraft Trials of the Eighteenth

Century *Kateryna Dysa*

Confessionalization and the Nobility of Great Poland, 1587-1648

*Kate Wilson*

Biblical Hebrew (Elementary and Intermediate) *Dr Alison Salvesen*

Modern Hebrew (Elementary, Intermediate and Advanced)

*Tali Argov and Yael Kroter*

Yiddish Language Classes (Elementary and Intermediate)

*Dr Kerstin Hoge*

**The David Patterson Seminars**

*(Convened by Ronald Nettler)*

Hebrew Poetry at the Turn of the Millennium *Amir Or*

Missing the Target: The (Not So) Unforeseeable Consequences of

Israel's Electoral Reform *Dr Emanuele Ottolenghi*

A Rich Garland: An Introduction to Jewish Canadian Poetry

*Professor Seymour Mayne*

The Limits of Empathy: Hollywood's Representation of Jews in

'Crossfire' and 'Gentleman's Agreement' *Professor Donald Weber*

The Historical Role of the Chief Rabbi in Anglo-Jewry

*Dr Miri Freud-Kandel*

The Israeli Language: Mosaic or mosaic? *Dr Ghil'ad Zuckermann*

Censorship of Hebrew Books in Sixteenth-century Italy

*Dr Piet van Boxel*

Secular Judaism: Recent Developments in Teaching Judaism as a

Culture and Civilization *Felix Posen*

*Trinity Term 2002*

**Occasional Guest Lecture Series**

*(Convened by Dr Emanuele Ottolenghi)*

The 1956 War *Professor Michael Cohen*

**Special Lecture**

The Fourth Martin Goldman Memorial Lecture on the History and Culture of Polish Jewry — Extenuating Circumstances? A Personal Memoir of Polish-Jewish Relations *Rafael Scharf*

# *Diploma in Jewish Studies, University of Oxford*

FOURTEEN STUDENTS studied at the Centre this year. Fourteen candidates were awarded the Diploma.

## **The Faculty**

Courses and languages presented in the Diploma course were taught by Fellows of the Centre; by Dr John Elwold, Translation Consultant, United Bible Societies and Associate Member of the Faculty of Oriental Studies; Dr Gunnar S. Paulsson, Koerner Visiting Fellow; Dr Norman Solomon, Senior Associate; Dr Sara Sviri, Senior Associate; and Dr Jeremy Schonfield, Mason Lecturer. 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 2001-2002 academic year:

- Introduction to the Dead Sea Scrolls and their Theology  
*Dr John Elwold*
- Introduction to Judaism *Dr Jeremy Schonfield*
- Introduction to Talmud *Dr Norman Solomon*
- Israeli Government and Politics *Dr Emanuele Ottolenghi*
- Jewish and Christian Bible: Translation and Interpretation in Antiquity *Dr Alison Salvesen*
- Jewish History, 200 BCE to 70 CE *Professor Martin Goodman*
- Judaism and Islam: An Encounter of Religions in the Middle East  
*Ronald Nettler*
- Modern European Jewish History *Dr David Rechter*
- Questions of Jewish Identity in Yiddish Literature  
*Dr Joseph Sherman*

*Diploma in Jewish Studies, University of Oxford*

- Speech and Silence: Methods of Response in Modern Hebrew Literature *Dr Glenda Abramson*
- Survey of Rabbinic Literature *Dr Joanna Weinberg*
- The Book of Isaiah *Dr Anselm Hagedorn*
- The Emergence of Modern Religious Movements in Judaism *Dr Miri Freud-Kandel*
- The Holocaust: The Destruction of the Jews of Europe *Dr Gunnar S. Paulsson*
- The World of Maimonides – An Introductory Course *Dr Sara Spiri*

Languages:

- Biblical Hebrew (elementary and intermediate) *Dr Alison Salvesen*
- Modern Hebrew (elementary) *Tali Argov*
- Yiddish (elementary and intermediate) *Dr Kerstin Hoge*

## **The Students**

The students came from Canada, the Czech Republic, Germany, Lebanon, Macedonia, Poland, the United Kingdom and the United States of America.

**Christi Dianne Bamford** (*b.* 1975) completed a BA in Psychology and Religion in 1998 and an MA in Religious Studies in 2001, both at the University of Georgia, working at the same time as a teaching assistant. She came to the Centre to improve her Biblical Hebrew skills and has since received a one-year contract to teach first- and second-year biblical Hebrew at the University of Georgia. When she came to the Centre she planned to embark on a doctoral programme in Hebrew Bible. But she has now decided, ‘instead of continuing to immerse myself in the ancient world, to find a career helping people in the modern world who are struggling with religious issues, especially those who have been abused by one or more religious groups’. She is ‘currently deciding whether to pursue this goal in a research, clinical or religious setting’. Her dissertation entitled ‘Solar Worship in Ancient Israel’ won the prize for the best dissertation.

### *The Academic Year*

**Ryan Matthew Carl** (*b.* 1973) graduated with a Bachelor of Science degree in Religious Studies at the University of Oregon in 1999, having also studied journalism, sociology, economics, history and philosophy. He encountered religious studies in classes given by Dr Daniel Falk, a former Fellow of the Centre and one of his tutors at Oregon, and he was attracted by the way they offered the opportunity to use all these areas of expertise in understanding 'how groups experience and express religious faith'. His dissertation, submitted in 2001, is entitled 'Authentic Faith, Authentic Religion: A Brief Study of Faith in the Theology of Abraham Heschel and Paul Tillich'.

**Marie Crhová** (*b.* 1974) completed an MA in History and English Philology at Palacky University, Olomouc, the Czech Republic, while teaching English in a language school. She also has an MA in the Modern History of Central Europe from the Central European University, Budapest, which she received in 2001. She is now registered for a doctoral degree in the History Department in Budapest, in which she will explore Jewish minority politics in interwar Czechoslovakia, an issue often obscured by the study of anti-Semitism, the Nazi era and the Holocaust. Marie is a keen musician, playing the violin and viola, and is active in the Jewish community in Olomouc both organizationally and in helping to maintain the local synagogue and other community properties. She hopes eventually to teach and carry out research in the university at Olomouc and to establish there a much-needed Jewish studies department to serve as a centre for research and Jewish history education. Her dissertation was entitled 'The Jewish Politics Between East and West: The Case of the Jewish Party in Interwar Czechoslovakia'.

**Louise Fiona Douglas-Major** (*b.* 1978) graduated in History and Jewish Civilization, Thought and Culture at Sydney, Australia, having written an honours thesis on the role of Czechoslovak Jews during the Second World War. She participated in the Yad Vashem Winter School and undertook research at the Imperial War Museum, London, for another thesis entitled 'Minorities, the Military and Motivation: The Case of Jews in the Free Czechoslovak Armed Forces during the Second World War', which she plans to expand into a doctoral dissertation. Her Diploma dissertation was entitled 'Nationalism,



Diaspora Nationalism and Zionism: Differing Concepts of National Identity Among Czech Jews, 1918–1921’.

**Eva Finkemeier** (*b.* 1978), from Vreden in Germany, graduated in Arabic and Hebrew at University College, Dublin, with a first-class BA Hons degree in May 2000. This provided her with a good knowledge of the Hebrew language and Jewish faith, but she came to the Centre to discover more about Modern Hebrew language and literature and modern Jewish history. She hopes to work in the field of literary translation. Her dissertation was entitled ‘Elsa Morante and Natalia Ginzburg: Jewish Aspects in their Lives and Writings’.

**Shawn Jordan Fried** (*b.* 1978) graduated in Human Biology and Pharmacology in June 2001 from the University of Toronto where he had participated in a research project at a children’s hospital and had co-authored several publications, and intends study medicine. He came to the Centre, which attracted him because its broad approach encompasses language, history, philosophy and sociology from ancient to modern times, to learn more about his cultural heritage and to polish his language skills. His dissertation was entitled ‘The Practice of Surgery in Jewish Society in the First to Sixth Centuries CE’.

**Ildikó Kovács** (*b.* 1977) graduated in English Language and Literature at the Eötvös Loránd University, Budapest, in June 2000, having completed the Yiddish programme and several courses in the Jewish Studies department there. She has a strong interest in Jewish studies and Yiddish in particular, and has twice participated in the Vilnius Summer Program in Yiddish Language and Culture, Vilnius, Lithuania. While there she heard about the Diploma in Jewish Studies programme from Dr Dov-Ber Kerler, a former Fellow of the Centre, and from one of the teachers who is herself a graduate of the Diploma. Her dissertation was entitled ‘Yiddish Poetry in America in the Inter-war Years: The Translated Canon’.

**Nathan James Larsen** (*b.* 1976) studied English at the University of Iowa and Religion at the University of Edinburgh and Macalester College, Minnesota, where he graduated in Classics and Religious Studies in May 2000 with a *summa cum laude* for his thesis entitled

### *The Academic Year*

'Traditional Graeco-Roman Religious Experience: A Misunderstood Aspect of the Early Christian Conversion Process'. He participated in an archaeological excavation in Omrit, Northern Israel, from May to June 2000, working in a Graeco-Roman temple-complex, and assisted with the planning and teaching of summer seminars and conferences. The Centre's Diploma programme seemed the best preparation for his planned doctoral dissertation on the religions of late antiquity. His dissertation was entitled "'And the Children Prepare Their Chapters": Elementary Education in the 2<sup>nd</sup>-Century Galilee'.

**Heather Suzanne Miller** (*b.* 1978) graduated in English and Theology at Georgetown University in May 2001. Her Roman Catholic background led her to study early Christian belief and subsequently Judaism, and she hopes to pursue a Master's degree and doctorate in theology, specializing in early Christian thought. The Centre attracted her because the literature, thought and practice of Judaism are deeply embedded in early Christianity and she felt the need for a solid grounding in these subjects. Her dissertation was entitled 'The Non-Jew in Jewish Thought: The Importance of the Noahide Concept to Inter-Religious Dialogue'.

**Tamara Jean Mcgregor Pollock** (*b.* 1980), who completed an MA in History at the University of Glasgow in 2001, specialized while there on 'Politics and Society in Palestine: 1838-1948'. She was also an active member of the Territorial Army and sang with the Glasgow Jewish Choral Society. She came to the Centre to study the relationship between Jews and Muslims and the extent to which these have been affected by the Middle Eastern conflict. She is also interested in the way the Holocaust has moulded Jewish identity and why some Jewish communities grow stronger while others decline. Her dissertation was entitled 'A Comparative Analysis of the Role of Women in Jewish Resistance Organisations in Nazi-occupied Europe During the Second World War'.

**Rebecca Susan Ray** (*b.* 1979) graduated in Religious Studies and Classics from Kenyon College, Gambier, Ohio, in May 2001. Despite her Christian background she served as a board member of the campus Hillel group and helped with the organization of religious and

cultural events, also chairing the Student Ministries Council, an inter-faith programming board. Coming to the Centre enabled her to focus on Judaism in a comparative context and to study Biblical Hebrew prior to undertaking further postgraduate work. Her dissertation was entitled “‘Christ our Passover’: Passover Imagery in Early Christian Literature: Comparing the Passover Typology in the New Testament with Patristic Treatments of the Passover’.

**Ralph Sleiman** (*b.* 1973) graduated in English Language and Political Science at the American University in Beirut in 1994. His background in war-torn Lebanon promoted a keen interest in international relations and peace, which led him to take an MA course in International Peace Studies at the University of Notre Dame, USA, following which he returned to his home university for an MA in Political Studies. He then went to the University of Cambridge for an MPhil in International Relations. He became interested in Jewish Studies through having grown up in a country where Israel is regarded as the ‘enemy’ and where many adhere to ill-founded prejudices and misconceptions. He believes that education and first-hand experience of peaceful interaction are the best ways to dispel misconceptions and foster understanding and appreciation. He hopes to complete his doctoral studies in international relations and then to teach at university level or to join the Ministry of Foreign Affairs or an international organization. His dissertation was entitled ‘Maimonides on Leadership’.

**Tamara Sabina Sztyma** (*b.* 1975) has an MA in Art History from the University of Warsaw, focusing on Medieval and Byzantine art, and a postgraduate degree in museum studies from the Nicolaus Copernicus University of Torun. She worked as a teacher and exhibition guide in the education department at the Royal Castle in Warsaw, and in 2001 as a researcher at the Jewish Historical Institute in Warsaw, cataloguing the ritual and everyday objects, photographs and community documents relating to everyday Jewish life destroyed during the Holocaust. She hopes to become a specialist in the art of Polish Jews and has begun researching a doctoral dissertation on nineteenth- and twentieth-century Jewish sculpture. Her dissertation was entitled ‘Towards the Problem of Jewish Identity in Art: The Life and Art of Henryk Glicenstein’.



*Diploma in Jewish Studies, University of Oxford*

**Judith Wolfthal** (b. 1979) graduated in History in May 2001 at Oberlin College, Ohio, where she took courses on the Holocaust and Jewish history, besides French, Russian and Yiddish. She had previously spent time in Israel and in Europe discovering her family's roots, and had worked at the YIVO Institute in New York, assisting with the reading and cataloguing of unpublished autobiographical Yiddish manuscripts from the 1930s and 1940s. She came to the Centre to broaden her knowledge of Jewish cultural and historical issues and to become more fluent in Yiddish. Her dissertation was entitled 'Snapshot of the Parisian Postwar Jewish Left: The Evidence of *Naye Presse* and *Undzer Shtime*'.

### **End-of-year Party**

An end-of-year party was held at Yarnton Manor on 19 June 2002. The President, Peter Oppenheimer, addressed the students and their guests, and Dr Glenda Abramson presented Christi Bamford with the prize for the best dissertation.

---

*Diploma in Jewish Studies, June 2002*

*Front Row*

Dr Joanna Weinberg, Dr Norman Solomon, Dr Miri Freud-Kandel,  
Dr Joseph Sherman, Peter Oppenheimer (PRESIDENT), Dr Glenda Abramson,  
Professor Martin Goodman, Dr David Rechter, Dr Jeremy Schonfield

*Second Row*

Judith Wolfthal (USA), Eva Finkemeier (GERMANY), Christi Bamford (USA),  
Heather Miller (USA), Tamara Sztyma (POLAND), Ralph Sleiman (LEBANON)

*Third Row*

Tamara Pollock (UK), Rebecca Ray (USA), Marie Crhová (CZECH REPUBLIC),  
Sue Forteath (ADMINISTRATOR), Dr Kirsten Hoge

*Fourth Row*

Shawn Fried (CANADA), Nathan Larsen (USA), Dr Piet van Boxel, Tali Argov,  
Martine Smith-Huvers (STUDENT REGISTRAR)

### **Other Activities**

Students attended and participated in the weekly evening seminars, dinners and talks held at Yarnton Manor. During the first term they made a tour of the Cotswolds. In Michaelmas and Hilary terms they attended Diploma Seminars convened by Professor Martin Goodman, covering such topics as 'What was (and is) a Jew?' and 'Judaism and Other Religions', as well as 'Hebrew Language and Jewish Identity'. A number of students presented papers in graduate seminars in the University.

### **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; and the Open Society Institute/Foreign & Commonwealth Office Chevening Scholarship Scheme.

## *The Qumran Forum*

THE QUMRAN FORUM, convened by Professor Geza Vermes in association with Professor Martin Goodman, held four meetings during the past academic year. Papers were read by Professor Jean Duhaime (University of Montreal) on the historical context of the War Scroll; Professor Stephen Pfann (Holy Land University, Israel) on manuscripts in cryptic script; Professor Geza Vermes on the eschatological world view at Qumran and in the New Testament; and Dr Jonathan Campbell (University of Bristol) on Qumran exegetical texts in their context. The lectures were followed by lively discussions.

## *The David Patterson Seminars*

### **Censorship of Hebrew Books in Sixteenth-century Italy**

*Dr Piet van Boxel*

The Church first engaged in the censorship of Hebrew literature in Italy as part of its ecclesiastical self-defence during the Counter-reformation. Following the burning of the Talmud on the Campo de' Fiori in Rome in September 1553 on the orders of the Inquisition, Pope Julius III issued a bull on 29 May 1554 allowing Hebrew books other than the Talmud to be printed only if they had previously been submitted to the authorities for revision. All existing books had also to be surrendered and would be returned once any passages regarded as derogatory towards Christianity had been removed.

The lists made by censors, in which they identify Hebrew words to be erased and the pages on which these appear, provide insights into the process of censorship. The first such official index, entitled in Hebrew *Sefer ha-Zikkuk*, 'Book of Expurgation', was the work mainly of the late-sixteenth-century convert Domenico Gerosolomitano. In exceptional cases parts of pages might be blotted out, paper pasted over inadmissible passages or even whole leaves removed. But usually only single words were involved that hardly affected the overall meaning, such as *goy*, 'Edom', 'idolatry', 'circumcision' or 'covenant'.

Three manuscripts in the Vatican Library (Vat. Lat. 14628, 14629, 14630) seem to take a different approach to the control of Hebrew literature and reveal a unique initiative, launched between 1578 and 1583 under Pope Gregory XIII. Seven theologians, supervised by the highest Church authorities, scrutinized the main rabbinic Bible commentaries in order to identify 'inadmissible' interpretations. Their purpose was not, as various scholars have suggested, to compose a *Sefer ha-Zikkuk* relating to the revision of Jewish Bible commentaries, but to create a platform for discussion with Jews in order to teach them Bible interpretations that would be acceptable to the Church. The whole enterprise is probably related to the compulsory sermons to Jews initiated as part of the conversion policy during Gregory XIII's pontificate (1572-85).



**Russian Jews Between the Reds and the Whites, 1917–1920**

*Dr Oleg Budnitskii*

The Revolution of 1917 brought Russian Jews the social equality they had long awaited and made possible an unprecedented degree of participation in political life. But it soon developed into a civil war that caused Jews suffering surpassed in the twentieth century perhaps only by the Holocaust. Pogroms carried out by White troops are widely assumed to have been inspired or at least tolerated by White leaders and to have been motivated by a desire for revenge on Jews for their support for the Reds. But reality was more complex. Many Jews had rejected Bolshevism and were playing active roles in the White army and other anti-Bolshevik formations. The anti-Bolshevik Cossack movement in late 1917 and early 1918 was largely financed by local Jewish businessmen, while Jewish officers served in the Volunteer Army, promoted from the ranks in 1917 when their equality was proclaimed. The White leadership was not initially anti-Semitic, and there was a degree of cooperation between anti-Bolshevik forces and south-Russian Jews.

It was the gradual emergence of popular anti-Semitism among the Whites and the widespread identification of Jews with Bolsheviks that led White leaders to dismiss their Jewish officers and if not to initiate pogroms, at least not to prevent them. These pogroms caused many Jews to transfer their loyalty to the Reds, even though that party threatened to destroy their national way of life by abolishing traditional Jewish occupations. Neither side in the Civil War, in fact, promoted the interests of Russian Jews.

**A Prayer for the Eschatological War from the Dead Sea Scrolls**

*Professor Jean Duhaime*

The *War Scroll* discovered in Qumran Cave 1 contains a description of the battle expected to take place at the end of time between the Sons of Light and the Sons of Darkness.<sup>1</sup> It dates to the last third of the first century BCE, and its language is drawn mainly from the Bible, forming a network of quotations, references and allusions of a kind known by literary critics as ‘intertextuality’.

<sup>1</sup> J. Duhaime, ‘War Scroll’, in J. H. Charlesworth (ed.), *The Dead Sea Scrolls: Hebrew, Aramaic and Greek Texts with English Translations. Vol. 2, Damascus Document, War Scroll and Related Documents* (Louisville and Tübingen, 1995) 80–141.

The first part of the prayer, found in column 11, lines 1-12, consists of three units recalling earlier divine rescues, including a reference to how 'Goliath of Gath, a mighty man of worth, you did deliver into the hands of your servant David, for he trusted in your great name and not in a sword and a spear' (lines 1-5a; see 1 *Samuel* 17:45-7). This episode may also have inspired the refrain, 'the battle is yours', common to all three units of this prayer (see 1 *Samuel* 17:47). The second part (lines 5b-12) alludes to biblical prophesies of rescue to be fulfilled in the coming eschatological war. Balaam foretold how 'a star shall come forth out of Jacob, a sceptre shall rise from Israel' to crush Moab and the sons of Seth (*Numbers* 24:17), and Zachariah predicted how God would kindle the stricken spirits 'like a flaming torch in a sheaf, devouring wickedness' (*Zachariah* 12:6), while Isaiah described how 'Asshur shall fall down by a sword of no man' (*Isaiah* 31:8).

These allusions, designed to comfort people suffering under Greek and later Roman oppression, exemplify how the religious imagination may dream beyond – or even instead of – the 'times of the wars of God', and envisage the ingathering to Zion of peoples who, according to Isaiah, 'shall beat their swords into plowshares, and their spears into pruning hooks' (*Isaiah* 2:4).

### **Thermo-mineral Waters in the Eastern Mediterranean Basin: Historical, Archaeological and Medicinal Aspects**

*Dr Estée Dvorjetski*

Thermo-mineral waters occur along geological rifts such as the Syro-African Rift, the most famous in the Eastern Mediterranean Basin being situated near the Jordan at Hammei-Tiberias, Hammat-Gader, Hammtha de Pehal, Hammei-Ba'arah and Kallirohe. Another, Emmaus-Nikopolis, lies west of Jerusalem. Names such as 'Hammat', 'Hammatha' and 'Hammei' in Hebrew, Syriac and Aramaic – or 'Emmaus' in Greek – are adjectival nouns meaning 'hot springs', showing that these were dominant features of the cities in which they were located.

Literary and epigraphic sources and archaeological and numismatic finds from the Hellenistic, Roman and Byzantine periods have been examined for evidence as to whether these were predominantly sacred cult places or popular sites of healing. Such springs throughout the

Graeco-Roman world became famous for their capacity to cure various diseases. Those at Tiberias, Gadara and Pella, for instance, were depicted symbolically on their coins. Daily life at medicinal hot springs can be understood with the help of descriptions in Classical literature, the writings of Church Fathers, epigraphic sources and rabbinic literature, the latter including discussions of devils and hell fire and of the ritual laws relating in particular to Sabbath observance. The key to the economic development of many such sacred springs seems to have been a military presence, and the sources reveal a fascinating picture of an existence combining religion, society, healing and pleasure against a backdrop of therapeutic baths and cultic installations.

### **Mapping the Other: The Image of the Jew/Israeli in Modern Arabic Literature** *Dr Ami Elad-Bouskila*

The experience of difference becomes emotionally highly charged wherever the confrontation has a long history or where the relations are, or were, those of colonizers and colonized. The resulting dehumanization and demonization of the other will then be reflected in the literary productions of both parties.

The history of modern encounters between Islamic and Western culture is generally traced back to the French invasion of Egypt in 1798, which revealed a technological, scientific and military gap that still haunts Mediterranean perceptions of the West and is reflected in the spheres of language, art, society, science and technology. For modern Arabic writers the other may take one of at least two forms. In the first of these, Western characters, including Europeans and Americans - for the most part colonizers - are contrasted with those who have been colonized. In the second, Israeli/Jewish/Zionist and Arab/Palestinian characters fall into more complex patterns because of the blurring of Western and Eastern identities and the roles of colonizer and colonized.

Literary studies have so far lagged behind anthropology, sociology and political science in addressing this issue, but can profitably draw on political and sociological concepts of otherness, as well as theories of communities in conflict, in constructing a theoretical framework. Texts and subtexts should be explored for their implicit cultural points of view and may be expected eventually to reveal that the parties are to be seen as 'complementary opposites' rather than as 'binary oppositions', as they

usually are. The work of a small number of contemporary Arabic writers may provide a guide for a wider investigation of modern Arabic literature in general.

### **An Anthology of Old Yiddish: Audience and Method**

*Professor Jerold Frakes*

The lecturer, who had recently compiled a 700-page anthology of some 125 Old Yiddish texts from between 1100 and 1700, began by asking three questions. What was the original audience for Old Yiddish literature? What audience was conceived by the researchers who established the scholarly field of early Yiddish studies over the past century? Who might be the twenty-first-century audience for Old Yiddish?

Twentieth-century scholars tended to present it as 'women's literature', but this can now be seen as a reflection of twentieth-century conditioning rather than sixteenth- and seventeenth-century facts. The potential readers of the new anthology are no less varied than the audiences of the past and editorial decisions must take this into account. It is essential to ask whether the texts should be presented in a Hebrew alphabet or Roman transcription, in Yiddish or translation (and if translated, whether into modern Yiddish, or into other languages such as English, German or Hebrew), bilingually or with a glossary for readers of other modern languages. In addition, should the volume appear with or without textual or explanatory notes? All such choices will help to determine the future audiences for Old Yiddish literature.

### **The Historical Role of the Chief Rabbi in Anglo-Jewry**

*Dr Miri Freud-Kandel*

The office of Chief Rabbi in Britain differs from parallel models in Continental Europe in terms both of its origins and of its access to authority. Its foundation reflects Anglo-Jewry's need for religious guidance, a desire for a centralized authority to foster unity and a concern with image, since the community's lay leaders desired a religious leadership-figure who could share a platform with other British religious leaders. The formation of the United Synagogue in 1870 helped secure the role of the Chief Rabbi, since he was its religious authority. But the strained relations between successive United Synagogue Presidents and

Chief Rabbis highlight the fragile authority of the post. Disagreements between Chief Rabbi Joseph Hertz and Sir Robert Waley-Cohen, initially the United Synagogue Treasurer, then Vice President and finally its long-term President, influenced the choice of Hertz's successor in 1946 and ultimately undermined the office.

**The Media of Memory Creation in Israel: The Case of the Palmach**  
*Professor Michael Keren*

Since 'social memory' – the shared recollections of groups in society – is central to social cohesion, why do Israelis not have such a common memory? Although a wide variety of media have been utilized by Palmach veterans, the assault units that operated between 1941 and 1948, to situate the Palmach as a model for Israeli society, these have failed because of the narcissistic nature of the symbols disseminated, the inability of Palmach memories to nourish Israel's emerging civil society, and the vigorous competition in the arena in which social memory is constructed. The relative success of the Palmach Museum in Tel-Aviv in sparking renewed interest stems from its resourceful combination of modern technology and traditional story-telling techniques.

**Jerusalem the Contested City** *Dr Menachem Klein*

Jerusalem is Israel's most extensive and most populous city, containing more Jews and more non-Jews than any other. But it is also a frontier zone in which two communities confront each other. In 1967 the Jordanian city had an area of 6.5 square kilometers and the Israeli side 38.1. In the wake of the Six Day War Israel annexed both the Jordanian sector and 64.4 square kilometers of the West Bank, creating a disunited 'united Jerusalem' that now covers more than 123 square kilometers.

The Arab population, which in 1967 represented 25.8 per cent of the overall 265,000, had by 2000 risen to 32 per cent of the total, by then increased to some 720,000. Israeli efforts to maintain the earlier proportion led them, by 2001, to install almost 50 per cent of the Jewish population in eleven new Jewish neighbourhoods built on former Jordanian land. Division lines between Jewish and Arab areas are reflected in differences of religion, social status, citizenship, communication, urban and national services, political systems and

affiliation, holidays, social norms, political representation and access to the Israeli power system.

The Israeli building boom and annexation of lands paradoxically abetted the growth of the Arab population. About 200,000 Palestinians (8.6 per cent of the Palestinian population of the West Bank and Gaza strip) now live there as permanent residents, some 5000 of them being also Israeli citizens. As the expansion of Arab East Jerusalem turned former villages into suburbs, some 120,000 more Palestinians were brought within its borders. The Israeli policy of limiting the Arab population by zoning, planning and building regulations left no option but to build in the rural area close to Jerusalem, creating facts on the ground that challenge the intended Israeli boundaries of Jerusalem. Much as Israel made the division lines of 4 June 1967 irrelevant by its annexations, so the Palestinians are succeeding in determining the terms of any final-status agreement.

### **The Legal Status of Karaites in the Light of *Halakhah*** *Rabbi David H. Lincoln*

Ashkenazi and Sephardi rabbis differ on the question of the Jewish status of those members of the non-rabbinic Karaite Jewish sect who wish to become fully Jewish. Are these to be accepted as Jewish in their own right, or must they undergo a conversion process? Generally speaking, Ashkenazi rabbis have been less accepting than Middle Eastern ones, perhaps because of the often Tatar-like appearance of European Karaites and their cultural remoteness from rabbinic Jews. It is thought that these communities may be descended from Khazars, a people converted to Judaism in the early Middle Ages. Karaites of the Middle East, on the other hand, looked, spoke and behaved more like rabbinites, so these reservations did not arise in Egypt, Iraq or Syria. In Israel the Karaite communities have maintained their separate status from rabbinites and there is almost no intermarriage, but in a diaspora setting it seems more sensible to argue in favour of complete equality, if only in order to ensure that Karaites do not leave Judaism entirely. The halakhic rationale for each of these positions has been published and liberal approaches have been taken by several leading rabbis, including Rabbi Ovadiah Yosef.

**A Rich Garland: An Introduction to Jewish Canadian Poetry**  
*Professor Seymour Mayne*

Jewish Canadian poets have resisted assimilating their sensibilities and poetics to an Anglo-Saxon or Anglo-American mainstream or identity. A balance of identities, an eclecticism of poetics and an equilibrium of the private and the public voice marks their poetry. The cultural mosaic of Canada has afforded them a sure sense of roots and independence.

Jewish Canadian poetry as a distinctive branch of Canadian literature can be traced back to Isidore G. Ascher (1835–1914), the sole Jewish poet to be included in the first anthology of Canadian poetry in English: Edward Hartley Dewart's, *Selections from Canadian Poets* (1864). The literary vitality of the immigrant Jewish community found expression in Yiddish in the early decades of the twentieth-century, and by 1934 H. M. Caiserman-Vital could include the work of more than forty poets in his pioneer study, *Jewish Poets in Canada*. Almost a dozen of these were writing in English, including the prolific Hyman Edelstein (1889–1957), A. M. Klein (1909–1972) and Shulamis Yelin (1913–2002). Klein emerged as the major Jewish Canadian poet of the modernist period and was not only the 'father' of Jewish Canadian poetry, but one of the three or four major voices of the modernist movement in Canada.

Klein unashamedly drew on his immigrant Jewish experience and on Jewish learning and lore. His most celebrated collection, *The Rocking Chair and Other Poems*, published in 1948, offered a social portrait of French Quebec. With his awareness of history, sense of roots and passionate voice, he explored the world of French Canada, showing how a Jewish poet could sympathetically bridge the linguistic communities.

Klein lapsed tragically into silence in the early 1950s, leaving the field open for another writer from the Montreal Jewish community, Irving Layton (1912– ), for whom the Jew is an outsider. He defined his own role as a challenger of prevailing taste and decorum, continuing his assault on the gentility of literary culture through to the 1970s with the help of Leonard Cohen (1934– ), whose poems, songs and novels likewise reflect the Montreal Jewish literary tradition.

**Taming the Paradox: Poems of Yehuda Amichai**

*Professor Yasuko Murata*

Yehuda Amichai's poems are marked by multiple dualisms. Although he rebelled in his teens against his Orthodox upbringing, he continued to allude to religious texts in his poetry, drawing on them to express his life-long quarrel with God and successfully following the Jewish tradition of text-dependency despite a secular lifestyle. Amichai was Israel's national poet, but never a nationalistic one. He was saddened by the effects of recurrent wars and refused to share the founding fathers' volunteerism or spirit of self-sacrifice. While remaining a private rather than a public figure he was never an enclosed one, but stayed open to the world, willing to engage with its problems. Bound to the past, he described himself as crushed between the millstones of 'Jewish history' and 'world history'. Amichai's ability to contain these paradoxical pressures enabled him to transform loss into a coming to terms with pain and grief.

**Hebrew Poetry at the Turn of the Millennium** *Amir Or*

The revival of Hebrew as an everyday spoken language at the beginning of the twentieth century bridged a linguistic gap of some 2000 years. Not only can modern Israeli schoolchildren understand the Bible in the original, but King David could probably leaf through a contemporary Hebrew poetry book with little difficulty, recognizing the rhythms, music and forms of speech of the earliest documented Hebrew poetry of about 4000 years ago. Hebrew literature continued to be created after the closing of the biblical canon, but Hebrew was by then a written rather than a spoken language. Religious and secular Hebrew poetry emerged in what is now Iraq, Spain, Italy, Yemen, Russia and Germany, in each case enriched by local traditions of style, theme and lyrical forms. All this was written arguably, however, in a literary rather than a living language.

The revival of Hebrew from this semi-fossilized state is an achievement – unique in history – of the rise of Zionism and the return of Jews to Israel. The poets who led the renewal were celebrated both for their poetical merit and as national leaders. Two early giants, Bialik and Tchernichowsky, who died in 1934 and 1943 respectively, expressed the youthful pioneering revolution and examined aspects of life that had hardly been dealt with in Hebrew poetry before. Their radical tradition



was continued during the 1940s by Alterman and Shlonsky, who trimmed away the earlier more florid styles and religious associations. A third and last wave in the 1950s, including Amichai, Zach and Avidan, was influenced by American and English trends rather than European ones and explored everyday expressions and phrases, free verse and experimental poetry.

With the passing of these three immigrant generations most Israeli writers now have Hebrew as their mother tongue. Since the 1980s poetic ideology has been discarded for a less constrained exploration of Hebrew language and culture, leaving poets free to mix traditional and modern styles and forms. Instead of adapting European models, these 'native' poets examine reality through the unique characteristics of Hebrew, including the fact that Hebrew has a limited vocabulary and relies on single words, rather than syntax and phrase, to generate understanding. Since words may change meaning according to their context, this language is poor at categorizing, with the result that technology and science have had to borrow foreign words. In poetry, however, this trait creates a particular richness, since single words contain diverse meanings linked by the logic of symbol and metaphor, augmented over the centuries. A single poetic statement can consequently offer parallel but equally justified readings whose relations may be a work of art in itself.

### **Secret City: The Hidden Jews of Warsaw, 1940–1945**

*Dr Gunnar S. Paulsson*

An obsession with the question of resistance has resulted in nearly all Jewish responses to the Holocaust being classified either as resistance or as failure to resist. The most reasonable response of people threatened by overwhelming force, however, is evasion, as Raul Hilberg termed it, leading to escape and hiding. This form of response has been all but ignored by historians, even though it was the option chosen by at least two million Jews across Europe. This lecture discussed evasion by considering one of the largest and most complex examples of the phenomenon.

No fewer than 28,000 Jews escaped from the Warsaw ghetto, chose to stay outside it illegally when it was formed or actually came to Warsaw to hide. Together they formed the largest clandestine Jewish community in Nazi-occupied Europe and probably the largest community to live in

hiding anywhere at any time. Together with the non-Jews who helped them and the criminal element that preyed on them they can be regarded as a 'secret city', rather than just a collection of individuals. They were 'secret' because the Germans, Poles and even the Jews were only dimly aware of their existence, and a 'city' because its members were connected to each other by networks and institutions, including a nascent culture expressed in publications, meeting places and a common language. If one includes the 70–90,000 people who helped the Jews and the 2–3000 criminals who preyed on them, the secret city numbered in all about 100,000 people, one-tenth of the population of supposedly *Judenrein* Warsaw.

Most escapes from the ghetto took place after the Great Deportation in the summer of 1942, when the ghetto's population was already severely depleted. Nearly a quarter of the remaining Jews managed to flee, and were still fleeing when the Ghetto Uprising broke out. About 11,500 of the 28,000 survived. Some 3500 fell into the 'Hotel Polski' trap, volunteering for a prisoner-exchange programme that proved illusory; 5400 died in the 1944 Warsaw Uprising and its aftermath; and nearly 7000 died, or were caught, killed or betrayed 'on the Aryan side'. In comparison, of the estimated 20–25,000 Jews who went into hiding in the Netherlands, about 10,000 died – all by capture or betrayal 'on the Aryan side', since there was no uprising or Hotel Polski trap in this case. It follows that the chances of survival in hiding were no worse in Warsaw than in the Netherlands, and perhaps somewhat better, despite the much greater degree of anti-Semitism in Poland.

Clearly, for all the physical and psychological obstacles and the apparent hostility of the surrounding milieu, escape and hiding did take place on a large scale and offered a better chance of survival than any other option.

### **Secular Judaism: Recent Developments in Teaching Judaism as a Culture and Civilization** *Felix Posen*

Last year's census of religions in America demonstrated that about half the American Jewish community defines itself as secular. The figure in the UK is slightly over 50 per cent and in Israel 70 per cent. The lecturer described how secular and secular humanistic Judaism have developed without any proselytizers, leaders, philosophies or programmes into

perhaps the largest single category of Jews in the world. He went on to outline the ongoing debate on the need for rituals, the disparity in creativity between secular and religious Jews, and the need to establish secular Jewish days schools to serve the children of this near-majority of the community.

The lecturer gave an account of the expansion of educational possibilities in secular Jewish studies. In Israel four colleges and three universities are now offering the first ever courses in history at BA, MA and doctoral level from this point of view, and in the United States two universities are so far involved, while negotiations with more are in progress.

Two colleges have been founded by the Posen Foundation in Israel. Meitar in Jerusalem now trains about 1000 teachers in forty-five Israeli schools, affecting about 9000 students, and runs programmes for Russian immigrants. The second institution, Alma College in Tel Aviv, prepares students for BA and MA degrees and has started innovative television programmes. These include public celebrations of Jewish rituals such as *Tikkun Leil Shavu'ot* that draw over 2000 participants to the live events and television audiences of over 150,000.

### **Hebrew as a Mother Tongue** *Avner Shats*

Avner Shats' experience of growing up with Hebrew as his only language while being exposed to many others is not unusual. Hebrew was his 'mother tongue' in a rather special way, however. His parents immigrated to Israel in the late 1940s as war refugees, when Hebrew was regarded as a tool of Zionist nation-building. Newcomers were discouraged from using their original languages, even traditional Jewish ones such as Yiddish and Ladino, and parents were careful to speak only Hebrew in front of their children, even if they themselves spoke others in the home. The term 'melting-pot', which is used to describe the early years of the 'ingathering of the exiles', was in fact a stern ideology that invaded homes and hearts.

In addition, literary Hebrew was often quite divorced from the spoken vernacular. In translated works, for example, Aramaic rather than Hebrew was widely used to convey older, higher or more poetic language, partly because many translators came from religious backgrounds and grew up with a knowledge of Aramaic. Paradoxically,

this introduced non-religious Israelis to literary forms they would otherwise never have encountered.

Shats described how he realized early on that Hebrew was the only language he would ever know thoroughly, and wrote works mimicking a wide array of literary styles. He has continued to write playfully, using as many layers of modern Hebrew as possible.

### **The Image of Apartheid in South African Yiddish Prose Fiction**

*Dr Joseph Sherman*

Many South African Jews were actively involved in the struggle for majority rights in South Africa, but large numbers of them did so as members of the Communist Party, so were committed to ideals of internationalism and world revolution. Although many had grown up in Yiddish-speaking homes, Jews of communist persuasion had no interest in the Yiddish cultural movement, and were distanced in all respects from the organized Jewish community in South Africa. On the other hand, many Yiddish-speaking Jews who emigrated to South Africa were passionately committed to the Yiddish cultural heritage, and were determined to contribute to it from their new perspective in Africa. Inevitably, one of the aspects of life in their new country that struck them with particular force was the increasingly institutionalized racial discrimination on which the South African social formation was predicated. For Jews who had themselves been the victims of discriminatory practices in the Old Country, the situation they now confronted in South Africa seemed a painfully ironic reversal of their own experiences, and caused them much intellectual and emotional confusion. While many of these Yiddishists were firmly committed to the ideals of the Bund and its concern with bettering the lot of the working class, what they now found in South Africa was that the class system they opposed was, in South Africa, built in the primary instance on race. Questions of class and race had become conflated. Yiddish writers of fiction and belles lettres in South Africa responded with differing degrees of intensity to the ugliness of racial discrimination, pointing to an awareness of the ethical bind in which Eastern European, Yiddish-speaking Jews found themselves after they had emigrated to South Africa.

**Brenner and His Solution of the Problem of Dialogue in His Fiction** *Professor Ezra Spicehandler*

Yosef Hayyim Brenner (1881-1921) was the leading Hebrew writer of fiction of his generation. His biography is typical of that of the many Hebrew and Yiddish writers whose major works were written in the first two decades of the twentieth century. He was born in the Ukraine in a remote *shtetl*, hardly touched by modernity, to an impoverished but traditionally educated lower-middle-class family. His father was a *melamed* (an old-fashioned private Hebrew schoolmaster), a product of the insulated traditional education and well-versed in Hebrew and Aramaic literature, including Bible, Talmud, Midrash and pietistic works. Brenner received a similar education, and from the age of ten was sent off to one Yeshivah after another where he was considered to be an *Iluy* (a genius). In his late teens he began writing poetry and fiction and became active in the Zionist and leftist movements, later serving in the Russian Army for more than two years before deserting and moving to London to begin writing fiction and essays. From London he moved to Galicia and finally in 1908 to Ottoman Palestine, where he pursued an active career as an editor, author and secondary school teacher. He was murdered during the Arab riots of 1921.

Hebrew fiction, when Brenner began his writing career, was under the influence of writers like Mendele Mocher Seforim (the *nom de plume* of Shalom Abramowitsch), Bialik, Berdichevski, Frischman and Peretz, but soon began moving slowly from Romanticism to Realism. Its authors spoke Yiddish, a Germanic language that had assimilated Hebrew, Russian and Ukrainian elements, but they wrote in literary Hebrew, based on Hebrew and Aramaic texts studied at school.

The development of Hebrew as a modern literary language began at the close of the eighteenth century in Germany as part of the *Haskalah* (Enlightenment) movement, and was soon transferred to Eastern Europe where the bulk of European Jews lived. The *Haskalah* advocated the modernization of Jewish life through education, its adherents naively believing that Jews would be granted equal rights if they integrated into the culture of the countries in which they resided. However, the anti-Semitism of the Czarist regime and its restrictive and discriminatory laws soon disillusioned the advocates of the *Haskalah*. By the 1870s Hebrew literature, like the Russian literature of the period, replaced its optimistic

Romantic tone with a steadily increasing pessimistic realism.

If *Haskalah* writers complained of the difficulty of portraying the life of Yiddish-speaking Jews in classical Hebrew, the Realists found the task almost impossible and some turned to writing in Yiddish instead. However, even in the Romantic period, Abraham Mapu (the father of the Hebrew novel, who died in 1867) wrestled with the problem of dialogue and the need to differentiate class-distinctions in Hebrew fiction. He resolved this generally by reserving biblical Hebrew for positive 'modern' Jews, low-rabbinic Hebrew for villains or upholders of the old way, and high-rabbinic Hebrew for rabbis and scholars. Mendele, in his Hebrew works, forged a new idiom by adapting the more 'realistic' and pragmatic language of rabbinic Hebrew by meticulously seeking out equivalents for Yiddish speech in all levels of Hebrew.

Brenner chose a new technique for his dialogue, creating an imaginary spoken Hebrew idiom even before spoken Hebrew had emerged. In particular he incorporated Hebrew words and phrases that had been adapted into Yiddish in his dialogues whether these phrases were used correctly or given a specific Yiddish twist or even mistranslated. This had been employed to a limited extent before, but Brenner used it far more radically. He broke the syntax of classical Hebrew, particularly in the depiction of stream-of-consciousness or halting speech. He incorporated Yiddish words and phrases into his dialogue, such as *bichel*, 'a secular book'; *taki*, 'indeed'; or *nebich*, 'an unfortunate person'. The Yiddish glossary appended to his collected works contains over seventy entries and is not complete. He made frequent use of universal European terms, such as railway car, stab-offizier, kultura, platform, captain, battalion, psychological, propaganda and manifesto. He interspersed Russian, Ukrainian, English and Arabic words in his dialogues, including about 200 Russian words and phrases and over twenty common words in Arabic and English respectively in his glossaries. Lastly, he included Yiddish interjections unchanged in his Hebrew dialogue, such as *ah*, *nu*, *bihi*, *phoo*. Brenner in this way devised a realistic version of spoken Hebrew that did not yet exist, anticipating the spoken idiom of modern Israelis and becoming a forefather of contemporary Israeli speech.

**The Limits of Empathy: Hollywood's Representation of Jews in 'Crossfire' and 'Gentleman's Agreement'**

*Professor Donald Weber*

After the War, and especially following the appearance of Sartre's *Anti-Semite and Jew* in the USA in 1948, Hollywood remained baffled by Jewish identity. Edward Dmytryk's murder mystery 'Crossfire' and Elia Kazan's 'Gentleman's Agreement', both issued in 1947, depict the range of anti-Semitism in postwar America and amount to striking projections – in the psychoanalytic sense – of what Hollywood then took Jews to represent.

In each the Jew is depicted as a lay therapist or empathic analyst. 'Samuels' in 'Crossfire' (played by Sam Levene) tries to help salve the anxious, jittery postwar world of soldiers decamped in a *noir* Washington, DC, while 'Dave Goldman' in 'Gentleman's Agreement' (played by John Garfield) attempts to help a good-willed 'liberal' to work through her unacknowledged (or unconscious) anti-Semitism. In both cases the Jew is an empathic decoder of Gentile sickness and cultural malaise and exposes more about Hollywood's baffled imagining of Jewishness than any aspect of the Jewish experience. They suggest the range of roles that Jews may be called on to play in popular culture, and what dreams, or nightmares, they are summoned to inhabit. The hostility in these films, raging in the case of 'Crossfire' and genteel in 'Gentleman's Agreement', reveals far more about Hollywood than the life of Jews in America in the postwar years.

**A Sixteenth-century Italian Jew Reads the Gospels**

*Dr Joanna Weinberg*

The sixteenth-century Jewish polymath Azariah de' Rossi is renowned for his magnum opus, *Light of the Eyes (Me'or Enayim)*, which was published in his native-town of Mantua in 1573. The work had a controversial reception among the author's coreligionists. Under attack from his fellow Jews and pressurized by the Inquisitor of Ferrara to convert to Christianity, de' Rossi undertook next to write a work of specifically Christian appeal. In a bold and innovative study de' Rossi addressed the problems in the Vulgate version of the Gospels, in particular its Aramaisms, in the light of the recently published Syriac text

(Vienna 1555). Moreover, he wrote this work in Italian for Christians, and high Church figures at that, rather than in Hebrew for Jews. De' Rossi was naturally proficient in Jewish Aramaic, but in order to demonstrate that the Syriac text preserved the authentic reading in specific passages he had to teach himself to read Syriac, thus becoming one of the few sixteenth-century Western scholars to be familiar with that language.

This Italian work, which to date has not been published, exists in two autograph versions. It bears witness not only to the fearless erudition which de' Rossi had already demonstrated on every page of his *Light of the Eyes*, but presents to the reader the other de' Rossi, the Buonaiuto – Italianized equivalent of his Hebrew name Azariah – who is as much at home in the classical and Italian legacy as in his Jewish tradition. Striking, too, given that he was being subjected to conversionary pressure, is his constant and fearless assertion of his Jewish identity throughout the work.

### **The Israeli Language: Mosaic or mosaic? Dr Ghil'ad Zuckermann**

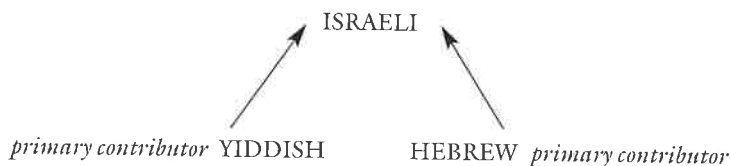
Hebrew was in use from the thirteenth century BCE, but ceased to be spoken during the second century CE. For more than 1700 years it served as a liturgical and literary language in the Diaspora for Jews for whom, even though it was occasionally also a *lingua franca*, it was not a mother tongue. 'Israeli' – the name Dr Zuckermann uses for what is generally called 'Modern Hebrew' – was launched at the end of the nineteenth century by Eliezer Ben-Yehuda and others.

The precise classification of Israeli has preoccupied linguists since the beginning of the twentieth century. The traditional view, which is still prevalent, suggests that it is a Semitic language and that, as it is (Biblical) Hebrew revived, this serves as the substratum of Israeli. The revisionist position defines Israeli as Indo-European – Yiddish relexified – and that it is Yiddish, the 'revivalists' mother tongue, that is the substratum, while Hebrew is only a superstratum. According to Dr Zuckermann's theory, Israeli is both Semitic and Indo-European, since both Hebrew and Yiddish act as its primary contributors. Thus, the term 'Israeli' is more appropriate than 'Israeli Hebrew', let alone 'Modern Hebrew' or 'Hebrew' *tout court*.

As a means of testing this hypothesis he proposed the 'Founder Principle': Yiddish is a primary contributor to Israeli because it was the



## *The David Patterson Seminars*



mother tongue of the vast majority of the ‘revivalists’ and pioneers in late-nineteenth- and early-twentieth-century Palestine. Genetically – rather than typologically – speaking, all other languages influencing Israeli, except Hebrew, are secondary contributors. Hebrew is a primary contributor because, despite its 1700 years without native speakers, it persisted as a literary and liturgical language. So while Israeli phonetics and phonology are mainly European, its morphology is primarily Semitic (with consonantal roots and noun-, verb- and adjective-patterns).

Dr Zuckermann also proposed the ‘Principle of Congruence’. According to this, a feature which exists in more than one contributor – whether primary or secondary – is more likely to persist. Thus, the Subject-Verb-Object syntax of Israeli might be based simultaneously on standard European and on Mishnaic Hebrew (rather than Biblical Hebrew, whose typical order is Verb-Subject-Object). Interestingly, the combination of Semitic and Indo-European influences can be seen in the primary contributors to Israeli: while Yiddish was influenced by Hebrew and Aramaic, Indo-European languages played a role in Hebrew. One of the practical conclusions of Dr Zuckermann’s paper is that Israeli universities and secondary schools should distinguish between Israeli and Hebrew linguistics, and young Israelis should not be told that they speak the language of Isaiah. A study of whether Israeli is the *Altnenulanguage* may illuminate the politics both of language and of linguistics.

(For more information on this theme see [www.zuckermann.org](http://www.zuckermann.org))



---

# CONTINUING ACTIVITIES

---



## *The Leopold Muller Memorial Library*

THIS ACADEMIC YEAR has been a period of transition for the Leopold Muller Memorial Library. Brad Sabin Hill resigned as Librarian and took up his new position of Dean of the Library and Senior Research Librarian at the YIVO Institute for Jewish Research, New York, on 1 January. Dr Piet W. van Boxel, formerly Senior Librarian of Leo Baeck College, London, was appointed Librarian in his place and took up his post on 1 February. Such was the efficiency of the library staff, Tessa Brodetsky, Małgorzata Sochańska and Maria Luisa Langella, that fellows, students and readers were probably not aware of the interregnum and change of guard. Their thorough knowledge of the library and their commitment have proved, and continue to prove, indispensable.

Regular users of the Library have been aware of the Kressel Collection's rich holdings on Jewish history and literature of the nineteenth and twentieth centuries, the Kressel Archive's 400,000 press-cuttings mostly about personalities in modern Jewish history (1935-1980), the serials and bibliographical sections of the Elkoshi Collection incorporated in the library over the past academic year, and the collection of *Yizkor* books – memorial volumes for communities destroyed in the Holocaust – that was expanded this year by the addition of a further ninety examples through the generosity of the Catherine Lewis Foundation. This is now by far the largest collection of such memorial books in Europe.

The major task for the new librarian is to arrange for the computerization of the Library's catalogue, in close cooperation with the University of Oxford, in order to make these valuable collections available to the wider academic community. Currently the only access to the holdings is by a card catalogue, so the holdings are available only to those who visit Yarnton. In addition, a restricted amount of information can be included in a card catalogue, limiting its usefulness. Thanks to the help of Lesley Forbes, the Keeper of Oriental Collections at the Bodleian Library, the Leopold Muller Memorial Library officially joined OLIS, the Oxford Libraries Information Service, on 1 May. This will make it possible to include the holdings of the Muller Library on a

### *Continuing Activities*

database shared by more than 100 Oxford libraries. By the end of December 2002 most of the Western-language holdings, including about 10,000 books, will be on-line and may be accessed through OLIS, putting the Library on the academic map of Oxford and beyond.

Since the OLIS system cannot at present display Hebrew it was decided to create a separate Hebrew database in line with the standards used by the Bodleian Library (MARC21), rather than transliterate the 35,000 Hebrew and Yiddish titles. A Hebrew cataloguer will be appointed from October 2002 to accession the Kressel and Elkoshi collections, a project which should be completed by the end of 2005. As soon as the Oxford system is able to display Hebrew, the database of the Leopold Muller Library will be transferred to it. In the meantime Hebrew and Yiddish titles will be accessible through the Library's homepage, recently installed on the Centre's website, as they are catalogued. This homepage, with descriptions of the collections within the Library, gives access to the *Yizkor* books collection, which has been inserted in the database of the *Yizkor Book Project* ([www.jewishgen.org/Yizkor/](http://www.jewishgen.org/Yizkor/)), and makes it possible to locate biographical details of more than 1500 Jewish personalities in the Kressel Archive. Dr Joop van Klink has designed a computer programme to make it possible to search the Archive in this way.

The Muller Library, together with the Bodleian Library, recently joined the *Mapping Asia* database ([www.asiamap.ac.uk](http://www.asiamap.ac.uk)), a tool for resource discovery in all subject areas of the humanities relating to Asia, the Middle East and North Africa. This will help students and researchers search the large collection of Hebrew newspapers in the Kressel Collection shelved in Exeter Farm.

The Library has acquired a Microform reader/printer (Canon Microfilm scanner 400), an indispensable tool for reading or printing out its important collections of microfiches and microfilms. This will give access to reproductions of over 4000 manuscripts and 10,000 printed books in Hebrew, Yiddish, Ladino, Judeo-Arabic, Judeo-Perisian and German from the holdings of other major Judaica libraries, held in the form of 25,000 microfiches and 400 reels of film, and also to the microfiche series *Documentation on Jewish Culture in Germany 1840-1940* (*Dokumentation zur jüdischen Kultur in Deutschland 1840-1940*) and to the microfilms of 75 per cent of the Kressel Archive. This Microform reader makes it possible to download and email any text in

### *The Leopold Muller Memorial Library*

microform, enabling the Library to offer an unprecedented service to distant readers. It is located in a newly established IT-room, equipped with three workstations. These offer all the facilities of a modern library, including free access to OLIS, internet and email. In addition, each workstation has been installed with CD-ROMs of *The Encyclopaedia Judaica*, a complete set of photographs and texts of the Dead Sea Scrolls, a database of Jewish texts from the Bible to modern responsa, as well as *The Soncino Talmud*, the now classic English translation of the *Babylonian Talmud* together with the original talmudic text and Rashi's commentary. This also contains the Hebrew Bible, an English translation and Rashi's commentary to the Torah.

Besides the substantial addition of ninety volumes to the *Yizkor books* collection by the Catherine Lewis Foundation, major donations have enlarged the holdings of the library this year. These include sixty novels, testimonies and accounts on the Holocaust; forty publications on Judaism and Christianity; a complete microfilm copy of the manuscripts of the important Montefiore collection; and a considerable collection of Yiddish literature containing a complete set of Shmuel Rozhansky's indispensable anthology of Yiddish literature, entitled *Musterverk fun der Yidisher literatur* (*Samples of Yiddish Literature*) published in over 100 volumes in Buenos Aires during the 1960s. Rozhansky's series makes easily available all the major published texts in Yiddish literature from the earliest to the more modern, and contains valuable collections of specialized areas of Yiddish writing from countries such as Argentina and South Africa. Many of the texts appearing in this series are not easily available elsewhere. In addition the Library was given a complete set of the works of Dovid Bergelson, one of the finest of modernist prose stylists in Yiddish, well-known writings by Sholem Asch, Moyshe Kulbak and Itsik Manger, and lesser-known publications, including those of writers working in South Africa.

Finally a word of thanks to Tessa Brodetsky, who after thirteen years decided to retire as cataloguer of Western-language books and archivist in the Library. She saw librarians and assistants come and go and became a well-loved fixture who will be missed by everyone. We wish her well for the future.

## *The Oxford Qumran Project*

THE PUBLICATION of the Dead Sea Scrolls, which proceeded only slowly during the first four decades after their discovery in the late 1940s, is now complete. This owes much to the involvement of the Centre since 1988, when the Project was directed by Professor John Strugnell of Harvard University, and later when Professor Emanuel Tov of the Hebrew University of Jerusalem became editor-in-chief in 1990. The Centre provided guidance and facilitated research, especially on the images of the scrolls that were available in Oxford some time before they were released to the international scholarly community. It also supported the publication financially through funds made available to the Centre. The Qumran Project was administered for the Centre by Professor Alan Crown. Professor Tov reported to the Centre regularly and maintained links with Oxford University Press, publishers of the large-format series entitled *Discoveries in the Judaean Desert*.

In all, thirty-seven volumes have been issued, twenty-nine of them during the tenure of Professor Tov. The introduction to the completed series appeared in 2002: 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, 2002). A concordance covering all the non-biblical texts will be completed in late 2002: M. G. Abegg, Jr., *Concordance of the Non-biblical Texts from Qumran* (Leiden: E. J. Brill, 2002) c. 2000 pp. The same scholar released a 'module' of all the Qumran texts, activated by the powerful search programme 'Accordance', allowing advanced research possibilities. The first fascicules of the one-volume edition of all the Scrolls will be released in late 2002: D. W. Parry and E. Tov, *The Dead Sea Scrolls Arranged by Subject - A Comprehensive Edition of the Non-biblical Dead Sea Texts Based on the Discoveries in the Judaean Desert Series* (Leiden: E. J. Brill).



## *Journal of Jewish Studies*

THE *Journal of Jewish Studies* continues its regular biannual appearance under the editorship of Professor Geza Vermes FBA of the University of Oxford and Professor Tessa Rajak of the University of Reading, with Dr Sarah Pearce of the University of Southampton acting as Reviews Editor. The Administrator, Margaret Vermes, has arranged for the contents of the first fifty-two volumes to be put in a searchable form on the *Journal's* website ([www.jjs-online.net](http://www.jjs-online.net)). On the same website may also be found the pre-publication of Professor Shimon Shamir's Sacks lecture on 'Acceptance of the Other: Liberal Interpretations of Islam and Judaism', with an introduction by HRH Prince Hassan of Jordan. Both the lecture and the introduction have appeared in the autumn 2002 issue of the *Journal of Jewish Studies*.

## *European Association for Jewish Studies*

THE SECRETARIAT of the EAJS, based at Yarnton since 1995, was administered throughout the year by Dr Karina Stern under the supervision of Professor Hanne Trautner-Kromann of the University of Lund, Sweden. The Secretariat was involved in organizing a colloquium on issues in Jewish philosophy held at Yarnton on 23-5 July 2001 and the quadrennial Congress of the Association held in Amsterdam scheduled for July 2002.

## *Institute for Polish-Jewish Studies*

THE INSTITUTE for Polish-Jewish Studies, an associated institute of the Centre, this year published volume 14 of *Polin: Studies in Polish Jewry*, edited by Professor Antony Polonsky. In November a one-day international conference to launch the volume, entitled *Jews in the Former Polish Borderlands*, was held at the Polish Embassy in London, which was crowded for the occasion. In his opening remarks HE Dr Stanisław Komorowski, the Polish Ambassador, after noting that this was the Institute's third successive annual conference to be sponsored by the Embassy, said he hoped that it had become established as a tradition. Papers were presented by scholars from Britain, Canada, Germany, Poland and the United States of America covering themes such as art, politics and history related to the Polish-Jewish experience in places now in Belarus, Lithuania and Ukraine, and to the relatively little-known subjects of Jews in Poznań and Polish Silesia. One paper was presented by Dr Sarunas Liekis, a former student of the Centre.

## *The Website of the Oxford Centre for Hebrew and Jewish Studies*

OVER THE past year the Centre has received an increasing number of applications for the Diploma in Jewish Studies programme via the website. This has taken place because potential students can now print off the application form directly from the website.

In another enhancement to the site, news from past students on the Diploma course is now available in our Alumni News section. Please email the Centre if you are an ex-student and would like to share any news about yourself with others through the website.

The Centre this year initiated a survey to see how easily its website can be found on the Internet. Four times a year the major search engines are queried with phrases likely to be used by people looking for academic Jewish studies centres. A comprehensive report details the results of placing key-words and phrases in ten major search engines and suggests ways of improving rankings. Results so far show that the website is well established and can be easily found in the majority of searches conducted.

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

## *Fellows' Reports*

### *Dr Glenda Abramson*

Dr Abramson visited Beer Sheva in March, during her sabbatical leave, as Kreitman Visiting Fellow at the Ben-Gurion University of the Negev under the auspices of the Kreitman Foundation. She presented two papers on aspects of Brenner's writings and one on 'Anglicizing the Holocaust', delivering them at the Department of Foreign Languages and Literatures, as a university lecture and at a university congress on Hebrew literature at Neve Shalom. She also participated in a seminar at Sede Boker. In April she visited Venice under the auspices of the Socrates staff-exchange programme, participating in the activities of the Department of Oriental Studies at the University of Venice (Ca' Foscari), giving lectures on aspects of Hebrew literature and attending colleagues' lectures. In June she delivered one lecture at the annual conference of the British Association of Jewish Studies on "A Reasonable Rapture": Notes Towards a Definition of Modern Hebrew Poetry', and another for the European Association of Jewish Studies entitled '*Me'ever ligvulin: Four Acts of Creation*'.

Dr Abramson served as Academic Director of the Centre in Trinity Term, and continues to serve as Editor of *The Journal of Modern Jewish Studies*.

### *Dr Piet van Boxel*

Dr Piet van Boxel joined the Centre as Librarian and Fellow in Judaism and the Origins of Christianity on 1 February. His major task this year was to arrange for the computerization of the Library catalogue and to oversee the Library's integration into the OLIS (Oxford Libraries Information Service). This is described in more detail in the entry on the Leopold Muller Memorial Library on pages 89-91 of this *Report*.

Dr van Boxel is completing a study on Christian censorship of Hebrew literature in sixteenth-century Italy, and in June delivered a paper entitled 'Censorship and the Archives of the Holy Office' at the Simon Dubnow Institute in Leipzig. In February at the University of Rome he gave a seminar on methods used to convert Jews in the ghetto of Rome under Pope Gregory XIII.

A summary of his David Patterson Seminar appears on page 68 of this *Report*.

*Dr Miri Freud-Kandel*

Dr Freud-Kandel became Lecturer in Modern Judaism at the Centre and Faculty Lecturer for Theology on a full-time basis from January 2002. Besides giving tutorials on Modern Jewish Thought in the Oriental Institute and the Theology Faculty, she delivered a lecture series during Michaelmas and Hilary terms entitled 'Modern Judaism' for undergraduate and MSt students in the Theology Faculty. In Hilary Term she gave a course entitled 'The Emergence of Modern Religious Movements in Judaism' for the Diploma in Jewish Studies. In Trinity Term she was elected Junior Research Fellow at Wolfson College from October 2002. She also examined an MPhil dissertation in the Faculty of Divinity at Cambridge University and examined the undergraduate degree there.

She presented a paper entitled 'The Fringe Shaping the Centre', in which she examined the growing influence of the Beth Din over the office of Chief Rabbi, at the British Association of Jewish Studies summer conference, and gave other talks at the Institute of Jewish Studies, University College London, and in the Centre's David Patterson Seminar series. She progressed in preparing her doctorate for publication, worked on two articles about Anglo-Jewish Orthodoxy and researched a new project on the concept of the 'faithful remnant', a notion appropriated by some Orthodox communities in the English-speaking world.

A summary of her David Patterson Seminar appears on pages 72–3 of this *Report*.

*Professor Martin Goodman*

Professor Goodman was involved in research and administration throughout the year, holding regular graduate seminars on Tuesday afternoons in term-time. Those in Michaelmas Term, organized jointly with Dr Simon Price as part of a project under the auspices of the Oxford-Princeton Partnership, focused on the 'parting of the ways' between Judaism and Christianity. Together with Dr Price and Dr Salvesen he led a group of ten Oxford graduate students to Princeton in January to participate in a conference on that theme, and he was a member of the panel at the opening session.

### *Continuing Activities*

In July 2001 he gave a paper on 'Jewish Homeland and Jewish Diaspora in the Eyes of Non-Jews in Late Antiquity' to the annual conference of the British Association of Jewish Studies in London, and another on 'Attitudes to the Pentateuch in Roman Times' to the summer meeting of the Society for Old Testament Study. Also in July he led a discussion on the teaching of Jewish philosophy as part of the European Association of Jewish Studies Colloquium on 'Issues in Jewish Philosophy' held at Yarnton. In September he spoke at the annual Incumbents' Conference in Christ Church Oxford, on 'Judaism and Christianity'. In October he delivered a lecture entitled 'Jewish Studies, Classical Studies and the Septuagint' to launch the Greek Bible Project at the University of Reading under the auspices of the Arts and Humanities Research Board Parkes Centre. In November he presented a paper on 'Trajan and the Outbreak of the Bar Kochba War' at a conference in Princeton on Bar Kochba, and another with the same title at the Centre for Jewish Studies in the School of Oriental and African Studies, London. He also gave a talk to the Oxford University Jewish Society on 'Who was a Jew?' and presented a paper to the Oxford Seminar on Jewish History and Literature in the Graeco-Roman Period on 'The Non-Parting of the Ways'. In December he gave a talk to the Society for Jewish Study in London on 'Jews and Romans', a paper on 'The Marginalization of Jews in the Roman World' to the research seminar in the Department of Theology and Religious Studies, University of Bristol, and two lectures to the Limmud Conference in Nottingham.

In January 2002 he spoke at 'The Parting of the Ways' conference in Princeton. In February he presented a paper to a graduate seminar in Cambridge on the same theme and talked to the Oxford Graduate Theology Society, as part of a panel, on 'Fighting for the Faith: Martyrdom and Militarism in the Graeco-Roman Period'. In March he was Andrea and Charles Bronfman Distinguished Visiting Professor in Judaic Studies at the College of William and Mary in Williamsburg, Virginia, giving eleven talks on different subjects in ten days.

Professor Goodman has been chairman of the Oxford University Teaching and Research Unit in Hebrew and Jewish Studies, and in Trinity Term acted as Director of Graduate Studies for the Faculty of Oriental Studies. He has continued to serve as editor of the *Journal of Roman Studies* and has been editing the *Oxford Handbook of Jewish Studies*, due for publication by Oxford University Press in late 2002.

***Dr Anselm Hagedorn***

Dr Hagedorn transferred from Oriel College to Keble College in Michaelmas Term on his appointment as Liddon Fellow of Theology. He became responsible for teaching Old Testament to undergraduates in Theology while continuing to teach at the Oriental Institute, where he gave a course on *Genesis* 1-11. In Hilary Term he taught *Isaiah* 56-66 for the Diploma in Jewish Studies and gave classes on *Amos* and *Genesis* 1-11 for Theologians. He delivered a paper on the application of 'central place theory' to *Deuteronomy* 12 at the annual meeting of the Society of Biblical Literature at Denver, Colorado. An article entitled 'Gortyn – Utilising a Greek Law Code for Biblical Research' appeared in the *Zeitschrift für Biblische und altorientalische Rechtsgeschichte*. The Humboldt Universität zu Berlin appointed him to the post of lecturer in Old Testament from May 2002, so at the end of Hilary Term he left Oxford after five years at the University.

***Brad Sabin Hill***

Brad Sabin Hill continued during Michaelmas Term to pursue research on aspects of East European Hebrew and Yiddish bibliography, especially the geography of Hebrew and Yiddish printing in Poland and Lithuania in the late nineteenth and early twentieth centuries; the use of woodcut characters in Hebrew printing; the typology of illustration in Hebrew books; and the bibliography of Hebrew broadsheets and posters. He also completed his work on Hebrew 'fore-titles' of German Orientalist and theological dissertations of the seventeenth and eighteenth centuries, as preserved in the historic Universitätsbibliothek at Rostock. His summary study of this bibliographic genre, based on the collections in Oxford, London and Rostok, appears on pages 7-30 of this *Report*. An unpublished collection of facsimile reproductions of title-pages from the Rostock library's holdings, *Hebrew Fore-Titles of Latin Dissertations Printed in the German Lands, 1600-1750*, bound in three volumes and accompanied by Hill's introduction, was deposited in the Codrington Library at All Souls College, Oxford, and in the Hebrew Section of the Library of Congress in Washington.

Besides managing the Leopold Muller Memorial Library and its bibliographic acquisitions programme, Mr Hill edited the new listing of the library's Hebrew, Yiddish and Judaica serial titles, compiled by Małgorzata Sochańska and Maria Luisa Langella. This comprehensive

### *Continuing Activities*

short-title list records many hundreds of serials, annuals, periodicals and newspapers held in the Kressel Collection and the recently accessioned Elkoshi Serials Collection, some of which are not recorded in Kressel's definitive bibliography of Hebrew periodicals published in the *Encyclopaedia Judaica* (Jerusalem, 1972), vol. 1, pp. 193–219. Also included in the new serials list are over 100 titles of bibliographic serials, among which are many runs of auction and sale catalogues and reports of various Jewish museums.

At the end of Michaelmas Term, after five years as Librarian and Fellow in Hebrew Bibliography at the Centre, Brad Sabin Hill left Oxford to accept a new appointment as Dean of the Library and Senior Research Librarian at the YIVO Institute for Jewish Research in New York. On his departure he was named a Senior Associate of the Centre.

#### *Ronald Nettler*

Ronald Nettler continued to teach students for the BA and MPhil degrees in Hebrew and Jewish Studies and in Arabic, Islamic and Middle Eastern Studies, and also to supervise research students in the same subjects. For the third consecutive year he served as Director of the MPhil course in Modern Middle Eastern Studies for the Faculty of Oriental Studies and will continue in this post in the coming academic year. He also continued teaching for the Diploma in Jewish Studies and served as Academic Director for the Centre, a post in which he will also continue next year.

In Trinity Term, while on sabbatical leave, he finished a book on which he had been working for several years, as well as some smaller projects. The book, entitled *Sufi Metaphysics and Qur'anic Prophets: Ibn Arabi's Thought and Method in the Fusus al-Hikam*, is a study of the mystical thought of Ibn Arabi (1165–1240), one of the most influential medieval Muslim thinkers. Nettler presents a detailed textual analysis of an important text by Ibn Arabi, the *Fusus al-Hikam* ('Bezels of Wisdom'), investigating in particular Ibn Arabi's use of the stories of Qur'anic prophets – also biblical figures in the Jewish and Christian tradition – in constructing his mystical philosophy. Elements of a religious culture shared by the three religions became a central feature in this important medieval Islamic work. The book is scheduled to appear by January 2003.



*Dr Emanuele Ottolenghi*

Dr Ottolenghi, Junior Research Fellow in Israel Studies at the Centre and the Middle East Centre, organized a further 'Israel at the Movies' film series during Michaelmas Term and chaired the discussions that followed each screening. The series this year included Israeli-produced feature films and documentaries addressing various aspects of Israeli history, politics and society. Michal Aviad attended the screening of her documentary film *Ramleh* and answered questions from the audience. In April 2002 Dr Ottolenghi attended the DocAviv Spring Film Festival in Tel Aviv to view new releases and strengthen contacts with producers, directors and others involved in the film industry in Israel.

In Michaelmas Term Dr Ottolenghi gave a University lecture series on Israeli politics, and throughout the year continued to organize guest lectures on Israeli themes at the Middle East Centre. This year's guests were Dr Menachem Klein, Dr Amikam Nachmani, Professor Michael Cohen and Professor Stuart Cohen from Bar Ilan University; Dr Michael Oren from The Shalem Centre in Jerusalem; Professor Martin Edelman from State University of New York at Albany; Professor Colin Shindler from the School of Oriental and African Studies, London; Professor Aharon Klieman from Tel Aviv University and Dr Rafael Cohen-Almagor from Haifa University.

He lectured in December 2001 at the Limmud Conference in Nottingham on his continuing research into aspects of the Israeli constitution and on electoral reform, and in May 2002 presented part of his findings in a David Patterson Seminar on why direct election failed, and chaired a panel on electoral reform in Israel at the annual meeting of the Association of Israel Studies in Vail, Colorado. At the same conference he presented a working paper on the clash between civil liberties and national security since the beginning of the al-Aqsa Intifada in 2000 and after the 11 September attacks, entitled 'Necessity Hath No Law: Can Liberalism Deal with Emergencies?' He lectured on various aspects of the current conflict in the Middle East at the Oxford Jewish Society in February 2002, the WIZO National Conference in London, the Italy-Israel Association in Turin in March 2002, the Friends of the Hebrew University in London in May 2002 and various other Jewish community centres across the country. He sat on a panel at the House of Commons for a joint BBC-Chatham House discussion on the Middle East conflict in late April 2002, and lectured on anti-Semitism in

### *Continuing Activities*

November 2001 in Cambridge and as a guest of AIPAC and the Anti-Defamation League in Houston in May 2002.

#### *Dr David Patterson*

Dr Patterson gave a lecture to the University of the Third Age at Rewley House, Oxford, and another following the Annual General Meeting of the Council of Christians and Jews in Friends' House, Oxford. He worked with Professor Ezra Spicehandler on the translation of a number of stories and novels by J. C. Brenner.

In August 2001 he delivered a paper at the Thirteenth World Congress of Jewish Studies in Jerusalem in a session entitled 'Enlightenment and Revival' which was designated in his honour. Of the 670 sessions at the Congress only four were designated in honour of living scholars.

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 Vaishnava and Hindu Studies in Oxford. He retired from all these, but for the Fundraising Committee of the Centre, on attaining the age of eighty on 10 June 2002. He was subsequently elected an Emeritus Governor both of the Centre and of the Centre for Vaishnava and Hindu Studies.

#### *Dr David Rechter*

Dr Rechter continued to serve as Director of Studies of the Graduate Diploma in Jewish Studies, taught and examined undergraduates and graduates for the Faculties of Oriental Studies, Modern History and Modern Languages and Literature, and convened a Modern History Faculty seminar on East and East Central Europe together with Professor R. J. W. Evans and Professor R. Crampton. He continued his research on Jewish political culture in the Austrian Empire and was commissioned to compile and edit a source reader on Jewish politics and the Jewish question in Europe.

#### *Dr Alison Salvesen*

Dr Salvesen, besides continuing to serve as Lector in Biblical Hebrew for the Diploma in Jewish Studies, took over as Tutorial Secretary from Dr Abramson, coordinating tuition for university undergraduates in

### *Fellows' Reports*

Hebrew and Jewish Studies. She gave graduate classes on Targum Aramaic and on the Septuagint of Jeremiah.

She was invited to contribute to a number of lexicographical sessions at the November meeting of the Society for Biblical Literature held in Denver, Colorado, where she also presented a paper on her previous work on the Semantics of Ancient Hebrew Database.

In Michaelmas and Hilary terms she participated in the Oxford University-Princeton joint colloquium on 'The Parting of the Ways', which examined the degree to which Judaism and Christianity went their separate ways in the early centuries of the Common Era. For this Dr Salvesen gave a paper at Professor Goodman's Seminar on Jewish History and Literature in the Graeco-Roman Period in October and a shortened form at the Princeton colloquium in January.

In Trinity Term she acted as an examiner for MSt and BA examinations at the Oriental Institute. In June she gave a day-school on 'King David: Man or Myth?' at Rewley House, the Oxford University Department for Continuing Education, in which she examined the role of King David in art and literature and discussed the current revisionist trends in biblical historiography.

#### *Dr Joseph Sherman*

Dr Sherman took up his appointment as Woolf Corob Fellow in Yiddish Studies in January 2002. During Hilary Term he taught a course entitled 'Questions of Jewish Identity in Modern Yiddish Literature' for the Diploma in Jewish Studies, and in Trinity Term another entitled 'Dissolution and Fragmentation in Yiddish Literature' to undergraduate students of Yiddish literature. Dr Sherman continued to serve as co-editor of the South African-based journal *Slavic Almanach*, and remained an Honorary Research Associate of the University of the Witwatersrand, Johannesburg.

A summary of his David Patterson Seminar appears on page 80 of this *Report*.

#### *Dr Jonathan Webber*

In July 2001 Dr Webber delivered a conference paper entitled 'Notes Towards the Definition of "Jewish Culture" in Contemporary Europe'. The conference, which was held in Budapest, was devoted to the sub-

### *Continuing Activities*

ject 'Jewish Identities in the Post-Communist Era' and was organized by the Jewish Studies Programme of the Central European University, Budapest, in conjunction with the Institute for Jewish Policy Research, London. Dr Webber has been acting as a consultant to the Institute in its 'Jewish Culture' programme, principally to map out the wide range of Jewish cultural events taking place across Europe today, and his paper was in part a comment on its preliminary findings. He also acted as a consultant, on behalf of the Humanities Division of Oxford University, on a project to help disseminate to the scholarly world the archive of the Shoah Foundation of Los Angeles, consisting of 52,000 videotapes of Holocaust testimony. In this context Dr Webber went out to the USA in October to see the archive at first-hand. While there he delivered a lecture on applied research in Holocaust studies and also spoke at the University of Yale (which has its own videotestimony archive) on the subject of the Auschwitz museum. He visited Auschwitz in September for a meeting of the museum's International Council, and travelled again to Poland at the invitation of the Polish Institute for Foreign Affairs to take part in the government-sponsored sixtieth-anniversary commemoration ceremonies in the town of Jedwabne, where almost the entire local Jewish population was murdered by its ethnic Polish neighbours in July 1941.

Dr Webber continued to serve as managing editor of *JASO: Journal of the Anthropological Society of Oxford* and was invited to join the editorial advisory board of *Jewish Renaissance*, a new Anglo-Jewish cultural periodical. On behalf of the Institute for Polish-Jewish Studies he convened a one-day international conference in November on 'Jews in the Former Polish Borderlands', held at the Polish Embassy in London. He continued with his fieldwork in the contemporary Jewish world and especially European Jewish cultural events, including a visit to the Festival of Jewish Culture in Cracow in July. He took part in the first annual Tishah Be'av service in the newly restored synagogue in the town of Oświęcim (Auschwitz); and he conducted a wedding of a student of his in the town of Košice, Slovakia, the first public Jewish wedding to have been held there for fifty years. He published two papers and prepared a third for publication.

Having been offered the new UNESCO Chair in Jewish and Interfaith Studies at the University of Birmingham, Dr Webber resigned as a Fellow of the Centre at the end of December. He had completed eigh-

### *Fellows' Reports*

teen years as a faculty member of the Centre and was elected to a Lecturership and an Emeritus Fellowship.

#### *Dr Joanna Weinberg*

Dr Weinberg was this year appointed Fellow in Rabbinics at the Centre. Her teaching activities included a survey course on rabbinic literature for the Diploma in Jewish Studies programme. At the Oriental Institute she continued to teach a course on mishnaic and medieval Hebrew texts and medieval Hebrew thought. She also taught a new course on medieval Jewish history and gave tutorials in medieval Jewish-Christian relations and medieval Hebrew literature. She continued to teach *Mishnah* and *Midrash* at Leo Baeck College at both undergraduate and graduate level, and to serve as external examiner for the Department of Hebrew and Jewish Studies, University College London.

In Michaelmas Term she participated in the Middle Eastern Seminar on Historical Writing at the Oriental Institute and gave a seminar on Jewish historiography. In April she gave a seminar on Azariah de' Rossi at the research seminar in Jewish studies at the University of Manchester and in June in the Martin-Buber Institut für Judaistik in Cologne, Germany.

She is the process of completing her edition of Azariah de' Rossi's work on the Syriac version of the Gospels, which has never been printed. It is to be published by the Warburg Institute in the coming year.

A summary of her David Patterson Seminar appears on pages 83–4 of this *Report*.

## *Visiting Fellows' and Scholars' Reports*

### *Professor Boaz Arpaly*

Professor Arpaly, of Tel Aviv University, was at the Centre from 1 July to 8 September 2001. While there he wrote the introduction and closing chapters of his sixth book, *The Joy of Comparing: Chapters in Modern Hebrew Poetry*, and prepared the 450-page manuscript for publication. The book spans the history and interpretation of Hebrew poetry and the theory and methodology of literary comparison. In the first chapter he compares Bialik and Tchernichowsky as originators of the first Hebrew romantic-landscape poems in the 1890s. The second discusses the types of modernism represented by Greenberg and Shlonsky in the 1920s. The chapters that follow suggest how Alterman's 'Stars Outside' (1938) responds to Shlonsky's 'Stones of Chaos' (1934); interpret Alterman's 'Stars Outside' and 'The Joy of the Poor' (1941); and compare Amichai's poetry from 1948 to 1968 with that of earlier poets such as Bialik and Amir Gilboa. The final chapter examines Brenner's influence on Greenberg's early writings and compares Brenner with Zach, suggesting the possibility of direct influence.

### *Shoshana Berman*

During her stay at the Centre, from 12 June to 1 September 2001, Mrs Berman, a former Israeli judge who lectures at the Hebrew University of Jerusalem, focused on the religious aspects of bio-ethical and environmental issues. These included definitions of 'personhood' and life and death, and issues related to assisted reproduction and IVF techniques, the status of the embryo, ownership over body-parts and tissues, human cloning, organ donation and transplants, manipulation of plants and animals and their introduction into the environment, genetic testing, informed consent and confidentiality, eugenics and the Hippocratic Oath. She especially concentrated on the reflection of embryonic stem-cell research in Jewish, Christian, Muslim and Classical sources, examining its clinical applications, controversial legal and moral implications and the debate relating to the isolation, harvesting and 'production' of pluripotent unique cells for therapeutical purposes. She prepared a study of the legal implications of using embryonic stem-cells

from a variety of sources, and crystallized her thinking on genetic screening, protection of information and 'genetic secrecy'.

***Dr Oleg Budnitskii (Skirball Fellow)***

During his five months at the Centre, from 7 January to 7 June 2002, Dr Oleg Budnitskii, of the Institute of Russian History, Russian Academy of Sciences, wrote most of a book entitled *Russian Jews Between the Reds and the Whites: Jews and the Anti-Bolshevik Movement, 1917–1922*. In this he examines Russian Jewry during the period of the Russian Revolution and the Civil War, and particularly the attempts of senior officials of the Russian Orthodox Church in 1919–22 to prevent the establishment of a Jewish national home in Palestine. In the process they organized opposition among the Catholic, Anglican and other Churches and encouraged representatives of the White (anti-Bolshevik) movement in Paris to oppose attempts to implement the Balfour Declaration. Since it emerges that this policy was determined more by religious and mystical than by political and socio-economic factors, he suggests that the outburst of anti-Semitism in the years of the Civil War, which claimed the lives of tens of thousands of Jews, may likewise have been religious in origin. The Russian 'diplomacy in exile', conducted by nonexistent or unrecognized governments, was incapable of significantly influencing the attitudes of the Great Powers, but the diplomatic correspondence testifies that Russia was an outspoken opponent of the Jewish national movement.

A summary of the lecture delivered by Dr Budnitskii while at Yarnton appears on page 69 of this *Report*.

***Professor Alan Crown***

Professor Alan Crown, of the University of Sydney, stayed at the Centre on behalf of the Qumran Project from July to September 2001. He completed a 10,000-word entry on the Samaritans for a supplementary volume to the *Encyclopaedia of Judaism*, continued to work on preparing the third edition of his *Bibliography of the Samaritans* for publication in 2003 and, using the Samaritan collection in the Muller Library, began to write an entry for the *Encyclopaedia of Jewish Women* on the 'Status of Women Among the Samaritans'. He gave a lecture to a visiting group from the Society of Biblical Studies of the USA on the subject of Israel and Samaria post-721 BCE.

## *Continuing Activities*

### *Professor Jean Duhaime (Skirball Fellow)*

Professor Duhaime, of the University of Montreal, spent five months at the Centre, from 3 September 2001 to 1 February 2002, working mainly on the War Texts from Qumran, a group of texts from the Dead Sea Scrolls about the ultimate battle between the forces of light and darkness. Using the Centre's photographic record of the scrolls and the Muller, Bodleian and Oriental Institute libraries, he was able to review publications since the appearance of his own translation of the War Scroll in J. H. Charlesworth (ed.) *The Dead Sea Scrolls: Hebrew, Aramaic and Greek Texts with English Translations*. Vol. 2, *Damascus Document, War Scroll and Related Documents* (Louisville and Tübingen, 1995) 80-203. The new book is to be issued by Sheffield Academic Press in late 2002.

Professor Duhaime also lectured to graduate seminars in Oxford, Edinburgh and Manchester, consulted with other specialists in the field and took part in meetings of the Oxford Council for Christians and Jews.

Assisted by his wife Paule-Renée Villeneuve, he prepared an exhibition at the Centre of some fifty paintings executed in the 1950s by Sigismund Freyhan. The paintings, on biblical themes, were based on an illustrated edition of the Pentateuch, *Die fünf Bücher Moses*, by the Polish Hebraist and historian Julius Fürst, published in Prague in 1882.

A summary of the lecture he delivered while at Yarnton appears on pages 69-70 of this *Report*.

### *Dr Estée Dvorjetski*

Dr Estée Dvorjetski, of the University of Haifa and Safed College, stayed at the Centre from 5 September 2001 to 15 March 2002 and prepared for publication the four central chapters of her forthcoming book entitled *Leisure, Pleasure and Therapy: The Thermo-Mineral Baths of Hammat-Gader Throughout the Ages*. She also completed five articles entitled 'Thermo-Mineral Waters in the Eastern Mediterranean Basin: Historical, Archaeological and Medicinal Aspects', *ARAM* 13-14 (2001-2) 485-512; 'The Sages at Hammat-Gader: Aims and Deeds', in Z. Safrai *et al.* (eds) *The Galilee in Late Antiquity* (Bar-Ilan University Press); 'The Maladies of Rabbi Judah the Patriarch in Light of Modern Medicine', *Hebrew Studies* 43 (2002); 'Hadrian, the Therapeutic Baths



and the Bar Kochba War'; and 'The Synagogue-Church at Jerash in Jordan and its Contribution to the Study of Ancient Synagogues'.

Dr Dvorjetski delivered a lecture entitled 'Hadrian, the Therapeutic Baths and the Bar Kochba War' in Professor Martin Goodman's Seminar on Jewish History and Literature in the Graeco-Roman Period; another entitled 'Thermo-Mineral Baths in the Eastern Mediterranean Basin: Historical, Archaeological and Medicinal Aspects' as a David Patterson Seminar; and one on 'Using Talmudic Literature for Differential Diagnosis for Rabbi Judah the Patriarch' in the Hebrew Seminar at the Department of Hebrew and Jewish Studies at University College London. At the Institute of Jewish Studies, also at UCL, she delivered a series of lectures under the title 'Therapy and Entertainment', covering 'Thermo-Mineral Baths in the Eastern Mediterranean during the Roman-Byzantine Period', 'Social and Cultural Aspects of the Medicinal Roman Baths according to Rabbinic Literature' and 'Hadrian, the Therapeutic Baths and the Bar Kochba War'.

She benefited from access to the Muller, Bodleian, Ashmolean, Sackler and Oriental Institute libraries and from the tranquillity of Yarnton Manor. She also gave informal tutoring to several Diploma students.

A summary of the lecture she delivered while at Yarnton appears on pages 70–1 of this *Report*.

***Dr Ami Elad-Bouskila (Skirball Fellow)***

During the five months he spent at the Centre, from 25 February to 10 July 2002, Dr Ami Elad-Bouskila of Beit Berl College, Israel, conducted research on the representations and images of Jews, Israelis and Zionists in modern Arabic literature. He made good progress with the theoretical framework of his research, and especially in comparing images and representations of various aspects of the Israeli-Arab conflict from the nineteenth century to the present. Besides preparing several chapters, he completed a comprehensive bibliography on the reflection of the mainly Jewish and Israeli other in Palestinian literature.

A summary of the lecture he delivered while at Yarnton appears on pages 71–2 of this *Report*.

***Professor Jerold Frakes (Skirball Fellow)***

During his stay at the Centre from 3 October 2001 to 3 March 2002, and later as a visiting scholar between March and August 2002, Professor

### *Continuing Activities*

Frakes, of the University of Southern California, Los Angeles, completed an extensive anthology of Old Yiddish from 1100 to 1750, consisting of some 125 complete or partial texts from manuscripts or early printed books. The Oppenheimer Collection at the Bodleian Library was a major source, as was the bibliographical collection at the Centre's Muller Library.

He was able also to examine repositories of Old Yiddish texts in Cambridge, Paris, Cologne, Frankfurt and Munich, and to work on three secondary projects: an English translation of Jean Baumgarten's *Introduction à la Littérature Yiddish Ancienne* (Paris 1993), a Yiddish-language textbook for beginners at the Vilnius Programme for Yiddish Culture, and *Isagoge in linguam hebraeo-germanicam*, an edition and translation of Latin introductions to Yiddish language by Christian Humanists (1514-1742).

A summary of the lecture he delivered while at Yarnton appears on page 72 of this *Report*.

#### ***Professor Stephen A. Geller***

Professor Stephen Geller, Professor of Bible at the Jewish Theological Seminary of America, stayed at the Centre from 20 July to 30 August 2001, researching *Psalms* 44-68 for a commentary on the Book of Psalms he is writing for the Hermeneia Series. He also worked on a paper entitled 'Who May Lead the People of God: The Problem of Leadership in the Hebrew Bible', which he presented in late 2001 at a conference on Jewish communal leadership at the Jewish Theological Seminary, New York.

#### ***Dr Sylvie Honigman (Skirball Fellow)***

During the five months she spent at the Centre, from 5 September 2001 to 5 February 2002, Dr Honigman of Tel Aviv University completed most of a monograph on the Judeo-Hellenistic *Letter of Aristeas*. Since her initial hypothesis was that the *Letter of Aristeas* may best be understood in terms of Hellenistic historiography, she applied to it the kind of methodological approach currently implemented in the study of Graeco-Roman historiography, concerned mainly with conventions of narrative elaboration in historical writings. She began with a literary analysis of the *Letter of Aristeas*, analysing its compositional structure and identifying and delineating its narrative paradigms. She hopes that

this will provide a basis for a hypothesis on its subject matter, purpose and relation to the Septuagint.

*Professor Ahuvia Kahane*

During his stay at the Centre, from 20 June to 20 August 2001, Professor Kahane, of Northwestern University, Illinois, worked on a Hebrew prose translation of Homer's *Iliad* – a companion volume to his earlier translation of the *Odyssey* (Keter 1996). He focused on the problem of identifying the basic registers, vocabularies, sentence structures and rhythmical and alliterative prose patterns. Major demographic and cultural changes in recent years have resulted in modifications to Israeli Hebrew that made it necessary to revise the linguistic model used in his earlier translation, for which he drew on sources including biblical prose, the Hebrew translation by Yonatan Ratosh of Kenneth Graham's *The Wind in the Willows* and the language of poets such as Avot Yeshurun and David Avidan and of prose writers such as Oz and Shabtai. The language of the new *Iliad* translation will be superficially simpler, but more varied in its vocabulary and sources and more complex in its mix of elements. The resulting model reflects some fundamental properties of Homeric Greek.

Professor Kahane also completed a book on Homer (*Diachronic Dialogues: Homer and Canonic Tradition*, forthcoming, Rowman and Littlefield) and made final corrections to one on Apuleius, entitled *A Companion to the Prologue to Apuleius' Metamorphoses* (Oxford University Press, 2001), and to *The Chicago Homer, an Online Tool for Formulaic Analysis of Early Greek Epic* (University of Chicago Press, 2001).

*Dr Oleg Kozerod (Skirball Fellow)*

During his five months at the Centre, from 18 February to 15 July 2002, Dr Kozerod, of Kiev National University, prepared for publication a book entitled *Jews of Ukraine, 1921–1929* on the economic restructuring of the 1920s and the banning of Jewish practice during the Stalinization of Ukrainian society. He continued with his *Bibliography of the Jews of Ukraine, 1921–1929*, examining British sources on the New Economic Policy in Ukraine, especially in the British Library and the Bodleian and Muller libraries. He also delivered a paper entitled 'Focus on Jewish Women in Ukraine, 1921–1929' at the European Social Science History Conference, at The Hague in February 2002. A recent essay appears on pages 31–5 of this *Report*.

## *Continuing Activities*

### *Professor Terence Lovat*

Professor Lovat, of the University of Newcastle, New South Wales, who stayed at the Centre during August 2001, studied the interface between Judaism and the spiritualities emanating from Hinduism. This interest arose from long-term work on the Hindu interface with Christianity, in the course of which he discovered Jewish connections in the underlying spiritual concerns of Christians and the numbers of individuals of Jewish background attempting dialogue with Hinduism or moving closer to it or to one of its progeny. The Muller Library contains research material by Jews into theological and practical connections between Judaism and Hinduism, while visits to the Brahma Kumaris Global Retreat Centre at Nuneham Courtney near Oxford, a UNESCO-affiliated group with strong Hindu connections, made it possible for him to meet two prominent Brahma Kumaris with strong Jewish upbringings, now coordinating centres in London and Tel Aviv.

He prepared a paper for the International Seminar on Religious Education and Values, a Jewish-Christian forum for dialogue, and revised a text on religious education that had first appeared in 1989.

### *Professor Yasuko Murata (Skirball Fellow)*

Professor Murata, of Toho University, Japan, who stayed at the Centre from 4 September 2001 until 1 March 2002, was able to complete her Japanese translation of about ninety poems by Yehuda Amichai and to write an extended introduction to her anthology of his works shortly to be published in Japan. She also made progress with a book-length study of modern Hebrew literature, completing a paper which, together with others that have previously been published and two more shortly to be completed, will survey the entire field.

A summary of the lecture she delivered while at Yarnton appears on page 76 of this *Report*.

### *Amir Or (Hebrew Writer Fellow)*

Amir Or, who stayed at Yarnton from 25 March to 24 June 2002, worked mainly on a volume of essays entitled *Language that Took on Flesh*, a philosophical, linguistic and poetic inquiry into Hebrew language and poetry. He focused on three chapters in which he discussed language as a form of reality, the self as expressed through language, and a theory of linguistic sense-development in mental pictures.

### *Visiting Fellows' and Scholars' Reports*

Excerpts of the second and third of these, on biblical names of God and a dialogue from *The Gospel of Thomas*, appeared in the Israeli literary review *Hadarim*. Extracts appear, with a translation, on pages 36–45 of this *Report*. He also worked on a volume of his selected works translated into Polish, together with Beata Tarnowska, who has translated many of his work into Polish.

A summary of the lecture he delivered while at Yarnton appears on pages 76–7 of this *Report*.

#### ***Dr Gunnar S. Paulsson (Koerner Fellow)***

Dr Paulsson, who stayed at the Centre from 1 September 2001 to 31 January 2002, worked on his forthcoming book, *The Debate on the Holocaust*, due to appear in the *Issues in Historiography* series of the University of Manchester. Relying mainly on the resources of the Muller and Bodleian libraries he compiled a bibliography and drafted the introduction and first chapter. He also wrote three book reviews, worked on an article, attended two conferences organized by the Institute for Polish-Jewish Studies (affiliated with the Centre) in London, taught a course on the Holocaust for the Diploma in Jewish Studies and lectured at Yarnton on the theme of his forthcoming book, *Secret City: The Hidden Jews of Warsaw, 1940–1945*, emphasizing its historiographical implications.

A summary of his lecture appears on pages 77–8 of this *Report*.

#### ***Dr Douglas Pratt***

Dr Douglas Pratt, of the University of Waikato, New Zealand, spent from 12 June to 30 July at the Centre and was able to work on several projects especially in the fields of Jewish-Christian and Jewish-Muslim relations. He finalized the text of his book entitled *Rethinking Religion: Exploratory Investigations*, scheduled for publication in late 2002, and of a *Festschrift* chapter, 'Pluralism and Interreligious Engagement: The Contexts of Dialogue'. He examined the holdings of the Muller Library on interfaith relations, Christian and Muslim anti-Semitism and Holocaust denial, and outlined topics for development into papers. He particularly benefited from the opportunity to visit individuals and organizations involved in interfaith studies and related issues in Oxford and further afield.

## *Continuing Activities*

### *Dr Yevgueny Rozenblat (Koerner Fellow)*

Dr Rozenblat, of the Brest State University, Belarus, who stayed at the Centre from 13 February to 5 July 2002, prepared a second edition of his book, entitled *The Jews of Pinsk: 1939–1944*, and wrote two chapters of a new study of the Holocaust in Belarus. He also collected material for a study of Anglo-Jewish writing on the Holocaust, using especially the Bodleian and Muller libraries. In April 2002 he delivered a paper entitled ‘Reichskommissariat Ostland – Collaboration and Resistance During the Holocaust’ at an international conference at Stockholm and Uppsala.

### *Igal Sarna (Hebrew Writer Fellow)*

Igal Sarna from Tel Aviv, who stayed at the Centre from 1 October to 12 December 2001, completed a first draft of *Muzungu*, a book-length account of a plane-crash in the Ruvenzury Mountains in Africa in which he explores the personal relationships and rivalry between the survivors. It is due to be published in 2002 by Yediot Acharonot. The passengers – on their way to conclude a gold-deal in the Congo under the regime of Laurent Kabila – included Israelis engaged in business in the third world.

### *Avner Shats (Hebrew Writer Fellow)*

Avner Shats, a novelist and literary critic from Haifa, stayed at the Centre from 1 October 2001 to 31 January 2002 and completed a substantial part of a novel tentatively entitled *42*. This narrative, which begins in Siberia and ends in Israel, examines the ways in which Israeli men of different generations confront midlife or other personal crises and collective predicaments. He was able also to complete and prepare for publication a collection of essays, some previously published in the literary supplement of *Ha'aretz*. He also held discussions with students of Hebrew literature at the Oriental Institute.

A summary of the lecture he delivered while at Yarnton appears on pages 79–80 of this *Report*.

### *Professor Ezra Spicehandler (Skirball Fellow)*

During his stay at the Centre from 1 February to 2 July 2002, Professor Spicehandler, together with Dr David Patterson, began work on their two-volume collection of novels, novellas and short stories by Yosef

### *Visiting Fellows' and Scholars' Reports*

Hayyim Brenner in translation, a sequel to their recently published anthology of short stories by Hayyim Nachman Bialik. They almost completed the first volume, containing the two novellas entitled *One Year* and *From A to M* and the short story called *Impressions of a Journey*. Professor Spicehandler also drafted a twenty-page introductory biography of Brenner and submitted to Wayne University Press the final page-proofs of a new edition of *The Modern Hebrew Poem Itself*, a critical anthology that first appeared in 1965 and is scheduled for republication in late 2002.

A summary of the lecture he delivered while at Yarnton appears on pages 81–2 of this *Report*.

#### *Ayelet Shamir-Tulipman (Visiting Research Student)*

Ayelet Shamir-Tulipman, of the Department of Hebrew Literature at Haifa University, stayed at the Centre from 26 July to 30 August 2001 and worked on her thesis entitled 'Identity, Dualism and Hybridity in Modern Hebrew Prose'. She wrote a chapter in which she examined the notion of home in diaspora literatures as a concrete idea, investigating its politics as a conflictual notion and premise-point. She benefited from the theoretical and literary texts in the Muller and Bodleian libraries, the peaceful atmosphere of Yarnton Manor and the support of staff and colleagues.

#### *Professor Diane Wolfthal*

During her stay at the Centre, from 25 June to 29 July 2002, Professor Diane Wolfthal, of Arizona State University, completed two chapters of her forthcoming book on illustrations in early Yiddish books. She made good progress in her investigation of the only surviving Yiddish manuscript with figural imagery, a profusely illuminated book of customs produced in Italy around the turn of the sixteenth century. She examined manuscripts and printed books at the Bodleian Library as well as libraries in London and Cambridge and profited in particular from discussions with Dr Piet van Boxel at the Centre's Library and with Professor Jerold Frakes, a Visiting Fellow, whose report on his visit appears elsewhere in this volume.

# Publications

## Centre Publications

- Journal of Jewish Studies*, edited by Professor Geza Vermes and Dr Tessa Rajak, volume 52:2 (2001)
- Journal of Jewish Studies*, edited by Professor Geza Vermes and Dr Tessa Rajak, volume 53:1 (2002)
- Report of the Oxford Centre for Hebrew and Jewish Studies, 2000-2001*, edited by Dr Jeremy Schonfield (2001)

## Fellows' Publications

- ABRAMSON, GLENDA, (editor) *The Journal of Modern Jewish Studies* 1:1 (2002)
- 'Two nineteenth-century travellers to the Holy Land', *Israel Affairs* 8:3 (spring 2002) 69-83
- GOODMAN, MARTIN, 'Current Scholarship on the First Revolt', in A. M. Berlin and J. A. Overman (eds) *The First Jewish Revolt: Archaeology, History and Ideology*, London and New York: Routledge (2002) 15-24
- 'Josephus and Variety in First-century Judaism', *The Israel Academy of Science and Humanities, Proceedings* VII:6 (Jerusalem, 2000) 201-13
- (associate editor) 'The Apocrypha', in J. Barton and J. Muddiman (eds) *The Oxford Bible Commentary*, Oxford: Oxford University Press (2001) 617-829
- 'Introduction to the Apocrypha', in J. Barton and J. Muddiman (eds) *The Oxford Bible Commentary*, Oxford: Oxford University Press (2001) 617-26
- HILL, BRAD SABIN, 'From Bardejov to Oxford: The Contribution of Slovakian Jewry to Anglo-Hebrew Scholarship', *Report of the Oxford Centre for Hebrew and Jewish Studies, 2000-2001*, Oxford (2001) 108-33
- 'The Leopold Muller Memorial Library', *Report of the Oxford Centre for Hebrew and Jewish Studies, 2000-2001*, Oxford (2001) 49-68
- '[Bibliography of] Dissertations in Yiddish Studies, University of Oxford', *Report of the Oxford Centre for Hebrew and Jewish Studies, 2000-2001* Oxford (2001) 101-107
- (and Martine Smith-Huvers), '[Bibliography of] Dissertations Submitted at the Centre, 2001', *Report of the Oxford Centre for Hebrew and Jewish Studies, 2000-2001*, Oxford (2001) 99-100



## Publications

- OTTOLENGHI, EMANUELE, 'The *Kaparab* Syndrome', *The Jerusalem Post*, 16 July 2001
- 'Why Direct Election Failed in Israel', *The Journal of Democracy* 12:4 (October 2001)
- 'Hold Your Nose and Vote Likud', *The Jerusalem Post*, 4 November 2001
- 'Parliamentary Sovereignty and Judicial Review in Israel', *Quaderni Costituzionali* 21:3, December 2001 (in Italian)
- 'Middle East: The Problem is Arafat', (www.ideazione.com) 15 February 2002 (in Italian)
- 'Europe Must Resist Rising Anti-Semitism', *Newsday*, 22 February 2002
- 'Arafat's Mistakes', *L'Unità*, 5 March 2002 (in Italian)
- 'The Inner Tour of Our Conscience: A Response to Michael Kustow', *The Jewish Quarterly*, March 2002
- 'Israeli-Palestinian Impasse. The Dynamics of Ariel Sharon's Coalition', *IISS Strategic Comments* 8:2, March 2002
- 'Middle East on Fire', *Ideazione* 3, March-April 2002 (in Italian)
- 'Marshall Plan for Middle East Needed', *Il Nuovo* (www.ilnuovo.it), 5 April 2002 (in Italian)
- 'Saddam Raises Fears Forgotten by History', *Il Nuovo* (www.ilnuovo.it), 8 April 2002 (in Italian)
- 'Arafat's Questionable Choices', *Il Nuovo* (www.ilnuovo.it), 12 April 2002 (in Italian)
- 'When Criticism of Israel Becomes Anti-Semitism', (www.ideazione.com), 12 April 2002 (in Italian)
- 'Should We Support Ariel Sharon? Yes', *The Jewish Chronicle*, 12 April 2002
- 'Those who cry "Palestine or Death"', *Libero*, 13 April 2002 (in Italian)
- 'The World Fears the Arab Revolutions that Won't Happen', *Il Nuovo* (www.) 25 April 2002 (in Italian)
- 'The Strategy of Asymmetric Terror', *Il Nuovo* (www.ilnuovo.it) 13 May 2002 (in Italian)
- 'Dangerous Instability', *The World Today*, May 2002
- 'Explaining Systemic Failure: The Direct Elections System and Israel's Special Elections of February 2001', *Israel Affairs* 8:3 (Spring 2002)
- 'Humans: The Weapons of Choice in a New Type of War', *The Houston Chronicle*, 20 June 2002

*Continuing Activities*

- SALVESEN, ALISON, 'Symmachus and the Dating of Palestinian Targum Tradition', *Journal of the Aramaic Bible* 2/2 (2000) 233-45
- 'Jacob of Edessa's Knowledge of Hebrew', in G. Greenberg and A. Rapoport-Albert (eds) *Michael Weitzman Memorial Volume*, Sheffield: Sheffield Academic Press (2001) 457-67
- 'Baruch and Epistle of Jeremiah', in J. Barton, C. Rowland and M. D. Goodman (eds) *The Oxford Bible Commentary*, Oxford: Oxford University Press (2001) 699-704
- 'Early Jewish Bible Interpretation', in J. Barton (ed.) *The Biblical World*, London and New York: Routledge (2002) 323-32
- SHERMAN, JOSEPH, 'Creative Freedom and the Party Line: The Case of Dovid Bergelson', *Midstream* 37:8 (December 2001) 20-3
- 'Bashevis Singer and the Jewish Pope', in Seth L. Wolitz (ed.) *The Hidden Isaac Bashevis Singer*, Austin: University of Texas Press (2001) 13-27
- 'A Background Note on the Translation of *Yarme un keyle*', in Seth L. Wolitz (ed.) *The Hidden Isaac Bashevis Singer*, Austin: University of Texas Press (2001) 185-91
- (as translator) Isaac Bashevis Singer, *Yarme and Keyle*, Chapter 2, in Seth L. Wolitz (ed.) *The Hidden Isaac Bashevis Singer*, Austin: University of Texas Press (2001) 192-217
- (as translator) Dovid Bergelson, 'Hershl Toker', *Midstream* 37:8 (December 2001) 24-9
- WEBBER, JONATHAN, 'The Memorable, the Measurable, and a Good Sense of Timing: Jewish Systems of Chronology and Periodization', in Sølvi Sogner (ed.) *Making Sense of Global History: The 19th International Congress of the Historical Sciences, Oslo 2000, Commemorative Volume*, Oslo: Universitetsforlaget (2001) 265-91
- 'Creating a Culture of Healing', *Perspectives: A Journal of the Holocaust Centre, Beth Shalom* (Summer 2001) 19-21

# *Dissertations Submitted at the Centre, 2002\**

Compiled by

MARTINE SMITH-HUVERS

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

- BAMFORD, CHRISTI DIANNE. *Solar Worship in Ancient Israel*. 35 pp.
- CARL, RYAN MATTHEW. *Authentic Faith, Authentic Religion: A Brief Study of Faith in the Theology of Abraham Heschel and Paul Tillich*. 35 pp. (submitted 2001)
- CRHOVÁ, MARIE. *The Jewish Politics Between East and West: The Case of the Jewish Party in Interwar Czechoslovakia*. 43 pp.
- DOUGLAS-MAJOR, LOUISE. *Nationalism, Diaspora Nationalism and Zionism: Differing Concepts of National Identity Among Czech Jews, 1918-1921*. 29 pp.
- FINKEMEIER, EVA. *Elsa Morante and Natalia Ginzburg: Jewish Aspects in their Lives and Writings*. 32 pp.
- FRIED, SHAWN. *The Practice of Surgery in Jewish Society in the First to Sixth Centuries CE*. 42 pp.
- KOVÁCS, ILDIKÓ. *Yiddish Poetry in America in the Interwar Years: The Translated Canon*. 29 pp.
- LARSEN, NATHAN. *'And the Children Prepare Their Chapters': Elementary Education in the 2<sup>nd</sup>-Century Galilee*. 31 pp.
- MILLER, HEATHER S. *The Non-Jew in Jewish Thought: The Importance of the Noahide Concept to Inter-Religious Dialogue*. 29 pp.
- POLLOCK, TAMARA J. M. *A Comparative Analysis of the Role of Women in Jewish Resistance Organisations in Nazi-occupied Europe, During the Second World War*. 28 pp.

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

RAY, REBECCA SUSAN. *'Christ our Passover': Passover Imagery in Early Christian Literature: Comparing the Passover Typology in the New Testament with Patristic Treatments of the Passover.* 27 pp.

SLEIMAN, RALPH. *Maimonides on Leadership.* 30 pp.

SZTYMA, TAMARA. *Towards the Problem of Jewish Identity in Art: The Life and Art of Henryk Glicenstein.* 53 pp.

WOLFTHAL, JUDITH. *Snapshot of the Parisian Postwar Jewish Left: The Evidence of Naye Presse and Undzer Shtime.* 37 pp.

---

# LISTINGS

---



## *Governance of the Centre*

Board of Governors (*Chair: Sir Richard Greenbury*)

Academic Advisory Council (*Chair: Peter Oppenheimer*)

The Leopold Muller Memorial Library (*Chair: David Lewis*)

Fellowships and Visitors (*Chair: Dr Glenda Abramson*)

The Diploma in Jewish Studies (*Chair: Dr David Rechter*)

Staff and Estate Administration (*Chair: Peter Da Costa*)

Management Committee of the Oxford University Teaching  
and Research Unit in Hebrew and Jewish Studies  
(*Under the auspices of the Board of the Faculty of Oriental Studies;*  
*Chair: Professor Martin Goodman*)

# *Board of Governors*

*(as at June 2002)*

## *Chairman*

Sir Richard Greenbury

## *Vice-Chairman*

Professor Hugh Williamson, FBA

## *Board Members*

Dr Glenda Abramson

Martin Blackman

Dr Baruch Blumberg

Dr Sidney Brichto

Elizabeth Corob

Michael Garston

Professor Martin Goodman, FBA

Dr Alfred Gottschalk

HRH Prince El Hassan bin Talal

David Hyman

Professor Alan Jones

Dr Paul Joyce

David Lewis

Clive Marks

The Lord Marks of Broughton

Professor David Marquand

Peter Oppenheimer *President*

George Pinto

Dr Richard Repp

Dr Lisbet Rausing

Dennis Trevelyan, CB

The Lord Weidenfeld



*Emeritus Governors*

**Sir Zelman Cowen**

**William Frankel**

**Frank Green**

**The Lord Moser**

**The Revd Professor Ernest Nicholson, FBA**

**Dr David Patterson (*Emeritus President*)**

**Felix Posen**

**Sir Maurice Shock**

**Sir Sigmund Sternberg**

**Professor Geza Vermes, FBA**

**The Rt Hon. The Lord Woolf**

**The Rt Hon. The Lord Young**

# *Academic Advisory Council*

## PRESIDENT

**Peter Oppenheimer**

*Student (i.e. Fellow) of Christ Church, Oxford*

## FELLOWS

*Schreiber Fellow in Modern Jewish Studies*

**Dr Glenda Abramson**

*Cowley Lecturer in Post-biblical Hebrew, Oxford University,  
and Fellow of St Cross College, Oxford*

*Librarian and Fellow in Early Judaism and  
the Origins of Christianity*

**Dr Piet van Boxel**

*(from 1 February 2002)*

*Lecturer in Modern Judaism*

**Dr Miri Freud-Kandel**

*Junior Research Fellow, Wolfson College, Oxford*

**Professor Martin Goodman, FBA**

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

*Junior Research Fellow*

**Dr Anselm Hagedorn**

*Liddon Fellow of Theology, Oxford University,  
and Member of Keble College, Oxford (to 31 March 2002)*

*Librarian and Fellow in Hebrew Bibliography*

**Brad Sabin Hill, FRAS**

*Member of the Oriental Faculty, Oxford University  
(until 31 December 2001)*

*Fellow in Muslim-Jewish Relations in the Modern Period*

**Ronald Nettler**

*University Research Lecturer, Oxford University,  
and Supernumerary Fellow in Oriental Studies,  
Mansfield College, Oxford*

*Academic Advisory Council*

*Junior Research Fellow in Israel Studies*

**Dr Emanuele Ottolenghi**

*Junior Research Fellow of St Antony's College, Oxford*

*Fellow in Modern Jewish History*

**Dr David Rechter**

*University Research Lecturer, Oxford University,  
and Research Fellow of St Antony's College, Oxford*

*Fellow in Aramaic and Syriac*

**Dr Alison Salvesen**

*University Research Lecturer, Oxford University;  
Lector in Biblical Studies*

*Woolf Corob Fellow in Yiddish Studies*

**Dr Joseph Sherman**

*University Visiting Lecturer in Yiddish Studies, Oxford University*

*Fellow in Jewish Social Studies*

**Dr Jonathan Webber**

*Hebrew Centre Lecturer in Social Anthropology, Oxford University  
(to 31 January 2002)*

*Fellow in Rabbinics*

**Dr Joanna Weinberg**

*James Mew Lecturer, Oxford University*

*The Leopold Muller  
Memorial Library Committee*

*Chairman*

David Lewis

*Librarian*

Dr Piet van Boxel

Melvyn Carlowe

Peter Da Costa

Michael Garston

Jonathan Gestetner

Richard Judd

Peter Oppenheimer

Martin Paisner

Daniel Peltz

John Rosefield

Charles Sebag-Montefiore

Dr Joanna Weinberg

*Members of the Oxford University  
Teaching and Research Unit in  
Hebrew and Jewish Studies*

Dr Glenda Abramson

Neelum Ali (*Secretary*)

Dr Piet van Boxel

Dr Miri Freud-Kandel

Professor Martin Goodman, FBA

Elisheva Hochstein

Dr Kerstin Hoge

Professor Fergus Millar, FBA

Ronald Nettle

Peter Oppenheimer

Dr Emanuele Ottolenghi

Dr David Rechter

Dr Alison Salvesen

Dr Joseph Sherman

Dr Norman Solomon

Dr Amram Tropper

Professor Geza Vermes, FBA

Dr Joanna Weinberg

Professor Hugh Williamson, FBA

## *Senior Members*

### HONORARY FELLOWS

**Dr David Patterson**

*Emeritus President; President 1972–92*

**Felix Posen**

*Emeritus Governor; Governor 1985–99*

**Professor Edward Ullendorff, FBA**

*Emeritus Professor of Semitic Languages, School of Oriental and African Studies,  
University of London*

### EMERITUS FELLOWS

**Dr Daniel Frank**

*The Ohio State University*

**Dr Noah Lucas**

**Dr George Mandel**

**Professor Jonathan Webber**

*University of Birmingham*

### SENIOR ASSOCIATES

**Professor Philip Alexander**

*University of Manchester*

**Dr Sebastian Brock, FBA**

*Wolfson College, Oxford*

**Professor Calum Carmichael**

*Cornell University*

**Dr Dafna Clifford**

**Professor Alan Crown**

*University of Sydney*

**Rabbi Professor Nicholas de Lange**

*University of Cambridge*

**Professor Alice L. Eckhardt**

*Lehigh University*

*Senior Members*

**Professor Martin Hengel**

*Institute for Advanced Study, Berlin*

**Brad Sabin Hill, FRAS**

*YIVO Institute for Jewish Research, New York*

**Professor Bernard Jackson**

*University of Manchester*

**Rabbi Dr Louis Jacobs**

*New London Synagogue*

**Dr Lionel Kochan**

**Dr Barry Kosmin**

*Institute of Policy Research, London*

**Dr Elinor Lieber**

*Green College, Oxford*

**Professor Fergus Millar, FBA**

*Brasenose College, Oxford*

**Professor T. Muraoka**

*University of Leiden*

**Professor Edna Nahshon**

*The Jewish Theological Seminary, New York*

**Professor F. Burton Nelson**

*North Park Theological Seminary, Chicago*

**Dr Tudor Parfitt**

*School of Oriental and African Studies, University of London*

**Professor James Piscatori**

*Oxford Centre for Islamic Studies*

**Professor Tessa Rajak**

*University of Reading*

**Professor Peter Schäfer**

*Free University of Berlin*

**Dr Harry Shukman**

*St Antony's College, Oxford*

**Dr Norman Solomon**

**Professor Ezra Spichandler**

*Hebrew Union College, Cincinnati*

**Dr E. Zev Sufott**

*Senior Members / Research Associates*

**Dr Sara Svir**

*University College London*

**Dr Suha Taji-Farouki**

*University of Durham*

**Dr Adena Tanenbaum**

*The Ohio State University*

**Professor Emanuel Tov**

*The Hebrew University of Jerusalem*

**Professor Ilan Troen**

*Ben-Gurion University of the Negev*

**Professor Geza Vermes, FBA**

*Wolfson College, Oxford*

*Research Associates*

**Dr Gennady Estraiikh**

**Dr Mikhail Krutikov**



## *Other Academic Officers*

*Academic Director*

**Dr Glenda Abramson**

*Director of Studies, Diploma in Jewish Studies*

**Dr David Rechter**

*Mason Lecturer and Publications Officer*

**Dr Jeremy Schonfield**

*Lector in Modern Hebrew*

**Tali Argov**

*Lector in Yiddish*

**Dr Kerstin Hoge**

*Librarian*

**Dr Piet van Boxel**

*Administrator of the Oxford Qumran Project*

**Professor Alan Crown**

*University of Sydney*

*Director of the Qumran Forum*

**Professor Geza Vermes, FBA**

*Editors and Staff of the Journal of Jewish Studies*

**Dr Sarah Pearce** (*Reviews Editor*)

**Professor Tessa Rajak**

**Professor Geza Vermes, FBA**

*Other Academic Officers*

**Margaret Vermes** (*Administrator*)

**Stephen Ashworth** (*Copy-editor and Typesetter*)

**OTHER TEACHING STAFF**

**Dr John Elwolde**

**Dr Gunnar S. Paulsson**

**Dr Sara Sviri**

# *Visiting Fellows and Scholars*

## SKIRBALL FELLOWS

**Dr Oleg Budnitskii**

*Institute of Russian History, Moscow*

**Professor Jean Duhaime**

*University of Montreal*

**Dr Ami Elad-Bouskila**

*Beit Berl College, Tsofit, Israel*

**Professor Jerold Frakes**

*University of Southern California*

**Dr Sylvie Honigman**

*Tel Aviv University*

**Dr Oleg Kozorod**

*Kiev National University, Ukraine*

**Professor Yasuko Murata**

*Toho University, Chiba, Japan*

**Professor Ezra Spicandler**

*Hebrew Union College, Cincinnati*

## KOERNER FELLOWS

**Dr Gunnar S. Paulsson**

*Oxford*

**Dr Yevgueny Rozenblat**

*Brest State University, Belarus*

## HEBREW WRITER FELLOWS

**Amir Or**

**Igal Sarna**

**Avner Shats**

*Visiting Fellows and Scholars*

VISITING SCHOLARS

**Professor Boaz Arpaly**

*Tel Aviv University*

**Shoshana Berman**

*The Hebrew University of Jerusalem*

**Dr Estée Dvorjetski**

*University of Haifa*

**Professor Jerold Frakes**

*University of Southern California*

**Professor Stephen Geller**

*Jewish Theological Seminary, New York*

**Professor Ahuvia Kahane**

*Northwestern University, Chicago*

**Professor Jacob Lassner**

*Northwestern University, Chicago*

**Professor Terence Lovat**

*University of Newcastle, New South Wales*

**Dr Douglas Pratt**

*University of Waikato, New Zealand*

**Professor Diana Wolfthal**

*Arizona State University*

VISITING RESEARCH STUDENT

**Ayelet Shamir-Tulipman**

*University of Haifa*

# Staff

## *Bursar*

Peter Da Costa

## ADMINISTRATION AND ACADEMIC SUPPORT

*Personal Assistant to the President and Coordinator of the Qumran Project*

Maureen Peacock

### *Secretary*

Patricia O'Neill

### *Accountant*

Sheila Phillips

### *Accounts Assistant*

Patricia Cripps

*Personal Assistant to the Bursar and Fellowships and Visitors Coordinator*

Joan Sinclair

### *Secretary*

Lynnette Sheffield

### *Student Registrar*

Martine Smith-Huvers

### *Academic Administrator*

Sue Forteath

### *Fellows' Secretary*

Neelum Ali

### *Receptionist*

Michelle Ghagan

## LIBRARY

### *Library Assistants*

Tessa Brodetsky

Maria Luisa Langella

Małgorzata Sochańska

*Staff*

DOMESTIC AND MAINTENANCE

*Maintenance Manager*

Derek Cox

*Groundsmen*

Don Burnett

Colin Pipe

*Domestic Bursar*

Graham Laer

*Assistant Domestic Bursar*

Annabel Young

*Domestic Supervisor*

Sylvia Hawkins

*Domestic Assistants*

Teresa Berridge

Pat Cox

Beverley Gray

Elaine Harris

Pauline Reeves

*Minibus Driver*

Brian Beeney

*Support Driver*

Graham Thompson

OTHER POSTS

*Personal Assistant to the Emeritus President  
and Data Base Administrator*

Jacqueline Finlay

*Webmaster*

Alun Ward

*Looted Art Research Unit*

Ann Webber

David Brancaleone

Shauna Isaac

Jessica Weiss

## *Professional Advisers*

### *United Kingdom Lawyers*

Berwin Leighton Paisner, London  
Linnells, Oxford

### *United States Lawyers*

Herzfeld & Rubin, PC, New York

### *United Kingdom Accountants*

Mazars Neville Russell, Oxford

### *United States Accountants*

Ernst & Young, New York

## *Statistics for 2001–2*

Fellows of the Centre 11

Other academic staff 9

Visiting Fellows and Scholars 25

Students who completed the Diploma Course 14

# *Friends of the Oxford Centre for Hebrew and Jewish Studies*

## ISRAELI FRIENDS

### *Patrons*

**Professor Haim Ben-Shahar**

*formerly President of the University of Tel Aviv*

**Gen. (res.) Shlomo Gazit**

*formerly President of Ben-Gurion University of the Negev*

**Professor Ephraim Katzir**

*President of the State of Israel 1973-8*

**Professor Moshe Many**

*formerly President of the University of Tel Aviv*

**Yitzhak Navon**

*President of the State of Israel 1978-83*

**Rabbi Emanuel Rackman**

*formerly President of Bar-Ilan University*

### *Chairman*

**Dr E. Zev Sufott**

### *Treasurer*

**Dr George Mandel**

### *Secretary*

**Professor David Wasserstein**

## AMERICAN FRIENDS

### *President*

**Dr Baruch Blumberg**

### *Academic Director*

**Professor Edna Nahshon**

### *Treasurer*

**Jonathan Dorfman**

### *Secretary*

**Cheryl Obedin-Rivkin**



*Friends of the Oxford Centre for Hebrew and Jewish Studies*

AUSTRALIAN FRIENDS

*President*

**Sir Zelman Cowen**

*Chairman*

**Professor Alan Crown**

*Secretary*

**Orna Lankry**

## *Sources of Funding*

### DONATIONS AND COVENANTS

The Oxford Centre receives no government grants of any kind: it is a registered charity relying solely on the contributions of individuals and foundations throughout the world. British contributors should note that if a donation is made under gift aid, the Centre can reclaim tax, thereby significantly increasing the value of the gift. American donations to the American Friends of the Oxford Centre for Hebrew and Jewish Studies are tax deductible (the IRS number is 13-2943469).

### MAJOR DONORS

The Centre wishes to record its thanks to those individuals and institutions who have given major donations (£5000/\$8000). In addition to the following, the Centre also thanks those who have donated funds anonymously.

The R. and S. Cohen Foundation

The Sidney and Elizabeth Corob Charitable Foundation

The Dixons Foundation

Mr Geoffrey Goldkorn

The Michael and Morven Heller Charitable Foundation

David Hyman Charitable Trust

The Stanley Kalms Foundation

The Ian Karten Charitable Trust

The Catherine Lewis Foundation

Marks and Spencer PLC

The Edith and Ferdinand Porjes Charitable Trust

The Porter Foundation

Posen Foundation

*Sources of Funding*

The Rich Foundation

Fondation Segré, Vaduz

The Barnett Shine Charitable Foundation

The Skirball Foundation

The S. R. M. Charitable Trust

Sternberg Charitable Foundation

The Wingate Foundation

*Donors of Books to the  
Leopold Muller Memorial Library,  
2001–2002*

INDIVIDUALS

Dr Adina Bar-El  
Ehud Ben-Ezer  
Dr Charles Berlin  
Dr Oleg Budnitskii  
Elisabeth Chase  
Professor Gustavo Corni  
Professor Alan and Sadie Crown  
Professor Yuval Dror  
Dr Estée Dvorjetski  
Dr Ami Elad-Bouskila  
William Gross  
Sara Grosvald  
Lucien Gubbay  
Cindy Halpern  
Theodore Abraham Harris  
Patricia Herbert  
Brad Sabin Hill  
Christine Holmes  
Dr Anthony Julius  
Daniele Kahn-Paycha  
Frieda Keidanski  
Jack Kushner  
Else Lawrence  
Professor Raphael Loewe  
Jack Lunzer

*Donors of Books to the Leopold Muller Memorial Library, 2000–2001*

Alicja Melamed-Adams  
Professor Fergus Millar  
Peter Oppenheimer  
Amir Or  
Professor Peter Pulzer  
Dr Albi Rosenthal  
Dr Yevgueny Rozenblat  
Christa Salamandra  
Rachel Sandriesser  
Igal Sarna  
Dr Jeremy Schonfield  
Dr Gertrud Seidmann  
Avner Shats  
Dr Joseph Sherman  
Maurice Siakkis  
Roman Szenk  
Professor Dan Urian

INSTITUTIONS

The Catherine Lewis Foundation, London  
The Haberman Institute for Contemporary Jewry, Jerusalem  
The Joseph Siakkis Archive, Athens  
*Journal of Jewish Studies*, Oxford  
The Kabbalah Center, London  
Oxford Centre for Islamic Studies  
Vidal Sasson International Center for the Study of Antisemitism  
(SICSA), Jerusalem  
Widener Library, Harvard University, Cambridge, Mass.  
YIVO Institute for Jewish Research, New York

