

REPORT OF THE  
OXFORD CENTRE FOR  
HEBREW AND  
JEWISH STUDIES

•

1997-1998

OXFORD CENTRE FOR  
HEBREW AND JEWISH STUDIES

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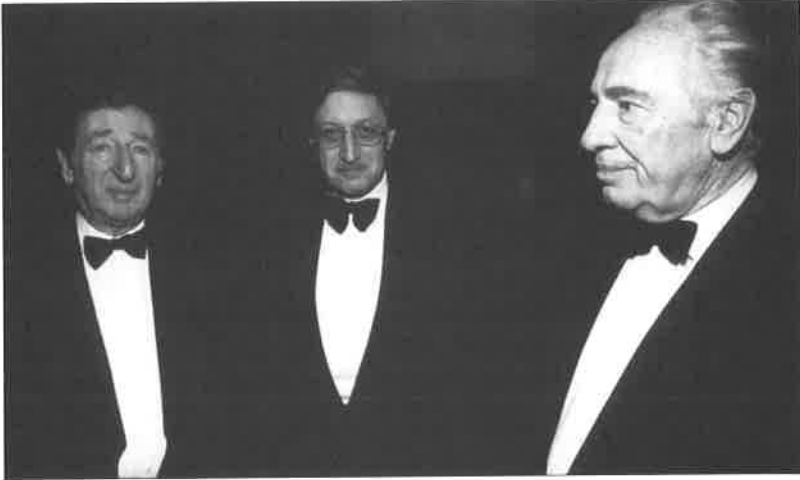
## *Preface*

THE OUTSTANDING EVENT of the 1997–8 academic year was the Centre's Silver Jubilee banquet in London on 1 December 1997. Sir Richard Greenbury, the Chairman of the Board of Governors, presided over a gathering of more than 300 guests who filled to capacity the magnificent sixteenth-century Middle Temple Hall in London. Mr Shimon Peres gave a memorable speech and Sir Richard announced that the Centre had reached agreement in principle with the University of Oxford on two steps towards the further integration of Hebrew and Jewish studies in the University. The agreement provides for the construction of a new floor on the roof of the Oriental Institute building in Pusey Lane. The new structure, to be financed by a grant from the Centre to the University, will house fellows of the Centre who will be members of a new University teaching and research unit in Hebrew and Jewish studies to be established in conjunction with the Centre. Further details are currently under discussion between the Centre and the University and we hope to sign the final agreement, after approval by the University and the Centre's Board of Governors, in the course of the academic year 1998–9. The agreement marks a historic milestone in the development of the Centre.

During the year the deaths occurred of two former Governors who played a major role in its birth and growth. Sir Isaiah Berlin and Professor Cecil Grayson helped the Centre in many ways over a long period and we mourn their loss. I also regret to record the death of Rabbi Joseph B. Glaser of Scarsdale, New York, who served as Vice Chairman of the Board of the American Friends of the Centre. Rabbi Glazer died some time ago, but news of his death has only recently reached us. A further loss is that of Professor Roy Eckhardt of Coopersburg, PA, a Senior Associate of the Centre, who died in May 1998. Together with his wife, Alice, Professor Eckhardt was one of the pioneers in the effort to develop a theological understanding of the Holocaust.

The one-year graduate Oxford University Diploma in Jewish Studies was evaluated by the University in the course of the year and approved for re-accreditation for a further period of five years. The Diploma enjoyed another successful year, as detailed elsewhere in this report, and applications for the next session are running at a high level.

## *Preface*



*(left to right) Professor David Patterson, the Founding President of the Centre, and Dr Bernard Wasserstein, the President of the Centre, with Shimon Peres, the Guest Speaker at the Silver Jubilee Banquet held on 1 December 1997 at the Middle Temple, London*

At the end of the year three fellows of the Centre left us. Our longest-serving fellow, Dr George Mandel, David Hyman Fellow in Modern Jewish Studies, has retired. Dr Daniel Frank, Porter Fellow in Medieval Jewish History, resigned in order to take up a position at Ohio State University. Lastly, Dr Daniel Falk, Junior Fellow in Qumran Studies, reached the end of his term of tenure and is moving to a new position at the University of Oregon. All three have played an important part in the academic life of the Centre and we wish them well in the future.

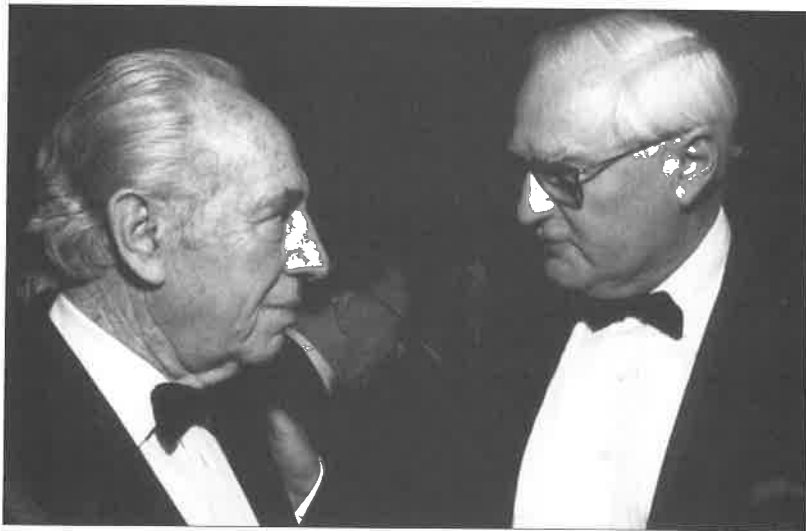
Our new Woolf Corob Fellow in Yiddish Studies, Dr Joel Berkowitz, arrived in October 1997. He is an expert on the Yiddish theatre and his inaugural lecture on Hamlet on the Yiddish stage was a spellbinding performance. Towards the end of the year he took on the onerous position of Director of Studies for the Diploma in Jewish Studies when Ronald Nettle stepped down after nearly ten years' service as Director. The Centre marked this invaluable contribution to its work with a special presentation to Ron at the end of the year.

The Centre is fortunate in enjoying a number of special benefactions to support guest lectures. Among the most significant of these in

## *Preface*

1997–8 were the fourth Frank Green Lecture, delivered by Professor Paul Mendes-Flohr of the Hebrew University of Jerusalem, entitled ‘Jewish Philosophy: An Obituary’; the twentieth Sacks Lecture, delivered by Professor Jonathan Frankel also of the Hebrew University on the subject of ‘Jewish Power: Myth, Reality, Paradox (An Historical Perspective)’; the seventh Louis Jacobs Lecture, delivered by Dr Nicholas De Lange of Cambridge University on ‘The Life and Thought of Ignaz Maybaum’; and the fourth and last of the joint Lancaster-Yarnton Lectures, given this year by Professor Daniel Boyarin of the University of California at Berkeley, on the theme of ‘Virgins and Martyrs: Gender and the Making of Christianity and Judaism’.

The Leopold Muller Memorial Library’s development programme continues apace, supported in particular by the Rich Foundation and the Catherine Lewis Foundation. As I write, work is proceeding on the transformation of the interior of the building with the installation of new mobile shelving which will greatly increase the library’s book-storage capacity. This in turn will enable us to shelve the Centre’s major acquisition of the Elkoshi Collection of Hebrew books. Further stages



*Mr Shimon Peres, the Guest Speaker, with Sir Richard Greenbury, Chairman of the Board of Governors, at the banquet to celebrate the Silver Jubilee of the Centre on 1 December 1997*

## *Preface*

of the programme include the automation of the library's catalogue and the purchase of advanced computer equipment.

The Centre's major research project, the publication of the scholarly edition of the Dead Sea Scrolls, continues to move forward under the general administrative direction of Professor Alan Crown and the editorial control of Professor Emanuel Tov. We are now within sight of the end of the process within the next two or three years. When complete, this will form one of the towering achievements of twentieth-century scholarship.

All this would not be possible without the generous support that the Centre receives from foundations, trusts and individual friends and donors from all over the world. An independent charity, the Centre receives no support from the University budget nor from the Government. The Centre is thus heavily dependent on contributions. Thanks to the Silver Jubilee appeal the Centre's endowment has grown to over £3.6 million, and we anticipate that when further pledges have been received it will reach over £4 million. The increase in the size of our endowment represents a significant strengthening of our long-term position and I particularly want to thank all those who have contributed to this effort.

The Centre enters its twenty-sixth year with confidence and optimism that, with such support, it can continue to strive towards the high goals that it has set itself.

*17 July 1998*

BERNARD WASSERSTEIN  
*President*



# *Hypnotized by English?*

GEORGE MANDEL

THE revival of Hebrew as a spoken language is widely regarded as one of the greatest achievements of Zionism. In recent times, however, concerned Israelis seem more inclined to express anxiety about Hebrew than to rejoice in its successes. When the President of the State, Ezer Weizman, visited the Hebrew Language Academy in May 1996, the Academy's president, Professor M. Bar-Asher, complained in his welcoming speech of a disparaging attitude towards Hebrew on the part of some sections of Israeli society, which in his opinion suffered from an inferiority complex towards English. The people he had in mind were, perhaps surprisingly, to be found among the most highly educated Israelis, especially university professors. They were squeezing Hebrew out of the domain of culture and restricting it to the kitchen and the market-place. According to Professor Bar-Asher, Hebrew in Israel was in danger of becoming the language of the uneducated. Academic congresses were conducted entirely in English, and even the invitations to them were undefiled by any letter of the Hebrew alphabet. A relaxation in university regulations meant that doctoral theses could be written in English instead of Hebrew, which in practice meant that theses could, on occasion, be written in Hebrew instead of English. The use of Hebrew for academic teaching and publication had been one of the essential stages of the language's revival; today, a combination of arrogance and frivolity was overturning this achievement, apparently as an unintended and incidental consequence of other decisions, but in reality as a matter of deliberate policy.

In July 1992, nearly four years before Weizman's visit, a special plenary session of the Academy was devoted to a discussion of foreignisms in Hebrew. Many complaints were voiced concerning the extent to which other languages, chief among them English, were used tentitiously in Israeli society, and were influencing the way in which Hebrew itself was spoken and written. One speaker, the novelist Aharon Megged, reeled off a list of the names of shops and restaurants encountered in a short walk in Tel Aviv. They included North-West and Pioneer (both written in Hebrew characters). 'There is no *baluts*

### *Hypnotized by English?*

any more,' wrote Megged, 'there is only pioneer'. He was alluding to the fact that *haluts*, the Hebrew word for 'pioneer', has an important place in the history of Zionism and carries, or used to carry, a special resonance in Hebrew. Perhaps most telling of all is the name of the main commercial centre in Tel Aviv: Dizengoff Centre. Not *Merkaz Dizengoff*, the Hebrew translation of that phrase, but 'Dizengoff Centre', with the word 'centre' written in the Hebrew alphabet.

An even greater threat to the health of the language came from foreign phrases that, in Megged's words, crawled like worms into the Hebrew of newspapers and broadcasting, and gnawed away at it from within: 'celebrities' instead of *mefursamim*, for example, and 'man-power', 'catering', 'come-back' and 'take-away food'—all written in Hebrew letters or spoken by broadcasters in the middle of Hebrew sentences, and all concepts for which perfectly good Hebrew equivalents were available. Worse still was the stylistic corruption that often resulted from the influence of other languages, such as the statement that a certain book had 'sold' (*makhar*) 3000 copies, rather than that 3000 copies 'were sold' (*nimkeru*, the passive form of the verb 'to sell').

The growing influence of English on Hebrew style and syntax also worried another member of the Academy, Amatziah Porat. Was the disease incurable? Having asked the question, Porat apologized sarcastically for having used the 'old-fashioned' phrase *hasukhat marpé* ('lacking a cure') instead of the 'advanced' modern phrase *mahalab bilti hafikhah*, a literal translation of the English 'an irreversible illness'. Here, every word is a genuine Hebrew one, but the phrase sounds un-Hebrew, at least to Porat's ears. The problem, he acknowledged, is that many speakers of Hebrew are not even aware that 'genuine' Hebrew alternatives exist. Out of the 120 members of the Knesset, the Israeli parliament, only three seemed to know that instead of saying 'he took the law into his own hands', on the English pattern, they could have used the phrase *asah din le-atmo* ('he made a law for himself'), which dates back to talmudic times. Porat used the phrase 'captive translations' to describe the phenomenon, and concluded that English had hypnotized many Hebrew-speakers.

What cures, if any, were there for these diseases, or alleged diseases? One suggestion was that an organization of linguistic vigilantes be set up, who would be on the look-out for superfluous or corrupting

### *Hypnotized by English?*

foreignisms in the media, industry and commerce, and would approach offenders with requests to mend their ways and with advice on how to do it. Another was for the teaching of Hebrew literature and Hebrew language in the schools to be improved. Hardly anybody supported the idea of legislation as a means of protecting the language.

One person who has tried to use the existing law in order to defend the status of Hebrew is David Ussishkin, a professor of archaeology at Tel Aviv University. Three years ago Ussishkin submitted an application to the Israel Science Foundation for a grant in connection with his excavations at Tel Lachish and was surprised to be asked to resubmit the application in English instead of Hebrew. The reason for the request was connected with the need for research proposals to be submitted to outside experts for review. The number of such experts in Israel was not great, and they were already over-exploited by the Foundation. The Foundation's policy, therefore, was increasingly to turn to experts abroad, which meant that applications had to be in English.

Ussishkin—whose grandfather, the Zionist leader M. M. Ussishkin, was one of the early champions of Hebrew—objected that for a scholar working in Israel to be forbidden to use Hebrew in a communication with an official body of the State was wrong in principle. He added that it was also unnecessary, since the Israeli scientific community was well able to supply experts of high quality in a wide range of fields. This was especially true of his own field, biblical archaeology, in which Israel led the world.

When the Foundation refused to change its mind, Ussishkin turned to the Supreme Court (sitting as the High Court of Justice) with a plea for it to instruct the Foundation to accept applications written in Hebrew in any subject. During the hearings, which took place in 1996, Ussishkin argued, *inter alia*, that it would be absurd to send a research proposal in a field such as Hebrew literature to an outside 'expert' who was unable to read it in Hebrew. There was therefore no justification for a general rule demanding the use of English. If it was absolutely necessary for a particular proposal, submitted in Hebrew, to be sent to an expert abroad, translation into English should be the responsibility of the Foundation, not of the applicant. The extra work this would require would be a small price to pay when set against the principle at stake. Ussishkin also told the court that colleagues of his

### *Hypnotized by English?*

who worked in the natural sciences had informed him that the use of English was so general in their fields that they would find it very difficult to write proposals in Hebrew. In Ussishkin's opinion this constituted an additional reason for granting his plea, since nothing should be done—especially by an organ of the State—to aid the retreat of Hebrew from any area of human activity.

The Foundation, in reply, said that translations supplied by itself might well be less clear than English versions supplied by the applicants themselves; and argued that accepting Ussishkin's views would make an already lengthy and complicated process even more difficult, prolonged and expensive. Fostering scientific research in Israel was in itself an important activity, and it was not wrong to risk inflicting a minute amount of damage to one great cause (that of Hebrew) in order to prevent major damage to another, equally great, one.

The outcome of the case was a compromise, but it was seen by Ussishkin and others as, in essence, a defeat for his position. It was decided that a Hebrew version of any proposal could be submitted together with the compulsory English version, and that in certain subject-areas, such as Hebrew literature, special permission might be granted, on request, for a proposal to be submitted only in Hebrew. An alternative compromise proposal submitted by Ussishkin, that applications could be submitted either in English or in Hebrew, and that the relevant committee of the Foundation would then have the right to ask the applicant, if it was deemed necessary, to supply a translation into the other language, was withdrawn when it became clear that it was unlikely to win acceptance.

There seems to be little doubt that the processes feared by the champions of Hebrew are indeed taking place. The language is gradually falling out of high-level use in many of the natural sciences, and is being strongly influenced by the structures and thought-processes of other languages. Whether these processes can, or even should, be prevented are matters for debate. In the meantime, perhaps, the Hebraists can find some consolation in the fact that all the discussions I have described, in the Academy and in the High Court, took place *al tohorat ha-Ivrit*—'entirely in Hebrew'.

## *Sans Dieu Rien*

דפים מתוך יומן סתיו־חורף אנגלי  
ראובן מירן

**21.10.97, לילה**

רק הגעתי, וכבר יש לי בבטן חלל ששום דבר לא יכול למלא. ככה זה קורה לי כשאני מתרחק מאלה שאני אוהב ומתקרב לעצמי. במקום להתמלא, אני מתרוקן. אבל זה לא נורא. נשארו לי עוד 90 יממות x 24 שעות x 60 דקות = 12,960 דקות להתמלא מחדש. זאת לא הפעם הראשונה שאני מרגיש את זה: כשמפוררים את האינסוף לפירוורים, גם בן־אדם רגיל יכול להתמודד אתו, אולי בהצלחה.

**22.10.97, בוקר**

החצר שמעבר לחלון המטבח מכוסה כפור דק. עלים שגשרו בלילה מוטלים ללא תנועה על המרבד הלבן שמכסה את העשב הירוק ואת גומות עצי התפוח. החלון מחולק לשמונה מלבנים שווים, ארבעה בכל צד. אחד המלבנים העליונים יכול להיפתח לאוויר. קר. הרדיו אומר שגם היום יהיו השמים כחולים, אבל מחר? מה יהיה מחר?

**26.10.97, בוקר**

יום ראשון התשיעי לפני חג המולד. פעמון הכנסייה העתיקה על שם ברתלמי הקדוש מצלצל. אני מביט בחלון ורואה עוד עלה נושר מעץ התפוח בחצר האחורית של הבית שבו אני גר. עלה אחד נודד. אני עוקב אחריו, הוא מיטלטל כחצי שנייה באוויר, בקלילות מפתיעה ביחס למי שמת ממש לפני כמה שניות, ונוחת ברכות בתוך גומת התפוח העירום למחצה. מרגע זה אני כבר לא מצליח לזהות אותו בתוך ערימת העלים המתים. המים דותחים בתוך הקומקום. אני ממיס כפית קפה בספל ומערבב. אילו עישנתי, הייתי מדליק עכשיו סיגריה.

**26.10.97, לילה**

מחלון חדר-השינה שבקומה העליונה אני רואה שמים שחורים ונקיים. פתאום אני מבין שלפעמים שחור יכול להיות נקי יותר מלבן. אני מאמץ את העיניים ומצליח לראות כוכבים. הם מסודרים ממש כמו שמצויר בספרים, בדיוק בהתאם למיקומו של הצופה בתאריך נתון. עם מה שקשור לכוכבים אין לי שום בעיה. מה שמטריד אותי הוא מיקומו של הצופה על-פני כדור-הארץ. כי עכשיו, בדיוק ברגע זה, הצופה הזה הוא אני.

**27.10.79, צהריים**

כר הדשא הרחב, שצומח בין חומות החצר, חצוי עכשיו לשנים: חצי לבן וחצי ירוק. קו ברור מפריד בין החלק הקפוא לבין החלק המופשר שמנצנץ באור השמש. אני יודע שאפילו אעמוד באותה נקודה מספיק זמן לא אצליח לראות איך הוא נע, הקו הזה, שמפריד בין שמש לכפור, בין חום לקור, בין חיים למוות.

**28.10.97, בוקר**

סנאי בודד חוצה את החצר הקפואה שלי בריצה. הוא מתקדם בניתורים מהירים מהפינה הצפונית-מערבית לפינה הדרומית-מזרחית שכבר מכוסה שמש. לפתע הוא מביט לשבריר שנייה לאחור ונתקל בערימת העלים המתים שממלאת כבר את גומת התפוח. רשרוש העלים הפתאומי לא מבהיל אותו והוא ממשיך בדרכו, נושא על זנבו הארוך את אחד העלים הקפואים, בלי להרגיש. רק כשהוא חוזר ומטפס בריצה על גזע התפוח הערום-למחצה, נושר העלה הזה שוב, אבל הפעם מזנבו של הסנאי, וחוזר לערימת העלים המתים, הנרקבים.

**29.10.97, בוקר**

פסי כפור דקים נצמדו לענפים במשך הלילה. העלים קפואים. כפור מכסה את האדמה והצמחים. שטיח לבן פרוס על הדשא. אני יוצא לחצר, מחפש את פטל הבר השחור-אדמדם שהשארתי אתמול על השיח. אתמול לא יכולתי לפגוע ביופיו. עכשיו הכל מכוסה קרח. בסוף אני מוצא אותו, קפוא על

השיח שמפריד בין החצר שלי לזו של השכן. הקרה שעוטף אותו מנצנץ מדי פעם באור השמש הבוהקת. הקרה, כן, הוא עוד יפה, אבל הוא מת.

**30.10.97, לילה**

אני יודע ששום דבר לא אמיתי, אבל לאור הנרות החשמליים של מנורת התקרה נראים פירות החרסינה האנגלית שמקשטים את החדר על מדפי העץ הרחבים מתחת לחלונות הצרפתיים, אמיתיים כל כך. דובדבנים אדומים בוהקים בסלסלה לבנה, שני אפרסקים, שזיף, אגס ובונה מבריקים בקערית לבנה מרופדת בעלים ירוקים. הם עגלגלים, מושלמים, עסיסיים כל כך.  
"בוא אכול אותנו", הם לוחשים.

**31.10.97, בוקר**

ערפל מכסה את הכפור שמכסה את האש שבוערת עמוק בפנים. צעיף של ערפל נכרך סביב הגזעים והענפים העירומים כבר כמעט לגמרי של עצי התפוח. דווקא עכשיו, כשהכל קצת מטושטש, אני מבחין שבגן שמפריד בין הבית שלי לבין הכנסייה, יש חמישה עצים ולא ארבעה כפי שספרתי קודם. הערפל אילץ אותי לראות טוב יותר.

**31.10.97, ערב**

פעמוני הכנסייה מצלצלים. בכפר אומרים שהפעמונאים מתאמנים לקראת האלף השלישי. הם באמת מאמינים שהוא יגיע. פעמיים בשבוע הם מושכים בחבלים והפעמונים מצלצלים בשיגעון. בסוף כל אימון, אחרי הפסקה קצרה, הם מצלצלים גם את הזמן שעכשיו, נקישה אחת לכל שעה.

**31.10.97, לילה**

אלומת־האור שמאירה כל לילה את מגדל־הכנסייה חוצה עכשיו את השמים השחורים לשניים. אני רואה איך הערפל גולש מהמגדל על אלומת־האור ומתיישב על המציבות המפוזרות בחצר. תשע מאות שנה עומד המגדל הזה במקומו.

לרגליו, מתחת לעצי האלון הזקנים, קבורים כל אנשי הכפר שכבר מתו, ואלה שעוד חיים מבקרים אצלם ומשעינים להם פרחים על המציבות העומדות, שחלק מהן כבר מכוסות באפור שמכסה על השמות שנחקקו בהם פעם.

### **1.11.97, יום**

היום הוא "יום כל המתים", אבל המתים שלי נמצאים רחוק מכאן. לא נעים לא לבקר אצל אף מת דווקא היום. אני נזכר בכנסייה הסמוכה, שבה שוכבים זה לצד זה סר ויליאם ספנסר ואשתו מרגרט והולך לעשות להם ביקור נימוסין. בתוך הכנסייה קר וטחוב. האביר, לורד האחווה, הוא בנו השלישי של ג'והן ספנסר מאלתורפ שליד נורתהאמפטון. אשתו, מרגרט, היא בתו של פרנסיס בוואר ממידלסקס. שאיפתם לחיות חיי נצח ברוחו של הנוצרי שמה קץ לתקופת המעבר שלהם בחיים הזמניים האלה, הוא ב־18 בדצמבר 1606 והיא ב־19 ביוני 1608. באחוזת הקבר שלהם קבורים גם שבעת ילדיהם, חמש בנות ושני בנים, ממתנינים בסבלנות, כמו שכתוב, לתחיית המתים.

### **2.11.97, צהריים**

הכחול נסוג. מצפון-מערב מתקדם האפור. הזהוב-חלוד-אדמדם של עץ האלון הגדול מתחיל להאפיר. החלונות השקופים סגורים, אבל יש ריח של גשם באוויר. אני כבר שומע את הטיפות.

### **2.11.97, לילה**

אני שומע רכבת שמפלחת את השקט השחור במרחק. אני רואה את הבית שלי, שנמצא ארבעת אלפים קילומטר דרומית-מזרחית מכאן. יש קולות שמייצרים מראות. יש תמונות שמולידות סיפורים. יש סיפורים שאסור לספר.

### **3.11.97, בוקר**

האפור שחכיכיתי לו הגיע סוף-סוף, ובגדול. הכל אפור. השמים, צריח הכנסייה, הדשא. האלון הענק שממלא את חלון חדר



המגורים שלי. אפילו הרוח אפורה. אבל פחות קר מאשר באור השמש המטעה ותחת השמים הקפואים. העלים מתים היום מהר יותר על עץ התפוח.

**5.11.97, בוקר**

עננים שחורים שטים בשמים, מעוטרים בפסי זהב. הגשם שירד בלילה הפסיק. הגנן גורף את העלים המתים מהדשא ומגומות עצי-התפוח, מערים אותם על מריצה ונעלם. מעבר לחומה מתחיל להתאבך עשן. הדשא הוא שדה-הלומים זעירים. רק כשאני לא קשור לכלום, אני נהנה מהכל.

**7.11.97, בוקר**

רוח חזקה משתוללת בתוך גן עצי התפוח. אני לא רואה איך היא עורמת את העלים המתים לרגלי הגדר, אבל אני שומע. בבוקר יגיע הגנן, יעמיס אותם על המריצה ושוב יבעיר אותם מעבר לחומת האחוזה. מהחלון אני לא יכול לראות מה נעשה מעבר לחומה, אבל אני כבר מריח את העשן.

**8.11.97, צהריים**

בכניסה לכפר הקטן יש שער קמור בחומה העתיקה ומעליו בית. מעל הבית יש מגדל ולמעלה, על הקצה המחודד, תקועה שושנת-רוחות ובה חץ חלוד שמראה את הצפון למי שאיבד אותו. מתחת לשושנת-הרוחות הזאת יש שעון ענק שמחוגיו עומדים, ומתחת לשעון כתובות באותיות גדולות שאפילו עיוור יכול לראות שלוש מלים: *Sans Dieu Rien*. כלומר, בלי אלוהים – לא-כלום. שלוש מלים, שעון אחד שנעצר, שושנת-רוחות עם חץ חלוד שתקוע בלב הצפון ושום רוח כבר לא יכולה לסובב.

**12.11.97, צהריים**

הלכתי אחרי העשן שהיתמר מעבר לחומה וגיליתי שדרת עצי לבנה שמקיפה את בית הקברות החדש של הכפר. הגננים לא מגיעים עד שם והעלים המתים, עדיין צבועים נחושת זהובה, נערמים בשדרה ונרקבים על האדמה השחורה עד שהם משחימים והופכים לחלק ממנה. בשולי השדרה מבצבצות גם

כמה מציבות קטנות יותר מעל העשב. על אחת מהם שומר מלאך חצוב באבן. סנאי קטן הגיח מאי־שם וניתר אל המציבה הזאת.

"לזכר ג'פרי סונדרס האהוב שלנו שנלקח פתאום כל כך והוא בן חמישה שבועות מהוריך האוהבים אותך לנצח 23 ספטמבר 1940", כתוב עליה. הסנאי הביט באותיות בלי לזוז. זה לא פשוט, להיות סנאי ולא לזוז. הסנאים שראיתי כאן עד עכשיו תמיד מְתַזְזִים, מנתרים בתנועות חדות ועצבניות, ואילו הסנאי הזה השעין את זנבו הארוך והשעיר על המציבה, וקפא במקום.

המשכתי ללכת לעבר העשן. הגעתי למטע תפוחים זקן וחציתי אותו. העצים כמעט ערומים, כמה תפוחים נרקבים עליהם, מנוקרים על ידי העורבים. אחרים מפוזרים בתוך העשב הרטוב והעלים המתים. הרוח משנה כיוון ועכשיו אני מריח את העשן. אני רואה אותם שורפים את העלים ליד החומה. ג'ים והנרי, הגננים הקשישים, ששורקים כל הזמן את השיר "אנגליה תשרוד לעולמים / ואנגליה תהיה חופשית / כי אנגליה היא בשבילך מה שהיא בשבילי / אז אנגליה תשרוד לעולמים / ואנגליה תהיה חופשית". פתאום אני מבין מאיפה היה לאבותיהם של האנשים הטובים והפשוטים האלה כוח לעמוד מול הגרמנים עלובי הנפש, כמעט שישים שנה אחורה מכאן.

בעוד אני שקוע בהתבוננות בעשן ובהאזנה לזמזום הגננים כשהם משליכים עוד עלים לתוך המדורה, מדגדג פתאום משהו את רגלי הימנית. אני מוריד את המבט אבל הדגדוג חלף ונעלם. רק כשאני מרים שוב את ראשי אני רואה אותו, את הסנאי הקטן, מתרחק ממני בניתוריהם קטנים ומהירים. בניגוד לי, הוא לא מביט לאחור. אחרי שהוא נעלם בתוך העשב שוב הרוח משנה כיוון, והעשן חודר לעיני.

**15.11.97, בוקר**

רק עכשיו אני מבחין שעץ התפוח כבר ערום לגמרי ושהגננים גזמו את הענפים לקראת החורף העמוק. כנראה שבלילה נשבה רוח חזקה. עכשיו, כשאחרוני העלים מתו, אפשר

לראות את הנוף שמאחורי הנוף. קצה המגדל הופך לכנסייה; ארובת הלבנים החלודות, שביצבצה איכשהו מתוך עץ הלבנה שמול חלון המטבח, היא פתאום בית-איכרים גדול עם קומות וחלונות.

**16.11.97, לילה**

רוח חזקה נושבת גם הלילה. התעוררתי. אני מביט החוצה דרך החלון, אבל אני לא רואה אף אחד. אני שומע צעדים מהירים בחצר הסגורה. אני מסיט את הווילון ומסתכל למטה. עלים יבשים מתעופפים באוויר כמו עטלפים, כלואים בין קירות האבן של החצר. רק מעטים, דווקא אלה שלא הצליחו להמריא, נגזרים בכוח הרוח על החצץ הדק, והם שמשמיעים את הקולות.

**17.12.97, צהריים**

כל העלים נשרו, נרקבו, נשרפו. העץ הגדול ערום לגמרי. עכשיו הדברים נראים בדיוק כמו שהם. שום דבר כבר לא יכול להסתיר אותם: קן נטוש, צריח הכנסייה, גג החווה, מסילת הברזל בקצה השדות. הרעשים העמומים הופכים פתאום לרכבות מהירות שחוצות את האופק החדש מעבר לענפים היבשים. עורב בודד יושב על העץ ותוקע בי מבט. אני משפיל את עיני ורואה גוזל עם כנף שבורה שוכב על האדמה. אני מרים את הראש ומביט למעלה, אבל כבר אין שם אף אחד.

**17.12.97, אחרי הצהריים שנראה כמו לילה**

יורד שלג. זה התחיל בבוקר, בסביבות עשר, ונמשך עד עכשיו, חמש לפנות ערב. היום קצר. השלג נערם בחצר, על הענפים, על החומה, על צריח הכנסייה, העל המציבות, על שער הברזל. כמי שכבר לא סומך על הזיכרון אני מצלם את הכל בשחור-לבן, לפני שיימס.

**9.1.98**

ביום שנגמר לי הכסף דפקה לי תמרה גריפין על הדלת. פתחתי אותה. היא עמדה בחוץ. הזמנתי אותה להיכנס, אבל היא לא

נכנסה. "אתה זוכר שאני חייבת לך ארבע לירות?" היא אמרה, "אז כרגע יש לי רק שלוש. אני מצטערת". היא הושיטה לי כף־ידה החיוורת. עטפתי אותה בכף ידי ולקחתי את המטבעות הצהובים. "תחזירי כשיהיה לך". שמחתי שהיא נשארת חייבת לי משהו. רציתי שתישאר, אבל פחדתי. עשיתי פנים של עסוק והיא סגרה את כף ידה והלכה. שוב נשארת לי לבד, אבל עם שלוש לירות שעליהן לא חשבתי. הלכתי לישון. חלמתי שאני מזמין את תמרה גריפין לסרט, אבל כשאנחנו מגיעים לקופה מסתבר שאין לי מספיק כסף. למחרת בצהריים נסעתי לקולנו "פניקס". עמדתי בתור לקופה. לא היה איכפת לי איזה סרט הם מקרינים. העיקר סרט. משהו שזו, מדבר, חי. הגיע תורי. "כמה עולה כרטיס לכיוון אחד?" שאלתי.

הקופאי הסתכל עלי דרך משקפי הג'ון לנון שלו בחוסר־בטחון מהול ברחים. "סליחה", הוא אמר בקול רך ונעים, "כאן זאת לא תחנת־דרכות, זה קולנוע". "סליחה", התנצלתי. "אז כמה עולה כרטיס?" מרוב נסיעות נדמה לי שכל קופה מוכרת כרטיסי־נסיעה. "ארבע לירות", אמר הקופאי.

"יש לי רק שלוש", אמרתי. הקופאי הביט בי ושתק. זזתי הצדה והאיש שעמד מאחורי תפס את מקומי. יצאתי משם החוצה ונכנסתי לבית קפה בפינה. למקום קראו "ג'ריקו", זאת אומרת "יריחו". החלונות שלו היו מכוסים באדים סמיכים. התיישבתי בין האנשים והזמנתי קפוצ'ינו בלי שמנת בתשעים ותשעה פנס. הקפוצ'ינו עוד לא הספיק להגיע לשולחן שלי כשהבחנתי בתמרות עשן שעלו מגג בית הקולנוע שמעבר לרחוב. כל היושבים קמו ורצו החוצה, לראות מה קורא. רק אני נשארת לשבת, ולגמתי מהקפוצ'ינו שלי שהגיע בינתיים עם מלצרית בחצאית־מיני שחורה, בלי שמנת, בדיוק כמו שרציתי.

"הקולנוע נשרף", היא אמרה.

"אני רואה", אמרתי.

"למה אתה לא יוצא החוצה לראות?" היא שאלה.

"כי לא יקרה כלום", אמרתי. "הפניקס הוא עוף חול שיקום

תמיד לתחייה". יללה קורעת של מכלית-כיבוי אדומה פילחה לי את המלים. אנשים חרוכים, חנוקים, משתעלים התחילו להישפך מתוך הקולנוע ולהתגלגל על המדרכה. אנשים לבנים אספו אותם לתוך האמבולנסים המייללים.

אחרי שהשקט חזר חזרו גם יושבי הקפה פנימה. הקפוצ'ינו שלי היה קר והמלצרית חיממה לי אותו שוב באדי הקיטור של מכונת האספרסו. אני לא זוכר איך קראו לה, אבל בלילה, אחרי שהצלחתי סוף-סוף להירדם, חלמתי שקוראים לה תמרה גריפין. "תודה שהיצלת את חיי, תמרה", אמרתי, והיא סגרה את כף ידה והלכה.

**ידנטון, אוקספורדשיר, אנגליה  
אוקטובר 1997 – ינואר 1998**

# *The Autobiography of Elias Canetti: A Window into Sephardi Culture*

MARIA ESFORMES

ONE of the most fascinating memoirs to appear in recent years is that of Elias Canetti, the 1981 Noble Prize Laureate for Literature. His three-volume autobiography is a complex and insightful depiction of his background and creative development as a novelist, philosopher and social critic. What is equally striking in Canetti's autobiography, and surprisingly rarely studied or mentioned, is his detailed description of Sephardi life in the Balkans prior to its devastation in World War II. This paper will focus on his experience as a Sephardi Jew.

Elias Canetti was born in 1905 and died in 1994. The first volume of his autobiography, entitled *The Tongue Set Free: Remembrance of a European Childhood*, was published in 1977 and covers the period until 1921, during which he lived in Ruschuk (Bulgaria), Manchester, Vienna and Zurich. Volume two, *The Torch in My Ear*, which appeared in 1980, begins with his years in Germany from 1921 until 1924, and continues with those in Vienna until 1931 when he completed his novel, *Auto-da-Fé*. The third volume, *The Play of the Eyes*, published in 1985, is dedicated to Canetti's life in Vienna until 1937.<sup>1</sup>

Elias Canetti was born in Ruschuk, Bulgaria, now known as Ruse. It was the home town of his mother, Mathilda Arditti Canetti, who was born into one of the wealthiest and most aristocratic Sephardi families in Bulgaria. His father came from the Sephardi community of Adrianople, now known as Edirne. As a child growing up in Ruschuk,

<sup>1</sup> The English translations of the original German texts are quoted here:

Elias Canetti, *Auto da Fé*. Trans. C. V. Wedgwood (New York: Continuum, 1981).

—, *The Play of the Eyes*. Trans. Ralph Manheim (New York: Farrar, Straus and Giroux, 1986).

—, *The Tongue Set Free: Remembrance of a European Childhood*. Trans. Joachim Neugroschel (New York: Continuum, 1979).

—, *The Torch in My Ear*. Trans. Joachim Neugroschel (New York: Farrar, Straus and Giroux, 1982).

—, *The Voices of Mavrahesh: A Record of a Visit*. Trans. J. A. Underwood (New York: Farrar, Straus and Giroux, 1978).

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Canetti heard seven or eight different languages on a daily basis. People of such varied backgrounds lived on this crossroads on the River Danube, that Bulgarian, Greek, Albanian, Armenian, Romany, Romanian and Russian were all familiar to him. In his home, Canetti heard also the language of his Sephardi forebears, Ladino, or Judaeo-Spanish. References to Judaeo-Spanish appear throughout his autobiography, but especially during his early years in Bulgaria when it was the language of familiar expressions. Sentences such as *Es de buena familia*, ('He, or she, is from a good family', *TSF* 5);<sup>2</sup> *Senor Padre*, (a child's form of address to a father, *TSF* 85); *Yo te bendigo*, ('I bless you', *TME* 83); *Es mentiroso* ('He's a liar', *TSF* 23); and *Me arrobaron las paras*, ('They stole my money', *TME* 136), all appear in Judaeo-Spanish.

Canetti was also familiar with places he had personally never visited and languages he had never learned, but that were linked in some way to his origins.

I always felt as if I came from Turkey; Grandfather had grown up there, Father had been born there. In my native city there were many Turks; everyone at home understood and spoke their language. Though I hadn't really learned it as a child, I had heard it frequently; I knew a few Turkish words that had passed into our Ladino and I was generally aware of their origin. To all this were joined the tales of earliest days: how the Turkish sultan had invited us to live in Turkey when we had to leave Spain, how well the Turks had treated us ever since . . . . What may have touched others as something exotic was familiar to me, as though it came from a homeland of mine (*TSF* 230-1).

From the age of six, Canetti learned to live in many different places. His family moved for business and personal reasons successively to Manchester, Vienna and Zurich. His early childhood displacements, his cosmopolitan upbringing, a home environment that blended cultural and linguistic complexities, combined with his Sephardi sense of being in exile, contributed deeply to Canetti's formation as a universal thinker and citizen of Europe, as well as his feeling of being everywhere while belonging nowhere. 'Only in exile', he noted, 'does one realize how much the world has always been a world of exiles'. Canetti's life exem-

<sup>2</sup> The abbreviations refer to the different volumes of Canetti's autobiography:

*TSF* for *The Tongue Set Free: Remembrance of a European Childhood*; and *TME* for *The Torch in My Ear*.

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plifies what for centuries has characterized the Jewish Diaspora: the experience of exile and homelessness, and at the same time the preservation of a sense of belonging by holding tight to a tradition almost exclusively determined by language and written records. In exile, the permanent and easily transportable elements are language and knowledge; everything else is transitory and easily left behind. Early in life, Canetti made his break with the religious content of the Sephardi heritage, but in his approach to language, his religion of the Word and in his writer's sense of responsibility, he remains committed to his Jewish heritage.<sup>3</sup>

A tragic childhood experience alerted Canetti to the mystical power of words and language. It came in the form *la maldicion del padre* ('the curse of the father'), which he heard when only six years old. His parents had decided to leave the oppressive dominance of the grandfather's home and business and to join the mother's side of the family in Manchester. The grandfather, outraged at their decision, made every effort to stop them, and when all his attempts failed, 'cursed his son' in the presence of a horrified family. Canetti recalls that he heard them say that 'Nothing . . . was more dreadful than a father cursing his son' (*TSF* 33). This event was imprinted on his memory when Canetti's father died unexpectedly a year later, an event that both the young boy and the grandfather attributed to the curse. As noted by Falk, the seven-year-old boy never ceased thereafter to study the power of words in all its variations and manifestations.<sup>4</sup>

Canetti, throughout his autobiography, describes in detail those Sephardi customs that he remembered as a child in Bulgaria. Among the descriptions of Sephardi culture prior to World War II are accounts of the preparations for Sabbath and Passover, and of the foods typical of Sephardim in Bulgaria and Turkey. He also emphasizes the importance of charity (*sedakah*), and relates how those who gave generously to the poor enjoyed high prestige within the community. The detailed account of his grandfather's storytelling evokes memories of evenings spent listening to tales in Judaeo-Spanish, some of which dated back to medieval Spain. His grandfather read only

<sup>3</sup> Martin Bollacher, 'I Bow to Memory: Elias Canetti's Autobiographical Writings', *Essays in Honor of Elias Canetti*. Trans. Michael Hulse. (New York: Farrar, Straus and Giroux, 1987) 268.

<sup>4</sup> Thomas H. Falk, *Elias Canetti* (New York: Twayne Publishers, 1993) 8.



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newspapers in Judaeo-Spanish, such as *El Tiempo* ('Time') and *La Voz de la Verdad* ('The Voice of Truth', *TSF* 88), making this portrait of an older generation a vivid elegy to Sephardi culture in its final phase.

Early in his autobiography, Canetti begins to criticize, doubt and eventually reject his Sephardi background. It was only many years later, after a difficult journey of exploration, that Canetti achieves an understanding and acceptance of this vital part of his essence. The initial rejection of his Sephardi background was directly related to those Sephardic traits and beliefs that his mother strongly held and cherished, but which for ideological reasons Canetti found objectionable. First and foremost Canetti was affronted by his mother's pride at being a Sephardi Jew. Canetti describes her as thinking that she was special even among Jews because of her Spanish background, and as looking down on others in her 'naive arrogance' (*TSF* 7). This extended to family pride, encapsulated by the phrase *es de buena familia* ('he or she is of a good family', *TSF* 5), which was commonly used in judging other Sephardim. Canetti harshly condemned his mother for failing to recognize the contradiction between her desire for passionate universality and the family pride that she never ceased nourishing. He tells us in the first volume of his autobiography how 'that narrow-mindedness, which I never understood in her, biased me against any arrogance of background; I cannot take people seriously if they have any sort of caste pride' (*TSF* 6). Canetti's mother described a close family friend in the following terms: 'Monsieur Aftalion was so noble that he could live at a royal court. We don't have such people among us anymore, we were like that in the old days when we lived in Spain' (*TSF* 72). Canetti's mother continues that she wished Uncle Solomon could meet him 'so he could see what a real Sephardi is like' (*TSF* 72).

Years later, in the third volume of his autobiography, *The Play of the Eyes*, Canetti's exploration of his Sephardi heritage turns from rejection to respect. A chance friendship with a Dr Sonne was primarily responsible for this change of heart, for it was he who introduced Canetti to the great works of literature of the Spanish Middle Ages and Renaissance. Canetti realizes for the first time the justification for the Sephardi sense of pride. 'Since he [Sonne] showed me an overall picture, not something torn out of its temporal context for reasons of absurd vainglory, I put away my distrust of Ladino culture and viewed it with respect' (295-6). Dr Sonne also taught Canetti that no part of

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life must be lost, and that what gives a man worth is that he incorporates everything he has experienced. Canetti ends by giving thanks to Dr Sonne: 'It was thanks to him that when I had to leave Vienna shortly thereafter, there was more of me to go. He enabled me to take a language with me and to hold on to it so firmly that I would never under any circumstances be in danger of losing it' (297).

Canetti ends his three-volume autobiography by integrating his origins rather than rejecting them, and in this way achieves harmony and peace. It was a journey that took him full circle, from the opening pages of the first volume where he describes the arrogance of his family and his rejection of his origins, to the end of his third volume where he realizes their importance and richness. Learning to respect and accept all parts of himself is a process of self-understanding, and with each departure Canetti takes with him one more place, one more language and is more complete and rich for having done so.

Canetti's autobiography offers a portrait of Sephardi experience and a window into a culture and way of life that is slowly being forgotten. He describes vividly the Judaeo-Spanish language, the experience of exile, the vague familiarity with Turkey and Spain, the family curse, Sephardi rituals and customs and the Sephardi sense of pride and honour. With the destruction of so many Sephardi Jewish communities during the Second World War it is memoirs such as Canetti's that help keep alive the memories of those once-thriving Jewish worlds.

# *Zionist Perceptions of the Diaspora*

E. ZEV SUFOTT

OUT OF THE MAELSTROM of controversy between Zionist and post-Zionist or revisionist historians marking the centenary of the first Zionist Congress and Israel's fiftieth anniversary, several new studies and reassessments of *Yishuv* (pre-1948 Palestinian Jewish) attitudes towards the Holocaust have emerged.<sup>1</sup> Public statements, positions and actions of the *Yishuv* leadership during the Holocaust period and its immediate aftermath are treated largely as reflecting and stemming from the priorities of Zionist commitment and goals. The reviewer of one such study, himself an eminent Zionist historian, reduces the concept of 'Palestinocentrism' to the aspect of 'favouring the Jews of Israel over Jews of the Diaspora',<sup>2</sup> disregarding a central underlying component of the concept, namely entrenched attitudes towards the Diaspora.

A crucial element in shaping these priorities and attitudes, fundamental to Zionist thinking since the movement's earliest years, is the thesis of rejection of the Diaspora (*shelilat bagolah*), and its theoretical and practical development and evolution. Israeli attitudes and perceptions of the Diaspora, evolving directly from rejectionist positions and arguments, have again been in evidence in this anniversary year, in the indifference of the Israeli secular public to the threat to links with the Diaspora posed by the latest crisis on the conversion issue. Representative organizations of large bodies of Diaspora Jewry have waged what they view to be an existential Church-State struggle, with minimal support or even interest on the part of the Israeli political establishment and general public.

In this context, a leading thinker of Progressive Judaism has recently raised the spectre of the Jewish State ceasing to be that of the

<sup>1</sup> *Inter alia*, Amnon Rubinstein, *Mi-Herzl ad Rabin vahalab: me'ab shenot tsiyonut* (Tel Aviv: Schocken, 1998); Anita Shapira, *Yehudim badashim, yehudim yesbanim* (Tel Aviv: Am Oved, 1998); Shabtai Teveth, *Ben-Gurion and the Holocaust* (New York: Harcourt and Brace, 1998).

<sup>2</sup> Yosef Gorny, 'A State that Dwells Alone', *Ha'aretz* (English edition), 26 December 1997.

entire Jewish people, and of Diaspora Jewry ceasing to identify with it, 'just as Israeli Jewry will cease to identify with world Jewry'.<sup>3</sup> Whatever he may mean by 'Israeli Jewry' – and from the context it is clear that he uses the term demographically, as did that quintessentially 'new Jew', Yitzhak Rabin<sup>4</sup>—Israel and the *Yishuv* can hardly be described at any time as identifying with world Jewry, which has at its most positive been viewed in instrumental terms by the Zionist leadership of the *Yishuv* and the Israeli establishment.

Jacob Klatzkin's rejoinder to Ahad Ha'am was basic and seminal to the Zionist perception of the future for Jews and their 'normalization' in their own land: 'the Jewish State must be built on the destruction of the Diaspora', the only *raison d'être* of which could be to serve as 'means and transition to statehood'. Ahad Ha'am's spiritual centre must inevitably draw its resources from the Diaspora and 'exploit it in such a way as will hasten its decline and demise'.<sup>5</sup> Commitment to the creation of 'a new Jewish people and a new Jew in the land of Israel',<sup>6</sup> was motivated by revulsion and contempt for the Diaspora, expressed by the leading thinkers and littérateurs of the Zionist movement, from Bialik's powerful, poetic imagery of the barren and hopeless poverty and desolation of the Diaspora, to rejection of its very language, 'foreign and grating, the language of those who died' (thus Ben-Gurion, at the 1945 Histadrut Convention).

Complex as were perceptions of the Diaspora in the minds and hearts of the first *Yishuv* generation of its rejectionists and denigrators, illustrated as early as the second *aliyah* by the controversies surrounding *Yizkor*,<sup>7</sup> they were essentially its products and native sons. The following generations of *Yishuv*-born youth were raised on Mendele and Brenner, Bialik and Greenberg, and, later, the harshness of Hazaz and his 'new Hebrew nation'. These were their inspiration, together

<sup>3</sup> Rabbi Richard G. Hirsch, 'Confronting Radical Change: The Progressive Jewish Response', address to 28th Annual Convention WUPJ, 22 May 1997.

<sup>4</sup> 'The success of the Zionist mission is to establish a State Jewish not only in name, but also in demography'—Yitzhak Rabin, in an address to the Central Conference of American Rabbis, 7 March 1995.

<sup>5</sup> Jacob Klatzkin, *Tekhumim* (Berlin: Dvir, 1928) 60, *et passim*.

<sup>6</sup> Itamar Even-Zohar, 'Emergence of a Native Hebrew Culture', *Essential Papers on Zionism*, ed. Jehuda Reinharz and Anita Shapira (New York: N.Y.U. Press, 1996) 729.

<sup>7</sup> A. Z. Rabinovich (ed.) *Yizkor* (Jaffa: A. Atin Press, 1911)—a memorial volume in memory of fallen Jewish settlement guards.

with Katzenelson and his summoning up of the new man and the new Jew, created and reared in the new *Yishuv*, no offspring of the Diaspora. Anita Shapira describes the dilemmas of Hebrew educators in the *Yishuv* of the 1930s, whose high-school student generations were so completely alienated from and alien towards the Diaspora. She points out vividly how these attitudes and perceptions of the new generation, imbibed from their high-school literature texts, in the youth movement and the home, created estrangement and untempered rejection of the 'Diaspora Jew', with his 'repellent' negative traits, physical as well as behavioural. The Diaspora evoked 'revulsion, even disgust'<sup>8</sup> among *Yishuv* youth. Yizhar Smilansky similarly testifies to *Yishuv* attitudes in the years of his youth, in the first instalment of *Tekumah*, the Israel Television series reviewing Israel's struggle for independence and the strivings of the first fifty years of statehood—'to be a Diaspora Jew was a disgrace'.

This background offers some clarification of the distance and estrangement felt by both sides, when European Diaspora and *Yishuv* came together again after World War II. If the later immigrants from Arabic-speaking countries were to be categorized as 'the second Israel', those from Europe, paradoxically, were viewed in terms of their provenance and historical experience as a still more alien category, required to cast off their old skins and abandon their past, its memories and mentality, in a process of acceptance somehow more irreconcilable, and in the face of a more palpable cultural animosity than the newcomers of 'the second Israel'. In the previously mentioned television series, immigrants from those years point to the distance and alienation they sensed between the *Yishuv* and themselves. When a pre-settlement group of young survivors found themselves passing an entire year of training and preparation on an established kibbutz, they had no links with their peer group among the kibbutz youth. One such survivor and her Israeli neighbours recall how Israeli young people were, at best, simply unable to understand them, to the extent of implicit and explicit misgivings about how they had managed to survive. At worst, another Israeli veteran who was interviewed narrates how 'at school, we were awful to them. We called them refugees, soap blocks . . .'.

The attitudes in which that *Yishuv* generation and its predecessors

<sup>8</sup> Anita Shapira, *Herev beyonah* (Tel Aviv: Am Oved, 1994) 449.

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had been reared—their contempt for Diaspora and all that it symbolized, coupled with their ignorance of it—were, perhaps, both essential for successful commitment to the establishment of the new State and society and natural and spontaneous for the first-ever post-Diaspora generations of Jews restored to their homeland. The gulf was enormous, to be bridged only by acculturation and assimilation on the part of the immigrants.

These perceptions of Diaspora, and their dominance in varying forms throughout Israel's first half-century of struggle for survival, international recognition and economic independence, require careful study and examination. Basic as they are to an understanding of Zionist policies, particularly of the dominant Labour Zionist leadership of the *Yishuv* and the views of the role of world Jewry in the achievement of Zionism's goals and Israel's establishment and development, they are also crucial to the future of Israel-Diaspora relations, and of the increasingly amorphous entity or concept of world Jewry, and the shape of its continuity and destiny.

The indifference of the Israeli public to the bitter controversy, mutual threats and crisis surrounding the conversion issue mentioned above, derives from the attitude or perception that this is a vital issue or interest not for the Israeli, even secular, public, but only for the Diaspora. As for that Diaspora, to cite one eminent Israeli participant in a panel on 'Future Challenges in Israel-Diaspora Relations' held in February 1998, Israelis are interested in American Jews 'because they are Americans more than because they are Jews'.<sup>9</sup> Significantly, it is usually Diaspora organizations which today sponsor panels and discussions on Israel-Diaspora relations. Israeli indifference was exhibited in the peremptory fashion in which Israel's current President put an end to the annual top-level Israel-Diaspora dialogues on the state of the Jewish people and Israel-Diaspora relations, convened over the years at the Presidential residence in Jerusalem. An American Jewish participant in that last dialogue records his impression of Israel's and President Weizman's 'commitment to the failure of Jewish life outside Israel'.<sup>10</sup> Has the pendulum swung back to complete conceptual

<sup>9</sup> As reported by Aryeh Dean Cohen, 'AJC Panel: Despite Conversion Battle . . .', *Jerusalem Post*, 16 February 1998.

<sup>10</sup> Alan M. Dershowitz, *The Vanishing American Jew* (New York: Little, Brown, 1997) 253.

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separation of Israel from the Diaspora, 'differentiating Israelis of all kinds from Jews . . . elsewhere',<sup>11</sup> and leading to 'separate development of the Jews in Israel, and their ever sharper differentiation' from the Diaspora? The only remaining question would seem to be how the Jews of the Diaspora are to define themselves.<sup>12</sup> This would appear to be where the pendulum of attitudes and perceptions has inevitably pointed from the very outset, from the vantage point of Zion.

<sup>11</sup> David Vital, 'Israel and the Jewish Diaspora', *Israel Affairs*, 1:2 (Winter 1994) 182-3.

<sup>12</sup> David Vital, *The Future of the Jews* (Cambridge, Mass.: Harvard University Press, 1990) 116-17.

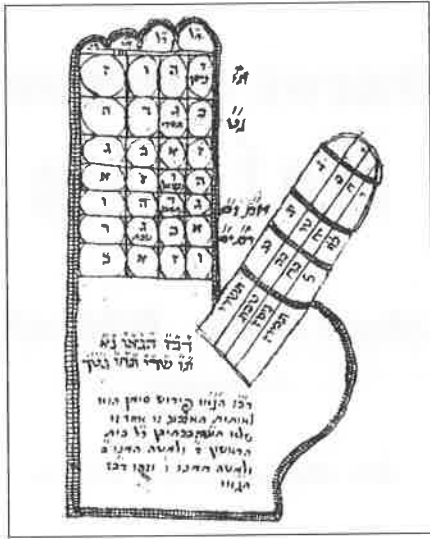
# *The Michael Collection of Hebrew Manuscripts in the Bodleian Library*

BRAD SABIN HILL

THE YEAR 1998 marks the 150th anniversary of the acquisition of the major portion of the Hebrew manuscript collection in the Bodleian Library at Oxford. These were the manuscripts from the rich private library of the Hamburg merchant and scholar Heimann Joseph Michael (1792–1846), one of the greatest Hebrew bibliophiles of all times. In 1848, through the agency of A. Asher & Co. in Berlin, Michael's printed books were passed to the British Museum (later catalogued by Zedner) and his manuscripts were acquired by the Bodleian. The Michael manuscripts thus complemented the magnificent collection of Hebrew printed books which had been acquired by the Bodleian less than twenty years earlier, likewise from Germany, being the library formed by David Oppenheim (1664–1736), chief rabbi of Prague. Other Hebrew manuscripts in the Bodleian had come from the collections of Archbishop Laud, the Christian Hebraists Selden and Pococke and the orientalist Bishop Huntington; the Bodleian later added Hebrew manuscripts from the collection of I. S. Reggio of Gorizia and many fragments from the Cairo Genizah.

The Michael manuscripts comprised 860 separate numbers bound in 629 volumes, and incorporate some 1300 distinct works. Sixty of the manuscripts are autographs (i.e. written in the author's hand), dating from the fifteenth to the eighteenth century. Among the autographs are writings by Mordecai Finzi, Abraham Farissol, Obadiah Sforno, Azariah De'Rossi, Judah da Modena, Moses Zacuto, Jacob Emden, Moses Luzzatto, N. H. Wessely and Wolf Heidenheim. The collection also includes one hundred manuscripts written on parchment between the years 1240 and 1450. Biblical texts and commentaries, Talmud, halakhah, liturgy, kabbalah and the sciences are all well represented in the contents of these manuscripts. Several dozen of the manuscripts are illuminated, decorated or illustrated, such as the calendrical treatise *Sefer ha-Ivrot*, written in Germany c. 1650 (MS Mich. 112), one





of whose leaves is reproduced here by permission of the Bodleian Library.

The Michael Collection in the Bodleian is the best-described Hebrew-manuscript collection in the world, both bibliographically and palaeographically. It was first surveyed by Steinschneider and later described in detail by Adolf Neubauer in his *Catalogue of the Hebrew Manuscripts in the Bodleian Library* (1886), recently supplemented by a detailed volume of addenda and corrigenda (1994). The indexes to these catalogues provide access by many approaches: according to authors, translators, family names, titles, anonymous treatises, subjects, scribes, owners, witnesses, censors, geographical names, dated manuscripts, localized manuscripts and autograph manuscripts. Indeed, it may be said that no collection of Hebrew manuscripts has been so well served by bibliographers as the Michael Collection.

Michael, who had played with Zunz when they were children, was an expert in Hebrew booklore who carried on an extensive bibliographic correspondence with contemporary scholars. The collection Michael assembled served as the basis for his own posthumously published bio-bibliographical lexicon of medieval Hebrew literature,

**(Ozrot Chajim).**

**Katalog**

der

***Michael'schen Bibliothek,***

herausgegeben

von

***den Michael'schen Erben.***

Nebst

einem, vielfache Berichtigungen und Excerpte enthaltenden

***Register***

zum Verzeichniss der Handschriften

von

***Hrn. M. Steinschneider***

und einem Vorworte

von

***Hrn. Dr. L. Zunz.***

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***Hamburg, 1848.***

Gedruckt bei J. J. Halberstadt.

*The Michael Collection of Hebrew Manuscripts*

entitled *Or ha-Hayim* [*Umfassendes bibliographisches und literarhistorisches Wörterbuch des rabbinischen Schriftthums*] (Frankfurt, 1891).

On the Michael Collection, see *Otsrot Hayim* [*Katalog der Michael'schen Bibliothek*], index by M. Steinschneider and introduction by L. Zunz (Hamburg, 1848); A. Neubauer, *Catalogue of the Hebrew Manuscripts in the Bodleian Library . . .* (Oxford, 1886); M. Beit-Arié and R. May, *Catalogue of the Hebrew Manuscripts in the Bodleian Library: Supplement of Addenda and Corrigenda to Vol. I* (Oxford, 1994); E. N. Adler, 'The Hebrew Treasures of England', *Transactions of the Jewish Historical Society of England*, viii (1918) 5-6; A. Marx, 'Some Jewish Book Collectors', in his *Studies in Jewish History and Booklore* (New York, 1944, reprinted 1969) 221-4; B. Richler, *Guide to Hebrew Manuscript Collections* (Jerusalem, 1994) 120-1, 139-41.

## *In Memoriam*

SIR ISAIAH BERLIN, OM, CBE, MA, FBA  
1909–1997

*A Tribute Delivered at his Funeral,  
7 November 1997, 7 Heshvan 5758  
by Chief Rabbi*

DR JONATHAN SACKS

TODAY we, the friends and family of Sir Isaiah Berlin, observe a private grief for the loss of one we knew and loved. But we are conscious that we stand in the midst of an immense public grief for one who perhaps more than anyone in our lifetime expanded the horizons of philosophy and restored our faith in the crooked timber of humanity. To us he was a friend. But to students and thinkers throughout the world he was an inspiration. In the words of the Hebrew Bible we say, *Halo tede'u ki sar vegadol nafal hayom hazeh beYisrael*, 'Today we mourn the loss of a prince and a great man of the Jewish people'.

Outwardly his life can be briefly told. He was born in Riga in 1909, and later moved with his family to Andreapol and Petrograd. In 1921 he came to England, where he was educated at St Paul's and Corpus Christi, Oxford. In 1932 he became a Fellow of All Souls, only the second Jew to be elected to an Oxford fellowship, a fact of which he was immensely proud. During the war he served the British Government with distinction in New York, Washington and Oxford, and then returned to academic life in Oxford, where he became Chichele Professor of Social and Political Theory, then first President of Wolfson College, and eventually President of the British Academy. He won every conceivable honour, an *embarras de richesses* of honorary fellowships and doctorates from institutions throughout the world. In 1946 he was awarded the CBE, in 1957 a knighthood, and in 1971 the rare distinction of the Order of Merit. Among his other accolades, he was awarded the Erasmus Prize, the Agnelli Prize for Ethics, and, a recognition that gave him special pleasure, the Jerusalem Prize in 1979.

*In Memoriam*



*Sir Isaiah Berlin at a reception held for the Oxford Centre for Hebrew and Jewish Studies at the National Portrait Gallery, London, in November 1993*

## *In Memoriam*

His work was quite remarkable, and it went—in the title of one of his books—against the current. Philosophy in Oxford in his day was narrowly preoccupied with questions of language, as if you could divorce ideas from their context in history and society. Sir Isaiah could perform these intellectual acrobatics, the Oxford equivalent of *pilpul*, as well as anyone, and he appreciated their rigour. But his mind was altogether too vast and too committed to be content with abstract logic. In fact—and this was one of his deepest insights—it was the attempt to impose philosophical systems on a living, breathing humanity that was responsible for some of the greatest bloodshed in history.

And so he began his astonishing work on the history of ideas, a subject of which in Britain he was the virtual pioneer as well as its supreme practitioner. And those essays of his, collected in many volumes, will rank among the supreme achievements of philosophy in the twentieth century. It was Noel Annan who said, 'Isaiah Berlin seems to me to have written the truest and most moving of all interpretations of life that my own generation made'. And I can personally testify that many times, in conversation with Jews and non-Jews, when I lamented the almost total absence in contemporary society of people who were generally recognized as sages, and challenged them to name one, every time without exception they named Sir Isaiah Berlin. He was, quite simply, one of the greatest minds of our times, and in the words of a leader in today's *Guardian*, 'the world will be poorer and colder without him'.

Isaiah loved Britain, and Oxford, and All Souls, with an everlasting love. And there was something in his character that was deeply Russian. But there was something else at the very core of his being. Albert Einstein once said, 'If my relativity theory is correct, Germany will claim me as a German and France will call me a citizen of the world. But if my theory is proved false, France will say I am a German, and Germany will say that I am a Jew.' What Sir Isaiah wrote will not be proved false, but as well as being a Russian and an Englishman he was also, and essentially, a Jew.

He wasn't religious in any conventional sense. He once said to me, 'Chief Rabbi, don't talk to me about religion. When it comes to God, I'm tone-deaf.' And then he turned to me and said, 'What I don't understand is how you, who studied philosophy at Cambridge and

Oxford, could possibly have become a rabbi'. I replied, 'Sir Isaiah, think of me as a lapsed heretic'. 'Ah,' he said, 'that I understand'.

But he was a Jew, not only in an ethnic sense, but as a matter of profound moral conviction. Like his cousin Yehudi Menuhin, he came from a family of Lubavitch Hassidim. On his mother's side he was a Schneersohn and was a cousin of the late Lubavitcher Rebbe. Knowing of my sympathies for the movement he used to tease me: I was a follower, but he was *mishpabab*, a member of the family.

What then were the Jewish dimensions of his work? The first he defined himself in an essay on Disraeli and Marx. He wrote, 'All Jews who are at all conscious of their identity as Jews are steeped in history. They have longer memories, they are aware of a longer continuity as a community than any other which has survived.' He was first and foremost a historian of the mind, and a historian in the distinctively Jewish sense which insists that memory has a moral purpose, never allowing us to forget our mistakes and thus be capable of repeating them. We are, he believed, born into traditions that define who we are; and he was proud of his people and its heritage.

The second was his passion for liberty and human dignity. His favourite festival was Pesach, *zeman herutenu*, 'the festival of freedom'. Every year he conducted the seder service, with his mother while she lived, and then at home in Oxford, and this year in Israel. Pesach is about slavery and the bread of affliction, and these were dominating themes in Isaiah's work. He had tasted *maror*, the bitterness of human oppression, at first hand. As a child he had witnessed the first Russian revolution in February 1917, and then the Bolshevik coup later that year. In 1941, the family he had left in Riga—his grandfathers, an uncle, an aunt and three cousins—were murdered by the Nazis. And ever afterward the fire that blazed through his writings was his opposition to totalitarianism, the attempt to impose a single vision, a final solution, on human beings in their irreducible diversity. If I were to sum up his greatest work from a Jewish perspective, I would say that it is an extended commentary to the *Haggadah*, applying the lessons of Pesach to our times.

And thirdly the idea for which he was most famous—pluralism, the realization that great values such as freedom and equality, or great systems such as religion and politics, are in conflict, and that therefore perfection cannot be achieved on earth. There is simply no world

## *In Memoriam*

which is both human and contains the simultaneous realization of all our ideals, so that the pursuit of utopia is dangerous and misconceived. Some people saw this as a streak of Russian pessimism. Professor John Gray compared it to the voice of Job. I prefer, much more simply, to say that Sir Isaiah knew that the Jewish answer to the question, 'Has the messiah come?' is always, 'Not yet'. Judaism is about living decently in an imperfect world. Even Sir Isaiah's favourite quotation—'From the crooked timber of humanity no straight thing was ever made'—which he attributed to Collingwood's translation of a line from Kant, comes ultimately from the book of *Kohelet*, Ecclesiastes (7:13).

Sir Isaiah was not only a Jew. He was a Zionist, Honorary President of the British Friends of the Hebrew University, and a true friend of Israel. Like this namesake, the prophet Isaiah, he believed that 'Zion will be redeemed with justice' and he was passionately opposed to anything that he saw as unjust in Israeli policy. But he admired the foresight of Moses Hess, the first thinker to understand that a Jewish state was necessary because of the horror of European anti-Semitism; and he called Chaim Weizmann, Israel's first President, the greatest statesman he ever knew.

We will miss not just the supreme scholar and writer, but above all the human being with an irrepressible sense of humour and a love of life. Michael Ignatieff rightly called him that rarest of individuals, a wise man who is also loveable. I only once heard him lecture, thirty years ago when I was an undergraduate, but it was a unique experience: that rich, resonant voice, with its astonishing speed and overwhelming erudition. Other people spoke in sentences; Isaiah spoke in paragraphs complete with footnotes. He loved gossip and could be wonderfully indiscreet. A few years ago he agreed to be one of the judges on the Chief Rabbinate awards, and I happened to be sitting next to him the evening after they had made their decision. I said, 'Isaiah, whatever you do, don't tell me your verdict until the day of the ceremony'. He then immediately told me whom the judges had chosen. I said, 'Isaiah, it's supposed to be a secret'. He said, 'I practise the Oxford way of keeping a secret. You only tell one person at a time.' But of course I knew that his indiscretion was only a cloak for a much deeper discretion in all that really mattered, and a total loyalty to his friends and ideals.



## *In Memoriam*

Much of his happiness came from his beloved wife of forty-one years, Lady Aline, and today our hearts go out to her and her children, Michel, Philip and Peter and their families. Aline, your grace and poise and support and love were so evident in everything Isaiah did and was; you balanced one another perfectly; and surely he would have wanted me to say today what Rabbi Akiva once said to his disciples: *sheli veshe-lakhem shelah*, 'what is mine and what is yours is hers'. May the Almighty give you strength and consolation in the memory of your years together and in the knowledge of the great things you both achieved.

Tomorrow in the synagogue we will read the *sedrah* of *Lekh Lekha*, the passage in the Torah which describes the genesis of Jewish faith in the call to Abraham: 'Get you out from your land, your birthplace and your father's house to the land which I will show you'. What lay behind that call? Jewish tradition records three answers. According to one, Abraham was an iconoclast, one who broke the idols of his age. According to Maimonides, Abraham was a philosopher, the man who found truth through the sustained activity of thought. And perhaps the deepest answer is given by the midrash. Abraham was the man driven by a refusal to accept injustice, the man who saw the world as a *birah doleket*, a 'palace in flames', and who spent his life trying to put out the fire.

Sir Isaiah followed all three traditions—he was a philosopher, an iconoclast and a deep lover of justice. He made me feel proud to be a Jew; he enlarged our mental and moral world; and surely all of us thank God for the privilege of being able to say, I knew Sir Isaiah Berlin. Now he is gone to the land which only God can show him; but his work and his influence remain; and his wisdom and his voice will speak to us for generations to come. *Tchi nafsbo tserurah bitsror habayim*, 'May his soul be bound in the bonds of everlasting life'; *veyehi zikbro barukh*, 'and may his memory always be a blessing'.



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# THE ACADEMIC YEAR

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## *Michaelmas Term 1997*

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

Introduction to Jewish Religion and Culture *Dr Jonathan Webber*

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

Qumran Forum

(*Convened by Professor Geza Vermes and Dr Daniel Falk*)

*Maskil and Mebaqer* in the Laws of the Damascus Document  
*Dr Charlotte Hempel*

Qumran Within the Judaisms of its Time  
*Professor Hartmut Stegemann*

Qumran Soteriology *Dr Markus Bockmuehl*

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

Jewish Practice and Christian Tradition in Byzantine Synagogues  
*David Milson*

Greek Jewish Inscriptions *Dr Tessa Rajak*

The *Oikoumene* of Josephus as a Theological and Political Term  
*Dr Yuval Shahar*

Belonging and Not Belonging: Local Allegiances in Philo of  
Alexandria *Dr Sarah Pearce*

From Biblical to Rabbinic Prayer *Dr Michael Weitzman*

Jews and Christians in the Early Roman Empire  
*Professor Martin Goodman*

Talmud Seminar *Dr Norman Solomon*

The *Mekhilta* of Rabbi Ishmael *Dr Daniel Frank*

The Jews of Medieval Spain *Dr Daniel Frank*

Maimonides on Repentance *Dr Norman Solomon*

Introduction to Yiddish Studies *Dr Dov-Ber Kerler*

Modern Jewish History *Dr David Rechter*

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

## *The Academic Year*

- Twentieth-century Israeli History and Politics *Dr Noah Lucas*  
Yiddish Language Classes (Elementary, Intermediate and Advanced)  
*Helen Beer*  
Biblical Hebrew Classes (Elementary, Intermediate and Advanced)  
*Kevin Spawn*  
Modern Hebrew Classes (Elementary, Intermediate and Advanced)  
*Tirtza Weiner*

### **Public Lecture Series: Yarnton Manor**

- Britain and the Second World War Police Decodes: Renewed Controversies about the Holocaust *Dr John Fox*  
Themes of Jewish-Islamic Theological Polemics in the Middle Ages  
*Professor Paul Fenton*  
China and Israel: An Analysis of Bilateral Relations  
*Professor Pan Guang*  
Classical Influenza: *Hamlet* on the American Yiddish Stage  
*Dr Joel Berkowitz*  
Home Thoughts from Abroad: British and United States Jewries Compared *Dr Barry Kosmin*  
How Children Learned to Read and Write in Medieval Egypt  
*Dr Judith Olszowy-Schlanger*  
The Shekhinah Departs: Seriousness of Offence in *Ezekiel 8*  
*Jonathan Burnside*  
Whitehall and the Jews, 1933–1948 *Dr Louise London*

### **Special Colloquium**

- The Oxford Centre for Hebrew and Jewish Studies and the Wolfson Forum for the Study of Judaism and Christianity: A Colloquium—  
Conversos, the Church and Martyrdom in Late-Medieval Spain: Historical and Literary Perspectives  
(*Convened by Dr Daniel Frank and Dr Adena Tanenbaum*)  
Ritual Murder in the Spanish ‘Golden Age’: Lope de Vega’s Holy Innocent Child of La Guardia *Dr John Edwards*

*Michaelmas Term*

Death at the Stake: Interpreting Martyrdom within the Converso  
Diaspora in the Seventeenth Century *Professor Miriam Bodian*

Attributes of Jewishness in Sixteenth-century Iberian Theatre  
*Dr Anthony Lappin*

## *Hilary Term 1998*

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

Jewish History, 70 CE to 425 CE *Professor Martin Goodman*

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

The Biographical Miracle: A Comparison of Elisha and Hanina  
*Professor Joseph Blenkinsopp*

The Portrayal of Trypho in Justin Martyr's *Dialogue*  
*Timothy Horner*

Archaeology and Judaism in Late-Roman Sepphoris  
*Dr Leonard Rutgers*

Cuneiform and the Jews: Resistance to Hellenism  
*Professor Mark Geller*

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

The Qumran Forum

(*Convened by Professor Geza Vermes and Dr Daniel Falk*)

The Text of Genesis and Exodus at Qumran *Dr Jim Davila*  
*Miqdash Adam*, Eden and the Qumran Community  
*Professor George Brooke*

Introduction to Hebrew Bibliography *Brad Sabin Hill*

*Midrash Genesis Rabbah* *Dr Daniel Frank*

Talmud Seminar *Dr Norman Solomon*

Jewish Liturgy *Jeremy Schonfield*

Judaism and Islam: A Survey of Relations, Medieval and Modern  
*Ronald Nettler*

Ibn al-'Arabi Texts *Ronald Nettler*

Graduate Seminar in Yiddish Studies

(*Convened by Dr Joel Berkowitz and Dr Dov-Ber Kerler*)

Gender, Literacy and Religiosity: Three Dimensions in Yiddish  
Education in *Haredi* Schools in Israel *Dr Bryna Bogoch*



*Hilary Term*

Goethe and Yiddish: A Telling Tale, or Much Ado About Nothing  
*Paul Kerry*

Yiddish in the Orthodox Communities in London  
*Bruce Mitchell*

Dialectology and Non-verbal Culture: Yiddish, Wooden Synagogues  
and *Gefilte Fish* *Dr Dov-Ber Kerler*

Yoysef Perl's Hasidic Parodies—Between Hebrew and Yiddish  
*Jeremy Daube*

Yiddish Women Poets Between Two Worlds *Lisa Jenschke*  
*Royt Hagodes* and *Peysakh Shpiln*: Metamorphoses of Early Soviet  
Anti-religious Propaganda *Anya Shternshis*

Epic Structure and Narrative Strategies in the Memoirs of Glikl of  
Hameln (1691–1719) *Ramona Schwartz*

Jewish Politics and the Jewish Question *Dr David Rechter*

Introduction to Yiddish Literature and Drama *Dr Joel Berkowitz*

The Rise of Modern Yiddish Literature *Dr Joel Berkowitz*

Readings in Modern Yiddish Poetry *Dr Dov-Ber Kerler*

Eight Themes in Modern Jewish Thought *Dr Norman Solomon*

Issues in Science and Religion *Dr Norman Solomon*

Judaism and Modernity *Dr Norman Solomon*

Speech and Silence: Responses in Hebrew Literature  
*Dr Glenda Abramson*

Yiddish Poetry in the Soviet Union *Dr Dov-Ber Kerler*

Islam in the Middle East in the Twentieth Century *Ronald Nettler*

Thinking About the Holocaust *Dr Dan Stone*

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

Hebrew Prose Texts: Agnon, Brenner, Oz, Yehoshua, Shabtai, Megeed  
and Others *Dr Glenda Abramson*

Modern Hebrew Poetry: From Bialik to the 1990s  
*Dr Glenda Abramson*

Yiddish Language Classes (Elementary, Intermediate and Advanced)  
*Helen Beer and Dr Dov-Ber Kerler*

*The Academic Year*

Biblical Hebrew Classes (Elementary, Intermediate and Advanced)

*Kevin Spawn*

Modern Hebrew Classes (Elementary, Intermediate and Advanced)

*Dr Glenda Abramson and Tirtza Weiner*

**Public Lecture Series: Yarnton Manor**

The Meaning of Martyrdom: Seventeenth-century Portuguese Jews  
on Converso Martyrs *Professor Miriam Bodian*

A Minority in a Democracy: Jews in the Weimar Republic  
*Professor Peter Pulzer*

A Major Discovery: The Family *Professor Eric Moonman*

Shtetl in Context: A History of Conflict and Coexistence  
*Eva Hoffman*

Discoveries in the Jewish Catacombs of Ancient Rome: New Solutions  
for Old Problems *Professor Leonard Rutgers*

**Special Lectures**

The fourth Lancaster-Yarnton Lectures in Judaism and Other Relig-  
ions—Virgins and Martyrs: Gender and the Making of Christianity and  
Judaism *Professor Daniel Boyarin* (University of California, Berkeley)

Against Syncretism: Rabbi Eliezer as a Christian?

Quo Vadis: Tricksters vs Martyrs

Virgin Rabbis; Virgin Fathers

Who Invented Martyrdom?

## *Trinity Term 1998*

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

Deuteronomy 5–12 *Dr Daniel Falk*

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

The Priestly Origins of the Hekhalot Literature *Dr Rachel Elijor*

The Concept of the Persecuted in *Pesikta Rabbati*  
*Dr Joanna Weinberg*

Penitence in Monastic Literature in Late Antiquity  
*Dr Beruria Bitton-Ashkelony*

The Reality of Prophecy in the Second Temple Period  
*Professor Lester Grabbe*

Religion in the Mediterranean World Group: 'Images of God'  
(*Convened by Dr Mark Edwards, Professor Martin Goodman and  
Dr Simon Price*)

Thrice One: Three Greek Experiments in Monotheism  
*Professor Henk S. Versnel*

The Image of God in Late-Antique Judaism  
*Professor Martin Goodman*

Material Religion: The Isiac Terracottas from Alexandria  
*Dr Richard L. Gordon*

New Statues for Old Gods: Responses to the Pheidian Revolution  
*Dr Kenneth Lapatin*

Images of God in Pre-Constantinian Christianity  
*Dr Alistair Logan*

Words and Pictures: The Christian Dilemma  
*Professor Averil Cameron*

The Pagan Image of God in the Christian Roman Empire  
*Dr Rowland B. E. Smith*

Varieties of Judaism *Professor Martin Goodman*

Qumran Forum

(*Convened by Professor Geza Vermes and Dr Daniel Falk*)

*The Academic Year*

Community Rules—Jewish, Christian and Pagan: The Problem of  
the Genre and Function of the *Serek Ha-Yahad*

*Professor Philip Alexander*

Community Order and the Parabiblical Texts from Qumran

*Dr Daniel Falk*

*Targum Isaiah* *Dr Alison Salvesen*

Aphrahat, *Demonstration 4* (on Prayer) *Dr Alison Salvesen*

Ephrem's Genesis Commentary *Dr Alison Salvesen*

Hymn of the Pearl *Dr Alison Salvesen*

Ibn al-'Arabi Texts *Ronald Nettler*

Masterpieces of Medieval Hebrew Verse *Dr Daniel Frank*

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

Trends in Yiddish Drama *Dr Joel Berkowitz*

Seminar in Modern European Jewish History

(*Convened by Dr David Rechter*)

The Jewish Self-image in the West, 1881–1948

*Dr Michael Berkowitz*

Arthur Koestler and the Jewish Question

*Professor David Cesarani*

Jews and the State in Britain, 1830–1920 *Dr David Feldman*

German Jewish Identity in Exile, 1933–1945: The Case of Henry

William Katz *Ena Pedersen*

Politics and the Memory of the Holocaust *Dr Tony Kushner*

Engendering Liberal Jews: Jewish Women in Victorian England

*Dr Michael Galchinsky*

The Jew as 'Destroyer of Culture' in Nazi Ideology

*Dr Dana Arieli-Horowitz*

Graduate Seminar in Yiddish Studies

(*Convened by Dr Joel Berkowitz and Dr Dov-Ber Kerler*)

Retracing Yiddish Language and Culture in Estonia

*Anna Verschik*

The Rise of the National Yiddish Music Movement at the Begin-  
ning of the Twentieth Century *Esther Schmidt*

## Trinity Term

Expanding Yiddish Modernism: Women Poets in the Fray

*Lisa Jenschke*

Folk Art/High Art: The Reception of Goldfaden's Plays at the  
New York Yiddish Art Theatre *Dr Joel Berkowitz*

The Role of Yiddish in Multisourced Neologization in Modern  
Hebrew *Ghil'ad Zuckermann*

Abramovitsh and Mendele in Yiddish and Hebrew

*Szonja Komoróczy*

From Syntax to Semantics: Interpretation of Yiddish Noun Phrase

*Kerstin Hoge*

1948—The Last Year in the Life of Yiddish Literature in Stalin's  
Russia *Dr Dov-Ber Kerler*

Israeli Women's Fiction *Dr Glenda Abramson*

Israeli Fiction: Amos Oz *Dr Glenda Abramson*

Yiddish Language Classes (Elementary, Intermediate and Advanced)

*Helen Beer and Dr Dov-Ber Kerler*

Biblical Hebrew Classes (Elementary, Intermediate and Advanced)

*Kevin Spawm*

Modern Hebrew Classes (Elementary, Intermediate and Advanced)

*Tirtza Weiner*

### Public Lecture Series: Yarnton Manor

Is There an Oedipus Complex? *Dr Stephen Wilson*

The Rise of Hebrew Grammatical Thought in the Middle Ages

*Dr Geoffrey Khan*

Israel's Next Fifty Years: A Symposium

*Dr Dana Arieli-Horowitz, Dr Noah Lucas, Dr Elliott Horowitz and  
Professor Avi Shlaim*

Book Launch for *Muslim-Jewish Encounters: Intellectual Traditions  
and Modern Politics*, eds R. Nettle and S. Taji-Farouki

*Ronald Nettle and Dr Suha Taji-Farouki*

Hebrew and Yiddish Collections in the Harvard College Library

*Dr Charles Berlin*

Responsa as an Historical Source *Professor Haym Soloveitchik*

## Special Lectures

The seventh Jacobs Lectures in Rabbinic Thought—The Life and Thought of Ignaz Maybaum

*Dr Nicholas de Lange* (University of Cambridge)

The fourth Frank Green Lecture—Jewish Philosophy: An Obituary

*Professor Paul Mendes-Flohr* (The Hebrew University of Jerusalem)



*Professor Paul Mendes-Flohr delivering the Frank Green Lecture in the Long Gallery, Yarnton Manor, on 17 May 1998*



*Professor Jonathan Frankel delivering the twentieth Sacks Lecture  
entitled 'Jewish Power: Myth, Reality, Paradox'*

The twentieth Sacks Lecture—Jewish Power: Myth, Reality, Paradox  
(An Historical Perspective)

*Professor Jonathan Frankel* (The Hebrew University of Jerusalem)

### **Special Colloquium**

The Oxford Centre for Hebrew and Jewish Studies and the Wolfson  
Forum for the Study of Judaism and Christianity: A Colloquium—  
Jewish and Christian Cultures in Renaissance Italy

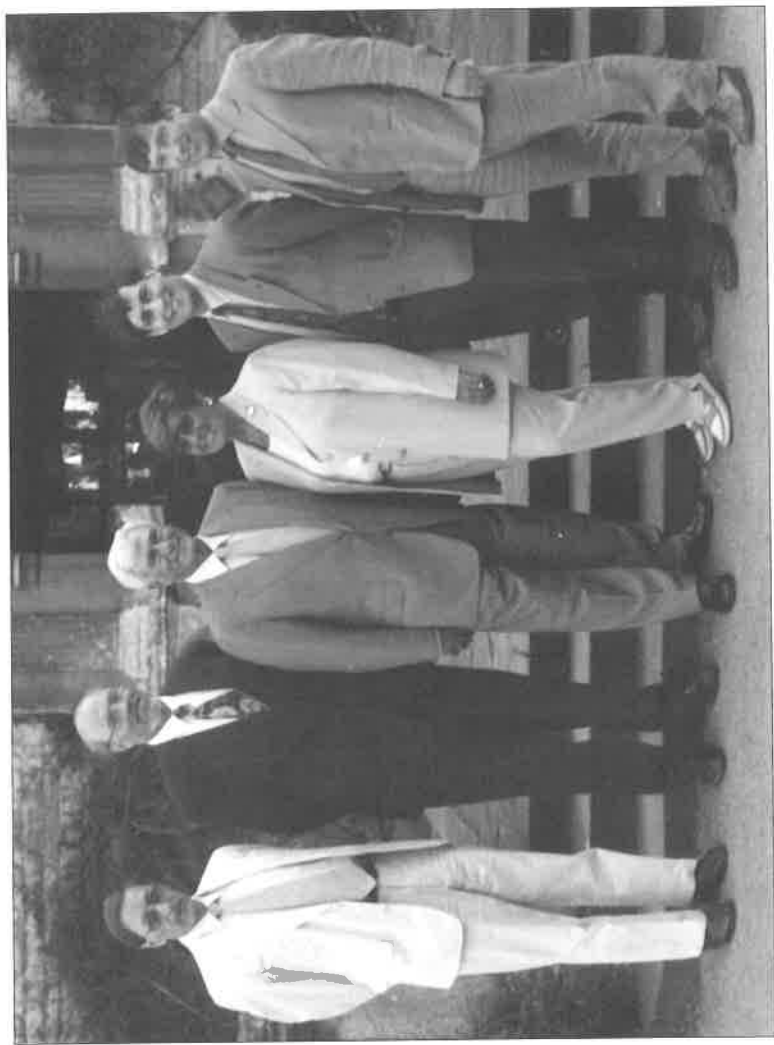
*(Convened by Dr Daniel Frank and Dr Adena Tanenbaum)*

Processions and Piety in the Venetian Ghetto

*Professor Elliott Horowitz*

Confronting the New Testament: Azariah De' Rossi and the  
Beginning of Syriac Scholarship *Dr Joanna Weinberg*

Francesco Zorzi as a Christian Hebraist *Saverio Campanini*



*The Frank Green Lecture on Contemporary Jewry was delivered on 17 May 1998 by Professor Paul Mendes-Flohr of the Hebrew University of Jerusalem. Here, from left to right at the entrance to Yarnon Manor, are Dr Bernard Wasserstein, Professor Paul Mendes-Flohr, Mr Frank Green, Mrs Gloria Green, Mr Evan Harris MP and Professor Martin Goodman*





*The Sacks Lecture—the twentieth in the series—was delivered on 14 June 1998 by Professor Jonathan Frankel of the Hebrew University of Jerusalem, who is seen here on the right. With him are Dr Bernard Wasserstein, and Dr Elizabeth (Sacks) Chase*

# *Diploma in Jewish Studies, University of Oxford*

TWENTY-FIVE STUDENTS studied in the Centre's one-year graduate programme this academic year. All were awarded the Diploma in Jewish Studies, five with Distinction.

## **The Faculty**

Courses and languages presented in the programme were taught by Fellows of the Centre, by Dr Noah Lucas, Emeritus Fellow of the Centre, by Jeremy Schonfield, Visiting Lecturer, and by Dr Dan Stone of New College, Oxford. During Hilary Term, Ronald Nettler was appointed Chief Examiner of the Oriental Studies Faculty and had to relinquish his role as Director of Studies which he had held for ten years. Dr Joel Berkowitz assumed the role of Director of Studies for the rest of the academic year. Mrs Martine Smith, Student Registrar, administered the programme.

## **Courses**

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

- Eight Themes in Modern Jewish Thought *Dr Norman Solomon*
- Introduction to Hebrew Bibliography *Brad Sabin Hill*
- Introduction to Jewish Religion and Culture *Dr Jonathan Webber*
- Introduction to Yiddish Studies *Dr Dov-Ber Kerler*
- Jewish History, 200 BCE to 70 CE *Professor Martin Goodman*
- Jewish Liturgy *Jeremy Schonfield*
- Judaism and Islam: A Survey of Relations, Medieval and Modern *Ronald Nettler*
- Modern Jewish History *Dr David Rechter*
- Readings in Modern Yiddish Poetry *Dr Dov-Ber Kerler*

## *Diploma in Jewish Studies*

- Speech and Silence: Responses in Hebrew Literature  
*Dr Glenda Abramson*
- The Dead Sea Scrolls, Qumran and the Jewish Community  
*Dr Daniel Falk*
- The Jews of Medieval Spain *Dr Daniel Frank*
- The Rise of Modern Yiddish Literature *Dr Joel Berkowitz*
- Thinking about the Holocaust *Dr Dan Stone*
- Twentieth-century Israeli History and Politics *Dr Noah Lucas*

### Languages:

- Biblical Hebrew *Kevin Spawn*
- Modern Hebrew *Tirtza Weiner*
- Yiddish *Helen Beer*

### **The Students**

The twenty-five graduate students came from Belgium, Germany, Hungary, Italy, Morocco, Poland, Romania, Ukraine, the United States of America and the United Kingdom.

**Chris Jon Boesel** (*b.* 1962) studied Fine Arts at Westmont College in Santa Barbara, California, and worked as a social worker and musician during a ten-year break between undergraduate and graduate studies. In 1995 he graduated with an MA from the Chandler School of Theology in Atlanta, Georgia. He is now registered in the PhD programme at Emory University. He is currently in the course-work stage of this degree in Systematic Theology. His specific interest is 'the problem of Christian theology in response to Jewish thought after the Holocaust as a unique and inexpressible historical event'. During his year at Oxford he immersed himself in Jewish thinking, in order to strengthen the cross-disciplinary and inter-religious aspects of his work. He submitted a dissertation on Jewish religious and theological responses to the Holocaust. Chris was awarded the Diploma in Jewish Studies with Distinction.

**Rebecca Melora Corinne Boggs** (*b.* 1973), a Rhodes scholar, is a Harvard University graduate in English and American literature and language, who graduated in June 1997 with an Oxford University



## *Diploma in Jewish Studies*

MPhil degree in English literature. She saw the Diploma in Jewish Studies as a course which would allow her to make use of her talents in textual analysis and to acquire skills for future scholarly work. It is her intention to read for a PhD in literature in the United States and then to pursue an academic career. Her dissertation was entitled 'Paradigmatic Proselytes: Midrashic Representations of Abraham, Jethro and Ruth as Converts'. She was awarded the Diploma with Distinction.

**Saverio Campanini** (b. 1967) was nominated by the Università Degli Studi di Bologna for a Europaeum Scholarship. He graduated with a degree in classical studies from the University of Bologna in 1990, and is working on a doctorate in Jewish studies entitled 'The Jewish sources of Francesco Zorzi's *De harmonia mundi* (1525)', a seminal text of sixteenth-century Christian kabbalah. Since 1991 he has published a number of articles in medieval and modern Jewish studies, in particular on Christian Hebraists and their relationship to the Jewish mystical tradition. One of his academic aims for the year was to improve his Modern Hebrew language skills. His dissertation, entitled 'Francesco Zorzi (1467–1540) and the Historical Development of Christian *Qabalah*', was awarded the prize for the best dissertation. The Diploma

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### *Diploma in Jewish Studies 1997–8*

#### *Front Row*

*Szonja Komoróczy* (HUNGARY), *Vanessa McQuitty* (UK),  
*Maia van Langendonck* (BELGIUM), *Manuela Cazan* (ROMANIA), *Tamara Griffin* (UK),  
*Rebecca Boggis* (USA), *Helen-Ann Francis* (UK), *Gita Conn* (UK)

#### *Second Row*

*Jill Middlemas-Spencer* (USA), *Jaouad Haqbaqi* (MOROCCO), *Casimir Stroik* (USA),  
*Katharina Koch* (GERMANY), *Jeremy Litz* (USA), *Michael Wenthe* (USA),  
*Mikhail Kizilov* (UKRAINE)

#### *Back Row*

*Saverio Campanini* (ITALY), *Mrs Martine Smith* (STUDENT REGISTRAR),  
*Lawrence Rubin* (USA)

#### *Absent*

*Chris Boesel* (USA), *Andrea Fainelli* (USA), *Amy Landau* (USA),  
*Pawel Maciejko* (POLAND), *Leslie Marsh* (UK), *Bruce Mitchell* (USA),  
*Ramona Schwartz* (USA), *Urszula Szczepińska* (POLAND)

### *The Academic Year*

was awarded to him with Distinction. He has now returned to Italy to complete his doctorate.

**Manuela Cazan** (b. 1971) is an English language and literature graduate of Al. I. Cuza, University, Iași, Romania, and has been working as an English teacher in a secondary school and as a junior assistant at the university. She has published a number of newspaper articles on comparative literature. Her interest in pursuing Hebrew studies was kindled after Al. I. Cuza University, in collaboration with Freiburg University, recently republished the first Romanian Bible. She says that 'there are few Romanian specialists in Hebrew language who could provide a comparative translation'. She applied to the Diploma programme because 'I intend to study Biblical Hebrew in order to contribute to a better understanding of biblical influence in Romanian and world literature'. Her dissertation was entitled 'The Fantastic Genre: A New Approach to the Jewish Tradition of Story-Telling'.

**Gita Conn** is a mature student who graduated with a BA in Oriental studies from Manchester University in 1972. She has worked as a freelance journalist for the *Independent*, the *Guardian*, the *Jewish Chronicle*, and the *Sunday Times*. She has written articles for women's magazines, has worked as a researcher for BBC television and has directed and produced documentaries. She was appointed to the Salford Bench in 1976, and is Chair of the Family Panel (which comprises sixty magistrates qualified to adjudicate Family Law cases) and of a child-contact centre which facilitates contact between children and an 'absent' parent. She wrote a dissertation entitled 'Daughters of Zippora: Jewish Mothers' (UK) Attitudes Towards the Circumcision of their Sons'.

**Andrea Kathleen Fainelli** (b. 1975) studied at Georgetown University, Washington DC, and graduated in 1997 with a BA in American studies and philosophy. She said that although she majored in those subjects, 'I view the Diploma in Jewish Studies not so much as a departure from my past studies, as the culmination of my interests in contemporary literary theory, philosophy and politics'. She went on to study Modern Hebrew language in Washington DC, and attended a conference on postmodern Jewish philosophy at Drew University. Her academic aim is to undertake a PhD in Jewish studies, and she hopes

that the Diploma will provide her with an opportunity to establish further her interest in textual reasoning related to biblical narrative.

**Helen-Ann Macleod Francis** (*b.* 1973) studied at the University of St Andrews, where she focused on Old and New Testament language and literature. In 1995 she graduated with an MA and was awarded an international scholarship to study for a ThM at Princeton Theological Seminary which she completed in 1996. At the end of that year she received a travel scholarship which enabled her to participate in an archaeological dig at Megiddo. Her studies and archaeological experience, she says, have increased 'my willingness to learn and my desire to teach. I believe that Jewish studies continue to have enormous relevance today and that an appreciation of the history and culture that gave birth to the texts of our faiths is an invaluable aspect of this.' She was able to pursue her interest in the Dead Sea Scrolls in her dissertation, which was on the social function of the War Scroll.

**Vivien Tamara Griffin** (*b.* 1969) graduated in theology and religious studies from the University of Cambridge in 1991 where she was a student of Christ's College. In 1995 the same University conferred on her an MA degree. Tamara aims to teach religious education at secondary school level. Her dissertation was entitled 'Can These Bones Live? Saadya, Maimonides and Nahmanides on the Doctrine of Resurrection'.

**Jaouad Haqhaqi** (*b.* 1973) graduated with a BA in English from Mohammed V University, Rabat, Morocco, in 1994 and an MA in Mediterranean studies from Al Akhawayn University, Ifrane, in 1997. In 1996 he won the Prince of Wales Essay Competition co-sponsored by the British Council and Al Akhawayn University, in collaboration with the Oxford Centre for Islamic Studies and Durham University, which enabled him to spend some time in Oxford undertaking research. Since his studies have focused on Islam, Muslim societies and the West and on political leadership in the Arab world, he says 'I realized I needed to know something about Jews and Jewish culture and to study systematically Jewish history and Jewish religion'. His dissertation was on Muslim-Jewish relations in nineteenth-century Morocco, and focused on Tetuan.

**Mikhail Borisovich Kizilov** (*b.* 1974) was awarded a Soros/Foreign & Commonwealth Office Chevening scholarship for his year at the

Centre. He graduated from Simferopol State University, Ukraine, in 1996 with a BA degree in ancient and medieval history. He continued his studies in medieval history at the Central European University in Budapest, where he completed an MA in 1997. He has worked as a research assistant in the Research Centre of Crimean Studies, which included summer excavations in the territory of Crimea, and as a laboratory assistant in the Crimean branch of the Institute of Oriental Studies of the Ukrainian Academy of Sciences. He intends to return to Ukraine after he has completed his studies at Oxford and to continue research there. 'The linguistic, technical and other knowledge gained at Oxford will help me in my future academic career and research . . . which in all probability will be connected with Jewish studies.' His dissertation focused on the Karaite communities of the Crimea as described by travellers from the twelfth to the nineteenth centuries.

**Katharina Maria Koch** (*b.* 1974) was nominated by the Rheinische Friedrich-Wilhelms-Universität, Bonn, for a Europaeum Scholarship. She began her theological studies at the University of Würzburg where her interest in Jewish history and culture was awakened. At the University of Tübingen her main subject was Old Testament, which included learning advanced Biblical Hebrew. In 1995–6 she continued her studies at the Dormition Abbey in Jerusalem, where the emphasis was 'not only on biblical studies but on Judaism and Islamic studies'. During her time in Jerusalem she became acquainted with Jewish liturgy by attending Sabbath and festival services. With a group of fellow students she arranged meetings with students of the Hebrew Union College to discuss the Holocaust, differing ways of reading the Bible and other subjects. In 1996–7 she worked at the Institute for Old Testament at the University of Bonn. Her work has involved 'putting a special emphasis on the Jewish reception and interpretation of biblical texts, which is of particular importance for Christian theology'. As a student of the Diploma in Jewish Studies she took the opportunity of studying Modern Hebrew language. She presented a dissertation entitled 'The Interpretation of Genesis 18 in Selected Targumim and Midrashim'.

**Szonja Ráhel Komoróczy** (*b.* 1975) is a fourth-year student at the Eötvös Loránd University, Budapest, majoring in Jewish studies and English language and literature. Once she has completed a specializa-



tion course and submitted her thesis she will have fulfilled all the requirements for the master's degree. In Hungary she has studied biblical, mishnaic, talmudic and liturgical texts. At the Centre she pursued her interest in eighteenth- to twentieth-century Eastern European Judaism and Modern Hebrew language. She spent a semester learning Modern Hebrew in Israel and has studied Yiddish language and literature for three years in Hungary. She is a member of the 'Research Group for Jewish Liturgical Music in Hungary', has worked in the reconstruction of the Jewish cemetery of Tokaj and participates 'in most Jewish social, religious and cultural happenings in Budapest'. Her dissertation was on the bilingualism of S. Y. Abramovitsh. She was awarded the Diploma with Distinction and was awarded a scholarship to Israel in the summer of 1998.

**Amy Sue Landau** (*b.* 1970) completed a BA degree in Near Eastern language and literature and fine arts at New York University in 1995, having previously spent three months at Tel Aviv University studying Hebrew. Following her first degree she was awarded a place as an intern at the Metropolitan Museum of Art within the Islamic Art Department. During 1996 she was awarded a scholarship to attend a three-month intensive Persian-language course at Ohio State University. She later worked as a cataloguer in Sotheby's Rug Department, and more recently completed an MA in Near and Middle Eastern Area Studies at the School of Oriental and African Studies, University of London. Her educational aim is to pursue a doctorate 'researching cultural remnants which document episodes of cross-cultural exchange between Jews and Muslims during the Middle Ages under Islamic rule. Of particular interest to me are a group of illustrated Judaeo-Persian manuscripts produced under Safavid and Qajar rule. . . . Such research will require a familiarity with Persian and Hebrew, in addition to a thorough understanding of Jewish and Islamic medieval history.' Amy's dissertation was entitled 'Judaeo-Persian Art and Architecture under Safavid Rule'.

**Jeremy Lee Litz** (*b.* 1975) graduated with a BA in applied mathematics and medical sciences in 1997. As an undergraduate he had to complete a language requirement and chose to study Modern Hebrew. He lived and worked in Israel during the summer of his second year, and came into contact with ordinary people—Jews and Palestinians—and

observed aspects of the Middle East conflict. He applied for the Diploma in Jewish Studies so that 'I will gain the tools needed to understand events of the modern Middle East'. His dissertation examined traditional Jewish conceptions of the soul according to principles of the modern brain sciences.

**Paweł Tadeusz Maciejko** (*b.* 1971) has completed an MPhil at the University of Warsaw in the department of Polish philology where he also lectures. He is currently registered in the doctoral programme there, and his thesis is entitled 'Hermeneutics and History in the Teaching of Leo Strauss'. He wished to participate in the programme to gain experience and knowledge for his future research on Jewish philosophy and culture. He is a member of a team which researches Polish cultural thought of the nineteenth and twentieth centuries, and has been involved in a number of projects for the Polish Academy of Sciences. He was awarded a Soros/Foreign & Commonwealth Office Chevening scholarship. His dissertation focused on the teachings of Jacob Frank.

**Leslie Marsh** began work on a PhD in philosophy at the University of London in 1995, entitled 'Theorizing Jewish Identity—A Conceptual Analysis of Jews as Social Category'. He has an MA in classical civilization, an MSc in politics and sociology and a further MA in philosophy from the University of London. Because of the ambitious nature of his doctoral research, he needed to gain the tools of a sociologist and historian to complement his philosophical skills. He applied to the Diploma course in order to deepen his knowledge of Jews and of Jewish history and culture. He wrote a dissertation on religion and politics in Judaism.

**Vanessa Nadine McQuitty** was born in Canada and now lives in the United Kingdom. She graduated with a BA in social and public administration from the University of Leeds in 1976 and, after a break, was accepted by the University of Oxford for an MSc degree in social research and social policy which she completed in 1993. Her MSc thesis was concerned with women's employment in the nine member-countries of the EEC (as it was at that time). Her aim is to write a DPhil in which she hopes to make a comparative study of women in employment in Israel and Britain. It was her hope that the Diploma

## *Diploma in Jewish Studies*

course would increase her understanding of Jewish history and culture as she prepares to do further research. She was a part-time student and has successfully completed the Diploma. Her dissertation concentrated on British Jewry and immigration into Britain between 1881 and 1914.

**Jill Anne Middlemas-Spencer** (*b.* 1971) graduated with a BA in English from Wake Forest University, North Carolina, in 1993 and proceeded to Columbia Theological Seminary, Atlanta, Georgia, where she graduated with an MDiv in 1997. During the summer of 1997 she was chosen to study in Syria, Jordan and Israel. Her eventual aim is to pursue a PhD in biblical studies, specializing in the Hebrew Bible. She hoped that studying at the Oxford Centre would enable her to 'be a more skilful exegete of the Hebrew Bible; to utilize extraneous material to the biblical text, especially those from rabbinical schools of thought, and to enter into informed dialogue with Jewish and Christian scholars'. Her dissertation is entitled 'A Reconstruction of the Early Post-Exilic Period: The Restoration of Judea and the Return of the Exiles: 539–515 BCE'. She will be continuing her studies at Oxford University in the next academic year.

**Bruce Joseph Mitchell** (*b.* 1967) came to the Centre after he had registered as a PhD candidate in Germanics at the University of Wisconsin, Madison. He will be continuing his studies at Oxford University next year. He graduated with an MA in French and German language and literature from Tufts University, Medford, Mass., in 1995, following a BA degree in French and Spanish from the University of Massachusetts, Amherst. His main interest is the history of modern Yiddish, particularly in the State of Israel. It was his intention to gain more training in Yiddish, Hebrew and modern Jewish history while a student at the Centre. His dissertation concentrated on Yiddish in the ultra-Orthodox communities in London.

**Lawrence Peter Rubin** (*b.* 1973) studied history, concentrating on late-modern Western European history, at the University of California, Berkeley, and graduated with a BA in 1996. During the 1996 academic year he studied at the London School of Economics, completed an MA in the history of international relations and wrote a dissertation entitled 'German-Israeli Relations Since 1949'. His dissertation for the

Diploma course was entitled 'Millenarians, Mercantilists, Menasseh and the Readmission of Jews to England'. He was awarded a joint scholarship by the Wingate Foundation and the British Friends of the Hebrew University to participate in the 1998 Summer Ulpan at the Hebrew University of Jerusalem.

**Ramona Marie Schwartz** (*b.* 1973) graduated in 1997 with an AM in German from the University of Illinois at Urbana-Champaign. Her first degree was an AB from the same university, awarded in 1995. Her master's thesis is entitled 'Lessons in Piety: Rethinking the Importance of Anecdotal Material in Die Memoiren der Glükel von Hameln'. This thesis 'examined the influence of personal, historical and religious anecdotes on the structure and content of the narrative'. During her undergraduate studies she attended a lecture on the works of the writer Sholem Aleichem at which the speaker read excerpts of Aleichem's stories in Yiddish. She writes that this 'one lecture affected me greatly' because, due to her training in Middle High German language and literature, she realized that she could understand portions of the text. Her master's research intensified 'my desire to continue my studies with a focus on a Jewish topic. My goal after obtaining the Diploma is to concentrate on Jewish studies and German literature, and to work towards a doctoral degree', she writes. In her dissertation she researched the Bavarian Parliamentary Debates of 1849-50.

**Casimir Bartholomew Stroik** (*b.* 1965) studied at the College of William and Mary, Williamsburg, Virginia, where he graduated with a BA in history in 1987 and worked in Washington DC for two legal firms before embarking on a graduate degree in theology. He graduated in 1997 with an MA from the Washington Theological Union. He is particularly interested in the development of religious traditions surrounding the Torah. His dissertation was entitled 'The Role of the Combat Myth Pattern in Exodus 1-15'. He aims to write a PhD on the Sinai narrative. For the Diploma he wrote a dissertation in this field, entitled 'The Dry Land: Second Temple and Early Rabbinic Exegesis of the Issue of Dry Land in the Crossing of the Reed Sea Narrative, Exodus 14.21-22'. He completed the Diploma in Jewish Studies with Distinction.

**Urszula Justyna Szczepińska** (*b.* 1972) graduated with a degree in English from the Maria Curie-Skłodowska University in Lublin in

1997. During her studies she attended a three-year seminar on 'ethnic writing', focusing especially on American-Jewish literature. Her master's thesis was entitled 'Patterns of Belonging: Jewish Minority Members in Relation to their Environment in the Works of Janina Bauman, Eva Hoffman and Isaac Bashevis Singer'. In 1996 she participated in a conference organized jointly by the Jagiellonian University, Cracow, and the Judaica Foundation to learn more about the history of Polish Jewry. As part of her studies at the Centre she chose to study Modern Hebrew language. She wrote a dissertation on Polish Jewry at the beginning of the twentieth century based on autobiographical texts.

**Maia van Langendonck** (b. 1974) graduated with a BA in Slavonic languages and East European studies from the Catholic University of Leuven, Belgium, in 1997. She was awarded a scholarship by the Flemish community to spend some time at Warsaw University studying Polish language and culture. About the Diploma programme she wrote: 'I am grateful for the opportunity to get closely acquainted with Jewish culture and to study the influences it has had on Slavic cultures and vice versa'. She wrote a dissertation on Bruno Schulz which she entitled 'Story and Reality: Bruno Schulz and his Influence on Contemporary Israeli and American-Jewish Literature'.

**Michael Earl Wenthe** (b. 1972) graduated from Duke University, Durham, North Carolina, in 1995 with a degree in English literature, and in 1995-7 read for an MPhil in English studies at Oxford University. He analysed beast fables in Middle English and Middle Scots for his MPhil dissertation. During his research he discovered the works of a 'significant figure in the promulgation of certain fables, and a strikingly atypical manipulator of the fable itself, Petrus Alphonsus, a Spanish Jew who converted to Christianity and authored the *Disciplina Clericalis*', and 'Berechiah ben-Natronai, a French Jew of the twelfth century who wrote his own collection of fables in Hebrew, the *Mishlei Shu'alim*'. As a result he became 'curious to explore the similarities and continuities between Jewish and Christian writing of the Middle Ages, and interested to see if a distinctly Jewish poetic existed for medieval Hebrew literature'. He was able to follow courses on Hebrew and Yiddish literature, as well as studying both Modern Hebrew and Yiddish during the year. He wrote a dissertation entitled '*Lekha dumiyah tehillah*: Unspeakable God and Religious Poetry'.

### **End-of-Year Party**

An end-of-year party was held at Yarnton Manor on 25 June 1998. The President of the Oxford Centre, Dr Bernard Wasserstein and Dr Joel Berkowitz addressed the students. Dr Berkowitz presented Saverio Campanini with the prize for the best dissertation. Dr Wasserstein presented Szonja Komoróczy and Larry Rubin with their scholarships for the ulpan at the Hebrew University of Jerusalem. A presentation was made to the out-going Director of Studies, Ronald Nettler, in appreciation for his excellent work over the past ten years for the Diploma in Jewish Studies course and for the former One-Year Programme in Jewish Studies.

### **Other Activities**

Students attended and participated in the weekly evening seminars, dinners and talks held in the Manor. During the first term they made a tour of the Cotswolds. During Trinity Term, students presented short seminars on their dissertation research and a number of students were asked to present 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 Clore Foundation; the Soros/Foreign & Commonwealth Office Chevening Scholarship Scheme (now the Open Society Institute/Foreign & Commonwealth Office Chevening Scholarship Scheme); Mr Bram Laub; the Dov Biegun Studentship; and the Steven H. and Alida Brill Scheuer Foundation.

The Centre would also like to record its gratitude to the Wingate Foundation for the scholarships awarded to two students to participate in the 1998 ulpan at the Hebrew University of Jerusalem.

## *The Qumran Forum*

THE QUMRAN FORUM, convened by Professor Geza Vermes and Dr Daniel Falk, held three seminars in Michaelmas Term, and two seminars each in Hilary and Trinity. Dr Charlotte Hempel (University of Cambridge) gave the first paper of the year on 28 October: '*Maskil* and *Mebaqqer* in the Laws of the Damascus Document'. On 4 November, Professor Dr Hartmut Stegemann (University of Goettingen) spoke on 'Qumran Within the Judaisms of its Time'. On 18 November, Dr Markus Bockmuehl (University of Cambridge) examined the relationship between God and humanity in the Dead Sea Scrolls in a paper entitled 'Qumran Soteriology'. On 27 January, Dr Jim Davila (University of St Andrews) gave a survey of 'The Text of Genesis and Exodus at Qumran'. On 17 February, Professor George Brooke (University of Manchester) presented a paper entitled '*Miqdash Adam*, Eden and the Qumran Community', in which he explored the use of paradise imagery in self-descriptions of the sectarian community. On 26 May, Professor Philip Alexander (University of Manchester) argued for the need to understand the sectarian rule books within the larger context of community rules in the ancient world, in a paper entitled 'Community Rules—Jewish, Christian and Pagan: The Problem of Genre and Function of the *Serek Ha-Yahad*'. On 2 June, Dr Daniel Falk examined the way that rewritings of biblical narratives may reflect views on leadership structures in a paper entitled 'Community Order and the Parabiblical Texts from Qumran'.





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# CONTINUING ACTIVITIES

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## *The Leopold Muller Memorial Library*

THE physical refurbishment of the Leopold Muller Memorial Library entered full swing this past academic year, when renovations were undertaken in nearly every corner thanks to the ongoing benefaction of the Catherine Lewis Foundation. The interior of the long gallery, which will house the expanding reference and bibliographic collection, has been restored and opened as the library's new reading room. The second gallery, whose original unpainted wooden beams arch between the eaves, has also been carefully renovated and converted into a seminar room, where lectures on Hebrew bibliography were held during Hilary Term. A new catalogue room has been opened on the ground level; here both the retrospective card catalogue and the planned automated catalogue will be centrally accessible. The staff offices have moved to new and more spacious quarters, accommodating much new workspace for book processing. New enclosed shelving, covered by handsome brass grating, has been built to house the Kohorn Collection of German and English Judaica.

Through the benefaction of the Rich Foundation, compact movable rolling shelving has been installed in the David Lewis Room, which now houses both the Kressel Archive and the growing collection of serials in Hebrew, Yiddish, English and other languages. In the main library the installation of compact shelving has also begun. When complete, the new shelving will house over 40,000 volumes in the combined Kressel and Elkoshi collections, making the Muller Library the largest open-access Hebrew research library in Europe.

The library has continued to acquire books supporting the Centre's Diploma in Jewish Studies, and also to build the reference and bibliographic collections which assist research throughout Oxford in all areas of Hebraica and Judaica. In the field of Hebrew manuscript studies the most notable acquisitions were *The Leningrad Codex: A Facsimile Edition* (Grand Rapids, Michigan and Leiden, 1998), reproducing the oldest extant complete codex of the Hebrew Bible, written in Cairo nearly 1000 years ago; and the codicological compendium by M. Beit-Arié, C. Sirat and M. Glatzer, *Codices Hebraicis litteris exarati quo tempore scripti fuerint exhibentes, Tome I, jusqu'à 1020* [*Otsar ha-mitshafim*

*ha-ivriyim*] (Paris/Jerusalem, 1997), a volume of plates reproduced from the earliest dated or datable Hebrew manuscripts, up to the year 1020. The library also acquired a number of bibliographic guides for the study of Hebrew manuscripts, among them *Hebrew Manuscripts at Cambridge University Library*, ed. S. C. Reif (Cambridge, 1997); J. Rovner, *A Guide to the Hebrew Manuscript Collection of the Library of the Jewish Theological Seminary of America*, 5 vols (New York, 1991); and F. García Martínez and D. W. Parry, *A Bibliography of the Finds in the Desert of Judah 1970-95* (Leiden, 1996).

After a number of years of unavailability, the essential work of Hebrew bibliography by Moritz Steinschneider, *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana*, has been reprinted in 2 volumes (Hildesheim, 1998). Both Steinschneider's catalogue and the recently published *Geographical-Typographical Index* to this catalogue (preface by S. Schaeper, Jerusalem, 1996, on microfiche) have been acquired by the Muller Library. These works provide researchers at Yarnton with full bibliographic data on the holdings of the famous Oppenheim collection in the Bodleian Library at Oxford. In the field of early Hebrew printing and typography, the Muller Library has also acquired Moses Marx's *History and Annals of Hebrew Printing in the Fifteenth and Sixteenth Centuries* (Cincinnati, 1982), an invaluable compilation for bibliographic and typographic research, as well as Marx's unpublished bibliography of Hebrew printing in Odessa (both reproduced on microfilm by Hebrew Union College Library).

The field of Jewish studies is constantly enriched by reference and bibliographic works in various areas of language, literature and history. Among the more recent volumes acquired by the library may be mentioned J. A. Fitzmyer and S. A. Kaufman, *An Aramaic Bibliography, Part I: Old, Official and Biblical Aramaic* (Baltimore/London, 1992); C. Dogniez, *Bibliography of the Septuagint/Bibliographie de la Septante* (Leiden, 1995); A. D. Crown, *A Bibliography of the Samaritans* (second edition, Metuchen/London, 1993); N. Schur, *The Karaite Encyclopedia* (Frankfurt, 1995); M. Pollak, *The Jews of Dynastic China: A Critical Bibliography* (Cincinnati, 1993); M. M. Consonni, *Biblioteca Italo-Ebraica: bibliografia per la storia degli Ebrei in Italia 1986-1995*, ed. S. Simonsohn (Rome, 1997); and P. Wexler, *Judeo-Romance Linguistics: A Bibliography* (New York, 1989). In Yiddish studies the library acquired two of the most important bibliographic and archival tools in

this field, the *Yiddish Catalogue and Authority File of the Yivo Library*, ed. Z. Baker, 5 vols (Boston, 1990), and F. Mohrer and M. Web, *Guide to the Yivo Archives* (London, 1998).

The library has also acquired new materials in the field of Jewish music, among them the *Recorded Music Catalogue* (on microfiche) of the Hebrew Union College, Cincinnati. This complements other bibliographic tools in the field, such as the music portion of the Steinger collection, *Documentation on Jewish Culture in Germany, 1840-1940* (also on microfiche), acquired last year in conjunction with a generous benefaction from the Catherine Lewis Foundation. Of various bibliographic materials from the Hebrew Union College should also be mentioned *Judaica: A Short-Title Catalogue of the Books, Pamphlets and Manuscripts Relating to the Political, Social and Cultural History of the Jews and to the Jewish Question, in the Library of Ludwig Rosenberger, Chicago, Illinois*, ed. H. C. Zafren (Cincinnati, 1971). This catalogue of the Rosenberger collection, in itself a most important bibliographic work, is perhaps the most elegantly produced volume ever to appear in the field of Judaica bibliography.

Aside from the generous subventions from the Catherine Lewis Foundation and from the Rich Foundation, the Library benefited this year from the support of the Stanley Kalms Foundation and the Koerner Charitable Trust, the latter providing funds specifically for library acquisitions. The Library has also received, once again, a generous donation from Dr J. S. G. Simmons, Emeritus Fellow and Sometime Librarian of All Souls College, Oxford. In addition, Dr Simmons kindly donated, *inter alia*, a rare item of Anglo-Judaica and Judaeo-Oxoniensia, the anonymous pamphlet slandering Sir Edward Turner, who was a candidate for local office: *The Christian's New Warning Piece: or, A Full and True Account of the Circumcision of Sir E. T. Bart., As it was perform'd at the Bear-Inn in the City of Oxford, On Saturday last, being the Jewish Sabbath, Wherein is contain'd A Faithful Narrative Of the sad Effects of Ambition and Vanity in the Departure from the Faith, and the Deplorable Circumstances Of that Unfortunate Gentleman* (London, 1753). (Cf. I. Solomons, 'Satirical and Political Prints on the Jews' Naturalisation Bill, 1753', *Transactions of the Jewish Historical Society of England*, vol. vi [1908-1910], p. 215, and R. J. Robson, *The Oxfordshire Election of 1754* [Oxford, 1949].) The Centre is most grateful for Dr Simmons' continued support.

### *Continuing Activities*

During the past year the Muller Library acquired over 400 books in English, 60 in other European languages and 95 in Hebrew. Of these, 200 were donations. (A new donors' bookplate was introduced this year.) Purchases included some 200 volumes of bibliographic and reference literature, apart from the above-mentioned microform collections. Some 25 books and off-prints were added to the Qumran Collection. Over the past academic year a total of 2649 books were lent by the Muller Library to resident students. Books continue to be lent as well to postgraduate students of the University of Oxford.

After some seven years of association with the Centre, most recently as Assistant Librarian, Mrs Julia Shay left the Muller Library in December 1997 to take up a post in her other area of expertise, child psychology. During her years here Mrs Shay gave particular attention to developing the library's holdings in Jewish women's studies—now well represented—and in 'psychology and Judaism'. Her cheerful company is much missed by her colleagues. Mrs Rinat Koren, who was associated with the library several years ago, has re-joined the staff as a part-time library assistant responsible for acquisitions. Mr Jeremy Paton and Mrs Tessa Brodetsky have continued to handle cataloguing and circulation. On 28 May 1998 Mr Paton delivered a lecture entitled 'The Politics of Nation and Class in Ashkenaz: The Case of the Jewish Labour Bund', at the international conference 'Ashkenaz: Theory and Nation' held in Cracow, Poland.

Among the distinguished visitors this past year was Dr Charles Berlin, head of the Judaica Department of Harvard University Library, Cambridge, Massachusetts. On 27 May 1998 Dr Berlin delivered an evening lecture at Yarnton Manor on 'Hebrew and Yiddish Collections in the Harvard College Library', dealing in particular with the comprehensive acquisition of Israeli materials at Harvard. During his visit to the Muller Library Dr Berlin had occasion to view the recently acquired collections of Hebrew and Yiddish books from Harvard, comprising over 10,000 volumes reproduced on microfiche, stored compactly in a few thin drawers of a metal cabinet. The Centre is grateful for the beneficence of the Catherine Lewis Foundation and for the assistance of Mr Jonathan Gestetner of Marlborough Books, London, in facilitating the acquisition of these important collections.

## *The Oxford Qumran Project*

THE QUMRAN PROJECT began in 1988 with sponsorship from a generous patron and at that time had a forecast life of twelve years. The forecast has proved accurate, but it seems possible that the Project might last an additional year in the event of delayed delivery of manuscripts. This means that the final date for delivery to the publishers of all the scrolls is now 2001–2. Until the Centre came into the picture, eight volumes in the projected series had been published between 1948 and 1988. An original thirty-six volumes were forecast to cover total publication. That projected number is now thirty-eight. In addition there is a proposal to crown the project with a two-volume concordance, and if the budget becomes available for these the total run of volumes will be forty.

In the twelve-month period since the last annual report (the ninth year of the programme) three volumes have appeared under the general editorship of Professor Emanuel Tov and a fourth is completed. Four more volumes are in the press. The newly published volumes are (in order of appearance) *Discoveries in the Judaean Desert XXIII (Qumran Cave 11 II 11Q2-18, 11Q20-31*, edited by F García-Martínez, E.J.C. Tigchelaar and A. S. Van Der Woude; some of the thirty-one items are biblical and the rest extra-biblical); XXV (*Qumran Cave 4. XVIII, 4Q521-4Q528, 4Q576-4Q579*, edited by Emile Puech; the fifteen items include extra-biblical and biblical material and the 4Q Temple Scroll); and XI (*Qumran Cave 4. VI Poetical and Liturgical Texts*, edited by Esther Eshel, Hanan Eshel, Carol Newsom, Bilhah Nitzan, Eileen Schuller and Ada Yardeni). Within the coming year the following volumes are expected to be completed: *Discoveries in the Judaean Desert XVI* (E. Ulrich [ed.] *Qumran Cave 4. XI: Psalms to Chronicles*); XXVI (P. Alexander and G. Vermes [eds] *Qumran Cave 4. XIX: 4Q Serekh Ha-Yahad and Two Related Texts*); XXIX (E. Chazon and others, in consultation with J. VanderKam, *Qumran Cave 4. XX: Poetical and Liturgical Texts, Part 2*); and XXXIV (T. Elgvin, D. Harrington, J. Strugnell, in consultation with J. Fitzmyer S. J. [eds] *Qumran Cave 4. XXIV: Sapiential Texts, Part 2*).

The first thirty replacements of those items in the photographic col-

### *Continuing Activities*

lection which had become almost illegible through faulty chemical treatment in preparation have now arrived, at no charge to the Project, and will be hung in the collection.

The collection of photographs continues to attract serious scholars both for long-term work and short-term visits. In 1997 the Biblical Archaeology Society of Washington sent a group to visit the collection, and they were given a tour of the material with an explanation of its significance by Dr Daniel Falk. This has been a most satisfactory and virtually trouble-free year for the publishing project.



## *Journal of Jewish Studies*

THE *Journal of Jewish Studies* continues to appear twice yearly under the joint editorship of Professor Geza Vermes and Professor Martin Goodman. It is a matter for much regret that the energetic services of Dr Daniel Frank, who has built up the reviews section greatly over recent years, will no longer be available to the *Journal* following his departure to the United States in October 1998.

The autumn issue of 1997 contained ten articles ranging from evidence about the haftarah cycle in Philo to a study of the early Karaite grammatical tradition. The volume also included the text of the Martin Goldman Lecture delivered by Gershon Hundert at Yarnton in October 1996 on 'Poland: Paradisus Judaeorum'.

In the spring issue of 1998 can be found, among a series of articles on Judaism in late antiquity, two studies on the targums, by Alberdina Houtman and Robert Hayward. Special mention may also be appropriate of the publication by Daniel Frank of a unique Jewish tombstone from Ra's Al-Khaimah in the United Arab Emirates.

## *The European Association for Jewish Studies*

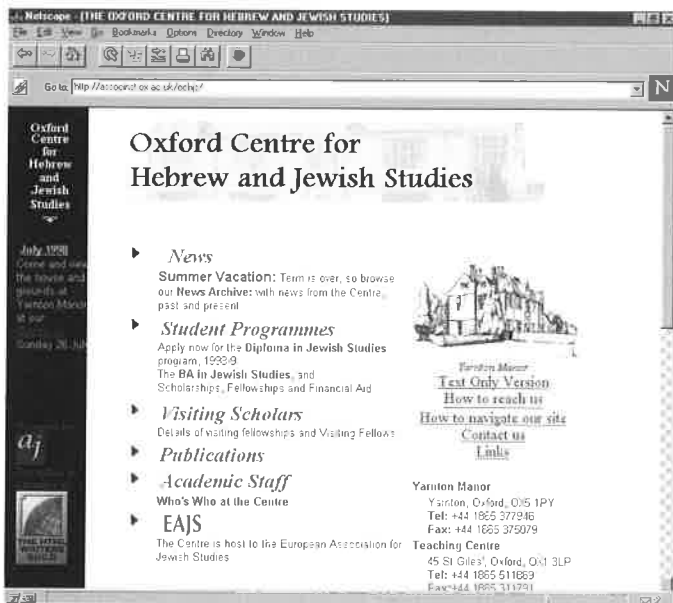
THE SECRETARIAT of the European Association for Jewish Studies in Yarnton had a particularly busy year. The revival of the Association continued apace, with a total of 397 members registered by the end of the academic year. In September 1997 the Secretariat organized in Yarnton a highly successful colloquium on Early Rabbinic Judaism. Through the *Newsletter* and an efficient data-storage system for contacting members, the Secretariat played a major role in ensuring the success of the Toledo Congress in July 1998, which was able to attract well over twice the number of participants who attended the preceding Congress in Copenhagen in 1994.

The main achievement of the Secretariat during this year was the production of the substantial *Directory of Jewish Studies in Europe*, compiled with the help of funds from the European Union and the Rich Foundation. The new *Directory* should revolutionize the capacity of scholars in Jewish Studies throughout Europe to be in contact with each other.

On completion of the huge task of compiling the *Directory*, the original mainstay of the Secretariat since its inception, Annette Winkelmann, left to take up a post in Halle in February 1998. She has been replaced by Lynne Hirsch. The use of email has ensured that Yarnton can remain the permanent home of the Secretariat despite the election of a new Secretary of the Association from outside the United Kingdom.

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

NOW IN ITS THIRD YEAR, the website continues to be expanded and enhanced. The site is now updated three times a year, at the start of each term. Lectures and seminars are listed on-line in two formats, once on a single page for easy printing, and once listed by subject and lecture series. News articles and photographs are updated from *Mercat*, the Centre's newsletter.



An important addition to the site in the last year has been a text-only version of the site, which enables students and academics on low-powered computers to browse at speed, unhindered by complex page designs or colour images. The website continues to receive a healthy number of visitors and several enquiries about the Diploma in Jewish Studies course each month, and we now offer a page of external links to sites of interest to the academic community at the Centre.

## *Fellows' Reports*

### *Dr Glenda Abramson*

Dr Abramson taught courses entitled 'Israeli Fiction: Amos Oz', 'Modern Hebrew Poetry: from Bialik to the 1990s' and 'Hebrew Prose Texts: Agnon, Brenner, Oz, Yehoshua, Shabtai, Meged and Others' (for the BA in Oriental Studies) and 'Israeli Women's Fiction' (for the MPhil in Modern Jewish Studies). She gave a lecture series on 'The Hebrew Literature of the State of Israel' for graduate and undergraduate students, and a series entitled 'Speech and Silence: Responses in Hebrew Literature' for the postgraduate Diploma in Jewish Studies. She served as an external examiner for a PhD thesis for the University of Melbourne and an MA dissertation for the University of South Africa. She continues to serve on numerous university and Centre committees. She is the editor of the *Newsletter* of the European Association for Jewish Studies and a section leader for the European Association for Jewish Studies congress held in Toledo in July 1998.

In August 1997 she attended the conference of the International Comparative Literature Association in Leiden and gave a paper entitled 'The Cultural Uses of the Holocaust'. In June 1998 she attended an international conference at University College London entitled 'Modern Hebrew Literature' and gave a paper entitled "'This Terrible Radiance": Hebrew Poetry of the First World War'.

In May 1998 she was awarded the title of Doctor of Humane Letters *Honoris Causa* by Hebrew Union College—Jewish Institute of Religion in New York.

### *Dr Joel Berkowitz*

Shortly after taking up the post of Woolf Corob Fellow in Yiddish in Michaelmas Term 1997, Dr Berkowitz delivered a public lecture at Yarnton Manor entitled 'Classical Influenza: *Hamlet* on the American Yiddish Stage'. In December he spoke on the topic of 'Yiddish After the Holocaust' at the 'Lost Europe' conference held in Vilna, Lithuania. Also in December he led a series of workshops on the operettas of Avrom Goldfaden at the thirteenth annual KlezKamp 'cultural experience' in New York. He delivered a paper entitled 'Goldfaden *der*

*klasiker*' at the conference on 'Ashkenaz: Theory and Nation', held in Cracow in May, and has written about that conference for the forthcoming issue of the *Bulletin* of the British Association for Jewish Studies.

During Hilary Term he became Director of Studies of the Diploma in Jewish Studies programme, and in the same term taught a Diploma course entitled 'The Rise of Modern Yiddish Literature'. For the Faculty of Modern Languages he taught an 'Introduction to Yiddish Literature and Drama' in Hilary Term and a course on 'Trends in Yiddish Drama' in Trinity Term. With Dr Kerler he convened the Graduate Seminar in Yiddish Studies in Hilary and Trinity terms, and in the latter presented a paper in Yiddish, entitled 'Folk Art/High Art', dealing with the critical response to several theatre productions in New York in the 1920s. He is currently supervising one DPhil thesis and serving as adviser on another.

A concert performance of *Baynacht*, an opera based on his translation of Y. L. Peretz's *Baynakht afn altn mark* ('A Night in the Old Marketplace'), was given at the night club Fez in New York in March. The play is currently being developed for a full-scale production in New York. *Silliness and Sanctimony*, an English translation by Dr Berkowitz and Jeremy Dauber of Aaron Halle Wolfsohn's Haskalah comedy *Laykhtzin und fremelay*, was first presented to the public in a staged reading at St Cross College in June. The translation is being further developed for production in Oxford next year.

Dr Berkowitz also contributed book reviews to *Judaism Today*.

### ***Dr Daniel Falk***

During 1997–8 Dr Daniel Falk completed his book, *Daily, Sabbath, and Festival Prayers in the Dead Sea Scrolls*, which was published in March 1998. He also completed his editions of two Qumran texts for publication in the series *Discoveries in the Judaean Desert*, an article on 'Qumran Prayer Literature' for the *Cambridge History of Judaism*, and three articles for the *Encyclopedia of the Dead Sea Scrolls*. He also worked on an article on Jewish prayers and psalms for a two-volume work entitled *Variiegated Nomism* and three articles for the *Dictionary of New Testament Backgrounds*. He presented a paper at the International Organization of Qumran Studies in Jerusalem ('Reconstructing Qumran Prayers') and another at the Oxford Qumran Forum ('Community Order and the Parabiblical Texts').

### *Continuing Activities*

For the Centre's Diploma in Jewish Studies he lectured on 'The Dead Sea Scrolls, Qumran and the Jewish Community'. For the Faculty of Oriental Studies he taught a course on Deuteronomy 5-12, and a graduate course on the textual criticism of the Hebrew Bible. Together with Professor Geza Vermes he convened the Oxford Qumran Forum. He continued to serve as Treasurer of the British Association of Jewish Studies.

In September 1998 he took up the post of Assistant Professor of Biblical Studies at the University of Oregon.

#### ***Dr Daniel Frank***

During 1997-8 Dr Frank lectured on rabbinic literature for the MPhil in Judaism during the Graeco-Roman Period, and taught 'The Jews of Medieval Spain' for the Diploma in Jewish Studies. He also offered a series of lectures entitled 'Masterpieces of Medieval Verse' for the Oriental Faculty. Together with Dr Adena Tanenbaum he convened two colloquia under the joint aegis of the Centre and the Wolfson Forum for the Study of Judaism and Christianity: 'Conversos, the Church and Martyrdom in Late-Medieval Spain: Historical and Literary Perspectives' (November 1997); and 'Jewish and Christian Cultures in Renaissance Italy' (June 1998).

His research focused on Karaitica. In February he participated in a special conference at Harvard University in memory of Professor Isadore Twersky; his paper 'A Seventeenth-century Karaite Shehitah Controversy: Causes, Context and Repercussions', was among those read and discussed. In March, at the invitation of the Ingeborg Rennert Center for Jerusalem Studies, he lectured in Jerusalem on 'Elijah b. Baruch Yerushalmi and the Karaite Shehitah Controversy in the Seventeenth Century'; at Bar-Ilan University he spoke on 'Early Commentaries on the *Song of Songs* from Jerusalem'.

He continued to serve as Reviews Editor of the *Journal of Jewish Studies*, which is published by the Centre.

At the conclusion of the academic year Dr Frank left the Centre after almost twelve years. He has been appointed Assistant Professor of Hebrew Language in the Department of Near Eastern Languages and Cultures of the Ohio State University. His wife, Dr Adena Tanenbaum—a Senior Associate of the Centre—has been appointed Assistant Professor of Hebrew Literature in the same department.

*Professor Martin Goodman*

Professor Goodman continued to teach both graduates and undergraduates for the Faculties of Oriental Studies, Theology and Literae Humaniores. He organized in each term the regular Tuesday graduate Seminar on Jewish History and Literature in the Graeco-Roman Period. He also organized jointly in Trinity Term a seminar series of the Religion in the Mediterranean World Group, on 'Images of God'.

His main research during the year was devoted to his role as editor of two books to be published by Oxford University Press. Of these, *Jews in a Graeco-Roman World* is scheduled to appear at the end of 1998. The second volume, entitled *Apologetic in the Roman Empire: Jews, Pagans, Christians*, edited jointly with Mark Edwards and Simon Price, will be published in 1999. He also completed a chapter on 'The Emergence of Christianity' for a new history of Christianity to be published by Cassell.

In April 1998 he was invited to Jerusalem for almost a month as a guest of the Israel Academy under an exchange scheme with the British Academy. In the course of that visit he gave a lecture to the Israel Academy on 'Josephus and Variety in First-century Judaism'; he was subsequently invited to publish the lecture in the Academy's Proceedings. While in Israel he began editorial work with his co-editors, Aharon Oppenheimer and Menahem Mor, on a volume entitled *The Beginnings of Christianity*, comprising papers from a conference held in Tel Aviv in 1997; the book is to be published in Israel by Yad Ben Zvi. Also in Jerusalem he undertook extensive research into the divine image in Jewish literature and art in late antiquity; the fruits of this research were presented as one of the papers in the seminar series on 'Images of God' in Oxford in May.

He continued to act as Secretary of the European Association for Jewish Studies. In this capacity he convened and directed, jointly with Philip Alexander, a colloquium in Yarnton in September 1997 on Early Rabbinic Judaism, to which he presented the opening paper on 'Problems in the Study of Early Rabbinic Judaism'.

He gave many other lectures to a variety of groups during the year, including a series of lectures for the Department of Continuing Studies of the University of Birmingham.

He continued to serve as joint editor of the *Journal of Jewish Studies*, and as review editor of the *Journal of Roman Studies*. The latter office

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he demitted after seeing the 1998 volume through the press, at the end of a five-year stint. He also relinquished in January 1998 the office of Director of Graduate Studies for the Faculty of Oriental Studies after several years in the role.

#### ***Brad Sabin Hill***

As Fellow in Hebrew Bibliography, Brad Sabin Hill taught a new course in Hilary Term entitled 'Introduction to Hebrew Bibliography', for graduates studying for the Diploma in Jewish Studies. This was the first course of lectures in the field of Hebrew bibliography ever offered at Oxford, surveying Hebrew manuscripts, printing history, the book arts, Yiddish and other Jewish languages, Judaica bibliography, libraries and collections.

Aside from his management of the library redevelopment (see the separate report on the Leopold Muller Memorial Library), he continued to pursue research on the history of the Hebrew book. In particular he focused on specific unexplored details of Hebrew bibliography and booklore, including the use of Aramaic titles for Hebrew books, false imprints on Hebrew title-pages, and unfinished printings of Yiddish books in Eastern Europe during the Holocaust.

In 1997 Brad Sabin Hill's book entitled *Incunabula, Hebraica & Judaica*, an exhibition catalogue first published in 1981 by the National Library of Canada, Ottawa, was launched on the World Wide Web (<http://www.nlc-bnc.ca/incunab>). This is the first book by a fellow of the Centre to be published in cyberspace. During the year he also assisted in the editing and proofreading of Professor A. D. Crown's definitive *Catalogue of the Samaritan Manuscripts in the British Library*, published by the British Library in 1998. A list of unpublished catalogues, guides and finding aids to the Hebrew collections of the British Library, in whose dissemination Brad Sabin Hill was instrumental, has been published by E. G. L. Schrijver in 'New Dimensions of Hebrew Bibliography', in *Studia Rosenthaliana*, vol. 31 (Amsterdam, 1997), pp. 179-82.

#### ***Dr Dov-Ber Kerler***

Dr Kerler continued to supervise DPhil students for the Oriental Faculty and the Medieval and Modern Languages Faculty. Throughout the year he taught a number of courses and classes. His lecture courses



included 'Introduction to Yiddish Studies', 'Readings in Modern Yiddish Poetry', 'Yiddish Poetry in the Soviet Union' and 'Readings in Old Yiddish Literature and Folklore'.

In Hilary and Trinity terms Dr Kerler organized, together with Dr Berkowitz, the Graduate Seminar in Yiddish Studies, at which eighteen papers by graduate students, visiting scholars and Yiddish fellows were presented. A particularly large attendance and lively debate were drawn by the paper of one of the Centre's graduate students, Ghil'ad Zuckermann, entitled 'The Role of Yiddish in Multisourced Neologization in Modern Hebrew'. Dr Kerler's own papers were 'Dialectology and Non-verbal Culture: Yiddish, Wooden Synagogues and *Gefilte Fish*' (in Hilary Term), and '1948—The Last Year in the Life of Yiddish Literature in Stalin's Russia' (in Trinity Term).

In December 1997 Dr Kerler participated together with Dr Berkowitz in the Council of Europe's special conference on endangered cultures of Eastern Europe's ethnic minorities. The Conference was held in the Lithuanian Parliament (Seimas) in Vilnius and Dr Kerler's address focused on the importance and urgency of contemporary efforts to encounter, support and learn from the very last and ageing native Yiddish speakers in today's Eastern Europe.

Dr Kerler also continued his editorial work. A new volume of the Annual of Yiddish *belles-lettres*, criticism and essays, *Yerushalaymer Almanakh* (which he co-edits with his father, the Yiddish poet Josef Kerler) appeared in August 1998 in Jerusalem. He edited a collection of eighteen papers on Yiddish language and culture entitled *Politics of Yiddish*, due to be published by AltaMira Press in California later in 1998).

In June 1998 Dr Kerler, together with Dr Berkowitz, embarked on a project to re-launch an Oxford-based international annual of Yiddish scholarship in Yiddish. It is hoped that the new annual, entitled *Oksforder Tsaytschrift*, will continue the tradition of the *Oksforder Yidish* which was inaugurated by and published in association with the Centre between 1990 and 1995.

### ***Ronald Nettler***

Ronald Nettler taught a variety of subjects to undergraduates and postgraduates and supervised DPhil research students. He also took part in the MPhil seminar for Modern Middle Eastern Studies at the Middle East Centre, St Antony's College.

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He continued his research on the intellectual history of Muslim-Jewish relations, medieval and modern, on aspects of the thought of the medieval mystic Ibn al-'Arabi (including biblical Judaic trends in his thought), and on certain aspects of Modern Islamic religious thought.

He continued as Director of Studies of the Diploma in Jewish Studies until the middle of Hilary Term, when he was nominated Chairman of the Final Honours School in Oriental Studies for 1998.

#### *Dr David Rechter*

Dr Rechter taught courses on modern Jewish history, a course on 'Jewish Politics and the Jewish Question' and undergraduate and graduate courses on the modern Jewish experience in Europe for the Oriental Studies Faculty.

He convened the Seminar on Modern European Jewish History at the European Studies Centre, St Antony's College, and convened with Professor R. J. W. Evans and Professor Richard Crampton a seminar for the History Faculty on 'East Central Europe from the Sixteenth to the Twentieth Centuries'.

He completed work on his book on the Jews of Vienna and the First World War, and is co-editing a volume comparing German and British Jewish history.

#### *Dr Alison Salvesen*

Dr Salvesen was on sabbatical leave from the Centre during this academic year, and was able to continue with her work on the 'Semantics of Ancient Hebrew Database' and to complete various project for publication.

In January she presented a paper entitled 'The Use of Scripture in Jacob of Edessa's Version of Samuel' at a conference in Utrecht on the use of Scripture in Antiquity, and another, 'Symmachus and the Dating of Palestinian Targum Traditions', at a conference on Targum in Kampen.

In Trinity Term she taught classes at the Oriental Institute, covering Targum and early Syriac literature.

#### *Dr Norman Solomon*

Dr Solomon gave a series of lectures for the Theology Faculty entitled 'Introduction to Judaism' in Michaelmas Term, and one on 'Issues in

Science and Religion' in Hilary Term. For Westminster College he taught an introductory course on Judaism and provided seminar input for over sixty students. For the University of Oxford Department of Continuing Studies he gave a course on 'Judaism and Modernity' which proved an effective form of outreach for the Centre. For the Diploma in Jewish Studies he taught a course entitled 'Eight Themes in Modern Jewish Thought' in Hilary Term. His *Historical Dictionary of the Jewish Religion* is scheduled for publication later in 1998. Papers scheduled for publication include 'Bnei Torah, Bnei Tarbut' (in Hebrew) for the Bar-Ilan journal *Tarbut Demokratit*. He lectured in Dublin, Birmingham and elsewhere, participated in various seminars, panels and symposia, made some broadcasts, and was External Examiner for the BA and MA programmes at Leo Baeck College.

*Dr Jonathan Webber*

Dr Webber's teaching activities during the year included the introductory course on Jewish religion and culture for the Diploma in Jewish Studies, for which he also supervised two dissertations. His ongoing 'Identity and Ethnicity' seminar at the Institute of Social and Cultural Anthropology (which he convenes together with Shirley Ardener and Tamara Dragadze) celebrated its tenth anniversary this year; the theme for the series in Michaelmas Term was 'Education and the Resolution of Conflict', and the theme in Hilary was 'Land and Territoriality'. His examining duties this year included acting as an assessor for the Faculty of Modern History; and he also served as reader for the *British Journal of Sociology* and *Anthropology Today*.

During the year he made three trips to Poland: a four-week research visit in August to southern Poland in order to complete the fieldwork for his long-term research project on the ruins of prewar Jewish life in Galicia; a five-day research visit in March to the Jewish Historical Institute in Warsaw in order to consult the archives; and a three-day visit in February in order to take part in a meeting of the International Auschwitz Council. He continued his collaboration with the Imperial War Museum (London) regarding its project to open a permanent Holocaust exhibition, advising the Museum on its coverage of Auschwitz and its long-term contacts with the Auschwitz State Museum in Poland. His Poland-related work received several mentions in the press this year, including a report in the *Jewish Tribune* on 5

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December and a long interview in the Warsaw weekend newspaper *Życie* on 14–15 March. He contributed a session on the problems and ongoing work of the Auschwitz Museum to a Jewish–Christian Study Day on ‘Religious Responses to the Holocaust’ held at the Singer’s Hill Synagogue, Birmingham, on 22 June; and he took part in a meeting in May of the interfaith Oxford Abrahamic Group (convened by the Bishop of Oxford). He also took part as an invited discussant at two international seminars concerned with issues relating to the contemporary Jewish world: the twelfth German–Jewish Dialogue of the Bertelsmann Stiftung (Gütersloh), held in Bonn on 18–19 March; and a British–French Dialogue, organized by the Institute for Jewish Policy Research (London) in association with the Alliance Israélite Universelle (Paris), held in London on 30 March. He was a consultant for the Endowment for Democracy in Eastern Europe (New York) regarding its plans for a new Jewish university in Budapest.

Dr Webber continued as managing editor of *JASO: Journal of the Anthropological Society of Oxford*; this year saw the publication of the fiftieth issue since he became responsible for the journal in 1979. His book *Interpreting Japanese Society* (co-edited with Joy Hendry), originally published by *JASO* in 1986, appeared this year in a revised second edition published by Routledge. Four more volumes appeared in his series on Ethnicity and Identity, which he co-edits with Shirley Ardener and Tamara Dragadze, published by Berg, Oxford: one volume on sport, one on tourism, one on art and a monograph on the Gaelic renaissance.

## *Visiting Fellows' and Scholars' Reports*

### *Natalia Aleksium (Skirball Fellow)*

Natalia Aleksium, of the University of Warsaw, was at the Centre from 25 October until 31 December 1997 and continued researching and writing the first two chapters of her doctoral thesis entitled 'The Zionist Movement in Poland, 1944–1950'. She was also able to prepare two papers, which she has since presented at international conferences: 'One Hundred Years of the Bund' (Warsaw, 1997); and 'Prelude to Homogeneity: Ethnic and National Conflicts in the Wake of the Second World War in Europe' (Vienna, 1998). She also completed a longer article on the Mizrachi in Poland after 1945.

### *Dr Dana Arieli-Horowitz (Koerner Fellow)*

Dr Arieli-Horowitz, of Tel Aviv University, spent four months at the Centre, between 3 March and 3 July 1998. During her stay she was able to conclude her book entitled *Romanticism of Steel: Art and Politics in Nazi Germany* (to be published by the Magnes Press, at The Hebrew University of Jerusalem).

She continued her research on the relations between art and politics in totalitarian regimes, and completed two chapters of a book on that theme, one on Socialist-Realism in the Stalinist period and the other on art in Fascist Italy.

During her stay she participated in the symposium entitled 'Israel at Fifty', and delivered a paper entitled 'Israeli Culture: The Next Fifty Years'. She also participated in Dr David Rechter's Modern European Jewish History Seminar, and lectured on 'The Jew as "Destroyer of Culture" in Nazi Ideology'. She attended other seminars and lectures, established contact with scholars in related fields, and was able to collect material in various libraries in Oxford and London for her future research.

### *Professor Barry Bandstra*

Professor Bandstra, of Hope College, Michigan, stayed in the Centre between 2 February and 30 June 1998, during which time he worked on a monographic treatment of syntax from a discourse-level perspective, entitled *The Texture of Biblical Hebrew*. A large part of the

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research entailed defining how Hebrew texts maintain continuity from one clause to the next, progressively providing new content as they cumulatively build texts. The information structure of texts is constructed in syntactic, semantic and pragmatic ways. He also examined ways of applying to biblical Hebrew M. A. K. Halliday's functional grammar, with its ability to distinguish the main functions of clauses, to define the formal features of each, and to account for clause complexes and whole texts.

He completed a chapter for a *Festschrift*, entitled 'The Textuality of Narrative: Syntax and Reading the Hebrew Bible', wrote a book review of *Die Satzteilfolge im Verbalsatz alttestamentlicher Prosa* by Walter Gross (for the *Journal of Biblical Literature*), and a review of Thomas Cahill's *The Gifts of the Jews* for the journal *Perspectives*.

He also prepared the second edition of his *Reading the Old Testament* (Wadsworth 1995), accompanied by an interactive CD-ROM.

#### ***Professor Ian Bickerton***

Professor Bickerton, of the University of New South Wales, was a visiting scholar between 7 April and 16 June 1998, during which period he wrote seven chapters of a book entitled *Contemporary Issues in the Arab-Israeli Conflict*, co-authored with Carla Klausner (due to be published in 1999 by Prentice Hall). One chapter remains to be written.

#### ***Professor Miriam Bodian (Skirball Fellow)***

Professor Bodian, of the University of Michigan, devoted most of her time at Yarnton Manor, from 2 September 1997 to 1 February 1998, to research for a book concerning the responses of members of the northern European Sephardi diaspora to *converso* martyrdom on the Iberian Peninsula in the early-modern period. The Bodleian Library permitted her to read widely on the phenomenology of martyrdom, a topic which has been a focus of considerable scholarly interest in recent years. She also had the opportunity to examine relevant manuscript material at the Bodleian Library.

In addition she wrote the draft of an article entitled 'Historians on the *Converso* Psyche: Images of Resistance, Images of Alienation', examining how three generations of scholars treated the problematic condition of so-called 'New Christians' on the Iberian Peninsula. She also explored other British libraries, surveyed the Cecil Roth Collection at

the Brotherton Library at Leeds University and met scholars at the universities of Oxford and Manchester and at University College London.

***Dr Magen Broshi***

During his stay at Yarnton, between 10 August and 15 September 1997, Dr Broshi—the former curator of the Shrine of the Book at the Israel Museum, Jerusalem—carried out research in Oxford libraries for a paper on predestination in the Dead Sea Scrolls and the Epistles of Paul. The Dead Sea sect was the first to develop an elaborate system of belief in predestination, and there is good reason to believe that it inspired similar ideas expressed by Paul, especially in the Epistle to the Romans. This would therefore be the channel through which Essene thought has influenced Western civilization.

***Professor Vicki Caron (Skirball Fellow)***

During her stay at the Centre, between 1 September 1997 and 15 January 1998, Professor Caron, of Cornell University, was able to begin research on a new project entitled 'Catholic-Jewish Relations in France from the French Revolution to the Present'. She spent most of her time examining secondary literature at the Bodleian Library, and completing research at the Parkes Centre on Jewish-Christian Relations at Southampton University.

In addition to work on this project, she completed an essay entitled 'The "Jewish Question" in France from Dreyfus to Vichy', to be published in a collection entitled *French History since Napoleon* (edited by Martin Alexander and published by Arnold), wrote several book reviews and delivered two lectures. In November she gave a lecture at the Wiener Library in London entitled, 'Uneasy Asylum: France and the Jewish Refugee Crisis, 1933–1942', and in December she spoke at Southampton University on 'The "Jewish Question" in France from Dreyfus to Vichy'. During her stay she was awarded the Fraenkel Prize in Contemporary History, by the Wiener Library for her forthcoming book, *Uneasy Asylum: France and the Jewish Refugee Crisis, 1933–1942* (to be published by Stanford University Press).

***Professor Amnon Cohen (Skirball Fellow)***

In the course of his stay at the Centre, between 4 July and 13 October 1997, Professor Cohen, of the Hebrew University of Jerusalem,

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continued his research on the Jewish community of Ottoman Jerusalem during the eighteenth century, and completed reading and deciphering all the archival material concerning Jewish life in Jerusalem at that period. Unlike his earlier volume on the sixteenth century (*A World Within*, Philadelphia, 1994), in which the documents were arranged chronologically as they appear in the original registers, here he adopted a conceptual approach. He was able to cover more than half the planned project, including the first two categories: 'Jewish Communal Organization' and 'Relations with the Ottoman Authorities and Surrounding Muslim Society'.

#### *Nancy Ann Coyne (Koerner Fellow)*

During Ms Coyne's stay, between 9 September 1997 and 31 January 1998, she worked on her book and exhibition project, 'Sites of Memory: Vienna, the Past in the Present'. This interdisciplinary, cultural-anthropological and visual-studies project examines through oral histories and photography the life experiences, memories and cultural identity of Viennese Jewish and Christian Holocaust survivors, who returned after 1945 to live permanently in Vienna. The work explores several themes: how did survivors rebuild their lives in Vienna after 1945; what continuing socio-historical and psychological impact does the memory of the Holocaust have on Viennese survivors' identity today; and what forms of exhibition design can best represent the Viennese experience, memory and trauma of the Holocaust? The Oxford libraries and museums, as well as the Wiener Library and Freud Museum in London, provided invaluable resources for research.

Ms Coyne completed several chapters of her book, while investigating specific cultural and visual questions surrounding the representation of the Shoah in museums as well as contemporary art practice. Based on her ethnographic fieldwork in Vienna, she delivered a lecture on interdisciplinary research methodology (at the Southampton Institute) and has begun to develop the project for future joint exhibition with the Wiener Library and Freud Museum in London and the Judah L. Magnes Museum in Berkeley, California.

#### *Professor Maria Esformes*

Professor Esformes, of the University of South Florida, spent a sabbatical semester, from 12 December 1997 to 24 May 1998, at the Centre,



during which she carried out research on the Sephardi Jews of Greece, making wide use of the Leopold Muller Library, as well as of the Bodleian and other Oxford libraries. She completed three articles for publication: 'Fate, Luck and Providence: A Comparative Study of Modern Greek and Sephardi Greek Folktales', 'The Autobiography of Elias Canetti: A Window into Sephardi Culture' (which appears in the present volume, pp. 18–22), and 'Jewish Salonika: History and Culture'. She also submitted for publication various folktales collected from Greek Sephardim during her fieldwork in Greece, Israel and the United States, some in the original Judaeo-Spanish and others translated into English.

Professor Esformes also made excellent progress on her long-term project: an anthology of folklore collected by her over various years from Greek Sephardim. The detailed introduction to her book, outlining the history, culture and folklore of the Jews of Greece, was completed during her stay at the Centre.

*Professor Paul B. Fenton (Skirball Fellow)*

During his stay at the Centre between 1 September 1997 and 31 January 1998, Professor Fenton, of the Sorbonne, Paris, was able to complete three projects, all connected with the extensive Judaeo-Arabic holdings of the Oriental Section of the Bodleian Library. The first of these was to carry out a general survey of selected Genizah fragments and Judaeo-Arabic manuscripts originating in Syria, in connection with an article he is writing on the literary activities of one of the latest known members of the Maimonides dynasty, David II ben Joshua. He was able to discover new elements of his writings.

A second project involved the critical edition of *Arugat ha-bosem*, a Hebrew translation of Moses Ibn Ezra's *Maqalat al-hadiqa*, of which the principal manuscript is in the Bodleian.

A third project involved the critical edition of Joseph Ibn Waqar's *Shoreshei ha-kabbalah*, a kabbalistic lexicon, and one of the few mystical texts of its kind to have been written in Arabic, of which there are three manuscripts in Oxford.

In addition to these projects, Professor Fenton was able to complete an article on the translation of philosophical texts from Arabic into Hebrew in the Middle Ages, which will appear in the *Encyclopédie philosophique*, published by the Presses Universitaires de France. He

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also wrote a presentation on the 'Liturgical Poetry of the Judaeo-Muslim Sect of the Doenmeh', which was delivered at the Gershom Scholem Centenary Conference on Jewish Mysticism in Jerusalem in December 1997.

While in Oxford he gave three lectures: 'Themes in Jewish-Islamic Theological Polemics in the Middle Ages' at the Centre; 'Jewish and Muslim Mysticism' at the Oriental Institute; and 'Ritual circumambulation' at the Muhyidin Ibn Arabi Society in Oxford.

#### *Dr Michael Galchinsky (Skirball Fellow)*

During his stay at the Centre, between 2 February and 29 June 1998, Dr Galchinsky, of Millsaps College, Mississippi, gathered, edited and annotated materials for an anthology of Anglo-Jewish women's literature. The anthology rediscovers the diverse writings of Grace Aguilar, Marion and Celia Moss, Charlotte and Judith Montefiore, and Anna Maria Goldsmid. These writers were the first Jewish women ever to publish novels, as well as some of the most important spokespersons for the English Jews' emancipation and reform movements in the early and mid-Victorian period. Dr Galchinsky's research took him to archives in the National Library of Scotland, the Jewish Museum, the Bodleian, University College London, the British Library, the Portsmouth Synagogue, the Hertfordshire County Records Office and the University of Southampton. The Parkes Centre at Southampton, Dr David Rechter's Modern European Jewish History Seminar at Oxford and the Richmond International University in London all sponsored lectures. In addition he was pleased to be able to take part in a staged reading of an eighteenth-century Yiddish play, *Silliness and Sanctimony*, translated and directed by Jeremy Dauber and Dr Joel Berkowitz.

#### *Dr Harvey Goldberg*

During his stay at the Centre between 4 August and 28 September 1997, Dr Goldberg, of the Hebrew University of Jerusalem, made significant progress on a volume viewing life-cycle ceremonies from a combined Judaic-studies and anthropological point of view. The study incorporates material from classic Jewish texts, historical research which attends to anthropological analyses of ceremonial occasions and the findings of contemporary ethnography. In addition to library

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research, his stay in England enabled him to gather material on contemporary local Jewish practice. The results of the work will appear in a book entitled *Cycles of Jewish Life*, to be published by the University of California Press.

#### *Dr Adam Kazmierczyk (Skirball Fellow)*

During his stay at the Centre from 2 March to 29 March 1998, Dr Kazmierczyk, of the Jagiellonian University, Cracow, collected sources for his future book on Jewish–Polish links in the Old Polish Commonwealth, especially on the legal status of Jews in lands belonging to the nobility and on the jurisdiction over them. He also carried out research on other subjects, including the origins of anti-Semitism and the blood libel, and prepared some shorter papers. One was an extended version of a previously published article on Jewish royal agents accused of blasphemy at the end of the seventeenth century; another was on anti-Jewish student riots at Jesuit colleges and the last was on the internal conflict which split the Jewish community into two independent kahals.

#### *Professor David Kushner*

During his stay at the Centre, between 17 July and 29 October 1997, Professor Kushner, of the University of Haifa, completed three articles: 'Views and Uses of the Past: Contemporary Turks and Ottoman History', to be published in the *Festschrift* in honour of Professor Geoffrey Lewis (edited by Colin Imber); 'Turkish Syrian Relations—An Update', to appear in a volume on modern Syria (edited by Joseph Ginat, Yoram Shalit and On Winkler); and 'The Administration of the Districts of Palestine According to the Ottoman Yearbooks, 1864–1914', to be published in *Osmanli Arastirmalari* (no. 18, 1998). He also completed the translation of his book *Governor in Jerusalem—The Town and District in the Time of Ali Ekrem Bey, 1906–1908*.

#### *Reuven Miran*

Reuven Miran was Visiting Hebrew Writer Fellow at the Centre from 20 October 1997 until 20 January 1998. During that period he extended and deepened his research on the First Crusade from England and France to Jerusalem in 1096 as background for a new novel focusing on the encounter between the 'primitive' Western culture and

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the then-flourishing Middle Eastern world, and completed a literary document on the life of a Jewish resister in the Vilna Ghetto during the Holocaust. He also completed a novella which will form part of a new collection of short stories, and wrote seven very short stories inspired by the landscapes of Yarnton and Oxfordshire. Enjoying the liberal atmosphere of the Centre and taking advantage of the distance, he wrote a forthright article speculating on Baruch Spinoza's possible views concerning the present socio-political and socio-cultural situation in Israel, which was published in the Israeli daily *Ha'aretz* during Miran's stay at the Centre. He also reviewed two new Hebrew literary works for Israeli magazines.

One of the short texts inspired by his stay at the Centre is reprinted in the present volume (pp. 9-17).

#### *Professor Henry Near*

Professor Near visited the Centre from 17 June to 30 September 1997. He added the finishing touches to the second volume of his major work, *The Kibbutz Movement: A History*, then still in the proof stage. He also completed several book reviews and review articles which have since been published.

The rest of his time was devoted to preparing a research proposal and to beginning substantive research on a comparative historical study of the concept of pioneering (*halutsiut*) in Jewish Palestine, Israel and North America. In this he was able to use the Leopold Muller and Bodleian libraries, as well as those of the Oriental Institute and Rhodes House.

#### *Professor F. Burton Nelson*

Professor F. Burton Nelson, of North Park Theological Seminary, Chicago, continued, while in residence at the Centre between 10 September and 13 November 1997, his research and writing on the life and legacy of Dietrich Bonhoeffer, the German pastor-theologian who was executed in 1945 at the downfall of the Third Reich, and who was one of ten twentieth-century martyrs celebrated in sculpture in July 1998 at Westminster Abbey, unveiled by Her Majesty Queen Elizabeth II.

Professor Nelson completed an essay entitled 'The Life and Martyrdom of Dietrich Bonhoeffer: A Chapter in the Modern Acts of the

Apostles', which is to be published by Cambridge University Press in 1998 as one of twelve essays in a volume entitled *Companions to Bonhoeffer*. He also completed an essay entitled 'The Cost of Discipleship Revisited' which is to be published in the autumn issue of *Fides et Historia*, and continued research and writing for a volume entitled *Dietrich Bonhoeffer: The Spirituality of a Martyr*, to be published by Covenant Publications.

For a week in October he served as consultant for a documentary film entitled 'Bonhoeffer', which will appear on American television and elsewhere. The film team travelled to Bonn, Göttingen and Berlin, conducting interviews with members of the Bonhoeffer family and with several former students of Bonhoeffer from the 1930s. He also gave a Bonhoeffer Seminar at the American Church in Paris in November.

### *Professor David Passow*

Professor Passow, of the Hebrew University of Jerusalem, stayed at Yarnton Manor from 1 September to 14 October 1997, researching a projected book on *Aspects of Jewish Secularism*. Pre-1948 secularists—primarily Yiddishists—maintained that secularism can best be understood when refracted through the prisms of religion, nationalism, language, culture and education. However, with the vibrant, sovereign State of Israel engaged in its search for an authentic identity in its Jubilee year and after, it is vital to define a viable agenda for the contemporary Jewish community both in Israel and in the Diaspora. It cannot be based on the historical lessons of Jewish survival alone. One must first confront current problems of communal leadership and then define appropriate cultural forms for transmitting Jewish ideals and values to future generations.

### *Professor Nissan Rubin*

During the time Professor Rubin, of Bar-Ilan University, spent at the Centre, between 3 and 30 August 1997, he worked on the third volume of his trilogy on Jewish life-cycle rites-of-passage in the mishnaic and talmudic era. The first volume, *The Beginning of Life: Rites of Birth, Circumcision and Redemption of the First-born in the Talmud and Midrash*, was published in 1995. The second volume, *The End of Life: Rites of Burial and Mourning in the Talmud and Midrash*, was

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published in 1997. Both volumes were written partially at the Oxford Centre. The third volume, now being written, is entitled *The Joy of Life*, and is a study of wedding ceremonies in talmudic and midrashic literature.

#### *Professor Moshe Sharon*

During his stay at the Centre, between 1 July and 30 August 1997, Professor Sharon, of the Hebrew University of Jerusalem, worked on an enlarged edition of his book entitled *Judaism, Christianity and Islam: Interaction and Conflict*, researching in particular the additional subjects of revelation, prophecy, holy places and holy times and rituals in the three religions. The Leopold Muller Library was particularly useful in preparing for its publication by Cassell. He was also able to oversee the final production stages of his *Corpus Inscriptionum Arabicarum Palaestinae* I, being published by Brill of Leiden.

#### *Anna Verschik (Skirball Fellow)*

During her stay at the Centre, from 2 March to 31 May 1998, Anna Verschik, of the Institute of the Estonian Language, worked on the topic of multilingualism among Estonian Jews, concentrating in particular on a description of their Yiddish dialect and most especially its vocabulary. The Bodleian and Taylolean libraries were of assistance in her study of Yiddish dialectology and the theory of multilingualism. The Estonian dialect of Yiddish must be viewed both in the context of Northeastern Yiddish dialects and in that of other co-territorial languages such as Estonian and Baltic German, since the impact of Estonian and of Baltic German on the vocabulary and phonology of Yiddish was similar.

She was able to write two articles while at the Centre: 'On the Lexicon of Estonian Yiddish'; and (in Yiddish) 'Etlexe protim fun jidisher kulturoitonomie in Estland (1926-1940)' ('Some Details on Jewish Cultural Autonomy in Estonia [1926-1940]'), the second of which was submitted to the Yiddish-language periodical *Di Pen*. She also delivered a presentation entitled 'Retracing Yiddish Language and Culture in Estonia' to the Seminar in Yiddish Studies.

# Publications

## Centre Publication

*Journal of Jewish Studies*, edited by Professor Geza Vermes and Professor Martin Goodman, vol. 48:2, vol. 49:1

## Fellows' Publications

- ABRAMSON, GLENDA, 'Jew to Israeli (and back)', *Prospect* 27 (February 1998) 66–8
- 'Jewish Religious Nationalist Writings on the Palestine Question: The Case of *Gush Emunim*', in Ronald Nettle and Suha Taji-Farouki (eds) *Studies in Muslim-Jewish Relations*, vol. 3. *Muslim-Jewish Encounters: Intellectual Traditions and Modern Politics*, Reading: Harwood Academic Press (1998) 109–31
- 'She'ilat Hagolah: Attitudes to the Diaspora in Israeli Drama', in Haxen, Trautner-Kromann and Salamon (eds) *Jewish Studies in a New Europe*, Copenhagen: C. A. Reitzel (1998) 1–13
- FALK, DANIEL, *Daily, Sabbath, and Festival Prayers in the Dead Sea Scrolls*, Leiden: Brill (1998)
- FRANK, DANIEL, 'Karaism; in *The Routledge Encyclopedia of Philosophy*
- 'A Jewish Tombstone from Ra's al-Khaimah', *Journal of Jewish Studies* 49:1 (1998) 103–7
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## *The Frank Green Lectures*

WEBBER, JONATHAN. *The Future of Auschwitz: Some Personal Reflections*. 1992. 32 pp. (1st Frank Green Lecture, 1991)

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MENDELSON, EZRA. *The Ambiguous 'Lessons' of Modern Polish-Jewish History*. 1995. 17 pp. (1st Goldman Lecture, 1994)

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DAUBE, DAVID. *Esther*. 1995. 75 pp. (expanded version of Jewish Law Fellowship extraordinary lecture, 1989)

JACKSON, BERNARD S. *The Teaching of Jewish Law in British Universities*. 1990. 26 pp. (2nd Jewish Law Fellowship Lecture, 1990)

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- LIPMAN, V. D. (ed.) *Sir Moses Montefiore: A Symposium*. Published in conjunction with the Jewish Historical Society of England, 1982. 83 pp. (R. D. Barnett, U. R. Q. Henriques, Benjamin Jaffe, V. D. Lipman, Aubrey Newman and Tudor Parfitt)
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