



*Report
of the Oxford
Centre for
Hebrew and
Jewish Studies
2016–2017*

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OXFORD CENTRE FOR
HEBREW AND JEWISH STUDIES

A Recognised Independent Centre of the University of Oxford



OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

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ISSN 1368 9096

Front cover illustration: Clarendon Institute

Back cover illustration: Early-eighteenth-century tortoiseshell and silver binding, Weisz Collection

Edited by Dr Jeremy Schonfield

Designed by Tony Kitzinger

Printed and bound at the Dorset Press, Dorchester

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President's Message

It is a pleasure to begin this year's message with cheerful news, after a year dominated by recovery from the devastating fire of August 2016. Until repair work to the Clarendon Institute was completed in April 2017 the Centre operated in cramped circumstances, without access to the first floor of the building for all of Michaelmas and Hilary terms. I am grateful to colleagues for their forbearance in putting up with the inevitable disruption, as the damage to the roof and destroyed offices was repaired and the first floor rewired. The University Estates kept the noise and mess to a minimum and provided alternative accommodation in the Radcliffe Observatory Quarter for Centre activities which had to be displaced during the repair work. All these problems were already fading into memory by the end of Trinity Term, as we looked back on a year of achievement in a building gleaming with fresh paint. In September, as I write this, the rear and sides of the building are covered again with scaffolding to complete the cleaning of the exterior brickwork begun two years ago with the front façade. By the time the new term starts in October the exterior of the Clarendon Institute will be revealed much as it was 1893.

The fresh appearance of the venerable building in which the Centre is housed provides a suitable metaphor for the most significant news to report from this year. A new relationship has been agreed with the University to recognize the academic quality of the Centre's work by incorporating all our academic activities within the structures of the University. Next year we shall be reporting all the academic activities contained in the *Annual Report* as the achievements of the Centre for Hebrew and Jewish Studies at the University of Oxford, which will be fully funded by OCHJS. In practical terms, nothing will change, but this recognition constitutes a remarkable accolade for Centre's contribution to scholarship over 45 years.

It may be invidious to single out particular achievements by colleagues after such a busy year, but the exemplary organization by Abigail Green and Simon Levis Sullam of the Seminar in Advanced Jewish Studies on 'Jews, Liberalism, Anti-Semitism', and the wide interest across the University stimulated by their discussions, was especially impressive against the background of upheaval following the fire, and it was a delight to celebrate the publication of first books by two fellows, Sara Hirschhorn and John Screnock. Other highlights of the year have included the first Edward Ullendorff Memorial Lecture, two series of public talks at JW3 in London, a lecture to celebrate the donation to

the Centre of the Weisz Western Sephardi Collection, and a new programme of collaboration with Tel-Aviv University in the Study of the Ancient World, generously funded by the Ullmann Trust. The Centre applies wherever possible for funding from public foundations, but many of its activities depend on such private philanthropy.

The Centre has named one of the rooms used for Visiting Fellows in memory of David Hyman, in recognition of his long service as a Governor and a munificent bequest which will be put towards the cost of the Seminar in Advanced Jewish Studies for 2017–18. We are hugely grateful to the Polonsky Foundation for their funding of the Seminar this past year: these Seminars, which bring scholars from around the world to focus on specific projects and make use of the unparalleled resources available in Oxford, are a jewel in the Centre's crown. It is impossible to express sufficiently the extent of our gratitude for all the benefactions which make our work possible, not least the substantial annual gift over many years from a donor who has insisted on remaining anonymous. We hope that by our achievements we demonstrate that these generous gifts have been put to good use.

I noted in my message last year that we would be saying farewell to Sheila Phillips as Bursar last October, and we did so with a small ceremony in November 2016. We miss her, but the Centre's finances are in sound hands, as we have been shepherded expertly through the year by her successor, Kerry Maciak, and the wise advice of the Centre's Investment Committee. Sarah Pearce has come to the end of her term as co-editor of the *Journal of Jewish Studies* and we are delighted that Alison Salvesen has agreed to take on this role, with Benjamin Williams as Reviews Editor. Antonia Freshwater-Edwards has left her post as a library assistant following her marriage. Lord Guthrie and Charles Sebag-Montefiore, who have both served with distinction for many years on the Board of Governors, have become Emeritus Governors. The retirement of Joanna Weinberg, who has been at the Centre since 2001, feels like the end of an era, but we hope to see her often in her role as Emeritus Fellow, and we are delighted that she has undertaken, with Piet van Boxel, to direct the Seminar in Advanced Jewish Studies in 2018–19.

The coming year promises to be as busy as the last and we look forward to welcoming to the Centre Yaacov Yadgar, the new Stanley Lewis Professor of Israel Studies, and a host of visitors who will be participating in the 2017–18 Seminar on the language of the Septuagint. We shall be seeking over the course of the year a new President to replace me in this role, and the search process has already begun. It is heartening to be able to assure applicants that the Centre is in such excellent shape.

Martin Goodman
September 2017

Highlights of the 2016–17 Academic Year



Tortoiseshell and silver binding, Weisz Collection.



'Rabbi' by Hyman Bloom.

*A New Chapter in the
History of the Centre*

The Centre has marked a major new stage in its history with an agreement with the University of Oxford to integrate its academic programme into that of the University, after forty-five years operating alongside the University and playing a major role in establishing the international reputation of Oxford for teaching and research in Hebrew and Jewish Studies.

*Jews, Liberalism, Anti-Semitism:
The Dialectics of Inclusion (1780–1950)*

The sixth Oxford Seminar in Advanced Jewish Studies (OSAJS), which took place from October 2016 to March 2017, was co-organized by Professor Abigail Green (Brasenose College) and Professor Simon Levis Sullam (Ca'Foscari University of Venice), with the support of the Centre's Professor David Rechter. The Seminar, funded by the Polonsky and Dorset Foundations, examined the place of Jews in the liberal political culture of Europe and the USA from the first period of emancipation to the birth of the State of Israel, and the postwar struggles for human rights in which Jewish activists played a prominent role. The participants explored the tension between the key role of Jews in constituting liberal political culture in a wide variety of contexts and the limits and constraints imposed on Jewish political activity by the rise of modern anti-Semitism – including the tragic climax of the Holocaust, as seen especially through Jewish reactions to persecutions.

A tightly packed schedule involved both public weekly seminars, sometimes held jointly with other regular seminars within the History faculty, and more informal weekly reading sessions reserved for intensive discussions among the Visiting Fellows. The Seminar culminated in an intensive two-day international conference in March 2017 which included a keynote lecture on 'Jews and the End of Days', delivered to a large audience by Professor Sir Christopher Clark (Cambridge).



Seminar participants visiting Waddesdon Manor.

Front row, left to right: Noa Dubnov, Tom Dubnov, Professor Malachi Hacohen, Professor Lisa Leff, Dr Michal Friedman, Professor Simon Levis Sullam, Dr Juliet Carey (Senior Curator at Waddesdon Manor), Professor Abigail Green, Dr Jaclyn Granick.

Back Row, left to right: Professor Matthew Silver, Professor Arie Dubnov, Professor Ari Joskowicz, Professor David Rechter, Dr Nathan Kurz.



Professor Edward Ullendorff.

Edward Ullendorff Memorial Lecture

The first annual Edward Ullendorff Memorial Lecture, funded by a generous donation to the Centre from Mrs Dina Ullendorff, was delivered to a substantial audience in November 2016 by Dr Sebastian Brock on ‘The Language of Paradise: Aramaic or Hebrew? Aspects of an Ancient Controversy’.

Weisz Western Sephardi Collection Lecture

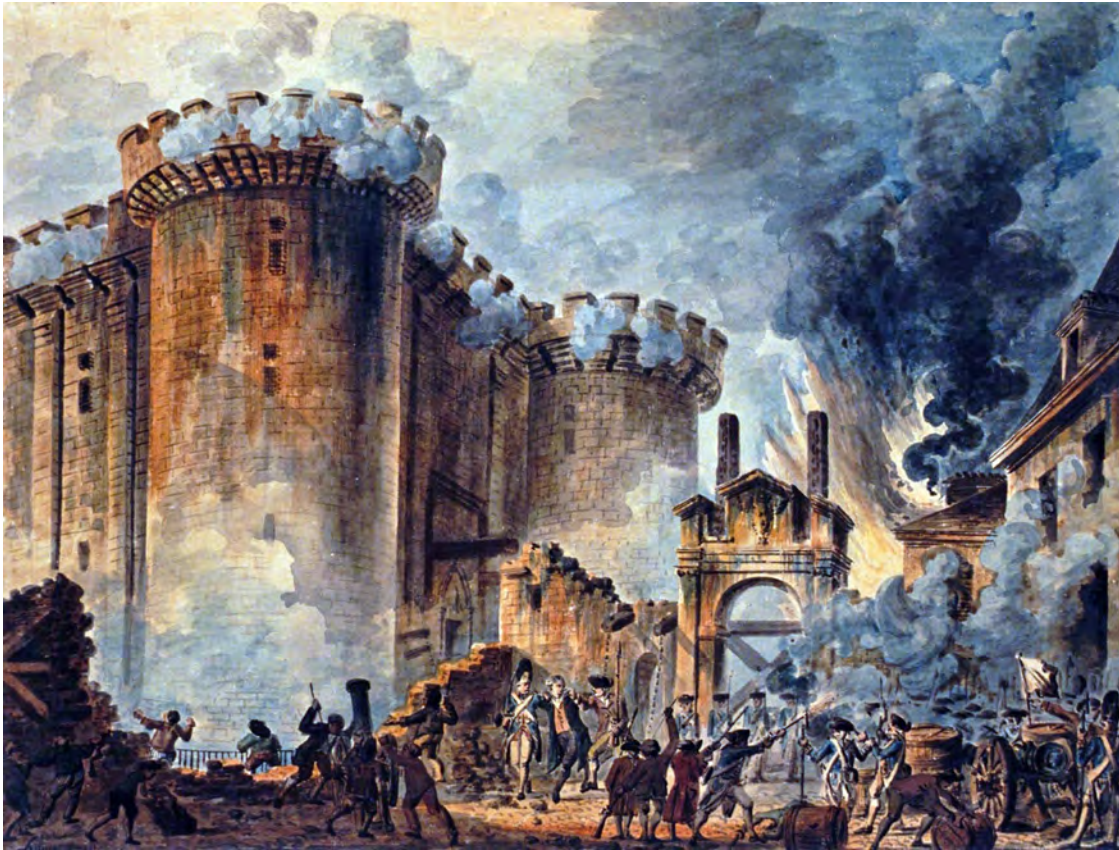
Professor David Abulafia (University of Cambridge) gave a talk in November 2016 on ‘The First Sephardim in the Atlantic’, to mark the generous donation to the Centre of the Weisz Western Sephardi Collection by the Joir and Kato Weisz Foundation.

Alfred Lehmann Memorial Lecture

In March 2017 Professor David Sorkin (Yale University), a former Fellow of the Centre, sparked a lively and fascinating debate with his lecture in memory of Alfred Lehmann, the second in the series, on ‘Was Equality for Jews Central to the French Revolution? A Contrarian Analysis’.

Hyman Bloom Colloquium

Professor Adriana X. Jacobs organized a special colloquium in October 2016 on the artist Hyman Bloom, a twentieth-century painter who occupies a pivotal position in the emergence of abstract expressionism in the United States. It celebrated the gift of one of his 'Rabbi' paintings to the Centre by his widow, Stella Bloom, through the kind offices of Dr Robin Geffen. Samantha Baskind, Professor of Art History at Cleveland State University, gave an illustrated talk, entitled 'Hyman Bloom's Rabbis and the Jewish American Experience', in the presence of Mrs Bloom.



'Prise de la Bastille', at the start of the French Revolution, by Jean-Pierre Houël.



From the film 'Denial'.

'Denial'

Zoë Waxman organized and chaired in February 2017 a panel discussion of the film *Denial*, which had recently been released. The film is based on Deborah Lipstadt's book *History on Trial: My Day in Court with a Holocaust Denier*. When Professor Lipstadt included World War II historian David Irving in a book about Holocaust deniers, Irving accused her of libel, sparking a legal battle over historical truth. The panellists were Ben Barkow (Director of the Wiener Library), Professor Robert Eaglestone (Royal Holloway, University of London) and Professor Ari Joskowitz (Vanderbilt University).

Balliol's Jewish and Hebraic Heritage

The Centre joined Balliol College in sponsoring a symposium held in November 2016 at Balliol's Historic Collections Centre to celebrate the exhibition by Balliol of its holdings in Hebraica and Judaica. It bore the biblically inspired name 'Look to the rock from which you were hewn'. The curator of the exhibition, organiser of the symposium and editor of the accompanying catalogue, as well as one of the speakers in the colloquium, was Professor Elliott Horowitz, whose sudden death a few months later in March 2017 came as a great shock to all at

the Centre and to the Jewish Studies community worldwide. Professor Martin Goodman and Professor Joanna Weinberg were among the other speakers who discussed the ancient coins, archival materials, manuscripts and rare books (by both Jews and Christians) included in the exhibition.

Continuing Education lectures

Between January and March 2017 Professor Martin Goodman delivered six lectures on Roman Judaea to a large and enthusiastic audience at the University's Department of Continuing Education. The series outlined the political, social, economic and religious history of Roman Judaea in the first century CE, introducing students to the analysis of primary evidence for this history, including rabbinic texts, the Dead Sea Scrolls, the New Testament and the findings of archaeology. The primary source, which was analysed in some detail, was Josephus' *The Jewish War*.

JW3

The popular Oxford Series at JW3 in London continued this year, with talks given in the autumn term by Visiting Fellows on the Oxford Seminar in Advanced Jewish Studies project on topics such as 'Jews and the French Revolution' and 'Conversion and the Origins of Modern Anti-Semitism'. In the summer term a further six talks were given by the Centre's resident Fellows. These included a presentation by Professor Adriana X. Jacobs on 'Translating Yehuda Amichai' and a talk by Dr Merchán-Hamann on the Polonsky digitization project of the Bodleian's Hebrew manuscripts.

Masora Conference

A conference was held in Exeter College in November 2016 on 'The Exegetical Value of the Masora: Pointing and Accentuation in Historical Perspective'. The conference, convened jointly by Professor Jan Joosten and Professor Joanna Weinberg, brought together biblical scholars with specialists on the Masoretic pointing and historians of biblical scholarship. The historical validity of vowels and accents, the debates they elicited in the early modern period and beyond, and their exegetical import were critically evaluated and illustrated by case studies, providing both an account of the current state of Masoretic studies and an indication of avenues for further research.

Horizons in Textual Criticism

An international colloquium, convened at the Centre by Professor Jan Joosten and Dr John Screnock in May 2017, was devoted to methodologically new and unique work in textual criticism of the Hebrew Bible and related texts, with the aim of bringing innovative perspectives into conversation. Less senior speakers received valuable feedback on their work from an international panel including Professor Ron Hendel, Professor Jan Joosten, Professor Alison Salveson, Professor Michael Segal and Professor Hugh Williamson.

Workshop on ‘Sepharad’

The Centre hosted a workshop in June 2017 on ‘Sepharad: a Travelling Concept’, in co-operation with King’s College London, under the auspices of a project entitled ‘Language Acts and Worldmaking’ which is part of the Open World Research Initiative (OWRI) funded by the Arts and Humanities Research Council, to promote and transform research and teaching of Modern Languages in the UK. One strand in the research—‘Travelling Concepts’—examines how Jews, Muslims and Christians conceptualized Sepharad as a historical and cultural reference point following the expulsion of Jews from Iberia in the last decade of the fifteenth century. The co-investigators of the project, Professor Julian Weiss and Professor AbdoolKarim Vakil, both from King’s College London, organized a full programme with speakers from London, Oxford, Cambridge, Barcelona and Basel.

Berlin-Oxford Summer School

The second Berlin-Oxford Summer School, which took place at the Clarendon Institute in September 2017, focused on the theme of ‘Solomon in Story and History: New Perspectives’. King Solomon is an ambiguous figure: the promised son of David, incarnation of wisdom and builder of the temple at Jerusalem, but also remembered as a tyrant and a worshipper of false gods. The historical background of this character, the way it unfolds in the text of 1 Kings 1–11, and the reception of the figure of Solomon in later writings, are controversial topics that have recently attracted considerable attention. The summer school introduced graduate students from around the world to new perspectives on the story of Solomon. Twelve students attended a series of seminars, during which five international specialists discussed various

aspects and issues. The students prepared Hebrew texts in advance and their experience was enhanced by cultural activities arranged by the organizers, Professor Jan Joosten and Dr John Screnock. The programme included a public lecture by Professor André Lemaire (École Pratique des Hautes Études, Paris) entitled 'David and Solomon: Mythical or Historical Kings?'



Oxford Summer Institute participants at Eynsham Hall.

Left to right: Dr Ayala Fader, Professor Noah Efron, Lea Taragin-Zeller, Professor Cristiana Facchini, Marzena Szugiero, Dr Elad Lapidot, Daniel Herskowitz, Professor Adam Ferziger, Dr Jodi Eichler-Levine, Dr Fabrizio Lelli, Keenan Wills Davis, Dr Miri Freud-Kandel, Professor Hartley Lachter, Dr Vanessa Ochs, Professor Michael Berger, Professor Natalia Aleksion.

Oxford Summer Institute on Contemporary and Modern Judaism

The 2017 Oxford Summer Institute, held in July in collaboration with the Berman Center at Lehigh University, was led by Dr Miri Freud-Kandel, Professor Adam Ferziger (Bar-Ilan University) and Professor Hartley Lachter (Lehigh University), and focused on 'Modern Judaism, Technology and Authority: Historical, Social Scientific and Theological Perspectives'. It

explored the multiple ways in which modern and contemporary Jewish life, thought and practice have responded to a broad range of innovations. The multi- and inter-disciplinary approach of the seminar brought distinctive fields of study and a diverse range of specialists into productive conversations, first in the rural surroundings of Eynsham Hall and later in the centre of Oxford.

Hebrew Manuscript Workshop

In July 2017 the Centre organized, in collaboration with the Bodleian Libraries, another intensive summer workshop on 'Hebrew Manuscript Studies: Codicology, Palaeography, Diplomatics, Art History', which was held in the Weston Library.

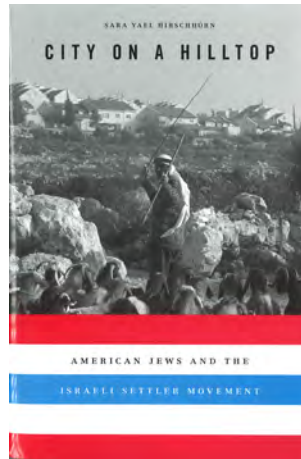
Biblical Hebrew Summer School

In September 2017 Dr Stephen Herring again organized and taught, for the third successive summer, an intensive two-week course in Biblical Hebrew language, which was attended by an enthusiastic cohort of fourteen students.

Oxford-Tel Aviv Programme in the Study of the Ancient World

This new programme, held under the auspices of the Centre and the Faculty of Classics in Oxford and the Departments of Classics, History and Jewish Philosophy in Tel-Aviv, is designed to foster academic contact between graduate students at Oxford and at the University of Tel Aviv engaged in the study of the ancient world. Funded jointly by the Ullmann Trust and the University of Tel Aviv, the two-year Programme involves graduate seminars (taught separately in each university) on a chosen topic, and a joint workshop each year attended by graduate students from both universities, with the location alternating between Oxford and Tel Aviv. The Programme leaders in Tel Aviv were Professor Gideon Bohak and Professor Jonathan Price, and in Oxford, Professor Martin Goodman and Professor Teresa Morgan. The topic selected for 2016–17 was 'Secular and Sacred Time in the Ancient World'. The workshop took place in Tel Aviv in March 2017, with twenty students (ten from each university) giving presentations on a wide variety of topics.

*City on a Hilltop:
American Jews
and the Israeli
Settler Movement*



Dr Sara Hirschhorn's first book, published by Harvard University Press in early 2017, discusses the 60,000 Jewish-Americans who have settled in the territories captured by the State of Israel during the Six Day War since 1967. Comprising 15 per cent of the settler population today, these immigrants have established major communities, transformed domestic politics and international relations, and also committed acts of terrorism. They demand attention in both Israel and the United States, but little is known about who they are and why they chose to leave America to live at the centre of the Israeli–Palestinian conflict. In this book Dr Hirschhorn demonstrates that the 1960s generation who moved to the occupied territories were not messianic zealots or right-wing extremists, but idealists engaged in liberal causes. They did not abandon their progressive heritage when they crossed the Green Line. Rather, they saw a historic opportunity to create new communities to serve as a beacon—a 'city on a hilltop'—to Jews across the globe. She illuminates the changing face of the settlements and the clash between liberal values and political realities at the heart of the Israeli–Palestinian conflict today.

Traductor Scriptor

Dr John Screnock's study of the Old Greek translation of the Hebrew Bible, within the broader scribal culture of the ancient world, was published by Brill in February 2017. Building on current methods in Septuagint studies and textual criticism, Dr Screnock uses the evidence from Qumran, the Samaritan Pentateuch and the Old Greek to argue that the phenomena of translation and transmission are fundamentally similar. *Traductor Scriptor* presents a unique

approach to the use of the Old Greek for textual criticism of the Hebrew Bible, based on new theoretical considerations and an in-depth analysis of text-critical data in the Old Greek translation and Hebrew manuscripts of Exodus 1–14.

Josephus, The Jewish War

A new English translation of Josephus' best-known work, by Martin Hammond, was published by Oxford University Press in February 2017 in the Oxford World's Classics series, with an introduction and extensive explanatory notes by Professor Martin Goodman.

Yaacov Yadgar

The Centre welcomes Professor Yadgar, appointed Stanley Lewis Professor of Israel Studies at Oxford in succession to Derek Penslar from 1 August 2017, who comes to Oxford from Bar-Ilan University and will become a Fellow of the Centre from October 2017. Professor Yadgar's research interests include Jewish identity, religion, politics and secularism. His most recent publication, *Sovereign Jews: Israel, Zionism, and Judaism* (SUNY Press, 2017), deals with the charged nature of the interaction between the nation-state's political theology and what modern Western political thought commonly marks as apolitical 'religion'. His current research extends this work to consider the implications of Israel's unique Jewish self-identification to the wider politics of the Middle East.



John Screnock

Dr John Screnock, Kennicott Fellow in Biblical Hebrew in the Faculty of Oriental Studies, was elected to a Fellowship at the Centre from December 2016. Dr Screnock completed his PhD at the University of Toronto in 2015. His research interests include Ancient Hebrew, the development of texts in Jewish antiquity, the Dead Sea Scrolls and the Septuagint.

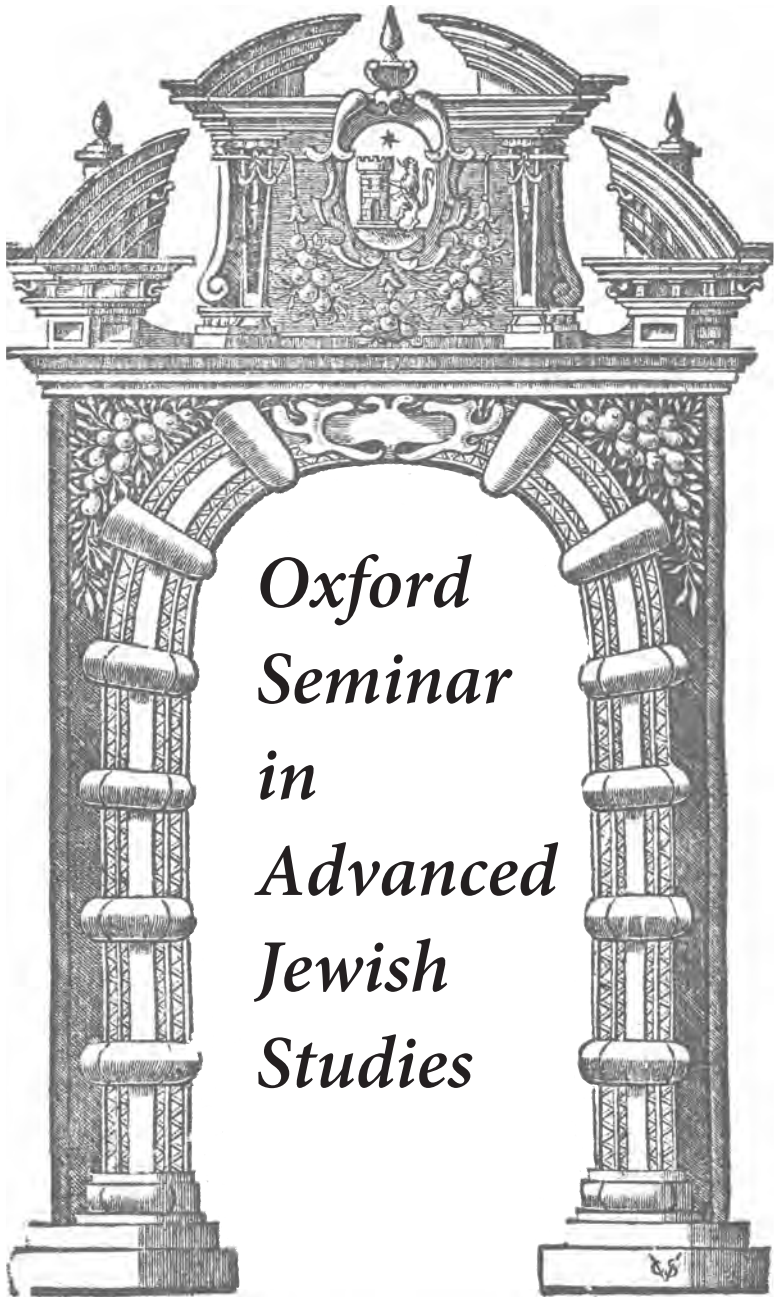




Professor Joanna Weinberg and Professor Martin Goodman.

Joanna Weinberg

The Centre took the opportunity of the end-of-year party in June 2017 to express the gratitude of colleagues and students to Professor Joanna Weinberg with a gift in honour of her impending retirement at the end of September. Joanna joined the Centre as a Fellow on a part-time basis in October 2001 from Leo Baeck College, later becoming the James Mew Lecturer in Rabbinic Hebrew in the Faculty of Oriental Studies and Lecturer in Hebrew at Exeter College. During her long and distinguished career, she has taught a remarkable array of courses on rabbinic and medieval Hebrew texts, Maimonides, Midrash and medieval Jewish history and thought, in addition to pursuing her outstanding research on the early modern period, often in collaboration with eminent colleagues in the field. Her scholarship was recognized by the University in 2013 by the conferral of the title Professor of Early Modern Jewish History and Rabbis. We are delighted that she will continue to be closely associated with the Centre as an Emeritus Fellow and that she will direct, jointly with Dr Piet van Boxel, the 2018–19 Oxford Seminar in Advanced Jewish Studies, on ‘The Mishnah between Christian and Jews in Early Modern Europe’.



*Oxford
Seminar
in
Advanced
Jewish
Studies*

Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)

The Work of the Seminar

Professor Abigail Green
University of Oxford

Professor Simon Levis Sullam
Ca' Foscari University of Venice

The Seminar examined the place of Jews in the liberal political culture of Europe and the United States of America from the first period of emancipation to the birth of the State of Israel, and the postwar struggles for human rights in which Jewish activists played a prominent role. This long, inclusive chronology allowed for the different rhythms and trajectories of parallel but interconnected liberal traditions in Europe and the Anglo-World, and for the divergent outcomes of related processes of emancipation, acculturation, assimilation and persecution in this period. In particular the Seminar explored the tension between the key role of Jews in constituting liberal political culture in a wide variety of contexts, and the limits and constraints imposed on Jewish political activity by the rise of modern anti-Semitism.

This broad focus enabled us to illuminate three key issues: first, the scale and significance of Jewish engagement in liberal political culture, including not just parliamentary and municipal politics, but the press, the public sphere, social worlds, salons and associational life, as well as intellectual and political formal and informal circles. Second, we looked at the politics of Jewish assimilation and dissimilation that was so central to liberal political culture, including efforts and projects of nationalization and integration, and of secularism, religious reform and conversion, as well as attempts at the recovery and re-interpretation of Jewish identity in the private and public spheres. Third, we considered forms of hostility, prejudice, stereotype or organized anti-Jewish activity that contributed to give rise to and shape the 'Jewish question', especially insofar as they affected the role and action of Jews in the sphere of liberal politics.

The Seminar intertwined the analysis of collective and individual experiences and practices, working closely on sources not only at the level of the history of ideas and culture, but attempting new approaches, from gender studies to the history of fashion, to scandalology (the study of public scandals). Relevant contexts examined included the Caribbean in the late eighteenth to early nineteenth centuries; the Habsburg Empire and Vienna from 1848 to Karl Lueger; the French Third Republic and the rise of political anti-Semitism; nineteenth-century Spain; American Jewish liberals in relation to their Eastern European and Russian past; the politics of liberal internationalism between the nineteenth-century and the post-World-War-One period; the Ottoman empire in the late nineteenth century; British Jewish intellectuals and Zionism; Cold War liberal intellectuals from France, Britain and the United States; and comparisons between Jews and Romanies (Sinti and Roma) and their fate during and after the Holocaust.

The Seminar – and the concluding international conference – provided an opportunity to integrate established historiographical concerns like liberalism, emancipation and anti-Semitism that have traditionally been studied in national and local contexts, with new perspectives opened up by trans-national history and the imperial turn. Moreover, liberalism was analysed not only as an ideology and set of ideas, but as an emerging public sphere characterized by the separation of State and Church and by the free confrontation and conflict of opinions. Anti-Semitism was seen not only in contrast with liberalism, but as a result of the free conditions set by liberalism, developing into new forms of liberal and democratic (for example socialist) anti-Semitism.

Ambivalent Encounters: Ottoman Jewish Citizenship at the End of Empire

Dr Julia Phillips Cohen
Vanderbilt University, Nashville

Ottoman Jews' experience of modernity was dizzying in its political, cultural and social options. From the mid-nineteenth century the Ottoman state initiated a series of reforms granting legal equality to the empire's non-Muslim subjects, spurring a long if uncompleted process of turning its subjects into citizens. Legislation established new imperial schools, courts and councils of representative government, opening their doors to Jews, Christians and Muslims alike. Yet

the semi-colonial status of the empire meant that Ottoman Jews' path to emancipation did not simply bring them further under the law of their newly centralizing state, as was often the case elsewhere. Instead, extraterritorial privileges granted through a system known as the Capitulations allowed foreign powers to extend different degrees of legal protection to many of the empire's subjects.

By the late nineteenth century a number of international Jewish groups similarly came onto the scene, seeking to act on behalf of Ottoman Jews, to provide them with schooling and philanthropy and to advocate for and organize them politically. Spanish and Portuguese representatives soon began to lay their own claims to the Sephardi populations of the empire, portraying them as lost sons of their erstwhile Iberian homelands and suggesting that Sephardi Jews around the globe serve as outposts of Spanish or Portuguese influence abroad. While the wide array of political choices available to modern Ottoman Jews was hardly peculiar to their experience, the broad range of groups and polities that laid claims to them was arguably more unusual. Indeed, the legal and political pluralism experienced by Ottoman Jews throughout the modern era meant that they could announce their belonging to larger political and cultural entities that were neither Jewish nor those of the state in which they resided. Such forms of identification coexisted and competed with their self-identification with larger Jewish and imperial collectives.

In presentations to Seminar reading groups I explored the political, legal, cultural and economic options available to modern Ottoman Jews as they sought to become citizens of their empire, foreign states and the world. Drawing on and moving beyond the analysis I offered in my book *Becoming Ottomans: Sephardi Jews and Imperial Citizenship in the Modern Era*, I explored the triangular relations that emerged as Jews in different contexts sought to align themselves with their state, other Ottomans, and a diverse group of international interests and individuals. Following the Seminar organizers' call to integrate different scales of analysis into our discussions, I focused on how Ottoman Jews' experience of modernity was at once intensely local and global—influenced, on the one hand, by European imperialism, global capitalism and the involvement of European Jews in Ottoman Jews' affairs, and, on the other, by Ottoman Jews' active participation in imperial, regional, city and neighbourhood networks. Such networks saw Ottoman Jews join their Christian and Muslim neighbours in business ventures, study Ottoman music in Sufi lodges, meet in cafés and clubs or on the quays of their cities, dance at balls hosted by members of their respective communities, and conspire in support of a revolutionary movement in Freemason lodges. Even international events such as the Dreyfus Affair had

local repercussions and meanings for Ottoman Jews and other Ottomans well beyond the local and national contexts that initially spurred them. This complex interaction between the global and the local—as well as the competing claims on Ottoman Jews’ loyalty—remained at the centre of my investigations during my stay in Oxford.

Third Empire or Third Temple? Interwar Imperial Federalism and the Jewish Question

Professor Arie M. Dubnov

University of Haifa and George Washington University

Conventional wisdom has it that nations and empires are rivals or even sworn enemies. Yet recent scholarship has shown the close links between the making of empire and the construction of nationality. Empires often served as the incubators of new nation-states, as the tumultuous relationship between the British Empire and the Jewish national movement paradigmatically shows. Post-imperial national histories tend to downplay these factors, if not to sever themselves from imperial history altogether. But such a binary approach often rests on a teleological or even determinist narrative about state-making, decolonization and the inevitability of imperial decline.

My research project for the Seminar began to re-draw the lines that would bring together the history of the pre-state Zionist movement with that of the British Empire during the twentieth century and to scrutinize some common assumptions of post-independence narratives. I approached documents with the tools of an historian of political ideas, aiming to recover aspects of the interwar imperial federalist imagination and ways in which empire and nation were seen not as mutually exclusive options, but as two features of the post-Wilsonian liberal global order. More specifically, I wished to reconstruct the contacts and dialogues forged during the Mandatory period (1917–1948) between key Zionist activists and British thinkers, academics and policy makers, many of them Oxford-based.

This close-knit group of thinkers – boasting some of the sharpest minds of the period – included Alfred Eckhard Zimmern, an Oxford classicist who played a major role in the founding of the League of Nations, helped popularize the notion of the Commonwealth, and envisaged a future post-racial ‘Third British Empire’; Frederick Scott Oliver, an influential Scottish political pundit

who advocated imperial union for the British Empire and played a central role in forming the Round Table group; Arthur Berriedale Keith, an Indologist and constitutional expert who provided the legal basis for dominion sovereignty while securing imperial unity; Lewis B. Namier, the Polish-born historian of England in the age of the American Revolution, who served as a technical expert on Eastern European affairs at the Versailles Peace Conference, was a member of the 'New Europe' group and later served as the Political Secretary of the Jewish Agency for Palestine; Josiah C. Wedgwood, a Labour politician who inaugurated the Seventh Dominion League, calling to add Palestine to a British Commonwealth of free democratic nations; Arnold J. Toynbee, founder of the field we now know as 'World History', who began his career as an intelligence officer at the British Foreign Office and the Royal Institute of International Affairs at Chatham House, learning about the Armenian Genocide and the Greco-Turkish population exchange; and Reginald Coupland, Beit Professor of Colonial History at Oxford who became the architect of the Palestine partition plan and advisor on major Indian reforms.

Participating in the Seminar was an enriching experience personally as well as intellectually. Access to the Bodleian Library's rich archival depositories allowed me to start reconstructing the multifaceted political, intellectual and personal ties between British neo-imperial thinkers and Zionist thinkers and activists. While the former group, I argued, sought to reform the British Empire into a more open, multi-racial and decentred Commonwealth of Nations, the latter imagined the political future of the Jews not through the prism of a fully independent nation-state but as a more modest political entity attached in that form or the other to the Empire and flourishing under its aegis and protection. In that respect, dreams of creating the Third British Empire and that of a modern Jewish Third Temple coincided.

Methodologically, my study moves freely between intellectual, political and colonial history. Historiographically it aims to initiate a closer dialogue between modern Jewish and British colonial and imperial histories, and to continue exploring the point at which twentieth-century liberal thought met with Jewish nationalism, raised in my previous book on Sir Isaiah Berlin. Jews, and Zionists in particular, the study showed, were deeply engaged in Britain's liberal political culture and played a major role in the new type of neo-imperial political order that emerged in the aftermath of the Great War. At the same time, the so-called 'Jewish Question' and the process by which it became the 'Palestine Question', I argue, cannot be fully understood without bringing the Empire back into our historical narratives.

The Reclamation of the Jewish Past in Modern Spain as a Platform for Jewish Political Advocacy

Dr Michal Rose Friedman

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One of the principal dilemmas that Spanish intellectuals and politicians confronted from the outset of the modern era and the age of liberalism was how to reconcile Spain's foundational Catholic identity with its multi-confessional and multi-ethnic past. The start of this Spanish dilemma can be located in the year 1492, celebrated in so far as it represented the unification of Spain under the banner of Catholicism and the beginning of its path to acquiring a vast overseas empire. But 1492 came simultaneously to represent a moment of original sin: the expulsion of the Jews and the defeat and expulsion of the Muslims, which produced an excision from the national body politic to which Spain would return repeatedly with each ensuing crisis. This process was further complicated for a nation that had come to perceive itself, and to be perceived by others, largely as an 'interior orient' in the European setting.¹ It is against this backdrop that Sepharad and its legacy proved foundational to modern Spanish conceptions of *Patria*. For Spanish liberals the historical reclamation of Sepharad, and of Iberian hybridity more broadly, served to claim 'Europeanness' and thus a path to Spanish modernity. Such developments proved propitious for Jews, particularly from the mid-nineteenth century when liberal revolutions swept much of Europe, and Spain became engaged in neo-colonial campaigns and in wars in Northern Morocco during which Spanish troops and journalists encountered the local Sephardi-Jewish population.²

At this time also we begin to witness the intervention of Ashkenazi and Sephardi Jews in Spanish cultural politics. The broad perception of Spain's backwardness and exteriority to the European setting, alongside claims to Spain's Jewish heritage, afforded Jews who were excluded or marginalized elsewhere in Europe a platform and foil to project and exercise their ambitions

1. See for example, Javier Fernández Sebastián, 'A Distorting Mirror: The Sixteenth Century in the Historical Imagination of the First Hispanic Liberals', *History of European Ideas*, 41:2: *Liberalism in the Early Nineteenth-century Iberian World* (2014) 166–75.

2. Michal Friedman, 'Jewish History as Historia Patria: Amador de los Ríos and the History of the Jews of Spain', *Jewish Social Studies*, 18:1 (Fall 2011) 88–126.

and anxieties, as well as to (re)claim Spain as a Jewish space in the present. Such Jewish advocacy was assimilated in Spain and became integral to Spanish liberal political discourse, as well as to the neo-Catholic and conservative response. In the ensuing decades Jews began moreover to return to live in Spain. After Spain's definitive loss of its old empire in 1898, known as 'the disaster of '98', the centrality of Sepharad became more acute, as Spain looked once again toward Sepharad and Sephardi Jews as a remedy for its profound sense of decline. Philo-Sephardic campaigns steeped in racialist ideas of Sephardi superiority (based on the idea of racial mixing with Spaniards and building on Jewish myths about Sepharad), called for the repatriation of Sephardi Jews to Spain and for Spanish 'civilizing missions' in the Sephardi diaspora.¹ The repatriation decree of 1924, aimed at Sephardi Jews, served as a legal precedent for the law of Sephardi return passed by the Spanish government in 2015. During the Great War, Spanish philo-Sephardism and neutrality rendered the country an opportune site for Jewish advocacy, including Zionism, while in 1939–45 it became a strategic place of refuge and transit for Jewish refugees fleeing Nazism.² As I suggested in my presentation to the Seminar, examining modern Spain as a location that Jews and Spaniards re-imagined and re-configured as a joint endeavour, even if they were at times in tension, provides invaluable and unanticipated insights into Iberian and Jewish modernities, as well as into Jewish engagement with the project of liberalism.

Jews and Roma in the Shadow of Genocide

Professor Alexander (Ari) Joskowicz

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My current book-project, *Jews and Roma in the Shadow of Genocide*, draws on a long-standing interest in exploring liberal Jewish politics through the lens of Jews' positions vis-à-vis other minority groups, and brings this long-

1. See Joshua Goode, *Impurity of Blood: Defining Race in Spain* (Louisiana State Press, 2009); Michal Friedman, 'Reconquering "Jewish Spain": Hispanism and Proto-Fascism in Giménez Caballero's Sephardist Campaign', and Isabelle Rohr, 'Spaniards of the Jewish Type: Philosephardism in the Service of Imperialism in Early Twentieth-Century Spanish Morocco', *Journal of Spanish Cultural Studies*, 12:1: *Revisiting Jewish Spain in the Modern Era* (2011) 35–60, 61–75.

2. For escape routes and refuge in Spain during the Second World War see for instance Tabea Linhard, *Jewish Spain: A Mediterranean Memory*. Stanford UP (2014).

standing concern to bear on a history of attempts to come to terms with two related genocides. Although it has by now become common to treat the Jewish Holocaust as a yardstick against which other genocides are measured, the relationship between the Jewish and Romani genocides—perpetrated by the same individuals during the same period—remains unique in many respects. By tracing the unlikely entanglement of Jewish and Romani experiences both during and since the Holocaust, the book analyses the complex imbrication of the history and memory of both groups over the course of the twentieth century.

A principal argument of the book is that the relationship between these two groups is profoundly asymmetrical: Romani history cannot be written without taking account of Jewish archival and memory politics, whereas Romani experiences remain a marginal concern within Jewish history. The first permanent exhibition on the murder of Europe's Roma, held in Heidelberg, Germany, illustrates these peculiar dynamics. Students and tourists entering the exhibit are greeted by a sign that says: 'The genocide against the Sinti and Roma was executed with the same motive of racial hatred, with the same intention and the same will to systematically and definitively exterminate as the genocide against the Jews'. The prominent display of this quote from a speech by the German President Roman Herzog (1994–1999) reflects the pivotal role that the much better-known Jewish Holocaust plays in attempts to explain the Nazi persecution and mass murder of Romanies. This case is by no means exceptional. At nearly every location where Romani activists choose to create museums, monuments and collections dedicated to their history, a Jewish museum, monument or archive already exists. What is more, Jewish institutions frequently become the principal sites for knowledge production about Roma. The example of the University of Southern California Shoah Foundation drives home this pattern in a particularly powerful way: the foundation's 407 interviews with Romani survivors—which exist alongside over 50,000 interviews with Jewish survivors—makes its collection the largest repository of Romani Holocaust narratives in the world. In this and other instances, scholars interested in hearing the voices of Romani survivors have little choice but to consult archives originally built to store the testimonies of Jews. The reverse cannot be claimed for scholars of Jewish Studies.

In a paper about Jewish-Romani relations from 1945 to 1952, presented at a joint session of the Modern European History Seminar and the Oxford Seminar in Advanced Jewish Studies, I examined four Jewish individuals who had the power to influence the treatment of Romanies and to document their

fate. These were Philipp Auerbach, a German-Jewish chemist who became the state commissioner for persecutees in Bavaria after the war; Dora Yates, the Jewish secretary of the Gypsy Lore Society; Raphael Lemkin, the Polish-Jewish lawyer who coined the term 'genocide'; and Estelle Goldstein, a Jewish socialist feminist who led a commission investigating the Jewish Holocaust in early-1950s Belgium. In each case, the actions of these Jewish intellectuals and politicians illustrated how Jewish self-assertion could coincide with Romani marginalization.

Auerbach understood normalization after the war to require the formal recognition of Romani victimhood, despite harsh measures against any Roma who were accused of causing trouble for the German authorities. This included suggestions to evict a large number of Munich's Romani population. Yates, for her part, wrote an essay for a Jewish magazine describing the mass murder of Romanies during the Holocaust after receiving letters from Romani victims or their friends. Yet she proved unwilling to incorporate these perspectives into her own work, such as by collecting stories of atrocity from her informants. Raphael Lemkin was more open to placing the case of the Romani Holocaust at the centre of his intellectual efforts, yet ultimately failed fully to develop his arguments about the Romani genocide, largely because he was unable to find sufficient documentation of the crime. It was Estelle Goldstein who created one of the first extensive archives of Romani suffering during the same period. While directing a Belgian state commission that interviewed hundreds of Jews about their wartime experience during the early 1950s, she and her co-workers asked Jews to speak about their knowledge of the fate of Romanies during the war. Although the survey created an unprecedented account of Romani wartime experiences, it also marked the simultaneous silencing of Romani voices: no Romani informants were called on to provide testimonies of their own. These examples show how the limited opportunities Jews had to find a place in the nation states of the postwar period could be connected to the erasure of Romani voices from political discourse.

*The Panama Affair: Financial Scandal,
Political Corruption and the
Rise of French Anti-Semitism*

Professor Lisa Moses Leff

American University, Washington DC

In 1892 France's fragile Third Republic saw its first major political corruption scandal. In the Panama affair, the *Compagnie Universelle Interocéanique du Canal de Panama*, led by the overconfident visionary Ferdinand de Lesseps (of Suez Canal fame), oversold French technological prowess to the public, promising huge returns for investing in an envisioned canal connecting the Atlantic Ocean to the Pacific. Instead, the Company fleeced hundreds of thousands of small-time investors, and along the way bribed a number of French politicians and journalists across the political spectrum, including many of the most powerful authorities in government and civil society. Although only a few Jews were among the inner circle of the corrupt, when the scandal broke it sparked an explosion of anti-Semitic sentiment so virulent that Hannah Arendt saw it as the first act of the Dreyfus Affair, which would take shape in its wake. My book-project brings together the history of the Jews, international finance, colonial engineering, mass culture and parliamentary democracy to address a question that remains as pressing today as it was in 1892: why does financial scandal so often lead to anti-Semitism?

To shed light on the dynamic of the scandal, I organized my research around three axes. The first places the scandal within the history of capitalism. The Third Republic saw a number of experiments with the financing of large, capital-intensive projects such as that undertaken by the Panama Canal Company. Unlike earlier such ventures, such as the railways and the rebuilding of Paris in the 1860s, the Company financed its venture without recourse to the so-called *haute banque* (private bankers, whether Jewish, Catholic or Protestant). Instead, the Company was authorized by the Chamber of Deputies to raise funds directly from small shareholders. This new technique promised riches to thousands of inexperienced investors who were unused to such risk. Confused by their losses, these small investors were particularly vulnerable to the claims of anti-Semites who falsely attributed the scandal to corruption of the Republic by cosmopolitan Jewish bankers.

The second axis of my research has been the political history of the Third Republic. Just as the Panama affair arose due to structural weaknesses of public finance in *fin-de-siècle* France, so too it reflected problems inherent in parliamentary democracy that remain with us today. The Third Republic was France's first sustained experience of democracy by universal manhood suffrage, led by a strong legislature and a weak executive. In this setting, deputies were especially vulnerable to corruption from businessmen offering campaign contributions in exchange for legislation favourable to their business endeavours.

Last, and most importantly, my research places the Panama affair in the history of anti-Semitism. Much has been written about the transformation of anti-Jewish prejudice at the end of the nineteenth century, when traditional anti-Judaism gave way to a new political movement with novel claims about Jews. In the French case, the Dreyfus affair is usually seen as the turning point in this history. But integrating the Panama scandal into this history promises to help us understand more about the larger structural factors that shaped this important evolution.

*The Material of Race: How Emancipation
Transformed American Jews*

Professor Laura Leibman
Reed College, Portland

When Lunah da Fonseca came before the Barbados synagogue board in November 1791 and again in 1796 to request special assistance, she did not ask for food or shelter, but for 'a few suits of Cloaths' for her son, so he could attend school, the 'Snoga' (synagogue) and later his apprenticeship. Throughout the 1790s Caribbean Sephardi women often requested special assistance to clothe their sons, far more often than they asked for money to dress their daughters. They did so because in the early nineteenth century Caribbean men used clothing to display their civic virtue, race and proximity to power. Clothing became a battleground on which the war over Jewish equality and identity was waged. In emancipation movements between the 1790s and 1830s Jews and their supporters argued for Jewish political and social equality. At the same time gentiles increasingly depicted Caribbean Jews as physically and mentally inadequate, and used the language of dress to depict Jews' inherent inferiority.

To combat these visual claims of Jewish deficiency, Sephardi men used clothes to proclaim in their own portraits their whiteness, manhood and power.

In turning to dress to understand Jewish manhood in the emancipation era, I challenge general and scholarly perceptions about clothing and portraits. First, although today we may think of an interest in dress as feminine, during the long eighteenth century fashion was a manly topic, and men's fashion magazines outweighed women's. Second, in contrast to previous scholars who have argued that there is nothing particularly 'Jewish' about portraits commissioned by early-American Jewish men, I argue that the portraits convey an important new sense of what the sitters wanted people to understand about Jewish identity in an era of change. The very aspects of 'Jewishness' that later historians have hoped to find—ethnic dress, religious artifacts or physiological sign-posts—were the hallmarks of Jewishness sitters most wanted to downplay. To be Jewish, the sitters argued, was to be white, manly, upright and virtuous in exactly the same way that other non-Jewish full citizens were. Today we tend to be more interested in arguments regarding Jewish difference rather than sameness, but in the 1790s–1830s Jewish equality was highly contentious, and sameness carried great political weight. By revealing the visual code of nineteenth-century men's dress, I expose how Jewish men used and manipulated fashion to proclaim their elite racial status.

Early portraits for and about Jews are an important resource for understanding both emergent anti-Semitic stereotypes about Jewish difference and Jewish responses to those stereotypes. One of the genres of portraiture favoured by Jews in the Atlantic World during the late eighteenth and early nineteenth centuries were miniatures painted in watercolour on ivory. The men depicted on the ivories were not only leaders and key players within their respective Jewish communities, but often actively participated in local Jewish—and sometimes Afro-Caribbean—emancipation movements. In both Jewish and political arenas these men helped redefine Jewish manhood for a generation in crisis. Clothing was central to this new manhood and to their success.

Ignatz Einhorn / Eduard Horn / Horn Ede (1825–1875): Reform Rabbi, Revolutionary Journalist, Transnational Liberal Politician

Professor Michael K. Silber

The Hebrew University of Jerusalem

Einhorn / Horn was both one of the most important nineteenth-century Hungarian Jews and an important public figure in Second Empire France. Tracing the career of one who was both representative and maverick can throw light on key problems of nineteenth-century Jewish history, especially as it offers a jagged historical trajectory, highlighting aspects of structure and agency often obscured when developments are plotted in macro to form smoothed long-term aggregate lines.

Horn's life spanned three distinct periods in Hungary and France: as Ignatz Einhorn, a young journalist and reform preacher before and during the 1848–9 Revolution in Hungary; as Eduard Horn, for close to two decades an émigré journalist, economist, labour organizer and oppositional political figure in the France of Napoleon III; and as Horn Ede, one of the first Jewish MP's in Hungary, who rose to become Deputy Minister by the end of his short life, the only Jew to serve in such a post until the eve of the Great War.

His trajectory from a traditional Jewish upbringing to Haskalah and *Wissenschaft des Judentums*, from moderate religious reformer to one of the most radical reformers in mid-century Europe and then to an abandonment of religion altogether, highlights the dilemmas of Jewish identity and religion in the modern age, especially the tension between preserving a particularistic tradition and a liberal's dedication to a universalistic outlook. Nationalism, a natural component of mid-nineteenth-century liberalism, also presents a set of tensions and dilemmas. While Horn was one of the first Jewish activists to propagate Magyar nationalism, he could also be critical of it, pointing to the advantages of German culture. His French naturalization, immersion in French politics and initial reluctance to return to Hungary, point to a combination of nationalism and cosmopolitanism shared by others at the time. As a liberal Jew, he also had to confront the idea of a Jewish solidarity and even Jewish nationalism. His political position poses a third set of dilemmas: he was liberal republican radical, left of centre, flirting with socialism but not crossing

over to it, a worldview he considered grounded in Jewish political culture going back to the Bible. It was a portable worldview that once again points to the transnational nature of his politics. The fact that in Hungary, unlike in France, it became clear that he was viewed as a Jewish politician catering primarily to Jewish electoral districts, invites comparison between the possibilities open to Jews in the political life of France and Hungary. As a liberal he also had to confront and make sense of various expressions of anti-Semitism, both in the form of the 1848 anti-Jewish riots that hit his hometown especially hard, and the rise of modern anti-Semitism in Hungary towards the last year of his life precisely from the radical left-wing that he himself promoted.

Is American Jewish Liberalism an Exception in Modern Jewish History?

Professor Matthew Silver

Max Stern College of Emek Yezreel

Probably the best-known sound-bite synopsis regarding liberalism and the American Jews is a quip attributed to Milton Himmelfarb, a Brooklyn-born *Commentary* magazine writer and long-time head of the American Jewish Committee's research bureau. Himmelfarb, deeply connected to the turn taken by an influential circle of American Jewish intellectuals from liberalism to neo-conservatism, was quoted in his 2006 *The New York Times* obituary as saying that Jews in America 'earn like Episcopalians but vote like Puerto Ricans'.

In hindsight, the aphorism emits at least a trace of political incorrectness, but its gist remains a staple in the scholarly literature. American Jews, a strong consensus of researchers concluded decade after decade, have a propensity for political liberalism that is exceptional and primarily ideological, and not a reflection of sociological circumstances alone. Were sociological parameters determinative in the American Jewish case, the community would display a more conservative (pro-Republican) voting pattern, consonant with groups connected to higher brackets in relevant categories (income level, education level and so on). Instead, over the past century, American Jews have voted overwhelmingly on the liberal (pro-Democrat) side of the spectrum.

Why this has been so has inspired considerable debate among scholars. In an influential 1983 volume, Deborah Dash Moore located the origins of American Jewish liberalism among the 'second generation' of New York Jews roughly in the

1920s, when the children of East European immigrants started to feel 'at home in America' and found their way in sociopolitical settings by forging alliances with other minority groups, typically under the aegis of the Democratic Party (soon to be on the rise in the era of Franklin Roosevelt). In a subsequent volume, Marc Dollinger explained the persistence of American Jewish liberalism after this New Deal-era starting point as a 'quest for inclusion'. Starting outside the American establishment, Jews were drawn to an ideology – liberalism – which conceptualized American experience as ever expansive democracy, and which would propel them into the mainstream, Dollinger claimed.

By the end of the twentieth century, articulate 'neocon' American Jews began to attack such conventional explanations, viewing the community's liberalism as an aberration. Far from the harmonious adaptation of bona fide American ideologies of empowerment, American Jewish liberalism represented an unnatural import of Europe-based anxieties that had never been particularly relevant under American political circumstances, commentators such as Norman Podhoretz claimed.

While neoconservative analysis, such as Podhoretz's 2009 volume, remains somewhat off the American Jewish mainstream, a number of recent scholarly publications (such as Henry Feingold's 2013 volume) convey indications of a search for new explanations regarding American Jewish liberalism. No longer seen entirely as the logical end-point of mass Jewish immigration to America in the early twentieth century, liberalism is coming to be seen as a passing phenomenon which in past decades masked a complex array of social interests and cultural tendencies, some of them readily associated with a genuinely 'liberal' America agenda of social inclusion and gradual but steady democratic expansion, others more conservative and ethnocentric in character.

My current research project traces the emergence of several Jewish political ideologies, including Zionism and American Jewish liberalism, as an outgrowth of the challenges posed by modernization to East European Jews (particularly in the tsarist empire) in the 1870s. It joins the historical discussion traced above in many ways, sometimes adding nuance to familiar explanations about American Jewish liberalism, and at other times providing entirely new hypotheses about this phenomenon.

Unlike the Podhoretz-neocon interpretation, which views liberalism as a kind of accidental or mistaken foreign import in America, I discuss several examples of figures and organizations that began to conceptualize key notions of American liberalism (church-state separation, 'melting pot' policies, and so on) as a perfectly natural response to experiences they themselves endured, or

plausibly imagined, in mid- to late-nineteenth-century tsarist Russia. On the other hand, in agreement with Podhoretz's critique, my own study challenges the accepted periodization of American Jewish liberalization, moving its origins from the 1920s to the period succeeding the American Civil War.

Liberalism, in my view, is a 'New World' ideology for American Jews that expresses their sense of exceptional experience. To understand its tenacity as a kind of enduring civil religion for American Jews, one has to probe contexts that are more global and ideologically suffused than the local milieu of post Great War New York City coalition politics. In the broadest sense of modern Jewish politics, rather than being an *exception*, American Jewish liberalism is part and parcel of the same Pale of Settlement Russian Jewish modernization crisis that gave rise to Zionism, and to other dominant sociopolitical contours of contemporary Jewish experience.

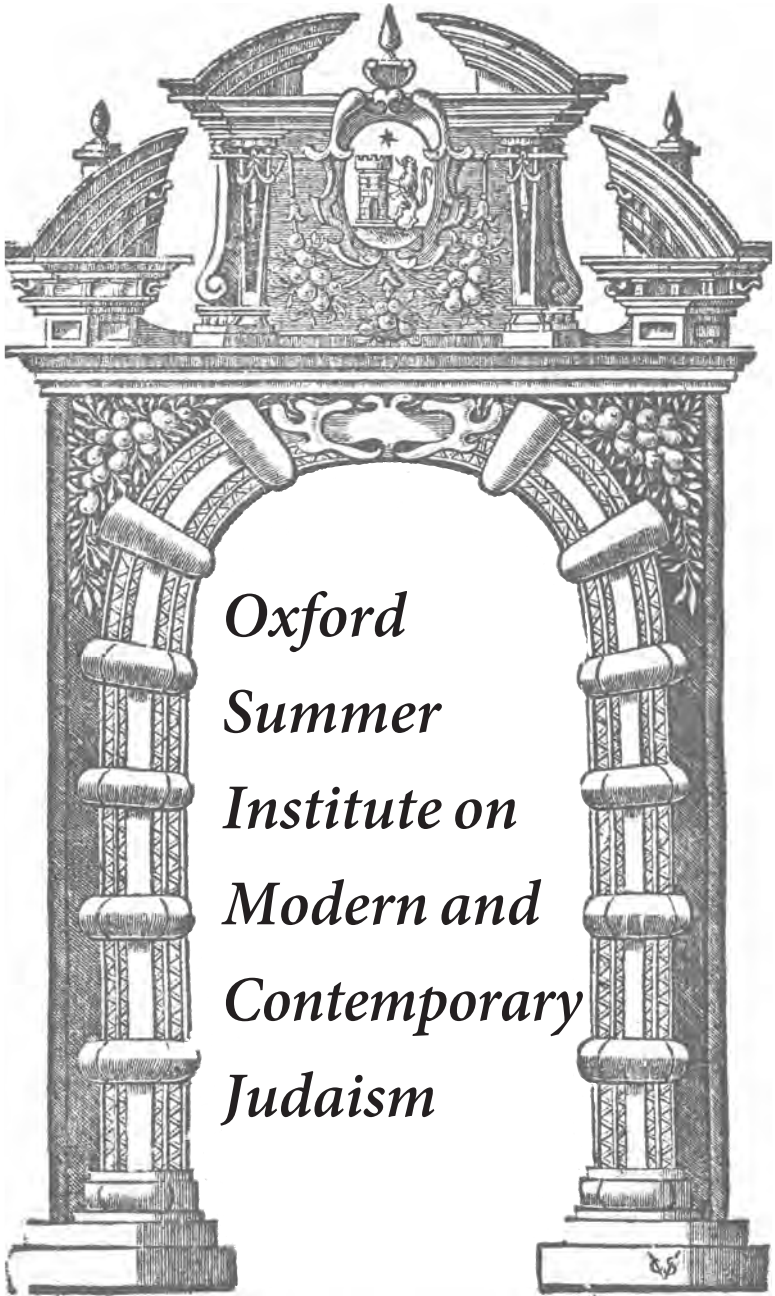
Conversion and the Rise of Catholic Anti-Semitism in Nineteenth-century France

Professor Simon Levis Sullam

Ca' Foscari University of Venice

Conversion to Catholicism, either by changing faith or returning to a faith of origin, played a key role in the rise of Catholic anti-Semitism at a time when secular anti-Semitism was developing in France, particularly in the 1880s, some ten years before the Dreyfus Affair. The contribution to the anti-Jewish tradition of converts, especially from Judaism, found its precedents in medieval disputations and theological tracts by German authors such as Johannes Pfefferkorn (1469–1523) and Anthon Margaritha (b. c. 1500), or the Italian Giulio Morosini (1612–83). But the origin of the modern flow of converts and their anti-Jewish hostility lay in a different context. During the French Third Republic, at a time of intense secularization and anti-clerical challenging of the political and spiritual role of the Church, anti-Semitism became for Catholics a worldview for dealing with the evils of modernity – socialism, freemasonry and free thought – often symbolically synthesized in Judaism. At the same time, French society was experiencing a return of the religious in popular conscience through the rise and intensification of mass rituals and pilgrimages, which produced the resources and means of a revival of Catholicism and of a Catholic nationalist culture.

Most prominent French theorists and preachers of anti-Jewish hatred in the nineteenth century were of Catholic origin, in terms of their birth and their cultural and political milieu, or had converted or returned to Catholicism. Conversion appears as a thread running through the history of French anti-Semitism in the nineteenth century. Defectors from Judaism included the rabbis David Drach and Nicolas L'évêque who converted in the 1820s; the brothers Theodore (1802–84) and Alphonse Ratisbonne (1812–84) who in 1843 founded the religious order *Notre Dame de Sion* with the purpose of converting Jews; and the twins Joseph (1836–1915) and Augustine Léhmman (1836–1909), also priests, whose books included *L'entrée des Israélites dans la société française* (1886) and *La prépondérance juive* (1889–1894). Others came from Protestantism, such as Louis Veuillot (1813–83), editor of the reactionary newspaper *L'Univers*, who in 1858 became the spiritual father of Edgardo Mortara, the Jewish child kidnapped by the Papal police after forced conversion to Catholicism. Still others returned formally to the Catholicism of their origins, like a founder of modern anti-Semitism, Edouard Drumont (1844–1917), who converted under the guidance of a Jesuit spiritual father and wrote the popular anti-Semitic book *La France Juive* (1886). Other converts included Léo Taxil (1854–1907), who came from free thought to Catholicism and authored several books on freemasonry as well as the volume *Conversion célèbres*; and Ferdinand Brunetière (1849–1906), the historian of French literature, director of the *Revue des deux Mondes* and influential anti-dreyfusard. Conversion, which allowed such people to embrace through Catholicism a defining aspect of French national and nationalist identity, required vocal expression of anti-Jewish hatred as a major tenet and distinguishing mark of Catholic faith. Especially through the contribution of converts, Catholic anti-Jewish hatred constituted, at the dawn of the Dreyfus Affair, a major stream of modern anti-Semitism.



*Oxford
Summer
Institute on
Modern and
Contemporary
Judaism*

Modern Judaism, Technology and Authority: Historical, Social, Scientific and Theological Perspectives

The Work of the Oxford Summer Institute

Dr Miri Freud-Kandel
University of Oxford

The Fourth Annual Oxford Summer Institute on Modern and Contemporary Judaism met in July 2017 and focused on the topic 'Modern Judaism, Technology and Authority: Historical, Social Scientific and Theological Perspectives'. It brought together senior scholars of Jewish religion and culture from around the globe, who joined with UK-based experts and a select group of early-career European Jewish studies scholars, for eight days of intensive study and intellectual exchange.

The Summer Institute model was initially developed to create a space in which to raise innovative and challenging perspectives with the potential to influence broader thinking about contemporary Judaism. The multi- and interdisciplinary approach makes it possible to bring into conversation distinct fields of study with a diverse range of specialists, each with a contribution to make. Everyone involved commented on how refreshing and creative they found this model to be.

The interface between Judaism and technology has been recorded since ancient times – from biblical descriptions of the building of the Tabernacle and the First Temple, to talmudic debates over what types of ovens can become ritually impure, later discussions on the role of the printing press in establishing normative ritual, and the way the dramatic increase in the speed of mercantile ships influenced the swift spread of Sabbatean messianism. Navigating these interactions has long presented religious authorities with critical challenges, but the breakneck pace with which novel forms of communication, transportation, production, armaments and medicine have emerged, and especially

more recent advances in computerization and ‘virtualization’, have placed technology at the centre of contemporary existence.

While technology has been viewed as threatening in some quarters, and has certainly proven to have destructive capacity in recent history, efforts can also be identified to articulate a discourse that acknowledges some of the benefits of technological change without undermining the viability of religion and religious interpretation. In sessions that addressed a broad range of questions, such as medical advances, gender issues, spirituality, material culture in a digital age and religious identity constructions, the impact of technology on the experience, interpretation and engagement with Judaism and Jewishness was discussed. Papers were circulated in advance to allow participants to consider the variety of challenges to be discussed during the gathering. Some indication of the content of the debate is provided by the selection of synopses gathered here. What was highlighted was the immense opportunity, alongside the challenges, that technological advances offer for Judaism. The changes wrought in approaches to religious authority, constructions of community, the embrace of scientific advance, the ongoing yearning for spiritual meaning and various forms of ritual expression, point to a creative spirit in Jewish life, thought and practice which cries out for continued study.

*Technology and the Religious Self:
Trends in American Judaism*

Professor Michael Berger

Emory University, Georgia

Much of the literature on the impact on religion of ‘CMC’ – computer-mediated communications, such as the internet, social media and video platforms – focuses on its effect on religious practice. The 2000s saw the initial prevalence of CMC in Western countries, and studies concentrated largely on Christian modes such as worship or Bible study, as well as on those of some non-Christian immigrant groups in the same countries. Initial analyses tended to offer either dystopian predictions of the collapse of traditional religion and its authority structures, or utopian forecasts of greater access and participation in varieties of religious life.

My own research views CMC against the backdrop of deeper, longer trends in American religion since the mid- to late twentieth century. Many scholars expected religion’s engagement with ‘new media’ to usher in profound changes,

but religion in America for several decades saw sociological trends such as increasing individualization, customization, de-institutionalization, and an emphasis on intentionality and mindfulness, which were significantly altering the face of American religion. The emergence and spread of CMC within American / Western society catalyzed and hastened these trends, spreading them through devices and internet lines to which a rapidly growing number of Americans had access. While relatively few individuals in the 1980s had the tools, time or motivation to personalize their religious practice, by the 2000s internet resources and the ability to reach out to almost anyone in the world enabled hundreds of thousands of individuals to build their own religious lifestyle. Institutional religion and traditional authorities became less relevant to the spiritual seekers and religious innovators who came to dominate the millennial and especially GenZ generations.

Other trends in American Judaism were also enabled by the ubiquity of CMC. Though Judaism had come to be seen primarily as a 'Western religion' in mid-twentieth-century American culture, other social, cultural or national-ethnic forms of Jewish identity began to emerge, options not available to most other religious groups. CMC furthered the spread of 'alternative' expressions of Jewishness, from social activism and pro / anti-Israel advocacy to arts and crafts and special-interest sub-groups. Religious Jewish life became both more participatory and syncretistic as CMC lowered the bar on both access and production, enabling people to avoid traditional authority structures and create their own rituals, ceremonies, liturgy and artifacts for religious use. This explosion in ever smaller and more niche Jewish groupings challenges the more encompassing and dominant twentieth-century notions of Jewish community, and contributes to the diverging trajectories of American and Israeli Jewry.

'Useless Suffering' and the Temptation of Technology

Keenan Wills Davis

Emory University, Atlanta, Georgia

The Babylonian Talmud includes a variety of rabbinic statements on the proper ways to conceptualize and respond to suffering, particularly in cases in which it appears undeserved (Berakhot 5a-b). Some of these statements seem contradictory with regard to the potential meaning of suffering and with their varying degrees of emphasis on the immediacy or directness of

divine punishment. For example, the text contains claims that suffering can be attributed to misdeeds, neglect of Torah study and even to God's imposing 'afflictions of love' on those for whom he cares most. This latter concept is morally perplexing, leading to attempts to define 'afflictions of love' and how to receive and respond to particular instances of suffering.

In his essay 'Useless Suffering', Emmanuel Levinas refers to this Talmudic debate and rejects traditional theodicy and opinions suggesting that human suffering can be teleologically justified. From the first-person perspective of the one in pain, suffering is inexpressible and absurd, shattering conceptual categories and manifesting as a primordial cry for help. Levinas sees suffering as 'useless' and meaningless, and resistant to explanation or justification. To attempt for God's sake to rationalize another's suffering risks not only accommodating it, but also potentially exacerbating it. From the third-person perspective, then, to witness suffering means to be made inescapably responsible for providing aid, and certainly not merely to theorize about it.

I argue that Levinas's position with regard to theodicy can serve as a useful starting point from which to consider what he might say about our emerging age of biotechnology. Drawing on his 'ethics of alterity', as well as the little he wrote about technology, I suggest that he provides a balanced, critical perspective on the power of technology to relieve suffering and achieve ethical ends, alongside its equally great corresponding risks, including the temptation to reduce human experience to measurable data. Just as human suffering bursts categories of simple theodicy, so too it exceeds categories that seek to objectify human experience for the sake of technological manipulation. From this perspective, we should utilize technology without technologizing. However, such a sensible balance is becoming harder to maintain as more of human life is subject to technological control. At the heart of Levinas's ethics is the lesson that imposing reductionist systems onto irreducible persons is violent and unethical. We would therefore do well to rely on a Levinasian approach, keeping our totalizing tendencies in check, especially when it comes to novel neurotechnologies, such as closed-loop deep-brain stimulation, that directly influence and interface with first-person subjective experience.

Faith, Doubt and the Internet
– *Double Lives and the Crisis of Mediation*

Dr Ayala Fader

Fordham University, New York

My current book project entitled *Double Life: Faith, Doubt and the Internet* includes a chapter chronicling a key historical moment in what has become a ‘crisis of mediation and faith’ among ultra-Orthodox Jews in New York over the past decade: the rise of the J(ewish) Blogosphere from roughly 2000 to 2008, when Facebook and WhatsApp became more prominent. The new technology, like blogging, amplified and disseminated voices of religious doubt, making the crisis of faith part of a broader crisis of authority.

Jbloggers and concerned rabbis and activists opposed to the blogs compared the Jblogosphere to the Jewish Enlightenment (*haskule*) and its users to Enlighteners (*maskilim*). The Jblogosphere, where Yeshivish and Hasidic men could post, created a heretical ‘counterpublic’, a term that refers to a marginalized group’s attempt to articulate an alternative discourse parallel to a dominant public sphere, in this case the ultra-Orthodox religious public sphere. On the Jblogosphere, much like during the *haskule*, double-life writers had what many called a subversive agenda. They experimented with particular literary genres, styles and in some cases, language itself (standard English) to express their questions, doubts and changing senses of selves anonymously yet publicly. Through parody, mockery and cynicism (under the category of the Hebrew / Yiddish term *laytsunis*), Jbloggers challenged the authority of ultra-Orthodox leaders, while the anonymous autobiographical format of blogging gave public voice to their private, interior transformations, especially intellectual struggles for truth.

The need for fluency in Jewish religious texts and language (e.g. Hebrew-Aramaic), as well as access to the Internet, limited the contemporary critique of ultra-Orthodoxy on the Jblogs overwhelmingly to men, with a few exceptions which I analyse. Women living double lives participated in other ways, but the heretical counterpublic excluded women, much as did the ultra-Orthodox religious public sphere. Nevertheless, in its heyday the Jblogosphere created an anonymous public online space available to all readers with access, which ultimately made those with questions feel part of a larger community rather than, as so many told me they feared, ‘crazy’. The sociality of blogging also led

many eventually to meet in person and create mixed-gendered networks for support and socializing. Such networks became threatening to ultra-Orthodox authorities and led many to blame religious doubt on the Internet.

The crisis of faith—the perception that interior *emune* (faith) could no longer be assured through embodied religious practice (*khitzoynius*)—required explanation, both by those living double lives and by the faithful. Both groups looked to Jewish history and to the contemporary North American interest in interiority, the invisible geography of an individual's mind, heart and soul. The terms 'double-life', 'closeted', *stramel in bekeshe apikoros* and the Orthoprax were all synonyms for a new invisible threat which could be addressed only through scrutiny of interiority. The Jblogosphere was a key arena where the crisis of faith was fought.

*Gender, Judaism, and the Internet:
A Case Study in British Jewry*

Dr Miri Freud-Kandel
University of Oxford

The impact of the internet is helping to transform access to a range of Jewish teachings, democratizing the voices participating in theological debates, and challenging established institutional forms of Judaism. To examine the effects of the internet on religious authority one needs to look beyond the challenges posed, to the complexity and distinctive levels of authority that are threatened. In considering the internet's role in addressing questions of gender in Orthodox Judaism it appears that a range of types of authority are under attack. Easier access to sources helps facilitate alternative interpretations of rabbinic teachings; and there are efforts to expand who has a voice in making these decisions, which in turn fosters a questioning of the mechanisms through which halakic decision making is undertaken. In this way the current system of rabbinic authority can be challenged via resources accessed through the internet. This creates the potential for alternative voices and populist bottom-up rather than top-down initiatives to emerge outside the control of varied centralizing authorities. Decisions normally reserved for official leaders can be discussed without supervision, creating a context in which views offered by the establishment can more easily be questioned, and discussion developed and shared. The implementation of strategies designed to maintain hierarchical power structures on certain religion-related websites, such as by embedding authority in some form

of moderator, indicates that established religious institutions seek to harness the opportunities offered by the internet without undermining official understandings of authority. Without these controls the opportunities to access information and alternative views expand rapidly and extensively.

One of the distinctive features of mainstream Orthodox Judaism in Britain has traditionally been the dominance of its centralizing religious institutions, concentrating religious authority in the office of the chief rabbi and his bet din. Their development was undoubtedly influenced by practical and organizational pressures that arose from being a voluntary religious community. Seeking to persuade Jews to express their Jewish identity through synagogue membership, and to secure the important revenue stream of the fees they paid, Jews in London, where Jewish settlement has always been heavily concentrated, sought to create umbrella synagogal institutions, such as the United Synagogue, for which the Chief Rabbi was the overarching primary religious leadership figure. The establishment of central institutions with a clearly demarcated hierarchical leadership structure in which influence was controlled from the top down, was driven also by awareness of the role played by the Church of England in wider British society, offering a means to demonstrate the respectability of Jewish identity by constructing a Jewish parallel of sorts to Anglicanism.

Examining the trajectory that gender issues follow in mainstream British Orthodoxy allows the critical challenge they present to the entrenched hierarchical religious authority of the community to be assessed. While a number of factors undoubtedly contribute to the growing willingness to question the religious authority exerted by centrist communal institutions, the role of the internet has been significant in galvanizing those who seek to push back against the establishment. Using British Jewry as a case study for examining these developments offers an opportunity to look beyond the broader questioning of authority posed by the internet to analyse specific ramifications for mainstream Orthodoxy in Britain.

Messianic Wisdom: Appropriations of Science in Yitzchak Ginsburgh's Kabbalistic System

Professor Hartley Lachter
Lehigh University

Yitzchak Ginsburgh, an American-born rabbi who lives in Israel and is loosely associated with Chabad Lubavitch, is one of the politically most extreme

kabbalists alive today. He is significant in Israel and beyond for attracting a substantial and religiously diverse Jewish audience by means of fusing kabbalistic ideas with neo-Hasidic thought and a far-right Zionist political platform. For him the messianic era is close at hand and the Jewish esoteric tradition holds the key for revealing the steps that Jews must take in order to bring redemption. In Ginsburgh's vast corpus of published work and his website, inner.org, he appropriates, in post-modern fashion, scientific ideas as part of a messianic-political agenda. In the lens of his redemptive vision all knowledge and especially scientific thought must be revealed as the subordinate and ancillary domain of a totalizing kabbalistic system. By means of this strategy, Ginsburgh seeks to translate into a contemporary idiom an agenda shared by most kabbalists since the thirteenth century: the construction of a taxonomy of authoritative wisdom in which an exclusively Jewish domain of esoteric knowledge has supremacy.

While Ginsburgh's radical politics and ethnocentric anthropology have received some scholarly attention, little has been said about how his approach to science relates to his broader kabbalistic-political agenda. In my paper I explored Ginsburgh's 'Kabbalah of Science' in order to understand how anxieties regarding the prestige and social capital associated with science and technology can be integrated into this trend of contemporary kabbalistic thought. For Ginsburgh, advances in modern science and technology confirm the Jewish kabbalistic worldview, and an important step in the messianic process is to fuse insights from fields such as theoretical physics, medicine and psychology with kabbalistic wisdom, to demonstrate the supremacy of Jewish knowledge. My paper surveyed the role played by science in Ginsburgh's messianic political agenda, and his goal of transforming the State of Israel into a theocratic regime.

*Is Technology Jewish?
A Conversation with Heidegger*

Dr Elad Lapidot
Freie Universität Berlin

That Heidegger's anti-Semitism rouses such a profound and broad debate is due to his immense influence on contemporary thought, which in its turn is primarily due to Heidegger's powerful intervention in contemporary thought itself. This intervention in its mature stages increasingly identified and focused

on modern technology as the central element of the modern human condition. In the framework of current controversy, those who clearly recognize the anti-Semitic moment in Heidegger's work but nonetheless insist on the importance of his contribution, most frequently justify their position by pointing at his critique of technology.

The Heideggerian critique or pondering on technology is particularly relevant for inquiring into the tension between modern technology and science, on the one hand, and philosophy, theology and religion, on the other hand, as authorities of knowledge, i.e. what one might describe as the question of modern technology in connection with the question of modern truth. I begin my paper by arguing that this question was precisely what Heidegger was trying to formulate, and that he considered the gesture of thinking this question itself as at least introducing a salutary approach to modern technology. I then look at the relationship between Heidegger's extensive ponderings on modern technology and his very scarce anti-Jewish comments. The limited textual and temporal scope of the latter, as I show, also limits our ability to speak positively of Heidegger's own thoughts about Jews or Judaism and even less so of his thoughts about their relation to technology. As some have already noted, perhaps more disturbing than the scarcity of Heidegger's thoughts against the Jews is the fact that he mostly gave them no thought at all. My intention is to use the Heideggerian text as a paradigm for outlining a certain discursive configuration within modern and contemporary thought which correlates technology and Judaism or Jewishness. Thus in a short epilogue I point at the configuration of technology and Judaism, of technology *as* Jewish, in the thought of one of Heidegger's famous Jewish students, who later became one of Heidegger's famous critics and a prominent thinker of modern technology in his own right, Hans Jonas.

Technology and the Passover Haggadah

Dr Vanessa L. Ochs

University of Virginia

I suggest that new technologies (cyberspace, computers, ipads, smart-phones and projectors) have intersected with the Passover Haggadah and the Seder it orchestrates in four ways: as modes of dissemination, innovation, remediation and participation. I point out the similarities between the ways that new

religious rituals and new technologies are introduced, tested out and eventually accepted. My survey suggests that the new technologies currently applied to the Haggadah are relatively tame: they do not raise ethical problems, break down the interface between the human mind and machines, topple human agency or threaten autonomy. They are contemporary, but not threateningly futuristic; they build on technologies already familiar from other contexts. When used, they have the potential to increase Judaic accessibility, introduce contemporary relevance, and to provide good-quality entertainment and low levels of Jewish learning. With their mixing, remixing and blending, their reliance on remote, their ease of access to information, their possibilities of connectivity, and the hits of pleasure that clicking on YouTube videos bring to areas of the brain, they are productively disruptive. They also can distract attention from the challenging content of the traditional Haggadah, with its existential and theological questions, stringent demands for ethical behaviour, and emphasis on Jewish particularity. Still, with greater efficiency, fluidity and claims to greater impact, the technologies do, in many ways, what Jewish leaders, educators and parents have long done: they divertingly shepherd an ancient tradition into modern times and address both cognitive dissonance and boredom. I conclude by imagining what future technologies might bring to the Haggadah. A digital Haggadah might reveal life-sized speaking holograms of virtual slaves in Egypt along with one's own relatives who have passed on. A Haggadah portal might enable a Chad Gadya sing-along in all the world's languages with Jews across the world. Reciting 'let all who are hungry come eat...' could activate automatic contributions to food banks, send letters to elected officials, and maybe even irrigate crops through environmentally cautious ways. A Haggadah would come with a chip that Jewish parents can implant in the brains of their children guaranteeing the Passover commandment of imparting the Exodus story to their children is fulfilled. I suggest that Jewish educators and ritual experts anticipate the future while bearing in mind the work of Allan Kanner, who calls to our attention 'a relational theory of technology, one that begins to recognize fully the mutual influence of humans and their inventions'.¹ In other words, as we shape our technologies, they shape us; they are not neutral, lacking in agency. Kanner's advice is easily applicable to the incubation of new technologies linked to the Haggadah: we would do well to address them with wisdom, discrimination and caution.

1. Allan Kanner, 'Technological Wisdom', *Tikkun*, <http://www.tikkun.org/nextgen/technological-wisdom>. Print edition: November 2013.

*The Warsaw Mileh-Scandal (1908):¹
Circumcision and Funeral Practices
in the Kingdom of Poland at the Turn
of the Nineteenth and Twentieth Centuries*

Marzena Szugiero
University of Warsaw

In Warsaw in the autumn of 1908, during the prefuneral washing of the infant son of Herman Grynszpan, members of the *hevrah kadisha* found no sign of circumcision on the corpse. Apparently, the father of the 8- or 10-month-old child, due to his 'progressive' inclinations, had decided not to circumcise his male offspring. When the *hevrah kadisha* turned to the Warsaw rabbinate for advice, Grynszpan sought help from the Jewish Council. What was at stake was avoiding ritual coercion and receiving the approval for funeral of an uncircumcised male in the Jewish cemetery. Since cemeteries in the Kingdom of Poland were confessional, this was the only possible place of burial.

When the rabbinate ordered a post-mortem circumcision, Grynszpan published a letter of protest in the Warsaw press. Other Jews, including Sholem Ash, Zygmunt Kramsztyk (a former head of a Jewish hospital in Warsaw), and Edward Rosenberg (a proponent of crematoria), supported him in letters to the Polish press. Ignoring the Yiddish press was seen as controversial or even inappropriate. The more traditional participants in the debate, or at least those more reluctant to condemn the rabbinate's and Jewish Council's decision, was focused on the conduct of the protesters rather than the ritual issues, as though the central issue was one of self-censorship. They were right to see this as an ideological battle, since Grynszpan's supporters used this as an opportunity to propound a variety of Jewishly untraditional ideas. A physician, Zygmunt Kramsztyk, called for the right to carry out autopsies in Jewish hospitals, although this was proscribed by many religious authorities, while Edward Rosenberg proposed the establishment of a Jewish crematorium in Warsaw, which would have involved setting up a separate funeral service to the traditional *hevrah kadisha*. Both demands, which were repeated in later

1. The term *mileh-scandal* occurred in the press, and arguably was coined by Yiddish journalists to describe the controversy over post-mortem circumcision in the autumn of 1908.

decades, affected the status of human corpses, as well as relations between religious constraints on the one hand, and governmental and medical ones on the other.

*A Rabbi of One's Own: Power, Authority
and Reproductive Decision Making in
Contemporary Judaism*

Lea Taragin-Zeller

*The Hebrew University of Jerusalem
and the University of Cambridge*

My research offers an ethnographic analysis of the role rabbinic authority plays within intimate decision making among Orthodox Jews in Israel. As Jewish couples in Israel struggle to live up to high fertility norms rooted in religious and Zionist ideals, religious consultation has emerged as a powerful ethical practice among Orthodox couples. Exploring the ways religious members share intimate decisions with rabbinic authorities reveals how the former struggle to redefine, negotiate and critique prior religious rulings. The findings demonstrate how during a time of uncertainty, rabbinic consultation serves as a shared project of ethical self formation enabling couples a 'kosher' and legitimate space to discuss some of their most intimate struggles. However, local forms of power and gender are also reproduced and strengthened during these encounters, contributing to an asymmetric and gendered social order. After centuries during which male scholars served as the sole authority on religious reproduction, female Jewish law consultants (*Yo'atzot halakhah*) have emerged as a powerful and creative source, rereading canonical texts on reproduction through their own embodied experiences. Paradoxically, while their knowledge of Jewish law and ability to direct seekers to suitable rabbis extends the range of personal liberty, they also reinforce public adherence to rabbinic guidance. Through this creative performance of partial authority, gendered models of knowledge and authority are reconstructed and reified.



*The
Academic
Year*

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

Courses Taught by Fellows of the Centre

Dr Miri Freud-Kandel

Judaism II: Judaism in History and Society (BA in Theology and Religion)
Modern Judaism (MSt in Study of Religions, Faculty of Theology)
Arguments for Change (MPhil in Modern Jewish Studies, Oriental Institute)
Lecture Series: Modern Judaism

Professor Martin Goodman

The Formation of Rabbinic Judaism (with Dr Benjamin Williams) (BA in Theology)
Varieties of Judaism, 100 BCE – 100 CE (BA in Theology)
Jewish History 200 BCE – 425 CE (MPhil in Jewish History and Literature in the Graeco-Roman Period)
Judaism 200 BCE – 200 CE (MPhil in Judaism and Christianity in the Graeco-Roman World)

Dr Sara Yael Hirschhorn

Zionism and Its Critics (MSt in Jewish Studies)
Modern Israel: History, Politics and Society (BA in Oriental Studies, MSt in Jewish Studies, MPhil in Modern Middle Eastern Studies)

Professor Adriana X. Jacobs

Modern Hebrew Literature, 1900-Present (MSt in Jewish Studies, MPhil in Modern Jewish Studies)
Modern Hebrew Literature (BA in Oriental Studies)

Professor Jan Joosten

Textual Criticism: The Books of Samuel (Graduate seminar)
Proverbs 1, 7–9 (BA in Hebrew and Jewish Studies)
Hebrew Inscriptions of the Monarchic Period (BA in Hebrew and Jewish Studies)
Two Introductory Lectures on the Bible: The Messiah, the Bible as Jewish Scripture (BA in Theology)
The Verbal System of Biblical Hebrew (BA in Hebrew and Jewish Studies, 6 hours)
Qumran Texts: Peshet Habakkuk, Genesis Apocryphon (MPhil in Hebrew)

Professor David Rechter

Modern Jewish History (MSt in Jewish Studies, BA in Hebrew)
Lecture Series: Jews of Europe from the Enlightenment to the Holocaust

Dr John Screnock

Esther 1–8 (MSt in Classical Hebrew)
Prophetic Texts: Amos 3–4 and Isaiah 8–9 (BA in Hebrew and Jewish Studies)
Dead Sea Scrolls (MSt in Classical Hebrew, MPhil in Jewish Studies in the Graeco-Roman Period)
Ugaritic Language and Texts (MSt in Classical Hebrew, DPhil in Oriental Studies)
Deuteronomy 5–6, 12, 26 (MSt and MPhil in Theology)
‘Rewriting, Rewritten Bible and Commentary’ (for Introduction to the Bible lecture series, BA in Theology)
Biblical Hebrew Reading Group

Professor Joanna Weinberg

Rabbinic and Medieval Texts (BA in Hebrew and Jewish Studies)
Rabbinic Texts (BA in Classics and Hebrew)
Midrash (MPhil in Judaism in the Graeco-Roman Period / MPhil Judaism and Christianity in the Graeco-Roman Period)

Lectures and Papers by Fellows of the Centre

Dr Miri Freud-Kandel

- ‘Orthoprax or Conservadox: Louis Jacobs and the Tyranny of Labels’, JW3, London
- ‘Gender, Judaism and the Internet: A Case Study in British Jewry’, Oxford Summer Institute in Modern and Contemporary Judaism, Oxford
- ‘Louis Jacobs and the Building Blocks to a Theology of Revelation’, World Congress of Jewish Studies, The Hebrew University of Jerusalem

Professor Martin Goodman

- ‘Bible Interpretation in the First Century CE: The Significance of Philo, *De Migratione Abrahami* 89–93’, Society of Old Testament Study Centennial Meeting, London
- ‘Pesach in Jerusalem in late Second Temple Times’, Shomrei Hadath Synagogue, West Hampstead
- ‘Religious Reactions to the Destruction of the Temple’, New North London Synagogue
- ‘Josephus, Jewish War as Literature’, JW3, London
- ‘History of Judaism’, Rhodes House, Oxford

Dr Sara Yael Hirschhorn

- ‘Settler Colonialism and Theoretical Alternatives in Israel Palestine’, American Historical Association (debut panel of Association for Israel Studies); also the Association of Israel Conference
- ‘The US 2016 Elections and Prospects for Peace in the Middle East’, Conference of the Britain Israel Communications and Research Centre
- ‘Israeli State Funerals and the Politics of Remembrance’, Keynote Lecture, Jewish Studies Winterskool, University of Amsterdam
- ‘From Jackson to Johannesburg to Jerusalem and Back: 1967 War and the Whitening of Diaspora Jewry’, Conference on ‘Jews in Racialized Spaces’, Kaplan Centre for Jewish Studies, University of Cape Town; also the Association for Israel Studies Conference
- ‘The Israeli Settler Movement: History and Legacy’, Conference on ‘Israel and the Middle East: 50 Years Since the Six-Day War’, The Britain Israel Communications and Research Centre / Royal United Services Institute

Book Launch for *City on a Hilltop: American Jews and the Israeli Settler Movement*: JW3, London; David Patterson Lecture, Oxford; Society of Historians of American Foreign Relations; Americans for Peace Now; Carnegie Endowment for International Peace; European Council on Foreign Relations; Foreign and Commonwealth Office

Professor Adriana X. Jacobs

- ‘Yehuda Amichai in Translation’, JW3, London
- ‘*Ha-im ata dome le-yom aviv?*: Anna Herman Translates the *Sonnets*’, International Conference ‘Shakespeare and the Jews’, University College London
- ‘Sent into Orbit: Yehuda Amichai in English’, Ben-Gurion University of the Negev
- ‘*Hezy Leskly’s Zombie Memories*’, Oxford Comparative Criticism and Translation, St Anne’s College, Oxford
- ‘Like a Centipede, Multiple Voices: Harold Schimmel’s Translingual Poetry’, Wieseneck Symposium: ‘Multilingualism in Israeli Literature’, University of Michigan, Ann Arbor

Professor Jan Joosten

- ‘Targum Jonathan to Hosea and Its Relation to the Septuagint’, joint session of the International Organization for *Septuagint* and Cognate Studies (IOSCS) and The International Organization for Targumic Studies (IOTS), Stellenbosch, South Africa
- ‘Seeing God in the Hebrew Bible’, panel contribution in the International Organization for the Study of the Old Testament panel on ‘Visual Perception of God in the Bible’, Stellenbosch
- ‘The Hebrew of the Ben Sira Manuscripts from the Geniza’, Conference on ‘Discovering, Deciphering and Dissenting: Ben Sira’s Hebrew Text, 1896–2016’, University of Cambridge
- ‘Le Diatessaron syriaque’, XIV^e table ronde de la Société d’études syriaques: Le Nouveau Testament en syriaque, Paris
- ‘Les animaux purs et impurs dans la Bible’, Séminaire de 3^e cycle des études bibliques, Faculté de Théologie, L’Université catholique de *Louvain*, Louvain-la-Neuve
- ‘What Part Did Jeroboam Play in the Schism (1 Kings 12)?’, Old Testament Seminar (Professor Walter Moberly), University of Durham

- 'The Divinization of Joseph', International Conference: 'From Creation To Sinai: Genesis and Exodus in Antiquity – Jewish, Christian and Early Moslem Tradition in Interaction', Israel Institute of Advanced Studies, Jerusalem
- 'Reading God's Word in Translation. The Septuagint in Historical, Philological and Theological Perspective', Annual Bedell-Boyle Lecture, National Bible Society of Ireland
- 'Language, Exegesis and Creative Writing in Chronicles', Biblical Seminar, Trinity College, Dublin
- 'Judah et Israel dans la Septante d'Osée', International Conference: 'Les douze prophètes: protocoles et procédures dans la traduction grecque: stylistique, poétique et histoire', Université Paris-Sorbonne
- 'The Strange Language of the Septuagint', Interdisciplinary Seminar, 'Being Jewish – Writing Greek', Classics Department, University of Cambridge
- 'L'expérience visuelle de Dieu dans l'Ancien Testament', International Conference, 'L'apport de la Réforme à une théologie des arts', Faculté de théologie protestante, Université de Strasbourg
- 'Grammar and Style in the Septuagint: On Some Remarkable Uses of Preverbs', Soisalon-Soininen Soisalon-Soininen Symposium on the Septuagint, Helsinki
- 'The Samaritan Pentateuch: New Insights into an Old Tradition', Logos Conference, Oxford
- 'Etiologies of Monotheism and Their Significance in the Hebrew Bible', Society of Old Testament Studies annual meeting, King's College London

Professor Alison Salvesen

- 'Greek Versions of the Hebrew Bible / Old Testament: What Are They, and Why Do They Matter?', Scholarship and Christianity in Oxford, American Graduate Programme, Oxford
- 'Jacob of Edessa's *Hexaemeron*: Exegesis or Encyclopedia?' Symposium on 'Creation to Sinai: Genesis and Exodus in Antiquity – Jewish, Christian and Muslim Traditions in Interaction', Israel Institute of Advanced Studies Symposium, Jerusalem
- 'Symmachus' Version of the Minor Prophets: Does it Arise from a Theological Agenda, or Just from Better Philological Understanding?' International Colloquium on 'Les Douze Prophètes: protocoles et procédures dans la traduction grecque: stylistique, poétique et histoire', Université Paris-Sorbonne

“Israel in Egypt”: Jewish Identity in an Egyptian Setting, from Elephantine to the Cairo Geniza. A Report on the Project and Findings of the Oxford Seminar in Advanced Jewish Studies, January – June 2016’, with Professor Sarah Pearce, at the British Association of Jewish Studies conference on ‘Jews on the Move: Exploring the Movement of Jews, Objects, Texts and Ideas in Space and Time’, Edinburgh 2017

Dr Jeremy Schonfield

‘Guilt in Judaism: Human, Divine and Shared’, Guilt Working Group, Birkbeck Institute for Social Research, Birkbeck College, London

‘Liturgical Psalm Sequences and Their Subliminal Narratives: Hallel, Pesukei Dezimra, Kabbalat Shabbat, The Daily Psalms’, four lectures at Leo Baeck College, London

Dr John Screnock

‘Rewriting the Bible in Jewish Antiquity: Insights from Translation Studies’, David Patterson Lecture, Oxford

‘To Repeat or Revise? Reflections on Past Scholarship and Hebrew Syntax in the Dead Sea Scrolls’, in ‘Dead Sea Scrolls, Revise and Repeat’—Special Session of the Canadian Society of Biblical Studies, Toronto

‘Toward a Liberal Use of the Old Greek in Textual Criticism: Psalm 104’, Conference ‘Horizons in Textual Criticism’, Oxford

‘Numeral Syntax in Diachrony: Complex Adding Numerals as a Case Study’, Annual Meeting of the Society of Biblical Literature, San Antonio

‘Working Memory and Written Translation in Septuagint Exodus 1’, Annual Meeting of the Society of Biblical Literature, San Antonio

Professor Joanna Weinberg

‘The Early Modern Jewish Library and its Christian Borrowers’, Workshop on ‘Politics and Print in the Early Modern Period: Hebrew Books and the Christian Imagination’, at Trinity College, Dublin and Marsh’s Library, Dublin

‘Johann Buxtorf the Elder’s Tiberias: An Unusual Take on the Masoretic Vowel-points and Accents’, Conference on ‘The Exegetical Value of the Masora: Pointing and Accentuation in Historical Perspective’, University of Oxford

‘Richard Kilbye (1560/61–1620): Lincoln College’s First Great Collector and Reader of Hebrew Books’, a ‘Lincoln Unlocked Lecture’, Lincoln College, Oxford

‘The Library of Johann Buxtorf the Elder’, Conference on ‘Jewish Books and their Christian Collectors in Europe, the New World and Czarist Russia’, Christ Church, Oxford

‘An Iberian Jew’s Hebrew Paraphrase of Josephus’ *Contra Apionem* (Constantinople, 1566)’, Workshop on ‘Sepharad: A Travelling Concept’, Oxford Centre for Hebrew and Jewish Studies

‘Presentation on *Midrash Unbound: Transformations and Innovations* (edited by Michael Fishbane and Joanna Weinberg)’, Professor Joanna Weinberg and Professor Philip Alexander, chaired by Dr Theodor Dunkelgrün, Jewish Book Week

Publications by Fellows of the Centre

Dr Miri Freud-Kandel

Guest co-Editor, and wrote Introduction to, *Jewish Studies Quarterly*, ‘State and Spirit: The Impact of Sovereignty on Judaism’, Pt I. Sovereignty, Place and Culture (2016) 23:3; Pt II. Sovereignty, Law and Theology (2016) 23:4

Professor Martin Goodman

Introduction and Explanatory Notes in *Josephus, The Jewish War*, translated by M. Hammond (Oxford University Press, 2017)

‘The Shaping of Memory: Josephus on Agrippa II in Jerusalem’, in G. J. Brooke and R. Smithuis (eds) *Jewish Education from Antiquity to the Middle Ages*. Leiden: Brill (2017) 85–94

Dr Sara Yael Hirschhorn

City on a Hilltop: American Jews and the Israeli Settler Movement (Cambridge Mass: Harvard University Press 2017)

Temple Mount: History and Politics Since 1967 (Oxford: Oxford Analytica Brief)

‘If You Can’t Say Israeli Settlers are Civilians Too, You are Propping Up Apologists For Terror’, *Haaretz*, July 2017

‘Trump’s Pick for Envoy to the Middle East: For Greater Israel or the Greater Good?’, *Haaretz*, December 2016

‘Liberal Zionists, We Lost the Kids’, *Haaretz*, October 2016

‘A Paradigm Shift in the West Bank Status Quo’, Tony Blair Faith Foundation, February 2017

‘How Six Days in 1967 Shaped the Modern Middle East’, Council on Foreign Relations, June 2017

‘50 Years/50 Voices on the 1967 War’, The Britain Israel Communications and Research Centre and Anti-Defamation League, June 2017

Professor Adriana X. Jacobs

‘Anna Herman and the Goldberg Variations’, *PMLA*, Section on Theories and Methodologies, July 2017

Review: Sylvia Legris, *The Hideous Hidden, Music & Literature*, Online: <http://www.musicandliterature.org/reviews/2016/9/20/sylvia-legriss-the-hideous-hidden>

Professor Jan Joosten

‘Le Verbe Créateur. Réflexions sur le texte hébreu de Genèse 1, 1–8’, in Béatrice Bakhouché (ed.) *Science et exégèse. Les interprétations antiques et médiévales du récit biblique de la création des éléments (Genèse 1,1–8)*. Bibliothèque de l’Ecole des Hautes Etudes 167; Brepols, Turnhout (2016) 31–40

‘The Origin of the Septuagint Canon’, in Siegfried Kreuzer, Martin Meiser, Marcus Sigismund (eds) *Die Septuaginta – Orte und Intentionen. Wissenschaftliche Untersuchungen zum Neuen Testament 361*; Mohr Siebeck, Tübingen (2016) 688–99

‘Legal Hermeneutics and the Tradition Underlying the Septuagint’, in Wolfgang Kraus, Michaël N. van der Meer and Martin Meiser (eds) *XV Congress of the International Organization for Septuagint and Cognate Studies. Munich 2013*. Society of Biblical Literature, Septuagint and Cognate Studies 64; Atlanta: Society of Biblical Literature (2016) 555–63

‘The Relation of the Septuagint of Proverbs to the Septuagint of Psalms’, in Randall X. Gauthier, Gideon R. Kotzé and Gert J. Steyn (eds) *Septuagint, Sages, and Scripture. Studies in Honour of Johann Cook*. Vetus Testamentum, Supplements 172; Leiden: Brill (2016) 99–107

‘Biblical Rhetoric as Illustrated by Judah’s Speech in Genesis 44:18–34’, *Journal for the Study of the Old Testament* 41.1 (2016) 15–130

‘L’arbre de la connaissance du bien et du mal dans son contexte biblique’, in Matthieu Arnold, Gilbert Dahan and Annie Noblesse-Rocher (eds) *Genèse 2, 17 : L’arbre de la connaissance du bien et du mal*. Paris: Cerf (2016) 17–36

‘The Hebrew of the Dead Sea Scrolls’, in W. Randall Garr and Steven E. Fassberg (eds) *A Handbook of Biblical Hebrew. Volume 1: Periods, Corpora, and Reading Traditions*. Winona Lake IN: Eisenbrauns (2016) 83–97

- Jean-Sébastien Rey and Jan Joosten, 'The Hebrew of the Dead Sea Scrolls', in W. Randall Garr and Steven E. Fassberg (eds) *A Handbook of Biblical Hebrew. Volume 2: Selected Texts*. Winona Lake IN: Eisenbrauns (2016) 48–61
- 'How Old is the Targumic Tradition? Traces of the Jewish Targum in the Second Temple Period, and Vice Versa', in Andrés Piquer Otero and Pablo Torijano Morales (eds) *The Text of the Hebrew Bible and Its Editions. Studies in Celebration of the Fifth Centennial of the Complutensian Polyglot*. Leiden: Brill (2016) 143–59
- '1.3.2 Samareítikon', in Armin Lange (General Editor) *Textual History of the Bible*. Leiden: Brill (2016) (Online: http://dx.doi.org/10.1163/2452-4107_thb_COM_00000016)
- 'The Verb $\sigma\upsilon\nu\epsilon\rho\iota\zeta\omega$ 'to Instruct' in the Septuagint Psalms and Beyond', in 'Må de nu förklara...' Om bibeltexter, religion, litteratur. Festschrift för Staffan Olofsson / 'Let Them Now Explain...' Bible texts, Religion, Literature. Festschrift for Staffan Olofsson
- 'How Hebrew Became a Holy Language', *Biblical Archaeology Review* JF17 (2017) 44–9, 62
- 'Diachronic Linguistics and the Date of the Pentateuch', in Jan C. Gertz, Bernard M. Levinson, Dalit Rom-Shiloni and Konrad Schmid (eds) *The Formation of the Pentateuch. Bridging the Academic Cultures of Europe, Israel, and North America*. Forschungen zum Alten Testament 111; Tübingen: Mohr Siebeck (2016) 327–44
- 'Empirical Evidence and its Limits. The Use of the Septuagint in Retracing the Redaction History of the Hebrew Bible', in Reinhard Müller and Juha Pakkala (eds) *Insights into Editing in the Hebrew Bible and the Ancient Near East. What Does Documented Evidence Tell Us about the Transmission of Authoritative Texts?* Contributions to Biblical Exegesis and Theology 84; Leuven: Peeters (2017) 247–65
- Jan Joosten, Eric D. Raymond and Jean-Sébastien Rey, 'A New Hebrew Word in Ben Sira 40:4 (Ms B IX verso, line 12 = Or. 1102): $\sigma\iota\gamma\alpha$ ', *Revue Biblique* 124 (2017) 103–110

Professor Alison Salvesen

Co-edited with Timothy Lewis and Beryl Turner, *Contemporary Examinations of Classical Languages (Hebrew, Aramaic, Syriac and Greek): Valency, Lexicography, Grammar, and Manuscripts*, Perspectives on Linguistics and Ancient Languages 8 (Piscataway, NJ: Gorgias, 2016)

‘The Lexicon of the Tabernacle Accounts in the Syrohexapla Version of Exodus’, in Timothy Lewis, Alison Salvesen and Beryl Turner (eds) *Contemporary Examinations of Classical Languages (Hebrew, Aramaic, Syriac and Greek): Valency, Lexicography, Grammar, and Manuscripts*, Perspectives on Linguistics and Ancient Languages 8 (Piscataway, NJ: Gorgias, 2016) 187–200

‘A “New Field” for the Twenty-first Century? Rationale for the Hexapla Project, and a Report on its Progress’, in Andres Piqer Otero and Pablo Torrijano Morales (eds) *The Text of the Hebrew Bible and its Editions. Studies in Celebration of the Fifth Centennial of the Complutensian Polyglot* (Leiden: Brill, 2017) 286–309

Dr John Screnock

Traductor Scriptor: The Old Greek Translation of Exodus 1–14 as Scribal Activity. *Vetus Testamentum Supplements* 174. Leiden: Brill (2017)

Professor Joanna Weinberg

‘A Humanist in the Kloyz: New Perspectives on the Maharal of Prague and Jacques Bongars’, *Journal for the History of Ideas* 77:4 (2016) 521–37

Fellows’ Activities and Other News

Dr Miri Freud-Kandel

Dr Freud-Kandel continued work on her book-length study of the theology of Louis Jacobs, begun during a year of research leave, and resumed teaching, lectures and classes for both undergraduate and graduate students in the Faculties of Oriental Studies and Theology and Religion. She also continued to examine students and to co-chair the teachers’ group in Hebrew, Jewish and early Christian Studies in the Oriental Institute.

She organized and co-convened with Professor Adam Ferziger of Bar-Ilan University and Professor Hartley Lachter of Lehigh University the fourth annual Oxford Summer Institute in Modern and Contemporary Judaism, which this year focused on ‘Modern Judaism, Technology and Authority: Historical, Social Scientific and Theological Perspectives’. At this she presented a paper on ‘Gender, Judaism and the Internet: A Case Study in British Jewry’. During the subsequent World Congress in Jewish Studies at the Hebrew University in Jerusalem she published the proceedings of a previous Institute featured in a session during which Dr Freud-Kandel presented an analysis of

Louis Jacobs's thought on revelation, which was discussed by a panel focusing on changing approaches to biblical criticism. Another paper on the Theology of Jacobs, in which she compared Jacobs's experiences at the hands of the British Orthodox establishment with contemporary communal trends, was presented at JW3, London. This was combined with a well-attended panel discussion organized by the Pardes Institute of Jewish Studies, Jerusalem, about whether British Jewry was facing 'The End of Denominational Judaism'.

She served as guest editor for two special issues of the *Jewish Studies Quarterly* journal, and as co-editor of a forthcoming volume on the thought and legacy of Rabbi Dr Irving (Yitz) Greenberg. She sat on the advisory board of the Academic Studies Press series on Orthodox Judaism, wrote various book reviews, and assessed articles for publication in a range of academic journals.

Professor Martin Goodman

Professor Goodman was much occupied during the year with his role as President of the Centre, but he also taught students at all levels from undergraduate to doctoral. He convened each term the regular research seminar on Jewish History and Literature in the Graeco-Roman Period and led the Oxford end of the highly successful Oxford – Tel Aviv Programme in the Study of the Ancient World. His talks for a general public included a course of six lectures on Roman Judaea for the University's Department of Continuing Education and a lecture at JW3 in London on Josephus, *Jewish War*. Most of his research time was spent on completing for publication his contributions to the new English translation of Josephus, *Jewish War*, published by Oxford University Press in February 2017, and *A History of Judaism*, published by Penguin in November 2017.

Dr Sara Yael Hirschhorn

Dr Hirschhorn, for four years the Sidney Brichto Fellow and University Research Lecturer in Israel Studies, launched her first book, *City on a Hilltop: American Jews and the Israeli Settler Movement* (Harvard University Press). This received enthusiastic responses from peers and strong reviews in the popular press, as well as being nominated for a number of prizes in Jewish / Israel Studies. She presented its findings at several academic conferences, think-tanks and Jewish institutions. She also began working on a second book project, tentatively entitled 'From Jackson to Johannesburg: How the 1967 War Transformed Jewish Zionists Into White People', drafted an article entitled 'From Goldineh Medinah to Jerusalem of Gold: American Jews and Jerusalem

in the Aftermath of the 1967 War', and planned a paper on 'Theoretical Alternatives to Settler Colonialism in Israel/Palestine' and a summary of the new book project.

She was primary convenor of the Israel Studies Seminar, which invited scholars from the USA, Europe and Israel to present research on Israel / Palestine, as well as teaching and supervising graduate students from the MSt in Jewish Studies and the MPhil in Modern Middle Eastern Studies. She examined a DPhil in the Faculty of Oriental Studies on Israeli History and helped mentor a post-doctoral fellow in Israel Studies who has successfully secured a new academic position. She also taught undergraduates in Oriental Studies and the History Faculty, and an undergraduate foreign exchange student from Stanford University.

Her outreach and public education work, both within and beyond the University of Oxford, reached Limmud South Africa, Chatham House, Oxford Analytica, JW3, the Foreign and Commonwealth Office, the European Council on Foreign Relations, the Carnegie Endowment for International Peace, Americans for Peace Now, WIZO UK, and many other venues. She also continued to write regularly for *Haaretz*, the Tony Blair Faith Foundation, and the Council on Foreign Relations.

Professor Adriana X. Jacobs

Professor Jacobs had a busy schedule of public-speaking engagements and academic conferences this year, while continuing to co-convene Oxford Comparative Criticism and Translation (OCCT), a research programme based at The Oxford Research Centre for the Humanities (TORCH) and St Anne's College. She lectured on her research into contemporary Hebrew poetry and translation culture at the University of Oxford, JW3 London, University of Michigan-Ann Arbor and Ben-Gurion University of the Negev. In June she was a featured translator on the blog of the literary journal *Anomaly*. And in early April she participated in the BBC3 radio programme 'The Verb', speaking about Hebrew poetry and the politics of *nikkud* (vocalization). In June she was a guest speaker for Waterstones Poeting series, held at the Oxford branch, reading from her translations of contemporary Hebrew poetry and discussing how being a literary translator shaped her research on modern Hebrew literature.

In addition to undergraduate teaching, Professor Jacobs taught a course in Modern Hebrew literature for the MSt in Jewish Studies and supervised an MPhil thesis on Ladino in Turkey and Israel. She convened the translation

strand for OCCT and organized seminars on the politics of prizing translation and ‘translation as afterlife’. For the Centre she convened an event to celebrate the donation of a painting by the American Jewish artist Hyman Bloom, and organized a lunchtime poetry reading and discussion with the Israeli poet and translator Marcela Sulak, who teaches in Bar-Ilan University’s English-language Creative Writing Program. She co-organized the symposium ‘Poetic Currency’, featuring a poetry reading with UK and Israeli poets and academic presentations by an international gathering of scholars. This took place in May at St Anne’s College, with the collaboration of OCCT, Ben-Gurion University and Stanford University.

Professor Jacobs was a judge for the Oxford-Weidenfeld Translation Prize and the Risa Domb/Porjes Award for Hebrew-English Translation, and also served as a translation mentor for the Yiddish Book Centre in Amherst, MA (USA). She completed articles on Sappho in Hebrew translation for Cambridge University Press, Hebrew translations of Shakespeare’s sonnets, English translations of Yehuda Amichai, and co-edited the forthcoming volume *Minding Borders* (Legenda). With Glenda Abramson she is co-editing *The New Anthology of Hebrew Short Stories* (Valentine Mitchell). Her monograph entitled *Strange Cocktail: Translation and the Making of Modern Hebrew Poetry* will appear in 2018 with University of Michigan Press.

Professor Jan Joosten

During a period of research leave in Michaelmas Term 2016 Professor Joosten co-authored with Ron Hendel of the University of California at Berkeley a book entitled *How Old is the Hebrew Bible?* and worked on his commentary on the book of Proverbs for the International Critical Commentary series. Together with Professor Joanna Weinberg he organized a conference on ‘The Exegetical Value of the Masora: Pointing and Accentuation in Historical Perspective’, and together with Dr John Screnock, the Kennicott Fellow, he organized a colloquium on ‘Horizons in Textual Criticism’. He was named Permanent Secretary of the International Organization for the Study of the Old Testament (IOSOT) at the triennial conference of the IOSOT in Stellenbosch, South Africa, in September 2016.

Professor David Rechter

Professor Rechter completed his fourth and final year as Director of Graduate Studies for the Faculty of Oriental Studies, while also teaching and supervising undergraduates and graduates in the faculties of Oriental Studies and History,

and serving on a number of faculty, divisional and university committees. He was closely involved with the Centre's Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)', convened by his colleagues Professor Abigail Green (Brasenose College) and Professor Simon Levis Sullam (Università Ca'Foscari, Venice). He served as co-convenor of a Knowledge Exchange project on Jewish country houses, supported by university funding and by external partners such as the National Trust and Historic England. He acted as an assessor for projects and articles for external bodies such as the University of Southampton, Newnham College Cambridge, Einstein Foundation Berlin, Littman Library of Jewish Civilization, *English Historical Review*, *European History Quarterly* and others. He advised for a BBC 'Who Do You Think You Are' programme broadcast in late 2017 and was a member of the Steering Committee for the Oxford-based Arts and Humanities Research Council project 'The First World War and Global Religions'. He continued to serve on the selection panel for graduate scholarships in German-Jewish studies awarded by a German government funding body, the Studienstiftung des deutschen Volkes, participating in meetings for this purpose in Frankfurt am Main and Brighton. Among other external commitments he remained an editor of the *Leo Baeck Institute Year Book*, the leading international publication in the field of German-Jewish History and Culture, an Associate Editor of the *Journal of Modern Jewish Studies*, and Deputy Chair of the Leo Baeck Institute, London. He completed an invited chapter on Habsburg Jewry for a forthcoming Cambridge University Press volume on the history of the Habsburg Monarchy, and an historical introduction for a new translation of a classic Soviet-era Yiddish novel, Leyb Rashkin's *The People of Godlbozhits*, to be published by Syracuse University Press. His research focused on the scholar and nationalist activist Leon Kellner, as part of a project exploring the Jewish public sphere in late-imperial Austria.

Professor Alison Salvesen

Professor Salvesen was granted research leave for the academic year and worked on a monograph on the Syriac scholar-bishop Jacob of Edessa (d. 708), a key figure in the Syrian Orthodox tradition. Jacob's work, which encompasses biblical text and interpretation, philosophy, natural science, history, translation, canon law and grammar, provides a window on the often difficult relationships between Christians, Jews and Muslims in Syria during the early Islamic period.

She was also engaged in editing the volume of papers from the Oxford

Seminar in Advanced Jewish Studies: 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period', held in 2016, together with Professor Sarah Pearce and Professor Miriam Frenkel, and gave a presentation about the project at the 2017 British Association of Jewish Studies conference in Edinburgh with Professor Sarah Pearce. She continues to edit the *Oxford Handbook of the Septuagint*, which is reaching its final stage, and to act as a co-editor for the *Journal of Septuagint and Cognate Studies*. She supervised three doctoral students, and provided academic and pastoral oversight to students in Oriental Studies based at Mansfield College.

Professor Salvesen presented a paper at the Israel Institute of Advanced Studies symposium in Jerusalem in March entitled 'Creation to Sinai: Genesis and Exodus in Antiquity – Jewish, Christian and Muslim Traditions in Interaction', in which she spoke on Jacob of Edessa's exegesis of Genesis in his treatise on the Six Days of Creation. This examined the debt of Christian 'hexaemeral' literature to Plato and Philo, and Jacob's contribution to Christian 'scientific' readings of the Creation account, with special reference to Jacob's exposition of the creation of fish and birds. She attended a conference at the Sorbonne in Paris in April on the Septuagint translation of the Twelve Minor Prophets, and gave a paper focusing on the Greek version of Hosea and Amos by the second-century-CE Jewish translator Symmachus.

Dr Jeremy Schonfield

Dr Schonfield examined for the BA and MSt in Jewish Studies, continued to edit the Centre's *Annual Report*, and drafted an introductory chapter, as well as revising others, for his forthcoming literary survey of the daily liturgy. One article and a review are in press. At Leo Baeck College, London, he taught courses on Liturgy, Lifecycle Rituals, Piyyut and *Pirkei Avot*, and also supervised and examined MA dissertations, continued to co-supervise a doctoral thesis, and gave extra-mural lectures. He taught one Liturgy course to Leo Baeck students in Paris (in French), and another at Geiger Kolleg, Berlin. He delivered a paper on 'Guilt in Judaism' at Birkbeck College, London; advised on the filming of *Disobedience*, based on Naomi Alderman's novel; advised academically on projects offered to the Littman Library of Jewish Civilization; and continued to serve as Contributing Editor to *Jewish Historical Studies: Transactions of the Jewish Historical Society of England*.

Dr John Screnock

Dr Screnock, in his second year as Kennicott Fellow in the Faculty of Oriental Studies, joined the Centre as a Junior Research Fellow in January 2017. He taught graduate courses for the Faculty of Oriental Studies and the Faculty of Theology and Religion, and acted as Coordinator for the MSt in Classical Hebrew Studies during Michaelmas Term. His book, *Traductor Scriptor: The Old Greek Translation of Exodus 1–14 as Scribal Activity* (Brill) was published in January. He convened, with Dr Laura Quick, the Biblical Hebrew Reading Group which met eleven times during the academic year, and with Professor Jan Joosten the conference ‘Horizons in Textual Criticism’, which won a grant from the John Fell Oxford University Press Research Fund.

Professor Joanna Weinberg

Professor Weinberg taught, supervised and examined for undergraduate and graduate degrees in the Faculties of Oriental Studies, Classics and Theology and continued to supervise doctoral students, one of whom successfully defended her thesis. She participated in a workshop on the reception of the Latin Josephus at the University of Berne, organized a conference on ‘The Exegetical Value of the Masora: Pointing and Accentuation in Historical Perspective’ together with Professor Jan Joosten, and in Hilary co-convened with Dr John-Paul Ghobrial the seminar on ‘Traditions in Motion: The Circulation of Texts, 1100–1900’. In collaboration with Professor Anthony Grafton she continued to prepare a monograph about Johann Buxtorf the Elder, and also worked on a monograph about the study of Philo in the Renaissance, based on the discovery of a hitherto unknown manuscript.

Seminars, Conferences and Special Lectures Involving Centre Fellows

Michaelmas Term

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

Genesis Rabbah on the Cursing of the Ground *Dr Benjamin Williams (King's College London)*

Agrippa II in Jerusalem *Professor Martin Goodman (University of Oxford)*

The Development of the Text of the Torah in Two Major Text Blocks *Professor Emanuel Tov (The Hebrew University of Jerusalem)*

Relations between Judean and Galilean Communities in the Later Roman Period: The Archaeological Evidence *Dr Eitan Klein (Israel Antiquities Authority)*

Josephus as a Historiographical Starting Point for the 'Yavneh Period' *Dr Yuval Shahar (University of Tel-Aviv)*

Ullendorff Memorial Lecture

The Language of Paradise: Aramaic or Hebrew? Aspects of an Ancient Controversy *Dr Sebastian Brock (Oriental Institute, University of Oxford)*

'Look To the Rock From Which You Were Hewn' – Colloquium on Balliol's Jewish and Hebraic Heritage (Convened by Professor Elliott Horowitz, under the auspices of Balliol College and the Centre)

Opening Remarks *Professor Drummond Bone (Master of Balliol, University of Oxford)*

Coins and the Jewish Revolt Against Rome *Professor Martin Goodman (University of Oxford)*

Tradition and Transmission in Balliol's Fifteenth-century Hebrew Bible with
Micrography *Dr Rahel Fronda (University of Oxford)*

Johann Buxtorf (1560–1629): The Towering Hebraist of Basel *Professor
Joanna Weinberg (University of Oxford)*

Hebraism and the Hebrew Bible at Balliol: Seventeenth – Nineteenth
Centuries *Professor Elliott Horowitz (Bar-Ilan University)*

***Conference: The Exegetical Value of the Masora:
Pointing and Accentuation in Historical
Perspective (Convened by Professor Joanna
Weinberg and Professor Jan Joosten)***

Historical Aspects – The Underlying Tradition

Why Are There Two Systems of Tiberian te'amim? *Dr Danny Crowther
(University of Oxford)*

Who Were the Custodians of the Reading Tradition of the Torah in the
Talmudic Period? *Professor Philip Alexander (University of Manchester)*

How Far Back in Antiquity Can We Trace the Oral Tradition of Tiberian
Hebrew? *Professor Jan Joosten (University of Oxford)*

Exegetical Implications

Agreement and Dissonance Between the Various Components of the
Masoretic Text: Spelling, Vocalization, Accentuation *Professor Yochanan
Breuer (The Hebrew University of Jerusalem)*

Using the Masoretic Notes for Interpretation *Dr Elvira Martín Contreras
(Institute of Languages and Cultures of the Mediterranean and the Near East,
Madrid)*

'From the Cantillation Marks We Gain an Understanding of What is Not
Written in the Torah': Derash on the Te'amim and the Exegesis of Moses
Alsheikh *Dr Benjamin Williams (King's College London)*

Modern Debates

Johann Buxtorf the Elder's Tiberias: An Unusual Take on the Masoretic
Vowel-points and Accents *Professor Joanna Weinberg (University of
Oxford)*

Christian Exegesis and the Masora from the Sixteenth to the Eighteenth
Centuries *Scott Mandelbrote (University of Cambridge)*

From the Origin of the Vowel Points to the History of the Hebrew Critics:

Louis Cappel, Johannes Buxtorf II and Jean Morin *Tim Nicholas-Twining*
(*University of Cambridge*)

Seminars in Jewish Studies

Jewish Humanitarianism in the Great War Era at the Interface of Jewish
History and International History *Dr Jaclyn Granick (British Academy*
Newton International Fellow)

Blood as a Symbol between Jews and Christians – The Case of the Laud
Mahzor *Dr Eva Frojmovic (University of Leeds)*

Weisz Western Sephardi Collection Lecture

The First Sephardim in the Atlantic *Professor David Abulafia (University of*
Cambridge)

Oxford Seminar in Advanced Jewish Studies – Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950) (Convened by Professor Abigail Green and Professor Simon Levis Sullam)

Liberalism, Jews, Anti-Semitism *Professor Abigail Green (University of*
Oxford) and Professor Simon Levis Sullam (Università Ca'Foscari, Venice)

Dreaming of the Seventh Dominion in Oxford: Palestine and the British
Commonwealth *Professor Arie Dubnov (University of Haifa)*

Jews and Romanies in the Shadow of Genocide *Professor Ari Joskowitz*
(Vanderbilt University, Nashville)

Liberal, Nationalist or Socialist? The (Jewish) Dilemmas of Eduard Horn in
Hungary and France *Professor Michael Silber (The Hebrew University of*
Jerusalem)

The Jewish Ideological Melting Pot, 1903–1905: Transformations in Jewish
Politics in North America and Eastern Europe *Professor Matthew Silver*
(Max Stern Academic College of Emek Yezreel)

The Ubiquitous Minority: International Jewish Politics, 1815–1945 *Dr*
Nathan Kurz (Birkbeck College, University of London)

Ambivalent Encounters: Ottoman Jewish Citizenship at the End of Empire *Professor Julia Phillips Cohen (Vanderbilt University, Nashville)*

Reclaiming Sepharad: Modern Spain as a Platform for Jewish Political Advocacy, 1854–1939 *Dr Michal Friedman (Carnegie Mellon University, Pittsburgh)*

Seminar in Modern Israel Studies (Convened by *Professor Derek Penslar, Dr Sara Yael Hirschhorn, Dr Roman Vater*)

Outsourcing and Cheap Labour in the Galilee *Hebatalla Taha (University of Oxford)*

The Religionization of Israeli Society *Professor Yoav Peled and Horit Herman Peled (University of Tel-Aviv)*

Political Orthodoxy in Formation: From Eastern Europe to Israel *Dr Daniel Mahla (Ludwig-Maximilians-Universität, Munich)*

Diaspora Jews and the Politics of Israeli Cuisine *Dr Ilan Zvi Baron (University of Durham)*

US-Israeli Relations in the Wake of the US Elections *Dr Jonathan Rynhold (University of Bar-Ilan)*

Hyman Bloom Colloquium (Convened by *Professor Adriana X. Jacobs*)

Hyman Bloom's Rabbis and the Jewish American Experience *Professor Samantha Baskind (Cleveland State University)*

Hilary Term 2017

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

Talmudic Literature as an Historical Source: The Test Case of Rabbi Akiva *Dr Yuval Shahar (University of Tel-Aviv)*

Rewriting Redemption: Interpretative Poetics in The Apostrophe to Zion (11Q5, column 20) *Professor Hindy Najman (University of Oxford)*

Commentary and Hermeneutics from Assur to Pumbeditha *Professor Mark Geller (University College London and Freie Universität Berlin)*

Torah and Paideia in 4 Maccabees *Professor Tessa Rajak (University of Oxford)*

Symbolic Portraits on Judaeae Coins *Professor David Jacobson (University College London)*

A Feminist Commentary on Tractate Hullin in the Babylonian Talmud *Professor Tal Ilan (Freie Universität Berlin)*

Grinfield Lecture on the Septuagint: Was there a Christianization of the Text of the Septuagint? *Professor Gilles Dorival (Aix-Marseille University)*

Jews, Greek and the Bible in Greek: So What? – (pt 1) Jewish Literature in Greek, 300 BCE – 130 CE *Professor Sir Fergus Millar (University of Oxford)*

Oxford-Tel Aviv Programme in the Study of the Holy Land: Secular and Sacred Time in the Ancient World (Coordinated by Professor Martin Goodman and Professor Teresa Morgan)

Notions of Time

The Protevangelium of James on Time Standing Still *Evangelina Kozitza*

Zeman and Chronos in the Presocratics and in Pre-Islamic Arabic

Poetry *Henry Bowles*

Time and History

Notions of History in Second Temple Judaism *Dr Felipe Oliveira*

Periodization of History in Apocalyptic *Mateusz Kusio*

Attitudes to Time Expressed in Artefacts

Sacred Time in Byzantine Architecture *Aikaterini Vavaliou*

Sacred Time in Armenian Church Archaeology *Aubrey Young*

Distinguishing Secular Time

Greek Imagery in a Secular Levantine Setting *Dr Ariel Levine*

Ephrem the Syrian on Secular and Historical Time *Jaroslav Kurek*

Jews and Sacred Time

Halakha and shabbat *Macey Shay*

Josephus on Sacred Time and War *Ursula Westwood*

***Traditions in Motion: The Circulation of Texts,
1100–1900*** (Convened by Dr John-Paul Ghobrial
[University of Oxford] and Professor Joanna Weinberg
[University of Oxford])

- Not What the Buddhists Did: Matteo Ricci's Chinese Translation of
Epictetus Professor Stefano Zacchetti (University of Oxford)
- Johann Michael Wansleben: An Early Use of Arabic Sources in Ottoman
Egypt Dr Alastair Hamilton (American University in Cairo)
- Trans-cultural Sectarrians: The Messianic Cult of Jacob Frank and His
Daughter in Eighteenth-Century Poland Professor Ada Rapoport-Albert
(University College London)
- The First Arabic Translations of Enlightenment Literature: Syrians, Greeks
and Franks in Damietta, 1808–1818 Dr Peter Hill (University of Oxford)
- Franciscan Hebraism and Calendar Improvement in the Second Half of the
Thirteenth Century Dr Philipp Nothaft (All Souls College, Oxford)
- Thomas Smith (1638–1710) and His Journey to the Levant: Continuities and
Transformations in Oriental Scholarship Dr Thomas Roebuck (University
of East Anglia)
- The Story of 'Antar in Jewish and Christian Manuscripts Dr Krisztina
Szilágyi (University of Cambridge)

***Oxford Seminar in Advanced Jewish Studies – Jews,
Liberalism, Anti-Semitism: The Dialectics of
Inclusion (1780–1950)*** (Convened by Professor
Abigail Green and Professor Simon Levis Sullam)

- French State Jews: Between Integration and Anti-Semitism, from the Dreyfus
Affair to the Second World War Professor Pierre Birnbaum (Université
Paris I)
- The Panama Affair: Financial Scandal, Political Corruption, and the Rise
of Modern Anti-Semitism Professor Lisa Leff (American University,
Washington DC)
- The Jewishness of Cold War Liberalism: Nation State, Jewish Cosmopol-
itanism and the Conundrum of Modernity Professor Malachi Hacohen
(Duke University, North Carolina)

The Great War and the Origins of Twentieth Century American Jewish Liberal Humanitarianism *Dr Jaclyn Granick (University of Oxford)*

Heinrich Jacques 1831–1894: Liberalism, Anti-Semitism and Everyday Life in Vienna *Dr Jonathan Kwan (University of Nottingham)*

The Material of Race: How Emancipation Transformed Early American Jews Professor Laura Leibman (Reed College, Portland)

‘Our Fair Readers’: Jewish Journalists and New Inclusivity, Vienna 1837–1848 *Lindsay King (University of California, Los Angeles)*

Towards an Intellectual and Political History of the Term ‘Anti-Semitism’ *Professor David Feldman (Birkbeck College, University of London)*

Oxford Seminar in Advanced Jewish Studies – Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950) – Public Lecture

Jews and the End of Days *Professor Sir Chris Clark (Cambridge)*

Oxford Seminar in Advanced Jewish Studies – Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950) – Conference (*Convened by Professor Abigail Green and Professor Simon Levis Sullam*)

I. Living Liberalism

Towards a History of Emancipation Politics *Professor David Sorkin (Yale University)*

A. Jewish Paths: Liberal, Secular, Religious

Lourdes, Mecca, Sadigora: Theodor Herzl on Religion and the Miraculous *Professor Derek Penslar (Harvard University and University of Oxford)*

Luigi Luzzatti and the Theory of Religious Toleration *Professor Cristiana Facchini (University of Bologna)*

Secularism and World View: Jewish Liberals in Wilhelmine Germany and Cold-war America *Dr Todd Weir (University of Groningen)*

Varieties of Exclusion: Anglo-Jewish Women Between Worlds, c. 1880–1940 *Dr Anne Summers (Birkbeck College, University of London)*

Jewish Men and Women in Italian Culture Wars: Philanthropy and Cremation *Dr Luisa Levi D’Ancona (University of Oxford)*

B. Creating Anti-Semitism

Resonances of the Dispute on Anti-Semitism in Classical German Sociology: Lazarus, Simmel, Weber *Dr Marcel Stoetzler (University of Bangor)*

Parasites on the Patrimoine: Anti-Semitism and the Art Market in Nineteenth-century France *Dr Tom Stammers (University of Durham)*

‘The Conquest of the World by the Jews’: Forging Anti-Semitism in the 1870s. The Case of Osman Bey *Professor Simon Levis Sullam (Università Ca’Foscari, Venice)*

II. Making and Unmaking Liberalism

C. Liberalism, Zionism, Empires

(a) Mediterranean Empires

Power and the Dialectics of Exclusion: Algerian Jews and the Making of Empire in the Mediterranean *Dr Julie Kalman (Monash University, Melbourne)*

‘Le Jeune Turc’, Zionism and Liberals in the Late Ottoman Empire *Dr Ozan Ozavci (University of Utrecht)*

Colonial Jews beyond Zionism: The Algiers Insurgency of 1942 and the Waning of Franco-Jewish Liberalism *Professor Ethan Katz (University of Cincinnati)*

(b) Comparative Perspectives: The Anglo-sphere and the Habsburg and Russian Empires

Roundtable Discussion *Professor Arie Dubnov (University of Haifa), Professor Malachi Hacohen (Duke University, North Carolina), Professor Matthew Silver (Max Stern Academic College of Emek Yezreel), Professor Michael Silber (The Hebrew University of Jerusalem)*

D. From Liberalism to Human Rights

Liberal Causes, Jewish Causes: 1848–1859–1905 *Professor Abigail Green (University of Oxford)*

Chasing the Ghost: Minority Rights in Jewish Political Discourse *Professor James Loeffler (University of Virginia)*

From Jewish Internationalism to Jewish Human Rights *Professor Samuel Moyn (Harvard University)*

E. After the War

Gender, Economic Liberalism, Anti-Semitism: Selma Stern, Hannah Arendt, Toni Oelsner and the Dialectics of Exclusion *Professor Julie Mell (North Carolina State University)*

Rethinking Liberalism in the Age of Totalitarianism: Hannah Arendt and Isaiah Berlin *Dr Kei Hiruta (University of Oxford)*

F. Concluding Roundtable

The Dialectics of Inclusion *Professor Ruth Harris (University of Oxford), Dr Duncan Bell (University of Cambridge), Professor David Feldman (Birkbeck College, University of London), Professor Pierre Birnbaum (Université Paris I)*

Seminars in Jewish Studies (*Convened by Professor Martin Goodman*)

The Septuagint as Documented Evidence for Ancient Editorial Techniques: Case Examples from the Book of Joshua *Ville Mäkipelto (University of Helsinki)*

Cosmogonic and Cosmographic Patterns in the Slavonic Apocalypse of Enoch (2 Enoch) *Professor Florentina Geller (Freie Universität Berlin)*

The Myth of the Medieval Jewish Moneylender: The Evidence from Anglo-Jewish Documents *Professor Julie Mell (North Carolina State University)*

Framing Europe: Jewish Liberals and the Romanian-Jewish Question (1856–1919) *Andreas Pfuetzner (Institut für Osteuropäische Geschichte, Universität Wien)*

From the Talmud to the Bible – Towards a New Intellectual-religious Biography of Nahmanides *Dr Oded Yisraeli (Ben-Gurion University of the Negev)*

The 2nd Alfred Lehmann Memorial Lecture

Was Equality for Jews Central to the French Revolution? A Contrarian Analysis *Professor David Sorkin (Lucy G. Moses Professor of Modern Jewish History, Yale University)*

Seminar in Modern Israel Studies (Convened by
*Professor Derek Penslar, Dr Sara Yael Hirschhorn and
Dr Roman Vater*)

‘I’m a Jew – not a Zionist’: Extreme Ultra-Orthodoxy in Israel *Professor
Kimmy Kaplan (Ben-Gurion University of the Negev)*

Israel: A Liberal-, Ethnic-, or Non- Democracy? *Professor Sammy Smooha
(University of Haifa)*

An Emerging African Mediascape: Levinski Street, Tel Aviv’s Labour
Migration Hub *Dr Ilana Webster-Kogen (School of Oriental and African
Studies, University of London)*

Authority and Oppression in Modern Hebrew Literature *Dr Amos Edelheit
(National University of Ireland, Maynooth)*

Syrian-Israeli Relations in Crisis: Historical and Contemporary
Perspectives *Dr Nir Boms (University of Tel-Aviv), Matthieu Cimino
(University of Oxford)*

Trinity Term

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

Jewish or Christian? Late Antique Egyptian Wall-hangings Painted with
Scenes from Genesis and Exodus *Dr Foteini Spingou (University of
Oxford) and Dr Judith Mckenzie (University of Oxford)*

Literary Uses of Weights and Measures in Qumran *Asaf Gayer (University of
Haifa)*

Jews, Greeks and the Bible in Greek Translation: So What? (pt 2) – The Silence
of Greek (and Latin)-speaking Judaism, 130–630 CE *Professor Sir Fergus
Millar (University of Oxford)*

Rhetoric and Argument in Josephus *David Friedman (University of Oxford)*

Care of the Self in Hellenistic Judaism and the Dead Sea Scrolls *Dr Arjen
Bakker (University of Leuven)*

Ptolemy Philadelphus in the Letter of Aristeas *Professor Sarah Pearce
(University of Southampton)*

The Significance of the Coin Evidence from Judaea for Jewish History
Dr Donald T. Ariel (Israel Antiquities Authority)

Conference: Horizons in Textual Criticism
(Convened by Professor Jan Joosten and Dr John Srenock)

How to Edit an Elusive Text? The So-called 'Poem of Solomon' (1 Kings 8:12–13 MT // 8:56a LXX) as a Challenge for the Hebrew Bible Critical Edition *Professor Matthieu Richelle (Faculté Libre de Théologie Évangélique, Vaux-sur-Seine)*

Scribal Revision: A Post-Qumran Perspective on the Formation of Jeremiah *Dr Justus Ghormley (Valparaiso University)*

Rethinking Methodological Approaches: The Phylactery Corpus from the Judean Desert as a Test Case *Anna Busa (Ecole Pratique des Hautes Etudes, Paris)*

Genre Theory as a Means of Understanding Scribal Rewriting in Second Temple Judaism *Professor Molly Zahn (University of Kansas)*

Toward a Liberal Use of the Old Greek in Textual Criticism: Psalm 104 *Dr John Srenock (University of Oxford)*

Rethinking the Relationship between Textual Criticism and Redaction Criticism: Example of the Hebrew Text of Ben Sira *Professor Jean-Sébastien Rey (University of Lorraine, Nancy)*

Observations on the Cognitive Dimension of Copying: The Role of Memory in Vorlage-based Transmission *Dr Jonathan Vroom (University of Toronto)*

Variant Readings in the Scriptural Dead Sea Scrolls: A Digital Database Project *Dr Noam Mizrahi (University of Tel-Aviv)*

Seminars in Jewish Studies

On The Soviet-Israeli War, 1967–1973 – How Israel's 1967 Victory Became the Hottest Clash of the Cold War *Isabella Ginor and Gideon Remez (Truman Institute, The Hebrew University of Jerusalem)*

Cosmopolitan Education Viewed from a Jewish Prism: The Case of Rabbi Yehuda Ashlag *Dr Eli Vinokur (University of Haifa)*

Seminar in Modern Israel Studies (Convened by
*Professor Derek Penslar, Dr Sara Yael Hirschhorn,
Dr Roman Vater*)

Arab Jews and the Balfour Declaration *Dr Yuval Evri (School of Oriental and African Studies, University of London)*

City of Go(l)d: Jerusalem's Gentrification and the Role of Western Jews
Dr Hila Zaban (University of Warwick)

Book Launch: City on a Hilltop – American Jews and the Israeli Settler
Movement (Sara Yael Hirschhorn, Harvard University Press, 2017)
Dr Sara Yael Hirschhorn (University of Oxford)

Declarations of (In) Dependence: The Dialectics of Zionist
Diplomacy *Professor Derek Penslar (Harvard University)*

1967 Fifty Years On – Roundtable on Past and Future in Israel/Palestine
*Dr Noa Schonmann (University of Leiden, University of Oxford), Gershon
Gorenberg (Journalist, Jerusalem) and Dr Sara Yael Hirschhorn (University
of Oxford)*

Workshop: Language Acts and Worldmaking
– ***'Sepharad: A Travelling Concept'*** (Convened
by *Professor Julian Weiss [King's College London]*
AbdoolKarim Vakil [King's College London])

Jewish Politics and Hebrew Republics

Book Censorship and the Memory of Judaism in Sixteenth-century Spain:
The Expurgation of Jerónimo Román's 'República Hebrea'
Professor María José Vega (Universitat Autònoma de Barcelona)

An Iberian Jew's Hebrew Paraphrase of Josephus' 'Contra Apionem'
(Constantinople, 1566) *Professor Joanna Weinberg (University of Oxford)*

Josephus and the Jewish Polity: Reading 'Against Apion' in the Sephardic
World from 1492 to 1687 *Professor Julian Weiss (King's College London)*

Books and Communities in London and Amsterdam

Amsterdam: A Sephardic Textual Community *Professor Harm den Boer
(University of Basel)*

Vernacular Revelation and Biblical Criticism: Samuel de Casseres and the Ferrara Bible in Mid-seventeenth-century Amsterdam *Dr Theodor Dunkelgrün (University of Cambridge)*

Antonio Carvajal (c. 1596–1659) and the Crypto-Jewish / Jewish Community in Cromwellian England *Dr Ariel Hessayon (Goldsmith's College, London)*

Creating Worlds for Ottoman and Turkish Sephardim

Love in the Shadow of Lemon Trees: Figures of Jews and Visions of Sefarad in Modern Turkish Literature *Professor Marc David Baer (London School of Economics)*

'God Created the Universe and Man, God': Religious Dissidence in Turkish-language Sephardic Literature *Dr Laurent Mignon (University of Oxford)*

Sepharad, Travelling between Disciplines

Discussion paper: Sepharad, Travelling between Disciplines *Professor Julia Phillips Cohen (Vanderbilt University, Nashville), Professor Julian Weiss (King's College London) and AbdoolKarim Vakil (King's College London)*

Oxford Summer Institute on Modern and Contemporary Judaism – Modern Judaism, Technology and Authority: Historical, Social, Scientific and Theological Perspectives
(in partnership with the Berman Center, Lehigh University) (Convened by Professor Adam Ferziger [Bar-Ilan University], Dr Miri Freud-Kandel [University of Oxford] and Professor Hartley Lachter [Lehigh University])

Is Technology Jewish?

Is Technology Jewish? A Conversation with Heidegger *Dr Elad Lapidot (Freie Universität Berlin)*

Medicine and Human Dignity

The Anatomy of Anti-Semitism: Jews and Cadavers in East Central Europe before the Holocaust *Natalia Aleksion (Touro College, New York)*

'Useless Suffering' and the Temptation of Technology *Keenan Wills Davis (Emory University, Georgia)*

Text Workshop – Technology, Law and Identity

Cremation, Burial and Jewish Law in American Judaism Professor Adam Ferziger (Bar-Ilan University)

Technology and the Spiritual

Spiritual / Religious Repercussions of Contemporary Technological Practices Dr Michael S. Burdett (University of Oxford)

Transparent Episode – Judaism and the Media Professor Jodi Eichler-Levine (Lehigh University, Pennsylvania), Cristiana Facchini (University of Bologna)

Gender and Technology

A Rabbi of One's Own: Power, Authority and Reproductive Decision Making in Contemporary Judaism Lea Taragin-Zeller (University of Cambridge)

Gender, Judaism and the Internet: A Case Study in British Jewry Dr Miri Freud-Kandel (University of Oxford)

Ritual, Religion and Space

The Warsaw Mileh-Scandal (1908): Circumcision and Funeral Practices in the Kingdom of Poland at the Turn of the Nineteenth and Twentieth Centuries Marzena Szugiero (University of Warsaw)

From Invisible to Visible: Seeing Judaism through Museums Professor Cristiana Facchini (University of Bologna)

Religious Creativity in a Digital Age

Black Fire, White Pixels and Golden Threads: Digital and Material Intersections in Jewish Women's Creations Dr Jodi Eichler-Levine (Lehigh University, Pennsylvania)

Technology and the Passover Haggadah Dr Vanessa Ochs (University of Virginia)

Mysticism and Science

Kabbalah as a Scientific Device in Late-Renaissance Christian Thought Professor Fabrizio Lelli (University of Salento)

Messianic Wisdom: Appropriations of Science in Yitzchak Ginsburgh's Kabbalistic System Professor Hartley Lachter (Lehigh University, Pennsylvania)

Women of the Wall: A Personal and Religious Journey Dr Vanessa Ochs (University of Virginia)

American Judaism and Technology

Technology and the Religious Self: Trends in American Judaism *Professor Michael Berger (Emory University, Georgia)*

Faith, Doubt and the Internet – Double Lives and the Crisis of Mediation *Dr Ayala Fader (Fordham University, New York)*

Sovereignty and Technology

People of the Patent: A Theory of Israeli Avidity for Technology *Dr Noah Efron (Bar-Ilan University)*

Lectures and Classes for the Public

Michaelmas Term

The David Patterson Lectures

The Archive Thief: The Man who Salvaged French Jewish History in the Wake of the Holocaust *Professor Lisa Leff (American University, Washington DC)*

In Your Face! A Provocation in Amsterdam, a Scandal in Bohemia: Secularization, Acculturation and the Jewish Beard *Professor Michael Silber (The Hebrew University of Jerusalem)*

Re-encountering Sepharad in Modern and Contemporary Spain *Dr Michal Friedman (Carnegie Mellon University, Pittsburgh)*

Venice, the Jews and Europe, 1516–2016 *Professor Simon Levis Sullam (Università Ca'Foscari, Venice)*

The Making of a Liberal Sage: Reassessing Isaiah Berlin's Legacy *Professor Arie Dubnov (University of Haifa)*

London Lectures at JW3

1848–1948: A Century of Jewish Liberalism *Professor Abigail Green (University of Oxford)*

Jacob and Esau, Isaac and Ishmael: The Future of Jewish-Christian and Jewish-Muslim Relations *Professor Malachi Hacohen (Duke University, North Carolina)*

- Jews and the French Revolution *Professor Lisa Leff (American University, Washington DC)*
- Jews, Roma (Gypsies) and the Holocaust *Professor Ari Joskowicz (Vanderbilt University, Nashville)*
- Becoming Anti-Semitic: Conversion and the Origins of Modern Anti-Semitism *Professor Simon Levis Sullam (Università Ca'Foscari, Venice)*
- Jewish Citizens of an Islamic Empire *Professor Julia Phillips Cohen (Vanderbilt University, Nashville)*
- Why Zionism and Jewish Politics Mattered *Professor Matthew Silver (Max Stern Academic College of Emek Yezreel)*

Language Classes

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

Biblical Hebrew Reading Group

- Convened by Dr Laura Quick (Oriol College, Oxford) and Dr John Screnock (University of Oxford)*

Hilary Term

The David Patterson Lectures

- Remembering Sepharad: History, Memory, Politics *Professor Julia Phillips Cohen (Vanderbilt University, Nashville)*
- Explorations and Discoveries in the Judaeen Desert Caves: Recent Work of the Antiquities Looting Prevention Unit *Dr Eitan Klein (Israel Antiquities Authority)*
- Jews and American Politics: Historical Ideals and Contemporary Realities *Professor Jonathan D. Sarna (Brandeis University, Waltham)*

- Jews, Roma (Gypsies) and the Holocaust: Separate Suffering, Shared Memories *Professor Ari Joskowitz (Vanderbilt University, Nashville)*
- The Perception of Jews in Contemporary Turkish Politics *Dr Turkey Nefes (University of Oxford)*
- Hidden from History: Multiracial Jews in the Early Atlantic World *Professor Laura Leibman (Reed College, Portland)*
- Book Launch: Ernest Bloch Studies (Cambridge University Press 2017) – The Man and His Music *Dr Norman Solomon (Oxford Centre) and Dr Alexander Knapp (School of Oriental and African Studies, University of London)*
- The Past and Present of Jewish Heritage Travel *Ruth Ellen Gruber (Coordinator, Jewish Heritage Europe)*

Language Classes

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

Biblical Hebrew Reading Group

Convened by Dr Laura Quick (Oriental College, Oxford) and Dr John Screnock (University of Oxford)

Roman Judaea

– Lecture Series by Professor Martin Goodman

- Introduction
- Herod and Herodians
- Roman rule in Judaea to AD 70
- Jewish society in first-century Judaea
- Varieties of Judaism in the first-century AD
- Religious reactions to the destruction of Jerusalem in AD 70

Trinity Term

The David Patterson Lectures

- Justice and the Holocaust: Postwar Trials for Anti-Jewish Crimes in Bulgaria *Dr Nadège Ragaru (Science Po, Paris)*
- ‘Vulture in a Cage’: The Poetry and Persona of Solomon Ibn Gabirol *Professor Raymond Scheindlin (Jewish Theological Seminary, New York)*
- Collective Victimhood and Social Prejudice: A Post-Holocaust Theory of Anti-Semitism *Dr Elias Dinas (University of Oxford)*
- Book Launch: City on a Hilltop – American Jews and the Israeli Settler Movement (Sara Yael Hirschhorn, Harvard University Press, 2017) *Dr Sara Yael Hirschhorn (University of Oxford)*
- Bible Textual Criticism after Qumran *Professor Pablo Torijano (Universidad Complutense de Madrid)*
- A Film of Her Own: Women’s Activism in the Israeli Film Industry *Dr Rachel Harris (University of Illinois, Urbana-Champaign)*
- Letters From a Distant Relation: Berdichevsky’s Yiddish Translations *James Redfield (Stanford University)*
- Rewriting the Bible in Jewish Antiquity: Insights from Translation Studies *Dr John Screnock (University of Oxford)*

London Lectures at JW3

- New Light from the Dead Sea Scrolls on Hebrew Words and Phrases in the Bible *Professor Jan Joosten (University of Oxford)*
- City on a Hilltop: American Jews and the Israeli Settler Movement *Dr Sara Yael Hirschhorn (University of Oxford)*
- Josephus’ ‘The Jewish War’ as Literature *Professor Martin Goodman (University of Oxford)*
- Hebrew Manuscripts: The Polonsky Digitization Project *Dr César Merchán-Hamann (University of Oxford)*
- Translating Yehuda Amichai *Professor Adriana X. Jacobs (University of Oxford)*
- Conservadox or Orthoprax? Dogma in Judaism *Dr Miri Freud-Kandel (University of Oxford) and Rabbi Zvi Hirschfield (Pardes Institute of Jewish Studies, Jerusalem)*

Oxford Biblical Hebrew Summer School
(Convened by Dr Stephen Herring)

Intensive two-week course in Biblical Hebrew

Berlin–Oxford Summer School (Convened by
Professor Jan Joosten and Dr John Sorenock)

A one-week summer school on the theme of ‘Solomon in Story and History: New Perspectives’, led by Professor Jan Joosten (University of Oxford), Professor Hindy Najman (University of Oxford), Professor André Lemaire (École Pratique des Hautes Études, Paris), Professor Frank Ueberschaer (Martin-Luther-Universität Halle-Wittenberg) and Professor Bernd Schipper (Humboldt-Universität zu Berlin).

Language Classes

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

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

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

Biblical Hebrew Reading Group

Convened by Dr Laura Quick (Oriental College, Oxford) and Dr John Sorenock (University of Oxford)

Reports by Visiting Fellows and Scholars

Dr Julia Phillips Cohen

Dr Julia Phillips Cohen of Vanderbilt University stayed at the Centre from 1 October 2016 to 28 April 2017 and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780--1950)’. She continued research into Ottoman Jews’ relations with their empire and their aspirations to imperial citizenship during the long nineteenth century. This included examining the political, legal, cultural and economic options available to modern Ottoman Jews as they sought to become citizens—of their empire, of foreign states, and of the world. In so doing, Cohen both drew on and moved beyond the analysis she offered in her monograph *Becoming Ottomans: Sephardi Jews and Imperial Citizenship in the Modern Era* to consider the triangular relations this process entailed, as Jews in different contexts sought to align themselves with their state, with other Ottomans and with a diverse group of international interests and individuals.

Dr Cohen gave several papers and presentations to the Seminar and the fellows’ reading group, as well as talks at the JW3 Jewish Community Centre and Arts Venue in London; the History Forum of Newnham College and the Skilliter Centre, University of Cambridge; the Centre’s David Patterson Lecture series; the Jewish History Seminar of the Institute for Historical Research at the University of London; and King’s College London. A co-authored paper was presented at the workshop at the Centre on ‘Sepharad: A Travelling Concept’.

Various library collections in Oxford provided important material for Cohen’s research, including various works in the Centre’s Weisz Collection. Dr Cohen is particularly grateful to Dr César Merchán-Hamann for help in identifying and elucidating Sephardi-authored manuscripts and texts.

Professor Arie M. Dubnov

Professor Arie M. Dubnov of the University of Haifa and George Washington University stayed at the Centre from 6 October to 9 December 2016 and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)’ and in its concluding conference in March 2017. He is grateful to participants in the discussions of the excellent Seminar group, and especially the project leaders,

Professor Abigail Green and Professor Simon Levis Sullam, the Centre's President Professor Martin Goodman and the administrators Martine Smith-Huvers and Sue Forteath for their hospitality and assistance.

Dr Michal Rose Friedman

Dr Michal Rose Friedman of Carnegie Mellon University, Pittsburgh, stayed at the Centre from 10 October to 2 December 2016 and participated in the Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)'. She delivered a paper to the Seminar on 'Reclaiming Sepharad: Modern Spain as a Platform for Jewish Political Advocacy, 1854–1939', and a David Patterson Lecture entitled 'Re-encountering Sepharad in Modern and Contemporary Spain'. Together with Dr Julia Philipps Cohen she led a session on modern Spain and Sephardi Jews as part of the Seminar's weekly reading group.

She also conducted research at the Bodleian Library on a visit to Oxford made by the Semitic Studies scholar Abraham Shalom Yahuda in 1921. With the generous assistance of Dr Rahel Fronda, Hebraica and Judaica Deputy Curator of the Bodleian Libraries and Hebraica Antiquarian Cataloguer, Christ Church, she found that Yahuda had delivered a series of lectures on the Hebrew Bible at the Chapter House of Christ Church, organized by George Albert Cooke, the Regius Professor of Hebrew. She also inquired into the connections between Yahuda's visit to Oxford and his interest in Christ Church's Arabic manuscripts, as from 1920 onward the collection of Arab manuscripts became Yahuda's main occupation. His own collection was considered at the time the largest and most valuable collection of Islamic manuscripts in private possession. She conducted additional research on A. S. Yahuda at the British National Archives and the British Library, and her findings in the National Archives revealed new and intriguing insights into Yahuda's convoluted and rather fraught negotiation of multiple loyalties to the British Empire, political Zionism, the Spanish government and his scholarship and interest in antiquities.

She greatly benefited from the generous assistance of Dr César Merchán-Hamann in locating multiple sources related to her research throughout her stay. Dr Graciela Iglesias-Rogers, Senior Lecturer in Modern History (European and Global Hispanic world), University of Winchester and Associate Lecturer at the Faculty of History, University of Oxford, invited to her to participate in 'The Hispanic-Anglosphere Project' supported by the Arts and Humanities Research Council (AHRC) and the National Trust. These activities while

at the Centre allowed her to hone her book manuscript 'Reclaiming Jewish Spain: Historiography, Politics and Institutionalization of the Jewish Past in Spain, 1847–1947'. She also located materials for a special forum and co-edited volume she is preparing with Dr Allyson González on the life and scholarship of Abraham Shalom Yahuda; and was able to plan a contribution entitled 'Unsettling the "Jewish Question" from the Margins of Europe: Spanish Liberals and Sepharad', to the volume entitled *Jews, Liberalism, Anti-Semitism: Towards a New History*, based on the Seminar and being edited by Professor Abigail Green and Professor Simon Levis Sullam.

Dr Eva Frojmovic

Dr Eva Frojmovic of the University of Leeds stayed at the Centre from 19 September to 16 December 2016 and drafted most of a book entitled *Making Images: Hebrew Illuminated Manuscripts in Ashkenaz During the First Half of the Thirteenth Century*. Her work was greatly enriched by having access to the unparalleled holdings of the Leopold Muller Memorial Library, and of the Bodleian Libraries.

She also collected material for her next planned project, provisionally entitled *The Gender of the Jewish Illuminated Book*, in which she will explore how patronage served to articulate Jewish masculinities in the second half of the thirteenth century, based on an examination of that era's splendid books. She was able to present a blueprint for future research in a lecture entitled 'Crossing Borders and Building Bridges: Art in European Hebrew Manuscripts as a Source for Connected Cultural Histories', which she delivered to the Bodleian Library's Centre for the Study of the Book.

A paper presented to the Seminar in Jewish Studies, entitled 'Blood as a Symbol between Jews and Christians: The Laud Mahzor', allowed new lines of research to emerge which could lead to a further monograph on this codex (Bodleian Laud. Or. 321). The opportunity to consult Oxford's cluster of excellent scholars involved in Jewish-Christian relations was especially helpful to her research.

Asaf Gayer

Asaf Gayer stayed at the Centre as a visiting doctoral student from 28 April to 23 June 2017 and participated in four graduate seminars at the Centre and elsewhere. He presented a paper to Professor Martin Goodman's Seminar on Jewish History and Literature in the Graeco-Roman Period, entitled 'Literary and Sapiential uses of Weights and Measures in Qumran', in which he examined

the significance of key literary motifs to Qumranic sapiential thought and to the broader Hellenistic context of the Second Temple period. He presented parts of an ongoing study of a new digital reconstruction of 4QInstruction, a central wisdom text from Qumran, to the Old Testament seminar led by Professor Hindy Najman, and was able to demonstrate methods, techniques and tools currently being developed. He also completed the first draft of a paper on the subject. He is grateful to Professor Hindy Najman for helping him add new aspects to his dissertation.

It was challenging to present material to an audience unfamiliar with Qumranic nuances, so for whom it was necessary to articulate basic assumptions of his work and its wider context. He benefited from meeting scholars in his field, and from the opportunity to establish working relationships with colleagues and peers from universities around the world. He was invited to lead a meeting of the Centre's Biblical Hebrew reading group, and also gathered fellow graduate students for a regular Dead Sea Scrolls reading group at which he forged strong working ties and close friendships – an ad hoc *Havruta* that was among the most significant experiences of his visit. He is grateful to the Centre for the facilities that they made available, and for access to its library.

Dr Jaclyn Granick

Dr Jaclyn Granick, a Newton International Fellow in the Oxford University History Faculty and the St Peter's College non-stipendiary Junior Research Fellow in Modern History, stayed at the Centre from 1 October 2016 to 30 September 2017. She worked on a monograph based on her postgraduate research on international Jewish humanitarianism during and after the Great War, and participated in the Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)', to which she presented a paper entitled 'The Great War and the Origins of Twentieth-century American Jewish Liberal Humanitarianism'. She presented aspects of her research also at the Centre's Seminars in Jewish Studies, the University of Edinburgh's Jewish Studies Network, the Institute for Historical Research's seminar on modern Europe, a conference on American philanthropy at the Museum of the Great War in Meaux (France), and a conference in Brussels organized by the Brussels Jewish Museum on Minorities in the Great War. She prepared the groundwork for a new project on Jewish women's internationalism in the twentieth century, and took a research trip to the Central Archives for the History of the Jewish People in Jerusalem to review the records of the International Council of Jewish Women.

Professor Malachi Hacoheh

Professor Malachi Hacoheh of Duke University stayed at the Centre from 14 October 2016 to 17 March 2017 as a Polonsky Fellow. He participated in the weekly seminars and reading groups of the Oxford Seminar in Advanced Jewish Studies – ‘Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)’, and delivered a paper on ‘The Jewishness of Cold War Liberalism: Nation State, Jewish Cosmopolitanism and the Conundrum of Modernity’. He also presented on ‘Comparative Perspectives: The Anglo-Sphere and the Habsburg and Russian Empires’ in the roundtable at the Seminar’s concluding conference, and lectured on ‘Jacob and Esau, Isaac and Ishmael: The Future of Jewish-Christian and Jewish-Muslim Relations’ at the JCC in London, Oxford Chabad and at the Interdisciplinary Research Seminar in the Study of Religions in Oxford.

His research while at the Centre focused on Cold War liberals, a generation of Jewish intellectuals involved on both sides of the Atlantic in the struggles against Nazism and Stalinism. They advocated a ‘Liberalism of Fears’: anti-utopian, anti-communist, and supportive of liberal democracy and the welfare state. A decidedly secular intelligentsia, they decried communism as a ‘political religion’, and until the 1970s rarely spoke of their own Jewishness. In the aftermath of 1968 they began to rediscover and underline religion’s importance in supporting a liberal culture. He also put the final touches to a lengthy book on ‘Jacob and Esau: Jewish European History between Nation and Empire’. His exchanges with Seminar members helped him rethink questions relating to religion and national culture and the divergent concepts of race in northern and southern Europe.

Dr Ying Han

Dr Ying Han of the University of International Business and Economics, Beijing, stayed at the Centre from 25 August 2016 to 8 January 2017, and carried out research on Jewish mysticism in the works of Isaac Bashevis Singer. She also translated twenty-five short stories by Singer into Chinese.

She attended the Seminar on Jewish History and Literature in the Graeco-Roman Period, the Seminars in Jewish Studies and the David Patterson Lectures, as well as participating in the Oxford Seminar in Advanced Jewish Studies – ‘Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)’. She attended lectures at Keble College and in the Faculty of Theology and Religion; the conference, ‘The Exegetical Value of the Masora: Pointing and Accentuation in Historical Perspective’; and took classes on Biblical and

Modern Hebrew. She presented copies of the book based on her doctoral dissertation, *Jewish Mysticism in the Works of Isaac Bashevis Singer*, to the Leopold Muller Library and to the Bodleian Library.

She was grateful for the opportunity to carry out research in the Leopold Muller and Oriental Institute libraries, where she collected material for a new course on 'Bible and Western Festivals', and benefited from discussions with other Jewish Studies scholars.

Professor Ari Joskowicz

Professor Ari Joskowicz of Vanderbilt University stayed at the Centre from 1 October 2016 to 28 April 2017 and participated in the Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)'. He worked on a book entitled *Jews and Roma in the Shadow of Genocide*, tracing the entanglement of Jewish and Romani (Gypsy) history in the twentieth and early-twenty-first centuries, from Hitler's Europe to the postwar creation of archives, debates over compensation and contemporary Holocaust memorials. Among other questions he seeks to understand how Jewish archives became important repositories of Romani narratives of suffering and how Jewish scholarship and the model of the Holocaust shaped understandings of the Romani Holocaust. At Oxford he focused on the postwar period, when Jews and Roma became part of the reconstruction of a liberal order in fundamentally different ways.

Professor Joskowicz used the Holocaust collections of the Centre's library and visited other archives in Britain. He presented his work at several venues, including a joint session of the Modern European History Seminar and the Oxford Seminar, the Pears Institute for the Study of Antisemitism, at Birkbeck College, University of London, and the Jewish History Seminar, Institute of Historical Research, University of London. He was grateful for the possibility to encounter Holocaust survivors with stakes in Romani history at a talk at the JW3, the Jewish community centre in London and to have broad discussions on Jewish and Romani history with a broader public following a David Patterson Lecture.

Among the most productive and exciting aspects of his stay were the reading group and shared discussions among Seminar participants. Intense debates on liberal literature offered ways to rethink his project and to link aspects of his current and previous work.

Lindsay A. King

Lindsay A. King of the University of California, Los Angeles, stayed at the Centre from 12 January to 17 March 2017 and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)’. She delivered a paper to the Seminar entitled ‘“Our Fair Readers”: Jewish Journalists and New Inclusivity, Vienna 1837–1848’, which she transformed into a chapter of her dissertation.

She continued research on other chapters of her doctoral dissertation on Jewish contributions to the non-Jewish press in Vienna between 1836 and 1859, which focuses on the possibility of expression under censorship regimes, the gender politics of Jewish public figures, and the representation of Jewish journalists and literary personas during the period. Her two main groups of primary sources are ‘entertainment journalism’ written by Jews, encompassing short stories, theatre and music criticism and celebrity gossip, and ‘political journalism’ including editorials and news reportage.

While at the Centre she was able to discuss her research with the many scholars in the field of Habsburg Jewish history participating in the Seminar and in the conference organized by its conveners Professor Abigail Green and Professor Simon Levis Sullam. She was also able to visit several London archives and the British Library to examine material relevant to her work.

Dr Eitan Klein

Dr Eitan Klein of the Israel Antiquities Authority stayed at the Centre from 1 November 2016 to 1 February 2017 and focused on writing and editing a forthcoming book on settlement patterns and ethnic processes in Late Roman Judea. He also wrote five articles on various questions relating to history and material culture and benefited from discussions and consultations with fellows and visiting scholars at the Centre. He participated in the Oxford Seminar on Jewish History and Literature during the Graeco-Roman Period, and delivered there a lecture on ‘Relations Between Judean and Galilean Communities in the Late Roman Period: The Archaeological Evidence’. He also presented a David Patterson Lecture on ‘Explorations and Discoveries in the Judean Desert Caves: Recent Work of the Antiquities Looting Prevention Unit’, and carried out research in various Oxford libraries.

Professor Lisa Leff

Professor Lisa Leff of American University, Washington DC, stayed at the Centre from 6 October 2016 to 30 June 2017 and participated in the Oxford

Seminar in Advanced Jewish Studies – ‘Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)’.

She began work on a book project about the late-nineteenth-century scandal over the bankruptcy of the French Panama Canal company, which involved overselling French technological prowess to the public, fleecing small-time investors with newly invented financial instruments, and bribing French deputies, senators and newspapers to sell the investment to a gullible public. Only three Jews were involved in the Compagnie’s malfeasance, but when the scandal broke in 1892 it sparked anti-Semitic sentiment so virulent that it may have set the Dreyfus Affair in motion. Professor Leff explored new ways of thinking about how and why the political and economic dynamics of French liberal political culture gave rise to anti-Semitism as a mass political movement, as distinct from earlier forms of anti-Jewish prejudice.

She worked primarily at libraries in Oxford University, and besides participating in the Oxford Seminar in Advanced Jewish Studies, presented her work in various academic settings, including a joint session of the Modern European History Seminar and the Oxford Seminar in Advanced Jewish Studies, the Pears Institute for the Study of Antisemitism, Birkbeck College (University of London) and Roskilde University (Denmark). She also gave public lectures on topics related to Jews in France and her 2015 book, *The Archive Thief*, at JW3 in London, the Oxford Slager Centre, the Centre’s David Patterson Lecture series, and Jewish Book Week at King’s Place, London, and in Manchester.

Professor Laura Arnold Leibman

Professor Laura Arnold Leibman of Reed College, Portland, stayed at the Centre from 15 January to 15 March 2017 and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)’, serving as a discussant at its concluding conference.

Her research, based mainly on material culture from the 1790s to the 1830s, focused on how emergent notions of race shaped the ‘Jewish question’ for Jews and non-Jews alike. While in Oxford she worked on her current book project about an early multiracial family who began as slaves in Barbados and ended up as some of the wealthiest white Jews in New York. The book follows their travels around the Atlantic world and looks at different objects in each location. She wrote several chapters, including that on London, and is grateful for access to the Weisz Western Sephardi Collection and other resources of the University.

She delivered a paper to the Seminar and to the American History Research seminar entitled, 'The Material of Race: How Emancipation Transformed Early American Jews', and a David Patterson Lecture, 'Hidden from History: Multiracial Jews in the Early Atlantic World'. She benefited greatly from the work of the Seminar, and from discussions and informal writing groups with other participants.

Lucia Linares

Lucia Linares of the University of Cambridge stayed at the Centre from 16 January until 10 March 2017 and continued working on her PhD thesis, central to which is the German War Ministry's decree of 11 October 1916 to carry out a census of Jews in the armed forces, known as the *Judenzählung*. The Centre's library contains sources relating to this event, as do other Oxford libraries. Access to this material helped her examine the dynamics of the reciprocal relationship between German political thought relating to the modern state and the so-called 'Jewish Question' from 1916 to 1926, and to explore the suggestion that the Jewish Question(s) acted as a catalyst in political discussions on the state by provoking the reformulation of concepts pertaining to minority rights, secularism and citizenship. Domestic and international influences provided a new vocabulary in which this 'Jewish Question' was re-conceptualized.

While in Oxford she attended Professor David Rechter's lecture series 'From the Enlightenment to the Holocaust: The Jews of Europe 1700- 1945', as well as meetings of the Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)', including its concluding international conference. She greatly benefited from meetings with participants in the Seminar, whose research interests aligned closely with her own and who offered generous guidance on her project.

Ville Mäkipelto

Ville Mäkipelto of the University of Helsinki stayed at the Centre from 1 September 2016 to 31 January 2017 and wrote parts of his dissertation relating to the end of the book of Joshua, focusing especially on the Septuagint version and its value as a witness to the textual history of the Hebrew text, with the aim of reconstructing the oldest version of the translation (the so-called Old Greek text). He analysed the Greek manuscript evidence of the Septuagint, comparing the Greek translation of the Hebrew Bible with the Masoretic textual tradition and the Dead Sea Scrolls. The multidisciplinary research community at the Centre offered a fruitful research and learning environment, and he found the

Septuagint expertise in Oxford to be an immense benefit, and also the resources available at the Leopold Muller and Bodleian libraries.

He presented one paper entitled 'Some Remarks on the Latest Nomistic Editing of MT Joshua' at the Old Testament / Hebrew Bible Seminar in Oriel College, chaired by Professor Hindy Najman, and another on 'The Septuagint as Documented Evidence for Ancient Editorial Techniques: Case Examples from the Book of Joshua' to the Seminars in Jewish Studies convened by Professor Martin Goodman. In general he appreciated the rich academic programme at the Centre which provided the opportunity to situate his own research in the broader field of Jewish Studies.

He was especially grateful for the opportunity to meet other scholars in the field and enjoyed valuable discussions especially with Dr John Schrenock, Professor Jan Joosten and Jelle Verburg. The many libraries, museums and cultural venues of the city of Oxford ensured that he had an inspiring visit.

Professor Julie Mell

Professor Julie Mell of North Carolina State University stayed at the Centre for three periods during the academic year – 14–28 October, 10–17 February and 3–15 March – and participated informally in the Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)'. She wrote and presented a paper on three German-Jewish women émigrés, entitled 'Gender, Economic Liberalism, Anti-Semitism: Selma Stern, Hannah Arendt, Toni Oelsner and the Dialectics of Exclusion', at the Seminar's concluding conference. She also gave a talk on 'The Myth of the Medieval Jewish Usurer: The Evidence from Anglo-Jewish Documents' about her forthcoming book *The Myth of the Medieval Jewish Moneylender* (Palgrave, 2017) to the Jewish Studies Seminar.

Her research focused on the Bodleian's collection of illuminated medieval Hebrew manuscripts. She studied around fifty of these, principally Mahzorim and Bibles, analysing their perplexing propensity to illustrate their sacred texts with dragons, lions, hybrids, griffins and grotesques. These beasts, despite their ubiquity, have rarely been discussed by art historians, who tend to relegate them to the category of decoration rather than iconography. The Bodleian manuscript collection will form the core of a new research project, entitled 'Medieval Fantasies: Monstrous Hybrids in Medieval Hebrew Manuscripts', in which she will explore the decorative programme from the perspective both of medieval aesthetics and of medieval literature on 'otherworlds', the medieval cognate of modern fantasy literature. She benefited from participating in

Bodleian Master Classes in medieval manuscripts and from conversations with the Centre's librarians and visiting scholars.

Andreas Pfützner

Andreas Pfützner of the University of Vienna stayed at the Centre between 15 January and 15 March 2017 and continued research for his doctoral thesis on the transnational entanglements of the Romanian-Jewish question in the period between 1856 and 1919. Access to collections held at the Bodleian Libraries was vital for his work, especially French, British and American newspapers and pamphlets and British diplomatic and parliamentary sources of the period. These enabled him to reconstruct hitherto overlooked connections between the internal and international dimensions of the political struggle for Jewish emancipation in Romania during the second part of the nineteenth century.

He also attended several David Patterson Lectures and took part in regular lectures and a reading group arranged by the Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)' organized by Professor Abigail Green and Professor Simon Levis Sullam. Towards the end of the Seminar he presented in a Seminar workshop his own work entitled 'The Romanian-Jewish Question – The Early Phase 1856–1873', after which he received invaluable feedback from leading scholars in the field of modern Jewish history.

Dr Yuval Shahar

Dr Yuval Shahar of the University of Tel-Aviv stayed at the Centre and at Wolfson College from 1 September 2016 to 28 February 2017, and worked on a book examining the period between the first Jewish War, which resulted in the fall of Jerusalem and its Temple in 70 CE, and the outbreak of the Bar-Kokhba War in 132 CE in Judaea-Palaestina. He carried out research into the consequences of the first Jewish War, including the human losses and their impact on settlement patterns in Judaea, and various sociological, political, spiritual and cultural aspects, such as Roman policy. The research was completed and several chapters written, making publication possible in the following months.

He also wrote an article entitled 'The Good, the Bad and the Middling – Roman Emperors in Talmudic Literature', based on a presentation at Professor Martin Goodman's Seminar on Jewish History in the Graeco-Roman Period, to be published in *Rome – An Empire of Many Nations*, a volume of papers from a conference in honour of Professor Benjamin Isaac held in June 2015 at the

University of Tel-Aviv. Dr Shahar, who was one of the organizers, is co-editing the book.

He also presented two papers at Martin Goodman's seminar: 'Josephus as a Historiographical Starting Point for the "Yavneh Period"', and 'Talmudic Literature as an Historical Source – The Test Case of Rabbi Akiva'. He took part unofficially in the 2015–16 Oxford Seminar in Advanced Jewish Studies – 'Israel in Egypt / Egypt in Israel: The Land of Egypt as Concept and Reality for Jews in Antiquity and the Early Medieval Period'. Dr Shahar made use of the Centre's library, where the staff were exceptionally helpful, as well as of the Bodleian, Sackler and Wolfson libraries.

Professor Matthew Silver

Professor Matthew Silver of the Max Stern College of Emek Yezreel stayed at the Centre from 1 October 2016 to 16 March 2017 and participated in the Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)'. He presented findings based on his research both to the Seminar and to the Rothermere American Institute, University of Oxford.

Focusing on his scholarly interest in American Jewish History and Zionism in the context of the Seminar sharpened his understanding of claims relating to the exceptionalism of liberal political attitudes among American Jews, as well as to a variety of political perspectives and research methodologies connected to Jewish nationalism. Working on a book project about Russian Jewish immigration and modernization in Zionist and US contexts, he wished to engage with library collections at Oxford and London. Using these resources enriched several side projects, including a previously published book covering Jewish and economic issues in American History from before the Great War to the present.

A shift toward transnational frames over the past generation in historical research inspired this current research project, which highlights the way masses of Russian Jews transported major socialist, nationalist and liberal ideologies to other continents. It also examines variations in the development of Judaism produced by Russian Jews' encounter with America and Zionism. This shift to multinational frames promises a richer perspective of Jewish experience, while posing a number of technical and conceptual challenges for an individual researcher. The Seminar offered opportunities to exchange perspectives and specific archival issues in ways that facilitated and accelerated work on this project.

Professor Simon Levis Sullam

Professor Simon Levis Sullam of Ca' Foscari University of Venice stayed at the Centre from 9 October 2016 to 11 March 2017 and co-chaired with Professor Abigail Green the Oxford Seminar in Advanced Jewish Studies – ‘Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)’. They launched the Seminar in October 2016 with responses from Professor Ruth Harris and Professor Peter Pulzer. They also coordinated a reading group among the Seminar’s fellows, which discussed on a weekly basis classics of Jewish historiography and major historical sources. A concluding international conference of the Seminar in Advanced Jewish Studies was held in March 2017, at which Professor Levis Sullam presented a paper entitled ‘The Conquest of the World by the Jews: Forging Anti-Semitism in the 1870s. The Case of Osman Bey’, based on nineteenth-century anti-Semitic literature from France, Germany and the United Kingdom held at the Bodleian Library and at the Leopold Muller Memorial Library. Particular attention was devoted to the figure of Osman Bey (c. 1836–1905), an Anglo-Turkish pamphleteer who became one of the sources of the anti-Semitic forgery the ‘Protocols of the Elders of Zion’.

He also continued his exploration of the relationship between conversion to Catholicism and the rise of modern anti-Semitism, especially in nineteenth-century France, and presented his research in a paper at the Research Seminar on the Abrahamic Religions chaired by Professor Anna Sapir Abulafia and Professor Martin Goodman. He delivered a David Patterson Lecture on ‘Venice, the Jews and Europe, 1516–2016’, in honour of the 500th anniversary of the establishment of the Ghetto of Venice.

Dr Roman Vater

Dr Roman Vater of the University of Manchester stayed at the Centre from 1 October 2016 to 30 June 2017 and completed additional research for and revision of his doctoral dissertation as a monograph. He made use of the Centre’s Leopold Muller Library both for this and for the new research project he intends to pursue following the completion of the book.

He checked proofs of an article entitled ‘Hebrew as a Political Instrument: Language-Planning by the “Canaanites”’, to appear in the *Journal of Semitic Studies* in late 2017; published a review of Hillel Cohen’s ‘1929: Year Zero of the Arab-Israeli Conflict’ in the *British Journal of Middle Eastern Studies* (vol. 44:2, pp. 288–9); and wrote an article on ‘Pathways of Early Post-Zionism’, to appear in a collection edited by Frank Jacob and Sebastian Kunze, entitled *Jewish Radicalisms in the 19th and 20th Centuries* (de Gruyter).

Together with Professor Derek Penslar and Dr Sara Hirschhorn he continued to convene the weekly Israel Studies Seminar at the School of Interdisciplinary Area Studies (SIAS), which drew a rich array of speakers and large audiences. In late May he collaborated with Professor Penslar and Dr Johannes Becke from Heidelberg in organizing an international conference on 'Israel Studies as a Global Discipline', at St Anne's College. This successful two-day event brought numerous prominent scholars from Israel, the US, UK and further afield to discuss the developing subject and its connections with and impact on other areas of the humanities and social sciences.

He twice presented research at the London School of Economics, including at the annual conference of the Association for the Study of Ethnicity and Nationalism. He also lectured on his work at the Centre for Jewish Studies in Heidelberg, the Association of Israel Studies annual conference at Brandeis University, and at the British Society for Middle Eastern Studies annual conference at the University of Edinburgh.

In Oxford he served twice as a second assessor for MPhil papers in Modern Jewish Studies.

Dr Vater was awarded a Leverhulme Trust Early Career Fellowship which will take him next year to the University of Cambridge Faculty of Asian and Middle Eastern Studies. He wishes to acknowledge with gratitude the Israel Institute's funding of his visiting postdoctoral fellowship at the Centre.

Professor Oded Yisraeli

Professor Oded Yisraeli of Ben-Gurion University of the Negev stayed at the Centre from 15 January to 21 February and carried out research into the kabbalistic thought of Nahmanides, preparatory to a new intellectual-religious biography of this medieval rabbinic writer. In three chapters written in Oxford he focused on the role of the kabbalah in Nahmanides's life in the context of his general philosophy and biography, and made use of unique medieval Hebrew manuscripts held at the Bodleian (Weston) Library. The first of the three chapters was on hermeneutic and exegetic aspects of Nahmanides's kabbalistic commentaries to the Torah. The second was on Nahmanides's kabbalah in general – its sources, characteristics and impact. A third was on kabbalistic ideas at the core of Nahmanides's philosophy and religious life. Each will be published as an article before being included in the book on Nahmanides's biography.

Journal of Jewish Studies

The *Journal of Jewish Studies* continued regular publication during the 2016–17 academic year under the editorship of Professor Sacha Stern (University College London) and Professor Sarah Pearce (University of Southampton), with Margaret Vermes as Executive Editor (Oxford Centre for Hebrew and Jewish Studies). Dr Benjamin Williams (King’s College London) joined the team as the Book Reviews Editor in April 2017, and will be solely responsible for the reviews section from Spring 2018.

Volume 67, no. 2 (Autumn 2016) opens with an article on the Jews of early modern Worms (L. Raspe), followed by contributions on the Damascus Document (K. Akiyama), the Talmud and Zoroastrianism (N. Polzer), Islamic, Karaite and late medieval rabbinic biblical commentary (H. Mazuz, I. Sasson, E. Lawee), a Genizah magic document (A. Bellusci), S. B. Scheyer (G. Freudenthal) and Ahad Ha’am (Y. Goldstein).

Volume 68, no. 1 (Spring 2017) contains articles on early rabbinic literature (M. Bar-Asher Siegal, N. Thiel), medieval Hebrew terminology (M. Nadler-Akirav), Jewish biblical criticism (E. Viezel) and modern Hebrew (Y. Henshke). It includes an edition and discussion of Ovadia Sforno’s will (A. D. Berns), and a review article on the tombstones from Zoar (S. Stern).

Both issues include book reviews that coverer works ranging from the ancient to the modern world, with a particular focus on Biblical Studies and Jewish history and culture of the Second Temple period, late antiquity and of the medieval and early modern eras.

The *Journal of Jewish Studies Online* underwent another significant step in its digital development during this academic year. The whole collection of digital archives, totalling over 3200 items, was prepared for categorization, indexing and cross-linking for the industry-wide acclaimed scholarly publishing service CrossRef. Each object of digital information, i.e. article, review, obituary or even image, was provided with a unique digital object identifier (DOI) label, which was integrated into the existing object metadata and tied to a new URL provided by CrossRef, thus increasing the availability of the object to readers unfamiliar with our website and making it more discoverable in the ‘galaxy’ that is the internet. Thereafter all metadata components were submitted to CrossRef, who provided technical infrastructure for the registration,

management and crosslinking of DOIs. Crosslinking between a variety of digitally published materials further promotes the availability of our objects to readers, simplifying scholarly searches and increasing exposure.

DOIs were incorporated into the printed version of the *Journal* from autumn 2016, thus unifying both printed and digital formats of publication. Each article and review now carries a footnote on its opening page, providing descriptive bibliographical information for both formats.

On a lighter note, we recently adorned the *Journal's* office with an original print by Israeli sculptor Nehemia Azaz, part of a 1976 design project for the Kennedy Center in Washington, DC. The design, based on Psalm 150, depicts the artist's conception of forty-three ancient instruments mentioned in the Old Testament. We are very grateful to the late artist's wife Yaffa Azaz for this wonderful gift. <http://www.kennedy-center.org/pages/virtualtour/IsraeliLounge>

Institute for Polish–Jewish Studies

The Institute for Polish–Jewish Studies, an associated institute of the Centre, organized several events in 2016–17: a film screening in December, an international scholarly conference in January, a presentation in March about an important cultural institution in the city of Lublin, and an international academic workshop in April. During the year it also supported a play reading and a special set of events dedicated to the legacy of Lithuanian Jewish culture.

On 12 December 2016 the Institute arranged the UK premiere of the film *Półowa miasteczka* (Half the Town) at the Phoenix Cinema in East Finchley, London. This is a documentary about the life and work of Chaim Berman, a Jewish photographer born in 1890 in the town of Kozenice in central Poland, where half of the town's population was Jewish. Writer and director Paweł Siczek recreated the period from the end of the nineteenth century up to and including the Holocaust, by using animation together with Berman's photographic portraits of the townspeople of Kozenice, developed from his recently discovered glass negatives. Interspersed alongside these were photos of contemporary Kozenice and interviews with townspeople talking about the past. The result was a beautiful and sensitive portrait of Berman and his time and place. The evening began with an introduction to the work of the

Institute by Susan Storrington, who described its history, its achievements in academic research and education, its promotion of civil society in post-Soviet central and eastern Europe, and its recent public events. The film was followed by a question-and-answer session with a panel of two of the Institute's senior historians, Dr François Guesnet (University College London) and Professor Antony Polonsky (Polin Museum of the History of Polish Jews, Warsaw). The event was well attended and enthusiastically received. It benefited from the assistance of the Polish Cultural Institute, London, and the UCL Department of Hebrew and Jewish Studies.

A one-day conference entitled 'Writing Jewish History in Eastern Europe' was held on 19 January 2017 at the Polish Embassy in London. Organized by the Institute together with the American Association for Polish–Jewish Studies, the Institute of Jewish Studies, University College London, and the Polish Cultural Institute, London, it was generously sponsored by the Salo W. and Jeannette M. Baron Foundation of New York City. The purpose of the conference was to launch volume 29 of the Institute's flagship publication, the yearbook *Polin: Studies in Polish Jewry*. The theme of this year's volume was 'Writing Jewish History in Eastern Europe', and it was edited by Natalia Aleksium, Brian Horowitz and Antony Polonsky.

Historiography formed an unusually important component of the popular culture and heritage of east European Jewry in the late nineteenth and early twentieth centuries. This was a period of social, economic and political upheaval, and for the emerging class of educated Jews, the writing and reading of Jewish history provided not only intellectual but emotional and moral sustenance. Facing an insecure future became easier with an understanding of the past, and of the Jewish place in that past. This volume of *Polin* is devoted to the development of Jewish historiography in the three east-European centres—Congress Poland, the Russian empire and Galicia—which together contained the majority of world Jewry at that time. Drawing widely on the multilingual body of scholarly and popular literature that emerged in that turbulent environment, the contributors to this volume attempt to go beyond the established paradigms in the study of Jewish historiography, and specifically to examine the relationship between the writing of Jewish history and of non-Jewish history in eastern Europe. In doing so they expose the tension between the study of the Jewish past in a communal setting and in a wider, regional setting that located Jews firmly in the non-Jewish political, economic and cultural environment. They also explore the relationship between 'history'—seen as the popular understanding of the past—and 'scholarly history', the

interpretation of the past through the academic study of the sources, which lays claim to objectivity and authority.

The development of Jewish historical scholarship grew out of the new intellectual climate of the Haskalah and the influence of new approaches to history writing, most importantly the historical-critical method emerging in the nineteenth century, which both encouraged novel modes of thinking about self and others and promoted critical enquiry and new approaches to traditional sources. At the same time, however, in response to what traditionalists perceived as secular research, an Orthodox historiography also emerged, driven not only by scholarly curiosity but by the need to provide a powerful counterweight in the struggle against modernity. In fact, east European Jewish historiography has undergone many methodological, thematic and ideological transformations over the last two centuries. Even today, east European Jewish historiography revisits many of the questions of importance to scholars and audiences since its emergence: how Jews lived, both within the narrow Jewish world and in contact with the wider society; the limits of Jewish insularity and integration; expressions of persecution and anti-Jewish violence; and also Jewish contributions to the societies and states of eastern Europe. Many challenges still remain: questions relating to the purpose of the research, its ideological colouring, and its relevance for contemporary Jewish communities. The volume draws on research in many disciplines and from different methodological points of view, and seeks to assist scholars of modern Jewry to understand how east European Jews saw themselves as they struggled with the concepts of modernity and national identity; their history continues to be studied and discussed by an international community of scholars.

The conference was opened by H. E. Arkady Rzegocki, Ambassador of the Republic of Poland, and by Vivian Wineman and Ben Helfgott, respectively president and chairman of the Institute for Polish–Jewish Studies. The conference noted with regret the death of Sir Sigmund Sternberg in October 2016 at the age of 95: universally known as ‘Sigy’, he had been the longstanding president of the Institute and a patron of the International Council of Christians and Jews (for which he was made a papal knight commander of the Order of St Gregory the Great). He was an unfailing supporter of the work of the Institute, and even lent his office for meetings of its board over many years.

The conference consisted of three sessions. The first sought to elucidate the goals of the volume. Natalia Aleksion (Touro College, New York), one of the editors of the volume, gave a paper entitled ‘Then and Now: Mapping Polish Jewish Historiography’; then a second editor, Brian Horowitz (Tulane

University, New Orleans), gave an account of ‘Eastern European History on Three Continents’. The second session was devoted to the European dimension of Polish Jewish history, with papers by Eliyana Adler (Pennsylvania State University) on ‘Out of the Ghetto? Historiography on Jewish Women in Eastern Europe’, Jürgen Heyde (University of Leipzig) on ‘Po-lin and the Ghetto: European Narratives in Historical Writings on Polish Jewry in the Long Nineteenth Century’, and by François Guesnet (University College London) on ‘Heinrich Graetz Finally at Rest in Wrocław: Eastern Central Europe as a Space of Jewish Historical Entanglement’. The final session was devoted to ‘The Present State of Polish Jewish Historiography’. It was chaired by Jan Kubik of the London School of Slavonic and East European Studies, and those on the panel were Edyta Gawron (Jagiellonian University, Kraków), Antony Polonsky (Polin Museum, Warsaw) and Natalia Aleksiu. Norman Davies (University of Oxford) was scheduled to participate but unfortunately could not come due to illness. The conference concluded with a presentation by Natalia Romik (University College London, Bartlett School of Architecture) on the Nomadic Shtetl Archive, a remarkable and innovative programme for increasing the local knowledge and understanding of the Jewish past in small Polish towns. The conference was attended by around 120 participants and was marked by a collegial and open atmosphere. Sadly, Ludo Craddock, the longstanding Chief Executive Officer of the Littman Library of Jewish Civilization, was about to retire, and a number of tributes were paid to his successful efforts over many years to promote *Polin* (which is published by the Littman Library). The Littman Library has now entered into an arrangement with Liverpool University Press, which will make possible the more effective distribution of its books, and in particular of *Polin: Studies in Polish Jewry*.

On 23 March 2017 the Institute hosted an event about Brama Grodzka, a remarkable grassroots institution in Lublin, in southeastern Poland. Brama Grodzka hosts an exhibition about the history of the local Jewish community, including the history of its fate during the German occupation, and initiates public and educational events about the shared past of Jews and Poles in Lublin. The initiative is named after one of the medieval city gates of this important Polish town. The evening started with a short introduction by François Guesnet (University College London) about the significance of Lublin as the location of an important Jewish community. Leading talmudic commentators and hasidic leaders made it an important centre of Jewish learning. The city also was the main venue of the Council of the Four Lands, one of the most remarkable institutions of Polish Jewish self-government for

two hundred years (from the late sixteenth century to the second half of the eighteenth century) and which (at least during the early part of that period) regularly held its meetings there during the annual fairs. The history and the wide-ranging activities of Brama Grodzka were presented in a comprehensive slide-show by Magdalena Dziaczkowska, a former volunteer of the initiative who is now pursuing an MA in Jewish Studies at the Hochschule für Jüdische Studien in Heidelberg, Germany. Brama Grodzka has curated an exhibition about Jewish life in Lublin, supports local initiatives in the region to rediscover the Jewish past, and organizes events about shared Jewish Polish life in Lublin. It also holds regular public events commemorating the fate of Jews during the Holocaust, and provides information for schoolchildren on this topic. It also supports local initiatives in smaller towns of the Lublin region to recover a past which has been sidelined for many years. The event, attended by around forty people, was supported by the Polish Cultural Institute, London, and took place at JW3, the London Jewish cultural centre. After the presentation by Ms Dziaczkowska, a lively discussion ensued, mostly about the activities of Brama Grodzka in Lublin itself.

On 25 April 2017 the Institute held a one-day academic workshop on the subject of Jewish discourses and practices concerning the body, entitled 'Identifying, Narrating, Regulating, Covering, Healing the Jewish Body: Eastern Ashkenaz in the Early Modern Period'. Questions of dress and outward appearance, medical theory and practice, and reflections about supernatural interference with the human body were among the topics of six presentations.

The first speaker, Anna Novikov (Centre for Central and Eastern Europe, Köln-Bonn) gave a comprehensive review of Ashkenazi Jewish practices regarding dress, including hats and wigs. Her review focused on terminology, with reference to terms in Jewish as well as non-Jewish languages, a strategy which made room for a discussion of intercultural borrowing. Indeed, among the issues Novikov raised was the origin of the traditional Jewish garb in eastern Europe, and in particular the suggestion that in contrast to the usual assumption of Jews replicating Polish aristocratic dress, inspiration may also have been drawn from Ottoman culture. Cornelia Aust (Leibniz Institute for European History, Mainz) focused on attempts by Jewish communities to regulate sartorial practices among Jewish women in western and eastern Ashkenaz, such as through sumptuary regulations in community by-laws. Analysing the often-cited Kraków by-laws of 1595, Aust argued that while community leaders seemed to have concerned themselves as much about male dress as they did about the appearance of women, women's dress was in

fact much more heavily regulated. Her reading of Tsevi-Hirsh Koidanover's iconic text *Kav hayashar* (1705) offered important evidence that dress was an important marker of social status and a significant tool in establishing and maintaining communal hierarchies. In the second section, Iris Idelson-Shein (University of Frankfurt am Main) looked at early modern medical treatises by Jews and non-Jews, focusing on the womb as the quintessential female body organ. Idelson-Shein argued that medical literature of the early-modern period reflects a sense of urgency in understanding the function of the womb, among more general concerns about feminine agency and feminine speech. A case in point was the comprehensive borrowing from the seminal medical treatises by Lazarus Riverius (*The Practice of Physick*, London, 1678) and Yaakov Zahalon (*Otsar hachayim*, Venice, 1683), which were of major relevance in the Ashkenazi medical discourse of the period. Magdaléna Jánošíková (Queen Mary University of London) offered a reflection on the role of print and manuscripts in the dissemination of medical knowledge. In contrast to the general assumption that print was a factor in accelerating discursive innovation, she suggested that print also played a major role in stabilizing traditional views, not least through the entanglement of medical and religious argument. The third section compared the popular and the scientific, beginning with a study of the incense liturgy in Abraham Yagel's plague tractate (*Moshia Hosim*, Venice, 1587). François Guesnet (University College London) discussed the relationship between Jewish and non-Jewish pre-medical discourses about the matting of hair, and the assumption of supernatural interference. In Jewish halakhic argument such interference had a significant impact on the assessment of *hatsitsa*, or interposition, in the context of ritual purification. Guesnet argued that in both western and eastern Ashkenazi traditions, demons of non-Jewish mythological contexts played a crucial role in this discussion, shifting from Germanic to Slavonic origin in the process of the eastward migration of Ashkenazi Jews. Marek Tuszewicki (Jagiellonian University, Kraków) also looked at the interpretation of matted hair (Polish: *koltun*, Yiddish: *koltunes*) in popular medical practices and interpretations, and demonstrated their proximity. In the second part of his presentation, he demonstrated the relevance of early-modern medical theories, practices and beliefs in the research of nineteenth- and early-twentieth-century Poland. In so doing he defined the framework of the subject as one long history of Jewish popular medicine, as opposed to a strict periodization based on distinguishing between modern and pre-modern times.

All the presentations reflected to a significant degree assumptions about what

Michel Foucault has called *le souci de soi*, the concern for oneself. In the case of Ashkenazi discourses about the body, it would probably be appropriate also to speak of the concerns of a community as regards the bodies of its members – to keep control and establish rules and boundaries, in particular between the human and the supernatural, between the communal and the individual, between oneself and the other, and (last but not least) between men and women. A unifying perspective was the rejection of an essentialist approach: the speakers did not argue for such a thing as a Jewish body. However, their presentations demonstrated that practices and discourses are bound to time, place and context, and that there were indeed specific Jewish ways to ‘identify, narrate, regulate, cover and heal’ the human body. The workshop, attended by around forty people, was hosted by the University College London Institute of Advanced Studies and held at its premises. The organizers hope to publish the proceedings.

The Institute supported two further events. The sixth series of ‘Litvak Days’, an event dedicated to the legacy of Lithuanian Jewish culture, organized in cooperation between the Embassy of the Republic of Lithuania and the University College London Department for Hebrew and Jewish Studies, took place on 30 November and 1 December 2016. It began with a concert by Polina Shepherd, featuring eastern European Jewish musical traditions, and was followed by an international one-day workshop focusing on ‘Jewish Languages in the Lithuanian Context’, a subject which in the nineteenth and early-twentieth centuries included the development of new genres of Hebrew (such as in prose fiction, newspapers and drama) and the emergence of Lithuanian Yiddish as the basis for Standard Yiddish, with an extremely extensive literature and a thriving press. The Institute also supported a play-reading of the latest work by the internationally acclaimed author Eva Hoffman, ‘The Ceremony’, on 21 May 2017 at the theatre of JW3 in northwest London, which was sold out. The play, directed by Braham Murray, focuses on a ceremony commemorating the massacre in Jedwabne which occurred in July 1941, and – in a powerful dramatization of the tangled causes of ethnic and religious conflict – how this difficult legacy is dealt with in the present-day memory.

Finally, the Institute created this year a new webpage to inform the public about its ongoing activities and latest publications: <http://polishjewishstudies.co.uk/>.

The Leopold Muller Memorial Library

After completing three full years at the Clarendon Institute on Walton Street, the Library is now situated firmly at the heart of Jewish Studies at the University of Oxford.

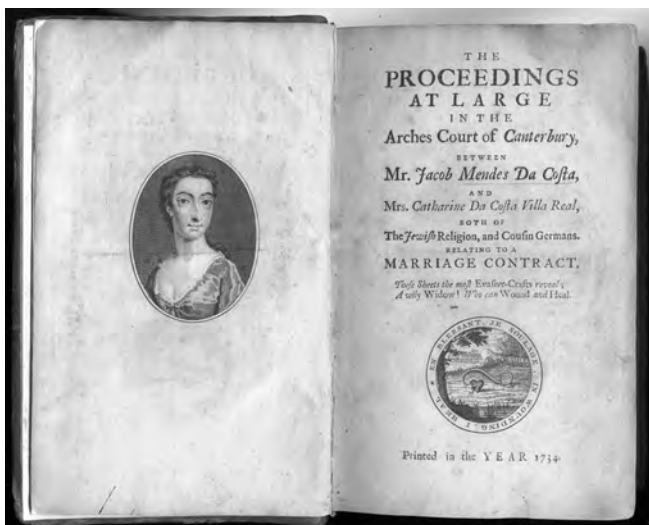
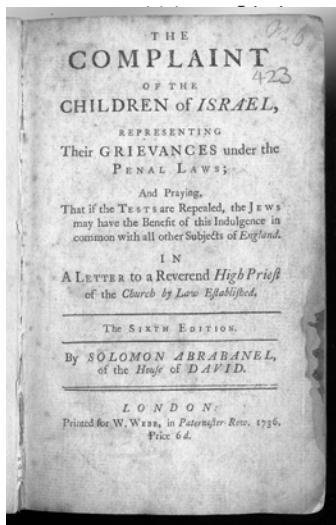
Library staff continued to maintain the highest standards, ensuring continuity of service and showing flexibility and ingenuity in a challenging period of rapid change. Once again we are grateful for the support of the Bodleian Library's staff, particularly Elisabet Almunia, Catriona Cannon, Dr Gillian Evison, Dr Chris Fletcher, Andrew Honey, James Legg, Robert Minty, Richard Ovenden and Alex Walker. Their assistance, and especially that of the Conservation and Preventive Conservation Departments, ensured the quick and effective protection of the library from the fire which damaged other parts of the building.

Antonia Edwards-Freshwater left us in June, and we wish her happiness in her married life and with her expected baby. We immediately began recruiting her replacement, and the post was filled by the start of the academic year.

By late summer 2017 we had completed integrating books moved in 2015 from the Oriental Institute Library into the Leopold Muller Memorial Library, making it much easier for readers to browse the collections. This resulted in an increase in the number of readers consulting the Oriental Institute Library collection.

The staff trained in the Book Storage Facility Information System (BSFIS) in December. This makes it easier to employ the complicated system for retrieving books stored in the Book Storage Facility in Swindon and thus improves the service we offer. It also helps with the constant ingest of materials to the Book Storage Facility, necessitated by space constraints. During the year 1284 items were delivered from Swindon to readers in the Clarendon Institute, representing a 26 per cent increase. In addition, over 450 of our holdings were requested by readers in other parts of the Bodleian Libraries.

We also registered 184 new patrons, of whom 55 were undergraduates, 58 postgraduates and 60 researchers, either local or visiting. Between 1 August 2016 and 31 July 2017 the Library had approximately 9000 visitors, representing a decrease of 4 per cent on the figures for 2016–17 due to the Library's closure from mid-August for eight weeks as a result of the fire. A better indicator of



1. *Abrabanel, Solomon. The Complaint of the Children of Israel, representing their Grievances under the Penal Laws ... London: W. Webb, 1736. Title page. (Weisz Western Sephardi Collection)*
2. *The Proceedings at large in the Arches Court of Canterbury between Mr Jacob Mendes Da Costa and Mrs Catharine Da Costa Villa Real, both of the Jewish Religion ... [London], 1734. Title page. (Weisz Western Sephardi Collection)*

the number of readers is that close to 3600 loans we made between 1 August 2016 and 31 July 2017. Almost 1300 additional books were brought from the Book Storage facility in Swindon to our Reading Room: the efficiency of the BSF daily delivery allows readers to request materials from Swindon online and have them available in the reading room the next working day. Readers at other libraries are able similarly to order materials currently held at BSF.

Dr Muireann Leech and Mark Lorenzo ably staffed the Library as Invigilators in the extended opening hours during term-time, and provided cover when other members of staff could not be at the front desk. Their helpfulness was much appreciated by readers.

On 15 November we celebrated the launch of the Weisz Western Sephardi Collection with a Lecture given by Professor David Abulafia on 'The First Sephardim in the Atlantic Islands'. Professor Abulafia spoke to a sizeable audience on this important but little-studied aspect of the history of the Western Sephardi Diaspora, and described how Jewish settlement in the



3. *Humas, o Cinco Libros de la Ley Divina, juntas las Aphantarot ...*

Amsterdam: Menasseh ben Israel, 5415 [1654 or 1655]. Spanish translation of the Pentateuch and the additional readings from the Prophetic books. Title page. (Weisz Western Sephardi Collection)

4. *Mercado, Moses Israel de. פירוש ספר קהלת ותהלים [Perush Sefer Kohelet u-Tehilim]. Amsterdam: Immanuel Benveniste, 5411 [1650 or 1651]. Title page. (Weisz Western Sephardi Collection)*

Western Hemisphere led Sephardi Jews to establish communities in the New World. Since its arrival last year, the Collection has enriched the already considerable material on Sephardi life, history and culture already held in the Montefiore and Copenhagen Collections. The Library's Sephardi holdings, which are some of the best in the country and even the European Continent, throw light on Anglo-Jewish Life (figures 1 and 2) as well as on the development of Jewish biblical translation and commentary (figures 3 and 4).

Participants in the Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism, Anti-Semitism: The Dialectics of Inclusion (1780–1950)', made extensive use of the Library facilities in Michaelmas and Hilary terms, as did Visiting Fellows and the numerous scholars who took part in the Seminar's closing International Conference in March. Scholars used our collections to carry out research on a wide geographic range of communities covered by the work of the Seminar, from Western to Oriental communities.



5. Yom Tov Lipmann Heller. צורת בית המקדש [Tsurat Bet ha-Mikdash].
Grodno: Stanislaw Augustus, 1789. Title page. (Lewis Family Loans)

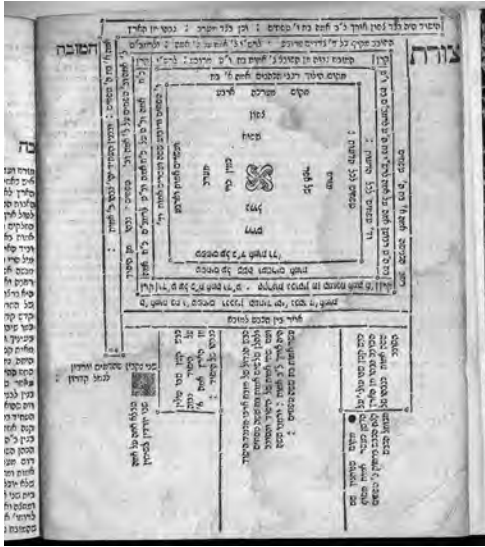
The ‘Workshop on Hebrew Manuscript Studies’ met at the Bodleian Library for the second year running at the start of the Long Vacation, again making use of the Library’s resources. It was financed by the Centre thanks to a grant from the Rothschild Foundation Europe. This event, which was once again a major success, was convened by Professor Judith Olszowy-Schlanger, Professor Sarit Shalev-Eyni and Dr César Merchán-Hamann, with the help of Dr Rahel Fronda.

Cataloguing

Over 5000 items were catalogued over the academic year, including close to 1300 new bibliographic records, representing an increase of over 100 per cent in the number of items catalogued. Under-used books continued to be sent to the Book Storage Facility in Swindon to make room for new acquisitions and items more in demand. We also made significant progress on cataloguing the backlog, and particularly the loan collections.

Acquisitions

The Library continued to acquire books in close coordination with the other Bodleian Libraries, concentrating on the fields of Second Temple Judaism,



6. *Yom Tov Lipmann Heller*. צורת בית המקדש [Tsurat Bet ha-Mikdash]. Grodno: Stanislaw Augustus, 1789. Plan of the altar. (Lewis Family Loans)

Modern Hebrew Literature, Rabbinics and Jewish History. Close to 400 books and periodical issues were acquired. We are now completely integrated into the Bodleian Acquisitions system, resulting in a reduction in labour for our staff.

Loans from the Lewis Family Interests

Continuing a long tradition, the Centre received two books on long-term loan this year from the Lewis Family Interests. The first of these is a Spanish translation of the famous ethical work *Menorat ha-Ma'or*, printed in Livorno in 1656 and most likely aimed at those crypto-Jewish (Marrano) descendants of Jews forcibly converted to Christianity who later left Spain and Portugal to settle in Italy, the Ottoman Empire, France and the Netherlands. The second work is *Tsurat Bet ha-Mikdash* (figure 5) by Yom Tov Lipmann Heller, the foremost Central European rabbi and halakhic authority at the time of the Thirty Years War, which deals with the Second Temple and reflects kabbalistic and messianic preoccupations (figures 6 and 7). This copy was printed around the dissolution of the Polish-Lithuanian Commonwealth and its partition between Russia, Prussia and Austria-Hungary, a time of profound change and dislocation for Polish Jewry.

The Library is grateful to David Lewis for continuing to contribute works

that enrich the Library's collection, and fill gaps in its holdings as well as in those of the Bodleian. We list the loans below, on page 119.

Donations

We record below, on page 132, our gratitude to those who in the past year enriched the Library collections with gifts of books, all now available for use by scholars and students of the Centre and the University. We would like to single out donations of particular importance:

Professor Glenda Abramson again generously donated books and other printed material in the areas of Modern Hebrew drama and literature.

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

Professor Martin Goodman donated a substantial number of books on all aspects of Second-Temple and Rabbinic Judaism.

Professor Mauro Perani donated many volumes on the subject of Italian Jewish history, culture and literature.

Dr Jeremy Schonfield donated books on Anglo-Jewish history, Hebrew literature and Jewish Liturgy.

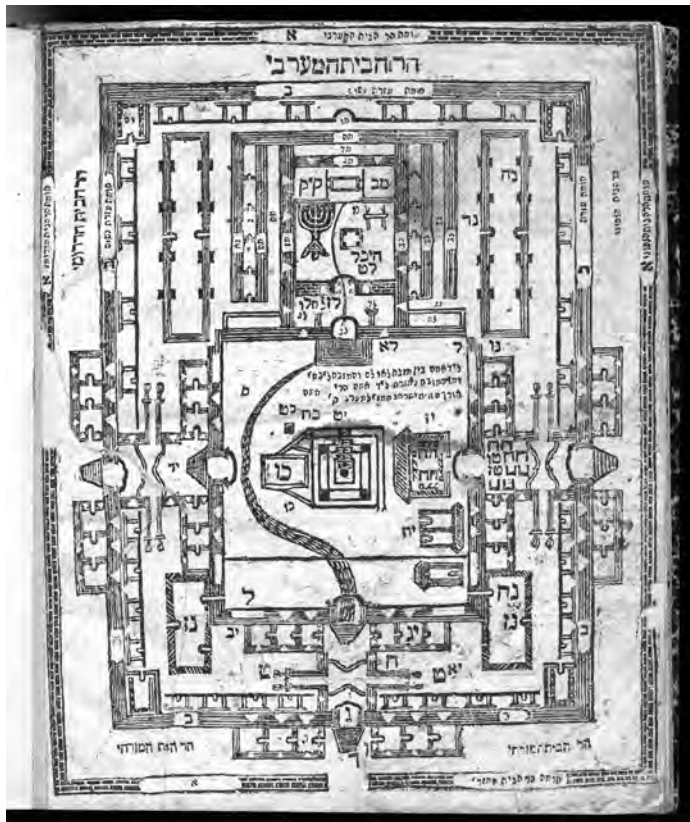
Eran Tzelgov and the redaction of the Ra'av Publishing House gave us books on Modern Hebrew poetry.

Eli Timan gave us a copy of the Passover Haggadah with the Arabic translation as read in Baghdad.

With the help of an endowment in memory of the late Sir Isaiah Berlin, the library acquired several scholarly works on medieval, pre-modern, modern and post-modern Jewish thought, which are listed on pages 133–4 below. Worthy of notice are works examining the interplay between non-Jewish and Jewish thought, and between secular and religious thought, both within and outside the Jewish world.

The Hans and Rita Oppenheimer Fund for books related to the Holocaust and Modern Jewish History made it possible for us to procure several volumes dealing with aspects of the Holocaust and its lasting repercussions. Notable among them are works on the aftermath of the Holocaust and its continuing echoes in the social life and literature of various Jewish communities. Details on all these can be found on page 134 below.

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



7. Yom Tov Lipmann Heller. צורת בית המקדש [Tsurat Bet ha-Mikdash]. Grodno: Stanislaw Augustus, 1789. Plan of the Temple. (Lewis Family

Books on Long-term Loan from the Lewis Family Interests

Aboab, Isaac. *Almenara de la luz (Menorat ha-Maor)*. Livorno: 1656.

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