



*Report of the Oxford Centre for Hebrew
and Jewish Studies 2018–2019*

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OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

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President's Message

It is a great pleasure, as I come to the end of my first academic year as president, to report on the activities of the Oxford Centre for Hebrew and Jewish Studies. We have steered successfully through this busy year thanks above all to the unfailing support of the former president, Professor Martin Goodman, the advice given by the Governors, the commitment of each of my colleagues and the efficiency and dedication of our administrative staff. We are all grateful to Martine Smith-Huvers, Kerry Maciak, Sheila Phillips and Jun Tong, who have taken such good care of the Centre. Our special thanks go to Sue Forteath who will be retiring this autumn after twenty-four years of service to the Centre, most recently as the Academic Administrator. We will all miss Sue's dedication, kindness and efficiency, and wish her the best for the many years ahead.

This year has been an important one: the academic activities of the Oxford Centre for Hebrew and Jewish Studies are now a programme of the Centre for Hebrew and Jewish Studies of the Faculty of Oriental Studies. The Centre's integration within the University of Oxford is a clear recognition of its academic excellence and of the educational role it has played for generations of scholars in Jewish Studies in the UK and beyond since its foundation by David Patterson in 1972.

As in previous years, the Centre has been involved in a range of exciting academic activities, which have been made possible by the generosity of various donors and foundations. We are immensely grateful for their support for the Centre and the advancement of academic Jewish Studies.

This year has not been without great sadness. Mrs Dina Ullendorff, a long-term friend of the Centre, passed away in March 2019, just a few days after her 99th birthday, and we were all touched by the death of Sir Fergus Millar, FBA, Camden Professor of Ancient History and a Senior Associate of the Centre, on 15 July 2019 aged 84. May their memory be for a blessing.

Highlights of this year have included the Oxford Seminar in Advanced Jewish Studies led by Joanna Weinberg and Piet van Boxel. In Hilary and Trinity terms a group of leading scholars from the UK, Israel, USA and continental Europe gathered to study the engagement of early modern Christian scholars with the Mishnah, taking as their starting point the monumental edition and Latin translation of the Mishnah itself and of major Jewish commentaries printed

between 1698 and 1703 by Guilielmus Surenhusius. Alongside an array of lectures and workshops, we had the privilege of hosting Geoffrey Khan (Regius Professor, Cambridge University) who delivered the third Edward Ullendorff Memorial Lecture, as well as Leora Auslander (Arthur and Joann Rasmussen Professor in Western Civilization and Professor of Modern European Social History, University of Chicago), who presented the third Alfred Lehmann Memorial Lecture. Fruitful collaborations with the Bodleian Library and several faculties and research centres across Oxford University have resulted in the co-organizing and hosting of several special events, including the annual conference of the British Association of Jewish Studies entitled 'What is Commentary?', under the presidency of Professor Hindy Najman, which attracted almost 200 participants.

Judith Olszowy-Schlanger
September 2019



*Highlights of
the 2018–19
Academic
Year*

The Centre for Hebrew and Jewish Studies
of the University of Oxford



*The Mishnah
between Christians
and Jews in
Early Modern Europe*

The eighth Oxford Seminar in Advanced Jewish Studies (OSAJS), co-organized by Dr Piet van Boxel and Professor Joanna Weinberg, took place from January to June 2019.

The purpose of the seminar, which brought together an international team of scholars, was to interpret the significance of Wilhelmus Surenhusius's monumental Hebrew-Latin edition of the Mishnah (Amsterdam, 1698–1703) that was equipped with Jewish and Christian commentaries on every page. Surenhusius gathered up more than a century's worth of Mishnaic studies by scholars from England, Germany, the Netherlands and Sweden, but his edition was also born out of the unique milieu of Amsterdam at the end of the seventeenth century, a place which offered possibilities for cross-cultural interactions between Jews and Christians. The seminars investigated the manifold ways in which Mishnah became a key text for religious and oriental scholarship and debate in early modern Europe.



Participants in the Oxford Seminar in Advanced Jewish Studies:
 The Mishnah between Christians and Jews in Early Modern Europe
Front row (left to right): Dr Thomas Roebuck, Professor David Ruderman, Professor Joanna Weinberg, Dr Dirk van Miert, Dr Kirsten Macfarlane, Marcello Cattaneo
Second row (left to right): Professor Richard Cohen, Dr Piet van Boxel, Professor Yosef Kaplan, Dr David Sclar
Back row (left to right): Professor Ada Rapoport-Albert, Dr Omer Michaelis, Dr Theodor Dunkelgrün.

In addition to weekly seminars that took place over two terms and were open to the public and attracted a regular audience, the core members of the group held weekly meetings to read and analyse selected passages from an historical, literary and philological perspective.

The project culminated in a two-day conference in June entitled ‘The Mishnah in Early Modern Europe: Jewish Law for Christians and Jews’.

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

This programme, designed to foster academic contact between graduate students at Oxford and Tel Aviv engaged in the study of the ancient world, was held under the auspices of the Centre for Hebrew and Jewish Studies, and of the Departments of Classics, History and Jewish Philosophy at the University of Tel Aviv. It is guided in Tel Aviv by Professors Gideon Bohak and Jonathan Price, and in Oxford by Professor Martin Goodman.

The focus in 2018–19 was on ‘Religion and Society in Antiquity’ and, as in previous years, graduate students were invited to apply from every faculty in the Humanities Division. Eleven Oxford students were selected to take part in a weekly graduate seminar at the Centre in Hilary Term 2019 and in a joint workshop with students from Tel Aviv University in Tel Aviv on 13–14 March 2019.

Hebrew Manuscript Workshop

This year’s Summer Workshop on Hebrew Manuscript Studies: Codicology, Paleography, Art History, which was held at the Weston Library in Oxford from 1 to 12 July 2019, focused on new technologies for analysing medieval handwriting, online access to major Hebrew manuscript collections, and manuscript databases and programmes dedicated to the study and preservation of Jewish archives and libraries. These tools give scholars new impetus to ‘return to primary sources’, and make possible new projects concerning medieval Hebrew texts.

Researchers using original manuscripts often describe the inadequacy of the methodological tools available for comprehending and exploiting them. The Summer Workshop offered a comprehensive, specialized programme on the history of the book and of collections, Jewish calendars, Hebrew codicology, paleography, diplomatics and art history, as well as conservation, manuscripts in the age of print and digital humanities applied to Hebrew manuscripts.

It was organized in collaboration with the Bodleian Library, which allowed access to original manuscripts for the teaching sessions. Specialists including Professor Judith Olszowy-Schlanger, Professor Sarit Shalev-Eyni and Dr César Merchán-Hamann provided in-depth methodological introductions and research guidance to sixteen students of a wide range of fields in Hebrew manuscript studies.

Edward Ullendorff Memorial Lecture

The third annual Edward Ullendorff Memorial Lecture, funded by a generous donation to the Centre by his widow, Mrs Dina Ullendorff, was delivered by Professor Geoffrey Khan, FBA (Regius Professor of Hebrew at the University of Cambridge) on 29 November 2019. His lecture was entitled ‘The Loss of the Tiberian Pronunciation Tradition of Biblical Hebrew in the Middle Ages and its Recovery through Modern Scholarship’. Dina Ullendorff, who had been unable to attend the lecture because of ill- health, sadly passed away in March 2019.



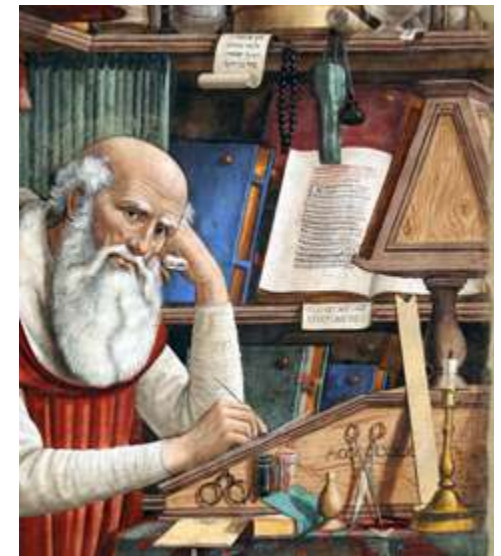
*Emil and Emma Wassermann's Passover Seder table in Bamberg, 1912.
(Courtesy of the Leo Baeck Institute, New York.)*

Lehmann Lecture

Leora Auslander (Arthur and Joann Rasmussen Professor in Western Civilization and Professor of Modern European Social History, University of Chicago) delivered the third Alfred Lehmann Memorial Lecture on 11 June 2019, entitled ‘Diasporic Home-making in Times of Crisis: Jews in Paris and Berlin in the Twentieth Century’. This attracted an audience of around forty people, and members of the Lehmann family joined Professor Olszowy-Schlanger, Professor Weinberg and Dr van Boxel for dinner after the talk.

Post-graduate Workshop on 70 Years of the Dead Sea Scrolls

The seventieth anniversary of the discovery of the Dead Sea Scrolls was commemorated by events devoted to the scholarly research so far been carried out on them. Individual seminars were conducted by the Centre for the Study of the Bible in the Humanities, the Centre for Hebrew and Jewish Studies, and the Hebrew Bible Seminar and New Testament Seminar in the Faculty of Theology and Religion. The programme culminated in a postgraduate workshop on Friday 21 June 2019, with keynote lectures by Professor George Brooke (Manchester) and Professor Eibert Tigchelaar (Leuven) and short papers by graduate students and early-career scholars. The workshop was convened by Professors Hindy Najman, Markus Bockmuehl and Martin Goodman.



Critical Editions of the Hebrew Bible

The new Critical Editions of the Hebrew Bible Project established a base in the Clarendon Institute this year. It is designed to make possible collaborative research on critical editions of the Hebrew Bible and is directed by Professor Jan Joosten and Dr John Srenock. In particular the project supports editions of 1 Kings (edited by Jan Joosten) and Psalms 101–150 (edited by John Srenock),

to be published in *The Hebrew Bible: A Critical Edition*. Each volume will contain an introduction, a critically reconstructed text using readings from multiple witnesses, as well as a commentary on the development of the text and the reasoning behind the reconstruction. The project is also a springboard for engagement with the public on the significance of textual criticism.

A colloquium devoted to new approaches to textual criticism of the Hebrew Bible and related texts – focusing on the role of translation in textual criticism and of textual criticism in biblical and Jewish studies – took place in May 2019. Questions under consideration included how textual criticism can be translated to speak to other disciplines in biblical studies, how it can transcend its traditional boundaries, and how the concept of translation, and the translations themselves, can further this goal.

In association with the conference a public forum entitled ‘The Origins of Biblical Texts’ took place on the first evening, the first in a series of six public forums organized by the Project on the ‘The History of the Bible from Qumran to Today’.

Oxford Song Network: Poetry and Performance

Professor Adriana X. Jacobs co-organized a Hebrew-English Artistic Project combining music, poetry, translation and scholarship in November 2018 under the auspices of the Oxford Song Network. The Holywell Music Room provided the venue for ‘Within My Heart a Blind Bird is Imprisoned’, comprising songs by contemporary Israeli composer Stella Lerner to words by Leah Goldberg (1911–70), a classic icon of Hebrew-Israeli poetry. The concert, performed in the original Hebrew and in Avshalom Guissin’s English translations, was followed by a panel discussion.

Yehuda Amichai Festival

The Centre hosted a poetry-reading event attended by Yehuda Amichai’s widow and chaired by Professor Adriana X. Jacobs on 15 November 2018. Other participants included Christopher Reid, Yvonne Green and Erez Bitton, each of whom read their favourite Amichai poems, followed by examples of their own work.

New Publications by Fellows of the Centre

Poets have for centuries turned to translation for creative inspiration, and have introduced new poetic styles, languages and forms into their own writing through and in translation, sometimes changing the course of literary history in the process.

Strange Cocktail: Translation and the Making of Modern Hebrew Poetry, by Professor Adriana X. Jacobs is the first comprehensive study of this phenomenon in modern Hebrew literature from the late nineteenth century through to the present day. It was launched at a David Patterson Lecture in Michaelmas Term 2018.

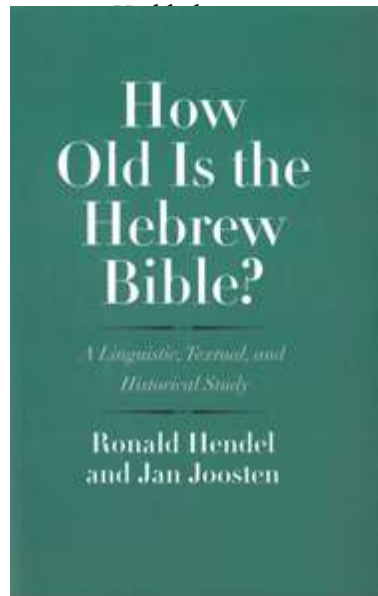
Professor Jacobs’ close readings of work by Esther Raab, Leah Goldberg, Avot Yeshurun and Harold Schimmel examine the distinct poetics of translation that emerge from reciprocal practices of writing and translating. Working in a minor literary vernacular, the translation strategies that these poets employed allowed them to create and participate in transnational and multilingual poetic networks.

Strange Cocktail advances a comparative and multilingual reframing of modern Hebrew literature that considers how canons change and are undone when translation occupies a central position – how lines of influence and affiliation are redrawn and literary historiographies are revised when the work of translation occupies the same status as an original text, and when translating and writing go hand in hand.

The publication of *How Old is the Hebrew Bible*, by Professor Jan Joosten and Professor Ron Hendel, was celebrated at a David Patterson Lecture in February 2019. This attracted a large audience, filling the Catherine Lewis Lecture Room to capacity and spilling out into the foyer.

The question of the age of the Hebrew Bible has long sparked controversy and





debate which show no signs of abating. The scarcity of clear evidence allows for many views, although these are often clouded by theological and political biases. This broad-ranging book paves the way for dating the Hebrew Bible and for understanding crucial aspects of its historical and contemporary significance.

Dr Jeremy Schonfield's *Text, Time and Territory: Rereading Jewish Culture*, published in Romania in May 2019, is the first academic introduction to Judaism to appear in Romanian addressed to people familiar with the social sciences.

It is the result of long gestation, having emerged from three groups of lectures given in English by Dr Schonfield at the University of Iaşi and at New Europe College, Bucharest, between 1993 and 1996, where he was invited by a junior lecturer from Iaşi who had taken courses in the Oxford Centre for Hebrew and Jewish Studies and wanted to share the experience with colleagues at home. Plans to publish were shelved when this academic host, Mihai-Razvan Ungureanu, was appointed Deputy Minister for Foreign Affairs and later served successively as Foreign Minister, Director of Foreign Intelligence and finally as Prime Minister.

One of Professor Ungureanu's first projects on returning to the academic world in 2016 was to ask Jeremy to revise the 1990s lectures for publication as a book. The cover design, shown here, is from a Sephardi manuscript of 1299. It is hoped that an English-language version will be on the way soon.

Oxford Centre for Hebrew and Jewish Studies

Public Lectures

The Centre's David Patterson Lectures on Monday evenings in Oxford covered a wide variety of topics in Hebrew and Jewish Studies, and included several book launches (as mentioned above). From January to March the Centre again offered a popular series of talks for the public at JW3 in London, ranging from 'Jews, Herrings and Medieval Lynn' by Judith Olszowy-Schlanger, to 'Bringing Maimonides to Oxford' by Ben Williams, and attracting a substantial audience. Martin Goodman's lecture entitled 'Josephus on Trial' was attended by more than fifty people.

Biblical Hebrew Summer School

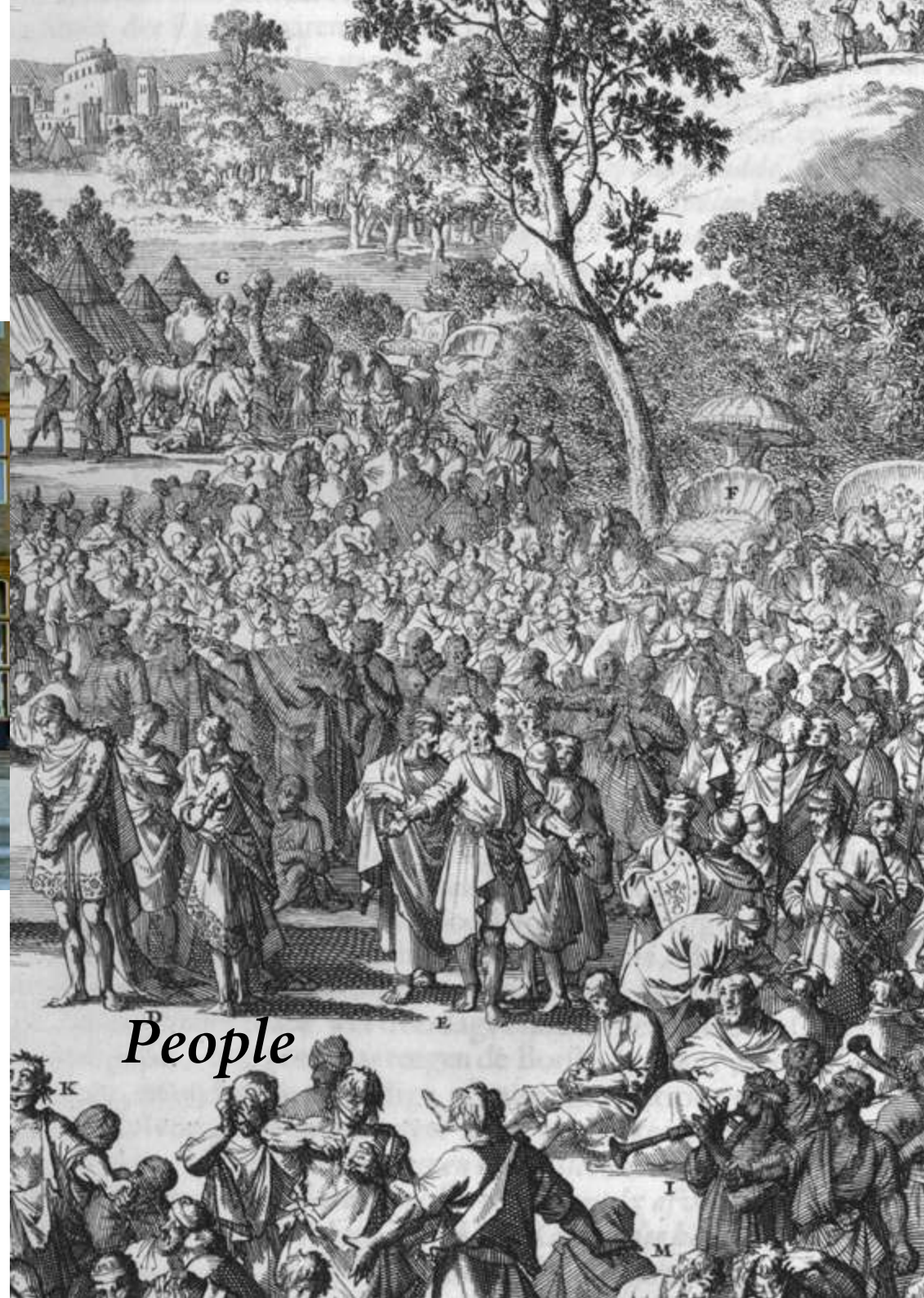
Stephen Herring organized and taught an intensive two-week course in Biblical Hebrew language for the fifth consecutive summer in 2019, this time to a cohort of twenty-two students. The school has become popular and student feedback has been enthusiastic, with comments ranging from 'fast paced, but very rewarding and thoroughly recommended', from a total beginner, to 'I was impressed at how much I improved in just two weeks', from a person with some prior experience.

Oxford Summer Institute on Contemporary and Modern Judaism

The sixth Oxford Summer Institute, run in collaboration with the Berman Center at Lehigh University and led by Miri Freud-Kandel (Oxford), Adam Ferziger (Bar-Ilan) and Hartley Lachter (Lehigh), took place from 30 June to 5 July 2019 at Eynsham Hall.

This year participants explored the evolution of the concept of 'Jerusalem and Babylon: Past, Present, Future' in Jewish history, thought and culture, including comparisons with rich Christian articulations on the topic. One focus of discussion was on how in-depth analysis of this notion offers tools for examining the burgeoning contemporary dynamic in which parallel centres of Jewish civilization offer original, powerful, yet highly distinctive models.

The historical origins of the 'Jerusalem-Babylon' division lie in events that led to the destruction of Solomon's First Temple in 586, the initial resettlement of much of the Judean population 'By the Rivers of Babylon', and the return to Jerusalem of some of the exiles following the 'Decrees of Cyrus' in 550. Jewish life has since then been structured around multiple communal centres, each with distinctive traditions and character, although some locations have had more dominant influence than others.



Oxford Summer Institute participants at Eynsham Hall.
Front row (left to right): Dr Miri Freud-Kandel, Dr Mirjam Thulin, Robin Nobel (Rothschild Foundation), Dr Jodi Eichler-Levine, Professor Vered Noam, Rose Stair, Tara Coyle (Lehigh University)
Second row (left to right): Professor Rudolf Klein, Professor Adam Ferziger, Professor David Myers, Dr Markus Krahn, Professor Admiel Kosman, Professor Kimmy Caplan, Professor Naomi Seidman, Dr Elad Lapidot, Dr Sara Hirschhorn, Professor Hartley Lachter.

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Professor Sir Fergus Millar, FBA *Brasenose College, Oxford (d. 15 July 2019)*

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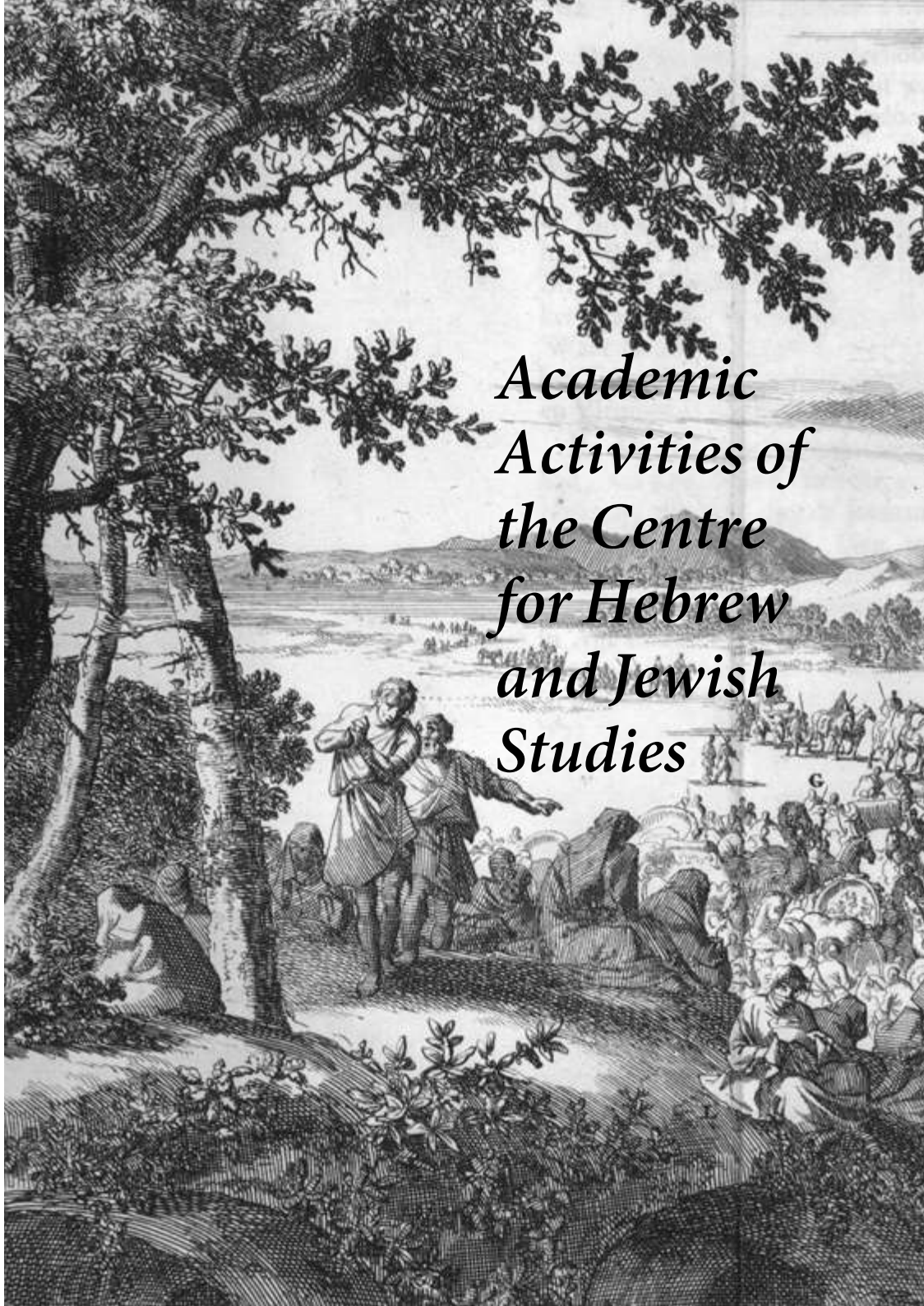
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*Academic
Activities of
the Centre
for Hebrew
and Jewish
Studies*

Oxford Seminar in Advanced Jewish Studies – The Mishnah between Christians and Jews in Early Modern Europe

The Mishnah between Christian and Jews in Early Modern Europe

Dr Piet van Boxel and Professor Joanna Weinberg
University of Oxford

The eighth Oxford Seminar in Advanced Jewish Studies took place from January to June 2019 and culminated in a two-day conference in late June. It was co-organized by Dr Piet van Boxel and Professor Joanna Weinberg.

The Seminar, funded primarily by the Polonsky Foundation, brought together an international team of scholars from different disciplines to work on the multiple ways in which the canonical text of Jewish law, the Mishnah, was studied by scholars, both Jewish and Christian, in early modern Europe. In the seventeenth century, Christians – and especially Protestants – studied the Mishnah alongside a host of Jewish commentaries in order to reconstruct Jewish culture, history and ritual, shedding new light on the world of both the Old and New Testaments. Their work was also inextricably dependent on the vigorous Mishnaic studies of early-modern Jewish communities. Both traditions, in a sense, culminated in the edition and Latin translation of the Mishnah published by Guilielmus Surenhusius (Willem Surenhuis) in Amsterdam between 1698 and 1703. Surenhusius gathered up more than a century's worth of Mishnaic studies by scholars from England, Germany, the Netherlands and Sweden. His edition was born out of the unique milieu of Amsterdam at the end of the seventeenth century, a place which offered possibilities for cross-cultural interactions between Jews and Christians. It included the Hebrew text of the Mishnah together with Latin translations of all sixty-three tractates, as well as the commentaries of Maimonides, Obadiah of Bertinoro (c. 1455-c. 1515) and a variety of Christian scholars of the sixteenth

and seventeenth centuries. Surenhusius' grand enterprise removed the Jewish canonical text out of its original religious domain. On the page, readers could confront Jewish law through the lens of both Jewish and Christian interpreters.

Weekly seminars took place over two terms on topics ranging from historical and textual to literary aspects of the topic. Additionally, the core members of the group met weekly to read and analyse selected passages from Surenhusius' Mishnah edition. Important discoveries were made during these sessions concerning the edition and the translators of the Mishnah, as well as the different modes – antiquarian, philological, theological – of commenting on the text. The two-day conference excavated the long-term currents within the history of Christian and Jewish scholarship, as well as the more immediate contexts, which made Surenhusius' achievement possible.

William Wootton's Version of Mishnah Shabbat and Eruvin (1718) and the Mishneh Torah in England between the Late-seventeenth and the Early-eighteenth Centuries

Marcello Cattaneo University of Oxford

In 1718 the English scholar and theologian William Wotton published the first English translation of the mishnaic tractates of Shabbat and Eruvin, with notes, introductions and discussions of the Oral Law in Judaism. The first of two lists appended to the work names the tractates of the Mishnah and highlights those translated into Latin by Christian scholars, including those recently published (1698–1703) by the Dutch Hebraist Wilhelm Surenhuis (the first complete Latin Mishnah, with the commentaries of Maimonides and Bartenora). The second names the sections of Maimonides' *Mishneh Torah* that had been translated into Latin, some of which, produced by Wotton's fellow-scholar David Wilkins, never appeared in print, but survive in manuscript in the British Library.

My research focused mainly on this English chapter in the Europe-wide engagement with the Mishnah and Jewish law in the seventeenth and early-eighteenth centuries. The emerging picture is not easily summarized. Wotton himself read the Mishnah in the vernacular to further a theological agenda encapsulated in the Christian establishment of Sunday worship in fulfilment of the Jewish Shabbat (thus implicitly polemicizing against dissident Christian Sabbatarians). Other scholars had different interests. Christian students of the

Mishneh Torah became increasingly aware of Maimonides' role in a Jewish tradition of Halakhah that did not simply preserve the memory of customs and rites, but was a living practice of legal interpretation, reflection and discussion. The many Latin translations of Maimonides and the Mishnah that survive in manuscript bear witness to the increasing importance of this way of gaining familiarity not just with rabbinic Hebrew, but with Jewish thought and legal traditions. Evidence from Oxford libraries points even to the use of the *Mishneh Torah* in Christian pedagogical settings.

My research sought to explore the implications of such study for theology, antiquarian scholarship concerned with ancient Jewish history, and an understanding and sometimes an appreciation of Jewish law as a fruitful legal tradition. In a first paper given during Hilary Term I focused especially on William Wotton and the context of his Mishnah translations. At the final conference I presented the results of investigations about Wotton's colleague David Wilkins and his manuscript Latin translation of the *Mishneh Torah*.

Imagining the Mishnah Visually: From Wagenseil to Wotton

Professor Richard Cohen

The Hebrew University of Jerusalem

My research was devoted to the visual images that appeared in editions of the Mishnah produced by Christian scholars in the seventeenth and early-eighteenth centuries. The first scholar to include images was Johann Christoph Wagenseil, a professor of history and Oriental languages at Altdorf University, whose translation of the tractate Sotah was illustrated with images by the Nuremberg engraver Cornelius Nicholas Schurtz (1651–1700) and others. Some of these images later reappeared in the Mishnah published by the Dutch scholar Guilielmus Surenhusius. Visual material of this kind had never previously appeared in Hebrew editions of the Mishnah, and has rarely attracted attention prior to this Seminar.

Surenhusius' translation of the Mishnah into Latin (1698–1703) included images as front pages to each of the six orders, as well as other illustrations in three of them. Cooperation was initiated with a Jewish engraver, Isaac Sofer, several of whose works appeared in the order of Zeraim. I set out to uncover the nature of these front pages, their relationship to the text, and their place in

the oeuvre of the engravers. Much of my attention was dedicated to uncovering the creator of the unsigned front pieces of Zeraim and Moed, Jan Luyken (1649–1712), the poet and artist, and to understand how he worked on these images and his contribution to the overall scheme of the front pages.

The design of the front pages of these first two orders of the Mishnah established the visual composition that was later followed in the front pages of the other four orders. Each tractate would be represented by a single vignette in a roundel, a square or a rectangle. All



sixty-three tractates were represented, and three orders (Nezikin, Taharot and Kedoshim) contained no other images. Jacobus Borstius (1612–80), a devout member of the Dutch Reformed Church, rarely included images in his books, but accepted for this project the pattern developed in Holland of including an illustrated page before the title page to give an impression of its contents, as a sort of advertisement.

The images that reflect a theme of the tractate to which they relate seem to be unaffected by the religious agendas or beliefs of the authors, engravers and publishers. This may not have been difficult for engravers who had dealt extensively for decades with themes related to the New and Old Testaments. Motifs related to themes such as Solomon's temple and its destruction and a wide range of neutral images were available to reapply as appropriate in the various tractates. Almost all the images on the Surenhusius front pages could therefore easily have been found in illustrated Bibles.

Interestingly, a certain negotiation took place between Jews and Christians in creating these visual images for the various editions of the Mishnah. The contact between them was explored in this research.

*Rabbi Jacob Abendana, the Author of
a Lost Spanish Translation of the Mishnah*

Professor Yosef Kaplan

The Hebrew University of Jerusalem

In the first half of the seventeenth century the Sephardi community of Amsterdam became the metropolis of the Western Sephardi communities. The founders of these congregations were former *marranos* who emigrated from Spain and Portugal and rejoined the Jewish religion, most of whom had little knowledge of Judaism. In the educational institution they established in Amsterdam emphasis was placed on study of the Hebrew language and on correct translation of verses from the Bible into Spanish, and teachers insisted on mastery of Hebrew grammar and syntax. Jewish visitors to Amsterdam were impressed by the systematic curriculum and pedagogical methods practised there, which were influenced by the Iberian Jesuit schools in which some of the *marranos* had studied in their youth.

In the Jewish printing houses of Amsterdam many dozens of Hebrew books were produced, most of them halakhic and ethical works, but also quite a few classical writings in Spanish and Portuguese translation. One of the most gifted Jewish translators active in seventeenth-century Amsterdam was *Haham* Jacob Abendana, whose Spanish translation of the *Kuzari* by Rabbi Judah Halevi was published in 1663. Abendana added a commentary to this translation, reflecting his rich philosophical and theological education. The commentary includes long passages from the *Guide of the Perplexed* by Maimonides, also rendered into eloquent Spanish, raising the possibility that Abendana planned to translate that entire work.

Abendana arrived in Amsterdam from Hamburg around 1653, and about two years later was ordained as a rabbi. The Sephardi community of Hamburg, which developed in the shadow of the Amsterdam community, produced several impressive scholars, such as David Cohen de Lara and Benjamin Musaphia, mainly in the areas of Hebrew philology and lexicology. During his years in Amsterdam, Abendana never served officially as a rabbi, though he was apparently nominated occasionally as the third judge in the rabbinical court, and preached in the synagogue on a few occasions. He supported himself mainly by dealing in Hebrew books and manuscripts, a business which took

him to other cities in Holland and beyond, including Oxford, where he came into contact with scholars such as Edmund Castell, Johan Buxtorf the Younger, Johannes Cocceius, Friedrich Mieg and Antonius Hulsius (his correspondence with the latter degenerated into a fierce theological dispute).

Jacob Abendana is mainly known for his Spanish translation of the Mishnah, however, which was praised extravagantly by the Dutch Christian Hebraist, Willem Surenhuis, who translated the Mishnah into Latin, in six volumes (Amsterdam, 1698–1703). In his introduction to that monumental edition he stated that he learned a great deal from Jacob Abendana's Spanish translation, which was never published. In 1680 Jacob Abendana went to London, invited by its leaders to serve as the *Haham* of the Sha'ar Hashamayim congregation of Sephardi Jews there. He died in 1685 and was buried in the old cemetery of the community in Mile End. The fate of the manuscript of Abendana's Mishnah translation, that had been seen by Christian Hebraists such as Knorr von Rosenroth and Johann Christoph Wagenseil, is still unknown.

*Guilielmus Surenhusius' Sefer Ha-Mashveh (1713)
and New Testament Scholarship in the Early
Eighteenth Century*

Dr Kirsten Macfarlane *University of Cambridge*

My research was focused on Surenhusius' next (and only) major project after his translation of the Mishnah: his 1713 *Sefer Ha-Mashveh*, in which he aimed to explain the seemingly haphazard ways in which the Apostles cited the Hebrew Bible, by comparing them to ancient rabbinic customs of citation as illustrated in the Mishnah, the Gemara and later Jewish sources. Surenhusius' project is interesting not only for what it aims to do, but also because two very different visions of it have prevailed in secondary literature. On the one hand, it has been seen as a bloated, overwrought requiem for the Renaissance tradition of Christian studies of Hebrew that preceded it; on the other hand, it has been presented as the triumphant climax of that tradition, the moment at which such studies were absorbed into mainstream Christianity, paving the way for the Enlightenment. My research moved beyond such assessments by providing the first reconstruction of what Surenhusius himself actually thought he was doing in the *Sefer Ha-Mashveh*, first by positioning him within the long-term history of scholarship on the problem of the citations in the New Testament,

and secondly by examining how his work fits into his local contexts in early-eighteenth-century Amsterdam.

In particular I argued that Surenhusius' work should be viewed as a response to crucial developments in late-seventeenth-century biblical scholarship. By the time Surenhusius wrote, the French Oratorian Richard Simon and the Arminian theologian Jean Le Clerc had both offered powerful accounts of the relationship between history, Scripture and criticism, each of which supported their own particular confessional agenda, and to which Reformed Protestants of Surenhusius' ilk had generally struggled to respond. Surenhusius' *Sefer Ha-Mashveh* was an attempt to respond to some aspects of these accounts, offering Reformed Protestants a way to meet the critical challenge of Le Clerc and Simon without sacrificing their doctrines of scriptural transparency, harmony and authority. Central to this attempt was Surenhusius' use of post-biblical Jewish literature, including early-modern Jewish writings on talmudic hermeneutics, to try to reconstruct the literary culture of rabbinic Judaism in which the New Testament was written and to use this reconstruction to explain away its errors and inconsistencies. In outlining how Surenhusius' work differed from and was similar to that of Reformed Hebraists who preceded him, I highlighted two special aspects. First was the extent to which the confessional, theological elements of his project had retreated away from the surface conclusions of his work, and lay instead in its overall design and structure. Second was the extent to which strong missionary motives and anti-Jewish polemics drove much of the logic and argumentation of his work, which I suggested was more than simply a standard Christian literary trope of the time, and reflected Surenhusius' interactions with the Jewish communities of Amsterdam. It is this second feature of Surenhusius' work – the degree to which it might reflect actual engagements with local rabbis and Jewish scholars – that I examined further in the conference concluding the project.

Judah ha-Nasi: Mudawwin Almishna

Dr Omer Michaelis *University of Tel Aviv*

When did Judah ha-Nasi become the 'author' of the Mishnah? The purpose of this question is to explore when and how this attribution developed. It first appeared in the Middle Ages, most notably in the writings of Maimonides, as part of the rise of the individual named author in Jewish culture for the first

time since the Hellenistic age. It was related to parallel processes in Arabic book culture, to the decline in the status of oral transmission in the Islamic world, to the rise of the medium of writing, and to the struggle over the authority of the Oral Torah that took place between Rabbanite and Karaite Jews, a *polemos* in which Maimonides intervened.

One of the novelties in Maimonides' conceptualization of the Mishnah is his choice of the term *mudawwin* to describe the role of Rabbi Judah ha-Nasi, and more specifically the title Maimonides chooses for him: *mudawwin almishna*. This term, which is repeated in Maimonides' introduction to the Mishnah and also in his commentary, was unprecedented at the time, and was not how preceding authors such as Judah ha-Levi and Sa'adia Gaon had described the role of Judah ha-Nasi or the creation of the Mishnah. By means of doing this, Maimonides created a new focal point for understanding the Mishnah. In his view the Mishnah was not only an oral, collective and multi-generational enterprise which continued until the redaction of the Talmud. For him Judah ha-Nasi was foundational to the Mishnah, and both gave it its order and established its infrastructure. Moreover, viewing the Oral Torah as accumulative, Maimonides saw Judah ha-Nasi as having a crucial role in forging a unitary form to the abundance of legal decisions and traditions. Maimonides viewed the Mishnah as a Janus-faced work, both as an accumulation of legal edicts and as a work uniquely marked by its *mudawwin*, who ordered the heap of *Halakhot* and gave the work its particular quality. This quality, according to Maimonides, was not merely an 'aesthetic' phenomenon, but was what endowed the Mishnah with its prominence and its superiority to the *Tosefta* and tannaitic midrashic compilations, even though these feature reliable and well preserved edicts.

In articulating Judah ha-Nasi's role as an author, Maimonides set the stage for a turning point in his own status from commentator in his Mishnah Commentary to author of the *Mishneh Torah*. We can identify two fundamental characteristics of the Maimonidean move. He viewed the role of the author as associated not with a uniquely divine source, leaving for successors only the role of transmitters, but saw authorship as plural in principle. Moses was joined by Judah ha-Nasi and, after him, as Maimonides commented in his commentary, Rav Ashi, who authored the Babylonian Talmud and whose 'structure and degree of usefulness' attested that its author had 'a sacred divine spirit in him'. Each author's character was associated with greatness without being singular. Once the framework of the unique author had been breached, the entry of another yet unknown author was made possible.

Secondly, by lingering over the arrangement of the Mishnah, Maimonides took part in the emergence of a discursive field – taxonomy – in which the *halakhah* in general was framed and classified in terms of its organizing principles. Although taxonomy does not involve intervening in any single *halakhah*, it does ‘legislate’, so to speak, the conditions for approaching each *halakhah*, and shapes the ‘gate to the law’, the framework of significance in which it appears. Laws were classified long before Maimonides’ time, but the effort devoted to reviewing the principle of classification in the Mishnah is an innovation. Moreover, unlike the case of a single *halakhah*, which is, according to Maimonides, constrained by tradition and subject to the mechanisms of institutional control, the overall structuring of the law is a more open medium, a human creation taking place on a plane of meaning in which the author operates.

*Three Mishnah Editions
Published by Menasseh ben Israel*

Dr David Sclar Harvard University

Menasseh ben Israel’s converso background, writings, oratorical skill, messianic enthusiasm, political manoeuvrings and printing activities touch on a range of interests. Although he never assumed the chief rabbinate and experienced disappointment, Menasseh ben Israel (1604–57) contributed to the growth of Portuguese rabbinic culture for decades. He taught in the communal Ets Haim Yesiba, regularly authored, translated and published treatises on Jewish thought, and helped articulate complex issues of ritual and religious tradition for a developing community. His own works, including *El Conciliador*, *Thesouro dos Dinim*, *Piedra Gloriosa* and *Mikveh Yisrael*, reflect a creative mind aware of a specific audience and of the need to inspire.

In the second quarter of the seventeenth century Menasseh ben Israel printed three editions of the Mishnah in an effort to reach new students within an untapped market. In 1632 he published one in quarto format, ‘so that it could be carried in the bosom to be studied eighteen chapters per day in order to complete the entire Six Orders every month’. The printer advised students to follow a study programme for an hour each day, and included brief marginal notes, termed *perush ha-milot*, to clarify the plain meaning. In December 1643 Menasseh issued an edition in sextodecimo, half the size of his earlier



*Mishnayot (Amsterdam):
above left, 1632; above right, 1643;
right, 1646.*

one, and without the *perush ha-milot* or *baraitot*, but including a conceptual finding aid at the end. Three years later a third and final edition appeared in a vocalized format, brought to press by the Dutch theologian and Hebraist Adam Boreel and the Portuguese scholar Jacob Judah Leon Templo. The partnership between Jews and Christians reflected a shared interest in this early rabbinic text and a hope to market the volume to separate audiences.

Among Jews in the early modern period the Mishnah played two distinct roles: as a text to study with commentaries to aid comprehension, and as a source of mystical inspiration when recited ritually, epitomized by Joseph Karo's *magid* (heavenly voice). Menasseh's small-format editions, without commentary or illustration, targeted a less rabbinically sophisticated readership. The Mishnah had been only occasionally printed from the incunabula era up to the 1630s, apart from the mid-sixteenth century when at least five editions appeared in Italian cities over a twelve-year span. Menasseh's publications therefore marked a significant moment in the spread of Mishnaic study, at a time when other editions appeared in Amsterdam, Cracow, Istanbul and Venice in response to much increased demand. Menasseh ben Israel marketed the tannaitic text as religiously valuable in its own right, and in a format that would allow it to be easily held and regularly studied. The extent to which his goal was fulfilled in Amsterdam is questionable, though he doubtless contributed to the mid-seventeenth-century popularization of the Mishnah.

Surenhusius and His Mishnah Edition in Context

Dr Piet van Boxel *University of Oxford*

In 1674 Johann Christoph Wagenseil, professor of Oriental languages at the university of Altdorf, published an annotated Latin translation of tractate Sotah – on adultery – of the Mishnah.¹ To his translation he added excerpts from the Talmud equally in Latin, also accompanied by his comments. Mainly known from his book *The fiery darts [Tela Ignea] of Satan, or the secret and horrible books of the Jews against Christ, God and the Christian religion*, the renowned Orientalist was on file as a severe critic of Jewish books.² His appreciation for this early code of Jewish law has virtually gone unnoticed. Wagenseil says of the whole of the Mishnah the following: 'If I understand the Talmud as only referring to the Mishnah, I certainly would attest that in the whole of the Talmud no blasphemy whatsoever can be found, nothing against Christians, neither any fable, not even anything that is very much incongruous to reason.

1. J. C. Wagenseilii, *Sota : hoc est liber Mischnicus de uxore adulterii suspecta una cum libri en Jacob excerptis gemaræ versione Latina, et commentario perpetuo ... illustrata. Accedunt correctiones Lipmannianæ* (Altdorf, 1674).

2. *Tela Ignea Satanæ, sive Arcani et Horribiles Judæorum Adversus Christum, Deum, et Christianam Religionem Libri* (Altdorf, 1681).

For it only contains pure traditions and is, as we have said, a corpus of Jewish law once upon a time not written down.'¹

As a devoted antiquarian, Wagenseil attributed great importance to understanding Jewish daily life: 'Customs, traditions and habits of other peoples, in particular the Greeks and the Romans, had been described and depicted in numerous books. The Jews, however, did not leave any imagery with the exception of the arch of Titus, on which only the menorah is clearly visible. So, how to acquire knowledge about the temple, the sacrifices, the high priest, priests and levites, the table of showbread, Passover and the feast of Tabernacles, circumcision, the way Jews were dressed, sowed their fields, got married and buried their dead? The only way to learn about the Jewish antiquities remains the text of the Talmud, or the Mishnah. For after the Holy Scripture nothing apart from this [text] can be found that could inform us how the Jews proceeded in spiritual and secular matters and conducted their governing. But since the Mishnah is very difficult to understand, its content almost always remained hidden among the Christians until in this century ever so often one or the other scholar happens to shed light on its obscurity by translating and commenting on part of it.'² It is in this spirit that Wagenseil, like some other Christian scholars, made his explanatory translation of tractate Sotah, a rendering that was included in Guilielmus Surenhusius' Mishnah edition, published in Amsterdam from 1698 to 1703.

The Contents and Scope of the Correspondence of Gulielmus Surenhusius (c. 1664–1729): Studying the Mishnah and other Rabbinic Literature in the Republic of Letters

Dr Dirk van Miert *University of Utrecht*

Christian scholars who devoted themselves to biblical Hebrew and rabbinic literature can be said to form a sub-community in the wider European Republic of Letters. But how are we to understand such a 'province'? Did they constitute discrete epistolary networks, or create a co-citation network with a distinct

1. *Tela Ignea Satanæ*, 57.

2. See Johann Christof Wagenseil, *Belehrung der Jüdisch-Teutschen Red- und Schreibart : Unter andern jüdischen Büchern, wird dargestellt Masekhet Nega'im, oder Das talmudische Buch von dem Aussatz* (Königsberg, 1699), Fürrede [pp. 12–15].



genealogy and a particular canon? How did Christian scholars of Hebrew relate to Jewish scholars, and what position could Jewish scholars hope to gain in the Republic of Letters?

I took the Dutch scholar Guilielmus Surenhusius (c. 1664–1712) as an example of a little-examined scholar trying to make a career out of Hebrew studies through publishing, knowledge brokerage, networking and information gathering, and collected the metadata of his surviving correspondence. In order to put these in the Oxford database ‘Early Modern Letters Online’, run by the Cultures of Knowledge project, I transcribed the Latin, drew up a critical apparatus and provided historical footnotes. This and further research in archives resulted in a new biographical sketch of Surenhusius which I hope to publish together with an edition of the correspondence. A second publication will appear in the forthcoming volume based on the work of the Seminar.

The Annotated Mishnah among Jews and Christians in Early Modern Europe

Professor Joanna Weinberg *University of Oxford*

The proliferation of editions of the Mishnah (the ancient corpus of Jewish law) in various formats and languages from the mid-sixteenth to mid-eighteenth centuries is a phenomenon that invites interpretation. In my seminar paper I attempted to demonstrate why and how both Jews and Christians – mostly Protestant – placed so much emphasis on the Mishnah (rather than on the Talmud) and produced commentaries that revitalized its text by recourse to the manuscript tradition and other analytical tools. In particular, my purpose was to analyse the extent to which contemporary Jewish commentary on the Mishnah infiltrated Christian annotated translations of the Mishnah, and in general to suggest that in early modern Europe study of the Mishnah could be described as a Jewish-Christian enterprise.

The value attached to the Mishnah is already in evidence in the Talmud. Yet in the late sixteenth century the Maharal of Prague insisted on the Mishnah’s centrality for Judaism and campaigned to place it as an essential part of the school curriculum. Though he himself did not produce a commentary on it, disciples of his did. One of the most noted of these was Yomtov Lipmann Heller (1578–1654). Whereas Maimonides and later the fifteenth-century Italian Obadiah Bertinoro became the favourite commentators along with Rashi as printed in the Talmud, they ceded their privileged place to some extent to Heller’s *Tosafot Yom Tov*, whose commentary was first printed in Prague (1614–7) together with that of Bertinoro. A later much expanded edition was printed in Krakow in 1642 with maniculae, asterisks and brackets to indicate the additional material.

What is particularly striking is that Christian translators of the Mishnah also became familiar with Yomtov Lipmann Heller’s commentary, often citing ‘Yomtobus’ as an authority to whom the last word should be given. Among the Christian commentators who used this work was Guilielmus Surenhusius, the author of the monumental Hebrew-Latin edition of the Mishnah that was the focus of our project. It transpired that Heller was frequently Surenhusius’ guide through the Mishnah, for in his commentary on some tractates Surenhusius virtually invariably followed elements in Heller’s commentary, sometimes explicitly and sometimes without noting the source of his explanation. My

findings suggest that Surenhusius was attracted to passages that contained symbolic or spiritual meaning, displaying a connection to the latest tradition of Jewish scholarship which he most likely encountered in lessons with Jewish teachers in Amsterdam.

Oxford Summer Institute on Modern and Contemporary Judaism: Jerusalem and Babylon: Past, Present, Future

Jerusalem and Babylon: Past, Present, Future

Dr Miri Freud-Kandel *University of Oxford*

The sixth annual gathering of the Oxford Summer Institute on Modern and Contemporary Judaism met in early July to consider the topic 'Jerusalem and Babylon: Past, Present, Future'. Working from a range of disciplinary perspectives including theology, philosophy, history and the social sciences, and drawing together analyses encompassing a broad historical spectrum, this gathering examined some of the challenges faced by Jews and Judaism in the face of the development of alternative centres for Jewish life.

We explored how the concept of a 'centre' has evolved across Jewish history, thought and culture in different locations. Focus fell on how in-depth analysis of the Jerusalem-Babylon construct offers tools for examining the burgeoning contemporary dynamic in which new parallel foci of Jewish civilization have arisen, offering original, powerful, yet distinctive models. The rich Christian articulations on the challenges of a Jerusalem-Babylon dynamic were also considered, in terms of ideas expressed in Augustine's fifth-century *City of God*. Jerusalem came to be established as the symbol of an ideal religious environment, in contradistinction to the secularized Babylonian domain, and attempts were made to capture something of the challenge posed by trying to balance these distinctive forces. For Jews, Jerusalem waned as a physical centre for Jewish life throughout medieval and early modern times, although its religious significance was retained through Jewish law and the liturgy. The

nature of Jewish diaspora existence encouraged the development of alternative Babylons, stimulating the emergence of multiple communal centres, each with its own distinctive traditions and character. In this process one or more location often came to exert a stronger influence beyond its borders, at times working to complement Jewish life, and at other times introducing competing impulses.

Things changed in the mid-twentieth century, when the physical Jerusalem re-emerged as a focal location of Jewish existence in parallel to the tragic destruction of historic Jewish centres in Europe and the decline of many North African and Asian communities. Over the past seventy years Jerusalem has transformed into a vital centre of Judaism, whose influence on Jewish religious, intellectual, cultural and social life is felt throughout the globe, concurrent with its importance to other faiths and ongoing intensive political contestations. At the same time, North America has asserted its place as heir to various 'Babylons' of the past, with novel Jewish institutions and communal structures that have spawned considerable cultural and intellectual creativity, achieving a dominant position among Jewish population centres throughout the world. This fresh reality invites comparison to the dual-centre model of the historical 'Jerusalem-Babylon' construct, as was explored in several of the discussions during the gathering. A taste of some of these discussions is offered in the abstracts that follow.

Comprehensive Historical Narratives of American Jewish History

Professor Kimmy Caplan *Bar-Ilan University*

The way in which established scholars of Jewish history such as Baron, Dubnow and Graetz offered multi-volume overviews of Jewish history from biblical times to the modern era was part of a wider European phenomenon in the second half of the nineteenth century and the first decades of the twentieth. But this historical-critical genre seemingly lost its appeal toward the mid-twentieth century, and from then on we observe a change in several directions. Multi-volume narratives were gradually replaced by collections of articles in which a number of scholars, under the leadership of one or more editor, offer overviews of their own fields.

Interestingly, American Jewry remains rather marginal in these volumes,

although it is the largest Jewish community in the world following the Holocaust and for most of the second half of the twentieth century. One is therefore struck by the emergence of single-authored and one-volume comprehensive historical narratives of American Jewry and Judaism written within the American Jewish scholarly scene. This contrasts with a general decline, primarily in Europe and in Israel, in the publication of overall historical narratives, although one does see overviews of Jewish life in various countries over lengthy periods, such as England and France. Those relating to American Jewry and Judaism have been produced by scholars such as Hasia Diner, Mark Lee Raphael and Jonathan Sarna.

The goal of my project is to place this phenomenon within broader Jewish and non-Jewish global contexts, and to offer preliminary observations concerning the structure and content of selected single-volume overviews of American-Jewish history that have appeared over the past two decades.

Crafting a Promised Land: Israel, Past and Present, in Diaspora Material Culture

Dr Jodi Eichler-Levine *Lehigh University*

This paper is based on material from my ethnography with Jewish-American crafts people to examine how women depict, conjure and engage with Israel from the North American diaspora. In examples ranging from community quilts that celebrate modern Israel to charity projects designed to be sent there, I found that Israel, and particularly Jerusalem, provides a simultaneously utopic and imperfect model for how some Jewish American women conceive their own identities. The works I examined include portrayals of modern Israel as a diverse, pluralistic state, as well as romanticized depictions of ancient Israel based on biblical texts. I found that my interlocutors' artistic relationship to Israel, past and present, provides a background for their self-fashioning as Jewish crafts-people.

Earlier in the twentieth century American Judaica shops – often run by synagogue sisterhoods – began importing gifts from mandate Palestine, and then from the state of Israel, providing one of the first ways that material culture that was centred on Israel entered Jewish homes. Later, as more Jewish Americans travelled to Israel themselves, they began to incorporate images of Israel into their own work. One of my interviewees even incorporated shells

she had picked up on the Mediterranean shore into a matsah cover. She barely dwelled on their significance, but casually told me, 'These are shells from Israel, actually', before moving on to the next item.

Israel was thus a subtle presence – and not always a heavily pronounced one – throughout my interviews. Eastern European pasts and Jewish holidays and life-cycle events played a much larger role in most craft peoples' imaginations. A significant realization that arose from my preparation for the seminar on 'Jerusalem and Babylon' was the fact that Jerusalem was comparatively so absent a theme in my initial findings.

The Atlanta community quilt from 1998 was the most pronounced Israel example of this that I encountered in three years of research. Caryn Aviv and David Shneer asked if 'there might be alternative Jewish universes in which Israel was not the centre?' They proposed a 'new map' that 'emerges from the end of the idea of diaspora, because Israel is far more complicated than people would like, or often make it seem. Jews in Israel do not all feel "at home"', adding that, 'The emphasis on "diaspora" and "Israel" has prevented Jews from exploring the diversity of Jewish experiences and the ways that Jews craft their identities at home in the places they live.'¹ Perhaps the absence of 'Jerusalem' and 'Israel' from my initial data is the fulfilment of the question Shneer and Aviv asked over a decade ago.

The Israelization Thesis and Contemporary Judaism

Professor Adam S. Ferziger *Bar-Ilan University*

In the spring of 2019, Yossi Shain, a renowned Tel Aviv University political scientist, published a book with a novel thesis, *Ha-Me'ah ha-Yisraelit ve-ha-Yisraelizatsiyah shel ha-Yahadut* ('The Israeli Century and the Israelization of Judaism'), in which he challenges the notion that Israel and the Diaspora are 'Two Worlds of Judaism', as a well-regarded 1990 study emphasized. Rather he presents a picture of a Jewish globe with Israel at its centre, a core claim stated at the start of the monograph: 'Since its establishment in 1948, the State of Israel has gradually situated itself as the most important factor in all areas of worldwide Jewish life... The nation of Israel and Jewish civilization are defined

1. Caryn Aviv and David Shneer, *New Jews: The End of the Jewish Diaspora*. New York University Press (2005) xvi.

today more than ever through the political, military and cultural power of the sovereign Jewish state' (p. 11).

The work combines a multidisciplinary examination of the contemporary Jewish world with a teleological metanarrative of Jewish history from ancient times that adumbrates his reading of current realities. Shain is a political scientist, and what counts most is where the centre of power resides. But power, as the book articulates, is not defined exclusively through military and economic strength, or by political allegiance. Power is also about how a certain body, here the sovereign Jewish state, impacts on the lives of others – especially, but not only, Jews.

What characterizes the 'Israeli Century', according to Shain, is not that the State of Israel is incrementally achieving consensus among Jews. The main change is that regardless of whether or not one lives in Israel, or if one identifies with the Zionist project, Israel has become the central issue around which both Jews and non-Jews worldwide engage in terms of their association with Judaism. Israel is for twenty-first-century Jews what secular constructs are for most Western individuals. It is the foundational element that frames most other Jewish involvements, ideological positions, political activity and cultural production. According to Shain, Israel is also the predominant factor in non-Jewish engagement with Judaism – again, both for those whose relationship is positive and for those who are neutral, antagonistic or seek to harm.

While the perspective he puts forward is eye-opening, deeper examination reveals problems with its central argument. My paper offers a description, analysis and critique of Shain's book from the perspective of the study of religion.

Shain acknowledges the potency of certain religious motifs at various periods of Jewish history, as well as in contemporary times. Their significance, however, is essentially political, and relates to how they reflect the centrality of sovereign Israel for Jewish life. He dismisses the impact of lived religion on today's Jews as a vehicle for assessing the trajectory of key elements in world Judaism. In my essay, by contrast, I present three powerful forces in the twenty-first century – liberal Judaism, Chabad and religious feminism – that attest to a more complex world Jewish dynamic than that put forward in Shain's monograph which, however cogently argued and provocative, is limited in perspective.

The Meanings of Israel in a British Babylon: Louis Jacobs on God, Torah and Israel

Dr Miri Freud-Kandel *University of Oxford*

Louis Jacobs (1920–2006), the British scholar-rabbi who became embroiled in a religious controversy in the 1960s known as the 'Jacobs Affair', associated with interpretations of divine revelation, was invited in 1989 to deliver a series of lectures at Hebrew Union College in Cincinnati. The title he chose was *God, Torah and Israel: Traditionalism Without Fundamentalism*, and they amounted to a concise exposition of his theology, that was later published under the same title by the HUC Press in 1990. For Jacobs the primary contemporary challenge was how the people of Israel could interpret God and Torah to secure the inter-relations of these three fundamental pillars of Judaism. He was driven by a concern to address how 'we moderns' could make sense of Judaism, and how, given the varied challenges to faith, Jews could uphold belief in a God who revealed the Torah.

What is striking in his analysis of the role of Israel in Jewish life is his limited engagement with nationalist or territorial concerns. Considering that he set out to offer an account of how to construct a modern theology of Judaism, his limited treatment of Zionism and the meaning of a modern Jewish state is surprising. He devoted a chapter to 'Peoplehood and Statehood' in *A Jewish Theology* (1973) and commented elsewhere in his writings on Zionist ideas and the theological implications of a Jewish State. But even though he lived through a period of renewed engagement with Israel as a physical space, he chose to discuss Israel primarily in terms of a people in covenantal relationship with God, and to focus on how the revelation of divine will was to be understood by individual Jews as part of the Jewish collective looking for God.

On one level, this limited engagement with Israel in Zionist terms seems to reflect Jacobs' grounding in a diasporic mindset. As a distinctively British Jewish thinker, he approached Israel through the prism of a British Babylon. He readily acknowledged the benefits of a Jewish state, but valued the opportunities he enjoyed for expressing his Judaism in a British setting, and celebrated the advantages associated with the land of his birth. Physical space seemed relevant in so far as it enables Jews to express a form of Judaism articulated through the covenantal commitment to God of halakhic observance. But was it his Diaspora setting that encouraged him to interpret Israel in this way? Does his

marginalization of territorial approaches reflect his sense that he was located in a British Babylon? With Jews feeling reasonably settled in Britain, he chose to ask how they could express their connections to Israel through ritual.

On another level, Jacobs' focus on peoplehood seems to challenge binary views of Israel and Babylon as primarily defined by space. For Jacobs, Israel is to be approached first and foremost as a people whose religious practices express their covenantal bond with God. Nationalist or territorial approaches do not have the same significance, although they undoubtedly retain their importance. This understanding drove him to emphasize the role of halakhic creativity in securing the hold of ritual practice on Jewish life. In this model, the Israel-Babylon binary is not merely displaced by an alternative model distinguishing between collective space versus personal action. Jacobs recognized that ritual for the Jewish people involves a complicated balancing act between individuals and the collective, and that it also requires the involvement of rabbis as arbiters of halakhic interpretation. By examining Jacobs' approach to explaining first how ritual helps to construct Israel as a people, and second how this highlights the scope for halakhic innovation, we can consider his model for thinking about Israel, and how, even as he looks beyond space in framing his ideas about Israel, Jacobs' grounding in a British Babylon influences him to prioritize religious rather than nationalist interpretations of Jewish identity.

*Rediscovering and Reimagining: American
Jews and Jerusalem in the Immediate Aftermath
of the 1967 War*

Dr Sara Hirschhorn *Northwestern University*

'If I forget thee o Jerusalem...', is a memorable phrase of a psalm recited by generations of Ashkenazim as part of religious liturgy. But how has the history of the 1967 war in the holy city been remembered by American Jews? As I wish to argue by analysing some of the English-language mainstream Zionist-Jewish periodical press and literature of Jewish denominations in the United States, Jewish-Americans reacquainted themselves with an ancient metropolis through dispatches to the Diaspora describing historical experiences during and after the 1967 war. Yet they often read only half the story, constructing a selective and often sanitized image of the newly unified municipality in the immediate aftermath of a war that shaped its relationship with Israel's capital until today.

My presentation first considered the American-Jewish connection to Jerusalem prior to 1967, which in part pre-determined their understanding of the profound political transformation of the city during and after the Six Day War. I then turned to the military campaign itself, examining how both war and peace were projected to audiences back home. Last, but not least, while American Jews who observe a traditional seder proclaim each Passover 'Next Year in Jerusalem!' the Six Day War marked the institutionalization of a new kind of American Jewish pilgrimage to the city, while the less adventurous (and deep-pocketed) journeyed to Jerusalem through books, music, souvenirs, food and other consumer goods. Only in its earliest stages, the post-1967 period marked the transformation of a kind of 'Jerusalem industry', which helped Jewish-Americans re-imagine their relationship with the city for months and years to come. This new politically and emotionally attuned tourism and consumerism shaped the Diaspora-Israel partnership until today.

While many American Jewish dispatches penned during and immediately after the 1967 war have been forgotten by history, the limited time-frame of this article acted as a kind of historical Polaroid photo: foregrounding instant political and denominational unity against longer-term developments, as American Zionism fractured along ideological and denominational lines in the years after 1967. However, I argued that it was often an under-developed image of Jerusalem in wartime that appeared to American Jews, one which did not capture the panorama of concerns for Palestinians, or the political debates would create deep divisions between Israelis and their Zionist allies over time. However distorted the image, this snapshot of the Six Day War helped shaped the discourse of American Jewry for subsequent decades.

*A Buberian View on the Tension between Israeli-
Judaism and Diaspora-Judaism Today*

Professor Admiel Kosman *Universität Potsdam*

My 'Buberian' reading of the theological tension between Israeli-Judaism and Diaspora-Judaism today is based on Buber's view of Judaism and of Jewish history, and should be understood in terms of his understanding of the journey of Jewish teaching from Abraham until now. I first attempt to clarify why – following Buber – I see the Diaspora-Israel tension as parallel to that between the monotheistic faith of the *Yihud* of God on the one hand, and of Jewish legalism on the other.

Yihud is a later Kabbalistic-Hasidic term which means 'Unification', and more specifically living each moment as a believer who surrenders to the heavenly voice by being attentive to the insights one receives from God. It is used here to describe a theology of uniqueness, not in the sense that God who created the world is one, but rather to negate, first, a dualistic position that posits any other heavenly power such as Satan; second, the thought that God could not fully complete his creation (Plato); third, the Gnostic notion that this Creator is the wrong God to worship; and fourth, the thought that God can be perceived as an object. It therefore excludes any thought that for any of the above reasons there are defects in creation itself, and that evil is firmly embedded in the human heart.

The Talmudic period was characterized by the faith of *Yihud*. But I indicate a clear tension between the Judaism of *Yihud* of Palestine and the legal Judaism (Nomos) of the Diaspora in this period. Surprisingly, this *Yihud* of the Sages has been revived in the modern world, but with opposite centres – as though in chiasmic form.

Beginning in the early modern period, monotheistic *Yihud* thinkers appeared only in the Diaspora. The spiritual revolution of the Baal-Shem-Tov in the eighteenth century was intended primarily to rekindle the spirit of this *Yihud* monotheism. Later, in pre-Holocaust Germany, this *Yihud* idea re-emerged with exceptional daring among a group of thinkers who began with a seemingly marginal idea: Hermann Cohen's perception of correlation – departing abruptly from Kantian philosophy. This perceived 'marginality' was developed into Rosenzweig's 'Das neue Denken' (New Thinking), and Buber's 'dialogical thinking', and continued to bear fruit in the Diaspora in the various views of Fromm, Heschel and Levinas.

In Palestine, by contrast, which was rebuilt materially as a nation returning to its land, this teaching was abandoned by all: religious circles saw it as non-Jewish, and secular Zionists as too religious. Strangely enough, Israel has not produced a single important original Jewish theologian (apart from A. D. Gordon), reflecting a desertion of the Jewish theological viewpoint.

It is precisely the dualistic approach of legal rabbinism that has taken over the Jewishness propounded by educational institutions and religious communities, as well as in political life, in Israel today, to the point that liberal communities centred in the US have almost no foothold in Israel. The teaching of 'Das neue Denken' lies in the background of a worldview (however vaguely sometimes) almost exclusively in the Diaspora.

Cultural Zionism Put to the Test by Salman Schocken's Publishing in Israel and America

Dr Markus Krahl *Universität Potsdam*

Modern ideologies assert different ways in which Israel and the diaspora, Jerusalem and Babylon, are related. Among them, cultural Zionism has engaged many people with the idea of a spiritual culture radiating out from Erets Yisrael to the diaspora. Salman Schocken (1877–1959), German-born founder of publishing houses in Berlin, Jerusalem and New York, was uniquely positioned to put this idea to the test. His cultural Zionism shaped the agenda of the US branch, which he founded in 1945 and steered from Jerusalem. Early programmatic statements suggest that he planned to publish a new cultural Jewish canon of texts meant to support a historical consciousness and Jewish knowledge. These would result in a positive Jewish identity in the face of persecution (in the case of the German 'Schocken Verlag' from 1931 to 1938) and acculturation (the programme of the American company 'Schocken Books', founded in 1945). The New York-based publishing house was established as an 'imitation' of the German one's ideological approach and publication list. Schocken assumed that the new canon embodied in his 'Schocken Library' series would fit the interests of the American Jewish community.

Yet, he came to realize that his publishing programme did not interest American Jewish readers as much as he had hoped. His new cultural canon of Jewish knowledge was shaped by his German and Zionist background rather than by the cultural needs of American Jews. His imported publications seemed less relevant to them than the products of the more religious culture that was developing in the American diaspora. His experience illustrates that the expectation that one particularly productive or inspiring culture in Germany and / or Israel would influence another by means of cultural imports (American Jewry) did not match reality. To the extent that this model reflects the assumptions of cultural Zionism, the further development of Schocken Books can be instructive beyond the history of the company. The house became successful only when it took into account the cultural needs of American Jewry, which exercised agency by selecting, adapting and appropriating cultural products they imported. This model of 'cultural transfer' could be still more relevant for the question of cultural Zionism when expanded to include 'cultural exchanges' between Israel and the (American) diaspora, by which 'Jerusalem and Babylon' shape each other.

Jerusalem in Babylon: Inversions of Centre and Periphery in Medieval Kabbalah

Professor Hartley Lachter *Lehigh University*

In kabbalistic texts composed between the thirteenth and fifteenth centuries one encounters considerable interest in the Land of Israel, Jerusalem and the Temple, as well as in the distinction between the 'Holy Land' and 'Babylon', or the diaspora more generally. My paper addressed a sampling of evidence from medieval kabbalistic texts, including the works of Moses ben Nahman, or Nahmanides and the *Sefer ha-Zohar* commentary on Lamentations (both from late-thirteenth-century Spain), the *Sefer ha-Temunah*, (mid-fourteenth-century Byzantium) and *Sefer Piskeah 'Ivrim* (Spain, 1439). For most medieval kabbalists the sanctity of the Holy Land is unquestionable, but the focus shifts from the notion of a geographical holy centre to a theosophical location within the Godhead. All reality, in the kabbalistic imagination, is merely the earthly material expression of the ten immaterial divine emanations or luminosities known as the ten *sefirot*. The terrestrial Jerusalem and Holy Land are associated with the tenth *sefirah*, the *Shekhinah* or feminine divine presence, which mediates the relationship between God and the physical world. Gaining access to the Holy Land, or even performing the sacred rituals of the Temple, entails for most (though not all) medieval kabbalists a spiritual rather than a physical pilgrimage. The power of the Holy Land and the sanctity of Jerusalem are accessible according to the kabbalists to Jews who are privy to the mysteries of kabbalistic knowledge – even in the physical and spiritual Babylon of exile. Their bodies become the true sacred territory, because, in their view, souls are consubstantial with God. The sacred centre and the rituals of the Temple are conceptualized in these texts as discursive rather than geographical locations, which is why the sanctity of Jerusalem is accessible in exile.

For the medieval kabbalists discussed in my paper, Jerusalem and the Holy Land were powerful categories that they deployed in the service of generating a meaningful diasporic Jewish existence. The vast majority of medieval kabbalists therefore regarded the Land of Israel as sacred territory, but not as a homeland. Most kabbalists lived the entirety of their lives in the diaspora. One important exception was Nahmanides, who argued that every Jew is obliged to live in the Holy Land and himself moved there in 1263. Although Nahmanides was well respected by virtually every medieval kabbalist, his views regarding

the obligation to live in the Land of Israel were not widely adopted and were in some cases specifically resisted. Most medieval kabbalists did not regard geographical relocation as necessary for attaining the benefits of Jerusalem and the Temple. Instead they sought to underscore the meaning and vitality of diasporic Jewish religious life and practice, and did not embrace the view that the full performance of the commandments was possible only in a particular geographical location. For the vast majority of medieval kabbalists, sacred territory is a theosophical location within the Godhead, and Kabbalah is the key for attaining it. Even in the farthest reaches of physical exile, kabbalists constructed a discourse wherein Judaism could provide access for individual spiritual redemption and acquisition of the true 'supernal' Holy Land, the *Shekhinah*.

'We, the Others, Jews': Levinas' Greek Translation of Babylon to Jerusalem

Dr Elad Lapidot *Universität Bern*

I presented the first chapter of a broader project dedicated to the question of the epistemic difference between various systems, worlds or sites of thought and knowledge, here specifically Babylon and Jerusalem, as it unfolds in Emmanuel Levinas' Talmudic readings. Levinas delivered these from 1960 to 1988 at annual meetings of the Colloquium of Jewish Intellectuals organized by the French section of the World Jewish Congress. I examine them as staging an epistemic difference primarily between Western philosophy and Jewish thought, but also, perhaps not less centrally, within Jewish thought, between Babylon and Jerusalem. My interest focuses on how these two main axes develop and interact in his readings, and more specifically on how the hermeneutical question 'how should contemporary Jews read the Talmud?' interacts with the political one 'what should be the political project of contemporary Jews?'

The paper makes the first step in this inquiry by looking at how Levinas constructs his Talmudic readings as a stage for epistemic difference. I show how Levinas, even as he describes his readings as Jewish, views contemporary approaches as alienated from Jewish thought, whose essence is the Talmud. Furthermore, not only are Levinas' readings of the Talmud, *qua* contemporary Jewish thought, non-Talmudic, but the French-Jewish philosopher goes on to define his perspective as philosophical. The Talmudic readings, even

as they stage a difference between Talmud and philosophy, are staged as a philosophical *outsider* reading the Talmud.

The essay proceeds to examine more closely the hermeneutical framework that articulates Levinas' staging of his Talmudic readings. It shows that Levinas' hermeneutics and method are defined by two fundamental polemics, both presented by Levinas in the name of philosophy. The first contrasts with another kind of outside reading of the Talmud, namely that offered by historical-philological Jewish Studies, and here Levinas asserts philosophy against history. The second polemic is more delicate, as it posits Levinas' philosophical reading against the traditional reading of the Talmud, namely against the Talmudic tradition itself. In this framework, my essay shows, Levinas constructs his outsider position vis-à-vis the Talmudic tradition as the more authentic, and *hidden* insider tradition of the Talmud. The essay demonstrates how Levinas does this, the difficulties and ambivalences of this operation, and its implications for the political horizon of his Talmudic readings.

Simon Rawidowicz and the Doctrine of 'Babylon and Jerusalem'

Professor David Myers

University of California, Los Angeles

This presentation revisits the important though under-appreciated work of Jewish philosopher Simon Rawidowicz (1897–1957). Over the course of his long career of writing in Europe and America, Rawidowicz developed a distinctive theoretical perspective that mixed his training as a philosopher and his deep commitment to contemporary Jewish life. In particular, he sought to navigate between competing currents of Jewish nationalism, and particularly between the Zionism and diasporism articulated by two of his key sources of inspiration, the early-twentieth-century Jewish ideologues Ahad Ha-am and Simon Dubnow. Through a mix of philosophy, history and analysis of current events, Rawidowicz proposed a theory that envisaged a single Jewish nation with two co-equal centres, which he entitled in his posthumously-published 900-page Hebrew summation *Bavel vi-Yerushalayim* ('Babylon and Jerusalem', 1957). He maintained that relations between these centres must be based on mutuality of respect, obligations and rights. Only through such mutuality would a genuine and true *shutafut*, or partnership, take hold.

When Rawidowicz formulated his thesis in the 1940s and 1950s, more than 90 percent of the world Jewish population lived in the Diaspora. This paper returns to Rawidowicz at a moment in which there is near demographic parity between Israel and Diaspora Jewish communities. And yet this moment seems to be marked by growing distance and misunderstanding between the two communities – indeed, a decided lack of mutuality or genuine partnership. In response, the paper makes a variety of suggestions intended to capture the spirit of Rawidowicz's innovative theory, and to address the looming crisis in relations between 'Babylon and Jerusalem'. These suggestions include, first, a reverse Birthright programme, raised already by Israeli president Reuven Rivlin, that would not only bring Diaspora Jews to Israel, but Israelis (Jews and non-Jews) to Diaspora Jewish communities as part of their effort to understand the broader Jewish world. Secondly, a world forum for Jewish culture designed to bring together cultural creators from Jewish communities across the globe to explore cultural affinities and differences. And thirdly, a global Jewish assembly.

One of the hallmarks of utopian political thought is the ideal of a harmonious world government, as embodied in a single parliament, as a political-institutional equivalent to Zamenhof's Esperanto. Undaunted by the poor track record of previous dreamers, many Jewish leaders have proposed one version or another of the idea of a world Jewish parliament, from Nahum Goldmann and Menachem Begin to Shimon Peres and Yossi Beilin. More recently, Natan Sharansky and Gil Troy have advanced the idea of a Jewish People's Council, a body of Israeli and Diaspora Jews (initially appointed and then elected) that would serve as a global consultative body to the Israeli government on key policy issues affecting *Klal Yisra'el*, the entire Jewish population in the world. It is an idea rife with challenges and problems to be sure, especially in ensuring the participation and representation of those other than the current communal establishment, from which many Jews feel alienated.

But such difficulties do not mean that the idea – or a more potent and independent alternative – should be abandoned. One time-honoured way to address growing division and fractiousness is to ignore them. Another is to confront disagreements directly, with the goal of achieving practical resolutions, for example, on the issue of conversion and, by consequence, how to define membership in the Jewish people. Rather than arrogate the decision-making right to Israel's Chief Rabbinate or the Israeli Ministries of Interior Religious Affairs or Diaspora Affairs, might it make more sense to have a truly representative body of global Jews weigh in on questions of this importance?

*Hidden Political Tensions between
the Jerusalem and Babylonian Talmuds:
Scrutiny of a Single Tale*

Professor Vered Noam *Tel Aviv University*

The oral traditions, legends and tales transmitted between the cultural centres of Palestine and Babylonia during the talmudic period were often subject to change and adaptation. On occasion, comparing the different versions allows us to reconstruct the original form of the story with near precision, enabling us both to trace the motivation for, and the techniques employed in, its adaptation. The tale of the captive daughters (*y. Ketubot* 2:6 [26d]; *b. Ketubot* 23b) constitutes a rare case in which we can trace a folktale's geographical and historical path.

According to the original Palestinian story, Palestinian women were taken captive and brought to Babylonia. A Babylonian sage, representing halakhic independence and an attempt to break away from Palestinian hegemony, treated them hardheartedly and disrespectfully. When the daughters of this Babylonian sage were in turn taken captive and brought to Palestine, the Palestinian sages treated them with respect, protecting their future. The women were finally punished in retribution for the Babylonian impertinence, which had originated centuries earlier, in the acts of the disputed tanna, Hananya, Rabbi Yehoshua's nephew.

Not surprisingly, when the story was transmitted to Babylonia its bitter end was omitted, and intentionally so, and with it the referential point of view that highlighted the differences between 'here' and 'there'. The political impetus having been eliminated, the story became one of naïve universal morals, while dealing with other axes of conflict, such as halakhic ruling v. reality, men v. women, and halakhic leadership v. followership. The editorial action of the Babylonian layer is clearly evident in its new ending: after omitting the original anti-Babylonian ending, the editor incorporated another ending taken from a completely different Palestinian story. This addition not only broke the internal logic of the story, but its relationship with the framework of the text of which it forms part.

The long, complex history of this tale illustrates the caution we must exercise both in literary analysis of talmudic tales and in determining their historic

foundations. From a literary perspective we learn that the story's structure and its central import are the result of secondary editorial processes. Historically, we may conclude that the bias of the story casts doubt on the allegedly historical facts. As for the narrative itself, our study shows that the tale of the captive women is also one of a tale in captivity.

Besides throwing new light on these literary and historical questions, our story exemplifies the powerful tensions between the Palestinian and Babylonian communities.

*A Different Diaspora:
Freud in Exile and Translation*

Professor Naomi Seidman *University of Toronto*

Jacques Lacan and Bruno Bettelheim decried the way those who assimilated psychoanalysis into its English-language diaspora turned Freud's philosophical language into a 'professional' jargon that it was hoped would smooth its reception in the Anglo-American social sciences. But along with what could be called Freud's 'mission to the [Anglo-American] Gentiles', psychoanalysis travelled other, more Jewish routes. My essay explored the religious, and Jewish-Christian, resonances of the psychoanalytic diaspora from a Jewish homeland to a worldwide movement, relating the message of its founder in every tongue against the backdrop of catastrophe. Freud himself spoke of the dispersion of European psychoanalysis in the 1930s less in its Christian mode than as an echo of the destruction of the Jerusalem Temple, and the subsequent founding of the rabbinical academy at Yavneh. Tracing the lines of Freud's thought, I follow the exile of such psychoanalysts as Max Eitingon, the socialist, Belorussian-born director of the Berlin Polyclinic, to Jerusalem, and of Leon and Rebeca Grinburg to Buenos Aires, analysing as well the reception of psychoanalysis among Yiddish-speaking intellectuals in Eastern Europe. In Jerusalem, Eitingon kept track of the psychoanalytic diaspora on a world map, as if Palestine rather than Vienna or New York were the homeland or headquarters of psychoanalysis. These less-familiar models and trajectories complicate the long-established distinction between the psychoanalytic homeland and its exile, inviting new readings of the Freudian diaspora. Are these more Jewish patterns of dispersion and reception also to be understood as forms of assimilation, and as increasing the distance from the Viennese

birthplace and German mother tongue of psychoanalysis? Or might they rather be thought of as translations that bring Freud back to a more original origin, of which his German was already a translation? If Freud's German bore traces of his parents' Yiddish or of his father's Hebrew, might translators and scholars working in the languages and regions of these earlier origins have access to dimensions of psychoanalysis unavailable to Freud himself?

Whatever the answer to these questions, it seems clear to me that Yiddish and Hebrew translators worked with such underlying assumptions. Max Weinreich, the Yiddish translator of Freud's *Introduction to Psychoanalysis*, rendered such basic terms as *Trieb* (a much-discussed term variously translated as 'drive' and 'instinct') not with the available Yiddish cognate *trib*, but rather with the rabbinical Hebraic *yetzer*, opening vistas on potential continuities between rabbinic and Freudian theories of sexuality. Yehuda Dvir-Dvossis, the Hebrew translator of *Totem and Taboo*, included (unnecessary) footnotes describing the resonances of Freud's analysis with such features of the Hebrew Bible as tribal animal names (still popular among Jews), despite Freud's own assertion that he was not describing biblical Israel. In these biblical footnotes, the Mishnaic Hebrew of Zvi Wislavsky's *The Psychopathology of Everyday Life*, and Immanuel Velikovsky's clinical paper on the poignant question of whether Hebrew could be a language of the unconscious, shed light on the dream of discovering a Jewish home and *Urtex*t for psychoanalysis, and for Jews.

A Homeland in the Home: On Space Making in Jungjüdisch Cultural Zionism

Rose Stair *University of Oxford*

At the Zionist Congress in Basel in 1901 a group of self-styled disruptive young Zionists called for investment in Jewish culture and education as a matter of urgent priority. With their charismatic spokesman Martin Buber, the *jungjüdisch* Zionists asserted that a 'spiritual' Zionism must precede any material political or territorial activity. The implied opposition between spiritual or immaterial cultural Zionism on the one hand, and material political Zionism on the other, has contributed to an enduring image of cultural Zionism as an intellectual, disembodied movement that plays out in the abstract sphere of ideas. I argue that neglecting the material nature of *jungjüdisch* Zionism artificially severs it from the physical spaces in which its activities took place, and that this in turn risks neglecting the material and space-making

contributions of women to the movement. Engaging Henri Lefebvre's spatial theory of the dialectical relationship between the development of a social group and the formation of its social space, I suggest that examining the creation and function of *jungjüdisch* space can generate a fuller picture of the movement's activity, and one that is inclusive of women.

To this end, I analyse a pair of essays on Jewish women's role in Zionism, by Paula Winkler, the cultural Zionist theorist and partner of Martin Buber. Winkler outlines the responsibility of a Jewish woman to create an environment within the Jewish home in which children could learn and the Zionist community could engage in intellectual and creative dialogue. By facilitating Zionist learning and intellectual evolution in this manner, the space of the Jewish home would simultaneously facilitate progress towards future Zionist goals and offer a material foretaste of this Zionist future, as a community sanctuary that resembles the homeland. To understand the development of *jungjüdisch* thought and activity, I argue, it is essential to consider such instances of space making achieved by the material labours of women.

The Jerusalem Foundation: An Eighteenth-century Diaspora Philanthropic Network

Dr Mirjam Thulin

Leibniz Institute of European History, Mainz

In the study of Jewish history, culture and religion, the links between 'Jerusalem and Babylon' function not only as concrete historical locations, but often as focal points in historical narratives or as symbols for interpretation regarding the Holy Land and the diaspora. In my paper, I raised questions about the hermeneutical value of 'Jerusalem and Babylon' in early-modern European Jewish history. The relationship is somewhat lopsided in this period, since religious, financial and other ways of relating to Jerusalem and the Land of Israel are much more obviously part of early-modern Jewish self-understanding than 'Babylon', which serves as shorthand for a culturally productive diasporic experience.

My interest in the engagement of early-modern European Jews with Jerusalem derives from my research on the Wertheimers, a court family in the eighteenth-century Habsburg Empire, who were involved with *halukah*, the diaspora talent for Jewish residents in the Holy Land. I tried to show how

the involvement of the Wertheimer family with 'Jerusalem' sheds light on fundamental questions about philanthropy, identity, ownership and global networks that are predicated on Jerusalem, but revolve around diaspora networks. In other words, 'Babylon' is defined negatively or derived conceptually from 'Jerusalem', as a location that is in effect 'not Jerusalem'.

I offered the activities of Samson Wertheimer (1658–1724) as a case study, and especially his relationship to the emperor, whom he served as a court factor: Can the imagery of this complex relationship be compared to the image of Cyrus and his role in the return from Babylonian exile? If we link Wertheimer to 'Babylon' as place or concept by googling the two terms, we find a nominal relationship based on the way Wertheimer served as patron of an edition of the Babylonian Talmud printed in Frankfurt on Main between 1720 and 1722. He was even more engaged with Jerusalem and the Land of Israel in around 1710, when at first together with and then succeeding David Oppenheim (1664–1736) he was called 'Prince of Safed' and 'Nasi', due to his philanthropic activities and deep involvement in collecting *halukah*. The history of these payments reveals how the significance of Jerusalem in the diaspora was preserved through religious legislation and philanthropic drives designed to protect the physical Jewish Jerusalem, as well as the communities of Hebron, Safed and Tiberias.

Constitutional Clash: Shia-Iranian and Israeli-Jewish Postcolonial Political Theologies in Dialogue

Ezra Tzfadya *Otto-Friedrich Universität, Bamberg*

This paper presents Judah Halevi's vision of an authentic Jewish theopolitics in an alternative light, via reflection on recent philological work demonstrating the *Kuzari's* indebtedness to Shia political theology. Given Halevi's role in the Jewish spiritual and communal imagination as offering the most potent vision of diasporic yearning for Jewish authenticity in an Erets-Yisrael-centric context, understanding Halevi's core political-theological categories in the light of Shia theology can prompt a discussion for an alternative diasporic form of Jewish authenticity, questioning dominant modern appropriations of his thought.

Initially, I critically address a nascent debate among leading academic scholars of Rabbinic literature regarding the relative (anti-) theocratic nature emerging out of Rabbinic Judaism, one that can be constructed via conceptually

synthetic writings largely aimed at non-specialists trained in political theology. I focus most intently on the work of Ron Naiweld, who provides an account of 'spiritual theocracy' that unites the three key constitutive elements of the Shia *Wilāya* doctrine at the core of Halevi's *Kuzari*: the epistemic perfection of the religious scholar within an onto-textual schematic, the ethnic and universal dimensions of Jewish peoplehood, and a certain imperial consciousness that seeks to demarcate the boundaries between temporal and divine law.

I then provide a brief overview of what may be termed the 'rationalist' strain of medieval Jewish thought inspired by the major trends of that era in Islamic philosophy. This discussion frames the core 'Shia' contributions to Halevi's political-theological theocratic schematic against the dominant paradigms of Judeo-Islamic philosophical rationalism. Then, after an overview of Twelver Shia theological history, anchored by a discussion of its doctrine of *Wilāya*, I address Menachem Lorberbaum's 2002 article 'How Should One Read Halevi's Oeuvre?' Lorberbaum identified three key concepts in the *Kuzari* whose subsequent trans-valuations into the history of Jewish thought through translation from the original Arabic into Hebrew prevent a more nuanced, and perhaps alternative, understanding of both Halevi's thought and its power to inspire modern streams of Jewish thought. I analyse this within a) the conceptual and semantic parameters of the original Islamo-Arabic context for the concepts of *Wilāya*, *Amr al-Ilāhī* and *Burhan*; b) Lorberbaum's evaluation of the potentially disjunctive relationship between Halevi's poetic and theological oeuvres in light of the content of Halevi's biography and the content of his work; and c) the link between an imperial architecture of Divine Law, an imperial sovereign and the scholar which run through concerns (a) and (b).

I supplement these insights with a sampling of the recent philological work that emerged largely following Lorberbaum's 2002 discussion, demonstrating the extent and nature of Halevi's indebtedness to the political theology of Twelver and Ismaili Shiism. I connect this ideational apparatus with Naiweld's analysis of how the rabbinic corpus establishes a form of 'spiritual' sovereignty through the linking of Rabbinic religious creativity with an idea of Jewish peoplehood which threads together ethnic particularity and universalist ethics, and a spiritual-imperial 'mimesis' with temporal-imperial forms of sovereignty in the shadow of diasporic consciousness. Through this discussion I hope to lay the initial ground for the establishment of a modern dialogue between Jewish and Shiite political theologies, and to offer a hermeneutic framework for evaluating modern theocratic or anti-theocratic imperatives emerging out of this strain of influential medieval thinking.

Reports by Visiting Fellows and Scholars

Dr Chen Bar-Itzhak

Dr Chen Bar-Itzhak of Ben-Gurion University of the Negev stayed at the Centre from 10 January to 20 February 2019 and completed an article on representations of Wadi Salib in contemporary Hebrew literature, besides carrying out research for a monograph on nostalgia in contemporary Israeli culture. She presented a chapter about nostalgia for the British Mandate in contemporary Israeli literature and art at a Centre seminar, and benefited from the comments and discussion that followed. She presented her work on world literature and literary theory at the Oxford Comparative Criticism and Translation seminar, co-convened by Professor Adriana Jacobs, and its discussion group helped her to place her own research in conversation with that on other modern literatures. She also attended the ethical reading seminar co-convened by Professor Hindy Najman, and much appreciated dialogue with classicists and biblical scholars about questions of textual interpretation. The Leopold Muller Library supplied her with research materials, and the interdisciplinary environment at the Centre made possible discussions with colleagues working in different fields of Jewish Studies that provided her with new perspectives. She is especially grateful for the opportunity to work with Professor Adriana Jacobs, as well as for her generous guidance and valuable feedback.

Dr Peter Bergamin

Dr Peter Bergamin of Mansfield College, University of Oxford, an independent researcher, stayed at the Centre throughout the academic year 2018–19 and carried out archival research at the Middle East Centre, St Antony's College, the National Archives and the Weston Library. He delivered a David Patterson Lecture entitled 'Conflicting Interests: Antisemitism and the Balfour Declaration', and completed five chapters of a book on the reactions of the British Government to the three causes of the premature termination of the Palestine Mandate. The first cause, at the international level, consisted of increased pressure to resolve the issue of a Jewish National Home in the wake of

the Holocaust, despite anticipated tension between Eastern and Western Allied powers. The second, at the British level, was the slow erosion of the British Empire, especially the recent declaration of Indian independence. The third, or local 'Palestinian' level, consisted of increased Jewish anti-British resistance in Mandate Palestine itself, led by the Irgun, but including the Lehi and the Haganah.

He also modified in response to peer reviews a monograph based on his Oxford doctoral thesis, *The Making of the Israeli Far-Right: Abba Ahimeir and Zionist Ideology*, that has since been published by I. B. Tauris-Bloomsbury. This is the first biographical work in English devoted solely to Abba Ahimeir, one of the more notorious figures in Zionist history during the British Mandate, and traces his ideological genesis. Peter benefited from his stay in the scholarly community of the Centre, and introduced new material into the book on the basis of discussions with scholars he encountered there.

Dr Neta Bodner

Dr Neta Bodner of the Hebrew University of Jerusalem stayed at the Centre from 1 January to 30 June 2019 as a Rothschild Yad-ha-Nadiv fellow, and was also a visiting scholar at the Faculty of History where she was mentored by Professor Anna Sapir-Abulafia and Professor Julia Smith. Her research focused on the architecture and ritual use of medieval Jewish ritual baths in Western Europe, and she completed three chapters of a book comparing Jewish and Christian spaces for ritual immersion. She submitted one article about Jewish ritual baths to the *Jewish Studies Quarterly*, while another, about Alberti's church of Sant'Andrea in Mantua, was accepted for publication. A third, about Jewish immersions which were not a halakhic requirement, appeared in June 2019.

She delivered a David Patterson Lecture entitled 'Under the Surface – Deep Underground Jewish Ritual Baths in Germany and France', which included architectural information from thirteenth-century responsa found in a Hebrew manuscript in the Bodleian Library's Oppenheim collection. Initial analysis of the manuscript and research concerning the rabbis quoted in it was carried out with the help of Professor Judith Olszowy-Schlanger, to whom she is deeply grateful. She also presented a paper entitled 'Jerusalem in the Water: Symbolically Evoking the Holy Land through Ritual Immersion', at the Abrahamic Religions seminar at Lady Margaret Hall, and is grateful to Professor Sapir-Abulafia for guidance in the research involved. In Trinity Term she gave a seminar paper entitled 'Romanesque Beyond Christianity: Jewish Ritual Architecture 1150–1270' at the Medieval History Seminar at All Souls' College,

and benefited from advice offered by Professor Smith. These papers formed the basis of the three book chapters that she completed during her stay. Other aspects of her work on Jewish ritual baths were presented at the Oxford Chabad Society and at the Oxford Jewish Centre, where she gave a keynote lecture for a Shavuot Study Evening called ‘Immersion for *Tshuva* (Repentance) and *Tikun* (Repair) – *Mikveh* Waters for Cleansing the Soul’. She also prepared a paper on the lighting system of Jewish medieval ritual baths for a panel on windows in the Middle Ages at the International Medieval Congress at Leeds.

She benefited immensely from access to the manuscript collections at the Bodleian, and other Oxford libraries, and especially from the assistance of librarians. She is grateful likewise for the guidance of academic mentors and others at the Centre. Contact with other visiting scholars at the Centre, especially Dr Hallel Baitner, Professor Richard Cohen, Dr Aya Elyada and Dr David Sclar, expanded her horizons and led to plans for future cooperation. The combination of literary resources and intellectual stimulation made her time at the Centre particularly enriching.

Marcello Cattaneo

Marcello Cattaneo of the University of Oxford stayed at the Centre between January and June 2019 and participated in the Oxford Seminar in Advanced Jewish Studies – The Mishnah between Christians and Jews in Early Modern Europe. He gave a paper on the translations by the English theologian William Wotton of the tractates Shabbat and Eruvin (1718), and at the final conference presented research on another aspect of Christian engagement with Jewish law: the reflection of Maimonides’ *Mishneh Torah* in the scholarship of several English Hebraists in the late-seventeenth and the early-eighteenth centuries. The Centre was an ideal place to carry out this research due to the wealth of archival resources available in Oxford, and especially the erudition and insight of the academics brought together for this year’s Oxford Seminar in Advanced Jewish Studies, for which he wishes to thank all the participants, but in particular Professor Joanna Weinberg and Dr Piet van Boxel.

Professor Richard I. Cohen

Professor Richard Cohen of the Hebrew University of Jerusalem and academic director of Da’at Hamakom stayed at the Centre from January to June 2019 and participated in the Oxford Seminar in Advanced Jewish Studies – The Mishnah between Christians and Jews in Early Modern Europe. He conducted research into visual aspects of the editions of the Mishnah published by Wagenseil and

Surenhusius, and the contribution of Jan Luyken who was responsible for some of the visual material in the Surenhusius Mishnah.

His presentation to the Seminar, entitled ‘Imagining the Mishnah Visually: From Wagenseil to Wotton’, focused on the Wagenseil and Surenhusius editions. A paper delivered to the concluding conference on ‘The Engagement of Christians and Jews with Jewish Ritual in Early Modern Europe’ again examined visual aspects of this interaction. As a visiting Fellow at Exeter College he presented a Domus Lecture on ‘The Clash of Civilizations – European Jews and Oriental Jews – Past and Present’, while at the Centre he delivered a David Patterson Lecture on ‘Jewish Icons of Modernity – Spinoza, Da Costa, Mendelssohn, Jesus and Herzl – Creating a Jewish Pantheon’. At the Leo Baeck Institute, London, he spoke on ‘Moses Mendelssohn – The German-Jewish Icon of Modernity (1780s–2019)’.

He felt privileged to be part of the Seminar on the Mishnah, and is grateful to its conveners, Professor Joanna Weinberg and Dr Piet van Boxel, for their support.

Dr Aya Elyada

Dr Aya Elyada of the Hebrew University of Jerusalem stayed at the Centre throughout the academic year and explored the engagement of German-Jewish adherents of the Wissenschaft des Judentums with Old Yiddish literature in general, and religious works in Yiddish in particular, during the nineteenth and early-twentieth centuries. This research forms part of a broader project entitled ‘Yiddish in German: A Cultural History of Translation, 1560–1938’, which focuses on German translations of Yiddish literature published in the German-speaking world from the mid-sixteenth century, when translations from Yiddish first appeared in print, up to the Second World War. In this she goes beyond linguistic analysis of the translated works to examine their historical backgrounds and ideological frameworks, using the cultural phenomenon of German translations from Yiddish as a window onto broader mechanisms of German and German-Jewish history throughout the early-modern and modern periods.

She made intensive use of the Leopold Muller Memorial and Bodleian libraries during her stay, participated in various lectures and activities of the Centre, and delivered a David Patterson Lecture on ‘Yiddish-speaking Orientals: Hebrew and Yiddish in Early Modern Christian Writings’. She wishes to thank the faculty, librarians and other staff of the Centre for their help and hospitality throughout the academic year.

Dr Yael Fisch

Dr Yael Fisch of the University of Tel Aviv stayed at the Centre throughout the academic year. She completed one article entitled ‘The Origins of Oral Torah: A New Pauline Perspective’, another in both Hebrew and English on the talmudic idiom ‘His wife is like himself’ (*ishto ke’gufo*) and its New Testament parallels, and reworked for publication her monograph entitled *Paul’s Interpretation of Scripture and the History of Rabbinic Midrash*. She also began a second book, *Torah to the Gentiles: Scripture beyond Ethnic Particularity*, aspects of which were presented in a lecture entitled ‘Rethinking the List of Changes: Scriptural Pluriformity and the Rabbinic Legend of the Septuagint’ at the conference of the British Association of Jewish Studies.

In addition she delivered a lecture entitled ‘Rethinking Oral Torah’ at the research seminar on Talmud and Ancient Judaism at Tel Aviv University, one at the Medieval Church and Culture Seminar at Harris Manchester College, and a David Patterson Lecture ‘On Breastfeeding: Mythological Motherhood in Ancient Jewish Texts’ at the Centre. While in Oxford she also presented a short paper at the Early Biblical Interpretation Seminar and a response at the Ethical Reading Seminar, and presented papers at a joint seminar in Jewish Studies and New Testament and Early Christianity in Cambridge, at the conference entitled ‘Grey Areas: 200 Years of Wissenschaft des Judentums’ in Heidelberg, and in the Workshop on DSS Scholarship in Oxford. In Oxford she also attended the Centre’s Seminar on Jewish History and Literature in the Graeco-Roman Period and the David Patterson Lectures, as well as the Hebrew Bible / Old Testament Seminar, the Early Biblical Interpretation Seminar, the Ethical Reading Seminar and the New Testament Seminar. She benefited greatly from the intellectual community at the Centre, and is grateful particularly to Professor Judith Olszowy-Schlanger, Professor Martin Goodman and Professor Jan Joosten for their support and advice, to the staff of the Leopold Muller Memorial Library for their assistance and to Sue Forteach and Martine Smith-Huvers for their practical help.

Professor Yosef Kaplan

Professor Yosef Kaplan of the Hebrew University of Jerusalem stayed at the Centre from 13 January to 27 June and participated in the Oxford Seminar in Advanced Jewish Studies – The Mishnah between Christians and Jews in Early Modern Europe. He also took part in the weekly sessions of the reading group on Surenhusius’ Latin translation of the Mishnah. He presented one paper to the Seminar entitled ‘Haham Jacob Abendana, the Author of a Spanish

Translation of the Mishnah. Steps Towards an Intellectual Profile’, and another at the concluding conference on “El sabio Jacob Abendana” and the Spanish Translation(s) of the Mishnah’.

His research focused on the translation of Jewish books into Iberian languages in Western Sephardi early-modern communities, and he benefited greatly from the resources of the Bodleian libraries, the Municipal Archives in Amsterdam and the London Metropolitan Archives. He also collected material for ongoing research on the social and cultural history of the Western Sephardim and drafted the introduction to the fifth volume of the Posen Anthology of Jewish Culture and Civilization that he is editing.

He also delivered a David Patterson Lecture on “‘Herem Nação Style’: Excommunications in the Early Modern Western Sephardi Communities’.

Dr Tuukka Kauhanen

Dr Tuukka Kauhanen of the University of Helsinki stayed at the Centre from 14 January to 29 June 2019 and worked on his edition of the Greek 2 Samuel (2 Kingdoms) for the series *Septuaginta: Vetus testamentum graecum* of the Göttingen Academy of Sciences. He completed the provisional critical text, apparatus and textual commentary for 2 Samuel 10–13. In chapter 10, in which the so-called *kaige* section begins, codex Vaticanus and most manuscripts present a version that has been revised according to the Masoretic Hebrew text. The original reading has often been preserved in the Lucianic manuscript group, some readings of which are supported by one or another of the Old Latin translations, a parallel passage in Chronicles, or an allusion by Josephus. Editing these chapters confirmed Kauhanen’s view that the textual traditions are heavily mixed and that the original translation is covered under several layers of revision and textual corruption.

Dr Kauhanen also finished one article on ‘Josephus’s Sources and Motivations in Depicting Davidic Kingship’ and another on ‘Textual Variation in the Old Testament and Early Christian Sermons’. In addition he delivered a paper entitled ‘Abel and Dan (2 Samuel 20:18–19) in Source Criticism and Archaeology’ to the conference ‘Horizons in Textual Criticism: Translating and Transcending Textual Criticism’. This paper, partly co-written with Izaak de Hulster (University of Helsinki), argued for the need to study translation technique and revision history of the Septuagint for textual criticism of the Hebrew Bible. It also made a case for including material culture, based on archaeological findings from Iron Age Israel, in assessments of the historical and narration-critical plausibility of the story of Sheba’s revolt in 2 Samuel 20.

He is involved in planning *Biblical Online Synopsis* – a large-scale Finnish-German-French project that aims to produce an open-access synoptic tool for bringing together the digital editions of different textual traditions of the Hebrew Bible. This included hosting a small workshop meeting with representatives of the Online Cultural and Historical Research Environment of the University of Chicago, as well as a visit to the University of Cambridge.

Dr Katja Kujanpää

Dr Katja Kujanpää of the University of Helsinki stayed at the Centre from January 14 to April 13 2019 and worked on a postdoctoral project entitled ‘Scripture and Authority in the Identity Formation of Early Christians’. The resources of the Leopold Muller Memorial and Bodleian libraries enabled her to make good progress, and she completed one article on scriptural authority and argumentation in 1 Clement and another on a text-critical problem in the Septuagint. Discussions with colleagues within Septuagint Studies gave her valuable insights for this latter article.

She presented a paper entitled ‘Scriptural Authority and Argumentation in 1 Clement’ as a Seminar in Jewish Studies and greatly profited from the presentations and discussions of the Seminar on Jewish History and Literature in the Graeco-Roman Period convened by Professor Martin Goodman. She enjoyed the Centre’s versatile programme of activities, including the David Patterson Lectures, and found the interdisciplinary research environment thought-provoking and inspiring. She is particularly grateful to Professor Alison Salvesen for her support and to Martine Smith-Huvers and Sue Fortearth for their practical help.

Professor Sara Lipton

Professor Sara Lipton of the State University of New York, Stony Brook, stayed at the Centre from 29 April to 30 June and worked on a monograph examining Jewish-Christian social and economic interactions and shared visual cultures in fourteenth-century Barcelona. She explored these through the lens of the activities and patronage of a painting workshop that executed a series of murals and luxury illuminated manuscripts for elite patrons, both Christian and Jewish. Thanks to Oxford’s superb libraries and to interactions with Centre faculty she was able to complete a chapter for a Festschrift volume. She also attended seminars and lectures at the Centre, and engaged in a variety of public outreach activities, including an interview with the French-German television channel *Arte* for a multi-part documentary on the history of anti-Semitism; a public talk at the Jewish Museum, London, in conjunction with the exhibition

‘Jews, Money, Myth’; and writing a review essay on that exhibition for *The New York Review of Books*.

Dr Kirsten Macfarlane

Dr Kirsten Macfarlane of the University of Cambridge stayed at the Centre from 10 January until 6 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘The Mishnah between Christians and Jews in Early Modern Europe’. Her research focused on the Dutch Hebraist Guilielmus Surenhusius’ *Sefer Ha-Mashveh* (1713), in which he aimed to explain the seemingly haphazard ways in which the Apostles cited the Hebrew Bible by comparing them to rabbinic customs of citation as illustrated in the Mishnah, Gemara and later Jewish sources. She delivered a paper to the Seminar entitled ‘Christianity as Jewish Allegory? Guilielmus Surenhusius’ *Sefer Ha-Mashveh* (1713) and New Testament Scholarship in the Early-eighteenth Century’, and a related lecture at the Seminar’s concluding conference. She also gave a David Patterson Lecture on the beginnings of Hebrew printing in Amsterdam, entitled ‘An English Hebraist, an Ottoman “Rabbi”, and the Unlikely Story of the First Hebrew Books Printed in Amsterdam (1605–1606)’.

She benefited enormously from the Centre’s dynamic interdisciplinary environment, attending a fascinating conference entitled ‘Protestant Bible Scholarship: Antisemitism, Philosemitism and Anti-Judaism’ organized by Professor Hindy Najman and Dr Arjen Bakker at Oriël College’s *Centre for the Study of the Bible in the Humanities*, as well as seminars and papers at the *Centre for Early Modern Studies*. She would like to express her gratitude to the staff and fellows of the Centre for welcoming her into such a warm and stimulating intellectual atmosphere.

Dr Omer Michaelis

Dr Omer Michaelis of the Max-Planck-Institut für Wissenschaftsgeschichte, Berlin, stayed at the Centre from 10 January to 14 March and participated in the Oxford Seminar in Advanced Jewish Studies – ‘The Mishnah between Christians and Jews in Early Modern Europe’. He presented a paper to the Seminar entitled ‘Judah ha-Nasi, Author Mishnae: Authorship Discourses between Medieval al-Andalus and Early Modern England’, in which he examined the Judeo-Arabic discourse of authorship in Maimonides’ *Commentary on the Mishnah* and its Latin translations in Edward Pococke’s *Porta Mosis* and in Willem Surenhusius’ edition of the *Mishnah*. He also delivered a lecture on ‘Forgetting Knowledge in Medieval Judaism: Between Rabbanites and Karaites’ in Professor Hindy Najman’s Early Biblical Interpretation Seminar.

He focused on writing two chapters of a book entitled ‘The Role of Forgetting in Medieval Judaism’, in which he explores how discourses of forgetting constitute an important axis in the transformation of patterns of knowledge production and transmission in medieval Judaism. He attended Professor Najman’s Ethical Reading Seminar (co-convened with Professor Constanze Güthenke and Professor Tobias Reinhardt), the Modern Jewish History Seminar and the graduate seminar Medieval Church and Culture, and benefited greatly from the expertise of other Seminar members, the collegial environment at the Centre, and for the opportunity for interactions with Professor Jan Joosten, Professor Hindy Najman and Professor Constanze Güthenke. His work was greatly enriched by these contacts and by access to the holdings of the Bodleian libraries.

Dr Tom Roebuck

Dr Tom Roebuck of the University of East Anglia stayed at the Centre from January to June 2019 as Polonsky Visiting Fellow, and participated in the Oxford Seminar in Advanced Jewish Studies – The Mishnah between Christians and Jews in Early Modern Europe. His research examined the development of Mishnaic scholarship in seventeenth-century England, a tradition which fed directly into Wilhelm Surenhusius’ monumental edition of the Mishnah, around which the Seminar orbited.

He presented two papers focusing on the Cambridge Mishnah scholar Robert Sheringham (1602/3–1678). In the first of these, ‘Mishnaic Scholarship in Seventeenth-century England: The Case of “Rabbi” Sheringham’s Edition of *Joma* (1648)’, he explored the nature and contexts of Sheringham’s pioneering edition of this tractate. The second paper, which was read at the project’s climactic conference, ‘The Mishnah in Early Modern Europe: Jewish Law for Christians and Jews’, examined Sheringham’s work as a teacher of the Mishnah while he was in Rotterdam in the mid-1650s, a remarkable record of which survives in British Library Harley MS 1795, a manuscript containing parallel vocalized Mishnah tractates and Latin translations prepared by Sheringham’s student, Thomas Cawton (bap. 1642–d. 1677), when only fourteen years old.

In addition, Dr Roebuck gave a paper at the Oxford Bibliographical Society on another of his interests – annotated Renaissance books – which focused on a particular copy of Thomas North’s first English translation of Plutarch’s *Lives* (1579). He benefited enormously from the project’s collaborative scholarly community, especially the regular weekly reading-group meetings in which fellows gathered to discuss particular *Mishnayot* in Surenhusius’ edition,

together with the Latin commentaries that the Dutch scholar had gathered on each passage. His research was enriched by the incomparable resources of the Bodleian Library, and his thanks go to the librarians there, as well as to the project’s organizers, Professor Joanna Weinberg and Dr Piet van Boxel, and to the Centre’s staff, for their patience and support.

Dr Stefano Salemi

Dr Stefano Salemi of the University of Oxford stayed at the Centre throughout the academic year, having in the previous year participated in the Seminar in Advanced Jewish Studies – Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’.

In his research he analysed the Hebrew terminology employed in the book of Ezekiel to express the symbolic dimension and actions of the prophet, and the Hebrew and Greek vocabulary relating to it in the Masoretic text and Septuagint. He completed the draft of a monograph on the symbolic actions of Ezekiel, with particular emphasis on the meaning, role and influence of the statement ‘I have made you a מִזְבֵּחַ!’ (12:6) in the theology of the book of Ezekiel. He examined the actions involved, using a combination and integration of narrative-critical analysis with literary methods, individual rhetorical techniques used in a synchronic approach, and linguistic study, to consider inter-connections and dependencies among the symbolic accounts of chapter 12 and 24. He also drafted several articles for future publication, and wrote papers on biblical hermeneutics, exegesis and linguistics for the 2018 and 2019 international meetings of the Society of Biblical Literature, among other conferences.

He greatly benefited from the chance to discuss his work with colleagues whose research interests align closely with his own and who offered generous guidance on his project. His research was enriched by having access to the unparalleled holdings of the Leopold Muller and Bodleian libraries and by the numerous lectures presented at the Centre.

Dr Daniel Schumann

Dr Daniel Schumann stayed at the Centre throughout the academic year as a Marie Skłodowska-Curie fellow, working on a project entitled ‘A New Methodology for Comparative Analysis of the Dead Sea Scrolls and Cognate Literature’. He focused on the place of Enochic literature in the Dead Sea Scrolls and on whether the community behind the Scrolls should be identified as a strand or a descendant of a so-called ‘Enochic Judaism’. In a paper entitled

'Enochic Literature and the Yahad in the Dead Sea Scrolls', delivered to the Seminar on Jewish History and Literature in the Graeco-Roman Period, he disputed the adequacy of labels like 'anti-Mosaic' and 'anti-cultic' that are occasionally associated with Enochic literature. He contributed a talk on 'The Eschatologization of the Exodus in 1 Enoch 1-5' to the postgraduate workshop '70 Years of Dead Sea Scrolls', in which he demonstrated the major impact of Enochic literature on the formation of the Yahad's self-understanding as a community. He also presented a David Patterson Lecture entitled 'Conflicting Intrapersonal Powers: A Study in Early Rabbinic and Pauline Anthropology and Hamartiology', in which he argued that the Pauline dichotomy of 'flesh and spirit' should not be equated with the rabbinic 'good' and 'evil' inclinations residing in each human.

Dr David Sclar

Dr David Sclar of Harvard University stayed at the Centre from 6 May to 26 June and participated in the Oxford Seminar in Advanced Jewish Studies – The Mishnah between Christians and Jews in Early Modern Europe, convened by Professor Joanna Weinberg and Dr Piet van Boxel. While in Oxford he researched Menasseh ben Israel's involvement in the publication of three editions of the Mishnah (1632, 1643, 1646), and continued to explore the religious lives of Western Sephardi Jews in Amsterdam. He focused particularly on the Portuguese process of 'rabbinization', by which newcomers adopted or adapted to rabbinic thought and practice, especially through the development of the institutional Ets Haim Yesiba. While in Oxford Dr Sclar was able to read manuscripts and rare printed books relevant to a monograph he is completing on the Italian kabbalist Moses Hayim Luzzatto.

He carried out research at the Bodleian, Christ Church, All Souls, Brasenose, Lincoln and Merton College libraries, and thanks to the kindness of Rahel Fronda was able, with fellow-seminar-participant Marcello Cattaneo, to view the collection of Richard Allestree, preserved as if in a time-warp at Christ Church. Besides presenting papers to the Seminar and at its concluding conference, he delivered a David Patterson Lecture on Luzzatto's conception and pursuit of a 'perfected community', which he dedicated to the memory of Professor Shlomo Berger and Professor Elliott Horowitz, whom he met in 2015 while attending the Oxford Seminar in Advanced Jewish Studies – Jewish Books in Amsterdam, 1600–1850: Authors, Producers, Readers and the Construction of Jewish Worlds. Rabbi Michael Rosenfeld-Schueler of the University Jewish Chaplaincy made it possible to conclude the David Patterson

Lecture by offering wine provided by Elliott while at Balliol College. Dr Sclar also gave a lecture to the Seminar in Early Modern Scholarship and Religion at Cambridge University, and spoke at the Oxford Jewish Congregation and the Oxford Chabad Society.

Dr Dirk van Miert

Dr Dirk van Miert of the University of Utrecht stayed at the Centre from 29 April to 26 June as a Polonsky fellow and participated in the Oxford Seminar in Advanced Jewish Studies – The Mishnah between Christians and Jews in Early Modern Europe. He also attended the Mishnah reading-group on Thursday mornings.

During his stay he assembled, transcribed and commented on some forty letters he found from Guilielmus Surenhusius (1664–1729), the focal point of the Seminar. He ensured the metadata of these letters were added to Oxford's Cultures of Knowledge's landmark finding-aid for locating letters, Early Modern Letters Online (EMLO: <http://emlo-portal.bodleian.ox.ac.uk/collections/?catalogue=guilielmus-surenhusius>). This catalogue was launched during the final conference on 25 June, alongside another one relating to Adrian Reeland (1676–1718), an orientalist scholar who was Surenhusius' student (<http://emlo-portal.bodleian.ox.ac.uk/collections/?catalogue=adriaan-reeland>). The latter was compiled by Tobias Winnerling and ingested into Early Modern Letters Online database by Dirk's assistant Milo van de Pol. He also negotiated the inclusion of Dr David Sclar's inventory of the correspondence of Luzzatto in the same database.

Dr van Miert delivered a paper at the conference about Rabbinic studies in the correspondence of Surenhusius, developing on a presentation to the Seminar in which he provided previously unknown details about Surenhusius' life and discussed his role as a book agent and oriental-knowledge broker in Amsterdam. These presentations will be merged for the publication devoted to the work of the Seminar, and the letters will be published in a separate edition. He discussed the wider context of Jewish agency in the Christian world of learning in terms of network analysis in a David Patterson Lecture and later to the Oxford Chabad Student Society, and ultimately expanded his research into an article on a Hebrew or Jewish Republic of Letters in the early modern period.

The Centre's library, as well as the special collections of the Bodleian and college libraries such as St John's, greatly contributed to the ease with which he drew up his commentary on the letters. He found most helpful the opportunity for regular exchanges with specialists in the area of early modern Hebraism.

Public Activities



Lectures and Classes for the Public

Michaelmas Term

The David Patterson Lectures

‘Strange Cocktail: Translation and the Making of Modern Hebrew Poetry’ –
Book launch Professor Adriana X. Jacobs (University of Oxford)

Conflicting Interests? Antisemitism and the Balfour Declaration Dr Peter
Bergamin (Mansfield College, Oxford)

Yiddish-speaking Orientals: Hebrew and Yiddish in Early Modern Christian
Writings Dr Aya Elyada (The Hebrew University of Jerusalem)

Bookmakers and Booksellers in the Cairo Genizah World Professor Judith
Olszowy-Schlanger (University of Oxford)

‘You Will Meditate On It Day and Night’: The Ideal of Continuous Study in
Ancient Judaism Dr Arjen Bakker (University of Oxford)

‘The Rabbinic Idea of Law’ – Book Launch Professor Chaim Saiman
(Villanova University, Pennsylvania)

The Corridors of Berlin: Proximity, Peripherality and Surveillance in
Dovid Bergelson’s ‘Boarding House Stories’ Professor Marc Caplan
(Internationale Forschungszentrum Kulturwissenschaften, Vienna)

The Oxford Song Network: Poetry and Performance

‘Within My Heart a Blind Bird is Imprisoned’: Hebrew-English Artistic Project
– Leah Goldberg (1911–1970) translated by Avshalom Guissin to music
composed by Stella Lerner

Language Classes

Biblical Hebrew: Beginners and Continuers Dr Stephen L. Herring

Modern Hebrew Ulpan: Beginners and Intermediate Tali Kleinman Almagor

Yiddish: Beginners, Intermediate and Advanced Dr Beruriah Wiegand

Hilary Term**The David Patterson Lectures**

- Conflicting Intrapersonal Powers: A Study in Early Rabbinic and Pauline Anthropology and Hamartiology *Dr Daniel Schumann (University of Münster)*
- Jewish Life in Early Modern Europe: The Origins of the Oppenheim Collection – Book Launch* *Dr Joshua Teplitsky (Stony Brook University, New York)*
- Jewish Icons of Modernity – Spinoza, Da Costa, Mendelssohn, Jesus and Herzl – Creating a Jewish Pantheon *Professor Richard Cohen (The Hebrew University of Jerusalem)*
- On Breastfeeding: Mythological Motherhood in Ancient Jewish Texts *Dr Yael Fisch (University of Tel Aviv)*
- Herem Nacao Style: Excommunications in the Early Modern Western Sephardi Communities *Professor Yosef Kaplan (The Hebrew University of Jerusalem)*
- How Old is the Hebrew Bible? – Book Launch* *Professor Ron Hendel (University of California, Berkeley), Professor Jan Joosten (University of Oxford), Professor Hindy Najman (University of Oxford) and Professor Hugh Williamson (University of Oxford)*
- Before Rabbinical Judaism Arrived: Ps.- Jerome, Ps.- Philo and the Jewish Textual Tradition of the Western Mediterranean Up To the Ninth Century *Professor Johannes Heil (University of Heidelberg)*
- Under the Surface – Deep Underground Jewish Ritual Baths in Germany and France *Dr Neta Bodner (The Hebrew University of Jerusalem)*

London Lectures at JW3

- Josephus on Trial *Professor Martin Goodman (University of Oxford)*
- Jews, Herrings and Medieval Lynn *Professor Judith Olszowy-Schlanger (University of Oxford)*
- Bringing Maimonides to Oxford: Edward Pococke and Maimonides' Commentary on the Mishnah *Dr Benjamin Williams (University of Oxford)*

Language Classes

- Biblical Hebrew: Beginners and Continuers *Dr Stephen L. Herring*
- Modern Hebrew Ulpan: Beginners and Intermediate *Tali Kleinman Almagor*
- Yiddish: Beginners, Intermediate and Advanced *Dr Beruriah Wiegand*

Trinity Term**The David Patterson Lectures**

- An English Hebraist, an Ottoman 'Rabbi', and the Unlikely Story of the First Hebrew Books Printed in Amsterdam (1605–1606) *Dr Kirsten Macfarlane (University of Cambridge)*
- Ancient Synagogues in Judaea / Palaestina: Community and Language *Professor Jonathan Price (University of Tel Aviv)*
- Jewish Traditionality and Classical American Pragmatism: Venturing beyond the Atlantic Wall *Dr Nadav Berman Shifman (Yale University, New Haven)*
- There Was No Hebrew Republic of Letters: Christian Hebraism, Conceptual History and Theory of Citizenship *Dr Dirk van Miert (University of Utrecht)*
- The Year 1700 and the Birth of the Jewish Eighteenth Century *Professor Shmuel Feiner (Bar-Ilan University)*
- What's Love Got To Do With It? The Emotional Language of Early Zionism *Professor Derek Penslar (Harvard University)*
- Moses Hayim Luzzatto's Pietistic Confraternity in Eighteenth-century Padua *Dr David Sclar (Harvard University)*

Conference

- Musica Judaica: Jewish Music between Oral and Written Traditions. The Nineteenth Century in Context (in conjunction with the European Association for Jewish Studies; Mickey Katz Endowed Chair in Jewish Music, Herb Alpert School of Music, University of California Los Angeles; and the Department of Music, Columbia University in the City of New York) (Convened by *Dr Diana Matut [University of Halle-Wittenberg / Hochschule für Jüdische Studien, Heidelberg], Dr Marton Ribary [University of Manchester] and Professor Judith Olszowy-Schlanger [University of Oxford]*)



The Future of Jewish Music Collections: A Panel Discussion *Dr Diana Matut (University of Halle-Wittenberg / Hochschule für Jüdische Studien, Heidelberg), Dr Martha Stellmacher (European Centre for Jewish Music, Hannover), Professor Mark Kligman (University of California, Los Angeles), Dr Hervé Roten (Institut Européen des Musiques Juives, Paris)*

Sacred and Secular in Jewish Music

Blurring the Boundaries of Sacred and Secular: Music for the Beer-Jacobson Tempel in Berlin *Dr Tina Frühauf (Columbia University, New York)*

The Marvellous Art of In-between: Old Yiddish Songs between Secular and Sacred *Dr Diana Matut (University of Halle-Wittenberg / Hochschule für Jüdische Studien, Heidelberg)*

Influence of Biblical Cantillations on Art Music in the Twentieth and Twenty-first Centuries *Professor Jascha Nemtsov (Hochschule für Musik Franz Liszt, Weimar)*

American Jewish Liturgical Music: A European Legacy and Beyond *Professor Mark Kligman (University of California, Los Angeles)*

*Performing Jewish Music –
Between Written and Oral Tradition*

The Place of Music in Medieval Catalan and Provençal Jewish Education *Dr Alexandre Cerveux (Institut de Recherche en Musicologie, Ecole Pratique des Hautes Etudes, Paris)*

I Canti de Scuola *Enrico Fink (Orchestra Multietnica, Arezzo)*

The Influence of Western Written Music on the French Sephardi-Portuguese Traditions in the Nineteenth Century *Dr Hervé Roten (Institut Européen des Musiques Juives, Paris)*

Writing Jewish History Through Music

Boruch Sheomar and Tempelgesang: Collective Liturgical Singing in the Prague Jewish Community *Dr Martha Stellmacher (European Centre for Jewish Music, Hannover)*

Hebrew Melodies – From London to St Petersburg *David Conway (University College London)*

The Legacy of Jewish Musicians who Emigrated to the UK from Nazi-Europe *Norbert Meyn (Royal College of Music, London)*

*Interpreting Sacred Texts Through Music –
Art Music and Popular Expressions*

New Early Music Inspired by Salomone Rossi *Dr Elam Rotem (Profeti della quinta, Basel)*

From Folksong to Artsong: Inspiration or Appropriation *Dr Alexander Knapp (School of Oriental and African Studies, University of London)*

Panel discussion: Jewish Music between Oral and Written Traditions *Dr Diana Matut (University of Halle-Wittenberg / Hochschule für Jüdische Studien, Heidelberg), Professor Mark Kligman (University of California, Los Angeles), Dr Alan Bern (The Other Music Academy, Weimar), Dr Elam Rotem (Profeti della quinta, Basel)*

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

Intensive two-week course in Biblical Hebrew

Language Classes

Biblical Hebrew: Beginners and Continuers *Dr Stephen L. Herring*

Modern Hebrew Ulpan: Beginners and Intermediate *Tali Kleinman
Almagor and Esther Yadgar*

Yiddish: Beginners, Intermediate and Advanced *Dr Beruriah Wiegand*

Journal of Jewish Studies

The *Journal of Jewish Studies* continued its regular publication during the 2018–19 academic year, under the joint editorship of Professor Sacha Stern (University College London) and Professor Alison Salvesen (University of Oxford). Margaret Vermes (Oxford Centre for Hebrew and Jewish Studies) was Executive Editor, Dr Benjamin Williams (University of Oxford) was Book Reviews Editor and Dr Alinda Damsma (University of Oxford) Assistant Editor.

Volume 69, no. 2 (Autumn 2018) comprises articles on Pompey (Duncan Cameron), *Joseph and Asenath* (Matthew Pawlak), late-antique philosophers (Pieter van der Horst), early-medieval calendars (Sacha Stern), medieval

scholars (Jonathan Vardi, Avraham Reiner) and law (Shalem Yahalom), micrography (Dalia-Ruth Halperin), and Ashkenazi Hebrew (Ohad Cohen and Aure Ben-Zvi Goldblum).

Volume 70, no. 1 (Spring 2019) includes articles on early-rabbinic literature (Arnon Atzmon, Barak Cohen), Nahmanides (Jonathan Jacobs, Miriam Sklarz), early-modern history (Vincenzo Sella, Anna Augustyniak), modern Sudan (Nahem Ilan), and Weber and Rieff (Michael Legaspi).

Both issues include book reviews of titles ranging from the ancient to the modern world.

The print and online versions of the *Journal* both remain in high demand among institutional subscribers and individual readers. The *Journal* has been investing mainly in its online version, in response to continuing developments in publishing trends such as Open Access and Plan S. Our priorities remain however academic excellence, the highest publishing quality and a global readership and reach.

We have developed new software for copyediting bibliographical entries in the Books Received section, and have improved the searchability of the Book Reviews sections, especially for reviews of multiple books by single authors. We have migrated from XML metadata templating to XSD format, in order better to support ORCID, DOI and other CrossRef specified changes.

We are delighted to report that following these digital improvements the readership of the online *Journal* has increased over the past three years from 15,000 downloads in 2016 to more than 150,000 in 2019.

Finally, we commissioned a third volume of the Supplement Series, entitled the *People and the Peoples: Syriac Dialogue Poems from Late Antiquity*, by Professor Sebastian P. Brock, published in September 2019.

The Institute for Polish–Jewish Studies

The Institute for Polish–Jewish Studies (IPJS), an associated institute of the Centre, organized five events in 2018–19, and supported one more.

On 13 November 2018 it presented *We Remember Lest the World Forgets*, a collection of stories of the survivors of the Minsk Ghetto, in partnership with The Together Plan, a London-based charity dedicated to work with socially and economically disadvantaged Jewish communities in the former Soviet Union and eastern Europe. Rabbi Debra Brunner, co-founder and co-director of The

Together Plan, explained how building relationships between individuals, communities, congregations and organizations in the UK and Belarus rests equally on providing material support and an open-minded reckoning with the often difficult past.

On 13 December 2018 an event with the Polish journalist and author Anna Bikont, who recently published *Sendlerowa w ukryciu* (Sendlerowa in Hiding), a thoroughly researched and award-winning study of Irena Sendlerowa, famous for having been a leading member of an initiative to save hundreds of Jewish children from the Warsaw Ghetto, was hosted in cooperation with the Polish Social and Cultural Association in London. Fully recognizing the unique heroism and dedication of Sendler, Bikont depicts in her book this remarkable example of resistance to the horrors of the German occupation in its whole complexity.

On 29 January 2019 an all-day conference, attended by over a hundred people, was held to launch volume 31 of *Polin: Studies of Polish Jewry*, edited by François Guesnet, Howard Lupovitch and Antony Polonsky, which has as its theme ‘Poland and Hungary: Jewish Realities Compared’. At the beginning of the twentieth century, these two Jewish communities were the largest in Europe and among the most culturally vibrant, yet they have rarely been studied comparatively. Despite the obvious similarities, historians have preferred to highlight their differences and to emphasize instead the central European character of Hungarian Jewry. The volume, which is dedicated to the late Richard Pipes, Distinguished Professor of Russian History at Harvard University, is divided into five sections. The first compares the processes of Jewish acculturation and integration in the two countries, analyzing the magnate–Jewish symbiosis and the complexity of integration in multi-ethnic environments. The second analyzes the similarities and differences in Jewish religious life, discussing the impact of Polish hasidism in Hungary, and comparing Polish ‘progressive’ with Hungarian Neolog Judaism. The Jewish role in popular culture is the theme of the third section, which includes accounts of the Jewish involvement in Polish and Hungarian cabaret and film. The fourth section examines the deterioration of the situation for Jews in both countries in the interwar years, while the final section compares the two countries as regards the implementation of the Holocaust and the way it is remembered. The volume concludes with a long interview with the doyen of the historians of Hungary, István Deák.

After welcome speeches by H. E. Arkady Rzegocki, Ambassador of the Republic of Poland, and by Vivian Wineman and Sir Ben Helfgott, respectively

president and chairman of the Institute for Polish–Jewish Studies, the first session took the form of an exchange between two of the editors of the volume, in which Howard Lupovitch (Wayne State University) and Antony Polonsky (chief historian of the Polin Museum of the History of Polish Jews, Warsaw) presented its main themes. This was followed by a session exploring the potential for historical comparison between the two communities. Victor Karady (Central European University, Budapest) discussed the ‘logic of nationalization’, examining how Jewish identification with the Magyar national idea facilitated Jewish integration in Hungary, and why this process was less successful in Polish lands, which remained under foreign rule until 1918. Tim Cole (University of Bristol) analyzed the similarities and differences between the ghettos established in Warsaw and Budapest, a topic which aroused a lively discussion. Anna Manchin (PhD, Brown University) compared a number of museums in Budapest – the House of Terror, the Holocaust Memorial Center and the proposed House of Fates, devoted to the child victims of the Holocaust – with the Polin Museum of the History of Polish Jews in Warsaw.

The next session was an examination of the role of Jews in Hungarian and Polish popular entertainment before the Second World War. In Hungary, despite the apparent success of their integration, Jews were well aware of the somewhat precarious nature of their situation. They were expected to be a middle class in a society whose values were set by the still-dominant nobility. In contrast to official Jewish support for integration, the unease which many of them felt, particularly in Budapest, was reflected in the humorous sketches played in the Orpheum (a Jewish music hall), discussed by Mary Gluck (Brown University). In Poland, too, Jews played a major role in popular entertainment. In her presentation, Beth Holmgren (Duke University) described how largely Jewish-created cabaret, which developed somewhat later than in Hungary, was used to mock the pretensions of acculturated Jews and depict a multi-ethnic and cosmopolitan Warsaw.

The final session also investigated the issues of integration and acculturation. It took the form of a presentation by Barry Cohen of his book *Opening the Drawer. The Hidden Identities of Polish Jews* (2018). This describes how the three most recent generations of Polish Jews – those who survived the war, those who grew up under communism, and the third generation which has emerged since the end of communism in 1989 – participated in the revival of Jewish life since 1989. Beautifully illustrated by the Polish photographer Witold Krassowski, who also participated in the discussion, the book gives a multi-sided and complex picture not only of Jewish identity in Poland, but of

the complex history of Poland and its Jews from the Second World War to the present.

Included in the programme of the conference was a screening of the film *Witold Pilecki: A Volunteer for Auschwitz* (dir. Josh Whitehead, 2015). This describes Pilecki’s service in the Polish cavalry; his volunteering to allow himself to be arrested in September 1940 by the German occupation authorities in Warsaw so that he could be sent to Auschwitz in order to report on conditions there; his participation in the Warsaw Uprising of 1944; his flight to Italy; his return to Poland to serve in the anti-communist resistance to the new communist government imposed by the Soviets; and his imprisonment, trial and execution in May 1948.

Pilecki, who was undoubtedly one of the great heroes of the Second World War, attempted to organize a resistance movement in Auschwitz and was also able to smuggle out several brief reports in 1940, 1941 and 1942. After his escape from the camp in 1943 he wrote two further short reports and, after managing to reach the Anders Army in Italy, wrote in 1945 an extensive report which has now been published as *The Auschwitz Volunteer: Beyond Bravery* (Los Angeles, 2012). In this he graphically describes the brutality of Auschwitz as a German concentration camp for Poles in 1940 and 1941 and its transformation during the war into a death camp in which nearly a million Jews were murdered.

The film is somewhat hagiographic and has very little to say about the tragic fate of Polish Jews. Nevertheless, it gives a good picture of Pilecki’s life and of his patriotic motivations. Its strengths and weaknesses were aired in a stimulating discussion conducted by Mary Fulbrook of University College London and Antony Polonsky.

The organizers and supporters of this stimulating and thought-provoking conference – the Institute for Polish–Jewish Studies; the American Association for Polish–Jewish Studies; the Institute of Jewish Studies, UCL; the European Institute, UCL; the Embassy of the Republic of Poland; and the Polish Cultural Institute, London – are to be congratulated on its success.

One exchange during a Q&A at the conference, between Agnes Kaposi, a London-based professor of engineering and a Hungarian Holocaust survivor, and Tim Cole, revolved around the realities of Jewish ghettos in Hungary before the German take-over of March 1944. To permit a fuller consideration of the question of who took responsibility for guarding these ghettos, it was agreed to organize a separate event, which took place, in cooperation with the Wiener Library, on 21 May 2019 and was entitled ‘Holocaust Survivors and Holocaust Historians: How Do their Narratives of the Past Differ?’ With over 150 people

in attendance, Agnes Kaposi, Tim Cole and Antony Polonsky reflected on the similarities and differences of the ghettoization of the Jewish populations in Hungary and Poland during the Second World War. Professor Kaposi shared insights based on her recollections of the Jewish ghetto in Debrecen and of the forced labour she endured in Austria after the evacuation of the ghetto. Tim Cole explained that his research into ghetto inmate lists allows age and gender patterns to be reconstructed, revealing the Hungarian to differ from the Polish situation.

On 22 September 2019 the second Jewish Roots Workshop reflected on genealogy and the fate of Jewish families during the Holocaust. Michael Tobias, a leading British Jewish genealogist and co-founder and board member of Jewish Records Indexing–Poland, and Sima Velkovich from the Reference and Information Department at Yad Vashem (Jerusalem), shared their expertise on retracing family histories through the years of persecution and annihilation during the Holocaust. Asya Gefer and Sima Beeri gave presentations about their journeys through the complex and long-hidden history of their families during the twentieth century. This event, which took place at JW3, London, concluded with the screening of *A Town Called Brzostek*, Jonathan Webber's story of how the restoration of the local Jewish cemetery helped generate mutual understanding between current residents of this small Polish town, and Jews with Brzostek roots.

The IPJS also supported the 8th Annual Litvak Days in London, events hosted by the Embassy of the Republic of Lithuania, on 28–9 November 2018. The theme this year was 'Music: Soundtracks of Lithuanian Jewish Life in the Wider World', and included a concert and a conference reflecting on both the wealth of the Jewish musical heritage in Lithuania, and the contribution of Lithuanian Jewish musical performers and composers throughout the world.

The Leopold Muller Memorial Library

The Library continued to support students, researchers and members of faculty throughout its fifth year at the Clarendon Institute. Thousands of readers were served by our front-desk staff, Radhika Jones and Dr Simon Ford, together with Milena Zeidler and Michael Fischer, and our invigilators Mark Lorenzo and Dr Muireann Leech.

We continued to work closely with the Centre's President, Professor Judith

Olszowy-Schlanger, whose support was vital to the work of the Library. Once again we thank the Bodleian Library's staff for their generous help, particularly Elisabet Almunia, Catriona Cannon, Dr Chris Fletcher, James Legg, Richard Ovenden, Nathalie Schulz, Susan Thomas, Alex Walker and Sarah Wheale. Following a restructuring of the Bodleian Libraries our library now comes under her direct supervision of Dr Gillian Evison, whose assistance and encouragement as Keeper of Oriental Collections are essential to our smooth functioning.

Dr Muireann Leech (after her return from maternity leave) and Mark Lorenzo continued to staff the Library as Invigilators in the extended opening hours during term-time, and provided cover when other members of staff were unavailable. Their expertise and helpfulness were much appreciated.

Dr Simon Ford, our new Library Assistant who has an academic background in Hebrew and other Semitic languages, took up his position in December 2018 and quickly became a valued member of our team.

During the year we completed consolidating the Library collections. Material on single topics used to be held in several different collections, making browsing difficult. Readers can now find all related material in one location (with the exception of the Copenhagen Collection), making it much easier to see what is available. The task of moving thousands of books to combine collections with minimal disruption was completed in a short time thanks to the planning and hard work of Milena Zeidler, Michael Fischer, Radhika Jones and Mark Lorenzo.

We are now officially the University's Library for Hebrew and Jewish Studies, having in the past year integrated the last 374 Judaica titles from the Oriental Institute Library, leaving only a basic reference collection there. A total of 3166 titles have been transferred since 2015, completing our holdings in several areas. We made room for new acquisitions and for items more in demand by sending underused books to the Book Storage Facility in Swindon.

In the past year we registered 217 new patrons, including 85 undergraduates, 72 postgraduates and 48 local or visiting researchers. This is slightly higher than the average of 211 in each of the last four years, and brings the total number of readers registered since the move to Walton Street to 1243. These encompass the overwhelming majority of those engaged in Jewish Studies at Oxford. The period between 1 August 2018 and 31 July 2019 saw over 10,000 entries into the Library. The number of loans in the same period was 4165, the same as in the previous year and more than double the number in the first year after the move. A total of 1207 books were requested from the Book Storage Facility in Swindon



1, 2. *Laylah tov: maharozet shire ereś*. Edited by M. Lampel and illustrated by G. Roṭshild. Tel Aviv: Zabar Books, n. d. [before 1948], pp. 26–7, top, and 8–9, below

to our Reading Room, about 7 percent fewer than the year before, reflecting the availability on open shelves of more higher-use material, including that from the Oriental Institute.

An exhibition this year of Hebrew-teaching materials included grammar primers, readers for children, songbooks, language courses for adults (some with associated LPs), and a wonderful Yiddish book for children. All are profusely illustrated in styles characteristic of their dates and places of production, and bear witness to the efforts made in various communities to maintain standards of knowledge sometimes under difficult circumstances. Most of the books are part of the Hyams Collection, given on long-term loan by the Lewis Family last year.

Professor Joshua Teplitsky's book entitled *Prince of the Press* (Yale University Press), about Rabbi David Oppenheim and his book collection that is the crown

jewel of the Hebrew holdings at the Bodleian Library, was launched in January 2019. Professor Teplitsky gave a David Patterson Lecture at the Weston Library Lecture Theatre followed by a reception at the Blackwell Hall, where there was an exhibition of Oppenheim items. His book, which emerged from years of research carried out while he was Alfred and Rachel Lehmann Junior Research Fellow in Jewish History and Culture, marks the closer integration of the Centre to the outreach activities of the University and of the Bodleian Libraries. The lecture and event were co-sponsored by the Centre and the Bodleian Libraries through the Centre for the Study of the Book.

Participants in the Centre's Oxford Seminar in Advanced Jewish Studies on 'The Mishnah between Christians and Jews in Early Modern Europe', which ran from January to June 2019, made full use of the Library's holdings. Particularly relevant to those involved were the Sephardi and Christian Hebraist materials in the Copenhagen, Western Hebrew Library, Montefiore, and Weisz Sephardi Collections, as well as in the Lewis Family loans. The Seminar culminated in a conference entitled 'The Mishnah in Early Modern Europe: Jewish Law for Christians and Jews', for which our materials were in especially high demand.

The Fourth Hebrew Manuscript Studies Summer Workshop, organized by Professor Judith Olszowy-Schlanger and Dr César Merchán-Hamann at the Bodleian Library, involved sixteen students from twelve countries, all of whom benefited from the Bodleian's collections and the expertise of the Centre's faculty, especially that of the President. It was made possible thanks to the generous support of the Rothschild Foundation Hanadiv Europe.

Cataloguing

The Library's team catalogued 3582 items over the year, including 1620 new bibliographic records. These comprised new acquisitions as well as uncatalogued items from loan collections, and continued the process of making our holdings available to the general public via the online catalogue SOLO. Michael Fischer and Milena Zeidler were supported by Radhika Jones in completing work on the Ullendorff Collection and making further progress with the Copenhagen Collection, including compiling an inventory of the uncatalogued section.

Over 70 boxes of Fraenkel Pamphlets, comprising more than 2000 items, were also catalogued. Michael Fischer and Dr Ford were in charge of this project.

Acquisitions

The Library continued to acquire books in coordination with the other Bodleian libraries, focusing on Second Temple Judaism, Modern Hebrew Literature, Rabbinics and Jewish History. Over the year, 679 books and periodical issues were acquired, the highest number in our five years in Oxford. This was again thanks to Milena Zeidler's untiring work.

With the help of the endowment in memory of Sir Isaiah Berlin the library acquired works on Jewish thought since the Middle Ages, addressing topics such as Jewish orthodox feminism, modern Jewish ethics, globalization, Jewish religious philosophy, modern Conservative Judaism, the idea of Zionism and its transformation, Marxist attitudes to Judaism and works dedicated to the thought of Solomon Munk, Abraham Joshua Heschel, Tamar Ross and Eliezer Schweid. The volumes are listed below, on page 131.

The Hans and Rita Oppenheimer Fund for books related to the Holocaust and Modern Jewish History allowed us to acquire works on views of the Shoah among Muslims and through the prism of gender, the plunder of Jewish libraries by the Nazis, the Shoah in Italy and in Kielce (Poland), the reaction of Jewish folklorists to the annihilation of Ashkenazi and Sephardi Jews and their traditional culture, and on the Jewish refugees in former Yugoslavia and in Sweden. These and other volumes are listed below on page 132.

Making the Kressel Letters Available

We previously reported on a grant from the Rothschild Foundation Europe that enabled Professor Glenda Abramson to catalogue 2164 letters in the Kressel Archive. Of these, 740 were of sufficient importance to be digitized. Although display online was delayed by copyright clearance, the most important are now available through the catalogue. Letters were re-housed in Micron Polyester pockets and acid-free carton archive boxes to comply with the BSI standards. After completing the project further boxes of letters were found, and funds were sought to catalogue and digitize them.

Lewis Family Loans

We received six works on long-term loan from the Lewis Family, three of them formerly part of the Valmadonna Library built up by Jack Lunzer in London. They include the *Sefer ha-Magid*, a 1738 edition of the Prophets and the Writings, the second and third sections of the Hebrew Bible, with the commentary by Rashi and a Yiddish translation. This was printed in Amsterdam by Abraham Athias and there is no copy of it at the Bodleian Library. Also from the Valma-



3. [Bible] ספר המגיד: נביאים וכתובים [Sefer ha-Magid: Nevi'im u-Khetuvim]. Amsterdam: Abraham Athias, 1738, vol. 2, f. 90b.

donna Library are two seventeenth-century editions of the internal ordinances and financial obligations of the Jewish community of Mantua, likewise absent from the Bodleian's collection.

Two of the other three volumes are Moshe Alsheikh's commentary on the book of Esther printed in Venice in 1601, and the commentary by Hayim Yosef



4. Alsheikh, Moshe. מסאת משה [Mas'at Moshe]. Venice: Daniel Zanetti, 1601, f. 83b.



5. Azulai, Hayim Yosef David.
 ספר שער יוסף [*Sefer She'ar Yosef*].
 Livorno: Anton Santini, 1756, t.p.

David Azulai's (known as HID" A) on tractate Horayot printed in Livorno in 1756. The finest acquisition is the brothers Willem and David Goeree's 'History of the Hebrew Church' in Dutch, whose four volumes are rich in illustrations of scenes from the Pentateuch and cultic objects. One brother wrote the text and the other engraved the images. This work, like the Hebrew-Latin Mishnah edition studied by the Seminar in Advanced Jewish Studies, represents the peak of two centuries of Dutch and European study of Judaism, and exemplifies the Religious Enlightenment – as defined by David Sorkin and other scholars – encompassing the varied approaches of Protestant, Catholic and Jewish scholars.

The Library is grateful to David Lewis and his family for continuing to contribute works that fill gaps in our holdings as well as in those of the Bodleian Library, and which enrich the collections available in Oxford. We list the new loans below, on page 93.

Donations

We record below, on pages 129–30, our gratitude to those who have enriched the Library collections this year with gifts of books, all of which were of immediate use to scholars and students at the University. We would like to single out the following donations that are of singular importance.

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



6, 7. Goeree, Willem and David. *Mozaise Historie der hebreeuwse kerke*.
 Amsterdam: Willem and David Goeree, 1700. Above, vol. 3, between pp. 342
 and 343; below, vol. 2, between pp. 84 and 85



8, 9. Goeree, Willem and David. *Mozaise Historie der hebreeuwse kerke*. Amsterdam: Willem and David Goeree, 1700. Above, vol. 2, between pp. 362 and 363; below, vol. 4, between pp. 100 and 101

Professor Yuval Dror once more donated books in the fields of Jewish education, Modern Hebrew literature, Israeli history, society and politics.

Dr Jeremy Schonfield continued to donate books on Anglo-Jewish history, Hebrew literature and Jewish liturgy.

Two small collections donated to the Bodleian Library will be housed in our Library because of their subject matter. Robert Sandell donated books on and by members of the Magnus and Spielmann families, particularly concerned with the little-known figure of Leonard A. Magnus (1879–1924). The Belsize Square Synagogue, London, donated books of German-Jewish interest that had belonged to the synagogue's founders. These two additions to our holdings bear testimony to the richness of Anglo-Jewish life in the last one and a half centuries.

We are grateful to the *Journal of Jewish Studies* for continuing to donate review copies of works on all areas of Jewish Studies.

Books on Long-term Loan from the Lewis Family Interests

Alsheikh, Moshe. מסאת משה [Mas'at Moshe]. Venice: Daniel Zanetti, 1601.

[Esther Scroll with commentary]

Azulai, Hayim Yosef David. ספר שער יוסף [Sefer She'ar Yosef]. Livorno: Anton Santini, 1756. [Commentary on Talmudic Tractate Horayot]

[Bible] נביאים וכתובים: ספר המגיד: נביאים וכתובים [Sefer ha-Magid: Nevi'im u-Khetuvim].

Amsterdam: Abraham Athias, 1738. [Prophets and Writings with Rashi and Yiddish translation]

Goeree, Willem and David. *Mozaise Historie der hebreeuwse kerke*. Amsterdam: Willem and David Goeree, 1700. [Richly illustrated history of the Jewish religion in four volumes]

סדר ההערכה והנהגה [Seder ha-Ha'arakah ye-Hanhagah]. Mantua: sons of Joshua of Perugia, 1676. [Communal tax regulations and obligations for the years 1676–9]

ספר התקונים [Sefer ha-Tikunim]. Mantua: sons of Joshua of Perugia, 1688. [The customs of the community of Reggio]



*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

- Religion and Religions (BA in Theology)
- Feminist Approaches to Religions (BA in Theology)
- Modern Judaism (BA in Theology)
- Emergence of Modern Religious Movements (MSt in Hebrew and Jewish Studies)

Professor Martin Goodman

- The Formation of Rabbinic Judaism (with Dr Benjamin Williams) (BA in Theology)
- Varieties of Judaism, 100 BCE – 100CE (BA in Theology)
- Religions in the Greek and Roman World (BA in Classics and Oriental Studies)
- Judaism from 200 BCE to 200 CE (MPhil in Judaism and Christianity in the Graeco-Roman World)
- Jewish Historiography (MPhil in Judaism and Christianity)
- Jewish Eschatology (MPhil in Judaism and Christianity)

Dr Jaclyn Granick

- Modern Jewish History (for visiting undergraduates)

Professor Adriana X. Jacobs

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

Professor Jan Joosten

- Ethiopic (Graduate course)

Textual Criticism: Kings, Jeremiah, Deuteronomy 32, Proverbs (Graduate seminar)

Set Texts: Proverbs 1, 7–9 (BA in Hebrew and Jewish Studies)

Introductory Lectures on the Bible: The Bible as Jewish Scripture (BA in Theology)

Historical Grammar of Biblical Hebrew (Graduate course)

Professor Alison Salvesen

Septuagint Texts (MPhil in Eastern Christian Studies, MPhil in Old Testament Theology)

Cyril of Jerusalem's *Catechetical Lectures* (MPhil in Eastern Christian Studies)

Targum to Amos (MSt in Bible Interpretation)

Targums to Genesis 22 (MSt in Bible Interpretation, BA in Classics and Oriental Studies)

Messianic Targum Texts from Genesis (MPhil in Judaism and Christianity in the Graeco-Roman Period)

Genesis Apocryphon (MSt in Bible Interpretation, BA in Classics and Oriental Studies)

Aphrahat's Syriac *Demonstrations* on Circumcision and Sabbath (DPhil in Islamic Studies)

Jacob of Sarug's Syriac Verse Homilies on Abraham and Sodom (DPhil in Islamic Studies, MPhil in Eastern Christian Studies)

Jewish Historiography: Josephus, *Antiquities*; Philo, *Embassy to Gaius*; 1 and 2 Maccabees (MPhil in Judaism and Christianity in the Graeco-Roman Period)

Dr John Screnock

Psalms (MSt and MPhil in Theology)

Esther (MSt and MPhil in Theology)

Ugaritic Grammar (MSt in Classical Hebrew)

Dr Benjamin Williams

Mishnaic Texts – Ta'anit 1–4, Avodah Zarah 3 (BA in Hebrew, BA in Classics with Oriental Studies, BA in Arabic with Hebrew)

Midrashic Texts – Mekhilta de-R. Ishmael ba-Hodesh 8, Genesis Rabbah 8, Pesikta de-Rav Kahana 1 (BA in Hebrew, MSt in Bible Interpretation)

Jewish Bible Interpretation – Midrashim, Targumim and Medieval Commentators on Genesis 4

Introductory Rabbinic Texts – Mishnah Berakhot 1–2, Mishnah Avot 1–2, Mishnah Hulin 1, 4 (BA in Classics with Oriental Studies, BA in Arabic with Hebrew)

The Formation of Rabbinic Judaism (with Professor Martin Goodman) (BA in Theology)

Jewish Eschatology: Rabbinic Texts (MPhil Judaism and Christianity in the Graeco-Roman World)

Professor Yaacov Yadgar

Beyond Religion and Politics in Israel (MPhil in Modern Middle East Studies, MSt in Jewish Studies, MPhil in Politics)

Lectures and Papers by Fellows of the Centre

Dr Miri Freud-Kandel

'Rethinking Religious Authority in Judaism and Islam', Woolf Institute, Cambridge

'Louis Jacobs and the Contemporary Jewish Quest', Wednesday Club, Faculty of Theology and Religion, University of Oxford

'The Meanings of Israel in a British Babylon: Louis Jacobs on God, Torah and Israel', Oxford Summer Institute on Modern and Contemporary Judaism, University of Oxford

Professor Martin Goodman

'Paul as Persecutor in the History of Judaism', Torah, Temple, Land Conference, Berlin

'Paul the Jew and the History of Judaism', Kennedy–Wright Lecture, Edinburgh

'Aspects of Judaism', Birmingham Association of Jewish Graduates

'War in the Hasmonaean Period', New North London Synagogue

'Josephus on Trial', JW3, London

'Herodians in Rome', Ancient History Seminar, Oxford

'Jews, Money and Religion in Roman Times', Cecil Roth Lecture, Jewish Museum, London

'Philo on Extreme Allegorists', Hania Synagogue, Crete
 'Isaac D'Israeli on the History of the Jews', British Association for Jewish Studies, Annual Meeting

Dr Jaclyn Granick

'American Jews and Development in Interwar Eastern Europe', British Association for Jewish Studies, Oxford
 'A Velt mit Veltlekh: Illuminating Yiddish and Greater Jewish Worlds through Yiddish', on 'Yiddish Three Generations after the Khurbn', British Association for Jewish Studies, Oxford
 'The Jewish International Aristocracy: Family Ties, Politics and Philanthropy', with Professor Abigail Green, Jewish Country House Conference II, Villa Kerylos
 'Health, Gender and the Jewish Nation in International Humanitarian Practice after the First World War', Association for Jewish Studies, Boston
 'Philanthropy' on 'Transnational Potentials in (American) Jewish Studies and its Various Subfields', Association for Jewish Studies Conference

Professor Adriana X. Jacobs

'Poetry is Translation', Program in Poetry and Poetics, The History and Forms of Lyric Series, and The Joyce Z. and Jacob Greenberg Center for Jewish Studies, University of Chicago
 'The Poet Translator', Library Lates: Babel, University of Oxford
 'Strange Cocktail: Translation and the Making of Modern Hebrew Poetry', City University, New York Graduate School
 'A Gift from Sinai: Translation and Nation-Building', Seminar in Modern Israel Studies, Modern Middle East Centre, University of Oxford
 'Tirza Returns: Ravikovitch and the Afterlife of Poetry', The Golden Thread: The Poetry of Dalia Ravikovitch, The Hebrew University of Jerusalem

Professor Jan Joosten

'Old Testament Quotations in Matthew. Text, Interpretation, Historical Background', International Conference on the Gospel of Matthew in its Historical and Theological Context, Higher School of Economics / Aspirantura of the Moscow Patriarchate, Moscow
 'Biblical Rhetoric and the Western Tradition', The Bible and the Humanities, Oriel College

'Leviticus 17 and Deuteronomy 12', Society of Biblical Literature Annual Meeting, Denver
 'La Bible d'Alexandrie', Society of Biblical Literature Annual Meeting, Denver
 'Lamentations dans son contexte biblique', 20e Journée biblique, Laboratoire pour l'étude des monothéismes, Paris
 'The Syriac Versions of the Gospels' and 'Old Testament Rhetoric: Some Reflections', Moscow, Higher School of Economics, Department of Biblical Studies
 'The Diatessaron and the Language of its Composition', Near Eastern Languages and Cultures, Yale University
 'Language, Exegesis and Creative Writing in Chronicles', Yale University, Divinity School
 'Classicizing in Dead Sea Scrolls Hebrew', Ninth International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira, University of Toronto and McMaster University
 'De quand datent les textes bibliques? Une approche par la linguistique diachronique', Synchronie et diachronie dans l'étude de la Bible, Faculté de Théologie Évangélique, Université Acadia, Montreal
 'Rhétorique biblique et art littéraire', Faculté de Théologie Évangélique, Université Acadia, Montreal (public lecture)
 'Textual Turbulence in the Story of David's Succession (1 Kgs 1-2)', Horizons in Textual Criticism Translating and Transcending Textual Criticism, Oxford Centre for Hebrew and Jewish Studies
 'Marginal Notes on the Language of the Book of Jeremiah', New Research on the Book of Jeremiah, Bible Department, University of Haifa
 'How Old is the Hebrew Bible?' Public lecture at the Polis Institute, Jerusalem
 'The Accusation of Incest in Psalms of Solomon 8:9. Apologetics, Halakha and Exegesis', Septuagint Forum, Seminar on Jewish History and Literature in the Graeco-Roman Period, Oxford
 'The Origins of Biblical Texts', with Stefan Schorch and John Srenock, Public Forum in the framework of the Arts and Humanities Research Council 'Critical Editions of the Hebrew Bible' project

Professor Judith Olszowy-Schlanger

'Bible and Manuscript Studies: Some Remarks on the Materiality of the Bible in the Middle Ages', Bible in Humanities: Launch Conference of the Centre for the Study of the Bible in the Humanities, Oxford

- ‘Bookmakers and Booksellers in the Cairo Genizah World’, David Patterson Lecture, Oxford
- ‘Le confort de lecture est-il indispensable?’, Annual Workshop of the Groupe de Recherche Transversale en Paléographie; L’illisible volontaire en paléographie, Collège de France-EPHE, Paris
- ‘Jews, Herrings and Medieval Lynn’, JW3, London
- ‘To Grasp the Hebraica Veritas: Different Hebrew Learning Approaches in Medieval England’, The Maccabean Lecture, King’s College London
- ‘Reading Hebrew Psalms in Thirteenth-century England: Glosses and Dictionary in MS Longleat House 21’, Medieval Church and Culture Seminar, Harris Manchester College, Oxford
- ‘Translating Psalms from Hebrew in Medieval England: MS Longleat House 21’, International Workshop in Translation Theory and Practice in the Later Middle Ages: The Bible and Beyond, Oriel College, Oxford
- ‘The Cairo Genizah and the History of the Jewish Manuscript Book’, Research Seminars, the Department of Religion and Theology, School of Humanities, University of Bristol
- ‘Jews, Herrings and a Hebrew Loan Document from Pre-Expulsion England’, Fortieth Annual Carolyn L. Drucker Memorial Lecture, Princeton
- ‘The Contents of the Book Go Up to Heaven: Bodleian Fragments from the Cairo Genizah’, Friends of the Bodleian, Oxford
- ‘How Jewish Books Survive’, Sherman Community Lecture, Centre for Jewish Studies, University of Manchester
- ‘An Autopsy of the Talmud of Arras (ms. 889): A Sad Case of Theft’, International Workshop of the Institute for Jewish Studies, The Jewish Book 1400–1600: From Production to Reception, University of Münster
- ‘Material Commentaries: Modes of Intellectual Transmission’, keynote lecture, Conference of the British Association of Jewish Studies, Oxford

Professor Alison Salvesen

- ‘The *Hexaemeron* of Jacob of Edessa on Birds as Moral Examples’, the World Syriac Conference, St Ephrem Ecumenical Research Institute, Kottayam, Kerala, India
- ‘Symmachus: An Anomaly Among Ancient Translators of Scripture?’, Horizons in Textual Criticism symposium, Oxford
- ‘What’s the Point of the Septuagint?’, Logos / Scholarship and Christianity in Oxford conference, Oxford

Dr Jeremy Schonfield

- ‘Tefilin: Some Symbolic Associations’, Leo Baeck College, London
- ‘Territory in Jewish Thought’, Leo Baeck College, London
- ‘Why Jews Pray’, Leo Baeck College, London
- ‘Purim for the Ethically Concerned’, Pardes Webinar, Leo Baeck College, London
- ‘Promised Land(lessness) in Jewish Prayer’, Lehrhaus Series, Leo Baeck College, London
- ‘The Land of Israel in the Liturgy’, Lehrhaus on the Road Series Leo Baeck College, London
- ‘A Totem and a Taboo: Germans and Jews Re-enacting Aspects of the Holocaust’, German History and Psychoanalysis Seminar, University College London (convened by Professor Mary Fulbrook)
- ‘Adon Olam Commentating on the Shema’, Alyth Gardens Synagogue, London

Dr John Screnock

- ‘Verb Complementation in the War Scroll’, 9th International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira, Toronto and Hamilton
- ‘The Origins of Biblical Texts’, with Jan Joosten and Stefan Schorch, in ‘The History of the Bible from Qumran to Today’ lecture series
- ‘The Septuagint, Scribalism and the Literary Growth of Texts in Jewish Antiquity’, Scribal Activity and Textual Plurality conference, Paris

Dr Benjamin Williams

- ‘Sixteenth-century Sephardi Exegesis and the Book of Ruth’, lecture and post-graduate research workshop, Selma Stern Zentrum für Jüdische Studien Berlin-Brandenburg, Berlin
- ‘“In the Clothes of Men”: Commenting on Ruth in Sixteenth-century Safed’, British Association of Jewish Studies, Oxford
- ‘Women’s Mobility and the Book of Ruth’, Medieval Church and Culture Graduate Seminar, Oxford
- ‘Bringing Maimonides to Oxford’, JW3, London
- ‘Opening the Gates of Moses: Edward Pococke, the Mishnah, and the Porta Mosis (Oxford: 1655)’, The Mishnah between Christians and Jews in Early Modern Europe conference, Oxford.

Professor Yaacov Yadgar

- ‘Israel’s Jewish Identity Crisis’, Society for Jewish Study, London
- ‘Israel and the Politics of Jewish Identity’, The Sherrington Society, Gonville and Caius College, Cambridge
- ‘The Nation State Law and the Problem of Jewish Identity in Israel’, Israel Studies Seminar, Oxford
- ‘The Folly of Secularism – Dialogues on the Theo-politics of the Nation-state: Israel in a Wider Context’, Oxford

*Publications by Fellows of the Centre**Dr Miri Freud-Kandel*

- with Adam Ferziger and Steven Bayme (eds) *Yitz Greenberg and Modern Orthodoxy: The Road Not Taken*. Boston: Academic Studies Press (2019)
- ‘On Revelation, Heresy, and Mesorah – from Louis Jacobs to the *TheTorah.com*’, in Miri Freud-Kandel, Adam Ferziger and Steven Bayme (eds) *Yitz Greenberg and Modern Orthodoxy: The Road Not Taken*. Boston: Academic Studies Press (2019) 146–71

Professor Martin Goodman

- ‘Galatians 6:12 on Circumcision and Persecution’, in M. L. Satlow (ed.) *Strength to Strength: Essays in Appreciation of Shaye J. D. Cohen*. Providence, Rhode Island: Brown Judaic Studies (2018) 275–9
- ‘La politica in Giudea degli anni 50CE: l’uso del Nuovo Testamento’, in L. Capponi (ed.) *Tra Politica e Religione. I Giudei nel Mondo Greco-Romano: studi in onore di Lucio Troiani*. Milan: Jouvence (2019) 145–59

Dr Jaclyn Granick

- ‘The First American Organization in Soviet Russia: JDC and Relief in Ukraine, 1920–1923’, in Atina Grossmann, Linda Levi, Maud Mandel and Avinoam Patt (eds) *The JDC at 100: A Century of Humanitarianism*. Detroit: Wayne State University Press (2019)
- ‘1919’, *Jewish Quarterly*, February 2019, online
- with Rebecca Kobrin, ‘Pittsburgh Showed the Difference between US and UK Antisemitism’, *The Guardian*, 1 November 2018

- with Britt Tevis, ‘A History of Anti-HIAS Hate’, *Slate*, 1 November 2018
- with Britt Tevis, ‘Why the Pittsburgh Shooter Raged About Immigration before Attacking Synagogue’, *The Washington Post*, Made By History, 28 October 2018

Professor Adriana X. Jacobs

- Strange Cocktail: Translation and the Making of Modern Hebrew Poetry*. Ann Arbor: University of Michigan Press (2018)
- “‘Not My Mother Tongue’: Hebrew Literature in Translation”, in Naomi B. Sokoloff and Nancy E. Berg (eds) *What We Talk About When We Talk About Hebrew (And What It Means to Americans)*. Seattle: University of Washington Press (2018) 160–78
- “‘This One Facing the Other’: Learning Hebrew in Translation”, *Stroum Center for Jewish Studies*, University of Washington (26 October 2018) online
- ‘*Ha-im ata dome le-yom aviv?*: Anna Herman Translates the *Sonnets*’, *European Judaism* 51:2 (2018) 97–105
- ‘Vaan Nguyen, “The Importance of Being Earnest or Cyprus”’, *Poetry International* (April 2019)

Professor Jan Joosten

- with Ronald Hendel, *How Old Is the Hebrew Bible? A Linguistic, Textual, and Historical Study*. Anchor Bible Reference Library. New Haven CT: Yale University Press (2018)
- with Jean-Sébastien Rey and Daniel Machiela (eds) *The Reconfiguration of Hebrew in the Hellenistic Period. Proceedings of the Seventh International Symposium on the Hebrew of the Dead Sea Scrolls & Ben Sira at Strasbourg University, June 2014*. Studies on the Texts of the Desert of Judah 124. Leiden: Brill (2018)
- with John Srenock, ‘Horizons in Textual Criticism: New Approaches and New Questions’, *Textus* 27 (2018) 157–9
- ‘Late Biblical Hebrew and Qumran Hebrew: A Diachronic View’, in Jan Joosten, Jean-Sébastien Rey and Dan Machiela (eds) *The Reconfiguration of Hebrew in the Hellenistic Period. Proceedings of the Seventh International Symposium on the Hebrew of the Dead Sea Scrolls & Ben Sira at Strasbourg University, June 2014*. Studies on the Texts of the Desert of Judah 124. Leiden: Brill (2018) 93–103

- 'Pillars of the Sacred. Septuagint Words between Biblical Theology and Hellenistic Culture', *Svensk Exegetisk Årsbok* 83 (2018) 1–15
- 'New light on Proto-Theodotion. The Psalms of Solomon and the Milieu of the Kaige Recension', in Martin Meiser *et al.* (eds) *Die Septuaginta – Geschichte, Wirkung, Relevanz. Wissenschaftliche Untersuchungen zum Neuen Testament I*, 405. Tübingen: Mohr Siebeck (2018) 304–15
- 'Le débat sur la vocalisation massorétique de la Bible d'Élie Levita à Louis Cappel', in Gilbert Dahan and Annie Noblesse-Rocher (eds) *Les hébraïsants chrétiens en France au XVIIe siècle. Cahiers d'Humanisme et Renaissance* 153. Genève: Droz (2018) 105–116
- 'Textual Plurality at the Margins of Biblical Texts: The Miscellanies in 3 Reigns 2:35, 46', *Revue de Qumran* 30:2/112 (2018) 293–307
- 'The Hebrew of the Ben Sira Manuscripts from the Genizah', in James K. Aitken, Renate Egger-Wenzel, Stefan C. Reif (eds) *Discovering, Deciphering and Dissenting. Ben Sira Manuscripts after 120 Years. Deuterocanonical and Cognate Literature Yearbook 2018*. Berlin: De Gruyter (2018) 319–30
- 'Son of God in Wisdom 2:16–18: Between the Hebrew Bible and the New Testament', in Garrick V. Allen *et al.* (eds) *Son of God: Divine Sonship in Jewish and Christian Antiquity*. Winona Lake IN: Eisenbrauns (2019) 41–52
- 'Biblical Interpretation in the *Samareitikon* as Exemplified in Anonymous Readings in Leviticus Attested in m', in Michael Langlois (ed.) *The Samaritan Pentateuch and the Dead Sea Scrolls; Contributions to Biblical Exegesis and Theology* 94. Leuven: Peeters (2019) 313–25
- Professor Judith Olszowy-Schlanger*
- with N. Hatot (ed.) *Savants et Croyants. Les Juifs d'Europe du Nord au Moyen Âge*. Rouen: Snoeck (2018)
- 'Crossing Palaeographical Borders: Bi-Alphabetical Scribes and the Development of Hebrew Script – The Case of the Maghrebi Cursive', in N. Vidro, R. Vollandt, E.-M. Wagner, J. Olszowy-Schlanger (eds) *Studies in Semitic Linguistics and Manuscripts: A Liber Discipulorum in Honour of Professor Geoffrey Khan*. Uppsala: Studia Semitica Uppsaliensa (2018) 299–319
- 'Manuscrits hébreux de Normandie et d'Angleterre au Moyen Âge', in N. Hatot and J. Olszowy-Schlanger (eds) *Savants et Croyants. Les juifs d'Europe du Nord au Moyen Âge*. Rouen: Snoeck (2018) 70–7

- 'La Guenizah du Caire' (p. 78), 'Lettre de recommandation pour Reuben ben Isaac' (pp. 80–1), 'Acte de vente d'une maison à Westcheap, Londres' (pp. 84–5), 'Acte de vente en hébreu d'une partie de propriété à Nottingham' (pp. 86–7), 'Fragment d'un livre d'écolier' (pp. 110–11), 'Traité Guittin du Talmud de Babylone' (pp. 115–17), 'Livre de Job avec le commentaire de Berakhiah ben Natronai ha-Naqdan' (pp. 134–5), 'Pentateuque avec Cinq Meguillot' (pp. 136–7), 'Mishneh Torah de Moïse Maïmonide' (pp. 138–9), 'Glossaire biblique hébreu-anglo-normand en caractères hébraïques' (pp. 146–7), 'Bâtonnets de taille' (pp. 160–2), 'Livre de prières (mahzor) pour les shabbats spécifiques ...' (pp. 242–5) in N. Hatot and J. Olszowy-Schlanger (eds) *Savants et Croyants. Les juifs d'Europe du Nord au Moyen Âge*. Rouen: Snoeck (2018)
- 'Les études juives' (pp. 518–21), 'Joseph Derenbourg' (p. 526), 'Isidore Loeb' (p. 527), 'Israël Lévi' (p. 528), in P. Henriot (ed.) *L'Ecole Pratique des Hautes Etudes. Invention, érudition, innovation de 1868 à nos jours*. Paris: Somogy Editions d'Art (2018)
- 'Hebrew Books', in E. Kwakkel and R. Thomson (eds) *The European Book in the Twelfth Century*. Cambridge: Cambridge University Press (2018) 159–74
- 'The European Project "Books within Books" (BwB): Hebrew Manuscripts in Medieval Christian Book Bindings', in U. Schattner-Rieser and J. M. Oesch (eds) *700 Jahre jüdische Präsenz in Tirol. Geschichte der Fragmente, Fragmente der Geschichte*. Innsbruck: Innsbruck University Press (2018) 49–58
- 'La communauté juive de Sijilmâsa', in E. Erbaty and F.-X. Fauvelle (eds) *Sijilmâsa, porte de l'Afrique. Patrimoine en partage, site en peril*. Rabat: Académie Royale du Maroc (2018) 26–31 (Arabic version, 23–9)
- 'The "Booklet" of Ben Sira', in J. K. Aitken, R. Egger-Wenzel and S. Reif (eds) *Discovering, Deciphering and Dissenting. Ben Sira Manuscripts After 120 Years*. Berlin: De Gruyter (2019) 67–96
- with Sian Collins, 'Samuel of Norwich in the Marshlands of King's Lynn: Economic Tribulations Reconstructed from a Newly Discovered Thirteenth-century Hebrew Starr in Cambridge University Library', *Jewish Historical Studies* 50 (2018) 14–44
- Professor David Rechter*
- 'Improving the Volk: Leon Kellner and the Jewish Toynbee Halls (1900–39)', *Jewish Social Studies* 24/3 (2019) 51–79

Edited with Kateřina Čapková, *Židé, nebo Němci? Německy mluvící Židé v poválečném Československu, Polsku a Německu* [*Jews or Germans? German-speaking Jews in Postwar Czechoslovakia, Poland and Germany*] Prague: NLN – Nakladatelství Lidové noviny (2019)

Professor Alison Salvesen

‘Symmachus in Hosea and Amos’, in C. Dogniez and Ph. Le Moigne (eds) *Les Douze Prophètes dans la LXX. Protocoles et procédures dans la traduction grecque: stylistique, poétique et histoire*. Leiden / Boston: Brill (2019) 308–24

Dr Jeremy Schonfield

Text, timp și teritoriu. Redescifrarea culturii evreiești [Text, Time and Territory: Rereading Jewish Culture]. Iași: Polirom (2019)

‘Including the Matriarchs in the Amidah’, *European Judaism* 52:1 (2019) 135–49

Dr John Screnock

‘Complex Adding Numerals and Hebrew Diachrony’, *Journal of Biblical Literature* 137 (2018) 789–819

‘A New Approach to Using the Old Greek in Hebrew Bible Textual Criticism’, *Textus* 27 (2018) 229–57

with Jan Joosten, ‘Horizons in Textual Criticism: New Approaches and New Questions’, *Textus* 27 (2018) 157–9

‘Some Reflections on the Old Greek of Psalm Four’, in Ardel B. Caneday, Anna Rask and Greg Rosauer (eds) *For It Stands in Scripture: Essays in Honor of W. Edward Glenny*. Saint Paul, Minnesota: University of Northwestern Berntsen Library (2019) 11–30

Professor Yaacov Yadgar

‘Jalal’s Angels of Deliverance and Destruction: Genealogies of Theo-politics, Sovereignty and Coloniality in Iran and Israel’, with Eskandar Sadeghi-Boroujerdi, *Modern Intellectual History* (2019) 1–25

Fellows’ Activities and Other News

Dr Miri Freud-Kandel

Dr Freud-Kandel formally moved to become a post-holder in the Faculty of Theology and Religion at the start of this academic year, and extended the teaching she provided for the Faculty at all levels from undergraduate to doctoral. This included involvement in a new course on feminist approaches to religions. She also continued to provide teaching, lectures and classes for students in the Faculty of Oriental Studies and took on various examining roles across both faculties.

She convened the sixth annual Oxford Summer Institute on Modern and Contemporary Judaism, the theme of which was ‘Jerusalem and Babylon: Past, Present, Future’. Summaries of participants’ presentations appear elsewhere in this volume. She continued to edit the manuscript of a book on the theology of Louis Jacobs, and completed checking the proofs of a peer-reviewed volume, co-edited with Adam Ferziger and Steven Bayme, based on the inaugural Oxford Summer Institute, which was published in 2019 by Academic Studies Press, entitled *Yitz Greenberg and Modern Orthodoxy, The Road Not Taken*. She also produced several book reviews, as well as assessing articles and book manuscripts for publication.

Professor Martin Goodman

Professor Goodman taught students over the course of the year at all levels from undergraduate to doctoral. He convened in each term the regular research seminar on Jewish History and Literature in the Graeco-Roman Period and led the Oxford–Tel Aviv Programme in the Study of the Ancient World, including a workshop for students of both universities held in Tel Aviv in March 2019. He served as Director of Research for the Faculty of Oriental Studies. His talks for the general public included sessions on the reception of Josephus’s *Jewish War*, in anticipation of the publication of his book, *Josephus’s The Jewish War: A Biography*, published by Princeton University Press in October 2019.

Apart from seeing this book through the press, he was much occupied in Hilary and Trinity terms with establishing the identity of the author of an overlooked history of the Jews originally published anonymously in 1848 as a sequel to William Whiston’s translation of the works of Josephus. He made a

preliminary presentation of his findings at the annual meeting of the British Association of Jewish Studies in July 2019 and wrote a series of articles on the implications of his discovery for the history of the Jews in England and the United States in the nineteenth century.

Dr Jaclyn Granick

Dr Jaclyn Granick, who has been at St Peter's College as Junior Research Fellow in Jewish Studies, supported by a Rothschild Foundation Hanadiv Europe post-doctoral fellowship in academic Jewish studies, completed a monograph entitled *International Jewish Humanitarianism in the Age of the Great War* (to be published by Cambridge University Press in early 2021). She co-convened the Modern Jewish History Seminar, and edited a special issue of the *Journal of Modern Jewish Studies*, 'Gendering Jewish Internationalism', to appear in late 2020, which grew out of the workshop she convened with Professor Abigail Green in spring 2018.

She continued to be involved in Yiddish-language-related research and programming, took part in the Oxford Summer Institute on gender as a discussant, attended the Holocaust and Memory Seminar, took part in Rose Stair's newly-launched Modern Jewish Studies Reading Group, and presented at the British Association of Jewish Studies conference in Oxford during the summer. She also taught a modern Jewish history paper to two visiting undergraduates. Finally, with Professor Abigail Green and Professor David Rechter, she will remain part of the long-term core research team on the 'Jewish' Country House which was awarded a grant from the Arts and Humanities Research Council.

Jaclyn published several pieces in the mainstream media in response to the Tree of Life shooting in Pittsburgh and also reflected on the 1919 centenary from a Jewish angle.

She will next year take up a new post in Modern Jewish History at Cardiff University, where she is developing a module on anti-Semitism, the Holocaust and Jewish experience. She is grateful to everyone at the Centre for helping to make this career progression possible.

Professor Adriana X. Jacobs

Professor Jacobs continued to build her international profile by lecturing on her research in contemporary Hebrew poetry and translation culture at Yale University, the University of Chicago and the City University New York Graduate School, where she spoke on her monograph *Strange Cocktail: Translation and the Making of Modern Hebrew Poetry*, published by the

University of Michigan Press. She also featured on the New Books Network podcast, where she discussed her book and background in translation studies.

Under the aegis of the Centre she organized the Yehuda Amichai Poetry Festival and a lieder concert based on the poetry of Leah Goldberg, besides hosting the Israeli poet Tahel Frosh who gave a poetry reading at the Centre.

In addition to undergraduate teaching she continued teaching Modern Hebrew literature for the undergraduate degrees in Hebrew and Jewish Studies, and Arabic with subsidiary Hebrew. She supervised an undergraduate dissertation on British and Italian Jewish women writers, and taught a seminar on untranslatability for the MSt in World Literature.

Works in press include articles on Hebrew translations of Sappho, on world literature in Hebrew and on translation theory. With the support of a John Fell Fund grant she produced a podcast series entitled 'Staying Alive: Poetry and Crisis', available on iTunes and the University of Oxford Podcast page (<http://podcasts.ox.ac.uk/series/staying-alive-poetry-and-crisis>), and guest edited the 'Crisis' issue of *The Ilanot Review* in the winter of 2019.

Professor Jan Joosten

Professor Joosten successfully applied to the Arts and Humanities Research Council for a senior research project entitled 'Critical Editions of the Hebrew Bible', funded for three years, which seeks to produce critical editions of 1 Kings and Psalms 100–150. Dr John Screnock, who wrote a large part of the application, acts as co-investigator and directs the Psalms part. An additional researcher, Dr Anna Krauss, will also work mostly on Psalms. Workshops and round-table discussions were held in February. In May a two-day conference took place on 'Horizons in Textual Criticism: Translating and Transcending Textual Criticism'. Professor Joosten also continued to direct the *Historical and Theological Lexicon of the Septuagint*, the first volume of which is nearing completion. He organized workshops in Oxford for authors writing articles in this lexicon during the summers of 2018 and 2019, acted as external examiner for the Department for Near and Middle Eastern Studies, Trinity College, Dublin, and travelled to France, Germany, Russia, the USA, Canada and Israel for lectures and conferences.

Professor Judith Olszowy-Schlanger

In addition to her involvement in the activities of the Centre, Professor Judith Olszowy-Schlanger participated in several conferences and delivered prestigious lectures. She continued directing the international project 'Books within Books: Hebrew Fragments in European Libraries', for the study, and

constructing an online inventory, of the fragments of medieval Hebrew manuscripts reused in the bindings of other books and notarial dossiers. She continued teaching a weekly course on medieval Hebrew palaeography and the Cairo Genizah as Professor of Hebrew Manuscript Studies at the Ecole Pratique des Hautes Etudes in Paris, co-organized an international conference entitled 'Le judaïsme médiéval entre Normandie et Angleterre' at the Musée d'art et d'histoire du judaïsme, Paris, and the Musée des antiquités, Rouen, and was one of the organizers and teachers for the annual Summer Workshop on Hebrew Manuscript Studies: Codicology, Paleography, Art History, held at the Bodleian Library, Oxford.

Professor David Rechter

Professor David Rechter was on leave, acting for the University as director of the Open-Oxford-Cambridge Doctoral Training Partnership.

Professor Alison Salvesen

In September Professor Salvesen travelled to India to present a paper at the four-yearly World Conference on Syriac Studies, where she spoke about the synthesis of Hellenistic Jewish, Classical Greek and patristic Christian traditions in Jacob of Edessa's treatment of the creation of birdlife. In November she attended the annual meeting of the French Table Ronde for a day-conference in Paris on Syriac philosophy. She was invited to speak at the symposium 'Horizons in Textual Criticism' organized in May by her Centre colleagues Professor Jan Joosten and Dr John Srenock, and gave a paper on the fragments of the book of Job in the Greek revision of the Jewish translator Symmachus. In late May she gave a presentation to visiting international graduate students on the significance of the Greek Septuagint translation of the Hebrew Bible.

Professor Salvesen continued editing the *Oxford Handbook of the Septuagint*, the Oxford Seminar in Advanced Jewish Studies volume *Israel in Egypt*, and the Grinfield Lecture series on the Septuagint presented in 2016–18 by Professor Gilles Dorival.

She supervised an undergraduate dissertation on the Greek texts of Judges 5, and a Masters thesis on possible Aramaic influence on the book of Revelation. She continued to co-supervise a DPhil student in Theology and Religion, and began co-supervising a doctorate on allusions to Homer in the Septuagint translation of Job.

This was the second year of Professor Salvesen's role as Director of Graduate

Studies, with responsibility for on-course graduate students in the Faculty of Oriental Studies. She also continued as co-editor for the Centre's *Journal of Jewish Studies*.

She acted as an assessor for Transfer of Status for one DPhil student in Oriental Studies and two in Theology and Religion, and for Confirmation of Status for a doctoral student in Classics. She examined two doctoral dissertations, one in Oxford on the Syriac writer Isaac of Nineveh, and one in Trinity College, Dublin, on the early Aramaic, Syriac and Greek versions of Job.

Dr Jeremy Schonfield

Dr Schonfield's book entitled *Text, Time and Territory: Rereading Jewish Culture* appeared in Romanian translation as *Text, timp și teritoriu. Redescifrarea culturii evreiești*, published by Polirom. He continued to write a book-length literary survey of the daily liturgy entitled *Why Jews Pray*, for publication by the Littman Library of Jewish Civilization. One journal article on a liturgical question appeared and another is in press. At Leo Baeck College, London, he taught courses on Liturgical Interpretation, Liturgical Development and on Piyyut. He also served as first or second examiner for several courses there, supervised and examined an MA dissertation, continued to co-supervise a doctoral thesis and gave extra-mural lectures. He taught a Liturgy course at Geiger Kolleg, Berlin; advised academically on projects offered for publication by 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* and to edit the Centre's *Annual Report*.

Dr John Srenock

Dr Srenock completed his term as Kennicott Fellow in November and was appointed to the position of Research Fellow in Hebrew Bible in the Faculty of Oriental Studies. He also became co-investigator of the Arts and Humanities Research Council-funded project 'Critical Editions of the Hebrew Bible', working with the Principal Investigator, Professor Jan Joosten. He published in *Journal of Biblical Literature* and *Textus*, held workshops on Psalms with a team of international collaborators, and convened a conference on 'Translating and Transcending Textual Criticism'.

Dr Benjamin Williams

In Dr Benjamin Williams's first year as Supernumerary Fellow of the Centre, he taught undergraduate and master's courses on mishnaic and midrashic texts

and gave conference papers and public lectures on the transmission of rabbinic exegesis in the early-modern period. He undertook these activities alongside his role as Senior Lecturer in Biblical and Rabbinic Studies at Leo Baeck College, where he taught midrashic texts and Babylonian Talmud.

Dr Williams completed a research project on the use of midrashic interpretive techniques to explain the cantillation marks (*te'amim*) of the Hebrew Bible in medieval and early modern biblical commentaries, and wrote a study of the Hebrew and Judaeo-Arabic manuscripts and printed books of Edward Pococke, Oxford's Regius Professor of Hebrew (1648–91) and first Laudian Professor of Arabic (1636–91), that are now in the Bodleian Library. Both will be published in forthcoming collections of essays co-edited by fellows of the Centre. He continued to study the scholarship of Thomas Wakefield (1500–75), the first Regius Professor of Hebrew at Cambridge, by examining his densely annotated Hebrew Bible (Venice: Bomberg, 1521; now at Cambridge, Trinity College, Adv.C.1.18) in the light of surviving copies of late-antique and medieval exegetical texts that once formed part of Wakefield's library.

He contributed to The Oxford Series at JW3, London, by speaking on his research into the publication of Maimonides' Commentary on the Mishnah in the seventeenth century. The talk focused on the manuscript copies owned by Edward Pococke and what he knew of the provenance of the volume annotated by Maimonides himself (Bodleian Library, MS Poc. 295). He was a guest speaker in June at the Selma Stern Centre for Jewish Studies in Berlin where he delivered a paper on the significance of early-modern Sephardi rabbinic culture for understanding the biblical commentaries of Moses Alsheikh. He also led a postgraduate research workshop on the development of exegetical traditions distinct to sixteenth-century Safed. Ben's other academic activities included serving as Reviews' Editor of the *Journal of Jewish Studies* and as an external thesis examiner for the University of Gloucester. He contributed papers at conferences and seminars at Oxford, including the Graduate Seminar in Medieval Studies and the concluding conference of the Oxford Seminars in Advanced Jewish Studies project 'The Mishnah between Christians and Jews in Early Modern Europe'.

Professor Yaacov Yadgar

Professor Yadgar completed a book manuscript on the politics of Jewish identity in Israel and published one paper. His course entitled 'Beyond Religion and Politics in Israel' was open to MPhil and MSt students from various faculties, including Oriental Studies and Social Sciences. He convened the Seminar in

Israel Studies, in which experts in various fields offered a broad view of culture, society, history and politics in Israel. This was open to the public. Professor Yadgar helped organize several international conferences, workshops and guest lectures on Jewish and Muslim perspectives of modern sovereignty, on secularism, the theo-politics of the nation-state and on the global Middle East (in collaboration with the Middle East Centre, St Antony's College). He also served as academic referee for books and manuscripts submitted to various publishing houses and journals.

Seminars, Conferences and Special Lectures Involving Centre Fellows

Michaelmas Term

Seminar on Jewish History in the Graeco-Roman Period

(Convened by Professor Martin Goodman, Professor Jan Joosten and Professor Alison Salvesen)

- Homeric Rewriting in Greek Sirach – Septuagint Forum *Dr James Aitken (University of Cambridge)*
- Rabbinic Isolation in Roman Times *Dr Marton Ribary (University of Manchester)*
- Cleopatra and the Jews *Professor Sarah Pearce (University of Southampton)*
- Prolegomena to the Writings in Cryptic Script from Qumran *Professor Jonathan Ben-Dov and Asaf Gayer (University of Haifa)*
- Alexandria in the Literary Memory of the Rabbis *Professor Galit Hasan-Rokem (The Hebrew University of Jerusalem)*
- Quotations of the Septuagint in Eleazar's Exegesis of the Law (Arist. 130–171) – Septuagint Forum *Dr Max Leventhal (University of Cambridge)*
- The Inscriptions of Judaea / Palaestina: Where Are We? *Professor Sir Fergus Millar (University of Oxford)*
- A New Aramaic Fragment of the Toldot Yeshu *Professor Willem Smelik (University College London)*

The Second Ullendorff Memorial Lecture

The Loss of the Tiberian Pronunciation Tradition of Biblical Hebrew in the Middle Ages and Its Recovery Through Modern Scholarship *Professor Geoffrey Khan, FBA (University of Cambridge)*

Seminar in Jewish Studies

Translating Hebrew Poetry into Song *Professor Harai Golomb (University of Tel Aviv) and Avshalom Guissin (Oxford University Department for Continuing Education)*

Joint Seminar: *The Global History of Europe in the Long Nineteenth Century, and Modern Jewish History*

The Linguistic Politics of Emancipation: Early Jewish Nationalism between German, Yiddish and Hebrew *Dr Marc Volovici (Birkbeck, University of London)*

Seminar in Modern Israel Studies (Convened by Professor Yaacov Yadgar)

The Nation-State Bill and the Meaning of Israel's Jewish Identity *Professor Yaacov Yadgar (University of Oxford)*

The Israeli Language: Modern Hebrew or a Semito-European Hybrid? *Professor Ghil'ad Zuckermann (University of Adelaide)*

Israel: The Russian Connection *Professor Yakov Rabkin (University of Montreal)*

The Making of Alliance: The Making and History of US-Israel Relationships *Professor David Tal (University of Sussex)*

Zionism: An Emotional State *Professor Derek Penslar (Harvard University)*

A Gift From Sinai: Translation and Nation-building *Professor Adriana X. Jacobs (University of Oxford)*

Gendered Citizenship: The Case of Women Breaking the Silence *Professor Orna Sasson-Levy (Bar-Ilan University)*

Defining Antisemitism, Demonizing Zionism: The Current Controversy over the Left and the Jews *Dr Brian Klug (University of Oxford)*

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

Calendar Cycles at Qumran and in Later Jewish Sources *Professor Sacha Stern (University College London)*

Priestly Authority in Ezra-Nehemiah and the Dead Sea Scrolls *Professor Charlotte Hempel (University of Birmingham)*

The Qumran Community in its Graeco-Roman Setting: Weinfeld's *The Organizational Pattern and the Penal Code of the Qumran Sect* (1986) Revisited *Professor Philip Alexander (University of Manchester)*

The Dead Sea Scrolls and Canon in the Graeco-Roman World and Ancient Judaism *Professor Armin Lange (University of Vienna)*

Enochic Literature and the Yahad in the Dead Sea Scrolls *Dr Daniel Schumann (University of Oxford)*

The Art of Recompense: Rendering Linguistic Ambiguity in 11QPsa and LXX Psalm – Septuagint Forum *Dr Noam Mizrahi (University of Tel Aviv)*

Labour of the Soul: Isaiah in Translation, Interpretation and Practice – Septuagint Forum *Dr Arjen Bakker (University of Oxford)*

A Digital Approach to Hebrew Palaeography in the Dead Sea Scrolls *Professor Mladen Popović (University of Groningen)*

Oxford Tel-Aviv Programme in the Study of the Ancient World: Religion and Society in the Ancient World (Convened by Professor Martin Goodman)

The Armenians and Jerusalem *Dan Gallaher (Oriental College, Oxford)*

The Impact of Chalcedon and Ecclesiastical Politics on Churchgoers in the Fifth Century and After *Bogdan-Gabriel Draghici (Wolfson College, Oxford)*

Roman Lightning *Vanda Strachan (St Hugh's College, Oxford)*

The Adelfia Sarcophagus *Alexis Gorby (St John's College, Oxford)*

Sistra in Egyptian Religion *Servane Hardouin (St Benet's Hall, Oxford)*

Jewish Identity in the 'Letter of Aristeas' *Alex Rowe (Keble College, Oxford)*

Ekklesia in Ephesians *Wen-Pin Leow (Wycliffe College, Oxford)*

Dreaming in Ezekiel's 'Exagoge' *Elizabeth Stell (Oriental College, Oxford)*

Jerusalem Pilgrimage in the Second Temple Period *Michael Economou*
(*Wolfson College, Oxford*)

Walking in Pilgrimage *Rachel Smith* (*Keble College, Oxford*)

Curses in the Safaitic Inscriptions *Josef Bloomfield* (*Lady Margaret Hall, Oxford*)

Oxford Seminar in Advanced Jewish Studies: The Mishnah between Christians and Jews in Early Modern Europe
(*Convened by Professor Joanna Weinberg and Dr Piet van Boxel*)

Surenhusius and His Mishnah Edition in Context *Dr Piet van Boxel*
(*University of Oxford*)

Juda ha-Nasi, Author Mishnae: Authorship Discourses between Medieval al-Andalus and Early Modern England *Dr Omer Michaelis* (*Harvard Divinity School*)

Jacob Judah Leon and His Models of the Temple and the Tabernacle in Seventeenth-century Scholarship *Robert Madaric Beer* (*University of Tübingen*)

Humphrey Prideaux and the History of Judaism in the Seventeenth Century *Scott Mandelbrote* (*University of Cambridge*)

The First English Translation of the Mishnah: The Scholarly Contexts of William Wootton's Version of Shabbat and Eruvin (1718) *Marcello Cattaneo* (*University of Oxford*)

A German Student of Isaac Abendana: Theodor Dassow and the Latin Translation of the Mishnah *Dr Guido Bartolucci* (*University of Calabria*)

Isaac Abendana's Mishnah Translation (1663–1676) and Judaic Studies in Restoration Cambridge *Dr Theodor Dunkelgrün* (*University of Cambridge*)

Haham Jacob Abendana, the Author of a Spanish Translation of the Mishnah. Steps Towards an Intellectual Profile *Professor Yosef Kaplan* (*The Hebrew University of Jerusalem*)

Seminars in Jewish Studies

A Tale of Two Patrons: Shared and Shifting Iconography in the *Moreh Nevukhim* and the Anglo-Catalan Psalter *Professor Sara Lipton* (*Stony Brook University, New York*)

Breaking Borders, Becoming Equal: Nostalgia for the British Mandate in Contemporary Israeli Culture *Dr Chen Bar-Itzhak* (*Ben-Gurion University of the Negev*)

Scriptural Authority and Argumentation in Paul and 1 Clement *Dr Katja Kujanpää* (*University of Helsinki*)

Seminar in Modern Jewish History (*Convened by Professor Abigail Green, Dr Jaclyn Granick, Professor David Rechter, Dr Zoë Waxman*)

The Jewish Territorialist Movement: Space, Race and Colonialism, 1933–1942 *Dr Laura Almagor* (*London School of Economics*)

Imperial Internment: Jewish Refugees and the Cyprus Camps, 1946–49 *Dr Eliana Hadjisavvas* (*Institute of Historical Research, University of London*)

The Revival of the Jewish-Christian Debate in Nineteenth-century Europe: The Evangelical Missionary Alexander McCaul and his Christian and Jewish Interlocutors *Professor David Ruderman* (*University of Pennsylvania*)

Double Amnesia: Human Rights and Zionism, 1918–2018 *Professor James Loeffler* (*University of Virginia*)

Seminar in Modern Israel Studies (*Convened by Professor Yaacov Yadgar*)

When Climate Takes Command: Jewish-Zionist Scientific Approaches to Climate in Palestine *Neta Cohen* (*University of Oxford*)

Putting Israel on the Couch: A Palestinian Contestation of the Modern Sovereignty Paradigm *Dr Khaled Furani* (*University of Tel Aviv*)

Fire in the Camp: Committed Arabic Literature and Mizrahi Aesthetics in Israel / Palestine *Dr Chana Morgenstern* (*University of Cambridge*)

Abbas Leadership in a State Postponed *Professor Menachem Klein* (*Bar-Ilan University*)

Rising Powers and the Arab-Israeli Conflict since 1947 *Professor Guy Burton* (*Vesalius College, Brussels*)

The Emerging Notion of Sovereignty in Contemporary Israel *Professor Eyal Chowers* (*University of Tel Aviv*)

Identity, Conflict Perception and Reconciliation in the Shadow of the Arab-Israeli Conflict *Dr Ibrahim Khatib* (*University of Oxford*)

Quality of Life and Well-being in Israel Today *Professor Avner Offer*
(*University of Oxford*)

Trinity Term

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

Paul as Persecutor in the History of Judaism *Professor Martin Goodman*
(*University of Oxford*)

Beth She'arim: A Congregation of Cultures *Professor Jonathan Price*
(*University of Tel Aviv*)

Why Is It So Hard to Find Women in Hebrew Tours of Hell? A History of a Tradition *Dr Tali Artman-Partock (King's College London)*

The Representation of Arabs in Late-antique Apocalyptic Literature
Dr Helen Spurling (University of Southampton)

Earth, Wind and Fire: How the Septuagint Translated Divine Elements –
Septuagint Forum *Professor Kai Brodersen (University of Erfurt)*

Aspects of the Appropriation of Flavius Josephus in Medieval Greek and Latin
Literature *Dr Theofili Kampianaki (University of Birmingham)*

The Silence of the Idols: The Story of ἄλαλος from Classical into Medieval
(Judaean-) Greek – Septuagint Forum *Dr Julia Krivoruchko (University of Cambridge)*

Postgraduate Workshop: Seventy Years of the Dead Sea Scrolls (Convened by *Professor Markus Bockmuehl, Professor Martin Goodman and Professor Hindy Najman*)

The Cave 1 Hoyadot Scroll, Materially and Spiritually *Professor Eibert Tigchelaar (University of Leuven)*

Leaders as Exemplars in the Community at Qumran *Sarah Wisialowski*

Economic Capital in the Dead Sea Scrolls *Lyndon Drake*

'Tell Me Your Dream So I May Understand': Dream as Interpretation in the
Genesis Apocryphon *Elizabeth Stell*

Divine Presence Over and Within: Temple Discourse in the Dead Sea
Scrolls *Annie Calderbank*

Isaiah's Poetics of Exile and Wilderness: The Afterlife of Isaiah 40:1–11
Rebekah Van Sant-Clark

How to Make Sense of a Gap? The Omission of Psalms 104–111 in 4Q84
Anna Krauss

'Enoch, a Righteous Man'; Genesis 6:9 as Intertext in 4QEna (1 Enoch 1:2)
Alexander McCarron

The Eschatologization of the Gift of the Promised Land in 1 En. 1–5 *Daniel Schumann*

Friends or Strangers? A Comparison between Peshet Interpretation in the
Dead Sea Scrolls and Matthew's Use of Hosea 11:1 *Kenny Chi Kin Lei*

Midrash-Peshet in Qumran, Paul and the Tannaim *Yael Fisch*

Dead Sea Scrolls Scholarship in Oxford: Past, Present and Future *Professor George Brooke (University of Manchester)*

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

Less is Less: The Diminished Place of Biblical History in the Dead Sea Scrolls
and Beyond *Professor Charlotte Hempel (University of Birmingham)*

Abel and Dan (2 Samuel 20:18–19) in Source Criticism and Archaeology
Dr Tuukka Kauhanen (University of Helsinki)

The Translator's Tell: Translation Technique, Verbal Syntax and the Myth of
OG Daniel 4–6's Semitic Vorlage *Andrew Daniel (University of Oxford)*

Symmachus: An Anomaly among Ancient Translators of
Scripture? *Professor Alison Salvesen (University of Oxford)*

The Role and the Value of the Samaritan Versions for the Textual History
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Textual Criticism and Its Impact on the History of Religion and Language:
Some Examples in Kings *Professor Pablo Torijano (Complutense University of Madrid)*

Textual Turbulence in the Story of David's Succession (1 Kings 1–2)
Professor Jan Joosten (University of Oxford)

Public Forum: The Origins of Biblical Texts *Professor Jan Joosten (University of Oxford), Dr John Srenock (University of Oxford) and Professor Stefan Schorch (Martin-Luther-Universität Halle-Wittenberg)*

Oxford Seminar in Advanced Jewish Studies – The Mishnah between Christians and Jews in Early Modern Europe (Convened by Professor Joanna Weinberg and Dr Piet van Boxel)

- Mishnaic Scholarship in Seventeenth-century England Dr Thomas Roebuck (University of East Anglia)
- The Social Life of Guilielmus Surenhusius (1666–1729) Dr Dirk van Miert (University of Utrecht)
- Christianity as Jewish Allegory? Guilielmus Surenhusius's *Sefer Ha-Mashveh* (1713) and New Testament Scholarship in the Early-eighteenth Century Dr Kirsten Macfarlane (University of Cambridge)
- The Annotated Mishnah among Jews and Christians in Early Modern Europe Professor Joanna Weinberg (University of Oxford)
- Imagining the Mishnah Visually: From Wagenseil to Wotton Professor Richard Cohen (The Hebrew University of Jerusalem)
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- Willem Surenhuis and the Study of the Mishnah in Early Modern Europe Dr Piet van Boxel (University of Oxford)
- 'He Sent His Son to Him to Learn': Robert Sheringham (1602/3–1678) and the Teaching of the Mishnah Dr Thomas Roebuck (University of East Anglia)
- Christian Approaches to Jewish Law: The Case of the *Mishneh Torah* in England between the Late-seventeenth and the Early-eighteenth Centuries Marcello Cattaneo (University of Oxford)
- Pirke Avot* at a Lutheran University: The Case of Anton Julius von der Hardt (Helmstedt 1728) Dr Asaph Ben-Tov (Wolfenbüttel)
- Rabbi Yom Tov Lippmann Heller's Commentary of the Mishnah: Some Preliminary Observations on Sources, Scope and Influence Professor Edward Fram (Ben-Gurion University of the Negev / Institute of Advanced Studies, Jerusalem)

- 'There Stood a Messenger Sent from Rome': On the Translators' Prefaces to Maimonides' Commentary on the Mishnah Dr Omer Michaelis (University of Tel Aviv)
- Opening the Gates of Moses: Edward Pococke, the Mishnah, and the *Porta Mosis* (Oxford: 1655) Dr Benjamin Williams (Leo Baeck College and University of Oxford)
- 'El sabio Jacob Abendana' and the Spanish Translation(s) of the Mishnah Professor Yosef Kaplan (The Hebrew University of Jerusalem)
- Books in the Ets Haim Yesiba: Acquisition, Curriculum and Western Sephardic Rabbinicization Dr David Sclar (Harvard University)
- Surenhusius' Northern European Networks Dr Dirk van Miert (University of Utrecht)
- The Transalpine Journey of Surenhusius' Mishnaic 'filioli' Dr Piet van Boxel (University of Oxford)
- Guilielmus Surenhusius, the Mishnah and the New Testament Dr Kirsten Macfarlane (University of Cambridge)
- The Engagement of Christians and Jews with Jewish Ritual in Early Modern Europe Professor Richard Cohen (The Hebrew University of Jerusalem)
- 'Not From the Talmud... Only From the Zohar': Surenhusius on the Authentic Theology of the Jews Professor Ada Rapoport-Albert (University College London) and Professor Joanna Weinberg (University of Oxford)
- Surenhusius & Co. Uploaded: Surenhusius in Early Modern Letters Online Dr Dirk van Miert (University of Utrecht)
- Roundtable Discussion Dr Theodor Dunkelgrün (University of Cambridge), Dr Dmitri Levitin (University of Oxford), Professor David Ruderman (University of Pennsylvania)

Workshop on Hebrew Manuscript Studies: Codicology, Palaeography, Art History (Convened in collaboration with the Bodleian Library by Professor Judith Olszowy-Schlanger and Dr César Merchán-Hamann)

- The Conservation of Hebrew Manuscripts at the Bodleian Library, and Hebrew Manuscript Bindings at the Bodleian Library Andrew Honey (Bodleian Library, University of Oxford)
- Introduction to Archetype Debora Matos (Insitut für Jüdische Studien, Universität Münster)

- Introduction to the Bodleian Judaica Collections and Their History
Dr César Merchán-Hamann (University of Oxford and Bodleian Library)
- Codicology and Palaeography: Methodological Introduction; Script and Handwriting; Oriental, Sephardi, Ashkenazi, Byzantine, Yemenite and Italian Scripts *Professor Judith Olszowy-Schlanger (University of Oxford)*
- Theoretical Dimensions of Hebrew Book Production since the Invention of Printing; Beauty and Craftsmanship in the Ashkenazi Manuscript and Printed Book *Professor Emile Schrijver (Jewish Cultural Quarter and Jewish Historical Museum; University of Amsterdam)*
- Codicology and Illumination *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*
- Calendars and Dating in Hebrew Manuscripts *Professor Sacha Stern (University College London)*

The Third Alfred Lehmann Memorial Lecture

- Diasporic Home-making in Times of Crisis: Jews in Paris and Berlin in the Twentieth Century *Professor Leora Auslander (University of Chicago)*

Seminars in Jewish Studies

- Jewish Law and Christian Scholars in Early-eighteenth-century England
Dr Marcello Cattaneo (Princeton University)
- Seminar on the Holocaust and Memory** (*Convened by Dr Zoë Waxman*)
- Archivists, Activists and Graphomaniacs: Towards an 'Integrated' History of Early Polish Holocaust Testimony *Dr Katherine Lebow (University of Oxford)*
- Why Do We Need a History of Prostitution in the Holocaust? Reflections on Sexual Violence, Agency and Sex Work *Dr Anna Hájková (University of Warwick)*
- 'We Are All Witnesses' *Dr Christine Schmidt (Wiener Library for the Study of the Holocaust and Genocide, London)*
- Interconnections (Or Otherwise) between Holocaust Memory and Genocide Memory *Dr Rebecca Jinks (Royal Holloway, University of London)*

- Oxford Summer Institute on Modern and Contemporary Judaism – Jerusalem and Babylon: Past, Present, Future (in conjunction with the Philip and Muriel Berman Center for Jewish Studies, Lehigh University)** (*Convened by Professor Adam Ferziger [Bar-Ilan University], Dr Miri Freud-Kandel [University of Oxford] and Professor Hartley Lachter [Lehigh University]*)

Exile, Home and State: Philosophy and Language

- 'We, the Others, Jews': Levinas' Greek Translation of Babylon to Jerusalem *Dr Elad Lapidot (Universität Bern)*
- A Different Diaspora: Freud in Exile and Translation *Professor Naomi Seidman (University of Toronto)*

Diaspora Jews / Diaspora Judaisms

- The Jerusalem Foundation: An Eighteenth-century Diaspora Philanthropic Network *Dr Mirjam Thulin (Leibniz Institute of European History, Mainz)*
- New Diasporas and Shifting Centres of Power: Black Judaism(s) *Dr Michael Miller (Liverpool Hope University)*

Cultural Zionism and Diaspora

- A Homeland in the Home: On Space Making in Jungjüdisch Cultural Zionism *Rose Stair (University of Oxford)*
- Cultural Zionism Put to the Test by Salman Schocken's Publishing in Israel and America *Dr Markus Krah (Universität Potsdam)*

Cemeteries as Diaspora Jewish Space

- 'Houses of Life' Until the Final Journey to Jerusalem During the 'End of Days': Forms, Spaces and Meanings of Large European Jewish Cemeteries After the Haskalah *Professor Rudolph Klein (Szent István University, Budapest)*

Comparative Theology

- A Buberian View on the Tension between Israeli-Judaism and Diaspora-Judaism *Professor Admiel Kosman (Universität Potsdam)*
- Constitutional Clash: Shia-Iranian and Israeli-Jewish Postcolonial Political Theologies in Dialogue *Ezra Tzfadya (Otto-Friedrich Universität, Bamberg)*

Talmudic and Kabbalistic Literature

Hidden Political Tensions between the Jerusalem and Babylonian Talmuds:

Scrutiny of a Single Tale Professor Vered Noam (University of Tel Aviv)

Jerusalem in Babylon: Inversions of Centre and Periphery in Medieval

Kabbalah Professor Hartley Lachter (Lehigh University)

St Augustine's Jerusalem and Babylon

St Augustine's Jerusalem and Babylon Dr Stan Rosenberg (University of Oxford)

American Jews and Israel

Against the Tide?: Comprehensive Historical Narratives of American Jewish History Professor Kimmy Caplan (Bar-Ilan University)

Rediscovering and Reimagining: American Jews and Jerusalem in the Immediate Aftermath of the 1967 War Dr Sara Hirschhorn (Northwestern University)

New Babylons and the State of Israel

The Meanings of Israel in a British Babylon: Louis Jacobs on God, Torah and Israel Dr Miri Freud-Kandel (University of Oxford)

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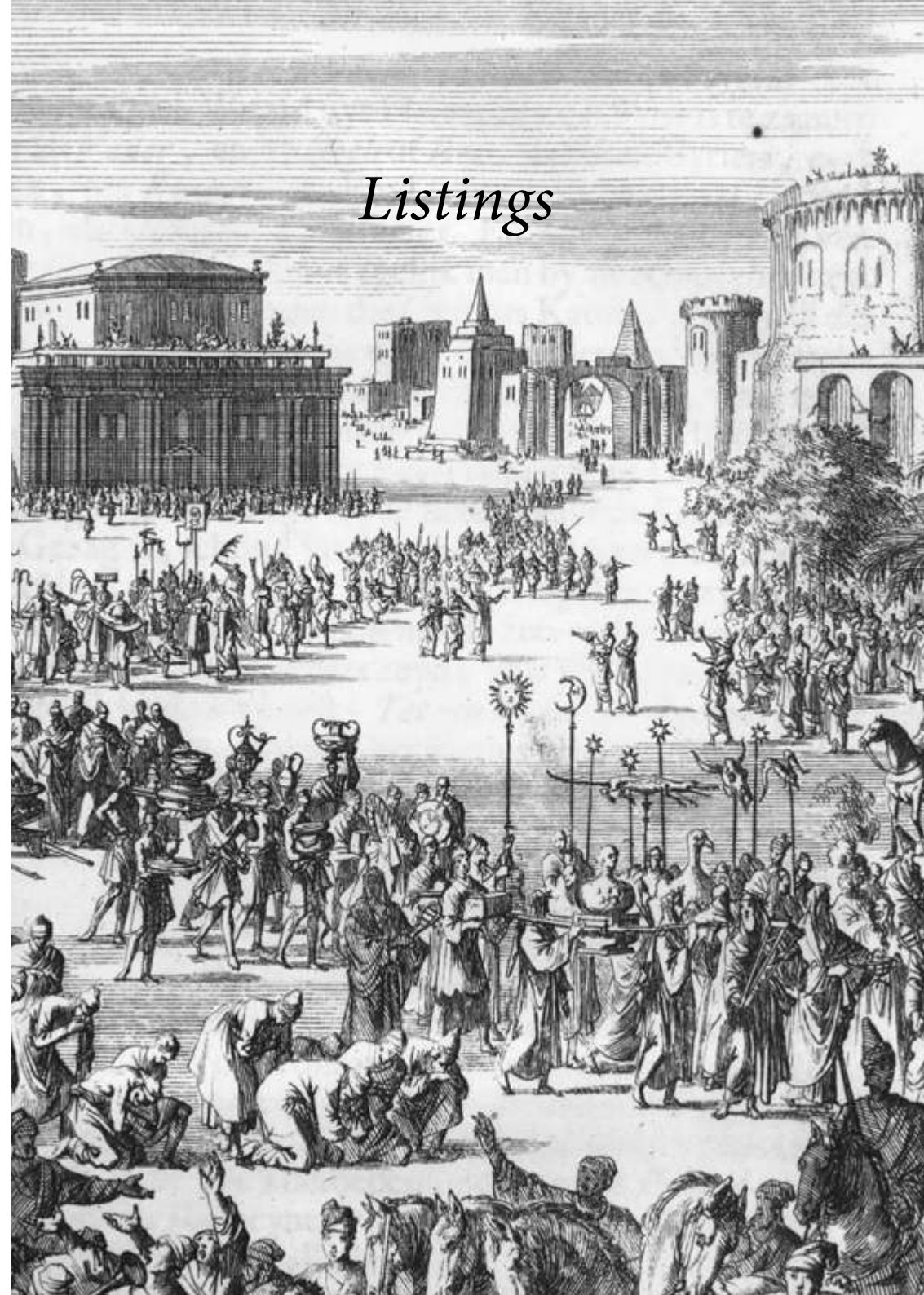
Crafting Israel

Crafting a Promised Land: Israel, Past and Present, in Diaspora Material Culture Dr Jodi Eichler-Levine (Lehigh University)

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Isaiah Berlin Fund

- Adorisio, Chiara. *Dialectic of separation: Judaism and philosophy in the work of Solomon Munk*. Boston: Academic Studies Press, 2017.
- Breslauer, S. Daniel. *The charismatic spirituality of Abraham Joshua Heschel: mystical teachings of an American rabbi*. Lewiston: Edwin Mellen Press, 2011.
- Dorff, Elliot N. *Modern Conservative Judaism: evolving thought and practice*. Lincoln: University of Nebraska Press, 2018.
- Gil, Troy (ed.). *The Zionist ideas: visions for the Jewish homeland – then, now, tomorrow*. Lincoln: University of Nebraska Press, 2018.
- Hazon, Yoram, and Dru Johnson (eds). *The question of God's perfection: Jewish and Christian essays on the God of the Bible and Talmud*. Leiden: Brill; Boston: Rodopi, 2019.
- 'Ir-Shai, Ronit, and Dov Schwartz (eds). *Ruah hadashah ba-armon ha-Torah: sefer yovel li-khevod Prof. Tamar Ros 'im hagi'ah li-gevurot [A new spirit in the palace of Torah: jubilee volume in honor of Professor Tamar Ross on the occasion of her eightieth birthday]*. Ramat-Gan: Bar-Ilan University Press, 2018.
- Klapheck, Elisa. *Jüdische Wirtschafts- und Sozialethik im Zeichen der Globalisierung*. Leipzig: Hentrich & Hentrich Verlag, 2018.
- Sagi, Abraham, and Dov Shwartz (eds). *Ha-Temimut ha-sheniyah: 'olamo ha-ruhani shel Eli'ezer Shvid [Immediacy after consciousness: the spiritual world of Eliezer Schweid]*. Ramat-Gan: Bar-Ilan University Press, 2018.
- Shapira, Ya'aqov Aharon. *The empty wagon: Zionism's journey from identity crisis to identity theft*. New York: Bais Medrash Society, 2018.
- Schweid, Eliezer. *A history of modern Jewish religious philosophy*. Leiden: Brill, 2011–2019.
- Traverso, Enzo. *The Jewish question: history of a Marxist debate*. Leiden: Brill, 2019.
- Unterman, Jeremiah. *Justice for all: how the Jewish Bible revolutionized ethics*. Philadelphia: Jewish Publication Society; Lincoln: University of Nebraska Press, 2017.

Hans and Rita Oppenheimer Fund

- Abramovich, Dvir. *Fragments of hell: Israeli Holocaust literature*. Brighton, MA: Academic Studies Press, 2019.
- Afridi, Mehnaz Mona. *Shoah through Muslim eyes*. Boston: Academic Studies Press, 2017.
- Bashir, Bashir, and Amos Goldberg (eds). *The Holocaust and the Nakba: a new grammar of trauma and history*. New York: Columbia University Press, 2019.
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