

FIFTIETH ANNIVERSARY  
**Report of the Oxford Centre  
for Hebrew and Jewish Studies**  
*Academic Year 2021–2022*





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

---





*Report of  
the Oxford Centre  
for Hebrew and  
Jewish Studies  
2021–2022*

---



OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

The Clarendon Institute

Walton Street

Oxford

OX1 2HG

Tel: 01865 610422

Email: [enquiries@ochjs.ac.uk](mailto:enquiries@ochjs.ac.uk)

Website: [www.ochjs.ac.uk](http://www.ochjs.ac.uk)

The Oxford Centre for Hebrew and Jewish Studies is a company, limited by guarantee, incorporated in England, Registered No. 1109384 (Registered Charity No. 309720). The Oxford Centre for Hebrew and Jewish Studies is a tax-deductible organization within the United States under Section 501(c)(3) of the Internal Revenue Code (Employer Identification number 13-2943469).

Copyright © Oxford Centre for Hebrew and Jewish Studies, 2022

All rights reserved

ISSN 1368 9096

Edited by Dr Jeremy Schonfield and Madeleine Trivasse

Designed by Tony Kitzinger

Printed and bound at the Dorset Press, Dorchester

*Front cover illustration:* Golden-anniversary gathering on the front steps (back to front, left to right): Benjamin Williams, John Screnock, Kerry Maciak, Jun Tong, Martine Smith-Huvers, Adriana X. Jacobs, Deborah Rooke, Zoë Waxman, Glenda Abramson, David Rechter, Sebastian Brock, Sue Forteach, Peter Bergamin, Jaclyn Granick, César Merchán-Hamann, Joseph O'Hara, Laurent Mignon, Dorota Molin, Hindy Najman, Esther Yadgar, Elena Lolli, Priscilla Lange, Madeleine Trivasse, Alison Salvesen, Anna Sapir Abulafia, Tessa Rajak, David Lewis, Peter Oppenheimer, Judith Olszowy-Schlanger, Neelum Ali

# Contents

---

<b>President's Message</b>	11
<b>The Centre's Golden Anniversary</b>	15
<b>History of the Centre</b> <i>Emeritus Professor Martin Goodman</i>	16
<b>Our Founding President: Dr David Patterson</b>	26
<b>Featured Historic Donors</b>	
Sidney and Elizabeth Corob <i>Alison Corob</i>	30
David Hyman <i>Professor John Hyman</i>	31
Getzel Kressel <i>Professor Glenda Abramson</i>	32
Leopold Müller <i>Emeritus Professor Martin Goodman</i>	33
George Pinto <i>Lord Marks of Broughton</i>	39
Edward and Dina Ullendorff <i>Professor Sebastian Brock</i>	44
<b>Highlights of the 2021–2022 Academic Year</b>	46
<b>People</b>	
Academic Staff	60
Board of Governors	64
<b>Academic Activities of the Centre for Hebrew and Jewish Studies</b>	
<b>Special Lectures</b>	
The Grinfield Lectures: The Septuagint and the History of the Book (Part II) <i>Professor James K. Aitken</i>	67
The Sixth Edward Ullendorff Memorial Lecture: The Significance of Ugaritic for the Study of the Bible <i>Professor Dr Gary A. Rendsburg</i>	69
<b>Oxford Seminars in Advanced Jewish Studies</b>	
<b>Towards the Study of Jewish–Buddhist Relations</b> <i>Professor         Boaz Huss, Dr Sebastian Musch and Professor Lionel Obadia</i>	71
Allen Ginsberg and the Changing Nature of Jewish Identity in the Second Half of the Twentieth Century <i>Professor Yaakov Ariel</i>	73

Buddhist Modernism and the ‘Semitic’ Religions <i>Professor Ruth Harris</i>	74
The Spirit the East: Orientalism, Nationalism and the Mystification of Kabbalah, Advaita Vedanta and Zen Buddhism <i>Professor Boaz Huss</i>	75
Between Hagami and Chouraqui: Monotheisms, the East and the Survival of Humanness <i>Professor Job Y. Jindo</i>	76
Mapping Buddhist Literature in Hebrew Texts <i>Dr Shimon Lev</i>	77
The Buddha-Jesus Literature as a Forgotten European Genre of Religious Literature: Christianity, Antisemitism and the Quest for the Buddhist Jesus <i>Dr Sebastian Musch</i>	78
The Languages of Hybridity from Jewish–Buddhists’ Bricolage to Jewish Mindfulness Theology <i>Dr Mira Niculescu</i>	79
Beyond Hinjus, Jubus and Other Hyphenated Creatures: The Complex Visibility of Judaism in the Spiritual Neo-Hindu Futuristic City of Auroville, South India <i>Professor Lionel Obadia</i>	80
Jewish Spirituality and Jewish Revival: Jewish-Buddhist Encounters as a Case Study <i>Dr Rachel Werczberger</i>	81
An Epistemological Exploration of the Encounter between Buddhist Thought and Jewish Kalām <i>Dr Dong Xiuyuan</i>	83
<b>‘Philosophy in Scripture’: Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period</b> <i>Dr Raphael Dascalu and Professor Paul B. Fenton</i>	84
Sa’id Ibn Dāwūd al-‘Adanī: Popularizing Philosophy in Fifteenth- Century Egypt and the Levant <i>Dr Raphael Dascalu</i>	86
Philosophical Elements in Rabbi David II Maimonides’ Torah Commentary <i>Professor Paul B. Fenton</i>	88
Between Jewish Philosophy and Mysticism: Kabbalistic Encyclopaedias and the Ordering of Divine Knowledge <i>Dr Andrea Gondos</i>	89
Philosophical Interpretations of the Biblical Law among Provençal Jewish Scholars in the Fourteenth Century: Gersonides’ Revolt against Maimonides and the Deviations within the Aristotelian School <i>Dr Oded Horezky</i>	90

<i>Contents</i>	7
Arama's Solomon: Maimonideanism and Anti-Maimonideanism on the Eve of the Expulsion <i>Rachel Katz</i>	92
Post-Maimonidean Continuity of Medieval Sephardic Pre-Maimonidean Hermeneutic Reasoning: Finding Philosophy in the Logic of Biblical Wording <i>Dr Israel Sandman</i>	93
The Jewish Reception of Philoponian Biblical Exegesis in the Later Middle Ages <i>Dr Tamás Visi</i>	95
Scholastic Influences on Joseph Albo's <i>Book of Principles</i> <i>Dr Shira Weiss</i>	96
<b>Oxford Summer Institute on Modern and Contemporary Judaism</b>	
Worship, Space and Performance in Modern and Contemporary Judaism: Continuity and Innovation <i>Dr Miri Freud-Kandel</i>	98
The Tsaddification of the Jewish Sacred Space in the Land of Israel <i>Professor Doron Bar</i>	99
Jewish Soundscapes, Disney Dreams: Performance and Rituals at the Happiest Place on Earth <i>Professor Jodi Eichler-Levine</i>	100
Gender, Talmud Study and Orthodox Judaism in Digital Space <i>Professor Adam Ferziger</i>	101
From Louis to Lindsey: Women's Religious Leadership, British Orthodoxy and Shifting Approaches to Authority <i>Dr Miri Freud-Kandel</i>	103
Moroccan Judaism 2.0: Worship, Space and Performance in Passover Programmes <i>Dr Sasha Goldstein-Sabbah</i>	104
Ritual, Theurgy and Historical Meaning in Medieval Kabbalah <i>Professor Hartley Lachter</i>	105
The TaNaKH in the Israeli Public Sphere: The Case of the 929-Project <i>Professor Dalia Marx</i>	107
The Synagogue-Rabbi: The Stained-Glass Ceiling and the Solid Wood Mechtsa <i>Professor Michal Raucher</i>	108
Expanding Creativity, Redefining Publicity <i>Professor Jessica Roda</i>	109
Sound Beliefs: A Performative Approach to the Thought of Irving Greenberg, Ovadia Yosef and Yeshayahu Leibowitz <i>Netta Schramm</i>	110

‘A Taste of the World to Come’: Time and Timelessness at Limmud Conference <i>Dr Lindsey Taylor-Guthartz</i>	112
<i>Di beste skhoyre?</i> Staff and Faculty in an Interwar Hasidic Yeshiva <i>Professor Wojciech Tworek</i>	113
Tradition and Innovation in the Religious Practices of the Great Spanish Temple of Bucharest <i>Dr Felicia Waldman</i>	114

### **Taube Philanthropies Doctoral Scholar**

New Jews, New Judaism? How Colombian Converts to Judaism Challenge Perspectives on Jewish Identity <i>Alicia Vergara Murillo</i>	116
--	-----

### **Reports by Visiting Fellows, Visiting Scholars and Junior Visiting Scholars**

#### *Visiting Fellows*

Professor Yaakov Ariel	119
Dr Raphael Dascalu	120
Professor Paul B. Fenton	121
Dr Andrea Gondos	121
Dr Oded Horezky	123
Professor Boaz Huss	124
Professor Job Y. Jindo	124
Rachel Katz	125
Dr Shimon Lev	126
Alla Markova	127
Dr Sebastian Musch	128
Dr Mira Niculescu	129
Professor Lionel Obadia	131
Dr Israel Sandman	132
Dr Tamás Visi	133
Dr Shira Weiss	134
Dr Rachel Werczberger	135
Dr Dong Xiuyuan	136

#### *Visiting Scholars*

Professor Alessandro Maria Bruni	137
Dr Jeremiah Coogan	138
Dr Hila Dayfani	140
Dr Yaacov Falkov	141

<i>Contents</i>	9
Michal Friedlander	142
Dr Diana Matut	142
Dr Ilan Moradi	143
Dr Lucy Pick	144
Professor Adam Shear	145
Dr Daniel J. Waller	145
Dr Emma Zohar	146
<i>Junior Visiting Scholars</i>	
Miruna Belea	147
Daniele Minisini	148
Sietske van der Veen	149
<b>Public Activities</b>	
Lectures and Classes for the Public	151
Oxford School of Rare Jewish Languages	157
<i>Journal of Jewish Studies</i>	164
The Institute for Polish-Jewish Studies	165
The Leopold Muller Memorial Library	173
<b>The Academic Year</b>	
Courses, Lectures, Conferences, Publications and Other Activities by Fellows of the Centre	192
Seminars, Conferences and Special Lectures Involving Fellows of the Centre	212
<b>Listings</b>	
Academic Advisory Council	228
Administrative Staff	228
Visiting Fellows, Visiting Scholars and Junior Visiting Scholars	229
<i>Journal of Jewish Studies</i>	230
The Leopold Muller Memorial Library Committee	231
Donors of Books to the Leopold Muller Memorial Library	232
Books Acquired for the Library through Special Funds and Endowments	233
Sources of Funding, 2021–2022	238





## *President's Message*

---

THE 2021–2022 ACADEMIC YEAR marked the 50th anniversary of the Oxford Centre for Hebrew and Jewish Studies (OCHJS). A golden anniversary is an opportunity for us to remember our history and look forward to ambitious future projects. This celebratory issue of our *Annual Report* is a tribute in particular to the OCHJS's founder – Dr David Patterson – who in 1972 realized his dream of building a home for Jewish Studies affiliated with the world-leading University of Oxford. It is also a tribute to our past and present Governors, Fellows, staff, students and benefactors who throughout these fifty years have worked to make the OCHJS what it is today: an exceptional research centre, a unique hub for Hebrew and Jewish Studies teaching and an incubator for new approaches in the field.

This year saw the retirement of our esteemed colleague and former President of the OCHJS Martin Goodman, Professor of Jewish History in the Graeco-Roman Period. We take this opportunity to thank him warmly for his tremendous contribution to our Centre and are delighted to report that Professor Goodman will continue supporting the OCHJS as an Emeritus Fellow. Additionally, at the end of September 2022, Professor Anna Sapir Abulafia retired from her post as Professor of the Study of the Abrahamic Religions at the University of Oxford, as well as from her role as a Governor of the OCHJS. We are grateful for her valuable contributions to the life and activities of the Centre over the years.

Our community welcomed three new Research Fellows: Dr Dorota Molin (Lecturer in Classical Hebrew Language), Dr Joseph O'Hara (Junior Postdoctoral Researcher in the DFG / AHRC project 'Jewish Book Culture in the Islamic World') and Dr Harald Samuel (Departmental Lecturer in Classical Hebrew). Additionally, Jingyan (Celeste) Pan joined us as the Administrator of the Oxford School of Rare Jewish Languages (OSRJL) while simultaneously working on her DPhil thesis through the Faculty of Asian and Middle Eastern Studies. We were glad also to host twenty international Visiting Fellows through our Oxford Seminar in Advanced Jewish Studies (OSAJ) and OSRJL Visiting Fellowship programmes. These Visiting Fellows, along with eleven Visiting Scholars and two Junior Visiting Scholars, enriched our seminars and lectures with their research topics and insights.



*Emeritus Professor Martin Goodman, FBA*

*Professor Anna Sapir Abulafia, FBA, FRHistS*

We also received sad news this year. We mourned the losses of Professor Alan Jones, an Emeritus Governor, and Dr George Mandel, an Emeritus Fellow. Their contributions and service to the Centre will be forever appreciated.

This anniversary year witnessed a particularly rich range of activities at the OCHJS. As we opened our doors wide again for the first time since COVID-19 restrictions were imposed, we could reintroduce in-person meetings and an array of seminars and public lectures. Seminar series involving our Fellows included Jewish History and Literature in Graeco-Roman Period, Israel Studies, Modern Jewish Thought and Reconsidering Early Jewish Nationalist Ideologies. We encountered engaging and brilliant speakers through our weekly David Patterson Lectures and Lunchtime Seminars, and hosted the Grinfield Lectures on the Septuagint by Professor James K. Aitken as well as the Sixth Edward Ullendorff Memorial Lecture by Professor Dr Gary A. Rendsburg on the 'Significance of Ugaritic for the Study of the Bible'. During the summer of 2022, two of our annual events could take place in person once again: the Oxford Summer Institute on Modern and Contemporary Judaism was held at Worcester College, and the Hebrew Manuscript Studies Workshop at the Bodleian Library.

A major highlight of the year was the return of the Oxford Seminars for



*Lord Stanley Fink, Chair of the OCHJS Board of Governors*

*President Professor Judith Olszowy-Schlanger, FBA*

Advanced Jewish Studies (OSAJS), postponed during the pandemic. Two took place during this exceptionally busy year. In Hilary Term 2022, Professor Boaz Huss, Dr Sebastian Musch and Professor Lionel Obadia convened the postponed 2020 seminar entitled *Towards the Study of Jewish–Buddhist Relations*, involving ten historians and anthropologists from China, France, Germany, Israel and the UK. In Trinity Term 2022, the seminar convened by Dr Raphael Dascalu and Professor Paul B. Fenton, delayed since 2021, brought nine specialists from Australia, the Czech Republic, France, Germany, the UK and the USA to study ‘*Philosophy in Scripture*’: *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period*. Both seminars involved a term of research, seminars, lectures and discussion, culminating in a high-profile international conference at the Centre’s premises.

This year the OCHJS – in conjunction with the Institut des Langues Rares (ILARA) at Ecole Pratique des Hautes Etudes (EPHE), Paris Sciences et Lettres (PSL) – initiated a new and significant project: the Oxford School of Rare Jewish Languages (OSJL). This programme offers free-of-charge online classes taught by leading experts in a broad range of vernacular languages spoken by Jews throughout their history. These classes are additional to our existing Biblical and Modern Hebrew classes. In its inaugural year, the OSJL attracted

over 600 applicants from across the world and offered classes to over 300 accepted students in twelve endangered languages: Baghdadi Judeo-Arabic, Classical Judeo-Arabic, Judeo-French, Judeo-Greek, Judeo-Italian, Judeo-Neo-Aramaic, Judeo-Persian, Judeo-Tat, Judeo-Turkish, Karaim, Ladino and Yiddish. Alongside these classes, the OSRJL hosted online public lectures on various topics related to Judeo languages; an academic blog featuring articles on manuscripts, books, documents and oral traditions in various Judeo languages; three online classes on Jewish music; and welcomed its first Visiting Fellow.

The Centre's involvement in fascinating academic projects and cultural events over the past fifty years has been made possible by the generosity of many trusts, foundations and private donors. We are immensely grateful for their continuing support of academic Hebrew and Jewish Studies in the heart of Oxford. Several key such figures in the Centre's history are featured in the 'Golden Anniversary' section of this report. Those who donated to the Centre specifically during this past year are thanked in the 'Sources of Funding, 2021–2022' section. The friendship of our donors, together with the tireless efforts of the Centre's Governors and the University of Oxford, and the excellence and hard work of our senior and junior Fellows and staff members, guarantee the Centre's bright future.

*Judith Olszowy-Schlanger*  
*September 2022*

# משד הקרמוני

לדעת מחשבו • ניבא במרוצה וישתחון לפניו : וישתוד לנגד עיניו • ויאמר  
 לו האריה הגני משביעך כהם היודע תעלופות כרמוזות • אשר עשה לנו את הכפע  
 קזאת • שתודיעני מה הם דברך עם השועל • ואם מרד כי ואם מעל :

**ויאמר** הוזהר אמונת השכועה שכרה לב מחשבותי • וכזמה קשת נקוטה  
 קלילה לימי • לשלוח יד באור עיני :

**ויאמר** האריה נאמן אתה החאמר • ובעונותי הברבור • אך השועל  
 העיכר על ריב • הוזהר על ריב • לעשות כלא משפט כלה  
**ויאמר** הוזהר חלילה לך השופט כל הארץ • על פיעד אחד • אבל  
 וחרץ • איך יהיה איש כעכש וככחד •

הוזהר שכן ביתי נכוח פדיוס • כנשף בערב יום • תן כי שנים ידירים •  
 להיות על מאמרן מעורים • ויתחילו בכיתי וכעליים • ופרשו השמלה :  
**וייטבו** • בעיני האריה דברו • ויאמר לקיים מאמרן • וישלח עמו את  
 הכפיר ואת הנמר • להיות מחשבו גוהר • ויתחילו שנים  
 בבימו • כנלקורתו :

צורת הואב וישב בביתו כסדר • והזמין לו עדים מאחורי הגדר :



## *A History of the Centre*

*Emeritus Professor Martin Goodman, FBA*

---

THE TEACHING OF BIBLICAL HEBREW had been continuous in Oxford since the appointment of the first Regius Professor of Hebrew by Henry VIII in 1546. But despite the accumulation of outstanding collections of Hebrew and other Jewish books and manuscripts by the Bodleian Library and many Oxford colleges over the centuries, teaching and research into Hebrew language and literature of later periods, and into Jewish Studies more generally, was sporadic until David Patterson realized his vision fifty years ago to found a new Centre for Postgraduate Hebrew Studies.

Study of Hebrew and Jewish Studies in Oxford during the 1960s was in the hands of the Regius Professor (since 1960, William McHardy, whose main interest was the production of the New English Bible and the Revised English Bible); the Reader in Jewish Studies (Geza Vermes, who had been appointed in 1965 in succession to Cecil Roth); the Reader in Semitic Studies (Preben Wernberg-Møller); and David Patterson (who had been appointed to the Cowley Lecturership in Post-Biblical Hebrew in 1956 in succession to Chaim Rabin, who had moved from Oxford to take up a post in the Hebrew University of Jerusalem).

By the 1960s, the Faculty of Oriental Languages and Literature had widened its scope to become the Faculty of Oriental Studies and – through the initiative of Godfrey Driver, Professor of Semitic Philology and himself the son of a former Regius Professor of Hebrew – was housed in the Oriental Institute, a dedicated new building on Pusey Lane. The time was ripe for new initiatives, but exceptional imagination was still required for David Patterson to sketch out and pursue from his room in the Oriental Institute the project of establishing a new Centre.

This new institution was established as an independent charity in 1972 with its own Governors and Articles of Association. The blessing of the University was indicated by its designation of the new institution as an ‘Associated Centre’. Such loose associations with the University were not uncommon at the time, since the relationship of Colleges and Permanent Private Halls was not wholly dissimilar, but the status conferred on the new Oxford Centre for Postgraduate Hebrew Studies nonetheless had to be created from scratch. It was a matter





*Dr David Patterson*

of considerable pride for David Patterson that his original proposal – which provided a statutory role for governors appointed by the University but required that the total number of such governors always be in a minority on the Board of Governors to avoid the University incurring any financial liability – was agreed to in full by the University after a long period of extensive negotiations. David himself was appointed initially as Principal and then as President.

The new Centre was further linked to the University as an Associated Centre of St Cross College, where David Patterson was a Fellow. In premises in 45 St Giles' leased from St John's College, a series of projects was initiated, including the creation of a new *Oxford Hebrew-English Dictionary of Current Usage* by a small team under the editorship of Nakdimon Doniach. In the meantime, the copyright of the prestigious *Journal of Jewish Studies* – edited by Geza Vermes, who had been appointed by the University to serve as a Governor of the Centre – was gifted to the Centre by Jewish Chronicle Publications, London. The horizons of the Centre were further widened in 1974 by an unanticipated offer to use Yarnton Manor, a large estate just outside Oxford which had been bought by the Charles Wolfson Charitable Trust and was offered to the new Centre for a peppercorn rent.

The Yarnton estate was quite rundown, and, despite the fiercely protective care of the manor house and grounds by the caretaker John Roberts, it took some time for the Centre to make full use of the manor house and surrounding

buildings. An early development was the use of the barn as a library, which rapidly turned into a major research centre through the acquisition in 1974 of the remarkable collection of documents accumulated over many years by Getzel Kressel. This new library became the focus for the Centre's academic activities in Yarnton. Richard Judd was the original librarian, while George Mandel, a physicist who had changed career to study with David Patterson, engaged in cataloguing the Kressel Archive when not required to assist with the numerous development schemes on which David Patterson spent these early years of the Centre. As the library grew, it established a distinctive role as the prime collection in Oxford of modern Hebrew literature, complementing but not competing with the Hebraica collections from earlier periods in other Oxford libraries. The peaceful surroundings of Yarnton proved ideal for housing visiting Hebrew writers from Israel – among their number Amos Oz, Aharon Appelfeld and A. B. Yehoshua – for whom the Centre raised fellowships from its earliest years.



*Aerial view of  
Yarnton Manor*

*45 St Giles'*



By the 1980s, these literary fellowships were enhanced by a series of visiting fellowships, primarily for fellows from the United States, which were funded over many years by the Skirball Foundation. The Centre began to focus on appointing teaching fellows who would contribute to training a new generation of scholars as well as use their time at the Centre to focus on their own research and writing. Glenda Abramson took over some of the teaching of modern Hebrew literature, Steven Zipperstein taught modern Jewish history, Jonathan Webber taught modern Jewish society and, under the energetic direction of Dovid Katz and Dov-Ber Kerler, Oxford became for some years a major centre for Yiddish Studies, with a thriving summer programme which attracted participants to 45 St Giles' from all over the world. In 1986, the teaching faculty was further strengthened by the recruitment of three new fellows funded by the Solon Foundation: Martin Goodman to study Jewish-Christian Relations in the Graeco-Roman Period, Daniel Frank for Jewish-Muslim Relations in the Medieval Period, and David Sorkin as a historian of Jewish-Christian Relations in later European history. With the addition of the fellowship of Noah Lucas – a leading specialist in the history of the modern state of Israel who had taken early

retirement from his post in the politics department in Sheffield in order to take up the post of librarian at the Centre in place of Richard Judd – the intellectual scope of the fellows covered a wide range in post-biblical Jewish Studies.

Even in the late 1980s, most of this intellectual activity was housed in 45 St Giles', where the fellows were provided with somewhat cramped teaching space. The President had his office in the Yarnton manor house and fellows and visiting scholars housed on the Yarnton estate would visit the St Giles' offices on occasion. Apart from occasional use by fellows and their students of the Yarnton library, however, the two operations were separate. Thus, for instance, few of the fellows were affected by the decision of the Governors to house in a dedicated room attached to the library a full set of photographs of the unpublished Dead Sea Scrolls, deposited in the Centre's care by the Israel Antiquities Authority (IAA) for safekeeping on condition that they be made available only to members of the editorial team tasked with the official publication of the scrolls by Oxford University Press. Curation of these photographs was left in the hands of Alan Crown, who had taken a sabbatical year from his post as Professor of Semitic Studies at the University of Sydney to serve as Acting President of the Centre while David Patterson was himself on sabbatical in the United States. Members of the editorial team came to Yarnton and made good use of the photographs, but the Centre found itself briefly at the centre of an international furore over the slow publication of the scrolls due to the limitation of access to the official team, until such restrictions were broken in 1991 by the Huntington Library in California, which housed another set of the photographs and was not bound by any agreement with the IAA.

By 1991, the Centre was set on a new trajectory with the purchase of the Yarnton Manor estate from the Charles Wolfson Charitable Trust, the enhancement of a substantial endowment for the library through a generous grant from the estate of Leopold Müller and the appointment of Philip Alexander – an Oxford alumnus who had long taught postbiblical Jewish literature in Manchester – as President following the retirement of David Patterson and the latter's appointment as Emeritus President. The Centre's focus shifted increasingly to Yarnton, where a new building, Ricardo House, was erected to house a cohort of students registered for a new Diploma in Jewish Studies, established by the University, administered by the Centre and taught both by the Centre's fellows and dedicated language teachers in Biblical Hebrew, Modern Hebrew and Yiddish. Many of these language teachers went on to stellar academic careers either in Oxford (such as Alison Salvesen in Biblical Hebrew and Kerstin Hoge and Beruriah Wiegand in Yiddish) or elsewhere. Ron Nettler, who came to the

Centre originally as a temporary visitor, became a Fellow in Muslim-Jewish Relations in the medieval period. Norman Solomon, who had been Director of the Centre for the Study of Jewish-Christian Relations in Selly Oak Colleges, Birmingham, was appointed to a Fellowship in Modern Judaism.

The Centre also appointed a series of promising young scholars to short-term Research Fellowships, a process which continues to the present. Many of the fellows on longer-term contracts were accorded formal attachments to appropriate faculties of the University (including Classics, Theology and Anthropology, as well as Oriental Studies) with the designation 'Hebrew Centre Lecturer' in recognition of their contribution to University teaching. The title of Cowley Lecturer in Postbiblical Hebrew, left vacant after the retirement of David Patterson, was conferred on Glenda Abramson. In 1994, the Centre hosted a conference to celebrate the 70th birthday of the great Israeli poet Yehuda Amichai, but it was becoming clear that the Centre had moved far beyond its original concentration on modern Hebrew literature. After considerable discussion among the Governors, it was formally renamed the Oxford Centre for Hebrew and Jewish Studies (OCHJS).

In 1996, following the decision by Philip Alexander to return to Manchester, the Centre's Governors appointed as President Bernard Wasserstein, a major scholar in the field of modern Jewish history. A new librarian, Brad Sabin-Hill, recruited from the British Library on the retirement of Noah Lucas, embarked on a series of major bibliographical projects. New fellows, including Joseph Sherman in Yiddish literature and David Rechter in Modern Jewish History, were appointed as others moved on to new pastures. Most of the Centre's administration, including the administration of the *Journal of Jewish Studies* by Margaret Vermes as the Executive Editor, was moved from 45 St Giles' to Yarnton. The Centre took steps to integrate its Fellows more firmly into the University by funding the building of a third floor on the Oriental Institute which would provide offices for the Fellows, designated for this purpose by the University as the Unit for Hebrew and Jewish Studies of the Faculty of Oriental Studies.

By the time that the Centre moved out of 45 St Giles' into these new premises in 2000, the Centre also had a new President, Peter Oppenheimer, who had long experience of dealing with University administration in Oxford as a Student (Fellow) of Christ Church, where he had served for many years as Tutor in Economics. An early achievement of his was the University's redesignation of the well-established Diploma as a Master's degree (the MSt in Jewish Studies) and, consequently, a large increase in the size of the annual cohort of





*Leopold Muller Memorial Library*

students housed in Yarnton. Among those recruited to teach these students were Jordan Finkin, appointed to teach Modern Hebrew literature but also proficient in the study of Yiddish materials; François Guesnet for Russian Jewish history; Adam Silverstein for Muslim-Jewish relations; and Miri Freud-Kandel, who took over the teaching of modern Judaism on the retirement of Norman Solomon. Emanuele Ottolenghi was appointed to teach Modern Israel in a post held jointly in the Middle East Centre in St Antony's College; he was succeeded in the position by Raffaella Dal Sarto. More complex was the redesignation by the University of the Centre (along with other centres) as a 'Recognized Independent Centre' in response to unease within the University about the proliferation of Associated Centres whose precise relationship to the University was difficult to define. The Oxford Centre for Hebrew and Jewish Studies was regarded, with justification, as a model of how such centres should relate to the University.

Library needs for the students on the new MSt, now living and working in Yarnton, were met by a dedicated staff under the leadership of Piet van Boxel, who had come from Leo Baeck College, as had Joanna Weinberg, who was recruited originally with the help of the James Mew fund of the Faculty of Oriental Studies to teach rabbinics. Between them, they gradually established Oxford as a focus for research particularly into Christian Hebraism in the early modern period. Such research has had the inestimable benefit of access to the remarkable library resources of the Bodleian. In 2006, the Centre entered into an agreement with the Bodleian Libraries that the post of Hebraica and Judaica Librarian in the Bodleian, which had been left vacant following the early death of Richard Judd, should be part funded by the Centre and held in the first instance by the Centre's own librarian, Piet van Boxel. A Deputy

Librarian, César Merchán-Hamann, appointed to administer the Leopold Muller Memorial Library in Yarnton, succeeded Piet van Boxel in due course in his Bodleian role, with Milena Zeidler as his deputy.

Peter Oppenheimer retired as President in 2008 and his successor, David Ariel, who had come from a series of roles in university leadership in the United States, was faced with major challenges in a difficult financial climate. That being said, the provision of teaching at the Centre remained robust, with the addition of Zehavit Stern to study Eastern European Jewish Civilization and of Sara Hirschhorn, who was appointed to a new post in Israel Studies in memory of Sidney Brichto, at the same time as the University demonstrated its commitment to the study of modern Israel through the establishment of the Stanley Lewis Chair of Israel Studies. The first incumbent of this chair was the distinguished historian Derek Penslar (succeeded in 2017 by Yaacov Yadgar).

Under the Presidency of David Ariel, the Yarnton campus remained vibrant, with the establishment of a regular series of Oxford Seminars in Advanced Jewish Studies (OSAJS). This series of seminars used the abundant accommodation on the estate to house groups of scholars who came to the Centre for six months to address together major research topics which had been selected on the grounds that they would benefit from such interaction in weekly seminars and that they would make use of library or other resources specific to Oxford. But it was hard, even with a regular minibus service, to overcome the problems inherent in the distance of Yarnton from the libraries and seminars in the centre of Oxford. By 2013, it was clear that the considerable effort expended in the upkeep of the Yarnton estate was no longer paying sufficient dividends to be worthwhile. In July 2013, the Governors took the momentous decision that the Centre would do better to move all its operations into the centre of Oxford.

The process was neither easy nor rapid. Following the return of David Ariel to the United States at the end of his five-year term as President, the negotiations with the University were carried out by Martin Goodman, who had already served twice as Acting President (in 1995–6 and 1999–2000) and now served first as Acting President for a year and then as President for a further three years to 2018. The University put at the disposal of the Centre much of the Clarendon Institute on Walton Street – a late-nineteenth-century building designed for use as a social club by workers from Oxford University Press but, by 2013, employed for over twenty years to house the Institute for Chinese Studies, which was about to move to new premises elsewhere. In the summer of 2014, the Leopold Muller Memorial Library was transferred into the space on the lower ground floor of the Clarendon Institute previously filled by the



Bodleian Chinese Library, and the Centre's fellows moved to the building from their offices in the Oriental Institute. Thus were all the Centre's activities brought together in one place for the first time. The new building includes space for research groups, such as the OSAJS cohorts, which have continued to flourish under the new arrangement.

This academic integration into the University was consolidated in the summer of 2018 with a new agreement between the Centre and the University recognizing the financial independence of the Oxford Centre for Hebrew and Jewish Studies as a charity with its own governance, while placing all the research and teaching undertaken by the Centre under the academic auspices of the Faculty of Oriental Studies (renamed the Faculty of Asian and Middle Eastern Studies in August 2022), to be administered by a University Centre for Hebrew and Jewish Studies, of which the President of the charity serves as Director. The teaching Fellows of the Centre, who were joined in 2013 by Adriana X. Jacobs as Cowley Lecturer to teach Modern Hebrew Literature, are thus now employed by the University, which receives a grant from the Centre for the purpose. In recognition of its new relationship with the University, the Centre's Governors have undertaken to ensure by co-option that a majority of Governors have a current relationship to the University – interestingly, a reversal of the original requirement from the University that such a majority be avoided.

These new arrangements came into operation in 2018, just at the time that Judith Olszowy-Schlanger, a world expert in medieval Hebrew palaeography, was appointed to her University post (along with a Fellowship of Corpus Christi College) and took up her role as President of the Centre. The result of her appointment, despite the pandemic, has been an explosion of productive activity under her energetic leadership – not least in the extraordinary reach of the new Oxford School of Rare Jewish Languages (OSRJL).

Presidents of the Centre have been supported over the years by a host of Governors devoted to the growth and welfare of the Centre and its activities. The first Chairman, Herbert Frankel, was a development economist from South Africa. Since the 1980s, the Chair has always been appointed from outside the academic world; the experience and wisdom of Stanley Fink, Rick Greenbury, George Pinto and David Young all proved invaluable at crucial times during their tenure. By convention, the Vice-Chair has always been one of the Governors appointed by the University. For many years, Alan Jones, who had been a colleague of David Patterson in the Oriental Studies Faculty, fulfilled this role with great conscientiousness. He was succeeded by Hugh Williamson,



Regius Professor of Hebrew, who initiated the building of the third floor on the Oriental Institute in the late 1990s. From 2015 to 2022, the post was held by Anna Sapir Abulafia, Professor of the Study of Abrahamic Religions.

None of these achievements would have been possible without the dedicated work of the Centre's administrators over the years – Bursars, Academic Registrars, Academic Administrators, Accounts Assistants, the Publications Officer (for many years, Jeremy Schonfield, who combined this role with teaching Jewish liturgy) and, during the Yarnton years, a devoted domestic staff. Nor would it have been possible without the exceptional generosity of numerous donors. The names of many of these donors are commemorated on the board in the Catherine Lewis Lecture Room in the Clarendon Institute. There would be far too many to list here, but it may be appropriate to single out the impact in particular of the gifts of David Lewis (particularly to the library), the Charles Wolfson Charitable Trust, the Rothschild Foundation (Hanadiv) Europe, the Polonsky Foundation, the Skirball Foundation, Elizabeth and Sidney Corob (for their support of Yiddish Studies) and both Felix Posen and George Pinto, whose dedication to the Centre was transformational.

## *Our Founding President: Dr David Patterson*

---

Dr David Patterson, Founding President of the Centre, died in Oxford on 10 December 2005 at the age of eighty-three. As creator of one of the most prominent research institutes for Jewish Studies outside Israel, he played a key role in the emergence of Jewish Studies as an autonomous academic discipline.

David was born in Liverpool on 10 June 1922 as the youngest of four children. His maternal grandfather had moved to the city around 1870 from Warsaw. David's father was a native of Kolo, a largely Jewish town in what is today Poland, and came to England in 1900. Patterson had a happy childhood, studied at Oulton High School and displayed musical as well as linguistic gifts. Leaving school in 1940 with his Higher School Certificate in Latin, Greek, German, French and English, he volunteered for the RAF; but because of his excellent mathematical skills, he was designated as 'reserved occupation' and was sent to work as an engineering draughtsman, contributing to Sten gun production and later the Halifax bomber.



*Dr David Patterson*

It was at about this time that he was inspired by the Zionist youth movement Habonim as well as by the visions of Zionist authors in Czarist Russia. Such authors included Chaim Nachman Bialik (1873–1934), who saw the revival of the Hebrew language and of a Jewish enlightenment (Haskalah) as key to the Jewish future. Contemplating emigration to Palestine, he studied Hebrew and Arabic at Manchester University from 1945.

In 1949, he graduated with a First-Class degree and was appointed Principal of the new Habonim Institute, set up to train youth leaders, in Manchester. There he met José Lovestone. They married in 1950 and, in the fullness of time, had two sons and two daughters. In 1951, however, they moved to Israel. The

*José and David*

backbreaking work of stone clearing to create kibbutz farmland near the Syrian border did not provide a sense of fulfilment. David left to teach in Israeli high schools, where his modest manner and incomplete mastery of contemporary slang made life difficult. In 1953, Professor H. H. Rowley invited him to return to Manchester to take up a newly created post as assistant lecturer in modern Hebrew literature. In 1956, he was appointed to the Cowley lectureship in Post-Biblical Hebrew at Oxford and, in 1965, became a founding fellow of St Cross College, one of several postgraduate colleges which provide a social base for staff previously without a college fellowship.

David hoped that his college would provide a home for a Jewish Studies centre. When the idea failed to materialize, he turned in 1967 to Alan Jones, an Arabist colleague in the Oriental Studies Institute. With Professor Jones' advice and that of the Oxford University Registrar, Sir Folliott Sandford, David guided his proposal through a maze of committees and, after five years, emerged with authorization to establish the Oxford Centre for Postgraduate Hebrew Studies, which was later renamed the Oxford Centre for Hebrew and Jewish Studies. All he lacked at that point was funds. David laboured tirelessly to persuade friends of the Centre in the United Kingdom and the United States to support his vision of an institution of high academic commitment and quality which would welcome scholars and students of all religions and tendencies.

David's own scholarly activities were devoted to analysing the foundation of modern Hebrew literature in nineteenth-century Russia and its development in Palestine and the State of Israel. He leaves an oeuvre of eight monographs, many volumes of translation and over a hundred articles. His first love was the early modern Hebrew writers. His studies of Abraham Mapu (1964) – recently reissued – and of *The Hebrew Novel in Czarist Russia* (1964) have become classic introductions to this literature, which was written in an experimental Hebrew reflecting the fact that the language was being revived for non-religious purposes and was in a state of flux. His ability to translate these difficult works into readable English was uncanny.

By providing visiting fellowships at the Oxford Centre for contemporary Israeli novelists (the first five holders of the post were Aaron Appelfeld, Amos Oz, Dalia Ravikowitz, Yehoshua Kenaz, and A. B. Yehoshua – later each acknowledged luminaries of modern Hebrew literature but virtually unknown at the time), David had created the academic environment for them to produce new Hebrew works. He insisted that the Centre cover the widest range of specialisms, from Yiddish to the Dead Sea Scrolls, and, aided not least by his beloved José, did his utmost to ensure that the scholars received the nurture of a friendly, high-quality institute. The award in 2003 of a CBE was a source of special pride because the citation was the first ever 'for services to Jewish Studies'.

Many of the Centre's past visiting fellows, scholars, students and associates were moved to write and express their sadness at David's passing, thereby acknowledging his teaching skills, his scholarly activities, his foresight and determination, and perhaps above all, his immense kindness and good humour. Of course, the best commemoration of David, and the one that he himself wanted above all others, will be to consolidate and develop the work of the Centre, carrying it (in one of his own favourite phrases) from strength to strength.

## *Featured Historic Donors*

---

### *Elizabeth and Sidney Corob*

*Alison Corob*

Sidney (1923–2009) and Elizabeth (1928–2020) Corob were businesspeople and philanthropists. Together, they built up a large, successful property company, with Sidney at the helm but Elizabeth always by his side. They maintained a strong connection to their Jewish heritage, with an enduring love for Yiddish, and were ardent Zionists. Their ethical convictions as well as passionate and generous natures led to a lifelong commitment to benevolent causes and patronage of the arts. They devoted not just financial resources but also significant time and energy to a diverse range of causes, from social-welfare and medical and educational organizations to cultural and community activities, both in the UK and Israel. Some noteworthy charitable projects were the establishment of a home for elderly Jewish people in London; the creation of a walkway and garden ('Corob Walk') beside the Old City of Jerusalem; the foundation of a Centre for Medical Sciences in the Negev; the establishment and ongoing support of Professor Feuerstein's new International Centre for the Enhancement of Learning Potential (ICELP) in Jerusalem; and, later, the Hope Centre in London.

The Corobs were passionate about combating prejudice and discrimination and in promoting interfaith relations. Sidney worked assiduously in fostering Christian / Jewish understanding through the Council of Christians and Jews, of which he was the Vice-Chair for many years. In 1993, Sidney was awarded a CBE in recognition of his services to interfaith relations and charity work.

Close to their hearts was a belief in education and excellence. Both Sidney and Elizabeth were active members on the Governing Boards of Ben-Gurion University of the Negev and the Technion Institute, and both received Honorary Doctorates for their contributions. They also endowed a Lectureship at the London School of Jewish Studies, a Chair in Modern Jewish History at University College London and a Fellowship in Yiddish Studies at the OCJHS, named in honour of Sidney's father, Woolf.

Sidney and Elizabeth maintained a close relationship with the OCHJS,





*Elizabeth and Sidney Corob*



*David Hyman*

enjoying regular visits to Yarnton Manor. Elizabeth was appointed as the first woman Governor in 1988 and in 1997 helped launch the Silver Jubilee Appeal Endowment Campaign. The Corobs' donations allowed the Centre to bring a lasting contribution to the revival of Yiddish and to research on the history and literature of East European Judaism.

### *David Hyman*

#### *Professor John Hyman*

My father, David Hyman, was born in Newcastle-upon-Tyne on 3 August 1920 and died in London at the age of ninety-four on 8 February 2015. The main formative experience in his life, as in the lives of many men and women of his generation, was his war service from 1939 to 1946. He joined the Territorial Army as a schoolboy because he believed that if there was going to be a war against Germany then, as a Jew, he wanted to be in the vanguard of that fight. He was barely out of school when he was sent to France in 1939, took part in the evacuation from Dunkirk in 1940 and later fought in Italy, initially in the Anzio campaign in 1944.

My father lost his belief in God after the war when the facts about the Holocaust became widely known, and he was increasingly impatient with religion as he grew older. But he never lost his commitment to Jewish values, causes and institutions. After the war, the historical events that affected him most deeply and inspired as well as galvanized him, were the creation of the State of Israel in 1948 and its victories in the War of Independence and Six-Day War. He was critical of some of Israel's governments and leaders, but he was an ardent Zionist, one of the leaders of the Joint Israel Appeal in the 1970s and a generous benefactor of Israeli and Jewish causes.

He was especially glad to have had the opportunity to help David Patterson establish the Oxford Centre for Hebrew and Jewish Studies. He supported the Centre as a benefactor and as a Governor for decades and was elected an Emeritus Governor when he retired from active involvement about ten years before he died.

## *Getzel Kressel*

### *Professor Glenda Abramson*

Getzel Kressel was an extraordinary personality whose literary works could have filled almost an entire archive of their own. He was a major biographer, editor and literary scholar, as well as co-founder of one of the most important Jewish literary archives in Israel. He published over fifty books about the Hebrew press, Zionism, Palestine, Bible research and other topics. His main work was in Hebrew, but he also concerned himself with Yiddish literature.



He was born in Zabłotów, eastern Galicia, in 1911. When his father died during the First World War, the family had to move away from their town, which was too close to the front. Their house became a centre of Hebrew learning and pioneering ideology, and his sister was among the first from their town to emigrate to Palestine. From a young age, he helped support his family, until in 1930 he too left for Palestine. There he began working in an orchard and, against all expectations, became a leading teacher of orchard management.

His literary career began in the 1940s. From 1945 to 1951, he was one of the editors of the newspaper *Davar* and of the publishing house Am Oved. He co-founded *Genazim*, the Bio-Bibliographical Institute of the Association of Israel Writers, and served as its director (1951–60). His major work was the two-volume *Lexicon ha-Sifrut ha-Ivrit ba-Dorot ha-Aharonim* (Encyclopaedia of Modern Hebrew Literature), 1965–7. This lexicon of Jewish scholarship in Hebrew, for which he collected material for over thirty years, won him the prestigious Bialik Prize.

Kressel wrote more than 60 books and 3000 newspaper articles and entries in encyclopaedias on the topics of literature, the Hebrew press, Zionism and biblical criticism. He was editor of the ‘Zionism’ division of the first edition of the *Encyclopaedia Judaica*. He won numerous prizes and awards for his literary and lexicographical work.

In 1974, the Oxford Centre for Hebrew and Jewish Studies acquired Kressel’s huge personal collection, consisting of books, numerous pamphlets, bibliographical references, and many thousands of newspaper cuttings dealing with notable political and cultural personalities, the Yishuv and the State of Israel. This is a unique collection of enormous value to researchers in all the fields of Kressel’s interest.

Not long ago, a collection of uncatalogued letters to and from Kressel was found at Yarnton Manor. The letters – from the mid-1940s to the late 1960s and mainly in Hebrew, but some also in Yiddish, English and German – provide a map of Jewish literary, cultural and political life in Israel at the time, as Kressel’s correspondents constituted a network of contacts all over the Jewish world. The collection also includes personal greetings and postcards sent to him, as well as carbon copies of his own extensive correspondence. The cataloguing of these letters is ongoing.

## *Leopold Müller*

*Emeritus Professor Martin Goodman, FBA*

Leopold Müller (1901–1988) was a Czech Jew whose considerable personal fortune, amassed primarily through ownership of restaurants and hotels in England, benefited after his death a wide range of charities, including the Oxford Centre for Hebrew and Jewish Studies. Müller’s name is still commemorated by many of these institutions more than three decades after his death in 1988, but none has preserved more than scanty information about

the man himself. This brief memoir is intended to fill this gap so that the Leopold Muller Memorial Library can function more properly as a memorial to a remarkable man.

Müller was born on 8 November 1901 to middle-class Jewish parents in Vienna. His grandfather was a conductor, and his father one of ten children, of whom nine were boys. All were very musical. Nothing is known about his early childhood, but when he was six, his parents moved a hundred miles north to



Brno, an industrial town in Moravia, at that time part of the Austro-Hungarian Empire although the majority of the population was Czech. In 1918 it became part of the new state of Czechoslovakia. At least some of the wider family seems to have stayed in Vienna, since Müller would visit his aunt there in the 1930s.

Müller was evidently an unusual teenager. His intellectual abilities and energy, which served him so well in later life, encouraged his parents to steer him towards a career as a lawyer, but he left school early in order to train as a butcher. While still a young man he began to use his knowledge of the food industry to set himself up in business, eventually owning a lucrative factory canning Czech hams. By the time he was in his late thirties he was established as a family man in Brno, with a house on a street known in 1943 – when it was sequestered by the German state – as *Freiherr von Neurath Strasse*. He was married and he and his wife, Elsa, had two daughters: Liselotte (born in 1932) and Eva (born in 1936).

The increasing menace of German aggression against Czechoslovakia in 1938 persuaded Müller to leave Brno to seek a safer life elsewhere. He travelled to London and succeeded in transferring the huge sum of £30,000 to Lloyds Bank, despite currency controls imposed by the Czechoslovak government. London was intended only as a temporary haven. He bought four steamship tickets to take him and his family to Christchurch, New Zealand, and waited for Elsa and their daughters to join him in London. They never arrived. Transferred from the family home in Brno to Terezin on 2 December 1941, they were transported

to Auschwitz on 28 October 1944 and murdered. It is unclear how many other family members suffered the same fate, but in 1984 he referred in his will to only two cousins, both of whom had migrated to the United States.

Müller's later career and his apparently difficult personality were interpreted by some contemporaries, not unreasonably, as a response to this terrible tragedy. Studiously formal in interpersonal relations with colleagues and nervous about any infractions which might bring him trouble with the authorities, he is said to have stated that he 'would never forgive the whole of mankind for the fate which had befallen his family'.

When war broke out in England in September 1939, he found himself living alone in Kensington and described on the British register as an 'unemployed merchant'. It took him some time to establish himself as a businessman in his new surroundings, and it is probable that some of the £30,000 capital he had brought from Brno was intended to be held in trust for others who were trying to escape from Europe. Speaking English with a heavy accent which he never lost, he sought company with fellow émigrés in the lounge of the Cumberland Hotel, where he could find an atmosphere reminiscent of a Viennese coffee house. But at some point during the war, he made contact with George Rose, one of the original founders of Great Universal Stores, and bought from him a restaurant on Oxford Street, near to Oxford Circus, where he could exercise some of the skills as a restaurateur which had brought him success at home in Brno.

Breaking into the world of business in England was complicated by the rules which forbade an alien to own a British company outright. The solution was the grant of a stake of one percent in Oxford Restaurants (London) Ltd to his English accountant, John Theobald. This arrangement was to lead in the late 1940s to a partnership of almost forty years with Theobald's assistant, Leslie Jackson, a young English Jew just qualified as an accountant, whose own reminiscences have provided the framework for much of this memoir.

Müller was naturalized as a British citizen on 17 February 1951, but he relied heavily on the negotiating skills of Jackson, who combined financial astuteness with a natural ability to converse easily and an understanding of English customs which seems to have eluded Müller throughout his career. Between 1949 and 1984 the two of them built up a huge portfolio of restaurants – including the Chicken Inns, The River Club, the Connaught Rooms and (most prestigious of all) the Mirabelle – as well as a chain of major hotels, incorporated into what became the De Vere Group.

Such success in the world of hospitality could have made Müller a public

figure like many of the business rivals with whom he dealt and competed, but he preserved his privacy. Even Leslie Jackson confessed that he did not get close to him over the four decades of their partnership.

In the late 1940s, Müller was living on his own; however, the documentation required for air travel to the United States in 1956 reveals that, by that date, he had the same address in Upper Berkeley Street as Fanny Sterri, who accompanied him on the BOAC flight and married him four years later in a ceremony in Paddington. Fanny, born on 12 December 1904, was registered in 1939 as a milliner in what seems to have been a boarding house in St Pancras. She had a daughter, Edith, by a previous marriage, and it seems likely that Fanny was also a refugee from Europe. Their marriage lasted until her death aged sixty-four on 7 January 1969, when they lived in an apartment in Caroline House on Bayswater Road. She may have had independent means, since she left the substantial sum of £73,043 in her estate. She died intestate; Müller renounced all interest in her estate in March 1969, instead assigning his rights to Edith. Edith was said at that date to be resident out of England and in March 1971, two years later, he was still holding the money for her as her attorney. When he drew up his own will in 1984, he left substantial bequests to her, her husband and three daughters, who were all living in a kibbutz in Galilee.

Müller combined financial acumen, which brought him some spectacular successes in speculation on the Stock Exchange, with considerable skills as a restaurateur. In the 1940s, he was directly involved in the management of his restaurant in Oxford Street. He retained a huge interest in food, especially desserts, and did not lose his expertise as a butcher. Leslie Jackson described his attempts to persuade Premier Supermarkets – a branch of Express Dairies with whom Müller and Jackson at the time had merged their own business – to stock the spiced pork sausages which Müller was expert in blending. But such direct intervention in running his businesses was rare. He was immensely proud of the hotels in his ownership, which were managed to an exceptionally high standard, but his main interest as he built up the portfolio of impressive hotels in the De Vere Group in which he delighted was focused on the profit to be gained from them. When asked early in his eighty-third year what he thought about the considerable damage caused to the Grand Hotel in Brighton by a bomb planted by the Provisional IRA in October 1984, he replied that he had not lost a wink of sleep over the matter as he had sold it two months earlier when he finally transferred his majority stake-holding in De Vere Hotels to the brewery company Greenalls. The banker's draft handed to him on the transfer was for more than £22 million.

Jackson described Müller's personality as strange and complex, and his temperament as mercurial. He seems to have had little interest in his public image and it is hard to track down photographs of him. Even the staff of his hotels seems to have seen him as a distant figure. A memoir by one hotel manager recalls that Müller's only remark to him over the twenty years he worked for De Vere was a gruff 'Don't lose me too much money', delivered in a strong Middle European accent as he stepped into his car and drove away. When he was required to identify himself on going into a casino in one of his hotels, he signed himself as 'Chairman of the Board'. He loathed socialism and had little toleration for unionized labour, but he avoided industrial action and strikes within his businesses by engaging in realistic negotiations with union leaders.

Müller liked to be right about everything, leaving one hotel manager at a loss regarding how to answer correctly when asked to give a ruling on the best way to brew coffee (which Müller himself liked to make sweet in the Viennese style). But he was much more approachable within the family, where he was very generous, delighting in hosting his cousin and her family in his hotels and restaurants whenever they came over from the United States to visit him. He would in turn visit them when he went to the United States, roughly once a year from the 1960s onward. With work colleagues he talked only in English and relied on an English colleague to type up his correspondence; with the family he would sometimes drop into German, using a Viennese dialect when particularly keen on discretion and occasionally dropping into Czech. Later in life, when he suffered from Parkinsons, he found it easier to make himself understood in German than in English.

Müller was a cultured person and enjoyed going to operas and plays, but he did not indulge in a lavish lifestyle and took only a comparatively small salary, ploughing back into his hotels and restaurants most of the dividends from his business to which he was entitled. He was not openly involved with charitable institutions, and his reputation as a philanthropist – enshrined (among other places) on the website of Westminster Abbey, where his name is recorded in the coloured glass of a small window in the Lady Chapel – thus rests entirely on the highly unusual terms of his will. For, indeed, his will required his executors and trustees to distribute his entire fortune, after payment of specific bequests, to 'charitable institutions with charitable objects in England' to be selected by the executors and trustees at their absolute discretion.

The trustees were Barclays Bank, Brian Steed (a retired bank official), Alfred Harvey (a stockbroker), and Michael Garston (Müller's solicitor in the last years of Müller's life). The task imposed on them after Müller died on 9

June 1988, requiring the disbursement of over £19 million, was considerable. Their first response was apparently to seek to set up a permanent foundation to enable them to carry out their duties in an unhurried fashion, but their request to interpret the will in this way was rejected on 22 June 1990 by Mr Justice Hoffman, who ruled that the plain English of the terms of the will required the trustees to select charities for distribution of the full sum 'within a reasonable time'.

Over the next five years the trustees succeeded in allocating grants to around three hundred charities across a wide range of concerns, including medical research, clinical treatment, education, youth projects, old-age care, museums and national heritage. Among the beneficiaries, some of which retain the name of Leopold Müller in one way or another, were the Leopold Müller Functioning Imaging Laboratory at UCL Institute of Neurology, the Leopold Müller Centre for Physiotherapy in London, the Leopold Müller Building in Mount Vernon Hospital in Northwood, Leopold Müller House for the sensory impaired near Bath and the Leopold Müller Arthritis Research Centre in Oswestry. The selection of charities outside the medical field may have been more dependent on the specific interests of the trustees: the magazine of the Weald & Downland Open Air Museum for 19 November 1997 displays photographs of trustee Michael Garston opening a pair of freshly painted nineteenth-century cottages which had been restored and reconstructed through funds provided by the estate. It seems likely that the Leopold Müller Education Centre (now the Leopold Müller Lecture Theatre) at the National Maritime Museum and the Training Ship Leopold Müller, operated by the sea cadet corps, reflected the interests of Müller's friend and business partner Leslie Jackson, who had a distinguished career in the RNVR as commander of a minesweeper during the war.

Müller's life, and the fate of his family in Brno, had been shaped by his Jewish identity, and it is probably significant that when he arrived in London his main business dealings were with other Jews. His initial restaurant in Oxford Street was bought from one English Jew and his main business partner for most of his career was another. He took an interest in events in Israel and the Middle East, but he did not involve himself with the Jewish community in England and, although his window in Westminster Abbey portrays the Star of David, it is not clear that he felt strong bonds to his Jewish origins. Only one of the twenty-four specific bequests in his will was directed specifically to a Jewish charity (the General Israel Orphans Home for Girls Jerusalem, with an address in City Road, London).



The grant of £1 million to the Centre for Hebrew and Jewish Studies for the renamed Leopold Muller Memorial Library was thus unusual among the charities selected by the trustees of the will in its focus on Jewish Studies and is unlikely to have owed much to Müller's own tastes, although the secular remit of the Centre as an academic institution may have been considered appropriate in light of Müller's apparent lack of interest in Judaism.

The gift may well have been inspired by Müller's friend Leslie Jackson – whose concerns seem also to have been taken into account in the donations to naval charities, as we have seen. Jackson, who identified more directly as a Jew and scrupulously avoided consumption of any of his partner's pork products, had moved to Oxford in 1987 and become an integral member of the Oxford Jewish community. But it was Michael Garston, Müller's solicitor, who brought the proposal to the Centre in his capacity as a trustee of the Müller Estate, and it was Michael Garston who was accordingly elected in 1994 to the Centre's Board of Governors and Library Committee as a representative of the Estate, roles which he carried out with enthusiasm for many years until his election as an Emeritus Governor in 2013.

The memory of Michael Garston's role in bringing this important benefaction to the Centre is fittingly preserved through a large portrait displayed in the Clarendon Institute. It is to be hoped that this brief account of the life of Leopold Müller himself will help keep his memory alive also for future generations.

### *References*

- Patrick L. Griffin, *The Grand Life*. Australian Self-Publishing Group (2021).  
 Leslie Jackson, *Pawn on a Chessboard: from Minesweepers to Mayfair*. Lewes (2001).  
 Report of the Charity Commissioners for England and Wales for the Year 1990.  
 Reminiscences of Susan Ammerman (daughter of Leopold Müller's first cousin) and Richard Ammerman of Reston, Virginia (21 December 2021).

## *George Pinto*

### *The Lord Marks of Broughton*

George Pinto was born in 1929 into an established and well-connected Jewish family. He was the youngest of three children. His sister, Ann, was nine years his senior, and his older brother, Oliver, died three years before he was born. His father, Richard, had fought bravely as an officer in the First World War. Later on, he left the army, which he loved, in order to help his own father in business.

Richard first encountered George's mother, Gladys, when she was only ten, running around a table at Cannes.

George seemed to have a normal and happy childhood – but, with the outbreak of war, his parents decided that he would be safer in America, and he was evacuated there in July 1940. In May 1943, he made the perilous journey back across the Atlantic so he could start at Eton. There he made slow but steady progress, playing cricket, Eton football and rugby for his house, as well as boxing for the school. After Eton, he completed two year's National Service and, in 1950, he took up a place at Trinity College, Cambridge, where he read History and Economics. After university, he became articled to Cooper Brothers; worked for the stockbrokers Model, Roland and Stone; and, in 1958, joined Robert Benson Lonsdale, which merged three years later with Kleinwort Brothers to form Kleinwort Benson. He remained at Kleinworts until 1996, having served as a director from 1968 until 1985.

Throughout his life, George remained extremely attached to his family. He was adored by his parents and he, in turn, adored them. He was especially close to his elder sister, Ann, and also his father's sister, Dollie, and her husband, Jimmy Rothschild. Not having children of his own, George took great interest in his nephew and nieces – myself, Naomi and Sarah – and, when we became too old to be interesting, his great nephews and nieces – Michael, Joanna, Miriam, Georgina, Leo, Susannah, Michael, Rebecca and Jake. At the time of his death, George had acquired four great-great nieces and two great-great nephews, whose birthdays he had carefully noted in his diary. He never married, saying that he had not found anyone who could compare with his mother, aunt or sister.

George spent nearly forty years of his life at Kleinworts. In private, he always referred to the firm as 'The Dump'. He became the longest-serving director of their corporate finance department and was a driving force behind Kleinwort's success in winning advisory work for the many privatizations which occurred under Margaret Thatcher.

At Kleinwort's, George achieved near-legendary status as the most precise and punctilious proof-reader of any document issued by the firm. In matters of regulatory compliance, grammar and punctuation, George had no equal. It was not unknown for a budding executive to arrive in the morning to find the document on which he had been working the previous day to be covered with Pinto-esque corrections down to the last comma. Eventually, his colleagues commissioned a cartoon in the style of H. E. Bateman in which a group of executives poised to sign a lucrative deal are halted by the cry of,

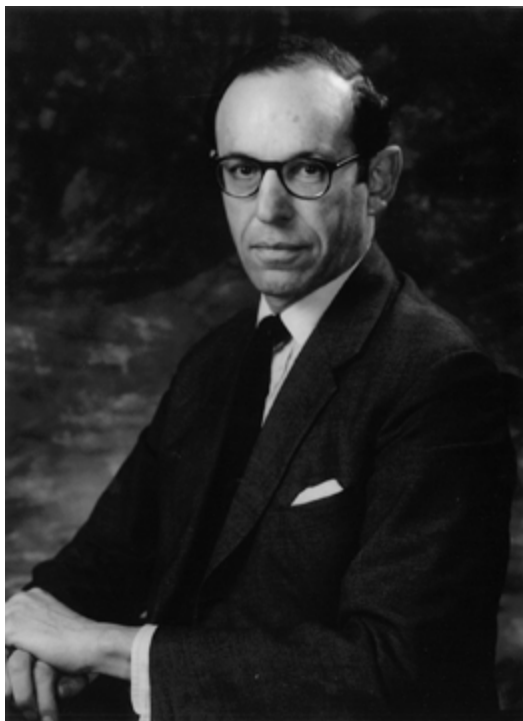
‘Oh no, someone’s shown the documents to Pinto!’.

Eye-witness accounts of George at work at Kleinworts describe him sitting at his desk with lectern and Anglepoise, pouring over the minutiae of lengthy legal documents for bond issues and stock-market flotations. However, despite his somewhat forbidding reputation, George was popular with younger members of the firm who found him courteous, helpful and wise.

As he became more senior in the firm, George’s daily routine was to arrive at Kleinwort’s Fenchurch Street Headquarters around twelve and work late into the evening before leaving for one of his clubs, where he stayed until the early hours. After he finally left Kleinwort’s in 1996, he changed this way of life very little. He merely swapped his office to one at WHEB Ventures, a firm specializing in environmentally friendly projects. George continued to use his formidable skills to draft prospectuses for these and other ventures in which he himself became a major player. Here, however, it might be said that he lacked the acumen of his grandfather, Eugene, who had invested heavily in Shell during the early years of that company.

Besides his work in the city and from the 1960s onward, George increasingly involved himself in the Jewish charitable world, following family tradition. His father, Richard, was immensely proud of his Jewish heritage and fully mindful of his responsibilities towards the Jewish community. George’s uncle, Jimmy Rothschild, was pre-eminent as a philanthropist and Zionist. After Jimmy’s death in 1957, his wife, Dollie, devoted the remaining forty years of her life to his work and memory.

The record of George’s charitable work is remarkable and such work was supplemented by generous donations from his private fortune during his life



and after his death. He served as Chairman of the Finance Committee and Joint Treasurer of the Jewish Blind Society; Vice-Chairman and Chairman of the Central Council for Jewish Community Service; Treasurer of the Israel-Diaspora Trust; a Member of the Institute of Jewish Affairs; Treasurer and Vice-President of the Anglo-Israel Association; and Governor and Chairman of the Oxford Centre for Hebrew and Jewish Studies. He became a leading light in these last two charities and is sorely missed by both of them.

In 1936, the Fondation Beni Israel was established by Jimmy Rothschild's sister, Madame Alexandrine Miriam de Rothschild. Over succeeding decades, Beni Israel funded tens of millions of dollars to Jewish communities in France, Switzerland, England and Israel. George joined the board in 1966 and when, twelve years later, a large proportion of Beni Israel's remaining funds were transferred to another Rothschild Foundation, Bat Hanadiv, George became a Trustee of the Friends of Bat Hanadiv.

Through his family connections, his work with these many charities and his friendship with Teddy Kolleck, the charismatic Mayor of Jerusalem, George developed close ties with Israel. He participated in several official delegations to Israel in the 1970s and attended celebrations for the new Knesset building in Jerusalem, the opening of the Supreme Court and the centenary of his Aunt Dollie's birth. He also met many leading Israeli politicians, including David Ben-Gurion, Golda Meir and Yitzhak Rabin. After the death of his beloved mother, George arranged for a corner of the Liberty Bell Garden in Jerusalem to be dedicated to her; the place was to be known thereafter as 'Gladiola's Corner'.

George listed golf third as one of his recreations in *Debretts* – it was, in fact, a major passion of his life, providing a complete contrast to his official career. George played golf at least twice a week for most of his adult life and right up to the time of his death. He was undoubtedly a talented exponent of the game. He played regularly in the Public Schools' Halford Hewitt competition (being on the winning team in 1967, 1968 and 1969) as well as in the Kent Amateur and Open (where he won the Astor Cup in 1971), twice in the English Amateur, once in the Amateur, once in the Senior Amateur (where he made the final round) and in countless other Pro-Am and Senior tournaments. In 2009, when he was approaching 80, George won the Old Etonian Golfing Society Competition, together with his partner, Rudy Krefting.

George was the longest-serving member of his favourite club, The Royal St George's Golf Club at Sandwich, having joined in 1948. On the news of his death, the Club flag was flown at half-mast. Anecdotes from his years at St George's abound: how, on rainy days, he could be seen wearing Wellington boots around

the course; how, on Christmas Day, the course might be opened just for him; how, when offered a drink at the bar, he would request a glass of milk; how he often preferred to play alone, hitting two differently weighted balls, A and B; and how, in defiance of contention, he would play through groups ahead of him with an imperious 'Excuse me!'

While he was at Cambridge, George became a member of the Pitt Club and, when he came to live and work in London, he found club life to be the perfect complement to his life as a bachelor. He became a member of The Cavalry and Guards Club, Brooks's, The Carlton Club and, finally, The Portland Club, which he joined in 1976.

George had always played bridge and backgammon in a family setting, but it was only when I saw one of his bridge hands analysed at length in the bridge column of *Country Life* magazine that I began to take serious notice. George was, in truth, a first-class bridge player, although he must have been an intimidating partner. At the Portland he played frequently, often for high stakes, and, in 1993 he won the Club's Pro-Am competition, described as 'Britain's most elegant bridge event', together with Andrew Robson.

In his later years, George also belonged to various political organizations (such as the Brexit Group and the Henry Jackson Society) where he could meet with those of like-minded political views, generally to the right of centre, and draft deliciously worded memoranda regarding what he perceived as the numerous failings of the Conservative Party. These missives afforded him great pleasure but were probably less than popular with the officials at Central Office to whom they were directed.

George always reserved space in his life for cultural pursuits. He enjoyed reading history and biography; listening to classical music; and touring museums, galleries and great houses, both in the United Kingdom and abroad, to view art, especially that from the seventeenth and eighteenth centuries. Both his paternal and maternal families collected pictures from this period and left George many of these, including works by Bellotto, Gainsborough and the Swiss master Jean-Etienne Liotard. He was a frequent visitor to Waddesdon Manor, with its magnificent art treasures and which had been inherited by his uncle. He was also a keen member of the Georgian Group, the George Beaumont Group at the National Gallery, the Wallace Collection and the Courtauld Patron's Circle.

George's tastes rarely took him beyond Europe or the early nineteenth century, and his approach even to eighteenth-century art could be somewhat idiosyncratic. I remember going with him to a large exhibition of Sir Joshua

Reynolds at the Royal Academy. Here we had to stand before each portrait and examine the hands of the sitter, few of which met with his approval.

According to his sister, who knew him better than anyone else, George was a Pinto through and through. Certainly, his dry wit, his unflappability, his need for order and routine, his obsession with detail, his formality in matters sartorial and his delight in composing rude letters to officialdom and management of whatever kind, were qualities which he shared with his father and probably his grandfather. At the same time, George undoubtedly possessed eccentricities of his own: a daily timetable which started and ended hours later than that kept by others; a penchant for catching trains as they pulled out of the station so as not to waste time; a regime of personal exercises, which included hanging from the banisters at the top of his staircase; a highly economical approach to heating and lighting, which made dining with him in the country during the winter months something of an ordeal; not to mention his austere diet, shared with his guests, of steamed white fish, boiled potatoes, vegetables and fruit, washed down with the occasional glass of first-growth claret. To those who knew and loved him, these eccentricities were entirely consistent and predictable. Together with the traits inherited from his family, they were surely facets of the invisible armour which he always wore so as to deal more satisfactorily with the outside world.

I should like to end this tribute with a quotation and two Hebrew words. The quotation is from a kind letter sent by Lord Rothschild to my mother, George's sister, shortly after the news of his death. In it he writes: 'George was the most "unlike anybody else" character I have ever known – principled, kind, exemplary to every detail, and a devoted and loyal friend to the people and causes he believed in.'

The two Hebrew words are found originally as an honorific in the Book of Proverbs. However, they have taken on a more general meaning and are now often used as a conventional expression of condolence. On this occasion they have been carefully weighed and they are spoken from the heart: *zikhrono livrakhah* – May his Memory be for a Blessing.

### *Edward and Dina Ullendorff*

*Professor Sebastian Brock, FBA*

Edward Ullendorff, who was a renowned scholar of Semitic languages, had a remarkable career. Born in Berlin in 1920, he acquired his deep love for the Hebrew language from hearing it sung in synagogue in Berlin. Drawn by the

illustrious scholars teaching at the recently founded Hebrew University, he set off for Palestine in 1938 to study Semitic languages under an array of famous names, among them H. J. Polotsky, whom he always regarded as his ‘maestro’. It was in Jerusalem that he met Dina Noack. They were married in 1943 in Asmara, where, thanks to his knowledge of Tigrinya and other Ethiopic languages, Edward was serving as Chief Censor under the British Military Administration in Eritrea. Edward was later to provide a fascinating account of his time in both Jerusalem and Ethiopia in *The Two Zions: Reminiscences of Jerusalem and Ethiopia* (1988). After World War II, they moved to England where, following a DPhil thesis at Oxford, Edward was appointed to a post at St Andrew’s University in 1950. This appointment was followed by a Chair at Manchester University (1959–64) and then, in succession, Chairs of Ethiopian and of Semitic Studies at the School of Oriental and African Studies in London. He retired in 1982. Edward was a prolific author, and his publications range from his very successful *The Ethiopians* (1960) to *Ethiopian Good Food Guides* (a study of Amharic cookery books). None of this work would have been possible without the devoted help of Dina, who typed up and indexed all his books and articles. Edward and Dina are especially remembered by students and friends for their generosity toward others. This was also expressed by their many gifts to various institutions in support of the academic study of Hebrew and the Semitic languages, and was continued after Edward’s death in 2011 by Dina, who went on to endow lectures and scholarships in these subjects at both Oxford and Cambridge. Aged ninety-nine, she died in 2019.



# משל הסרמוני מט

• צורת העכבר והחולדה מדברים שניהם •  
והפורה דרוכה לפניהם :



**ותאמר** החולדה השמר אל תפני אל און • כור שאון וטיט היון • אולי  
מכפניו חתת ותערוץ • כי לא לקלים המרוץ • ויקרך כמקרה  
איש העמל • אשר עמל ושלח חמל • ושלח חמל ושלח חמל • ושלח חמל  
ויואל הצרי • ויחמר חמל • ויחמר חמל • ויחמר חמל • ויחמר חמל  
העכבר • איכה היה הדבר • ויאמר החולדה היא חמל חמל חמל • ככל  
החמון יתלוצץ • ויהי לו בן חמדה • ויקנה בחר ועבודה • ויהי כולו בשמחו  
ומחודו • ויחמר חמל • ויחמר חמל • ויחמר חמל • ויחמר חמל • ויחמר חמל  
לאין תועלת • ונמון עני ואכיון יפזר • ויתום ואין תועד • וכרוב דכריו היה  
עלל וכבד • כולו אוכד •  
**וידע** היום ויבא אל ביתו הלך • כתואר בני המלך • ויבד נוכחי  
ענו • ושי נערו עמו • ויאמר לוי האמאל חלון הלילה הזה בקרבך •  
ויאמר הואל כאלוין ויטב לך • והאורח לא הבין סוד תחבולותיו • שירד על  
ע מקותיו • ויתן לו חטה טובעת ויטה • ויעט בו קמטתה ומנוני עטת •





*Catherine Lewis Lecture Room*



*Masked head of  
Chaim Weizmann  
by Benno Elkan, 1949*

By the start of Michaelmas Term 2021, most restrictions related to the COVID-19 pandemic had been lifted. Lectures, seminars and classes went back to normal at the Centre for in-person attendance. The David Patterson Lectures resumed in the Catherine Lewis Lecture Room, and we were delighted to welcome speakers and the general public back to the Clarendon Institute to attend them. The one exception was that use of masks inside University buildings and libraries was still required. Unfortunately, as winter approached and COVID cases increased, we had to cancel the Fourth Alfred Lehmann Memorial Lecture, scheduled for 2 December (to be given by Professor Francesca Trivellato, Princeton). Thankfully, that was the only activity we had to cancel due to COVID-19 in the 2021–2 academic year. As some lectures and activities continued in a hybrid format throughout the year, the Biblical and Modern Hebrew classes for the general public (including international



*Professor Alison Salvesen*



*Peter Oppenheimer*

students) continued online, due to the large number of students who joined our online language classes during the previous academic year. Another level of Modern Hebrew was added, in response to demand for an Upper Intermediates class.



*Inside the Clarendon Institute*

### *Oxford Seminars in Advanced Jewish Studies*

In Hilary and Trinity terms 2022, we hosted Visiting Fellows who participated in two Oxford Seminars in Advanced Jewish Studies (OSAJS), besides presenting public lectures including several David Patterson Lectures. In Hilary Term 2022, scholars from all over the world took part in the Seminar entitled *Towards the Study of Jewish-Buddhist Relations* that explored future avenues of the subject's study. They were followed in Trinity Term 2022 by researchers who explored *'Philosophy in Scripture': Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period*, covering evidence from Spain and North Africa as well as recently discovered Judeo-Arabic manuscripts.

Although not all the Visiting Fellows of the Hilary Term Seminar could arrive for the start of the term due to COVID-19 travel restrictions, newly purchased technology made it possible for the OSAJS public lectures to take place in a hybrid format, with some individuals attending in person and others



*The Jewish–Buddhist dialogue in Dharamsala, India, on 25 October 1990 and featuring The XIV Dalai Lama and Rabbi Zalman Schachter-Shalomi. Photo credit: Creative Commons*



## Highlights

*The Kennicott  
Bible, Spain, 1476.  
Bodleian Library,  
Ms Kennicott 1,  
fol. 2a.*



via Zoom – including even some of the speakers. We also recorded these and other lectures using new equipment installed in both our Catherine Lewis Lecture Room and in Room 207.





*Above: Hilary Term 2022 OSAJS Conference Participants (back to front, left to right): Sebastian Musch, Aleš Weiss, Boaz Huss, Yaakov Ariel, Lionel Obadia, Ori Mautner, Shimon Lev, Rachel Werczberger, Mira Niculescu, Ruth Harris, Job Jindo, Gideon Elazar*

*Below: Trinity Term 2022 OSAJS Conference Participants (back to front, left to right): Benjamin Williams, Raphael Dascalu, Oded Horezky, Andrew Berns, Y. Tzvi Langermann, Rachel Katz, Andrea Gondos, Ilan Moradi, Shira Weiss, Paul Fenton, Israel Sandman, Tamás Visi*



## Highlights

### Special Lectures

Following on from the previous academic year, Professor James K. Aitken (University of Cambridge) delivered the last three of his Grinfield Lectures on successive days. The lectures, which were online, in-person and hybrid, and drew large numbers of participants, were entitled ‘The Septuagint and the History of the Book’. Professor Dr Gary A. Rendsburg (Rutgers University) also garnered a large crowd for his Sixth Edward Ullendorff Memorial Lecture on ‘The Significance of Ugaritic for the Study of the Bible’. Another successful event was the screening of two films introduced by Yair Qedar, the producer of a series of documentaries on contemporary Israeli writers and poets, entitled *The Hebrews*. The first film screened from this series was on the life of Amos Oz and was entitled ‘The Fourth Window’. After a short interval, the ‘The Last Chapter of A. B. Yehoshua’ was also screened. Both films were moving and left viewers with much to ponder and discuss.

GRINFIELD LECTURES ON THE SEPTUAGINT  
2021-22

**JAMES K. AITKEN**  
Professor of Hebrew and Early Jewish Studies, University of Cambridge

**‘The Septuagint and the History of the Book’**  
(Second series)

5<sup>th</sup>–6<sup>th</sup> Weeks, Hilary Term 2022

**Monday 14th February, 5–6.30 p.m. (Dulles only)**  
The Septuagint within Egyptian Book Culture  
**Please register on Eventbrite:**  
<https://www.eventbrite.co.uk/e/grinfield-lectures-the-septuagint-within-egyptian-book-culture-tickets-26121962922>

**Monday 21st February, 5–6.30 p.m. (Hybrid)**  
The Septuagint within Greek Education  
**Format: Hybrid Seminar Room**  
**Please register on Eventbrite (Please register whether you are attending in person or online):**  
<https://www.eventbrite.co.uk/e/grinfield-lectures-the-septuagint-within-greek-education-tickets-26121962922>

**Tuesday 22nd February, 2–3.30 p.m. (In person lecture only. Re-scheduled from 15th February)**  
The Septuagint within Textual Plurality  
**Format: Room 207, Seminar in Jewish Studies in the Graeco-Roman Period, Oxford Centre for Hebrew & Jewish Studies, Walton Street, Oxford OX1 2JG**  
You and others to follow in the Common Room.

Prof. Aitken's research focuses on the Hebrew Bible, the literature and history of ancient Judaism, especially the Septuagint, including its language, origins and place within second temple Jewish society. He is the author of *The Second Universal: Greek Septuagint and Septuagint Translating* (2014), and editor of the *1917 Clark Companion to the Septuagint* (2018) and *The Jewish-Catholic Tradition in Antiquity and the Septuagint* (Leipziger with James Carleton Paget, 2018).


OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

THE SIXTH EDWARD ULLENDORFF MEMORIAL LECTURE

Professor Gary A. Rendsburg  
Rutgers University

The Significance of Ugaritic  
for the Study of the Bible

Gary A. Rendsburg serves as the Blanche and Irving Laurie Chair of Jewish History at Rutgers University, New Brunswick, NJ, USA. His academic interests include the Bible, the history of the Hebrew language, Semitic languages generally, ancient Egypt, the Dead Sea Scrolls, the Cairo Geniza, and the medieval Hebrew manuscript tradition. On five occasions during the past dozen years, he has served as visiting scholar affiliated with OCHJS (during summers and sabbaticals). His most recent book is *How the Bible Is Written* (2019).



Professor Edward Ullendorff

Week 5, Tuesday, 15 February 2022  
6:00 pm (UK time)


This lecture will be a hybrid session which will be accessible both online (see below) and in person in the Catherine Lewis Lecture Room (refreshments to follow).

In order to participate in this lecture online, please register at this link:  
<https://onlineregistration.oxfordjournals.org/doi/10.1093/ajph/112.10.1705>

Clarendon Institute  
Walton Street  
Oxford, OX1 2JG

OCHJS

OHSAS 18002  
onqat@ochjs.ox.ac.uk



OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

SCREENING OF TWO FILMS  
INTRODUCED BY ISRAELI FILMMAKER  
YAIR QEDAR, ‘The Hebrews Project’


In conversation with Professor Adriana Jacobs

WEEK 5  
Wednesday, 23 May 2022, 5pm  
Catherine Lewis Lecture Room  
Clarendon Institute, Walton Street, Oxford, OX1 2JG

**The Fourth Window, Amos Oz**  
(Producer/ Director: Yair Qedar, 2021, 86 minutes, Eng. subtitles)

After a short intermission (refreshments provided),  
the second film will be screened

**The Last Chapter of A. B. Yehoshua**  
(Producer/ Director: Yair Qedar, 2021, 54 minutes, Eng. subtitles)



Clarendon Institute, Walton Street, Oxford, OX1 2JG; 01865 608022; [www.ochjs.ac.uk](http://www.ochjs.ac.uk)

For any queries, please email [academic-administration@ochjs.ac.uk](mailto:academic-administration@ochjs.ac.uk)

OPEN TO THE PUBLIC AND FREE OF CHARGE

OXFORD  
CENTRE  
FOR  
HEBREW  
AND  
JEWISH  
STUDIES

OCHJS

The David Patterson Lectures  
 Week 5  
 Dr Daniel Waller  
 (Oriel College)

**'The Art of Magical Narrative:  
Persuasive Storytelling in Jewish  
Aramaic Spell Texts from Late  
Antique Babylonia'**

Daniel Waller is a Junior Research Fellow at Oriel College's Centre for the Study of the Bible and a Visiting Scholar at the OCHJS. He is a scholar of late antique Judaism whose research is focused primarily on the Jewish Babylonian Aramaic magic bowls and the broader relations between magic, rhetoric, and poetics in the ancient world.

**Thursday, 11 November 2021  
6-7pm**

Catherine Lewis Lecture Room  
Clarendon Institute Building, Walton Street

ALL LECTURES ARE OPEN TO THE GENERAL PUBLIC  
Refreshments to follow

Clarendon Institute  
Walton Street  
Oxford, OX1 2JG

01865 610422  
enquiries@chjs.ox.ac.uk  
www.chjs.ac.uk

OXFORD  
CENTRE  
FOR  
HEBREW  
AND  
JEWISH  
STUDIES

OCHJS

The David Patterson Lectures  
 Week 1  
 Professor Boaz Huss  
 (Ben-Gurion University)

**Book launch:  
*Mystifying Kabbalah: Academic  
Scholarship, National Theology and  
New Age Spirituality***

Professor Boaz Huss is the Aron Bernstein Chair in Jewish History at the Goldstein-Goren dept. of Jewish Thought at Ben-Gurion University. His research interests include history of Kabbalah, Contemporary Kabbalah, Western Esotericism, New Age Culture and New Religious Movements in Israel. His recent publications include *Mystifying Kabbalah: Academic Scholarship, National Theology, and New Age Spirituality* (2020), and *The Zohar: Reception and Impact* (2016).

**Thursday, 20 January 2022  
6-7pm (UK time)**

Online via Zoom

In order to participate in this lecture, please register at this link:  
<https://us02web.zoom.us/j/81761717617?pwd=UzZlZDZlcU5lcnZkd0l1b2p5ZzB3c0R0b2p1>  
[or log Go34F7dH1h3F8ZzB3c0R0b2p1](https://us02web.zoom.us/j/81761717617?pwd=UzZlZDZlcU5lcnZkd0l1b2p5ZzB3c0R0b2p1)

LECTURE OPEN TO THE GENERAL PUBLIC

Clarendon Institute  
Walton Street  
Oxford, OX1 2JG

01865 610422  
enquiries@chjs.ox.ac.uk  
www.chjs.ac.uk

## Public Lectures

The Centre's David Patterson Lectures were offered mostly in-person for Michaelmas Term, although a few were online only. During Hilary and Trinity terms, we were able to offer hybrid lectures using specially acquired equipment. The hybrid system of giving lectures continued to increase the accessibility of our lectures to academics and members of the public all over the world. Lecture topics ranged from magical objects, such as Dr Daniel J. Waller's (Oxford) lecture on 'The Art of Magical Narrative: Persuasive Storytelling in Jewish Aramaic Spell Texts from Late Antique Babylonia', to Kabbalah, in a book launch, *Mystifying Kabbalah: Academic Scholarship, National Theology and New Age Spirituality*, by Professor Boaz Huss (Ben-Gurion University of the Negev). The beginnings of Holocaust studies in the United States were detailed by Professor Nancy Sinkoff (Rutgers University) in her lecture entitled 'Dubnow's Other Daughter: Lucy S. Dawidowicz (1915–90) and the Beginnings of Khurbn forshung (Holocaust Studies) in the United States'.

As part of an ongoing outreach programme, Fellows of the Centre again participated in the Oxford series of talks for the public at JW3 in London. The two lectures presented in person in early 2022 were Dr Peter Bergamin, 'Guns



OXFORD  
CENTRE FOR  
HEBREW  
AND JEWISH  
STUDIES

OCHJS

Clarendon Institute  
Walton Street  
Oxford, OX1 2JG

01865 610422  
enquiries@ochjs.ac.uk  
www.ochjs.ac.uk

The David Patterson Lectures  
Week 4

Professor Nancy Sinkoff  
(Rutgers University)

**'Dubnow's Other Daughter: Lucy  
S. Dawidowicz (1915-1990) and the  
Beginnings of Khurbn forschung  
(Holocaust Studies) in the  
United States'**

Nancy Sinkoff is Professor of Jewish Studies and History and the Academic Director of the Allan and Joan Blitzer Center for the Study of Jewish Life at Rutgers University. She is author of *From Left to Right: Lucy S. Dawidowicz, the New York Intellectuals, and the Politics of Jewish History* (2020), winner of the fall 2020 Natan Notable Book award and the 2020 National Jewish Book Award in the category of biography; the co-edited volume (with Rebecca Clayson), *See Lucy's World? Gender, Judaism, and the Ashkenazi Tradition in Enlightenment Berlin* (2018), winner of the outstanding book prize from the Jewish Studies and Music Study Group of the American Musicological Society. Forthcoming is the edited volume, with Halina Goldberg and Natalia Aleksien, *Polish Jewish Culture Beyond the Capital: Centering the Periphery*. Her first book, *Out of the Silence: Making Jews Modern in the Polish Borderlands*, was reissued digitally with a new preface (Brown Judaica Studies, 2020).

Thursday, 19 May 2022  
6-7pm (UK time)

This lecture will be **in-person only**. No need to register if attending in person. A link to the recording will be available at <https://www.ochjs.ac.uk/public-lectures/david-patterson-lectures/>.

Refreshments to follow.

ALL LECTURES ARE OPEN TO THE GENERAL PUBLIC

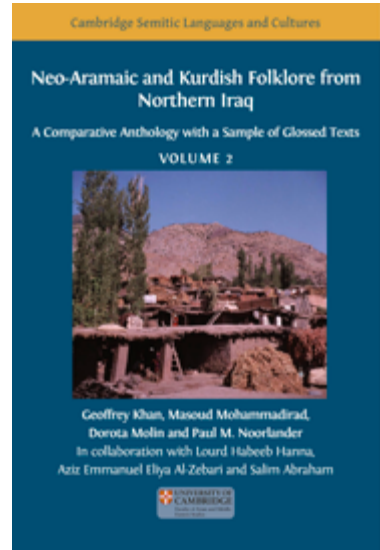
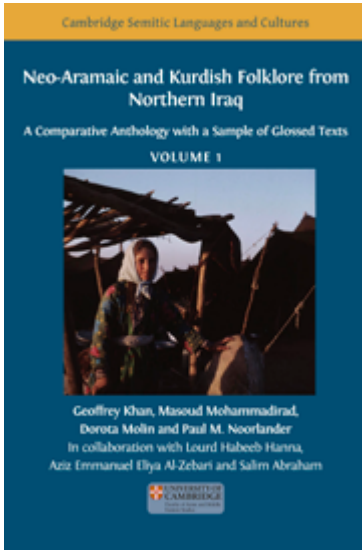
SINKOFF UNIVERSITY OF OXFORD

and Moses: Jewish Anti-British Resistance during the Mandate for Palestine' and Dr Miri Freud-Kandel, 'From Louis to Lindsey: Signs of Religious Change in British Orthodoxy?' The lecturers' wealth of knowledge was much welcomed by the JW<sub>3</sub> audiences.

### ***New Publications by Fellows of the Centre***

This academic year, we welcomed the publication of *After Clarice: Reading Lispector's Legacy in the Twenty-First Century* (Oxford: Legenda, 2022), edited by our Fellow Adriana X. Jacobs together with Claire Williams. Additionally, our Research Fellow Dorota Molin – together with Geoffrey Khan, Masoud Mohammadirad and Paul M. Noorlander – edited *Neo-Aramaic and Kurdish Folklore from Northern Iraq: A Comparative Anthology with a Sample of Glossed Texts*, vols 1–2 (Cambridge: Open Book Publishers, 2022).

A reception was held this year at which academics and members of the public celebrated the publication of *The Mishnaic Moment: Jewish Law among Jews and Christians in Early Modern Europe* (edited by Emeritus Fellow Piet van Boxel, Kirsten Macfarlane and Emeritus Fellow Joanna Weinberg). Professor Philip Alexander delivered a keynote lecture as part of the event. The volume



emerged from a previous Oxford Seminar in Advanced Jewish Studies entitled, *The Mishnah in Early Modern Europe: Jewish Law for Christians and Jews*, that took place in 2019.





*Ester Karp, Illus. Chaim Krol Himlen, in opgrunt Lodz 1921, Bodleian Library, University of Oxford*

### ***The Oxford School of Rare Jewish Languages***

A particular achievement of the past year was the opening of the Oxford School for Rare Jewish Languages (OSRJL) in Michaelmas Term 2021. Through the programme, classes on Jewish languages that once had many vernacular speakers but now have few were offered free of charge to students across the globe. Languages taught included, besides Yiddish and Ladino, little-known languages such as Baghdadi Judeo-Arabic, Classical Judeo-Arabic, Judeo-French, Judeo-Greek, Judeo-Italian, Judeo-Neo-Aramaic, Judeo-Persian, Judeo-Tat, Judeo-Turkish and Karaim.

In addition to its language classes, the OSRJL hosted a new lecture series, academic blog, as well as series of special Jewish music classes. These classes were successfully taught by Dr Diana Matut and were open to the general public. Subjects included: ‘Between the Besht and Bulletproof Stockings: An Introduction to Hasidic Music’ (Michaelmas Term 2021); ‘Yiddish Songs as Sources for the History of the Ashkenazim’ (Hilary Term 2022); and ‘Between Synagogue and Court: Jewish Music from Renaissance and Baroque’ (Trinity Term 2022).

As is reported elsewhere in this volume, the OSRJL as a whole has been a resounding success.

*A Yiddish text in the Bodleian, Oxford (Opp. 40 938 [4])*





*The opening of the book of Deuteronomy, with Onkelos' Aramaic translation, 1299. MS. Kennicott 3, fol. 178a, Bodleian Libraries, Oxford*

### ***Hebrew Manuscript Studies Workshop and Oxford Summer Institute***

We were delighted to be able to host two of our summer activities in person this year for the first time since 2019 – namely, the Hebrew Manuscript Studies Workshop: Codicology, Palaeography, Art History and the Oxford Summer Institute on Modern and Contemporary Judaism (OSI), this year on the theme of ‘Worship, Space and Performance in Modern and Contemporary Judaism:



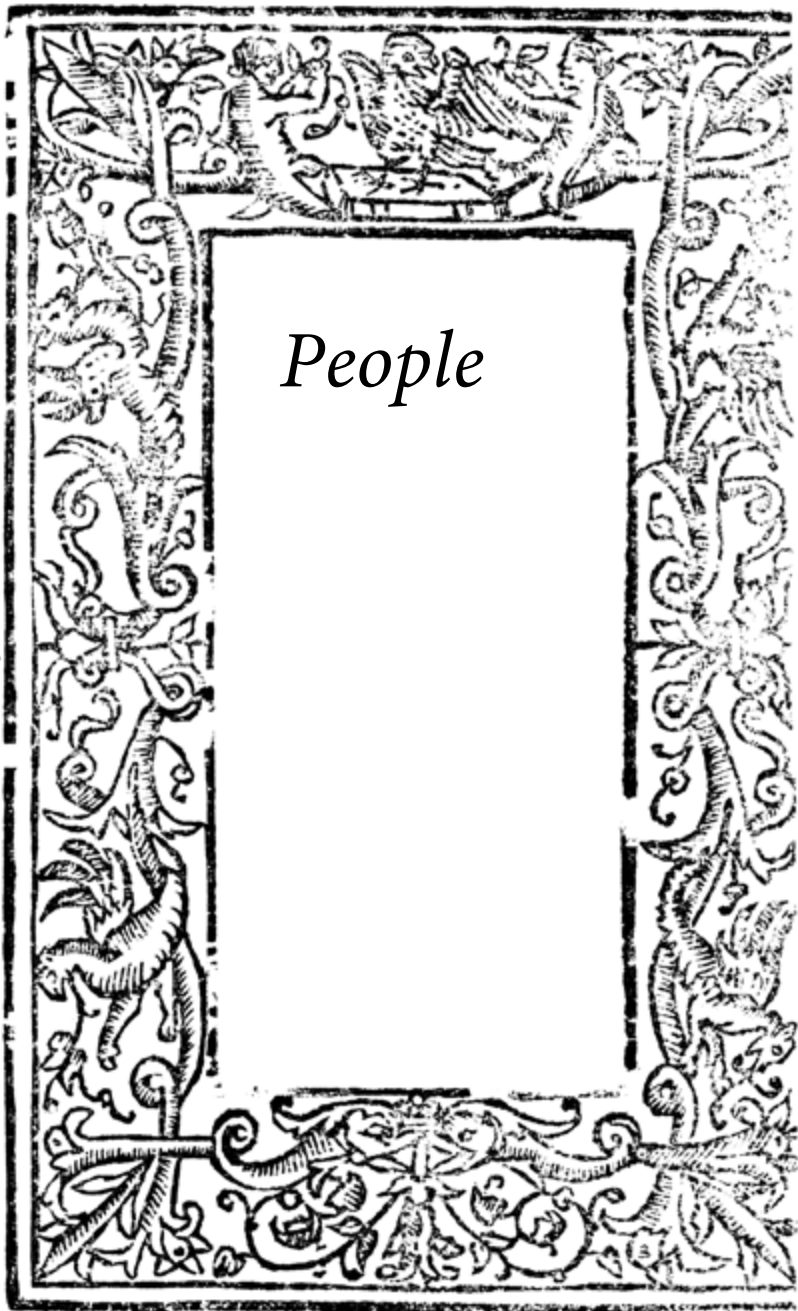


*OSI 2022 Cohort (left to right): Adam Ferziger, Doron Bar, Felicia Waldman, Sasha Goldstein-Sabbah, Michal Raucher, Jessica Roda, Wojciech Tworek, Dalia Marx, Hartley Lachter, Miri Freud-Kandel, Jodi Eichler-Levine, Lindsey Taylor-Guthartz, Netta Schramm*

Continuity and Innovation’. Participants in both these programmes gathered in Oxford from around the world and enjoyed the comradery of working together in person after not being able to do so since the start of the pandemic.

### ***Oxford Biblical Hebrew Summer School***

Dr Stephen L. Herring organized and taught – once again online – an intensive two-week course in Biblical Hebrew language for the seventh consecutive summer in 2022. This year, 37 students from 12 countries participated, and their feedback was enthusiastic. Comments ranged from, ‘It was nice to observe [Dr Herring’s] friendly and professional way of teaching . . . I learned a lot’ and ‘[Dr Herring] made the class relevant, useful and engaging’ to ‘[Oxford Biblical Hebrew Summer School] covered virtually all the material one would need to develop competency in Biblical Hebrew’.



*People*

## *Academic Staff*

---

### *President*

Professor Judith Olszowy-Schlanger, FBA

*Director, Centre for Hebrew and Jewish Studies; Professor of Hebrew Manuscript Studies, Ecole Pratique des Hautes Etudes, Paris Sciences et Lettres Université; and Fellow of Corpus Christi College, Oxford*

### *Fellows*

*Research Fellow*

Dr Peter Bergamin *Lecturer in Oriental Studies, Mansfield College, Oxford*

*Fellow in Modern Judaism*

Dr Miri Freud-Kandel *Fellow and Lecturer in Modern Judaism, Faculty of Theology and Religion, University of Oxford*

*Fellow in Jewish History in the Graeco-Roman Period*

Emeritus Professor Martin Goodman, FBA *Emeritus Professor of Jewish Studies, University of Oxford, and Emeritus Professorial Fellow of Wolfson College, Oxford*

*Research Fellow*

Dr Daniel M. Herskowitz *British Academy Postdoctoral Fellow, Faculty of Theology and Religion, Wolfson College, Oxford*

*Fellow in Modern Hebrew Literature*

Professor Adriana X. Jacobs *Associate Professor and Cowley Lecturer in Modern Hebrew Literature, University of Oxford, and Fellow, St Cross College, Oxford*

*Research Fellow*

Dr Elena Lolli *Rothschild Postdoctoral Fellow, University of Oxford, and Research Associate of Corpus Christi College, Oxford*

*Fellow Librarian*

Dr César Merchán-Hamann *Director of the Leopold Muller Memorial Library, Bodleian Libraries, and Victor Blank Curator of Hebraica and Judaica, Bodleian Library*

*Research Fellow*

Dr Dorota Molin *Lecturer in Classical Hebrew Language, Faculty of Oriental Studies, University of Oxford, and Research Associate in Neo-Aramaic Linguistics, Asian and Middle Eastern Studies, University of Cambridge*

*Research Fellow*

Dr Joseph O'Hara *Junior Postdoctoral Researcher, Faculty of Oriental Studies, University of Oxford*

*Ricardo Fellow in Modern Jewish History*

Professor David Rechter *Professor of Modern Jewish History, University of Oxford, and William Golding Senior Research Fellow, Brasenose College, Oxford*

*Polonsky Fellow in Early Judaism and Christianity*

Professor Alison Salvesen *Professor of Early Judaism and Christianity, University of Oxford, and Fellow and Tutor in Oriental Studies, Mansfield College, Oxford*

*Research Fellow*

Dr Harald Samuel *Departmental Lecturer in Classical Hebrew, Faculty of Oriental Studies, University of Oxford, and Privatdozent for Hebrew Bible / Old Testament, University of Göttingen*

*Supernumerary Fellow and Publications Officer*

Dr Jeremy Schonfield *Professor of Liturgy, Leo Baeck College, London*

*Research Fellow*

Dr John Screnock *Tutor in Old Testament, Wycliffe Hall, Oxford*

*Senior Associate*

Dr Zoë Waxman *Departmental Lecturer in Modern Jewish History, Faculty of Oriental Studies, University of Oxford*

*Supernumerary Fellow*

Dr Benjamin Williams *James Mew Lecturer in Rabbinic Hebrew, University of Oxford, and Senior Lecturer in Rabbinics, Leo Baeck College, London*



*Fellow*

Professor Yaacov Yadgar *Stanley Lewis Professor of Israel Studies, University of Oxford, and Fellow, St Anne's College, Oxford*

***Lector***

*Wolf Corob Lector in Yiddish*

Dr Beruriah Wiegand

***Teachers of Language Classes for the Public***

Dr Stephen L. Herring

Esther Yadgar

***Senior Members***

*Honorary Fellows*

Professor Malachi Beit-Arié *The Hebrew University of Jerusalem*

Felix Posen *Emeritus Governor; Governor 1985–99*

Professor Emanuel Tov, FBA *The Hebrew University of Jerusalem*

*Emeritus Fellows*

Professor Glenda Abramson

Dr Piet van Boxel

Professor Daniel Frank

Emeritus Professor Martin Goodman, FBA

Dr George Mandel (*d. 16 October 2021*)

Ronald Nettler

Professor Jonathan Webber

Professor Joanna Weinberg

Emeritus Regius Professor Hugh Williamson, OBE, FBA

*Senior Associates*

Professor Anna Sapir Abulafia, FBA *Lady Margaret Hall, Oxford*

Professor Philip Alexander, FBA *University of Manchester*

Dr Sebastian Brock, FBA *Wolfson College, Oxford*

Professor Calum Carmichael *Cornell University*  
Rabbi Professor Nicholas de Lange, FBA *University of Cambridge*  
Professor Adam Ferziger *Bar-Ilan University*  
Dr Jaclyn Granick *University of Cardiff*  
Professor Abigail Green *Brasenose College, Oxford*  
Professor Anselm C. Hagedorn *Universität Osnabrück*  
Professor Bernard Jackson *University of Manchester*  
Professor Ahuvia Kahane *Trinity College Dublin*  
Professor Hindy Najman *Oriel College, Oxford*  
Professor Tessa Rajak *University of Reading*  
Dr Deborah Rooke *Regent's Park College, Oxford*  
Professor Peter Schäfer, FBA *Princeton University*  
Rabbi Dr Norman Solomon *Oxford Centre for Hebrew and Jewish Studies*  
Dr Adena Tanenbaum *The Ohio State University*  
Professor Ilan Troen *Brandeis University*  
Dr Zoë Waxman *Faculty of Oriental Studies, University of Oxford*

### ***Board of Governors***

*(October 2021–June 2022)*

#### *Chairman*

The Lord Fink of Northwood

#### *Vice-Chairman*

Professor Anna Sapir Abulafia, FBA

#### *President*

Professor Judith Olszowy-Schlanger, FBA

#### *Board Members*

John Bowers, KC

Emeritus Professor Martin Goodman, FBA

Professor Sondra Hausner

Professor Edmund Herzig

David Lewis

Professor Laurent Mignon

Daniel Patterson  
Daniel Peltz, OBE  
Stuart Roden  
Dinah Rose, KC  
Anne Webber  
Emeritus Regius Professor Hugh Williamson, OBE, FBA  
Professor Yaacov Yadgar

*Emeritus Governors*

Martin Blackman  
Elizabeth Corob (*d. 21 November 2020*)  
Field Marshal The Lord Guthrie of Craigiebank, GCB  
Professor Alan Jones (*d. 25 September 2021*)  
David Joseph, KC  
The Lord Marks of Broughton  
Peter Oppenheimer  
Martin Paisner, CBE  
Marc Polonsky  
Felix Posen  
Sir Bernard Rix  
Charles Sebag-Montefiore, FSA  
Dennis Trevelyan, CB  
The Rt Hon. The Lord Woolf of Barnes  
The Rt Hon. The Lord Young of Graffham, CH, DL

משד הקדמוני עא  
צורת המקשה והמחבר • זה  
אל זה ידבר :



השער החמישי

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

המקשה • וכלה מתנאה • ולמה תשפח כרות  
המקשה • וכלה מתנאה • ולמה תשפח כרות  
דברי • ולא תזיק קנאה • כי כל הדברים יגיע • והגזירה תגיע • ולא  
יוכל אדם למנוע • ונוד דין לקרוע • ולא יועיל • להציל  
מדין • כי על הכל מוכרח • ואין מנוח ואין מולד •  
הכל יגיע אל הפועל אשר יעלו • ואשר היא עושה השם מצליח בידו • בין טוב  
ובין רע בעשותו • לא יחליטנו ולא יסיר אותנו • כי איד יתחלם וישתבן  
מזכותם • הכבדים ממקלותם • ואם כרע אדם אנוש • הכל על פי הכנס •  
ואם

## *Special Lectures*

---

### *The Grinfield Lectures on the Septuagint*

#### *The Septuagint and the History of the Book*

Professor James K. Aitken *University of Cambridge*

This, the second series of the Grinfield Lectures on the Septuagint and the History of the Book (a sequel to those described in the previous issue of this *Annual Report*), considered the three cultural spheres from which the Septuagint derives: Egyptian, Greek and Jewish.

The first lecture questioned focus on Alexandria as the place of origin for the Septuagint – for instance, whether the Alexandrian library itself served as the inspiration for the Septuagint or whether the city did so as a place of intellectual atmosphere for the work's translation. In the past, this Alexandrian prism has tended to overshadow other cultural contexts for the Septuagint's translation. Indeed, undue attention on this Greek world places expectations of high Greek scholarship and a high Greek literary level on the Septuagint which it fails to meet. This association has led to a tendency to present failings in the translation or assert the ignorance of the translators, as outlined in the first series of these lectures. Instead, we can identify Egyptian lands beyond Alexandria as places of literary and cultural activity – and as a possible location for the translation. However, more important than determining the location of the translation process is a renewed appreciation for the multicultural diversity of Egypt. Within the Septuagint itself we can see reflections of the varied Egyptian landscape in terms of word spellings, names of animals and loan-words. It is possible, too, that the centrality in Egyptian religion of writing and texts, inscribed in the very temples, was part of the inspiration for the completion of this Jewish translation. Therefore, the Egyptian context serves an important role and moves us away from a Eurocentric emphasis on the Greeks.

The second lecture considered the Greek literary context for the Septuagint. Once freed from the high scholarly demands of being in the Alexandrian library's shadow, the Septuagint can be seen as a legitimate product of Greek

literary tradition. Christian preservation of early Jewish Greek writings means we now have examples of a literary register which were not preserved by other groups. Indeed, it was Christians who preserved the material for its religious content and not for its literary status alone. As a result, similar literary styles in works that were not of interest to them may have been lost to us. It is therefore difficult to evaluate the literary value of these preserved Jewish writings, especially translations, but some comparable exempla are available.

What sometimes has been described as simpler syntax (especially parataxis) can be seen from a pragmatic level as communicatively successful – but, more importantly, it can be found in such writings as ancient novels. Therefore, there are both linguistic reasons and literary models for the Septuagint's translation style. When compared to Egyptian translations of literature into Greek, the Septuagint also comes out favourably. It is not the case that the register of the Septuagint has no place in the Greek literary tradition, but rather that the models we compare it to are often slanted in favour of the best of Greek literature. It is possible to show within the translation small, subtle renditions of the Hebrew which imply a narrative awareness on the part of the translators and sensitivity of its literary content.

The final lecture in this second series explored the nature of the pluriformity of texts. At first sight, the Septuagint tradition would seem to contradict the picture from the Dead Sea Scrolls tradition, in which ancient authors and readers were comfortable expanding or rearranging texts. The Septuagint translation style, on the other hand, implies close adherence to the source text, without expansion except in rare cases. This style became more pronounced as the revision tradition developed (from *kaige* to Aquila) and sought even closer adherence to the Hebrew source text. Therefore, the Septuagint should hold a place in the discussion of textual traditions in second temple Judaism. However, this concern for precise representation may reflect the concept of translation rather than attitudes to texts (as discussed in the third lecture in the first series last year). In addition, plurality of textual readings arises naturally from the kind of writing as recorded by ancient authors and seen in composition techniques in papyri (discussed in the second lecture in the first series). Texts are not only written documents, but reflections of reading traditions – such that even where the Septuagint seems to render its source precisely, there can be an implied reading and interpretation that differ from the Hebrew. Thus there is a pluriformity to be found in careful exegesis, not in the quantitative matching of texts. Once more, the practices of reading, writing and composition in antiquity help illuminate the translation method of the Septuagint. Discussions of the

material world in the first series of these lectures provided the key to the literary contexts presented in this second series of lectures.

### *The Sixth Edward Ullendorff Memorial Lecture*

#### *The Significance of Ugaritic for the Study of the Bible*

Professor Dr Gary A. Rendsburg

*Rutgers University in New Brunswick, New Jersey*

The discovery of the Ugaritic tablets, the deciphering of the Ugaritic script, the analysis of the Ugaritic language and the reading of the Ugaritic texts during the years 1929-39 forever changed the field of Biblical Studies. For decades, scholars needed to resort to Egyptian and Mesopotamian texts, along with some rather late and often vague references to Canaanite religion found in Greek texts, for light to shed on the Bible. But finally, beginning in 1929, students of the Bible had at their disposal texts from the same general region which had produced the Bible – ancient Canaan.

True, many consider Ugarit (modern-day Ras Shamra on the Mediterranean coast in northwest Syria) to lie outside the geographical bounds of Canaan. But, as I showed in my lecture, the geography of some Ugaritic literary texts (especially the Epic of Aqhat and the Epic of Kirta), and references to such locales as Tyre, Sidon, Kinneret, Udum (i.e., Edom) and the land of the Rephaim (i.e., Bashan, based on Deuteronomy 2:20, etc.), point to the region being closer to that of biblical Israel than to another. Similarly, many consider Ugaritic not to be a Canaanite dialect, but rather an independent northwest Semitic language – though, as I also discussed in my lecture, the Ugaritic lexis and grammar are strikingly similar to those of Hebrew.

During nearly a century of study and of developments in the study of Ugaritic, many biblical passages are now understood more clearly, and the meaning (and, in some cases, even the identity) of various rare words (including hapax legomena) are known.

Among the biblical passages now better understood we may mention David's call for 'no dew, no rain' to fall upon Mount Gilboa (2 Samuel 1:21), the

terrain where Saul and Jonathan met their deaths. A striking parallel occurs in the Epic of Aqhat, where the demise of the title character results in 'no dew, no raindrops'. In the epic tradition, the death of the hero is reflected in the lack of rainfall on the cursed ground, thus explaining David's painful cry in lament over Saul and Jonathan.

Among the words whose meanings are now known, we may point to *košarot* 'songstresses' in Psalm 68:7, *bašqel* 'grain stalk' in 2 Kings 4:42 and *sapsag* 'glaze' in Proverbs 26:23. On occasion one even finds a word that appears both in Ugaritic and in rabbinic texts, although not in the intervening c. 1400 years of Hebrew / Canaanite material. A stellar example of this phenomenon is the word *ḥdrt*, a plant mentioned in the Ugaritic hippiatric texts for the care and feeding of horses, which appears later in the Mishnah, most famously Pesaḥim 10:3, as *ḥazeret*, with the meaning 'lettuce'.

When I received the kind invitation to present the Sixth Edward Ullendorff Memorial Lecture, I was moved for two main reasons. First, as I survey the course of Biblical Studies over my four-plus decades in the field, I have witnessed a decline in the study of Ugaritic, with a concomitant rise in unawareness of how truly central the subject is to the study of the Bible. Through my presentation I hoped in a small way to restore Ugaritic Studies to pride of place within the field of Biblical Studies, as it was when I entered the field in 1980.

Secondly, while I never had the privilege to meet Professor Ullendorff (which I always regret), he made major contributions to the field of Ugaritic Studies, though, of course, his main research was in the cognate field of Ethiopian Studies. I was honoured to share some insights with the audience – especially one with which I ended my lecture. The meaning of the Ugaritic noun *npr* 'bird, fowl' and the Ugaritic verb *n-p-r* 'fly' can be garnered from context (in large part due to poetic parallelism), though no one had been able to point to a Semitic cognate until Professor Ullendorff called attention to Tigrinya *nāfārā* 'fly'. As I commented, I dare say this singular scholar was the only person in the world to know both Ugaritic and Tigrinya – no one else could have made the connection!



*Oxford Seminars in Advanced  
Jewish Studies*

---

***Towards the Study of Jewish–Buddhist  
Relations***

Professor Boaz Huss, Dr Sebastian Musch and  
Professor Lionel Obadia

This Oxford Seminar in Advanced Jewish Studies (OSAJS), originally planned for 2020–1 but postponed until Hilary Term 2022 due to COVID-19, was the first in a series of International Network Seminars in Advanced Jewish Studies organized by the Oxford Centre for Hebrew and Jewish Studies, Mandel Scholion Centre of the Hebrew University of Jerusalem and the Hochschule für Jüdische Studien, Heidelberg. Its aim was to bring together scholars of Jewish-Buddhist relations and develop a framework for future study in this field. Jewish-Buddhist Studies have so far received little scholarly attention, even though the historical basis for the study of the Jewish-Buddhist relationship is strong. Jewish communities have lived in India since ancient times, with the Bene Israel community claiming to have arrived there in 175 BCE. Jewish merchants first went to China in the first centuries of the Common Era, and the Kaifeng Jews were granted permission to build a synagogue in 1163. Small Jewish communities have mushroomed in other East and South Asian countries over the past few centuries, and China, especially Shanghai, became a safe haven for many European Jews during the 1940s. This development was also reversed, as Buddhists from South and East Asia increasingly migrated to North America, Israel and Europe where they came into contact with Jewish culture. Nowadays, Jews and Buddhists interact to an unprecedented degree. As a result of globalization, migration and the increased circulation of ideas, Judaism and Buddhism are coming to know more about one another. In particular, the West's enchantment with Buddhism since the 1960s has raised many questions about the relationship between Judaism and Buddhism.

This Seminar, which aimed to give the field of Jewish-Buddhist Studies the prominence it unquestionably deserves, brought together scholars working on Jewish-Buddhist relations (and other related Asian traditions – for example, yoga), mostly from Jewish or Religious Studies departments, to investigate collaboratively the Jewish-Buddhist encounter throughout the ages and identify key aspects deserving further scrutiny.

Despite the continuing effects of the pandemic, and the related travel restrictions that prevented some Visiting Fellows from participating in person for part or all of its duration, the Seminar was a lively and highly engaging event that brought together specialists from countries including China, France, Germany, Great Britain, Israel and the USA, and with backgrounds ranging from history to anthropology.

The Seminar's twice-weekly meetings covered wide areas of research, from exploring the connection between medieval Jewish Kalām's engagement with Buddhist ideas, to meditation practices in contemporary Israel. The international and interdisciplinary roster of participants was complemented occasionally by external guests. Allen Goshen-Gottstein (The Elijah Interfaith Institute, Israel), Anna Guttman (Leakhead University, Canada) and Vanessa R. Sasson (Marianopolis College, Canada) presented their research in online sessions to the Seminar.

The Seminar's final conference, that took place on the 10-11 March, included the Seminar's Visiting Fellows and the following guests: Samuel Glauber-Zimra (Ben-Gurion University of the Negev), Aleš Weiss (Charles University Prague, Czech Republic), Gideon Elazar (Ariel University, Israel), Emily Sigalow (UJA-Federation of New York, USA), Ori Mautner (University of Cambridge) and Alan Brill (Seton Hall University, New Jersey).

The Seminar participants are planning to publish an edited volume on the study of Jewish-Buddhist relations throughout the ages, the first volume of its kind. They also plan to explore opportunities to strengthen the research infrastructure of Jewish-Buddhist Studies, for example by establishing a Jewish-Buddhist Studies network and forging a group of scholars to collaborate on further projects following the model developed during this Seminar.

The co-conveners, Visiting Fellows and guests wish to express their gratitude to the Centre's staff, especially its President, Professor Judith Olszowy-Schlanger, and its administrators, in particular Madeleine Trivasse and Priscilla Lange.

## *Allen Ginsberg and the Changing Nature of Jewish Identity in the Second Half of the Twentieth Century*

Professor Yaakov Ariel

During the Seminar, I researched the spiritual, literary, communal and cultural activities of Allen Ginsberg – a poet, crusader for freedom of expression and noted spiritual seeker who started as a Communist and became a practitioner of Buddhism. Ginsberg grew up in a Communist Jewish home, but later became an icon of the Beat and Hippie movements, as well as the best-known Jewish Buddhist of his time. The ethos and example Ginsberg provided epitomized new Jewish choices and norms, often turning Jewish heritage or culture into one element of a larger quilt of identities and practices. For Ginsberg, as for many other Jews, the ‘self’ was the ultimate authority, rather than political, religious or communal leaders, groups, dogmas or ideologies. For many, Ginsberg represented the growing freedoms and new licences Jews took in exploring new religious, intellectual and social venues. He further represented the increasing scepticism that members of the Jewish intelligentsia in America and elsewhere developed toward secular ideologies, collective allegiances and hierarchical authorities in later decades of the twentieth century.

The Seminar’s presentations and exchanges offered an opportunity to place Ginsberg within a larger spectrum of Jews engaged with Buddhism. Other Visiting Fellows explored the move among Jews from collective affiliations to individualistic identities at the turn of the twenty-first century. While my own research related specifically to Ginsberg and other American Jews of Ginsberg’s generation, others focused on groups or persons elsewhere in the world. All pointed to a growing Jewish interest in Buddhism in the later decades of the twentieth century and the early decades of the twenty-first century. Ginsberg and other Jews conceived of, or constructed, Buddhism as representing universal messages, a spiritual system lacking parochial or ethnic loyalties, as well as deities and theological or dogmatic claims. They believed Buddhism could offer solace and healing without demanding exclusivity or ‘loyalty’, unlike other spiritual traditions. Practising Buddhism was not seen as defining one’s social milieu or ethnic identity, allowing Jews who adopted Buddhist practices not to perceive themselves as having betrayed their roots or joined

‘a foreign idolatry’. Practising Buddhism allowed Jews to choose a spiritual venue different from those offered by the traditions of the tribe, but without adopting ‘new gods’ or moving into other ‘non-universal’ traditions. Choosing Buddhism allowed people such as Ginsberg to build multi-layered identities in which Buddhism was one of several ingredients or components, since Buddhist practices did not contradict either Jewish identity or universal aspirations.

## *Buddhist Modernism and the ‘Semitic’ Religions*

Professor Ruth Harris

I mostly engaged, during the Seminar, in studying the relationship of Buddhist Modernism to Semitic religions. My work primarily focused on the widely travelled and influential Anagarika Dharmapala, who first became known in the West as Theravada Buddhism’s representative at the World Parliament of Religions in 1893. As a preacher and mystic, he promoted Buddhist Universalism and agitated for the protection of Buddhist sites in India. However, these aspirations went together with a fierce Sinhalese nationalism that contained a violent critique of Christianity, Islam and Judaism. He envisaged these ‘Semitic’ religions as ‘primitive’ and ‘tribal’, regarded Jesus as a fanatical and ill-tempered Jew and condemned the Muslims (‘Moors’) of his native homeland as the ‘Jews of Ceylon’. Despite his universalist claims, he hoped to protect Lanka as an island from foreign religious invasion. In contrast to the Western stereotype of Buddhism as compassionate and mindful, my contributions to the Seminar revealed its aggressive and martial shadow.

This work on Dharmapala is part of a larger book project on the ambivalent relationship of South Asians (both Buddhist and Hindu) to the monotheistic ideas of a personal God. While Dharmapala characterized Jesus as a ‘fanatical Jew’, many Hindu religious reformers instead regarded him as an ‘Oriental Christ’, similar to a Hindu *avatara* or a *yogi*. In fact, as the nineteenth century progressed, many within the ranks of Hindu reformers – and even some Western outliers – increasingly regarded Jesus as an Indian Christ who had come to India from Judea during his ‘lost years’, assuming that Jesus’ spirituality could not have come from the materialist and brutal West. In pursuing this line of reasoning, the book will also look at why theosophists chose Jiddu Krishnamurti, a Hindu Brahmin, as the World Teacher.

The discussions within the Seminar enabled me to probe the colonial

upbringings of these South Asian thinkers and the importance of their youthful experiences to aspects of the cultural and religious nationalisms of South Asia today. The comparisons with Jewish identity and spiritual exploration were especially enlightening.

*The Spirit of the East: Orientalism, Nationalism  
and the Mystification of Kabbalah, Advaita  
Vedanta and Zen Buddhism*

Professor Boaz Huss

My research in the framework of this Seminar focused on a comparative study of the categorization of Kabbalah, Advaita Vedanta and Zen Buddhism as forms of mysticism, and the tradition on studying them as such.

Since the late nineteenth century, Jewish, Indian and Japanese scholars have accepted the modern Western categories of ‘mysticism’ and ‘religious experience’ and adopted an Orientalist image of the mystical East. These scholars identified local Jewish, Japanese and Indian traditions as ‘mystical’ and ‘spiritual’ and presented them as central components of their national identities. During the Seminar, I studied articles and books on Jewish, Hindu and Buddhist mysticism written between the late nineteenth and mid-twentieth centuries, and researched the genealogies of the terms Jewish, Hindu and Buddhist mysticism. I examined the history of defining ‘mysticism’ and how it was understood and used by European scholars, as well as adopted and appropriated by Jewish, Indian and Japanese ones. I also investigated the history of the term’s application to different Jewish, Indian and Buddhist traditions, along with how various scholars constructed the histories of traditions they identified as mystical and appreciated and interpreted these traditions. I also studied the writings of Jewish, Japanese and Indian scholars of mysticism while analyzing the common discursive framework and similar historical and political factors that enabled and stimulated the construction of Jewish, Hindu and Japanese mysticism.

*Between Hagami and Chouraqui: Monotheisms,  
the East and the Survival of Humanness*

Professor Job Y. Jindo

My research explored the relationship between two prominent religious minds – Reverend Shōchō Hagami (1903–89), a Japanese Tendai-Buddhist, and Dr Nathan André Chouraqui (1917–2007), an Algerian-Jewish thinker. Hagami and Chouraqui each manifested a distinct synthesis of East and West and used their multicultural backgrounds to promote peaceful coexistence among different religions and cultures – especially among the three Abrahamic religions of Judaism, Christianity and Islam.

Formerly a professor of German philosophy, Hagami was a Tendai priest and one of the most prominent Japanese Buddhist Leaders of the twentieth century. He dedicated himself to advancing collaboration among religious leaders as a foundation for mutual understanding and lasting peace within Japan and across the world. For example, Hagami formed a close relationship with Anwar Sadat, the President of Egypt, and urged him to ‘promote a dialogue of scriptural siblings, between Jews, Christians and Muslims’, a key factor leading to Sadat’s dramatic visit to Israel in 1977. Chouraqui, who was born in Algeria, educated in France and based himself in Israel as a public figure and writer, assumed many important roles, including Assistant Secretary General of the Alliance Israélite Universelle (1947–53); adviser to David Ben-Gurion, Israel’s first Prime Minister, on issues of the integration of ethnic communities from 1959 to 1963; and Deputy Mayor of Jerusalem, in charge of cultural, interfaith and international issues from 1965 to 1969. As a prolific author, Chouraqui published many works on biblical studies, Jewish history, contemporary Israel and, most importantly, a translation of and commentary in French on the three monotheistic canons – the Hebrew Bible, the New Testament and the Qur’an. He also founded and presided over many interfaith organizations.

In Hagami and Chouraqui’s view, the major problem of the three monotheistic traditions lies in the way each tradition tends to claim a monopoly on revelation and truth, confining itself within its own ‘ghetto’, but without being aware of this fact. The three traditions must therefore come out of their doctrinal ghettos and seek to understand each other and share a sense of destiny and responsibility toward the fate of humankind. Their challenge is to see if

and how each tradition can use religion to accept – and, ideally, ‘admire’ – the outlooks and narratives of the others without compromising its own.

To counter this challenge, Hagami and Chouraqui drew insight from the spiritual legacy of Eastern religions, especially from the transformative experiences they respectively had at Mount Hiei, the headquarters of Tendai Buddhism and the mother mountain of Japanese Buddhism. In particular, Hagami and Chouraqui stressed the significance of cultivating a sense of transcendence, whereby different faith traditions could recognize that there is something beyond dogmatic categories and theological symbols which separate them as different religions and come to celebrate their unity-in-diversity and diversity-in-unity in and through the living presence of that very transcendent (‘unity’ and not ‘uniformity’).

### *Mapping Buddhist Literature in Hebrew Texts*

Dr Shimon Lev

My research focused on central, key trends and elements of the Jewish and Zionist worlds’ perception of and affinity with India and its culture from the end of the Haskalah movement, seen through the Tehia (‘revival’) Literature, up until India and Israel were granted independence in 1947 and 1948 respectively.

After analysing and mapping the India-related Haskalah literature, I focused on two major works from the 1920s: David Frishman’s (1917–22) serial translations of Tagore’s works and Getzel Selikovitch’s (1863–1926) ‘original’ book about Buddha’s life, *Torat Budhha* (1922).

From the 1850s onward, a group of Jewish scholars began imparting scientific knowledge to Jewish readers, aiming to expand their education and fill cultural gaps in their approach to scientific studies and world knowledge. Attempting to extend and expand knowledge in science and geography, they presented publications related both directly and indirectly to India.

During the Tehia Literature period, Frishman was the first to present Indian literature to Hebrew readers on a large scale. His aim was not national, but literary-cultural. He aspired to free Hebrew literature from being an ideological tool designed to educate the masses, arguing that literature should be referred to only for its aesthetic cultural value.

*Torat Budhha*, as well as Frishman’s translations of Tagore’s works, portrays elevated, flowery language from biblical verses and their paraphrases. This lofty,

biblical style corresponded with views of India as *Eretz HaKedem* – both as an Eastern and an ancient, restored location – similar to how Jews and the Zionist movement wanted to perceive themselves. I showed how these publications are related to the idea of the Revival of the East and the self-definition of Jews as Asians, as well as the issue of the Jews ‘returning to Asia’.

Mapping and examining the discourse between Buddhism, Buddhist ideas and their transformation and contextualization in the Jewish world and Hebrew literature in Europe, my broader research focus was on the cultural and political encounter between Indians and Jews in the context of their respective National Movements – the Zionist Movement and the Indian National Movement. Details on the Jewish Yishuv’s analysis of this discourse had been a ‘missing chapter’ in my research until this Seminar.

The encounter between these two cultures is richly diverse and includes textual and intellectual aspects as well as interpersonal relationships. In addition, political efforts played a significant role in Jewish and Zionist self-perception in relation to their environments in Europe and as components in the establishment of Jewish national identity as Asian (and thus as enacting a return to Asia).

*The Buddha–Jesus Literature as a Forgotten  
European Genre of Religious Literature:  
Christianity, Antisemitism and the Quest for  
the Buddhist Jesus*

Dr Sebastian Musch

The focus of my project during the Seminar was the wide-ranging corpus of written works from the nineteenth century dealing with questions regarding an affinity (or even congruence) between Buddha and Jesus and their respective teachings. The range of topics discussed in these works is quite diverse. Works that argue that Jesus was a crypto-Buddhist who incorporated aspects of the Buddha’s teachings into his own often rely on the resemblance (uncanny in the eyes of many Christian thinkers) between the lives of Siddhartha Gautama and Jesus. But not all contributors to this genre tried to find such a connection. Indeed, a significant faction of the Buddha–Jesus literature argued fiercely against any kind of affinity. The mere suggestion, quite common in the Buddha–



Jesus literature, that the source of Jesus's teaching was based in India was seen by many as an affront against Christianity as a whole. Most mainstream theologians, both Protestant and Catholic, railed against the Buddha–Jesus literature, although some others saw it as a welcome addition to a theological discourse often viewed as ossified. Not only would these supporters say that they had found the origin of Christianity, but that they may even have found a remedy to ills which had befallen Christianity in modern times.

My project aimed to depict the rise and fall of the Buddha–Jesus literature from the nineteenth century until the First World War. As a European genre, the Buddha–Jesus literature mirrors the intellectual, cultural and religious crisis of the continent and its search for a new foundation. The quest for the historical Jesus in nineteenth-century European Christian thought ultimately led to the figure of the Buddha being used as an anti-Semitic device. The Buddhification of the figure of Jesus during the second half of the nineteenth century involved the de-Judaization of the figure of Jesus. Together, these ideas coalesced into anti-Semitic discourse at the end of the nineteenth and beginning of the twentieth centuries.

*The Languages of Hybridity from Jewish-  
Buddhists' Bricolage to Jewish Mindfulness  
Theology*

Dr Mira Niculescu

This Seminar offered me an opportunity to contribute a socio-anthropological perspective on the contemporary unfolding of the Jewish-Buddhist phenomenon since the counterculture.

In particular, my research addressed questions of hybridity and bricolage, spirituality and religion, individualism and cultural change, as well as cultural reception and religious import. Suggesting that a global phenomenon requires a global sociology, I proposed to analyse the Jewish Buddhist encounter from a comparative, multi-site perspective.

Following remarkable interest in Buddhism at the dawn of the twentieth century and after World War II, Western Jews, especially those in America during the counterculture, became particularly visible among the leaders and teachers introducing Buddhism in the West, so much so that a hyphenated label was coined: the Jewish-Buddhists, or Jubus.

While most Jewish-Buddhists never claimed to blend Judaism and Buddhism, and even less so to start a new religion, a new syncretistic practice and theology nevertheless emerged. Since the late 1990s, ‘Jewish mindfulness’ – a hybrid practice born out of the recontextualization of Buddhist-derived teachings within contemporary Jewish spirituality – has become a trend within the English-speaking Jewish religious field, including America, Australia, Israel and Western Europe.

How has this occurred, and how do these syncretistic dynamics unfold today in praxis and in theory? Three questions together help shed light on various facets of the twenty-first-century Jewish encounter with Buddhism: What does it mean to be a Buddhist Jew in America, Britain or Israel? How do Jews who practise Buddhism craft their own belief systems, identities, spiritual practices and religious lives? What discourses do Jewish mindfulness teachers use to legitimize and affirm the Jewish ‘authenticity’ of such a practice?

My current research draws from ethnographic data collected during my doctoral and postdoctoral research, as well as from analysis of online and printed discourses of the new self-termed Jewish meditators. Furthermore, it highlights the contrasts between global trends and local specificities in these various materials and analyses the current emerging praxis and theology of Jewish mindfulness through the visual and textual discourse of its actors while crafting a conceptual framework to describe these forms of bricolage as language.

Through the case of the Jewish-Buddhist encounter and the hybrid forms of Jewish spirituality that emerged as a result, my research seeks to contribute both to the contemporary study of Jewish piety, and more broadly to the understanding of cultural productions of globalization and contemporary forms of spirituality in the West.

*Beyond Hinjus, Jubus and Other Hyphenated  
Creatures: The Complex Visibility of Judaism  
in the Spiritual Neo-Hindu Futuristic City of  
Auroville, South India*

Professor Lionel Obadia

After conducting fieldwork research on Buddhism in the West during the 1990s and in Israel during the early 2000s (‘Buddha in the Promised Land’ in Charles S. Prebish and Martin Baumann [eds] *Westward Dharma*), I published

my first monograph on encounters between Judaism and Eastern religions, especially Buddhism (*Shalom Bouddha* [2013], in French), in which I engaged in discussions of theoretical issues and concepts such as ‘multiple identities’ and ‘hybridity’.

During this Seminar I primarily studied Judaism in the context of the neo-Hindu spiritual community of Auroville in South India, where I spent time between 2013 and 2018. Reflecting on that fieldwork and questioning the relevance of hypotheses and concepts used in the discussion of Buddhism and Judaism, I endeavoured to open up my research to more interdisciplinary perspectives.

Given that Buddhism appeals to Westerners through its association with the New Age Movement and under the influence of Orientalism, I was able to extend my research to the unexpected yet significant rise of the modern witchcraft movement among Jews. The phenomenon of Jewish women claiming to be ‘witches’ can be seen as drawing inspiration from both new magical movements and neo-Orientalist ideologies mixing Jewish, magical and Asian symbols and practices.

As my academic perspective is located in between sociology, history and anthropology, the Seminar offered an occasion to compare my research with that of other scholars from different disciplines and thereby broaden the scope of my historical and ethnographic sources, as well as to question methodological matters such as comparison and philology. Issues of identity, belief and modelization of religious influences in the case studies I focused on during the Seminar benefited from discussion in the Seminar.

*Jewish Spirituality and Jewish Revival:  
Jewish-Buddhist Encounters as a Case Study*

Dr Rachel Werczberger

For this Seminar I focused on Jewish-Buddhist encounters taking place within the context of the Israeli and North American Jewish Renewal Movement, arguing that better to understand the multifaceted making of Jewish and Buddhist encounters in the twentieth century, one needs to consider the social and cultural framework in which these encounters took place. Focusing on Jewish-Buddhist encounters within the Jewish Renewal Movement and using ethnographic research methods, I asked how these encounters were informed

by their historical, social and cultural contexts in their specific geographic locations: Israel and North America.

Jewish Renewal is an organized, collective attempt to renew and spiritually invigorate Judaism by fusing Jewish practice with non-Jewish philosophies and techniques. It first emerged in North America at the beginning of the 1970s among the Jewish counterculture and the Havurah movements. Later, it became identified as the trans-denominational Jewish Renewal Movement led by neo-Hasidic Rabbi Zalman Schachter-Shalomi. In recent decades, other configurations of the movement have emerged, such as the hybrid mind-body techniques of Torah Yoga, Jewish healing and Hebrew shamanism.

Broadly, Jewish Renewal configurations share several aspects. These include a critical outlook on institutionalized Judaism and, in turn, an attempt to spiritually renew the Jewish tradition; an emphasis on spiritual experiences (personal, subjective and unmediated experiences of the sacred which are based on practice and ritual); a therapeutic approach and focus on self-realization and development; and a return to Jewish mystical lore, especially to Kabbalah and Hasidism. Most importantly, Jewish Renewal is characterized by openness to non-Jewish spiritual traditions and the willingness to integrate them into Jewish practice. Thus Jewish renewal offers a model of Jewish spirituality which promotes cultural openness, stretches the boundaries between Jewish and non-Jewish practice and allows for the creation of hybrid formulae such as the JuBu encounters.

When Jewish Renewal first emerged in North America, it encouraged young Jews involved in the counterculture to reject what they felt was the spiritual hollowness of the suburban denominational synagogue for new types of religious experiences. During the 1980s this interest morphed into the Jewish Renewal Movement, in which Buddhism was regarded as a legitimate source of spiritual inspiration. In Israel, Jewish Renewal developed later, in the late 1990s, under the sway of local socio-cultural phenomena such as the expanding trend of extended backpacking trips to the Far East, the emergence of the Jewish Renewal Movement and the penetration of global New Age culture.

My ethnographic study shows that in the Israeli Jewish Renewal communities active at the beginning of the second millennium, the encounter between Judaism and Buddhism remained mostly on an intellectual level and was discussed in published works of their leaders. Unlike North American Jewish Renewal, the movement in Israel brought very few attempts to carry this intellectual dialogue into real life and to create hybrid Jewish-Buddhist practice.

By comparing the North American Jewish Renewal form of Jewish-

Buddhist encounter with the Israeli one, it is possible to conclude that these types of encounters fluctuate according to social and cultural context. Thus the North American example shows the emergence of a new type of Jewish-American identity, one whose boundaries have become permeable with non-Jewish worldviews and practices. In the Israeli context, however, the Jewish field is dominated by Orthodoxy, so that Jewish identity is intertwined with ethnonational sentiments. Cultural openness and consequent hybridization of Jewish practice with Buddhist thought and practice is therefore far more restricted.

### *An Epistemological Exploration of the Encounter between Buddhist Thought and Jewish Kalām*

Dr Dong Xiuyuan

My research topic during the Seminar was an ‘Epistemological Exploration of the Encounter between Buddhist Thought and Jewish Kalām’. In Arabic scholasticism (*Kalām*), Indian thinkers were known as the Samaniyya (‘Buddhist [monks]’) and the Barāhima (‘Brahmins’), who rejected theism and prophecy based on an epistemological stance similar to the *Pramāṇa* theory of Buddhism. In this inquiry, I extended my research from Islamic Kalām to medieval Jewish theology and explored the affinity between the *Pramāṇa* theory in Abhidharma and the thought of sources of knowledge in Jewish Kalām.

The Jewish Mutakallimūn (represented by al-Muqammaṣ, Saadya Gaon and the Karaite theologians) mainly focus on the Barāhima’s anti-prophetic argumentation. Through historical analysis of the Kalām accounts of the Barāhima, we can trace this so-called Brahmin doctrine back to the Buddhist attitude toward revelation. The question of why this Buddhist teaching was reported in the name of the Brahmins can be explained by the complicated relationship between Buddhism and Hinduism in ancient Indian society and the role which the Buddhists played in the transmission of Indian thought into the early Islamicate milieu. Jewish theologians may have appropriated this epistemological scheme from the Muslim Mutakallimūn and reformed it in the inter-denominational polemics.

Having been inspired by discussions with other members of the Seminar, and making use of the resources of the Bodleian Library, I made progress in my research, in particular on two main aspects:

Regarding the historical aspect, I sorted out the accounts of Indian religions in early Arabic travel reports by finding the origins of the Kalāmīc Barāhima narrative and tracing its evolution. Meanwhile, I substantiated the explanation of the Buddhist stance reported in the name of the Brahmins in Islamic and Jewish Kalām with a sociological analysis of the identity issue in early and medieval Indian religions.

Regarding the philosophical aspect of my research, I examined Michael Chase’s tripartite model of certainty (based respectively on scripture-tradition, reason and meditation) in religious knowledge shared by Buddhism and Islam (2021) and explored its relevance to the Judeo-Buddhist encounter. I proposed a revision of this model to accommodate a general theory of knowledge, which includes three layers: sensation, inference and intuition. Scriptures and authoritative traditions in both Buddhism and Islamic-Jewish religions derive ultimately from the extraordinary direct perception of the saints / prophets, which may be reproduced by adherents through some kind of meditative practice or spiritual exercise. However, in the context of interreligious debates, the Mutakallimūn were not allowed to rely on religious experience or the authority of scripture peculiar to certain traditions. In light of Greek logic and dialectics, Jewish theologians developed an alternative approach to establishing religious beliefs as valid knowledge – namely, to characterize some special form of inference or testimony as a path leading to certainty of the mind, which results in a two-fold scheme of cognition (that is, a redefinition of necessary and acquired knowledge) parallel to the epistemology of the new Hetuvidya represented by Dignāga and Dharmakīrti.

***‘Philosophy in Scripture’: Jewish  
Philosophical Interpretation of the  
Hebrew Bible in the Late Medieval Period***

Dr Raphael Dascalu and Professor Paul B. Fenton

The Oxford Seminar in Advanced Jewish Studies (OSAJS) *‘Philosophy in Scripture’: Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period* was originally meant to take place in 2021, but due to the COVID-19 pandemic was scheduled for Trinity Term 2022. This Seminar was

the second in a series of International Network Seminars in Advanced Jewish Studies organized by the Oxford Centre for Hebrew and Jewish Studies, Mandel Scholion Centre of the Hebrew University of Jerusalem and the Hochschule für Jüdische Studien Heidelberg.

Jewish intellectual history in the late medieval period has been insufficiently studied. Post-Maimonidean exegesis in Hebrew from Spain and North Africa has been the subject of sporadic research, whereas the fragmentary remains of its Judeo-Arabic counterpart have been recovered only relatively recently. This Seminar sought to remedy this situation by: (a) bridging disparate geographical and linguistic traditions that have yet to be studied comparatively or brought into direct dialogue; (b) promoting the study of this inadequately understood period of Jewish intellectual history among an emerging generation of scholars, thereby addressing a considerable gap in existing scholarship; and (c) combining the efforts of a promising and vibrant team of researchers to articulate a focused yet interdisciplinary assessment of the interplay between late-medieval Jewish philosophy and scriptural interpretation.

Situating itself at the nexus of several essential disciplines of classical Judaic studies – such as Hebrew philology and palaeography, biblical hermeneutics and philosophy – this Seminar touched on issues of fundamental importance to Jewish Studies as a whole. Indeed, it opened up new vistas in a minimally studied chapter of Jewish thought and exegesis, while generating a clear programme for future research. The Seminar was inspired by recent scholarship on philosophical exegesis and Arabic translations of the Hebrew Bible among the Jewish cultures of the Islamic world in the post-Maimonidean period by young researchers worldwide (most prominently in Israel, Germany and the USA). Our aim in convening the Seminar was to shed new light on Jewish philosophical and mystical exegesis of the Hebrew Bible from the thirteenth to fifteenth centuries.

We endeavoured to do this by:

(a) viewing the development of Jewish philosophical and mystical exegesis within its broader historical (diachronic) context;

(b) situating the various trends of Maimonideanism within their broader contemporaneous cultural contexts; and

(c) bringing the various streams of post-Maimonidean philosophical and mystical exegesis into direct conversation with one another.

Seminar cohort members hailed from Australia, the Czech Republic, France, Germany, the UK and the USA. Their fields of study and research ranged over social history, history of philosophy, Hebrew and Arabic philology and material

culture (e.g., palaeography and codicology). The cohort's interdisciplinary nature provided a rare opportunity for innovative research and productive collaboration on the Seminar's theme. Each week, cohort members presented their ongoing research in internal seminars and public lectures, as well as occasionally through the David Patterson Lecture series. They also each presented at the Seminar's final conference, held on 13–14 June 2022, and were joined online and in person by invited speakers Andrew Berns, Y. Tzvi Langermann, Ilan Moradi, David Wirmer and Nathan Wolski.

The research of the Seminar cohort members will be collected, edited and published in a volume presenting a global treatment of post-Maimonidean philosophical exegesis through the late-medieval period to a broad readership for the first time. The volume, tentatively entitled *In Search of Philosophy in Scripture*, edited by Paul B. Fenton and Raphael Dascalu, will fill a range of lacunae in current scholarship and provide detailed discussions of Jewish intellectual cultures that have, to date, received limited attention. Along with the specific findings of each researcher, the volume will articulate a broad assessment of how the philosophical tradition has shaped Jewish exegesis directly and indirectly in the wake of Maimonides' teachings.

### *Saʿīd Ibn Dāwūd al-ʿAdanī: Popularizing Philosophy in Fifteenth-Century Egypt and the Levant*

Dr Raphael Dascalu

A native of southern Yemen, Saʿīd Ibn Dāwūd (Saadia b. David) al-ʿAdanī was a migrant, scholar and scribe. Active during the mid- to late-fifteenth century, he spent extended periods in Egypt and Syria before finally settling in Safed. He authored approximately twenty-five original works and roughly twenty manuscripts in his hand have been identified to date. Apart from copying and composing a number of philosophical and scientific works, al-ʿAdanī seems to have authored several biblical commentaries in Judeo-Arabic.

One of these commentaries, *Kitāb Najāt al-Ghāriqīn* (*The Book of Rescue of the Drowning*) is quite distinct from other known Judeo-Arabic commentaries on the Pentateuch. Like most of al-ʿAdanī's works, it remains unpublished and largely unstudied. Following the precedent of earlier Yemeni philosophical commentaries (*midrashim*), al-ʿAdanī divided the commentary according



to the weekly lection (*parashah*) and wove classical rabbinic interpretations – cited in their original Hebrew – together with his original comments in literary Judeo-Arabic. Unlike the earlier Yemeni *midrashim*, however, *Najāt al-Ghāriqīn* devotes only a short chapter (*pereq*) to each *parashah*, prefaced with a prayer of praise (*tasbīḥ*) in Arabic and concluding with an supplicatory invocation (*du‘ā’*) in Hebrew or Arabic (and occasionally both). Al-‘Adanī explicitly states that the work is intended for recitation after the Sabbath prayers and that it will help the individual reader focus on the meaning (*‘inyan*) of the weekly *parashah*, thereby enabling the reader to avoid perdition in the sea of matter (hence the title of the work).

My initial research in this Seminar highlighted the ways in which al-‘Adanī integrated earlier Yemeni sources into *Najāt al-Ghāriqīn*, thereby transmitting those exegetical traditions in Egypt and the Levant (as noted earlier by the late Barukh Mazor). It also focused on the complex relationship between *Najāt al-Ghāriqīn* and another work likely composed by al-‘Adanī, *Midrash ha-Be‘ur* (or *Ṣafenat Pa‘aneah*). Furthermore, my research examined al-‘Adanī’s program of popularizing accessible philosophical discourse among minimally learned Jews in the communities of Egypt and the Levant. Among the topics introduced in an accessible fashion by al-‘Adanī are the rudiments of cosmology; the basic classification of the philosophical sciences; Aristotelian-Maimonidean ethics, namely the concept of the Golden Mean; and an exegetical problem posed by Maimonides’ naturalistic prophetology. By adopting and repurposing the sermonic genre, al-‘Adanī attempts to introduce a new element into religious praxis – namely, the private devotional recitation of the chapters of *Najāt al-Ghāriqīn*. Indeed, the opening praise (*tasbīḥ*) and concluding invocation (*du‘ā’*) lend the work a distinctly (para)liturgical quality.

Al-‘Adanī emerges as a figure of profound significance, both in terms of his literary and intellectual projects and his situation at the end of the period of classical Judeo-Arabic literary production. Possibly within al-‘Adanī’s own lifetime, the Alhambra Decree of 1492 would send waves of exiles from Spanish territories into the Islamic world, resulting in profound cultural and linguistic transformations and causing a sudden rupture in the study and transmission of classical Judeo-Arabic literature. The present research is one small but significant step in the ongoing recovery of late medieval Judeo-Arabic thought and literature.

*Philosophical Elements in Rabbi David II  
Maimonides' Torah Commentary*

Professor Paul B. Fenton

In keeping with the theme of the Seminar, I chose to use my time in Oxford to further my research on the biblical exegesis of Rabbi David II ben Joshua Maimonides (fl. 1335–1415). The latter was not only the last known scion of the illustrious Maimonides dynasty, but one of the last great authors of the Judeo-Arabic tradition. In my seminal study ‘The Literary Legacy of David II Maimuni’ (*JQR* LXXV [1984], 1–56), I outlined his intellectual and literary output, which includes ethical manuals, philosophical treatises and Bible commentaries. In Oxford, I had the opportunity to re-examine his work first hand, since some of his writings, such as his Judeo-Arabic work *Tajrid al-haqâ'iq* (Neubauer 1213–1214), are preserved in the Bodleian Library. Besides his philosophical writings, a proper evaluation of his hermeneutics must take into account his two commentaries on the weekly portions of the Pentateuch, one in Arabic and one in Hebrew. The former, entitled *Yeḡar hemdah*, has not been preserved. Some years back, I discovered in Saint Petersburg a substantial fragment of his Hebrew commentary on the Pentateuch, entitled *Kelîl ha-Yôfi*, known hitherto only from quotations in the Oxford manuscripts. The manuscript is housed at Russian National Library Saint Petersburg under the class-mark I Firk. Ev A 69.

My stay in Oxford enabled me to take a closer look at this text and analyse its structure and content. This significant work, which draws heavily on Maimonides' *Guide* and his multiple commentators, represents a novel genre among the eastern exegetical tradition. It is somewhat similar in style to Jacob ha-Siqilli's *Talmûd Torâh* (completed in Damascus in 1337), which it copiously quotes. His exegesis blends philosophical and philological interpretations with popular homiletics. As such, the *Kelîl ha-Yôfi* could be a forerunner and perhaps a literary model of the homiletic *Midrashîm* prevalent in later Yemenite literature.

The preliminary results of my research on this work were presented in a paper at the final conference of the Seminar. I provided a physical description of the manuscript and an overview of the commentary's structure and content. The author's methodology was illustrated by a translation of his introduction and his commentary on the verse: ‘The Heaven and the Earth were completed and all the host thereof’ (Genesis 2:1), the most outstanding feature of which

was his explanation of man as the crowning component of creation by reason of his microcosmic nature.

In addition to my research and presentation on David II Maimonides, I also delivered a David Patterson Lecture and choose to speak on the theme 'The Use of Colours in Jewish and Muslim Mystical Meditation'. In this presentation I outlined similarities in a meditational technique involving the visualization of colours carried out in prayer utilized by both Jewish and Muslim mystics. I suggested that there might have been mutual influence in this respect through possible contacts between Jews and Muslims, particularly in the Holy Land. The lecture was well attended, including by listeners from North America to North Africa.

*Between Jewish Philosophy and Mysticism:  
Kabbalistic Encyclopaedias and the Ordering of  
Divine Knowledge*

Dr Andrea Gondos

During this Seminar I sought to contextualize the anonymous work *Ma'arekhet ha-Elohut* (*The Divine Order*), written in the early decades of the fourteenth century, in a broader intellectual discourse aimed at conceptually integrating Jewish mysticism with philosophical principles and categories of inquiry. Unlike other kabbalistic works composed in the medieval period, such as the *Sefer ha-Zohar* and the *Sefer ha-Bahir* which adopted the midrashic-associative style of writing, the *Ma'arekhet ha-Elohut* endeavored to present kabbalistic ideas in an apodictic and systematic fashion. The *Ma'arekhet* took precedent from sister disciplines in the Jewish intellectual and theological pantheon, namely medieval philosophy and halakhah, which had already produced systematic encyclopaedic compendia.

The *Ma'arekhet* was one of the first kabbalistic works to be printed and, like the *Sefer ha-Zohar*, enjoyed a quick succession of editions – first in Ferrara by the press of Abraham Usque in 1557, and a year later in 1558 in Mantua by the associated presses of Naphtali ha-Kohen of Gazzuolo and Meir ben Ephraim of Padua. It enjoyed robust circulation already in manuscript, as evinced by a large number of manuscript variants listed on the National Library of Israel's online database (Ktiv). I was particularly interested in uncovering the format in which this work circulated, probing questions concerning the genres of other literary

units it appeared alongside, as well as examining variations in content. In Paris BN 825, a large codex from the fifteenth century, the *Ma'arekhet* was presented comfortably among other kabbalistic textual units, including a mystical exegesis of Biblical *parashiyot*. In my analysis of manuscript witnesses, I focused on the modalities through which the *Ma'arekhet* synthesized kabbalistic speculation with philosophical tenets, paying close attention to its discussion of the *Sefirot*, the ten hypostases through which the divine becomes manifest, according to kabbalistic speculation.

In order to ascertain variation in scribal practices, I regularly consulted approximately thirteen relevant manuscripts in the holdings of the Bodleian Library and was particularly interested in the visual depictions of the ten *Sefirot* across these manuscripts. Nearly every manuscript I looked at contains at least one representation of this kind, yet they vary greatly in their visual and spatial arrangement. This survey led me to ask questions concerning variation in scribal practices: do these diagrams express continuation of visual models already familiar to the scribe, or do they indicate diverse theoretical approaches to the understanding the divine structure and its emanations?

*Philosophical Interpretations of the Biblical  
Law among Provençal Jewish Scholars in  
the Fourteenth Century: Gersonides' Revolt  
against Maimonides and Deviations within the  
Aristotelian School*

Dr Oded Horezky

During my participation in the Seminar I studied philosophical-scientific interpretations of biblical law among Provençal Jewish scholars in the fourteenth century within their varied historical and intellectual contexts. Such scholars included Levi ben Gershon (Gersonides), Nissim of Marseille, Josef ibn Kaspi, Levi ben Abraham, David ha-Koakbi and Moses Narboni. I also studied the influence of Maimonides and Abraham Ibn Ezra, Averroes's dialectical works, the ongoing controversy over philosophical studies and allegorical interpretations of the Scriptures, as well as the Kabbalistic-theurgic approach. In addition, I searched for parallel phenomena in Jewish and Islamic literature written in Islamic lands.

Philosophical approaches to biblical law among Provençal Jewish scholars in the fourteenth century emerge in diverse genres and frameworks, ranging from a systematic exegesis of the Bible (e.g., Gersonides' commentary) and semi-systematic commentaries (Nissim of Marseille's *Ma'āseh Nisim*, Josef ibn Kaspi's *Tirat Kesef* or *Sefer ha-Sod* and Levi ben Abraham's *Livyat Hen*) to philosophical-theological treatises and theological works with strong Halakhic orientation (e.g., David ha-Koakbi's *Sefer ha-Batim*). Philosophical interpretations of biblical law deal with the very essence of Judaism – the mitzvot. Opponents of the philosophical-allegorical interpretation of biblical narratives (e.g., *Minḥat Qenāot*) accused philosophical commentators and claimed their commentaries would eventually become dangerous interpretations of the commandments themselves. In the eyes of those opponents, philosophical interpretations of the commandments reflected a radical and even heretical stance eventually leading to antinomianism.

In addition, the two major philosophical authorities for fourteenth-century Jewish scholars in southern France – Maimonides and Averroes – forbade allegorical interpretation of the commandments. Maimonides presented his historical and political approach to biblical law in the third part of his *Guide for the Perplexed* and stated that the search for inner philosophical-allegorical meaning to the commandments and their details is nothing but 'madness' or 'raving'. In his dialectical works, *Kitāb Faṣl al-Maqāl* and *al-Kaṣf*, Averroes rejected the legitimacy of allegorical interpretation of Islamic law based on theological-political considerations. Accordingly, he asserted that the law belongs to the category of consensus (*ijmā'*) and therefore should not be associated with the realm of interpretive disputations.

However, my study of the abovementioned Provençal Jewish scholars – excluding Ibn Kaspi – reveals that their motivation was far from radical. By presenting a detailed allegorical interpretation of biblical commandments and rituals, they asked to connect the commandments to philosophical truth and thereby ensure the former's status within the framework of rational philosophy and sciences. These scholars sought to exalt the commandments above the historical and political realms, and far above Maimonides' anthropological approach. For example, while Gersonides linked the contents of biblical law and rituals to universal intelligibles, divine wisdom and studies found in the greatest philosophy books, Maimonides linked said contents to Sabian culture, human opinions and books such as *The Nabataean Agriculture*. Therefore, Gersonides' tendency vis-à-vis Maimonides' approach should be understood as one deriving from a conservative motivation.

## *Arama's Solomon: Maimonideanism and Anti-Maimonideanism on the Eve of the Expulsion*

Rachel Katz

Spanish Jewry on the eve of the expulsion was in crisis. Many saw their way of life as doubly threatened, from both within and without: from within, by the radical, heretical, Averroistic Maimonideanism that had been popularized in the thirteenth and fourteenth centuries and that undermined traditional practice, and from without by the increasingly violent Inquisition and resultant pressure to convert. Adding insult to injury, Jewish leadership's approbation of Christian intellectual and moral achievements seemed to be on the rise, just as their assessment of their coreligionists' observance was on the decline. Outstanding among those who responded to this crisis, and who creatively reinvented Judaism to appeal to the popular imagination, is Isaac Arama: preacher, exegete, polemicist and author of an enormous – and enormously influential – corpus of literature that heretofore has been largely ignored by modern scholarship.

Arama is best known to history as the author of a massive collection of philosophical sermons entitled *Aqedat Yizḥaq*. That being said, he also authored at least three other major works: (1) a brief polemical treatise entitled *Hazut Qashah*, attacking Christian theology as well as the excesses of philosophical thought within Judaism; (2) commentaries on the five scrolls; and (3) a commentary on Proverbs entitled *Yad Abshalom*. While Arama's commentaries on the five scrolls and Proverbs have received virtually no attention in modern scholarship, limited study of the *Aqedah* in light of (the much briefer) *Hazut Qashah* has played a tremendous role in shaping modern scholarly ideas about Arama. Accordingly, Arama is seen as hostile toward philosophy, conservative and even branded an 'anti-rationalist'. This conception of Arama as both derivative and anti-philosophical has been further reified by mid-twentieth-century scholarly methods which focus almost exclusively on systematizing Arama's positions on a number of doctrinal issues and topoi (e.g., creation, the nature of the soul and free will). Thereby, Arama's thought is extracted from its native place incorporated into the 'form' of his exegesis and its 'matter' distorted.

Yet the simplistic categorization of Arama as anti-philosophical or even conservative leaves much to be desired – not only for the sake of understanding Arama himself, but also for the sake of understanding an unquestionably

pivotal moment in the history of medieval Jewish thought and culture. This moment was the so-called end of Jewish philosophy, coincident with the expulsion from Spain. Not least among the questions that remain unanswered is the following: Arama, as much as any medieval Jewish thinker, corroborates Hava Tirosch-Rothschild's claim that 'Jewish philosophy from the thirteenth through sixteenth centuries was but a set of "footnotes" to Maimonides'. Indeed, nearly every page of *Aqedat Yizḥaq* is saturated with Maimonides, who is at times a subject of criticism but whose thought is also interwoven into the fabric of Arama's original exegesis. How then do we reconcile Arama's apparent debt to Maimonides and the philosophical tradition with his apparent anti-philosophical claims? How should we characterize Arama's relationship to philosophy, to Maimonides and Maimonideanism?

Though he may be critical of philosophy, Arama also uses philosophy in his own exegesis extensively and thoughtfully. Does Arama, like Crescas, use his knowledge of Maimonides and the Maimonidean tradition to point to the limits of Maimonideanism or philosophical exegesis itself? If so, wherein lie the limits? And, perhaps most importantly, how does Arama creatively adapt the extensive Hebrew philosophical, exegetical and scientific tradition(s) available to him to define those limits and thereby reimagine Judaism, appealing to the popular psyche in the face of internal and external threats?

My project proposed to begin answering these questions by undertaking a close study of Arama's conception of the biblical Solomon as it emerges through the former's exegesis of select passages of Ecclesiastes and Proverbs.

*Post-Maimonidean Continuity of Medieval  
Sephardic Pre-Maimonidean Hermeneutic  
Reasoning: Finding Philosophy in the Logic of  
Biblical Wording*

Dr Israel Sandman

Maimonides found that many readers took at face value rather than as metaphorical various biblical divine anthropomorphisms and anthropopathisms, cosmological descriptions and so on. To undo this mindset, Maimonides dichotomized between what he considered to be the true, inner meaning and the external meaning of biblical texts. This dichotomy was not embraced by the Iberian thinkers whom I have been researching in recent years.

The first thinker is Abraham bar Ḥayya (Ḥiyya), who in 1123 (around fifteen years before Maimonides was born) completed his (untitled) monograph on the Jewish calendar, bringing together science / philosophy with religion. In Book I, Chapter 1, he puts forth the scientific consensus on the distribution of dry land and water on Earth. Then he states that this very view is clear from the verses of the Torah, as he goes on to explicate. Thus, bar Ḥayya finds natural science in the straightforward wording of the Bible. Around the year 1300, approximately a century after Maimonides' death, this passage from bar Ḥayya's monograph, with its non-dichotomous approach to interpreting the Bible, was extracted as the final supplementary text, gilded and decorated, in Manuscript BnF hébreu 21, of one of the monumental Sephardic Bibles executed by Joseph ibn Gaon of Soria, Castile.

Around the same time, this non-dichotomous approach was being put forth in new Castilian exegesis, in monographs joining science / philosophy with religion. In one of many examples in his *Midrash ha-Ḥokhma*, written in Arabic around 1230 and translated into Hebrew by the author in Italy around 1247, Judah ha-Kohen of Toledo finds the philosophers' three worlds – the divine world, the astronomical world and terrestrial world – clearly spelled out in several scriptural passages. And Isaac b. Joseph Israeli, also of Toledo, in his *Yesod Olam*, written in Hebrew in 1309 / 10, finds the same in Scripture, albeit using different prooftexts. Thus we see that this non-Maimonidean approach to hermeneutics, present in Iberia before Maimonides, was still transmitted and employed in Castile after Maimonides, by philosophically oriented thinkers. At least in Castile, while not absent, Maimonides did not cause a revolution or rupture but rather was absorbed into a pre-existing tradition of philosophical Judaism.

Both thinkers, Judah ha-Kohen and Isaac Israeli, rarely mention Maimonides or his views. Both go directly to primary scientific texts, such as Euclid's *Elements*, rather than approaching topics via secondary sources, such as the writings of Maimonides. But, more importantly, both differ from Maimonides on substantive issues.

Nevertheless, both Judah ha-Kohen and Isaac Israeli praise Maimonides in particular and hold him up as a paradigm of leadership, with special attention to his ability to embrace both science / philosophy and religion. Thus, Judah ha-Kohen acknowledges that it was Maimonides who initially inspired his study of philosophy, although Judah moved on from the particulars of Maimonides' views. Isaac Israeli wrote his *Yesod Olam* in the wake of a wave of the 'Maimonidean Controversy', when classical Sephardic scientific /



philosophical Judaism was under threat particularly in his native Toledo. In its historical chapter, Israeli lists Maimonides as one of the superlative leaders of Israel, whose legal rulings had become normative and who had greatness in Greek wisdom, too. Thus, without getting into doctrinal differences over particulars, Maimonides held profound symbolic and inspirational importance for both Judah ha-Kohen and Isaac Israeli as the superlative 'guide' to classical Sephardic philosophical religion.

### *The Jewish Reception of Philoponian Biblical Exegesis in the Later Middle Ages*

Dr Tamás Visi

The most important conclusion of research I conducted at the Centre as part of the Seminar can be summarized as follows. Gregory of Nyssa's interpretation of the creation narrative resulted in a new ontology which consisted of two, and no more than two, basic components: (1) consciousness and (2) lifeless matter. Whereas Plato's *Timaeus* conceived the corporeal world as a living being and Aristotle believed that the stars were intelligent animals, Gregory of Nyssa and, following him, John Philoponus denied that the planets had souls or consciousness and claimed that their movement was merely mechanical. They capitalized on Ptolemy's recent cosmological model, which was capable of explaining the movement of the planets without recourse to the Platonic 'dance of the planets' or Aristotelian theories about the wilful motion of the celestial bodies. For Christian thinkers, this stance also meant that the celestial bodies could not be gods – an extremely important theological statement against Hellenic paganism. Moreover, both Gregory and Philoponus understood the term 'God' to refer to an absolute consciousness and, since they recognized the inherent plurality of any consciousness, they endorsed the Nicene doctrine of the Holy Trinity, which they understood as the theory of the internal plurality of the one and unique divine consciousness. (In later medieval Jewish thought, the kabbalists' theories of the *sefirot* and *partsufim* may be seen as comparable developments, though they are not directly related to Christian trinitology.) The fact that Gregory's and Philoponus' ontologies of creation were reduced to lifeless matter and divine consciousness accounts for the somehow surprising similarities of their thought to that of some modern thinkers, such as Descartes, Spinoza or Berkeley.

Early medieval Muslim and Jewish theologians endorsed Gregory's doctrine of lifeless matter but *rejected* the doctrine of Trinity. As a consequence, they understood God less as a consciousness and more as a transcendent cause. For this reason, the 'modern' quality of Gregory's thought is largely absent in Muslim and Jewish reception. Gregory of Nyssa's conception of nature as a series of successive phases of changes ('principle of sequence', *akoluthia*) was at odds with the Aristotelian perception of nature as perennial order unaffected by temporal changes. Philoponus' arguments against the eternity of the world were based on the 'principle of sequence'. These arguments were transmitted to medieval Muslim and Jewish philosophers, too, and moulded Maimonides' understanding of nature to some degree, even though Maimonides also followed the Aristotelian concept of nature. Late-medieval Maimonidean biblical commentators were committed to both approaches and attempted to harmonize them in various ways. Some of them posited cosmic cycles that could be understood both as series of changes and as atemporal order at the same time. Others separated ontology from natural science and analysed the former in terms of perennial order and the latter in terms of successive phases. Still others considered the Aristotelian lore as esoteric truth and the idea of creation as popular belief.

### *Scholastic Influences on Joseph Albo's Book of Principles*

Dr Shira Weiss

While in Oxford, participating in the Seminar on Jewish philosophical exegesis of the Hebrew Bible from the thirteenth to the fifteenth centuries viewed within its broader historical context, I researched the fifteenth-century Jewish philosopher Joseph Albo's engagement with scholasticism in his *Book of Principles*. Albo's innovative exegetical readings, interspersed throughout his work on dogma, demonstrate both the adaptation of, as well as, in numerous instances, deviations from Maimonides' interpretations. As articulated in the Seminar's objectives, my project exhibited the interplay between late-medieval Jewish philosophy and Scriptural interpretation.

Heightened animosity between Christianity and Judaism in the late Middle Ages did not impede Jewish engagement with Christian philosophy. Rather, the intensified tension and polemics between Jews and Christians motivated Jewish

thinkers to enhance their understanding of Christian theological doctrines. Efforts to defend themselves against Christian philosophical accusations led Jewish philosophers to an appreciation of the intellectual merits of Christian scholasticism as they aspired to develop philosophically, along the lines of European thought, by using scholastic doctrines and methods they deemed beneficial for the advancement of Jewish thought.

The concepts of natural law and free choice were both explored in medieval Jewish philosophical texts, in parallel discussions to those of their Christian scholastic counterparts. My presentation to the Seminar examined discussions of two of Albo's most original ideas, which indicate the interaction between Jewish philosophy and contemporaneous Christian philosophical currents. Specifically, Albo's conception of natural law and his theory of free choice reflect his respective engagement with Thomism and Scotism, the two main philosophical schools represented in Spanish universities at the time.

The concept of natural law was first described explicitly in Jewish philosophy in Albo's work. Albo distinguished natural law from conventional and divine law and, similar to Aquinas, argued that knowledge of and submission to God can be conceived of as part of natural law, which stems from humanity's natural intellect.

Albo deviated from Aquinas' thought, as well as from that of Maimonides and Crescas, in his conception of free choice. Rather, his approach resembles that of Scotus' theory of synchronic contingency, the logical possibility that a state of affairs  $p$  is contingent if  $\neg p$  is possible for the same moment, even if not actualized. Albo defined the contingent as equally possible with respect to its causes (*'efshari 'al- shivui bebhinat sibbotav'*) and innovatively interprets the biblical term *hesheq*, used to describe God's love for Israel in Deuteronomy 7:6–7, in this context as *haflagat ha-ahabah beli ta'am* ('love without a reason'), the truest expression of choice.

Scholastic expositions contributed to fifteenth-century Jewish philosophers' efforts not only to use such philosophical teachings to counteract Christian polemics, but to advance Jewish philosophy in the late Middle Ages.

# *The Oxford Summer Institute on Modern and Contemporary Judaism*

---

## *Worship, Space and Performance in Modern and Contemporary Judaism: Continuity and Innovation*

Dr Miri Freud-Kandel

It was a welcome relief that the ninth annual Oxford Summer Institute on Modern and Contemporary Judaism (OSI) was able again to meet in person in July 2022. In the two-year hiatus since our last gathering, we participants, like many others, had had to rely on the virtual. It is difficult to overstate how welcome the return to face-to-face discussion felt and how generative of creative ideas sitting round a table together proved to be.

The theme of OSI 2022, ‘Worship, Space and Performance in Modern and Contemporary Judaism: Continuity and Innovation’, had been set in 2019 when the initial call for applications was issued. Its relevance in 2022 appeared only to have sharpened in the interim. The select group of international scholars who convened – drawn from Europe, Israel and the United States – brought together a diverse range of disciplinary backgrounds, including but not limited to cultural anthropology, media studies, gender studies, theology and social and intellectual history. The core group of participants, based in Worcester College, were joined by local scholars in Jewish Studies and Theology and Religious Studies, thereby widening the range of topics considered.

Participants in the seminar sessions utilized a range of analytical tools to explore some of the intersections between the material and physical with spiritual elements of religious experience and identity. Papers were disseminated that considered the content, culture and enactment of Jewish worship and space from multiple perspectives. As the full programme that appears on pages 224–5 of this *Report* indicates, participants went beyond studying varied approaches to Jewish texts and the distinctive spaces created for such study,

to analyse the role of visual and performative arts, architecture, geographic contexts and more besides. Questions of worship and space heightened considerations of gendered experiences of Jewish life. Denominational differences also featured as a recurring challenge in modern and contemporary Judaism. To help contextualize our discussion, scholarship on the pre-modern and mystical helped facilitate comparative historical analysis of current moments. Meanwhile, a comparative religious angle was introduced by considering related Muslim initiatives, especially those by women, to effect change in worship, space and performance.

By the end of this year's Summer Institute, participants had benefited from the opportunity to learn across a wide variety of disciplines and geographical spaces. The OSI model represents a unique gathering, facilitating the types of creative, cross-disciplinary conversation and collaboration that send scholars back to their work enriched by the experience.

### *The Tsaddification of the Jewish Sacred Space in the Land of Israel*

Professor Doron Bar

The main motivation for visiting the land of Israel has historically been its exceptional status as the cradle of Judaism, a promised land filled with dozens of holy sites linked to its past as the land of Bible and sages. Travelling to the Holy Land and praying at sacred sites in the Galilee, the coastal plain and Jerusalem (mostly burial sites of biblical kings, prophets and Talmudic sages) enabled Jewish pilgrims to touch the very bases of their belief. By voyaging from North Africa, Europe and Asia, pilgrims attached themselves to the ancient land and to its mythical Jewish past. These feelings intensified during the late Ottoman and British Mandate periods (1799–1918 and 1918–1948 respectively), while the dramatic outcome of the 1967 Six-Day War, followed by a messianic atmosphere, amplified the feelings of Israelis toward holy places. Thousands of Jews visited places such as Jerusalem's Western Wall, Hebron's Cave of the Patriarchs or Joseph's Tomb near Nablus.

A decade after the end of the Six-Day War, in the late 1970s, Jewish sacred space started to change. While pilgrimage in the past had based on the veneration of holy places connected to the country's biblical-mythical past, it came increasingly to be based on visiting the tombs of rabbis and *tsadikim*

from more recent history. Instead of one central holy place (Jerusalem, with its variety of holy places) and biblical and talmudic holy sites in other parts of the country, Jewish-Israeli sacred space is a much more complex and diverse phenomenon. A growing number of holy sites are today tombs of current-day *tsadikim* buried in ordinary cemeteries in different cities in Israel (such as Beit Shean, Kiryat Malachi and Har Hamenuhot in Jerusalem). Jewish sacred space is now more local in character, less connected to the formal Jewish calendar and to the sacredness of Jerusalem and the rest of the Land of the Bible. Pilgrims' behaviour is less formal and more personal and spontaneous. Many Jewish worshippers used to see Jerusalem's holy sites and the tombs of the sages in the Galilee as exclusive parts of their religious routine. Today they have turned the tombs of rabbis – many of them located in the geographical and religious periphery – into central parts of their religious routine, finding there an answer to their quotidian concerns over health, marriage and pregnancy.

### *Jewish Soundscapes, Disney Dreams: Performance and Rituals at the Happiest Place on Earth*

Professor Jodi Eichler-Levine

What do *Mary Poppins*, 'It's a Small World' and matsah recipes have in common? All three illustrate the importance of Jewish creators to the Walt Disney Company's legacy and, simultaneously, the power of that company's stories for Disney fans. This paper included work in progress from my current book project, a cultural history and contemporary ethnography of how the Walt Disney Company has been 'religion-adjacent' over the past century. Through readings of the work of Robert and Richard Sherman, who composed 'It's a Small World' and the music for Disney's *Mary Poppins* (1964), one can see how a kind of 'Jewish secular' influenced the development of Disney icons. Also discernible is how contemporary Jews incorporate Disney characters and songs into surprising places, such as their Passover seders.

Robert and Richard Sherman, the sons of Jewish Tin Pan Alley composer Al Sherman, wrote some of the most famous tunes in the Disney songbook. Most notably they composed the music and lyrics for Disney's 1964 smash hit *Mary Poppins*, as well as the world's most infamous earworm, 'It's a Small World'. According to several reports, 'Feed the Birds' was Walt Disney's favourite song. He would frequently ask the brothers to play it for him on Friday afternoons

at the end of a long week of work at the studio. ‘That’s what it’s really about, isn’t it?’ he said of the song when *Mary Poppins* was being created – he saw it as central to the film. The Sherman brothers themselves wrote that in P. L. Travers’ source material on the bird woman, ‘We saw something deeply spiritual in this story, a gentle plea for charity and love’. In the Shermans’ able hands, the soundscape of Disney became richer, tinged not just with humour and magic but also with poignant tales of ethical obligation. In their work on both *Mary Poppins* and ‘It’s a Small World’, the Sherman brothers infused the Disney empire with notions of ethical obligation. In their autobiography, they wrote that ‘It’s a Small World’ was truly a ‘prayer for peace’, a notion that gains in poignancy when one knows that Robert Sherman was one of the first US GIs to witness Dachau. Decades later, the Walt Disney Company still produces items that are designed to appeal to Jewish fans – including a curious matsah recipe circulated on social media in April 2022. Thus, as both producers and consumers, Jews are vital to the story of the Walt Disney Company – one of the most iconic spaces of performance in the long twentieth century.

## *Gender, Talmud Study and Orthodox Judaism in Digital Space*

Professor Adam Ferziger

New Year’s Day 2020 saw a crowd of over 90,000 assemble in freezing temperatures at New Jersey’s MetLife Stadium. But rather than the usual football game, they had come for the *Siyum ha-Shas* of *Daf yomi*, the ritual ‘completion’ ceremony celebrating study of all 2711 folios of the Talmud (*Shas*) over the course of a 7.5-year daily regimen in which one page is read a day. The nearly five-hour convocation included public prayers, speeches by eminent rabbinical authorities, musical performances and inspirational films. It culminated with a collective recitation of the final passages of the massive, multi-volumed ancient document, followed by raucous dancing. Scores of parallel events – some filling arenas and auditoriums and others modest local gatherings in synagogues, study halls and private homes – took place on five other continents. Thousands more joined the MetLife celebrants and other large-scale venues via livestream.

Unique to the 2020 celebrations was a women’s event spearheaded by Hadran, an Israel-based organization established in 2018 and led by Michelle

Cohen Farber, a veteran immigrant from America and religious educator who has been teaching *daf yomi* since 2013 at her home in Ra'anana, a suburban town north of Tel Aviv. To celebrate the *daf yomi* milestone, Hadran brought together a coalition of women's learning groups from Israel and around the globe along with an array of institutions and individuals at the forefront of advanced Talmud study for women – totalling thousands in person and even more via livestream. The evening's format had much in common with the MetLife one but was orchestrated and led by women. All but one of the live speakers were women, as were over 90 percent of those who joined. In addition, and unlike in New Jersey, the predominant language spoken from the stage was Hebrew and the formal ceremony concluded with a collective rendering of *Hatikvah*, Israel's national anthem.

My investigation engages what unfolded from this conspicuous January 2020 moment and its meaning in the context of contemporary Orthodox Judaism's enduring struggles over the religious standing of women, and the agency of digital technology in this process.

Such *siyum* or 'concluding' festivities, whether long-established men's or newly devised women's gatherings, are intended to acknowledge the achievements of those who withstood the rigorous day-to-day challenge for over seven years and are aimed in parallel to inspire others to join in the next round. In fact, the new *daf yomi* cycle that began immediately after the January 2020 events has witnessed further expansion in numbers. The signature engines for this growth have been inventive online platforms, apps and tools that provide comfortable access to live and taped classes, study aids and supplementary materials. Ironically, these innovations achieved critical value within weeks after the new cycle began when, due to COVID-19 restrictions, face-to-face classes became impossible and professional, intellectual, cultural and religious activities were often obtainable solely through digitized formats. Indeed, the main Hadran class's move from an in-person setting whose recordings were only available later the same day to a live digital format increased participation exponentially.

As such, my paper attended to key developments within contemporary *daf yomi* study culture, with particular focus on gendered perspectives, in concert with the digital landscapes expedited by the unfortunate circumstances of the COVID-19 pandemic. I contend that the emergence of the women's *daf yomi* trend marks a pivotal juncture in the history of Orthodox Jewish feminism, a movement that arose in the 1970s and has since become a central source of both renewal and contention. This juncture, in turn, reflects core transformations in the overall global dynamics of Orthodox Judaism. My analysis, more



broadly, provided fresh insight into the role of digital spaces in the evolution of contemporary religion.

*From Louis to Lindsey: Women's Religious Leadership, British Orthodoxy and Shifting Approaches to Authority*

Dr Miri Freud-Kandel

My paper examined two events, the most recent of which took place in the summer of 2021, and the other some sixty years ago. The events relate to Rabbi Dr Louis Jacobs and Rabba Dr Lindsey Taylor-Guthartz, both of whom were subjected to critique by Chief Rabbis. In both cases the Chief Rabbis were intent on shoring up the Orthodox credentials of the Jewish community in Britain, and used the powers associated with the office of Chief Rabbi to try to control faculty appointments at the primary educational institution of mainstream British Orthodoxy, Jews' College (since renamed the London School of Jewish Studies [LSJS]). In doing so, they sought to determine the religious trajectory of the community. Yet their ability to exert this control differed dramatically.

In the 1960s Chief Rabbi Israel Brodie used the authority of his office to prevent Jacobs from being appointed Principal of Jews' College, and effectively succeeded in ensuring that he was excluded from Orthodoxy as a whole – a decision that led ultimately to the creation of the independent New London Synagogue and in due course to the establishment of Masorti Judaism in Britain.

By contrast, when moving forward some sixty years, Chief Rabbi Ephraim Mirvis, appointed to the post in 2013, failed to assert his control over appointments at LSJS. His efforts to remove Taylor-Guthartz from the teaching post she had occupied for sixteen years as she approached ordination from Yeshivat Maharat in New York were subsequently overturned. In both events, those from the 1960s and from the summer of 2021, there was popular outrage at the Chief Rabbi's attempts to assert the authority of his office. Both episodes led to public resignations from the Governing Body of Jews' College / LSJS, and to communal and national press coverage indicating popular agitation against the religious leadership of mainstream British Orthodoxy. But the protests that followed the Chief Rabbi's more recent efforts at intervention met with startlingly different results to those of the events associated with the Jacobs' Affair. The backlash

in 2021 draws attention to the shifting authority of religious leaders, at least in certain sectors of contemporary Orthodox Judaism, and indicates how much harder it is becoming for Orthodoxy to duck the feminist critiques of Judaism that formed the underlying theological driver in ‘Rabba-Gate’.

My paper considered first how factors other than theology have helped shape the Orthodox community in Britain and to define the journey ‘From Louis to Lindsey’. Second, I argued that by focusing on theology – rather than on these other factors – we can identify tools to help address the underlying theological challenges to Orthodox Judaism that the Louis to Lindsey stories highlight. Third, the driving question shaping my analysis is: what might a revised approach to religious authority look like, building from the underlying critiques associated with the Louis and Lindsey stories, and how might this approach help inform women’s role in Jewish worship, space and performance?

### *Moroccan Judaism 2.0: Worship, Space and Performance in Passover Programmes*

Dr Sasha Goldstein-Sabbah

Unlike most countries in the Arab world, Morocco still has a small but flourishing Jewish community, including a day school, synagogues, multiple outlets for kosher food, museums and impressive maintenance of religious shrines and cemeteries. Between 1500 and 4000 Jews live in Morocco, mostly in Casablanca, with smaller communities in Marrakesh, Rabat and Tangier. In addition to this established Jewish community, Morocco enjoys a booming Jewish heritage tourism industry, due to its stable government and to its recently established diplomatic relations with Israel. It is estimated that over 15,000 Jews travelled to Morocco for Passover in 2022 and participated in 30 Passover programmes. By analysing Passover programmes in Morocco, I explored how Jews practise their ‘Jewishness’ within Moroccan spaces in the twenty-first century. The recent rise in Jewish tourism to Morocco is closely linked to Morocco’s desire to celebrate its multicultural past, diplomatic relations with Israel and the economic benefits of developing this niche tourism sector. Due to these converging factors, I believe that Moroccan Judaism is experiencing a moment of renaissance.

Considering the performative aspect of these programmes and the ways in which they create a Jewish space within a Muslim space, what do Passover and

Mimouna, an integral part of Moroccan Passover, now look like in Morocco? How do Jews of Moroccan heritage express and practise their Judaism within Moroccan spaces which are inherently Muslim? Jewish heritage tourism in Morocco, centred around Passover, provides an excellent insight into how Moroccan Jews practise their Judaism and how Moroccans view Jews of Moroccan heritage when in direct contact with them.

Like all Passover programmes, the Moroccan programmes create a temporal space where Jewish culture and tradition is normative – in a way that is not usually attainable for the average Jew, especially in the Diaspora. In the Moroccan case, this phenomenon is manifested on multiple political, religious and cultural levels. Passover programmes create a space where Moroccan Judaism can be practised away from scholarly debates about ‘Arab Jews’ or analysis of the dissolution of Jewish communities in the Arab world. Similarly, they exist outside diplomatic initiatives and teaching moments about diversity within Jewish practice, as do many of the Mimouna celebrations in the Diaspora. Instead, these programmes represent a safe space where people can simply perform their Jewish identity – whatever that maybe. As such, they offer a certain authenticity which is consistent with chronicles of Moroccan Judaism from the twentieth century onward, although they have very much been reinvented for the twenty-first century in terms of time and space. Thus these programmes represent both continuity and innovation within Moroccan Jewish practice, while also offering a space where Moroccan Judaism is unabashedly the dominant Jewish culture.

### *Ritual, Theurgy and Historical Meaning in Medieval Kabbalah*

Professor Hartley Lachter

The development of medieval Kabbalah during the thirteenth century on the Iberian Peninsula was in many ways a re-evaluation of the meaning of Jewish ritual. Kabbalah is perhaps best known for its novel conception of the divine, according to which God comprises ten luminous entities known as *sefirot*, emanated from the unknowable divine essence referred to as Ein Sof, ‘the endless’. This theosophy – or symbolic representation of the secret inner divine life – is accompanied by an extensive theurgy, or idea that human actions can influence the divine realm. An axiomatic claim from the earliest stages of

Kabbalah is that Jewish performance of the commandments causes the *sefirot* to bind together, drawing divine power and blessing from Ein Sof into the world. Transgression of the law or neglect of ritual performance, it is claimed, has the opposite effect. The capacity of Jewish ritual to impact the Godhead is how medieval kabbalists understood the meaning and relevance of Judaism as well as the central position, however concealed, that Jews occupy in the cosmos.

My paper suggested that the complex theosophy of medieval Kabbalah, and its claim that Jewish ritual actions have theurgic power, took hold in the Jewish world as a result of an anxiety that Jewish ritual served no purpose, and that the persistence of exile could imply that the covenant between God and the Jews had been abandoned. In response to the question 'Is Jewish ritual doing anything?' the kabbalists constructed an elaborate discourse. When passed through the transforming prism of the kabbalistic imagination, Jewish ritual becomes the secret weapon whereby Jews push history back on course and seek to bring it to an end. For many medieval and early modern Jews, the kabbalistic worldview informed the way they talked about Jewish ritual. Prayer, sabbath observance and the whole range of Jewish life was set against the backdrop of a claim to secret power. For those who embraced Kabbalah, the theurgic action upon the divine realm was how they understood the purpose of their ritual life. By relating ritual to the broader structures of Jewish history, they were able to cope with the troubling theological implications of historical misfortune and infuse new meaning into Jewish practices. This paper explored these questions in some important medieval kabbalistic texts, including the anonymous *Sefer ha-Peli'ah* and *Sefer ha-Kanah* from the late fourteenth to early fifteenth centuries. These compositions describe Jewish ritual in the physical space of exile as imbued with secret power to guide Jews through history, protect them from harm and provide them with esoteric knowledge regarding God's concealed plan for the grand arc of human history. As such, they represent an important chapter in the ongoing Jewish engagement with the meaning of ritual performance in relation to time and place.

## *The TaNaKH in the Israeli Public Sphere: The Case of the 929-Project*

Professor Dalia Marx

The 929-Project, launched in Israel on the winter solstice – December 21 – during Hanukkah 2014, is an ambitious and wide-ranging project named after the 929 chapters of the Bible. It invited the Jewish public in the State of Israel to study the Book of Books together, one chapter a day, for a journey lasting 187 weeks (about three-and-a-half years).

In my paper I sought to present the goals and development of this project over the years of its existence, and to provide an initial assessment of its achievements, challenges and horizons. While a cultural phenomenon may be discussed at the time of its formation, for a deeper perspective, distance and time for thorough reflection are required. Therefore, the main goal of my presentation was to document and reflect on the project eight years after its establishment, and to attempt an initial assessment of its impact on the Israeli realm and beyond.

The first days of the 929-Project were characterized by disputes and criticism from various sources, but since the storms subsided, the project has run on calmer waters. In the context of a polarized and polarizing Israeli-Jewish existence, the 929-Project stands out as a nuanced, inclusive and multi-faceted endeavour. Even if the project creator's goal of 'restoring a lost object' has not yet been completely achieved, it is nonetheless having an unprecedentedly beneficial impact on the Israeli public.

The project leaders have expressed satisfaction with the public's engagement with the project, which allows more and more people to be exposed to the Bible and its rich interpretation. The project's interaction with the Education Ministry's Bible teachers, who extensively use the content specifically created in a way that significantly helps their teaching, has been especially successful.

There is also some frustration that the project has not taken more significant hold in Israel, including among the more traditional public, the geographic and social periphery, and young secularists. The initial hope, as one of its leaders stated, was that in workplaces 'they would talk in the coffee corner about the daily chapter, rather than about the episode in "Big Brother"'. Such a hope did not materialize. But there seems to be no equally broad initiative among projects of Jewish renewal in Israel which successfully brings the

Bible in multiple ways to large audiences. According to CET data, visitors to the project's website spend on average 5:32 minutes per visit – a considerable amount of time. Furthermore, the numbers of people exposed to the project are steadily increasing. As in the case of Rabbi Shapira's *Daf Yomi* project, processes of habituation and accumulation are necessarily gradual and slow, so only time will allow for a more accurate assessment of the 929-Project and its influence.

### *The Synagogue Rabbi: The Stained-Glass Ceiling and the Solid Wood Mechitsa*

Professor Michal Raucher

In 2013 Yeshivat Maharat became the first Orthodox Jewish rabbinical seminary in the world to ordain women as rabbis. Yet as women were finally becoming rabbis within Orthodoxy, the very definition of what it means to be a rabbi changed for men and women alike. Since the early 2000s, American Orthodoxy has been in a period of transition, as Orthodox Jews redefine religious authority. This shift has made it increasingly difficult for Orthodox women with ordination to establish themselves as recognized rabbinic authorities. My book-in-progress, *The New Rabbis*, draws on over five years of interviews and observations with the first generation of women who have been ordained at Yeshivat Maharat and unpacks the complexity of being an Orthodox rabbi. I argue that Orthodox women rabbis have entered a changing sphere of what counts as religious authority, and in many ways have contributed to that change. Through seven case studies I destabilize the concept of 'rabbi' and demonstrate the many ways that religious authority is formed and operates. The studies demonstrate how Orthodox women are redefining the role of rabbi, as many functions were not seen as rabbinic before ordained Orthodox women began performing them. Additionally, ordination is not necessarily what qualifies people to fill these roles.

The chapter I shared at the OSI contains descriptions of the physical space inside six synagogues and experiences from four of the rabbas (one of the titles used to refer to a female Orthodox rabbi) who worked in them. I explore how the *mechitsa* and the *bimah*, and the way the congregations use them, challenge the authority of the female clergy who work in the synagogue. The rabbas serving in these congregations have been granted authority after many

years of study. They passed their ordination exams and received *semikha*. They have also secured jobs working as pulpit rabbis. However, their leadership struggles in the synagogue reveal that their authority is not always legitimated by their congregations. Although examples of authority being granted, but not legitimated, often involve challenges from religious establishment or opponents, in this chapter I consider how the physical structure of the synagogue, and how the congregation regulates it, prevents the legitimation of a rabba's authority as a rabbi during prayer services.

This chapter also demonstrates the way space serves to orient religious movements and individuals. Drawing on Thomas Tweed's (2006) discussion of religion as a 'sacroscape' – orienting people in space and establishing a home – we see here that though Orthodox female clergy struggle with the way the sanctuary is used and the limitations it places on them, the space is also familiar to them and worth preserving. They do not wish to change it, for the *mechitsa* and the restrictions on *bimah* access are in many ways what define this as an Orthodox space. Though they are frustrated with what it means for their authority, Orthodox female clergy feel most comfortable in an Orthodox sanctuary, since this is where they feel at home in prayer and want to establish their rabbinic identities.

### *Expanding Creativity, Redefining Publicity*

Professor Jessica Roda

Kyrias Joel, also known as KJ, is a village in upstate New York renowned for being the home of the most secluded Hasidic communities in North America. On my way there in the summer of 2020, I met Toby, a female Hasidic musician, singer and educator. She disseminates her creative work without her full name or her face, according to the norms of *tsniut* ('modesty') in her conservative community. In mid-April 2021 Toby sent me a message to announce her published interview with *Balebusta*, the Yiddish Hasidic women's magazine of her community, KJ. As its title implies (*Balebusta* is a Yiddish term meaning 'busy housewife') the publication covers issues of interest to Yiddish-speaking Hasidic women. It is distributed to thousands of people throughout KJ. Emphasizing Toby's position as a married woman, mother, performer and educator, the interview normalizes her musical project in KJ – teaching violin, piano and guitar to girls in her community – and highlights how she serves her community by encouraging women and girls to develop their talents.

Her identity is masked behind her married name, Mrs T. Chaimowitch, and includes no photos of her in accordance with the norms in her community. Many in feminist liberal circles would argue that Toby is rendered almost invisible, or at least unrecognizable, to those who know her. Nevertheless, *Balebusta* promoted her individual and economic success by publishing this interview and by discussing music without referring to religious practice, thereby creating an interesting paradox between *tsniut*, individuality and self-promotion. With this paradox emerges an understanding of women's publicity – though not visibility – beyond faces and names, thereby defying western liberal feminism and the view that agency requires exposure and celebration of women's visibility through their images and names.

In my paper, I examined feminine performance scenes that reveal forms of collective creativity and argue that publicity in the context of creativity should not be recognized exclusively through individual performance and visibility. The private performer develops a complex apparatus to make her arts advertised, appreciated and marketable. In their secluded spaces, ultra-Orthodox women find creative responses to their aspirations for novelty and change in gaining publicity, broadly reflecting how they are affected by their economic and digital environments. More broadly, the frum female private performer challenges understandings of private and public spaces, in which women aspire to visibility in political life and invisibility in domestic life. For Jewish Studies, it complexifies the binary that we usually draw between feminine, private and invisible space on the one hand, and masculine, visible and public space on the other hand. Ultra-Orthodox women such as Toby tell us something different about privacy, publicity and modesty that should be considered also when interpreting male religious space.

*Sound Beliefs: A Performative Approach to the  
Thought of Irving Greenberg, Ovadia Yosef and  
Yeshayahu Leibowitz*

Netta Schramm

You can always curl up with a traditional text – a book, essay, manuscript, or this *Report*. You are alone with the object and are able to set the pace at which you peruse it. By contrast, an oral text – a lecture, sermon, interview – is time bound, and is defined by the performative duality of a performer and an audience.



Oral invocations used to be consumed and immediately forgotten and were inaccessible to researchers. But technological advances have overcome the ephemerality of speech. The voice and video recorder grant an afterlife to oral texts, breaking the Gutenberg limit. Already in 1916 Ferdinand de Saussure criticized an ingrained misconception of spoken language, deriding linguists who focus on written texts: 'It is rather as if people believed that in order to find out what a person looks like it is better to study his photograph than his face'. Yet, the humanities still favour traditional texts – such as books, manuscripts or diaries – believing that fleeting words do not have scholarly value.

Building on this interest in performed texts, I focused on an unlikely trio of twentieth-century Orthodox leaders: Yeshayahu Leibowitz (Riga, 1903–Jerusalem, 1994), Ovadia Yosef (Baghdad, 1920–Jerusalem, 2013) and Irving Greenberg (New York, 1933–). These were selected for their shared commitment to public speaking, widely available recordings and the striking differences in their oratorical styles. My contention is that paying attention to performativity, form and style can provide us with new insights, which is why my project not only reads Greenberg, Yosef and Leibowitz, but it watches and listens to them. My findings help me readdress questions raised in scholarly literature: those regarding Yosef's Mizrahi Haredism, Leibowitz's paradoxes and Greenberg's deviation from Orthodoxy.

Leibowitz's work – most of which began as public speeches – is the subject of multiple scholarly debates. I claim some of these arguments are based on a fundamental misunderstanding that leads scholars to read ironic invocations as though they were meant to be taken at face value. Leibowitz believed there could be no rational procedure for education, that the problem of volition means that values cannot be negotiated, and that values are what people must fight for. He therefore, chose a tone of harsh and infuriating irony, hoping to push people to recognize their own volitions. Ovadia Yosef's double identity – Torah genius and folk preacher – was merged into one via his parodic style. He was not only the leading halakhic mind of the twentieth century, but also the chief rabbi of Israeli and the religious authority behind the Shas political party. His pastoral power was grounded in his omniscient voice. The spectacle of his parody driving his opponents away (primarily, Ashkenazi Haredim and ideologically secular Ashkenazim) drew his own constituency toward him. Greenberg, who promotes pluralism as a method and religious aim, uses subjective claims. His diffused satire undermines some of these claims and complicates any univocal truth claim he utters. He left Modern Orthodoxy behind not in order to join Conservative or Reform Judaism, but

to adopt postmodern sensibilities embodied in the subjective satire of his oral texts.

Because all of us speak in the real world, the methods used in this study could be applied to many other cases.

### *‘A Taste of the World to Come’: Time and Timelessness at Limmud Conference*

Dr Lindsey Taylor-Guthartz

In the course of a research project on the history, development and significance of Limmud – a Jewish educational conference that has grown into an international movement in the past forty years – I noticed unusual language used by interviewees who had participated in the movement. This language included phrases such as: ‘a different time zone’, ‘holy space’, ‘bubble’, ‘magical world’, ‘Narnia’, ‘incubator’ and even ‘a taste of the world to come’. Further investigation suggested that this language was a marker of the interviewees’ understanding of the annual conference as a place of intensified Jewishness outside the normal parameters of space and time.

The emotive and often Jewishly resonant terms used by participants to describe Limmud are all the more significant since the organization was not founded for any openly utopian or spiritual purpose, but more prosaically as a conference for Jewish educators, principally those working with children. Over its first ten to fifteen years, however, the conference gradually changed, driven by a widening range of participants and their enthusiastic embrace of a ‘safe Jewish space’. It became a more community-based event of encounter and immersion in Jewishness, in which its original pedagogic focus was somewhat side-lined.

The most significant features of the Limmud experience for the interviewees could be loosely grouped under three headings: (a) the intensely social nature of the event and its creation of a genuine (if temporary) community, with its own rituals and language; (b) the excitement and sense of discovery associated with meeting new people, especially from different, ‘forbidden’ parts of the very divided UK Jewish community; and (c) the appreciation of the enormous creativity on display and the chance to sample new ideas and learn about new issues which, for some, had a direct impact on their personal Jewish identity and the ways in which they lived this in practice. For some participants, there

was a real sense of building a new model of Jewish community that compared favourably with their experience of community at home.

Viewed through the lens of participants' understanding of Limmud, their use of such emotive terms both marks and intensifies their sense of the conference's sacred and utopian nature. For many, Limmud represents the possibility of fulfilling (or at least exploring) their yearnings and aspirations for their personal Jewish identity and their own Jewish spaces. It constitutes a liminal Jewish space that exists in creative tension with the wider Jewish community and offers the opportunity for experimentation and exploration, which is particularly important to those who feel alienated from or dissatisfied with their local communities.

Limmud also constitutes a subset of the UK Jewish community, facing outwards to the majority, non-Jewish culture and community of the country. Here, too, Limmud plays a role in the complex negotiation of the boundary between these two spheres: on the one hand, it reaches across that boundary to present liberal, exciting and creative aspects of the Jewish community to the wider world, while, on the other, it reinscribes the boundary between Jewish and non-Jewish space and time (notably by its timing over Christmas, offering participants an 'escape' from the intensely non-Jewish festivities).

Limmud is thus a site of multiple meanings, a constantly self-making community, an 'imagined community' that also constitutes an 'anti-community' – a reaction to and critique of the wider UK Jewish community in which it is embedded and a haven from the non-Jewish world outside.

## Di beste skhoyre? *Staff and Faculty in an Interwar Hasidic Yeshiva*

Professor Wojciech Tworek

While yeshivas today are the staple institution of the contemporary Hasidic community, they have not always been so. Hasidic-affiliated yeshivas emerged on a mass scale only in the interwar years (1918–39). Modern yeshivas, often with a dormitory and a dining hall, were an innovation aimed at keeping youth away from the perils of the non-orthodox world by offering them intellectual and cultural stimulation in pair with secular education – Jewish or non-Jewish. Hasidic yeshivas became a space in which model Hasidism was performed, with the staff and faculty prescribing for the students the modes of ideal dress,

worship and behaviour; setting the textual canon to be studied; and forging camaraderie between the students that was supposed to last beyond the yeshiva walls.

My paper used as a case study the Chabad yeshiva *Tomkhe Temimim*, which operated first in Warsaw in Poland and then in the nearby Otwock from 1921 to the outbreak of the Second World War. The *Tomkhe Temimim* yeshiva was the major centre of Chabad worship and communal life and one of the leading players on the Hasidic scene in interwar Poland. Initiated with a modest class of 12 in 1921, over 600 students from diverse Hasidic and non-Hasidic backgrounds studied in *Tomkhe Temimim* and its several provincial branches by the outbreak of the Second World War.

I focused on the human factor in this story. Using mostly unpublished correspondence and the financial documents of the yeshiva, I examined the composition of the administration, staff and faculty. I explored factors such as affiliation, experience and skills among the faculty and staff of the yeshiva, from teachers and supervisors to cooks and cleaners. I scrutinized the yeshiva's financial condition and examined the impact of the yeshiva's debt-management strategies on its human-resources policy as well as numerous conflicts between the administration and the employees. The detailed image of *Tomkhe Temimim*'s microhistory provides an insight into the nitty-gritty of Chabad reconstruction in Poland, thereby contributing to an understanding of the construction of the model Hasidic space in interwar Poland.

## *Tradition and Innovation in the Religious Practices of the Great Spanish Temple of Bucharest*

Dr Felicia Waldman

My research follows the process of controlled modernization within the Great Spanish Temple of Bucharest, Cahal Grande, which developed from a traditional synagogue in the early nineteenth century (1819), to a place of innovation and change towards the end of that century, and ultimately to a gate (or even bridge) toward the majority culture in the twentieth century until its destruction in 1941.

As a community that welcomed modernization and cultural integration (as distinct from assimilation), the Sephardi Congregation of Bucharest allowed the Cahal Grande to serve as a place for innovation in both religious practice

and architecture. The appointment of Davicion Abraham Bally (1809–84) as tutor of the Sephardi Community's Boys' School in 1863, and later as curator of the Cahal Grande and member of the Committee of Representatives of the Spanish Congregation, led to several reforms, including the study of music, leading to the formation of a choir that would eventually sing at Cahal Grande.

In 1890 a decision was made to reconstruct the building, by then outdated and overcrowded, to meet changed requirements. It was rebuilt in the Arab Spanish style and was recognized as a work of art that borrowed details from the Del Transito Synagogue in Toledo and other medieval Spanish synagogues. The renovation was approved by the rabbi, scholar and poet Chaim Moshe Bejarano (1846 / 1850–1931), who arrived in Romania in 1877 and became the preacher of Cahal Grande in 1878, a position he occupied for the next thirty-two years. It was he who agreed to the introduction of an organ in the synagogue to accompany prayers at weddings and to be played on all major Jewish holidays for nearly fifty years.

Giuseppe (Joseph) Curiel, the new cantor brought from Trieste following the renovations, contributed significantly to the modernization of services. He began a children's choir, accompanied by *Fussarmonium*, and also introduced an Italian-influenced musical repertoire. The latter included compositions by Emile Ionas, Louis Lewandowski, Jacques-François-Fromental-Élie Halévy and even Giacomo Meyerbeer, in addition to existing Arab, Andalusian or Turkish compositions. Even before Curiel's arrival, the Cahal Grande had a long tradition of religious music concerts with soloists, ensembles and orchestra. This continued under the cantors who followed him. The composer, violinist, singer and music teacher Mauriciu Cohen Lanaru (Bucharest, 1849–Bucharest, 1928) introduced compositions combining religious and secular music, including romances, settings of lyrics by Romanian poets, chamber music, operas with Romanian folkloric influences and operettas, in addition to twenty-six religious settings for 'solo hazan'. His student, the musicologist, composer, organist, musical lexicographer and music teacher Avraham Levy Ivela (1878–1927), one of the most famous composers of sacred music in Romania, conducted the choir and served as organist at Cahal Grande between 1896 and 1927, and performed his own vocal symphonic compositions in the synagogue, including pieces drawn from thirty notebooks of religious song, as well as thirty-two choral pieces, as well as marches, waltzes for piano, romances, couplets and hymns.

Both Cohen Lanaru and Ivela invited leading soloists from the Romanian Opera Theatre to give concerts at the temple. Italian-born hazan Alberto della

Pergola (1884–1942), who was appointed Chief Cantor of Cahal Grande in 1910 and taught at the Royal Music Academy in Bucharest as well as contributing to the founding of the Bucharest Opera Theatre, made Sephardi religious music known to the general public through concerts given at Cahal Grande that were open to non-Jewish audiences.

## *Taube Foundation Doctoral Scholar*

---

### *Alicia Vergara Murillo*

Alicia Vergara Murillo, a second-year DPhil student in Oriental Studies at the University of Oxford and a Taube Philanthropies Doctoral Scholar, is engaged in writing a thesis entitled *New Jews, New Judaism? How Colombian Converts to Judaism Challenge Perspectives on Jewish Identity*. This focuses on the spaces of encounter between new and traditional Jewish communities and organizations, as well as the question of authority for determining who is and who is not Jewish. To these ends, she conducted extensive fieldwork in Israel, interviewing and observing various individuals and groups involved in the state-aided conversion process, along with alternative voices.

During the 2021–2 academic year, Alicia attended the weekly Israel Studies Seminar, as well as various language classes generously offered by the Oxford Centre for Hebrew and Jewish Studies through its new Oxford School of Rare Jewish Languages. These included classes in Ladino and Baghdadi Judeo-Arabic, alongside Turkish offered by the Faculty of Oriental Studies. Additionally, she started a podcast project with Esther Yadgar titled *Ivriot*, aimed at those studying Modern Hebrew on an intermediate level. Furthermore, she attended Professor Anna Sapir Abulafia’s seminar on Abrahamic religions, and participated in its concluding joint conference between Oxford’s Faculty of Theology and Religion and the Centre for the Study of Conversion and Inter-Religious Encounters at the Ben-Gurion University of the Negev in Israel. As her contribution to this year’s conference theme, ‘The Roles of Identity of the Abrahamic Religions’, she presented part of her research on the Ugandan Abayudaya community and Israel. Thanks to the support of Professor Yaacov Yadgar and Dr Miri Freud-Kandel, she also attended and supported the Oxford Summer Institute in Modern and Contemporary Judaism at Worcester College.

*Research: New Jews, New Judaism? How  
Colombian Converts to Judaism Challenge  
Perspectives on Jewish Identity*

Since the early 2000s, a growing number of Latin Americans have entered the State of Israel not as migrant workers, as was common in the 1990s, but as ‘contested Jews’. Unlike other Jewish immigrant groups from the American continents, the identity of these Latin American migrants has repeatedly and increasingly been challenged in their home countries as well as by various Israeli state actors. In Colombia, for instance, many ‘contested Jews’ hail from so-called ‘emerging communities’, Jewish communities created in the past twenty years and composed mostly of converts to Judaism. ‘The State of Israel and its Reception of Emerging Communities’ is the title I have given to the first chapter of my thesis, *New Jews, New Judaism? How Colombian Converts to Judaism Challenge Perspectives on Jewish Identity*. In this chapter I contend that the process of becoming and being Jewish for Colombian converts to Judaism is negotiated not only within their emerging communities, but also in the courts, offices and waiting rooms of the State of Israel.

The connection between the State of Israel and these Latin American Jewish converts is not just theoretical, based on the state’s claim to be the home and centre of world Jewry, but is also practical, due to the Israeli law of return. This law states that ‘Every Jew has the right to come to this country [Israel] as an Oleh’ and that “‘Jew” means a person who was born of a Jewish mother or has become converted to Judaism’ (Amendment No. 2 of Law of Return, 1970). In the past few decades, various contested groups have obtained the right to immigrate to Israel through the law’s inclusion of converts. Nevertheless, the lack of a clear definition of who qualifies as a convert, coupled with competing political interests, have created a complicated labyrinth in which multiple gatekeepers support, accompany or reject converted individuals aiming to immigrate to Israel as Jews. Therefore, it is necessary to distinguish between different state institutions which are at times guided by opposing interests and whose negotiating powers fluctuate significantly. In my first chapter, I analyse three different state powers. First, the judicial power – embodied by its religious branch, the Chief Rabbinate, and its secular branch, the Israeli High Court; secondly, the legislative power, as in the various basic laws dealing with the Jewish identity of the state and its citizenry; and thirdly, the executive power, whose most significant actor is the Israeli Ministry of Interior. Through

analysing the actions and positions taken by Israeli state actors towards previously contested communities such as the Beta Israel from Ethiopia, the Bnei Menashe from India, and Trujillo Jews from Peru, I demonstrate how Jewish identity has been bestowed on communities in the past by transforming their narratives of belonging to the Jewish collective.

If one focuses on the positions of the various Israeli state institutions presented in this chapter, one can see that their engagement with and support of emerging communities has fluctuated strongly between acceptance and rejection over the past few decades. While the Ministry of Interior maintained a negative attitude toward accepting communities it deemed culturally too different, its influence on decisions regarding these communities has grown so much that the Ministry has become perhaps the most important gatekeeper. By connecting both historical analysis of the state with contemporary developments, such as the activity of the Exceptions Committee for non-citizens and the subsequent parliamentary debate around its methods and goals, my first chapter shows how and why the State of Israel is turning its back on new groups of converts. This situation is shrinking even further the eye of the needle through which converts, such as those from emerging communities in Colombia, can obtain recognition of their self-perceived Jewish identity in Israel and abroad.



## *Reports by Visiting Fellows, Visiting Scholars and Junior Visiting Scholars*

---

### **Visiting Fellows**

#### *Professor Yaakov Ariel*

Professor Yaakov Ariel of the University of North Carolina at Chapel Hill participated as a Visiting Fellow in the Oxford Seminar in Advanced Jewish Studies *Towards the Study of Jewish-Buddhist Relations* from 10 January to 12 March 2022. Like other members of the group, he initially took part in the Seminar's lectures and meetings via Zoom, due to COVID-19 restrictions, and arrived in Oxford in mid-February when he could join physically the Centre's many scholarly activities. The Seminar's presentations and deliberations offered new perspectives on its topic by placing it within a larger framework of late-modern Jews interested in Buddhist practices.

Ariel presented his research findings in three forms: as a paper for the Seminar, in a David Patterson Lecture and at the Seminar's final conference. In all these he placed Ginsberg and his social, intellectual and spiritual journey within the larger frameworks of American Jewry and American Judaism of the time. Ginsberg grew up in a Communist home, unusually for an American Jew, even though Communism had been the choice of tens of thousands of Jews in the 1920s–1940s. The spiritual and intellectual choices Ginsberg made from the 1940s to the early 1960s also differed sharply from those of most Jews (and non-Jews) at the time.

The years following World War II were marked by conformity and adherence to 'the American Way'. Much more than before the war, Judaism became part of the American mainstream, oriented towards respectability and integration. It would only be in the late 1960s, with protests against the war in Vietnam – along with the rise of 'the counterculture' and its demands for greater freedoms to experience and experiment – that Ginsberg would become a cultural icon and model for a new generation. Ginsberg's choices in the realm of spirituality would become much more widespread among American Jews in the 1970s–1980s, making him a forerunner of a mode of identity and belonging which would become normative in the early twenty-first century, when Jews

discovered they could maintain their Jewish identity while simultaneously adopting additional affiliations and experiences.

Ariel appreciated the chance to share insights and to discuss questions linked to his research with the other Visiting Fellows, and also the lectures and discussions brought to the table by Visiting Fellows outside the Seminar sessions, based on a wide range of disciplines, themes and interpretations.

### *Dr Raphael Dascalu*

Dr Dascalu of Monash University, Melbourne, co-convened, together with Professor Paul B. Fenton, the Oxford Seminar in Advanced Jewish Studies entitled '*Philosophy in Scripture*': *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period*, from 24 April to 22 June 2022. The purpose of the Seminar was to research philosophical exegesis in the late-medieval period, both in the Latin West and the Islamic World, paying attention to the ways in which exegetes in diverse cultural settings integrated and resisted aspects of Maimonideanism in their works. The seminar also furnished an opportunity to showcase some of the unique manuscripts housed in the Bodleian Libraries. The cohort of Visiting Fellows was granted access to the Bodleian's rich collection of Hebrew and Judeo-Arabic manuscripts, and benefited from the expert guidance of Hebraica and Judaica curator, Dr César Merchán-Hamann.

Each participant presented their ongoing research project for feedback and development within the cohort, as well as in weekly public lectures for the academic and broader communities. As part of these activities, Dr Dascalu delivered a public lecture entitled 'From Aden to Cairo and Back: Global Perspectives on Post-Maimonidean Philosophical Exegesis of the Bible'. In addition to the programming associated directly with the Seminar, the cohort contributed four of the term's David Patterson Lectures, aimed at the broader public. As part of this series Dr Dascalu presented a lecture on the topic of 'Late-Medieval Judeo-Arabic Thought: Recovering a Lost Chapter of Jewish Intellectual History'.

The final conference of the Seminar gathered the strands of its theme, and brought the cohort's various research projects into productive conversation. Conference panels spanned geographies and periods, and situated philosophical, scientific and kabbalistic exegesis within the context of post-Maimonidean Jewish intellectual culture. In addition to chairing a panel on 'Post-Maimonideanism in the Islamic East', Dr Dascalu delivered a paper on 'Sa'īd Ibn Dāwūd al-'Adanī: Popularizing Philosophy in Fifteenth-Century

Egypt and the Levant'. The conference proceedings will form the basis of a forthcoming volume of studies.

*Professor Paul B. Fenton*

Professor Paul B. Fenton of the Université Paris-Sorbonne co-convened with Dr Raphael Dascalu the Oxford Seminar in Advanced Jewish Studies on '*Philosophy in Scripture*': *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period*, from 24 April to 18 June 2022. The nine weekly seminars covered diverse biblical commentaries by Hebrew and Judeo-Arabic authors from different cultural areas. The high level of the Seminar's Visiting Fellows and participants and the fruitful discussions which followed their respective presentations yielded extraordinary opportunities for mutual exchange and enrichment.

Besides coordinating the weekly seminars and lectures and organizing the Seminar's final conference, Professor Fenton arranged an informative visit to the manuscript department of the Bodleian Library and another to Jewish items in the Ashmolean Museum. He also delivered two seminar papers. The first, entitled 'Joseph Ibn 'Aqnīn's Philosophical Interpretation of Canticles', was based on the author's Judeo-Arabic commentary on the Song of Songs preserved at Oxford in the Bodleian Library, MS Poc. 189. Drawing on both Muslim Neoplatonism and Sufi mysticism, Ibn 'Aqnīn (twelfth century, Al-Andalus) perceived in the biblical love song an allegory of the individual soul's quest to unite through love with the Active Intellect. His exposition includes an excursus on the episode of Jacob's struggle with the angel (Genesis 32:25–9), perceived by the author as an allegory for the intense philosophical effort exerted by the human soul to conjoin with the Active Intellect. Professor Fenton's later presentation on this passage explained it in light of philosophical sources, particularly the description of Plotinian ecstasy. By his platonization of Jewish prophetology, Ibn 'Aqnīn became perhaps the forerunner of a whole line of philosophers and Kabbalists who integrated purgative and illuminative elements into their theories of prophecy, thereby positing mystical individuation as a preliminary condition to the prophetic state.

*Dr Andrea Gondos*

Dr Andrea Gondos of Freie Universität Berlin was a Visiting Fellow in the Oxford Seminar in Advanced Jewish Studies '*Philosophy in Scripture*': *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period*, from 24 April to 22 June 2022. During her stay she gave a number of seminars as

well as public presentations. She delivered two papers at the Seminar's weekly meetings. One of them – which was open to the public – contextualized the *Ma'arekhet ha-Elohut* within its late-medieval kabbalistic and philosophical context. The second focused on close reading textual excerpts from the *Ma'arekhet*. In her talks she showed the indebtedness of the *Ma'arekhet* to the philosophical principles espoused by Maimonides, reflecting his introduction to the *Mishneh Torah*. In this, Maimonides emphatically underscored the need for proper doctrine and belief in the oneness of God as prerequisites to any subsequent acquisition of knowledge (Twersky, 1967). Similarly, as is characteristic of pre-modern philosophic works, the *Ma'arekhet* begins by extolling correct doctrinal principles which include, on the one hand, the religious commitment of the reader to perfect and absolute belief in 'a Primordial Being, who renews, knows, oversees and enables', while, on the other hand, upholding faith in the totality of the Torah, encompassing both its written and oral dimensions (*Ma'arekhet*, 1557, fol. 1).

Dr Gondos gave a public David Patterson Lecture on the concept of love in Jewish, Christian and Islamic mysticism entitled "A Bundle of Myrrh is my Beloved": Love as Religious Ideal in Jewish, Christian and Islamic Thought and Mysticism'. The presentation analysed the relationship between religious theology and language through the prism of the emotion of love by considering a selection of Jewish, Christian and Islamic mystical texts. Dr Gondos argued that a common perception undergirding these works is the centrality of the body – in all its physical, spiritual and psychological dimensions – as a place of vertical connectivity between the upper and lower worlds, as well as a locus of direct and intimate knowledge of God. Looking at how love is evoked, induced and in some instances even prescribed by the authors of these texts, Dr Gondos showed that language served as a powerful rhetorical device to produce a mystical experience in the reader.

In the final conference of the Seminar Dr Gondos gave a paper on the notion of heresy as conceptualized in the kabbalistic work *Ma'arekhet ha-Elohut*. She drew attention to philosophical articulation of divine unity in the works of Maimonides that ostensibly served as the theosophical basis for the *Ma'arekhet*. The presentation was entitled 'Biblical Narratives in a Kabbalistic Key: Sin, Heresy and the Destruction of Divine Unity in *Ma'arekhet ha-Elohut*'. The depictions of the sefirot – the correct order of their emanation and their unique characteristics – were of central concern. Focusing on Gate 9, *Sha'ar ha-Harissa (Gate of Destruction)*, Dr Gondos revealed the deeply polemical tone of the work. She argued that the author used this section to highlight

the theological dangers of incorrect beliefs concerning the ten sefirot, as well as flawed speculations concerning the relationship between the divine and lower worlds. Through a series of innovative exegeses on biblical characters and narratives, the *Ma'arekhet* put into sharp relief the deep religious and ontological consequences of flawed intellectual speculations and conclusions. At a time when competing theories of the sefirot circulated in various parts of the Iberian Peninsula and beyond, the *Ma'arekhet* presented an unequivocal rejection of theories suggesting any separation of the last sefirah, *Malkuth* (gendered feminine and associated with the *Shekhinah* or Divine presence), from the rest of the sefirot in the divine structure. As a strong warning against religious heresy, the insertion of *Sha'ar ha-Harissa* into a largely theosophical kabbalistic treatise gains particular religious urgency when considered against the background of Catholic Spain and the ubiquitous worship of the Virgin Mary.

#### *Dr Oded Horezky*

Dr Oded Horezky of the Thomas-Institute, University of Cologne, participated as a Visiting Fellow in the Oxford Seminar in Advanced Jewish Studies '*Philosophy in Scripture*': *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period*, from 24 April to 22 June 2022. During his time at the Centre, Dr Horezky delivered several presentations and lectures. The first, presented to the Seminar cohort at the Weston Library, was entitled 'MS Hatton or. 78 of the Bodleian Library' and introduced a sixteenth-century Italian manuscript copy of the Hebrew translation of Averroes's *Long Commentary on Aristotle's Physics*. This also contains an alternative Hebrew translation in its margins, along with fascinating annotations in Greek and Latin. Dr Horezky then gave a presentation to the cohort about the reasons for the commandments and debates over allegorical interpretations of the Bible among Jewish philosophers in southern France in the fourteenth century. He also delivered a public lecture at the Centre on 'Gersonides' Epistemological Optimism and the Heavens – Science and Exegesis', in which he discussed Gersonides' astrological and astronomical theories in the light of the latter's biblical interpretation. At the Seminar's final conference, he delivered a lecture entitled 'Biblical Law in Medieval Provence: Science vs Politics', in which he compared Gersonides' and Josep Ibn Kaspi's distinct approaches to the Maimonidean and Averroean background, and gave a 'Presentation on Manuscript Database'. The latter introduced innovative digital tools for preparing critical editions ('Averroes-Edition' Project), as well as a digital manuscript database containing

manuscripts and transcriptions of philosophical and scientific texts in Hebrew, Arabic and Latin ('Digital Averroes Research Environment'). Both are projects of the Thomas-Institute at the University of Cologne.

*Professor Boaz Huss*

Professor Boaz Huss of Ben-Gurion University of the Negev co-led the Oxford Seminar in Advanced Jewish Studies *Towards the Study of Jewish-Buddhist Relations* from 10 January to 12 March 2022. During his stay at the Centre, he delivered several lectures about his research. In a David Patterson Lecture he discussed his recent monograph, *Mystifying Kabbala: Academic Scholarship, National Theology and New Age Culture*. He also delivered a public lecture entitled 'Hindu and Jewish Mysticism: Comparative Perspectives', and a paper entitled 'The Spirit of the East: Orientalism, Nationalism and the Mystification of Kabbalah, Advaita Vedanta and Zen Buddhism' to the Seminar's final conference.

*Professor Job Y. Jindo*

Professor Job Y. Jindo of the Academy for Jewish Religion, New York, was a Visiting Fellow in the Oxford Seminar in Advanced Jewish Studies *Towards the Study of Jewish-Buddhist Relations* from 10 January to 12 March 2022. During his residency he delivered several presentations and lectures.

'Hagami and Chouraqui: Between East and West' was an in-person presentation to the Seminar's internal weekly meeting comprising a brief sketch of Hagami's and Chouraqui's lives. It also discussed their engagement in cross-religious dialogue and how Hagami drew from his Buddhist tradition in proposing cross-religious dialogue.

'What Is Biblical Monotheism? One God, Two Jews, Three Options, and Many More', delivered as a David Patterson Lecture, addressed a book project by Professor Jindo for *The Cambridge Elements Series in Religion and Monotheism*, focusing on the initial phase of the belief in one God in the Jewish tradition.

'Shōchō Hagami, Tendai Buddhism and the Survival of Humanness', delivered to the sangha members of the Tendai Buddhist Institute in New York, explored Hagami's life and legacy, and the possible relevance of his approach to honouring the diversity of humanness in terms of religion and culture and of cross-religious dialogue to some of the social and global issues in our time.

'Between Hagami and Chouraqui: Monotheisms, Asia and the Survival of

Humanness', given at the final conference of the Seminar, reported the results of Professor Jindo's research at the Centre. He presented his comparative analysis of Hagami and Chouraqui as a story of three mountains, each bearing a distinct meaning. Sinai, for both Hagami and Chouraqui, signified 'calling and challenge'; Hiei pointed to 'awakening and transformation'; and Jerusalem to 'danger and hope'. Professor Jindo also discussed the views of Hagami and Chouraqui on the conduct of cross-religious dialogue.

### *Rachel Katz*

Rachel Katz, a doctoral student at the University of Chicago, participated as a Visiting Fellow in the Oxford Seminar in Advanced Jewish Studies '*Philosophy in Scripture*': *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period* from 24 April to 22 June 2022. She began by asking how Isaac Arama conceptualized the biblical King Solomon. Many Jewish thinkers throughout the medieval period understood Solomon as the biblical philosopher par excellence, so interpreted the biblical books traditionally attributed to Solomon – Ecclesiastes, Proverbs and Song of Songs – in the light of whatever philosophical issues they, the exegetes, considered central. Working with this idea, Katz examined Arama's conceptualization of Solomon as developed in his commentaries on Ecclesiastes and Proverbs, in order to arrive at a better understanding of Arama's key philosophical concerns. She found some of the main (and interrelated) themes animating Arama's understanding of Solomon to be: the importance of fear in religious life; the limited nature of unaided human reason and of philosophical speculation as means of attaining felicity; obedience to the commandments as the final purpose of human existence; and a two-fold conceptualization of divine providence in the world. She also found that Arama developed many of these ostensibly 'conservative' themes through creative adaptations and subversions of earlier Maimonidean traditions.

Katz went on to explore the relation between a number of these themes – the limits of philosophy, obedience to the commandments and fear – elsewhere in Arama's corpus, focusing on a few sections of *Aqedat Yizḥaq* that have been either largely or completely overlooked. She found that a number of these themes seem to be conceptually linked for Arama, through an overarching concern with the well-being of the masses (as opposed to the intellectual elitism that prevailed in much Southern French and Spanish Jewish thought in the thirteenth and fourteenth centuries) and a deep appreciation of the limitations imposed by human embodiment. Arama's concerns in this regard seemed to

grow out of a tradition inaugurated by Hasdai Crescas. Katz conducted her research at both the Oxford Centre for Hebrew and Jewish Studies and the Bodleian Library.

She presented her findings in two talks, respectively titled: 'Arama's Solomon: Maimonidean Entanglements', and 'Embodiment (?) in the Thought of Isaac Arama', the latter given at the Seminar's culminating conference. In addition, she gave a talk entitled 'Fear in the Thought of Isaac Arama' at the Rohr Chabad Centre. She would like to thank all the Visiting Fellows and Seminar participants for sharing wonderful discussions from which she benefited greatly, as well as Madeleine Trivasse, Priscilla Lange, Esther Monaghan and Jun Tong for their kindness and deft support in all things administrative.

#### *Dr Shimon Lev*

Dr Shimon Lev of Tel-Hai College, who is also an independent researcher, stayed at the Centre as a Visiting Fellow of the Oxford Seminar in Advanced Jewish Studies *Towards the Study of Jewish-Buddhist Relations* from 7 February to 15 March 2022. Although this began on 10 January, its first sessions were held via Zoom due to Covid-related travel restrictions. Dr Lev delivered a David Patterson Lecture and presented his research twice during the Seminar and once at its final conference.

The first Seminar lecture, that focused on previous research and his research-aims for the Seminar, was entitled 'Clear are the Paths of India: The Cultural Encounter between Indians and Jews Mapping the Exposure and Penetration of Buddhist Thought in Jewish and Zionist Texts'. It was available to the public via Zoom due to the COVID-19 pandemic.

His David Patterson Lecture, entitled 'Gandhi and the Jews – The Jews and Gandhi', offered an overview of key issues and dealt with Gandhi's close Jewish associates in South Africa; Indians and Jews in South Africa and the question of immigration; Gandhi's attitude towards and objection to the Zionist idea (which was subsequently modified); Gandhi and the Holocaust, including his suggestion that German Jews adopt his Satyagraha strategy and resist Nazi racism non-violently; and the question of the Jews as pariahs. This lecture featured ongoing research based on Dr Lev's previous publications, including *Soulmates – The Story of Mahatma Gandhi and Herman Kallenbach* (Orient Black Swan, 2012).

At the final conference Dr Lev delivered a lecture combining previous research and work conducted during his stay in Oxford, entitled 'Asia is One(?): Jewish Encounters with Buddhism in the Context of the Jewish National



Movement in Europe and Palestine', which focused on the Jewish gaze toward India and its culture, via a national political prism.

The weekly Seminar sessions, lectures and private discussions with other Visiting Fellows from many disciplines enriched Dr Lev's research by raising ideas and questions regarding his research and the Seminar's themes.

During his time in Oxford, Dr Lev continued to carry out research for his book *Gandhi and the Jews, The Jews and Gandhi* and located a private collection (whose owner asks to remain anonymous) of material relating to Henry Polak, one of Gandhi's most important Jewish supporters in South Africa. This discovery was the culmination of several years of correspondence.

Dr Lev was also able to locate other objects, photos and documents for a permanent exhibition scheduled to open in mid-2024 under an exhibition curatorship project for the Tower of David Museum, Jerusalem. His stay in Oxford additionally enabled access to British archives relating to the history of Jerusalem and particularly to the British presence in Jerusalem.

### *Alla Markova*

Alla Markova of the Brooklyn Public Library stayed at the Centre as the first Oxford School of Rare Jewish Languages (OSRJL) Fellow from 1 February to 1 March 2022. Surviving manuscripts in Judeo-Spanish are rare, particularly those on secular topics, and few more so than those about chivalry, a subject deemed too Christian-associated to be appropriate for traditional Jewish literature. And yet chivalric novels in Judeo-Spanish do exist.

While in Oxford, Alla Markova was able to examine thirty-six cantos of *Orlando Furioso*, the epic poem about knighthood by Lodovico Ariosto, translated into Judeo-Spanish, in MS. Canonici 6 from the Ottoman Empire. The manuscript has been completely digitized, but important elements can be discovered only by physically examining the document. By working with it at the Weston Library, Markova was able to evaluate the paper and ink, identify the quires, discern the watermarks and discover some distinguishing techniques used by the scribe.

She found the paper to be composed of several different stocks. While most of the manuscript is written on thick, difficult-to-bend paper with hardly visible chain lines and watermarks (paper A), some quires are made of much softer and easily bendable paper with clearly visible watermarks as well as chain and laid lines (paper B). She identified most of the watermarks and counter marks and, using Mošin's and Bofarull's catalogues, dated the paper to c. 1560–80. In the section of the manuscript using paper A, she observed a strange phenomenon

for a non-sacred text: a nearly total absence of scribal errors or corrections. While endeavouring to identify watermarks, Markova noticed translucent spots on some leaves of the manuscript and discovered that a layer of paper had been scratched out – apparently to correct a letter or letters. It seems that the scribe, accustomed to writing sacred texts on parchment and correcting her / his mistakes by scratching out a layer of parchment, used the same technique with this paper, but that since surface sizing had been added on most of the stock, the paper was thicker and less translucent. On several of the thinner pages in the last quires, repeated words or letters are simply crossed out.

These features show that Canonici 6 was apparently commissioned from a highly professional scribe. Moreover, the quire marks and marginalia in different inks and hands show the manuscript to have been read by more than one person.

In addition, Markova demonstrated that the text is a Hebrew-letter transliteration of the 1554 Antwerp edition of Jeronimo Urrea's translation *Orlando into Spanish (romance castellano)*. *This shows that printed editions of European books were available in the Ottoman Empire quite quickly after their publication in Europe, and that romance castellano, although a language still commonly used by Jews in that part of the world, was easier for them to read in Hebrew letters.* Despite rabbinical prohibitions, Sephardi Jews clearly enjoyed reading chivalric novels in Spanish after the Expulsion and continued to do so in the Ottoman Empire, even though fewer of the host population may have shared this interest than in Western Europe.

#### *Dr Sebastian Musch*

During his time as a Visiting Fellow at the OCHJS, Dr Sebastian Musch of the University of Osnabrück served as a co-convener (with Professors Boaz Huss and Lionel Obadia) of the Oxford Seminar in Advanced Jewish Studies *Towards the Study of Jewish-Buddhist Relations*, held from 10 January to 12 March 2022. He helped to organize the weekly public lecture series related to the Seminar and the final conference.

He presented his own research on the German-Jewish imagination of China in a David Patterson Lecture entitled 'Dreaming of Stones, Walls and Mountains – China in German-Jewish Thought'. In this he analysed the place of China in the writings of Martin Buber (1878–1965), Alfred Döblin (1878–1957) and Albert Ehrenstein (1886–1950), three German-Jewish thinkers who wrote about Chinese thought and incorporated Chinese ideas in their thinking.

In a public lecture entitled 'German? Jewish? Buddhist? Identity and

Belonging in the Weimar Republic: The Case of Walter Tausk', Dr Musch discussed the life of Walter Tausk, a German Jew who became a Buddhist during the First World War and whose struggles illuminate various issues German Jews faced during the Weimar Republic. The talk also chronicled Tausk's life from 1930 until his death in the Holocaust.

During the final conference of the Seminar, Dr Musch gave a talk entitled 'Christianity, Antisemitism and the Quest for the Buddhist Jesus', in which he detailed the 'Buddhification' of the figure of Jesus in the nineteenth century that at the same time de-Judaized the figure of Jesus. This transformation was linked to inquiries into the historicity of Jesus and speculation regarding the East as a place of Christian origins.

Access to the resources of the Bodleian, Leopold Muller Memorial and Taylor Institution libraries was extremely beneficial for Dr Musch's research. The Seminar as a whole was intellectually enriching, and he looks forward to continuing discussions with Seminar participants and to working together towards the publication of an edited volume on Jewish-Buddhist relations.

#### *Dr Mira Niculescu*

Dr Mira Niculescu of the Hebrew University of Jerusalem participated in the Oxford Seminar in Advanced Jewish Studies *Towards the Study of Jewish-Buddhist Relations* as a Visiting Fellow from 10 January to 12 March 2022. During her stay in Oxford, she focused in three lectures on different dimensions of the Jewish-Buddhist phenomenon. First, she addressed the question of bricolage and syncretism as it is posed through the phenomenon of Jewish-Buddhists. Secondly, she addressed the dimension of reception by focusing on the discourse and particularly on those neo-traditionalist claims current among Jews who practise Jewish mindfulness, a recent Buddhist-derived meditation practice. Thirdly, she addressed the little-explored global dimension of the Jewish-Buddhist phenomenon by comparing individual postures and cultural responses in North America, Western Europe and Israel, where they are particularly popular.

Dr Niculescu addressed the first of these topics during a lecture given as an internal seminar for the Seminar entitled, 'Sacred Polyphonies: Rethinking Hybridity through the Case Study of the Jewish Buddhists'. Developing a theme in her doctoral dissertation on the Jewish-Buddhist phenomenon, she explained why the Juba phenomenon requires rethinking the classical anthropological concept of 'bricolage'. To describe the fruit of multicultural encounters, she proposed moving away from visual metaphors toward musical

ones and describing the cultural production of the Jewish-Buddhists as a new spiritual and religious form of 'polyphony'. She offered a typology of the various practices displayed in her field work, based on the metaphor of language and music.

The second topic, centred on the question of cultural reception, was addressed in a David Patterson Lecture entitled 'From Insight Meditation to "Jewish Mindfulness": Understanding Cultural Translation and Religious Transformation in the Light of Cultural Globalization Today'. This introduced and offered keys to understanding a phenomenon noted in Jewish religious circles as well as in popular media today. It aimed at retracing its historical roots and cultural parameters, as well as elucidating the interpersonal dynamics between Jewish-Buddhist teachers and rabbis which has given rise to a new hybrid practice within the Jewish religious field, known as Jewish Mindfulness, a product of the importation and recontextualization of Buddhist-derived practices within Jewish religious and spiritual settings.

The third topic, dealing with geographic dimensions of the phenomenon, was developed during the Seminar's final conference in a presentation entitled, 'European Jewish-Buddhists, American Jubus and Jewish Mindfulness'. In this she proposed to work 'Towards a Global Framework for the Study of the Contemporary Jewish-Buddhist Encounter'. Seeking to understand factors that can turn a historical event into a cultural phenomenon, she suggested analysing three relational dynamics of reception: the emergence of commentaries, both popular and academic; the emergence of personal claims through public discourses that turn something fortuitous into something intentional and culturally meaningful; and the impact of claims that first belong to what have been called 'agents of change' in terms of evolving religious discourses and practices. She compared the trajectories of a select sample of famous French and American Jewish-Buddhist teachers, plotting the connections and disjunctures, and also highlighted the impact of cultural factors on shaping Jewish identities beyond a habitus of identities politics, and making agents more or less open to hybridity and dual belonging.

It was enriching to participate in this first international gathering of scholars dedicated to the topic of Jewish-Buddhist relations, and to have the opportunity to present her research and receive helpful feedback on points she wishes to develop in writing a book. The presentations of other Visiting Fellows and the discussions they stimulated reminded Dr Niculescu how important such scholarly gatherings and discussions can be on the often-solitary path of academic reflection and production.

*Professor Lionel Obadia*

During his stay in Oxford, Dr Lionel Obadia of Université de Lyon served as one of three co-convenors of the Oxford Seminar in Advanced Jewish Studies *Towards the Study of Jewish-Buddhist Relations*, which took place from 10 January to 12 March 2022. He delivered three lectures during his stay at the Centre.

His introductory discussion summarized existing literature on Buddhism and Judaism and addressed key issues of diffusion, appeal, translation, appropriation and conversion. It also addressed theoretical issues regarding the depth of Judaism's transformation, and the apparent lack of discussion surrounding such transformation on the part of Buddhism. The concept of 'Easternization' (of the West / Judaism) was addressed in ideological terms (i.e., with reference to Orientalism) as well empirical ones (i.e., with regard to the form and nature of Buddhism's influence in Judaism).

Professor Obadia also spoke about his fieldwork on magic / witchcraft during a David Patterson Lecture, a theme related to that of the Seminar since the rise of a modern magic movement plays a role in the encounter between Judaism and Asian traditions, such as in the case of Auroville (an area where Professor Obadia conducted fieldwork) and Buddhism. The emerging 'Jewitch' movement and parallel developments of 'Jewish paganism' and 'Jewish shamanism' (associated with 'magic' by symbolic and practical propinquity) are parallel to / influenced by the progress of Asian traditions. 'Eastern'-inspired New Age techniques and symbols create, in this case, the conditions of connection between Judaism and the movement of global magical.

At the Seminar's final conference Professor Obadia presented the case of Auroville, a spiritual movement inspired by both modernized forms of Hinduism and science, in which Judaism is expressed in many ways (attitudes, symbols, words). But despite the Jewish roots of its founder, Mirra Alfassa, and of its followers and other residents, Judaism has little influence in the movement. That being said, it assumes subtle, discreet and dispersed forms (in discourse, memory, imagination, symbolism, etc.) suggesting that Judaism plays an important yet oblique role in making Auroville a distinctive spiritual project.

Professor Obadia's research during his stay at the Centre was facilitated by access in various libraries to bibliographies and sources relating to the history of Jews in China and on Jewish magic. The Seminar created an important bridge between disciplines and perspectives, making it advisable to continue

the discussion through further interdisciplinary seminars and joint research projects. He and two fellow co-convenors are working on publishing the proceedings of the Seminar in different volumes and journals.

*Dr Israel Sandman*

Dr Israel Sandman of the British Library was a Visiting Fellow in the Oxford Seminar in Advanced Jewish Studies ‘*Philosophy in Scripture*’: *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period* from 24 April to 22 June 2022. His activities in Oxford included attending and actively participating in the Seminar’s meetings and public presentations; informally discussing ideas with various other participants; regularly using the Bodleian Library to consult manuscript Michael 551, one of two surviving witnesses to the entirety of Judah b. Solomon ha-Kohen’s *Midrash Ha-Hokhma*, scans of which are not available online; producing a semi-critical edition and English translation of sections of that text; and delivering three presentations. The first of the latter was a public lecture entitled ‘Not Just Maimonides: The Post-Maimonidean Persistence of Older Indigenous Iberian Philosophical Interpretation of the Hebrew Bible’; the second a seminar presentation on ‘*Midrash Ha-Hokhma* by Judah b. Solomon and Maimonides’; and the third a conference presentation, ‘Philosophy and Tradition: Appreciating the Paradox of Judah ha-Kohen’s *Midrash ha-Hokhma*’.

Dr Sandman’s prior impression that Maimonides’s impact on the Jewish thought of Castile was not great was grounded most solidly in his previous work on Isaac Israeli. This impression, intimated by other sources as well, was buttressed by the inclusion of the Bar Ḥayya material in the Ibn Gaon Bible BnF 21. Prior to the Seminar, Professor Paul B. Fenton suggested that Dr Sandman see how this compares with the place of Maimonides in Judah ben Solomon’s *Midrash ha-Hokhma*, a work Dr Sandman had not studied previously. Thus – while his first presentation was focused on demonstrating Maimonides’s hermeneutics of dichotomization and tracing the peripherality of Maimonides and his hermeneutical approach in the Ibn Gaon Bible, Judah ben Solomon’s *Midrash ha-Hokhma* and Israeli’s *Yesod Olam* – his subsequent research focused on his unfolding research on *Midrash ha-Hokhma*.

The presentations of other Visiting Fellows in the cohort and discussion within the group supported Dr Sandman’s research, as it became apparent that while no post-Maimonidean Jewish thinkers adopted the views of Maimonides wholesale, none were indifferent to Maimonides’s thought either.

In his second presentation, Dr Sandman adduced select *Midrash ha-*

*Hokhma* passages that he had edited and translated to illustrate the following points: Judah ha-Kohen disagrees with Maimonides on many philosophical points; his acknowledgement of indebtedness to Maimonides is tepid and qualified; yet Maimonides influenced his wording as well as his larger social / political agenda. During the ensuing discussion, participants found within Dr Sandman's texts additional examples of the influence of Maimonides's language.

He was still left to resolve two questions of ambiguity: what underlies Judah ha-Kohen's embrace of some and rejection of other aspects of philosophy; and if various thinkers substantively disagree with Maimonides on many points, why do they invoke him? In his presentation at the Seminar's final conference Dr Sandman answered the first question and received important feedback about the second question from Professor Y. Tzvi Langermann in particular. But while this discussion helped push the question back, it did not entirely demystify the Maimonidean mystique.

#### *Dr Tamás Visi*

Dr Tamás Visi of the Kurt and Ursula Schubert Center for Jewish Studies, Palacky University, Olomouc, Czech Republic, stayed at the Centre as a Visiting Fellow in the Oxford Seminar of Advanced Jewish Studies, '*Philosophy in Scripture*': *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period* from 24 April to 18 June 2022. He took part in the weekly sessions of the Seminar and gave a paper entitled 'John Philoponus' Legacy in Medieval Jewish Biblical Exegesis'. He contributed a paper entitled 'The Meteorological Interpretation of the Creation Narrative in the Late Middle Ages' to the Seminar's final conference.

Dr Visi examined medieval Hebrew, Judeo-Arabic, Arabic and Syriac manuscripts in the Bodleian Library, as well as printed sources in the Leopold Muller Memorial Library. His research focused on the impact of early-medieval Syriac *Hexaemeron*-texts on Judeo-Arabic commentaries on the creation narrative and the transformations of transmitted exegetical ideas in the Late Middle Ages. A major conclusion that emerged from his work during his stay at the Centre was that Gregory of Nyssa's profound analysis of nature in his *Hexaemeron* was a source of inspiration for John Philoponus and later Syriac authors, whose ideas were transmitted to early-medieval Judeo-Arabic commentators as well as to later generations of Jewish exegetes (including Abraham Ibn Ezra, Moses Maimonides, Samuel Ibn Tibbon, Judah Romano and others). Dr Visi plans to publish his results in a volume of collected essays

by Seminar participants edited by Professor Paul B. Fenton and Dr Raphael Dascalu.

*Dr Shira Weiss*

Dr Shira Weiss of Yeshiva University, New York, participated in the Oxford Seminar in Advanced Jewish Studies ‘*Philosophy in Scripture*’: *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period* as a Visiting Fellow from 24 April to 22 June 2022. Besides participating in various lectures and activities of the Centre, she delivered a David Patterson Lecture entitled ‘Hardening of Hearts in Late Medieval Jewish Philosophical Exegesis’, in which she juxtaposed various readings of Maimonides’s interpretation of this biblical motif. Whereas readings of Maimonides’s exposition of the divine hardening of hearts imposed limitations on the hardened agent’s free choice, Albo’s explanation preserved universal human free choice and maintained God’s desire for all humanity to repent by affording them the opportunity to return freely from their sinful ways without any external compulsion.

Dr Weiss presented a seminar on Albo’s unique allegorical interpretation of the book of Job in 4:5 in *Sefer ha-Iqqarim*, which she compared to various earlier medieval figurative readings of Job, including those of Saadia Gaon and Maimonides. Whereas the earlier philosophers associated Job and his friends’ theodicies to various conceptions of divine providence, Albo considered Job and the other characters to be allegorical representations of the philosophical concepts of compulsion and free choice. The arguments of those rebuked in the story represented erroneous perspectives that Albo rejected in explaining what he believed to be the correct concept of free choice. Once Job understood the errors of his ways, he was able to exercise his free will to withstand his trial out of fear of God without denying divine providence.

Dr Weiss’ public lecture as part of the Seminar, ‘Post-Maimonidean Influences on Albo’s Scriptural Exegesis in *Book of Principles*’, examined Jewish and non-Jewish interpretations that contributed to Albo’s unique readings of biblical words and narratives. For instance, Albo deviated from Aristotle’s and Maimonides’s conceptions of love in his interpretation of the biblical term *hesheq* – parallel to the Greek *eros* and the Arabic analogue *ishq* – used to describe God’s love for Israel. Albo illustrated his engagement with Scotism in his discussion of free choice in the context of his innovative definition of the term *hesheq* as love without reason.

In her final conference presentation, ‘Scholastic Influences on Joseph Albo’s *Book of Principles*’, Dr Weiss further examined Albo’s engagement



with Christian scholastic thought in the light of intellectual historical culture. Parallel to its Latin Christian counterpart, 'Hebrew Scholasticism' developed in Iberia to strengthen Jewish thought against what were perceived as the two greatest threats to Judaism – Christian apologetics and radical rationalism. Two of Albo's most original ideas, his conception of natural law and his theory of free choice, reflect his interaction with the broader intellectual culture of Thomism and Scotism respectively, the main philosophical schools in late-medieval Spain.

Dr Weiss is preparing her paper for publication in a volume stemming from the Seminar, to be edited by Seminar co-leaders Professor Paul B. Fenton and Dr Raphael Dascalu, that will seek to present post-Maimonidean philosophical exegesis through the late-medieval period to a broad readership.

During her stay at the Centre, Dr Weiss made intensive use of the Leopold Muller Memorial and Bodleian libraries, in which Albo's sole-surviving responsum is found. She felt privileged to participate in the Seminar and is grateful to its convenors, Professor Paul B. Fenton and Dr Raphael Dascalu, for their invitation. She is also appreciative of the Fellows, librarians and administrative staff of the Centre for their valuable help and support.

#### *Dr Rachel Werczberger*

Dr Rachel Werczberger of Hadassah College, Jerusalem, took part as a Visiting Fellow in the Oxford Seminar in Advanced Jewish Studies *Towards the Study of Jewish-Buddhist Relations* from 10 January to 12 March 2022. She described to the Centre's Lunchtime Seminar in Jewish Studies her new research project on lived Judaism in Israel. This project, conducted jointly with Dr Shlomo Guzman-Carmeli of Bar-Ilan University, uses the analytical perspective of lived religion to study the religious and spiritual lives of Israeli Jews. This perspective, marked by attention to religious practice and the experience of social actors across diverse arenas in everyday life, is first and foremost about everyday practices and experience – centred on emotions, embodiment, narratives and materiality. Through these, participants produce, encounter and share sacred experiences.

Drawing on this perspective, Dr Werczberger and Dr Guzman-Carmeli's research project on lived Judaism in Israel shifts the gaze from a conventional focus on Jewish collectives, identities and politics, to individuals' everyday religious and spiritual experiences across mainstream affiliations, religious communities and institutions. The two scholars explore ways in which Jews create and experience religion in different contexts (including those not

traditionally seen as religious and / or Jewish, such as school, army service or workplace), as well as the multiplicity and complexity of religious / spiritual experiences (noting the interplay between their different constituents – emotional, material, corporeal and more). This allows them to attend to the indeterminate and ambiguous character of everyday Jewish life in Israel, while prioritizing embodied, intersubjective, temporally informed spiritual experiences and religious practices across and over religious affiliations and communal belongings.

In the Seminar's final conference Dr Werczberger delivered a lecture in which she returned to the theme of the Seminar – Jewish-Buddhist encounters – to focus on the new meditative practice of Jewish mindfulness. This, one of the new hybrid forms of Jewish practice that has emerged in recent years within the developing cultural realm of Jewish spirituality, fuses traditional Jewish practice with Buddhist mindfulness meditation, and serves as a prime example of the tendency to switch, match and mix contemporary religious life in general and in Judaism in particular. Dr Werczberger views this syncretic inclination in terms of the prevailing neoliberal ethos and formation of neoliberal subjectivities. In her lecture she argued that the religious mixing of Jewish mindfulness is driven by neoliberal logic and the ongoing quest for self-transformation and improvement. Unlike earlier forms of Jewish spirituality that interwove a search for spiritual experiences with an attempt to renew Jewish tradition along with social and political action, Jewish mindfulness shifts the focus inward toward the self, its psychological experiences and its therapeutic needs. By fusing traditional Jewish practice with mindfulness meditation, Jewish spirituality is reconstrued as a technique of self-government. Ideals such as choice, growth, emotional control, resilience, well-being and happiness are packaged as Jewish spiritual commodities that enhance one's capacity to cope with present social, economic and political realities.

#### *Dr Dong Xiuyuan*

Dr Dong Xiuyuan of Shandong University took part as a Visiting Fellow in the Oxford Seminar in Advanced Jewish Studies *Towards the Study of Jewish-Buddhist Relations* from 10 January to 12 March 2022, doing so remotely due to COVID-19 restrictions. During his participation in the Seminar, he gave three public lectures:

His talk entitled 'Maimonides' Cosmogony-Prophetology Puzzle Revisited' was divided into three parts. First, he briefly described the puzzle, surveyed existing solutions and examined them according to the criteria Maimonides

himself provided. Secondly, he focused on one solution – namely, the traditional approach advocated by Lawrence Kaplan, which in Dr Xiuyuan’s opinion is the most convincing, before addressing the difficulties of this approach and providing new proofs or modifications. Thirdly, he argued for the coherence of Maimonides’s final position on creation and prophecy suggested by the traditional approach against the background of Maimonides’s whole metaphysical theory.

In his second lecture, entitled ‘The Encounter between Indian Thought and Jewish Kalām’, Dr Xiuyuan summarized the characteristics of Jewish accounts of the Barāhima as compared to those in the Muslim Kalām. The first characteristic is that the Jewish Mutakallimūn addressed only the rationalist version of the Barāhima arguments; the second is that all the debates focus on the validity of the Revealed Law (particularly the Mosaic Law); the third is that the rationalist argument of the Barāhima in Jewish Kalām is more concerned with the character of prophets than the content of prophecy; and the fourth is that for Jewish theologians the Barāhima stand for an universalist appeal, emphasizing the natural reason shared by all human beings and maintaining that every person should be accorded what he or she deserves, and also that all people should be saved.

In his third and final lecture, ‘Intuitive Knowledge in Jewish and Buddhist Scholasticism’, Dr Xiuyuan compared the concept of necessary knowledge (*al-‘ilm al-ḍarūrī*) in Jewish Kalām with the *pratyakṣa* in Abhidharma literature. Medieval Jewish theologians and Buddhist epistemologists both highlighted the priority of direct perception in cognition and shared a similar taxonomy of intuitive knowledge. There is a historical link between these two scholastic traditions via early Islamic Kalām. Jewish theologians appropriated this epistemological scheme from Muslim Mutakallimūn and reformed it to engage in interreligious debates over the validity and abrogation of revealed laws.

## Visiting Scholars

### *Professor Alessandro Maria Bruni*

Professor Alessandro Maria Bruni of Ca’ Foscari University of Venice, Italy, was a Visiting Scholar of the Centre from 3 October 2021 to 31 July 2022. From 16 January 2022 until the end of his stay in Oxford he was also elected a Visiting Scholar of Wolfson College. During Michaelmas Term 2021 he delivered a Lunchtime Seminar in person at the Catherine Lewis Lecture Room in the Clarendon Institute, in which he examined the textual transmission of

the book of Daniel and the possibility of reconstructing different stages of its development by using secondary versions of the Hebrew Bible. He discussed the problem of the textual arrangement in Greek, Slavonic, Latin and Syriac sources, and, by applying a methodology centred on comparative textual criticism, proved the relevance of the Slavonic tradition for the investigation of this particular problem. The earliest complete Old Church Slavonic version, which is a witness to Theodotion Daniel, was shown to preserve the same arrangement of chapters as found in the Greek Papyrus 967, a testimony of the Old Greek text of Daniel.

During Professor Bruni's stay at the OCHJS, his research primarily focused on undertaking a collation of the Slavonic version with the critical apparatus of Ziegler's edition of the Septuagint of Daniel – a task never previously tackled. Access to the Bodleian Library and several college libraries proved invaluable to this end, given the abundance of available bibliographic resources and unique manuscript collections in a variety of languages.

He also attended several stimulating international online conferences and regularly took part in seminars, talks and workshops in Oxford, most frequently in the Seminar on Jewish History and Literature in the Graeco-Roman Period, and described the progress in his research. The ensuing debates were especially beneficial for his work. Exchanging opinions and views with other members of the Centre offered new perspectives, particularly on comparative textual criticism and manuscript studies, and he was particularly grateful for conversations with the President of the OCHJS, Professor Judith Olszowy-Schlanger, as well as with Emeritus Professor Martin Goodman and Professor Alison Salvesen.

The major achievements of his time in Oxford consisted of establishing the development of the textual tradition of the earliest Old Church Slavonic translation of Daniel, and also clarifying the relationship between that translation and the Lucianic group of manuscripts of the Septuagint.

The results of his inquiries in Oxford will form the basis of a new book on the textual criticism of the Slavonic Bible and influence his contributions to a number of conferences on Biblical Studies, including the Annual Meeting of the Society of Biblical Literature (Denver, USA) and the 9th International Conference for Septuagint Studies (Wuppertal, Germany).

#### *Dr Jeremiah Coogan*

Dr Jeremiah Coogan of the University of Oxford continued his stay at the Centre for the whole 2021–2 academic year, leaving on 31 August to take up a

new post from September 2022 as Assistant Professor of New Testament at the Jesuit School of Theology in Berkley, California. In addition to being a Visiting Scholar at the Centre, he was a Marie Skłodowska-Curie Fellow in the Faculty of Theology and Religion, a Research Associate in Theology at Keble College and a Fellow at the Oriel Centre for the Study of the Bible.

Dr Coogan researched material texts and reading practices in the Roman Mediterranean, with particular attention to Jewish and Christian readers. His current book project, *The Invention of Gospel Literature*, re-imagines ongoing debates about continuity and change in Second Temple, rabbinic and early Christian texts, in order to provide a new account of how readers in the Roman Mediterranean conceptualized ‘Gospel’ as a category.

Dr Coogan’s first monograph, *Eusebius the Evangelist*, is in press with Oxford University Press. During this academic year Dr Coogan also published peer-reviewed articles in the *Journal for the Study of the Pseudepigrapha* and the *Journal for Ecclesiastical History*. Articles arising from his work at the Centre are forthcoming in the *Scottish Journal of Theology*, the *Journal of Theological Studies* and the *Journal of Early Christian Studies*, as well as in several edited volumes.

Dr Coogan also presented a David Patterson Lecture on ‘The Anxieties of Shared Books in Late-Ancient Palestine’ and offered papers in the Seminar on Jewish History and Literature in the Graeco-Roman Period and in other Oxford seminars. He organized an online workshop on ‘Reading In and Out of Order in the Roman Mediterranean’ and an in-person workshop on ‘Rethinking Apologetic and Identity in the Late Roman Empire’ (organized with Dr Mattias Gassman, Faculty of Classics). Outside Oxford, he delivered papers to academic audiences in Berkeley, California; Birmingham, UK; Heidelberg; Munich; Nottingham and Regensburg, as well as at conferences of the Centro Italiano di Studi Superiori sulle Religioni; the North American Society for the Study of Apocryphal Literature; the Society of Biblical Literature; and the Society for Classical Studies.

This year, Dr Coogan was recognized with two major awards for excellence in research. He received the Eusebius Essay Prize from the *Journal of Ecclesiastical History* for his article ‘The Ways that Parted in the Library: The Gospels *According to Matthew* and *According to the Hebrews* in Late-Ancient Heresiology’. He was also honoured with the Manfred Lautenschlaeger Award for Theological Promise from the Forschungszentrum Internationale und Interdisziplinäre Theologie at the Universität Heidelberg for his forthcoming monograph *Eusebius the Evangelist*.

He is deeply grateful to colleagues in Oxford – especially to Professor Markus Bockmuehl, Emeritus Professor Martin Goodman, Professor Hindy Najman and Professor Jennifer Strawbridge – for their generosity, insight and friendship over these past two years.

*Dr Hila Dayfani*

Dr Hila Dayfani of the University of Oxford began her stay at the Centre on 10 October 2021 (and will remain there until 17 June 2023). She presented her research on the Samaritan Pentateuch in a seminar at the Oxford Centre for the Study of the Bible. Between Michaelmas and Hilary terms she presented her research on the Exodus copies from Qumran in departmental seminars at Haifa and Ben-Gurion universities. She delivered a paper, ‘Reconsidering the Distinction between Pre-Samaritan and Samaritan Layers in Samaritan Pentateuch’, at the virtual conference *Studies in Second Temple Judaism: A Global Enterprise*.

Her article entitled ‘Rethinking the Textual Value of 4Q11 (4QpaleoGen-Exod<sup>l</sup>)’ appeared in *Textus*, and another, entitled ‘Material Reconstruction, New Joins and Readings in 4Q415 (4QInstruction<sup>a</sup>)’, appeared in *Revue de Qumran*. Furthermore, her article ‘4QpaleoExod<sup>m</sup> and the Gerizim Composition’ is forthcoming in *Journal of Biblical Literature*. In collaboration with Drs Drew Longacre (University of Groningen) and Antony Perrot (Ecole Pratique des Hautes Etudes), Dr Dayfani identified new fragments of 4Q11 and prepared a joint article forthcoming in *Revue de Qumran*. She also finalized another article, entitled ‘The Transmission of the Pentateuch in the Second Temple Period’. Dr Dayfani devoted part of her time in Oxford to revising her doctoral dissertation as a monograph entitled *The Transmission of the Pentateuch: Analysis of Variants Due to Graphic Similarity between the Masoretic Text and the Samaritan Pentateuch*, forthcoming in the *Studia Samaritan* series by de Gruyter.

Dr Dayfani benefited greatly from conversations with scholars and colleagues affiliated with the Centre. She is particularly grateful to Professor Judith Olszowy-Schlanger and Professor Alison Salvesen for their academic support. Dr Dayfani’s research was enriched by the opportunity to work in Oxford libraries and to have access to manuscripts at the Bodleian Library. She is grateful to Dr César Merchán-Hamann for his assistance in locating material. Finally, she also wishes to thank Priscilla Lange and Madeleine Trivasse for their invaluable support and hospitality.

*Dr Yaacov Falkov*

Dr Yaacov Falkov of the University of Tel Aviv and Reichman University, Israel, stayed at the Centre from 23 April to 28 May 2022 as a Visiting Scholar. While in Oxford, he researched the Soviet intelligence community's efforts to discover the extent and patterns of the mass extermination of Jews from 1941 onwards, first on Soviet soil and then throughout Europe, in service of the Kremlin's domestic and foreign policies. This so-far little-studied subject improves our understanding of both the Soviet reaction to the Holocaust and the inner workings of the Soviet secret services.

During his stay, Dr Falkov made extensive use of the Leopold Muller Memorial and Bodleian libraries and participated in weekly meetings of the Centre's Fellows. His contacts with scholars affiliated with the Centre, who shared their knowledge and contributed valuable insights, inspired him and enriched his research. He also performed extensive and fruitful archival research in the National Archives and Sikorski Archive (London), during which he found many unique and partly only recently disclosed primary sources related to the Holocaust in the Soviet Union and Soviet intelligence.

For the Centre's Lunchtime Seminar series, he delivered a lecture entitled, 'Spying on Evil: Soviet Partisan Intelligence Between Reporting the Holocaust and Employing Its Survivors', based on his book *Forest Spies*. In this he focused on the role of the Soviet Partisan Movement deployed by Moscow during World War II as one of the main reporters on the Holocaust in the USSR, as well as an employer of Jewish intelligence officers, including both men and women and Holocaust survivors. The lecture was attended by colleagues and students from the Centre and across the University and sparked a vivid discussion about the role of Soviet Guerrillas in reporting the Holocaust and rescuing its survivors. Another lecture, hosted by the Israel and Ione Massada Fellowships Programme and held at Worcester College, was entitled "'Jews as a Nation Are Exterminated": Holocaust Through the Eyes of Soviet Intelligence, 1939–1945', and described the efforts made by Soviet intelligence services to discover and report the extent and patterns of persecution and mass-killing of European and Soviet Jews before and during World War II. This event was attended by many colleagues and students from Oxford and other British universities. In addition, a talk was organized in collaboration with Drs Alexander Morrison and Nariman Shelepkayev, colleagues from New College, Oxford, describing the specific characteristics of working in the former Soviet archives.

He was able to hold meetings with colleagues from Oxford and other

British universities (among them Professor Andrei Zorin, the world's leading authority in the field of the Russian Studies), and to participate in a research seminar entitled 'New Trajectories in Holocaust Research', co-organized by the University's Faculty of History and its Israeli guests from Western Galilee College.

He wishes to thank the Centre's staff, particularly Priscilla Lange and Madeleine Trivasse, for their assistance, support, advice and hospitality.

#### *Michal Friedlander*

Michal Friedlander, Curator of Judaica and Applied Arts at the Jewish Museum Berlin, stayed at the Centre as a Visiting Scholar from 1 September 2021 until 1 March 2022. During this time, she focused on her current research into the life, work and impact of German-Jewish women in the applied arts during the Weimar Republic, and was able to complete the historical and theoretical groundwork required for a future exhibition and related publication. Interaction with Oxford scholars proved invaluable, while access to the Bodleian Library made it possible to consult essential decorative art publications and biographical databanks. Proximity to London additionally enabled access to various design archives. Initially the Jewish Museum Berlin had planned to present a small-scale exhibition based on Friedlander's research which was to go on display in 2023. But during Friedlander's time at the Centre, she was able to locate the work of additional relevant artists, leading her to re-evaluate the framework of the project and to expand the exhibition concept. As a result, the Jewish Museum Berlin has decided to dedicate a major exhibition to this subject, currently scheduled for autumn 2025.

During her stay, Friedlander also had the opportunity to engage with a project based in Oxford's History Faculty entitled 'Jewish Country Houses – Objects, Networks, People', and to give input on questions of Jewish material culture while visiting some of the British sites under investigation. Friedlander was particularly appreciative of having access to the Leopold Muller Memorial Library during her stay, and for the warm welcome (and excellent lemon cake) that she received at the Centre.

#### *Dr Diana Matut*

Dr Diana Matut of Martin-Luther-University Halle-Wittenberg was a Visiting Scholar at the Centre from 1 December 2021 to 30 June 2022, during which time she furthered her research on Old Yiddish song culture and Jewish music in general. In particular, being a Visiting Scholar of the Centre enabled her



to use the resources of the Bodleian Library, which houses one of the largest collections of Old Yiddish manuscripts and printed material in the world.

Previous periods of research in Oxford allowed Dr Matut to focus on Yiddish and bilingual (Yiddish-Hebrew) wedding songs (*khosn-kale lider*) and lamentations (*kines*). This time she focused on the early-modern Purim song repertoire and connections between music and the Purim play.

Particularly central to her research were the transition from Purim song cultures to dramatic forms over the sixteenth century, singing and instrumental music in the Purim play itself, stage directions concerning music as well as song melodies referring to Purim plays, and the Purim play as *parodica sacra* in musical dramatic form.

She presented this research at the World Congress for Jewish Studies in Jerusalem and at the conference 'Music in Manuscript and Text Cultures' of the Centre for Manuscript and Text Cultures (Queens College, Oxford) in September 2022. It was also the focus of an interdisciplinary seminar given at the University of Rostock (in the department for Germanic Studies) which compared Shrovetide, Purim song and theatre traditions and their relationships to music.

#### *Dr Ilan Moradi*

Dr Ilan Moradi of Beijing Normal University, who stayed at the Centre as a Visiting Scholar from 20 April to 20 October 2022, conducted research on Jewish Persian philosophy in the seventeenth century, focusing specifically on Rabbi Judah Ben Eleazar's interpretation of the principles of faith according to Aristotle's Four Causes Doctrine. Ben Eleazar's Judeo-Persian treatise *Hovot Yehuda* (*Duties of Judah*) treats the Jewish faith by relying on the rational philosophy of Aristotle. Jewish Persian literature does not include many writings on philosophical, theological or apologetic subjects, yet *Hovot Yehuda* remains *terra incognita*. Dr Moradi's research examines the role of Aristotle's Four Causes Doctrine in forming Ben Eleazar's interpretation of the Jewish faith, Ben Eleazar's comprehension of the Doctrine and the way the latter is integrated into his interpretation.

The Leopold Muller Memorial and other libraries of Oxford University significantly contributed to the success of Dr Moradi's research. The rich and comprehensive collections of the Louis Jacobs Collection and the Montefiore Collection at the Leopold Muller Memorial Library, as well as the main Bodleian Library, enabled him to conduct thorough research. He delivered one lecture entitled 'Jewish Persian Philosophy in the Seventeenth Century: Rabbi Yehuda

Ben Eleazar's Treatise *The Duties of Yehuda* as part of the Centre's Lunchtime Seminar series. He was invited to deliver a lecture entitled "The "Vision of the Divine" (Exodus 33:18 and 23) according to the Seventeenth-Century Judeo-Persian Philosopher Rabbi Judah Ben Eleazar' in the final conference of the Oxford Seminar in Advanced Jewish Studies, '*Philosophy in Scripture*': *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period*, convened by Professor Paul B. Fenton and Dr Raphael Dascalu. He is grateful to its convenors for inviting him to participate in its activities.

He participated in numerous other activities of the Centre and was impressed by the erudition, management and hospitality of the Centre's President, Professor Judith Olszowy-Schlanger. He wishes also to thank librarians Dr César Merchán-Hamman, Simone Gaddes and the other staff of the library for their helpful advice, and the Centre administrative staff members Madeleine Trivasse and Priscilla Lange, and the building's Receptionist and Facilities Assistant (and violinist), Esther Monaghan, for their kind assistance.

#### *Dr Lucy Pick*

Dr Lucy Pick, an independent researcher and Research Associate at the Divinity School of the University of Chicago, stayed at the Centre from 26 September 2021 to 10 July 2022. She was engaged in a research project focusing on the first partial Latin translation of Maimonides's *Guide for the Perplexed*, the *Liber de parabolis et de mandates*, the product of the collaboration between Samuel ibn Tibbon, translator of the *Guide* from Judeo-Arabic into Hebrew, and Michael Scot, astrologer to Emperor Frederick II – a collaboration that developed when they were both in Toledo. Dr Pick used the resources of the Leopold Muller, Bodleian, Sackler and Nizami Ganjavi libraries, and consulted manuscripts at the Weston Library. She delivered a David Patterson Lecture entitled 'Encounter in Toledo? Maimonides, Samuel ibn Tibbon and Michael Scot'; an Oxford Medieval Studies Lecture, 'Maimonides Latinus and a Thirteenth-Century Textual Community of Jewish and Christian Readers'; an Iberian History Seminar Lecture on 'Blanche of Castile: An Iberian Queen in France'; and a Medieval Church and Culture Seminar lecture on 'Parables and Commandments: A Jewish Text in Latin'. She profited greatly from engagement with participants in the Oxford Seminar in Advanced Jewish Studies on '*Philosophy in Scripture*': *Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period*, especially those scholars researching fields closely adjacent to her own. She completed an initial draft of a lengthy first article on the fruits of her research.

*Professor Adam Shear*

Professor Adam Shear, Associate Professor of Religious Studies at the University of Pittsburgh, spent his sabbatical leave as a Visiting Scholar at the Centre from 4 October to 15 December 2021, and also as a Visiting Fellow at Magdalen College, Oxford. Professor Shear spent most of his time in Oxford using the excellent collections of the Weston Library, the Centre's Leopold Muller Memorial Library and the libraries of Lincoln College and Magdalen College. Much of his work involved the close study of texts, paratexts and mis-en-page of sixteenth-century Hebrew printed books, research for a monograph-in-progress on the transmission of medieval Hebrew texts in early modern printed editions. He also examined surviving copies for evidence of readership, provenance and expurgation for inclusion in *Footprints: Jewish Books through Time and Place* (<https://footprints.ccnmtl.columbia.edu/>). Professor Shear, co-Principal Investigator of this collaborative project, also used time in Oxford to meet with Oxford-based members of the project advisory board, Dr César Merchán-Hamann (Bodleian Library and OCHJS) and Professor Cristina Dondi (Faculty of Modern Languages).

Professor Shear also gave an in-person David Patterson Lecture on 'Medieval Hebrew Books: The View from the Sixteenth-Century Printshop', spoke on 'The Dissemination and Afterlives of Expurgated Hebrew Books: A Preliminary Report' and participated in the online 'Workshop on The Destruction and Preservation of Hebrew Books: New Sources and Methodologies for the Study of Catholic Censorship and Other Forms of Dismemberment and Rescue of the Hebrew Texts in Italy Over the Centuries', organized by Dr Elena Lolli, post-doctoral Research Fellow at the Centre and the Faculty of Oriental Studies, Oxford. Professor Shear greatly appreciated being able to participate in formal programmes of the Centre and other Oxford seminars, as well as the opportunity to learn more informally from colleagues in a range of fields during coffee hours in the Centre.

*Dr Daniel J. Waller*

Dr Daniel J. Waller of the University of Oxford, who stayed at the Centre from 13 April 2021 to 17 January 2022, organized an international workshop on the intersections between magic and rhetoric entitled 'Magical and Literary Enchantment in the Ancient World'. He also conducted research on diverse aspects of late-antique Jewish magical practice, which focused primarily on Jewish Babylonian Aramaic incantation bowls and included synthetic work on

both their material and textual aspects – in particular, the demonology reflected in their texts – as well as the preparation of the *editiones principes* of several bowl texts.

Dr Waller finalized an extensive survey of Hebrew Bible quotations contained in 438 Jewish Aramaic magic bowls, published as of 2021 in the *Cambridge Semitic Languages and Cultures* series as *The Bible in the Bowls: A Catalogue of Biblical Quotations in Published Jewish Babylonian Aramaic Magic Bowls*. He also carried out research for a further book on the use of narrative spells in incantation bowls. This will focus on the distinctive diegetic properties of these magical narratives and examine the human actors behind the bowls in the active, imaginative process of constructing and negotiating their relationships with angels, demons and God. He presented work related to this project also in local and international contexts and prepared several related articles for journal submission.

Dr Waller regularly attended the Hebrew Bible / Old Testament Seminar, the Early Biblical Interpretation Seminar and the Ethical Reading Seminar, as well as other seminars and lectures across the University. His stay was greatly enriched by the collegiality he encountered in and around the Centre. His time at the Centre was supported by funding from the Niels Stensen Fellowship.

#### *Dr Emma Zohar*

Dr Emma Zohar stayed at the Centre as a Visiting Scholar from 8 April to 1 October 2022 and completed the manuscript of a book entitled *Within the Pale of Pleasure: The Pursuit of Happiness in Interwar Poland*, currently under review with Ben-Gurion University Press, that deals with Jewish pleasure practices as a consumer leisure culture through the lens of emotions. She also worked on an article that deals with cosmetics treatments and aesthetic surgeries in Poland during the 1920s and 1930s (submitted to *Zmanim*), and another about advertising sweets in Jewish newspapers in interwar Poland (submitted to the *Journal of Modern Jewish Studies*).

She presented several papers in workshops and conferences. In the first of these, at the ‘Food Studies’ research group of the Israeli Anthropological Association, she presented a chapter from her new book on eastern European culinary culture. At a conference about *Jewish Responses to Nationalism in Central and East Europe*, organized at Potsdam University by the ‘Ashkenazic Study Program’, she presented a paper entitled ‘United by Pleasure: Overcoming Ethic Divide in Interwar Poland’, that dealt with shared, everyday pleasure practices for Polish Jews and non-Jews. At the 18th World Congress

for Jewish Studies held in Jerusalem she participated in a panel organized by the Haifa Interdisciplinary Unit for Polish Studies entitled 'Contextualization Memory: Reading Jewish Ego-Documents in Polish Context'. In a talk entitled 'Interwar Poland in the Diaries of Hashomer-Hatzair Members: Emotional Refuge or Emotional Restraints?' she discussed the complex example of diaries of Jewish youth movements' members as 'egodocuments' that underwent constant review and feedback from their guides and peers.

### Junior Visiting Scholars

#### *Miruna Belea*

Miruna Belea of the Ecole Pratique des Hautes Etudes, Paris Sciences et Lettres, stayed at the Centre during her fourth year of doctoral studies as a Junior Visiting Scholar from 16 January to 18 June 2022. She particularly benefited from access to Oxford libraries for completing a commentary on the text of *Sefer Shimmush Torah*, the 'Magic-Theurgic Uses of the Torah', the topic of her thesis. This Hebrew and Aramaic treatise, first popularized in the mystical circles of Hasidei Ashkenaz, contains an introductory midrash on Moses receiving the Torah which details how angels revealed to the prophet the practical uses of names derived from each parasha. The text presents these names, describes how they are derived from deconstructing biblical words, and occasionally their intended purposes. Belea is working on an edition, translation and commentary of *Sefer Shimmush Torah*, as well as a material description of the surviving manuscripts.

During her time at the Centre, she examined one of the oldest manuscripts of the corpus, MS Michael 9, held at the Bodleian Library, and uncovered further fragments of *Sefer Shimmush Torah* in undigitized manuscripts at the University. She was introduced to sixteenth-century printed books at Corpus Christi College and contributed to the description of paratextual information in one of them for the international project *Footprints – Jewish Books through Time and Place*. Her stay in Britain enabled her to work with primary sources also at the British Library, in Cambridge and in Leeds.

The David Patterson Lectures broadened her outlook on Jewish Studies, and she enjoyed, among various seminars and talks, the Seminar on Jewish History and Literature in the Graeco-Roman Period and the Seminar in Modern Jewish History. She also took part in the Judeo-Arabic classes of the Oxford School of Rare Jewish Languages. Belea would like to thank the Centre's staff for their warm welcome.

*Daniele Minisini*

Daniele Minisini, who stayed as a Junior Visiting Scholar at the Centre from 16 January to 16 July 2022, attended various activities and seminars of both the OCHJS and the Centre for the Study of the Bible while continuing work on his project on Enochic literature. In particular, he analysed the Aramaic manuscript evidence of Enochic literature in the Second Temple period and the Greek witnesses to the same texts, in order to question the notions of Enochic Pentateuch and Enochic Judaism. He also explored the sources of authority and the authority-conferring strategies found within Enochic texts. Partial results of this research appeared in an Italian article entitled 'Can We Really Talk about Enochic Judaism? Reflections on the Margins of a Problematic Historiographical Category'. He also presented a paper entitled 'Heavenly Revelation and Universalism: Jewish Apocalypticism between Cosmology, Anthropology and Eschatology', during the conference *Between Alexandria and Rome* organized by Sapienza University of Rome and the Pontifical Gregorian University. Finally, he organized and participated in a seminar launching a recent volume on John the Baptist and wrote the entry on 'Divine Right' for a forthcoming lexicon of metapolitics. While pursuing his research on Enochic literature he also continued to work on his doctoral dissertation entitled 'The Preaching of John the Baptist: Historical-Critical Study in Light of the Book of Enoch's Parables', before proposing the work for publication.

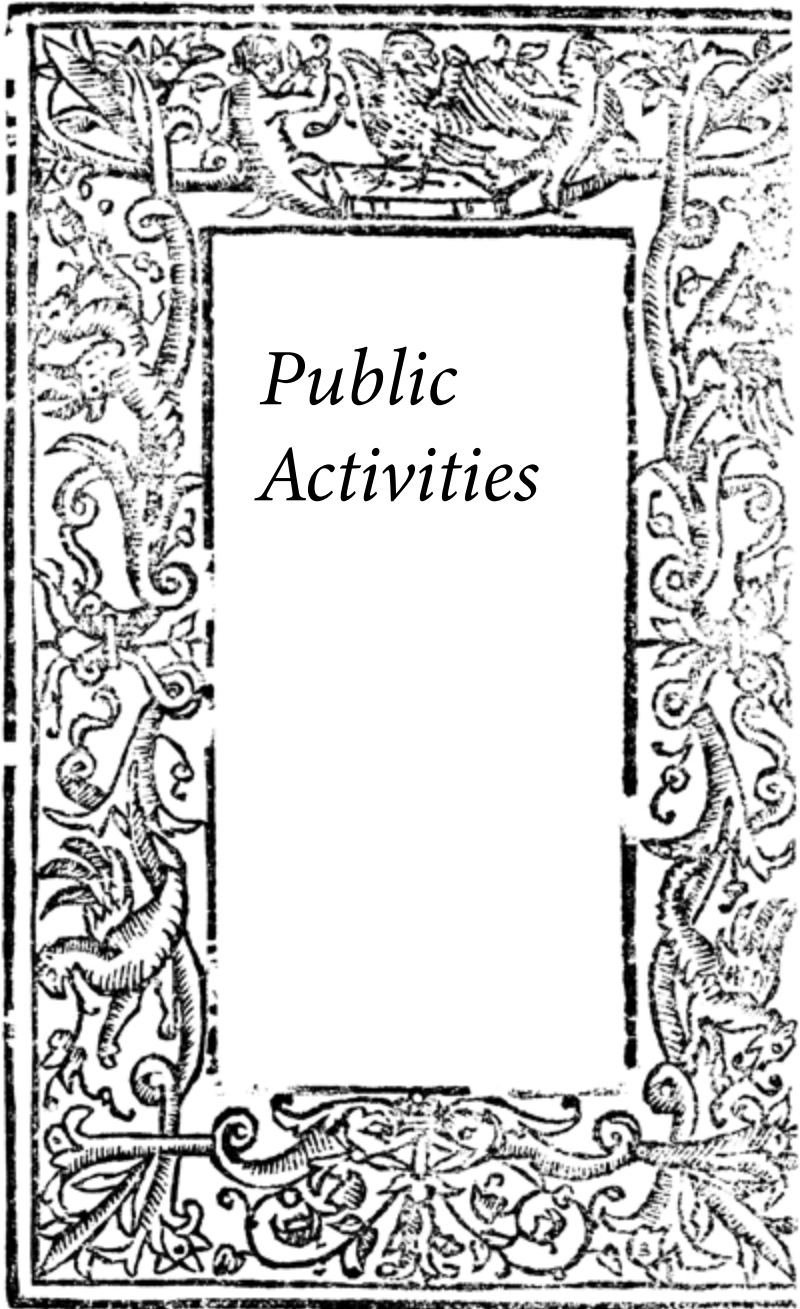
While at the Centre he was awarded the European Association of Biblical Study Travel Grant to attend the Association's Annual Conference in Toulouse in July 2022, at which he presented a paper entitled 'Is the Book of Parables a Sapiential Text?' He was also granted a European Association of Jewish Studies Travel and Accommodation Bursary to attend the 18th World Congress of Jewish Studies in Jerusalem in August 2022, where he presented a paper on John the Baptist.

The Leopold Muller and Bodleian libraries offered precious bibliographic tools to pursue his research projects, while the continuous contact with colleagues allowed him to refine his research methodologies and question his projects from different points of view. It was a privilege to be at the Centre and he would like to thank Professor Judith Olszowy-Schlanger for her support and Professor Hindy Najman for her insights and behind-the-scenes work.

*Sietske van der Veen*

Sietske van der Veen of the Huygens Institute (Royal Netherlands Academy of Arts and Sciences) and Utrecht University stayed at the Centre from 1 April until 30 June 2022. She was also a Recognized Student at the Faculty of History of the University during Trinity Term as a guest of the Jewish Country Houses project led by Professor Abigail Green. Her research focused on country houses of the Jewish Dutch elite between 1870 and 1940, one of the case studies in her PhD project. For Dutch Jews, country houses demonstrated that they belonged quite literally to the sociocultural landscape of the places where they made their homes. The main question of her research at the Centre and the University was to what degree these houses served as opportunities – or even as the ultimate means – for Jews to integrate into predominantly non-Jewish environments.

Sietske attended a conference and numerous lectures and seminars at the Centre as well as at colleges throughout the University. She presented her work at the Postgraduate Day of the Jewish Country Houses project at the National Gallery in London in April and prepared much of a paper on Dutch Jewish country houses for the World Congress of Jewish Studies in Jerusalem in August. She also wrote a paper on Baroness Hélène van Zuylen-de Rothschild and De Haar Castle for the British and Irish Association for Jewish Studies Annual Conference in London in July 2022. She considered it a privilege to be part of the close-knit community at the Centre and is grateful to all those who showed her kindness and inspired her future research.



*Public  
Activities*



## *Lectures and Classes for the Public*

---

### *Michaelmas Term*

#### *The David Patterson Lectures*

Book Launch: Dr Kerem Tinaz (Koç University) and Dr Oscar Aguirre-Mandujano (University of Pennsylvania), *Sephardic Trajectories*. University of Chicago Press for Koç University Press (2021) *Professor Laurent Mignon (University of Oxford)*

More on Christian Hebraism in Medieval England: New Evidence from a Manuscript from John Selden's Collection *Professor Judith Olszowy-Schlanger (University of Oxford)*

Partings of the Ways: Exit Ramps and Divorce Papers *Professor Adele Reinhartz (University of Ottawa)*

Encounter in Toledo? Maimonides, Samuel ibn Tibbon and Michael Scot *Dr Lucy Pick (University of Chicago)*

The Art of Magical Narrative: Persuasive Storytelling in Jewish Aramaic Spell Texts from Late Antique Babylonia *Dr Daniel J. Waller (University of Oxford)*

Medieval Hebrew Books: The View from the Sixteenth-Century Printshop *Dr Adam Shear (University of Pittsburgh)*

The Anxieties of Shared Books in Late Ancient Palestine *Dr Jeremiah Coogan (University of Oxford)*

#### *Lunchtime Seminar in Jewish Studies*

The Problem of Textual Arrangement in the Old Church Slavonic Version of the Book of Daniel *Dr Alessandro Maria Bruni (Università Ca' Foscari Venezia)*

#### *Language Classes*

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

Modern Hebrew Ulpanim: Absolute Beginners, Lower Intermediates and Upper Intermediates *Esther Yadgar*

*Oxford School of Rare Jewish Languages Classes*

Baghdadi Judeo-Arabic *Dr Assaf Bar Moshe (Freie Universität Berlin)*

Classical Judeo-Arabic *Friederike Schmidt (Ludwig-Maximilians-Universität München)*

Judeo-Italian *Dr Marilena Colasuonno (University of Naples)*

Judeo-Tat *Professor Gilles Authier (Ecole Pratique des Hautes Etudes, Paris) and Dr Murad Suleymanov (Ecole Pratique des Hautes Etudes, Paris)*

Ladino *Dr Ilil Baum (The Hebrew University of Jerusalem) and Dr Carlos Yebra López (New York University)*

Yiddish *Dr Beruriah Wiegand (University of Oxford)*

Special Music Course Offering: Between the Besht and Bulletproof Stockings:  
An Introduction to Hasidic Music *Dr Diana Matut (Martin-Luther-University Halle-Wittenberg)*

*Oxford School of Rare Jewish Languages Lectures*

Varieties of Judeo-Italian and their Characteristics *Professor Aaron Rubin (Pennsylvania State University)*

The Digital Revitalization of Ladino in the Twenty-first Century *Dr Carlos Yebra López (New York University)*

***Hilary Term***

*The David Patterson Lectures*

Book Launch: Boaz Huss, *Mystifying Kabbalah: Academic Scholarship, National Theology and New Age Culture*. Oxford University Press (2021) *Professor Boaz Huss (Ben-Gurion University of the Negev)*

Maimonides' Cosmogony-Prophetology Puzzle Revisited *Dr Dong Xiuyuan (University of Shandong)*

What Is Biblical Monotheism? One God, Two Jews, Three Opinions and Many More *Professor Job Y. Jindo (Academy for Jewish Religion, New York)*

From Communism to Buddhism: The Spiritual and Communal Journeys of Allen Ginsberg *Professor Yaakov Ariel (University of North Carolina at Chapel Hill)*

Dreaming of Stones, Walls and Mountains – China in German-Jewish Thought *Dr Sebastian Musch (University of Osnabrück)*

From Insight Meditation to 'Jewish Mindfulness': Religious Transformation in a Global Age *Dr Mira Niculescu (The Hebrew University of Jerusalem)*

Gandhi and the Jews – The Jews and Gandhi *Dr Shimon Lev (Tel-Hai Academic College, Upper Galilee)*

Black is the New Jew?: The Emerging 'Jewitch' Movement, Between Jew Age and Neo-Witchcraft *Professor Lionel Obadia (University of Lyon)*

*Babylonian Talmud*

Talmud Classes on Qiddushin Chapter 1 *Dr Norman Solomon (University of Oxford)*

*Lunchtime Seminar in Jewish Studies*

Lived Judaism: A New Epistemology for the Study of Jewish Lifeways in Israeli Society *Dr Rachel Werczberger (Hadassah Academic College, Jerusalem)*

*Language Classes*

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

Modern Hebrew Ulpanim: Absolute Beginners, Lower Intermediates and Upper Intermediates *Esther Yadgar*

*Oxford School of Rare Jewish Languages Classes*

Baghdadi Judeo-Arabic *Dr Assaf Bar Moshe (Freie Universität Berlin)*

Classical Judeo-Arabic *Friederike Schmidt (Ludwig-Maximilians-Universität München)*

Judeo-French *Dr Sandra Hajek (Georg-August-Universität Göttingen)*

Judeo-Italian *Dr Marilena Colasuonno (University of Naples)*

Judeo-Neo-Aramaic *Dr Dorota Molin (University of Oxford)*

Judeo-Persian *Dr Ofir Haim (The Hebrew University of Jerusalem)*

Judeo-Tat *Professor Gilles Authier (Ecole Pratique des Hautes Etudes, Paris) and Dr Murad Suleymanov (Ecole Pratique des Hautes Etudes, Paris)*

Karaim *Professor Henryk Jankowski (Adam Mickiewicz University, Poznań)*

Ladino *Dr Ilil Baum (The Hebrew University of Jerusalem) and Dr Carlos Yebra López (New York University)*

Yiddish *Dr Beruriah Wiegand (Oxford Centre for Hebrew and Jewish Studies)*

Special Music Course: Yiddish Songs as Sources for the History of the Ashkenazim *Dr Diana Matut (Martin-Luther-University Halle-Wittenberg)*

- Yiddish Songs as Sources, or What Is an Historical Song?  
 C. 1600: A Time for Truth: Purim and Inner-Jewish Critique in Song  
 1614: Expulsion from Frankfurt and the *Megiles Vints*  
 1827 Or Whom Will We Serve? Jewish Conscription in Song  
 The-isms of Jewish Modernity: Bundism, Communism and Anarchism in  
 Yiddish Song  
*Hey Zhankoye!* Stalin's Forgotten Zions in Song  
*Mayn shvester Khaye*. Memories of Lost Worlds  
 The Twentieth and Twenty-first Centuries: Social Struggle, World Politics  
 and Some Jewish Questions

*Oxford School of Rare Jewish Languages Lectures*

- The Jewish Neo-Aramaic Dialects *Professor Geoffrey Khan (University of  
 Cambridge)*  
*Orlando Furiozo*: A Judeo-Spanish Manuscript in Oxford *Alla Markova  
 (Brooklyn Public Library)*  
 Contemporary Hasidic Yiddish *Professor Kriszta Eszter Szendroi (University  
 College London)*

***Trinity Term***

*The David Patterson Lectures*

- Hardening of Hearts in Late Medieval Jewish Philosophical Exegesis *Dr  
 Shira Weiss (Yeshiva University, New York)*  
 Audiatur et altera pars: The Torah's Hermeneutics of Ambiguity *Professor  
 Konrad Schmid (University of Zurich)*  
 The Visualization of Colours in Jewish and Muslim Mysticism *Professor Paul  
 B. Fenton (Université Paris-Sorbonne)*  
 Dubnow's Other Daughter: Lucy S. Dawidowicz (1915-1990) and the  
 Beginnings of *Khurbn forschung* (Holocaust Studies) in the United  
 States *Professor Nancy Sinkoff (Rutgers University, New Jersey)*  
 The Dead Sea Scrolls and the History of Judaism *Professor Lawrence H.  
 Schiffman (New York University)*  
 A Bundle of Myrrh is My Beloved: Love as Religious Ideal in Jewish, Christian  
 and Islamic Thought and Mysticism *Dr Andrea Gondos (Freie Universität,  
 Berlin)*

Late Medieval Judaeo-Arabic Thought: Recovering a Lost Chapter of Jewish Intellectual History *Dr Raphael Dascalu (Monash University, Melbourne)*

*Lunchtime Seminars in Jewish Studies*

Was Rabbi Jonathan Eibeschuetz a Crypto-Christian? *Dr Pawel Maciejko (Johns Hopkins University, Baltimore)*

Jewish Persian Philosophy in the Seventeenth Century: Rabbi Yehuda Ben Eleazar's Treatise *The Duties of Yehuda* *Dr Ilan Moradi (Beijing Normal University)*

Spying on Evil: Soviet Partisan Intelligence between Reporting the Holocaust and Employing Its Survivors *Dr Yaacov Falkov (University of Tel Aviv and Reichman University, Herzliya)*

A Hebrew Writer in Graz, Styria and Austria: Gershon Shofman Then and Now *Dr Judith Müller (University of Basel)*

*Babylonian Talmud*

Talmud Classes on Qiddushin Chapter 4 *Dr Norman Solomon (University of Oxford)*

*Language Classes*

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

Modern Hebrew Ulpanim: Absolute Beginners, Lower Intermediates and Upper Intermediates *Esther Yadgar*

*Oxford School of Rare Jewish Languages Classes*

Baghdadi Judeo-Arabic *Dr Assaf Bar Moshe (Freie Universität Berlin)*

Classical Judeo-Arabic *Friederike Schmidt (Ludwig-Maximilians-Universität München)*

Judeo-Greek *Dr Julia Krivorutchko (University of Cambridge)*

Judeo-Italian *Dr Marilena Colasuonno (University of Naples)*

Judeo-Neo-Aramaic *Dr Dorota Molin (University of Oxford)*

Judeo-Tat *Professor Gilles Authier (Ecole Pratique des Hautes Etudes, Paris) and Dr Murad Suleymanov (Ecole Pratique des Hautes Etudes, Paris)*

Judeo-Turkish *Professor Laurent Mignon (University of Oxford)*

Ladino *Dr Ilil Baum (The Hebrew University of Jerusalem) and Dr Carlos Yebra López (New York University)*

Yiddish *Dr Beruriah Wiegand (Oxford Centre for Hebrew and Jewish Studies)*

Special Music Course: Between Synagogue and Court: Jewish Music from Renaissance and Baroque *Dr Diana Matut (Martin-Luther-University Halle-Wittenberg)*

The Place of (Art) Music in Early Modern European Jewish Cultures

A Colleague of Monteverdi: Salamone Rossi in Mantua

The Lawyer Who Liked Jewish Singing: Benedetto Marcello and His Ethnographic Endeavour

Singing Yiddish in Italy and Beyond: Jewish Song Culture

Händel and the Rabbi or: A Hebrew Esther

Grossi and the Cantata Ebraica / Saladin: Canticum Hebraicum

Dancing and Dance Music in Early Modern Ashkenaz

Crossovers: Jair Dala and Israel in Egypt / New Jewish Music in an Old Garb: Elam Rotem and Profeti della Quinta's *Qui amore langueo*

*Oxford School of Rare Jewish Languages Lectures*

Jewish Languages: Commonality and Diversity *Professor Sarah Bunin Benor (Hebrew Union College, Los Angeles)*

Translating from and into Yiddish: A Conversation on *Der Opgang (The Disappearance)* between Beruriah Wiegand and Ilan Stavans *Dr Beruriah Wiegand (University of Oxford) and Professor Ilan Stavans (Amherst College, Massachusetts)*

Judaeo-Arabic Translations: From the Bible to the Count of Monte Cristo *Professor Ofra Tirosh-Becker (The Hebrew University of Jerusalem)*

Translating the Bible in Old Yiddish: From Bilingual Glossaries to Adaptations with Commentaries *Dr Jean Baumgarten (Research Director Emeritus at the Centre National de la Recherche Scientifique [CNRS], France)*

*Oxford Biblical Hebrew Summer School*

A Two-Week Online Course *Dr Stephen L. Herring (Oxford Centre for Hebrew and Jewish Studies)*

## *Oxford School of Rare Jewish Languages*

---

### *Historical and Academic Context*

*Professor Judith Olszowy-Schlanger, FBA*

Jews in many Diaspora communities for over almost two thousand years spoke the languages of their non-Jewish neighbours. While Hebrew and Aramaic were treasured as traditional vehicles for prayer, education and 'high' literary genres, other vernaculars were adopted for less formal use, for mothers to speak to their children and for expressing daily concerns and emotions. Dozens of 'Judeo' or 'Jewish languages' developed, differing from one community to another, but mostly using Hebrew and Aramaic words to express specifically Jewish concepts. When Jews wrote these languages, they usually did so Hebrew characters, endowing the texts with a unique Jewish identity.

Topics expressed in Judeo languages were often frivolous or mundane. One finds wedding songs, lullabies, homemade medicinal recipes, biblical stories retold for women and children, and tales of knights, princesses and dragons. But they were progressively also used to write about sciences, philosophy and medicine, and they even seeped into texts for synagogue and the house of study in texts designed to help Jews understand the founding texts of Judaism and to facilitate religious teaching. Vernacular translations of the Bible were created in the Islamicate East from the tenth century CE, and later in Europe. Bible and Talmud exegetes across the Diaspora used Judeo languages in school settings.

The cultures of oral and written Judeo languages thus became rich repositories of family and community traditions. But the tragic events of Jewish history threatened many of them with extinction. Persecutions and expulsions throughout the ages, and particularly the catastrophies of the twentieth century, wiped out entire communities of Jewish-language speakers in Eastern Europe and the Balkans. The later displacement and disappearance of Jewish communities from North Africa, the Near East, Yemen and Central Asia threatened others.

Rescuing these Judeo languages from oblivion is today a matter of urgency, in which universities and research institutions have an essential role to play. For this reason, the Oxford Centre for Hebrew and Jewish Studies (OCHJS)

created the Oxford School of Rare Jewish Languages (OSRJL), a unique venture in which students from across the world are instructed in – so far – no fewer than fifteen Judeo languages by leading international language experts.

### *Overview of the Programme*

*Professor Judith Olszowy-Schlanger, FBA,  
and Madeleine Trivasse*

Jewish languages are essential parts of Jewish history, creativity, culture and identity, but are vulnerable to neglect. Most of those taught on the programme are in danger of extinction, while others have already died and are known only from writings.

While various research programmes stress the role of vernacular languages in Jewish life and culture and point to their fragility, universities have previously offered very few opportunities for people to learn most of them. The OSRJL, the first of its kind, therefore responds to a real need. It was formed in August 2021 by the Oxford Centre for Hebrew and Jewish Studies (OCHJS) in collaboration with the Institut des Langues Rares (ILARA) at Ecole Pratique des Hautes Etudes (EPHE), Paris, and offers free online teaching of rare Jewish languages and their cultural–historical contexts. There are also a public lecture series, an academic blog, a Visiting Fellows programme and special Jewish music classes, all accessible at no cost to accepted students and members of the general public around the globe. In this way, the OSRJL aims to preserve, spark interest in, enable access to and reflect on the nature and role of Jewish languages as linguistic facets of Jewish life and history.

During this inaugural year, the OSRJL offered a range of classes on twelve vernacular languages spoken and / or written by Jews since the Middle Ages. Classes were taught by leading academics at universities in Europe and elsewhere and were offered free of charge to applicants who were selected through a competitive process. Spaces were limited and priority was given to current university students, although other members of the public also applied. Students were eligible for certificates of participation at the end of the academic year, subject to attendance requirements.

The OSRJL was envisaged and planned by Professor Judith Olszowy-Schlanger, FBA (President of the OCHJS; Director, Centre for Hebrew and Jewish Studies, Oxford; Professor of Hebrew Manuscript Studies, EPHE, Paris Science et Lettres [PSL]; and Fellow, Corpus Christi College, Oxford).



She established an Advisory Committee comprising Dr Sarah Bunin Benor (Hebrew Union College – Jewish Institute of Religion), Dr Yehudit Henshke (University of Haifa), Professor Lily Kahn (University College London), Professor Geoffrey Khan (University of Cambridge), Professor Laurent Mignon (University of Oxford), Professor Ofra Tirosh-Becker (The Hebrew University of Jerusalem), and Professor Dr Ronny Vollandt (Ludwig-Maximilians-Universität München).

The programme's Coordinator was Madeleine Trivasse (also OCHJS Academic Registrar), and day-to-day administration was by Dr Toni Griffiths (October 2021–April 2022) and Celeste Pan (from April 2022). Priscilla Lange (OCHJS Academic Administrator) organized its public-lecture series and additional Jewish music classes, and Kerry Maciak (OCHJS Bursar) and Jun Tong (OCHJS Accounts Assistant) oversaw the programme's financial arrangements. The OSRJL was founded and funded with the help of two generous foundations, both of which currently wish to remain anonymous.

## *Year in Review*

### *Madeleine Trivasse*

As soon as funding for the OSRJL was secured in August 2021, we began advertising its programme through the OCHJS website and email list, as well as the lists of the Oxford Language Centre and other academic institutions, and *The Jewish Chronicle*, etc. We were approached by several news agencies for interviews before the start of the academic year, such as *The Forward*, *The Jewish Telegraphic Agency* and *Jüdische Allgemeine*.

The advertised range of twelve languages and of teachers for the 2021–2 academic year was as follows:

Baghdadi Judeo-Arabic *Dr Assaf Bar Moshe, Freie Universität Berlin*

Classical Judeo-Arabic *Friederike Schmidt, Ludwig-Maximilians-Universität München*

Judeo-French *Dr Sandra Hajek, Georg-August-Universität Göttingen*

Judeo-Greek *Dr Julia G. Krivoruchko, University of Cambridge*

Judeo-Italian *Dr Marilena Colasuonno, University of Naples*

Judeo-Neo-Aramaic *Dr Dorota Molin, University of Oxford, University of Cambridge*

Judeo-Persian *Dr Ofir Haim, The Hebrew University of Jerusalem*

Judeo-Tat *Professor Gilles Authier and Dr Murad Suleymanov, EPHE, Paris*

Judeo-Turkish *Professor Laurent Mignon, University of Oxford*

Karaim *Professor Henryk Jankowski, Adam Mickiewicz University, Poznań*

Ladino *Dr Ilil Baum, The Hebrew University of Jerusalem, and Dr Carlos Yebra López, New York University*

Yiddish *Dr Beruriah Wiegand, University of Oxford*

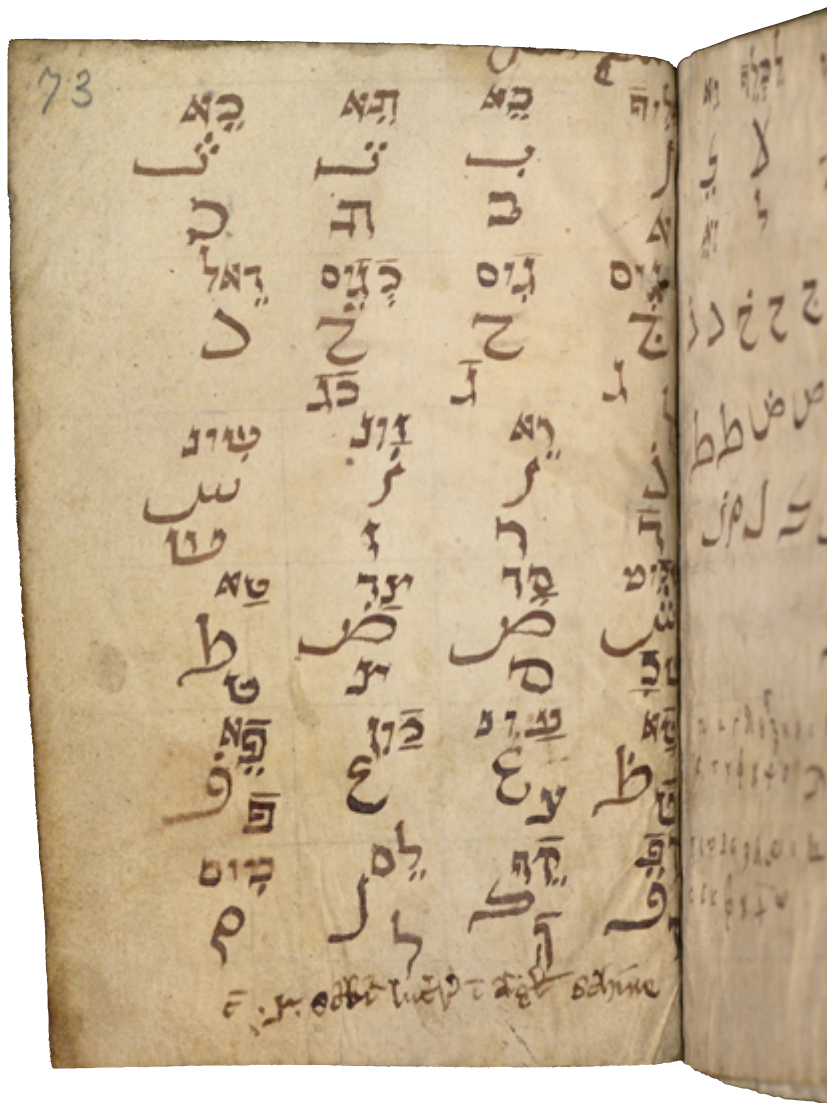
No fewer than 649 applications were received from students and professors from various fields of study, as well as from members of the non-academic general public. Many applied for more than one language. They were drawn from forty-seven countries, including Algeria, Argentina, Armenia, Australia, Austria, Belarus, Belgium, Bosnia and Herzegovina, Brazil, Canada, Croatia, Czechia, Egypt, Estonia, Ethiopia, Finland, France, Germany, Greece, Hong Kong, India, Indonesia, Iraq, Ireland, Israel, Italy, Japan, Lebanon, Malaysia, Mexico, Morocco, the Netherlands, Norway, the Philippines, Poland, Romania, Russia, Serbia, Spain, Sweden, Switzerland, Taiwan, Türkiye, Ukraine, the United Arab Emirates, the United Kingdom and the United States of America.

Due to the high level of interest in our programme, we decided to offer further levels in some languages and to limit the number of students in each class to preserve a productive learning environment. All the languages were offered at entry level, and several also at higher levels. Beginners and Advanced classes were offered in Baghdadi Judeo-Arabic and Judeo-Turkish, while there were two Beginners classes as well as Advanced Beginners and Intermediate / Advanced ones in Yiddish. Two sections of Beginners Ladino classes were provided, in response to high demand.

Approximately thirty student places were offered for each class, although sixty student places were piloted in Judeo-Italian. Ten applicants were placed on a waiting list for each class and were offered places if they became available. A total of 338 students took up places, several of them in multiple classes.

Based on experience of teaching and learning online during the COVID-19 pandemic, each class met via Zoom for an hour a week, during the three Oxford terms, each of eight weeks. Classes lasted one, two or three terms, depending on the historical or contemporary prevalence and the amount of surviving written material in each language, as well as teacher availability. Classes lasting multiple terms were continuous, rather than starting again each term. Those offered for one term included Judeo-French, Judeo-Greek, Judeo-Persian, both levels of Judeo-Turkish and Karaim. Languages offered for two terms were Classical Judeo-Arabic and Judeo-Neo-Aramaic. Those for three terms included both

levels of Baghdadi Judeo-Arabic, Judeo-Italian, Judeo-Tat, both sections of Ladino and all levels and sections of Yiddish. In total, the OSRJL offered 320 hours of language teaching.



MS Bodley Or. 3, f. 73r, Bodleian Libraries, University of Oxford

Teaching methods in class sessions varied depending on the language and included conversational practice and reading manuscripts. Lectures on historical and cultural contexts, linguistics and phonetics covered topics such as grammatical and syntactical features, vocabulary and conversational phrases. It was decided not to record sessions, to preserve a lively interactive learning environment in which students would feel comfortable participating and practising. Teachers recommended resources for students to use outside and during classes, and in some cases provided and shared resources digitally by email or via Slack. Students and teachers could use Slack to message the class with questions not addressed in sessions.

While language classes were not marked or offered for credit through the Oxford Centre for Hebrew and Jewish Studies, language students were eligible for electronic certificates of participation at the end of the academic year, provided they had missed no more than the equivalent of two sessions per term. The Administrators Dr Toni Griffiths and Celeste Pan recorded attendance and liaised with Coordinator Madeleine Trivasse and Professor Judith Olszowy-Schlanger before certificates were issued. These certificates were a means to acknowledge and celebrate students' learning but were also official documents for those whose home universities recognized their participation as part of their courses of study.

In addition to the language classes offered as the principal focus of the OSRJL, the programme hosted several other forms of learning and engagement during the 2021–2 academic year.

***OSRJL Tutorials Website:*** To provide our language students with resources to practise their in-class learning, we designed and commissioned the OSRJL Tutorials website, deftly developed by Michael Allaway (Software Engineer, University of Oxford) beginning in Michaelmas Term 2021. The site allowed teachers to create and share with students a variety of self-correcting exercises. Other resources – including text, image, audio and video files – were uploaded to the site for students to access alongside exercises. The platform was under development throughout the 2021–2 academic year and was piloted with the Centre's Modern Hebrew classes taught by Esther Yadgar independently of the OSRJL. It will receive broader use in the 2022–3 academic year.

***OSRJL Lectures:*** We developed a new series of public lectures on topics related to rare Jewish languages, to provide students and the general public with glimpses into the languages' broader historical, cultural, literary and

## Create past tense forms

Language: Judeo-Neo-Aramaic Format: Fill in the Blank Theme: Grammar: Verb (Past) Difficulty: Advanced Beginners

Copy

Fill in the correct past tense verbal form of the verb given in brackets (given in the 3rd person MASC SG form of the present).

Sara (zawin) zwinna betha sqila.

Created by Dorota Malin Owned by Dorota Malin

Restart

Check Answers

Completed

*Example of exercises on the OSRJL Tutorials platform*

linguistic contexts. The lectures – organized and run by the OCHJS Academic Administrator, Priscilla Lange – took place online via Zoom throughout the year and were attended globally by audiences of varying size. Six lectures were recorded and made available on the OCHJS's Vimeo account, where other lectures of the OCHJS are also available for viewing.

**Special Jewish Music Classes:** Dr Diana Matut (Martin-Luther-University Halle-Wittenberg) offered three classes throughout the year on aspects of Jewish music related to Jewish languages. These were entitled 'Between the Besht and Bulletproof Stockings: An Introduction to Hasidic Music' (Michaelmas Term 2021, nineteen students), 'Yiddish Songs as Sources for the History of the Ashkenazim' (Hilary Term 2022, sixteen students) and 'Between Synagogue and Court: Jewish Music from Renaissance and Baroque' (Trinity Term 2022, eighteen students). In these, Dr Matut also played recordings representing different musical and historical themes. Music classes, like language classes, were offered once a week for an hour per session during the eight weeks of each Oxford term. They were less formal than language classes, so attendance records were not kept, and certificates of participation not issued. Student feedback was positive, and Dr Matut will be offering further classes on Jewish musical topics in the 2022–3 academic year.

***The Jewish Languages Bookshelf, An Academic Blog:*** In Michaelmas Term 2021 we launched an additional platform for exploring rare Jewish languages: an academic blog entitled *The Jewish Languages Bookshelf*, abbreviated *The Bookshelf*, to which eight specialists from around the world contributed brief, accessible articles on particular pieces of material and book culture.

***OSRJL Visiting Fellowship:*** The OCHJS hosted its first OSRJL Visiting Fellow, Alla Markova (Brooklyn Public Library), in Hilary Term 2022. While in Oxford she closely studied MS. Canonici Or. 6, a manuscript of *Orlando Furiozo* held in the Bodleian Library. Her fascinating discoveries are detailed in both her blog post on *The Bookshelf* and in her OSRJL Lecture. Besides conducting research activities, Alla quickly became a welcome presence at the Clarendon Institute, the premises of the OCHJS, where she met Fellows, staff, Visiting Scholars and other Visiting Fellows.

In addition to these formal components of the OSRJL programme, language students initiated several WhatsApp and Facebook groups, as well as a LinkedIn page, to meet one another outside sessions and around the globe. We expect this network of individuals engaging with rare Jewish languages to continue to grow and flourish in years to come.

## *Journal of Jewish Studies*

---

The *Journal of Jewish Studies* continued its regular and timely publication during the academic year 2021–2 under the joint editorship of Professor Sacha Stern, FBA (University College London), and Professor Alison Salvesen (University of Oxford), with Margaret Vermes (Oxford Centre for Hebrew and Jewish Studies) as Executive Editor, Dr Benjamin Williams (University of Oxford) as Book Reviews Editor and Dr Alinda Damsma (University College London) as Assistant Editor.

Volume 72, no. 2 (Autumn 2021) contains articles on Ben Sira manuscripts (Jean-Sébastien Rey), Talmudic stories (Moshe Simon-Shoshan), Karaite calendars (Nadia Vidro), medieval Hebrew grammar (Moshe Kahan), Isaac the Blind (Tzahi Weiss), Jacob Sapir (Noah S. Gerber), the journal *HaTz'fira* (Zef M. Segal and Oren Soffer) and David Zvi Hoffmann (Alexander A. Dubrau and Meir Seidler). It includes a note in memory of Professor Sir Fergus Millar.

Volume 73, no. 1 (Spring 2022) has articles on late antique Hebrew grammar (Benjamin Williams), Karaite exegesis (Joseph Habib), Andalusian law (Zvi Stampfer), medieval scribing (Nehemiah Gordon), Nahmanides (Miriam Sklarz), Judeo-Greek (Niels De Ridder), Herbert Weiner (Dana Evan Kaplan) and Jacques Derrida (Hanoch Ben Pazi).

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

Post-pandemic economic recession significantly impacted the publishing industry, causing substantial increases in the prices of printing, paper and mailing. Many libraries with limited financial budgets responded to the crisis by cancelling subscriptions. However, the consequential reduction in our income was partially compensated by the exponential growth of ‘online-only’ subscriptions over the course of the year. Further challenges emerged post-Brexit as new VAT / customs regulations on the export of low-value goods to the EU came into force. In order to stabilize the *Journal’s* financial position, expenditure was cut to the minimum. *JJS’s* external storage facility at Storage King, Oxford, was relinquished; hiring of a freelance Book Reviews assistant ceased; and the length and weight of publications were kept under strict control.

The *JJS’s* Green Open Access Policy was further broadened to comply with the latest UKRI policy.

We are glad to report that, through efficient management and editorial work in these difficult times, the *JJS* has maintained and consolidated its position as a world-leading journal in the field.

## *Institute for Polish–Jewish Studies*

---

The Institute for Polish–Jewish Studies (IPJS), an associated institute of the Centre, organized eleven events in 2021–2. All were held as online virtual events, often in cooperation with the Institute of Jewish Studies of University College London, an arrangement which allowed the attendance of a wide public from abroad and thus led to significantly large audiences. We are very much hoping next year to hold live events, although the single in-person event we organized this year had to be cancelled because of low attendance.

We began our cycle of events on 19 October when Marek Tuszewicki (Jagiellonian University, Kraków) discussed his book *A Frog Under the Tongue: Jewish Folk Medicine in Eastern Europe* (Oxford and Portland: Littman Library

of Jewish Civilization, 2021) with François Guesnet (Professor in Modern Jewish History in the Department of Hebrew and Jewish Studies at University College London). This wide-ranging study of the involvement of Jews in the healing practices of eastern Europe illuminates a neglected aspect of Ashkenazi culture and also sheds light on the cross-cultural contact between Jews and their neighbours.

This discussion was followed on 4 November by another between Dr Sonia Gollance (Lecturer in Yiddish at University College London) and Professor François Guesnet of the former's new book *It Could Lead to Dancing: Mixed-Sex Dancing and Jewish Modernity* (Palo Alto: Stanford University Press, 2021). The work is a path-breaking investigation of how, in the context of nineteenth- and twentieth-century Jewish culture, dance offers crucial insights into debates about emancipation and acculturation. Whereas traditional Jewish law prohibits men and women from dancing together, Jewish mixed-sex dancing was understood as a key sign of modernity – and the ultimate boundary transgression. As Dr Gollance demonstrates, mixed-sex dancing can serve as a flexible metaphor for the concerns of Jewish communities in the face of cultural transition.

Dr Marc Caplan (Senior Research Fellow at the Maimonides Centre, Hamburg) presented his recent book *Yiddish Writers in Weimar Berlin: A Fugitive Modernism* (Bloomington, IN: Indiana University Press, 2021) in a discussion with Professor François Guesnet on 16 November. His book examines the reciprocal encounter between east European Jews and German culture in the period after the First World War. Concentrating on a small group of avant-garde Yiddish writers – Dovid Bergelson, Der Nister and Moyshe Kulbak – living in Berlin during the Weimar Republic, Caplan shows how these writers and the works they produced became central to modernist aesthetics. He demonstrates how active Yiddish writers were in the literary scene and documents their influence on German-speaking Jews, who sought in such writers' works an understanding of their own complex cultural situation.

The next event was a discussion between Professor Natalia Aleksium (Harry Rich Professor of Holocaust Studies at the University of Florida) and Antony Polonsky (Chief Historian of the Global Educational Outreach Project of the Polin Museum of the History of Polish Jews in Warsaw), which took place on 7 December. The focus of this discussion was Professor Aleksium's new book, *Conscious History: Polish Jewish Historians before the Holocaust* (Oxford and Portland: Littman Library of Jewish Civilization, 2021), an examination of the historical scholarship produced by Jews in interwar Poland. As Jewish citizens



struggled to assert their place in a newly independent Poland, a dedicated group of Jewish scholars fascinated by history devoted themselves to creating a sense of Polish Jewish belonging alongside fighting for their rights as an ethnic minority. The political climate made it hard for these men and women to pursue academic careers; instead, they had to sustain their efforts to create and disseminate Polish Jewish history by teaching outside the university and publishing their work in scholarly and popular journals. In highlighting the role of public intellectuals and the social role of scholars and historical scholarship, this study adds a new dimension to the understanding of the Polish Jewish world in the interwar period.

The next discussion, which was co-organized with the Wiener Holocaust Library and the Institute of Jewish Studies at University College London and took place on 18 January 2022, was devoted to the recent work by Dr Michael Fleming (the Polish University Abroad, London), *In the Shadow of the Holocaust: Poland, the United Nations War Crimes Commission and the Search for Justice* (Cambridge: Cambridge University Press, 2022). The discussants were Antony Polonsky and Dan Plesch (a practising barrister and Director of the Centre for International Studies and Diplomacy in the Politics Department of the School of Oriental and African Studies, University of London). This important book examines the complexities of prosecuting war crimes after 1945. Focusing on Poland's engagement with the United Nations War Crimes Commission, it analyses different ways the Polish government-in-exile, based in London from 1940, agitated for an Allied response to German atrocities. The book shows that jurists associated with the government-in-exile made significant contributions to legal debates on war crimes and, along with others, paid attention to German crimes against Jews. From the summer of 1945 onward, their work continued under the aegis of the Polish government in Warsaw, recognized by the Western Allies at the Yalta Conference. The book thus provides a new lens through which to examine the early stages of the Cold War.

The main event of the year for the IPJS was an online conference held on 1 February 2022 to launch the publication of volume 34 of *Polin: Studies in Polish Jewry*, published for the IPJS and the American Association for Polish–Jewish Studies by the Littman Library of Jewish Civilization in association with Liverpool University Press and the Institute of Jewish Studies, University College London. The conference was co-organized and supported by the Embassy of the Republic of Poland in London and the Polish Cultural Institute, London, with the assistance of JW3, a leading Jewish cultural venue in London, and the American Association for Polish–Jewish Studies.

Edited by François Guesnet and Antony Polonsky, this volume of *Polin* is dedicated to the important role of Jewish self-governance in eastern Europe, beginning with its origins and ending in 1939. Such self-governance provided a degree of security for the Jews in eastern Europe. From the exile of the Jews to Babylon in the sixth century BCE, Jews have sought to create institutions to organize communal life and the practice of Judaism in the Diaspora. This volume investigates the nature and functioning of the system of Jewish self-government created in the medieval Kingdom of Poland and Grand Duchy of Lithuania, in the Polish–Lithuanian Commonwealth and elsewhere in eastern–central Europe. Extensive autonomy and complex structures of civil and religious leadership were central features of the Jewish experience in this region, and the volume probes the emergence of such structures from the late medieval period onward, looking at the legal position of the individual community and its role as a political actor.

Few other features have shaped the trajectory of east European Jewish history as much as the extent and continuity of Jewish self-governance. Among its most important elements are the role it played in implementing the constantly changing interpretations of Jewish legal traditions and the way its institutions reflected the embeddedness of the Jewish community in the administrative, political and economic fabric of early modern states, most notably Poland–Lithuania. The differentiated and complex structure of responsibilities in the individual community – most prominently in the form of the board of governors or *kahal* – enabled considerable sophistication in shaping relations with the crown, the nobility, the Roman Catholic Church and the Jews' neighbours, and had a long-lasting impact on Jewish political culture. So, too, did the supra-communal structures of regional councils and the two national councils, the Council of Lithuania and the Council of Four Lands, which were remarkable features of supra-communal representation in the Polish–Lithuanian Commonwealth. Individual chapters in the *Polin* volume discuss the implementation of Jewish law and the role of these councils.

The volume then examines how this system was partially abolished and transformed under Stanisław August, the last king of Poland–Lithuania, and subsequently by the governments of Prussia, Austria and Russia, which partitioned the country at the end of the eighteenth century. Under the influence of the principles of the Enlightenment, all these authorities sought drastically to limit the operation of Jewish self-government, as it was believed to prevent the desired transformation of the Jews from a community transcending existing boundaries and linked by a common faith and culture into national

citizens – or, where the concept of citizenship did not exist, into useful subjects of their respective states. These policies were pursued with varying results. In general, where some modernized form of Jewish self-government was retained, the transformation of the Jews into citizens or subjects was most successful. For this to take place, it was also necessary for there to emerge a significant group of acculturated Jews willing to participate in the transformation of their communities. These conditions could be found most noticeably in Prussia but also, albeit to a lesser extent, in Galicia in the Habsburg Empire and in the Congress of Poland, the semi-autonomous statelet in dynastic union with the Tsarist Empire created at the Congress of Vienna in an ultimately unsuccessful attempt to reconcile Polish national aspirations with Russian *raison d'état*. Such conditions were much less a feature of the Tsarist Empire itself.

Finally, the volume explores how attempts were made to create a modernized version of this system of self-government, with the emergence at the end of the nineteenth century of autonomous concepts of Jewish self-understanding. Polish independence made possible the creation of a single uniform system of Jewish self-government for the nearly 900 *kehillot* in the country which played an important role in Jewish life. Jews also began to participate in the organs of local self-government, which developed first in the partitioning powers and then in independent Poland. Cooperation between representatives of Jewish and non-Jewish communities at the local level is discussed down to the interwar years, when Jewish self-government was considered both a cherished legacy of pre-partition autonomy and a threat to the modern nation-state.

The long history of Jewish autonomous organizations in Polish lands accustomed Jews to working in representative bodies. Governmental attempts to reform or even to abolish Jewish self-government in the nineteenth century led to the emergence of very different systems in the different partitions – some more and some less effective. Everywhere, Jewish self-government persisted and, from the late nineteenth century, was seen as the basis for a system of Jewish national autonomy. Such autonomy proved incapable of implementation, although *kehillot* continued to function and acquired new responsibilities both in Poland and in Lithuania. Jews were also represented both in parliament and in the municipalities.

The long tradition of Jewish self-government had a significant impact on the Jewish commitment to representative government elsewhere, above all in Israel. It does also seem, paradoxically, that participation in Polish and Lithuanian parliamentary life and, even more, engagement in local government in both countries, even for those parties committed to a national understanding

of the Jewish identity, was more fruitful and brought greater results.

The conference was opened by the Polish Consul General (the newly appointed Ambassador, Professor Piotr Wilczek, had not yet arrived) and by Vivian Wineman, President of the IPJS. In the first panel, the editors explained their goals in putting the volume together. The second was devoted to 'The Emergence of a Jewish Polity', with presentations on 'Autonomy and Entanglement: On the Agency of Jewish Communities in Early Modern Poland', by Jürgen Heyde (Project Leader and Research Associate at the Leibniz Institute for the History and Culture of Eastern Europe at the University of Leipzig), and on 'Jews and the Noble Sejm and Sejmiki in the Polish-Lithuanian Commonwealth', by Anna Michałowska-Mycielska (Professor of Jewish History and Head of the Mordechai Anielewicz Centre at the University of Warsaw).

The next panel had as its theme 'Negotiating Self-Governance' and was made up of three presentations. The first, by Martin Borysek (postdoctoral researcher at the Institut für Judaistik und Religionswissenschaft, University of Potsdam), investigated 'Looking Across the Border: Jewish Trans-Communal Networks in the Lands of the Bohemian Crown after the Thirty Years' War'; the second, by Cornelia Aust (Lecturer in the History Department, Bielefeld University), was devoted to 'Burying the Dead, Saving the Community: The Jewish Burial Society in Praga as an Informal Centre of Jewish Self-Government'; and the third, presented by Marcos Silber (Associate Professor in the Department of Jewish History, University of Haifa), took as its topic 'Learning the Past, Planning the Future: Jewish Autonomism at the beginning of the Twentieth Century'.

The last session was a general discussion between Jonathan Webber (Jagiellonian University, Kraków), Antony Polonsky and François Guesnet on 'The Jewish Community in Poland from Communism to the Present'. All in all, it was a most successful conference, although we are hoping that, next year, we shall be able to meet in person in a single venue.

Further IPJS events continued throughout the year. The Institute marked Holocaust Memorial Day on 25 January by organizing a conversation between Agnes Kaposi, Fellow of the Royal Academy of Engineering and a Holocaust survivor from Hungary, and François Guesnet with the title 'Survival and Posterity'. This moving discussion, one of the highlights of our year, examined the experiences of Dr Kaposi, who was born in 1932 to a Hungarian Jewish and socialist family and who survived Debrecen ghetto and forced labour camps in Austria during the Second World War. A graduate of the Technical University

of Budapest, she left Hungary for England after the 1956 uprising and became an industrial researcher in the telecommunication and computer industries and, for many years, was the Head of Department of Electrical and Electronic Engineering, South Bank Polytechnic, later to become South Bank University. Her recollections were published as *Yellow Star, Red Star* (Manchester: i2i, 2020). The discussion raised important general questions about oral history, how to remember one's life, what to pass on and how to do so.

On 1 March, in a meeting which was organized in conjunction with the Institute of Jewish Studies at University College London, Eliyana Adler (Associate Professor in History and Jewish Studies at University College London) participated in a discussion of her book, *Survival on the Margins: Polish Jewish Survival in the Wartime Soviet Union* (Cambridge, MA: Harvard University Press, 2021), with Markus Nesselrodt (Assistant Professor of the Culture and History of Central and Eastern Europe at the European University in Viadrina) and Antony Polonsky. The largest group of Polish Jews to survive the Holocaust were the over 200,000 Jewish refugees from Poland who fled to the Soviet Union in the wake of the Nazi invasion. Almost all hoped to return to Poland after the Allied victory and, as a result, refused the offer of Soviet citizenship made by Stalin in 1940. As a consequence, they were deported to labour camps and areas in the eastern Soviet Union – in Soviet Central Asia, which the Germans were not able to occupy and where the Jewish refugees endured back-breaking toil, bitter cold and extreme deprivation. When they were finally allowed to return to Poland in 1946, they found a country in which very few of their Jewish compatriots had survived. Describing their ordeals, given the tragic fate of Polish Jewry, seemed insensitive, and many felt constrained to remain silent. As a result, their experiences, which were marked by a determination to survive and pass their heritage to a new generation, have been largely forgotten.

In cooperation with the Institute of Jewish Studies at University College London, Roni Masel (Fulbright postdoctoral scholar specializing in Hebrew and Yiddish literatures and modern Jewish history at Ben-Gurion University) gave a presentation on 8 March on the topic of her recent research with the title 'The Sun Never Sets on Yiddishland: Race, Empire, and the Global in Interwar Yiddish Culture' in discussion with Shirli Gilbert (Professor of Modern Jewish History at University College London) and Antony Polonsky. In her presentation, Dr Masel argued that Yiddish-writing intellectuals in the interwar period invoked a notion of a transnational 'Yiddishland' – an abstract, Diasporic, non-territorial space anchored in progressive Yiddish culture. In

recent years, Yiddish scholarship has often noted these non-nationalist and yet particularist sensibilities, celebrating Yiddish's worldliness as an exemplary case of a minor culture on the global stage. The book challenges this laudatory perspective by critically attending to markers of race in interwar Yiddish writing from Europe and South Africa, weighing both the benefits and limitations of assuming a global view on Yiddish culture. In particular, it focuses on an enigmatic case of a group of Yiddish writers in 1930s Johannesburg who, facing the rise of Afrikaner white nationalism, decided to promote a stronger affinity to Afrikaans culture and to ethnic Afrikaner politics among the Yiddish readership. Their writings showcase competing forces and tendencies – on the one hand, an aspiration for universal justice and resistance to nationalist chauvinism, and on the other hand, the surfacing of imperialist desires and a racialized philological imagination. Animating the tensions arising in these texts, the lecture charted new ways to account for how notions of empire, race, universalism and peoplehood in modern Yiddish culture are transformed in global circulation and under colonial settings.

The next event took place on 15 March, when Jan Rybak (Early Career Fellow at the Birkbeck Institute for the Study of Antisemitism) discussed his book *Everyday Zionism in Eastern Central Europe: Nation-Building in War and Revolution, 1914–1920* (Oxford: Oxford University Press, 2021) with François Guesnet. The book examines Zionist activism in east-central Europe during the years of war, occupation, revolution, the collapse of empires and the formation of nation-states in the years 1914 to 1920. Against the backdrop of the Great War – its brutal aftermath and consequent violence – the day-to-day encounters between Zionist activists and the Jewish communities in the region gave the movement credibility, allowed it to win support and to establish itself as a leading force in Jewish political and social life for decades to come. Through the efforts of these activists, Zionism came to mean something new: rather than being concerned with debates over Jewish nationhood and pioneering efforts in Palestine, it came to be about aiding starving populations; organizing soup-kitchens; establishing orphanages, schools, kindergartens and hospitals; negotiating with the authorities; and leading self-defence against pogroms. Through this engagement, Zionism evolved into a mass movement that attracted and inspired tens of thousands of Jews throughout the region. *Everyday Zionism* approaches the major European events of the period from the dual perspectives of Jewish communities and the Zionist activists on the ground, demonstrating how war, revolution, empire and nation held very different meanings for people, depending on their local circumstances.

The final meeting of the academic year took place on 29 March and was devoted both to a new book by Jeffrey Veidlinger (Professor of History and Judaic Studies at the University of Michigan), *In the Midst of Civilized Europe: The Pogroms of 1918–1921 and the Onset of the Holocaust* (New York: Metropolitan Henry Holt, 2022), and to the ongoing crisis caused by the Russian invasion of Ukraine. Between 1915 and 1921, more than 100,000 Jews were murdered in Ukraine and Poland by peasants, townsmen and soldiers who blamed the Jews for the turmoil of the Russian Revolution. In hundreds of separate incidents, ordinary people robbed their Jewish neighbours with impunity, burned down their houses, ripped apart their Torah scrolls, sexually assaulted and murdered them. Largely forgotten today, these pogroms – ethnic riots – dominated headlines and international affairs at the time. Aid workers warned that six million Jews were in danger of complete annihilation. Twenty years later, these dire predictions would come true. Drawing on long-neglected archival materials, including thousands of newly discovered witness testimonies, trial records and official orders, acclaimed historian Jeffrey Veidlinger shows for the first time how this wave of genocidal violence created the conditions for the Holocaust. Through stories of survivors, perpetrators, aid workers and governmental officials, he explains how many different groups of people came to the same conclusion: killing Jews was an acceptable response to their various problems.

Around 1000 people participated in the events organized this year by the Institute for Polish–Jewish Studies, making it another highly successful year from the point of view of public outreach. As a result, the Institute will continue to host online events in the future, though it also plans to hold some workshops and conferences as in-person events, since these do more effectively facilitate engagement and networking.

## *The Leopold Muller Memorial Library*

---

### *A Short History*

The Centre's Golden Anniversary is a good occasion to mention some of the highlights in the Library's history throughout the first fifty years of the Centre's existence. Its foundation was laid by the acquisition of the Library and Archive of Getzel Kressel in 1974 (see pp. 32–3), though the generosity of the long-serving

Chairman of the Library Committee David Lewis and Lord David Young of Graffham. This formed the core of the collection during the tenure of Librarian Richard Judd (1976–85). A generous donation was then made in 1992 under the librarianship Dr Noah Lucas (1988–96) by the Leopold Müller Foundation, through the offices of Michael Garston (an appreciation of Leopold Müller appears on pp. 33–9). This consolidated the Library's position at the Yarnton Manor site, in the same year that the Elkoshi Collection was acquired thanks to the generosity of Martin Paisner and the Edith and Ferdinand Porjes Trust, almost doubling the size of the Hebrew and Jewish Studies library and expanding its range to encompass Modern Hebrew literature. Fellow Librarian Brad Sabin Hill (1997–2002) oversaw the continued expansion especially of the reference and bibliography sections, which acquired major microfiche collections thanks to the generosity of the Catherine Lewis Foundation.

Dr Piet van Boxel's tenure as Librarian (2002–12) saw an enormous expansion in the holdings of the Library, as well as the launch of new online catalogues. The Library joined the University's OLIS system, to which it added an in-house catalogue for the Hebrew and Yiddish works, since OLIS could not yet handle the Hebrew alphabet. Central to the Library's expansion was the acquisition of the Foyle-Montefiore Collection and the loan of the Copenhagen Collection. The former, amassed by Moses Gaster, Sir Moses Montefiore's Librarian, included the Library of Leopold Zunz, thus providing a link with the *Wissenschaft des Judentums*' great tradition of the scholarly study of Judaism. The Copenhagen Collection, with its exceptional store of Dutch-Jewish books, pamphlets, archival material and realia, connected the Library with the mother community of Anglo-Jewry, the source of the first wave of immigrants after the readmission of the Jews to England.

A more Anglo-Jewish slant was given by the acquisition of the Louis Jacobs Library and the Loewe Collection, as well as by the loan of the Hugo Gryn Library and Archive and of the Shandel-Lipson Archive. The intellectual stature of Rabbi Louis Jacobs within the Anglo-Jewish community and the richness of the rabbinic materials in his Library, together with the numerous early modern holdings in both the Foyle-Montefiore and the Copenhagen collections, sealed the Library's status as a major resource for Hebrew and Jewish Studies at the University of Oxford, and shifted the collection's centre of gravity toward the early modern period. Its integration into the University Library system continued with the establishment of a procedure for coordinating the acquisition of Hebrew and Judaica materials with the Bodleian Libraries. This process was facilitated by combining the posts of LMML Fellow Librarian with that of Hebrew and Judaica Curator of the Bodleian Library in the person of



Dr van Boxel, an arrangement that has continued with the appointment of the present holder of both posts. David Lewis, an initiator and pillar of the Library, remains a member of the Library Committee, having been succeeded as the Chair by Charles Sebag-Montefiore, whose support is likewise unswerving.

The acquisition of collections continued with the loan of the Western Hebrew Library from the New West End Synagogue in London, comprising books collected by Samuel Montagu, 1st Baron Swaythling (1832–1891). In 2014, the Centre moved from Yarnton Manor to the Clarendon Institute on Walton Street, and the Library was absorbed into the Bodleian Libraries, where it is now the Subject Library for Hebrew and Jewish Studies. The physical move presented a colossal challenge for the team of librarians, led by the present Director and his Deputy Milena Zeidler. It was completed successfully with the help of a team including Jane Barlow, Zsofia Buda and Michael Fischer. The migration took place also virtually, with the locally held Hebrew records of the online catalogue migrating to OLIS, which had by then been modified to handle the Hebrew alphabet. All the Library's catalogued holdings are now available in a single location.

We also acquired the Weisz Western Sephardi Collection in 2015, thanks to the generosity of George Weisz through the Joir and Kato Weisz Foundation, which purchased the collection from the Spanish and Portuguese Jews' Congregation of London and donated it to the Library. The collection, assembled by the late Dr Richard Barnett, comprises hundreds of items by Sephardi Jews, some of them rabbis or members of the first congregation to be established in England after the readmission of Jews. This, together with the Copenhagen Collection and other holdings, makes the Library one of the richest sources of materials on the history, liturgy and literature of the Western Sephardi communities of the Netherlands and Britain.

The Library is now the indispensable resource for people working in, or coming to Oxford University to study or research Hebrew and Jewish Studies. It also supports the scholarly activities of the Oxford Seminars in Advanced Jewish Studies and other activities of the Centre, by means of its policies of acquisition and of helping researchers find resources in its now vast holdings, as well as in other Bodleian Libraries. The Library has thus grown from a collection of a few thousand books, to over 100,000 volumes and over 200,000 other items. This exponential growth is thanks to a continuous and forward-thinking policy supported by the unstinting help of the Library Committee and the Centre, the generous support of our sponsors and now the expertise and vast resources of the Bodleian Library, repository of one of the world's greatest collections of Hebrew and Jewish manuscripts and printed books.



### *Services and Staffing*

This last year marked the return to the new ‘normal’ for the Library, as we continued to help our readers under changed circumstances. The level of usage remained high, and we managed to resume most of the service provision we had before the pandemic, with the addition of some extra services and the imposition of a few restrictions during the first half of the year.

We started the year with the hiring of Simone Gaddes, our new Library Assistant who quickly became a fixture of our Library by learning her way around the holdings and how to manage the front desk. But within three months from April 2022 our staffing level suffered from the effect of resignations, as Radhika Jones, Milena Zeidler, Simone Gaddes and our invigilators Mark Lorenzo and Mark Hughes left.

Radhika Jones left at the end of April to become Deputy Librarian at St Johns College, having reached the end of her career progression with us. During her five years with us, starting with her role as a Library Assistant, she was enthusiastic, dependable, quietly and cheerfully efficient, and stepped into the Senior Library Assistant post smoothly, doing a fine job in a very difficult year. Her new post is a significant promotion, and we wish her all the best for the future.

Milena Zeidler, whose multiple talents kept us going through the move to the Clarendon Institute, a fire and the pandemic, left us near the end of May. Losing her is a major blow, as she was with us for almost fifteen years – longer than anybody except for the Director – and thus embodied an institutional memory. With her dedication, expertise, quiet efficiency and determination she

was a rock on whom the smooth functioning of the Library depended. She will be a very hard act to follow, and we wish her all the best in her new post.

Simone Gaddes, who left at the beginning of June, characteristically spent her last weeks training Dr Barak Blum to take over her role. We are sure she will succeed in her new job and wish her all the best.

We were extremely lucky that Dr Barak Blum could join the Director and Invigilators Mark Hughes, Mark Lorenzo and Genevieve Wardley, and support the team during the last weeks of term. He is extremely knowledgeable and is both a native Hebrew speaker and a Classicist. We look forward to counting on him to help keep the Library running in the future.

Despite these disruptions, we achieved a significant amount, as can be seen below, thanks to the efforts of those who have now left and of the new members of staff. The disruption to readers has therefore been minimal. It was doubtless fortunate that that the Library had to close down for the summer due to the rewiring works and reconstruction of the front steps at the Clarendon Institute.

This year, once again, the smooth functioning of the Library was supported by the staff of the Bodleian Library. In particular we benefited from the constant backing and encouragement of the Keeper of Oriental Collections, Dr Gillian Evison, whose wide expertise, unflinching tact and steady sense of purpose are unmatched. As ever, we thank the Bodleian Library's staff for their help, particularly Edward Adcock; Elisabet Almunia; Antony Brewerton, the new Associate Director for Academic Library Services and Keeper of Collections who has been extremely supportive in the face of challenges we have faced over the past year; Richard Ovenden, Bodley's Librarian, whose commitment to Hebrew and Jewish Studies in the Bodleian Libraries is firm; Nathalie Schulz; Susan Thomas; Alex Walker and Sarah Wheale.

The support of Professor Judith Olszowy-Schlanger, the Centre's President, continued to be invaluable. Her sense of the centrality of the Library to the Centre's activities and her ability to keep channels of communication open is crucial to our normal functioning. The Centre's staff, particularly Priscilla Lange, Kerry Maciak and Madeleine Trivasse, have also been extremely helpful throughout this complicated year.

After the summer we continued to offer the normal opening hours, providing fifteen seats with no need to pre-book, and three for those who required some form of social distancing. We also allowed unrestricted browsing of the shelves for readers, and a return to lending and returning at the front desk. We continued to offer face-to-face inductions. Although we offered them, nobody

required online inductions. We anticipate all restrictions to be lifted for the new academic year.

Over the year we registered 338 new patrons, including 138 undergraduates, 123 postgraduates and 45 faculty and local or visiting researchers. This is 26 percent more than the figure for last year. The figures for these two years are comparable because we had to close the Library for significant periods during both years – Hilary Term in 2021, and from 17 June 2022 this year. The total number of readers registered at the Library since the move to Walton Street is now 2020. The number of visitors in the past year exceeded 1600. We had more external readers (i.e., those who are not members of the University) in the reading room than before the pandemic, probably because people unable to use the Library in the previous two years took advantage of the easing of restrictions.

Between 1 August 2021 and 31 July 2022, we made 5340 loans and renewals, a significant increase of 231 percent from last year, and even a 28-percent increase from the last pre-pandemic year. This increase can be explained by the reluctance of some of our readers to visit the reading room, together with the fact that, for an initial period, they could continue borrowing books through the back window (via Click & Collect). This latter fact meant that even when the reading room reopened, the need to borrow books paradoxically increased. A total of 911 books were requested from the Book Storage Facility in Swindon to our Reading Room, a 289-percent increase from last year, but still lower than pre-pandemic levels.

We continued to offer the Scan and Deliver+ service, which supplies scans of articles and chapters of books physically on our shelves free of charge. The number of requests has reduced significantly.

The two Oxford Seminars in Advanced Jewish Studies which took place this year, reported on pages 71–97, once again gave the Library the chance to play a significant role. The first of these, *Towards the Study of Jewish–Buddhist Relations*, held in Hilary 2022, allowed participating Visiting Scholars to use the Interfaith resources in our collections and in those of other Bodleian Libraries. The second Seminar, *‘Philosophy in Scripture’: Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period*, held in Trinity 2022, brought together specialists who made full use of the Library’s facilities and consulted relevant manuscripts at the Bodleian Library.

Use of social media increased, particularly Twitter, and encouraging responses to our posts led to a raised online profile. This is thanks to the work of Milena Zeidler, Simone Gaddes and Dr Barak Blum.

The Fifth Hebrew Manuscript Studies Summer Workshop – organized by Professor Judith Olszowy-Schlanger, Dr Agata Paluch (Freie Universität Berlin) and Dr César Merchán-Hamann (Bodleian Library) and which had had to be postponed twice due to the pandemic – ran successfully, and it is hoped that we will hold one again next year.

With relatively short notice, two programmes of building works at the Clarendon Institute were scheduled to take place during the summer of 2022. First, repairs to the front steps started on Monday 20 June and lasted for six weeks, obliging us to vacate our Rare Books Room, located immediately beneath the steps. Staffing problems meant that we only had time to catalogue, box and ingest to the Book Storage Facility (BSF) in Swindon about 500 of the total number of 1700 items before work started. This work was done in coordination and with the help of the Bodleian's PADS (Packaging and Delivery Service) Department, who came, measured each item and produced acid-free carton boxes for them. Those items that were not sent to BSF were safely stored elsewhere in the Library.

The second building project, which involved rewiring, also started in the final week of June and lasted through the summer. The contractors working inside the Library were unfailingly punctual, knowledgeable and efficient – although, by sealing the stacks to prevent any dust entering and damaging the books, we lost access to the books through the summer. While they worked in the Reading Room we had to close the Library to readers. But the works were completed relatively smoothly, and regular meetings gave us ample warning given as to what was needed.

We put in place several measures to mitigate the closure. Because our collections in the BSF remained accessible, readers could request for them to be delivered to other reading rooms. We lifted the cap on the number of books that could be borrowed, extended the loan period through the summer and allowed reference materials to be borrowed, enabling researchers and students who needed specific books to have them at hand. We also pointed readers towards the Nizami Ganjavi Library (the old Oriental Institute Library), where a sizable Judaica collection can be consulted or borrowed, as well as to other Libraries whose holdings could be helpful, such as the Central Bodleian Library, the Philosophy and Theology Library, the History Library and the Middle East Centre Library. In addition, extensive packages of e-books had been acquired over the past three years, a large number of e-deposit volumes remain available online, and Interlibrary Loan was also available.

The closure additionally gave us a preview of what is to come next summer,

when the lift-building project, which also will affect the Library directly, is planned to take place.

### *Cataloguing*

The Library's team catalogued 2764 items over the year – including close to 1500 new bibliographic records – comprising mostly new acquisitions and retrospective cataloguing. Additionally, the team produced brief records for rare books that had to be transferred to BSF or be stored over the summer, as mentioned above. Under the circumstances, this was a remarkable achievement.

### *Acquisitions*

We continued to acquire titles identified as missing during the pandemic. Almost 3000 items were listed, of which we have now acquired approximately a third.

Over the past year, the Library continued to acquire books in coordination with the other Bodleian libraries, focusing on biblical commentary; the State of Israel in all its aspects; Second Temple Judaism; Modern Hebrew Literature; rabbinics; Jewish Thought, including Philosophy and Theology; the Shoah; and Jewish History in the Diaspora. The acquisition of 1796 titles was due to Milena Zeidler's unflagging work.

The outstanding success of the Oxford School of Rare Jewish Languages (detailed on pages 157–64), which brought an increase in interest for Jewish languages, created an opportunity to fill gaps in our collection in order to support the activities of the new programme.

The endowment in memory of Sir Isaiah Berlin enabled the library to acquire works on Jewish thought – more specifically, the relationship between Hasidism, Haskalah and Zionism; Judaism and nationalism; gender and diversity in Jewish thought; the history of Jewish philosophy; Jewish political thought; modern French Jewish thought; and women, belief and secularism in modern Judaism. We purchased volumes on or by Rabbi Leo Baeck, Elia Benamozegh, Martin Buber, Boaz Evron, Eliezer Goldman, Aharon David Gordon, Abraham Joshua Heschel, Rav Abraham Isaac Kook, Emmanuel Levinas, Moses Maimonides, Moses Mendelssohn, Chief Rabbi Jonathan Sacks, Leo Strauss and Jacob Taube. The volumes are listed below, on pages 233–5.

The Hans and Rita Oppenheimer Fund for books related to the Holocaust and Modern Jewish History allowed us to continue acquiring, in particular,

individual and collective memoirs of and other volumes on Holocaust survivors, especially those from Czernowitz and the rest of Bukovina; Jews who were saved by being deported to Soviet Asia; Jewish partisans in occupied areas of the Soviet Union; Jews of Hungary; a single razzia in Amsterdam in February 1941; the activities of the pacifist couple André and Magda Trocmé, who effected the rescue of numerous Jews in the village of Le Chambon in Vichy France; the looting of Jewish property in Cologne and Austria as well as Swiss involvement in this; the role of Eleanor Roosevelt in rescuing Jewish survivors and how this helped establish the State of Israel; the history of Jews in North Africa, especially during the Holocaust; and works on transgenerational identity after the Holocaust, as well as women and gender in the Holocaust. Many of the survivors' memoirs were edited by Professor Erhard Roy Wiehn, who has devoted his life to this work, and published by the Hartung-Gorre Verlag in Constance. These and other volumes are listed below on pages 235–7.

We also acquired the Abba Bornstein Library from the Spanish and Portuguese Sephardi Congregation – a marvellous rabbinic library of about 700 volumes, covering a wide range of subjects. These include Midrash and later rabbinic biblical commentaries, Talmudic commentaries and *Ḥidushim* (novella), *She'elot u-Teshuvot* (responsa), Kabbalah, liturgy, Jewish historical chronicles, as well as Jewish philosophy and theology (mostly medieval and early modern). There are also works covering the passionate controversies and profound changes undergone by Judaism in the seventeenth, eighteenth and nineteenth centuries, including Sabbateanism, the rise of Hasidism, the Mitnagdim, the Haskalah or Jewish Enlightenment, Reform Judaism, modern Orthodoxy, as well as the struggles they generated [Fig. 1]. The works, written in Hebrew, English, Yiddish and other European languages, date mostly from the eighteenth to the middle of the twentieth centuries. The earliest were published in Central Europe, Amsterdam, Venice and other Italian centres of Hebrew printing; but, from the late



*Fig. 1 Abraham (Abba) Bornstein ex libris.*

eighteenth century onwards, Eastern European printers took a more significant role. In the twentieth century, the English-speaking world achieved a major standing. Abba Bornstein was an entrepreneur and leader of the Mizrahi Movement who, during the Second World War, was instrumental in housing evacuees from the East End, Stamford Hill, Golders Green and other Jewish areas of London in the Garden City of Letchworth, leading to the creation of the Letchworth Hebrew Congregation, which survived until 1971. The Abba Bornstein Library throws a searchlight on the spiritual, intellectual and social life and production of Jews in Europe and the Mediterranean world, and will complement holdings such as Leopold Zunz's Library, and the Bodleian's collection of Hebrew and Judaica early printed works.

### *Making the Kressel Letters Available*

As reported last year, a second grant from the Rothschild Foundation Hanadiv Europe enabled Professor Glenda Abramson to complete cataloguing over 4000 letters sent to bibliographer Getzel Kressel and deposited in the Kressel Archive, and that were also conserved, rehoused and in part digitized. The catalogue was deposited in the Oxford Research Archive (ORA) repository and will be available to researchers everywhere. There remain the letters written by Kressel himself, forming the other side of the correspondence; we are happy to announce that our application for a further grant to catalogue this remainder of the collection was approved. Once Professor Abramson has catalogued the remainder of the letters, we will have access to the whole conversation.

### *Lewis Family Loans*

Fifteen works received on long-term loan from the Lewis Family enrich our collections, particularly because they cover areas in which we specialize and are mostly not found in the Bodleian Library. Among several works on or by Sephardi and Mizrahi Jews included there is the description of the life and mores of the Jewish community in North Africa by Lancelot Addison (1632–1703) [Fig. 2]. Addison, an Oxford graduate and Anglican clergyman, resided in Tangier for seven years



Fig. 2 Lancelot Addison, *The Present State of the Jews: (more particularly relating to those in Barbary.)* (London: W. Crooke, 1675).



in the 1660s during its brief spell as a British colony. During this time, he forged deep ties with Joseph Messias, a member of the Jewish community of Tetuan who served as the source for much of his material. There are also two works of apologetics aimed to help Marranos (Crypto-Jews) return to Judaism. The first, on the 613 commandments, was written by Isaac Athias, the first Haham of Hamburg, in Spanish and published in Venice, where Athias resided in the latter part of his life [Fig. 3]. It shows the close intellectual relations between the centres of Sephardi settlement in Western and Eastern Europe, including the Balkans, and the Mediterranean world. This first edition contains the rules of *shehitah* (ritual slaughter of animals) and was popular enough to be reprinted in Amsterdam in 1649. The second work for Marranos returning to Judaism, likewise published in Amsterdam, is a Catechism, also in Spanish, by Judah ben Joseph Perez, a rabbi in Amsterdam and Venice [Fig. 4].

In connection with the Oxford School of Rare Jewish Languages (OSRJL), we received two works in Ladino.



Fig. 3 Ishac Athias. *Tesoro de Preceptos* (Venice: G. Caleone, 1627). Title page.

Below: Fig. 4 Judah Leon Perez. *Fundamento solido* (Amsterdam: Judah Leon Templo, 1728).





Fig. 5 Judah Alkalai. *Kuntres Darke No'am* (Belgrade: Serbian Princely Printing House, 1839).



Fig. 6 *Sefer Alegria de Purim* (Livorno: Y. Kushta ye-havero, 1875). Title page.



Fig. 7 *Hayim Vital. Sefer Peri Ets Hayim* (Dubrovno: Barukh ben Eliyahu, 1804). Title page.

The first was a Biblical Hebrew grammar book in Ladino by Judah ben Solomon Ḥay Alkalai (1798–1878), a rabbi near Belgrade who was born in Sarajevo and resided in Jerusalem as a young man and after his retirement. He was a tireless champion of Hebrew education and a precursor of Religious Zionism, of which this work is the first example in his corpus [Fig. 5]. By contrast, the second work is an anonymous retelling of the story of Esther in Ladino, with humorous additions [Fig. 6].

Connecting the Sephardi world with Ashkenazi Eastern Europe is Ḥayim Vital's Lurianic kabbalistic meditations (*kavanot*), on which he was the preeminent exponent, printed in Dubrovno, today in Belarus [Fig. 7]. The next example of East European Hebrew printing is a copy of the first edition of the homilies on the Five Scrolls, published in

Fig. 8 Jacob Kranz (Maggid of Dubno) *Sefer Kol Ya'akov* (Warsaw: Nossonowicz & Ioelowicz, 1819). Title page.

Below: Fig. 9 *Beschreibung derer Dancksagungs-Gebetter, welche Die Prager Judenschaft wegen Abweichung des Feinds den 29ten Junii 1757 in der so genannten Synagog Alt-Neu-Schul verrichtet haben* (Prague, 1757).



Warsaw in 1819 and written by Jacob ben Wolf Kranz, known as the Maggid of Dubno, probably the most renowned preacher of the early nineteenth century [Fig. 8]. One liturgical work is the Service of Thanks held by the Prague Jewish community in 1757 for one of the most important engagements of the Seven Years War: the relief by Austro-Hungarian armies of King Frederick the Great of Prussia's siege of Prague [Fig. 9]. A magnificent edition of the Pentateuch with the Aramaic translation by Onkelos, in five volumes, joins other Oxford holdings from the printing house established by Abraham Brisach in Lunéville (Duchy of Lorraine) late in the eighteenth century [Fig. 10].

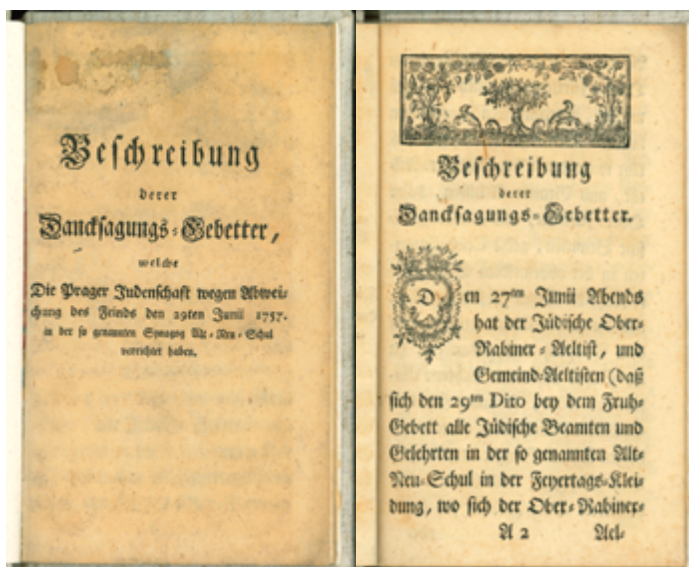




Fig. 10 *Torat ha-Shem Temimah. Ḥamishah Ḥumshe* (Luneville: A. Brisach, 1807–1809). Title page.

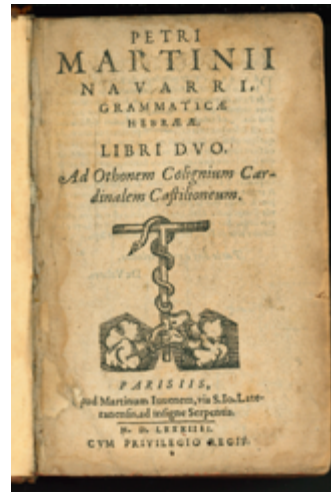
Below left: Fig. 11 Roberto Bellarmino. *Institutiones linguae hebraicae* (Rome: D. Basa, 1585). Title page.

Below right: Fig. 12 Nicolas Clénard. *Ruah ha-dikduk = Tabula in grammaticen Hebræam* (Solingen: J. Soter, 1540). Title page.



Five works by Christian Hebraists join the collection. Four Hebrew grammars include the works of Cardinal Roberto Bellarmine (1542–1621), the Jesuit Cardinal who took part in the Council of Trent and here demonstrated his love of the Hebrew language [Fig. 11]. There are also a work by the Flemish scholar Nicolas Clénard (Cleynaerts) (1495–1542), who tried to establish a connection between Hebrew and Arabic [Fig. 12], and, on the opposite side of the Christian divide, a book by the Huguenot scholar Antoine-Rodolphe Chevalier, who tutored the future Queen Elizabeth I in Hebrew and French, was later Regius Professor of Hebrew at the University of Cambridge and counted both Hugh Broughton and Johannes Drusius among his students [Fig.





13]. The last of this group of works is by the Huguenot scholar Pierre Martinez (Martini) [Fig. 14].

The last of all, by Dutch scholar Wilhelmus Surenhusius, is linked both to our Copenhagen Collection of Dutch-Jewish materials and to the 2019 Oxford Seminar in Advanced Jewish Studies entitled *The Mishnah between Christians and Jews in Early Modern Europe*, focusing on Surenhusius' bilingual Latin-Hebrew edition of the Mishnah. The present work, the *Sefer ha-Mashveh*, is of an apologetic nature, and seeks to respond to both Catholic and Arminian positions on the New Testament's use of quotations from the Hebrew Bible. The work falls into the tradition of Menasseh ben Israel's *Conciliador*, of whose Latin translation we hold a copy in the Copenhagen Collection, together with the further three parts in Spanish, as yet untranslated [Fig. 15].

The Library is grateful to David Lewis and his family for continuing to lend works that enrich our collections,

Above left: Fig. 13 Antoine-Rodolphe Chevalier. *Alphabetum Hebraicum* ([Geneva]: Henri Estienne, 1566). Title page.

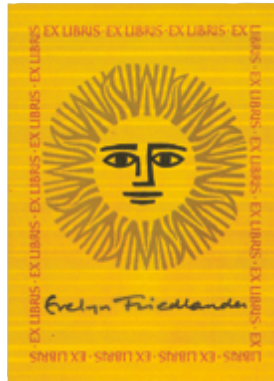
Above right: Fig. 14 Pierre Martinez. *Grammaticæ Hebrææ libri duo* (Paris: Martin Lejeune, 1584). Title page.

Fig. 15 Guilielmus Surenhusius. *Sefer ha-Mashveh* = *Biblos Katallages* (Amsterdam: J. Boom, 1713).



making them accessible to our readers. We list the new loans below, on page 189–90.

Following an online event run by the Centre in conjunction with YIVO and the Bodleian Library in June 2021, we were visited by YIVO’s Executive Director, Jonathan Brent and his colleagues. As part of the Oxford Literary Festival, we had a ‘Show and Tell’ session on children’s books, including selected items from the Bodleian’s Opie Collection and from the Leopold Muller Memorial Library’s Hyams and Elkoshi collections. The Hyams Collection of Children’s Books forms an important part of the Lewis Family Loans, as mentioned in last year’s *Report*.



### *Donations*

We record below, on page 232, our gratitude to those who enriched the Library collections this year by gifts of books, all of which were of immediate use to students, faculty and visiting scholars at the University. We would like to single out the following donations that are of singular importance.

The Executive Committee of the European Association of Jewish Studies donated several dozen volumes and copies of periodicals on a wide range of subjects within the field of Jewish Studies that enrich our collection and will be of great service to our readers.

We received a donation of almost 900 volumes books from the library of Evelyn Friedlander z”l, that were given by her daughters, Ariel, Michal and Noam. Evelyn Friedlander, née Phillips (1940–2019), was born in London to German refugee parents, and assisted her husband Rabbi Albert Friedlander in efforts to foster German–Jewish reconciliation and interfaith dialogue, for which, in 1993, they were jointly awarded Germany’s highest decoration,

the Cross of Merit. Her own work focused on researching, preserving and publicizing the history of rural Jewry. She was Head of the Hidden Legacy Foundation, a UK charitable trust which functioned from 1982 to 2013. Initially, it focused on rural Jewish life in Germany and Central Europe, but was later broadened to include Anglo-Jewry, notably hosting a research project resulting in an exhibition and book on the Jews of Devon and Cornwall. Important results of her research and initiative were the publication of *Genizah – Hidden Legacies of the German Village Jews* in 1992, *Mappot . . . Blessed Be He Who Comes* in 1997, a bilingual catalogue of an exhibition of Torah binders and the introduction to *The Jews of Devon and Cornwall* in 2000 by Dr Helen Fry. She also helped preserve and catalogue the Southern German *genizot*, stores of Hebrew documents that could not be destroyed in case they contained the name of God. In 1964, over 1000 Torah scrolls and about 400 Torah binders from Bohemia and Moravia arrived in London to be housed at Westminster Synagogue, the community where her husband was the rabbi. She became deeply involved in their conservation and housing, and, from 2004 until 2015, was chair of the Memorial Scrolls Trust and director of its museum, where they were stored.

Her Library is a mine of hard-to-find publications on Jewish life in Germany, Austria and Czechoslovakia before the Holocaust, with an emphasis on rural life. Many were published by small institutions or by individuals in small print runs. It also contains many items dealing with Jewish art and textiles that particularly enrich our collection. For all these reasons we are extremely grateful for the gift of the Evelyn Friedlander Library, that will be of especial value to our readers.

Once again, Professor Yuval Dror donated books in the fields of Jewish education, the Kibbutz movement, Modern Hebrew literature, Israeli history, society and politics, for which we are extremely grateful. Most such materials are exceedingly hard to acquire.

We are grateful also 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*

Addison, Lancelot. *The Present State of the Jews: (more particularly relating to those in Barbary.) Wherein is contained an exact Account of their Customs, Secular and religious. To which is annexed a Summary Discourse on the Misna, Talmud and Gemara.* London: printed by J. C. for William Crooke . . . to be sold by John Courtney . . ., 1675.

- ספר אליגריאה די פורים [Sefer Alegri'a de Purim]. Livorno: Yiśra'el Kūshṭa ẖaverō, 635=1875.
- Alkalai, Judah. קונטרס דרכי נועם [Kūnṭres Darke No'am]. Belgrade: Serbian Princely Printing House, 1839.
- Atias, Ishac. *Tesoro de Preceptos: donde se encierran las joyas de los seis cientos y treze Preceptos, que encomendò el Sñor[sic] à su pueblo Israel*. Venice: Gioanne Caleone, 1627.
- Baer, Seligmann. דברי הברית [Divre ha-Berit]. [Book of prayers for circumcision]. Rödelheim: J. Lehrberger, 1874.
- Bellarmino, Roberto. *Institutiones linguae hebraicae ex optimo quoque auctore collectae*. Rome: Domenico Basa, 1585.
- [Bible] תורת יהוה תמימה. חמישה חומשי תורה Torat ha-Shem Temimah. Ḥamishah Ḥumshe Torah. Lunéville: Abraham Frisecque [Brisach], 1807-1809.
- Clénard, Nicolas. רוח הדקדוק [Ruah ha-diḳduk] *Tabula in grammaticen Hebræam*. Solingen: Johann Soter, 1540. [Bound together with two grammatical works:]  
Chevalier, Antoine-Rodolphe. *Alphabetum Hebraicum, in quo literæ hebraicæ describuntur*. [Geneva]: Henri Estienne, 1566.  
Martinez, Pierre. *Grammaticæ Hebrææ libri duo*. Paris: Martin Lejeune, 1584.
- Kranz, Jacob ben Wolf (of Dubno). ספר קול יעקב [Sefer Kōl Ya'aḳov]. [Homilies on the Five Scrolls]. Warsaw: H. Nossonowicz and W. Ioelowicz, 1819.
- [Liturgy] *Beschreibung derer Dancksagungs-Gebetter, welche Die Prager Judenschaft wegen Abweichung des Feinds den 29ten Junii 1757 in der so genannten Synagog Alt-Neu-Schul verrichtet haben*. [Service of thanks by the Prague Jews on the occasion of the defeat of Frederick the Great by the Austrian Armies] [Prague, 1757].
- Perez, Judah Leon ben Joseph. *Fundamento solido*. [Amsterdam]: Judah Leon Templo, 1728.
- Surenhusius, Guilielmus. ספר המשוה [Sefer ha-Mashyeh] sive BIBAOΣ KATAΛΛAΓHΣ in quo secundum veterum theologorum hebraeorum... conciliantur loca ex V. in N.T. allegata. Amsterdam: Johannes Boom, 1713.
- Vital, Ḥayim. ספר פרי עץ חיים [Sefer Peri Ets Ḥayim]. Dubrovno: Barukh ben Eliyahu, 1804.



# משל הקרמוני

ועליו יבטח ביושר לכבו • כי אהבת לכו אהבו • והמין הוא הנחמד בהודו •  
 כל זמן שצריך אדם לגלות סודו • וכאשר תחקרנו בתכלית ושלמות העמק •  
 לא תנאנו בו אורח • בהודו הן השלימות • כי הנהגותיו אשר על כל  
 חוכה • והוא אהבה אמיתית קיימת • בחותם האמונה נחתמת • כי כהודה  
 משכנו ערומים • ואיכה בעילה עולמים • ומענה אהבת חכמים נאלצת • כי  
 היא השלימות והתועלת • כי אהבתה אינה תכופה בדבר • אשר בטל ועבר •  
 ובהנהגת פתקיים ותשאר • נוטע השם להתפאר • אלה הם מעלות האהבה •  
 וסבות הקורבה :

צורת השפן מדבר מן החומה • והורזיר  
 מתנכר בשפלות קומה :



**ויאמר** • למה שפן כל זה כיסיתו ודקדקתי • ועל התכלית עמדתי •  
 ולא נאלצתי מקום לאהבתך • ועניין להתדבק בך ברתך • כי  
 לא נתקרבו עולמים שני שניים • ואם המה יצויים • ועתה קום רד מהל  
 מעלתך • אככה ושנ צביתך :

ויאמר

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

---

*Courses Taught by Fellows of the Centre*

*Dr Peter Bergamin*

Arab-Israeli Conflict (Visiting Students Programme, Mansfield College)  
British Politics since 1900 (Visiting Students Programme, Mansfield College)  
Imperial and Global History, 1750–1930 (Visiting Students Programme,  
Mansfield College)  
International Relations (Visiting Students Programme, Mansfield College)  
International Relations in the Era of the Two World Wars (Visiting Students  
Programme, Mansfield College)  
Marx and Marxism (Visiting Students Programme, Mansfield College)  
Modern British Government and Politics (Visiting Students Programme,  
Mansfield College)  
Nationalism in Western Europe, 1799–1890 (Visiting Students Programme,  
Mansfield College)  
Political Ideologies (Visiting Students Programme, Mansfield College)  
Politics in Europe (Visiting Students Programme, Mansfield College)  
Theory of Politics (Visiting Students Programme, Mansfield College)

*Dr Miri Freud-Kandel*

Religion and Religions (BA in Theology)  
Modern Judaism (BA in Theology)  
Further Studies in Judaism (BA in Theology)  
Feminist Approaches to Religions (BA in Theology)  
Judaism (MSt in Study of Religions)  
Nature of Religion (MSt in Study of Religions)

Emergence of Modern Religious Movements in Judaism (MSt in Jewish Studies)

Judaism (MPhil in Jewish Studies)

*Emeritus Professor Martin Goodman*

Jewish History in the Late Second Temple Period (Prelims for BA in Jewish Studies)

Judaism (Prelims for BA in Theology and Religion)

Jewish History, 200 BCE to 70 CE (MSt in Jewish 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)

*Dr Daniel M. Herskowitz*

Religion and Religions (BA in Philosophy and Theology)

Modern Judaism (MSt in Study of Religions)

Medieval Jewish Philosophy (BA in Jewish Studies)

Themes in 19th-Century Theology and Culture (BA in Philosophy and Theology)

*Professor Adriana X. Jacobs*

Modern Hebrew Literature (BA in Hebrew and Jewish Studies)

Diversity Translation Workshop (with Faculty of Medieval and Modern Languages)

*Dr Dorota Molin*

Elementary Biblical Hebrew (Undergraduate courses, MSt in Jewish Studies)

Intermediate Biblical Hebrew Grammar (Undergraduate courses: Hebrew Studies, European and Middle Eastern Languages and Subsidiary, MSt in Jewish Studies)

Intermediate Biblical Hebrew Texts: Genesis and Deuteronomy (Undergraduate courses: Hebrew Studies, European and Middle Eastern Languages and Subsidiary, MSt in Jewish Studies)

Advanced Biblical Hebrew Texts: Isaiah (Subsidiary Hebrew; Finalists)

*Dr Joseph O'Hara*

Phonetics, Phonology and Morphology (BA in Linguistics [Part I], University of Cambridge)

*Professor Judith Olszowy-Schlanger*

Jewish Books Culture in the Middle Ages (MSt in Jewish Studies)

Introduction to Hebrew Palaeography (Open online course)

Advanced Research Seminar in Hebrew Manuscript Studies (Ecole Pratique des Hautes Etudes, Paris Sciences et Lettres Université, Paris)

Workshop: Palaeography of the Karaite Manuscripts from the Majlis in Jerusalem (Firkovitch collections) (Ludwig-Maximilians Universität, Munich)

Workshop: Hebrew Manuscript Studies: Codicology, Palaeography and Art History (Bodleian Library, Oxford)

*Professor Alison Salvesen*

Introduction to Bible Interpretation (Lectures series and tutorials: MSt in Bible Interpretation)

Septuagint Texts from Exodus (DPhil in Oriental Studies)

Aramaic Text Paper (MSt in Classical Hebrew)

Greek Texts for Hellenistic Jewish Historiography Paper (MPhil in Judaism and Christianity)

Proverbs in Hebrew, Septuagint and Peshitta (DPhil in Theology)

Latin Biblical Texts and St Jerome's Prefaces (MSt in Bible Interpretation)

*Dr Harald Samuel*

Advanced Hebrew (MSt in Classical Hebrew Studies)

The History of Ancient Israel and Judah (BA in Jewish Studies, MSt in Classical Hebrew Studies)

History of the Hebrew Language (MSt in Classical Hebrew Studies, MSt in Theology)

Deuteronomy 16–19 (MSt in Classical Hebrew Studies)

Joshua 6–10 (MSt in Classical Hebrew Studies)

Isaiah 24–27 (MSt in Classical Hebrew Studies)

Jeremiah 36–41 (MSt in Classical Hebrew Studies)

Selected Psalms (MSt in Classical Hebrew Studies)  
Nehemiah (MSt in Classical Hebrew Studies)  
Habakkuk 1–2 and the Habakkuk Commentary from Qumran (European and Middle Eastern Languages)  
Qumran Texts: The Temple Scroll, Pesharim, the Psalms Scroll (MSt in Classical Hebrew Studies, MSt in Theology)  
Northwest Semitic Inscriptions (MSt in Classical Hebrew Studies)

*Dr John Screnock*

Advanced Biblical Hebrew (Bachelor of Theology, University of Oxford  
Department for Continuing Education)  
Elementary Biblical Hebrew (Bachelor of Theology, University of Oxford  
Department for Continuing Education)  
Introduction to the Hebrew Bible (Bachelor of Theology, University of Oxford  
Department for Continuing Education)

*Dr Zoë Waxman*

The Holocaust: from History to Memory (MSt and MPhil in Jewish Studies)  
Modern Jewish History (MSt and MPhil in Jewish Studies)  
Further Studies in Judaism (BA in Theology)  
Modern Jewish History (BA in Oriental Studies)

*Dr Benjamin Williams*

The Formation of Rabbinic Judaism (BA in Theology, MSt in Jewish Studies)  
Varieties of Judaism (100 BCE–100 CE) (BA in Theology)  
Introductory Rabbinic and Medieval Texts (BA in Hebrew and Jewish Studies,  
BA in European and Middle Eastern Languages, MSt in Jewish Studies)  
Rabbinic Texts (BA in Classics with Hebrew)  
Kabbalah and Jewish Mysticism (BA in Jewish Studies)

*Professor Yaacov Yadgar*

Main Themes in Israeli Society and Politics (MPhil in Modern Middle East  
Studies, MPhil in International Relations)

*Lectures and Papers by Fellows of the Centre*

*Dr Peter Bergamin*

- ‘Guns and Moses: Jewish Anti-British Resistance in Mandate Palestine’, JW3, London
- ‘The Limits of Artistic Freedom in the Spa Camp: Viktor Ullman’s *Der Kaiser von Atlantis* as Resistance Music’, Jewish Museum, Miami, Florida
- ‘Madge MacBeth’s Play *A Demonstration of Scientific Salesmanship* and its Relationship to Judaism and Identity in Canada at the Turn of the Twentieth Century’, York University, Toronto

*Dr Miri Freud-Kandel*

- ‘From Louis to Lindsey: Signs of Religious Change in British Orthodoxy?’, JW3, London
- Book launch on Hugh McLeod and Todd H. Weir (eds) *Defending the Faith: Global Histories of Apologetics and Politics in the Twentieth Century*. Oxford University Press (2021) Panellist (online)
- ‘From Louis to Lindsey: Jews’ College and the Battles to Define Orthodox Judaism in Britain’, Ethnicity and Gender in the Abrahamic Religions, Faculty of Theology and Religion, University of Oxford
- ‘Women in the Synagogue’, Cambridge Jewish-Orthodox Christian Discussion Group, Faculty of Divinity, University of Cambridge
- Oxford Union, Interfaith Roundtable on ‘Religion and Politics’, Panellist
- ‘From Louis to Lindsey: Women’s Religious Leadership as a New Battleground in British Orthodoxy’, UK Network for Jewish Thought and Philosophy, Workshop, Faculty of Divinity, University of Cambridge
- ‘From Louis to Lindsey: Women’s Religious Leadership, British Orthodoxy, and Shifting Approaches to Authority’, Oxford Summer Institute on Modern and Contemporary Judaism, Worcester College, University of Oxford

*Emeritus Professor Martin Goodman*

- ‘A History of Judaism’, Cherasco Prize Lecture, Cherasco, Italy
- ‘The Presentation of the Past in the Mishnah’, UK Rabbinics Network (online)
- ‘Herod and the Roman Revolution’, Maynooth Classical Seminar (online)
- ‘Isaac D’Israeli and Jewish Nationalism’, Reconsidering Early Jewish Nationalist Ideologies Seminar, University of Oxford

- ‘Herod the Great: King of Judaea and King of the Jews’, Anglo-Israel Archaeological Society, Richard Barnett Memorial Lecture, British Academy
- ‘Daniel Schwartz and the Sources of History’, The Hebrew University of Jerusalem
- ‘Herod and the Hebrew Bible’, Society for Old Testament Study Annual Meeting, Nottingham

*Dr Daniel M. Herskowitz*

- ‘Franz Rosenzweig’s on Revelation’, Forschungskolloquium der Martin-Buber-Professur, Goethe University, Frankfurt
- ‘Book Event, *Heidegger and His Jewish Reception*’, Judaic Studies Program, George Washington University
- ‘Franz Rosenzweig’s Account of Revelation as Justification’, Annual Conference Association for Jewish Studies, Boston
- ‘It is About Time (and Space): Eternity and Eschatology in Franz Rosenzweig’s Reflections on Judaism and Christianity’, Graduate Seminar in the Study of Religions, University of Oxford
- ‘Book Event, *Heidegger and His Jewish Reception*’, Bar-Ilan Seminar in Jewish Thought, Bar-Ilan University
- ‘The De-Heideggerization of Hans Jonas’s Gnosis Study’, Workshop: ‘Hans Jonas: The Early Years’, University of Oxford
- ‘Heidegger’s Jewish Reception: New Perspectives’, Seminar in Jewish Thought, University of Cambridge
- ‘Bergmann as a Conduit of European Philosophy: The Case of Martin Heidegger’, Conference: ‘One Biography, Multiple Places: The Life and Work of Shmuel Hugo Bergmann Between Prague and Jerusalem (1883–1975)’, Charles University, Prague
- ‘Book Event, *Heidegger and His Jewish Reception*’, Chabad, Oxford
- ‘Book Event, *Heidegger and His Jewish Reception*’, Princeton University
- ‘Book Event, *Heidegger and His Jewish Reception*’, Queens University, Kingston
- ‘Reflections on Hermann Cohen and the Ritschlian School on Atonement’, Hermann Cohen Workshop, Boston University
- ‘Rosenzweig on Revelation and Law’, UK Workshop in Modern Jewish Thought and Philosophy, Darwin College, University of Cambridge
- ‘Franz Rosenzweig on Revelation and Law: A New Perspective’, Conference: ‘Modern Jewish Theology 1830–1930’, Bar-Ilan University

*Dr Elena Lolli*

‘A Newly Discovered Fragment from the European Genizah: The Earliest Account Book of a Jewish Moneylender in Italy’, World Congress of Jewish Studies, The Hebrew University of Jerusalem

*Professor Judith Olszowy-Schlanger*

‘More on Christian Hebraism in Medieval England: New Evidence from a Manuscript from John Selden’s Collection’, David Patterson Lecture, OCHJS

‘Jewish Prayer, Christian Hebraists and Pre-Expulsion Hebrew Manuscripts in England’, Eugene Täubler Annual Lecture, Hochschule für Jüdische Studien, Heidelberg

‘Manuscripts and Printed Fragments from the Genizah of Figuig’, Workshop: ‘Philology and Archaeology: On Manuscript Collections Unearthed by Archaeology’, Centre Jacques-Berque, Rabat, Morocco

*Professor Alison Salvesen*

‘Vanity of Vanities and Flies in the Ointment: What’s the Point of Qohelet?’, Yom Limmud, Chabad (online)

‘Symmachus at Caesarea: The Use of and Reception of his *Ekdosis* by Caesarean Scholars’, Colloquium: ‘Origen as Philologist’, Phoenix, Arizona (online)

Lecture on the *Oxford Handbook of the Septuagint*, Paris (online)

‘Symmachus and the Psalter’, Editing the Greek Psalter: ‘Internationales Kolloquium zum Auftakt des Akademievorhabens, Die *Editio critica maior* des griechischen Psalters’, Göttingen (online)

‘Symmachus between Jews and Christians’, Seminar on Jewish History and Literature in the Graeco-Roman Period, University of Oxford

‘Jerome, Jews and Judaism’, Cambridge Late Antique Network (online)

‘The Forging of Syriac as a Christian Language’, The Bible in Words and Images, Tbilisi, Georgia (online)

‘Works of Creation in the Odes of Solomon and other Early Syriac Literature’, Conference: ‘Creation Concepts and Creation Care in Early Judaism, Early Christianity, and Beyond’, Mainz, Germany

‘The Bible in Syriac: The State of the Question’, Keynote lecture: Symposium Syriacum 2022, Paris



*Dr Harald Samuel*

- ‘Late Biblical Hebrew at the Intersection of Transmission and Composition, Diachrony and Register’, Ben-Gurion University of The Negev, Beer Sheva
- ‘Late or Non-Standard Hebrew? Synchronic Diversity in Hellenistic Hebrew’, King’s College London
- ‘Einige Probleme der althebräischen “Orthographie”’, International Organization for the Study of the Old Testament Congress, Zurich
- ‘From Hebrew TAM to Greek Tenses: Translation Issues in the Book of Psalms’, Slovak Academy of Sciences, Košice

*Dr Jeremy Schonfield*

- ‘Succot: Symbolism, Meaning and Some Sephardi Sounds’, Leo Baeck College Lehrhaus
- ‘Two Sephardi High Holiday Melodies and Their Associations’, Leo Baeck College Lehrhaus

*Dr John Screnock*

- ‘4QpaleoExodus<sup>m</sup> and the Third Edition of Exodus in Light of Ancient Literary Features’, Annual Meeting of the European Association of Biblical Studies, Wuppertal

*Dr Zoë Waxman*

- ‘Testimony as a Response to Mass Atrocity: The Case of the Holocaust’, Keynote lecture, Malmo, Sweden

*Dr Benjamin Williams*

- ‘Athletic Imagery in Rabbinic and Early Christian Texts’, New Testament Seminar, University of Oxford
- ‘The Parable of the Disappearing Gladiators: Interpreting a Late Antique Cultural Reference in Midrash Genesis Rabba’, Society of Biblical Literature Annual Meeting, San Antonio, Texas
- ‘Cross-Dressing or Transgressing? Inverting Norms of Gender, Dress, and Mobility in Sixteenth-Century Sephardi Commentaries on the Book of Ruth’, Society of Biblical Literature Annual Meeting, San Antonio, Texas
- ‘What did the Rabbis Know About Grammar? Exegesis and Grammatical Gender in Late Antiquity’, British Association of Jewish Studies Conference

## *Publications by Fellows of the Centre*

*Dr Peter Bergamin*

With Abigail Green, 'Vera Salomons and the Kotel: Reading International Jewish History through a Jewish Country House', *Journal of Modern Jewish Studies* 21:2 (2022) 261–71

'Revisionist Zionism in Israel', in P. R. Kumaraswamy (ed.) *The Palgrave International Handbook of Israel* (2021) 1–14

Review (in German) on Dan Tamir, *Hebrew Fascism in Palestine, 1922–1942*. Cham: Palgrave MacMillan (2018) in *Schweizerische Zeitung für Geschichte, SZG/RSH/RSS* 71/1 (2021) 159–223

*Dr Miri Freud-Kandel*

'Judaism and Europe', in Grace Davie and Lucien Leustan (eds) *The Oxford Handbook of Religion and Europe*. Oxford University Press (2021) 517–33

'Building Blocks to a Contemporary Jewish Theology', *Journal of Textual Reasoning* 12:1 (2021) online

*Emeritus Professor Martin Goodman*

'Celsus' Jew as Celsus' Christian Construct?: A Response', in J. Carleton Paget and S. Gathercole (eds) *Celsus in his World: Philosophy, Polemic and Religion in the Second Century*. Cambridge (2021) 356–9

*Dr Daniel M. Herskowitz*

'Reading Heidegger Against the Grain: Hans Jonas on Existentialism, Gnosticism, and Modern Science', *Modern Intellectual History* 19:2 (2022) 527–50

*Professor Adriana X. Jacobs*

'Clarice Hebraica', in Adriana X. Jacobs and Claire Williams (eds) *After Clarice: Reading Lispector's Legacy in the Twenty-First Century*. Oxford: Legenda (2022) 353–70

'Translation as Undead', *Translating Jewish Cultures, Frankel Institute Annual* (2021) 36–8

Translation: Hezy Leskly, 'Poetry', *The High Window* (20 March 2022) online

*Dr Elena Lolli*

- ‘Books within Books: General Assembly, June 21–22, 2021: Conference Report’, *Books within Books Magazine* online publication (2021)
- With D. Stoekl Ben Ezra, B. Brown-Devost, P. Jablonski, B. Kiessling and H. Lapin, ‘Biblia – a General Model for Medieval Hebrew Manuscripts and an Open Annotated Dataset’, at The 6th International Workshop on Historical Document Imaging and Processing, Lausanne, Switzerland; Conference Proceedings, 61–6
- ‘Newly Discovered Fragments found in the Choir Books of Saint Dominic’s Monastery Library in Bologna’, *Books within Books Magazine* online publication (2021)
- ‘A Rare Judeo-Italian Ledger of a Jewish Pawnshop in Medieval Bologna (Ms. Oxford, Corpus Christi College Library 469)’, *The Jewish Languages Bookshelf* online publication (2022)
- ‘The Destruction and Preservation of Hebrew Books’, Virtual International Workshop. Conference Report’, *Books within Books Magazine* online publication (2022)
- ‘*Codicum hebraicorum fragmenta*. Nuovi frammenti di manoscritti ebraici medievali provenienti da legature nella Biblioteca del Seminario Vescovile di Asti’, *La Bibliofilia. Rivista di storia del libro e di bibliografia* 2021/1 (CXXIII) “‘Affioramenti’: novità e scoperte per il libro italiano del Quattro e Cinquecento. Prima parte’, 179–87
- Review of Francesca Trivellato, *Ebrei e Capitalismo. Storia di una leggenda dimenticata*. Laterza, Bari-Roma (2021), *Materia Giudaica* XXVI/2 (2021)

*Dr Dorota Molin*

- With Geoffrey Khan, Masoud Mohammadirad and Paul M. Noorlander (eds) Editor, *Neo-Aramaic and Kurdish Folklore from Northern Iraq: A Comparative Anthology with a Sample of Glossed Texts*, vols. 1–2. Cambridge: Open Book Publishers (2022)
- ‘The Folkloristic Heritage of Kurds, Jews and Syriac Christians of Northern Iraq: Shared Motifs, Independent Developments’, in Geoffrey Khan, Dorota Molin, Masoud Mohammadirad and Paul M. Noorlander (eds) *Neo-Aramaic and Kurdish Folklore from Northern Iraq: A Comparative Anthology with a Sample of Glossed Texts*, vol. 1. Cambridge: Open Book Publishers (2022) 35–84

With Paul M. Noorlander, 'Word Order Typology in North Eastern Neo-Aramaic: Towards a Corpus-Based Approach', in Hiwa Asadpour and Thomas Jügel (eds) *Word Order Variation: Semitic, Turkic and Indo-European Languages in Contact*, supplement of *Sprachtypologie und Universalienforschung*, vol. 31. Berlin: De Gruyter (2022) 232–58

*Professor Judith Olszowy-Schlanger*

With I. Houssaye Michienzi, 'Echanges marchands et pratiques langagières: la communication entre chrétiens, juifs et convertis à Majorque vers 1400', in Ch. Fletcher and E. Vagnon (eds) *Le moyen-âge dans le texte II : Au-delà de l'écrit*. Editions de la Sorbonne, Paris (2021) 327–45

'The Book as an Object: Material and Symbolic Values of Medieval Manuscripts', in E. Schrijver et al. (eds) *Encyclopaedia of Jewish Book Culture*, vol. 1. Brill (2021) online edition

'A Rabbinic Anthology on a Scroll. Preliminary Remarks on a Cairo Genizah Fragment, British Library Or. 5558A.6', *Henoah* 43:1 (2021) 10–30

With Emma Abate, 'Manuscripta manent: "Books within Books", an Overview', in M. Perani and E. Abate (eds) *Medieval Hebrew Manuscripts Reused as Book-bindings in Italy*. Leiden-Boston: Brill (2022) 21–31

With Daniel Stökl Ben Ezra, 'Qumran, the Dead Sea Scrolls, Cairo Genizah and Books within Books: Towards a Comparative Study of the Manuscript Fragments of the Hebrew Bible', in E. Attia and A. Perrot (eds) *The Hebrew Bible Manuscripts: A Millennium*. Leiden-Boston: Brill (2022) 347–407

*Professor Alison Salvesen*

'The Hexaemeron of Jacob of Edessa on Birds as Moral Examples', *The Harp* 35 (2019) 79–96

'Fear and Loathing in Alexandria? Abominable Words in the Septuagint Pentateuch and Disgust Theory', G. Kotzé, M. Van Der Meer and Martin Rösel (eds) *XVII Congress of the International Organization for Septuagint and Cognate Studies: Aberdeen, 2019*. Septuagint and Cognate Studies 75 (Atlanta, GA: Society of Biblical Literature Press, 2022) 357–73

*Dr Harald Samuel*

'Schriftwertung: Kritische Anmerkungen zum Verhältnis von Text-, Literatur- und Sprachgeschichte', in K. Schmid (ed.) *Heilige Schriften in der Kritik. XVII. Europäischer Kongress für Theologie (5.–8. September 2021 in Zürich)*.

Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie 68.  
Leipzig: Evangelische Verlagsanstalt (2022)

*Dr Jeremy Schonfield*

Editor, *Home Ceremonies of the Spanish and Portuguese Sephardi Community*,  
London. London: The Society of Heshaim (2021)

*Dr John Screnock*

Review of John A. L. Lee, *The Greek of the Pentateuch: Grinfield Lectures on The  
Septuagint 2011–2012*, in *The Journal of Theological Studies* 5:1 (2020) 184–6

*Dr Benjamin Williams*

‘The Parable of the Disappearing Gladiators: Interpreting a Late Antique  
Cultural Reference in Genesis Rabba’s Exposition of the Cain and Abel  
Narrative’, *Journal for the Study of Judaism in the Persian, Hellenistic and  
Roman Period*, 53 (2022) 1–42

‘What Did the Rabbis Know about Grammar? Exegesis and Grammatical  
Gender in Late Antiquity’, *Journal of Jewish Studies*, 73 (2022) 1–23

‘Bringing Maimonides to Oxford: Edward Pococke, the Mishnah, and the  
Porta Mosis’, in J. Weinberg, P. van Boxel and K. MacFarlane (eds) *The  
Mishnaic Moment: Jewish Law among the Jews and Christians in Early  
Modern Europe*. Oxford: Oxford University Press (2022) 157–76

*Professor Yaacov Yadgar*

‘Nostalgia and Political Analysis – A Perspective from the Israeli Case’, *Politics*  
online (May 2022) 1–16

“‘The Great Sin of Today is the ‘Politicization’ of Our Judaism, the Great Need,  
the ‘Judaization’ of our Politics”: Leon Roth and the Possibilities of a Jewish  
Critique of Zionist Politics’, *Journal of Modern Jewish Studies* online (2022)  
1–26

With Eskandar Sadeghi-Boroujerdi, ‘Al-e Ahmad, Guardianship, and the  
Critique of Colonial Sovereignty’, *Constellations*, 29 (2022) 19–33

With Noam Hadad, ‘Nation-Statist Soteriology and Traditions of Defeat:  
Religious-Zionism, the Ninth of Av, and Jerusalem Day’, *Politics and  
Religion* online (2022) 1–20

‘Statist Jews: Zionist Theology and Jewish Sovereignty’, *Kriot Yisraeliyot*, 1  
(2022) 104–31 (Hebrew)

## *Fellows' Activities and Other News*

---

### *Dr Peter Bergamin*

Dr Bergamin began work on his new research project 'Paul Goodman and Anglo-Jewry' and spent the bulk of this first year going through the archive he had catalogued in 2020–1, organizing the documents thematically. In addition, he is reading Goodman's published book and articles as well as secondary-source scholarship on British Zionism.

He presented a paper based on this project in July 2022 at the British and Irish Association of Jewish Studies Conference in London. The paper was titled 'From Loyalty to Disillusionment: Paul Goodman, British Zionism, and the Palestine Mandate, 1928–39'.

### *Dr Miri Freud-Kandel*

The return to in-person teaching in the academic year 2021–2 was most welcome and enabled Dr Freud-Kandel to offer a variety of lectures, classes, seminars and tutorials for undergraduate and graduate students in the faculties of both Oriental Studies and Theology and Religion. These activities included her regular teaching on the development of modern Jewish thought, as well as classes on internal Jewish conflicts, post-Shoah Jewish-Christian relations and Feminist Approaches to Religions. She also continued supervising doctoral students in the Faculty of Theology and Religion and took on various examining roles across both faculties.

As the manuscript of her forthcoming volume on the theology of Louis Jacobs continues to work its way through the production processes of the Littman Library, Dr Freud-Kandel began work on a new research project under the broad theme: 'From Louis to Lindsey'. This project considers the shifts evident in assertions of religious authority in British Jewry. Its focus rests on an analysis of the contrasts between the chief rabbi's actions in the Jacobs' Affair of the 1960s and Rabba-gate in 2021, when the current Chief Rabbi, Ephraim Mirvis, unsuccessfully sought to dismiss Rabba Dr Lindsey Taylor-Guthartz from her post at the London School of Jewish Studies following her rabbinic ordination from Yeshivat Maharat.

Dr Freud-Kandel gave a variety of talks during the year addressing different

components of this comparative study and participated in a number of panel discussions. The latter included a roundtable on 'Religion and Politics' at the Oxford Union. She was also heavily involved in organizing the annual Oxford Summer Institute on Modern and Contemporary Judaism, which was again an in-person gathering after two years of relying on virtual meetings. In addition, she began work on another new research project assessing the legacy of Jonathan Sacks. Furthermore, she, together with Dr Daniel M. Herskowitz, inaugurated a new senior seminar series on Modern Jewish Thought as a platform for leading scholars in the field to discuss their recent publications. The seminar offered a welcome opportunity to expand discourse on modern and contemporary Jewish thought within Jewish Studies in Oxford.

*Emeritus Professor Martin Goodman*

Professor Goodman retired from his post as Professor of Jewish Studies at the end of September 2021 but continued to teach for the University during the academic year 2021–2 and to convene, in conjunction with Professor Salvesen, the Seminar in Jewish History and Literature in the Graeco-Roman Period. He continued to supervise two doctoral students, one of whom submitted his thesis and completed his studies. Professor Goodman served throughout the year as Director of the Ancient World Research Cluster in Wolfson College and pursued research for a biography of Herod the Great.

*Dr Daniel M. Herskowitz*

Dr Herskowitz taught undergraduate and graduate papers over the course of the year and presented papers in a number of seminars, workshops and conferences in Oxford and elsewhere. He co-convened with Dr Miri Freud-Kandel the Seminar for Modern Jewish Thought and organized a workshop on modern Jewish thought and philosophy for UK scholars together with Dr Daniel H. Weiss (Cambridge), as well as an international workshop on 'Hans Jonas: The Early Years'. Dr Herskowitz's first book, *Heidegger and His Jewish Reception*, was published with Cambridge University Press and was awarded the Salo W. and Jeannette M. Baron Young Scholars Award for Scholarly Excellence in Research of the Jewish Experience from the University of Vienna. He worked also on two new research projects: one on the emergence of modern Jewish existentialism and the other on the German-Jewish thinker Franz Rosenzweig.

*Professor Adriana X. Jacobs*

Professor Jacobs was on sabbatical during Michaelmas 2021 and Hilary 2022 terms and focused on research and translation. She continued to bring her translation of Vaan Nguyen's poetry collection *The Truffle Eye* (Zephyr Press) to new readers through virtual public readings and campus visits. The latter included readings and lectures at Vanderbilt University, Oberlin College, Columbia College Chicago, and Trinity College, USA.

With Professor Claire Williams she co-edited the volume *After Clarice: Reading Lispector's Legacy in the Twenty-First Century*, published by Legenda in its *Transcript* series. Gathering scholarly articles, works of fiction and poetry, personal essays and archival material, this volume explores Lispector's status as a Jewish writer; issues of identity, class, race, gender and sexuality in her work; translation and reception; and the politics of publishing and marketing Lispector for international readerships. The volume includes a chapter by Professor Jacobs on the Hebrew translation of Lispector's novel *The Hour of the Star*.

In Trinity Term 2022, Professor Jacobs resumed undergraduate teaching. With Dahlia Krutkovich (MSt in Jewish Studies) she led a series of translation workshops for Diversity Translation, an initiative she developed with Professor Philip Rothwell (Faculty of Medieval and Modern Languages). This project aims to broaden the ethnic and sociocultural diversity of authors whose works are traditionally used in undergraduate literature and translation classes and, simultaneously, to make available translations of those texts and knowledge of their authors to the widest possible audience.

This year, Professor Jacobs also served as a mentor in the Paula E. Hyman Memorial Mentoring Program for the Association of Jewish Studies and joined the editorial board of *Y'alla: A Texan Journal of Middle Eastern Literature*, which is based at the Center for Middle Eastern Studies at the University of Texas at Austin. She concluded the academic year with a week of leading translation workshops at the Yiddish Book Center in Amherst, Massachusetts.

*Dr Elena Lolli*

Dr Lolli continued her research on the earliest account book of a Jewish pawnbroker in Italy, the results of which she presented at the Eighteenth World Congress of Jewish Studies held in Jerusalem, where she organized a panel on the topic 'European Genizah. New Findings and New Collaborations'. She co-organized a virtual international workshop hosted by the Department of



History and Cultures at the University of Bologna, entitled *The Destruction and Preservation of Hebrew Books. New Sources and Methodologies for the Study of Catholic Censorship and Other Forms of Dismemberment and Rescue of the Hebrew Texts in Italy over the Centuries*. The proceedings of the conference will be published in a special issue (co-edited with Miriam Benfatto, University of Bologna) of *Cromohs – Cyber Review of Modern Historiography*, an open-access journal published by Firenze University Press. Dr Lolli presented at the XIII Journée d'études doctorale en paléographie et diplomatique hébraïques, Ecole Pratique des Hautes Etudes (EPHE), Sciences Historiques et Philologiques, Sorbonne, Paris, and served as an Instructor of Post-Medieval Italian Script at the Hebrew Manuscript Studies: Codicology, Palaeography, Art History Summer Workshop at Oxford, convened by Dr César Merchán-Hamann (Bodleian Library, Oxford), Professor Judith Olszowy-Schlanger (University of Oxford) and Dr Agata Paluch (Freie Universität, Berlin). She also collaborated on the international research project 'Books within Books: Hebrew Fragments in European Libraries' (Ecole Pratique des Hautes Etudes, Paris) by providing descriptions and online publication of medieval Hebrew manuscript fragments mainly found in Italy and the United Kingdom.

*Dr Dorota Molin*

During the past academic year, Dr Molin taught courses in Biblical Hebrew language and texts for undergraduate and Master's students. Furthermore, she taught Judeo-Neo-Aramaic for the Oxford School of Rare Jewish Languages. She participated in the activities of the Centre for the Study of the Bible, for which she led a reading group session. She gave several lectures for Comparative Semitics and Modern Middle Eastern History at Asian and Middle Eastern Studies, Cambridge. She also participated in the workshop 'Magical and Literary Enchantments in the Ancient World' and led a session on Neo-Aramaic linguistics at LACIM, a European network of linguists engaged in scientific research on the languages of Anatolia, the Caucasus, Iran and Mesopotamia. She published her research as part of the European Research Council project 'ALHOME' (A Linguistic History of Minorities in the Near East) and the British Academy project on the folklore of Iraqi minorities.

*Dr Joseph O'Hara*

Dr O'Hara returned to Oxford this year as a Junior Postdoctoral Researcher at the Faculty of Oriental Studies and a Research Fellow at the Centre. He is a member of the international project 'The History of the Jewish Book in

the Islamicate World', directed by Professor Judith Olszowy-Schlanger and Professor Dr Ronny Vollandt (Ludwig-Maximilians-Universität München) and funded by the Arts and Humanities Research Council and the Deutsche Forschungsgemeinschaft (German Research Foundation).

Predominantly working on the *Jewish Book Culture* database of the project, Dr O'Hara documented the material features and scribal practices of a corpus of manuscript books and fragments held in collections in the United Kingdom. He also described and translated documents which shed light on the production, consumption and transmission of books by Jews in the Middle East and North Africa during the Middle Ages, including *ex libris*, ownership notes and recipes for ink (in Arabic) from the Cairo Genizah. Furthermore, he assisted Professor Olszowy-Schlanger with the creation of *HebrewPal*, a new tool for students and scholars in the field of Hebrew palaeography. Lastly, he and the rest of the team prepared articles for the project's collective volume, *Handbook of the Jewish Book Culture in the Islamicate World*.

In addition to his work on this project, Dr O'Hara continued to supervise first-year students in phonetics, phonology and morphology at the University of Cambridge.

#### *Professor Judith Olszowy-Schlanger*

Professor Judith Olszowy-Schlanger's role as President of the OCHJS has been at the heart of her activities this year, as 2021–2 was particularly rich in Centre events and new, exciting projects. She also continued her usual research projects, giving public lectures, teaching courses and leading workshops in Hebrew Palaeography and Manuscript Studies. At Oxford she supervised Master's and DPhil students. In Paris she taught a course in Hebrew Palaeography and Cairo Genizah Studies as Professor of Hebrew Manuscript Studies at the Ecole Pratique des Hautes Etudes, Paris Sciences et Lettres (PSL), where she also supervised several doctoral students. She participated in conferences and acted on editorial boards of book series and journals, such as *Manuscript Studies*.

She continued directing the international project 'Books within Books: Hebrew Fragments in European Libraries', whose aim is to digitize, study and prepare an inventory of, fragments of Hebrew manuscripts reused in the bindings of other books. The project is active in twenty-five countries and involves hundreds of collections and archives. Within the framework of this project, she began a new research project on Hebrew scribal culture in medieval Italy, carried out in collaboration with the Ecole Française de Rome. The Arts

and Humanities Research Council and the Deutsche Forschungsgemeinschaft (German Research Foundation) research project 'The History of the Jewish Book in the Islamic World', of which she is a Principal Investigator with Professor Dr Ronny Vollandt of the Ludwig-Maximilians-Universität München, entered a new phase in which an online repository of materials and sources on the history of Jewish scribes, books and book merchants in the medieval Middle East and North Africa was implemented. Additionally, a new database entitled *Hebrew Palaeography Album (HebrewPal)* was created at Oxford, following Professor Olszowy-Schlanger's palaeographical method. It includes digital samples and detailed descriptions of writing and other graphic features of numerous Hebrew manuscripts, documents and inscriptions on stone.

*Professor David Rechter*

Professor Rechter was on leave, acting as Faculty Board Chair for the Faculty of Oriental Studies.

*Professor Alison Salvesen*

Professor Salvesen continued to serve as Subject Group Coordinator for Hebrew, Jewish Studies and Early Christianity and as external examiner for Leo Baeck College. She was responsible for mentoring two new colleagues in the field of Hebrew Studies and gave a presentation to school students enquiring about applying to study Hebrew and Jewish Studies.

She acted as an assessor for two Transfers of Status and two Confirmations of Status for doctoral students and examined a DPhil thesis on Syriac Studies. She coordinated and examined for the MSt in Bible Interpretation and also supervised for this degree a dissertation on St Jerome's handling of Hebrew idioms in his Latin rendering of the Hebrew Bible. She further supervised an undergraduate dissertation on Jerome's translation of Song of Songs for the Faculty of Theology and Religion.

Professor Salvesen supervised five DPhil students working in the fields of Septuagint and Hebrew Bible, three of whom submitted their dissertations during the academic year. She also continues to co-supervise two other doctoral students, one working on the Septuagint book of Exodus and the other on late-seventh-century Christian literary approaches to the six days of creation.

At Mansfield College she had responsibility for six undergraduates in Hebrew, Jewish Studies and Arabic, and acted as college advisor for four post-graduate students. She was also one of the two Senior Members of the college overseeing the activities and finances of the sports clubs.

With the lifting of many pandemic restrictions, Professor Salvesen was able to present a number of conference and seminar papers in person as well as online. She also travelled to Göttingen, Germany, to evaluate a project to edit the Greek Psalter.

She continues as co-editor of the *Journal of Jewish Studies* and was invited to join the editorial board of the series *Fontes et Subsidia ad Bibliam pertinentes*, published by de Gruyter.

#### *Dr Harald Samuel*

Dr Samuel started teaching in Oxford this year, maintaining a close connection with the Centre for the Study of the Bible at Oriel College. He continued his research on developments of the Hebrew language in the pre-Rabbinic period and how these are (or are not) represented in transmitted texts, with his *Habilitationsschrift* on the topic in preparation. He also began exploring two new projects: a commentary on the Book of Exodus with a focus on ancient reception history, and a study of the Hebrew Bible / Old Testament in Germany between the wars. Dr Samuel also co-convened a workshop in the 'Book-Seams in the Hexateuch' series in Kiel, Germany.

#### *Dr Jeremy Schonfield*

Dr Schonfield completed his study of the daily prayer book entitled *Why Jews Pray: Close-Reading the Liturgy*, a sequel to his *Undercurrents of Jewish Prayer* that appeared in 2006. This new work, on which he has been working for several years, will be published by the Littman Library of Jewish Civilization. Also awaiting publication is a study entitled 'The Jewish Year: Metaphor and Meaning', to appear in a volume of papers edited by Professor Nicholas de Lange. He edited a bilingual book of Home Ceremonies for the Spanish and Portuguese Sephardi Congregation, London. At Leo Baeck College, London, where he is Professor of Liturgy, he delivered courses on the history and literary structure of the liturgy and on medieval Hebrew poetry, supervised an MA dissertation and delivered extramural lectures by Zoom. He advised the Littman Library of Jewish Civilization on projects for publication, continued to serve as Contributing Editor of *Jewish Historical Studies: Transactions of the Jewish Historical Society of England* and co-edited the Centre's *Annual Report* with Madeleine Trivasse.

*Dr John Screnock*

Dr Screnock took up a new post as Tutor in Old Testament at Wycliffe Hall, where he lectured for the Bachelor of Theology, offered through the Oxford University Department for Continuing Education, and tutored for the BA in Theology, offered through the Faculty of Theology and Religion. In December 2021 he completed, with Principal Investigator Alison Salvesen, the Arts and Humanities Research Council funded 'Critical Editions of the Hebrew Bible' project.

*Dr Zoë Waxman*

Dr Zoë Waxman continued to teach undergraduate and postgraduate students in the faculties of History, Oriental Studies, and Theology and Religion. She examined theses for universities in Australia, Britain and the USA. She was chair of the judging panel for the Ernst Fraenkel Prize for the Study of the Holocaust and served on the boards of the Holocaust Galleries at the Imperial War Museum, the UK Holocaust Memorial Foundation, Toni Schiff Memorial Trust and the Wiener Holocaust Library. She is currently working on a book dealing with motherhood and the Holocaust.

*Dr Benjamin Williams*

After being grounded for lockdown, this academic year got off to an exciting start at the Society of Biblical Literature's Annual Meeting in San Antonio and the Association of Jewish Studies Conference in Chicago. Dr Williams presented three papers on his research into gladiators in rabbinic texts and the reception history of the book of Ruth. Closer to home, he also offered a seminar on athletic imagery in rabbinic and early Christian texts at Oxford's New Testament Seminar in Trinity Term.

The year saw gratifyingly large numbers of students in rabbinic and medieval texts courses, including sixteen attendees at Mishnaic Texts classes (a record?), half of whom were formally taking rabbinics options in the Faculty of Oriental Studies and the other half postgraduate students reading rabbinic texts for their research. A similar number attended the Varieties of Judaism lectures, with students drawn from the faculties of Theology, Oriental Studies and Classics. A demand for teaching in the field of Jewish mysticism arose, so Dr Williams offered a new BA in Jewish Studies special option in this area, supervised an undergraduate dissertation on *hekhlot* texts in the Zohar for the Faculty

of Theology and Religion and co-supervised a DPhil project on medieval Christian knowledge of Jewish mysticism in the Faculty of History.

In Trinity Term, Dr Williams joined the Oxford Seminar in Advanced Jewish Studies on 'Philosophy in Scripture', serving as Oxford Liaison Fellow on behalf of the Centre. He continues to act as Reviews Editor for the *Journal of Jewish Studies* and as Coordinator of Undergraduate Admissions for the Subject Group.

*Professor Yaacov Yadgar*

Professor Yadgar taught MPhil students in Politics and International Relations, as well as MPhil and MSc students in Modern Middle East Studies. He supervised MSc, MPhil and DPhil theses in Politics and International Relations, Area Studies, Oriental Studies, History and Sociology. He continues to work on questions relating to Israel's Jewish identity and to the notion of Jewish politics more generally.

## *Seminars, Conferences and Special Lectures Involving Centre Fellows*

---

### *Michaelmas Term*

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

Demokratia in Philo and Josephus *Dr David Friedman (University of Cambridge)*

What Does the New Testament Tell Us about the 'Parting of the Ways'? *Professor Adele Reinhartz (University of Ottawa)*

**Septuagint: LXX Forum** (*Convened by Professor Alison Salvesen*)

Origen's Hexapla and Approaches to Parallel Texts in the Second Sophistic *Dr Jeremiah Coogan (University of Oxford)*

Symmachus between Jews and Christians: The State of the  
Question *Professor Alison Salvesen (University of Oxford)*

**Seminar on the Holocaust and Memory** (*Convened by  
Dr Zoë Waxman and Dr Peter Bergamin*)

‘Those in Glasshouses Shouldn’t Throw Stones’: The German People and the  
Concentration Camps, 1933–1945 *Dr Paul Moore (University of Leicester)*

Queering Holocaust Studies: New Reading Practices for Understanding  
Representations of Queer Relationships in Women’s Published Testimonies  
of the Holocaust *Dr Rosie Ramsden (University of Northumbria)*

Interpreting Second World War Internment History of the UK in a Digital  
Age *Dr Rachel Pistol (King’s College, London)*

Child Survivors, Psychoanalysis and Agency: One Orphanage after the  
Holocaust *Professor Rebecca Clifford (University of Durham)*

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

Dear Palestine: A Social History of the 1948 War *Professor Shay Hazkani  
(University of Maryland)*

Pathways towards a Jewish Israeli Restorative Ethics *Professor Atalia Omer  
(University of Notre Dame, Indiana)*

A Road towards Atonement? Why Only West Germany Came to ‘Atonement’ for the  
Nazi Crimes *Dr Kathrin Bachleitner (Lady Margaret Hall, Oxford)*

Supporting Denial: Israel’s Foreign Policy and the Armenian Genocide  
*Dr Eldad Ben Aharon (Peace Research Institute Frankfurt)*

Religion and State among the Palestinian Arabs in Israel: A Multicultural  
Entrapment *Professor Michael Karayanni (The Hebrew University of  
Jerusalem)*

Israeli Foreign Policy Since the End of the Cold War *Dr Amnon Aran  
(City University of London)*

The Colonizing Self (Or: Home and Homelessness in Israel /  
Palestine) *Professor Hagar Kotef (SOAS, University of London)*

The Social Life of Hashish in Mandatory Palestine and Israel: A Global  
History *Haggai Ram (Ben-Gurion University of the Negev)*

**Modern Jewish Thought Seminar** (Convened by Dr Miri Freud-Kandel and Dr Daniel M. Herskowitz)

Professor Naomi Seidman on her book *Sarah Schenirer and the Bais Yaakov Movement: A Revolution in the Name of Tradition* (Littman Library of Jewish Civilization, 2019) Professor Naomi Seidman (University of Toronto)

Professor Michael Fishbane on his book *Fragile Finitude: A Jewish Hermeneutical Theology* (University of Chicago, 2021) Professor Michael Fishbane (University of Chicago)

**Modern Jewish Studies Reading Group and Workshop** (Convened by Rose Stair)

The Jewish Reformation: Bible Translation and Middle-Class Judaism as Spiritual Enterprise.

Pre-Reading: Michah Gottlieb, *The Jewish Reformation: Bible Translation and Middle-Class Judaism as Spiritual Enterprise* (Oxford University Press, 2021): 'Introduction: The Jewish Reformation'; 'A Man of No Party: Hirsch's Nineteen Letters on Judaism as Bible Translation'; 'Conclusion: The Jewish Counter-Reformation' Professor Michah Gottlieb (New York University)

Rethinking Jewish and Christian Exceptionalisms Professor Leora Batnitzky (Princeton University)

Making the Desert Bloom: Between the Bible and Modern Hebrew Poetry.

Pre-Reading: Yehuda Amichai, 'Jews in the Land of Israel' (1971) [Hebrew and English]; Hayim Nahman Bialik, 'The Last Dead of the Desert' (1896) [Hebrew and English]; Excerpts from the book of Isaiah; Sidra DeKoven Ezrahi, 'Our Homeland, the Text... Our Text, the Homeland: Exile and Homecoming in the Modern Jewish Imagination' (*Michigan Quarterly Review* 31, no. 1, 1992); Hindy Najman, 'Towards a Study of the Uses of the Concept of Wilderness in Ancient Judaism' (from Hindy Najman, *Past Renewals: Interpretive Authority, Renewed Revelation and the Quest for Perfection in Jewish Antiquity*, Brill, 2010)

Cynthia Baker's *Jew* in dialogue.

Pre-Reading: Cynthia Baker, *Jew* (Rutgers University Press, 2017); 'Introduction' and 'Terms of Debate'; Short Responses: Daniel Boyarin, 'Yeah Jew!' (Marginalia Forum on Cynthia Baker, *Jew*, 2017); Annette Yoshiko Reed, 'Jew and the Making of the Christian Gaze' (Marginalia Forum on Cynthia Baker, *Jew*, 2017)



**The Fourth Alfred Lehman Memorial Lecture**

Jewish Invisibility Before (and After) Adam Smith's Invisible Hand  
*Dr Francesca Trivellato (Institute for Advanced Study, Princeton)*  
[Cancelled due to COVID-19]

*Hilary Term*

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

The Integration of Comedy and Jewish Features in the Story of the Three Bodyguards (1 Esdras 3:1–5:6): Their Purpose and Function *Un Sung Kwak (St John's College, Oxford)*

Oral Tradition and Writing in the Rabbinic Culture of Late Antiquity: Between Qumran and the Cairo Genizah *Professor Philip Alexander (University of Manchester)*

The Septuagint within Textual Plurality *Professor James K. Aitken (University of Cambridge)*

Intermarriage and its Punishments in Rabbinic Sources *Dr Laliv Clenman (Leo Baeck College, London)*

**The Grinfield Lectures on the Septuagint: The Septuagint and the History of the Book** (*Convened by Professor Alison Salvesen*)

The Second Series: *Professor James K. Aitken (University of Cambridge)*

The Septuagint within Egyptian Book Culture

The Septuagint within Greek Education

The Septuagint within Textual Plurality

**Oxford Seminar in Advanced Jewish Studies: Towards the Study of Jewish-Buddhist Relations** (*Convened by Professor Boaz Huss [Ben-Gurion University of the Negev], Dr Sebastian Musch [University of Osnabrück], and Professor Lionel Obadia [University of Lyon]*)

Encounters and Cross-Fertilization between Judaism and Buddhism:  
An Easternization of an Oriental Tradition? *Professor Lionel Obadia (University of Lyon)*

Reinventing Buddhism: Allen Ginsberg and Jewish Appropriations of Asian Religious Traditions *Professor Yaakov Ariel (University of North Carolina at Chapel Hill)*

'Clear Are the Paths of India': The Cultural Encounter between Indians and Jews. Mapping the Exposure and Penetration of Buddhist Thought in Jewish and Zionist Texts *Dr Shimon Lev (Tel-Hai Academic College, Upper Galilee)*

Jewish Spirituality and / or Jewish Revival: Jewish-Buddhist Encounter as a Case Study *Dr Rachel Werczberger (Hadassah Academic College, Jerusalem)*

Hindu and Jewish Mysticism: Comparative Perspectives *Professor Boaz Huss (Ben-Gurion University of the Negev)*

The Encounter between Indian Thought and Jewish Kalām *Dr Dong Xiuyuan (Shandong University)*

German, Jewish and Buddhist? Identity and Belonging in the Weimar Republic *Dr Sebastian Musch (University of Osnabrück)*

**Final Conference – Oxford Seminar in Advanced Jewish Studies: Towards the Study of Jewish-Buddhist Relations** *(Convened by Professor Boaz Huss [Ben-Gurion University of the Negev], Dr Sebastian Musch [University of Osnabrück]), and Professor Lionel Obadia [University of Lyon]*

Intuitive Knowledge in Jewish and Buddhist Scholasticism *Dr Dong Xiuyuan (Shandong University)*

An Unclean Name: Abraham's Mystical Legacy and Contemporary Rabbinical Responses to the Importation of Buddhist Practices *Dr Gideon Elazar (Bar-Ilan University)*

Buddhism in Eighteenth- to Twenty-First-Century Jewish Religious Literature: Three Approaches *Dr Aleš Weiss (Charles University, Prague)*

Asia is One(?): Jewish Encounters with Buddhism in the Context of the Jewish National Movement in Europe and Palestine *Dr Shimon Lev (Tel-Hai Academic College, Upper Galilee)*

*Di reyð fun Buda*: A. Almi and the Deparochialization of Jewish Spirituality *Samuel Glauber-Zimra (Ben-Gurion University of the Negev)*

Buddhist Modernism and the 'Semitic' Religions *Professor Ruth Harris (University of Oxford)*

- Antisemitism, Christianity and the Quest for the Buddhist Jesus *Dr Sebastian Musch (University of Osnabrück)*
- The Spirit of the East: Orientalism, Nationalism and the Mystification of Kabbalah, Advaita Vedanta and Zen Buddhism *Professor Boaz Huss (Ben-Gurion University of the Negev)*
- Switching, Matching and Mixing: Jewish Mindfulness under Neoliberalism *Dr Rachel Werczberger (Hadassah Academic College, Jerusalem)*
- Making Meditation Jewish: The Construction of a New Religious Practice *Dr Emily Sigalow (UJA Federation of New York)*
- ‘Finding Vessels for Our Lights’: Orthodox Israeli Jews Encountering the Divine Soul Through Secularized Buddhist Meditation *Dr Ori Mautner (University of Cambridge)*
- Between Hagami and Chouraqui: Monotheisms, Asia and the Survival of Humanness *Professor Job Y. Jindo (Academy for Jewish Religion, New York)*
- Judaism and Buddhist Modernism: Philosophic Encounters of the Last Fifty Years *Professor Alan Brill (Seton Hall University, New Jersey)*
- Individualism, Rebellion and Searching for Meaning Outside of the Fold: Jewish Baby Boomers and Non-Jewish Forms of Spirituality *Professor Yaakov Ariel (University of North Carolina at Chapel Hill)*
- European Jewish Buddhists, American Jubus, and Jewish Mindfulness: Exploring the Phenomenon of the Jewish Buddhists in a Global Lens *Dr Mira Niculescu (The Hebrew University of Jerusalem)*
- Beyond Hinjus, Jubus and Other Hyphenated Creatures: The Complex Visibility of Judaism in the Spiritual Neo-Hindu Futuristic City of Auroville, South India *Professor Lionel Obadia (University of Lyon)*

### **The Sixth Edward Ullendorff Memorial Lecture**

- The Significance of Ugaritic for the Study of the Bible *Professor Dr Gary A. Rendsburg (Rutgers University, New Jersey)*

### **Seminar on the Holocaust and Memory** *(Convened by Dr Zoë Waxman and Dr Peter Bergamin)*

- Food Memory and Food Imagination at Auschwitz *Dr Lisa Pine (London South Bank University)*
- Homophobia in Nazi Camps *Uta Rautenberg (University of Warwick)*

The Limits of Artistic Freedom in the Spa-Camp: Protest in Viktor Ullman's  
*Der Kaiser von Atlantis* Dr Peter Bergamin (University of Oxford)  
[Cancelled due to illness]

Fragments of Insanity – Shattered Lives after Genocide Dr Meryem Kalayci  
(University of Oxford)

**Modern Jewish Thought Seminar** (Convened by Dr Miri  
Freud-Kandel and Dr Daniel M. Herskowitz)

Tamar Ross on the new edition of *Expanding the Palace of Torah: Orthodoxy  
and Feminism* (Brandeis, 2005, 2021) Professor Tamar Ross (Bar-Ilan  
University)

The Study of Western Jewish Esotericism: Challenges and  
Prospects Professor Boaz Huss (Ben-Gurion University of the Negev)

Abigail Gillman on her book *A History of German-Jewish Bible Translation*  
(Chicago, 2018) Professor Abigail Gillman (Boston University)

Elliot Wolfson on his book *Heidegger and Kabbalah: Hidden Gnosis and the  
Path of Poiēsis* (Indiana, 2019) Professor Elliot Wolfson (University of  
California, Santa Barbara)

*Trinity Term*

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

Theory and Practice of Textual Criticism of the Septuagint Dr Tuukka  
Kauhanen (University of Helsinki)

Aquila among Other Second-Century Translators Dr Jeremiah Coogan  
(University of Oxford)

Rabbinic Literature in the Context of Late-Antique Scholasticism  
Professor Catherine Hezser (SOAS, University of London)

The Malleability of Justice in Ancient Jewish Law Dr Phillip Lasater  
(Worcester College, Oxford)

Archetypes and Architects: Historical Sequencing in Early Jewish  
Historiography and Its Monumental Precedents Professor Eric Jarrard  
(Wellesley College, Massachusetts)

**Oxford Seminar in Advanced Jewish Studies: ‘Philosophy in Scripture’ Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period** (Convened by Dr Raphael Dascalu [Monash University, Melbourne] and Professor Paul B. Fenton [Université Paris-Sorbonne])

- Some of Maimonides’ Perplexities Resolved or Not in the Works of His Commentators Professor Paul B. Fenton (Université Paris-Sorbonne)
- From Aden to Cairo and Back: Global Perspectives on Post-Maimonidean Philosophical Exegesis of the Bible Dr Raphael Dascalu (Monash University, Melbourne)
- Post-Maimonidean Influences on Albo’s Scriptural Exegesis in the Book of Principles Dr Shira Weiss (Yeshiva University, New York)
- Between Jewish Philosophy and Mysticism: Ma’arekhet ha-Elohut and the Ordering of Divine Knowledge Dr Andrea Gondos (Freie Universität, Berlin)
- Arama’s Solomon: Maimonideanism and Anti-Maimonideanism on the Eve of the Expulsion Rachel Katz (University of Chicago)
- Not Just Maimonides: The Post-Maimonidean Persistence of Older Indigenous Iberian Philosophical Interpretation of the Hebrew Bible Dr Israel Sandman (British Library)
- John Philoponus’ Legacy in Medieval Jewish Biblical Exegesis Dr Tamás Visi (Palacký University Olomouc, Czech Republic)
- Gersonides’ Philosophical Interpretation to the Biblical Law and His Epistemological Dispute with Maimonides Dr Oded Horezky (University of Cologne)

**Conference – Oxford Seminar in Advanced Jewish Studies: ‘Philosophy in Scripture’ – Jewish Philosophical Interpretation of the Hebrew Bible in the Late Medieval Period** (Convened by Dr Raphael Dascalu [Monash University, Melbourne] and Professor Paul B. Fenton [Université Paris-Sorbonne])

- The Philosophical Interpretation of Scripture Among Yemenite Exegetes Professor Y. Tzvi Langermann (Bar-Ilan University)
- Philosophical Elements in R. David II Maimonides’ Torah Commentary Professor Paul B. Fenton (Université Paris-Sorbonne)
- Sa’id Ibn Dāwūd al-‘Adani: Popularizing Philosophy in 15th-Century Egypt and the Levant Dr Raphael Dascalu (Monash University, Melbourne)

The 'Vision of the Divine' (Ex. 33, 18 and 23) According to the 17th-Century  
Judaeo-Persian Philosopher Rabbi Judah ben Eleazar *Dr Ilan Moradi*  
(*Beijing Normal University*)

The Meteorological Interpretation of the Creation Narrative in the Late  
Middle Ages *Dr Tamás Visi (Palacký University Olomouc, Czech Republic)*

Biblical Law in Medieval Provence: Science Versus Politics *Dr Oded Horezky*  
(*Thomas-Institute, University of Cologne*)

Presentation on Manuscript Database *Dr Oded Horezky (Thomas-Institute,*  
*University of Cologne)*

'It Does Not Sit Well In My Heart': Allegorizing the Eschatological Banquet in  
Midrash ha-Ne'lam *Dr Nathan Wolski (Monash University, Melbourne)*

Biblical Narratives in a Kabbalistic Key: Sin, Heresy and the Destruction  
of Divine Unity in Ma'arekhet ha-Elohut *Dr Andrea Gondos (Freie*  
*Universität Berlin)*

Philosophical Solitude and Spiritual Medicine: Reading Ibn Bāḡḡa's Tadbīr  
al-Mutawaḥḥid *Dr David Wirmer (University of Cologne)*

Jewish Perspectives on Medicine in Scripture from Late Medieval Iberia and  
Italy *Dr Andrew Berns (University of South Carolina)*

Embodiment (?) in Isaac Arama's Works *Rachel Katz (University of Chicago)*

Scholastic Influences on Joseph Albo's Book of Principles *Dr Shira Weiss*  
(*Yeshiva University, New York*)

Philosophy and Tradition: Appreciating the Paradox of Judah ha-Kohen's  
Midrash ha-Ḥokhmah *Dr Israel Sandman (British Library)*

**Hebrew Manuscript Studies Summer Workshop: Codicology,  
Palaeography, Art History** (*Convened by Professor Judith  
Olszowy-Schlanger [University of Oxford], Dr Agata Paluch [Freie  
Universität, Berlin], and Dr César Merchán-Hamann [Bodleian  
Library, Oxford]*)

Introduction to the Bodleian Judaica Collections and their History *Dr César  
Merchán-Hamann (OCHJS and Bodleian Libraries)*

Codicology I: Hebrew Manuscript Production – Context and  
Economy *Professor Judith Olszowy-Schlanger (OCHJS, University of  
Oxford, Ecole Pratique des Hautes Etudes)*

Codicology II: Book Materials and Formats *Professor Judith Olszowy-  
Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)*

- Codicology III: Quire Composition *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*
- Palaeography I: Methodology – Digital Palaeography *Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)*
- Codicology IV: Page- and Text-Layout *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*
- Illuminated Manuscripts: Visual Language and the Making of the Hebrew Manuscript *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*
- Palaeography II: Oriental Scripts 1 *Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)*
- Palaeography III: Oriental Scripts 2 *Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)*
- Palaeography IV: Sephardi Scripts *Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)*
- Oriental and Sephardi Illuminated Manuscripts 1 *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*
- Sephardi Illuminated Manuscripts 2 *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*
- Conservation of Hebrew Manuscripts at the Bodleian Library *Andrew Honey (Bodleian Libraries)*
- Palaeography V: Ashkenazi Scripts 1 *Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)*
- Palaeography VI: Ashkenazi Scripts 2 *Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)*
- Ashkenazi Illuminated Manuscripts 1 *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*
- Ashkenazi Illuminated Manuscripts 2 *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*
- Italian Illuminated Manuscripts *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*
- Palaeography VII: Italian Scripts *Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)*
- Palaeography VIII: Yemenite Scripts and Byzantine Scripts *Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)*

- Manuscript Culture in the Early Modern Sephardi World *Dr Noam Sienna*  
 Sephardi and North African Script Styles *Dr Noam Sienna*  
 Palaeography Practice in Sephardi Scripts *Dr Noam Sienna*  
 Hebrew Manuscripts Copied in Italy in the 16th Century: Scribal Practices  
 and Palaeography I *Dr Emma Abate (Institute for Research and History of  
 Texts, Centre National de la Recherche Scientifique)*  
 Hebrew Manuscripts Copied in Italy in the 16th Century: Scribal Practices  
 and Palaeography II *Dr Emma Abate (Institute for Research and History of  
 Texts, Centre National de la Recherche Scientifique)*  
 Intersections of Sephardi Manuscripts and Printed Books *Dr Noam Sienna*  
 The Bookworlds of David Oppenheim *Professor Joshua Teplitsky (Stony  
 Brook University)*  
 Footprints: Jewish Books Through Time and Place *Professor Joshua Teplitsky  
 (Stony Brook University)*  
 Hebrew Manuscript Bindings at the Bodleian Library *Andrew Honey  
 (Bodleian Libraries)*  
 Early Jewish Book Printing in Europe *Professor Emile Schrijver (University  
 of Amsterdam)*  
 Jewish Printing in Europe II *Professor Emile Schrijver (University of  
 Amsterdam)*  
 Manuscript Versus Print Production in Europe *Professor Emile Schrijver  
 (University of Amsterdam)*  
 Historical and Cultural Contexts of Italian Bookmaking (Post-15th  
 Century) *Dr Elena Lolli (OCHJS and University of Oxford)*  
 Palaeographical Features of Jewish Italian Manuscripts of 17th and 18th  
 Century *Dr Elena Lolli (OCHJS and University of Oxford)*  
 Ashkenazi Script and Scribal Practices: Manuscripts of the 16th Century  
*Dr Agata Paluch (Freie Universität Berlin)*  
 Footprints: Jewish Books Through Time and Place II – Practical Session  
 (Reading Book Inscriptions) *Professor Joshua Teplitsky (Stony Brook  
 University)*  
 Ashkenazi Script and Scribal Practices: Manuscripts of the 17th Century  
*Dr Agata Paluch (Freie Universität Berlin)*  
 Ashkenazi Script and Scribal Practices: Manuscripts of the 18th Century  
*Dr Agata Paluch (Freie Universität Berlin)*



Palaeography Methodology: Digital Palaeography Professor Judith Olszowy-Schlanger (OCHJS, University of Oxford, Ecole Pratique des Hautes Etudes)

**Modern Jewish Thought Seminar** (Convened by Dr Miri Freud-Kandel and Dr Daniel M. Herskowitz)

Mara Benjamin on her book *The Obligated Self: Maternal Subjectivity and Jewish Thought* (Indiana, 2018) Professor Mara Benjamin (Mount Holyoak College, Massachusetts)

George Y. Kohler on his book *Kabbalah Research in the Wissenschaft Des Judentums (1820–1880)* (De Gruyter, 2019) Professor George Y. Kohler (Bar-Ilan University)

Sarah Hammerschlag on her book *French Jewish Thought: Writings on Religion and Politics* (Brandeis, 2018) Professor Sarah Hammerschlag (University of Chicago)

Paul Mendes-Flohr on his book *Cultural Disjunctions: Post-Traditional Jewish Identities* (Chicago, 2021) Professor Paul Mendes-Flohr (The Hebrew University of Jerusalem)

**Reconsidering Early Jewish Nationalist Ideologies** (Convened by Dr Peter Bergamin and Professor Yaacov Yadgar)

Isaac D’Israeli and Jewish Nationalism Emeritus Professor Martin Goodman (University of Oxford)

British and Jewish: Reconciling National and Religious Identities in Nineteenth-Century Britain Dr Alys Levene (Oxford Brookes University)

‘Alcoholic Beverages, Good Looking Waitresses, and Special Corners’: Sex Work, Boundary Crossing and the National Collective James Sunderland (University of Oxford)

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

*Ma’abarot* – Not Just the Name of a Kibbutz: Portrayal of the *Ma’abarot* in Israeli Culture, 1950–2015 Matan Flum (University College London)

Hollywood and Israel: A History Professor Tony Shaw (University of Hertfordshire) and Dr Giora Goodman (Kinneret College, Galilee)

Is Zionism a 'Left-Wing Melancholy'? Professor Nitzan Lebovic (*Lehigh University, Pennsylvania*)

The Fear of Judaism in Israeli Culture Professor Gideon Katz (*Ben-Gurion University of the Negev*)

Religion, Change and Continuity in History – The Case Study of Modern Jewish History Professor Ronny Miron (*Bar-Ilan University*)

**A Screening of Two Films, Introduced by Israeli Filmmaker Yair Qedar** *Yair Qedar (The Hebrews Project)*

*The Fourth Window*, Amos Oz (Producer / Director: Yair Qedar, 2021)

*The Last Chapter of A. B. Yehoshua* (Producer / Director: Yair Qedar, 2021)

**Oxford Summer Institute on Modern and Contemporary Judaism (in conjunction with the Berman Center for Jewish Studies, Lehigh University)** (*Convened by Professor Jodi Eichler-Levine [Lehigh University, Pennsylvania], Professor Adam Ferziger [Bar-Ilan University], Dr Miri Freud-Kandel [University of Oxford] and Professor Hartley Lachter [Lehigh University, Pennsylvania]*)

*Ritual and the Mystical Realms*

Ritual, Theurgy and Historical Meaning in Medieval Kabbalah Professor Hartley Lachter (*Lehigh University, Pennsylvania*)

*Di beste skhoyre?* Staff and Faculty in an Interwar Hasidic Yeshiva: The Case of Chabad Professor Wojciech Tworek (*Uniwersytet Wrocławski*)

*Beyond the Temple*

Beyond the Temple Emeritus Professor Martin Goodman (*Invited Speaker, OCHJS and University of Oxford*)

*Performance and Conceptualization*

Jewish Soundscapes, Disney Dreams: Performance and Rituals at the Happiest Place on Earth Professor Jodi Eichler-Levine (*Lehigh University, Pennsylvania*)

Sound Beliefs: A Performative Approach to the Thought of Irving Greenberg, Ovadia Yosef and Yeshayahu Leibowitz Netta Schramm (*The Hebrew University of Jerusalem*)

*Transformative Spaces*

Tradition and Innovation in the Religious Practices of the Great Spanish Temple of Bucharest *Dr Felicia Waldman (University of Bucharest)*

Moroccan Judaism 2.0: Worship, Space and Performance in Passover Programs *Dr Sasha Goldstein-Sabbah (University of Groningen)*

*Women and Worship*

From Louis to Lindsey: Women's Religious Leadership, British Orthodoxy and Shifting Approaches to Authority *Dr Miri Freud-Kandel (OCHJS and University of Oxford)*

The Synagogue Rabbi: The Stained-Glass Ceiling and the Solid Wood Mechitsa *Professor Michal Raucher (Rutgers University)*

*Gender and Digital Space*

'A Daf of our Own': Gender, Talmud Study and Orthodox Judaism in Digital Space *Professor Adam Ferziger (Bar-Ilan University)*

The Private Performer: Expanding Creativity, Redefining Publicity *Professor Jessica Roda (Georgetown University)*

*Worship Through Art*

Worship Through Art *Jacqueline Nicholls (Invited Speaker, London School of Jewish Studies)*

*Nation Construction and Sanctification*

Nation-Statist Soteriology and Traditions of Defeat: Religious-Zionism, the Ninth of Av and Jerusalem Day *Professor Yaacov Yadgar (Invited Speaker, OCHJS and University of Oxford)*

The Tsaddification of the Jewish Sacred Space in the Land of Israel *Professor Doron Bar (Schechter Institute of Jewish Studies, Jerusalem)*

*Worship, Space and Performance in Comparative Perspective*

Worship, Space and Performance in Comparative Perspective *Justin Jones (Invited Speaker, University of Oxford)*

*Performative Study*

The TaNaKH in the Israeli Public Sphere: The Case of the 929-Project *Professor Dalia Marx (Hebrew Union College, Jerusalem)*

'A Taste of the World to Come': Time and Timelessness at Limmud Conference *Dr Lindsey Taylor-Guthartz (London School of Jewish Studies)*

**International Workshop – Hans Jonas: The Early**

**Years** (Convened by Dr Daniel M. Herskowitz [University of Oxford], Professor Elad Lapidot [University of Lille] and Professor Christian Wiese [University of Frankfurt])

*Jonas and His Teachers: Husserl, Heidegger, Bultmann*

From Husserl to Heidegger in Search for Judeo-Christian Ethics Professor  
Elad Lapidot (University of Lille)

An Encounter with Consequences: Jonas and Bultmann Dr Andreas  
Großmann (Technical University of Darmstadt)

*Jonas on Paul and Augustine*

The Aporia of Human Freedom: An Early Letter and its Long  
Impact Professor Dr Michael Bongardt (University of Siegen)

Hans Jonas and Hannah Arendt's Variations on St Augustine Dr Yael Almog  
(University of Durham)

*Jonas and Contemporary Thought*

Resisting Nihilism: The Motif of *Entwurzelung* in Jonas's Early Writings  
Dr Libera Pisano (MSC Fellow at University Pompeu Fabra, Barcelona)

Fighting for Jewish Dignity and Self-Respect: Zionism and Politics in Hans  
Jonas's Thought before 1945 Professor Dr Christian Wiese (University of  
Frankfurt)

*Jonas on Gnosis*

Hans Jonas and Gnosticism in Weimar's Philosophy Professor Agata Bielik-  
Robson (University of Nottingham)

The Anti-Myth: Late Antic Gnosis and 20th-Century German  
Spiritualism Dr Amir Engel (The Hebrew University of Jerusalem)

Knowing the Past from our Present: For a Hermeneutic of  
Gnosticism Professor Nathalie Frogneux (Université Catholique de  
Louvain)

*Jonas in Jerusalem*

The De-Heideggerization of Gnosis: Jonas's 1938 / 9 Lectures on Gnosticism at  
The Hebrew University Dr Daniel M. Herskowitz (OCHJS and University  
of Oxford)

Jonas, Scholem and Taubes in Jerusalem: From Metaphysical Antisemitism  
to a Jewish Gnostic Conspiracy Dr Jonathan Cahana-Blum (The Hebrew  
University of Jerusalem)



*Listings*

## *Academic Advisory Council*

---

Professor Judith Olszowy-Schlanger, FBA (Chair)  
Dr Peter Bergamin  
Dr Miri Freud-Kandel  
Emeritus Professor Martin Goodman, FBA  
Dr Daniel M. Herskowitz  
Professor Adriana X. Jacobs  
Dr Elena Lolli  
Dr César Merchán-Hamann  
Dr Dorota Molin  
Dr Joseph O'Hara  
Professor David Rechter  
Professor Alison Salvesen  
Dr Harald Samuel  
Dr Jeremy Schonfield  
Dr John Screnock  
Dr Zoë Waxman  
Dr Beruriah Wiegand  
Dr Benjamin Williams  
Professor Yaacov Yadgar  
Gil Zahavi

## *Administrative Staff*

---

### *Administration and Academic Support*

*Bursar* Kerry Maciak

*Academic Registrar and Coordinator of the Oxford School of Rare  
Jewish Languages* Madeleine Trivasse

*Academic Administrator* Priscilla Lange

*Accounts Assistant* Jun Tong

*Fellows' Secretary* Neelum Ali

*Administrator of the Oxford School of Rare Jewish Languages*

Dr Toni Griffiths (*October 2021–April 2022*)

Celeste Pan (*from April 2022*)

*Web Master* Alun Ward

## *Visiting Fellows and Scholars*

---

### *Visiting Fellows*

*Oxford School of Rare Jewish Languages Visiting Fellowship Programme*

Alla Markova

*Oxford Seminar in Advanced Jewish Studies:  
Towards the Study of Jewish-Buddhist Relations*

Professor Yaakov Ariel

Professor Ruth Harris

Professor Boaz Huss

Professor Job Y. Jindo

Dr Shimon Lev

Dr Sebastian Musch

Dr Mira Niculescu

Professor Lionel Obadia

Dr Rachel Werczberger

Dr Dong Xiuyuan

*Oxford Seminar in Advanced Jewish Studies:  
'Philosophy in Scripture': Jewish Philosophical Interpretation of the  
Hebrew Bible in the Late Medieval Period*

Dr Raphael Dascalu

Professor Paul B. Fenton

Dr Andrea Gondos

Dr Oded Horezky

Rachel Katz

Dr Israel Sandman

Dr Tamás Visi

Dr Shira Weiss

*Visiting Scholars*

Professor Alessandro Maria Bruni

Dr Jeremiah Coogan

Dr Hila Dayfani

Dr Yaacov Falkov

Michal Friedlander

Dr Diana Matut

Dr Ilan Moradi

Dr Lucy Pick

Professor Adam Shear

Dr Daniel J. Waller

Dr Emma Zohar

*Junior Visiting Scholars*

Miruna Belea

Daniele Minisini

Sietske van der Veen

## *Journal of Jewish Studies*

---

Professor Sacha Stern *Editor*

Professor Alison Salvesen *Editor*

Dr Benjamin Williams *Reviews Editor*

Margaret Vermes *Executive Editor*

Dr Alinda Damsma *Assistant Editor*

Robin Gable *Copy Editor*

Stephen Ashworth *Typesetter*

Lucy Morton *Designer*

Richard Buckner *Web Editor*

*Editorial Advisory Board of the Journal*



Professor John J. Collins *Yale University*  
Professor Gad Freudenthal *Centre National de la Recherche Scientifique*  
Professor Isaiah M. Gafni *The Hebrew University of Jerusalem*  
Emeritus Professor Martin Goodman, FBA *University of Oxford*  
Professor Judith Hauptman *Jewish Theological Seminary, New York*  
Professor Geoffrey Khan *University of Cambridge*  
Professor Jodi Magness *University of North Carolina, Chapel Hill*  
Professor Tessa Rajak *University of Oxford*  
Professor David B. Ruderman *University of Pennsylvania*  
Professor Peter Schäfer *Princeton University*  
Professor Joseph Sievers *Pontifical Biblical Institute*  
Professor Emanuel Tov *The Hebrew University of Jerusalem*

## *The Leopold Muller Memorial Library*

---

### *Committee*

Charles Sebag-Montefiore, FSA *Chairman*  
Dr César Merchán-Hamann *Librarian*  
Dr Gillian Evison  
Jonathan Gestetner  
Emeritus Professor Martin Goodman, FBA  
David Joseph, KC  
David Lewis  
Howard Lewis  
Kerry Maciak  
Professor Judith Olszowy-Schlanger, FBA  
Martin Paisner, CBE  
Max Plaskow  
Dr Jeremy Schonfield  
Anne Webber

***Leopold Muller Memorial Library Staff***

Dr César Merchán-Hamann *Library Director*

Milena Zeidler *Deputy Library Director (until May 2022)*

Radhika Jones *Senior Library Assistant (until April 2022)*

Simone Gaddes *Library Assistant (until June 2022)*

***Donors of Books to the Leopold Muller Memorial Library******Individuals***

Dr F. Ben-Haim

Dr Peter Bergamin

Professor Yuval Dror

Rabbi Ariel, Michal and Noam Friedlander

Professor John Goldingay

Helen Hughes-Brock

Dr Shaul Itzhaki

Francis Jacob

Dr César Merchán-Hamann

Gerald Moulton

Professor Avner Offer

Professor Alison Salvesen

Dr Jeremy Schonfield

Daniel Schumann

Professor Joshua Schwartz

Stephen Sklaroff

***Institutions***

European Association of Jewish Studies Executive Committee

Somerville College, Oxford

Vere Harmsworth Library

## Books Acquired for the Library through Special Funds and Endowments

### Isaiah Berlin Fund

- Ben-Amos, Avner, ed. *Sacred People: Bible and Nationalism in the Modern Era* (Jerusalem: Carmel, 2021).
- Boulouque, Clémence. *Another Modernity: Elia Benamozegh's Jewish Universalism* (Stanford, CA: Stanford University Press, 2020).
- Chamiel, Ephraim. *Between Religion and Reason: Part I. The Dialectical Position in Contemporary Jewish thought from Rav Rook to Rav Shagar. Part II. The Position Against Contradiction between Reason and Revelation in Contemporary Jewish Thought from Eliezer Goldman to Jonathan Sacks. 2 vols.* (Brookline, MA: Academic Studies Press, 2020).
- Cherry, Shai. *Coherent Judaism: Constructive Theology, Creation, & Halakhah* (Brookline, MA: Academic Studies Press, 2020).
- Cooper, Andrea Dara. *Gendering Modern Jewish Thought* (Bloomington, IN: Indiana University Press, 2021).
- Even-Chen, Alexander and Ephraim Meir. *Between Heschel and Buber: A Comparative Study* (Brighton, MA: Academic Studies Press, 2012).
- Greenspoon, Leonard J. ed. *Olam ha-zeh v'olam ha-ba: this world and the world to come in Jewish belief and practice* (West Lafayette, IN: Purdue University Press, 2017).
- Greenspoon, Leonard J. ed. *Next year in Jerusalem: exile and return in Jewish history* (West Lafayette, IN: Purdue University Press, 2019).
- Hammerschlag, Sarah, ed. *Modern French Jewish thought: writings on religion and politics* (Waltham, MA: Brandeis University Press, 2018).
- Herzog, Annabel. *Levinas's Politics: Justice, Mercy, Universality* (Philadelphia, PA: University of Pennsylvania Press, 2020).
- Hever, Hannan. *Hasidut, Haskalah, Tsiyonut (Hasidism, Haskalah, Zionism)* (Ramat Gan: Bar-Ilan University Press, 2021).
- Kleinberg, Ethan. *Emmanuel Levinas's Talmudic Turn: Philosophy and Jewish Thought* (Stanford, CA: Stanford University Press, 2021).
- Kopp-Oberstebink, Herbert, and Hartmut von Sass, eds. *Depeche Mode: Jacob Taubes between Politics, Philosophy, and Religion* (Leiden: Brill, 2022).
- Kreisel, Howard. *Judaism as philosophy: studies in Maimonides and the medieval Jewish philosophers of Provence* (Brighton, MA: Academic Studies Press, 2015).

- Kurtzer, Yehuda and Claire E. Sufrin, eds. *The New Jewish Canon: Ideas & Debates 1980–2015* (Brookline, MA: Academic Studies Press, 2020).
- Lahav, Hagar. *Ḥiloniyot ma'aminot (Women, Secularism and Belief: A Sociology of Belief in the Jewish-Israeli Secular Landscape)* (Bne Brak: Van Leer Institute; Hakibbutz Hameuchad, 2021).
- Luz, Ehud. *Ben emet le-ne'emanut (Between Truth and Trust: Political Philosophy and Judaism in the Thought of Leo Strauss)* (Jerusalem: Carmel, 2021).
- Mendelssohn, Moses. Gottlieb, Michah, ed. *Moses Mendelssohn: writings on Judaism, Christianity, & the Bible* (Waltham, MA: Brandeis University Press, 2011).
- Meyer, Michael A. *Rabbi Leo Baeck: Living a Religious Imperative in Troubled Times* (Philadelphia, PA: University of Pennsylvania Press, 2021).
- Mirsky, Yehudah. *Towards the Mystical Experience of Modernity: the Making of Rav Kook, 1865–1904* (Brookline, MA: Academic Studies Press, 2021).
- Pachter, Ido. *Yahadut 'al ha-retsef (Diversity in Judaism)* (Jerusalem: Carmel, 2021)
- Reuveni, Gideon and Diana Franklin, eds. *The future of the German-Jewish past: memory and the question of Antisemitism* (West Lafayette, IN: Purdue University Press, 2021).
- Rosen-Zvi, Ishay and Adi Ophir. *Mi-goy kadosh le-goy shel shabat (From a Holy Goy to a Shabbat Goy: The Emergence and Persistence of the Jews' Other)* (Jerusalem: Carmel, 2021).
- Rubin, Nissan and Shlomo Guzman-Carmeli, eds. *Koḥan shel milim (The power of words: anthropology of Jewish textuality)* (Jerusalem: Carmel, 2021).
- Sagi, Avi and Dov Schwartz. *Meḥuyavut Yehudit rav-tarbutit (Multicultural Jewish Commitment: The Philosophy of Eliezer Goldman)* (Jerusalem: Carmel, 2020).
- Schwartz, Daniel B., ed. *Spinoza's challenge to Jewish thought: writings on his life, philosophy, and legacy* (Waltham, MA: Brandeis University Press, 2019).
- Segal, Israel. *Yiśra'eliyut ezraḥit (Civil Israel: Boas Evron's National Reckoning)* (Jerusalem: Carmel, 2018).
- Shuchat, Raphael. *Jewish Faith in a Changing World: A Modern Introduction to the World and Ideas of Classical Jewish Philosophy* (Brighton MA: Academic Studies Press, 2012).
- Shuster, Martin. *How to Measure a World? A Philosophy of Judaism* (Bloomington, IN: Indiana University Press, 2021).

Turner, Joseph Aaron. *Quest for Life: a Study in Aharon David Gordon's Philosophy of Man in Nature* (Brookline, MA: Academic Studies Press, 2020).

***Hans and Rita Oppenheimer Fund***

Albers, Bernhard. *Blaueule Leid: Bukowina 1940–1944, eine Anthologie* (Aachen: Rimbaud, 2003).

Améry, Jean. Translated by Sidney Rosenfeld and Stella P. Rosenfeld. *At the mind's limits: contemplations by a survivor on Auschwitz and its realities* (Bloomington, IN: Indiana University Press, 1980).

Bankier, David, ed. *Probing the Depth of German Antisemitism: German society and the persecution of the Jews, 1933–1941* (New York; Oxford; Jerusalem: Berghahn Books, Yad Vashem and Leo Baeck Institute Jerusalem, 2001).

Bopf, Britta. *'Arisierung' in Köln: die wirtschaftliche Existenzvernichtung der Juden 1933–1945* (Cologne: Emons, 2004).

Brenner, Hedwig. *Mein altes Czernowitz: Erinnerungen aus mehr als neun Jahrzehnten 1918–2010* (Constance: Hartung-Gorre, 2011).

Bryks, Rachmil; translated from the Yiddish by Yermiyahu Ahron Taub. *May God Avenge Their Blood: A Holocaust Memoir Triptych* (Lanham, MD: Lexington Books, 2020).

Fischl, Mosche Robert. *Wiener, Jude, Israeli: jüdische Familiengeschichte in Österreich und Israel 1928–1964* (Constance: Hartung-Gorre, 2008).

Flörsheim, Chanan H. *Über die Pyrenäen in die Freiheit: von Rotenburg an der Fulda über Leipzig nach Amsterdam und durch Frankreich und Spanien nach Israel 1923–1944* (Constance: Hartung-Gorre, 2008).

Friedla, Katharina and Markus Nesselrodt, eds. *Polish Jews in the Soviet Union (1939–1959): History and Memory of Deportation, Exile and Survival* (Brookline, MA: Academic Studies Press, 2021).

Hájková, Anna. *The last ghetto: an everyday history of Theresienstadt* (New York: Oxford University Press, 2020).

Heckman, Alma Rachel. *The sultan's communists: Moroccan Jews and the politics of belonging* (Stanford, CA: Stanford University Press, 2021).

Herrmann, Huguette. *Bo, Jenny and I*. (Boston, MA: Academic Studies, 2012).

Kahana-Aufleger, Lotti. *Jahre des Kummers überlebt: Czernowitz und die transnistrische Verbannung 1939–1950* (Constance: Hartung-Gorre, 2009).

Kassner, Sidi. *Sibirische Erinnerungen: von Czernowitz nach Sibirien deportiert und ein neues Leben in Israel 1941–1967* (Constance: Hartung-Gorre, 2008).

- Kehlmann, Heinz. *So weit nach Westen: von Czernowitz nach New York* (Aachen: Rimbaud, 2004).
- Krawcowicz, Barbara. *History, Metahistory, and Evil: Jewish theological responses to the Holocaust* (Brookline, MA: Academic Studies Press, 2020).
- Lang, Wally de. *De razzia's van 22 en 23 februari 1941 in Amsterdam: het lot van 389 Joodse mannen* (Amsterdam; Antwerp: Atlas Contact, 2021).
- Meyerstein, Heinz Jehuda. *Gehetzt, gejagt und entkommen: von Göttingen über München und das KZ Dachau nach Holland, Deutschland, Holland und durch Frankreich über die Pyrenäen in Spanien gerettet: jüdische Schicksale 1938–1944* (Constance: Hartung-Gorre, 2008).
- Miller, Susan Gilson. *Years of glory: Nelly Benatar and the pursuit of justice in wartime North Africa* (Stanford, CA: Stanford University Press, 2021).
- Miron, Guy, Shlomo Spitzer and Anna Szalai, eds. *Tamid Hungarim (Always Hungarian: Hungarian Jewry through the Vicissitudes of the Modern Era)* (Ramat Gan: Bar-Ilan University Press, 2021).
- Nemes, Robert and Daniel Unowsky, eds. *Sites of European antisemitism in the age of mass politics, 1880–1918* (Waltham, MA: Brandeis University Press, 2014).
- Neštáková, Denisa, Katja Grosse-Sommer, Borbála Klacsmann and Jakub Drábik, eds. *If This Is a Woman: Studies on Women and Gender in the Holocaust*. (Brookline, MA: Academic Studies Press, 2021).
- Ozsváth, Zsuzsanna. *When the Danube Ran Red* (Syracuse, NY: Syracuse University Press, 2010).
- Penkower, Monty Noam. *After the Holocaust* (New York: Touro University Press, 2021).
- Porter, Jack Nusan. *Jewish Partisans of the Soviet Union during World War II* (Brookline, MA: Academic Studies Press, 2021).
- Rehn, Marie-Elisabeth. *Hugo Schriesheimer: ein jüdisches Leben von Konstanz durch das KZ Dachau, das französische Internierungslager Gurs, das Schweizer Asyl und die USA nach Kreuzlingen 1908–1989* (Constance: Hartung-Gorre, 2011).
- Rich, Jennifer. *Keepers of Memory: The Holocaust and Transgenerational Identity* (Lanham, MD: Lexington Books, 2021).
- Schreier, Joshua. *The merchants of Oran: a Jewish port at the dawn of empire* (Stanford, CA: Stanford University Press, 2017).
- Sears, John F. *Refuge must be given: Eleanor Roosevelt, the Jewish plight, and the founding of Israel* (West Lafayette, Indiana: Purdue University Press, 2021).

- Seiffert, Hans-Hermann. *In Argentinien gerettet, in Auschwitz ermordet: die Schicksale der jüdischen Familien Salomon Guggenheim aus Konstanz und Abraham Guggenheim aus Donaueschingen 1933–1942* (Constance: Hartung-Gorre, 2010).
- Spuhler, Gregor et al., eds. *‘Arisierungen’ in Österreich und ihre Bezüge zur Schweiz* (Zürich: Chronos Verlag, 2002).
- Steinitz, Zwi Helmut. *Jüdisches Tagebuch: ein Überlebender der Schoáh engagiert sich als Israeli in Deutschland, besucht seine Geburtsstadt Pozań und das Massengrab seiner Familie in Belżec* (Constance: Hartung-Gorre, 2010).
- Steinitz, Zwi Helmut. *Als Junge durch die Hölle des Holocaust: von Posen durch Warschau, das Krakauer Ghetto, Płaszów, Auschwitz-Birkenau, Buchenwald, Berlin-Haselhorst, Sachsenhausen, Schwerin und über Neustadt, Bergen-Belsen und Antwerpen nach Erez Israel 1927–1946* (Constance: Hartung-Gorre, 2015).
- Tamir, Arnon. Translated from the German by Ruth Hein. *A journey back: injustice and restitution* (Evanston, IL: Northwestern University Press, 1997).
- Unsworth, Richard P. *A portrait of pacifists: Le Chambon, the Holocaust, and the lives of André and Magda Trocmé* (Syracuse, NY: Syracuse University Press, 2012)
- Wajsbort, Inka. *Im Angesicht des Todes: von Chorzow über Zawiercie, Tarnowitz, Tschenstochau durch Auschwitz nach Malchow und Oschatz; jüdische Schicksale in Oberschlesien 1939–1945* (Constance: Hartung-Gorre, 2000).
- Wenkert, Emil. *Czernowitzer Schicksale: vom Ghetto nach Transnistrien deportiert: jüdische Schicksale 1941–1944* (Constance: Hartung-Gorre, 2001).
- Wiernicki, John. *War in the Shadow of Auschwitz* (Syracuse, NY: Syracuse University Press, 2021).

## *Sources of Funding, 2021–2022*

---

### *Founders*

Estate of Jozsef Goldschein Gadany

### *Patrons*

Barbara and Stanley Fink Foundation

### *Benefactors*

Anonymous

Stern Family Charitable Trust

### *Friends*

Anonymous

Frank Adam

Professor Jeremy Adler

Anne Blumberg

Professor Peter Brier

Dr Vicki Caron

Jonina Duker and Alan D. Lichtman

The Dwek Family Charitable Trust

Dr and Mrs Leonard H. Glaser

Gerald Gundle Philanthropic Trust

Joseph and Anna Horovitz

Marci Kanstorom

Dr Patricia Kay

Dr Chana Revell Kotzin

Dr Arthur Meltzer

Mr and Mrs Graham Morris

Dakota Rea

Paul Rosen

### *Grants and Donations for Special Projects*

Anonymous

David Berg Foundation

The Kensington Charitable Organisation

Philip and Muriel Berman Center for Jewish Studies

Rothschild Foundation Hanadiv Europe

Simon Heller Charitable Settlement

Taube Philanthropies





