

REPORT OF THE
OXFORD CENTRE FOR
HEBREW AND
JEWISH STUDIES

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1999–2000

OXFORD CENTRE FOR
HEBREW AND JEWISH STUDIES

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Preface

SO FAR AS I CAN TELL, the Centre – Fellows, Visitors, students and staff — has taken in its stride the arrival of a President whose academic sphere is not Hebrew and Jewish Studies but economics, and who five months after taking office on 1 April 2000 had still not managed to finish unpacking the last twenty-five boxes of books and papers parked around the walls of his study. This at least gave him an instant *rapport* with the Leopold Muller Memorial Library (see the Librarian's account elsewhere in this Report), where the later portions of the Elkoshi Collection are taking only slightly longer to reach the bookshelves than was envisaged by Martin Goodman in last year's Report.

Familiarization with the full range and quality of the Centre's activities has been an exhilarating experience. Pride of place this year must go to our (graduate) students and their teachers. The External Examiner for the Diploma in Jewish Studies, our former colleague Philip Alexander, began his report with the following paragraph:

The range of options available for the Diploma in Jewish Studies is the best in the country, and the teaching, as evidenced by the scripts, is very satisfactory. This programme is now fully matured and is a credit to the University. It will rival, if not surpass, similar programmes anywhere in Europe. The quality of the students was generally good this year, the best being quite outstanding. Some dissertations are publishable and show great promise of future academic achievement.

The students on the course come from many different countries. Both they and the Visiting Fellows and Scholars have been instrumental in creating a lively academic atmosphere on the Yarnton campus, and at both the David Patterson Lecture Series and the regular Yarnton discussion group there has been a good attendance and much exchange of ideas. A version of Malka Shabtay's lecture on the culture of the formerly Ethiopian community in Israel appears elsewhere in this Report. Special mention must be made of the lecture early in Hilary Term by Michael Ignatieff, who spoke to a very large audience about Sir Isaiah Berlin, and in particular about the relationship between Jewish and non-Jewish elements in Sir Isaiah's early childhood in Riga.

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Focusing on the Centre's financial base is a Presidential priority. I am pleased to report a significant improvement here, particularly in the last six months of the financial year to 31 July 2000. The deficit in current spending has been eliminated and cautious bursarial projections indicate that the Centre's bank overdraft will be extinguished within the next twelve months. We are enormously grateful to our numerous supporters, great and small, who are making this improvement possible. It is a particular pleasure to record the agreement of the Skirball Foundation of New York to a further five-year programme of Visiting Fellowships and Studentships.

Even so, much remains to be done in terms of profile-raising and broadening our circle of support, both in Britain and elsewhere. The American Friends of the Centre organized a reception at the British Consulate General in New York in March which was attended by both David Patterson and myself. The generosity of the Consul-General Thomas Harris and his wife and staff, in both hosting and helping to arrange the party, went way beyond the call of duty. The Centre is very appreciative of the time and effort devoted to the 'American Friends' by their officers, including the newly appointed Academic Director Professor Edna Nahshon, whose maternal counselling of the President on the need to resume publication of a regular newsletter will hopefully bear fruit in the course of the current year.

The Israeli Friends of the Centre hosted a public meeting in Jerusalem in January. And in Australia our recent Diploma student Melanie Schwartz (class of '99) published a stirring article about the Centre which will be found below on pp. 25-8. Melanie has been appointed Student Recruitment Co-ordinator for the current year as part of our consciousness-raising efforts.

By the time this Report appears, two important additions to our premises will have been formally inaugurated. On 4 October 2000 Dr Colin Lucas, Vice-Chancellor of Oxford, opens the Teaching and Research Unit in Hebrew and Jewish Studies which the Centre has built as a new floor on the Oriental Institute in Pusey Lane. This replaces the Centre's previous offices at 45 St Giles', and underlines the integration of our activities with the faculty structure of the University. We are also proud to have contributed thereby to the University's Millennium Building Programme.

On 16 October representatives of the Rich Foundation inaugurate

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the Gabrielle Rich Reading Room in the Leopold Muller Library. This marks the completion of the library's reconstruction and modernization, and provides it for the first time with a study and research environment fully worthy of its distinguished contents.

The near-term emphasis in our strategic development objectives has now shifted somewhat from premises to posts. Jewish Studies are an academic growth sector, and the Centre is known internationally as a source of talent in the field. To remain fully competitive in the market for that talent, we must aim to offer some posts with career tenure, which is virtually impossible with our present financial structure. The aim accordingly is to raise endowment capital sufficient to overcome this difficulty in the next few years.

In the meantime the Centre welcomed in October 1999 two new Junior Research Fellows: Dr Emanuele Ottolenghi in Israel Studies, and Anselm Hagedorn in Biblical Studies. Dr Alison Salvesen took on the post of lector in Classical Hebrew (replacing Dr John Elwolde) alongside her other duties as Fellow in Aramaic and Syriac; and Ms Miriam Trinh was appointed – alas for one year only, as it turned out – as lector in Yiddish. The excellence of their language teaching has been greatly appreciated. The success of the academic programme in general has owed much to the co-ordinating efforts of Dr Glenda Abramson as Academic Director, a new post of which she is the first incumbent.

Dr Abramson was also one of two new appointees to the Centre's Board of Governors, representing the Faculty Board of Oriental Studies. The other was Dr Paul Joyce, representing Hebdomadal Council *vice* the Reverend Professor John Barton, whose five-year term ended in September 1999. We were sorry to lose as Governors Professor Averil Cameron and Mrs Ruth Deech, both of whom resigned because of pressure of other duties.

On the administrative side, the office of the *Journal of Jewish Studies* moved from St Giles' to Yarnton, and is now installed in the Qumran Room under the supervision of Mrs Margaret Vermes as part-time administrator. Mrs Lynne Sheffield, after working for three years as Fellows' Secretary in 45 St Giles', also moved to Yarnton, replacing Mrs Connie Peake, who has left the Centre. In August 2000 we bade farewell to Angela Holt after ten years' service as Domestic Bursar and welcomed as her replacement Mr Graham Laer.

Preface

I began by saying that getting to know the Centre has been an exhilarating experience (and incidentally, one still to be completed on points of detail). It is also my permanent 'Thought for the Day' to appreciate my total dependence on colleagues for the Centre's success, whether in terms of academic standing, administrative efficiency or simple human relations. On top of that, none of us would be here at all without the material generosity and fund-raising initiatives of our non-Oxford governors (if I may give them that self-centred designation). It is a pleasure to declare that the performance of the Centre as part of the Oxford and international community of university institutions fully justifies their confidence.

September 2000

PETER OPPENHEIMER
President

From Bialik's Random Harvest

In the previous issue of this Report the publication was noted of *Random Harvest: The Novellas of Bialik*, translated by Professor David Patterson and Professor Ezra Spicehandler. Here we reproduce the first chapter of Bialik's fictionalized autobiography written in the early years of the twentieth century and published in 1923. In their introduction to this publication the translators explain how 'the Hebrew title Bialik gave to this work is *Safiah*, a biblical term designating the aftergrowth of random fruits and vegetables following the Sabbatical year (when the fields in ancient Israel were left fallow, *Leviticus* 25:5) – hence our title *Random Harvest*. Bialik gave this term an additional connotation. He may have borrowed it from the Hebrew poet Judah Leib Gordon who described the Hebrew writers and readers of his generation as *sefhim*, "the orphans of humankind, abandoned by their fathers and mothers . . . men incapable of any (productive) trade or who occupy themselves with outlandish matters". Bialik too, extends this term to refer not only to the random chapters of this work but to label his protagonist: "And before I begin to recount a little bit from here and there, a few chapters from the meanderings of the inner life, and the true dreams of a random son of Israel, may I be permitted to relate . . .".'

My Native Village and My Dream

I CANNOT REMEMBER how many summers and winters passed from the earliest moments I can recall in my native village until the time when my family took me to live in a suburb of the nearby town. As a little child, apparently not yet five years old, I was left to play on the garbage heap. But what sense of time does an infant have? In my native village the laws of nature never changed. The seasons came round at their proper time, and everything went on as usual. But that first early world I brought with me from the village, which is still concealed in its own special place in the recesses of my heart – that strange world, wonderful and unique, seems to contain no trace of autumn or winter. The whole village of those days, as far as my eye could reach,

comprised one single tract – and all of it pure summer. The sky was a summer sky, the earth a summer earth. Plants and animals were all summer; and Feigele too, Feigele, a girl of my own age, my one companion in the whole village – she too was all summer. I can only recall one iron, wintry day of ice and frost, standing apart, cruel and angry, like a robber armed with an axe; and near it, cast aside in the mud like a trampled corpse another solitary rain-swept day, melting with distress and dripping sorrow. But these are mere exceptions, blemishes. The world in all its purity, the one that stretches from the grass in the wall of our little house to the green grove which screens the eye at the end of the village – that world is all summer.

Here before me on this backcloth of blue skies and green grass are embroidered the pictures of my world in those first days; wonderful pictures, light and serene as pure mists, half secrets and half dreams – and nevertheless no scenes as bright and clear as they are, nor any reality as real. They are my soul's basic, elemental scenes, bestowed upon me freely from the skies, a gift of God and His goodness, because of my tender years and helplessness, my dumbness and my heart's pining. I was little and tender and left to myself. I knew not how to ask or even call things by their names; nor was there anyone at hand to open my mouth and rouse my spirit, to take me by the hand or come to my corner. Like a forsaken fledgling I wandered alone about my nest; my father and mother left me to myself and there was no one else to look after me. Then God in His mercy took me under the shelter of His wings, and allowed me to sit quietly at His foot-stool and play gently with the fringes of His garment and the edges of His mantle. By day He sent His hidden angels to amuse me with fancies and bring a smile to my lips, which no one saw; and by night He sent His little dwarfs to play before me by the light of the moon and banish fear from me, but no one heard. He set them all about me, seeing but unseen, placing them in every dark corner and in every lowly hollow, to fill my soul with the sweet dread and awe of God.

His hidden hand sowed all my paths with wonders and placed riddles in everything upon which my eye alighted. Every stone and pebble, every splinter of wood was an inexplicable text, and in every ditch and hollow eternal secrets lurked. How can a spark be contained in a mute stone, and who puts the dumb shadows on the house walls? Who heaps up the fiery mountains in the skirts of heaven, and who

holds the moon in the thickets of the forest? Whither stream the caravans of clouds, and whom does the wind in the field pursue? Why does my flesh sing in the morning, and what is the yearning in my heart at evening time? What is wrong with the waters of the spring that they weep quietly, and why does my heart leap at the sound? These wonders were all about me, caught me up, passed over my poor little head – and refuge or escape there was none. They widened my eyes and deepened my heart, until I could sense mysteries even in commonplace things and secrets everywhere.

Hardly had I bared to the heavens the little windows of my soul, my two eyes, when the visions of God came streaming unsummoned from the four winds. Sometimes they would well up to me from the depths of silence, in shapes such as appear in dreams or in the waters of a clear pool. There was no speech and no words – only a vision. Such utterance as there was came without words or even sounds. It was a mystic utterance, especially created, from which all sound had evaporated, yet which still remained. Nor did I hear it with my ears, but it entered my soul through another medium. In the same way a mother's tenderness and loving gaze penetrate the soul of her baby, asleep in the cradle, when she stands over him anxious and excited – and he knows nothing. And sometimes the visions came interwoven with fragments and combinations of sounds. The noises of the cosmos are legion, differing one from the other in countless aspects. Who can fathom their meaning or understand their nature? The sounds of day and the sounds of night, whether impudent or modest, whether bold or faint, long drawn out, and suddenly cut short. The cry of a drowning man at the end of the earth, or the groan of murder hovering in the forest. To me they seem like disembodied spirits, the messengers of God, bearing His word, wandering to and fro on the wings of the wind, speeding arrow-like from one hiding place to the next, peeping out for a moment and disappearing suddenly; one can neither perceive them come and go, nor can the eye discern them. And there were times when I heard the silence and saw the voices, for as yet my senses had neither bounds nor limits, but each encroached upon the other. Sound drew sight after it and sight sound, and scent – both of them. As yet I knew neither rhythm nor measure. The little mound in the field was a mountain, the pond – an ocean, the end of the village – the horizon of the earth.

How true the saying is that a man sees and perceives only once; in childhood! The first visions, in that same innocence as on the day when they left the Creator's hand, they are the real essence and the very stuff of life; and those impressions that follow are secondary and deficient, seemingly like the first, but weak reflections of them, and not genuine. And from my flesh I saw this. All the sights of heaven and earth which I have blessed throughout my life, have received no nourishment except from the power of that first vision. In later life I have seen the skies of Italy in all their azure sweetness. My feet have trod the heights of the Swiss mountains. The sight of them enchanted me. But when have I known a sweeter blue than this? Where have I seen mountains loftier and more magnificent than these? Whenever I see the sun rise or set in all its brilliance, I stand amazed. But surely I have seen the sun rise and set even more splendidly with even greater wonder! And when I pass across a green field, I know not why the sight of grass flashes for a moment before my eyes, the sight of that same grass, which first I saw in the village, when I was still attached to my old nurse – God grant she rest in peace! It was fresh and lush, alive and new, half-submerged in the limpid water, sown with little flowers, delightful to the eyes, pushing their yellow, dew-flecked heads out of the grass, with a single pearl-like tear quivering in the eye of every one of them.

After we left the village to live elsewhere – I was about five years old at the time – my world darkened a little and its radiance faded. In our new place of residence on the outskirts of the town, grey and noisy days confronted me, the life of a Jewish townlet with its vexation, anger and unpleasantness; and the greater the human tumult about me, the more I shrank into myself and the more the festive exaltation of my heart ebbed away. The ignorant *melamdim* into whose hands I fell, drove away my childhood visions with their scowling faces and their straps. Those first heavenly reflections no longer appeared to me except when they encountered me alone, away from the daily tumult and the teachers' realm. They hid behind some curtain, and from time to time they would dart glances at me to revive my fancies and renew their power. Peeping out for a moment and disappearing, peeping out – and disappearing. Drop by drop like some precious elixir of life the splendour of those wonderful days dripped into my heart, and from my childhood world there appeared to me as time passed by only bits

and pieces. Suddenly out of the air, fragments of pictures would blossom forth, severed pieces from the past; a distant patch of sky in pristine purity, a strip of earth at the beginning of spring, a rich, black fragrant strip – primeval earth, suddenly protruding from beneath a blanket of cold snow with its body still trembling. A lonely, deserted hut in an abandoned cucumber field. A glowing sunset at the edge of the firmament. The sound of howling from the forest. The eerie shriek of a bird at night. The moon suspended over a chimney on some roof. A festival *minyán* in my father's house, and a band of frightened youngsters bursting into the house and crying: 'Wolves in the village!' And nearby – Jews dressed in their prayer-shawls standing on the top-most roofs looking towards the forest in search of wolves, stretching their hands into the air and making threatening bear-like sounds 'Ahoo-oo! Ahoo-oo!' Suddenly Feigele too, is here. She herself! Hiding behind the old oak tree, thrusting out her head at me for a moment and crying: 'Cuckoo!'

Indeed in the sweet moments of divine inspiration, when the heart is as full and juicy as a ripe grape and the channels of mercy suddenly open of their own accord, it is enough for me to close my eyes for a moment and there appear before me like lightening flashes, all the paths of my life from its beginning, shimmering in the pure white glow that illumines them all from end to end. At such a moment the vision of my native village will suddenly appear and stand before me just as it was, in all its kindly grace and all its pristine splendour. Like a fiery palm, a swift hidden hand, it suddenly appears and presents me with the essence of my childhood, the sum of days and years, all folded and enclosed in a little sheath of one split second. I see again precisely the houses from the morning of my life, the site of my first childhood, in all their fullness and with the universe surrounding them, all at once both great and small, with nothing missing – and once again I savour the taste of that first vision. Wherever it is, in some forgotten corner of Volhynia, from a haunt of reeds and swamps, from a place of endless forests, my native village suddenly appears together with its days and nights, its festivals and Sabbaths, and all the fixed ceremonies of its year, looking just as God created it: small, peaceful and humble. It stands there still, just as it has stood in its confined space from the six days of creation, half on the plain and half on the slope, hidden in the shade of bushes and trees

and surrounded by its gardens and cucumber fields, bearing with quiet grief the burden of its chaste existence, quietly – as it always has done. Nothing in it has changed, not a pebble is missing, the very same clay houses and low wooden shacks strewn about the valley and the hill like startled flocks of sheep; the same silent grove plotting against me in the distance behind the village with its cold darkness; and that very same green hill lies in front of me right opposite my father's house like some ravening, terrifying beast, or some wild ox on the path, swallowing every day at twilight a whole golden orb – the setting sun – a whole golden orb every single evening; the very pond which sparkles at the side of the hill like a bright mirror, where ducks purify and sanctify themselves, upending every few moments ducking their heads in the water and tails towards the sky; those very paths, wriggling like serpents through fields and pastures losing themselves with endless yearning in the hidden distance. All the festivals of the year stand quietly before me as in a dream. Sabbath and weekday, summer and winter, days of contentment and times of anger, daytime joys and terrors of the night, they and their fragments and the fragments of their fragments, all things and their opposites beside them join together – without cancelling each other out. Every season has its own particular light, every day its own appearance. And all of them mingled together for all that – again as in a dream – into one complete entity whose name is: my native village. Young days of spring, white with blossom and swathed in soft and tender greenery sprout, joyful and trembling alongside burning summer days weary with heat and laden with gold; and in their midst the sad evenings of the vintage season and the angry purple winter skies die away with quiet sadness over hissing, glowing coals. For a moment the first snow, too, flickers at me from their midst, the soft, sweet snow falling quietly and gently as though from a light sleep in the void of the world, touching my eyelids and bringing its fresh white coldness into my heart. It is a fugitive heritage in the treasure-trove of my memories and a tiny remnant of a complete winter which has been stolen from my heart and I have no knowledge where it has gone. That winter has passed and no longer exists, just as there are blotted out from my mind the beginning and end of a great whirlwind which overtook me suddenly on a scorching day when I was returning home on a hillside path between the tall grasses. The storm rushed in from the ends of the earth and fell upon

the village – and for a moment the ground trembled mightily. The heavens grew dark, blackness descended. The forest roared in the distance, trees were uprooted and the grasses on the hill clung to the earth in terror. Columns of dust soared on high and straw roofs flew into the air; and before I could pull myself together – there I was flying! I tell you I was flying! A mighty gust of air suddenly engulfed me, lifted me up like a feather and carried me to the bottom of the hill and to the top of the hedge surrounding our house. How I arrived, or how I was afterwards carried into our house – I do not recall; but the experience of that flight – what fool would attempt to explain it to others? Only in dreams at night are there times when a person might savour a tiny fragment of it. . .

Sometimes, in saner moments, I keep saying to myself: it never happened at all! The village, that village which I see in my imagination, never really existed. Neither it, nor the forest, nor the dwarfs, nor Feigele, nothing. They are only folktales and dreams which arise of their own accord like wild plants, based on a few true facts to make them appeal to infants. In any event – I rationalise still further – the sequence of times must be confused and the incidents are in disorder. Earlier episodes may have come later and vice versa. Imagination is fickle, and one cannot rely upon it.

Would it were so! My complete faith in the absolute reality of these legends is not affected one whit by all that. What difference if they actually occurred or not? They exist in my very soul, and their reality is in my flesh and bones. The finger of God engraved them on the tablets of my life, and who can erase them? If they are of the stuff of dreams – no truth and no reality is their equal. Like wine preserved in the grape, so they remain in a man's heart as long as there is breath in his nostrils. Their scent will never fade nor will their taste diminish. On the contrary, as the years pass their sharpness and splendour increase, and the older they become so their power grows and their sweetness abounds. No wine is as strong and as sweet as the story of our childhood! A single drop of it is sufficient at times to intoxicate the heart to the point of madness, to sate the soul! May the name of our good angel be blessed, for not allowing us to taste from the cup of its delights more than one drop at a time, and at long intervals. A single drop too much or larger than a measure – and a man's heart could perish at that moment from sheer ecstasy. I am quite sure that

when my own time comes, and the gates of this world open for my exit – at that last hour all the scenes of my childhood will peep forth once again from behind the curtain and raise themselves before me in one array. Every single one of them will come in all its sweetness and grace and in all its pristine splendour, just as I was shown them in the morning of my life. They will stand before me bright and clear and watch me silently. Suddenly the light of the seven days of creation will shine upon them – and fade forever with the light of my soul. . . .

Dreams tell lies – but not all of them. And before I begin to recount a little bit from here and there, a few chapters from the meanderings of the inner life and the true dreams of a random son of Israel, may I be permitted to relate, without apparently any obvious connection to what has gone before or what will come later but only by way of a small interlude between them, one of my own dreams, a dream which was engraved in my heart in the past and has remained in all its clarity and all its detail to this day. I do not know whether I will be able to convey to anyone the feeling of a dream as it was, and in particular to taste the flavour of its special light and atmosphere – how difficult it is to do that with a dream! – nevertheless, come what may I will tell it. The dream – is a true one, almost real. Therefore it contains neither strangeness, confusion nor surprise. And, it seems to me, this is the proper place for it.

I dream – and before me lies a long road, heavy with sand and loaded with long, long convoys of wagons returning from the fair – and I among them. I do not know how or whence I was carried into their midst, but walk on swallowed up in a dense, noisy throng, and drag along with it almost unconsciously. All about there is noise, tumult, and shouting, carts and wagons, some empty, some loaded with goods, together with their passengers, drivers, and hands, men on horseback and on foot, man and beast in one great mixture, dragging on, and plodding forward heavily and fatigued, amid clouds of dust and deep sand. Walking is well nigh impossible. Wagons and men half sink into the deep sand. Dust, heat and exhaustion. Everyone is weary and broken; everyone is dirty and soaked with sweat. Everyone looks irritable and sullen, and everyone shouts and beats the animals cruelly and in anger. The fair – it would appear – was unsuccessful. Not one realised even half his expectations. And so they vent their anger on the miserable beasts. And the worse the road becomes the

shorter their tempers, and the greater the noise and the confusion. No one listens to his fellow. They urge each other on and get in each other's way. "Hey there! Move along, man! Stop, stop, stay where you are, you son of a bitch!" But no one has the power to move or stop. One moves, because the crowd moves, and stops when it stops, just like a flock of sheep. I, too, am one of the flock. I struggle amongst them, but do not know what I am doing there. I am tired, oh, my head, my head! I am on the verge of fainting but I carry on. Involuntarily I carry on, as though dazed. And I am still walking when suddenly there seem to be green rushes in front of me. I open my eyes – upon my word, they really are green rushes, alive and fresh, tall and thick, stretching along the road on the right, and forming a sort of green wall at its edge, separating the road and the wanderers from some other world, a mysterious world, behind it. As I behold the rushes, my spirits revive. How strange that I had not perceived them before. Here they are and here they have been all the time. But even now it appears that I am the only one that senses them. My heart goes out to the green rushes and without taking my thoughts off them I continue to be dragged along with the stream. Over there, on the other side of the green partition, lies another world, a bright, serene world. I know it, but apart from me no one else knows. But I am still dragged along with the stream, on and on. Yet my eyes never leave the rushes. And – most wonderful of all – whenever I pass sections of the green partition which are less dense, or where there are little openings – there appears what seems the image of a mysterious creature, sitting on the other side, alone in the grass on the bank of a limpid brook, his back to the rushes and facing the clear, tranquil waters. The clamour of the convoys passing by on our side apparently does not penetrate to him as though he is engrossed in another far-away world. He sits as though transfixed, facing the mirror-like waters, quite motionless. Nevertheless, no matter how far I move on – he is still there. Again and again his dark image flickers at me from afar between the rushes, through every fresh lattice and opening that I pass; as though he himself, together with the limpid brook and all creation round about accompany me silently, without my knowledge, moving along with me of their own accord, step by step, and imperceptibly – like the reflection of the moon in a stream. Who is that mysterious creature? Surely I know him, surely I have been with him. Surely he is

From Bialik's Random Harvest

very, very close to me and to my soul. Surely he and I are one. Surely I ought, come what may, to steal away and escape for a moment to that pure, tranquil world behind the green curtain. The bank of the clear, limpid brook is surely my place, and I am the one who sat there of old. But I am still dragged along with the current and walk and walk, on and on. Clouds of dust cover me, and a great tumult settles over me, and I walk on and on, further and further away. Where are the green rushes? Come and gone! I have left them all behind me, they and their pure world and the brook with its limpid waters, and the mysterious creature sitting forever on the brook's bank. Suddenly I remember and my heart leaps. This lone mysterious creature that I have left behind on the bank of the brook – is me, me myself, me, and no one else!

That is the story of the dream – and the meaning may be left to God! Let us leave the mysterious creature for a while. Let him sit alone where he is just as before. Let us not disturb his peace. Who knows, perhaps some day his image may appear again for a brief moment through the lattice-work. From now on I will wend my weary way in the deep sand at the rear of the convoys

'RaGap': Music and Identity Among Young Ethiopians in Israel¹

MALKA SHABTAY

SUBSTANTIAL NUMBERS of Ethiopian Jews have immigrated to Israel over the past twenty years, after struggling for physical and cultural survival in remote villages of northern Ethiopia. The majority arrived in two operations – 'Moses' in 1984 and 'Solomon' in 1991 – involving airlifts from Sudan and Addis-Ababa respectively. Their community in Israel now numbers about 77,000, including more than 10,000 aged between twelve and eighteen, of whom some 200 were born in Israel. The Israeli government has taken 'affirmative-action' – together with diaspora Jewish communities, Israeli NGOs and Ethiopian community leaders and activists – to overcome the housing, education and employment problems bound to be experienced by those seeking integration into an unfamiliar society.

The Collective Experience of a Threatened Community

These young people belong to a group that called itself 'Beta Israel' in Ethiopia, but whose members are known in Israel as Ethiopian Jews. Their origins are still controversial: the academic view is that the Beta Israel crystallized as a distinct group in the fourteenth century and formed an integral part of Ethiopian society. The popular Jewish-Israeli version sees the Beta Israel as a tribe, from beyond the river 'Cush', who have been Jewish since time immemorial and whose members are therefore entitled to immigrate to Israel as Jews. All agree that the Beta Israel are a religious-Jewish entity distinct from its neighbours, even though many of their cultural characteristics resemble those of other

¹ This paper summarizes the findings of a book, written during the author's stay in Yarnon Manor, entitled *Between Reggae and Rap – The Integration Challenge of Ethiopian Youth in Israel*, to be published in Hebrew by Tcherikover, Tel Aviv, 2001. Full sources for information given here may be found in that publication. A version of the article was presented as a lecture in the David Patterson Lecture Series. Since the author's stay extended beyond the period covered by this volume, her personal report will appear in the next issue.

groups in the area. The Beta Israel emphasize their distinctiveness through ritual and daily behaviour and have successfully maintained their beliefs and separateness.

The community has undergone enormous changes since the visits early in the twentieth century of Jacques Faïtlovitch, the most influential European figure to have been in contact with Ethiopian Jews. Following the establishment of the State of Israel, delegations and missions were sent to strengthen Ethiopian Jewish group identity by means of Hebrew education and modifications in lifestyle designed to bring them into line with modern *halakhah*. The yearning of Ethiopian Jews to immigrate to Israel soon flourished. Prior to 1975, however, there were disputes about their right to do so. American Jewish organizations, as well as pioneering Ethiopian Jews who had managed to reach Israel, pressurized the government until, in 1973, the Sephardi Chief Rabbi, Ovadiah Yosef, declared Ethiopian Jews to be descended from the Ten Tribes and it became possible to regard them as Jews in need of rescue from assimilation. Within two years, their entry into Israel as Jews in accordance with the 'Law of Return' was agreed. But although their desire to immigrate continued to strengthen, it did not give rise to large-scale action until, with the Communist revolution in Ethiopia in 1974, economic constraints in general and deteriorating conditions for Jews in particular led young people to look for ways of leaving the country. Renewed calls on the Israeli government to organize their immediate transfer culminated in an exodus during the 1980s, mainly through the 'Sudanese Route' that cost the lives of about 4000 and traumatized many others, separating them from their families. The first wave of immigrants was airlifted from Sudan to Israel in 'Operation Moses' during the winter of 1984, and nearly all of Ethiopia's Jews had left by the end of 'Operation Solomon' in 1991.

Even after their arrival in Israel, however, their successful absorption was hindered by the doubt cast on their Jewishness by the Rabbinate, who demanded that they undergo formal conversion and ritual immersion before they could be granted full Jewish status or be permitted to marry religiously. This issue still remains open and plays a major role in the reformulation of their identity. Another problem relates to skin-colour, which in Ethiopia had afforded them a privileged position in the social hierarchy. Light-skinned Ethiopians, including Jews, were considered 'Red', while slaves, originally from

Negroid tribes in the south, were 'Black' and Europeans 'White'. On the white-black scale in Israel, however, Ethiopian Jews are regarded as falling into the same category as slaves, with consequent loss of status and lowered self-esteem.

A more recent event, the 'blood scandal' of January 1996, suggested racial discrimination against the Ethiopian community. It was discovered that blood donated by Ethiopians (including soldiers) was being thrown away in the belief that they were at particularly high risk of having contracted HIV. The news evoked deep frustration among the community and led to protests and even to violence. This generated public debate about many aspects of Ethiopian integration into Israeli society and led to the recognition that belittling the importance of blood in Ethiopian culture and deceiving blood donors could be interpreted as major humiliations. These events became symbols of the threat to Ethiopian identity and of the tenuousness of Ethiopian integration into Israeli society. Many of those involved in facilitating or studying the absorption of Ethiopian children predicted crises of identity as a result of the changes being faced, as well as of the doubts raised about their Jewishness and the low status awarded them in Israeli society.

Such factors have indeed had a deep impact on the lives of young Ethiopians and, together with other external forces, explain why Black music might have come to play such a large role in their lives.

Colour Difference and Ethnocentrism among Young People

Alienated Ethiopian adolescents have, over the past few years, been drifting in growing numbers towards the margins of society, resulting in a dramatic rise in crime-rates in this group since 1994, a higher than average school drop-out rate and a large proportion regarded as at risk and in distress. Simultaneously, an Afro-Jamaican/American-Israeli subculture has emerged which identifies closely with Black music such as Reggae and Rap, heard in exclusively Ethiopian clubs that increasingly offer channels for identity formulation.

Ethiopian appropriation of musical genres such as Reggae and Rap, the emergence of special nightclubs to cater for them and other external markers of their newly adopted identity, arouse concern in the community and among those involved with their integration. As an applied anthropologist involved for over sixteen years both in research

and projects on their behalf, I decided in 1997 to study these developments and to seek to understand the relationship between music and integration or alienation among young Ethiopians. By 1999 my research had included participant-observation in nightclubs, seventy in-depth interviews with young Ethiopians and other participants in their social scene, such as DJs and nightclub owners, and trips to Jamaica, Trinidad, Cameroon and Nigeria to refine my understanding of musical genres and the role of music and identity among young people in general. The research participants were sixty adolescents aged between thirteen and eighteen. Thirty-two were female and twenty-eight male. Eight were born in Israel, twenty-eight arrived as babies or small children and had lived more than ten years in the country. Twenty-four had immigrated over the previous ten years, mainly during 1991. Forty-eight (80 percent) are clubbers, and twelve (20 percent) are not – five of them rejecting such music and seven listening to it but not going clubbing. Out of the fifty-five who either go clubbing or listen to the music, fifteen prefer Reggae, fourteen Rap and twenty-six Reggae-Rap. Fourteen of them studied in rehabilitation institutes and thirteen in educational institutions for those considered high-achievers. Six were out of education, eighteen in religious schools and thirty-six in secular ones.

Before highlighting some of the findings, I will briefly introduce Reggae, Rap and Ragamuffin, the musical genres at the heart of the phenomenon under study.

Reggae-Ragamuffin-Rap: Black Musical Genres

'Profound issues of race, class and gender are represented in the noisy discourse of African diasporic popular music.'²

Reggae

Reggae combines traditional African rhythm, American blues and Caribbean Jamaican popular music. It developed in Jamaica, was made world famous by Bob Marley and is linked to the Rastafarian movement that emerged in Jamaica after Haile Selassie became emperor of Ethiopia in 1930.³ It is concerned with political protest and with social

² C. Cooper, 'Ragamuffin Sounds: Crossing Over from Reggae to Rap and Back', *Caribbean Quarterly* 44:1/2 (1998) 153–68.

³ C. Booker, *Bob Marley: An Intimate Portrait by his Mother* (Harmondsworth 1996).

and humanistic messages of equality, brotherhood and peace, and the external markers of its followers include an independent lifestyle, vegetarianism, ritual smoking of marijuana and dreadlocks. They resist 'Babylon', the Western world, and long for Africa, which they call Zion. Ethiopia is a central motif in Bob Marley's songs, and the return to Ethiopia – or Zion – is a prominent theme. Reggae has become internationally popular and influences artists and listeners almost everywhere.

Rap

Rap is a musical and social style that is both a medium and a message, providing an alternative form of communication. It emerged among Jamaican immigrants in the South Bronx, New York, and became popular in the mid-1970s, generating an international Hip-Hop culture whose followers are recognizable by their large, loose clothes, big cassette-recorders and special language. Although it was discovered after 1989 by young white people and gained a loyal following among musicians and fans in Japan, New Zealand, Puerto Rico and Algeria as well as Israel, it remains a specifically Black phenomenon. Its uninhibited language and approval of violence make it controversial, but it is acknowledged by contemporary critics to have transcended its local origins and to have become a worldwide genre of youth protest, offering young people a sense of pride and even a master narrative that permits symbolic participation through music.

Ragamuffin

Ragamuffin developed more recently in Jamaica and is considered a bridge between Reggae and Rap. The movie *Dancehall Queen*, first screened in 1997, promoted this genre by telling the tale of a hard-working young mother struggling to bring up her daughters while being exploited by her family. She participates in a dance competition because the prize-money would buy her freedom, practises secretly, designs her own clothes and emerges victorious against better-known participants. The film combines the dreams of escaping ghettoization and poverty, and of female empowerment. The musical genre it popularized includes sexual body language and minimal dressing and was emulated by young people (especially women) all over the world.

These musical genres developed in specific social-cultural contexts

with their own styles of language and dress and other external markers, but have been appropriated, with their associated lifestyles, by innumerable young people throughout the world.

Young Ethiopians and the Reggae and Hip-Hop Scene in Israel

Reggae and Rap reached Israel before the Ethiopians. The first nightclub was opened by an Israeli who encountered Reggae in Paris and who later travelled to Jamaica to become more involved with Reggae artists. He subsequently increased his promotion of Reggae in Israel and organized annual festivals. The club and its clientele were at first small, but today the Reggae scene in Israel includes several nightclubs and bands, two radio programmes, a Reggae festival to which artists are invited from Jamaica and elsewhere and an internet site.⁴ One popular Israeli Rap group, called 'Shabak Samech', performs throughout the country. Hip-Hop has become part of Israeli youth culture and is popularized especially through MTV which enables young people to imitate the clothes and language of their peers throughout the world.

The local scene was transformed by the arrival of young Ethiopians in the first nightclub. They started to dominate in 1997 and soon became the majority, whereupon the other clientele, including Israelis and African workers, departed, leaving the club almost exclusively to an Ethiopian public to whom it offered a mixed repertoire of Reggae, Ragamuffin and Rap. Violence, heavy drinking and other problems begun to feature regularly, but the success of the club was such that others opened catering specifically for Ethiopians, who were especially keen on clubbing on Friday night. The violence and problems over licensing which led to clubs frequently being closed and reopening stimulated debate in the media and among educationalists in particular. It was clearly necessary to explore the relationship between these musical genres and the identity, alienation and involvement in violence of young Ethiopians.

Although nightclubs are the most significant element in the Ethiopian appropriation of these musical genres, they are not the only one. Reggae-Rap involvement includes identification, listening and dancing, as well as the emergence of Ethiopian performers. One

⁴ Personal communication with Gil Bonshtein who started this scene and has collected documentation on the Reggae movement in Israel. The Reggae website is: www.iriellion.com/israel

Reggae and one Rap singer already perform in nightclubs and have appeared on radio and television.⁵

Ragamuffin Style

Many young Ethiopians in Israel consider the appropriation of Black musical genres to be a universal phenomenon among their peers. 'I can't sleep when Reggae is playing out there, I want to be up all night', said one young person. Their identification with Reggae is reinforced by what are seen as coded allusions to Ethiopia, while Rap is felt to reflect their social experiences. As one person commented: 'Rap talks about racism and Reggae about Ethiopia, and I am attached to both'. This relationship is backed up by imaginary links such as the claim that: 'Bob Marley's mother was Ethiopian, so he was half Ethiopian'. Most admit, however, that the appeal of these genres lies more in the rhythm than the words, since few understand the Patois or Rap languages.

Ethiopian identity is merged with that of other Blacks not only by the perception of a common colour and African origin, but by the shared experience of marginality and alienation. 'They are my real brothers', said one. While another added: 'We are Black, so we are part of them; this population feels different all over the world from the rest of society, so we stay together'. One of them explained that 'What they have been through is similar to what we have been through here. They lived in a poor environment, they face racism everywhere they go. Now they have progressed . . . I believe that we shall progress as well, in spite of our skin colour.' This sense of common cause with the Black Diaspora is appropriated symbolically through the shared music, generating a sense of belonging to a larger peoplehood.

Young Ethiopians have in this way transformed their collective and personal experiences of alienation, both real and imagined, into an ideology, translating themselves into the Blacks of Israeli society and attributing their relatively poor achievements and their sense of inferiority and failure to racism. They address their disappointment, disillusion and hostility to those they hold responsible for their situation, believing Israelis to be prejudiced against them. 'You feel betrayed and are called "Nigger". You made it to Israel, but it doesn't work.'

⁵ The Reggae singer works in English with a mixed group called 'Roots Africa', while the Rap singer, who writes most of his own material in Amharic and Hebrew, focuses in it on the lives of Ethiopians in Israel.

'RaGap': Music and Identity Among Young Ethiopians in Israel

They are able to discuss openly the sense of humiliation and alienation that attracts them to other Blacks and also the apparent kinship this music offers. One young Ethiopian, speaking of his peers, explained how 'I think they listen to the music and feel they belong here less. They see themselves as different and seek refuge. The music is the place of Ethiopians in Israel.' Another young person admitted that 'They are influenced more and more by the music. And as they become more involved in learning who makes the music and how they live, they identify with them. The music creates the difference.' The tendency among young Ethiopians to doubt their acceptance in Israeli society is reinforced by the music, which therefore becomes a mechanism for moving away from Israeli society and for approaching alternatives. As one of them remarked: 'I hope it will be good, but as far as I can see, I don't believe it will be'.

Although Jewish elements in their identity persist, many Ethiopians define themselves as Black Jews rather than as Israelis. The Black identity seems to relate to their alienation from Israeli society, while Israeli identity appears to be either weaker or absent.

Nightclubs, on the other hand, are so central to the lives of many young Ethiopians that they are prepared to run away from school or even home to be there and form a micro-society to which they feel they do belong. There they generate their Ethiopian youth subculture, listening to music and developing common ideas to the accompaniment of heavy drinking, violence, drugs and sexual experiences, temptations that simultaneously provide relief and generate new tensions. Since clubs are repeatedly closed because of violence, they simultaneously enable young people to feel free and happy, and leave them scared. Girls in particular are accused by their elders of 'losing their dignity', disappointing the expectations invested in them by Ethiopian culture and damaging the image of their community.

The alternative home offered by the nightclub, both as a place of belonging and of generating a symbolic identification, seems to resolve their sense of conflict with Israeli society. But it also creates new conflicts which contribute to their sense of alienation and further distance them not only from Israeli society, but from their own homes and families. Emphasizing their 'otherness' in this way could result in the establishment of a potentially hostile subculture unless the means for return and reintegration emerge.

'RaGap': Music and Identity Among Young Ethiopians in Israel

Reggae and Rap are a powerful tool by which young Ethiopians seek identity and a sense of belonging. The fact that they wish for true and full integration is clear from their enthusiastic adoption of an affiliation that they feel is open to them without qualification. Their search for a home is temporarily satisfied by Reggae and Rap (which I have termed 'Ragap') and their Ragamuffin cultural style. Clearly, this encounter with Black musical genres is not only a matter of musical taste, but of self-image and self-projection. Whether the majority will secure integration into Israeli society or instead seek to belong to an imagined Black community based on the pull of music remains to be seen. Clearly, efforts should not be spared in reducing their sense of alienation from Israeli society and increasing their positive experiences of integration.

Conclusions

Critics observe how Black music is capable of serving as a communication space in which dialogue on belonging and identity may take place, boundaries may be crossed and affiliations defined. But while serving as a vehicle for establishing identities and boundaries with others all round the world, it simultaneously increases local sensitivities to young people from minorities. For young Ethiopians it appears to be a tool for placing themselves historically, politically and stylistically. Interpreting and identifying with this music enables them to share a sense of partnership in a common struggle. 'We feel that we are not the only Black ones, and feel more comfortable', said one girl. But a few young Ethiopians recognize the dangers of this approach, consciously disapprove of it as a mode of identification and reject the ideology of alienation that underpins it. The future participation – symbolic or active – of most young Ethiopians in a Black diaspora identity and common struggle depends on whether they are successful in attaining full integration in Israeli society, or whether they give up on it. Let us hope they also heed Bob Marley's call:

Oh children, Zion train is coming our way,
Get on board now,
You got a ticket so thank the Lord.

(Zion Train)

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One Student's Year at Yarnton

MELANIE SCHWARTZ

IN MY UNDERGRADUATE DEGREE, I majored in literature and philosophy. Having spent three years of my life exploring some of the great thinkers and writers in world history, I thought it fair to allot a year to studying the great thinkers and writers of the Jewish past. That was the initial opportunity that the Graduate Diploma in Jewish Studies seemed to offer me: to further my acquaintance with Judaism and Jewish thought, from Rabbi Akiva to Yehuda Amichai, from Maimonides to Martin Buber. Being a Moriah graduate, I arrived at the Oxford Centre for Hebrew and Jewish Studies (OCHJS) expecting a group of people from a similar background, looking to further their knowledge-base of things Jewish. Rather, I found a Catholic Pole who once trained for the priesthood, a Muslim Jordanian who works for his government in interfaith relations, a Mormon ex-missionary with an interest in Israeli cinema, a Christian Italian translator of Arabic, Hebrew and Italian poetry and a Bulgarian linguist with an interest in the unexplored Jewish treasures of her country. To name only a few.

The diversity of the backgrounds of the candidates for the programme astounded me: two practising Jews in a group of twenty. What was the attraction for the others? Slowly, though, it began to make more sense. Theologians and scholars of comparative religion sought a better acquaintance with the founding monotheistic faith. Linguists were drawn to the intensive language component of the course. For historians, the opportunity to delve into Josephus or enlightenment Europe was a great drawcard. Those with an interest in the Middle East were attracted to the courses on Judaism and Islam and Israeli politics. The only difficulty that remained was my own: how would I feel studying such subjects as the Shoah, Zionism and the Bible with people whose reference points and involvement with these topics differed so vastly from mine?

As it turned out, it was this very element of the programme that made the course as thought-provoking, enriching and challenging as it was. For the first time, I was studying with people who were outside



Left to right: *Tammy Reiss, Melanie Schwartz and Maria Luisa Langella,*
Students of Biblical Hebrew, 1999–2000

the tradition with which we were engaging. Each piece of information we addressed had to be approached not through an innate or empirical intuition, but rather explained and clarified anew. My time at Oxford offered me something essential to a balanced understanding of Judaism, Jewish history and Jewish thought: context. I now feel I have gained an appreciation of Judaism in as much as it is a religion, which strives towards many of the same ends as other religions. Such an approach facilitates better understanding of central ideas, from the way the tradition we follow today was born out of the innovative response of the Rabbis to exile, to how Israeli literature is both a product and critique of the unique predicaments and tensions existing in the country. Studying Talmud – a privilege never offered through school – with people totally unfamiliar with the nature of Jewish law deepened my own interaction and appreciation of it. When nothing is

taken for granted, everything is subject to investigation, and so the eventual yield is much richer. That said, the academic gain was secondary to the great friends I now have from all over the globe, who have given me a window to their own cultures, values and lifestyles.

The diversity of the candidates was not, however, a factor which functioned to the detriment of the Jewish nature of my time in Oxford. I was a regular guest of one of my lecturers who lived in residence for dinner on Friday nights, and attended the community-run synagogue in Oxford centre and the thriving student JSoc. Along with the other Jewish student in the course, I hosted several Shabbat dinners complete with a demonstration Kabbalat Shabbat service. On the academic front, the busy lecture programmes of the Middle East Centre and the Oriental Studies Department supplemented the weekly lectures that were hosted at the OCHJS.

All this leaves aside the incredible nature of being part of Oxford University. The Oxford Union holds weekly formal debates in its famous debating chamber, where I heard Bill Wyman, bassist of the Rolling Stones, argue that rock music is the greatest art form, and major figures in peace movements propose that there is no such thing as a just war. I heard Larry Flynt, Stephen Hawking, Richard Branson, Billy Bragg and Mohammed Al Fayed. I saw the room in which Bob Hawke broke the world record for beer-drinking. I went to Oxford–Cambridge varsity lacrosse matches (we won) and black-tie all-night college balls.

The Centre provided a tranquil setting conducive to study, with all the activity of Oxford at our disposal. Major works of Hebrew fiction have been written in residence at the Centre by authors such as Amos Oz and A. B. Yehoshua. It is also home to the Qumran Project, where a complete photographic record of the scrolls has been deposited. The Centre is also an established meeting point for visiting scholars of Jewish Studies from all over the world, who, since they also live in residence, were available to us for assistance in researching our dissertations. Thesis topics ranged from one on the representation of minorities in Israel cinema, to another entitled 'Closing of the Gates', examining the symbolism and meaning of the Day of Atonement. My own dissertation was concerned with the problems encountered in teaching the concept of God to children.

When I received my application pack for applying to the Oxford

One Student's Year at Yarnton

Centre for Hebrew and Jewish Studies, I spent a good few days scrutinizing the aerial photo of Yarnton Manor Estate in a kind of awed wonder. The possibility that this seventeenth-century manor house would become my home seemed farfetched. Yet I cannot look at the same picture now without seeing the thriving, dynamic, close-knit Centre which availed me of an incredible opportunity for learning and scholastic growth, and participation in one of the greatest academic communities in the world.

(Reprinted by courtesy of the *Australian Jewish News*.)

THE ACADEMIC YEAR

Michaelmas Term 1999

Lectures, Seminars and Classes

Introduction to Judaism *Jeremy Schonfield*

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

Introduction to Hebrew Bibliography *Brad Sabin Hill*

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

Authorship and Authority in First-century Judaism
Dr Jeremy Duff

The Jews in Southern Arabia in Late Antiquity: The Reflection of
History in Islamic Traditions *Professor Ze'ev Rubin*

Josephus on Credibility *Dr Sarah Pearce*

Eusebius and Josephus *Professor Gohai Hata*

Josephus Before Jotapata: A Portrait of a Rebel Priest
Dr James McLaren

The Community Rule and the Didache
Professor Philip Alexander

Notes on Work in Progress on a Corpus of Jewish Names in the
Graeco-Roman Period *Dr Tal Ilan*

New and Repeated Information in the Halakhic Discourse of the
Mishnah *Dr Alexander Samely*

Beginners' Syriac Texts *Dr Alison Salvesen*

Introduction to Islamic Religion *Ronald Nettler*

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

Yiddish Stylistics and Dialectology *Dr Dov-Ber Kerler*

Sociology of Yiddish *Dr Dov-Ber Kerler*

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

Modern Jewish History *Dr David Rechter*

The Academic Year

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

The Middle East in the Twentieth Century *Ronald Nettler*

Islam in the Middle East in the Twentieth Century: Major Trends in
Sunni Religious Thought *Ronald Nettler*

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

Biblical Hebrew Classes (Elementary and Intermediate)
Dr Alison Salvesen

Modern Hebrew Classes (Elementary, Intermediate and Advanced)
Daphna Witztum-Levit and Shira Zeitak

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

The David Patterson Lecture Series

Jewish Identities in German Poetry from Heine to Celan
Professor Ritchie Robertson

Jews in Long-distance Trade in Late Antiquity *Professor Ze'ev Rubin*

The Neolithic Art Centre at Sha'ar Hagolan *Professor Yossi Garfinkel*

Anti-Semitism at the End of the Twentieth Century: The New
Context of an Old Prejudice *Antony Lerman*

Discussion Group: Yarnton Manor

Memories From the Ghettos During the Second World War
Professor Gustavo Corni

Hitler and the Pastor *Professor F. Burton Nelson*

The Election of Israel in Modern Jewish Thought
Dr Svante Lundgren

The Period of She'erith Hapleitah: Survivors in the Immediate
Aftermath of the Holocaust *Dr Ze'ev Mankowitz*

Special Workshop

The Oxford International Workshop on the Centrality of the Qur'an in Islamic and Middle Eastern Culture

(Convened by Professor Alan Jones, Professor Mohamed Mahmoud and Ronald Nettler)

Opening Remarks *Professor Alan Jones and Ronald Nettler*

On the Construction of a Trans-Qur'anic Counter-Position: The Case of Qur'an 4:34 *Professor Mohamed Mahmoud*

The Qur'an on Parliamentary Democracy: Some Recent Views on Qur'an 5:44 *Dr Johannes Jansen*

Abd al Qahir al-Jurjani: Poetics and the doctrine of *I'jaz*
Professor Nasr Hamid Abu Zeid

Forbidden Firebrands: Frivolous *iqtibas* (Quotation from the Qur'an) According to Medieval Arab Critics
Professor Geert Jan van Gelder

Sura 12 and Romance *Professor Philip Kennedy*

Ibn al-'Arabi on Harun, Musa and the Golden Calf: A Qur'anic Story Told in *Sufi* Metaphysical Form *Ronald Nettler*

Central but Skewed: The Qur'an, Islam and 'Umar b. Abi Rabi'a
Professor Alan Jones

Is the Qur'an Central? *Dr Julia Bray*

Poetry Reading

The Many Worlds of Yiddish Poetry – the work of Avrom Sutskever, Jacob Gladshteyn, Kadye Molodovsky, Dovid Hofshteyn, Moyshe Leyb Halperin and I. L. Peretz *Abraham Brumberg*

Hilary Term 2000

Lectures, Seminars and Classes

Introduction to the Pentateuch *Anselm Hagedorn*

Deuteronomy 5–11 *Anselm Hagedorn*

Hebrew Epigraphy *Dr Alison Salvesen*

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

State and Society in Roman Galilee Revisited

Professor Martin Goodman

The End of the Alexandrian Ethnarchs and the Death of the
Genarch *Dr Ephrat Habas*

Philo on Jacob's Change of Name to Israel *Dr Robert Hayward*

The School of Rabbi Ishmael and Rabbi Akiba on Women
Dr Tal Ilan

From Sectarianism to Tolerance: Rabbinic Judaism in the
Aftermath of the Destruction of the Temple
Professor Albert Baumgarten

The Qumran Forum

(*Convened by Professor Geza Vermes*)

Messianism at Qumran *Professor Philip Davies*

The Palaeohebraic Divine Titles in 4QIsaiah^c and the Divine
Titles According to Rabbinic Literature *Dr Dennis Green*

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

Development of Rabbinic Judaism *Dr Norman Solomon*

Jewish and Christian Bible Translation and Interpretation, 100 – 600 CE
Dr Alison Salvesen

Introduction to Talmud *Dr Norman Solomon*

Talmud Text Seminar (Advanced) *Dr Norman Solomon*

Introduction to Islamic Religion *Ronald Nettler*

Ibn al-ʿArabi, Texts *Ronald Nettler*

Hilary Term 2000

The World of Maimonides: An Introductory Course *Dr Sara Spiri*

History of Yiddish *Dr Dov-Ber Kerler*

Centres of Yiddish Culture *Dr Joel Berkowitz*

Readings in Early Hasidic Yiddish Literature *Dr Dov-Ber Kerler*

American Yiddish Culture *Dr Joel Berkowitz*

Graduate Seminar in Yiddish Studies

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

Yiddish Theatrical Trials in the Soviet Union, 1917–1941

Anna Sternshis

Yiddish Theatre in St Petersburg, 1900–1917 *Dr Barbara Henry*

Dos-Focusing in Yiddish *Professor Moshe Taube*

Poetics of the Young Dovid Hofshiteyn: Composition and

Prosody of *Ba Vegn* (1919) *Arina Gaba*

‘A Jew, Not a Zionist’: Towards an Understanding of Neturei

Karta Action *Dr Lisa Kaul-Seidman*

The Proletpen Yiddish Writers in New York, 1924–1939

Amelia Glaser

Heine’s Poetry in Yiddish *Jordan Fowles*

Eight Themes in Modern Jewish Thought *Dr Norman Solomon*

A Century of Modern Hebrew Literature, 1853–1954, with a

Rediscovered Introduction *Professor David Patterson*

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Dr Gunnar S. Paulsson

Israeli Government and Politics *Dr Emanuele Ottolenghi*

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

Modern Hebrew (Elementary, Intermediate and Advanced)

Daphna Witztum-Levit and Shira Zeitak

Yiddish Language Classes (Elementary, Intermediate and Advanced)

Dr Helen Beer, Dr Dov-Ber Kerler and Miriam Trinh

The Academic Year

The David Patterson Lecture Series

Isaiah Berlin – The Road From Riga *Dr Michael Ignatieff*

Origins of Modern Literary Yiddish: A Recent Publication Introduced
by its Author *Dr Dov-Ber Kerler*

How Archaeology Helps Us Understand Rabbinic Texts
Professor Daniel Sperber

Is There a 'Jewish' Politics? *Professor Alan Dowty*

Discussion Group: Yarnton Manor

A Corpus of Names of Jews of Palestine from 300 BCE to 200 CE
Dr Tal Ilan

How I Came to Study Biblical Hebrew Syntax *Dr Sergey Lyosov*

Religious Yearnings in Contemporary Israeli Literature
Dr Avraham Balaban

Punishments and Sins, or: How Severe a Severe Death Penalty Can Be
Dr Aharon Shemesh

Guest Lectures of the Middle East Centre

(Convened by Dr Emanuele Ottolenghi)

The Changing Collective Identity of Israelis in the 1990s
Professor Fred Lazin

The Geopolitical Impact of West Bank Settlements on the Peace
Process *Professor David Newman*

What is the Optimum Strategy for Spoke? Linking with Other Spokes
or Hubs? Israel's Experience with the EU *Professor Alfred Tovias*

Fundamentalism, Religion and Politics in Israel: The Case of Shas
Yaron Deckel

Special Lecture

Jewish Resistance During the Holocaust *Professor Steven Katz*

Poetry Reading

Two American-Jewish Poets: Recent Work
Judith Baumel and Jacqueline Osherow

Trinity Term 2000

Lectures, Seminars and Classes

Isaiah 24–27 *Dr Alison Salvesen*

Varieties of Judaism *Professor Martin Goodman*

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

King Manasseh and the Halakhah of the Sadducees
Dr Aharon Shemesh

The Purpose of the Mishnaic Tractate Aboth *Amram Tropper*

Jewish-Christian Polemics on the Use of Leaven
Emmanuel Papoutsakis

Seminar on Religions of the Mediterranean World – Sacrifice, Jesus
and God(s): Romans, Jews and Christians
(*Professor Martin Goodman, Dr Mark Edwards and Dr Simon Price*)

Roman Sacrifice: Latin Literature and the Task of Theological
Speculation on Worship *Dr Denis Feeney*

Jewish and Christian Monotheism in the Herodian Age
Professor William Horbury

Christian Views on Pagan Religions *Dr Winrich Löhr*

The Historical Jesus? *Professor Keith Hopkins*

The Qumran Forum

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

Another Look at Consecutive Testimony at Qumran
Shani Berrin

The Qumranic *Nasi*: Linguistic and Historical Implications
Dr Ephrat Habas

4QMMT^d and the Scriptural Canon *Dr Jonathan Campbell*

Judaism in History and Society *Dr Norman Solomon*

Talmud Text Seminar (Advanced) *Dr Norman Solomon*

The Academic Year

Seminar on East and East-Central Europe

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

Avrom Goldfaden and the Roots of Modern Yiddish Theatre in Eastern Europe *Dr Joel Berkowitz*

Nineteenth-century Bulgarian Merchants *Evguenia Davidova*

Architecture and Legitimization of the State. Municipal Projects in Central European Capitals Around 1900. Developing Methodology *Markian Prokopovych*

Urbanization, Redistribution, Deurbanization and the Problem of Multifunctionality of Early Modern Cities in East-Central Europe *Jaroslav Miller*

The Definition of Czech Nationality: Lines of Continuity from Hussite Times to the Masarykian Era *Katya Kocourek*

Emancipation and Culture: The Modernization of Synagogue Music in Austria-Hungary *Esther Schmidt*

Mid-twentieth-century Population Transfers: The Greco-Turkish Model and the Transfer of the Germans *Matthew Frank*

Chamberlain, Appeasement and East-Central Europe
Jiří Ellinger

Yiddish Dialectology and Stylistics *Dr Dov-Ber Kerler*

History of the Yiddish Theatre *Dr Joel Berkowitz*

Graduate Seminar in Yiddish Studies

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

The Life and Work of Sholom Asch *David Mazower*

Yiddish Literature of the Holocaust *Miriam Trinh*

Yiddish in Britain After the Second World War: A New Chapter in the History of Yiddish *Bruce Mitchell*

The Best Little Whorehouse in Yiddish Drama
Dr Joel Berkowitz

Oys Amorsates! – The Formation of Early Soviet Jewish Culture
Anna Shternshis

Yiddish Songs in the Ghettos and Concentration Camps
Shirli Gilbert

Trinity Term 2000

The Phonology of London Yiddish *Jeremy Grant*

Isaac Bashevis Singer and Dovid Bergelson: Problems of Translation *Professor Joseph Sherman*

The Holocaust Seminar

(*Convened by Dr David Rechter and Dr Jonathan Webber*)

Saving the Jews of Europe: New Discoveries

Dr Michael Pinto-Duschinsky

Life and Death in 'Aryan' Warsaw: Did the Poles Harm or Help the Jews? *Dr Gunnar S. Paulsson*

Forgotten Victims: Slave Labourers and the Battle for Compensation *Nina Staehle*

The Historical Evidence for the Holocaust: A View from the Witness Box During the Recent David Irving Trial

Dr Peter Longerich

The Exception of Salonika: The Holocaust in Greece, 1942–1943

Andrew Apostolou

Unheard Testimony, Untold Stories: The Representation of Women's Holocaust Testimonies *Zoe Waxman*

Looking Beyond the Holocaust: Understanding Genocide in the Contemporary World *Dr Mark Levene*

Rethinking the Role of Survivors in the Immediate Aftermath of the Holocaust *Dr Ze'ev Mankowitz*

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

Israel at the Movies: A Film Seminar on Five Decades of Israeli History, Society and Culture

(*Convened by Dr Emanuele Ottolenghi*)

The Summer of Avia, dir. Eli Cohen, 1988

Avanti Popolo, dir. Rafi Bukace, 1986

Sh'chur, dir. Shmuel Hasfari

Cup Final, dir. Eran Riklis, 1991

Life According to Agfa, dir. Assi Dayan, 1992

Kadosh, dir. Amos Gitai, 1999

The Academic Year

Biblical Hebrew (Elementary, Intermediate and Advanced)

Dr Alison Salvesen

Modern Hebrew (Elementary, Intermediate and Advanced)

Daphna Witztum-Levit

Yiddish Language Classes (Elementary, Intermediate and Advanced)

Dr Helen Beer, Dr Dov-Ber Kerler and Miriam Trinh

The David Patterson Lecture Series

Jewish Recruitment, Apostasy and Resistance: The Russian

Recruitment of 1827 Reconsidered *Professor John Klier*

‘Postcards in the Morning’: Palestinians Writing in Hebrew

Dr Reuven Snir

From Ethiopia to Jerusalem: A Long-term Perspective on the

Integration of Ethiopian Jews in Israel *Dr Malka Shabtay*

Israel’s Constitutional Revolution and the Rise of Human Rights

Jurisprudence: Israel’s Supreme Court’s Decision on Torture as a

Test Case *Dr Emanuele Ottolenghi*

Discussion Group: Yarnton Manor

Israeli Realities and the Israeli Theatre *Professor Dan Urian*

Jewish Ideas About Time: A View From Anthropology

Dr Jonathan Webber

Herzl, Brenner and the Colonial Conundrum

Professor Rachel Brenner

Biblical Law, Greek Laws and Cultural Anthropology

Anselm Hagedorn

Guest Lectures of the Middle East Centre

(*Convened by Dr Emanuele Ottolenghi*)

Israel: Jewish and Democratic? *Professor Alan Dowty*

Nationalism and Democracy in Contemporary Israel

Professor Yaron Ezrahi

Sovereignty, Emergency Powers and Israel’s Supreme Court: Banning

Torture as a Test Case *Dr Emanuele Ottolenghi*

Trinity Term 2000

The Arab-Israeli Conflict: Prospects for Reconciliation

Dr Ghada Karmi

Fantasies of Liberalism: Legal Consciousness, Identities and Legal

Cultures Among Palestinians in Israel *Dr Gad Barzilai*

Diploma in Jewish Studies, University of Oxford

NINETEEN STUDENTS studied in the Centre this year. Eighteen candidates were awarded the Diploma, four with Distinction.

The Faculty

Courses and languages presented in the Diploma course were taught by Fellows of the Centre, by Dr Sara Sviri (Senior Associate), Professor David Patterson (Emeritus President), Jeremy Schonfield (Mason Lecturer) and Dr Gunnar S. Paulsson (Imperial War Museum and Warwick University). Dr David Rechter served as Director of Studies and Mrs Martine Smith-Huvers, Student Registrar, administered the course, ably assisted by Mrs Sue Forteach.

Courses

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

- A Century of Modern Hebrew Literature, 1853-1954, with a Rediscovered Introduction *Professor David Patterson*
- American Yiddish Culture *Dr Joel Berkowitz*
- Eight Themes in Modern Jewish Thought *Dr Norman Solomon*
- Introduction to Hebrew Bibliography *Brad Sabin Hill*
- Introduction to Judaism *Jeremy Schonfield*
- Introduction to Talmud *Dr Norman Solomon*
- Introduction to the Pentateuch *Anselm Hagedorn*
- Israeli Government and Politics *Dr Emanuele Ottolenghi*
- Jewish and Christian Bible Translation and Interpretation, 100-600 CE *Dr Alison Salvesen*
- Jewish History, 200 BCE to 70 CE *Professor Martin Goodman*

Diploma in Jewish Studies, University of Oxford

- Judaism and Islam: An Encounter of Religions in the Middle East
Ronald Nettle
- Modern Jewish History *Dr David Rechter*
- Sociology of Yiddish *Dr Dov-Ber Kerler*
- Speech and Silence: Methods of Response in Modern Hebrew Literature *Dr Glenda Abramson*
- The Holocaust: The Destruction of the Jews of Europe
Dr Gunnar S. Paulsson
- The World of Maimonides – An Introductory Course
Dr Sara Svir

Languages (all three at elementary and intermediate levels):

- Biblical Hebrew *Dr Alison Salvesen*
- Modern Hebrew *Daphna Witztum-Levit*
- Yiddish *Miriam Trinh*

The Students

The students came from Australia, Bulgaria, Canada, Germany, Italy, New Zealand, Poland, the United Kingdom and the United States of America.

Murray Cooper (*b.* 1963) graduated in Comparative Religion from the School of Oriental and African Studies at the University of London in 1997. Prior to that he taught English as a Foreign Language in Turkey, Thailand and Hong Kong, and spent his spare time studying Biblical Hebrew and reading on Jewish mysticism. Having broadened his knowledge of Hebrew, Jewish history and religion on the Diploma course, he hopes to embark on a DPhil on Jewish mysticism. His dissertation was entitled 'Two Trends in Medieval Kabbalah. An Analysis of the Theosophical and Ecstatic Kabbalah'.

Gerald Wilhelm Friedrich (*b.* 1974) studied at the Philipps-Universität, Marburg, in 1997 and graduated with a BA in English at McPherson College, Kansas, in May 1998, later returning to Marburg. His long-term aim is to become a newspaper or radio journalist. He

The Academic Year

submitted a dissertation entitled ‘ “We Need Today a Million Jews for Eretz Israel . . .”: Holocaust Survivors in Palestine as an Item on the Zionist State-Making Agenda’.

Dr Dennis Green (*b.* 1962) recently completed his doctorate on ‘Jesus, the Rabbis and the Qumran Covenanters: A Comparative Study in Gospels, Talmud and the Dead Sea Scrolls’ at the University of Waikato, New Zealand, where he has returned to lecture in the Department of Religious Studies. He was presented with a copy of *The Ryland’s Haggadah* for his dissertation entitled ‘The Divine Titles in 4QIs^c: An Analysis of the Use of Palaeo-Hebraic Script Using Rabbinic Halakhah as an Ideological Comparison’, which was joint winner of this year’s best-dissertation award.

Sevdalina Ilevska-Voynova (*b.* 1971) has a BA in English Language and Literature and Radio Journalism and an MA in Bulgarian Philology from Sofia University. She intends to complete her doctorate in

Diploma in Jewish Studies June 1999

Back Row

Chad Lawrence (USA), *Gerald Friedrich* (GERMANY), *Kent Schull* (USA),
Mahmoud Mufti (JORDAN), *Piotr Szymszak* (POLAND)

Fourth Row

Stuart Schulzke (USA), *Ian Puente* (USA), *Murray Cooper* (UK),
Elisabeth von Lochner (GERMANY), *Sevdalina Ilevska-Voynova* (BULGARIA),
Tatjana Soldat-Jaffe (GERMANY),
Martine Smith-Huvers (STUDENT REGISTRAR)

Third Row

Robyn Gason (AUSTRALIA), *Melanie Schwartz* (AUSTRALIA), *Tammy Reiss* (USA),
Maria Luisa Langella (ITALY), *Sue Forteach* (ADMINISTRATOR),
Judy Young (CANADA)

Second Row

Dr Dennis Green (NEW ZEALAND), *Dr Alison Salvesen*, *Jeremy Schonfield*,
Hacin Park (USA), *Jill Wooten* (USA), *Anselm Hagedorn*, *Dr David Rechter*

Front Row

Dr Glenda Abramson, *Dr Joel Berkowitz*, *Dr Norman Solomon*,
Peter Oppenheimer (PRESIDENT), *Dr Sara Svirri*, *Brad Sabin-Hill*, *Miriam Trinh*,
Dr Emanuele Ottolenghi



applied linguistics there this year. She has specialized in Romani dialects as a member of a team examining the socio-linguistic composition of Bulgaria, and has come across a unique minority, the Zhutani, a mixed group of Romani and Jews which originated after the Second World War, for which she needed to acquire a knowledge of Hebrew and of Jewish history and culture. She received the Wingate Foundation and British Friends of the Hebrew University joint scholarship to attend the 2000 Summer Ulpan at the Hebrew University of Jerusalem. Her dissertation was entitled: 'The Passover Haggadah: The Exegesis of Echoes. Critical Analysis'.

Maria Luisa Langella (b. 1975) graduated in Oriental Languages and Civilization (Near and Middle East) at the Instituto Universitario Orientale, Naples, in March 1999, and is an advanced student of Modern Hebrew language and literature and of Arabic. Her dissertation on the Hebrew poetry of the Israeli Druze poet Na'im 'Araidi, which she has translated into Italian and analysed stylistically, was entitled 'Imagination and Reality in the Poetry of Maya Bejerano and Ronny Someck'. She started corresponding with the poet in 1996 while attending the summer Ulpan at the Hebrew University of Jerusalem. She studied at the School for Oriental and African Studies in London on an Erasmus programme studentship from March to June 1998.

Hacin Park (b. 1970) graduated with a BA in English and Comparative Literary Studies and History from Occidental College, Los Angeles, in 1992. She completed her MA in English in 1996 at Middlebury College and is currently enrolled as a doctoral student in English and American Literature at the University of California, San Diego. She worked for two years as an instructor in the Revell Humanities Program at the University of California, San Diego, before choosing to take the Diploma course because she was 'prompted to investigate issues the biblical text was raising in greater depth'. Her doctoral research focuses on how modern writers have responded to and configured the notions of race and racism, and her dissertation was entitled 'Challenging the "Modern Hep! Hep! Hep!" in *Daniel Deronda*: George Eliot's Critique of Anti-Semitism'.

Sophie Perrelet (b. 1970), who is of Swiss-French origin, took a Diploma in Modern Language and Literature (Russian) at the Univer-

sity of Bologna, in the course of which she developed an interest in Russian Jewish culture and studied Hebrew and Yiddish. Her dissertation on that course, entitled 'The Genesis of Russian Jewish Ethnology', led her to carry out research at the Institute for Ethnology in St Petersburg, and it was in order to expand this into a PhD thesis that she decided to improve her knowledge of Jewish history and Hebrew language by taking the Diploma. Her dissertation was entitled 'Ansky's Contributions to Russian Jewish Ethnography – From a European Historical Perspective'.

Ian Puente (*b.* 1974) graduated at Brigham Young University, Utah, Arizona, and also completed a Yiddish cultural history course. He took the Diploma in order to understand Israeli society and the background of those involved in establishing the State of Israel – on whom he wishes to produce a series of documentary films – as well as his own Amsterdam Sephardi and eastern-Austrian and Hungarian Ashkenazi ancestry. His dissertation was entitled 'Moving to the Margins: Minority Representation in Israeli Cinema'.

Tammy Reiss (*b.* 1977) graduated in English Literature and American History at the University of Pennsylvania, Philadelphia, in 1998, where she was a Benjamin Franklin Scholar. Her thesis for that degree focused on philanthropy in South Philadelphia and the interaction of German and East European Jews, and developed her interest in European Jewish social and cultural history that brought her to the Centre. Her dissertation was entitled 'Closing of the Gates: An Analysis of the Concepts of Sin, Repentance and Judgement in the Yom Kippur Liturgy'.

Kent Schull (*b.* 1972) graduated in History at Brigham Young University, Utah, Arizona, with an emphasis on the modern Middle East. He specialized in Arabic and Ancient Near Eastern Studies and hopes to teach Modern Middle Eastern History at university level, focusing on the relationship between Arabs and Jews in the Middle East and the role of the State of Israel in the region. His dissertation was entitled 'Sir Winston Churchill as Colonial Secretary: The Relationship Between the Hussein Family and a Jewish National Home in Palestine'.

Stuart Schulzke (*b.* 1974) graduated in English and European Studies at Brigham Young University, Utah, Arizona, having taken courses in

Yiddish and on the Bible as literature, in which he focused on the Hebrew Bible and the formation of Jewish traditions. He spent several months in Hungary learning the language and developed a strong interest in the history of its Jewish community. He is also studying Polish and intends to carry out research on the comparative degrees of Jewish cultural assimilation in Poland and Hungary. His dissertation was entitled: 'The Failure of Zionism in Post-Trianon Hungary'.

Melanie Schwartz (*b.* 1978) graduated in Literature and Philosophy at the University of Sydney where she was President of the Australasian Union of Jewish Students. She has also worked for the Board of Jewish Education as a teacher of Jewish studies and as coordinator of the Jewish Student Network, a programme which provides informal social and cultural activities for students in State schools. Her dissertation was entitled: 'On the Problems of Teaching Children about God'. She was awarded the Diploma with Distinction.

The Revd Horacio (Ray) Sison (*b.* 1955) is a minister of The United Methodist Church in the Philippines and is married with three young children. He was a teacher of Physics for four years before entering the Church, having graduated with a BSc from the University of the Philippines in 1977 before going on to graduate from the Union Theological Seminary in the Philippines, Cavite, in 1985. He is interested in pastoral counselling, and wished to pursue biblical studies and Jewish thought and culture in order to interpret Scriptures in their original contexts. His dissertation was entitled 'Gospel Parables and the Sociology of First Century Israel'.

Tatjana Soldat-Jaffe (*b.* 1969) graduated in German and English at Christian Albrechts-Universität, Kiel, in June 1997, moved to the United States of America to further her studies and graduated in January 1999 with an MA in Germanic Languages and Literature from the University of Illinois where she is enrolled in their doctoral programme. She is interested in Jewish culture, religion and history and took the diploma in order to deepen her knowledge of Yiddish language and culture. Her dissertation was entitled 'Erlekhe Yidn: Yiddish Boundaries Inside and Outside Contemporary Haredi Communities'.

Piotr Artur Szymczak (b. 1974) is an MA graduate in English Literature from the Institute of English Studies at the University of Warsaw. He wishes to carry out doctoral research on the prose of H. H. Munro (1870–1916) and eventually to become an independent researcher and university teacher. In 2002 he hopes to stand for local elections in his home town of Pruszków and in collaboration with the local cultural centre and Pruszków Holocaust survivors in Israel to establish a foundation that will maintain educational projects in elementary schools, create a memorial house for the Jewish community murdered during the Second World War and restore a neglected Jewish cemetery. For his thesis entitled ‘The Mosaic Identity of Bruno Schulz (1892–1942). Jewishness in a Multicultural Ideological Environment and the Challenge of Unity in Diversity’ he was joint winner of the best-dissertation prize. He was awarded the Diploma with Distinction.

Elisabeth von Lochner (b. 1975) has studied at Julius-Maximilius-Universität, Würzburg, and at the Theology Faculty of the Rheinische Friedrich-Wilhelms Universität, Bonn, where she will shortly graduate. Studying at the Dormition Abbey, Jerusalem, during the 1997–8 academic year inspired her to take the Diploma in Jewish Studies, which she regards as essential for effective participation in Jewish-Christian dialogue. She was awarded a scholarship to attend the Summer Ulpan at the Hebrew University of Jerusalem, which will help her develop the Modern Hebrew skills acquired in Oxford. Her dissertation was entitled ‘Fragmentary Redemption - Secular Messianism with Particular Reference to Walter Benjamin and Gershom Scholem’.

Jill Wooten (b. 1977) graduated in German, Russian and European Studies at Washington University, St Louis, having spent the third year of her degree course at the University of Tübingen where she developed an interest in anti-Semitism and the Holocaust. Her final-year thesis focused on ‘Jewish self-hatred’ and the Jewish writer and critic Karl Kraus (1874–1936). She applied for the Diploma course in order to explore further the ‘Jewish Question’ in Central Europe at the turn of the twentieth century, and to make progress in Yiddish, prior to beginning doctoral research. Her dissertation was entitled ‘Hermann Broch and the *Fin-de-Siècle* Viennese Jewish Experience’.

The Academic Year

Judy Young is a mature student who graduated from Oxford in Modern Languages with an emphasis on German and has an MA in German Literature from McGill University, Montreal. She has worked in the Canadian Ministry of Multiculturalism and Citizenship, which deals with university-based teaching and research on issues of pluralism in Canada. Her dissertation was entitled 'Miksa Fenyő's Budapest (1944-5): A Case Study of a Diary as Source Material on Wartime Hungary'.

End-of-Year Party

An end-of-year party was held at Yarnton Manor on 28 June 2000. The President, Peter Oppenheimer, and the Director of Studies, Dr David Rechter, addressed the students and their guests. Dr Dennis Green and Piotr Szymczak were presented with prizes for the best dissertation, and Elisabeth von Lochner and Sevdalina Ilevska-Voynova with their scholarships for the Summer Ulpan at the Hebrew University of Jerusalem.

Other Activities

Students participated in the weekly evening seminars, dinners and talks held at Yarnton Manor. During Michaelmas Term they took part in a tour of the Cotswolds, while in Trinity Term they presented short seminars on their dissertation research. A number of students were asked to present papers in graduate seminars of the University.

Acknowledgements

The Centre would like to record its gratitude to the following benefactors who have assisted with scholarships this academic year: The Skirball Foundation, New York; The Ian Karten Charitable Trust; The Dov Biegun Studentship; The Malcolm B. Kahn Scholarship, The Open Society Institute/Foreign & Commonwealth Office Chevening Scholarship Scheme, and the Steven H. and Alida Brill Scheuer Foundation.

The Centre would also like to record its gratitude to the Wingate Foundation for the scholarships awarded to two students to participate in the 2000 Summer Ulpan at the Hebrew University of Jerusalem.

The Qumran Forum

THE QUMRAN FORUM, directed by Professor Geza Vermes, held five meetings in the course of the year. Papers were given by Professor Philip Davies (University of Sheffield), Dr Dennis Green (University of Waikato and the Centre), Shani Berrin (London School of Jewish Studies), Dr Ephrat Habas (Ben-Gurion University of the Negev) and Dr Jonathan Campbell (University of Bristol). Papers ranged from close readings of specific texts from among the Dead Sea Scrolls to broad analyses of the implications of the scrolls for the study of Jews and Judaism in late antiquity.

The Oxford International Workshop on the Centrality of the Qur'an in Islamic and Middle Eastern Culture

THE OXFORD INTERNATIONAL WORKSHOP on the Centrality of the Qur'an in Islamic and Middle Eastern Culture, convened by Ronald Nettler and Professor Alan Jones (University of Oxford), took place at Mansfield College on 10–11 January 2000. The participants came from Holland, the United States of America and the United Kingdom. All the papers explored aspects of a Qur'anic presence in important literary and historical writings which had not previously been examined in this way. All were the result of new research based on original sources. Three of the papers in particular dealt in part with issues of Islam and other religions, both in terms of common themes and in perceptions of the other. Dr Jansen's paper looked at certain political 'Islamicist' ideals concerning the Qur'an and democracy, the context of which involved a consideration of the West and certain aspects of Zionism. Professor Kennedy's paper dealt with the Biblical and Qur'anic story of Joseph as it appears in later Islamic literature. Ronald Nettler's paper considered the treatment of the biblical and Qur'anic story of Aaron, Moses and the Golden Calf in the writings of Ibn al-'Arabi, the great medieval Muslim mystic thinker (1165–1240) who was a contemporary of Maimonides. The convenors plan to publish the proceedings.

The Hilda Schiff Prize for an Essay on the Holocaust

THE HILDA SCHIFF PRIZE, awarded for the best essay on the Holocaust written during the year by an Oxford student, was divided this year between two entrants: Christine Grossmann (St Antony's College), for a submission entitled 'The Reconstruction of the German Jewish Community in Germany after 1945'; and Vanda Wilcox (Queen's College), for a submission entitled 'Should the Holocaust be a Chapter in the History of Every European State?' The academic committee responsible for making the award consisted of Dr Jonathan Webber (chairman), Dr Glenda Abramson and Dr David Rechter.

CONTINUING ACTIVITIES

The Leopold Muller Memorial Library

WITH GENEROUS SUPPORT from the Rich Foundation, the reconstruction and refurbishment of the interior of the Leopold Muller Memorial Library were completed this past year. The rehoused Hebraica and Judaica collections are now easily accessible in labelled bays, and various finding-aids have been made available for their use. Aside from the organization of books and serials, the extensive Judaica pamphlet collections, containing more than 4000 items, have been boxed and labelled. The renovated library was opened to researchers in Michaelmas Term, and the Centre's students and visiting scholars, as well as many scholars from Oxford colleges, have since made use of it. The upper gallery, named the Gabrielle Rich Reading Room, houses the largest open-access reference and bibliographic collection for Hebrew and Jewish studies in Europe.

Following the physical restoration of the library, work has begun on unpacking and integrating the book collection assembled by the late Polish-born Hebrew literary scholar, classicist and translator Gedaliah Elkoshi (1910–1988), who taught at the University of Tel Aviv. First examined by David Patterson during a visit to Professor Elkoshi's home in Israel in 1961, this celebrated library was eventually acquired by the Centre, through the Porjes Charitable Trust, in 1992. Comprising some 17,000 volumes – filling nearly 1000 crates when packed – the Elkoshi collection is especially rich in modern Hebraica, from the nineteenth-century *Haskalah* to Israeli literature. In addition to Hebrew monographs, including rare European imprints, the collection also holds much Judaica and Polonica which will be housed separately; the Hebrew *raria* will be kept in enclosed bookcases in the renovated gallery seminar room, where lectures on Hebrew bibliography are now held. The lengthy runs of Hebrew journals and periodicals in the Elkoshi collection, most of them already bound, significantly complement the previous holdings of serials in the Muller Library (in large part from the Kressel Collection).

A card-file author index is available as an interim finding-aid for the Elkoshi collection. The full integration of the collection, which is expected to take several years, is being accompanied by major changes

THESAURUS PROVERBIORUM LATINORUM

Conlegit, in linguam Hebraicam vertit, commentario instruxit

Gedaliah Elkoshi

Ph. D.



In aedibus Josephi Sreberk, Tel-Aviv, a. 1959

Title-page of Dr Elkoshi's Hebrew thesaurus of Latin proverbs
(Tel Aviv, 1959).

in the professional handling of the Centre's collections. Efforts are underway for the installation of an automated catalogue in the Muller Library, as well as local access to the Oxford University on-line catalogue. Plans are also being made for a series of exhibitions of Hebrew books and booklore, based in part on the holdings of the Elkoshi collection, to be mounted in new purpose-built exhibition cases in the Muller Library.

Besides accessioning the historic Elkoshi Hebraica, the Muller Library continues to add to its modern research collections, supporting in particular the needs of the University's Diploma in Jewish Studies. The collection of reference and bibliographic literature likewise continues to expand in scope and depth, responding to the needs of the university community in various areas of Jewish studies. Aside from books and serials, several microform and electronic collections have been added to the library's holdings. (The Library's extensive microform collections, sponsored generously by the Catherine Lewis Foundation, were described in detail in the Centre's last Report, pp. 88–97.) Only some highlights of recent acquisitions and donations can be recorded here.

The last few years have seen a proliferation of encyclopedias and encyclopedic dictionaries in various areas of Jewish studies. The Muller Library this year acquired, *inter alia*, Y. Chasidah, *Encyclopedia of Biblical Personalities* (Jerusalem, 1994); *Theological Dictionary of the Old Testament*, ed. G. Botterweck *et al.* (Cambridge, 1974–1998); *The Encyclopaedia of Judaism*, ed. J. Neusner *et al.* (Leiden, 2000); and *Kratkaya yevreiskaya entsiklopediya* [*The Shorter Jewish Encyclopaedia in Russian*], ed. I. Oren *et al.* (Jerusalem, 1976–1996). To the library's extensive reference sources in Israel studies have been added Y. Shatz and S. Ariel, *Leksikon ha-medinah* [*The Lexicon of the State of Israel*] (Tel Aviv, 1998); I. Hareuveni, *Leksikon Erets-Yisrael* (Tel Aviv, 1999); *Political Encyclopedia of the Middle East*, ed. A. Sela (Jerusalem, 1999); and L. Joffe, *Keesing's Guide to the Mid-East Peace Process* (London, 1996).

Resources for the study of Central and East European Jewish history and literature are prominently represented among the library's acquisitions. Mention should be made of V. Kelner and D. Elyashevich, *Literatura o yevreyakh na russkom yazike* [*Literature on Jews in Russian, 1890–1947 . . . Bibliography*] (St Peterburg, 1995). Works in

H

751. Habent sua fata libelli

לספרים גורל שלהם /
ספר ספר וגורלו

Terentianus Meurus, De litteris, syllabis et
metris Horatii, carmen herolicum, V, 1286

סרנטיאנוס מאורוס, על מלים,
תורות ומשקלים של הוראטיוס

באמרה זו מדע תרציון, שהספרים, דגמת בוגי-אדם, נתונים לחסדי הגורל: ללא קשר עם צרכם, הם רוכשים להם בזמן קצר פרסום, שלו הם ראויים או בלתי ראויים, וקפריסוקם המהיר כך לצמים קרובות גם השתכחותם המהירה: יש ספרים, שבזמן צאתם לאור לא הושם אליהם לב, ובזכר זמן הם מתפרסמים למהלה: יש ספרים שבמשך הזמן הם גזלמים ואין למצאם, וכו'.
תרציון דומה הדע גם באמרה העברית. הפל תלוי במזל, נאפלו ספר-תורה בהיקלי (זמר, חלק ג, פרשת 'נשא', קלר).

752. Habeoque senectuti
magnam gratiam,
quae mihi sermonis
aviditatem auxit, po-
tionis et cibi sustulit

ומחזיק אני טובה כפולה ומכפלת
לזקנה, שהגבירה בי את התשוקה
לשיחה והחלישה את המאנה
למשקה ולאכל

Cicero, De senectute, 46

קיסר, על זקנה

אמרה זו היא מתוך השבחים שמונה קיקרו בזקנה. גם ספר בן-סינא מציין את השיחה כאפגניית לזקנה: 'מלל שב, כי הוא לך' (לב, ד, עמ' קצו לפי מהדורת מ. צ. סגל, ירושלים תשי"ג) — דבר זקן, כי הדבור נאה לך.

753. Habet enim praeteriti doloris
secura recordatio delectionem

אכן ענג הוא להזכר
מתוך נחת בסכל שחלף

Cicero, Epistolae ad familiares, V, 12, 2

קיסר, סקנבים אל ידידים

על הנעימות שבהזלאת וזכרנו של סכל שחלף ודבר מדבר גם באמרות:
1. Forsan et haec olim meminisse iuvabit. 2. Iucunda memoria est prae-
teritorum malorum. ראא שם.

the field of Yiddish bibliography and booklore include the card files of Yiddish serials in the National Library of Russia, St Petersburg, *Katalog gazet na yazike yidish* and *Katalog zhurnalov na yazike yidish*, both on microfiche; M. Aptroot and C. Berlin (*et al.*), *The Range of Yiddish: Catalogue of an Exhibition from the Judaica Collection of the Harvard College Library* (Cambridge, Mass., 1999); D. Mazower, *Yiddish Theatre in London* (London, 1996); D. Fishman, *Embers Plucked from the Fire: The Rescue of the Jewish Cultural Treasures in Vilna* (New York, 1996); and J. Kugelmass, *From a Ruined Garden* (Bloomington, 1998), which contains the definitive version of Z. Baker's 'Bibliography of Eastern European Memorial (Yizkor) Books'.

Thanks to ongoing support from the Catherine Lewis Foundation, the library's collection of memorial books has grown substantially this year. Some 60 volumes were acquired, bringing the library's holdings of this special genre to over 300 volumes. The memorial books, of particular value for genealogical research, are housed together on open shelves, and comprise the most accessible such collection in Britain. (A marked copy of Baker's bibliography is available as a guide.) Some other recently acquired reference works on Holocaust studies include M. Gilbert, *The Dent Atlas of the Holocaust* (London, 1993); I. Charny, *Genocide: A Critical Bibliographic Review* (London, 1988–1994); and *Encyclopaedia of Genocide*, ed. I. Charny (Oxford, 1999).

On Hebrew bibliography and printing history, important acquisitions include A. Tauber, *Mehkarim bibliografiyim* [*Bibliographical Studies*] (Jerusalem, 1932); *Studies in Jewish Bibliography . . . in honor of I. Edward Kiev*, ed. C. Berlin (New York, 1971); Y. H. Yerushalmi, *Haggadah and History: A Panorama in Facsimile of Five Centuries of the Printed Haggadah* (1997); I. Tamari, *New Hebrew Letter Type* (Jerusalem, 1985); A. Piatelli, *Edizioni ebraiche del XVI secolo nella biblioteca del Talmud Torà di Livorno* (Leghorn, 1992); K. Pilarczyk, *Talmud i jego drukarze w pierwszej Rzeczypospolitej* [The Printings of the Talmud in Pre-Partition Poland] (Cracow, 1998); A. Strbik, *Héber nyelvtanok Magyarországon* [*Hebrew Grammars in Hungary (1635–1995): Bibliography*] (Budapest, 1999); as well as the reprint of G. Fumagalli, *Lexicon Typographicum Italiae: Dictionnaire géographique d'Italie* (Florence, reprint 1999).

In Hebrew booklore, a number of exhibition catalogues have been acquired from major research libraries in Israel and America. Notable

among these are *Treasures from the Library of Ets Haim / Livraria Montezinos of the Portugees Israëlietisch Seminarium*, ed. R. Weiser *et al.* (Jerusalem, 1980); *A Sign and A Witness: 2,000 Years of Hebrew Books and Illuminated Manuscripts*, ed. L. S. Gold (Oxford, 1988); *Books from Sefarad*, ed. R. Weiser (Jerusalem, 1992); Z. Baras, *A Century of Books: The Jewish National & University Library 1892-1992* (Jerusalem, 1992); *The Bible in Manuscripts and Printed Books*, ed. R. Weiser (Jerusalem, 1994); A. Travis, *From Turkey Red to Tyrian Purple: . . . books and manuscripts on the history of dyeing and textile processing* (Jerusalem, 1993); and S. Liberman Mintz and E. Deitsch (*et al.*), *Great Books from Great Collectors* [in the library of the Jewish Theological Seminary] (New York, 1996).

The collection of bibliographic serials, housed in a separate room adjacent to the reference collection, has been much expanded. This year were added to its holdings the bound reprints of the indispensable serials *Hebräische Bibliographie* (Berlin, 1858-1883), edited by Steinschneider, and *Zeitschrift für hebräische Bibliographie* (Frankfurt, 1902-1921), edited by Brody and Freimann. Also added to the library's bibliographic serials were lengthy runs of auction and book-sale catalogues of Hebraica and Judaica, many of them richly illustrated; among these are the catalogues of Sotheby's, Christie's, Swann Galleries, and Kestenbaum & Co. (New York), Antiquariaat Spinoza (Amsterdam) and J. Robinson (Tel Aviv). All of these have been boxed and and labelled for easy retrieval.

The library continues to build its reference holdings in the field of Hebrew manuscript studies, codicology and palaeography. B. Richler, *Guide to Hebrew Manuscript Collections* (Jerusalem, 1994), a unique and indispensable research tool, and M. Beit-Arié, *Specimens of Medieval Hebrew Scripts* (Jerusalem, 1987), invaluable for medieval palaeography, were both added to the collection this year. Among other accessions are M. Kahana, *Manuscripts of the Halakhic Midrashim: An Annotated Catalogue* (Jerusalem, 1995); *Catalogue de la collection Jack Mosseri*, preface I. Adler (Jerusalem, 1990); and *Manoscritti ebraici della Biblioteca Palatina di Parma* [*Hebrew Manuscripts from the Palatine Library in Parma*] (exhibition, Jerusalem, 1985). Recently acquired catalogues of Genizah manuscripts include A. E. Cowley, *Additional Genizah Fragments* [in the Bodleian Library] (typescript prepared by I. O. Lehmann, Oxford, *s.a.*); J.

Yahalom, *Palestinian Vocalised Piyyut Manuscripts in the Genizah Collections* (Cambridge, 1997); and R. Brody, *A Hand-List of Rabbinic Manuscripts in the Cambridge Genizah Collections* (Cambridge, 1998).

The Qumran research collection has also grown, and this year *The Dead Sea Scrolls* on CD-ROM (Leiden, 1999), including the 'Dead Sea Scrolls Database (Non-Biblical Texts)', edited by E. Tov, was acquired for use in the Qumran Room. Among new titles added to the Qumran Collection is *The Dead Sea Scrolls After Fifty Years: A Comprehensive Assessment*, ed. P. Flint and J. Vanderhorn (Leiden, 1999). For Samaritan studies the library has acquired H. Shehadeh, *Te'ur kitve ba-yad ha-shomroniyim* [Samaritan Mss in the Ben-Zvi Institute] (Jerusalem, 1981) and A. Crown, *Dated Samaritan Manuscripts* (privately printed, Sydney, 1986).

The literature of Jewish art is a growth industry. A number of facsimiles and reproductions of illuminated Hebrew manuscripts have been acquired, including two from the British Library: D. Goldstein's *The Ashkenazi Haggadah* (London, 1985) and B. Narkiss' *The Golden Haggadah* (New York, 1997). On a related genre the library now holds *Ketubbot Italiane* [*Italian Ketubbot: Illuminated Jewish Marriage Contracts*] (Milan, 1984) and *Reproductions of Old Ketubbot* [in the Jewish National and University Library] (Jerusalem, s.a.). Among other recently acquired works, aside from studies of illuminated manuscripts, are R. Hachlili, *Ancient Jewish Art and Archaeology in the Diaspora* (Leiden, 1998); M. Epstein, *Dreams of Subversion in Medieval Jewish Art and Literature* (Pennsylvania, 1997); G. Ofrat, *One Hundred Years of Art in Israel* (Oxford, 1998); E. M. Lilien: *Jugendstil, Erotik, Zionismus*, ed. O. Almog and G. Milchram (Vienna, 1998); *Jewish Identity in Modern Art History*, ed. C. Sousloff (London, 1999); T. Harburger, *Die Inventarisierung jüdischer Kunst- und Kulturdenkmäler in Bayern* (Fürth, 1998); and Tim Doling, *Israel Arts Directory* (London, 1999). A former Diploma student at the Centre, Christine Meilicke, kindly donated her recently published art-historical study, 'Moses' Staff and the Return of the Dead' (offprinted from *Jewish Studies Quarterly*, 1999), based on research originally undertaken in the Muller Library.

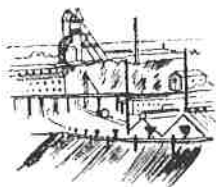
'Of making many bibliographies there is no end', as Solomon might have put it in this age of information explosion. Some other noteworthy additions to the reference collections include B. Grossfeld,

A Bibliography of Targum Literature, vol. 3 (New York, 1990); R. Attal, *Les Juifs de Grèce . . . Bibliographie* (Jerusalem, 1996); *The Library of Gershom Scholem on Jewish Mysticism: Catalogue*, ed. J. Dan et al. (Jerusalem, 1999); D. Abrams, *Bibliography of the Writings of Professor Moshe Idel* (Los Angeles, 1997); and N. Ilzar, *Bibliography of Doctoral Dissertations in the Humanities and Social Sciences submitted to Israeli Universities* (Jerusalem, 1992).

The reference collection has been enriched by various works on Jewish archives and museology, including T. Levi, *The Gaster Papers* (London, 1976); A. Simons (*et al.*), *Jews of New Orleans: An Archival Guide* (New Orleans, 1998); L. Jones, *The Isaac Bashevis Singer Archive* (Austin, 1999); R. Kostanian, *The Jewish State Museum of Lithuania* (Vilnius, 1996); L. Y. Rahmani, *A Catalogue of Jewish Ossuaries in the collections of the State of Israel* (Jerusalem, 1994); *The World Directory of Jewish Museums* (Jerusalem, 1994); and *A Beginner's Guide to Jewish Genealogy in Great Britain*, ed. R. Wenzerul (London, 2000).

The Muller Library has received a large number of donations of books in the course of the year. The medical historian Dr Elinor Lieber, Fellow of Green College, Oxford, has very kindly offered several hundred volumes of Judaica, in particular on Jewish social and economic history, from the library of her late husband, Dr Alfred Lieber. The Centre is grateful to Dr Herman Zeffertt, a Mancunian scholar of modern Hebrew literature, for his donation to the library of over fifty volumes of scholarly Judaica. The editors of the *Journal of Jewish Studies*, published by the Centre, have once again donated several dozen academic monographs and serials to the library. (The editorial offices of the journal were transferred this year from 45 St Giles' to the library's Exeter Farm annexe in Yarnton.) The library is especially indebted to Jeremy Schonfield for his gift of the illustrated Hebrew translation of Rabindranath Tagore's *Fruit Gathering*, entitled *Asfe feri* [*Owocobranie*] (Warsaw: Sztybel, 1922), a valuable addition to the library's pre-War European Hebraica.

The library has also been fortunate to receive a donation of over forty volumes of Yiddish books printed in South Africa, through the generosity of the South African Jewish Board of Deputies, and by courtesy of the librarian Professor Reuben Musiker and the Yiddish scholar Professor Joseph Sherman of the University of the Witwatersrand. A centre of Lithuanian Jewish emigration, South Africa was a



היימאן
פאלסקי



אין אפריקע

בילדער פון יידישן לעבן אין דרום-אפריקע, אין די פרעדיקע 'ארן

Title-page of Hyman Polsky's *In Afrike* (reissued in Johannesburg, 1952).

The first edition, printed in Warsaw in the summer of 1939, was lost.

Continuing Activities

unique outpost of Yiddish literature and publishing, of which Professor Sherman's uncle, the literary historian J. M. Sherman, was a leading figure. One of the donated items is a post-war reprint of a book which was in press in Warsaw in the late summer of 1939; the entire first edition was lost with the outbreak of war, except for a few advance copies which had been sent to the author in Johannesburg. The South African Yiddish books are housed as a collection in the Yiddish Room.

During the past year, the Muller Library acquired over 700 volumes, including some 400 in English, 100 in other European languages, 125 in Hebrew and 75 in Yiddish; of these, 275 volumes were donations. Acquisitions included nearly 150 volumes of bibliographic and reference literature, aside from the forementioned microfiche collections. Nearly 40 titles in English, Hebrew, German and other languages, some in complete or lengthy runs, were added to the serial collections. More than 2300 books were lent by the Muller Library to resident students and scholars, as well as to postgraduate students at the University of Oxford.

Despite changes in staffing, the Muller Library continued to provide uninterrupted service over the academic year. Library assistants Jeremy Paton and Rinat Koren, who handled acquisitions and book processing, left the library in Michaelmas Term. The Centre is grateful to both of them for their years of dedicated service, especially during a period of transition. Mrs Tessa Brodetsky has continued as a part-time assistant, and Małgorzata Sochańska, a former Diploma student, was engaged temporarily to handle acquisitions. Helen-Ann Francis, an Oxford doctoral candidate in Jewish studies, again provided assistance in the reorganization of the library in the summer of 1999. Stuart Schulzke and Maria Luisa Langella, both former Diploma students and the latter a doctoral candidate in Hebrew literature at the University of Naples, assisted in the sorting of the Elkoshi collection in the summer of 2000.

In addition to the usual throngs of visiting Hebrew and Judaic scholars, the Muller Library was happy to welcome this year a number of Islamic specialists, including G.-J. van Gelder, Professor of Arabic at the University of Oxford, Professor James Piscatori of Wadham College, Oxford, and Ms Najla Semple, librarian of the Oxford Centre for Islamic Studies; during their visits attention was drawn to the

די אפריקאאנס
שפראך און
ליטעראטור

פון
י. מ. שעדמאן

ארויסגעגעבן דורך דעם יידישן קולטור פארבן
יאהאנעסבורג 1936

Die Afrikaanse Taal en
Letterkunde

deur
J. M. SHERMAN



UITGEGEE DEUR DIE JOODSE KULTUUR
VEREENIGING
Johannesburg 1936

Title-page of J. Sherman's Yiddish survey of
Afrikaans language and literature
(Johannesburg, 1936).

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Muller Library's microform collections of Judeo-Arabic and Judeo-Persian books from Harvard, and Judeo-Arabic manuscripts from the Jewish Theological Seminary Library in New York. The redevelopment of the library – in particular the installation of compact shelving – has proved an attraction to librarians as well as scholars, among them a number of university librarians from Oxford and Coventry.



Book-plate of Dr Gedaliah Elkoshi.

The Oxford Qumran Project

THE MAJOR INTERNATIONAL PROJECT to publish all the Qumran scrolls and fragments entered its twelfth year in January 2000, fifty-two years after the discovery of the scrolls. The Centre has played a fundamental role in arranging for their publication by Oxford University Press with the assistance of a major sponsoring fund. Professor Emanuel Tov, the Editor in Chief, reported at the annual budget meeting in January to Professor Martin Goodman, Acting President of the Centre, and to Emeritus Professor Alan Crown AM, the Administrator, that by the end of 2001, the thirteenth year of the project, all the projected volumes would either be published or due to appear shortly, a little over the target-date projected when the Centre became involved in mediating the funding provided by the project's benefactor.

The three volumes that appeared in 1999 are 'Jewish volumes' of particular importance for the concerns of the Centre: *Qumran Cave 4. XX Poetic and Liturgical Texts, Part 2 (Discoveries in the Judaean Desert XXIX)*; *Qumran Cave 4. XXIV Sapiential Texts, Part 2 (Discoveries in the Judaean Desert XXXIV)* and *Qumran Cave 4. XXV Halakhic Texts (Discoveries in the Judaean Desert XXXV)*. A further three volumes appeared in 2000: *Qumran Cave 4. XI Psalms to Chronicles (Discoveries in the Judaean Desert XVI)*; *Qumran Cave 4. XXVI Cryptic Texts, Miscellanea, Part 1 (Discoveries in the Judaean Desert XXXVI)* and *Miscellaneous Texts from the Judaean Desert (Discoveries in the Judaean Desert XXXVIII)*. One volume in the series, *Discoveries in the Judaean Desert Va*, was funded by a Danish Foundation.

As the publication programme draws to an end, the Project is also compiling an inventory of all the fragments, including the most tiny examples, in order to record where each has been published and to ensure that none has escaped the attention of the publication team. The final batches of photographs to replace those which had deteriorated have been received from the Israel Antiquities Authority, ensuring that the Centre's archive of photographic plates of all the scrolls is once again complete.

Journal of Jewish Studies

THE SECOND PART of the fiftieth annual volume of the *Journal of Jewish Studies* was published in October 1999 under the editorship of Professor Geza Vermes and Professor Martin Goodman. Following its appearance, Professor Goodman was succeeded as joint editor by Dr Tessa Rajak, Reader in Classics at the University of Reading, who has been associated with the Centre for many years. Her appointment as joint editor with Professor Vermes, and the subsequent publication in April 2000 of volume 51, part 1, coincided with major organizational changes. Margaret Vermes was appointed administrator in November 1999 and oversaw the transfer of the *Journal's* offices to Yarnton Manor in anticipation of the Centre's departure from 45 St Giles'. She also computerized the administration of the *Journal*. The new team was augmented in 2000 by the appointment of Dr Sarah Pearce, Lecturer in Jewish History in the University of Southampton, as Reviews Editor.

European Association for Jewish Studies

THE SECRETARIAT of the European Association for Jewish Studies, based at Yarnton since 1995, was administered throughout the year by Dr Karina Stern under the supervision of the Secretary of the Association, Professor Hanne Trautner-Kromann of the University of Lund, Sweden. The Secretariat has been much involved in the organization of the colloquium in Yarnton in July 2000 on the theme of medieval Hebrew poetry, organized by Dr Wout van Bekkum and Tova Be'eri under the auspices of the Association.

The Website of the Oxford Centre for Hebrew and Jewish Studies

DURING 1999 and the first part of 2000 the Centre's website continued to provide termly updates on lectures and seminars offered by Fellows and by Visiting Fellows and Scholars. In addition, elements of the previous issue of this publication, *Report of the Oxford Centre for Hebrew and Jewish Studies, Academic Year 1998-1999*, appeared on the website, supplementing its news section. As in previous years, a text-only version was provided for those with slower computers or without facilities for graphic display. It has therefore been possible to find out the time of the next minibus from Oxford town-centre to Yarnton Manor by logging on to the website with the help of a WAP-enabled mobile phone. As an additional benefit from 2000, browsers will be able to read the new occasional informal newsletter that is sent out by email and then held available on the site. This is designed to keep distant supporters up to date with the everyday and more unusual events at the Centre.

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

Fellows' Reports

Dr Glenda Abramson

Dr Abramson delivered a course entitled 'Speech and Silence: Methods of Response in Modern Hebrew Literature' for the Diploma in Jewish Studies programme during Michaelmas Term, and text and lecture classes on Modern Hebrew poetry and fiction in the Faculty of Oriental Studies, Oxford University. She spent Hilary and Trinity terms on leave, the first of them on sabbatical leave in New York where she taught two classes on Modern Hebrew literature in the Department of Middle Eastern and Asian Languages and Literatures, Columbia University. While there she also presented a paper entitled 'Literature, History and Lies' to the University Seminar on Israel and Jewish Studies. Dr Abramson served as the Centre's Academic Director during Michaelmas Term, and was reappointed to this post after her return from leave.

Dr Joel Berkowitz

Dr Berkowitz was on sabbatical leave during Michaelmas Term and studied Russian at Hunter College, New York. He also began research for a book-length study of Avrom Goldfaden (1840-1908), the Yiddish playwright, poet and composer, who was the driving force behind the establishment of the professional Yiddish theatre. Dr Berkowitz was also this year's Professor Bernard F. Choseed Fellow at the YIVO Institute for Jewish Research, where he lectured and led a seminar in Yiddish about Goldfaden.

During Hilary Term he taught a new course entitled 'American Yiddish Culture' for the Diploma in Jewish Studies programme and delivered two series of lectures entitled 'Centres of Yiddish Culture' and the 'History of the Yiddish Theatre'. He continued to convene the Graduate Seminar in Yiddish Studies with Dr Dov-Ber Kerler during Hilary and Trinity terms, and also lectured at University College London, the Oxford Menorah Society, the Graduate Seminar in Yiddish Studies and the East and East-Central Europe seminar convened by Dr Rechter.

In December he attended the annual meeting of the Modern Lan-

guage Association (MLA), where he gave a paper on Goldfaden's early farces, and was elected for a five-year term to the Executive Committee of the Yiddish Discussion Group of the MLA. He was also elected to the editorial board of the Sholem Aleichem Library. In the spring he flew to San Francisco for a meeting of the academic advisory board of the Thomashefsky Project, and he spoke on 'The Brothel as Symbolic Space in Yiddish Drama' at a conference on the writer Sholem Asch at Yale University. In June he presented a paper entitled 'The Zionist Impulse in Avrom Goldfaden's Dramas' at an international conference on 'Zionism, Nationalism and Ethnic Mobilization' held at University College London.

Dr Berkowitz is editing and writing the introduction to a volume of essays provisionally entitled *The Yiddish Theatre: New Approaches*, to be published by the Littman Library of Jewish Civilization. He has also written an introductory essay on Yiddish for a forthcoming encyclopedia entitled *Jewish Writers in the Twentieth Century*; has completed articles on Yiddish dramatizations of the Mendl Beilis affair and on Goldfaden's treatment of religious themes; and continues to work with Dr Jeremy Dauber on a collection of translations of Yiddish *Haskalah* plays for which they have completed drafts of Solomon Ettinger's comedy *Serkele* (c. 1825) and Avrom Goldfaden's *The Two Kuni Lemls* (1880). An adaptation of Dr Berkowitz's translation of Y. L. Peretz's *Baynakht afn altm mark* was staged in workshop performances at the Off Broadway theatre LaMama E.T.C. in May.

Professor Martin Goodman

Professor Goodman served as Acting President of the Centre for Michaelmas Term 1999 and Hilary Term 2000. Throughout the academic year he continued to teach both graduates and undergraduates for the Faculties of Oriental Studies, Theology and Literae Humaniores; he also taught students of the Centre's Diploma in Jewish Studies and gave a course for one semester in Leo Baeck College, London.

These duties prevented any great progress on his main research project, contrasting Jewish and Roman views of the world in which they lived, but he was able to present a varied crop of papers to audiences inside and outside Oxford over the year. In July he gave a keynote lecture to the Leo Baeck Study Week on 'Temple and Synagogue in Late-Antique Judaism'. In October he delivered a public lecture in

Wolfson College, Oxford, on 'Judaism and Rome'. In November he addressed the Hull Council of Christians and Jews in the Guildhall on 'The Origins of Antisemitism in the Roman Empire', the Arnold Society in Rugby School on 'Jews as Opponents of Roman Rule' and the Classics graduate seminar in the University of Reading on 'Religious Apologetics in the Roman World'. In December he gave a paper in the Centre for Jewish Studies at the School of Oriental and African Studies, London, on 'How Varied was Judaism in the First Century?' In January he presented a paper to the Seminar on Jewish History and Literature in the Graeco-Roman Period in Oxford on 'State and Society in Roman Galilee Revisited' and in February spoke at the Institute of Classical Studies in London on 'Literary History and Religious History' to a seminar convened jointly by the Department of Greek and Latin and the Department of Ancient History in University College London. In March he presented a revised version of his Karten Lecture on 'The Image of God in Late-Antique Judaism' (originally delivered at the University of Southampton in February 1999) to a conference at the Jewish Theological Seminary in New York.

As in previous years, Professor Goodman organized each term the regular Tuesday meetings of the Seminar on Jewish History and Literature in the Graeco-Roman Period and also (jointly with colleagues) the Seminar on Religions of the Mediterranean World. He demitted office as joint editor of the *Journal of Jewish Studies* after seeing the autumn issue through the press and was much engaged in his duties as editor of the *Journal of Roman Studies* and as editor of the *Oxford Handbook of Jewish Studies*, to be published in due course by Oxford University Press.

Anselm C. Hagedorn

Anselm Hagedorn taught an introductory course on Hebrew at the Oriental Institute during Michaelmas Term, and in Hilary Term gave two courses for the Centre's Diploma in Jewish Studies, one on Deuteronomy 5-12 and the other entitled 'Introduction to the Pentateuch'.

He continued to write his Oxford DPhil thesis in Theology and presented some initial findings at the annual meeting of the Society of Biblical Literature in Boston, the Oxford Old Testament Seminar, the Gottlieb-Daimler and Carl-Benz Foundation and the Discussion

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Group at Yarnnton. He also carried out research at Notre Dame University, Indiana.

Brad Sabin Hill

Aside from his management of the library redevelopment (see the separate report on the Leopold Muller Memorial Library), Brad Sabin Hill taught the course entitled 'Introduction to Hebrew Bibliography' in Michaelmas Term, and supervised several dissertations in the Diploma programme in Jewish studies.

During sabbatical leave in Hilary Term, Mr Hill pursued research on several new areas of Hebrew printing history, as well as continuing research in other aspects of Hebrew bibliography. He completed a draft of a history of Hebrew printing in Bardiov (German Bartfeld, Hungarian Bátfá), a town in Eastern Slovakia which was a minor centre of Hebrew printing in East-Central Europe in the interwar period. During a research trip to several German libraries he continued his earlier work on the Hebrew 'fore-titles' of orientalist and theological dissertations, mostly of the seventeenth century, in the abundant collection of the old University Library in Rostock. In the Deutsche Bücherei in Leipzig, a centre of printing and paper studies, he researched deluxe Hebrew printing on large and/or tinted paper, as well as Hebrew lithography. He also collected material for a study of the use of red and other coloured inks in European and Oriental Hebrew books from fifteenth-century Spain to Transylvania in the 1920s.

Mr Hill also worked on a 'gazetteer of Yiddish printing', recording the geographic range, i.e. by country and town, of the earliest and latest exempla of Yiddish printing and publishing. The geography of Yiddish printing has rarely been examined independently of Hebrew; the new gazetteer is intended as a complement to Freimann's *Gazetteer of Hebrew Printing* (1946), where Yiddish texts are recorded only in the absence of Hebrew.

Over the year Mr Hill worked on several collaborative projects. He assisted Professor P. Brier of California State University in bio-bibliographic research on the nineteenth-century orientalist Emanuel Deutsch, successor of Zedner and predecessor of Van Straalen in the British Museum, who was also George Eliot's tutor in Hebrew and a decisive influence on the writing of *Daniel Deronda*. In collaboration

with Professor A. Nadler of Drew University, New Jersey, who is preparing an intellectual history of Spinozism among East European Jewry, Mr Hill worked on a bibliography of 'Spinoza Hebraicus', namely the Hebrew and Yiddish works on Spinoza – translations as well as secondary studies – produced by scholars in Eastern Europe, or of East European origin, in the late nineteenth and twentieth centuries. These curious writings, of great interest for the history of secular Jewish thought, are barely known to Spinozan scholarship; an exhibition of this literature is being planned for the Muller Library.

Dr Dov-Ber Kerler

Dr Kerler taught several courses in the Faculty of Medieval and Modern Languages and for the Diploma in Jewish Studies during the academic year, including 'Sociology of Yiddish', 'Readings in Yiddish Poetry', 'Issues in Yiddish Dialectology and Stylistics', 'History of Yiddish' and 'Advanced Yiddish Language and Literature'. He also continued to supervise doctoral students in the faculties of Oriental Studies and Medieval and Modern Languages.

This was the inaugural year of the new MSt in Yiddish Studies at the Faculty of Modern Languages, which Dr Kerler directed and for which he supervised and taught a number of courses. Two MSt dissertations were submitted at the end of the year: 'Proletpen and its Poets: America's Yiddish Literary Left' by Amelia Glaser and 'Heine in Yiddish' by Jordan Fowles.

In Hilary and Trinity terms he convened together with Dr Berkowitz the Graduate Seminar in Yiddish Studies, where scholars and graduate students offered original papers and presentations on topics ranging from 'Poetics of Young Dovid Hofshiteyn: Composition and Prosody of *Ba Vegn* (1919)' by Arina Gaba (Moscow State University of Humanities), to 'Yiddish Literature of the Holocaust' by the Centre's Yiddish Lecturer, Miriam Trinh. Papers were also delivered by visiting scholars and guest lecturers, including 'Dos-Focusing in Yiddish' by Professor Moshe Taube (The Hebrew University of Jerusalem), '“A Jew, not a Zionist”: Toward an Understanding of Neturei Karta Action' by Dr Lisa Kaul-Seidman (University of Birmingham), and 'Isaac Bashevis Singer and Dovid Bergelson: Problems of Translation' by Professor Joseph Sherman (Witwatersrand University).

Dr Kerler also served as academic director of the Second Intensive

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Summer Program of Yiddish Language, Literature and Culture at the University of Vilnius (12 July–6 August 1999), a course established in 1997 by Professor Dovid Katz and co-organized with the University of Vilnius, the Jewish Community of Lithuania and the Jewish State Museum of Lithuania. It attracted some eighty students, scholars and guest lecturers from twelve countries. Dr Kerler directed and co-ordinated its academic and cultural activities and taught two advanced courses of Yiddish language and literature.

In October he gave a talk entitled 'Yiddish Yesterday, Today and Online' before the Oxford Jewish Friendship Club; in November he presented a revised version of his paper, '*Baley-shem, Gute Yidn, Tsadikim*: Early Modern Yiddish Nomenclature in the Wake of Hasidism' at the Institute of Jewish Studies in University College London; and in February he delivered a David Patterson Lecture at Yarnton Manor on the 'Origins of Modern Literary Yiddish', which also marked the publication of his book of that title by Oxford University Press.

In April he inaugurated the new Judaic Studies Seminar at Vilnius University's Center for Stateless Cultures, founded and directed by Professor Dovid Katz. His paper at the Vilnius seminar, entitled 'The Stateless Rise of Modern Standard Literary Yiddish: The Lithuanian-Ukrainian Connection', was devoted to the geopolitical, linguistic and extra-linguistic boundaries and affinities that were pivotal in the late-nineteenth-century formation of Modern Standard Yiddish.

In June he participated in the three-day International Colloquium on Yiddish Language and Culture in the Contemporary World entitled 'La Culture Yiddish Aujourd'hui' in Paris. The colloquium was convened and organized by Bibliothèque Medem and the Paris Musée d'Art et d'Histoire du Judaïsme and brought together a broad range of scholars, teachers and authors of the postwar generation working in, and in the field of, Yiddish. Dr Kerler's talk at the colloquium, entitled 'Yiddish Summer Schools – Islands of Yiddishland', was devoted to the contemporary phenomenon of intensive Yiddish summer courses in Europe, the USA and Israel.

Ronald Nettler

Ronald Nettler taught on the Diploma in Jewish Studies programme and gave undergraduate and MPhil courses for the University as well as continuing to supervise DPhil students. He also continued his

teaching and research as Fellow in Muslim-Jewish Relations and Hebrew Centre Lecturer in Oriental Studies in the University, as well as Supernumerary Fellow and Director of Studies in Oriental Studies at Mansfield College. His research on the intellectual history of Muslim-Jewish relations and on related aspects of medieval and modern Islamic religious thought remained the main focus of his scholarly work. He convened, in collaboration with Professor Alan Jones, the Oxford International Workshop on the Centrality of the Qur'an in Islamic and Middle Eastern Culture, reported on elsewhere in this volume, and continued to co-ordinate the MPhil course in Modern Middle Eastern Studies for the Oriental Faculty.

Dr Emanuele Ottolenghi

Dr Ottolenghi brought to the Centre and to the Middle East Centre several guest lecturers on Israeli politics during the academic year: Professor Fred Lazin and Professor David Newman of the Ben-Gurion University of the Negev; Professor Alfred Tovas, Professor Ezrahi and Professor Raymond Cohen of the Hebrew University of Jerusalem; Professor Alan Dowty of University of Notre Dame, Indiana; Dr Gad Barzilai of Tel Aviv University; and Yaron Deckel of the Israel Broadcasting Authority. During Hilary Term he ran a seminar on the peace process, at which diplomats and journalists from the Middle East discussed current affairs, and in Trinity Term ran a film seminar entitled 'Israel at the Movies' which addressed contemporary Israeli political and social issues.

As part of his research on Israel's constitution he published two articles in Italian on the issue of direct election, and prepared a chapter entitled 'The Israeli Constitution and the Peace Process' for a book entitled *Frieden in Sicht? Aufsätze und Analysen zum Stand des israelisch-palästinensischen Konflikts*, edited by Dietmar Herz. He also wrote an article entitled 'Religion and Democracy in Israel' for an issue of *The Political Quarterly* to be devoted to state and religion.

He attended a conference on power and authority organized by the Augusto Del Noce Foundation in Turin at which he presented a paper entitled "Il Sovrano è colui che decide l'eccezione": Il Potere Politico in Israele tra sovranità parlamentare e controllo di costituzionalità delle leggi', which will be published as part of the conference proceedings. He prepared a paper on recent jurisprudence of Israel's Supreme

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Court that has been accepted by the Italian public law journal *Quaderni Costituzionali*, and presented research on Israel's Supreme Court's recent decision to ban the use of physical pressure on Palestinian prisoners, both at a talk at the Middle East Centre in mid-May and as a David Patterson Lecture at the Centre. He also published an analysis of that decision and is working on a paper on the subject.

He presented a paper on 'Carl Schmitt and the Jewish Leviathan, or the Supreme Court vs. the Sovereign Knesset' at a workshop on law and society held by the Israel Law and Society Association in Miami.

Professor David Patterson

Professor Patterson participated in a Conference of the Interfaith Foundation at St George's House, Windsor Castle, in October and gave a talk at Manchester University during Limmud Day in February. He chaired the Fundraising Committee of the Centre until 31 March. During Hilary Term he gave a course on Modern Hebrew Literature for the Diploma in Jewish Studies and in March delivered the annual Blumenfeld Lecture at Hebrew Union College, New York, and lectured at Hunter College and New York University. He delivered the Samuel Goldman Lecture at the Spertus Institute of Jewish Studies, Chicago, lectured at Lake Forest College and the Jewish Institute for the Deaf, Chicago, and spoke at the reception for the American Friends of the Centre at the official residence of the British Consul General in New York.

Dr David Rechter

Dr Rechter served as Director of Studies of the Graduate Diploma in Jewish Studies this academic year, lectured and gave tutorials on modern Jewish history and on modern Jewish politics and ideologies, and convened – with Dr Jonathan Webber – a seminar on the Holocaust at the European Studies Centre of St Antony's College, Oxford. In addition he organized, together with Professor Robert Evans and Professor Richard Crampton, a seminar for the Modern History Faculty on East and East-Central Europe. He gave a paper on Austrian Jewish Liberalism at a colloquium organized by the Wissenschaftliche Arbeitsgemeinschaft of the Leo Baeck Institute in Bad Homburg, Germany, finished work on his book entitled *The Jews of Vienna and the First World War*, and continued research for an article on the poli-

tics of diaspora Jewish nationalism in Habsburg Austria during the late nineteenth and early twentieth centuries.

Dr Alison Salvesen

This academic year Dr Salvesen held the post of Centre Lector in Biblical Hebrew in addition to her duties as Fellow of the Centre and Hebrew Centre Lecturer at the Oriental Institute. She taught Elementary and Intermediate Biblical Hebrew to Diploma students, and also gave language and text classes in Hebrew at the Oriental Institute during the sabbatical leave of Professor Hugh Williamson. In the course of the year she examined two doctoral theses and an MLitt, and served as examiner for undergraduate and MPhil degrees in Oriental Studies.

In November she gave a paper in Boston at the annual conference of the Society of Biblical Literature, on the contribution of Jacob of Edessa's Syriac version of Samuel to the textual criticism of the Greek Bible. Her current research is on the Peshitta (Syriac Vulgate) translation of Samuel.

Dr Norman Solomon

Dr Solomon spent Michaelmas Term on sabbatical leave in New York carrying out research on the concept of *Torah min ha-Shamayim* in preparation for the Sherman Lectures he is to give at Manchester in May 2001, and taking part in the New York Marathon. In December he was Guest of Honour at a symposium on 'Periodization in the Thought of the Sages' organized by the Morasha Institute, Jerusalem, where he also lectured, and for the British Council in Jerusalem. Later in December he lectured at the Limmud Conference in Nottingham and in February for Manchester Limmud. In Hilary Term, in addition to his established course entitled 'Eight Themes in Modern Jewish Thought' for the Diploma in Jewish Studies, he offered another entitled 'Introduction to the Talmud', designed for students whose linguistic skills were adequate to follow the original text. For the University Faculty of Theology he gave a course entitled the 'Development of Rabbinic Judaism', geared to the needs of candidates for the recently introduced MSt in the Study of Religions. In April, together with Cardinal Edward Cassidy, he was Guest of Honour at the launch of the Flannery-Hyatt Institute for Interfaith Understand-

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ing in San Francisco, and was awarded the Distinguished Service Medal of the University of San Francisco. In Trinity Term he gave a course entitled 'Judaism in History and Society' for the Faculty of Theology. Throughout the year he has given a regular Talmud Shiur on Wednesdays in term at 45 St Giles'. He delivered occasional lectures at Dublin and elsewhere. The second edition of his *Very Short Introduction to Judaism* was published by the Oxford University Press, and a paperback edition of his *Historical Dictionary of Judaism* is in preparation.

Dr Solomon is External Examiner to the Leo Baeck College, London, and for the MA programme of the newly formed Centre for Christian-Jewish Relations, Cambridge. He made a number of broadcasts during the year, and on 5 March gave a piano recital with the violinist Hugh Bean at the Holywell Room in memory of the late Devora Solomon, at which a composition of his own was performed.

Dr Jonathan Webber

Dr Webber was on sabbatical leave during Michaelmas and Hilary terms, during which time he worked on his long-term project on Jewish monuments in Polish Galicia as well as on other book projects in preparation. In collaboration with the Institute for Jewish Policy Research in London he also began fieldwork for a new project in the field of modern Jewish sociology: on the nature of 'Jewish culture' in Europe, which appears to have gained substantial new ground in the past decade as the basis for contemporary (principally secular) Jewish identities and representing Jews and Judaism to the wider world. The focus of the project is pan-European, with special reference (for comparative purposes) to Jewish cultural events in four countries: Italy, Poland, Sweden and Switzerland. In addition to formulating the methodological approaches, he also made three brief trips to get the project off the ground: to Greece (to observe the rededication of a former synagogue functioning also as a quasi-Holocaust memorial), Sweden (to discuss a scheme to establish a major new Jewish Cultural Institute), Italy (to discuss a new European Centre for Jewish Culture) and Poland (to consult with the team working on a new museum in Warsaw on the history of Polish Jews). In connection with his ongoing ethnographic research on contemporary Haredi Jews, Dr Webber accompanied a Hasidic pilgrimage to sacred sites in four

countries in central Europe and, while he was in Japan for a conference in December, made a research visit to the Peace Museum in Hiroshima (in connection with his ongoing research on the Auschwitz Museum).

Among the papers Dr Webber gave this year was one entitled 'The Memorable, the Measurable and a Good Sense of Timing: Jewish Systems of Chronology and Periodization', given at an international conference in December at Yamanashi University, Kofu (Japan), on 'The Construction and Division of Time: Chronology and Periodization'. He gave an abridged version of this paper, entitled 'Jewish Ideas about Time: A View from Anthropology', at the Yarnton Discussion Group in May. He was invited to the inter-governmental Stockholm International Forum on the Holocaust, held under the auspices of the Prime Minister of Sweden in January, where he made a presentation on the future of Holocaust sites and presented a formal proposal to establish a European Holocaust Commission to be responsible for them. At a one-day symposium in July in Beth Shalom, Nottinghamshire, on 'Teaching the Holocaust in Higher Education', he was a panellist in a session devoted to 'Higher Education and the Museum Environment'. In May he spoke at the Oxford branch of the Council of Christians and Jews on 'The Auschwitz Site: The Challenges for Christians and Jews'; and, also in May, he convened and chaired an international one-day symposium of the Institute for Polish-Jewish Studies, held in University College London, on 'Reflections of Polish-Jewish Relations in Film', which included the showing of four films and discussions with their respective directors and/or their principal protagonists.

Dr Webber made various trips to Poland this year. In November he acted once again as scholar-in-residence for a mission to Poland of the Auschwitz Jewish Center Foundation (whose project is to restore the derelict synagogue building in the city of Oświęcim two miles from the former Auschwitz concentration camp); in May he gave a full thirty-hour intensive course on 'Introduction to the Study of the Holocaust' at the Institute of Sociology, Jagiellonian University, Cracow, including two all-day study visits to the Auschwitz Museum; and in June he travelled to Warsaw at the invitation of the Prime Minister of Poland for his formal induction as a member of the newly reconstituted International Auschwitz Council (the former council, under the

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aegis of the Polish Minister of Culture, was officially wound up in January), and then took part in its first official meeting. In this context he continued as a consultant to the Auschwitz Museum, in particular this year over its role in a film about Holocaust denial that was first shown in May concerning the recent David Irving libel case. He also continued work on a project to establish a new Centre for Holocaust Studies at the Jagiellonian University in Cracow – the first such Centre, awarding postgraduate degrees, to be established at a Polish university and which has taken many years of hard work to bring into existence following his Tempus project (1992–5) – linking the Oxford Centre with the Jagiellonian University; it is hoped that it will take its first batch of students in October 2000.

Dr Webber continued as managing editor of *JASO: Journal of the Anthropological Society of Oxford*. He was invited to become a member of two advisory boards – that of the Shoah Centre in Manchester and of the Aegis Trust, a British-based group working towards the establishment of an international genocide-policy research institute – and to become a member of the editorial board of *Studies in European Judaism* (published by Brill). Among other duties performed on behalf of the Oxford Centre, Dr Webber served as the representative of the Fellows on the presidential search committee and represented the Centre on the steering committee of the ‘Remembering for the Future 2000’ conference held in Oxford and London in July 2000, and in this capacity refereed numerous papers submitted for presentation and publication. In Trinity Term, after his return from sabbatical leave, he convened and chaired (with Dr David Rechter) a weekly seminar on the Holocaust, was acting Academic Director of the Oxford Centre for several weeks, acted as chairman of examiners for the Hilda Schiff Prize Essay on the Holocaust and examined an MPhil dissertation for the Department of Hebrew and Jewish Studies at University College London. During the year Dr Webber published two articles, wrote a foreword to a new book of papers in contemporary Jewish thought, and published a letter in the *Jewish Chronicle*. His album entitled *Auschwitz: A History in Photographs*, published by the Auschwitz Museum and Indiana University Press in 1993, has so far sold 16,000 copies and this year went into its fourth reprint.

Visiting Fellows' and Scholars' Reports

Professor Avraham Balaban (Skirball Fellow)

During his stay at the Centre from 11 January to 4 June 2000, Professor Balaban, of the University of Florida, Gainesville, worked primarily on a study of representations of Jewish and Israeli identity in Modern Hebrew literature, completing two main chapters of a book-length project. The introductory chapter investigates people who move from one culture to another, either as children or as adults, and the typical characteristics of such a move. The other chapter compares early stories by Amos Oz and Aharon Appelfeld. Professor Balaban argues that Oz portrays the pioneers who came to Israel from Europe as if they were Sabras, leaving nothing in their mind set, use of Hebrew language or their memories that would attest to their European childhood. Appelfeld's protagonists, on the other hand, remain 'Jews' umbilically connected to their past, even after living in Israel for many years. The chapter deals with the cultural and societal implications of such different attitudes towards the Diaspora and Jewish heritage, on the one hand, and towards Israel, on the other.

In an earlier stay at the Centre, between January and June 1995, Professor Balaban started to write his first novel (*Shiva* ['Mourning'] published by Hakibbutz Hame'uchad, 2000, 222 pp.). During his present period in Yarnton he collected material for another novel and also wrote five book reviews for the Israeli newspaper *Ha'aretz*.

Professor Peter Brier

During his stay at the Centre, between 20 July and 15 September 1999, Professor Brier, of California State University, Los Angeles, made significant progress on his long-term study of the orientalist Emanuel Oscar Deutsch (1829–73), focusing on his influence on George Eliot's handling of Jews and Judaism in her last novel, the proto-Zionist *Daniel Deronda* (1876). He made extensive use of libraries in Yarnton, Oxford, London and Hawarden in Wales, and benefited from the guidance of the Centre's librarian, Brad Sabin Hill, who compiled a primary bibliography of Deutsch's works that Professor Brier plans to include in his book. He also revised the entry on Deutsch that appears in the *Dictionary of National Biography*.

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Professor Gustavo Corni (Koerner Fellow)

Professor Corni, of the University of Trento, stayed at the Centre from 1 September 1999 to 27 January 2000, during which time he worked on his book-length analysis of diaries and memoirs from the ghettos of Nazi-occupied Eastern Europe. He completed a draft of some 160,000 words and signed an agreement with an English-language publisher.

He also lectured on the topic at the Department of History of the University of Sheffield, in a meeting chaired by Professor Ian Kershaw, and at Trinity College, Dublin, where the meeting was chaired by Professor John Horne and Professor Alan Kramer.

He was able over the same period to prepare a paper on anti-Semitism in interwar Poland to be presented in Rome at an international conference on the Christian roots of anti-Semitism, and benefited from the opportunity to discuss related matters with colleagues at the Centre. He made full use also of the Bodleian and Muller libraries.

Professor Alan D. Crown

Professor Crown, of the University of Sydney, stayed at the Centre on behalf of the Qumran Project from 8 July to 8 September 1999 and from 1 December 1999 to 28 February 2000. During this time he continued to work on his book, *Samaritan Scribes and Manuscripts*, to be published by J. C. B. Mohr of Tübingen. This codicological study of Samaritan manuscripts is based on data collected during research visits to the Rylands Library in Manchester, the Bodleian Library in Oxford and the British Library in London over the past thirty years. It follows his recent publication of *A Catalogue of the Samaritan Manuscripts in the British Library* (The British Library, London 1998), bringing together material from previous publications as well as new data, and will constitute a definitive survey of the field. It is expected to appear by December 2000.

Professor Crown also delivered lectures to visiting groups, one of them the Society of Biblical Studies of the USA.

Professor Alan Dowty (Skirball Fellow)

During his five months at the Centre, from 1 February to 1 July 2000, Professor Dowty, of the University of Notre Dame, Indiana, investigated early Zionist perceptions of 'the Arab question' in Palestine, focusing on the period of the first *Aliyah* (1882–1905). Most previous work has dealt primarily with the period after the appearance of Arab nationalism in the early years of the twentieth century. He based his work on documents in the Muller Library and elsewhere in Oxford.

He also produced the first complete English translation of Ahad Ha'am's groundbreaking essay 'Truth from Eretz Israel' (1891), arguably the first Zionist analysis of the Arab issue, which has since been published with a critical commentary in *Israel Studies*. He presented the results of his research at two international conferences in Israel in June 2000 – one on Zionism at the Ben-Gurion Centre, Ben-Gurion University of the Negev, and the other at the annual meeting of the Association for Israel Studies in Tel Aviv. He completed a scholarly article entitled 'Much Ado about Little: Ahad Ha'am's "Truth from Eretz Israel", Zionism and the Arabs', to appear in *Israel Studies*, and began another linking these perceptions with the international context of nineteenth-century Palestine.

During his stay, Professor Dowty delivered lectures at the Centre in the David Patterson Lecture Series, at St Antony's College, Oxford, and to the Oxford Chapter of the Council of Christian and Jews.

Aaron Hughes (Visiting Research Student)

While at the Centre, between 1 October and 31 December 1999, Aaron Hughes, of Indiana University, Bloomington, completed a doctoral thesis entitled *Philosophy's Mythos: Aesthetics, the Imagination and the Philosophical Novel in Medieval Judaism and Islam*. He has since been appointed Assistant Professor in the Department of Religion at Miami University of Ohio. He presented a paper at the Annual Convention of the American Academy of Religion (AAR), Boston, entitled, 'Imagination and Experience in Hayy ibn Yaqzân', delivered two invited lectures on aspects of Jewish-Muslim philosophy at McGill University and Gettysburg College, submitted an article entitled 'Imagining the Divine: Dreams, Reason and Revelation in al-Ghazali' for publication in the *Journal of the American Academy of Religion*, and completed five book reviews.

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Dr Tal Ilan (Skirball Fellow)

Dr Ilan, of the Hebrew University of Jerusalem, stayed at the Centre from 3 September 1999 until 3 February 2000 and continued work on her corpus of named Jews of Palestine between 300 BCE and 200 CE, which is currently approaching completion after some eighteen years of research. She was able to add twenty new entries to the 3600 or so already recorded, taking account of shifting views concerning the origins or affiliation of certain individuals.

She also compared the preferability of listing them according to the alphabets in which they appear (such as Hebrew, Aramaic, Greek, Latin, Arabic, Persian and Egyptian) or according to the ethnic origin of the individual concerned. Separate lists for each alphabet would create anomalies where a single name is recorded in more than one, such as King Herod, who appears in Josephus in Greek and in rabbinic literature in Hebrew. It was therefore decided to divide the corpus according to ethnic origin and to index the alphabets in which each is recorded. This proposal makes it necessary to ensure that individuals who appear in multiple documents are not conflated or a single individual duplicated.

The wide range of cultures and alphabets raises problems of transliteration, spelling, letter interchange and other anomalies which will be described in the introduction. The search has begun for software able to analyse and compute the data numerically so as to arrive at statistical conclusions about the provenance and popularity of names. The project is expected to be completed in the next two years.

Dr Svante Lundgren

During his stay at the Centre, from 4 to 29 October 1999, Dr Lundgren, of Åbo Akademi University, Åbo, Finland, worked on a book entitled *Particularism and Universalism in Modern Jewish Thought*. He also completed an article in English entitled 'The Election of Israel: A Biological, Theological or Psychological Fact?' and another in Swedish entitled 'Non-teistisk judendom'. He also prepared three book reviews.

Dr Sergey Lyosov (Skirball Fellow)

During the five months he spent at the Centre, from 5 January to 5 June 2000, Dr Sergey Lyosov, of the Russian State University for Humanities, Moscow, worked on a syntactic description of biblical Hebrew, classifying the types of clauses used in prose according to their role in the narrative and establishing a correlation between syntactical form and discourse function.

Among these, he distinguished between those grammatical forms used to depict the main story line or to establish a relationship between adjacent elements of the narrative, and those employed to depict background or to introduce a participant's point of view. He also made progress with a study of direct speech in biblical prose, identifying forms used to introduce dialogue or to create emphasis.

Dr Ze'ev Mankowitz (Koerner Fellow)

During his stay at the Centre, between 1 September 1999 and 31 January 2000, Dr Mankowitz, of the Hebrew University of Jerusalem, completed most of a book entitled *Between Memory and Hope: Holocaust Survivors in Occupied Germany, 1944–1946*. The library at St Antony's College was of use in examining the diplomatic background of the postwar years, that of the Taylorian Institution for Yiddish journals of the period, and the Centre's Kressel Collection for Hebrew sources. It is hoped that this study of Zionist and other responses to the problems of survivors will be published in 2001.

Professor Intahk Oh

Professor Oh, of Yonsei University, Seoul, Korea, stayed at the Centre between 1 December 1999 and 30 April 2000 and studied the history and theory of Jewish education through primary sources such as the Mishnah and Talmud, as well as secondary material.

The results of this research will be included in a book on the perception of the past in Jewish culture as permanently present, and remote history as particularly vivid, showing how this is promoted by Jewish education. He also compared the relationship between Halakhah and Aggadah with that between intuitive thought and science and technology.

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Professor Ze'ev Rubin (Skirball Fellow)

During his stay at the Centre, between 8 September 1999 and 3 February 2000, Professor Rubin, of Tel Aviv University, pursued his study of the history of Judaism in Southern Arabia in late Antiquity, concentrating on the history of the Himyarite kingdom in the fifth and sixth centuries. He made progress on his translations and detailed commentaries of all the literary sources relating to this kingdom, including texts in Greek, Syriac and Ge'ez (Classical Ethiopian). His commentaries on these texts, introductions to each and a chronological appendix will discuss a series of epigraphic texts in inscriptional South Arabian, providing a framework for the literary sources and illuminating problems they raise, most specifically the professed Judaism of the Himyarite kingdom's leadership. He also worked on a detailed study of the traditions preserved in Classical Arabic concerning the Himyarite kingdom and its conversion to Judaism.

Silke Schaeper

During her stay at the Centre as Visiting Research Student, between 1 July and 30 September 1999, Silke Schaeper, of the Institut für Bibliothekswissenschaften (Library Science), Humboldt Universität, Berlin, carried out research for her survey of the development of Salman Schocken's Hebraica collection between 1901 and 1959. In order to understand S. Y. Agnon's role in it she examined his published Hebrew correspondence with Esther Agnon, Schocken and Bialik, as well as autobiographical texts and passages from his oeuvre that relate to German and Hebrew booklore.

While in Yarnton she retrieved important biographical information from the Kressel Archive of newspaper cuttings and the rich reference collection of the Leopold Muller Library.

Her stay was made possible by a dissertation grant from the Schocken Foundation/Leo Baeck Institute.

Dr Aharon Shemesh (David Patterson Fellow in Jewish Law)

During his stay at the Center, between 14 February and 14 July 2000, Dr Shemesh, of Bar-Ilan University, continued work on a book on sin and punishment in rabbinic literature. He used philological and historical methods to analyse the sins and related punishments listed in the mishnaic tractates *Sanhedrin* and *Makkot* in order to define rab-

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binic concepts of legal sovereignty, sin and its severity, categories of sin and the development of notions such as atonement and deterrence. He completed four chapters, discussing sins punishable by death, modes of execution, light and severe death penalties and death penalty by court or heaven. He also wrote an article entitled 'The Death Penalty in Qumranic and Rabbinic Halakhah' to be published in *Tarbiz*, and revised another on 'The Holiness in the Temple Scroll' to appear in *Revue de Qumran*.

Publications

Centre Publications

Journal of Jewish Studies, edited by Professor Geza Vermes and Professor Martin Goodman, volume 50:2

Journal of Jewish Studies, edited by Professor Geza Vermes and Dr Tessa Rajak, volume 51:1

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—'Jewish History and Roman History: Changing Methods and Preoccupations', in A. Oppenheimer (ed.) *Jüdische Geschichte in hellenistisch-römischer Zeit* Munich: R. Oldenbourg (1999) 75–83

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- 'Di tsveyte vilner program fun yidish – studentn un forsher fun iber der velt nemen zikh tsunoyf' ['On the Second Intensive Yiddish Summer Program in Vilnius, 1999'] in *Forverts* (New York) 8 October 1999
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- NETTLER, RONALD, 'Mohamed Talhi's Commentary on Qur'an IV:34. A "Historical Reading" of a Verse Concerning the Disciplining of Women', *The Maghreb Review* 24:1–2 (1999)
- 'Mohamed Talbi's Theory of Religious Pluralism', *The Maghreb Review* 24:3–4 (2000)
- OTTOLENGHI, EMANUELE, 'Le Elezioni Israeliane del Maggio 1999' (co-authored with Silvia Pasquetti of the Hebrew University of Jerusalem), *Diritto Pubblico Comparato ed Europeo* III, 3 (1999)
- 'L'impatto dell'elezione diretta del primo ministro sul sistema politico israeliano' (co-authored with Silvia Pasquetti), 1989, *Rivista di Diritto Pubblico e Scienze Politiche* IX, 3 (1999)
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- WEBBER, JONATHAN, 'Lest We Forget! The Holocaust in Jewish Historical Consciousness and Modern Jewish Identities', in Glenda Abramson (ed.) *Modern Jewish Mythologies*, Cincinnati: Hebrew Union College Press (2000) 107–35
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- 'Foreword', in Keith Harris (ed.) *New Voices in Jewish Thought*, vol. 2, London: Limmud Publications (1999)
- 'The Liberation of Auschwitz', Letter to the Editor, *Jewish Chronicle*, 21 January 2000

*Dissertations Submitted at the Centre, 2000**

Compiled by

MARTINE SMITH and BRAD SABIN HILL

- COOPER, MURRAY. *Two Trends in Medieval Kabbalah. An Analysis of the Theosophical and Ecstatic Kabbalah*. 74 pp.
- FRIEDRICH, GERALD WILHELM. 'We Need Today a Million Jews for Eretz Israel...': *Holocaust Survivors in Palestine as an Item on the Zionist State-Making Agenda*. 44 pp.
- GREEN, DENNIS. *The Divine titles in 4QIs^c: An Analysis of the Use of Palaeo-Hebraic Script Using Rabbinic Halakhah as an Ideological Comparison*. 44 pp.
- ILEVSKA-VOYNOVA, S. P. *The Passover Haggadah: The Exegesis of Echoes. Critical Analysis*. 47 pp.
- LANGELLA, MARIA LUISA. *Imagination and Reality in the Poetry of Maya Bejerano and Ronny Someck*. 43 pp.
- PARK, HAEIN. *Challenging the 'Modern Hep! Hep! Hep!' in Daniel Deronda: George Eliot's Critique of Anti-Semitism*. 38 pp.
- PERRELET, SOPHIE. *Ansky's Contributions to the Russian Jewish Ethnography – from a European Historical Perspective*. 82 pp.
- PUENTE, IAN ANTHONY. *Moving to the Margins: Minority Representation in Israeli Cinema*. 52 pp.
- REISS, TAMMY. *Closing of the Gates: An Analysis of the Concepts of Sin, Repentance and Judgement in the Yom Kippur Liturgy*. 64 pp.
- SCHULL, KENT FIELDING. *Sir Winston S. Churchill as Colonial Secretary: The Relationship Between the Hussein Family and a Jewish National Home in Palestine*. 55 pp.
- SCHULZKE, STUART. *The Failure of Zionism in Post-Trianon Hungary*. 40 pp.

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

Continuing Activities

- SCHWARTZ, MELANIE. *On the Problems of Teaching Children about God*. 60 pp.
- SISON, HORACIO T. *Gospel Parables and the Sociology of First Century Israel*. 74 pp.
- SOLDAT-JAFFE, TATJANA. *Erlekhe Yidn: Yiddish Boundaries Inside and Outside Contemporary Haredi Communities*. 78 pp.
- SZYMCAK, PIOTR. *The Mosaic Identity of Bruno Schulz (1892-1942): Jewishness in a Multicultural Ideological Environment and the Challenge of Unity in Diversity*. 66 pp.
- VON LOCHNER, ELIZABETH. *Fragmentary Redemption – Secular Messianism with Particular Reference to Walter Benjamin and Gershom Scholem*. 51 pp.
- WOOTEN, JILL. *Hermann Broch and the Fin-de-Siècle Viennese Jewish Experience: A Case Study*. 33 pp.
- YOUNG, JUDY. *Miksa Fenyő's Budapest (1944-5): A Case Study of a Diary as Source Material on Wartime Hungary*. 46 pp.

Reports of the Centre, 1974–1999

BRAD SABIN HILL

THE OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES, founded in 1972 as the Oxford Centre for Postgraduate Hebrew Studies, issued its initial Report, after its first complete academic year, in 1974. Until 1980 the annual Reports of the Centre were distributed in xerox reproduced from typescript; since the academic year 1980–1981 the Reports have been typeset and printed for the Centre. Altogether the published Reports, of which a bibliography is provided below, comprise a detailed record of the wide spectrum of Hebrew and Jewish studies conducted at the Centre since its inception. (A fuller history of the Centre is being prepared by the Emeritus President, Professor David Patterson.) A complete set of the Reports is available for consultation in the Leopold Muller Memorial Library at Yarnton Manor.

The Reports include details of the teaching and research activities of the Centre's faculty and visiting scholars; projects undertaken by the Centre; conferences, colloquia, special lectures and other Centre events; publications of the Centre or in collaboration with the Centre; Fellows' publications; and necrologies. The Reports also include a full record of the development of the One-Year Programme in Jewish Studies, the University of Oxford Diploma in Jewish Studies, the students in the Diploma Programme and lists of dissertations submitted at the Centre. Also included is much information on the introduction and growth of Yiddish studies at the Centre and within the University of Oxford. (The Reports also supply administrative documentation, including names of members of the Board of Governors, academic and support staff, Friends of the Centre and sources of funding.)

The Reports are especially valuable for their detailed account of the development of the Centre's library, from the acquisition of the Kressel Library and Archive in 1974 to the incorporation of the Elkoshi Collection. The Muller Library, now a major research collection in Hebrew and Jewish studies, has become a significant component of Hebraica and Judaica library resources in Oxford, complementing the holdings of the Bodleian, the Oriental Institute and the Taylor Institution. In

recent years the Reports provide much information on the Muller Library's extensive reference and bibliographic collections, as well as the names of individual and institutional donors to the library.

The Reports of the Centre may serve as an essential source for a more comprehensive history of Hebrew studies in Oxford during the last quarter of the twentieth century. Of course, the scholastic activity outlined here represents only the most recent flourishing of this field in the university town where Roger Bacon pursued the study of Hebrew grammar nearly eight centuries ago, and where the Regius Professorship of Hebrew (now held by Professor H. G. M. Williamson, a Governor of the Centre) was established by Henry VIII at Christ Church in 1546.

On the earlier history of Hebrew studies at Oxford, cf. E. Nolan and S. A. Hirsch, *The Greek Grammar of Roger Bacon, and a Fragment of his Hebrew Grammar* (Cambridge, 1902); S. A. Hirsch, 'Early English Hebraists: Roger Bacon and his Predecessors', in his *A Book of Essays* (London, 1905), 1-72; C. Singer, 'Hebrew Scholarship in the Middle Ages among Latin Christians', in *The Legacy of Israel*, ed. I. Abrahams *et al.* (Oxford, 1927), 298-306 (re Roger Bacon); R. Weiss, 'England and the decree of the Council of Vienne on the teaching of Greek, Arabic, Hebrew and Syriac', *Bibliothèque d'humanisme et renaissance* xiv (1952); B. Smalley, *Hebrew Scholarship among Christians in XIIIth Century England* (London, 1939); C. Roth, *The Intellectual Activities of Medieval English Jewry* (London, [1949]); *id.*, *The Jews of Medieval Oxford* (Oxford, 1951), 112-25 ('Intellectual Life'); *id.*, 'Jews in Oxford after 1290', *Oxoniensia* 15 (1950), 63-80; *id.*, *Magna Bibliotheca Anglo-Judaica* (London, 1937), 342-60 ('Christian Hebrew Scholarship'); R. Lehmann, *Nova Bibliotheca Anglo-Judaica* (London, 1961), 125-8 ('Christian Hebraism'); G. Lloyd Jones (ed.), *Robert Wakefield on the three languages, 1524* (Binghamton, 1989); S. Stein, 'Philippus Ferdinandus Polonus', in *Essays in honour of . . . J. H. Hertz*, ed. I. Epstein *et al.* (London, 1943), 397-412; G. H. Box, 'Hebrew Studies in the Reformation Period and After', *The Legacy of Israel*, 353-62 (re English Hebraists of the XVIIth Century); D. S. Katz, *Philo-Semitism and the Readmission of the Jews to England 1603-1655* (Oxford, 1982), *passim*; S. Greenslade, 'The Faculty of Theology', in *The History of the University of Oxford*, Volume III, ed. J. McConica (Oxford, 1986), 316-18; M. Feingold, 'Oriental Studies', in *The History of the University of Oxford*, Volume IV: *Seventeenth-Century Oxford*, ed. N. Tyacke (Oxford, 1997), 449-503 (Hebrew Studies, 450-75); D. Patterson, 'Hebrew Studies', in *The History of the University of Oxford*, Volume V: *The Eighteenth Century*, ed. L. Sutherland and L. Mitchell (Oxford, 1986),

535–50; R. Loewe, 'Hebraists, Christian (1100–1890)', in *Encyclopaedia Judaica* (Jerusalem, 1972) vol. 8, cols 9–71, *passim*; *id.*, 'Jewish Scholarship in England', in *Three Centuries of Anglo-Jewish History*, ed. V. Lipman (Cambridge, 1961), 125–48; *id.*, 'The Contribution of German-Jewish Scholars to Jewish Studies in the United Kingdom', in *Second Chance: Two Centuries of German-Speaking Jews in the United Kingdom*, ed. W. Mosse *et al.* (Tübingen, 1991), 437–64, *passim*.

On Hebrew books and libraries at Oxford, *cf.* H. P. Stokes, *Studies in Anglo-Jewish History* (Edinburgh, 1913), p. xi and plate ('Deed, with Seal [and Hebrew quittance], from Merton College [dated 1266–7]'); R. Loewe, 'Hebrew Books and "Judaica" in Mediaeval Oxford and Cambridge', in *Remember the Days: Essays in Anglo-Jewish History presented to Cecil Roth*, ed. J. Shaftesley (London, 1966), 23–48; G. Lloyd Jones, *The Discovery of Hebrew in Tudor England: a third language* (Manchester, 1983), 278–80 (list of Hebrew and Aramaic books owned by dons and booksellers in sixteenth-century Oxford); E. Samuel, 'The [Oxford] Provenance of the Westminster Talmud', *Transactions of the Jewish Historical Society of England* 27 (1982), 148–50; C. Roth, 'Sir Thomas Bodley – Hebraist', *The Bodleian Library Record* 7 (1966), 242–51; *id.*, 'Edward Pococke and the First Hebrew Printing in Oxford', *The Bodleian Library Record* 2 (1948), 215–20 (both articles reprinted in his *Studies in Books and Booklore: Essays in Jewish Bibliography* [1972]); W. D. Macray, *Annals of the Bodleian Library, Oxford* (Oxford, 1890; reprint 1984), 319–21, and index *s.v.* 'Hebrew' and 'Samaritan'; E. Craster, *History of the Bodleian Library 1845–1945* (Oxford, 1952), 105–107 ('Semitic Collections'), 210–12 ('Orientalia'); H. M. Rabinowicz, 'The Bodleian Library, Oxford', in his *The Jewish Literary Treasures of England and America* (London, 1962), 27–37; A. Marx, 'The History of David Oppenheimer's Library', in his *Studies in Jewish History and Booklore* (New York, 1944), 238–55; M. Steinschneider, *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (reprint Hildesheim, 1964); A. E. Cowley, *A Concise Catalogue of the Hebrew Printed Books in the Bodleian Library* (Oxford, 1929; reprint 1971); B. Richler, *Guide to Hebrew Manuscript Collections* (Jerusalem, 1994), 120–21, 139–41; A. Neubauer, *Catalogue of the Hebrew Manuscripts in the Bodleian Library* (Oxford, 1886; reprint 1994); M. Beit-Arié and R. May, *Catalogue of the Hebrew Manuscripts in the Bodleian Library: Supplement of Addenda and Corrigenda* (Oxford, 1994); C. Roth, *The Kennicott Bible* (Oxford, 1957); B. Narkiss and A. Cohen-Mushlin, *The Kennicott Bible* (London, 1985); B. S. Hill, 'Yiddish Bibliography at Oxford', *Report of the Oxford Centre for Hebrew and Jewish Studies, 1998–1999* (Oxford, 1999), 98–132.

Continuing Activities

[1/2a]

Oxford Centre for Post-Graduate Hebrew Studies. [1974]. 4 pp.

With additional unnumbered page, headed 'Statement of Aims', and two further unnumbered pages [1973] on visiting fellowships awarded for 1973-1974.

[1/2b]

Oxford Centre for Post-Graduate Hebrew Studies. 1974. 4 pp.

(typescript)

p. 3 signed David Patterson, dated June 1974 [apparently a later draft of 1/2a];
p. 4 signed David Patterson, dated September 1974.

Added unnumbered page, 'A note on the archive and library of Mr G. Kressel of Holon, Israel', signed R. A. May.

[1/2c]

Oxford Centre for Postgraduate Hebrew Studies. Report on the activities of the faculty in the academic year 1973-74. Dated 1 October 1974.

8 pp. (typescript)

[1/2d]

Oxford Centre for Postgraduate Hebrew Studies. [1974]. [8 pp.]

(typescript)

Including lists of names of Board of Governors, academic staff, etc., for the year 1973-1974, 'Statement of Aims', and 'On the Growth of Hebrew Studies at Oxford University'.

[3]

Oxford Centre for Postgraduate Hebrew Studies. Report on the Third Academic Year, 1974-1975. [4] + 8 pp. (typescript)

Includes *inter alia* rubrics on The Hebrew Periodicals Indexing Project; Descriptive Bibliography of Early Yiddish Literature; and Jewish Studies Microfiche Project.

[4]

Report of the Oxford Centre for Postgraduate Hebrew Studies.

[1975-1976].

[Prepared by R. Hayward]. Dated October 1976. 10 pp. (typescript)

[5]

Report of the Oxford Centre for Postgraduate Hebrew Studies.

[1976-1977].

[Prepared by R. Hayward]. 8 pp. (typescript)

Reports of the Centre, 1974–1999

[6]

Report of the Oxford Centre for Postgraduate Hebrew Studies.

[1977–1978].

[Prepared by Richard Judd]. 9 pp. (typescript)

[7]

Report of the Oxford Centre for Postgraduate Hebrew Studies.

[1978–1979].

Prepared by Richard Judd. Dated 10 October 1979. 14 pp. (typescript)

Includes *inter alia* account of the first International Conference on Research in Yiddish Language and Literature.

[8]

Report of the Oxford Centre for Postgraduate Hebrew Studies.

[1979–1980].

Prepared by Richard Judd. Dated 30 September 1980. 16 pp.

(typescript)

Includes *i.a.* account of the Symposium on Sir Moses Montefiore.

[9]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Academic Year 1980–81.

Edited by Richard Judd. 24 pp. (first printed and bound report of the Centre)

Includes *i.a.* account of reception for G. Kressel.

[10]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Tenth Anniversary Year 1981–82. Edited by Richard Judd. 32 pp.

Includes *i.a.* rubrics on the international conference 'Modern Hebrew Literature: the Recovery of Lost Centres', and on the first Summer Programme in Yiddish Language and Literature.

[11]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Eleventh Academic Year 1982–83. Edited by Richard Judd. 47 pp.

Includes *i.a.* rubrics on the Second International Conference on Research in Yiddish Language and Literature; Growth in Yiddish Studies; and Service to the Community.

Continuing Activities

[12]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Twelfth Academic Year 1983–84. Edited by Richard Judd. (printed in Eynsham). 46 pp.

Includes *i.a.* rubrics on the international conference 'Polish-Jewish Relations in Modern History'; the Oxford Programme in Yiddish; and the facsimile reproduction of the Kennicott Bible.

[13]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Thirteenth Academic Year 1984–1985. Prepared by Connie Wilsack. (printed in Eynsham). 78 pp.

Includes *i.a.* rubrics on Yiddish Studies; Institute for Polish Jewish Studies; the Oxford Centre and the Wider Community; and 'Introduction to the Oxford Centre for Postgraduate Hebrew Studies'.

[14]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Fourteenth Academic Year 1984–1986. Prepared by Connie Wilsack. (printed in Eynsham). 57 pp.

Preface by David Patterson.

Includes *i.a.* rubrics: 'In Memoriam: Getzel Kressel, 1911–1986'; Yiddish Studies, including report on First Winter Symposium in Yiddish Language and Literature; Institute for Polish-Jewish Studies; and George Webber Prize for Translation from Hebrew.

[15]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Fifteenth Academic Year 1986–1987. Compiled by Nick Thomas. 48 pp.

Preface by David Patterson.

Includes *i.a.* lengthy report on Yiddish Studies.

[16]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Sixteenth Academic Year 1987–1988. Compiled by Nick Thomas. 56 pp.

Preface by Alan Crown.

Includes *i.a.* lengthy report on Yiddish Studies.

[17]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Seventeenth Academic Year 1988–1989. Compiled by Didi Kerler. 67 pp.

Reports of the Centre, 1974–1999

Preface by David Patterson.

Includes *i.a.* rubrics on Yiddish Studies and the One-Year Programme in Jewish Studies.

[18]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Eighteenth Academic Year 1989–1990. Compiled by Didi Kerler. 61 pp.

Preface by David Patterson.

Includes *i.a.* rubrics on Samaritan Studies; the Qumran Project; Yiddish Studies; and the One-Year Programme in Jewish Studies.

[19]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Nineteenth Academic Year 1990–1991. Compiled by Didi Kerler. 69 pp.

Preface by David Patterson.

Includes *i.a.* rubrics on Yiddish Studies; the One-Year Programme in Jewish Studies; and the Rich Seminar on Israel.

[20]

Report of the Oxford Centre for Postgraduate Hebrew Studies, Twentieth Academic Year 1991/1992. Compiled by Robert Harris and Sonia Lucas, edited by Jonathan Webber and Gillian Bromley. (printed by The Alden Press, Oxford). 52 pp.

Preface by David Patterson.

Includes 'An Appreciation of the Founder President' by Isaiah Berlin, and lengthy rubrics on Yiddish Studies, the Rich Seminar on Israel, and the Qumran Project.

[21/22]

Report of the Oxford Centre for Hebrew and Jewish Studies, 1992–1994. [Edited by Jeremy Schonfield]. 95 pp.

Preface by Philip Alexander.

Includes rubrics on the University of Oxford Diploma in Jewish Studies; Yiddish Studies; the Tempus Project ('Civil Society and Social Change in Europe After Auschwitz'), the International Symposium on 'The Future of Auschwitz'; and the Qumran Project.

Cover illustration: a design based on Hebrew incunabula (books printed before 1500) from Italy and the Iberian peninsula.

Continuing Activities

[23]

Report of the Oxford Centre for Hebrew and Jewish Studies, 1994–1995.

[Edited by Jeremy Schonfield]. 61 pp.

Preface by Martin Goodman.

Includes rubrics on Diploma in Jewish Studies; the Tempus Project; international colloquium on Jews in the Graeco-Roman World; the Rich Seminar ('Centres and Peripheries: Europe[an Jewry] between America and Israel after World War II'); The Intellectual History of Muslim-Jewish Relations in the Modern Period; the Galicia Project ('The Ruins of Jewish Civilization in Polish Galicia').

Cover illustration: a design based on illustrations, printers' marks, motifs and decorated initials from Hebrew printed books of the sixteenth century.

[24]

Report of the Oxford Centre for Hebrew and Jewish Studies, 1995–1996.

[Edited by Jeremy Schonfield]. (printed by The Alden Press). 66 pp.

Preface by Bernard Wasserstein.

Includes *i.a.* obituaries of Chaim Rabin and Abraham Wasserstein (both by David Wasserstein), and rubrics on Diploma in Jewish Studies, University of Oxford; European Association for Jewish Studies Colloquium: Medieval Jewish Bible Exegesis; Oxford English-Hebrew Dictionary.

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

[25]

Report of the Oxford Centre for Hebrew and Jewish Studies, 1996–1997.

[Edited by Jeremy Schonfield]. (printed by Biddles Ltd., Guildford & King's Lynn). 90 pp.

Preface by Bernard Wasserstein.

Includes 'Statement of Purpose'; President's Speech of Welcome to HRH Crown Prince Hassan; text of address 'Towards a Conversation Between Muslims and Jews' by HRH Crown Prince El Hassan bin Talal of the Hashemite Kingdom of Jordan; obituaries of Professor S. H. Frankel and Professor Chone Shmeruk (by David Wasserstein); and rubrics on the Diploma in Jewish Studies, University of Oxford; the Qumran Forum Jubilee Conference on the Dead Sea Scrolls; the Mason Symposium ('Yiddish and Jewish Culture in the Soviet Union'); the Oxford Qumran Project; the European Association of Jewish Studies; 'Bibliography of Books by Current Fellows of the Centre', by B. S. Hill; '[Bibliography of] Dissertations and Theses Submitted at the Centre, 1991–1997', by B. S. Hill and Martine Smith; and 'The First Hebrew Printing in Oxford [in 1596]', by B. S. Hill.

Cover illustration (both front and back): a design based on Hebrew printers' motifs and the names of printing centres.

Reports of the Centre, 1974–1999

[26]

Report of the Oxford Centre for Hebrew and Jewish Studies, 1997–1998.

[Edited by Jeremy Schonfield]. (printed by The Alden Press). 130 pp.

Preface by Bernard Wasserstein.

Includes memorial tribute to Sir Isaiah Berlin by Dr Jonathan Sacks; and articles by G. Mandel, 'Hypnotized by English?' [re English influence on modern Hebrew]; R. Miran, 'Sans Dieu Rien' (memoir of Yarnnton Manor, in Hebrew); M. Esformes, 'The Autobiography of Elias Canetti: A Window into Sephardi Culture'; E. Z. Sufott, 'Zionist Perceptions of the Diaspora'; and B. S. Hill, 'The Michael Collection of Hebrew Manuscripts in the Bodleian Library'. Also includes '[Bibliography of] Lectures Published by the Centre, 1973–1998', by B. S. Hill.

Cover illustration: (both front and back): a design based on Hebrew printers' motifs and the names of printing centres.

[27]

Report of the Oxford Centre for Hebrew and Jewish Studies, 1998–1999.

[Edited by Jeremy Schonfield]. (printed by Alden Press). 153 pp.

Preface by Martin Goodman.

Includes obituary of Professor David Daube, and *i.a.* rubrics on the Diploma in Jewish Studies, University of Oxford; International Workshop on Yiddish Theatre, Drama and Performance; New Books by Fellows of the Centre; Journal of Jewish Studies; 'Microform Collections in the Leopold Muller Memorial Library', by B. S. Hill; and the historical survey 'Yiddish Bibliography at Oxford', with selected bibliography, by B. S. Hill.

Cover illustration: (both front and back): a design based on Hebrew printers' motifs and the names of printing centres.

Conferences at the Centre, 1977–1999

BRAD SABIN HILL

SINCE 1977 MORE THAN FIFTY CONFERENCES, colloquia, symposia and academic workshops, many of them international, have been sponsored, co-sponsored, hosted or co-hosted by the Centre. These conferences have covered many areas of Hebrew and Jewish studies, including biblical studies, ancient and Hellenistic Judaism, the Dead Sea Scrolls, Samaritan studies, the Jews and Islam, Jewish law, medieval Jewish history, East European Jewish history, modern Hebrew literature, Yiddish language, literature and theatre, Israel studies, Ethiopian Jewry, Jewish art, anti-Semitism and the Holocaust. Some of these – such as the conferences on Polish-Jewish studies, Yiddish studies and Muslim-Jewish relations – have been pioneering events, and programmatic for subsequent research in their respective fields throughout the academic world.

The following is a chronological list of the most significant of the conferences held in association with the Centre, recording also the papers or proceedings if they have been collected in book form. In those cases where papers were not subsequently published in a collection, some information (e.g. co-sponsors, names of participants and/or titles of lectures) can be found in the summary accounts of the conferences provided in the annual Reports of the Centre (cf. the bibliography of 'Reports of the Centre, 1974–1999' included in this volume). Further reporting on the conferences, as on other academic events of the Centre, may be found in the bound archival clippings files (collected and indexed by Mrs Tessa Brodetsky) maintained in the Leopold Muller Memorial Library.

1977

The First International Conference on Jewish Art

Proceedings published as:

The Visual Dimension: Aspects of Jewish Art, ed. C. Moore.

Boulder / San Francisco / Oxford: Westview Press, 1993. 184 pp.

Conferences at the Centre, 1977–1999

1978

Jewish Law in Legal History and the Modern World

[First International Conference of the Jewish Law Association]

Proceedings published in:

Jewish Law in Legal History and the Modern World, ed. B. Jackson.

Leiden: E. J. Brill, 1980. 175 pp.

[*The Jewish Law Annual*, Supplement II]

1979

International Conference on Research in Yiddish Language and Literature

(in collaboration with Columbia University, New York; Hebrew Union College-Jewish Institute of Religion, Cincinnati; The Hebrew University of Jerusalem; Tel Aviv University; YIVO Institute for Jewish Research, New York; World Jewish Congress; and the Tarbut Foundation, New York)

Israeli contributions published as:

Studies in Yiddish Literature and Folklore, intro. C. Turniansky.

Jerusalem: The Hebrew University of Jerusalem, 1986. 235 pp.

1979

Symposium on Eliezer Ben-Yehuda

Proceedings published as:

Eliezer Ben-Yehuda: A Symposium in Oxford, ed. E. Silberschlag.

Oxford: Oxford Centre for Postgraduate Hebrew Studies, 1981. 68 pp.

1980

A Symposium on Sir Moses Montefiore

Proceedings published as:

Sir Moses Montefiore: A Symposium, ed. V. D. Lipman.

Oxford: Oxford Centre for Postgraduate Hebrew Studies and The Jewish Historical Society of England, 1982. 83 pp.

1982

The Recovery of Lost Centres: An International Conference on Modern Hebrew Literature.

Proceedings published as:

The Great Transition: The Recovery of the Lost Centers of Modern Hebrew Literature, ed. G. Abramson and T. Parfitt.

Towota, New Jersey: Rowman & Allanheld, in conjunction with the Oxford Centre for Postgraduate Hebrew Studies, 1985. 176 pp.

Continuing Activities

1983

Second International Conference on Yiddish Language and Literature
(in collaboration with Columbia University, New York; Hebrew Union
College-Jewish Institute of Religion, Cincinnati; The Hebrew University of
Jerusalem; YIVO Institute for Jewish Research, New York; McGill University,
Montreal; and Tel Aviv University)

1984

The Changing Character of Jewish Authority in the Modern Age
(in collaboration with the Institute of Jewish Studies, London)

1984

Third International Conference of the Jewish Law Association
Proceedings published as:

Jewish Law Association Studies III:

The Oxford Conference Volume, ed. A. M. Fuss.

Atlanta: Scholars Press, 1987. 209 pp.

1984

Polish-Jewish Relations in Modern History

(in collaboration with the School of Slavonic and East European Studies,
London University; All Souls College, Oxford; the Hebrew University of
Jerusalem; The Diaspora Research Institute, Tel Aviv University; The Russian
and East European Studies Council, Yale University; and the Institute of
Jewish Affairs, London)

Selected proceedings published as:

The Jews in Poland, ed. C. Abramsky, M. Jachimczyk and A. Polonsky.

Oxford: Basil Blackwell, 1986. 264 pp.

1985

The First Annual Oxford Winter Symposium in Yiddish Language
and Literature: Origins of the Yiddish Language

Proceedings published as:

Origins of the Yiddish Language, ed. Dovid Katz

[Winter Studies in Yiddish, Volume 1]

Oxford: Pergamon Press, in conjunction with the Oxford Centre for
Postgraduate Hebrew Studies, 1987. 145 pp.

Conferences at the Centre, 1977-1999

1986

Workshop on University Teaching of Modern Hebrew Literature
in Translation

(in association with the International Center for University Teaching of
Jewish Civilization, Jerusalem)

Proceedings published as:

*Modern Hebrew Literature in English Translation: Papers, Selected Syllabi, and
Bibliographies*, ed. L. Yudkin and B. Cheyette.

New York: Markus Wiener Publishing, 1987. 263 pp.

1986

The Second Annual Oxford Winter Symposium in Yiddish Language
and Literature: Dialects of the Yiddish Language

Proceedings published as:

Dialects of the Yiddish Language, ed. Dovid Katz

[Winter Studies in Yiddish, Volume 2]

Oxford: Pergamon Press, in conjunction with the Oxford Centre for

Postgraduate Hebrew Studies, 1988. 123 pp.

1987

Workshop on University Teaching of Modern Hebrew Literature
in Translation: The Writings of S. Y. Agnon in English Translation

(in association with the International Center for University Teaching of
Jewish Civilization, Jerusalem)

Proceedings published as:

Agnon: Texts and Contexts in English Translation.

A Multi-Disciplinary Curriculum, Bibliographies, and Selected Syllabi,
ed. L. Yudkin.

New York: Markus Wiener Publishing, 1988. 300 pp.

1987

The Third Annual Oxford Winter Symposium in Yiddish Language
and Literature: History of Yiddish Studies

Proceedings published as:

History of Yiddish Studies, ed. D.-B. Kerler

[Winter Studies in Yiddish, Volume 3]

Reading: Harwood Academic Publishers, 1991. 176 pp.

Continuing Activities

1987

Symposium on Modern and Contemporary Anti-Semitism
[First Solon Symposium]

1988

Muslim-Jewish Relations in the Modern Period: Islam, the Jews and Israel: Religious Visions and Political Conflict

1988

The Fourth Annual Oxford Winter Symposium in Yiddish Language and Literature: Politics of Yiddish

Proceedings published as:

Politics of Yiddish: Studies in Language, Literature, and Society,

ed. D.-B. Kerler

[Winter Studies in Yiddish, Volume 4]

Walnut Creek / London: AltaMira Press, 1998. 213 pp.

1988

Between Kedar and Yavan: the Jewish Community in the Tenth Century C.E.

[Second Solon Symposium]

1988

Symposium on 'Paul the Jew'

[Third Solon Symposium]

1989

Jewish Law Fellowship Symposium

Proceedings published in:

Essays on Law and Religion: The Berkeley and Oxford Symposia in Honour of David Daube, ed. C. M. Carmichael.

Berkeley: University of California at Berkeley, 1993. 107 pp.

1989

The Fifth Annual Oxford Winter Symposium in Yiddish Language and Literature: Cities of Yiddish

Some papers published in:

Politics of Yiddish, ed. D.-B. Kerler

(cf. The Fourth Annual Symposium, 1988, cited above)

Conferences at the Centre, 1977–1999

1989

The Jews and Islam: Fate and Future

(in conjunction with the Board of Deputies of British Jews)

1989

The Oxford Symposium on Jewish Food

Abstracts published in:

The First Oxford Symposium on Jewish Food: Abstracts of Papers,

ed. J. Webber.

Oxford: Oxford Centre for Hebrew and Jewish Studies, 1989. 27 pp.

1990

Second International Conference of Samaritan Studies

Proceedings published in:

New Samaritan Studies of the Société d'Etudes Samaritaines, Vols. III & IV: Essays in Honour of G. D. Sixdenier, ed. A. Crown and L. Davey.

Sydney: University of Sydney, 1995. 618 pp.

1990

Muslim-Jewish Relations in the Modern Period:

Mutual Perceptions in Religious Textual Traditions: Islam, Judaism and Palestine

1990

The Sixth Annual Oxford Winter Symposium in Yiddish Studies:

Yiddish in the Soviet Union

Some papers published in:

Politics of Yiddish, ed. D.-B. Kerler

(cf. The Fourth Annual Symposium, 1988, cited above)

1990

Symposium on the Teaching of Jewish Law in British Universities

(in collaboration with the International Center for University Teaching of Jewish Civilization, Jerusalem)

1991

Seminar in Honour of N. S. Doniach

[on Biblical Studies, and Hebrew and Greek Lexicography]

Proceedings published as:

Birthday Celebration for Naky Doniach O.B.E., ed. G. Cigman and D. Howlett.

Oxford: Oxford Centre for Postgraduate Hebrew Studies, 1991. 54 pp.

Continuing Activities

1991

International Conference on Peretz Smolenskin

Catalogue of an exhibition which accompanied the conference:

Ta'arukhat Perets Smolenskin [*Perez Smolenskin Exhibition: On the 150th Anniversary of his Birth*], by R. Maoz.

Jerusalem: Jewish National and University Library and

Oxford Centre for Postgraduate Hebrew Studies, 1992. 56 pp.

1991

Colloquium on Ethiopian Jewry

Proceedings published in:

Between Africa and Zion, ed. S. Kaplan, T. Parfitt and E. Trevisan-Semi.

Jerusalem: Ben-Zvi Institute, 1995. 257 pp.

1991

Workshop on the History of Ideas in Muslim-Jewish Relations

1991

Winter Symposium in Yiddish Language and Literature

1991

Israel: The First Decade of Independence

[First Rich Seminar]

(sponsored by the Rich Foundation, Paris)

1992

Israel: The First Decade of Independence

[Second Rich Seminar]

(sponsored by the Rich Foundation, Paris)

Proceedings of both seminars published as:

Israel: The First Decade of Independence, ed. S. I. Troen and N. Lucas.

Albany: State University of New York Press, 1995. 779 pp.

1992

Symposium on Jewish Identities in the New Europe

Proceedings published as:

Jewish Identities in the New Europe, ed. J. Webber.

London / Washington / Oxford: Littman Library of Jewish Civilization and

Oxford Centre for Hebrew and Jewish Studies, 1994. 307 pp.

Conferences at the Centre, 1977–1999

1992

International Symposium on 'The Future of Auschwitz'

(in collaboration with Auschwitz State Museum and the Research Center on Jewish History and Culture in Poland of the Jagiellonian University, Cracow)

1994

Conference on Yehuda Amichai on the occasion of his 70th birthday

Proceedings published as:

The Experienced Soul: Studies in Amichai, ed. G. Abramson.

Boulder / Oxford: Westview Press, 1997. 171 pp.

1994

Rich Seminar on the *Hexapla* (Greek Bible)

Proceedings published as:

Origen's Hexapla and Fragments: Papers presented at the Rich Seminar on the Hexapla, Oxford Centre for Hebrew and Jewish Studies, ed. A. Salvesen, Tübingen: Mohr Siebeck, 1998. 500 pp.

[*Texte und Studien zum Antiken Judentum*, 58]

1994

Rich Seminar on the Enlightenment: New Perspectives on the *Haskalah*

Proceedings to be published as:

New Perspectives on the Haskalah, ed. S. Feiner and D. Sorkin.

London: The Littman Library, 2001.

1995

Modern Jewish Mythologies

[The Mason Lectures]

Proceedings published as:

Modern Jewish Mythologies, ed. G. Abramson.

Cincinnati: Hebrew Union College Press, 2000. 197 pp.

1995

International Colloquium on the Jews in the Graeco-Roman World

(in conjunction with the British Association of Jewish Studies)

Proceedings published as:

Jews in a Graeco-Roman World, ed. M. Goodman.

Oxford: Clarendon Press, 1998. 293 pp.

Continuing Activities

1995

Centres and Peripheries:

Europe between America and Israel after World War II

[Third Rich Seminar]

(co-sponsored by the World Jewish Congress and the Rich Foundation)

Proceedings published as:

Jewish Centers & Peripheries: Europe between America and Israel Fifty Years After World War II, ed. S. I. Troen.

New Brunswick / London: Transaction Publishers, 1999. 438 pp.

1995

Workshop on the Intellectual History of Muslim-Jewish Relations in the Modern Period

Proceedings published as:

Muslim-Jewish Encounters: Intellectual Traditions and Modern Politics, ed. R. Nettler and S. Taji-Farouki.

Reading: Harwood Academic Publishers, 1998. 204 pp.

[*Studies in Muslim-Jewish Relations*, Vol. 3]

1995

Medieval Jewish Bible Exegesis

[European Association for Jewish Studies Colloquium]

1995

Workshop on Islamic and Hebrew Texts:

'Judaic' Themes in Medieval Islamic Literatures

1996

Yiddish and Jewish Culture in the Soviet Union

[The Mason Symposium]

1997

The Qumran Forum Jubilee Conference on the Dead Sea Scrolls

1997

International Conference on the University Teaching of Jewish Studies and Jewish Identity

(in conjunction with the Institute for Jewish Policy Research, London, and the Department of Hebrew and Jewish Studies, University College London)

Proceedings in preparation for publication.

Conferences at the Centre, 1977–1999

1998

Jews and the Social and Biological Sciences

1999

International Workshop on Yiddish Theatre, Drama and Performance

Proceedings to be published as:

The Yiddish Theatre: New Approaches, ed. J. Berkowitz.

London: The Littman Library.

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