

REPORT OF THE  
OXFORD CENTRE FOR  
HEBREW AND  
JEWISH STUDIES

•  
1996–1997

OXFORD CENTRE FOR  
HEBREW AND JEWISH STUDIES

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## *Preface*

THE ACADEMIC YEAR 1996–7 marks the twenty-fifth anniversary of the foundation of the Centre. During the year we have celebrated our Silver Jubilee and also embarked on an endowment appeal to help secure the Centre's financial basis over the next twenty-five years. The appeal has got off to an encouraging start and we shall be announcing the results at a banquet in London on 1 December 1997. A full account of the effort will appear in the next Report, but I want particularly to mention the role played by the indefatigable chairman of our Development Committee, Mr Felix Posen.

The Centre has lost two stalwart supporters in the course of the year. In December 1996 Professor S. Herbert Frankel, the first Chairman of our Board of Governors, died in Oxford at the age of 93 after a long illness. In July 1997 Professor Chone Shmeruk, one of the first four Visiting Fellows at the Centre, died in Warsaw. Obituary notices appear elsewhere in this Report. We remember both with affection and mourn their passing.

During the year the Academic Advisory Council and the Board of Governors approved a new Statement of Purpose to guide us over the next few years. A copy of the full text is printed later in this Report. It provides us with a basis for policy-making as the Centre moves towards institutional maturity.

The Centre's one-year Graduate Diploma in Jewish Studies programme has enjoyed an outstanding session. Twenty-two students from no fewer than ten countries completed the programme and five gained a distinction. Applications for the programme continue to run at record levels as its reputation spreads. A list of dissertations and theses written by students of the Centre is appended to this Report.

The Centre's many former students, fellows and visiting scholars have established an Alumni Association which, it is hoped, will form branches in many places around the world. We hope by this means to remain in close touch with all our former members.

The Centre's new Librarian and Fellow in Hebrew Bibliography, Brad Sabin Hill, took office in October 1996. Formerly head of the

## Preface



*Professor David Patterson, the Founding President of the Centre, addressing the American Friends of the Centre in the Ballroom of the Lotos Club, Manhattan, 8 October 1996. (The Guest of Honour was Baruch Blumberg, Nobel Laureate in Medicine and former Master of Balliol College, Oxford, who took office as the new President of the American Friends of the Centre.) At this and a subsequent meeting in London on 17 October, the Silver Jubilee Endowment Campaign was launched, the results of which are being announced at a banquet in London on 1 December 1997*

Hebrew section of the British Library, he has immediately set about the task of reconfiguring the Centre's library for the next century. A major library development plan was approved by the Board in the course of the year. With the help of a generous benefaction from the Catherine Lewis Foundation, the first two stages of the plan are being realized in the course of the summer vacation 1997.

The Centre's fellows have had a busy and productive year—just how productive is immediately apparent from the individual accounts that appear later in this Report. The Centre's visiting fellows and

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*Three scenes from the reception held on 17 October 1996 at the Institute of Directors, London, to launch the Silver Jubilee Endowment Campaign*

*(Above) (left to right): Mr David Lewis, a Governor of the Centre, and Sir Stanley Kalns. (Right) (left to right): Sir Richard Greenbury, Chairman of the Board of Governors; Mrs Elizabeth Corob, a Governor of the Centre; and Lady Woolf, wife of Lord Woolf, Master of the Rolls.*



*(Left) (left to right): The Hon. Simon Marks; Mr George Pinto, a Governor of the Centre; and Mr Clinton Silver, CBE*

## Preface

scholars have, as in previous years, invigorated our institution with ideas and intellectual zest.

Among the Centre's many visitors this year, two stand out: HRH Crown Prince Hassan of Jordan and Princess Sarvath honoured us with a visit on 22 May 1997. Prince Hassan's speech to a capacity audience in a specially erected marquee in the garden of Yarnton Manor is printed following this report. The royal couple left a deep impression on all those who met them.

Among the many significant academic events of the year, I would particularly single out the impressive lectures delivered by Professor Hava Tirosh-Samuelson of the University of Indiana. These formed this year's Louis Jacobs lecture series. Other special lectures given this year included the second Martin Goldman Lecture, delivered by Professor Gershon Hundert of McGill University, and the Frank Green Lecture on Contemporary Jewry, which was delivered by Professor Sergio DellaPergola of the Hebrew University of Jerusalem.

This year marked a high point in the Centre's Qumran Project for the publication of the scholarly edition of the Dead Sea Scrolls. Under the editorship of Professor Emanuel Tov of the Hebrew University of Jerusalem, the *Discoveries in the Judaean Desert* series, published by Oxford University Press, is now within sight of completion at the turn of the millennium. The Centre takes great pride in its role in this unique enterprise and records its gratitude to an anonymous donor for the long-term benefaction that has enabled it to progress towards a conclusion.

We are continuing to do our utmost to tend and refurbish our beautiful site on the Yarnton estate. In the Manor itself we have carried out a number of improvements, including the creation of a Common Room in the former Dining Room on the ground floor (see the picture on p. xiii). This provides a much-needed meeting place for all members of the Centre. The Centre has received a particularly interesting artistic gift this year: a 48-panel Ethiopian depiction of the Solomon-Sheba story from Professor and Mrs Edward Ullendorff (see the photograph on p. xv of this report).

Our gardens have enjoyed the special care of a newly-appointed honorary Paysagiste, Mrs Renée Laub, who has undertaken a programme of replanting which is gradually transfiguring the estate and rendering it an even greater delight to the eye.

I close this report on my first full year as President with much pride



## *Preface*

in what the Centre has achieved and also with heartfelt gratitude to the members of our Board of Governors, who play an active, energetic and caring role in all that we do, to my academic colleagues, to the immensely hard-working and loyal staff of the Centre, and to our friends and supporters in many parts of the world. All play an indispensable part in our success in reinterpreting and revivifying Hebrew and Jewish studies in Oxford—and beyond.

*15 July 1997*

BERNARD WASSERSTEIN

# *Statement of Purpose*

## THE FIRST 25 YEARS

The Oxford Centre for Hebrew and Jewish Studies was founded by David Patterson in 1972 as an independent academic institution, recognized by and associated with the University of Oxford. The Centre is devoted to the study of Hebrew and other Jewish languages and literatures, Jewish thought, history, culture and society in all periods and parts of the world.

From small beginnings the Centre has evolved into an institution of international excellence. Its academic staff has grown from one (part-time) to seventeen today. Initially housed in one small room, the Centre now owns an impressive campus at Yarnton near Oxford. The budget has grown from £28,000 to £1.6 million. At first conceived primarily as a research institute, the Centre today fulfils a wide range of teaching responsibilities. Its fellows teach for all degrees in Hebrew and Jewish Studies in the University of Oxford. In addition, the Centre is wholly responsible for the Oxford University postgraduate Diploma in Jewish Studies which attracts students of high quality from all over the world.

The Centre engages in research including, from time to time, large collective projects. Examples in recent years have included the Qumran Project for the publication of the scholarly edition of the Dead Sea Scrolls and *The Oxford English-Hebrew Dictionary*. The Centre's Leopold Muller Library and Kressel Archive hold printed books, serials and ephemera in all aspects of the field.

The Centre disseminates the results of its work through the printed and other media. It publishes the *Journal of Jewish Studies*, edited by Professor Martin Goodman FBA and Professor Geza Vermes FBA and distributes books and pamphlets by Centre fellows. Frequent lectures, symposia and conferences, many open to the general public, take place at the Centre or elsewhere under its auspices.

As the foremost institution of its kind in Europe, the Centre has an international role: as host to the secretariat of the European Association for Jewish Studies; by its involvement in the Europaeum

## *Statement of Purpose*



*The new Common Room, in what was the Dining Room, is providing the Centre with a popular meeting place. It is equipped with English and Hebrew newspapers, and with supplies of coffee and tea*

framework for cooperation between Oxford and five other leading west European universities; by its close relations with universities and research bodies throughout the world.

## THE NEXT 25 YEARS

In its second quarter century the Centre plans to build on its early achievements and to work towards new goals. In particular it aims to

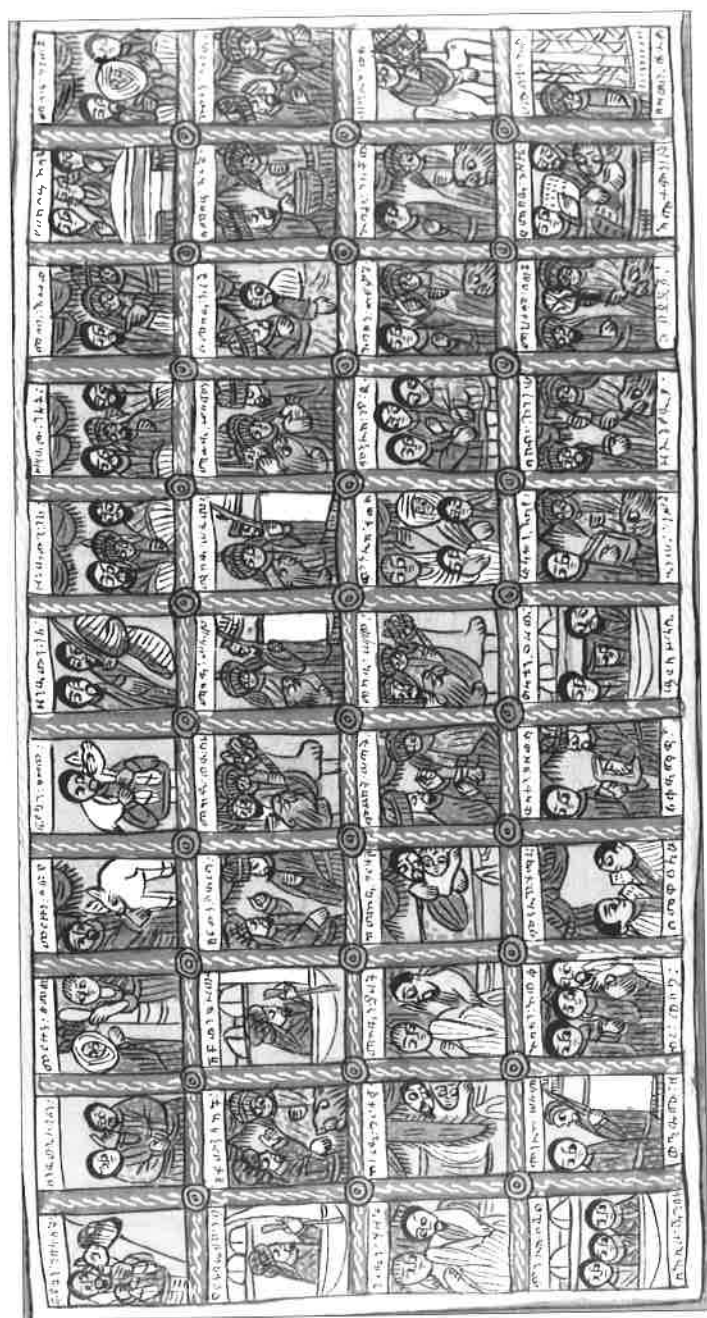
### *Statement of Purpose*

- continue to meet the highest standards of academic integrity, originality and excellence
- develop plans for teaching and research in new areas and to respond to academic needs by creating new posts and programmes. Specific fields that have been identified as a high priority for new appointments include: Hebrew language, Jewish thought, Israel studies and Sephardic studies
- strengthen links with the University of Oxford with the object of tightening academic integration while maintaining legal and financial independence
- construct a new facility in central Oxford as a teaching centre
- refurbish the Centre's Yarnton campus and expand residential accommodation there for students and visiting scholars
- extend the Centre's library provision by a major programme of library refurbishment, shelving and cataloguing of the recently purchased Elkoshi collection, computerization of the library's catalogue, and improved coordination with all branches of the Oxford University library system
- improve dissemination of research results focusing on journal publication and electronic media
- enhance cooperation with other institutions engaged in advanced research and teaching in Hebrew and Jewish Studies
- increase public awareness of the Centre's work and expand its funding base with the help of the Centre's new Alumni Association, its revitalized American Friends organization, and its supporters throughout the world.

In order to achieve its objectives in its second 25 years the Centre requires a significant strengthening of its capital endowment.

The Chairman of the Board of Governors, Sir Richard Greenbury, has announced the launch of a Silver Jubilee Endowment Campaign with a target of £5,000,000.

We invite support in helping us to meet this goal and to move forward from our past achievements to meet the challenge of the next quarter century.



*'Sheba and Solomon' (unknown Ethiopian artist). The forty-four scenes of this painting, with their Amharic legends, outline the Ethiopian version of the romance of King Solomon and the Queen of Sheba. It was generously presented to the Centre by Professor and Mrs Edward Ullendorff, and now hangs in the Herbert Frankel Room*

# *The President's Speech of Welcome to HRH Crown Prince Hassan*

*Yarnton, 22 May 1997*

Your Royal Highnesses, Your Excellency, Bishop,  
Ladies and Gentlemen,

Ahlan wa-sahlan! Shalom! Welcome to Yarnton Manor, home of the Oxford Centre for Hebrew and Jewish Studies! I am delighted and proud to greet you here as our guests today in this, the largest centre for university-level Jewish scholarship on this continent. This is a historic occasion, almost certainly the first time that an institution of higher Jewish learning in the Diaspora has been graced by an official visit of a Descendant of the Prophet, and we are duly cognizant of the honour thus done to us.

It is no secret, especially to those of us who witnessed the signing of the Peace Treaty between Jordan and Israel, that Your Royal Highness has been a student of Hebrew. Your visit here today brings you full circle from the days when you studied Hebrew in this University in the mid-1960s, and we share your pleasure in the presence here today of three of your former teachers, Alan Jones, Professor of Classical Arabic in Oxford University, David Patterson, Emeritus President of this Centre, and Geza Vermes, Emeritus Professor of Jewish Studies in Oxford University.

Here at the Centre we pursue the twin activities of research and teaching. We offer students from Oxford University a full range of courses covering the history, literature, thought and culture of the Jews from antiquity to the present. When we appoint fellows or admit students, we do not inquire into their religious views or national origins. Our only criterion is academic excellence. Al-Ghazali, the greatest Muslim theologian and philosopher of the Middle Ages, said famously: 'Do not define the truth according to who the men are who say it, but know the truth and then you will know who are the truthful'. We welcome students and visiting scholars from all over the world, including, I might mention, the Muslim and Arab worlds—for

*The President's Speech of Welcome to HRH Crown Prince Hassan*



*HRH Crown Prince Hassan (centre) with HRH Princess Sarvath (right) in the Leopold Muller Memorial Library. They are being shown a copy of Bab Musā, the first book in Hebrew characters to be printed in Oxford, in 1655. With them is Brad Sabin Hill, the Centre's Librarian and Fellow in Hebrew Bibliography.*

example, in recent years, visiting professors from Egypt and Iran, a research associate of Jordanian origin, and, starting here next year, a postgraduate student from Morocco.

Such connections are central to what we are all about. Our study of Jewish culture and history is academic, yet at the same time engaged. It is detached but it is not isolated. We hope that the work we are doing here will help Jews who are groping towards some coherent cultural core of meaning in their collective existence. We hope it will help non-Jews understand what forms Jewish culture and society have taken in the past and the present. We are non-political; but we are not neutral. As between peacemakers and warmongers, we know which we prefer: that is one reason why we welcome Crown Prince Hassan today. In the cacophony of hatred that seeks to drown out the harmonies of reason and accommodation in the Middle East, we

*The President's Speech of Welcome to HRH Crown Prince Hassan*

know which voices we want to hear: that is another reason why we welcome Crown Prince Hassan here today.

The motto of Oxford University, taken from the twenty-seventh Psalm, is *Dominus Illuminatio Mea*: The Lord is My Light. Light is a recurrent notion also in the religious thought and language of Islam from its earliest days. Our royal guest's ancestor, the Prophet Muhammad, said: 'God created the creatures in darkness and then sprinkled upon them some of His light'. The reference in both texts is to the light of knowledge and the illumination that results from the human effort to understand. Crown Prince Hassan's eloquence, thoughtfulness and passionate search for common ground between peoples and religions have provided illumination to the world for the past three decades. We welcome you, Sir, with great pride and we look forward with keen anticipation to what you have to say to us.



# *Towards a Conversation Between Muslims and Jews'*

HIS ROYAL HIGHNESS  
CROWN PRINCE EL HASSAN BIN TALAL  
OF THE  
HASHEMITE KINGDOM OF JORDAN

*Address given at the  
Oxford Centre for Hebrew and Jewish Studies  
Yarnton, 22 May 1997*

It is my great pleasure to address such an illustrious gathering of scholars in a no less distinguished university, so rightly considered a focus for scholars from all over the world. I have tried to encourage and support dialogue between believers in the three great monotheistic faiths for many years. It is my belief that such a dialogue leaves the participants with more knowledge about the fundamental unities that exist between the faiths and their traditions.

Throughout history religions have been exposed to the awareness of the existence of each other through expansion, through accounts of travellers, but, most importantly, through what can be termed cultural contacts. Also, there have always been religious fanatics who felt that the 'other' must be either suppressed or eliminated. The spectre of the rise of extremism in our own age cannot be defeated by ignoring the whole phenomenon. Rather, we must confront it collectively by allowing our respective traditions to engage openly on the nature of our faiths' universality, absoluteness, or even unique viability, in a process of probing dialogue rather than polemics, and in the spirit of sharing and not disputation. For each to be given their due, humility is the most essential pre-requisite for any cultural contact.

Muslims are frequently depicted as warriors or war-like. There are many who claim that the imagery of the Qur'an is inspired by conflict. They forget that Islam was born in a world of constant turmoil, and did not invent strife. The Holy Qur'an is imbued with a tone of

powerful serenity. If there are elements of polemic in Islamic literature, whether concerning Judaism or Christianity, it may be because Islam came after these religions and was consequently obliged to enunciate a perspective which made it possible to go beyond some of the formal aspects of the two preceding monotheisms.

Islam offered a form of historical self-consciousness that in a Qur'anic context is a (*Din*) religion which is scripturally based, and is a continuation of the monotheistic tradition embodied in Judaism and Christianity, as opposed to the previous pre-Islamic (*Jabili*) system of beliefs. In the process of formulating and projecting its own identity, Islam simultaneously reconstructed its relationship with Jews and Christians, who, as People of the Book or *Ahl al-Kitab*, enjoy a privileged relationship as fellow monotheists.

Islam's mode of narrative derives from the first human couple, Adam and Eve. It thus emphasizes the common destiny of humankind. Adam is regarded as the first Muslim—that is, a person submitting to the will of God. This usage of the universal discourse which begins with the first human couple, marks the beginning of the humanitarian quest for the creation of an ideal society on earth. With that also, there is a recognition of universal moral norms that touch all human beings, even when they follow their own particular revealed paths.

The Qur'an (5:48) states 'To everyone of you [religious communities] we have appointed a law and a way [of conduct]. If God had willed, He would have made you all one nation; but [He did not do so] that He may try you in what has come to you; therefore, be you forward in good works. Unto God shall you return altogether; and He will tell you [the truth] about what you have been disputing.' The Muslim (*Umma*) community was thus defined by an increasingly pluralistic milieu, with a broad cultural discourse.

These notions of faith and tradition and their conceptual importance are best illustrated in Judah Halevi's work *The Kuzari*, in which reference is made to a conversation between the king of the Khazars and a rabbi. The king asks the rabbi about his faith. The rabbi answers by referring to the opening verse of the Decalogue, stating that he believes in the Lord God, who delivered his ancestors out of the house of bondage in ancient Egypt. The king is hardly impressed with a story about an ancient event in the life of some people's ancestors.

He expected a declaration of faith in an Almighty that has created everything. The rabbi responds that this would be speculation, as no one was present at the time of creation. However, the belief he is professing is born out of experience.

It is particularly this experience of alienation and vulnerability that has shaped the Hebrew concept of *Ger*, translated into Arabic *Jar*, and subsequently the 'protected stranger'. The Book of Exodus (29:3) says: 'You shall not oppress the stranger. For you know the soul [feelings] of a stranger, for you were strangers in the land of Egypt.' The same message is repeated in the Book of Leviticus (19:34): 'The stranger you shall not afflict . . . You shall love him as yourself, for you were strangers in the land of Egypt, I am the Lord your God.' The profound effect of the exodus experience seems to have shaped the historical development of the terms *Ger Toshav*, the resident alien, and *Ger Tsedeq*, the righteous proselyte who adheres to the Seven Commandments of Noah, which ensure that humans would never descend to an antediluvian level of violence and immorality.

Judaism and Islam share a common idiom. This idiom, which is divided into a primary moral discourse at the universal level, creates interactive strategies for cooperation between the particular community and the wider social universe, and a secondary language that is derived from ways of conduct that create an interactive system within the community.

It is most important to utilize these factors inherent in the traditions of our faiths in the era of increasing globalization of our cultures and in the midst of the ongoing revolution in communications. We must push for allowing truth to emerge in our common traditions of faith. At a time when migration and mobility have turned traditions into anguished questions of collective identity we must uphold the truth in our common traditions of faith.

There are no straightforward solutions nor easy answers, but we can all collectively activate the universal idiom that would permit cooperation among us, without denying the fundamental source of our religious and cultural identification. Interfaith dialogue has been ongoing between Jews and Christians for some time, while Christians and Muslims have found a *modus operandi* for coexistence and understanding. However, paradoxically, while Muslims and Jews share the glorious heritage of Al Andalus and Sepharad, their relationship suf-

*'Towards a Conversation Between Muslims and Jews'*

ferred great setbacks in the nineteenth century, which developed into outright enmity in the twentieth.

This shared heritage embraced the glorious poetry of Solomon Ibn Gabirol, Moses Ibn Ezra and Judah Halevi; the philosophical treatises of Ibn Daud and Ibn Paqud; the scientific treatises of Abraham bar Hiyya and Abraham Ibn Ezra. These were all works of intellect, sensitive to every ripple of Arabic culture and infused with its love of beauty and knowledge.

One work of Moses Maimonides (Ibn Maimoun), the earliest systematic codification of all Jewish Law, remains an epitaph to a glorious crossculture which requires rediscovery and recognition in order to build on its past achievements.

We can do much to mitigate conflict by understanding each other's faiths and traditions. We must rationalize our pain and suffering in the context of our historical encounter. In this way, we may one day be able together to renew the Islamic-Jewish heritage of old.

## *In Memoriam*

S. HERBERT FRANKEL

1903–1996



Professor S. Herbert Frankel, who served as first Chairman of the Board of Governors of the Centre from 1971 to 1989, died in Oxford on 11 December 1996, aged 93.

Herbert Frankel was born in Johannesburg, South Africa, in 1903, to parents who had recently arrived from Germany and were deeply influenced by German culture and by the ideal of *Bildung* that was embraced by many German Jews. He attended the Deutsche Schule in Twist Street, Johannesburg, founded by the Kaiser as a gift to President Kruger shortly before the Boer War. At the outbreak of the First World War his father, as an enemy alien, had to flee to the Portuguese colony of Mozambique to avoid internment, leaving his wife to bring up their children alone from 1915 to 1920. As a teenager Herbert

### *In Memoriam*

Frankel experienced the double prejudices of anti-Germanism and anti-Semitism. Their home was ransacked by patriotic mobs, and they endured hardship until the end of the war when his father returned to build up a small produce company. This helped make him a lifelong opponent of all forms of racial and religious segregation.

Herbert Frankel was educated at the University of Witwatersrand and then at the London School of Economics. His first book was published when he was 23, and he was appointed head of the economics department at Witwatersrand two years later. He was invited to become Professor of Economics there in 1931 at the tender age of 28, and over the next fifteen years combined the roles of academic economist, economic adviser and social critic.

He always maintained that in order to ensure economic growth and public welfare, governments must encourage an environment in which private enterprise and capital accumulation could develop at every level of society. This credo put him at odds with the entire system of racial discrimination which, even before the official establishment of apartheid in 1948, denied the vast majority of South Africans any chance of advancement. He performed a crucial role in the development of liberal ideas in South Africa.

During this period he established his reputation with a number of books, served as an economic adviser to the liberal statesman Jan Hofmeijer, who had become Minister of Finance in Jan Smuts's wartime Government, and began to serve frequently as a member of official commissions of inquiry—a duty that took up much of his time during the 1940s and 1950s.

In 1936 he went to Jerusalem to help Chaim Weizmann prepare the evidence to be presented by the Jewish Agency to the Royal Commission on Palestine headed by Earl Peel. There he argued strongly against the concept of 'economic absorptive capacity' as a ground for limiting the immigration to Palestine of refugees from Hitler's Germany. He claimed that free economic development would produce growth and a capacity to employ an increasing number of Arabs as well as Jews.

During and after the Second World War his close relationship with the Oppenheimers enabled him to play the key role in ensuring that the refugee diamond cutters who fled to Palestine from Antwerp received a supply of uncut diamonds. By 1989, Israel's diamond industry employed 22,000 people with sales of \$2.7 billion.

### *In Memoriam*

The anti-war and pro-German sentiments of much of the Dutch-origin population made it impolitic for Hofmeijer to give public prominence to Frankel's role in South Africa and made it unlikely that he would be invited into the inner circles of government after the war. He therefore decided in 1945 to accept the offer of a newly created Oxford Chair in Colonial Economics (later renamed to suit changing political realities), a post which he occupied with distinction until his retirement in 1971. One contemporary recalls how, despite a heavy load of government advisory work, his lectures were always meticulously prepared, yet laced with wit and anecdotes that imparted an infectious air of excitement and enthusiasm to his audiences—an extraordinary mix of people, with Colonial Service recruits and officers, visiting scholars and statesmen, all mingling with students.

While in Oxford he continued to be active in Jewish affairs, serving from 1949 until 1963 as President of the Oxford Jewish Congregation.

Frankel played a central role from 1972 in the foundation and establishment of the Oxford Centre for Postgraduate Hebrew Studies (as the Centre was originally called) and served as the first Chairman of its Board of Governors. As he later wrote, 'I doubt whether I ever worked so hard to further the interests of an academic institution as I did during my chairmanship'.

In a speech at a dinner to mark the fifteenth anniversary of the Centre, Frankel explained his vision of the Centre: 'What is happening at the Oxford Centre is, in all the variety of its activities, a recoding of the past, a tracking down of how the great errors of individuals and of nations arose, of why they took place and of how possibly we may in all humility gain some little knowledge to guide us in the future . . . But to look into the future one must recreate the past. There is in the Oxford Centre this creative effort and this creative hope.'

Herbert Frankel's role in securing the establishment and recognition of the Centre by the university authorities was pivotal. He remained a member of the Board of Governors until the end, and he followed the Centre's progress with pride, even though ill health prevented him from attending board meetings.

The Centre mourns the passing of one of its father figures, a wise and generous-spirited man, and a deeply valued friend.

*Address by Professor Jonathan Frankel at  
the Memorial Service for  
Professor S. Herbert Frankel*

Whenever I was in England over the last many years, I always made it a point (however short the stay) to visit my uncle Herbert. I came partly because we were friends and in his last years I did not want to let him down; but also because until the very end, conversation with him was fascinating and, more often than not, surprising. Of course, he had his basic set of ideas which he had worked out for himself as a young man, but one could never be sure exactly where he would come down on the issues of the day. For all his strong views, he did not follow any party line automatically; everything had to be examined with a fresh mind, seriously, thoughtfully.

One could not help but be impressed by the quite unusual intelligence of the man (his forehead, high and broad, seemed just right); by his erudition; the wide range of his reading; his extraordinary memory; by the unending series of telling and wonderfully witty anecdotes drawn from his long life. He was a person of truly unusual charm who made friends easily, but nonetheless kept them long.

I should like to concentrate on one of the many strands running through his personality. There was, I feel, a deep stratum of romanticism in Herbert's psychological make-up—a romanticism which did much to shape his outlook on the world; and, I may say, to put him at odds in one way or another with many, perhaps most, of his fellow economists. He was fascinated by variety more than uniformity; by the individual and particular more than by common denominators; by the unexpected more than by the predictable. Not an observant Jew, he was very much of a religious temperament; putting great trust in intuition; sensing some higher order of things; moved by the beauty of the world; and with a profound belief if not in mankind, then at least in ordinary men and women. (It might be said that he was a man whose essentially optimistic faith had been fully formed by the time of



the Second World War and remained somehow intact despite the horror of the Holocaust.)

Herbert loved the outdoors. His autobiography is studded with thumb-nail descriptions of landscapes and scenes which he had had the privilege of visiting and coming to know—whether across the vast stretches of Africa; or in the Swiss Alps; or here in the green fields and woods around Oxford (especially, of course, Hinksey Hill and Boar's Hill where he brought up his children—Edna and David—and lived contentedly with Ilse for some forty years). He was never happier than when he could pull on his heavy brown boots and sloppy brown hat and go walking—one of my own earliest memories of Herbert was of his striding along on what turned out to be a rather mad-cap family expedition from Engelburg to Grindelwald (in a mere two days, as I recall).

His attachment to Oxford (he turned down very tempting offers from Princeton and other American universities) was very much rooted in his romantic outlook. Often stuffy or parochial perhaps, the ancient universities had a sense of tradition and rootedness which had great appeal to Herbert. 'I remember,' he wrote in his memoirs, 'our having drinks [in 1946] with [some old friends from South Africa] and my saying . . . how privileged I felt in being in Oxford as no doubt they did. To this the only reply was a blank stare. I [did not] pursue the subject. As far as I was concerned I had not only felt privileged but uplifted. Every minute I could spend in the Bodleian . . . [was] a privilege in itself.'

Herbert remained loyal to the idea of the British Empire long after it had gone out of fashion. On the one hand, he was drawn to the huge and colourful patchwork of people who together made up the Empire; and on the other, he believed that under the umbrella of relative stability and order provided by the colonial service, a gradual and organic economic development could be achieved—if only some minimal incentives were to be provided. He was critical of static paternalism but even more of the opposite extreme—overarching econometric theories about the laws of 'take-off', massive investment and break-neck change. Herbert delighted to tell tales of how government came a-cropper with over-ambitious plans that ignored local realities; and of how the native Africans—for all their illiteracy—would time and again neatly outwit supposedly rational officialdom. For his part, of course,

as he was the first to admit retrospectively, he had greatly underestimated the speed at which the Empire was about to disintegrate after the Second World War.

When Herbert advocated the free market as a basic principle, what really excited him was the idea of liberty therein encapsulated; the prospect of hidden energies to be thereby released; the chance to develop individual potentialities and ambitions. For him the world of business was always a source of fascination, what with its room for innovation and initiative, its high risks and potentially high rewards. He had tremendous admiration for his brother, Rudy, who built up one of South Africa's largest produce conglomerates; and—hardly less—for more modest businessmen whether in his own family, or, for example, among the Indian shopkeepers and traders of East Africa.

Given his outlook and temperament, it was hardly surprising that Herbert, unlike so many Jews of German origin, opted not for the assimilationist view of the Jewish future but became, rather, a life-long Zionist. The idea of Jewish peoplehood and tradition naturally appealed to him. And it was a source of immense pride for him that fate enabled him to play a personal role at one or two moments of critical importance in the history of the Zionist enterprise. Herbert first went to Palestine in 1935, and was much struck by the vitality, idealism and purposefulness which he sensed in the Yishuv, then numbering about 400,000 Jews. Above all, perhaps, he was deeply impressed by some of the personalities whom he had a chance to meet there. One encounter which he would later recall especially was that with Yitzhak Wilshansky (Vulcani), the famous agronomist, who described the farming methods of the Palestinian fallah to Herbert as based on what he called 'the preservation of matter'—'remnants which elsewhere were not good enough for the rubbish heap were used for building material, for fuel and for feeding stuff for his livestock. All work in his house was done by his family . . . he was always taking in, never putting out. Progress should build on such ancient traditions, not destroy them.' 'All this,' Herbert would later write, 'greatly influenced my thinking on the problems of agriculture in Africa.'

A year later, he was back in Palestine as one of the advisors (Lewis Namier and Leonard Stein were others) who were helping Chaim Weizmann prepare the testimony to be laid before the Peel Commis-

sion. Reminiscing, Herbert—with his typical sense of irony—would explain that they had prepared too good a case. By arguing, against the prevailing orthodoxy, that the ‘economic absorptive capacity’ of Palestine was almost unlimited, he and his colleagues opened the way for the Royal Commission to propose partition and the assignment of a relatively small area to the Jewish state! But, I hasten to add, Herbert—following Weizmann’s lead—himself saw the logic of partition which only now exactly sixty years on is perhaps becoming the accepted policy of most sections of Israeli opinion.

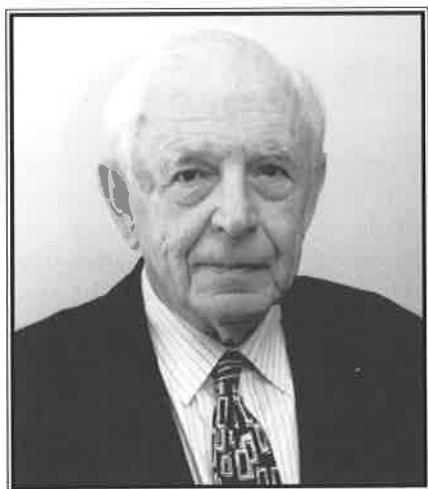
In practical economic terms, Herbert’s greatest contribution to Israel’s development was almost certainly the part he was able to play in saving the infant diamond industry from premature strangulation. His friendship of many years standing with Sir Ernest Oppenheimer, the head of De Beers and the Diamond Corporation, enabled him to intervene on a number of occasions to prevent a total cut-off in the supply of rough stones to Tel Aviv. In 1948, Oppenheimer asked Herbert to go as his representative to Israel to negotiate an arrangement acceptable to both sides which he eventually—no easy task that!—succeeded in doing. Today the turnover of the Israeli diamond industry runs into billions of pounds.

It was during his last years that the remarkable resilience of spirit in Herbert’s make-up most clearly revealed itself. Losing the use of his sight; left alone by the death of Ilse; totally house-bound and then bed-ridden, he remained throughout intellectually alert, well-informed and confident in his opinions. Incredibly, in his late 80’s he managed to write his memoirs which sparkle with wit and are punctuated by innumerable flashes of wisdom. He drew immense pleasure from the turn of events in South Africa and expressed steady confidence in the ability of the new multi-racial society to weather the many storms ahead. As with his views on money and the market, he felt that, all in all, time had been more on his side than against. Until the end, he would say that he thanked God for every moment that he was spared to appreciate this world.

## *In Memoriam*

CHONE SHMERUK

1921-1997



Chone Shmeruk died in Warsaw on 5 July 1997. He was 76. Along with Chaim Rabin and Abraham Wasserstein (see last year's *Annual Report* for notices of the lives of these two scholars) he was one of the founding visiting fellows of the Centre when it opened in 1973-4. While Rabin represented Hebrew and Wasserstein Greek, two of the great linguistic vehicles of Jewish culture over the last three thousand years, Shmeruk was a Yiddishist. Unlike them, he was a native speaker of the language, and in a sense, whatever happened to him, Yiddish was always his first language.

Born in 1921, Shmeruk grew up in Warsaw in the interwar years, speaking both Yiddish and Polish, and although he came to speak other languages, like Hebrew and English, with fluency and skill, Yiddish, as the principal Jewish language of the first half of this cen-

### *In Memoriam*

ture, was always, and clearly, his preferred language. He was most at home in Yiddish, and he let one know by his own example that this was a language above others made for the expression of all human experience.

Chone was studying at Warsaw University at the outbreak of war in 1939; he fled eastwards to the Soviet Union. He was able to reach Israel together with his wife Mira only in 1949. He returned to his studies at the Hebrew University and also began teaching there, attaining the rank of Professor in 1971. From 1970 to 1982 he served as head of the Department of Yiddish. He spent periods as a visiting professor at Columbia and Brandeis universities and at the Yivo Institute in the USA, as well as being a Visiting Fellow at the Oxford Centre. The recipient of many prizes in his field of research, he was also a member of the Israel Academy, and in 1996 received the Israel Prize. All these honours testified to his work for Yiddish.

Shmeruk had no illusions about Yiddish: he was not one of those who thought that it could be revived as a major language of Jewish cultural or national expression in the aftermath of the destruction of the Second World War; however, this did not mean that it should be forgotten. On the contrary, the main activities to which he devoted himself throughout his career were the teaching of the Yiddish language and the encouragement of research into the literature composed in it. He laboured hard to build up the department of Yiddish at the Hebrew University, training a new generation of scholars and teachers and working to bring students to the language. Nor did the language and literature of Yiddish exist in isolation from their broader social and historical context: as long ago as 1957 he founded the Centre for the Study and Documentation of the Jews of Eastern Europe at the Hebrew University, and in 1982 he set up the Centre for the Study of the Jews of Poland and their Culture. One of his earliest publications, in 1961, studied Jewish agricultural settlement in Belorussia between 1918 and 1932; and he also wrote, contributed to and edited a number of works on the modern history of the Jewries of Eastern Europe and Russia.

However, Shmeruk's real love was Yiddish literature. He made the study of Yiddish literature of the period between the two World Wars particularly his own. To this field he brought unusually wide skills, abilities and interests. A rare ability to edit literary texts, allied to a

### *In Memoriam*

sympathetic understanding of literature and a deep knowledge of the different cultures and literatures of Europe with which Yiddish and the Jews had interacted, made him one of the outstanding students of Yiddish literature and Yiddish literary history this century. A stream of publications over the last four and a half decades concentrated mainly on the writings of Sholem Aleichem, Itzik Manger and other writers; but Shmeruk's interests stretched far back in time too. He edited a collection of eighteenth-century plays in Yiddish on biblical themes (in 1979), as well as producing a work on the Esterke story in Yiddish and Polish literature from the fourteenth century onwards, tellingly sub-titled 'a case study in the mutual relations of two cultural traditions' (1985). That he saw Yiddish as still alive and as having something to offer the modern reader was demonstrated by his being, a decade ago, one of the editors of the *Penguin Book of Modern Yiddish Verse* (1987).

In recent years, especially following the death of his first wife and after his retirement from the Hebrew University in 1989, he spent a good deal of time in Poland, teaching there, and also writing in Polish on Yiddish themes (he published a short history of Yiddish literature in Polish in 1992).

An unassuming and modest man, when he spoke he seemed to be telling a story by Sholem Aleichem or Bashevis Singer. Those who knew him will remember with affection the manner and the accent, Polish but also Yiddish, Yiddish but also Polish, in which he expressed himself in careful, slow and elegant sentences in a variety of languages. His reflective and very quiet voice, always ready to laugh, accorded one an unusual and therefore surprising and all the more welcome intimacy. If the intimacy came from the man, that man was a reflection of the Jewry out of which he grew. Nourished on that heritage, he sought to record it and to preserve an understanding of it for generations to come.

A volume in honour of Chone Shmeruk appeared in 1993: I. Bartal, E. Mendelsohn and C. Turniansky (eds) *Studies in Jewish Culture in Honour of Chone Shmeruk* (Jerusalem 1993); it includes a bibliography of his publications from 1953 to 1992. In the last five years of his life he continued to publish in Hebrew, Yiddish and Polish.

DAVID J. WASSERSTEIN

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# *The Academic Year*

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MICHAELMAS TERM 1996

## **Lectures, Seminars and Classes**

Introduction to Jewish Religion and Culture *Dr Jonathan Webber*

Introduction to Judaism *Dr Norman Solomon*

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

Qumran Forum

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

Biblical Adaptation in 4Q392 *Works of God* and 4Q393 *Communal Confession* *Dr Daniel Falk*

Messianism at Qumran *Dr William Horbury*

Humans, Angels and the Songs of the Sabbath Sacrifice  
*Dr Krispin Fletcher-Louis*

Midrash Genesis Rabbah *Dr Daniel Frank*

Syriac Texts *Dr Alison Salvesen*

Introduction to Islamic Religion *Ronald Nettler*

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

Modern Islamic Religion in the Middle East, with Special Reference  
to Islamic Thought Concerning the Monotheistic Religions and the  
West *Ronald Nettler*

Seminar on Jewish-Muslim Relations

(*Convened by Dr Daniel Frank, Ronald Nettler and  
Dr Adena Tanenbaum*)

Popular Science and Culture in Sixteenth- and Seventeenth-  
century Palestine *Dr Gerrit Bos*

*The Academic Year*

The Use of Quotations from the Hebrew Bible in an Anti-Islamic Text from Ottoman Egypt *Professor Jacob Lassner*

The Jewish Community of Ottoman Jerusalem During the Sixteenth Century: New Materials and Findings  
*Professor Amnon Cohen*

The Figure of Moses in a Medieval Islamic Mystical Text  
*Ronald Nettler*

The Jews of Medieval Spain *Dr Daniel Frank*

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

Modern Jewish History *Dr David Rechter*

Ethnicity and Identity *Dr Jonathan Webber*

Readings in Modern Yiddish Literature: Modernity and the Family  
*Dr Dafna Clifford*

Modern Hebrew Literature *Dr Glenda Abramson*

Twentieth-century Israeli History and Politics *Dr Noah Lucas*

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

Hebrew Literature from the Haskalah. Early Israeli Fiction and its Criticism

Stylistic Aspects of Israeli Poetry

Introduction to Israeli Drama

Israeli Literature on the Topic of the Holocaust

Genres of Israeli Literature: Modernism and Postmodernism

Yiddish Language Classes (Elementary, Intermediate and Advanced)  
*Helen Beer*

Biblical Hebrew Classes (Elementary, Intermediate and Advanced)  
*Andrew Mein and Kevin Spawen*

Modern Hebrew Classes (Elementary, Intermediate and Advanced)  
*Rivka Schnitzer and Galina Susser*

**Public Lecture Series: Oxford**

Jerusalem: David's City or Saul's? *Dr Anne Gardner*



## *The Academic Year*

Decoding Dead Sea Scroll Fragments *Dr Daniel Falk*

A Medieval Muslim Commentary on Maimonides' *Guide*  
*Professor Mehdi Mohaghegh*

The Uniqueness of the Holocaust *Professor Steven Katz*

Another Hebrew Dictionary? The Semantics of Ancient Hebrew  
Database Project *Dr Alison Salvesen*

*Humani Generis Unitas*: The Vatican on Racism and Anti-Semitism  
on the Eve of the Second World War *Professor Michael Marrus*

Paul's *Imago Mundi* and Scripture: A Key to the Apostles' Mission to  
the Nations *Professor James Scott*

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

Compensation and Reconciliation: Unresolved Issues from the Holocaust *Dr Michael Pinto-Duschinsky*

The Dialectic of Jewish-Muslim Relations in the Middle Ages: Convergence of Historical Consciousness and Dissonance of Historiographical Tradition *Professor Jacob Lassner*

Daniel: A New Approach to Interpreting the Apocalyptic Chapters  
*Dr Anne Gardner*

The Oxford Book of Hebrew Short Stories *Dr Glenda Abramson*

Intermarriage in Early Nineteenth-century Romanian Principalities. A  
Non-romantic History *Mihai Ungurcanu*

Joseph B. Soloveitchik and Modern Orthodoxy  
*Dr Norman Solomon*

Ordinary People: Hamburg and the Jews During the Nazi Years  
*Professor John Grenville*

### **Special Lecture**

The Second Martin Goldman Memorial Lecture on the History and  
Culture of Polish Jewry—Old Poland, *Paradisus Judaeorum?*  
*Professor Gershon Hundert* (McGill University, Montreal)

## *The Academic Year*

### **Special Symposium**

The Mason Symposium: Yiddish and Jewish Culture in the Soviet Union

(*Convened by Dr Dov-Ber Kerler*)

The participants included Professor Chimen Abramsky (University College London), Professor Mordechai Altshuler (The Hebrew University of Jerusalem), Professor Zvi Gitelman (University of Michigan), Professor Avraham Greenbaum (University of Haifa), Dr Dov-Ber Kerler (Oxford Centre for Hebrew and Jewish Studies) and Professor John Klier (University College London).

## HILARY TERM 1997

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

Amos *Dr Daniel Falk*

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

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

Josephus as Political Thinker *Dr Tessa Rajak*

The Stobi Inscription *Dr Efrat Habas*

The Self-understanding of Diaspora Jews in the Graeco-Roman Period *Professor James Scott*

Urban Landscapes in Roman Palestine, Syria and Provincia Palestina *Professor Arthur Segal*

The Rabbinic Sources as a Historical Source (A Response to Professor J. Neusner) *Professor Zeev Safrai*

Burial Customs in Jerusalem and Judaea During the Second Temple Period *Professor Amos Kloner*

Jewish History and Roman History: Changing Methods and Preoccupations *Professor Martin Goodman*

Qumran Forum

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

Palaeography and the History of the Community Rule  
*Professor Philip Alexander*

### *The Academic Year*

Varieties of Judaism *Professor Martin Goodman*

Bible Translation and Interpretation in Antiquity  
*Dr Alison Salvesen*

Hebrew Inscriptions *Dr Alison Salvesen*

Syriac Texts *Dr Alison Salvesen*

Jewish Liturgy *Jeremy Schonfield*

Ethnicity and Identity: The Identity of Cities *Dr Jonathan Webber*

Modern Jewish History Seminar *Dr David Rechter*

Modern Jewish Politics: Tradition, Integration, Nationalism  
*Dr David Rechter*

Readings in Yiddish Literature: The Age of Modern 'Classicists'  
(1864–1917) *Dr Dov-Ber Kerler*

Readings in Modern Yiddish Literature: The Image of Women in  
Modern Yiddish Literature *Dr Dafna Clifford*

Eight Themes in Modern Jewish Thought *Dr Norman Solomon*

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

*Hamitpahat*, Agnon *Rivka Schnitzer*

Yiddish Language Classes (Elementary, Intermediate and Advanced)  
*Helen Beer*

Biblical Hebrew Classes (Elementary, Intermediate and Advanced)  
*Andrew Mein and Kevin Spawn*

Modern Hebrew Classes (Elementary, Intermediate and Advanced)  
*Rivka Schnitzer and Galina Susser*

### **Public Lecture Series, Yarnton Manor**

'Waiting for Righty?': The Political Behaviour of American Jews  
*Professor Edward Shapiro*

Scribal Practices Reflected in the Dead Sea Scrolls  
*Professor Emanuel Tov*

Demographic and Sociological Profile of Soviet Jewry on the Eve of  
the Holocaust *Professor Mordechai Altshuler*

### *The Academic Year*

Kissinger and After: US Diplomacy in the Middle East Since the 1970s  
*Professor Kenneth Stein*

*The Villains*: Report on Work in Progress *Abaron Amir*

Martin Luther King Jr and Ronald Reagan on the Exodus Tradition  
*Revd Dr Charles Brock*

The Invention of God *Rabbi Dr Sidney Brichto*

Impotence, Omnipotence and the Woman's Lot in Esther  
*Dr Diana Lipton*

### **Special Lecture**

'Writing with a Gas Mask': How to Protect the Private Voice Against  
the Enemy Without and Within *Orly Castel-Bloom*

### TRINITY TERM 1997

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

Old Testament Seminar

(*Convened by Dr Alison Salvesen*)

The Trappings of Kingship in Ancient Hebrew  
*Dr Alison Salvesen*

Seminar on Jewish History and Literature in the Graeco-Roman  
Period

(*Convened by Professor Martin Goodman*)

Rome and Jerusalem *Professor Fergus Millar*

The Date and Provenance of Targum Lamentations  
*Christian Brady*

Easter, the Jewish Calendar and the Council of Nicaea: A Parting  
of the Ways? *Dr Sasha Stern*

The Rabbis and the Outside World: Non-Jews and Women  
*Revd Caroline Wickens*

The Use of Aerial Photography for the History of Roman  
Palestine *Professor Benjamin Isaac*

*The Academic Year*

Religion in the Mediterranean World Group: Seminar on Exegesis in Ancient Religions

(*Convened by Dr M. F. Edwards, Professor M. D. Goodman, Dr S. R. F. Price, Professor C. C. Rowland*)

Scripture and Tradition in Judaism *Professor Geza Vermes*

Ritual Exegesis and the Origins of Greek Scholarship  
*Dr Dirk Obbink*

The Purpose and Techniques of Midrash  
*Professor Philip Alexander*

Exegesis of Texts in Buddhism *Professor Richard Gombrich*

St Paul and the Rhetoric of the Church Fathers  
*Dr Mark Edwards*

Josephus *Professor Martin Goodman*

Targum Isaiah *Dr Alison Salvesen*

The Mekhilta of Rabbi Ishmael *Dr Daniel Frank*

Maimonides, Hilkhote De'ot *Dr Daniel Frank*

Seminar in Medieval Jewish History and Literature

(*Convened by Dr Daniel Frank, Professor Martin Goodman, Dr Miri Rubin and Dr Adena Tancnbaum*)

Changes in the Status of the Jewish Woman in Northern France and Germany, 1050–1350 *Dr Simha Goldin*

The Threat of Eros in Eighteenth-century Jewish Amsterdam  
*Professor Yosef Kaplan*

The Politics of Learning and Teaching: Educating Jewish and Christian Women in Medieval Europe *Professor Emily Taitz*

Seminar on East-Central and Eastern Europe, 16th–20th Centuries

(*Convened by Dr David Rechter and Professor R. J. W. Evans*)

Orthodox Images of Women in Late Imperial Russia  
*Professor William Wagner*

A Tale of Two Emancipations: France (1790–1807) and Russia (1804) *Professor John Klier*

Pre-Emancipation East-European Jews: A Minority Culture  
*Dr Ada Rapoport-Albert*

*The Academic Year*

German Resettlement Policy in the East: The Quest for Living Space in East Europe and How it Failed

*Professor Hans Mommsen*

Russia, the Balkans and Ukraine in the 1870s

*Dr David Saunders*

Bandits and Borders in the Balkans *Dr Wendy Bracewell*

Burghers, Patricians and Local Identity in Early Modern Royal Prussia *Dr Karin Friedrich*

Graduate Seminar in Yiddish Studies

Yiddish, Slavic and Preventive Medicine in the Early Seventeenth Century *Dr Dov-Ber Kerler*

The Semitic Component in Sixteenth-century Private Yiddish Letters *Chaim Sokol*

Soviet Yiddish Songs in the Interwar Period *Anya Shternshis*

Syntactic Similarities Between Yiddish and Icelandic

*Kerstin Hoge*

*Baley-shem, Gute Yidn, Tsadikim*: Early Modern Yiddish

Nomenclature in the Wake of Hasidism *Dr Dov-Ber Kerler*

Yoysef Perl's Hebrew and Yiddish Works: Comparative Strategies

*Jeremy Dauber*

Yiddish Periodicals Published by Displaced Persons in Europe, 1946–1949 *Ayelet Kuper Margalioth*

Phonosemantic Transposition in Modern Hebrew and Yiddish

*Ghil'ad Zuckermann*

Texts and Studies: Readings in Old Yiddish Literature

*Dr Dov-Ber Kerler*

Yiddish Language Classes (Elementary, Intermediate and Advanced)

*Helen Beer*

Biblical Hebrew Classes (Elementary, Intermediate and Advanced)

*Andrew Mein and Kevin Spawen*

Modern Hebrew Classes (Elementary, Intermediate and Advanced)

*Rivka Schnitzer and Galina Susser*

## *The Academic Year*

### **Public Lecture Series, Yarnnton Manor**

Hebrew Printing in Poland *Brad Sabin Hill*

The Self-Definition of the Sephardi Jews of Western Europe in the Early Modern Period *Professor Yosef Kaplan*

Modernization, Armaments and Compulsory Labour in Nazi Germany: The Case of the Volkswagen Factory *Professor Hans Mommsen*

Restitution and Reconciliation in Jewish Law and International Law *Jonathan Cohen*

Jerusalem: Some Legal Aspects *Professor Ruth Lapidot*

Catholic-Jewish Dialogue in Postwar Poland *Dr Stanislaw Krajewski*  
(Joint lecture with the Institute of Polish-Jewish Studies)

### **Special Lectures**

The Third Frank Green Lecture—World Jewry Beyond 2000: Demographic Prospects *Professor Sergio DellaPergola* (The Hebrew University of Jerusalem)

The Sixth Jacobs Lectures in Rabbinic Thought—The Pursuit of Happiness in Pre-Modern Judaism: Between Philosophy and Kabbalah *Professor Hava Tirosb-Samuelson* (Indiana University)

Eudaimonia as Hermeneutics: Maimonides' Conception of Happiness

The Maimonidean Enigma: Ambiguity and Interpretation

Human Felicity and the Pursuit of Holiness: Between Philosophy and Kabbalah

Human Perfection: The Interplay of the Intellect and the Will in Post-Maimonidean Jewish Philosophy

### **Conference**

The Qumran Forum Jubilee Conference on the Dead Sea Scrolls (1947-97)

(Organized by Professor Geza Vermes and Dr Daniel Falk; participants: Philip Alexander, Roger Beckwith, George Brooke, Jonathan Campbell, Philip Davies, Daniel Falk, Martin Goodman, Charlotte Hempel,

*The Academic Year*

*Edward Herbert, William Horbury, Michael Knibb, Timothy Lim, Tessa Rajak, Geza Vermes)*

Rules and Regulations

The Bible and Biblical Interpretation at Qumran

The Dead Sea Scrolls, Qumran and the Essene Question

Messianic, Liturgical, Calendrical and Astrological Texts

Public Lecture: The Dead Sea Scrolls: The Greatest Hebrew Manuscript Discovery After Fifty Years *Professor Geza Vermes*



*The Frank Green Lecture on Contemporary Jewry was delivered on 25 May 1997 by Professor Sergio DellaPergola of the Hebrew University of Jerusalem.*

*Here, from left to right at the entrance of Yarnston Manor, are Dr Bernard Wasserstein, Mrs Gloria Green, Mr Frank Green, Professor Sergio DellaPergola and Mrs DellaPergola*



## *The Academic Year*

### DIPLOMA IN JEWISH STUDIES, UNIVERSITY OF OXFORD

Twenty-three students studied at the Oxford Centre this academic year. Twenty-two students graduated with the University of Oxford's Diploma in Jewish Studies. Five candidates were awarded the Diploma in Jewish Studies 'with Distinction'. One part-time student successfully completed the first year of her two-year studies.

### **The Faculty**

Courses and languages presented in the programme were taught by Fellows of the Centre, Dr Noah Lucas (Emeritus Fellow of the Centre) and Jeremy Schonfield, a visiting lecturer (London). During Michaelmas term, Ronald Nettler was the Director of Studies. During his sabbatical for Hilary and Trinity terms Dr David Rechter replaced him. Mrs Martine Smith, Student Registrar, administered the programme.

### **Courses**

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

- Bible Translation and Interpretation in Antiquity  
*Dr Alison Salvesen*
- Eight Themes in Modern Jewish Thought *Dr Norman Solomon*
- Introduction to Jewish Religion and Culture *Dr Jonathan Webber*
- Jewish History, 200 BCE to 70 CE *Professor Martin Goodman*
- Jewish Liturgy *Jeremy Schonfield*
- Judaism and Islam: A Survey of Relations, Medieval and Modern  
*Ronald Nettler*
- Modern Jewish History *Dr David Rechter*
- Readings in Modern Yiddish Literature: The Age of Modern  
'Classicists' (1864-1917) *Dr Dov-Ber Kerler*

### *The Academic Year*

- Readings in Modern Yiddish Literature: Modernity and the Family  
*Dr Dafna Clifford*
- Readings in Modern Yiddish Literature: The Image of Women in  
Modern Yiddish Literature *Dr Dafna Clifford*
- Speech and Silence: Responses in Hebrew Literature  
*Dr Glenda Abramson*
- The Dead Sea Scrolls, Qumran and Jewish Community  
*Dr Daniel Falk*
- The Jews of Medieval Spain *Dr Daniel Frank*
- Twentieth-century Israeli History and Politics *Dr Noah Lucas*

#### Languages:

- Biblical Hebrew (elementary) *Kevin Spawn*
- Biblical Hebrew (intermediate and advanced) *Andrew Mein*
- Modern Hebrew (all levels) *Galina Susser*
- Yiddish (elementary and intermediate) *Helen Beer*

### **The Students**

The twenty-two graduating students came from Belgium, France, Germany, Hungary, Israel, Italy, Moldova, Poland, the United Kingdom and the United States of America.

**Chloë Anderson** is a graduate in European history from the University of California at Santa Cruz, where she concentrated on twentieth-century Jewish history. At the Oxford Centre she continued to research into her particular interest, Holocaust historiography, on which she wrote her dissertation. Her academic goal is to gain a doctorate in twentieth-century Jewish history.

**Eszter Andor** is a master's graduate in history from the Central European University in Budapest. She also studied cultural anthropology and English language and literature at the Eötvös Loránd University, Budapest, and Janus Pannonius University, Pecs. She presented a dissertation on Hungarian Jewish Immigrants in London. She is committed to return to Hungary to follow an academic career focusing on Jewish social history, oral history and Jewish identity. Eszter was a recipient of a joint Soros/FCO Chevening and Skirball scholarship. Eszter passed the Diploma in Jewish Studies with Distinction.



### *Diploma in Jewish Studies 1996-7*

**Front Row** Jason Heppell (UK); Stuart Chepey (USA); Lance Hampton (USA); Adam Pesin (USA); David Elliott (UK);

Frank Hendriks (Germany); Matthew Oldham (USA)

**Second Row** Mr Kevin Spawns; Dr Daniel Frank; Mrs Galina Susser; Mr Jeremy Schonfeld; Dr Norman Solomon; Dr Dafna Clifford;

Dr Bernard Wasserman (President); Dr David Rechter; Professor Martin Goodman; Mr Brad Sabin Hill; Mr Andrew Mein

**Third Row** Dr Jonathan Welber; Dr Glenda Abramson; Cristiana Facchini (Italy); Dorota Wach (Poland); Mary Benjamin (USA);

Johanna Baum (USA); Malgorzata Sochanska (Poland); Elena Katz (Rep. of Moldova); Tanya Bloch (Israel);

Dorothee van Tondeloo (Belgium); Isabelle Meidinger (France)

**Back Row** Jacqueline Knowles (USA); Melissa Epstein (USA); Mrs Marlene Smith (Student Registrar); Ariane Cordes (Germany);

Christine Mellicke (Germany); Mr Daniel Falk

**Absent** Ester Andor (Hungary); Chloë Anderson (USA); Vanessa McQuitty (UK)

### *The Academic Year*

**Johanna Baum** graduated with a master's degree in comparative literature from Dartmouth College. She has a particular interest in Holocaust literature and intends to continue to pursue Jewish studies. During the summer she has attended the Hebrew University of Jerusalem's Ulpan programme, for which she was awarded a scholarship.

**Mara Benjamin** is a graduate of Hampshire College, Massachusetts. The Diploma programme provided her with the opportunity to be immersed 'in a year of intensive yet flexible academic study of Jewry'. She was awarded the dissertation prize for her work entitled 'Jacob's Change of Name: Approaches to Genesis 32:25-33 and 35:9-11'. She is pursuing doctoral studies in Jewish studies at Stanford University next year.

**Tatyana (Tanya) Bloch**, a graduate in mathematics from Leningrad Pedagogical Institute in Russia, moved to Israel in 1991 and studied English linguistics and education at the Hebrew University of Jerusalem. Her dissertation research considered the work of Max Kadushin on rabbinic thought. She is returning to Israel to complete her master's degree in Jewish education in the Diaspora at the Hebrew University.

**Stuart Chepey** completed a master's degree in theology at Criswell College in Dallas after graduating with a degree in biblical studies. His particular interest is Jewish-Christian dialogue, and as a Christian minister-in-training he wished to participate in the 'best academic investigation possible and to contribute in writing something of interest to the contemporary field of study'.

**Ariane Cordes**, a student from the University of Bonn, participated in the Diploma programme under the Europaeum scheme. As an advanced student of theology and comparative religious studies, her main interests are Old Testament studies and Judaism. She has also studied Arabic and Muslim studies. At the Oxford Centre she continued her study of Modern Hebrew, and in her dissertation research could employ her other language skills in Latin and Greek. The dissertation she submitted was entitled 'Bible Translation and Interpretation in Antiquity: Isaiah 51 in Symmachus' Greek Version and Jerome's Latin Vulgate'.

### *The Academic Year*

**David Elliott** has a first degree from the University of Oxford in theology. He is intent on a graduate career in the field of the history of Judaism, perhaps in the area of Jewish literature in the Inter-testamental period. One of his main reasons for applying to the Diploma programme was that he wished to study Hebrew intensively. In his dissertation he researched 'Jewish Attitudes to Gentiles and the Afterlife: From the Maccabees to the Tannaim'.

**Melissa Epstein** graduated with a degree in linguistics and Asian and Middle Eastern studies from the University of Pennsylvania, with a focus on Japanese studies. The year at the Oxford Centre was an opportunity to 'explore thoroughly and intensively my roots and religion' before embarking on graduate studies.

**Cristiana Facchini**, who is a master's graduate of the Faculty of Political Sciences at the University of Bologna, participated in the Diploma under the auspices of the Europaeum scheme. Her master's thesis focused on the history of modern Judaism. Her dissertation on the work of David Castelli was entitled 'The Messiah According to the Jews: The Idea of Messianism between Erudition and Ideology in Nineteenth-century Italian Jewish Thought'. She is pursuing doctoral studies in Bologna.

**Lance Hampton** graduated with a degree in religion from Gustavus Adolphus College, St Peter, Minnesota. His long-term goal is to teach in a university setting. He is especially interested in ancient texts and their interpretations, and was eager to continue his study of biblical Hebrew. His dissertation research concentrated on an early transmission history of the Book of Job.

**Frank Hendriks**, a theology graduate of the University of Bonn, took degree courses in philosophy, theology and educational sciences. In all these areas he studied topics in Jewish culture and thought, which he found particularly interesting. He was able to employ his linguistic and technical skills to the full in his dissertation research which he entitled: "O Lord, How Manifold are Thy Works". A Literary and Theological Structure of Psalm 104 and Its Relation to the Ancient Egyptian "Hymn to Aten" by Amenophis IV Akhenaten'. Frank was awarded the Diploma with Distinction.

### *The Academic Year*

**Jason Heppell** is a history graduate of the University of Sheffield. He is returning there next year to complete a postgraduate degree 'researching the history of the Jewish left in the 1930s and 1940s'. He particularly wished to participate in the Diploma programme to gain greater knowledge of Jewish history and culture and to study Yiddish language. His dissertation research was on 'The National Jewish Committee of the Communist Party of Great Britain, 1942-1945: Political Movement and Ethnic Identity'.

**Elena Katz**, from the Republic of Moldova, has a degree in history from the Moldavian State University. She will be continuing her postgraduate studies at the Academy of Sciences, where she is analysing the history of the Jewish people in Moldova with a focus on the social and cultural position of the Jewish community in Bessarabia and Moldova in the nineteenth century. Her dissertation outlines the life and work of the leading surviving Yiddish writer in Moldova, Yekhiel Shraybman. For her dissertation research Elena travelled to Moldova to conduct an interview with Mr Shraybman.

**Jacqueline Knowles** is a graduate of the University of Chicago. She principally wanted to study biblical Hebrew at the Oxford Centre, and is interested in the 'many periods and episodes in Jewish history which involved the Jews' interactions with other peoples and historical movements', especially Islamic Spain and the Jewish enlightenment in Europe. She was able to fulfil this ambition in particular with the research for her dissertation in which she considered the 'Converso problem' in fifteenth-century Spain. Jacqueline was awarded the Diploma with Distinction.

**Isabelle Meidinger**, a history graduate of the University of Paris I Panthéon-Sorbonne, participated in the programme under the Europacum scheme. She wishes to specialize in Jewish history. She, too, was awarded the Diploma with Distinction. She submitted a most ambitious dissertation project in which she examined 11,000 Jewish tombstones. Her dissertation is entitled: 'The Jewish Tombstones of the Parisian Cemetery of Bagneux: Issues of Cultural Identity and Memory'.

**Christine Meilicke** is a master's graduate of the University of Tübingen, in English and history. She is especially interested in the theological problems of Jewish-Christian dialogue. She wished to par-

ticipate in the Diploma programme so that she could gain a 'basic knowledge of Judaism and Jewish history from a Jewish perspective'. Her aim is to work in the area of German-Israeli or Christian-Jewish relations.

**Matthew Olshan** has a master's degree in creative writing from Johns Hopkins University. As a writer he indicated that he finds himself 'turning again and again to Jewish authors and Jewish history for technique and raw material'. He particularly wished to study Yiddish so that he could read the works of Yiddish authors in the original. His dissertation is entitled 'A Kafka Bestiary'. Matthew was awarded the Diploma with Distinction.

**Adam Pessin** is a Yale University graduate in English. He is specifically interested in the Bible and what it means to people. He wrote a dissertation on the book of Judges, which he entitled 'Re-membering Israel. A Reading of the Book of Judges'.

**Małgorzata Sochańska** has a master's degree in English philology from the University of Warsaw. Before embarking on her undergraduate studies in English she wanted to study Hebrew, but it was not possible to enrol in the course. By coming to the Oxford Centre she has fulfilled her ambition to study Jewish history, tradition, culture and language. She submitted a dissertation on the destruction of the Jews of Zagłębie—the region from which her family comes.

**Dorothée van Tendeloo** completed her master's degree at the University of Antwerp in the summer. She is particularly interested in Israeli literature. After an inspiring visit to Israel, she decided to research Israeli and Palestinian women prose writers. She wrote a dissertation on the work of Amos Oz in which she considered the 'Notion of Space' in his works.

**Dorota Wach** is an advanced student of modern Hebrew language and literature at the University of Warsaw. She especially wished to follow courses on history, culture and tradition at the Oxford Centre to augment her studies in Poland. She submitted a dissertation entitled: 'Different Aspects of Study in the Rabbinic Interpretation of the Song of Songs'. Dorota was awarded a scholarship to participate in the Ulpan at the Hebrew University of Jerusalem during the summer.

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

An end-of-year party was held at Yarnton Manor on 26 June 1997. The President of the Centre, Dr Bernard Wasserstein, and Dr David Rechter addressed the students. Dr Wasserstein presented Johanna Baum and Dorota Wach with scholarships for the Ulpan at the Hebrew University of Jerusalem, and Mara Benjamin with the prize for the best dissertation, a facsimile copy of *The Rylands Haggadah*.

### **Other Activities**

Students attended and participated in the weekly evening seminars, dinners and talks which were held in the Manor. During the first term they made a tour of the Cotswolds. During Trinity term, students were invited to present short seminars on their dissertation research.

### **Acknowledgements**

The Centre would like to record its gratitude to the following benefactors who have assisted with scholarships for the Diploma in Jewish Studies this academic year: The Skirball Foundation, New York; The Clore Foundation; the Soros/Foreign & Commonwealth Office Scholarship Scheme; and an anonymous benefactor. The Centre would also like to record its gratitude to the Wingate Foundation for the scholarships awarded to two students to participate in the 1997 Ulpan at the Hebrew University of Jerusalem.

## **THE QUMRAN FORUM**

The Qumran Forum, convened by Professor Geza Vermes and Dr Daniel Falk, held three seminars in Michaelmas term and one in Hilary. On 29 October, Dr Daniel Falk discussed two new Qumran texts: 'Biblical Adaptation in 4Q392 *Works of God* and 4Q393 *Communal Confession*'. On 19 November, Dr William Horbury (University of Cambridge) surveyed the subject of 'Messianism at Qumran'. On 3 December, Dr Krispin Fletcher-Louis presented a paper on 'Humans, Angels and the Songs of the Sabbath Sacrifice'. A one-day conference



on the Dead Sea Scrolls on 11 May (see the following report) replaced seminars in Trinity term.

#### THE QUMRAN FORUM JUBILEE CONFERENCE ON THE DEAD SEA SCROLLS

A conference was held on 11 May 1997 at Yarnton Manor to celebrate the Jubilee year of the discovery of the Dead Sea Scrolls in 1947. Conference organizers Professor Geza Vermes and Dr Daniel Falk intended to draw together experts in the Dead Sea Scrolls for panel discussions and debates on the current state of Qumran studies before a public audience. Sixteen panellists took part: Professor Philip Alexander (University of Manchester), Dr Roger Beckwith (Latimer House, Oxford), Dr George Brooke (University of Manchester), Dr Jonathan Campbell (University of Bristol), Dr Philip Davies (University of Sheffield), Dr James Davila (University of St Andrews), Dr Daniel Falk, Professor Martin Goodman, Dr Charlotte Hempel (University of Birmingham), Dr Edward Herbert (Glasgow Bible College), Dr William Horbury (University of Cambridge), Professor Amos Kloner (Bar-Ilan University), Professor Michael Knibb (King's College, London), Dr Timothy Lim (University of Edinburgh), Dr Tessa Rajak (University of Reading) and Professor Geza Vermes. Over 100 persons attended, including many students and scholars in related fields, attesting the continuing importance of the Dead Sea Scrolls for the study of the Hebrew Bible, ancient Judaism and the New Testament.

The conference began with a panel discussion on 'The Rules and Regulations' found at Qumran. Philip Alexander in the chair focused the discussion on three documents: the Community Rule, the Damascus Document and the famous document known as MMT. As co-editor of the Cave 4 fragments of the Community Rule, Professor Alexander presented his theory that the document as a whole represents a liturgical guide for the use of the community leader known as the Maskil, and that the shorter form of the rule in two Cave 4 manuscripts are later editions than the Cave 1 copy (1QS). Both views were hotly debated by the panellists.

George Brooke chaired the following session on 'The Bible and

Biblical Interpretation'. The discussion revealed that, with the recent publication of many so-called 'para-biblical' and 'excerpted' texts, it is necessary to rethink our classification of 'biblical' and 'extra-biblical' manuscripts.

Martin Goodman led an animated debate on 'The Dead Sea Scrolls, Qumran and the Essene Question'. The panellists essentially agreed that the Qumran site was a religious settlement of Jews connected with the scrolls, and—here Professor Goodman expressed reserve—that they were associated with the Essenes mentioned in the classical sources. Method, the use of sources and the specific definition of the group remained contentious, but the importance of the scrolls themselves as primary evidence for Judaism in the Second Temple period—not merely sectarian Judaism—clearly emerged.

The final session, on Messianic, Liturgical, Calendrical and Astrological Texts, was chaired by William Horbury. In this session there was strong disagreement between those who minimize the importance of messianism in the Qumran texts and those who believe it to be a significant element in the vision of the End of Days.

Geza Vermes concluded the day with a public lecture entitled 'The Greatest Hebrew Manuscript Discovery After Fifty Years', in which he surveyed the state of Qumran studies.

## THE MASON SYMPOSIUM

A symposium held during November 1996 at Yarnton Manor shed new light on Soviet policy towards Jewish culture, particularly in the Stalin years. Scholars from Israel, the USA and Britain gathered at the Centre for the annual Mason Symposium, whose subject this year was 'Yiddish and Jewish Culture in the Soviet Union'.

The opening of archives since the fall of the Soviet Union has provided historians and literary scholars with important new evidence on official decision-making and on the cultural history of Jews under communist rule between 1917 and 1991. Participants in the symposium presented some preliminary findings that drew on these newly available materials.

Professor John Klier, head of the Department of Hebrew and Jewish Studies at University College London, presented a paper entitled 'The

Murder of Yiddish Writers in 1952: A Case of Cultural Genocide?' Professor Avraham Greenbaum of the University of Haifa chronicled the history of the Moscow State Yiddish Theatre, paying special attention to its role as a public expression of Jewish identity before and after the Second World War. Emeritus Professor Chimen Abramsky of University College London discussed Soviet Jewish historiography, emphasizing in particular the influence of the works of Yisroel Sosis on younger scholars. Professor Mordechai Altshuler of the Centre for Contemporary Jewry at the Hebrew University of Jerusalem, a Visiting Fellow of the Centre, analysed the remarkable career of the Yiddish writer Itsik Kipnis. Professor Zvi Gitelman of the University of Michigan surveyed the diminishing role of Yiddish language and culture under Soviet rule; and Dr Dov-Ber Kerler, Porter Fellow in Yiddish Language and Literature at the Centre, surveyed the achievements and failures of Soviet Yiddish-based scholarship in the interwar period.

The symposium, which was organized by Dr Kerler, produced lively discussions on the implications of some of the newly available archival evidence. In welcoming the participants and guests, the President of the Centre, Dr Bernard Wasserstein, stressed the Centre's continuing commitment to the study of Yiddish literature and cultural history.

#### INTERNATIONAL CONFERENCE ON THE UNIVERSITY TEACHING OF JEWISH STUDIES AND JEWISH IDENTITY

An international conference addressed by eighteen speakers from around the world was held in London on 16–17 March 1997 under the auspices of the Centre, in conjunction with the Institute for Jewish Policy Research and the Department for Hebrew and Jewish Studies of University College London.

The conference addressed the purpose of Jewish studies in higher education from a variety of perspectives. A preliminary session surveyed the current state of affairs in the United Kingdom, the United States of America and other countries, revealing problems of different kinds under each system. It then tackled such issues as why

students choose to take Jewish studies courses at university level, the content of undergraduate courses and how they can be structured, the problems sometimes involved in reconciling religious faith with intellectually honest scholarship, and the role played by higher education in the formation of Jewish identity. The discussion, among a sizeable audience, was vigorous and well informed, with the participation of scholars in the field from many universities in this country.

Three of the Centre's fellows—Professor Martin Goodman, Dr Norman Solomon and Dr Jonathan Webber—participated in various panels, as did Mr Felix Posen, a Governor of the Centre, through whose initiative the conference was convened. On the subject of religion and scholarship and whether they could be reconciled, Dr Solomon, who is an orthodox rabbi, commented that there was a need to 'construct a satisfactory Jewish theology' which took into account historical findings. 'Speaking as a rabbi, I affirm that true faith can never be built on falsehood.' Dr Solomon also pointed out that the price to pay was the reinterpretation of tradition.

Among the other contributors to the conference were a number of distinguished speakers from the United States and Israel. A considerable part of the conference was devoted to the question of how the teaching of Jewish studies might affect the Jewish identity of students. While some students present reported to the delegates that their university education in Jewish studies had had a strong impact on their Jewish identity, Mordecai Nissan, Professor of Educational Psychology at the Hebrew University of Jerusalem, was not alone in pointing out certain dangers to the conference participants. He said that teachers whose aim it was to create a Jewish identity in their students were in fact attempting to manipulate them 'and it will fail'.

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## *Continuing Activities*

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### THE LEOPOLD MULLER MEMORIAL LIBRARY

The past year has been one of transition and change for the Library. Dr Noah Lucas, who served as Librarian since coming to the Centre in 1988, retired from his post in September 1996. Dr Lucas also served as Fellow in Israeli Studies at the Centre, Hebrew Centre Lecturer in the Social Studies Faculty of the University of Oxford and Senior Associate Member of St Antony's College; following his retirement he has become the first Emeritus Fellow of the Centre. During Dr Lucas's tenure at the Centre, the Library was doubled in size by the acquisition of the famous Elkoshi collection from Israel, and provided with a generous endowment from the Leopold Muller estate. Dr Lucas gave particular attention to developing the Library's now extensive holdings in the history of Zionism and Israel, and also undertook preliminary steps towards the computerization of the Library's catalogue.

Brad Sabin Hill, formerly Head of the Hebrew Section of the British Library, and previously Curator of rare Hebraica at the National Library of Canada, was appointed as the Centre's new Librarian and as the first Fellow in Hebrew Bibliography. He took up his post in October 1996. In collaboration with the Library Committee, Mr Hill has undertaken plans for the physical refurbishment and redevelopment of the Library, and the introduction of modern library automation and electronic services. Much attention has also been given to the establishment of a comprehensive reference and bibliographic section in the Library, building on the already considerable holdings in the Kressel collection. This section should serve as an essential resource for all those engaged in Hebrew and Jewish studies at the Centre and at the University of Oxford.

The Library's development plans have been given strong support by Mr David Lewis, Chairman of the Library Committee and a Governor

of the Centre. The Catherine Lewis Foundation, of which he is a Trustee, has generously sponsored the first stages of the development programme, beginning with the purchase of major library catalogues and entire research and archival collections on microfilm and microfiche. In recognition of this important gift, the new reference section of the Centre's Library has been named in memory of Catherine Lewis, daughter of David and Hannah Lewis, a musician of talent and promise who died tragically in 1991. One of the first purchases in the enhanced acquisitions programme was the newly released Steinger Collection, *Dokumentation zur jüdischen Kultur in Deutschland, 1840-1940* [*Documentation on Jewish Culture in Germany, 1840-1940*], a biographical archive devoted specifically to Jewish artists and musicians.

The Catherine Lewis Foundation's benefaction has placed the Centre's library near the forefront of Hebrew bibliographical and reference collections in Britain and Europe. Among the microfiche works acquired for the Library was *The Collective Catalogue of Hebrew Manuscripts*, produced at the Jewish National and University Library in Jerusalem (published by Chadwyck-Healey, France), recording most Hebrew manuscripts held in public collections around the world. Among the major fiche collections acquired (all published by K. G. Saur) are *Hebrew Books from the Harvard College Library*, comprised of nearly 5000 titles of Hebrew books printed in Europe and the Orient, including also Ladino, Judaeo-Arabic and Judaeo-Persian texts, and *Yiddish Books from the Harvard College Library*, reproducing rare works from Harvard's outstanding holdings, and complementing the Yiddish holdings of the Bodleian and Taylorian libraries at Oxford.

Also purchased through the assistance of the Catherine Lewis Foundation was the *Jüdisches Biographisches Archiv* [*Jewish Biographical Archive*], edited by the Archiv Bibliographia Judaica in Frankfurt am Main. This single microfiche tool amalgamates the contents of over one hundred biographical reference works, containing some 300,000 biographical entries. The newly acquired Steinger Collection and the *Jewish Biographical Archive* complement the rich biographical holdings of the Kressel Archive, making the Leopold Muller Memorial Library a central resource for Jewish biographical research.

The Library is indebted to the family of Dr Moshe Ish-Horowicz

for sponsoring, in his honour, the acquisition of a dozen major works, some of them antiquarian and some in reprint, in the fields of Hebrew bibliography, palaeography, printing history and Jewish art. Among them may be mentioned G. Bartolucci's *Bibliotheca Magna Rabbinica* (Rome, 1675-93), the first bibliography of Hebrew literature; H. Zotenberg's *Catalogues des manuscrits hébreux et samaritains de la Bibliothèque Impériale* (Paris, 1866); and a facsimile of Bodleian and Sassoon manuscripts, Maimonides' *Commentarius in Mischnam* (Copenhagen, 1956-66, part of the *Corpus Codicum Hebraicorum Medii Aevi*). The donation in honour of Dr Ish-Horowicz has filled important gaps in the Library's already substantial reference collection.

The Library has also benefited from a most generous monetary gift from Dr J. S. G. Simmons of Oxford, Emeritus Fellow and Sometime Librarian of All Souls College. Dr Simmons is one of the world's leading Slavonic bibliographers. His donation will be used for the purchase of reference and bibliographic literature, especially with connection to Eastern Europe.

In 1996 the firm of A. Rosenthal Ltd, Antiquarian Booksellers, closed its doors at 9-10 Broad Street, Oxford, after 60 years of activity in this country. Established by Albi Rosenthal, a member of the Munich branch of the Rosenthal-Olschki clan of antiquarians and publishers, A. Rosenthal Ltd had been a fixture of the rare book trade in Oxford since 1941. Over the years the firm issued more than one hundred catalogues and lists, especially in the fields of rare Hebraica, Judaica, Spanish and Portuguese studies and music. Many of these catalogues, such as Catalogue 67, *Judaica & Hebraica*, describing the library of Chief Rabbi Dr Hermann Adler, were themselves important contributions to bibliography and booklore. At the closing of the Broad Street address, the firm's complete bibliographic card file (a unique reference tool compiled 'within' the book trade), together with a number of Rosenthal catalogues and some correspondence, were transferred to the Leopold Muller Memorial Library. The Library is grateful to Julia Rosenthal, current manager of A. Rosenthal Ltd, for her generosity in donating this material, which will be preserved as a record not only of the firm but also of the role of German-Jewish refugees in the Hebrew and Continental book trade in Oxford.

Other acquisitions in the past year included over 500 books in English, 60 in other European languages and 80 in Hebrew. Of these,

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235 were donations. Purchases included some 95 volumes of bibliographic and reference literature, aside from the above-mentioned microfiche collections which themselves comprise many thousands of books. To the Qumran Collection, now housed in new and spacious quarters in Exeter Farm, were added some 30 books and off-prints. During the past academic year, a total of 1570 books were loaned by the Muller Library to resident students. Books were also loaned to postgraduate students attending colleges at the University of Oxford.

Library staff (Mr Jeremy Paton and Mrs Tessa Brodetsky, under the direction of the Assistant Librarian, Mrs Julia Shay) made much progress over the past year in cataloguing and processing the Western-language backlog, mostly English and German monographs. Work was also begun on the renovation of the room housing the Kressel Archive, which will soon house the entire serials collection. A preliminary, romanized guide to the contents of the Kressel Archive, listing nearly 1100 of the most prominent entries in the archive (10 per cent of the c. 12,000 total), has been made available to researchers *in situ*. Lastly, the Qumran Collection served as the basis for an exhibit held in the Manor in conjunction with the Dead Sea Scrolls Jubilee Conference in May 1997.

In May 1997, HRH the Crown Prince of Jordan, HRH the Crown Princess and the Prince's entourage visited the Leopold Muller Memorial Library and the Kressel Archive. Prince Hassan was shown the oldest book in the Muller Library, namely Pococke's edition of Maimonides' commentary on the Mishnah, in Judaeo-Arabic with Latin translation. This book, entitled *Bab Musā*, was the first book in Hebrew characters to be printed in Oxford, in 1655. The Prince was given the newly produced brochure on the Leopold Muller Memorial Library, which includes a facsimile of the title-page of this book.

### THE OXFORD QUMRAN PROJECT

It is now nine years since the then President, Dr David Patterson, and Professor Alan Crown, the Administrator of the Project, signed the protocol in Jerusalem which set up the photographic collection bought for the Centre by the Yarnton Fund for the Qumran Project.

A number of the objectives of the programme have now been



### *Continuing Activities*

achieved and it is clear that the original timetable for completing the publication of the scrolls through an 'official' series of publications and Oxford University Press will be met. It is becoming increasingly likely that all the volumes will be delivered to the printer by the year 2001 and that some of the earlier volumes will be reprinted and in one case, re-edited. There will be one additional volume, a concordance to all the texts published under the aegis of the programme.

In the past twelve months five volumes have been reprinted and six new volumes have appeared under the general editorship of Professor Emanuel Tov, the last volume printed in the very short span of six weeks. The new volumes are (in order of appearance) XVIII (*The Damascus Document*), XXII (*Parabiblical Texts Part 3*), XV (*The Prophets*), XX (*Sapiential Texts Part 1*), XXVII (*Aramaic, Hebrew, and Greek Texts from Nahal Hever and Other Sites*) and XXIV (*Wadi Daliyeh Seal Impressions*), in the series *Discoveries in the Judaean Desert*. Six more volumes are planned to be submitted to OUP before the end of 1997.

The process of scanning the plates held by the Centre, which was begun under the aegis of the programme when the photographs first arrived at Yarnton and which was later adopted by OUP, has now been completed and the CD-ROM released. Computing equipment has been upgraded to enable the CD-ROM to be read in the Qumran Room, which is now equipped to handle all the differing electronic media in which the scrolls are available. New texts have been added to the working collection in the Qumran Room.

The project was also the agent for compiling a new inventory of the scrolls and fragments, the completion of which during this period has been helpful to the editors and the staff of the Israel Antiquities Authority.

### JOURNAL OF JEWISH STUDIES

The *Journal of Jewish Studies* continues to appear twice yearly and on time under the joint editorship of Professor Geza Vermes and Professor Martin Goodman. The energetic efforts of Dr Daniel Frank as Reviews Editor have greatly expanded the reviews section, which has now become a major feature of the journal.

### *Continuing Activities*

The spring issue of 1997 contains 223 pages, ranging from an original and acute study by Jonathan Klawans of the relationship between immorality and pollution in ancient Judaism to a discussion of 'pigeon-flyers' in early rabbinic society by Joshua Schwartz. Two articles deal with texts from Qumran, and two others with related themes: Paul Rainbow on 'The Last Oniad' and Albert Baumgarten on Essene identity. The article by Sylvie Honigman on Alexandrian citizenship and the Jews is published in French—unusually for the *Journal*, but appropriate in this instance because of the exceptional importance and clarity of the argument, which overturns much earlier scholarship on this contentious issue.

### THE EUROPEAN ASSOCIATION FOR JEWISH STUDIES

The European Association for Jewish Studies, based at Yarnton Manor, has been able to secure two major grants for the long-planned *Directory of Jewish Studies in Europe*. In the autumn of 1996 the European Commission awarded the project a grant of 10,000 ECU (approximately £8000) to cover part of the cost of publishing the *Directory*. In January 1997 the EAJJS Secretariat received confirmation of a \$30,000 grant from the Rich Foundation in Tel Aviv for research and compilation of the *Directory*.

The *Directory*, a systematic English-language handbook of Jewish studies in Europe, will have several indices: by country, by institution, by individual scholar and by area of specialization. This will ensure easy accessibility and make it clear and highly user-friendly. The project's main aim is to encourage and support the teaching of Jewish studies at university level in Europe, to further and encourage European collaboration and continent-wide networking and to make it possible to use available resources in a more cost-efficient and academically fruitful way. Special attention has been given to providing useful information to prospective students about suitable courses and supervision in Jewish studies at all academic levels in Europe. For the first time it will be possible for students to make an informed decision about choosing a specific institution for their studies

### *Continuing Activities*

throughout Europe. The *Directory* will also make possible a more interdisciplinary and comparative approach by providing a unique source of information to students and teachers in neighbouring academic disciplines.

With the help of a detailed questionnaire, and information gathered by collaborating European institutions and researchers, data for the *Directory* is being gathered in the course of 1997. Questionnaires were sent out in March to all institutions where Jewish studies is known to be taught. Work on the *Directory*, which is being compiled by the EAJS Administrator, Annette Winkelmann, is progressing fast and publication is envisaged for December 1997.

In September 1997 the European Centre for the University Teaching of Jewish Civilization (ECUTJC), under the auspices of EAJS, is holding its second annual colloquium at Yarnton. This colloquium is convened by a former President of the Centre, Professor Philip Alexander, now at Manchester University, and Professor Martin Goodman, Fellow and Governor of the Centre and Honorary Secretary of EAJS. The theme of the colloquium is 'Early Rabbinic Judaism' and the conveners expect twenty-eight papers to be presented on different aspects of the subject by scholars mainly from Europe, but also from Israel and the USA.

### THE ALUMNI ASSOCIATION

The Centre has now formed its own Alumni Association. All former students, visiting scholars, fellows, governors—and indeed anyone else with an academic connection with the Centre—have been invited to join the Association. The main purpose of the Association is to establish contact between its members and with the Centre for the exchange of news and information. However, the Centre is also interested in encouraging Association members to play an active role in the recruitment of students and visiting scholars, to raise awareness of and interest in the Centre's activities in Oxford, at other universities and also within the wider community. Involvement in development projects, in collaboration with and on behalf of the Centre, will be much appreciated.

The most immediate goal is to establish a network of members. The

### *Continuing Activities*

Centre hopes that the Alumni Association will, as far as possible, be self-organizing. It is envisaged that national and regional groups will be established, each with its own section secretaries. Such groups will be invited to take the initiative in setting up meetings and hosting events. The Centre's President, Dr Bernard Wasserstein, and the Centre's fellows, are interested in meeting on their travels members of national and regional alumni sections for discussions and the exchange of news and views.

### THE WEBSITE OF THE OXFORD CENTRE FOR HEBREW AND JEWISH STUDIES

A little over a year after its establishment in March 1996, the Oxford Centre's website has been redesigned by its Webmaster, Alun Ward. The new design incorporates the Centre's distinctive new typographic style, and aims to simplify the way in which visitors navigate the site. Additions to the site include photographs of the accommodation at the Manor, maps to help users reach Yarnton and a short history of Yarnton Manor.

Perhaps the most exciting addition has been the inclusion of news items from the weekly printed newsletter, *Shavuon*. Articles were updated each week during term time, and an archive is kept of past news items. As a result the site now also serves as a useful resource for news in Jewish studies and for the history of the Centre.

There were over 1000 visitors to the site from countries around the world in the last year, including North America, Australia, Brazil and most of Europe. From the figures now available it appears that visitors come back every week to read in particular the changing news articles. Those who are interested may now make further enquiries about the Diploma in Jewish Studies course, purchase publications or apply for scholarships and fellowships, all from their computer screens.

The Centre's website is hosted by the University's computing services and can be found at <http://associnst.ox.ac.uk/ochjs/>

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## *Individual Reports*

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### FELLOWS OF THE CENTRE

#### *Dr Glenda Abramson*

Dr Abramson continued to teach undergraduate and graduate courses in the Faculty of Oriental Studies. She also supervised a student for the newly established MSt in Women's Studies, taught a course on modern Hebrew literature for the Diploma in Jewish Studies, and in February 1997 held a seminar in Amsterdam for the Jewish Adult Education Programme entitled 'Israeli Political Literature'. She continued to serve as the editor of the *Newsletter of the European Association for Jewish Studies*.

Dr Abramson is a member of the following boards and committees: the Interfaculty Committee for Modern Middle Eastern Studies; the Curators' Committee of the Faculty of Oriental Studies; the Steering Committee for the Near Eastern Studies Group; and the Governing Body, Executive Committee (ex-officio), Welfare Committee and Nominating Committee at St Cross College. She is also the Tutor for Women at St Cross College.

She continued to serve as Vice President of the Centre and is Chairperson of the Fellows and Visitors Committee.

#### *Dr Dafna Clifford*

Dr Dafna Clifford continued this year to widen the circle of adepts of Yiddish language and literature. Her courses on 'Modernity and the Family' and 'The Image of Women in Modern Yiddish Literature' attracted students from a wide variety of backgrounds who responded sensitively and enthusiastically to works generally unknown outside a restricted milieu of Yiddishists, including the monumental epic novel

### *Individual Reports*

*The Family Mashber*, written as a memorial to Jewish Berdichev by the Soviet Symbolist, Der Nister, and *The Brothers Ashkenazi*, I. J. Singer's moving parable on assimilationism set in the Polish manufacturing capital, Lodz. Eva Hoffman's autobiography, *Lost in Translation*, elicited impassioned reactions during class exploration of the evolving representation of female characters in twentieth-century Jewish writing.

Dr Clifford translated two stories soon to appear in an English anthology of Yiddish prose and poetry, and has reviewed extensively for *Di Pen*, *Journal of Jewish Studies* and *Yiddish*. The limited range of available teaching materials at a beginning and intermediate level has been a serious impediment for students and teachers of Yiddish alike, particularly during the past decade which has seen a remarkable growth of interest in Yiddish as an academic subject. Dr Clifford was therefore especially pleased to edit an introductory text, *Intensive Yiddish*, written by Gennady Estraiikh, which was published in August 1996.

Dr Clifford is currently working on a study of Jewish women's writing in Italian, French, German and Yiddish. In addition to writing reviews and articles, she participated in the Jewish Film Festival at the Barbican as a panel-member discussing the representation of women in Yiddish film.

#### *Dr Daniel Falk*

Dr Daniel Falk continued to work on his research project 'Community Order in the Dead Sea Scrolls and Early Christianity', on which he presented papers at the 1996 Conference of the Society of Biblical Literature ('Community Order at Qumran: Methods and Models') and the Early Christian and Jewish Studies Seminar at the University of Cambridge ('Community Order in the Dead Sea Scrolls: The Damascus Document').

He also presented a paper at the Oxford Qumran Forum on the two new Qumran texts he edited for the official series *Discoveries in the Judaean Desert* ('Biblical Adaptation in 4Q392 *Works of God* and 4Q393 *Communal Confession*'), gave a public lecture on reconstructing Dead Sea Scrolls at the Centre, and spoke on the Dead Sea Scrolls at a symposium held by the Institute for the Study of Islam and Christianity.

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He taught a graduate course on the Dead Sea Scrolls at the Centre, and at the Faculty of Oriental Studies taught Hebrew Bible (Amos). With Professor Geza Vermes he was joint convenor of the Qumran Forum and organized the Jubilee Conference on the Dead Sea Scrolls. He continued to serve as Treasurer of the British Association of Jewish Studies.

#### *Dr Daniel Frank*

During 1996–7 Dr Frank lectured on rabbinic literature for the University's BA (Hons) in Jewish Studies and MPhil in Judaism during the Greco-Roman Period. He taught a course entitled 'The Jews of Medieval Spain' for the Diploma in Jewish Studies, and convened an informal reading group in Judeo-Arabic literature. Together with Ronald Nettler and Dr Adena Tanenbaum he convened the Seminar on Jewish-Muslim Relations which was devoted to the Jews of the Ottoman Empire, and with Professor Martin Goodman, Dr Miri Rubin and Dr Tanenbaum he convened the Seminar in Medieval Jewish History and Literature which focused on the changing status of Jewish women in medieval and early modern Europe.

His research has focused on the Judeo-Arabic Bible commentaries of the tenth-century Mourners for Zion, a Karaite group based in Jerusalem. In October he read a paper at the Postgraduate Seminar of the SOAS Centre for Jewish Studies entitled 'Polemics against Christianity and Islam in Early Karaite Bible Commentaries'. Together with Dr Adena Tanenbaum and Professors Marc Saperstein and Susan Einbinder he organized a session on 'Questions of Genre in Medieval Jewish Literature' at the Annual Conference of the Association for Jewish Studies (Boston, December 1996); his paper, "A Lily Among Thorns": The Earliest Jewish Commentaries on the Song of Songs', dealt with the works of the Karaites Salmon ben Jeroham and Japheth ben Eli. These texts were also the subject of his paper at the conference 'With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity and Islam' (University of Toronto, May 1997). During his sabbatical leave (Hilary term) he completed the chapter 'Karaite Exegesis' which is to appear in *Hebrew Bible/Old Testament: The History of Its Interpretation*, vol. I/2, ed. Magne Saebø (Göttingen: Vandenhoeck & Ruprecht).

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

#### *Professor Martin Goodman*

Professor Goodman was on sabbatical leave from October 1996 until January 1997. During this period he worked in Oxford, apart from occasional journeys to conferences abroad. In Hilary and Trinity terms 1997 he continued teaching undergraduate and graduate students for the Faculties of Oriental Studies, Theology and Literae Humaniores, and organizing the weekly seminar on Jewish History and Literature in the Graeco-Roman Period; he was also joint convener (in Trinity term) of the seminar series on Religion in the Mediterranean World.

Professor Goodman gave papers at conferences on the Jerusalem Talmud at the Freie Universität, Berlin (on 'The Impact of Christianity on Judaism in the Early Fourth Century'), on the first two centuries of Christianity at the University of Tel Aviv (on 'Jewish Persecution of Christians in the First Century'), on trends in the historiography of Jewish history in the Roman period at the Historisches Kolleg, Munich (on 'Jewish History and Roman History'), and on the Jews in Hellenistic and Roman cities at the Royal Irish Academy (on 'Jewish History: The View from Outside'). He also chaired a session on the Dead Sea sectarians and the Essenes as part of the Jubilee celebration of the Dead Sea Scrolls held at Yarnton, and presented a paper on the state of Jewish studies in the UK to the conference on 'The University Teaching of Jewish Studies and Jewish Identity', which was held in London partly under the auspices of the Centre, on which a report appears in this volume.

Professor Goodman also gave a public lecture to the Roman Society in London on 'Jews and Romans', a different lecture under the same title to the Council of Christians and Jews in Oxford, a lecture on the significance of the Dead Sea Scrolls to the Oxford University Archaeological Society, and a seminar paper on messianism in the first century to the Oxford Old Testament Seminar as part of the series on 'King and Messiah'.

Professor Goodman continued to act as Reviews Editor of the *Journal of Roman Studies*, as joint editor (with Geza Vermes) of



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the *Journal of Jewish Studies*, and as editor of the apocrypha section of the *Oxford Bible Commentary*. He also continued to serve as Secretary of the European Association for Jewish Studies, and was involved in the preparation of the *Directory of Jewish Studies in Europe* which is to be published by the Association.

Professor Goodman wrote nine entries for the new *Cambridge Guide to Classical Civilization*, completed an introduction to a new translation of the section of Josephus' *Antiquities* which deals with the life of Herod, to be published by Everyman Publishers, finished an article on 'The Pilgrimage Economy of Late Second-Temple Jerusalem', and saw through the press a study of *The Roman World 44 BC-AD 180*, published by Routledge in July. He also spent much time preparing for publication two collaborative books for Oxford University Press, one on *The Jews in the Gracco-Roman World*, the other on *Apologetic among Pagans, Jews and Christians*.

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

Brad Sabin Hill delivered his first lecture as Fellow in Hebrew Bibliography, dealing with 'Hebrew Printing in Poland', on 30 April 1997. The lecture was accompanied by a display of frontispieces of Hebrew books printed in Poland and Eastern Europe over four centuries.

While writing a dissertation at the University of Oxford, Brad Sabin Hill continued his research on aspects of the history of the Hebrew book. His most recent work has included a study of Hebrew 'fore-titles'; a detailed history of Moses Gaster's library; and an examination of the bookman E. Deinard's angle on the Shapira Dead Sea fragments. Shortly before taking up his post at the Centre, in Hilary term 1996, he lectured on the subject of 'De luxe Hebrew Printing in Europe' in the seminar on the History of the Book held at All Souls College, Oxford. His study of Hebrew printing on vellum, together with a catalogue of the world's ranking collection of Hebrew books on vellum, was published by the British Library later in the year. The volume includes a plate of a hand-illuminated vellum leaf from Prague, 1533-4, never reproduced before. Brad Sabin Hill's earlier lectures at the Centre dealt with various details of Hebrew and Yiddish bibliography, and with texts in non-Jewish languages written in Hebrew characters.

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### *Dr Dov-Ber Kerler*

Dr Kerler continued to supervise DPhil students in the University's Medieval and Modern Languages Faculty, and in January and June 1997 two of his graduate students completed and submitted their DPhil theses, one being devoted to an in-depth analysis of female roles and stereotypes in early-eighteenth-century popular Yiddish chap-books, the other to the Yiddish cultural and literary creativity of Holocaust survivors in the so-called 'Displaced Persons' Camps' in Germany and Italy in 1946.

During 1996–7 Dr Kerler was instrumental in introducing a new MSt programme in Yiddish Studies in the Medieval and Modern Languages Faculty. The new proposed MSt will serve as a concentrated one-year higher degree course in nearly all major fields of Yiddish studies, including Yiddish literature, philology, dialectology, stylistics and bibliography, as well as literary and socio-cultural history. It will be geared to Yiddish scholars, some of whom may later continue to read for a DPhil in Yiddish, and to qualified Yiddish language and literature teachers and instructors.

In November 1996 Dr Kerler organized the Mason Symposium on 'Yiddish and Jewish Culture in the Soviet Union', at which new papers on Soviet-Jewish history and historiography, ideology, Yiddish language, literature, theatre and scholarship in the former Soviet Union were presented (as reported elsewhere in this volume). Dr Kerler's paper at the Symposium, entitled '“National Philology” and Soviet Yiddish Scholarship', was devoted to a synoptic analysis of the major achievements and ideologically imposed shortcomings of Soviet Yiddish studies in comparison with the work of Yiddish philologists in the West, particularly in prewar Poland and Lithuania.

In Trinity term Dr Kerler relaunched the Oxford University's Graduate Seminar in Yiddish Studies at the Centre, at which seven papers by graduate students and young scholars were presented before their peers, senior colleagues and visiting scholars. The papers were in most cases presented in Yiddish, and their topics ranged from 'The Semitic Component in Sixteenth-century Private Yiddish Letters' to 'Soviet Yiddish Songs in the Interwar Period' and 'Phonosemantic Transposition in Modern Hebrew and Yiddish'. Dr Kerler's paper for the Seminar, entitled '*Baley-shem, Gute Yidn, Tsadikim*: Early Modern Yiddish Nomenclature in the Wake of Hasidism', was devoted to tracing the

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development of some of the key-terms referring to Hasidic leaders from the late eighteenth century to the present.

In December 1996 Dr Kerler addressed the Jerusalem Society for Yiddish Culture at a special evening devoted to the publication of volume 25 of *Yerushalaimmer Almanakh—Annual for Yiddish Literature and Culture* (edited by Josef Kerler and Dov-Ber Kerler). In June 1997 the editors of *Yerushalaimmer Almanakh* were awarded this year's Dovid Hofstein Prize, by the Yiddish Writers' Union of Israel (Beit Leivik, Tel Aviv) in recognition of the annual's 'outstanding contribution to contemporary Yiddish literature and culture' since it was founded in 1973 in Jerusalem by the noted Yiddish poet and author Josef Kerler. Volume 26 of *Yerushalaimmer Almanakh*, also edited by Josef and Dov-Ber Kerler, is in the press.

In December 1996 and June 1997 Dr Kerler gave a number of interviews on *Yerushalaimmer Almanakh* and on Yiddish studies at the Centre and at the University, to *Forward* (New York) and the Israeli Russian-language weekly *Evreiskii Kamerton* (published by the daily *Novosti Nedeli*) which is devoted to Jewish and Yiddish culture, literature and arts.

Finally, the joint book of poems entitled *Shpigl-ksav* ['Words in a Mirror']—a collection of selected poems by Josef Kerler and 'Boris Karloff' which appeared in Jerusalem in 1996—earned critical acclaim in the Yiddish literary world. It was reviewed enthusiastically by Shlomo Vorzoger in *Yisroel Shtime* (Tel Aviv), Professor Pinkhas Erlich in *Naye Tsaytung* (Tel Aviv), Dovid Wolpe of Johannesburg in *Letste Nayer* (Tel Aviv), Rivka Basman of Herzlia and Moshe Ayzendbud of Melbourne in *Lebns-fragn* (Tel Aviv), Elisheva Kohen-Tzedek in the Yiddish *Forward* (New York), Professor Itshe Goldberg in *Yidishe Kultur* (New York), and Lea Shlanger in the Yiddish radio-programme of *Kol Yisrael* (the Israeli Broadcasting Corporation).

### *Dr George Mandel*

Dr George Mandel has been on leave of absence in Israel throughout the year, during which time he has continued his researches on the history of Zionism in general, and the revival of Hebrew as a spoken language in particular. He has completed a paper on the latter subject, and has drafted part of a book. He has contributed book reviews and a

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'Letter from Jerusalem' to various Centre publications, and carried out examining duties connected with a course he taught for the MPhil in Modern Jewish Studies the previous year.

#### *Ronald Nettler*

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

In Michaelmas term Ronald Nettler continued to teach undergraduate and MPhil students in the Faculty of Oriental Studies and to supervise DPhil research students. He taught the paper on 'Religious Thought in the Modern Middle East' for the MPhil in Middle Eastern Studies. For the University Diploma in Jewish Studies, he taught the course entitled 'A Survey of Jewish-Muslim Relations, Medieval and Modern'. He also continued as Director of Studies of the Diploma in Jewish Studies and as Fellow and Tutor in Oriental Studies, Mansfield College.

In Hilary and Trinity terms, Ronald Nettler was on leave in Oxford, continuing with his research and completing some projects for publication.

#### *Dr David Rechter*

Dr David Rechter taught courses on Modern Jewish History and Modern Jewish Political Ideologies for the History Faculty, undergraduate and graduate papers in Modern Jewish History for the Oriental Studies Faculty, and a graduate paper in modern Jewish politics for the Social Studies Faculty. He organized a seminar on Modern European Jewish History at the European Studies Centre, St Antony's College, and co-convened with Professor R. J. W. Evans a seminar for the History Faculty on East and East-Central Europe from the sixteenth to the twentieth centuries. Dr Rechter gave talks on Jewish politics and Habsburg Austria at Southampton and Sussex universities. In Hilary and Trinity terms he acted as Director of Studies of the Diploma in Jewish Studies.

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### *Dr Alison Salvesen*

Dr Salvesen continued with her work on the Semantics of Ancient Hebrew Database project, investigating the Hebrew words for throne, footstool, sceptre and the various sorts of royal headgear. She presented a summary of this research to the Oxford Old Testament seminar in a paper entitled 'The Trappings of Kingship in Ancient Hebrew'.

In April she attended a conference in Leiden on the Syriac biblical exegete Jacob of Edessa and gave a paper on his use of the text of Samuel.

In Hilary term Dr Salvesen taught a new course for Diploma students, 'Jewish and Christian Bible Translation and Interpretation in Antiquity', and supervised four student dissertations. For the Oriental Institute she taught Targum Genesis and Targum Isaiah, Ancient Hebrew Inscriptions, the Septuagint of Genesis and Josephus' *Antiquities*, the *Doctrina Addai*, and Syriac literature in translation. During the summer vacation she served as Acting Director of Studies for the Diploma course of the Centre.

### *Dr Norman Solomon*

For the Faculty of Theology Dr Solomon taught an 'Introduction to Judaism' course in the Michaelmas term, and a course on 'Issues in Science and Religion' in the Hilary term. For the Diploma Programme in Jewish Studies he taught a course on Modern Jewish Thought in the Hilary term. In October he gave the Goudekot Lectures at the Free University, Amsterdam, on the philosophy of J. D. Soloveitchik. Papers read and scheduled for publication included 'From Folk Medicine to Bioethics' for a Wellcome Institute/SOAS Conference on Religion, Health and Suffering, and 'On Reading Intolerant Texts in a Tolerant Society' for the James Parkes Centenary Conference at Southampton University. He lectured in Cambridge, Dublin and elsewhere, gave the Presidential Lecture for the Birmingham Association of Jewish Graduates, participated in several seminars, panels and symposia, made a number of broadcasts, initiated outreach projects with the Oxford University Department for Continuing Education, and was External Examiner in Religions for Manchester University.

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### *Dr Jonathan Webber*

Dr Webber's most significant activity during the year was to deliver the 1997 Edward Cadbury Lectures at the University of Birmingham in February and March. This was a series of eight lectures, on the theme 'Time, Memory, and Historical Consciousness in the Jewish Tradition'. The titles of the lectures were as follows: (1) "In the Beginning": The Enigmatic Character of Biblical Memory'; (2) 'For Ever and Ever: Cyclical Time, Linear Time, Genealogical Time'; (3) "With Ten Acts of Speech God Created the World": The Role of Language in the Shaping of History'; (4) 'On the Ethnography of Timelessness: Memories of the Promised Land'; (5) "Nothing New under the Sun": Continuity, Survivalism, and the "History" of the Jewish People'; (6) 'Remembering, Forgetting, and Reconstructing the Holocaust'; (7) 'Traces of Memory: Confronting the Ruins of the Past in Southern Poland'; and (8) 'Conclusions: The Enigmatic Character of Jewish Historical Consciousness'. Dr Webber is preparing the text of these lectures for publication.

Other papers and presentations which he gave during the year included a panel contribution on 'The Holocaust in Education' at a seminar held in November at the Spiro Institute, London, on 'Living and Learning: The Holocaust as Seen from Vienna', one of the activities of the Festival of Austrian Jewish Culture, organized by the Austrian Institute of Culture; a paper in November at the Centre for Jewish Studies, School of Oriental and African Studies, London University, on 'What is To Be Done with the Auschwitz Site? A Review of Some of the Empirical, Pedagogic, and Moral Issues'; three lectures on anthropological perspectives on the Torah, which he gave as the speaker on 'Jewish values' at a seminar in Venice in January for top Jewish leaders, organized by the European Centre for Jewish Leadership (Paris); a panel contribution at the final session of a conference on the university teaching of Jewish studies and Jewish identity, held in London in March and organized by the Oxford Centre in conjunction with the Institute for Jewish Policy Research and University College London. Dr Webber gave the guest lecture for the Yom Hashoah commemoration in May at the Beth Shalom Holocaust Memorial Centre, Nottinghamshire, and he was one of the two speakers at the concluding plenary session of a conference on

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'Strengthening Jewish Life in Europe' (the Second International Conference on Planning for the Future of European Jewry), sponsored by the Institute for Jewish Policy Research and the American Jewish Committee, held in Strasbourg on 29 June–1 July.

Dr Webber's teaching activities during the year included the introductory course on Jewish religion and culture for the Oxford Centre's One-Year Diploma Programme in Jewish Studies, for which he also supervised or co-supervised six dissertations. He gave tutorial courses in Modern Jewish Sociology for the BA in Jewish Studies and for the MSt and MPhil in Modern Jewish Studies. His ongoing 'Identity and Ethnicity' seminar at the Institute of Social and Cultural Anthropology (which he organizes together with Shirley Ardener and Tamara Dragadze) continued this year in Michaelmas and Hilary terms: the theme for the series in Michaelmas was 'The Significance of Kinship', and the theme in Hilary was 'The Identity of Cities'. His continuing teaching involvement at the Jagiellonian University, Cracow (Poland) was fulfilled this year by giving one full-length (thirty-hour) intensive course in April at the School for Central and Eastern European Studies on 'Introduction to the Study of the Holocaust'; this course included two days' field-study at the Auschwitz State Museum. Dr Webber's examining duties in Oxford this year included acting as internal examiner for a DPhil in the Faculty of Modern History (for a thesis in Holocaust studies) and as assessor for the MSt and MPhil in Modern Jewish Studies; he also acted as external examiner for the Department of Theology, University of Birmingham.

Dr Webber continued as the managing editor of *JASO: Journal of the Anthropological Society of Oxford*. He continued with his research on Galicia and also on the contemporary Jewish world, in the context of which he attended the third annual convention of Agudas Yisroel of Europe, held in Bournemouth in May. The proceedings of the symposium on pluralism in the Jewish community, which he convened and chaired in Antwerp in November 1995 in the framework of the annual assembly of the European Council of Jewish Communities, were published by the Council (*Current Trends in European Jewry*, no. 3 [1996]). For his research project on Polish-Jewish relations, supported by a grant of £40,000 from the Economic and Social Research Council (1992–5), he received this year a commendation.

VISITING FELLOWS AND SCHOLARS

*Professor Mordechai Altshuler (Koerner Fellow)*

Since the opening of the Soviet archives scholars have been able to analyse data collected by the Central Statistical Bureau, including material gathered in the 1939 population census, held by the Russian State Archive of Economics in Moscow.

Over recent years Professor Altshuler has checked and collected a large amount of statistical data on Soviet Jews of the late 1930s, and has developed a sociological and demographic profile of Soviet Jewry on the eve of the Second World War that will contribute to a better understanding of Soviet Jewry during the Holocaust as well as in the postwar period.

While at the Centre, between 1 October 1996 and 13 February 1997, he analysed statistical material with the help of the rich collections of the Slavonic division in the Bodleian Library, and wrote the two last chapters of a book on the demographic and sociological profile of Soviet Jewry on the eve of the Holocaust, to be published by Yad Vashem.

In the first chapter he shows that before the Second World War the Jews were the most educated urban ethnic group in the Soviet Union, among a population which included more than a hundred national groups. There were substantial differences between Russian Jews, especially those in major cities such as Moscow and Leningrad, and Jews in White Russia and the Ukraine. Most Russian Jews were first-generation immigrants, and included a larger percentage with higher education than the Ukraine and White Russia. Since more Jews, proportionally speaking, were murdered in White Russia and the Ukraine than in Russia, which was only partially occupied by the Nazis, the percentage of people with higher education among Soviet Jews was substantially larger after the war than before the Holocaust.

The second chapter he wrote at the Centre deals with the social stratification of Soviet Jewry on the eve of World War II, and shows that the percentage of upper-middle-class Jews was quite high, especially in Russia.

Professor Altshuler notes similarities between the educational and social structure of communities in the West and those of Soviet Jewry, despite differences in the political and the social situation.



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### *Aharon Amir*

During his stay as Visiting Hebrew Writer Fellow at the Centre, between 15 October 1996 and 13 March 1997, Aharon Amir was able to write his novel *The Villains*. The plot originated in fragmentary memories of a *cause célèbre* of 1930s Palestine, but he felt the recollections and their background were worth researching further while he was in Oxford. This piece of writing entailed a large amount of research, using sources found mainly in the Bodleian Library as well as the Kressel Collection at the Leopold Muller Memorial Library.

The resulting book, based on the surprises he uncovered, will appear in Israel before the end of 1997, it is hoped. It opens a new window on aspects of life and society in Ottoman Palestine during the First World War as well as in mandatory Palestine in the period before the Second World War.

### *Haim Be'er*

During his stay at the Centre, as Visiting Hebrew Writer Fellow between 7 April and 2 August 1997, Haim Be'er completed the first draft of an autobiographical novel on which he has worked for some years. His smaller projects included two essays: 'Canaanites who put on Tefillin—The Roots of Gush Emunim', and 'Jerusalem—The Memory of Forgetfulness'.

### *Jonathan Burnside*

During his stay at the Centre, between 17 April and 30 June 1997, as David Patterson Junior Visiting Fellow in Jewish Law, Jonathan Burnside continued with his doctoral research into 'seriousness of offence' in biblical law; in other words, identifying those elements which cause one offence to be 'worse' than another. He completed a paper, entitled 'The Shekhinah Departs', which identifies the relative seriousness of idolatry in Ezekiel 8 according to social status, gender and location.

He also worked on two other papers: 'The Liminal Man', which examines the seriousness of the offence of the High Priest in Leviticus 4, and 'The Sharpest Tooth', which offers a new slant on the offence of the 'rebellious son' in Deuteronomy 21:18-21. He also gathered

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material for forthcoming topics of research and began engaging with the relationship between 'inadvertent', 'deliberate' and 'high-handed' sins.

Jonathan Burnside's research focuses on the interface between law, theology and criminology. It contributes to the practitioner-led debate concerning what 'seriousness of offence' should consist of and it suggests ways in which punishment may be said to have an expressive and morally educational purpose. It also throws important new light on our understanding of biblical law and its usage in the New Testament.

#### *Jonathan Cohen*

During his stay at the Centre, as David Patterson Junior Visiting Fellow in Jewish Law between 25 October and 20 December 1996, Jonathan Cohen continued his doctoral research on the functions of restitution in Jewish and English law. This comparative study concentrates on the use of restitution in Jewish medieval responsa and on several elements of the remedy in modern English law. Access to the manuscript collections of the Bodleian library enabled him to examine Ashkenazi and Sephardi responsa from the thirteenth and fourteenth centuries in order to trace variations in the language of responsa presented in various manuscripts and editions, and to continue to assess the application of Jewish law principles relating to restitution in conflict resolution. The study attempts to determine whether there is a unified and coherent set of guidelines and principles informing the use of Jewish law on restitution throughout the Middle Ages, whether there is a specific terminology associated with restitution, and whether the use of sets of unified rules and terms is limited to any geographic area during the medieval period. The research also examines the possible historical and comparative links between the uses of restitution in Jewish and English law.

#### *Dr Anne Gardner*

During her stay at the Centre, between 3 September 1996 and 6 January 1997, Dr Anne Gardner continued working on a long-term project: 'A New Methodology for Decoding the Book of Daniel'. While at the Centre, Dr Gardner consulted a number of primary Jewish sources, especially midrashim and the Dead Sea Scrolls, for evidence which

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would corroborate her theory about the composition of Daniel. Dr Gardner presented two seminar papers while at the Centre: 'Jerusalem, City of David or Saul?' and 'A New Approach to Daniel: Dan 7:1-2 as an Example'. The Manchester University Seminar on Biblical Studies and the Dead Sea Scrolls invited Dr Gardner to present a paper about Daniel and the Dead Sea Scrolls.

#### *Professor Leonard Guertsenberg (Skirball Fellow)*

During his stay at the Centre, between 9 October and 6 December 1996, Professor Guertsenberg was able to collect much material for a textbook on the Jewish communities in Iran and Central Asia, benefiting from the Leopold Muller Memorial Library as well as the Bodleian, British and SOAS Libraries, and other university libraries in Britain and the Netherlands. Such access is usually impossible for a researcher based in St Petersburg, and he assembled data on the origin of the Eastern Trans-Mesopotamian Jewish diaspora; the emergence and development of Jewish Persian culture through contact with Zoroastrianism, Manicheism and Islam, as well as with Iranian folklore; the linguistic spectrum of high and vernacular Judeo-Persian; the history of the Jewish community in Central Asia in the last four centuries; and the experience of Bukharan Jews under the Soviet Regime.

#### *Dr Efrat Habas*

During her stay at the Centre, between 14 January and 30 January 1997, Dr Habas was able to examine the enigmatic Greek term *threptoi*, that appears in inscriptions from Tiberias, in its general setting and to complete rather more than half of her paper on the subject. She also made progress with her examination of the relations between Diocletian and the Jews in northern Palestine, adding material from a British report from the turn of the century on a section of the Orontes River, that was not available in Israel.

#### *Professor Debra Kaufman*

During her stay at the Centre, between 13 March and 3 June 1997, Professor Kaufman was able to complete the British component of a

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comparative project on the post-Holocaust construction of Jewish identity among young adults between the ages of 18 and 30 in the United States, Great Britain and Israel. This includes twenty personal interviews gleaned from a snowball sampling of young people from different Judaic backgrounds, primarily from London, as well as five group-interviews averaging five participants each from cities including Oxford, Birmingham, Manchester and Leeds. Her visiting-scholar status at the Centre proved useful in gaining access to those active in the British Jewish establishment. She proceeds next to Israel to collect further data and to begin writing a book based on, but not limited to, contrasts among young adults from three countries for whom the Holocaust is moving from memory into history. The book will include essays on gender and the construction of identity in the last decade of the twentieth century.

Professor Kaufman was also able to complete the first draft of a chapter entitled 'Gender and Jewish Identity Among Twenty-some-things in the United States', to be published in *Religion in a Changing Global Environment*, edited by Madeleine Cousineau (Greenwood Publishing Group Inc., 1998). In addition to discussions with other visiting scholars and fellows and many of the students, she was able to read several theses and papers by students, and to accept invitations to lecture in England. She also lectured at a conference organized by Le CEIFR et le Centre d'Etudes Juives à L'Ecole des Hautes Etudes en Sciences Sociales. Her paper was entitled 'Jewish Studies and Feminist Studies: Methodology and Fieldwork'.

#### *Professor Lawrence Langer (Koerner Fellow)*

During his stay at the Centre, between 3 February and 3 July 1997, Professor Lawrence L. Langer wrote the introduction and the last essay (on Simon Wiesenthal's *The Sunflower*) for his latest book, *Pre-empting the Holocaust and Other Essays*, to be published by Yale University Press in 1998. He also completed sixteen critical commentaries on selections for his current project, an anthology of Holocaust criticism, which will be a companion volume to his *Art from the Ashes: A Holocaust Anthology* (1995). In addition, he lectured at St Antony's College on 'Interpreting Holocaust Testimonies', and at the International Conference on 'Speaking the Unspeakable: Representations

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of the Holocaust' at University College London on 'Samuel Bak's "Landscapes of Jewish Experience"'. He also reviewed two books for the *Journal of Jewish Studies*, discussed with staff at the Imperial War Museum their proposed Holocaust exhibition, and supervised graduate students from Yarnton, Oxford, London and Birmingham working on various Holocaust topics.

#### *Professor Jacob Lassner (Skirball Fellow)*

During his stay at the Centre, between 2 September and 20 December 1996, Professor Lassner completed his abridgement of S. D. Goitein's *A Mediterranean Society* for the University of California Press. The book, tentatively entitled *Medieval Jewish Communities: A Mediterranean Society According to S. D. Goitein*, abridges and otherwise reworks the five-volume original. He also completed eleven out of twelve chapters of a second work: *Competing Narratives, Contested Spaces: The Role of Historical Memory in the Medieval Near East*. This work, dealing with both Jewish and Muslim themes, shows how historical memory shaped communal identities and intercommunal conflicts. Professor Lassner also delivered three lectures, two at the Centre and one at the Oriental Institute.

#### *Larisa Lempertiene (Skirball Fellow)*

During her stay at the Centre, between 30 April and 1 August 1997, Larisa Lempertiene studied modern scholarly works on the Mishnah, Talmud and Midrash, which is the topic of the course she teaches in Vilnius State University. She also completed her research for an article entitled 'Traces of Lilith's Image in Thomas Mann's Novels'. As a librarian in the Judaica department of the Lithuanian National Library, Mrs Lempertiene was enabled to enrich her knowledge in the field of Jewish bibliography, prior to preparing a catalogue of Hebrew books in the library, a project which will probably become the basis of her PhD thesis.

#### *Dr Małgorzata Melchior*

During her stay in Oxford, between 1 November and 30 November 1996, Dr Melchior was able to prepare a bibliography of recent socio-

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logical and anthropological writings on the subject of her teaching at Warsaw University, 'Identity Problems and Social and Cultural Change', and also to read widely in the area of her long-term research concerning identity problems of Holocaust survivors who survived on false papers, pretending to be non-Jews. The Leopold Muller, Bodleian and other libraries in Oxford, as well as that of the Wiener Institute in London, were invaluable both for gathering source material and for investigating the methodological and psychological questions that arise when analysing personal narratives. She also benefited from the opportunity to discuss related issues with scholars in Oxford.

#### *Professor F. Burton Nelson*

Professor Burton Nelson was able to focus on two projects during his stay at the Centre, between 20 September and 6 December 1996. He continued his examination of the life and spirituality of Dietrich Bonhoeffer (1906-45) who died just a week before the concentration camp in which he was being held was liberated; and began finalizing for publication a sequence of three lectures he had delivered at the University of Vilnius entitled 'Christianity after the Holocaust'. In these he argues that events during the Third Reich have changed the way in which Christian theologians grapple with specific motifs, not only in Germany but wherever in Europe Nazi rule extended.

#### *Dr Elena Nosenko (Skirball Fellow)*

During her stay at the Centre, between 22 January and 29 April 1997, Dr Nosenko continued to collect materials for her future book on Jewish festivals. She is exploring a number of themes: their origin and transformation across time, their relationship to the calendar, and their connection with primitive cults and beliefs. She prepared two articles, one related to the origins and development of the Sabbath, and the other to the place of ancestors in the evolution of some Jewish rites, and completed a work devoted to Jewish demonology as it was perceived in the Jewish communities of the Near and Middle East.

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### *Professor Zeev Safrai*

Professor Safrai devoted most of his stay in Oxford, between 10 February and 6 March 1997, to research for a book that examines agrarian work and policy in the Land of Israel in the Roman and Byzantine periods. Agrarian life clearly reflects the influence of cultures and periods on one another, as this sphere exhibits strong conservatism and continuity in institutions and the use of terms. Research on agrarian life in the period of the Mishnah and the Talmud requires an understanding of the biblical background, Mesopotamian culture and knowledge of the contemporaneous situation in the neighboring Hellenistic kingdoms, and in Egypt and Syria.

Oxford libraries contain a wealth of books relating to this diverse range of cultures and to the relevant linguistic, social and archaeological issues; and scholars in Oxford were generous with their time and knowledge.

Inspiringly tranquil as ever, Yarnton Manor and its ancient estate buildings provided a valuable example of the stratified social arrangements on which agrarian life is built at every period.

### *Professor James Scott (Jerusalem Trust Fellow)*

During his stay at the Centre, between 24 August 1996 and 6 February 1997, Professor Scott was able to make further progress in his research on Jewish geographical lore. In particular, he examined materials related to Noah in the Dead Sea Scrolls and other Second Temple literature, in order to reconstruct Jewish conceptions of world geography, making extensive use of several libraries, including the Bodleian, the Oriental Institute, the Ashmolean, and the Theological Faculty. Resources in the Qumran Room of the Oxford Centre also proved invaluable, as did the British Library. Preliminary results of this study indicate the existence of a tradition based on the 'Table of Nations' in Genesis 10 which significantly influenced subsequent Jewish and Christian thinking.

### *Professor Edward Shapiro (Skirball Fellow)*

Professor Shapiro's area of focus is the history and culture of American Jews, and he is currently at work on a book on American Jewish liberal

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political culture which will help explain why American Jews have not replicated the experience of other ethnic groups which, as they moved up the economic and social ladder, have become politically more conservative. While at the Oxford Centre, between 9 October 1996 and 12 February 1997, Professor Shapiro investigated the political history of East European Jewry during the late nineteenth and early twentieth centuries as well as the politics of American Jews during the twentieth century. He used the Muller Memorial Library, the Bodleian Library and its annex, and the libraries at Rhodes House, the Oriental Institute and Nuffield College. During his stay he also completed three lengthy articles on Herman Wouk, Jews in American academia, and American Jewish identity, wrote two book reviews, and evaluated a book-length manuscript on Irving Howe, the American Jewish literary critic.

#### *Professor Sammy Smooha (Skirball Fellow)*

During his stay at the Centre, between 1 January and 9 June 1997, Professor Smooha worked on his 1995 survey of Arab-Jewish attitudes in Israel, which complements the previous 1976–88 surveys and provides comparable data for twenty years. The findings, which appear in the 250-page book entitled *Coexistence between Arabs and Jews in Israel: Attitude Change during the Transition to Peace*, show how, contrary to popular and scholarly wisdom, Arab and Jewish Israelis are increasingly accepting of each other. Arab citizens are undergoing an intense historical process of Israelization (accommodating to their minority status, seeing their fate and future tied to Israel, acquiring bilingualism and biculturalism) without assimilation. The 1993 Oslo Accords constituted a landmark in the reconciliation of Israeli Palestinians to the Jewish state.

A separate part of the 1995 study, undertaken with Dr As'ad Ghanem and based on a supplementary interview survey of followers of the Islamic Movement in Israel, is summarized in *Ethnic, Religious and Political Islam in Israel*. This study reveals an impressive return to Islam, significant differences between Muslims and non-Muslim Arabs, secularization evident in the divergences between practising and non-practising Muslims, and the potency of political Islam reflected in the sharp distinctions between supporters and non-supporters of the



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Islamic Movement. While Islamic fundamentalism in beliefs and goals abounds among followers of the movement, democratic procedures are adhered to and the limited power of Moslems as a minority is understood. It is concluded that the spread of political Islam in Israel does not constitute a danger to law and order as widely feared.

In addition to his work on this research, Professor Smootha pursued other interests in Israeli society and comparative ethnic relations, and completed papers entitled 'The Advances and Limits of Israelization of Israel's Palestinian Citizens', 'Arab-Jewish Relations in Israel as a Jewish and Democratic State', 'The Implications of the Transition to Peace for Israeli Society' and 'The Non-Western Model of Ethnic Democracy: Characteristics, Comparisons and Applications'. A central theme in these publications is that Israel does not qualify fully as a Western democracy, but is rather what Professor Smootha has identified as a previously unknown type of political system that he calls 'ethnic democracy', grounded on the contradictory principles of democratic rights for all and institutionalized dominance of the majority. He claims that this model of democracy, best exemplified by Israel, exists elsewhere (Northern Ireland in 1921-72, Estonia and Malaysia) and is becoming relevant to newly democratizing ethnic states.

### *Professor Ezra Spicehandler*

Professor Spicehandler was able to work on three projects during his stay at the Centre, between 1 May and 18 July 1997. He made progress on the translation of Bialik's major short stories into English which Dr Patterson and he have been preparing jointly. The six stories will be published in book form as part of the series entitled *Modern Hebrew Classics*, published by the Westview Press.

He completed an article on 'English Translations of Hebrew Literature' which will appear in the projected *Encyclopaedia of Literary Translation* edited by Fitzroy Dearborn, and began working on two additional articles on English translations of Bialik and Agnon.

He also began preparing a new and expanded edition of *The Modern Hebrew Poem Itself*. This edition will include over thirty new poems written between 1965 and 1992, which will not only be translated into English, but each supplied with a detailed commentary as a guide to the reader. The book will be published by Wayne University Press.

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#### *Professor Emily Taitz (Jerusalem Trust Fellow)*

During her stay at the Oxford Centre, between 3 February and 26 June 1997, Professor Emily Taitz carried out research for a book on the differences in the status between Jewish and Christian women in medieval Europe. She compared women in different aspects of life, such as education, commercial activity, marriage customs and contact with outsiders, and also gathered information for a paper comparing the images of women in medieval Jewish and Christian literature, for the conference of the Association of Jewish Studies.

While at the Centre, Professor Taitz lectured at Jews' College in London on the topic 'His and Hers: The Effects of Gender on Jewish Attitudes Toward Christians in the Middle Ages', and participated in workshops within the Jewish community. These included the Jewish Women's Network Annual Conference in Manchester and a one-day *Limud* conference in London where she conducted sessions on Jewish women in history. She also gave an informal talk to Progressive women rabbis and others, both Jewish and Christian, at the Sternberg Centre in London under the auspices of the Half-Empty Bookcase, a Liberal Jewish feminist organization. Professor Taitz ended her stay with a lecture on 'The Politics of Learning and Teaching: Educating Jewish and Christian Women in Medieval Europe' for the Seminar in Medieval Jewish History and Literature sponsored jointly by the Oxford Centre and the Faculties of Modern History and of Oriental Studies.

#### *Dr Gideon Telpaz*

During his residence at the Centre as Hebrew Writer Fellow, between 8 April and 8 September 1997, Dr Telpaz worked on a long literary narrative consisting of a mixture of fiction and memoir, feeding on both and at the same time disregarding the perspective of time. He engaged with two different periods of his life: his years at the Centre during the late 1970s, during which he researched for his DPhil under the supervision of Dr David Patterson and worked on *The Oxford English-Hebrew Dictionary* with the late Naki Doniach; and his time in America, where he later lived and wrote—moving between circles of artists—before returning to Israel. Each community was unique and contributed to his present work.

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### *Dr Isabel Wollaston*

During her three months as a Koerner Fellow in late 1995, Dr Wollaston taught a course on 'Jewish Religious Responses to the Holocaust' for the Diploma in Jewish Studies, and delivered a lecture on 'Holocaust Studies'.

In addition she was able to complete proof-reading her book, *A War Against Memory*, and to begin research for a book on Jewish religious responses to the Holocaust. Her research benefited greatly from the resources of the Leopold Muller Memorial Library, the Bodleian Library, the Theology Faculty library and the Oriental Institute library. In addition it was very helpful to be able to try out some initial ideas and material within the context of the Diploma course.

*This report was inadvertently omitted from the previous issue, on the 1995-6 academic year.*

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SUFOTT, E. ZEV, *Israel and the Diaspora: Roles and Responsibilities* (Oxford Centre for Hebrew and Jewish Studies Occasional Papers, 1)

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—review of Thomas Nolden, *Junge jüdische Literatur*, in *Journal of Jewish Studies* 47 (1996) 397–8

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Fellows of the Centre: 14

Other academic staff: 8

Visiting Fellows and Scholars: 24

Students who completed the Diploma Course: 22



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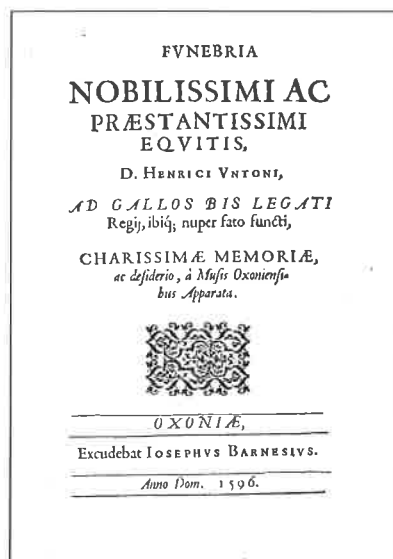
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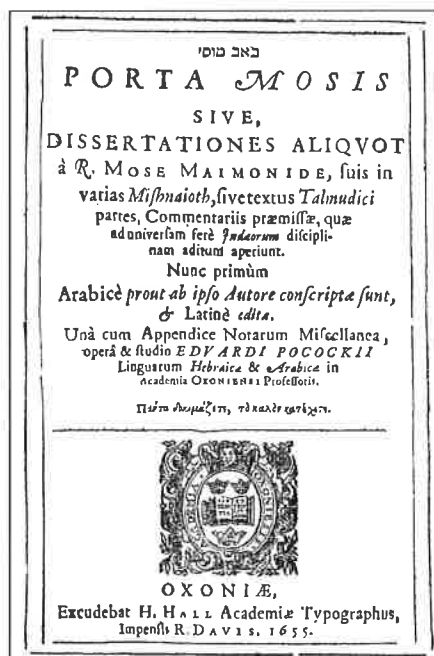
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## *The First Hebrew Printing in Oxford*



This academic year marks the 400th anniversary of Hebrew printing at Oxford. In 1596, the printer Joseph Barnes issued a memorial volume for the diplomat Sir Henry Umpton, English ambassador to France. The *Funebris* contains, among other pieces in Latin, Greek and Italian, a poetic lament in Hebrew from the pen of Thomas Holland, Regius Professor of Theology at the University (see above). The Hebrew characters are set in a pica font in Ashkenazi (Germanic) style, comprising the first use of Hebrew type in Oxford. Such slanted and robust characters, now rather striking to students of Hebrew typography, were not uncommon among the earliest instances of Hebrew in texts printed by Christian Hebraists in Western Europe in the fifteenth and sixteenth centuries. (Cf. the woodcut characters in the works by Nigri [Esslingen 1475], Breydenbach [Mainz 1486], Paulus van Middelburgh [Louvain 1488] and Reuchlin [Hagenau 1517].)

Hebrew type was also used for the Hebrew and Aramaic texts in the thesis by R. Brett, of Lincoln College, printed at Oxford in 1597. These years seem to have been significant for Hebraic studies, as Philip Ferdinand's book on the Mosaic precepts, which has been described as the first serious contribution to Jewish scholarship in Britain, came out in 1597 in Cambridge. (Coincidentally, Hebrew printing was launched in Frankfurt on the Oder in 1595 and in Kuru Çeşme in Turkey in 1597.)



Given the long tradition of Hebrew studies in Oxford, it is perhaps surprising that the university town lagged so far behind London in the use of Hebrew type: the first printing of Hebrew in the British Isles was probably the woodcut words in Wakefield's *Oratio de laudibus et utilitate trium linguarum*, produced by Wynkyn de Worde in London in 1524. The first book-length Hebrew-character text to be printed at Oxford was Pococke's edition of Maimonides' commentary on the Mishnah, entitled *Bab Musā*, issued in 1655 (see above). Curiously, the text is not in Hebrew but in Judæo-Arabic, i.e. Arabic in Hebrew characters, and as such it may be considered the first book ever printed in Judæo-Arabic.

On early Hebrew printing in England, see Cecil Roth, 'The Origins of Hebrew Typography in England' and 'Edward Pococke and the First Hebrew Printing in Oxford', in his *Studies in Books and Booklore: Essays in Jewish Bibliography* (1972); A. Freimann, 'A Gazetteer of Hebrew Printing', in Ch. Berhn (ed.) *Hebrew Printing and Bibliography* (1976), and [P. Morgan], *Printing and Publishing at Oxford: The Growth of a Learned Press, 1478-1978* (1978). See also A. Marx, 'Notes on the Use of Hebrew Type in Non-Hebrew Books, 1475-1520', in his *Studies in Jewish History and Booklore* (1969).

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