

REPORT OF THE  
OXFORD CENTRE FOR  
HEBREW AND  
JEWISH STUDIES

•

1998–1999

OXFORD CENTRE FOR  
HEBREW AND JEWISH STUDIES

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## Preface

THE CENTRE HAS ENJOYED another busy year with a full programme of academic activities described elsewhere in this Report. It is appropriate to single out from among a variety of seminars and lectures the newly inaugurated David Patterson Lecture series, held on Wednesday evenings in Yarnton during term time, and the international conference on Yiddish Theatre held in June–July 1999 with the help of a grant from the European Science Foundation.

The teaching staff in the Centre have had an energetic and productive year, helped in a number of cases by grants of sabbatical leave. Twenty-five students completed the course for the Diploma in Jewish Studies, once again exhibiting a remarkably broad range of interests.

The Centre welcomed in October 1998 Dr John Elwolde as Dean of Students and Lector in Classical Hebrew and welcomed back Daphna Witztum-Levit as Lector in Modern Hebrew. Dr Helen Beer, who has served the Centre well over four years, will move on in October to a Lectureship at University College London and we wish her well. She will continue to teach Yiddish on behalf of the Centre to the successful extramural courses set up by the Centre in conjunction with the Department for Continuing Education.

The Centre welcomed, in February, Professor Moshe Idel, of the Hebrew University of Jerusalem, who delivered a series of Louis Jacobs Lectures under the general title of *Golem: New Perspectives*. In May, Professor Antony Polonsky of Brandeis University gave the third Martin Goldman Memorial Lecture to a packed audience in Yarnton Manor on the theme of *The Failure of Jewish Assimilation in Polish Lands and its Consequences*.

The development of the Leopold Muller Memorial Library has continued through a number of generous benefactions, and it is expected that the Elkoshi Collection will finally reach the bookshelves during the next academic year. The agreement with the University to set up a new unit housed in the Oriental Institute was finalized in the course of the year and it is hoped that building will start in December 1999 and be completed during 2000.

The Visiting Fellows and Visiting Scholars programmes have again greatly enriched the academic life of the Centre. It has been a privilege

## *Preface*

to learn from scholars from all parts of the world and a great variety of disciplines and to witness the creativity of our Visiting Hebrew Writers. Each stresses what they have gained from coming to the Centre, and it is appropriate to emphasize here how much the Centre gains from them.

We have been much saddened by the death of one of our distinguished Emeritus Governors, Dr Arthur Levin, and of our Honorary Fellow, David Daube, whose support to the Centre in its early years was invaluable.

On a happier note, the Centre is proud to have elected two new Honorary Fellows. They are Felix Posen, whose efforts on behalf of the Centre and constant encouragement of our aims have been responsible for much of our success over the past decade and a half, and Edward Ullendorff, the doyen of Semitic Studies in this country.

It is a pleasure to record the award of honours to members of the Centre. Among the Governors, Professor Averil Cameron was awarded the CBE in the Birthday Honours List. Dr Jonathan Webber, Fellow in Jewish Social Studies, was awarded the Golden Cross of Merit in recognition of his contribution over many years to Polish-Jewish dialogue and Polish-Jewish relations through his teaching, research and public involvement in Polish-Jewish studies and Holocaust studies. In particular, he has collaborated extensively with the Auschwitz State Museum and the Jagiellonian University in Cracow.

None of these achievements would have been possible without the untiring work of a devoted staff both in Yarnton and in 45 St Giles and the generous support of a large number of generous donors. Since I am only a temporary Acting President I can with all sincerity express here my genuine amazement at the amount done by the Centre through the generosity of private individuals and educational trusts. I do not believe that there exists any parallel to this institution anywhere in this country, and all those associated with the Centre can justifiably feel pride in its success.

*July 1999*

MARTIN GOODMAN  
*Acting President*

## *In Memoriam*

### PROFESSOR DAVID DAUBE, FBA 1909–1999

DAVID DAUBE was born on 8 February 1909 in Freiburg im Breisgau, Germany, and died in California on 24 February 1999. His contribution to the academic cultures of Germany, Britain and the United States this century is unsurpassed. In Freiburg the great Romanist Otto Lenel inspired Daube's interest in Roman law which he pursued in Göttingen. There Daube also began to apply modern critical methods of study to the Bible. He had come from a strictly Orthodox home and a teacher at his synagogue, on learning about his exposure to biblical criticism, said to him, 'If you must do it, do it like a surgeon who has to operate on his father'. He passed the doctoral examination in Göttingen with the highest honours on a biblical legal topic (although the page in the University records inscribing his achievement was later to be expunged).

In 1933 Lenel sent Daube to England where he became a research fellow at Gonville and Caius College, Cambridge. He proceeded to a second doctorate in Roman Law under William Warwick Buckland. In England he acted on behalf of his own family and other German Jewish refugees and arranged for them to escape to Britain from Nazi tyranny. The British interned him (like other German aliens) in the Isle of Man. Lord McNair (who was responsible for drafting legislation for the Nuremberg trials – to which Daube was opposed – and who became President of the World Court in the Hague) obtained his release. Lacking documents, however, Daube found himself re-arrested immediately and taken to a London prison where he was placed in a cell with three Nazi spies awaiting execution. McNair had arranged to meet Daube coming off the boat at Liverpool, and when Daube did not show up, had the ship searched. The search proved fruitless and McNair had Daube declared missing, presumably drowned at sea.

Daube taught law at Cambridge for a number of years. During this time he made the acquaintance of C. H. Dodd, the New Testament scholar, who invited Daube to participate in his famous seminar because

*In Memoriam*



*Professor David Daube at Yarnnton Manor, March 1989*



Daube knew Aramaic and could read the Talmud. The involvement proved a momentous one. Over the next five decades Daube was to produce work on the New Testament that was revolutionary. Mining talmudic literature with a sharpness of focus and an extraordinary degree of sophistication, he showed that the ideas and institutions of the New Testament belonged to a thoroughly Jewish setting and could not be understood without the perspective provided by the Talmud.

In the early 1950s Daube held his first Chair as Professor of Jurisprudence at the University of Aberdeen in Scotland. From Aberdeen he came to Oxford to take up the Regius Chair of Civil Law and a Fellowship at All Souls College. During this period, 1955–70, his reputation as a foremost humanist of the law took him to many different parts of the world, especially to the United States, where, from 1970 onwards, he established himself permanently in Berkeley as the Director of the Robbins Hebraic and Roman Law Collection and Professor of Law at the University of California. He did not forget, however, his attachment to Oxford and to his native Germany. From its inception he became a regular Visiting Professor of History at the University of Constanze in Germany. There at grand lunches he would entertain, at his own expense, the high and the low, mixing them in a way that was not exactly customary in German academic circles, and awakening in a new generation of Germans a consciousness of the grievous loss of scholars of Daube's calibre because of the Hitler years.

His attachment to Oxford came in the form of his enthusiasm for the efforts of David Patterson to found a Centre for Hebrew and Jewish Studies that would continue the tradition of outstanding scholarship on Jewish history and culture in continental Europe. Being steeped in the work of Bacher, for example, Daube himself owed much to this tradition. Patterson's historic efforts, in turn, were inspired by what Daube stood for. He saw in Daube the example of scholarship that was unstuffy, that revelled in conversations about ideas, that was free of parochialism and that inspired young minds to seek out the sophisticated world of Bible and Talmud.

Daube combined the lightest of touches with the soundest of scholarship, had a teasing side to him, a rebellious and subversive side, and, being a wonderfully acute observer of the human scene of all times and places, always strove to come up with original judgements. He was enormously erudite, sometimes, to be sure, using his learning to con-

## *In Memoriam*

ceal when he could not come up with an original view on some matter, but most marked of all was his capacity to be truly novel in his thinking. He saw what others saw, but could produce thoughts that no one had ever thought before. His massive scholarship in so many areas, in biblical, Greek, Roman and talmudic law and literature, testifies time and again to his marvellous originality.

Daube's deep skepticism about the limitations of what we can know in any field of endeavour, his penetrating intelligence and his awareness and love of ordinary life prompted in him a need to express his original ideas to a rich mix of audiences. The most sober of scholars bowed to his erudition and disciplined scholarship. His law students spoke of him as a 'crafty analyst', an 'original observer', and the 'world's oldest hippie'. A driver on the F bus between San Francisco and Berkeley always greeted him, 'Good morning, Dr Einstein', and on one memorable occasion a driver picked him up outside Boalt Hall and drove him as sole occupant to his home in North Beach without stopping for any other passenger.

The Oxford Centre made Isaiah Berlin and David Daube its first Honorary Fellows and, with the Robbins Collection, is a sponsor of the publication of his Collected Works, one volume on talmudic law being already published and two volumes on New Testament Judaism being in press. In preparation are other volumes on biblical law, and a volume that will include what he called *Varia*, on Shakespeare, medical ethics, suicide, Arthurian legend and nursery rhymes, to cite but a few examples of his contributions to so many areas of knowledge. Daube once said of a late colleague at Berkeley that 'he was the glory of our law school'. For many friends and admirers, whether in Britain, Germany, Israel or the United States, Daube was the glory of any institution he graced.

*Calum Carmichael*

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# THE ACADEMIC YEAR

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## *Michaelmas Term 1998*

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

Introduction to Judaism *Dr Norman Solomon*

Introduction to Jewish Religion and Culture *Dr Jonathan Webber*

The Qumran Forum

(*Convened by Professor Geza Vermes*)

Wisdom and Apocalyptic in the Scrolls *Professor Torleif Elgvin*

The Idea of Purity in the Non-halakhic Material from Qumran  
*Professor Ida Fröhlich*

Priestly Functions in a Community Without Temple  
*Professor Florentino García Martínez*

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

Talmud Seminar: *Bava Metzia* *Dr Norman Solomon*

Jewish Liturgy *Jeremy Schonfield*

Syriac Texts *Dr Alison Salvesen*

Introduction to Islamic Religion *Ronald Nettler*

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

Medieval and Early Modern Islamic Mystical Interpretations of  
Abraham *Ronald Nettler*

Issues in Yiddish Dialectology and Stylistics *Dr Dov-Ber Kerler*

Readings in Yiddish Drama *Dr Joel Berkowitz*

Yiddish Poetry in the Soviet Union *Dr Dov-Ber Kerler*

A Century of Modern Hebrew Literature, 1853–1954, with a  
Rediscovered Introduction *Professor David Patterson*

Jewish Literature of the Nineteenth and Twentieth Centuries: Jewish  
Autobiography *Dr Glenda Abramson*

Modern Hebrew Texts *Dr Glenda Abramson*

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

### *The Academic Year*

Thinking About the Holocaust *Dr Dan Stone*

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

Israeli Political Literature *Dr Glenda Abramson*

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

Biblical Hebrew Classes (Elementary, Intermediate and Advanced)  
*Dr John Elwolde*

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

### **David Patterson Lecture Series**

Is There a Specific Jewish Contribution to the Twentieth Century?  
*Sir Martin Gilbert, CBE*

Leo Baeck in Retrospect *Rabbi Dr Albert Friedlander*

Asylum and Refugees in the Twentieth Century *Dr Antony Kushner*

Why Did Women Play No Part in the Jewish Mystical Tradition?  
*Dr Ada Rapoport-Albert*

Conceptions of Jewishness Among Contemporary Russian and  
Ukrainian Jews *Professor Zvi Gitelman*

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

Readings in Hebrew and English from the Novels of Amos Oz  
*Professor Amos Oz and Dr Nicholas de Lange*

Book Launch: *Historical Dictionary of Judaism* Dr Norman Solomon

Book Launch: *Drama and Ideology in Modern Israel*  
Dr Glenda Abramson

# *Hilary Term 1999*

## **Lectures, Seminars and Classes**

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

Jewish Historiography in the Graeco-Roman Period

*Professor Martin Goodman*

Varieties of Judaism *Professor Martin Goodman*

The Thanksgiving Hymns (*Hodayot*) from Qumran *Dr John Elwolde*

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

Galileans and Phoenicians *Professor Sean Freyne*

Sources of the Excursus about the Jews (Tacitus, *Historiae* V)

*Dr Victor Rebkik*

The Attitude to Gentiles in *Seder Eliyahu*

*Professor Ya'akov Elbaum*

Holy Fools? Jewish and Christian Approaches to Martyrdom in  
Late Antiquity *Professor Stephen Benin*

Material Culture and Rabbinic Literature

*Professor Joshua Schwartz*

Was Homer Jewish? Ethnicity and Culture in the Graeco-Roman  
World *Dr Gideon Bohak*

Christians, Jews and Others in Late-Roman Palestine

*Professor Fergus Millar*

Defectors and Apostates in Late-antique Judaism

*Dr Stephen Wilson*

Talmud Seminar: *Bava Metzia* *Dr Norman Solomon*

Syriac Set Texts *Dr Alison Salvesen*

Christian Palestinian Aramaic *Dr Alison Salvesen*

Introduction to Islamic Religion *Ronald Nettler*

Ibn al-'Arabi Texts: Aaron, Moses and the Golden Calf

*Ronald Nettler*

Modern Jewish History *Dr David Rechter*

*The Academic Year*

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

Seminar on Modern European Jewish History

(*Convened by Dr David Rechter*)

Internationalism, Patriotism and Disillusion: Soviet Jewish  
Veterans Remember World War Two *Professor Zvi Gitelman*

The German State and Jewish Rights, 1871–1918

*Dr Christopher Clark*

Women in the Holocaust *Professor Lenore Weitzman*

Jewish Converts to Christianity in Modern Europe – Inside or  
Outside the Historiographical Fold? *Professor Todd Endelman*

Sickness, Survival and Medical Genocide During the Holocaust:

The Significance of Survivors' Testimonies

*Professor Paul Weindling*

Compiling an Anthology of Polish-Jewish Writing Since 1945: The  
Dilemma of the Survivor *Professor Antony Polonsky*

Men of Property and Jewish Emancipation in Europe, 1780–1850

*Dr Lionel Kochan*

Introduction to Hebrew Bibliography *Brad Sabin Hill*

Sociology of Yiddish *Dr Dov-Ber Kerler*

Graduate Seminar in Yiddish Studies

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

Yiddish Political Theatre: The New York ARTEF

*Professor Edna Nahshon*

Contemporary Yiddish Literature for *Haredi* Women

*Bruce Mitchell*

Disguised Borrowing: Yiddish and Modern Hebrew

*Ghil'ad Zuckermann*

Aharon Halle-Wolfssohn's Yiddish-German Play, 'Silliness and  
Sanctimony': An Introduction *Jeremy Dauber*

The Politics of Nation and Class in Ashkenaz: The Case of the  
Labour Bund in Independent Poland *Jeremy Paton*

Issues in Yiddish Dialectology *Dr Dov-Ber Kerler*

Themes and Variations in Modern Yiddish Literature

*Dr Joel Berkowitz*



## *Hilary Term*

- Readings in Modern Yiddish Drama *Dr Joel Berkowitz*  
Readings in Yiddish Poetry in the Soviet Union *Dr Dov-Ber Kerler*  
Judaism in the Modern World *Dr Norman Solomon*  
Eight Themes in Modern Jewish Thought *Dr Norman Solomon*  
Islam in the Middle East in the Twentieth Century: Some Major  
Thinkers and Intellectual Trends *Ronald Nettler*  
Speech and Silence: Methods of Response in Modern Hebrew  
Literature *Dr Glenda Abramson*  
Yiddish Language Classes (Elementary, Intermediate and Advanced)  
*Dr Helen Beer and Dr Dov-Ber Kerler*  
Biblical Hebrew Classes (Elementary, Intermediate and Advanced)  
*Dr John Elwolde*  
Modern Hebrew Classes (Elementary, Intermediate and Advanced)  
*Daphna Witztum-Levit*

## **David Patterson Lecture Series**

- Arthur Koestler *Professor David Cesarani*  
Gender and Radical Assimilation in Modern Jewish History  
*Professor Todd Eldelman*  
The Myth of the Rothschilds *Dr Niall Ferguson*  
Britain and the Jews of Europe, 1939–1945: Intelligence Aspects  
*Dr Bernard Wasserstein*  
Anthony Mario Ludovici and the Extremes of Englishness  
*Dr Dan Stone*  
The Republic of China and Israel, 1911–1999  
*Dr Jonathan Goldstein*

## **Special Lectures**

- The Eighth Louis Jacobs Lectures in Rabbinic Thought—Golem:  
New Perspectives *Professor Moshe Idel* (The Hebrew University of  
Jerusalem)  
Golem: Some Comparative Proposals  
Messianism and Mysticism  
Kabbalah and Hermeneutics  
Golem: Early-nineteenth-century Treatments

## *Trinity Term 1999*

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

*Hosea 1–6* *Dr Alison Salvesen*

Targum Texts *Dr Alison Salvesen*

Josephus *Professor Martin Goodman*

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

Hellenes and Barbarians According to Josephus *Dr Tessa Rajak*

Rabbinic Authority in Late-antique Palestine: Fresh Evidence  
from Zoar *Dr Sacha Stern*

Current Scholarship on the First Jewish Revolt  
*Professor Martin Goodman*

The Blood of the Covenant and the Blood of Circumcision  
*Professor Shaye Cohen*

The Qumran Forum  
(*Convened by Professor Geza Vermes*)

New Light on the 'Pierced Messiah' Text (4Q285)  
*Professor Philip Alexander*

Syriac Texts *Dr Alison Salvesen*

Talmud Seminar: *Bava Metzia* *Dr Norman Solomon*

Old and Pre-modern Yiddish Literature *Dr Dov-Ber Kerler*

Issues in Yiddish Dialectology *Dr Dov-Ber Kerler*

Graduate Seminar in Yiddish Studies  
(*Convened by Dr Joel Berkowitz and Dr Dov-Ber Kerler*)

Franz Kafka and the Yiddish Theatre in Prague  
*Katerina Čapková*

S. Ansky and the 'Yidishe Etnografishe Ekspeditsye' in  
Rechtman's Memoirs *Sophie Perrelet*

A Comparative Study of Yiddish and Ladino Bible Interpretation:  
*Esther in Tsene Rene and Me'am Lo'ez* *Rosa Blanco-Maciá*

*Trinity Term*

Yiddish as a Language of Transmission of the *Halakhah*  
*Professor Edward Fram*

A New Religion for a New World: Education in A. Cahan's  
*Bleter fun Mayn Lebn* *Jess Olson*

Isaac Wallich's Folksong Collection – A Resource on Jewish Life  
in Sixteenth-century German Lands *Diana Matut*

*Dem Tatns Sforim-sbrank*: Isaac Bashevis Singer's Ancestral  
Library *Brad Sabin Hill*

The Literature of Hasidism and the Haskalah  
*Dr Joel Berkowitz and Jeremy Dauber*

Seminar on East-Central Europe in the Nineteenth and Twentieth  
Centuries

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

Musicology and Ideology: Zdenek Nejedly and Czech Culture  
After 1945 *Dr Geoffrey Chew*

Liberalism and Historiography: The Case of Mihály Horváth  
(1809–78) *Monica Baar*

Armenia 1915, Romania 1941: A Comparison of Genocide Across  
Two World Wars *Dr Mark Levene*

When European Pasts Cloud European Futures: Slovakia Since  
1848 *Shawn Landres*

British Intelligence in Central Europe During the Second World  
War *Dr Gabor Batonyi*

The New Jewish Politics and its Discontents, 1881–1939  
*Professor Antony Polonsky*

World War One and the Lost World: The Case of Josef Redlich  
*Amy Ng*

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

Biblical Hebrew Classes (Elementary, Intermediate and Advanced)  
*Dr John Elwolde*

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



*Professor Antony Polonsky (left) and Dr Lionel Kochan at the reception following the Third Martin Goldman Lecture, 16 May 1999*

**Discussion Group: Yarnton Manor**

(at which members of the Centre presented their work in progress)

Dr Edna Nahshon

Shulamit Gilboa

Dr Edward Fram

Dr Norman Solomon

Dr Alison Salvesen

Itzhak Ben-Ner

## *Trinity Term*

### **Special Lecture**

The Third Martin Goldman Memorial Lecture on the History and Culture of Polish Jewry—The Failure of Jewish Assimilation in Polish Lands and its Consequences *Professor Antony Polonsky* (Brandeis University)

### **Special Workshop**

International Workshop on Yiddish Theatre, Drama and Performance, 29 June to 2 July 1999 at Yarnton Manor

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

#### *HASKOLE*

Aaron Halle-Wolfssohn: Language, Audience, Drama

*Jeremy Dauber*

Yiddish Roles in Haskalah and Enlightenment Drama

*Dr Jutta Strauss*

#### TRANSLATION INTO YIDDISH

*Daytshmerish*, German Elements and Jewish Identity in Three

Yiddish Translations of *The Merchant of Venice*

*Dror Abend-David*

Itsik Manger and *Woyzeck* *Dr Helen Beer*

#### KEYNOTE ADDRESS

The Romantic Roots of Yiddish Drama

*Professor Nahma Sandrow*

#### CENTRAL EUROPE

Yiddish Theatre in Vienna from 1880 to 1938

*Dr Brigitte Dalinger*

The Last Years of the Goldfaden Yiddish Theatre at 'Pomul

Verde' in Iași, Romania: An Eyewitness Account *Moshe Yassur*

#### *PURIMSHPIIL*

*Purimshpil* as Political Action *Professor Jerold Frakes*

The 'Low' Culture Aspects of the *Purimshpil*

*Professor Ahuva Belkin*

A *Purimshpil* in Kiryat Vizhnitz, Bnei Braq, March 1996

*Dr Jean Baumgarten*

## *The Academic Year*

### RUSSIAN AND SOVIET YIDDISH THEATRE

Exeunt, Pursued by a Bear: Russian Administrators and the Ban on Yiddish Theatre, Drama and Performance *Professor John Klier*

Jewish Plays on the Russian Stage: Moscow and St Petersburg, 1905–1917 *Dr Barbara Henry*

Repertory and Repertory Problems in the Belorussian Jewish State Theatre in the Interwar Period *Professor Avram Greenbaum*

### YIDDISH PLAYWRIGHTS

The Theatre of Aaron Zeitlin *Dr Yitskhok Niborski*

‘Eternal Wanderer’: The Life of Osip Dymov *Vassili Schedrin*

The Censorship of Asch’s *Got fun nekome*, London, 1946  
*Professor Leonard Prager*

### MUSIC AND OPERETTA

A Crypto-Wagnerian Event in a Yiddish Musical Production: Alexander Olshanetsky’s ‘Longing for a Forbidden Harmonic Language’ *Ron Robboy*

The Role of Song in Goldfaden’s *Shulamis* *Professor Seth Wolitz*

### AVROM GOLDFADEN

The Cluster Text of Goldfaden’s *Di kishefmakherin*: Performing *Di kishefmakherin* / *La maga* *Dr Paola Bertolone*

From Goldfaden to Goldfaden in Cracow’s Jewish Theatres  
*Miroslawa Bułat*

Avrom Goldfaden’s *Bar Kokhba* *Alyssa Quint*

### DYBBUKS, GOLEMS AND KINDRED SPIRITS

Tradition Revisited in Moni Ovadia’s Yiddish Theatre  
*Laura Mincer*

Automatons and Marionettes in the Yiddish Theatre of the 1920s  
*Nina Hein*

### POLEMICS AND POLITICS

The Child that Doesn’t Grow up: Yiddish Theatre and its Critics  
*Nina Warnke*

Moyshela, Wipe Your Nose!, or, The Mendel Beilis Affair on the Yiddish Stage *Dr Joel Berkowitz*

The Performance of Justice: Yiddish Mock Trials  
*Professor Edna Nahshon*

*Trinity Term*

AT THE MARGINS OF YIDDISH AND THEATRE

Echoes of the Yiddish Stage in Contemporary Jewish-American  
Drama *Ben Furnish*

The Yiddish 'Folks-retsitator' *Professor Itsik Gottesman*

Stories in Song: The *Melodeklamatsies* of Joseph Markovitch  
*David Mazower*

THE MOSCOW STATE YIDDISH THEATRE

Socialist Realism on the Soviet Yiddish Stage  
*Dr Jeffrey Veidlinger*

Shloyme Mikhoeles and GOSET: A First-hand Account  
*Joseph Schein*

SPECIAL EVENING PERFORMANCES AT THE TAYLORIAN INSTITUTION  
(FACULTY OF MEDIEVAL AND MODERN LANGUAGES, UNIVERSITY  
OF OXFORD)

Classic Yiddish Monologues *Raphael Goldwasser*

*Shir-hashirim*—A Monodrama *Leah Shlanger*

The World of Yiddish Theatre

*Shifra Lerer, Bernard Mendelovitch and David Mazower*

# *Diploma in Jewish Studies, University of Oxford*

TWENTY-SEVEN STUDENTS studied in the Centre this year. Twenty-two candidates were awarded the Diploma, four with Distinction

## **The Faculty**

Courses and languages presented in the Diploma course were taught by Fellows of the Centre, by Dr Noah Lucas, Emeritus Fellow of the Centre, by Jeremy Schonfield, Mason Lecturer, and Dr Dan Stone of New College, Oxford. Dr Joel Berkowitz was Director of Studies and Mrs Martine Smith was Student Registrar, ably assisted by Mrs Sue Forteach.

## **Courses**

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

- A Century of Modern Hebrew Literature, 1853–1954, with a Rediscovered Introduction *Professor David Patterson*
- Eight Themes in Modern Jewish Thought *Dr Norman Solomon*
- Introduction to Hebrew Bibliography *Brad Sabin Hill*
- Introduction to Jewish Religion and Culture *Dr Jonathan Webber*
- Jewish and Christian Bible Translation and Interpretation, 100–600 CE *Dr Alison Salvesen*
- Jewish History, 200 BCE to 70 CE *Professor Martin Goodman*
- Jewish Liturgy *Jeremy Schonfield*
- Judaism and Islam: An Encounter of Religions in the Middle East *Ronald Nettler*
- Modern Jewish History *Dr David Rechter*
- Sociology of Yiddish *Dr Dov-Ber Kerler*



## *Diploma in Jewish Studies*

- Speech and Silence: Methods of Response in Modern Hebrew Literature *Dr Glenda Abramson*
- The Thanksgiving Hymns (*Hoyadot*) from Qumran *Dr John Elwolde*
- Themes and Variations in Modern Yiddish Literature *Dr Joel Berkowitz*
- Thinking about the Holocaust *Dr Dan Stone*
- Twentieth-century Israeli History and Politics *Dr Noah Lucas*

### Languages:

- Biblical Hebrew (elementary and intermediate levels) *Dr John Elwolde*
- Modern Hebrew (all levels) *Daphna Witztum-Levit*
- Yiddish (elementary and intermediate levels) *Dr Helen Beer*

## **The Students**

The twenty-seven graduate students came from Australia, the Czech Republic, Germany, Jordan, Latvia, Lithuania, the Netherlands, the Philippines, Romania, Russia, Spain, Switzerland, Ukraine and the United States of America.

**Kimberly Ann Ashton** (*b.* 1973) graduated in History at the University of Colorado, Boulder, in August 1998. At the same time she pursued independent study with local rabbis and decided to take the Diploma course in order to broaden her understanding of the place of Judaism in Western culture. She studied Modern Hebrew while at the Centre and submitted a dissertation entitled 'Cleanliness Next to Godliness: Purity and Women in Judaism'.

**Rosa María Blanco-Maciá** (*b.* 1974) graduated from the University of Barcelona in Hebrew and Aramaic Philology in 1997, and is now studying for a PhD in Hebrew and Aramaic Literature. She was a Visiting Fellow at Mansfield College, Oxford, in 1996, where she studied Yiddish and Contemporary Jewish History, and continued her study of Yiddish while on the Diploma programme. Her PhD research focuses on Yiddish translations of Targum, and her dissertation was entitled 'Targumic Elements in *Me'am Lo'ez* and *Tsene-rene* in Esther 7'.

## *The Academic Year*

Rosa was awarded a fellowship at the Shalem Centre in Jerusalem, where she will be continuing her studies in 1999–2000.

**Virginija Dičiūtė** (b. 1975) is working on an MA in Classical Philology at the University of Vilnius, Lithuania. She has taken courses on Judaism, Hebrew and Rabbinic Exegesis and Hermeneutics, and was attracted to the Diploma course by the breadth of courses on offer and the cosmopolitan environment. Virginija studied Biblical Hebrew while at Yarnton and completed a dissertation on 'Interpretation of the Ten Commandments: Philo to Mekhilta'. She is returning to Vilnius to continue her studies.

**Ioulia Ivanovna Egorova** (b. 1975) graduated from the Institute of Asian and African Countries at Moscow State University in 1996, and remained there to complete an MA thesis on the 'Role of Indian Jewish Communities in the Social Life of India in the First Half of the Twentieth Century'. Ioulia has taught Modern Hebrew at Moscow Jewish

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### *Diploma in Jewish Studies June 1999*

#### *Front Row*

*Mrs Daphna Witztum-Levit, Dr John Elwolde, Dr Noah Lucas, Professor Martin Goodman,  
Dr Joel Berkowitz, Professor David Patterson, Dr David Rechter*

#### *Second Row*

*Jeremy Schonfield, Dr Dov-Ber Kerler, Dr Helen Beer, Dr Glenda Abramson,  
Dr Norman Solomon, Brad Sabin Hill, Dr Alison Salvesen*

#### *Third Row*

*Rota Vavilova (LATVIA), Kimberley Ashton (USA), Diana Matut (GERMANY),  
Martine Smith (STUDENT REGISTRAR), Ioulia Egorova (RUSSIA),  
Virginija Dičiūtė (LITHUANIA), Oksana Fedorko (UKRAINE), Linda Štucbartová (CZECH  
REPUBLIC), Monika Hebbinghaus (GERMANY), Dennis Negrón (USA)*

#### *Fourth Row*

*Heather Field (USA), Sue Fortenath (ACTING STUDENT REGISTRAR), Tuggart Grant (USA),  
Alexandra Sencau (USA), Maya Minkin (USA), Rosa Blanco-Maciá (SPAIN),  
Florin Lobont (ROMANIA)*

#### *Back Row*

*Gregor Pelger (GERMANY), Seth Klayman (USA), Amanda Langley (AUSTRALIA),  
Mahmoud Mufti (JORDON), Jess Olson (USA),  
Sil Timmerman (THE NETHERLANDS), Sophie Perrelet (SWITZERLAND/FRANCE), Frank  
Mattern (GERMANY)*

#### *Absent*

*Hanan Eisenman (USA), Ray Sison (PHILIPPINES), Fran Sterling (USA)*



University and participated in the Fifth International Conference on Judaica in Moscow in April 1997. She viewed the Diploma programme as an ideal bridge between her studies so far and her projected doctorate. While at the Centre, Ioulia studied Modern Hebrew at the advanced level and presented a dissertation entitled 'Israel and South Asia: A Case Study of Israel's Relations with Newly Independent Countries'. She will be studying at the School of Oriental and African Studies, University of London, in 1999–2000.

**Hanan Josh Eisenman** (*b.* 1974) graduated in English and History at the University of California, Berkeley, in 1996. He studied Biblical Hebrew on the Diploma course in order to deepen his understanding of the roots of contemporary Jews. His dissertation is entitled 'An Investigation of the Holocaust Through Maurice Blanchot's *The Writing of the Disaster*'.

**Oksana Romanovna Fedorko** (*b.* 1976) has a BA in Cultural Studies from Kiev-Mohyla Academy, Ukraine. Her particular field of interest is Jewish mysticism, and she applied to take the Diploma course in order to gain access to manuscripts and printed books unavailable in Ukraine. Oksana wrote a dissertation entitled 'Kabbalistic Ideas in Hasidic Narrative Traditions: Towards the Symbolic Interpretation of the "Sippurey Ma'asiyot" by Rabbi Nahman of Bratslav'.

**Heather Field** (*b.* 1975) graduated from Hampshire College, Amherst, in May 1997, where she had written a dissertation on 'Cultural Stories: Women in Mythology and Fairy Tales'. She worked as an assistant teacher at the Hampshire College Children's Center before she was awarded the Helen Rose Scheuer Memorial Scholarship to study at the Centre. She studied Biblical Hebrew while on the Diploma programme and submitted a dissertation entitled 'Ambiguous Identities: The Children of Inter marriage in the Tanach and Midrash'.

**Charlton Taggart Grant** (*b.* 1975) graduated from Brigham Young University, Utah, Arizona, in English in August 1998, having previously spent two years as a missionary in Portugal and the Cape Verde Islands where he gained fluency in Portuguese and a Creole dialect. He studied Biblical Hebrew on the Diploma programme, progressing from the elementary to the intermediate level, and wrote a dissertation on 'Portraits of Judaism in the Short Stories of Bernard Malamud'.

**Monika Stella Hebbinghaus** (*b.* 1971) from Münster, Germany, studied at the University of Cologne and in 1995–6 was an Erasmus Student of Film and Media Studies and English Literature at the University of Stirling. She completed her MA in June 1998 and, during her final year in Cologne, worked as an undergraduate tutor of English literature, having also worked extensively with theatre groups and workshops. While at Stirling she worked in radio journalism and was responsible for the Arts/Entertainment slot of Radio Arthrey News, the Stirling campus station. She hopes eventually to work for an organization dealing with intercultural exchange. She submitted a dissertation entitled ‘The Invention of a Lost People. Cultural Resistance in Narratives of the Holocaust Ghettos’. Her dissertation won the Hilda Schiff Holocaust Prize and she was awarded the Diploma with Distinction.

**Seth Nathaniel Klayman** (*b.* 1976) studied at the College of Art and Sciences at the Ohio State University and obtained his BA in Jewish Studies with Distinction in June 1998. He was a member of the University Men’s Gymnastics team and worked as Co-Director of the National Youth Sports Program during the summers of 1996 and 1997. Seth felt that the dissertation required for the Diploma programme would provide valuable research experience before embarking on a PhD. His dissertation was entitled ‘Messianic Expectations, “Messy Antic” Realizations: Evaluating the Influence of Messianisms on Jewish Identity in the Second Temple Period’. He was awarded the Diploma with Distinction.

**Amanda Patricia Langley** (*b.* 1976) graduated from the University of New South Wales in 1998 in History and Jewish Studies, in the course of which she spent time at the Hebrew University of Jerusalem where she took Hebrew-language classes. Amanda is moving on to an MA after her year in Oxford. She studied Modern Hebrew while at the Centre and submitted a dissertation entitled ‘Ecclesiastes and Canonization: An Examination of the Sources’.

**Florin Lobont** (*b.* 1963) has a BA in History and Philosophy from the University of Bucharest, Romania, and is a senior lecturer in the Department of Philosophy at Timișoara West University. He is teaching a new course there on the role of Jewish population and culture in

modern Europe. He has just completed his PhD at the University of Wales and is currently working on a book exploring political violence in Romanian history. His dissertation was on 'Hermeneutics of Madness: The Challenge of the Holocaust to the Method of Historical Re-enactment'.

**Frank Mattern** (b. 1970) is a PhD candidate in English and German at the University of Heidelberg where he is researching and writing on John Milton's *Paradise Lost*. He took the Diploma programme in order to familiarize himself with as many areas of the Jewish tradition as possible. His dissertation was entitled 'Milton and the Rabbinic Tradition: Forms and Functions of Aggadah in *Paradise Lost*'. He was awarded the Diploma with Distinction and received the Wingate Foundation and British Friends of the Hebrew University Scholarship to attend the 1999 ulpan at the Hebrew University of Jerusalem.

**Diana Matut** (b. 1976) is an MA student at the University of Halle, Germany, at present in her third year of a Jewish Studies programme. The wide range of subjects included in the Diploma programme contributed to her academic development in Jewish Studies. She studied Yiddish on the Diploma course and wrote her dissertation on 'The "Wallich Manuscript" – A Sixteenth–Seventeenth Century Folk Song Collection: Its Nature and Significance'.

**Dennis Negrón** (b. 1963) graduated in Theology at the Southern Adventist University, Tennessee, in May 1985 and then taught English at the Greater New York Academy, New York City, and at Fletcher Academy, North Carolina. He completed an MA in English at the University of Tennessee at Chattanooga in May 1997, focusing on the writings of Chaim Potok, in which he explored his strong interest in American-Jewish literature and particularly in its depiction of the clash between modernity and religion. He extended this investigation in his dissertation entitled 'Positive Conceptions of Religious Judaism in Postwar American-Jewish Literature'.

**Jess John Olson** (b. 1974) graduated from the University of Washington in History and the Comparative History of Ideas, taking several courses in Jewish History and Textual Studies and acquiring a basic knowledge of Modern Hebrew. He financed his studies by working in the Attorney General's office in Washington and as Undergraduate

## *Diploma in Jewish Studies*

Advisor within the University office. He felt the Diploma would equip him with a solid foundation and the necessary language skills to join a graduate programme in Jewish Studies leading ultimately to a career in academia. His dissertation was entitled 'A New Religion for a New World. Abraham Cahan and the Invention of American Jewish Culture', and he was awarded the Wingate Foundation and British Friends of the Hebrew University scholarship to attend the summer ulpan in Jerusalem.

**Gregor Pelger** (b. 1971) began studying History and German Literature at the University of Trier, Germany, and continued his studies at the University of Cologne, where he did an internship at the city's NS-Documentation Centre. He studied Modern Hebrew at the Centre, and wrote a dissertation on 'The Dynamics of Intellectual Immigration. German-Jewish Indologists in 19th-century England', which he wishes to pursue further in a PhD thesis.

**Alexandra Seneau**, an American citizen of French parentage, was a first-year PhD student at the Institut d'Etudes Politiques de Paris, where she completed her MA in political science in 1995. She plans to research and write in both political and religious studies, and found the Diploma programme particularly valuable for enriching her Jewish background and learning Hebrew. She studied Biblical Hebrew and submitted a dissertation entitled 'A Philosophy of Law in the writing of Philo *Every Good Man is Free*'.

**Fran Ardis Sterling** (b. 1966) graduated from Mount Holyoke College in Politics and History in 1988, completed a Master's Degree in Education in 1990 and became a public-high-school history teacher studying and conducting teacher-training sessions about the Holocaust in Poland and Israel during the summer of 1994. This led her to wish to study the Holocaust at PhD level, using an interdisciplinary approach. She was attracted to the Diploma programme by the many courses which she felt were essential for her further work. Her dissertation was entitled 'The Variegation of the Holocaust: A Case Study Approach'.

**Linda Štucbartová** (b. 1976) graduated in International Studies from Charles University, Prague, in June 1998. She wishes to continue with a PhD and to specialize in International Relations. She studied

## *The Academic Year*

Modern Hebrew at the Centre and wrote a dissertation entitled 'Jewish Displaced Persons – People on the Margin, Yet in the Centre of Allied Politics, 1945–1948'.

**Sil Foppe Albert Timmerman** (*b.* 1972) graduated in Theology at the University of Utrecht, the Netherlands, in 1993. He felt drawn towards Jewish Studies and biblical literature, and summer ulpanim at the Hebrew University and Beit ha-Am Institute in Jerusalem improved his knowledge of Modern Hebrew, helping him to complete an MA at Utrecht University in June 1998 in Jewish and Early Christian Studies. He submitted a dissertation entitled 'Agnon in Agony: Fatal Dreams of Redemptive Representation in Selected Short Stories', which was awarded the prize for the best dissertation.

**Rota Vavilova** (*b.* 1974) from the Limbazi region of Latvia, graduated in Theology at the University of Latvia where her thesis focused on 'Fasting in the Old Testament'. Since 1995 she has worked as a Hebrew assistant in the Faculty of Theology at Latvia University, spending two months researching at the Wilhelm University in Münster, Germany, in 1997. She is now planning to complete her MA and to specialize in the Hebrew Bible. Her dissertation was entitled 'The Figure of Moses in Early Jewish and Christian Writings'.

Two students applied for and were granted suspension of status from the Diploma programme and will complete their studies next year. Three other candidates are hoping to complete the course requirements in the near future.

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

An end-of-year party was held at Yarnton Manor on 24 June 1999. The Acting President of the Centre, Professor Martin Goodman, and Dr Joel Berkowitz addressed the students and their guests, Dr Berkowitz presented Sil Timmerman with the prize for the best dissertation and Professor Goodman presented Jess Olson and Frank Matern with their scholarships for the ulpan at the Hebrew University of Jerusalem. Dr Helen Beer will be taking up a new post at University College London in October and was warmly thanked by Dr Dov-Ber Kerler for her Yiddish-language teaching for the Diploma programme



and the Modern Languages Faculty over the past years. She was presented with a gift from the Centre by Dennis Negrón.

### **Other Activities**

Students attended and participated in the weekly evening seminars, dinners and talks held in the Manor. During the first term they made a tour of the Cotswolds. During Trinity Term, students presented short seminars on their dissertation research and a number of students were asked to present papers in graduate seminars in the University.

### **Acknowledgements**

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

The Centre would also like to record its gratitude to the Wingate Foundation for the scholarships awarded to two students to participate in the 1999 ulpan at the Hebrew University of Jerusalem.

## *The Qumran Forum*

THE QUMRAN FORUM, directed by Professor Geza Vermes, held five meetings in the course of the year. Papers were given by Professor Torleif Elgvin (Oslo), Professor Ida Fröhlich (Budapest), Professor Florentino Garcia Martinez (Groningen), Professor Philip Alexander (Manchester) and Dr Charlotte Hempel (Cambridge). In recognition of the Centre's special interest in the study of the Dead Sea Scrolls, in the Autumn 1998 issue of the *Journal of Jewish Studies* a Qumran Corner was set aside, as in previous years, on this occasion featuring contributions by Magen Broshi and Michael Stone.

## *International Workshop on Yiddish Theatre, Drama and Performance*

A LANDMARK EVENT in Jewish Studies took place at the Oxford Centre for Hebrew and Jewish Studies from 28 June to 2 July 1999: the first conference devoted to the study of the international Yiddish theatre, made possible by a substantial grant from the European Science Foundation. Over those four days, thirty-one participants in the International Workshop on Yiddish Theatre, Drama and Performance delivered papers from a broad range of perspectives, including theatre history, cultural studies, musicology, dramatic analysis, folklore, legal history and eyewitness accounts.

The workshop participants, from eight different countries and three continents, included many internationally acclaimed figures in the study and performance of Yiddish theatre. The keynote address was delivered by Professor Nahma Sandrow (New York), author of the seminal study *Vagabond Stars*, translator of the recent anthology *God, Man and Devil* and an award-winning adapter of Yiddish theatre material. Celebrated performers, including Raphael Goldwasser (Strasbourg), Lea Shlanger (Tel Aviv), Shifra Lerer (New York) and Bernard Mendelovitch (London), entertained the audience with songs, monologues and scenes from the Yiddish theatre. The papers concluded with a special address by Joseph Schein (Paris), world-renowned theatre personality and scholar, and author of *Around the Moscow Yiddish Theatre*. Mr Schein, speaking from memory without referring to notes, held the audience spellbound with his firsthand reflections on the Moscow State Yiddish Theatre's legendary production of *The Travels of Benjamin III*, *King Lear* and *Tevye the Dairyman*.

The participants, including many seasoned veterans, agreed that the papers delivered at the Workshop were of a consistently high quality. Virtually all the presenters – and the performers as well – attended every session and, given the unprecedented nature of the event and its specific focus, every panel generated considerable discussion that tended to spill over into the breaks and long after each day's events had ended.



*A group of participants in the International Workshop on Yiddish Theatre, Drama and Performance:*

*(back, left to right) Brad Sabin Hill (Oxford), Nina Hein (New York), Laura Mineer (Rome), Dr Paola Bertolone (Rome)  
(front, left to right) Professor Seth Wolitz (Austin, Texas), Professor Ircold Frakes (Los Angeles), Mendy Cabn (Antwerp and Tel Aviv)*

Regardless of the content of individual presentations, one theme consistently asserted itself: the questioning, and at times the critical re-evaluation, of much of our received knowledge of the Yiddish theatre and its repertoire. Examples abound, of which one may cite just a few highlights.

In a panel on *purimshpiln* – the amateur theatrical performances given on the festival of Purim and dating back as far as the fourteenth century – Professors Jerold Frakes and Ahuva Belkin demonstrated the political and social subversiveness of the form, while Dr Jean Baumgarten illustrated its continued viability in Hasidic communities today.

Several of the presenters documented the richness of Yiddish theatre outside the best-known centres of such activity. Dr Brigitte Dalinger, author of a recent book on Yiddish theatre in Vienna, presented an overview of her findings. Mirosława Bułat chronicled performances in Cracow between the two World Wars. Professor Avraham Greenbaum gave an account of the important but generally ignored State Yiddish Theatre of Belarus (BelGOSET). And, perhaps most surprising, two participants reported on the influence of Yiddish theatre on modern-day Italian theatre: through a creative use of audio and video materials, Laura Mincer gave the participants a taste of the Italian actor/director Moni Ovadia's use of Yiddish themes; while Dr Paola Bertolone described highlights of her own translation into Italian of Avrom Goldfaden's beloved Yiddish operetta *Di kishefmakhern*, performed in Italy as *La maga*.

Participants came away from the conference with a deeper understanding of the Yiddish repertoire after hearing papers probing the form, content and meaning of Yiddish drama. Professor Nahma Sandrow set the tone for this in her keynote address, in which she placed the roots of modern Yiddish drama firmly in the Romantic movement, citing such figures as Goethe, Schiller, Coleridge and Victor Hugo as models for the concerns of many Yiddish dramatists. Dr Helen Beer revealed that the playwright and poet Itsik Manger had translated Georg Büchner's tragedy *Woyzeck* into Yiddish. Like Dr Beer, Dr Yitskhok Niborski addressed the audience in his native Yiddish and analysed the work of a poet/playwright, in this case the Polish Yiddish writer Aaron Zeitlin. Vassili Schedrin gave a condensed overview of the work of Osip Dymov – like Mr Schedrin himself, a talented Russian-born emigrant to the United States.

The papers gave a taste of how Yiddish playwrights and performers often went beyond the boundaries of traditional drama. Professor Itsik Gottesman brought a folklorist's approach to the subject, movingly describing the monologue performances of a 'folk reciter'. Professor Edna Nahshon explored the often blurred boundaries between law and theatre in a discussion of Yiddish mock trials. And David Mazower taught the participants about the *melodeklamatsiye*, a little-known form exemplified in the work of London Yiddish playwright/composer Joseph Markovitch.

The influences on the Yiddish repertoire – and the means of staging it – have been manifold and diverse, as illustrated in many of the papers. Dr Jeremy Dauber examined how the quotation of classical Jewish texts – particularly Torah and Talmud – was used for polemical ends in the satires of the Jewish Enlightenment, the *Haskalah*. Such techniques demonstrate the linguistic fluidity of many Yiddish writers, an issue also addressed in Dror Abend-David's exegesis of German, Yiddish and *daytshmerish* (heavily Germanized Yiddish) elements in Yiddish translations of *The Merchant of Venice*. Yiddish language has in turn influenced writers working in other tongues, as discussed in Ben Furnish's paper on Yiddish reverberations in American Jewish drama. The nature and function of Yiddish roles in German Enlightenment drama, predating the actual rise of modern Yiddish theatre, was analysed by Dr Jutta Strauss.

A paper given by Professor John Klier offered exciting and original research into the 1883 ban on Yiddish theatre in the Russian Empire. Professor Klier provided persuasive evidence that the ban, which he argues arose more from practical reasons than from ideology, was haphazardly enforced and that there were numerous 'forbidden' Yiddish performances in Russia between 1883 and 1905. Dr Barbara Henry further demonstrated the widespread performance of Yiddish plays in Russia between 1905 and 1917. Taking the participants into the Soviet period, Dr Jeffrey Veidlinger posed the provocative thesis that the Soviet Yiddish theatre employed a network of encrypted Jewish content, making actors such as Shloyme Mikhoels a sort of 'modern-day Marrano'. Joseph Schein, the world's leading authority on the Moscow Yiddish theatre, provided an eyewitness account of his work with such figures as Mikhoels, Binyomin Zuskin and Marc Chagall.

The session devoted to Yiddish theatre music proved as stimulating

as it was controversial. Ron Robboy played an example of the renowned composer Alexander Olshanetsky's use of Wagner's 'Tristan Chord', raising perplexing questions about musical intertextuality and the intersection of Jewish and anti-Semitic cultural expression. Professor Seth Wolitz stayed closer to home, exploring Avrom Goldfaden's melding of music, subject matter and dramatic context in the opera *Shulamis* and thereby making a claim for Goldfaden's being a serious artist rather than merely a successful entertainer.

Yiddish theatre criticism was shown to contain more nuance than is generally known even by scholars in the field. Nina Warnke, exploring the aesthetic politics of critics in New York around the turn of the century, argued that their widely shared view of the Yiddish theatre audience as a bunch of wayward children blinded them to many of the achievements of the Yiddish theatre. Chronologically, Dr Joel Berkowitz picked up where Nina Warnke left off, in 1913, the time of the Mendel Beilis blood-libel trial in Kiev. Dr Berkowitz documented responses to dramatic representations of the trial in Europe and North America, a phenomenon that raised many fundamental questions about the implications of staging current events and the content of the Yiddish repertoire.

The presentations offered much new information about Yiddish theatre that will undoubtedly have lasting implications for scholars in the field. Collectively, the sessions demonstrated that the Yiddish theatrical repertoire is broader and more diverse than is generally believed, more widespread geographically and more intertwined with politics, social forces and aesthetic sensibilities of their time and place than was previously thought.

The ideas laid out in this Workshop represent only the beginning of what we believe will pave the way to a new generation of Yiddish-theatre scholarship. In his opening address to the Workshop participants, Dr Berkowitz outlined several areas requiring further attention by scholars, teachers and performers of Yiddish theatre. Many of those attending eagerly took up his call for more formal debate at a roundtable discussion that constituted the closing session of the symposium. This led to the creation of a new research network, the Yiddish Theatre Forum, which will include other theatre scholars worldwide, carry on an ongoing internet discussion of research issues concerning the Yiddish theatre, hold a biennial conference and enhance the visibility

### *The Academic Year*

and quality of Yiddish-theatre studies in academic organizations such as the Modern Language Association, the Association for Jewish Studies and the European Association for Jewish Studies. A volume of conference proceedings is being planned.



## *New Books*

### *Drama and Ideology in Modern Israel*

DR GLENDA ABRAMSON

In its earliest years Israeli drama was virtually unknown outside of Israel. Since the 1960s this has changed: there has been an enormous growth in the study of Israeli drama, collections of plays in translation are proliferating and Israeli plays are being performed all over the world in various languages. In Israel itself every original play runs on average almost twice as long as a foreign play. In the 1950s Israeli authors would adapt their own novels and stories for the stage. Now there are professional dramatists, some of whom, like Yehoshua Sobol, have international reputations. A sophisticated dramatic tradition has been established and forced to evolve in half a century.

During the early years of the State, many of the young nation's intellectuals, including writers who were identified with the 'official' interpretation of Zionism, concentrated in their work on issues of national concern. The function of plays during this period was to be part of a new literature which incorporated and disseminated the myths of young nationhood. In the words of a leading novelist of the time, playwrights became 'the principal creators of national symbols – banner-bearers of the spirit'.

After the War of Independence in 1948 the focus of dramatic texts, as of the fiction of the time, was their leading character, the 'positive hero', the male *sabra* who was closest to the writers in age, origin and education. He was the axis for most of the early national or founding myths. This mythology resided not only in texts, but also in a world view which rejected negativity, weakness, depression and moral ambiguity. Only very few plays of this period began seriously to question these founding myths. Moreover, in the 1950s drama disregarded those social and political issues that were outside the need for ideological reinforcement with which the playwrights were concerned. For example, there were few Arabs or Palestinians on the Israeli stage and those who did appear were stereotypes. Religious matters were ignored, there was little realistic estimation of the Holocaust, the war, European

refugees or Oriental immigrants. These were considerations which in later decades shifted from the margins of drama to occupy a central position.

The early drama provided later writers with the means for a cultural rebellion, by presenting an ideology that had to be dismantled. Later playwrights, from a post-1967 vantage point, questioned the norms and myths associated with the founding generation, deconstructing them in accordance with the altered political beliefs of their time. The result was open politicization and a reevaluation of national mythology which for three decades became the underlying preoccupation of Israel's most serious drama. There were increasingly savage outbursts against Israeli social and political hierarchies. Noteworthy plays of this genre were Hanokh Levin's *Queen of the Bathtub* (1970) and Amos Kenan's *Comrades Tell Stories About Jesus* (1972). This is not to say that that was the only kind of drama produced in Israel. There were plays on every topic, but the 'political' plays were the most popular, even notorious.

From the 1970s the Holocaust became a component of public and artistic life in Israel, reflected in many plays of the late 1970s and the 1980s. Nevertheless, while the topic achieved centrality and became notable for the *quantity* of plays devoted to it, the characterization of survivors was still mediated by the playwrights' own versions of history. At the same time, the longstanding supremacy of the secular Ashkenazi cultural élite was challenged by other groups, including the ultra-Orthodox and *mizrahim*, which established mythologies that openly challenged the dominant ones. As a response to the growth of religious influence, playwrights began to air anti-Orthodox grievances from the stage, in polemical, often sensational, plays. Theatre censorship became noticeably intrusive, instigated by religious leaders themselves. One of these plays was a new version of *The Merchant of Venice* in which Shylock was portrayed as a Baruch Goldstein figure, wearing a large knitted kippah and carrying a sub-machine gun.

Whatever the genre – documentary, realism, satire, historical allegory or symbolism – the social and political themes of political drama dissolve into the single overriding preoccupation: the nature of Zionism. In this literature 'Zionism' is a complex phenomenon, concerned with conquest, identity, diaspora and religion. The discussion of it through plays has given political drama an extraordinary character

which makes a unique contribution to Israel, its literature and its culture.

*Drama and Ideology in Modern Israel*, by Dr Glenda Abramson,  
is published by Cambridge University Press.

### ***On Writing an Historical Dictionary of Judaism***

DR NORMAN SOLOMON

Nobody should ever write a whole dictionary single-handed. Even those written by a team of scholars inevitably contain errors and omissions.

Still, in a moment of weakness I yielded to the publisher's entreaties. Since existing reference works are full of mistakes copied from one another I had to go back as far as I could to original sources. So you will find factual claims as well as opinions which may be regarded as controversial.

As a 'framework' for Jewish religion I list all 613 scriptural commandments in an appendix; another of the four appendices sets Orthodox and Reform prayers side by side for comparison; and there are twenty-one tables with useful information throughout the book, as well as an introduction, a chronology and a copious bibliography with dedicated lists of books on subjects such as Holocaust Theology, Women in Judaism, Environment and Ecology and Internet Resources.

Occasionally I include something which reflects a personal interest rather than the balanced requirement of a book of reference. For instance, I have included an entry on the little-known twelfth-century Yemenite Jewish philosopher Netanel beirav Fayyumi. My interest in him arose from my work in recent years in interfaith dialogue. He is, so far as I know, the only medieval Jewish philosopher to acknowledge the authenticity of the Quran as a revelation from God; like many Ismailis he views prophecy as a divine outpouring which reaches all peoples in their own language and with those commandments they are on a high enough spiritual level to accept. Of course, Netanel regards the Sinai Revelation as supreme; but even so, he laid the foundation for a philosophy of religious pluralism.

There are also entries which you will not find in most standard reference works because little was known about their subject until recently.

One such is on Regina Jonas, the first woman who ever became a rabbi. She was ordained by Max Dieneman on behalf of the Union of Liberal Rabbis in Germany on 27 December 1935. After she perished in the Holocaust she was all but forgotten by Viktor Frankl with whom she had worked closely in the concentration camp at Terezin, and even by Leo Baeck who had confirmed her ordination in 1942. There are still reference works which tell you, incorrectly, that Sally Priesand, ordained in Cincinnati in 1972, was the first woman rabbi.

Sometimes extensive research led to the omission of alleged 'information'. When writing about the way early-modern Jewish thinkers reacted to the new view of the universe propounded by Copernicus, I noticed that several authors suggest that he was foreshadowed by the mystic classic, the *Zohar*, which states that the earth spins on its axis. When I eventually traced the *Zohar* passage on which this oft-repeated claim rests it was clear to me that it could equally well be translated 'the earth is round', a fact which has been known, though occasionally ignored, since the days of Aristotle, and would be normal in a late-thirteenth-century work (though the *Zohar* erroneously deduces from this that parts of the earth are in constant darkness and parts in constant light).

This is a dictionary of Jewish religion rather than Jewish history. Music and dance, the visual arts and of course poetry have all been called upon to articulate religious values and ritual, so there is something about each. I have included new translations of several liturgical poems, as well as Abraham Ibn Ezra's humorous lament on his misfortune, and these are listed in a special table. I was just in time to refer to Lionel Kochan's recent contention that the 'aniconic aesthetic' of Judaism favours music rather than the visual arts, and to set against it Richard Cohen's emphasis on how visuality has informed and now helps to reconstruct Jewish history and life. Let the reader judge between them!

What was I to do about the Bible? This is emphatically not a dictionary of Ancient Hebrew Religion, but of Rabbinic Judaism. But there is constant reference to the biblical roots of Jewish law and custom, in particular to the 613 commandments, as well as entries on Midrash and Hermeneutics which examine rabbinic ways of interpreting Scripture. The few biblical characters, such as Elijah, who have dedicated entries, are presented as they appear in rabbinic eyes rather than in the context of the Ancient Near East.

I preferred depth of coverage to comprehensiveness of entries. If you are looking for a reference work that dutifully rehearses the entire list of entries of a large encyclopaedia and says nothing significant about any, look elsewhere. If, on the other hand, you want a lively reinterpretation of Judaism based on the latest scholarship and prepared to risk being controversial, this is for you. Enjoy!

*Historical Dictionary of Judaism*, by Dr Norman Solomon, is published by Scarecrow Press in Lanham MD and London.

### *The Origins of Modern Literary Yiddish*

DR DOV-BER KERLER

This is the first systematic attempt to trace the beginnings of modern literary Yiddish, an issue of great significance in the linguistic, literary and social history of the Yiddish language.

The eighteenth century marked the turning point in the history of literary Yiddish, a period of rapid linguistic assimilation to German and Dutch in the West and, by sharp contrast, the increasing cultural autonomy of Eastern European Jewry. Books printed in the West reflected the impact of New High German and contemporary Western Yiddish. Books published in Eastern Europe, the new centre for Yiddish printing, used Eastern Yiddish both for new works and for new editions of old Yiddish works. This book examines hitherto neglected Yiddish books from the period in order to analyse the linguistic changes manifest in both transition and shift from old to nascent Modern Literary Yiddish within the broader context of genre and literary traditions and in the framework of Yiddish dialectology, grammar and sociolinguistics. Many of the grammatical norms of nineteenth- and early-twentieth-century literary Yiddish are shown to have their origins in the eighteenth century.

A major work of linguistic scholarship, *The Origins of Modern Literary Yiddish* is an important contribution to the study of the crystallization process of literary languages, highlighting in the case of Yiddish the dynamics of its emergence in the absence of the usual governmental support.

*The Origins of Modern Literary Yiddish*, by Dr Dov-Ber Kerler, is published by Oxford University Press.

***The Politics of Yiddish***

EDITED BY DR DOV-BER KERLER

*Politics of Yiddish* means different things to different people. For some it refers to the various social and political forces that shaped the status and the functional diversification of the language. For others it may be analysed within the context of a personal or even collective love and hate of one's mother-tongue *vis-à-vis* the politically 'mightier' and 'culturally more prestigious' languages. After the Second World War, the post-Holocaust realities forced a complete reconceptualization of Yiddishism as both an ideology and a state of mind. Yet despite, or perhaps because of, numerous heated debates for and against Yiddish, and the unabating personal wars within the 'Yiddishist' camp itself, the subject of *Politics of Yiddish* is bound to fascinate many modern historians, sociolinguists and literary scholars. In the present volume it serves as a general theme for studies devoted to internal and external politics of Yiddish language, literature, ethnography and scholarship.

The volume will be a valuable introductory text for language and culture courses, extending the readers' view beyond basic literary and linguistic material. The two essays translated from the Yiddish are an important resource and to some may be a revelation.

*The Politics of Yiddish: Studies in Language, Literature and Society*,  
edited by Dr Dov-Ber Kerler, is published by AltaMira Press.

***Jews in a Graeco-Roman World***

EDITED BY PROFESSOR MARTIN GOODMAN

The fifteen contributors to this volume, from Britain, the United States and Israel, present a unique integration of Jewish history and classics. They tackle from different angles the extent to which Jews in the Graeco-Roman period differed from other peoples in the Mediterranean region and how much Jewish evidence can be used for the history of the wider classical world. The authors make extensive use not only of types of evidence familiar to classicists, such as inscriptions and the writings of Josephus, but also Jewish religious literature, including Rabbinic texts. The various studies demonstrate that, although Jews lived to some extent apart from others with distinctive customs, in many ways their history also highlights the

cultural presuppositions and preoccupations of their non-Jewish contemporaries.

The book aims to encourage wider use of the Jewish evidence by classicists and will be important for all students of the classical world.

*Jews in a Graeco-Roman World*, edited by Professor Martin Goodman, is published by Oxford University Press.

*Apologetics in the Roman Empire*

Edited by MARK EDWARDS, MARTIN GOODMAN and SIMON PRICE, in association with CHRISTOPHER ROWLAND

This book is the first to tackle the origins and purpose of literary religious apologetic in the first centuries of the Christian era by discussing, on their own terms, texts composed by pagan and Jewish authors as well as by Christians.

Previous studies of apologetic have focused primarily on the Christian apologists of the second century. These and other Christian authors are also represented in this volume, but, in addition, experts in the religious history of the pagan world, in Judaism and late-antique philosophy examine very different literary traditions to see to what extent techniques and motifs were shared across the religious divide. The nine contributors have investigated the probable audience, the literary milieu and the specific social, political and cultural circumstances which elicited each apologetic text. In many cases these questions lead on to the further issue of the relation between the readers addressed by the author and the actual readers, and the extent to which a defined literary genre of apologetic developed.

These studies, ranging in time from the New Testament to the early fourth century and including novel contributions by specialists in ancient history, Jewish history, ancient philosophy, the New Testament and patristics, will put the study of ancient religious apologetic on to a new footing.

*Apologetics in the Roman Empire: Pagans, Jews and Christians*, edited by Mark Edwards, Martin Goodman and Simon Price, in association with Christopher Rowland, is published by Oxford University Press.

***Two Nations: British and German Jews in Comparative Perspective***

Edited by MICHAEL BRENNER, RAINER LIEDTKE and  
DAVID RECHTER

The essays in this volume, by leading scholars from Europe, Israel and the United States, constitute the first attempt to approach the differences between Germany's and Britain's Jewries, from the period of the Enlightenment in the late eighteenth century until the Second World War, from a truly comparative point of view. They go beyond the parallel listing of events and personalities to outline a new conceptual approach to the differences and similarities between these two societies. The authors compare reactions in each country to anti-Semitism, assimilation and Zionism, and survey their approaches to welfare, heritage and to the establishment and maintenance of museums. Its survey of social, political, cultural and economic life is invaluable for understanding the development of Jewish diaspora life.

*Two Nations: British and German Jews in Comparative Perspective*,  
edited by Michael Brenner, Rainer Liedtke and David Rechter, is  
published by J. C. B. Mohr, Tübingen.

***The Hebrew Novel in Czarist Russia***

PROFESSOR DAVID PATTERSON

This volume studies the work of Hebrew novelists in the twenty years following the death of Abraham Mapu in 1867. Compounded of fantasy and realism, primitive in structure and characterization, and concerned for the most part with contemporary Jewish life within the Jewish Pale of Settlement in Czarist Russia, these works shed much light on the development of modern Hebrew literature, as well as the social history of the era.

*The Hebrew Novel in Czarist Russia:  
A Portrait of Jewish Life in the Nineteenth Century*,  
by Professor David Patterson, is published by  
Rowman and Littlefield: Lanham, Boulder, New York, Oxford.



***Random Harvest: The Novellas of Bialik***

Translated by PROFESSOR DAVID PATTERSON and  
PROFESSOR EZRA SPICEHANDLER

Rachel Feldhay Brenner of the University of Wisconsin at Madison writes: 'Once again Professors Patterson and Spicehandler have made a significant contribution to the study of Hebrew literature. Their masterly translation of Bialik's stories performs the seemingly impossible; it achieves an intimate closeness with the inimitable texture and the unique flavour of the great poet's Hebrew; it removes the barriers of language and offers the English reader a rare opportunity to enter the magic world of Bialik's imagination.'

*Random Harvest: The Novellas of Bialik*,  
translated by David Patterson and Ezra Spicehandler,  
is published by Westview Press: Boulder and Oxford.



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## CONTINUING ACTIVITIES

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## *The Leopold Muller Memorial Library*

THE interior of the Leopold Muller Memorial Library has undergone major changes in the course of this past year. Thanks to the continued benefaction of the Rich Foundation, with a further matching grant this year from the Porges Trust, the physical refurbishment of the library has been nearly completed. Compact rolling shelves, with a capacity of over 50,000 volumes, have been installed in the main library building. The Hebraica (Kressel) and Judaica collections are now housed separately in independent running sequences, with the Judaica collection – which is the principal resource for the resident diploma students – centrally located on the ground floor. The Yiddish books, previously scattered among the Hebraica, have been brought together as a discrete collection in a newly furnished room. The redecorated upper reading room, named the Rich Gallery in recognition of generous support from the Rich Foundation, now houses the reference and bibliographic collection; a separate room off the gallery holds the growing collection of bibliographic serials.

The Muller Library already comprises the largest open-access research collection in Hebrew studies in Europe. It is now preparing to enter its exciting next phase, which will see the unpacking and accessioning of the Elkoshi Collection of Hebraica (acquired by the Centre in 1992), one of the great collections of *Haskalah* and nineteenth-century Hebrew literature. In order to process this material, additional shelving – aside from the compact shelving in the main library – has been made available on several sites. Recessed shelving covered by brass grating, intended to house rare books, has been built into the walls of the refurbished library seminar room. Static shelving has been put up in the Exeter Farm library annexe, which will house the Hebrew newspaper collections. Altogether the shelving now available in various parts of the library provides space for a total of 70,000 volumes, allowing for collection development well into the new millennium.

New carpeting, new lighting, newly installed reading desks and tables, easily accessible photocopying facilities, as well as a new heating system, have rendered the library more user-friendly than ever before. The wooden beams and freshly decorated stone walls, enhanced by

Judaica poster art from around the world, add charm to a very attractive research environment. The Centre's library thus joins the ranks of various new or renovated research libraries supporting oriental, theological and historical studies within Oxford. It is expected that the Muller Library will serve not only as the locus of academic research and study at Yarnton Manor, but also as a focal point for research in Hebraica and Judaica at the University, in conjunction with the Bodleian Library and the Oriental Institute.

The library's research collections have grown significantly this year. As in the past, book purchases have continued in the subject areas relevant to the University's Diploma in Jewish Studies, as well as in the field of Qumran research. There have also been important acquisitions of reference and bibliographic literature, further enhancing the Kressel Collection's rich holdings in this area. Of these only a few may be mentioned here. In the field of biblical and post-biblical studies, the library has acquired runs of the annotated bibliographic serials *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete* [*International Review of Biblical Studies / Revue Internationale des Etudes Bibliques*] (Düsseldorf), *Society of Old Testament Study Book Lists* (Sheffield) and *Old Testament Abstracts* (Washington). Also acquired were D. M. Scholer, *Nag Hammadi Bibliography* (Leiden, 1997), H. Schreckenberg, *Bibliographie zu Flavius Josephus* (Leiden, 1968) and G. Stemberger [and H. L. Strack], *Introduction to the Talmud and Midrash*, trans. M. Bockmuehl (Edinburgh, 1996).

Regional bibliographies of Jewish history and culture have proliferated over the past decade. Among this year's addenda to the library's holdings are L. Prager, *Yiddish Culture in Britain: A Guide* (Frankfurt, 1990), J. Ancel and V. Eskenasy, *Bibliography of the Jews in Romania* (Tel Aviv, 1991), A. Luzzatto, *Biblioteca Italo-Ebraica* (Milan, 1989), S. Liberman, *A Bibliography of Australian Judaica* (Sydney, 1991) and D. D. Leslie, *Jews and Judaism in Traditional China: A Comprehensive Bibliography* (Nettetal, 1998). The field of German Judaica has been enhanced by a variety of archival and bio-bibliographical tools, among them the Leo Baeck Institute, New York, *Catalog of the Archival Collections*, ed. F. Grubel (Tübingen, 1990), R. Heuer, *Lexikon deutsch-jüdischer Autoren* (7 vols, Munich, 1992-9), W. Röder and W. A. Strauss, *Biographisches Handbuch der deutschsprachigen Emigration nach 1933* (Munich, 1980), K. Spalek, *Deutschsprachige Exilliteratur seit*

1933 . . . in den USA (3 vols, Munich, 1994), M. Hepp, *Expatriation Lists . . . 1943–45*, intro. H. G. Lehmann and M. Hepp (3 vols, Munich, 1985–8), and *Gesellschaft für Exilforschung [Society for Exile Studies: Newsletter . . . with General Index]*, ed. E. Loewy (3 vols, Munich, 1995).

Thanks to the ongoing support of the Catherine Lewis Foundation, the library has now received the four-volume *Jüdischer Biographischer Index [Jewish Biographical Index]*, ed. H. Schmuck (Munich, 1998), supplementing the massive *Jüdisches Biographisches Archiv [Jewish Biographical Archive]* on microfiche. This index is particularly valuable for its comprehensive ‘classification of occupations’, allowing for searches of individuals in nearly two-hundred fields of endeavour such as music, the performing arts, the visual arts, the natural sciences, medicine, politics, philology and archaeology. This most useful tool – which is simultaneously a valuable complement to the Kressel Archive – has already been used by a number of students and visiting scholars in the course of their research at the Centre. (The Muller Library’s microform collections, containing much bio-bibliographic documentation on Jewish musicians and artists, are described on pp. 88–97 of this Report.)

In Hebrew bibliography and printing history, the library has added to its holdings A. Marx, *The First Book Printed in Constantinople . . . Jacob ben Asher’s ‘Arba‘ah Turim . . . 1493* (Oxford, 1946), O. Muncles, *Bibliographical Survey of Jewish Prague* (Prague, 1952), G. Tamani, *Raccolta di cornici e di fregi silografici usati dai ‘Soncino’* (Soncino, [1988]), U. Fortis, *Editoria in Ebraico a Venezia* (Verona, 1991), G. Busi, *Edizioni ebraiche del XVI secolo* (Bologna, 1987), M. Heller, *Printing the Talmud: A History of the Earliest Printed Editions of the Talmud* (New York, 1992) and A. Greenbaum, *A History of the Ararat Publishing Society* (Jerusalem, 1998). The prize-winning study by G. Burnett, *From Christian Hebraism to Jewish Studies: Johannes Buxtorf (1564–1629) and Hebrew Learning in the Seventeenth Century* (Leiden, 1996), treats, *inter alia*, of Hebrew printing in Basel and the censorship of Hebraica during the Reformation. Of only marginal interest to Hebrew, but significant as a study of the German-Jewish contribution to type design in the twentieth century, is the finely printed limited edition by P. Paucker, *New Borders: The Working Life of Elizabeth Friedlander* (Oldham, 1998).

### *Continuing Activities*

Oxford has long been a centre of research in Hebrew palaeography and codicology. This year the Muller Library added many standard works to its reference holdings in these subjects, too numerous to record here. Among them are M. Beit-Arié, *The Makings of the Medieval Hebrew Book: Palaeography and Codicology* (Jerusalem, 1993), J. Dan and K. Herrmann (eds), *Studies in Jewish Manuscripts* (Tübingen, 1999), W. L. Brinner, *Sutro Library Hebraica: A Handlist* (Berkeley, 1966), V. Klagsbald, *Catalogue des manuscrits marocains de la collection Klagsbald* (Paris, 1980), B. Richler (ed.), *The Hebrew Manuscripts in the Valmadonna Trust Library* ([London], 1998), R. Pummer, *Samaritan Marriage Contracts and Deeds of Divorce* (2 vols, Wiesbaden, 1993–7), J. Olszowy-Schlanger, *Karaite Marriage Documents from the Cairo Genizah* (Leiden, 1998) and A. Yardeni, *The Book of Hebrew Script: History, Palaeography, Script Styles, Calligraphy and Design* (Jerusalem, 1997).

The study of Jewish art, including manuscript illumination and book illustration, has also been well represented in recent acquisitions. Among this year's purchases were I. Fishof, *Jewish Art Masterpieces from the Israel Museum* (Jerusalem [printed in China], 1994), N. L. Kleeblatt and V. Mann, *Treasures of the Jewish Museum* (New York [printed in Japan], 1986), C. Grossman, *A Temple Treasury: The Judaica Collection of Congregation Emanu-El of the City of New York* (New York, 1989), B. Narkiss, *Illuminations from Hebrew Bibles of Leningrad* (Jerusalem, 1990), G. Milrod, *Ketubah: The Jewish Marriage Contract* (Toronto, 1980), C. Shmeruk, *The Illustrations in Yiddish Books of the Sixteenth and Seventeenth Centuries* (Jerusalem, 1986), K. Nebenzahl, *Maps of the Holy Land* (London, 1986) and R. I. Cohen, *Jewish Icons: Art and Society in Modern Europe* (Berkeley, 1998).

The library has again benefited from several major donations of books during the year. The editors of the *Journal of Jewish Studies*, published by the Centre, have transferred to the library 450 volumes of modern scholarly Judaica previously held in their editorial offices. Issued by academic and scholarly presses around the world, these books – in English, German, French, Italian and Spanish – are an enormous boon to research in all areas of Jewish studies. Additionally, David and Judy Frankel have kindly donated to the library over 100 volumes from the private library of the late Professor Herbert Frankel,



Inter-University Jewish Federation of Great Britain and Ireland.

**Jerusalem University Library Committee.**

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The above Federation makes a Special Appeal to fellow-Jews—the People of the Book—for the  
**JERUSALEM UNIVERSITY & NATIONAL LIBRARY.**

# BOOKS WANTED

of every description, in all languages, on

Jewish Subjects, Mathematics, Physics, Chemistry, Medicine, Science, Law, Economics, History, Philosophy, also Scientific Journals and Books on Social and Public affairs.

Spare the BEST of your books and write to the local Hon. Secretary, P. E. H. SAMUEL, ESQ., TRINITY COLLEGE, CAMBRIDGE, who will arrange to collect the books you wish to send.

אלגעמייןע-אוניווערסיטעטס אידישע פערעראציע פון גרויסבריטאניע און אירעלאנד.

## דער ירושלים אוניווערסיטעטס ביבליאטעק קאמיטעט.

ראטן סעקרעטאר:  
ה' ד. ב. סטאנהילל,  
ס.א.פ. 30.ב.

פרעזידענט:  
ה' ישראל ב. סינע,  
ב.ק.פ. 5.פ.ר.ע.ס.

פארזעצער:  
פראפעסאר ש. אלעסאנדער  
ב.א.ל.ל.ר. 5.פ.ר.ע.ס.

די אבענדערמאנטע פערעראציע מאכט איין אויפרוה צו אלע אידע-יעס הספר-אין נאמען פון די  
ירושלים אוניווערסיטעטס און נאציאנאל ביבליאטעק.

# ביכער זיינען גייט

ביכער פון יעדן אינהאלט, אין אלע שפראכען, בעזאנדערס בעמראגליד אידישע וויסענשאפט  
מאטעמאטיק, פיזיק, העט, מעדיצין, נאטור וויסענשאפט, יוריספרודענץ, עקאנאמיק, היסטארי,  
פילוסאפי, וויא אויך פערשידינע געלעהרמע פעריאדישע אויסגאבען, ביכער ווענען סאציאלע  
און געזעלשאפטליכע זאכען.

גם אייערע בעסטע ביכער, שרייבט צום לאמאלען האט. סעקרעטאר,  
ער וועט שוין זעהן אז די ביכער וועלכע איהר ווילט גימינגסט מנדב זיין  
זאלן שנעל ווערן גיזאמעלט און נאך ירושלים געשיקט.

MASSLS THE PRINTERS, MANCHESTER.

### *Continuing Activities*

as well as some 75 pamphlets, all in the field of Judaica. This much appreciated donation has expanded the considerable collection of Judaica pamphlets and ephemera already held in the Muller Library, mostly stemming from the Kressel Collection. The Centre is also grateful to Mrs Helen Herz for donating a number of Yiddish books from the library of her late father, Lewis Levine. (A complete list of donors of books to the Muller Library is found on pp. 152–3 of this Report.) The Centre is further indebted to the Samuel family for the donation of an historic placard of Anglo-Jewish bibliographic interest, printed in Manchester, *ca.* 1920, from the estate of the late Hon. Philip Samuel.

During the past year, the Muller Library acquired over 1150 volumes, of which 850 volumes were in English, 140 in European languages and 160 in Hebrew and Yiddish. Of these, 782 were donations. Purchases included some 150 volumes of bibliographic and reference literature, as well as supplements to the microfiche collections. Some 30 books were added to the Qumran Collection. Over the academic year some 2454 books were lent by the Muller Library to resident students, as well as to postgraduate students at the University of Oxford.

Mrs Rinat Koren has continued as a part-time library assistant responsible for acquisitions. Mr Jeremy Paton and Mrs Tessa Brodetsky have continued to handle cataloguing and circulation. While building works and other changes were carried out, the library benefited from the help of two temporary members of staff. Ms Helen-Ann Francis, a former Diploma student at the Centre and currently a postgraduate student in Hellenistic Jewish Studies at Worcester College, Oxford, assisted in the physical rearrangement of the library's book and serial collections. Mrs Małgorzata Sochańska, another former Diploma student, assisted in particular in the recording of the serials collection, the large collection of East European *yisker-bikher* (memorial books) and the *Festschriften* in Jewish Studies, as well as the reorganization of the reference collections. Ms Francis' and Mrs Sochańska's services to the library were much appreciated during this transitional period.

## *The Oxford Qumran Project*

THE QUMRAN PROJECT continued its objective of publishing a standard series of texts of the Dead Sea Scrolls. The rate of publication and submission to the press has improved, as the best possible use continues to be made of electronic facilities to produce camera-ready copy. The project now nearing its end – one of the largest single publishing projects ever undertaken by Oxford University Press and one of which the Centre is very proud to be the administering agent – will see the majority of the scrolls published in a uniform edition with text and translation by the year 2001. Volumes are not appearing in their number sequence, but rather as they are completed by their editors. It was agreed by the benefactor through whose funding the project has been so triumphally successful that one volume that had not been scheduled previously, XXXVIII, would be added to the series as an important conclusion and finale to the series.

Replacement photographs for those found to be deficient in the Centre's inventory of its photographs have now arrived and are sleeved and awaiting shelving, so the collection is again complete.

Two volumes appeared in 1998. The first is P. Alexander and G. Vermes, *Qumran Cave 4.XIX: 4QSerekh Ha-Yahad and Two Related Texts* (*Discoveries in the Judaean Desert* XXVI; Oxford: Clarendon Press, 1998). This volume, containing what is sometimes known as the Community Rule in which the Qumran community described in detail the rules by which they lived, is of extreme importance for understanding the nature, practice and ideology of the Qumran covenanters. As well as recording the Cave 4 material it provides parallels with the more complete material from Cave 1 and adds new and hitherto unknown material. The second volume is E. Eshel and others, in consultation with J. VanderKam and M. Brady, *Qumran Cave 4.VI: Poetical and Liturgical Texts, Part 1* (*Discoveries in the Judaean Desert* XI; Oxford: Clarendon Press, 1998).

## *Journal of Jewish Studies*

TO CELEBRATE the publication by the Centre of the fiftieth annual volume of the *Journal of Jewish Studies*, its appearance has been transformed: it now has a blue cover and a fresh internal layout. The spring issue for 1999 appeared a month early in order to form the centrepiece of a display at Jewish Book Week, and copies of past issues are being sold at a special price of £5 throughout the Golden Jubilee year.

The first part of the jubilee volume contains contributions by scholars from around the world, including Professor David Patterson (Emeritus President of the Centre), Professor David Sorkin (former Solon Fellow in Modern Jewish History), Dr Joel Berkowitz (Corob Fellow in Yiddish) and Professor Martin Goodman (joint editor of the *Journal*).

The *Journal of Jewish Studies* was founded in 1948 by The Jewish Fellowship, the parent body of the still-flourishing Society for Jewish Study, based in London, and volume I was completed in 1949. Publishing and administrative responsibilities were taken over in 1950, with volume II, no. 2, by Jewish Chronicle Publications, a role later shared in varying degrees by the Society for Jewish Study, the Institute of Jewish Studies in London and the Cultural Department of the World Jewish Congress. Finally, in 1976, the Board of Governors of the Centre (then the Oxford Centre for Postgraduate Hebrew Studies) became the proprietor of the *Journal*.

Jacob L. Teicher, lecturer in Rabbinics in Cambridge, was the first editor. He launched the *Journal* on a high level of scholarship, but turned it also into a mouthpiece for somewhat idiosyncratic views on the Christian identity of the Dead Sea community and published a dozen papers on this topic between 1951 and 1955. In 1956, with volume VI, no. 2, he was abruptly replaced by an editorial board headed by the Hungarian-born Rabbi Alexander Altmann, a specialist in Jewish philosophy at the Institute of Jewish Studies in Manchester. On his departure to the United States in 1959, Dr Altmann passed the reins to Dr Joseph J. Weiss of University College London, also Hungarian by birth and an expert on Hasidism. At first alone, but from 1966 in association with two London colleagues, Siegfried Stein and Naftali Wieder and with the assistance of Raphael Loewe, Joseph Weiss continued to

direct the *Journal* until his tragic death in September 1969. The 1970 volume was edited by the other members of the team.

Over its first twenty years the *Journal* established itself as a solid, influential international periodical. It started off as a quarterly and theoretically remained so until 1971 when it was reduced to two yearly issues designated 1-2 and 3-4 respectively. From 1966 until 1971 it consisted of a single issue (nos 1-4) of roughly 100 pages, but in 1972 it was officially transformed into a half-yearly publication. By volume 49, which appeared in 1998, it had increased in size to 420 pages.

Until 1966 the editor was assisted by an advisory board of figures such as Leo Baeck, Martin Buber and Gershom Scholem, and by an editorial board of (mostly) British Judaica specialists. In 1966 these boards were merged, and in 1967 the body was renamed the advisory board.

A major change took place in 1970 when David Kessler, Chairman of Jewish Chronicle Publications, who at that time owned the *Journal*, appointed Geza Vermes as editor 'plenipotentiary', to work without an advisory board. In January 1971 he took over the *Journal* with a circulation of about 400, including 250 subscribers and 150 members of the Society for Jewish Study who automatically received copies. Since then, it has grown in stature and circulation and its present distribution stands at approximately 1000. In 1995 Martin Goodman joined Professor Vermes at the helm, and from 1995 until 1998, when he was appointed to Ohio State University, they benefited from the help of Daniel Frank as book-reviews editor.

The *Journal of Jewish Studies* has produced three special *Festschriften* over the years: *Studies in Jewish Legal History in Honour of David Daube*, edited in 1974 by Bernard S. Jackson; *Essays in Honour of Yigael Yadin*, edited in 1982 by Geza Vermes and Jacob Neusner; and *Special Issue to Commemorate the Twenty-fifth Year of Geza Vermes as Editor*, jointly edited by Philip Alexander and Martin Goodman in 1995.

The success of the *Journal* has been due not only to the enthusiasm and excellence of its many contributors, but also to the assistance of David Kessler and the successive Presidents and Governors of the Oxford Centre for Hebrew and Jewish Studies. Special recognition is due to Pamela Vermes, who acted as literary editor from 1976 until her death in 1993 and to Brenda Hutt who in the late 1970s reorganized

### *Continuing Activities*

the administration. Stephen Ashworth has been since 1985 a most reliable copyeditor *cum* typesetter, backed up by Rob Hutchings of Oxford University Computing Service, until his tragic recent death. South Western Printers, Caerphilly, and their Managing Director, Carlos Maza, have been its printers since 1975.

## *European Association for Jewish Studies*

THE VALUE of the Secretariat of the European Association for Jewish Studies, based in Yarnton since 1995, became evident when the Association's Congress in Toledo, held from 19 to 23 July 1998, attracted a far larger number of participants than preceding congresses, demonstrating the success of the Secretariat in reviving the Association. The Secretariat was ably administered until February 1999 by Lynne Hirsch and since February by Karina Stern. The Association continues to flourish and to emphasize cooperation across Europe by means of the *Newsletter*, now published in conjunction with the Leopold-Zunz-Zentrum, Universität Halle-Wittenberg.

## *The Website of the Oxford Centre for Hebrew and Jewish Studies*

THE CENTRE'S WEBSITE, hosted by the University of Oxford since 1996, continues to relate news to the wider community and to advertise the Centre's facilities and courses. It does so both in an attractive graphical interface, and in a text-only version for those with older and slower computers.

Prospective students can find full details of the courses offered in the Diploma in Jewish Studies. They can obtain background information on the history of Yarnton Manor, details of library holdings and photographs of accommodation facilities. There is a full list of staff, with email contact addresses, and a publications section containing information on the Centre's occasional publications, including the *Journal of Jewish Studies*.

Once they are at the Centre, students can use the website to obtain daily listings of lectures throughout the term and are able to print out the lectures and seminars according to series and subject.

Even after they have left, students can use the website to join the Alumni Association on-line and thereafter may update the information about themselves in the Centre's records.

Since June 1998 the site has attracted approximately 1800 visitors from thirty countries, including most European States and also from Australia, Canada, Hong Kong, Israel, Japan, Malaysia, New Zealand, Singapore, South Africa, South America and the USA. The Centre appears twelfth on a list of the most popular Jewish-education websites produced by the popular search engine Lycos, and first choice for 'jewish studies uk' on another popular search engine, Alta Vista. Visit the Centre on-line at <http://associnst.ox.ac.uk/ochjs/>



## *Fellows' Reports*

### *Dr Glenda Abramson*

In addition to teaching undergraduate and graduate students in the Faculty of Oriental Studies and for Modern Middle Eastern Studies and the postgraduate Diploma in Jewish Studies, Glenda Abramson served as a member of the steering committee of the Near East Studies Programme, the Interfaculty Committee for Modern Middle Eastern Studies and as Tutorial Secretary for Hebrew. She also served as Chairman of Examiners of the Preliminary Examination in Oriental Studies and European and Middle Eastern Languages. She is the Hebrew literature member of the Editorial Board of *Arabic and Middle Eastern Literatures*, and was Vice-President of the Centre for Michaelmas and Hilary terms.

### *Dr Joel Berkowitz*

Dr Berkowitz continued to serve as Director of Studies for the one-year Diploma programme, for which he taught a course entitled 'Themes and Variations in Yiddish Literature'. In the University of Oxford, Dr Berkowitz taught a course entitled 'Readings in Yiddish Drama' during the first two terms and lectured on the Yiddish literature of Hasidism and the Haskalah during Trinity. He and Dr Dov-Ber Kerler convened the Graduate Seminar in Yiddish Studies during Hilary and Trinity terms. Dr Berkowitz also led a series of lectures on the development of the Yiddish theatre for the Mosaic Society in Birmingham.

The European Science Foundation (Strasbourg) awarded Dr Berkowitz and Dr Kerler a grant to organize the first ever 'International Workshop on Yiddish Theatre, Drama and Performance' which took place in Yarnton and Oxford between 29 June and 2 July 1999. Participants from Europe, Israel and the United States gave over thirty papers and four performances during the workshop. Dr Berkowitz presented a paper entitled 'Moyshele, Wipe Your Nose!, or, The Mendel Beilis Affair on the Yiddish Stage', and is planning to publish the conference proceedings.

Dr Berkowitz has completed a manuscript of a book, *Gained in Translation: Shakespeare on the American Yiddish Stage*, which is being considered for publication.

### *Continuing Activities*

Dr Berkowitz has continued working with Jeremy Dauber on a series of English translations of Yiddish *Haskalah* comedies and a draft of their translation of Shloyme Ettinger's *Serkele* is nearing completion. At the present Dr Berkowitz is researching for a book-length performance history of the plays of Avrom Goldfaden (1840–1908), the playwright/director most responsible for laying the foundations of modern Yiddish theatre.

#### *Professor Martin Goodman*

Professor Goodman was on sabbatical leave in Michaelmas Term 1998. During the rest of the academic year he continued to teach both graduates and undergraduates for the Faculties of Oriental Studies, Theology and Literae Humaniores. In Trinity Term 1999 he also served as Acting President of the Centre.

His main research during the year was devoted to working on the Apocrypha section of the *Oxford Bible Commentary* and completing a series of articles. He also began work on a major new project contrasting Jewish and Roman views of the world in which they lived.

In July 1998 he presented a paper on the role of Pharisees in Second Temple Judaism to the Congress of the European Association of Jewish Studies in Toledo. In April 1999 he gave a paper to a conference held in the universities of Chicago and Notre Dame on the theme of Hellenism in Jewish Palestine, and he gave the opening lecture to a conference on the First Jewish Revolt held in the University of Minnesota and in Macalester College. In Oxford, in Trinity Term, he delivered the Marett Memorial Lecture at Exeter College, a paper on 'The Hebrew Language and Jewish Identity' (for the Ancient History seminar), and a paper on 'Current Scholarship on the First Jewish Revolt' (for the regular Tuesday meeting of the Seminar on Jewish History and Literature in the Graeco-Roman Period, which he convened in Hilary and Trinity terms).

He delivered many other lectures to various groups during the year, including a series for Leo Baeck College and another for the Department of Continuing Studies of the University of Birmingham.

He continued to serve as joint editor of the *Journal of Jewish Studies*, and in the course of the year was appointed editor of the *Journal of Roman Studies* for four years.

In July 1998 he demitted office as Secretary of the European

Association for Jewish Studies after four years, but he remains on the committee of the Association.

***Brad Sabin Hill***

Brad Sabin Hill again taught in Hilary Term the course 'Introduction to Hebrew Bibliography' for graduates in the Diploma programme in Jewish Studies and supervised several dissertations in the fields of Jewish languages and bibliography.

His research this year encompassed several neglected areas of Hebrew booklore: the use of coloured inks in European and Oriental Hebrew printing, deluxe wide-margined copies of Hebrew books, the phenomenon of oversized imprint and patronage statements on Hebrew title-pages, and Latin-character texts in Hebrew books from German lands (towards a 'cultural landscape' of Hebrew printing in the Diaspora).

Along with his management of the physical redevelopment of the Centre's library (see the report on the Leopold Muller Memorial Library), Mr Hill prepared or revised several tools assisting in the use of the Muller Library and the Kressel Archive. Among these were a revised table of the library's subject classification of Hebraica and Judaica (based on the Scholem-Dewey system) and selected listings of artists, editors, dramatists, women, Yiddish writers and personalities born or resident in Great Britain or Germany, as represented in the Kressel Archive.

In February 1999 he delivered the banquet address at the international conference on Isaac Bashevis Singer held at the University of Texas, Austin. The subject of his lecture, given in Yiddish, was 'I. B. Singer's Ancestral Library', surveying the forgotten Hebrew and Yiddish writings of Singer's father R. Pinhas Menahem Singer, as well as other writings from earlier generations of Singer's distinguished rabbinic lineage. (This paper was later presented in June to the Graduate Seminar in Yiddish Studies at Oxford.) During his visit to Austin, Mr Hill examined the holdings of the I. B. Singer Archive, which is in the process of being inventoried.

***Dr Dov-Ber Kerler***

Dr Kerler taught a number of courses for the Medieval and Modern Languages Faculty and the Diploma in Jewish Studies, including 'Sociology of Yiddish', 'Modern Yiddish Poetry', 'Yiddish Poetry in

the Soviet Union', 'Readings in Pre-modern Yiddish Literature (Sixteenth to Seventeenth Centuries)', 'Advanced Yiddish' and a graduate course on Yiddish dialectology.

Together with Dr Berkowitz he organized the Graduate Seminar in Yiddish Studies in Hilary and Trinity terms, at which papers by visiting scholars and graduate students were presented and discussed. It was particularly gratifying that of the seven papers in Trinity Term, several were presented by this year's Diploma in Jewish Studies students and that most of them were delivered in fluent Yiddish.

Dr Kerler also continued to supervise graduate and doctoral students at the Oriental and Modern Languages Faculties. One of them, Jeremy Dauber, submitted and successfully defended his DPhil thesis entitled 'The Usage of Classical Religious Texts by Early Modern Hebrew and Yiddish Writers of the Enlightenment'.

During the summer of 1998 Dr Kerler was invited to serve as senior academic advisor and member of the faculty of the inaugural intensive Yiddish summer programme at the University of Vilnius, where he also taught two advanced courses in Yiddish language and literature.

In December 1988 he taught two special courses for the YIVO and Jewish Theological Seminary's Judaica Program at the Moscow State University of Humanities: 'Introduction to Yiddish Studies' and 'Yiddish Poetry in the Soviet Union' (a total of twenty lectures).

In November 1998 Dr Kerler obtained a substantial grant from the European Science Foundation in Strasburg to enable the Centre, in conjunction with the Medieval and Modern Languages Faculty, to host the first International Workshop on Yiddish Theatre, Drama and Performance. This was held between 29 June and 2 July 1999 (see pp. 17–19 and 31–6 of this Report) and was the first ever academic conference devoted entirely to this subject. The conference was organized by Dr Berkowitz and Dr Kerler.

### ***Ronald L. Nettler***

Ronald Nettler taught a variety of subjects to undergraduates and postgraduates and supervised DPhil research students. He also took part in the MPhil seminar for Modern Middle Eastern Studies at the Middle East Centre, St Antony's College. For the Faculty of Oriental Studies he served as coordinator of the MPhil course in Modern Middle Eastern Studies – a two-year appointment.

He 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 his thought), and on certain aspects of modern Islamic religious thought, particularly ideas concerning Judaism, Christianity and the West. In this connection, he completed two articles for publication on the thought of the contemporary Tunisian intellectual, Mohamed Talbi, a religious pluralist.

***Professor David Patterson***

Professor Patterson delivered the Kaufman Memorial Lecture entitled 'The Revival of Hebrew Language and Literature in the Context of the Creation of the State of Israel' at Leo Baeck College, London, and the Sherman Lectures entitled 'The Religious Dimension in Modern Hebrew Literature' at the University of Manchester. He chaired a panel for awarding a translation prize under the auspices of the Jewish Book Council, and served as a judge for another under the auspices of the Institute for the Translation of Hebrew Literature in Israel. He taught a course on Modern Hebrew literature for the Diploma in Jewish Studies.

***Dr David Rechter***

David Rechter was on sabbatical leave in Michaelmas Term. He taught courses and gave tutorials for undergraduates and graduates on Modern Jewish History for the Modern History Faculty and the Oriental Studies Faculty, convened a seminar on Modern European Jewish History at the European Studies Centre of St Antony's College, and organized with Professor R. J. W. Evans a History Faculty seminar on East-Central Europe in the Nineteenth and Twentieth Centuries. He acted as Chairman of Examiners for the MSt in Modern Jewish Studies and for the Diploma in Jewish Studies. In January he presented a paper on Habsburg Austrian Jewry at the University of Leiden in Holland.

***Dr Alison Salvesen***

In Michaelmas Term Dr Salvesen returned from sabbatical leave to teach a course on 'Jewish and Christian Bible Interpretation and Translation in Antiquity' at the Centre, and to give Syriac classes at the Oriental Institute. She continued work on the Semantics of Ancient

Hebrew Database, writing entries on the verb 'to anoint' (*mashach*) and the noun 'anointed one' (*mashiach*) derived from it, and on the titles 'leader' (*nagid*), 'queen' (*malkah*) and 'great lady' (*gevirah*). Her three-year contract as Leverhulme Researcher for this project terminated in April and she spent much of Hilary and Trinity terms taking undergraduate and graduate classes and tutorials on Aramaic, Syriac and biblical Hebrew texts.

In February she attended a pilot meeting in Leiden of an international non-denominational project to translate the Peshitta (Syriac Bible) into English. She gave a paper on the difficulties of rendering biblical Syriac into English for a lay readership, and was appointed one of the three editors of the project along with Dr Konrad Jenner of Leiden University and Dr Jan Joosten of the University of Strasburg.

In March Dr Salvesen completed a monograph entitled *The Books of Samuel in the Version of Jacob of Edessa* (to be published by E. J. Brill in late 1999); she also wrote on Psalm 151 for *Commentary* 2000.

### ***Dr Norman Solomon***

Dr Solomon gave a series of lectures for the Theology Faculty entitled 'Introduction to Judaism' in Michaelmas Term, and one on 'Issues in Science and Religion' in Hilary Term. For the University of Oxford Department of Continuing Studies he gave a course on 'Judaism in the Modern World' which proved an effective form of outreach for the Centre. His *Historical Dictionary of Judaism* was launched at Yarnton Manor in October and has received favourable reviews. Oxford University Press will relaunch its *Very Short Introductions* series in late 1999 and Dr Solomon has revised his *Very Short Introduction to Judaism* for the new edition; versions have been meanwhile published in Polish, Italian, German, Chinese and Korean, and several others are in progress. He delivered the Myer Goldman Memorial Lecture in Liverpool, in November, on 'Orthodox Responses to Bible Criticism', and has lectured in Dublin and elsewhere. He contributed a paper on 'Encounter with Modernity' to the International Jewish Committee on Interreligious Consultations with the Orthodox Churches, at Kibbutz Ma'aleh Hahamishah, Israel, in December, has participated in other international seminars, made a number of broadcasts and was External Examiner to Leo Baeck College and for the newly formed 'Centre for Christian-Jewish Relations' MA programme in Cambridge.

Forthcoming papers include *Bnei Tarbut*, *Bnei Torah* (in Hebrew) for the first issue of *Tarbut Demokratit*, a journal in Jewish thought published by Bar-Ilan University, Israel.

***Dr Jonathan Webber***

Dr Webber's teaching activities during the year included the introductory course on 'Jewish Religion and Culture' for the Centre's Diploma in Jewish Studies programme, for which he also supervised two dissertations. His ongoing 'Identity and Ethnicity' seminar at the Institute of Social and Cultural Anthropology (which he convenes together with Shirley Ardener and Ian Fowler) continued this year in Michaelmas and Hilary terms: the theme for the series in Michaelmas was 'The Identity of the Fieldworker', and the theme in Hilary was 'Artisans, Crafts and Local Identities'.

Among the papers Dr Webber gave this year was one entitled 'Transnationalism and the Problem of Static Models: Some Reflections on the Jewish Case', given at the seminar on transnationalism in the School of Geography on 3 December; one entitled 'What is to be Done with the Auschwitz Site? A Review of Some of the Issues and Stereotypes', given at Leo Baeck College, London, on 6 May; and a series of two lectures in Italian on biblical themes for the Jewish community of Venice in April. He made two trips to Paris, both at the invitation of the Institute for Jewish Policy Research, London: the first to take part in a one-day symposium on 14 December on 'Franco-British Dialogue', and the second to take part in a two-day seminar on 22–3 February on the theme of 'Jewish Culture for the Twenty-first Century' and to deliver the summing-up in the closing session. He was a panellist at a Yom Hashoah meeting at the Beth Shalom Holocaust Memorial Centre, Nottinghamshire, on 12 April; and in his capacity as a board member of the Institute for Polish–Jewish Studies he convened and co-chaired an international one-day conference on 'Polish–Jewish Relations Fifty Years after the Holocaust', which was held at the Polish Embassy in London (with a capacity audience) on 9 March. This conference, which was reported in *The Times Higher Educational Supplement* on 26 March, was followed that evening by an international symposium on the same theme which Dr Webber convened and chaired, this time under the auspices of Jewish Book Week.

During the year Dr Webber made two trips to Poland. The first of

these, in November 1998, was as the scholar-in-residence accompanying a mission of the Auschwitz Jewish Center Foundation of New York, with the participation of a number of American Senators and diplomats, which rededicated the Chevra Lomdei Mishnayot synagogue in Oświęcim. The survival of this former synagogue building had been brought to public attention by Dr Webber ten years earlier, in 1988, and the project to restore it – advocated by Dr Webber in his pamphlet *The Future of Auschwitz*, published by the Centre in 1992 – is a milestone in the wider Jewish acknowledgement of the Polish–Jewish cultural heritage. The rededication ceremony and Dr Webber’s role in it were widely reported in the local and international press, and he was subsequently invited to become a member of the Foundation’s Advisory Board. The second visit to Poland was in December, to attend a meeting of the International Auschwitz Council. As part of his ongoing collaboration with the Auschwitz State Museum he worked on texts for a new series of fifty information plaques to be erected in Auschwitz I, following on from the previous series he prepared for Auschwitz-Birkenau in 1995.

Dr Webber was awarded, by the President of the Republic of Poland, the Golden Cross of the Order of Merit for his contribution to Polish–Jewish dialogue and Polish–Jewish relations. The bestowal ceremony, conducted by the Polish Ambassador, took place in the Polish Embassy in London on 10 May, and the exceptional honour was reported in the *Jewish Chronicle*, *Jewish Tribune* and the *Oxford University Gazette*.

Dr Webber continued as managing editor of *JASO: Journal of the Anthropological Society of Oxford*, which, among its regular publications, produced this year a special memorial issue in honour of the distinguished anthropologist of religion, the late Godfrey Lienhardt. One further volume appeared in the series on Ethnicity and Identity, which he co-edits with Shirley Ardener and Tamara Dragadze: *Migrants of Identity: Perceptions of Home in a World of Movement*, edited by Nigel Rapport and Andrew Dawson (published by Berg, Oxford). Dr Webber gave a lengthy interview for Australian radio on ‘The Future of Remembering the Holocaust’, broadcast on 21 February, and prepared one article for publication.



## *Visiting Fellows' and Scholars' Reports*

### *Ehud Ben-Ezer*

Ehud Ben-Ezer was Visiting Hebrew Writer Fellow at the Centre from 15 February until 15 July 1998. While at Yarnton Manor he worked on the first draft of a novel based on life in late-nineteenth- and early-twentieth-century Ottoman and British Mandate Palestine.

After five months of writing it had become quite a different work, a novel entitled *Hamoshavah sheli*, 'My Village', and was still growing in length and scope at the time of his departure. The five months spent at the Centre contributed importantly to the development of this work, which challenges the categories of real and unreal and of documentary and the imaginary. Those who read it as history will find fiction, and those who approach it as fiction will discover the bizarre, but 'true', history of the village in which Ehud Ben-Ezer was born.

The Kressel Collection and Library strongly influenced his writing, since its founder wrote the history of Petah-Tikvah, his home town, long ago on its seventy-fifth anniversary. He also collected documents and books about the early Jewish settlements in Palestine including information about Mr Ben-Ezer and his family.

During his stay at the Centre, Mr Ben-Ezer completed a book begun earlier that has since been published in Britain and the USA: *Sleepwalkers and other Stories: The Arab in Hebrew Fiction*, which is an anthology of thirteen stories in translation with an introduction by Mr Ben-Ezer. It includes an acknowledgment to the Centre for giving him the time and tranquillity essential for its completion.

### *Professor Stephen Benin (Skirball Fellow)*

Professor Benin, of the University of Memphis, stayed at the Centre from 12 January until 12 June 1999, during which time he completed two articles. "A Hen Crowing Like a Cock": Jewish law and Popular Religion' is to appear in *The Journal of Jewish Thought and Philosophy*, for which he is a guest editor, and another on Jewish and Christian medieval biblical exegesis, will be published in *With Reverence for the Word* (edited by J. McAuliffe, J. Goering and B. Walsh for Oxford University Press). He also completed editing a forthcoming volume,

*Jewish-Gentile Relations Through the Ages* (Wayne State Press), and participated in a conference at Bar-Ilan University on 'Alternatives to Sacrifice in Religious Traditions'. He began extensive reading for a study tentatively entitled 'Truly Divine Contests: Jewish and Christian Approaches to Martyrdom in Late Antiquity'.

### ***Itzhak Ben-Ner***

Itzhak Ben-Ner was Visiting Hebrew Writer Fellow at the Centre from 15 February until 15 July 1999, and almost completed a novel tentatively entitled *Shelter Town*, which he had begun to write in Israel in 1998. It consists of eleven monologues by women and men of different ages, status, states of mind and origin, including a ten-year-old girl. All live in central Tel Aviv and describe their lives, loves, hopes, illusions and losses with relentless realism. Some are linked in ill-defined ways, and all are seen against the backdrop of a city both old and new, beautiful and ugly, playing the role sometimes of a home or shelter and sometimes of a prison.

He was able also to work with his British-based translator, Philip Simpson, on the translation of his play entitled *UriMuri*, performed in 1998 at the Kamery Theatre, Tel Aviv.

### ***Professor Robert Crotty***

During his stay at the Centre, from 4 August to 11 September 1998, Professor Robert Crotty, of the University of South Australia, continued the work in which he had been involved for some time on the history of early Christianity. He devised a phenomenological and sociological structure for exploring developments within Jewish groups that could be included under the heading of the 'Jesus-movement'; identified the socio-symbolic forms that the new movement adopted and adapted in the first century CE; and outlined conjecturally the historical impetus that would have led to such development. This offers an alternative to the methodologies of those engaged on the currently popular quest for a, so called, 'historical Jesus'.

### ***Dr Yuval Dror***

Dr Yuval Dror, of Tel Aviv University and Oranim College, devoted most of his time at the Centre, between 23 October 1998 and 21 January 1999, to working on three books on the history of education in

Mandatory Palestine and the State of Israel. Firstly, he prepared the index and corrected the proofs of *Hebrew Education in the Days of the National Homeland (1919–1948)*, written in collaboration with the late Professor Shimon Reshef and since published by the Bialik Institute and the Israel Academy of Sciences. Secondly, he wrote three central chapters of his forthcoming book entitled *The History of Kibbutz Education – Practice into Theory*, to be published by Hakibbutz Hame'uhad Press, on formal and informal systems of communal education. Thirdly, he studied theoretical literature for his next book, on the history of moral education in the non-religious sectors in Israel from the Mandate until the fiftieth anniversary of the State.

In the first two projects he was aided by the Leopold Muller Library and especially the Kressel Collection with its rich holdings on the Zionist movement and Socialist settlements in particular. Preparations for the third book were assisted by his being simultaneously a visiting scholar at the British Centre for Durkheimian Studies (of the Institute of Social and Cultural Anthropology in the University of Oxford). Durkheim, a French Jew, examined 'secular moral education', and Dr Dror was inspired by meetings there, as well as by lectures, seminars and by less formal encounters with scholars at the Centre.

He also devoted time to short papers and conference presentations, including a paper to the British History of Education Society Annual Conference at the University of Wales, Swansea (11–13 December 1998), entitled 'Socio-Moral Education as a Conceptual Framework for the Study of the Mutual Connections between Education and National Identity – The History of Zionist Education as an Example'.

***Professor Rachel Elijor (Jerusalem Trust Fellow)***

Professor Rachel Elijor, of the Hebrew University of Jerusalem, was in residence at the Centre between 20 April and 17 September 1998 and completed her research project on the priestly origins of ancient Jewish mysticism. The project, prepared for publication in both Hebrew and English, compared the three *Merkavah* ('chariot') traditions – Ezekiel, Qumran and the *Hekhalot* – all springing from the destruction of the Temple and the abolition of the Temple ritual. The vision of Ezekiel, an exiled priest (*Ezekiel* 1:10), was composed after the destruction of the First Temple and featured the prophet's mystical transformation of the Temple into the Divine Chariot (*I Chronicles* 28:18). The Qumran

chariot visions, as expressed in *Shirat Olat ha-Shabat*, 'The Song of the Sabbath Sacrifice', were composed as a mystical-liturgical transformation of Ezekiel's vision by the dissenting priestly sect which had renounced the Jerusalem Temple cult. The *Hekhalot Merkavah* tradition was composed after the destruction of the Second Temple as a new elaboration of the previous chariot tradition. These three traditions of heavenly sanctuaries and angelic liturgy express a mystical metamorphosis of the sacred facets comprising the Temple worship and were all composed within priestly circles in an attempt to defy the tragedy of historical reality. The comparison includes the relationship between angelic-priestly liturgical themes and the chariot-temple mystical vision and shows how liturgy and mystical literature shaped communal sacred ritual and religious identity. She was greatly assisted by access to the Qumran Room and Leopold Muller Library of the Centre and by the Bodleian Library in Oxford for books and manuscripts. She was enabled to examine the surviving textual evidence from the last centuries BCE and the first centuries CE in order to corroborate her theory concerning the priestly origins of Jewish mysticism.

During her stay at the Centre, Professor Elior was invited to lecture on 'The Priestly Origins of Hekhalot Literature' (Professor Goodman's Seminar on Jewish History and Literature in the Graeco-Roman Period, 28 April 1998); 'The Deconstructionist Elements in Jewish-Messianic Thought within a Political-Theological Context' (The Elmau Conference on Political Theology convened at Schloss Elmau, Bavaria, 5-10 July 1998); and 'Kabbala and Jewish Mysticism' (The Friends of the Hebrew University of Jerusalem at the National Liberal Club, 26 August 1998).

*Professor Todd Endelman (Skirball Fellow)*

Professor Endelman, of the University of Michigan, stayed at the Centre from 4 July to 14 April 1999. He was able to write the conclusion to his history of the Jews in modern Britain (from the Resettlement to the present), to be published by the University of California Press. He also wrote the introduction to his next book, a study of conversion and other forms of radical assimilation in modern Europe and America, which is under contract to Princeton University Press. The Leopold Muller Library enabled him to catch up with recent work on Jewish-Christian relations in the medieval period and to prepare a background

chapter for his book on conversion. He also edited part of a collection of essays on Disraeli's Jewishness that he and Dr Tony Kushner, of the University of Southampton, are editing for Vallentine Mitchell. During his stay he also lectured in the School of Theology at the University of Leiden and at the James Parkes Centre at the University of Southampton, where the Parkes papers were of help with another project, 'Alimentary Anxieties in Anglo-Jewry in the 1950s'.

*Professor Sean Freyne (Skirball Fellow)*

Professor Sean Freyne, of Trinity College, Dublin, stayed at the Centre from 2 September 1998 until 31 January 1999, and was able to meet scholars and students in the field of Jewish studies who will form the basis of a network to help develop a programme of teaching and research in the newly established Herzog Centre for Jewish and Near Eastern Religion and Cultures at Trinity College, a project for which he is currently responsible.

He was able also to work on his own project concerning nineteenth-century Jewish interest in Jesus, which offers an interesting perspective on post-Enlightenment Jewish concerns and Christian theological prejudices, and to complete a paper on 'Messiah and Galilee', versions of which were delivered as the annual Sigmund Mowinckel lecture at the University of Oslo, the Divinity faculties of Oxford and Cambridge and the Parkes Library at the University of Southampton. He also made progress on a book on Galilee in Hellenistic and Roman times, benefiting from the tranquility of Yarnton Manor and access to the Oxford libraries.

*Shulamit Gilboa*

Shulamit Gilboa was Visiting Hebrew Writer Fellow at the Centre from 2 March until 31 July 1999, during which time she began work on a novel about a terminally ill woman in her forties, who, over a 24-hour period (from morning to morning), recalls her relationship with four men, while her present suffering as a mature adult blends with memories of her youth and adolescence. The changes that have taken place in Israel since the 1960s, especially in the roles and the status of women, trace her growth in terms of a transition from dependence to feminism, lack of confidence to self-acceptance, and fear and aggression to open-minded receptiveness. Underlying her own narrative is the

story, in which she had been interested as a student, of the NILI group, young people who had spied for the British during the First World War and who provide a myth both for the narrator's life and for the experience of the nation.

*Professor Zvi Gitelman (Skirball Fellow)*

During the five months he spent at the Centre, between 2 September 1998 and 31 January 1999, Professor Zvi Gitelman, of the University of Michigan, worked primarily on a study of Jewish identities in post-Communist Russia and Ukraine. Using a survey of 3300 Jews in eight cities conducted in 1992–3 and repeated in 1997–8, he found that Jewish identities there are largely secular, deriving from biological descent, state policy and a sense of kinship and belonging, rather than from religious or communal affiliation. Jewish identity is expressed privately rather than publicly, and the boundaries between Jewishness and Christianity are much more vague and flexible than generally conceived among Jews elsewhere; but now that Jews of the former Soviet Union come into greater contact with other Jews, though emigration, tourism and commerce, different conceptions of what it means to be Jewish confront each other.

Based on this data, Professor Gitelman wrote essays on Jewish identities, political attitudes and behaviours of Jews in, and Jewish emigration from, Russia and Ukraine, which will form part of a larger work on post-Soviet Jews.

He also worked on analysing 200 oral histories of Soviet Jewish veterans of the Second World War, focusing on their conceptions of Jewishness before, during and after the War and how their experiences affected their self-conceptions as Jews and Soviet citizens. Professor Gitelman also lectured to the Jewish Studies and Soviet Studies seminars at St Antony's College, Oxford; the School of African and Oriental Studies, University of London; Central European University, Budapest; and the Board of British Deputies and 'Jewish Identity Group' in London.

*Professor Jonathan Goldstein*

Professor Goldstein, of the State University of West Georgia, was a Visiting Scholar at the Centre between 3 March and 13 June 1999. During his residency he completed two books, an article and a book

review and delivered three public lectures, all in the field of Sino-Judaica.

The books are *The Jews of China: A Sourcebook and Research Guide* (New York, 1999) and *China and Israel, 1948–1998: A Fifty Year Retrospective* (Westport, Connecticut, 1999). His article entitled 'Lithuania Honors a Holocaust Rescuer', about Jan Zwartendijk's role in the exodus of thousands of Lithuanian and Polish Jews to Shanghai in 1940, will be published in *Points East* (California), the *Bulletin of the Igud Yotzei Sin* ('Association of Former Residents of China', Tel Aviv), and in *The Jewish Georgian* (Atlanta, Georgia). His review of Donald Leslie's *Jews and Judaism in Traditional China* will appear in *The Journal of Chinese Religions* (Bloomington, Indiana) and will be republished in *Points East* and in the *Igud Bulletin*, all in 1999. On 11 March he delivered one of the David Patterson lectures at the Centre, entitled 'The Republic of China and Israel, 1911–99'. On 5 June he delivered two lectures in Vilnius, Lithuania, about Jan Zwartendijk, one at the Jewish State Museum and another at the Chabad House.

#### ***Dr Mariano Gomez Aranda***

During his stay at the Centre, between 1 and 30 October 1998, Dr Gomez Aranda, of Instituto de Filología, Madrid, worked on Abraham Ibn Ezra's biblical commentaries, using materials in the Leopold Muller Memorial Library to analyse the influence on him of earlier commentators such as Saadia Gaon, who reinforced Ibn Ezra's philological and philosophical perspectives, and the Karaite exegetes, whose approach Ibn Ezra frequently aimed to oppose. He examined manuscripts of Ibn Ezra's commentaries in the Bodleian Library with a view to preparing critical editions, and consulted the works of other medieval Jewish exegetes for comparative purposes.

#### ***Dr Elliott Horowitz (Skirball Fellow)***

During his stay at the Centre, between 1 March and 31 July 1998, Dr Horowitz, of Bar-Ilan University, wrote an entry entitled: 'Jewish Religious Life', for the forthcoming *Encyclopedia of the Renaissance* (to be published by Scribner's, New York). He also completed two articles on Italian Jewry for collective volumes: 'Processions and Piety: Jewish Confraternities in the Venetian Ghetto', to appear in R. C. Davis and B. Ravid (eds) *The Jews of Venice: A Unique Renaissance Community*

(Johns Hopkins University Press); and 'Jewish Confraternal Piety in Sixteenth-century Ferrara: Continuity and Change', to appear in Nicholas Terpstra (ed.) *Confraternities and Social Order in Early Modern Italy* (Cambridge University Press). He also wrote the first two chapters of a book tentatively entitled *Reckless Rites: Jewish Violence and Jewish Festivity in Medieval and Modern Times*.

Two pieces which appeared in magazines during his stay were 'Impurity and Danger', a review of Claudine Fabre-Vasas, *The Singular Beast: Jews, Christians, and the Pig* (New York, 1997), which was published in *The New Republic* (8 June 1998) 40-5; and 'Between Mahler and Mauthausen: A Memoir', *The Jewish Quarterly* (spring, 1998) 30-3.

### ***Professor Naoki Maruyama***

During his stay at the Centre, between 2 April 1998 and 31 March 1999, Professor Maruyama, of Meiji Gakuin University, Japan, pursued two research projects. Firstly, he completed a long-term project on the Jewish communities of Shanghai and collected new material for a book tentatively entitled *Shanghai and Jerusalem: A Hundred Years of the Jewish Communities in Shanghai*. His research sheds fresh light on the little-known Jews of Shanghai and East Asia.

Secondly, he continued to examine the Russo-Japanese War in the context of Jewish-Japanese relations. The war marked a turning point for Japan's position in the world, and her victory influenced nationalist movements in the Arab and Islamic world. In addition, Jews were encouraged by Japan's success, and Chaim Weizmann described his reactions in his autobiographical work, *Trial and Error*. Joseph Trumpeldor, one of 30,000 Jewish soldiers in the Russian army, became a prisoner-of-war in Japan as a result. Professor Maruyama was able to collect material on the theme in the Leopold Muller and Bodleian libraries in Oxford, the Wiener and Mocatta libraries in London, the Public Records Office and the Parkes Library at the University of Southampton.

### ***Dr Reinier Munk (Skirball Fellow)***

During his stay at the Centre, between 1 October 1998 and 28 February 1999, Dr Reinier Munk, of the Vrije Universiteit Amsterdam, was able to write a substantial part of a monograph on 'Alterity in Hermann Cohen', to be published in early 2000. In addition he completed three



articles which will appear in the *Journal of Jewish Thought and Philosophy*, the *Proceedings of the Hermann Cohen Conference, Zurich 1998* (Olms Verlag, Hildesheim) and a *Festschrift* for an Israeli colleague. While in Oxford he delivered one lecture at the Faculty of Divinity in Cambridge and another at Trinity College, Dublin.

***Dr Edna Nahshon***

Dr Nahshon, of the Jewish Theological Seminary, New York, stayed at the Centre between 16 December 1998 and 17 May 1999 and benefited from access to the Bodleian and British libraries in carrying out research on the Jewish plays of Israel Zangwill (1864–1926): 'The Children of the Ghetto', 'The King of the Schnorrers' and 'The Melting Pot'. In order to understand these texts and their theatrical production in the context of the Edwardian theatre it was essential to examine contemporary newspapers, magazines, pamphlets and books unavailable elsewhere, and to study the culture and politics of Anglo-Jewry at the time. She hopes to complete the writing of her book by the end of 1999.

***Dr Annamaria Orla-Bukowska (Koerner Fellow)***

During her stay at the Centre, from 19 February until 30 June 1999, Dr Orla-Bukowska, of the Jagiellonian University, Cracow, began research on a new project: the symbolism of the site of Auschwitz-Birkenau for Jews and Christians, a complex issue encompassing fields such as theology, history of religion, symbolism, ethnology and symbolic and political anthropology. The Muller, Bodleian and Ashmolean libraries were of great value, as were discussions with visiting and permanent fellows and scholars at the Centre.

In the course of her stay Dr Orla-Bukowska participated in the Institute of Polish-Jewish Studies conference entitled 'Polish-Jewish Relations Fifty Years after the Holocaust', and delivered a paper entitled, 'The Politicization of Christian and Jewish Symbols at the Auschwitz Site'. In June she lectured for the Oxford chapter of WIZO on 'The Magen David and the Cross: Past History, Present Meanings'. She attended seminars and lectures in Oxford and at various institutions in London, established working-relations with scholars from the same or related fields in Europe and the United States and collaborated with Dr Jonathan Webber on ongoing research and academic projects. She

### *Continuing Activities*

was also able to carry out field research in Belgium, Scotland and Northern Ireland with relation to her broader interest in nationalism and minorities.

#### *Professor Antony Polonsky (Skirball Fellow)*

Professor Polonsky, of Brandeis University, stayed at the Centre from 3 February to 30 June 1999, and worked on a comprehensive survey of the Jewish communities in the lands of the former Polish-Lithuanian Commonwealth from the mid-eighteenth century to the present day, focusing on their economic, socio-political and religious history. The Jewish population of the region in 1764 was 750,000 (a third of world Jewry), large enough to resist, for the most part, the 'assimilationist' developments that transformed the English, French and German Jewries. It numbered nearly three and a half million by 1939 – second only to the United States – but has become the subject of mythologizing and woolly thinking since the Holocaust that fails to bring out its specific features or to note what was lost by migrants in the passage across the Channel or the Atlantic. Some Jews had achieved assimilation into Polish society and others turned to autonomist Zionism or Bundism, but much of Jewish life was marked by a high degree of spiritual intensity, even among the non-religious, in part related to what was felt to be a Jewish ethos. Professor Polonsky intends to make this world accessible in a way that transcends sentimentalism and the view that East European life was dominated by persecution and martyrdom, along lines explored by Simon Dubnow and Mayer Bałaban, great historians who died in the Holocaust.

#### *Zvi Ra'anan*

Zvi Ra'anan, of the Wydra Institute for Shipping and Aviation Research at the University of Haifa, stayed at the Centre from 20 July to 20 September 1998 and continued research into Israel's maritime development and trade, dealing with the material consequences in the maritime sector, both positive and negative, of Israel's geopolitical isolation (from 1948 onwards) through the closing of its land borders and the Arab trade boycott. By examining the earlier period, when the country's borders with its neighbours were still open, Ra'anan attempted to assess the possible consequences for Israel – in terms of trade, regional integration and the effect on the Israeli transport sector – of

reopening the borders in the context of a Middle East peace. He worked on primary sources in St Antony's Middle East Centre's archives of personal papers and in the Public Records Office in Kew, and on other material in the Bodleian and Rhodes House libraries, as well as in the Leopold Muller library at Yarnton.

***Dr Viktor Rebrik (Skirball Fellow)***

During his stay at the Centre, between 1 October 1998 and 28 February 1999, Dr Rebrik, of the University of Tübingen, was able to make progress on his research on Jewish-Christian relations from the second to the fourth centuries CE. The Leopold Muller, Bodleian, Ashmolean and Oriental Institute libraries proved invaluable both for gathering source materials and for investigating methodological questions, since they contain a wealth of publications relating to the relevant linguistic and social issues. He also benefited from the opportunity to discuss related issues with scholars in Oxford.

***Professor Itzhak Roeh***

Professor Roeh, of the Hebrew University of Jerusalem, stayed at the Centre from 1 October 1998 until 20 February 1999 and worked on a close reading of Rashi's commentary to the book of Genesis, describing some of his rhetorical means; poetic and prosaic patterns; narrative strategies, motifs and themes; and recurrent devices of meaning and 'world' constructions.

Side-by-side with Rashi the doctrinaire truth-seeker, are other 'Rashis' who address as many readers as possible. These 'Rashis' poetize, demonstrate virtuoso command in many linguistic registers and styles, and create an effect of 'live-broadcast': presenting and referring to themselves and constructing a 'present' and 'participating' audience.

These characteristics reveal Rashi to have been at once a joyful storyteller, constructing a strong popular appeal, and an authority with poetic licence, endlessly inventive, innovating and ironic, even when he presents himself as loyal to the simple truth of the text (to *Pshat* or *Pshuto*). Even in his references to biblical sources he is not free of invention, let alone in his quotations in direct speech.

His text therefore works quite often against him, so that while the main text (Genesis, in this case) presents a sublime world picture, Rashi's commentary favours a realistic-ironic mode, a 'this-worldly'

### *Continuing Activities*

picture drawing on the sublime, very much as in many more familiar areas of popular contemporary culture.

#### *Professor David Segal*

During his brief stay at the Centre, between 2 July and 16 July 1998, Professor Segal, of Ben-Gurion University of the Negev, focused on completing his translation-analysis of the *Book of Tahkemoni* – the tales, adventures and verbal pyrotechnics of a wandering rogue-rhetor, by Judah Alharizi (1165–1225) of Spain. Professor Segal held fruitful meetings and consultations with the Oxford-based editorial-production team of the Littman Library of Jewish Civilization who have scheduled his book for publication in 2000. Visits to the library of the Centre and the Bodleian Library were of value in tracing iconographic items.

#### *Professor Haym Soloveitchik*

Professor Soloveitchik, of Yeshivah University, stayed at the Centre from 27 April to 20 August 1998 and worked on a book to be entitled *Resistance and Accommodation: Yeyn Neseekh in the Thought of the Tosafists*. This includes a survey of the Tosafist movement and of the production of wine in the Middle Ages, introducing an examination of the consequences of the interdiction to Jews of wine produced by non-Jews.

The solutions to the problem – and the consequent production, transportation of, and trade in, wine for use in Jewish households – form the core of the book, substantial parts of which were completed in draft while at the Centre.

#### *Professor Ezra Spicehandler*

Professor Spicehandler, of Hebrew Union College, Cincinnati, stayed at the Centre between 4 June and 31 August 1998, during which time he completed the translation of Hayyim Nahman Bialik's major short stories into English in collaboration with Professor David Patterson. The volume, which appeared in 1999, includes a general biographical and critical introduction to Bialik's works, a short essay on each of the short stories, a select bibliography of English translations of Bialik's poetry and fiction and of English works dealing with his literary achievement, and a glossary of Hebrew and Yiddish terms appearing in the text. He was able also to complete a long essay entitled 'Bialik and the Queen of Sheba' for the *Festschrift* in honour of Professor Stanley Dreyfus.

***Nancy L. Stockdale***

During her stay at the Centre as Visiting Research Student, between 20 July and 20 September 1998, Nancy Stockdale, of the University of California at Santa Barbara, carried out research for her doctoral thesis entitled *Gender and Colonialism in Palestine, 1800–1939: Encounters Between English, Arab and Jewish Women*. She was able to read travel narratives and letters from female English tourists in the Holy Land, as well as the correspondence and journals of English residents in the region, especially Christian missionaries and schoolteachers. She is particularly interested in the representations of native women by English women in Palestine, and the impact of those representations on the Arab and Jewish populations of the region. She succeeded in locating relevant material in libraries in Oxford, London, Birmingham, Bristol, Hertford and Aylesbury. She also wrote a paper for a forthcoming conference at Harvard University, entitled 'Writing Empire in Palestine 1800–1939: English Women in the "Holy Land"'. As a former student of the Centre's Diploma programme it was a particular pleasure for her to return to Yarnton Manor.

***Professor Lenore J. Weitzman (Koerner Fellow)***

During her stay at the Centre between 14 January and 30 June 1999, Professor Weitzman, of George Mason University, Virginia, wrote the first four chapters of a book tentatively entitled *Double Lives: The Story of Jews who Lived on 'Aryan' Papers During the Holocaust*, which describes the diversity of modes of resistance and survival during the Holocaust. The book weaves together in-depth interviews carried out by Professor Weitzman with survivors who passed as non-Jews in Germany, Poland, France and Holland with a quantitative analysis of over 600 testimonies from the Yad Vashem archives.

While she was in England, Professor Weitzman was fortunate to meet and interview several additional survivors. She was also invited to lecture on her recently published book *Women in the Holocaust* (co-edited with Dalia Ofer and published by Yale University Press) at the Wiener Library in London, the Parkes Centre at the University of Southampton, Bet Shalom (the Holocaust Memorial Centre) and Dr David Rechter's seminar in Oxford.

## *Publications*

### **Centre Publications**

*Journal of Jewish Studies*, edited by Professor Geza Vermes and Professor Martin Goodman, vol. 49:2, vol. 50:1

DELLAPERGOLA, SERGIO, *World Jewry Beyond 2000: The Demographic Prospects* (Oxford Centre for Hebrew and Jewish Studies Occasional papers, 2)

MENDES-FLOHR, PAUL, *Jewish Philosophy: An Obituary* (Oxford Centre for Hebrew and Jewish Studies Occasional Papers, 3)

*Visiting Faculty, 1972–1998*, Oxford Centre for Hebrew and Jewish Studies (1998)

### **Fellows' Publications**

ABRAMSON, GLENDA, *Drama and Ideology in Modern Israel*, Cambridge: Cambridge University Press (1998)

BERKOWITZ, JOEL, 'The Tallis or the Cross? Reviving Goldfaden at the Yiddish Art Theatre, 1924–46', *Journal of Jewish Studies* 50 (1999) 120–38

—review of Janet Hadda, *Isaac Bashevis Singer: A Life*, in *Journal of Jewish Studies* (1998) 406–8

—review of Rakhmiel Peltz, *From Immigrant to Ethnic Culture*, in *Journal of Jewish Studies* 50 (1999) 172–4

—Conference Report: 'Ashkenaz: Theory & Nation', in *British Association for Jewish Studies Bulletin* 27 (October 1998–March 1999) 5–7

GOODMAN, MARTIN (ed.) *Jews in a Graeco-Roman World*, Oxford: Oxford University Press (1998)

—(with Mark Edwards and Simon Price, eds) *Apologetics in the Roman Empire: Pagans, Jews and Christians*, Oxford: Oxford University Press (1999)

—'Jews, Greeks and Romans', in Goodman (ed.) *Jews in a Graeco-Roman World*, pp. 3–14

—'Introduction', in Josephus, *The Life of Herod*, translated by J. Gregory, London: J. M. Dent (1998) xiii–xxi

—'The Date of the Birth of Christ', *Omnibus* 37 (January 1999) 32–3

—'The Emergence of Christianity', in A. Hastings (ed.) *A World History of Christianity*, London: Cassell (1999) 7–24

## Publications

- 'Josephus, Against Apion', in Edwards, Goodman and Price (eds) *Apologetics in the Roman Empire*, pp. 45–58
- 'The pilgrimage economy of late Second-Temple Judaism', in L. I. Levine (ed.) *Jerusalem: Its Sanctity and Centrality to Judaism, Christianity and Islam*, New York: Continuum (1999) 69–76
- HILL, BRAD SABIN, 'Hebrew Printing on Coloured Paper', in A. K. Offenbergh, E. G. L. Schrijver and F. G. Hoogewoud (eds) *Bibliotheca Rosenthaliana: Treasures of Jewish Booklore*, second edition, Amsterdam: Amsterdam University Press (1996) 56–9, no. 24. This volume now published on the World Wide Web (<http://www.uba.uva.nl/nl/publicaties/treasures/frame.html>). The illustrated Dutch version of the article, '1692 en 1726: Hebreeuwse boeken op blauw papier', appears at <http://www.uba.uva.nl/nl/publicaties/treasures/page/p24.html>.
- 'The Michael Collection of Hebrew Manuscripts in the Bodleian Library', *Report of the Oxford Centre for Hebrew and Jewish Studies, 1997–1998*, Oxford (1998) 28–31
- '[Bibliography of] Lectures Published by the Centre, 1973–1998', *Report of the Oxford Centre for Hebrew and Jewish Studies, 1997–1998* Oxford (1998) 107–III
- (and Martine Smith), '[Bibliography of] Dissertations Submitted at the Centre, 1998', *Report of the Oxford Centre for Hebrew and Jewish Studies, 1997–1998*, Oxford (1998) 102–103
- KERLER, DOV-BER, *The Origins of Modern Literary Yiddish*, Oxford: Oxford University Press (1999)
- (ed.) *The Politics of Yiddish: Studies in Language, Literature and Society (Winter Studies in Yiddish, vol. 4)* Walnut Creek, London and New Delhi: AltaMira Press (1998)
- (with Josef Kerler, eds) *Yerushalaimmer Almanakh—Annual for Yiddish Literature and Culture*, vol. 26, Jerusalem: Yerushalaimmer Almanakh Press (1998)
- 'On the "Politics of Yiddish"', in Kerler (ed.) *The Politics of Yiddish: Studies in Language, Literature and Society (Winter Studies in Yiddish, vol. 4)* Walnut Creek, London, New Delhi: AltaMira Press (1998) 1–8
- as 'Boris Karloff'
  - 'An umetiks' (three new poems), in *Forverts* (New York) 26 June 1998
  - 'Trayshaft' (two poems), in *Forverts* (New York) 21 August 1998

# Continuing Activities

- 'Groye orems fun umru', in *Letste Nayer* (Tel Aviv) 31 August 1998
- 'Vilne, zumer 1998', in *Forverts* (New York) 10 October 1998
- 'Trayshaft' (five new poems), in *Yerushalaimmer Almanakh* (Jerusalem) vol. 26 (1998) 174–8
- 'Der yidisher shrayber far froyen un mener', in *Lebns-fragn* (Tel Aviv) Sept.–Oct. 1998
- 'Vi andersh, un vi enlekh, un vi andersh ...', *Evreiskii Kemerton* (Tel Aviv) 8 April 1999
- NETTLER, RONALD, 'The Figure and Truth of Abraham in Ibn 'Arabi's *Fusus al-Hikam*: A Scriptural Story Told in Metaphysical Form', *Journal of the Muhiiddin Ibn 'Arabi Society* 24 (Oxford 1998) 21–50
- PATTERSON, DAVID (translated with Ezra Spicehandler) *Random Harvest: The Novellas of Bialik*, Boulder and Oxford: Westview Press (1999)
- The Hebrew Novel in Czarist Russia: A Portrait of Jewish Life in the Nineteenth Century*, second revised edition, Lanham, Boulder, New York and Oxford: Rowman and Littlefield (1999)
- 'The Renaissance of Jewish Learning in Post World War Two Europe', in S. Ilan Troen (ed.) *Jewish Centres and Peripheries: Europe Between America and Israel Fifty Years After World War Two*, New Brunswick and London: Transaction Publishers (1999) 323–34
- 'On Translating Modern Hebrew Literature', *Journal of Jewish Studies* 50 (1999) 139–46
- RECHTER, DAVID (with Michael Brenner and Rainer Liedke, eds) *Two Nations: British and German Jews in Comparative Perspective*, Tübingen: J. C. B. Mohr (1999)
- 'Looking East: Comparing British and German Zionism', in Brenner, Liedtke, Rechter (eds) *Two Nations: British and German Jews in Comparative Perspective*, pp. 219–22
- SALVESEN, ALISON, 'Jacob of Edessa and the Text of Scripture', in L. V. Rutgers, P. W. van der Horst, and H. W. Havelaar (eds) *The Use of Sacred Books in the Ancient World*, Leuven (1998) 235–45
- 'The Trappings of Royalty in Ancient Hebrew', in J. Day (ed.) *King and Messiah in Ancient Israel: Papers from the Oxford Old Testament Seminar*, Sheffield: Sheffield Academic Press (1998) 119–41
- 'The Legacy of Babylon and Nineveh in Aramaic and Syriac Sources', in S. Dalley (ed.) *The Legacy of Babylon and Nineveh*, Oxford (1998) 139–61



*Publications*

- ‘*Keter* – Something to do With a camel?’, *Journal of Semitic Studies* 44 (1999) 35–46
- SOLOMON, NORMAN, *Historical Dictionary of Judaism*, Lanham MD and London: Scarecrow Press (1998)
- ‘From Folk Medicine to Bioethics’, in John R. Hinnells and Roy Porter (eds) *Religion, Health and Suffering*, London and New York: Kegan Paul International (1999) 166–86
- ‘Het Joodse Gebed’, in V. Brümmer and others (eds) *Voor Zijn Angezicht*, Kampen (1998) 33–60
- ‘Economics of the Jubilee’, *Church and Society* (September–October 1998 issue on ‘Global Ethics’) 58–67

# *Dissertations Submitted at the Centre, 1999* \*

*Compiled by*

MARTINE SMITH and BRAD SABIN HILL

## *Dissertations for the Diploma in Jewish Studies, University of Oxford*

- ASHTON, KIMBERLY. *Cleanliness Next to Godliness: Purity and Women in Judaism*. 30 pp.
- BLANCO MACIÁ, ROSA MARÍA. *Targumic Elements in Me'am Lo'ez and Tsene-rene in Esther 7*. 82 pp.
- DIČIŮTĚ, VIRGINIJA. *Interpretation of the Ten Commandments: Philo to Mekhilta*. 25 pp.
- EGOROVA, IOULIA. *Israel and South Asia: A Case Study of Israel's Relations with Newly Independent Countries*. 54 pp.
- EISENMAN, HANAN. *An Investigation of the Holocaust Through Maurice Blanchot's The Writing of the Disaster*. 40 pp.
- FEDORKO, OKSANA. *Kabbalistic Ideas in Hasidic Narrative Traditions: towards the Symbolic Interpretation of the 'Sippurey Ma'asiyot' by Rabbi Nahman of Bratslav*. 44 pp.
- FIELD, HEATHER. *Ambiguous Identities: Intermarriage and the Children of Intermarriage in the Tanach and Midrash*. 53 pp.
- GRANT, C. TAGGART. *Portraits of Judaism in the Short Stories of Bernard Malamud*. 44 pp.
- HEBBINGHAUS, MONIKA. *The Invention of a Lost People: Cultural Resistance in Narratives of the Holocaust Ghettos*. 50 pp.
- KLAYMAN, SETH N. *Messianic Expectations, 'Messy Antic' Realizations: Evaluating the Influence of Messianisms on Jewish Identity in the Second Temple Period*. 88 pp.
- LANGLEY, AMANDA. *Ecclesiastes and Canonization: An Examination of the Sources*. 57 pp.
- LOBONT, FLORIN. *'Hermeneutics' of Madness: The Challenge of the Holocaust to the Method of Historical Re-enactment*. 67 pp.

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

*Dissertations Submitted*

- MATTERN, FRANK. *Milton and the Rabbinic Tradition: Forms and Functions of Aggadah in Paradise Lost*. 105 pp.
- MATUT, DIANA. *The 'Wallich Manuscript' – A Sixteenth–Seventeenth Century Folk Song Collection: Its Nature and Significance*. 89 pp.
- NEGRÓN, DENNIS. *Positive Conceptions of Religious Judaism in Postwar American-Jewish Literature*. 58 pp.
- OLSON, JESS. *A New Religion for a New World: Abraham Cahan and the Invention of American Jewish Culture*. 84 pp.
- PELGER, GREGOR. *The Dynamics of Intellectual Immigration: German-Jewish Indologists in 19th-century England*. 60 pp.
- SENEAU, ALEXANDRA. *A Philosophy of Law in the writing of Philo, Every Good Man is Free*. 46 pp.
- STERLING, FRAN. *The Variegation of the Holocaust: A Case Study Approach*. 76 pp.
- ŠTUCBARTOVÁ, LINDA. *Jewish Displaced Persons: People on the Margin, Yet in the Centre of Allied Politics, 1945–1948*. 66 pp.
- TIMMERMAN, SIL. *Agnon in Agony: Fatal Dreams of Redemptive Representation in Selected Short Stories*. 39 pp.
- VAVILOVA, ROTA. *The Figure of Moses in Early Jewish and Christian Writings*. 42 pp.

## *Microform Collections in the Leopold Muller Memorial Library*

BRAD SABIN HILL

THROUGH A MOST generous benefaction from the Catherine Lewis Foundation, the Muller Library has been fortunate to acquire a large number of microform collections in various areas of Hebrew and Jewish studies. These collections, comprising some 25,000 microfiches and 400 reels of film, are based on the holdings of major research libraries in Europe, Israel and North America, principally the Harvard College Library, the Jewish Theological Seminary Library in New York, Hebrew Union College Library in Cincinnati and the Jewish National and University Library in Jerusalem. Together these collections make up a concentrated resource for research which is unequalled in any Judaica library in Europe.

The microform collections are housed centrally in two purpose-built cabinets on the ground floor, whose modest space belies the great wealth of their contents. In 20 thin drawers are contained reproductions of over 4000 entire manuscripts and over 10,000 entire printed books (in Hebrew, Yiddish, Ladino, Judeo-Arabic, Judeo-Persian and German), and records for over 500,000 further books and manuscripts in Hebrew and Jewish studies held in Jerusalem and libraries around the world. There is much material on Hebrew printing and bibliography, including the complete works of Steinschneider. There is also extensive bio-bibliographic and archival documentation for the last two centuries of Jewish life in Europe and Palestine, and especially rich biographical data relating to the Jewish contribution to music and the arts in the modern period.

The following guide to the contents of these collections also provides reference to various detailed published catalogues or guides which are available in the Muller Library with the microform collections themselves.

MANUSCRIPTS AND ARCHIVES

(cabinet 1)

A.

Institute of Microfilmed Hebrew Manuscripts, Jerusalem

*The Collective Catalogue of Hebrew Manuscripts*

[*Katalog kolel shel kitvé-yad 'ivriyim*]

(Paris: Chadwyck-Healey, France, 1989).

830 fiches. With printed guide.

Recording 262,000 items from 700 libraries and private collections in 30 countries. 12 indexes, by author/name, title, subject, language, geographic name (places of origin, places mentioned), illuminated manuscripts, library.

Detailed printed guide to this collection (kept in the Reference/Reading Room at BO16 COL 68 C):

*The Collective Catalogue of Hebrew Manuscripts from the Institute of Microfilmed Hebrew Manuscripts and the Department of Manuscripts of the Jewish National and University Library, Jerusalem: User's Guide* [*Katalog kolel shel kitvé-yad 'ivriyim . . . Madrikh la-koré*]

(Paris/Jerusalem: Chadwyck-Healey and Jewish National and University Library 1989), 41 + 42 pp.

[drawer 1]

B.

*Collections from the Library of the Jewish Theological Seminary of America*

(Ann Arbor, Michigan: University Microfilms International [UMI], ca. 1972-81).

383 reels. With printed guides.

[drawers 2-8]

The printed guides (as recorded with the individual collections, below) are bound together in two volumes, and kept for reference in drawer 1.

Cf. also *A Guide to the Hebrew Manuscripts Collection of the Library of the Jewish Theological Seminary of America* [ed. J. Rovner] (New York, 1991), 5 vols.

*Adler Special Manuscript Collection* [*Osef Adler ha-sheni*]

(273 mss), 17 reels. [drawer 2]

. . . *Index to the Microfilm Collection*, introduction by Paul Maher (1981), 99 pp. (with indexes by author, title, subject, manuscript number, etc.)

*Microform Collections in the Leopold Muller Memorial Library*

*Benaim Collection of Hebrew and Judeo-Arabic Manuscripts*

(134 mss), 12 reels. [drawer 2]

*A Reel Guide* . . . , introduction by Menahem Schmelzer, 10 pp.

*Biblical Manuscripts* (1071 mss), 76 reels. [drawers 2-4]

*A Reel Guide* . . . , introduction by Moshe Goshen-Gottstein (1978), 86 pp.  
(with subject indexes)

*History of Science* [*Toldot ha-mada*] (213 mss), 17 reels. [drawer 4]

. . . *Index to the Microfilm Collection*, introduction by Paul Maher (1980), 86 pp. (with indexes by author, title, subject, etc.)

*Kaballah* [sic] *and Mysticism* (700 mss), 65 reels. [drawers 4-5]

*A Reel Guide*. . . , introduction by Seymour Siegel (1977), 64 pp.

*Liturgy Collection* (ca. 800 mss), 67 reels. [drawers 5-6]

*A Reel Guide* . . . , introduction by Ezra Fleischer (1972), 71 pp. (with index)

*Maimonides' Mishneh Torah* (71 mss), 9 reels. [drawers 6-7]

. . . *Index to the Microfilm Collection*, introduction by José Faur (1980), 22 pp.  
(with title and subject index, etc.)

*Philological Manuscripts* (150 mss), 18 reels. [drawer 7]

*A Reel Guide* . . . , introduction by David Tene (1977), 15 pp.

*Philosophy Manuscripts* (300+ mss), 22 reels. [drawer 7]

*A Reel Guide* . . . , introduction by Seymour Feldman (1974), 24 pp.

*Poetry and Belles-Lettres* (378 mss), 26 reels. [drawers 7-8]

*A Reel Guide* . . . , introduction by Raymond P. Scheindlin (1977), 36 pp.  
(with index)

*Polemical Manuscripts* (71 mss), 5 reels. [drawer 8]

*A Reel Guide* . . . , introduction and index (1977), 14 pp. (with index of authors and anonymous titles). [The guide is abbreviated from A. Marx, 'The Polemical Manuscripts in the Library of the Jewish Theological Seminary of America', in *Studies in Jewish Bibliography . . . in Memory of Abraham Solomon Freidus* (1929, reprinted 1969), pp. 247-78.]

*Microform Collections in the Leopold Muller Memorial Library*

C.

*Jüdisches Biographisches Archiv*

[*Jewish Biographical Archive*]

Compiled by Hilmar Schmuck,

Ed. P. Lapidé

(Munich: K. G. Saur, 1996-7).

14 boxes (=12 installments + 2 supplements), ca. 700 fiches.

With printed index.

Entries for ca. 150,000 individuals, excerpted from over 100 published sources (cf. printed pamphlet 'Quellenverzeichnis/List of Sources' kept in drawer 1).

Detailed printed index (held in Reference/Reading Room):

*Jüdischer Biographischer Index / Jewish Biographical Index*, compiled by Hilmar Schmuck (Munich: K. G. Saur, 1998), 4 vols (including also 'Index of Family Entries', and 'Index according to Occupation Groups').

[drawer 9]

D.

*Dokumentation zur jüdischen Kultur in Deutschland 1840-1940: Die Zeitungsausschnittsammlung Steininger*

[*Documentation on Jewish Culture in Germany, 1840-1940: The Steininger Collection*]

Ed. by the Archiv Bibliographia Judaica

(Munich: K. G. Saur, 1995-7).

6 boxes, ca. 221 fiches.

Section 1, Part I: Artists

Section 1, Part II: Visual and Performing Artists

Section 2: Music (containing ca. 18,000 articles on ca. 2400 Jewish composers, conductors, singers, musicians and musicologists).

[drawer 10]

E.

Hebrew Union College, Cincinnati

*Recorded Music Catalog*

(Cincinnati: Hebrew Union College Library, s.a.).

59 fiches.

Includes also Hebrew-character title index, Hebrew-character song index and roman-character song index.

[drawer 10]

*Microform Collections in the Leopold Muller Memorial Library*

F.

Jewish National and University Library, Jerusalem

*Finding Aids to the Manuscript and Archive Collections, on microfiche*  
(Leiden: IDC, s.a.).

129 fiches. With printed list of contents.

Fiches, together with printed list of contents, are kept in a boxed slip-card binder.

[drawer 10]

In 3 parts:

1. *Private Archives*, comprising 6 card catalogues, for:

- Agnon, S. J.
- Buber, M.
- Ginzburg, Shaul
- Manger, I.
- Pilowsky, Y.
- Sadan, D.

and 146 files (for some 146 personalities, from to Eva Abramowitz to Stefan Zweig; cf. printed list).

2. *Collections*, comprising 4 card catalogues, for:

- Schwadron autograph collection;
- Portraits and photograph collection;
- Air photographs of Palestine; and
- Arabic manuscripts in the A. S. Yahuda collection;

and 20 files, among them:

- Wissenschaft des Judenthums;
- documents on history of Yishuv;
- leaflets and publications of Eretz Israel underground military organizations;
- poems for special religious or family celebrations;
- divorce documents from Eretz Israel, Europe, America;
- Zionist leaflets and publications from Eastern Europe before 1914;
- Letters from Tunisia/Djerba;
- Isaac Newton Papers;
- documents signed by French kings and Russian tsars;
- Napoleonic documents,  
(etc.)

3. *Societies*, comprising 6 files

- (including Ministry for Jewish Affairs, Ukraine;
- Pro-Israele [Italian Christian association of friends of the Jews];
- Jewish National and University Library historical archives;
- Communist parties in Palestine/Israel;
- Archive of the Institute of Oriental Studies, Jerusalem;
- archive of the periodical *Prozdor*)



PRINTED BOOKS AND BIBLIOGRAPHY  
(cabinet 2)

G.

Jewish National and University Library, Jerusalem

*Alphabetical and Classified Card Catalogues*

(Zug, Switzerland: IDC, s.a.).

[drawers 11-12]

*Alphabetical Catalogue*, 3595 fiches [drawer 11]

including:

Hebrew Characters (except Yiddish), 646 fiches

Hebrew Characters: Yiddish, 115 fiches

Arabic Characters: Authors, Titles, 131 fiches

Cyrillic Characters, 156 fiches

Latin Characters, 2589 fiches

*Classified [Subject] Catalogue*, 1559 fiches, with appended *Index*, 88 fiches [drawer 12]

including main headings:

Countries, Ethnic Groups, Places in Israel, Jewish Communities, Social Sciences, Education, Linguistics and Languages, Mathematics, Sciences, Arts, Music, etc.

[excluding Judaica and Palestine Studies, which are recorded in the collection below]

H.

Jewish National and University Library, Jerusalem

*Judaica Collection Card Catalogue*

[*Judaica Classified Card Catalogue*]

(Leiden: IDC, 1987).

549 fiches. With printed guide.

Reproducing ca. 370,000 cards, recording ca. 300,000 publications, comprising the largest Judaica collection in the world.

[drawer 12]

This systematic catalogue includes the following main headings:

Bible, Judaism, Theology and Philosophy,

Anti-Semitism and Apologetics, Halakhah, Philology,

Prayer and Ritual, Jewish Ethics, Jewish Literature,

Sects/Religious Movements/Mysticism,

Daily Life/Popular Literature/Folklore,

Talmud and Midrash, Palestine/State of Israel,

Jewish Archaeology, Jewish Biography, Jewish History,

Juvenile Literature and other subjects

*Microform Collections in the Leopold Muller Memorial Library*

Printed guide:

*Judaica Collection Card Catalogue,*

*Jewish National and University Library, Jerusalem:*

*Guide to the Microform Collection*, introduction by Peretz Tishby

(Leiden: IDC, 1987), 43 pp.

(comprising table of 'Classification for Judaica', with index)

I.

Hebrew Union College, Cincinnati

*Hebrew Title Catalogue, 1972-1982*

(Cincinnati: Hebrew Union College, 1985).

79 fiches.

[drawer 13]

J.

*Geographical-Typographical Index to Moritz Steinschneider,*

*Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana*

Ed. E. Ben-David, A. Rosenthal, S. Schaeper

(Jerusalem: Schocken Institute, 1995).

31 fiches

[drawer 13]

K.

*Collections from the Library of the Jewish Theological Seminary of America*

[i.e., printed collections; continuation of above-described collection B.]

[drawer 13]

*Steinschneider Collection*, 20 reels, with printed guide

*A Reel Guide* . . . , introduction by Lawrence V. Berman (s.a.), 17 pp.

[Many of the reproduced items, whether books or pamphlets, are Steinschneider's personally annotated interleaved copies, with his extensive hand-written addenda and corrigenda, e.g. his copy of *Jüdisch-Deutsche Literatur* (Leipzig, 1848-69).]

*Hebrew Incunabula*, 20 reels, with printed guide

*A Reel Guide* . . . , introduction by Herbert H. Paper (1978), 12 pp.

Reproducing 109 incunables or incunable fragments.

*Rare Books Collection*, 9 reels, with printed guide

*A Guide to the Microform Collection* . . . , introduction by Meir Benayahu (1974), 29 pp. (with title index)

Reproducing over 200 books in Hebrew as well as various Jewish languages.

*Microform Collections in the Leopold Muller Memorial Library*

L.

*Hebrew Books from the Harvard College Library*

[*Harvard College Library Hebraica*]

Ed. Charles Berlin

(Munich: K. G. Saur, 1990).

11,453 fiches. With printed index.

Reproducing the full text of nearly 5000 books, arranged in 16 categories (as listed below).

[drawers 14-17]

*Part I: Rabbinical Works*

Biblical Commentaries (468 titles) [BC]

Haggadoth and Liturgy (85 titles) [HL]

Homiletics (712 titles) [HO]

Codes of Jewish Law (286 titles) [JL]

Kabbalah and Hasidism (163 titles) [KH]

Religious Ethics (176 titles) [RE]

Responsa (549 titles) [RS]

Rabbinic Texts and Commentaries (759 titles) [RT]

*Part II: Secular Works*

Biography (135 titles) [BI]

Belles-Lettres (465 titles) [BL]

History (94 titles) [HI]

Judeo-Arabic (275 titles) [JA]

Judeo-Persian (16 titles) [JP]

Ladino (384 titles) [LA]

Hebrew Language and Grammar (44 titles) [LG]

Philosophy and Theology (323 titles) [PT]

Printed index:

*Hebrew Books from the Harvard College Library:*

*Index to the Microfiche Collection*, ed. Charles Berlin

(Munich: K. G. Saur, 1996), 219 pp.

(includes author-title index, subject index, imprint index [i.e. by place of printing] arranged by country, town and date)

*Microform Collections in the Leopold Muller Memorial Library*

M.

*Yiddish Books from the Harvard College Library*

[*Harvard College Library Yiddish*]

Ed. Charles Berlin

(Munich: K. G. Saur, 1997-8).

Ca. 5500 fiches.

Reproducing full text of nearly 5000 books. Index not yet published.

[drawers 18-19]

N.

*History and Annals of Hebrew Printing in the Fifteenth and Sixteenth Centuries*

[*Geschichte und Annalen des hebraeischen Buchdrucks im sechszehnten Jahrhundert*]

by Moses Marx

(Cincinnati: Hebrew Union College Library, 1982).

Reproduced from typescript (arranged as below).

13 reels

[drawer 19]

Contents:

Reels 1-2: Incunabula

Reel 3: Gershom Soncino

Reel 4: Venice: Bomberg (biography)

Reel 5: Venice: Bomberg (bibliography)

Reel 6: Venice: Other Printers

Reel 7: Other Italian Cities

Reel 8: Balkans, Asia, Africa

Reel 9: Prague, Vienna, Germany

Reel 10: Poland

Reel 11: Switzerland

Reel 12: [Western Europe]

Reel 13: Indexes

Cf. A. Rudavsky and H. C. Zafren, 'The Moses Marx Nachlass', in *Studies in Bibliography and Booklore* 19 (Cincinnati, 1994), pp. 45-7.

*Microform Collections in the Leopold Muller Memorial Library*

O.

*Bibliography of Hebrew Printing in Odessa*

by Moses Marx

(Cincinnati: Hebrew Union College Library, s.a.).

1 reel

[drawer 19]

# *Yiddish Bibliography at Oxford*

BRAD SABIN HILL

THE ACADEMIC YEAR 1998–1999 marks the 150th anniversary of Yiddish studies, in particular of Yiddish bibliographic research, at Oxford. The field of Yiddish bibliography is intimately associated with Oxford, and with the name of Moritz Steinschneider (1817–1907), the greatest of Hebrew bibliographers and the first bibliographer of Yiddish literature. Although some Yiddish books had been held in Oxford since the sixteenth century, the impetus for research in this field came in 1829, when the Bodleian Library purchased the famous collection of Hebrew books assembled by David Oppenheimer (1664–1736), Chief Rabbi of Prague. The Oppenheimer library contained, apart from its rare Hebraica, the world's finest collection of early Yiddish books. When the Bodleian acquired the Hebrew manuscripts of the Hamburg collector H. J. Michael in 1848, one of the Michael manuscripts was found to contain an alphabetical list of the Yiddish ('Judeo-German') books held in the Oppenheimer collection. This handwritten list, which had been prepared in the previous century by a scribe in Germany, was passed to Steinschneider in Berlin, who used it as the basis for a bibliographic survey of Old Yiddish literature. Published in the Leipzig bibliographic journal *Serapeum* in 1848 and 1849, Steinschneider's *Jüdisch-Deutsche Literatur* was the first scientific account of Yiddish books. It is the anniversary of this pioneering bibliographic work, the foundation of modern Yiddish studies, which is recalled here.

Steinschneider described 385 Yiddish books printed before 1740, but as he had not yet visited Oxford and had not seen all these books with his own eyes, the bibliography was flawed and incomplete. The mistakes and omissions were set right in his subsequent masterwork, the *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (Berlin, 1852–60), which was prepared during a decade of summers working in Oxford on the Oppenheimer collection. By 1869 Steinschneider had completed his bibliographic overview of early Yiddish literature, previously *terra incognita* in the world of Jewish scholarship. (He later wrote pioneering bibliographic surveys of the Judeo-Arabic and Judeo-Italian literatures, and inspired his students to prepare bibliographies

of Judeo-Spanish and Judeo-Persian books.) Steinschneider also provided an account of Yiddish literature, together with the other literatures in Jewish languages, in his comprehensive *Allgemeine Einleitung in die jüdische Literatur des Mittelalters* (1905), revised from lectures first delivered during his Oxford period, and authored several other studies of Yiddish literary history, based largely on his research at the Bodleian. Another valuable contribution is his chronologically arranged bibliography of Jewish historical writings, *Die Geschichtsliteratur der Juden* (1905), which includes much Yiddish material. Steinschneider never abandoned his interest in early Yiddish, and continued to annotate his personal, interleaved, copy of the *Serapeum* articles (now preserved with his other hand-annotated books and offprints in the library of the Jewish Theological Seminary in New York). Ironically, the Moravian-born Steinschneider had little interest in modern East European Yiddish literature, which flourished towards the end of his long lifetime, and to which he referred with a disdain typical of German-Jewish scholars of his century.

Steinschneider's catalogue of early Yiddish books had an enormous influence on bibliography. It delineated a field of research, inspired later bibliographic work, and remains even today a standard reference source cited in most bibliographic descriptions of early Yiddish texts. Subsequent published catalogues or bibliographies of Yiddish printed books – whether early or modern – may be said to be linear descendants of Steinschneider's *Jüdisch-Deutsche Literatur*. These include compilations or indexes by Wiener, the American Slavist, Friedberg and Vinograd, the Hebrew bibliographers and Dinse, the Germanist, aside from more specialized or circumscribed works by modern Yiddish scholars and literary historians. (The first bibliography of contemporary Yiddish books was published by Sholem-Aleykhem in the *Yudishe folks-bibliotek* in Kiev in 1888.) Catalogues of major collections of Yiddish books, listing predominantly, but not only, modern Yiddish literature, include those of the New York Public Library, the Library of Congress, the National Library in Jerusalem and in particular the YIVO Institute in New York. The soon-to-be-published catalogue of the Yiddish collection at Harvard, greatly expanded from the library brought together by Wiener a century ago, will be of broad interest both on account of its romanized records and its unique subject and imprint indexes. Aside from book catalogues, a number of linguistic

nach einem handschriftlichen Katalog der Oppenheim'schen Bibliothek  
(in Oxford), mit Zusätzen und Berichtigungen von

**M. Steinschneider.**

H. 17. 1. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846.



bibliographies, chrestomathies, general introductions to the language and literary histories – of varying quality – followed in the wake of Steinschneider's work, even before the end of the nineteenth century. Among these were works by such figures as Avé-Lallemant, Grünbaum, Saineanu, Mansch, Schulmann and A. Landau.

It is to be lamented that a number of bibliographies and bio-bibliographic compilations for early Yiddish literature, expanding on Steinschneider's work, have been attempted in this century, only to be left unfinished or unpublished. The massive addenda and corrigenda to Ben-Jacob's *Otsar ha-sefarim* [*Thesaurus Librorum Hebraicorum*], collected over decades and generations for the planned second edition, were lost in Wilno during the Holocaust; among these were the Yiddish entries. The imminent publication of Jacob Shatzky's bibliography of early Yiddish books was announced long before the War, but it never came out; the card files are preserved in the YIVO Institute in New York. The bio-lexicographer Z. Rejzen, who included a number of pre-modern Yiddish writers in his first lexicon (edited by S. Niger, Warsaw, 1914), projected an entire future volume of his revised lexicon to be devoted specifically to Old Yiddish literature, but this too never appeared. Mention should also be made of the detailed typographic annals of sixteenth-century Hebraica, prepared by the German-born bibliographer M. Marx, left in various unedited drafts at the time of his death; in spite of its imperfect state, Marx's work is a valuable tool for the bibliography of Yiddish in Italy, Germany, Poland and Prague up to 1600.

Another important but unpublished bibliographic work was compiled by the one-time Bodleian Hebrew curator M. Lutzki, who was otherwise known as a manuscript scholar and a bibliographer of Maimonides. Lutzki had assisted the scholar-collector Moses Gaster in his private library during the interwar years. Perhaps influenced by Gaster's attention to Yiddish chapbooks, Lutzki recognized the need for a discrete compendium of Yiddish books, going beyond Steinschneider's cut-off date of 1740, and recording more than the Bodleian holdings. The two leading collections of early Yiddish books were, of course, those in the Bodleian and the British Museum, for both of whose historic 'Hebrew' collections published catalogues were available. The Bodleian's Hebrew and Yiddish acquisitions up to the 1920s, including those first described by Steinschneider (and with constant reference to

his *Catalogus*), were recorded in *A Concise Catalogue of the Hebrew Printed Books in the Bodleian Library* (1929), published by Bodley's Librarian, the distinguished Christian Hebraist A. E. Cowley. In its succinct format Cowley's catalogue was modeled on Zedner's *Catalogue of the Hebrew Books in the Library of the British Museum* (1867). Both of these catalogues included Yiddish books, but the Yiddish books were sprinkled among the entries for all other Hebrew-character books and not arranged in a separate section. Lutzki extracted all the scattered entries for pre-1800 Yiddish books from Cowley's and Zedner's catalogues, thus compiling the first 'union catalogue' of Yiddish printed books. Never formally published (the manuscript was deposited in the YIVO Institute in New York in 1954, but reproductions are held in Oxford and London), Lutzki's catalogue remains a valuable guide to early Yiddish printing in these two major collections. As is apparent from this compilation, the Bodleian collection is especially rich in *mayses* (books of tales) and *lider* (popular poems and songs), as well as Yiddish adaptations of German *Volksbücher*, such as *Till Eulenspiegel* and the *Fortunatus* (of which the Bodleian's 1699 edition is an *unicum*.)

Although at first concentrating on printed books, Steinschneider did not neglect Yiddish manuscripts. After his survey of printed books, he published, likewise in *Serapeum*, a list of Yiddish manuscripts (based on the holdings of various libraries, not just the Bodleian); this was the first catalogue of Yiddish manuscripts *per se* ever undertaken. Steinschneider's younger contemporary, the Hungarian-born Hebrew scholar and bibliographer Adolf Neubauer (1831-1907), who held the post of sub-librarian in the Bodleian Library, described the Yiddish manuscripts (mostly from the Michael collection) in his comprehensive *Catalogue of the Hebrew Manuscripts in the Bodleian Library* (1886). Neubauer's bibliographic interest in Yiddish and other Jewish languages was reflected in a number of studies and reviews which he published over the years, and his catalogue includes useful indexes in part by language. A supplementary volume to Neubauer's catalogue, incorporating fresh codicological and bibliographical data, was published over a century later (1994) under the editorship of the Hebrew palaeographer M. Beit-Arié and the Bodleian Hebrew curator R. A. May. However, as in the case of Yiddish manuscripts in other major libraries, the Yiddish manuscripts in the Bodleian are not treated in a

discrete section of these catalogues, but are, rather, interspersed with all other manuscripts in Hebrew characters, arranged thematically and not by language.

In this century, the Yiddish bibliographer Karl (Carlo) Habersaat, a wandering *émigré* from Nazi Germany, documented in a series of detailed bibliographic surveys the Yiddish manuscripts held in various European repositories. Habersaat was the first and only Yiddish bibliographer to devote his attention almost exclusively to manuscripts, supplementing and updating the list prepared by Steinschneider a century before. A last, unpublished, bibliographic survey by Habersaat treats of the rich concentration of Yiddish manuscripts in England, in particular those in the Bodleian in Oxford, in the Oriental Collections of the British Library in London and the important early codices in the Genizah at Cambridge. (Habersaat's survey is not quite complete. If all Hebrew manuscripts containing some Yiddish text had been included, the total number of 'Yiddish' manuscripts would be higher. For example, the Bodleian manuscript Heb.c.25, an example of eighteenth-century Hebrew manuscript decoration from Central Europe, contains Yiddish translation.) Lutzki, too, compiled a union catalogue of Yiddish manuscripts, listing 190 numbers, but only an appended section listing twenty further manuscripts in Germany and Austria seems to have survived, likewise unpublished. Habersaat may have been in contact with Lutzki, either in Oxford before the War or in New York afterwards.

Steinschneider's union list of Yiddish manuscripts, supplemented by Habersaat's various national and international repertories of Yiddish manuscripts, was further complemented by the Yiddish section of the *Collective Catalogue of Hebrew Manuscripts* (Paris, 1989, on microfiche), prepared by the Institute of Microfilmed Hebrew Manuscripts in Jerusalem. Additional bibliographic detail on the Yiddish manuscripts in the Bodleian and other libraries was provided by Steinschneider's student A. Freimann in his posthumously published *Union Catalog of Hebrew Manuscripts* (but there is no index of the Yiddish manuscripts, which are, *comme d'habitude*, scattered throughout the whole). A union catalogue of pre-1900 Yiddish manuscripts, with full bibliographic apparatus and incorporating the considerable advances in Yiddish literary research over the last century, remains a desideratum. Similarly, a palaeographical compendium of reproductions from dated and/or localized Yiddish manuscripts of all periods, such as has

been prepared by M. Beit-Arié and C. Sirat for early Hebrew manuscripts, has yet to be undertaken.

Since Neubauer's time, a number of Oxford-linked scholars have made contributions to Yiddish bibliography.\* The Romanian-born polymath Moses Gaster (1856–1939), who held the post of Ilchester Lecturer at Oxford in 1886 and 1891, contributed to the study of early Yiddish chapbooks and himself assembled an important collection of Yiddish manuscripts and books. His essay on medieval Yiddish literature was published at Oxford in 1927. The Bodleian curator Lutzki's catalogue of Yiddish books has already been mentioned. The Jewish historian Cecil Roth (1899–1970), Reader in Jewish Studies at Oxford for a quarter of a century, recorded very few Yiddish materials in his *Magna Bibliotheca Anglo-Judaica* (1937; though more Yiddish material was included in the supplementary volumes prepared by Lehmann, Massil and Salinger), but he did record Yiddish items in his bibliography of early Hebrew printing in London. The monumental *Encyclopaedia Judaica*, which Roth edited at the end of his life, is a rich bio-bibliographic resource for Yiddish literature and culture. Roth's private library, now in Leeds, contained a few Yiddish *ravivora*, most interesting of which is a manuscript *pinkes* of the Jews in Penzance (Cornwall) dating from 1807. Professor C. Abramsky (b. 1917), a Yiddish scholar and expert in Hebrew bibliography, who was elected Senior Fellow of St Antony's College, Oxford, in 1965 and was later Goldsmid Professor at University College London, described numerous early Yiddish books, *entre autres*, in the auction catalogues of rare Hebraica which he prepared for Sotheby's over more than thirty years.

The Bodleian collections were used by a train of nineteenth- and twentieth-century scholars who made significant contributions to Yiddish studies and Yiddish bibliography. A few of their names may be

\* A number of Central and East European scholars researched medieval Hebrew literature in the Bodleian during the nineteenth century, but mention may be made of one of them, a figure of marginal interest to the Yiddish and bibliographic context. The Pressburg-born Leopold Dukes (1810–1891), who spent much time in Oxford in mid-century, was one of the last Jewish scholars to publish books in 'Ashkenazic German' (i.e. German in Hebrew characters), namely his five-volume translation of the medieval Pentateuch commentary by Rashi of Troyes (Prague, 1833–1838). Dukes also prepared a catalogue, now lost, of Hebrew manuscripts in the British Museum, presumably also describing the Yiddish manuscripts.

mentioned here. Leo Wiener (1862–1932), professor of Slavic languages at Harvard, visited the Bodleian and the British Museum and wrote a pioneering history, with a bibliographical appendix, of nineteenth-century Yiddish literature (1899). The Galician-born Leo Landau (1877–?), who in 1910 submitted a London thesis on early Yiddish texts, specialized in the Arthurian cycle in Yiddish. Ber Borochoy (1881–1917), the Russian-born Yiddishist and political theoretician, visited the Bodleian and other British libraries in 1913, before producing his comprehensive and still valuable bibliography of Yiddish philology. Borochoy also visited the private library of Moses Gaster and based his folkloristic work on Gaster's collection. The Polish-born Max Erik (1898–1937), who died in a Soviet prison, made use of the Bodleian collections during a single visit in 1926, built on the works of Landau and subsequently made major contributions to the study of Old Yiddish literature. The German-educated Yiddish linguist Max Weinreich (1894–1969), the central figure of the YIVO Institute in both Wilno and New York, examined Yiddish books and manuscripts in Oxford, Cambridge and London in the 1930s. Familiar with the pre-War Yiddish holdings of all the great European libraries, Weinreich described the Bodleian as the 'richest collection of Yiddish books'. The Polish-born literary historian Jacob Maitlis (1900–84), who studied in Germany and Switzerland and settled in London in 1936, wrote extensively about the *Mayse-bukh* and other early Yiddish literary texts in the Bodleian and elsewhere. (The catalogue of Maitlis' library was recorded, rather unusually, on audiotape; his archives are held at the Ben-Gurion University in Israel.) A unique figure in Yiddish studies was the distinguished Viennese-born linguist and palaeographer S. Birnbaum (1891–1989), who was appointed to a Readership in Yiddish at the School of Slavonic and East European Studies in London in 1939. Birnbaum made use of the Bodleian holdings in his original surveys of Yiddish manuscripts, orthography and linguistic history; he also produced the most comprehensive bibliography of the Yiddish language. Gaster, Birnbaum and Maitlis made up a triumvirate of continental Yiddish linguistic and literary scholars who took up residence in Britain, and whose work had broad impact on Yiddish scholarship around the world. Mention should also be made of the British Germanist Arnold Pauker, born in 1921, who has made use of the Bodleian collections in a number of studies of Yiddish versions of German *Volksbücher*.

ס: (o): ס

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# אין שין מעשה

פון קיניג ארטיש הוף

וויא ער ניד אין ווינס קיניגרייך האט טון פירן \* חוץ וואו ער האט  
געהאט פאר אהנירן \* חוץ פון דעם בריאטן ריטער  
ווידיולט דעם שטרייטבאךן העלד \* גאר  
שין אין רייסן גיטטעלט \* ווען איר  
ווערט דריינן יאן \* ווערט  
ניד איינער העלד  
ארטישן

Ein schön Máasc. (a)

## Von König Artis Hof.

Wie er sich in seinem Königreich hat thun führen.  
Und was er hat gehabt vor Manieren.

Und von dem berühmten

## Ritter Bieduvillt

dem streitbaren Held

Gar schön in Reim gestellt.

Dann ihr wert drinnen seyen /  
Wirt sich euer Herz erfreuen.

(\*) Gefördert:

אין

Title-page of the Christian Hebraist Wagenseil's edition of  
Eyn sheyn mayse fun kinig Artis hof (Königsberg, 1699),  
the Yiddish version of the Arthurian romance of Sir Gawain.

The Oppenheimer collection, together with Steinschneider's work on it, served as the foundation and stimulus for subsequent research on Old Yiddish literature (even for those who found Oxford – as Weinreich complained – 'rather inaccessible'). Among such figures, from both before and after World War II, were the afore-mentioned bio-lexicographer Z. Rejzen in Wilno, the Soviet literary historians N. Shtif and I. Zinberg, the bibliographer J. Shatzky and the bibliophile J. Joffe in New York, the librarian Leo Fuks in Amsterdam and the German bibliographers of Yiddish Habersaat and Dinse. Bibliographic, bio-bibliographic and broad literary-historical works by these scholars may be seen as an outgrowth of Steinschneider's preliminary surveys of early Yiddish books and manuscripts. Their efforts, in turn, were the backdrop for more specialized studies on early Yiddish literature pursued over the last quarter-century in Israel, Germany and France.

In the period since World War II and especially since the 1960s, Oxford has become an international centre of research and scholarship on early Yiddish language and literature, with considerable emphasis on bibliography. The late doyen of Yiddish studies, the Polish-born Chone Shmeruk (1921–97) of the Hebrew University in Jerusalem, was closely linked with Oxford, and much occupied with the Bodleian collections (cf. the necrology in the Centre's *Report* for 1996–7). Aside from his bibliographic studies of early Yiddish printing, especially in Poland and Italy, Shmeruk edited the comprehensive microfiche edition of early Yiddish books, mostly drawn from the Bodleian collection. This fiche edition, with its printed guides, now comprises a basic working tool for students of these very rare texts; in fact, many of the books reproduced on fiche exist in no other copy in the world. Shmeruk also did original work on the history of early Yiddish book illustration. The annotated bibliographic overview which is appended to his article on 'Yiddish Literature' in the *Encyclopaedia Judaica* (1971) remains a standard introduction to research in this field. Other Israeli-based Yiddish scholars, students of Shmeruk, have likewise spent much time working on early Yiddish printed books and manuscripts in the Bodleian collections. Sarah Zfatman, in her bibliography of early Yiddish narrative prose (1985), indicates the Bodleian as the primary repository of these texts. Mexican-born Chava Turniansky, whose doctoral dissertation treated of a unique Bodleian Hebrew-Yiddish

### *Yiddish Bibliography at Oxford*

manuscript, has worked on a descriptive catalogue of Yiddish books printed between 1534 and 1750, including those held in the Bodleian.

Oxford was the locus of the first international conferences on Yiddish studies, initiated in 1979 in collaboration between the Centre (then the Oxford Centre for Postgraduate Hebrew Studies), the Hebrew University in Jerusalem, and several other American and Israeli institutions. A number of the papers placed before these conferences dealt with early Yiddish manuscripts and bibliography. Much attention was given to the famous 'Cambridge Codex' containing the *Dukus Horant*, of which the Oxford Germanist P. F. Ganz was one of the first editors. Other papers dealt with early Yiddish printed texts and the history of Yiddish studies. The paper by H. C. Zafren on the first century of Yiddish typography was a seminal contribution to Yiddish printing history. Several members of the Trier centre of Old Yiddish studies participated in these conferences, among them E. Timm, who delivered a paper on Rashi's Yiddish glosses, among the oldest linguistic remains in this language. Professor Timm has published important bibliographic studies on early Yiddish manuscripts and books, some of them held in the Bodleian. Another participant was the German bibliographer H. Suess, who uncovered the famous Wagenseil collection of rare Yiddish books at Erlangen, and taught the first seminar on Old Yiddish Bibliography at Columbia University in 1982. Various papers at the second conference reported on work in progress in diverse areas of Yiddish studies. The Yiddish poet laureate A. Sutzkever (b. 1920), editor of the Tel Aviv literary journal *Di goldene keyt*, whose life was intimately associated with Yiddish books since his days as a forced-labour 'sorter' for the Nazis in the Wilno ghetto, was honoured at the second Oxford conference in 1983. Sutzkever had been a student of Old Yiddish literature before the War, and once began a translation of the *Bove-bukh* into modern Yiddish, which the Soviet literary critic M. Wiener saw in 1941 and planned to bring out in book form.

The Oxford conferences gave voice to an intensifying interest in Old Yiddish literature, the Bodleian holdings of Yiddish books and manuscripts and new avenues of Yiddish bibliographic research. The conferences coincided with the early growth of Yiddish studies at the Centre, under the aegis of Abramsky's energetic American-born student, Dovid Katz. Having cultivated bibliographic interests ever since





Frontispiece of Elias Levita's Bove-bukh (Amsterdam, 1661),  
 based on the Anglo-Norman romance of Sir Bevis of Hampton.

planning an exhibition of early Yiddica from the British Museum collections, Katz had included a comprehensive bibliography of Yiddish studies to 1862 in his London doctoral dissertation. Katz also provided extensive bibliographic apparatus in a number of published studies, authored surveys of Yiddish lexicography and contributed entries on early Christian Yiddishists to the *Biographical Dictionary of Modern Yiddish Literature*. The publications initiated by Katz in collaboration with Oxford scholars, including the journals *Oksforder Yidish* [Oxford Yiddish] and *Di Pen* [The Yiddish Pen], included bibliographic research. A series of Winter Symposia on Yiddish Studies, under the aegis of Dr Katz, also included bibliographic contributions. Among the papers published after these conferences were studies on Yiddish printing and printers, palaeography and the history of scholarship.

Katz's student D.-B. Kerler, now a Fellow of the Centre, is co-editor, since 1995, of the Jerusalem annual *Yerushalaimer Almanakh*, the last surviving Yiddish literary journal, which includes a bibliographic and literary-historical rubric. Kerler's recently published Oxford monograph treats, *inter alia*, of Yiddish typographical conventions and identifies the earliest books printed in Eastern (i.e. modern) Yiddish. Another Oxford student, M. Aptroot, now professor of Yiddish Studies at Düsseldorf, edited M. Sanders's bibliography of the Yiddish and Hebrew books issued earlier in the century by the Narodiczky press in London. Professor Aptroot is at present coordinating a bibliographic survey of Yiddish writings from the Netherlands. The recently published Oxford dissertation by Kerler's student G. Estraiikh includes a near-definitive bibliography of Soviet Yiddish, a subject on which Estraiikh has himself made several bibliographic contributions.

The Oxford Summer Programme in Yiddish studies, administered by the Centre from 1982 to 1985, as well as the subsequent Winter Symposia on Yiddish Studies, brought a number of visiting lecturers who have made contributions to Yiddish bibliography. Leonard Prager, a Haifa-based literary scholar, has made singular contributions to this field, most importantly his encyclopedic bio-bibliographic lexicon *Yiddish Culture in Britain* (1990; now in revision for a much-augmented second edition), as well as a catalogue of Yiddish serials in Britain and other printing-historical studies (unfortunately not yet collected). Prager also co-authored a survey of Yiddish manuscripts held in the British Library and worked on a biography of Habersaat.

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Other lecturers included the London collector M. N. Rosenfeld, an authority on early Yiddish printing, and the Tel Aviv-based linguist P. Wexler, who has published studies with detailed bibliographic apparatus on 'Ashkenazic German' and on Romance-Yiddish and Slavic-Yiddish linguistic contacts (one study deals with the curious Hebrew-character Slavic texts on the title-pages of Hebrew books from Czarist Russia). Mention may also be made of another regular lecturer in Oxford, the Argentine-born lexicographer I. Niborski, director of the Bibliothèque Medem in Paris, the only independent Yiddish library in Europe. A number of students, too, in the summer programme have gone on to pursue Yiddish librarianship or to publish bibliographic studies, among them T. Soxberger of Vienna, who made the spectacular discovery of an unrecorded Prague edition of *Pariz un Viene* in the Austrian National Library.

In 1983 an annual lecture commemorating the Polish-born writer A.-N. Stencl (1897–1983) was established at the Centre. Stencl, who participated in the Berlin Yiddish literary renaissance in the twenties and was the author of the last Yiddish books published in pre-War Nazi Germany, arrived in London as a refugee in 1934. He became the outstanding figure in Yiddish literary culture in Britain, celebrating in his poetry the immigrant milieu of Whitechapel. (His archive, on which Prager has edited a collection of studies, is preserved at the School of Oriental and African Studies in London.) Among the Centre's Stencl lecturers were the historian and bibliographer of Wilno, L. Ran, who gave an overview of cultural and intellectual life in the 'Jerusalem of Lithuania', and the Parisian editor M. Litvine, who surveyed translations into and from Yiddish. Six of the Stencl lectures have been published in English by the Centre.

Oxford continues to be a focus of Yiddish bibliographic work. Lectures on Yiddish bibliography have been held both at the Oxford Centre and in the University's graduate seminar on Yiddish studies, and 'Yiddish Bibliography and Booklore' is now an option for the university's MSt degree in Yiddish Studies. Following the recent conference on Yiddish theatre, held at Yarnton Manor in 1999, the Centre's Corob Fellow in Yiddish Studies, J. Berkowitz, initiated ambitious plans for a multi-lingual international bibliography of Yiddish theatre. A bibliography of the last Yiddish books printed in Eastern Europe is in preparation by the Centre's Fellow in Hebrew Bibliography. Post-

graduate students, whose dissertations have been supervised by Centre fellows, have also made bibliographic contributions. An MLitt thesis by J. Brosi surveyed Southwestern (including Alsatian and Swiss) Yiddish language and literature. D. Kay published a bibliography of *tkhines* following her thesis work on this women's genre. A doctoral thesis defended by J. Dowling in 1996, advancing the work of Gaster and Maitlis, discussed in part the definition of and terminology for the Yiddish chapbook. A dissertation submitted by A. Kuper Margalioth in 1997 provides a detailed index of Yiddish serials from the postwar DP camps. A bibliographic survey of Hungarian Yiddish literature, prepared by S. Komoroczy at the Centre in 1998, is now being edited for publication (and will replace the history of Yiddish literature and press in Hungary prepared by the Transylvanian-born J. Greenwald, whose now-lost manuscript was used and cited by Rejzen in his pre-war lexicon). A most original dissertation on the Bodleian 'Wallich manuscript', a collection of German folksongs in Hebrew characters, was submitted at the Centre by D. Matut in 1999. The Yiddish interests of several Oxford dons in other fields might also be noted here. The Germanist S. Prawer, who delivered the first Stencl lecture and other lectures on Yiddish topics, is known as an *aficionado* and collector of Yiddish musical recordings. Thomas Braun, Fellow of Merton, has compiled a detailed *index nominum* to the Kaufmann edition of the *Memoirs* of Glikl of Hameln. Finally, mention may also be made of the work of the young Oxford don Niall Ferguson, Fellow of Jesus College, who fully exploited the trove of private correspondence in (Western) Yiddish preserved in the Rothschild Archive, London, in his recent mammoth history of this banking family.

Oxford University Press, the foremost English-language academic press in the world, has also published over the years a number of works relating to Yiddish studies. Gaster's essay on medieval Yiddish literature appeared as early as 1927. The *Supplement to the Oxford English Dictionary* (1972–86) has detailed coverage of Yiddishisms, as does the second edition of the *OED*, published on CD-ROM in 1992. Similarly, the *Dictionary of Surnames* (1988) contains much data on Jewish (including Yiddish-origin) names, compiled by the Yiddish linguist D. Gold. A complete list of monographs touching in some way on Yiddish studies, published in this century under the OUP imprint around the world, would yield a surprising abundance of titles. In

addition, the *Journal of Jewish Studies*, edited at Oxford since 1972 and published by the Centre since 1976, has featured various studies on Yiddish literature. The annual *Polin*, published by the independent Institute for Polish-Jewish Studies, which has many Oxford connections, includes articles, reviews and bibliographies relevant to the field of Yiddish. (One of the editors of *Polin*, G. Hundert of Montreal, is a bibliographer of East European Jewry.) Lastly, it may be mentioned as a curiosity that the New Zealand-born Dan Davin of the Clarendon Press included a chapter on the Yiddish poet Itzik Manger in his memoir, *Closing Times* (1975).

Despite the evident importance of Oxford in the field of Yiddish studies over the last century and a half, and the availability of Hebrew fonts in Oxford since the late seventeenth century, this home of scholarly publishing has virtually never featured Yiddish in its typography. Oxford has had a Regius Chair of Hebrew since the Renaissance, but its incumbents have never been preoccupied with Yiddish, as were some Hebraists in Germanic lands. The Dutch theologian Drusius (1550–1616), who taught oriental languages at Oxford from 1572, collaborated in his son's expanded edition of Levita's Yiddish-Hebrew dictionary, *Nomenclator*, but this was published at Franeker in 1652, and it was no longer a Yiddishist work. Such Christian Hebraist luminaries as Thomas Bodley, Edward Pococke and Thomas Hyde, scholars of wide linguistic competence, gave attention to other Jewish and oriental languages, such as Aramaic, Judeo-Arabic and Judeo-Persian. Indeed, the first book printed in Hebrew characters at Oxford was a work edited in 1655 by Pococke in Judeo-Arabic (cf. 'The First Hebrew Printing in Oxford' in the Centre's *Report* for 1996–7). Before the end of the eighteenth century a few Yiddish books and type specimens were printed in London, but no running Yiddish text, let alone a Yiddish book, seems ever to have been set in type at Oxford, though some short citations in this language did appear in the Hebrew catalogues by Neubauer and Cowley, and in Sassoon's bibliophilic catalogue *Ohel Dawid*, lavishly printed by the University Press in 1932. (The Yiddish edition of the 'Oxford Talks' by Sir Alfred Mond and Chaim Weizmann on the Jewish National Home was published in London and not in Oxford.) It was not until the late twentieth century that Oxford became, briefly, a world-centre of independent Yiddish scholarly and literary publishing. Several dozen books, annuals and periodical issues

(some typeset in Brooklyn) were published in Oxford in the course of this enterprising venture. These publications, many in association with the Oxford Centre, were noteworthy in their design and typography (if orthographically controversial), and led to a broader awareness of Yiddish typography in the academic world. The monograph by D.-B. Kerler, published in the past year by the Clarendon Press, includes in its appendices the lengthiest Yiddish texts (in Hebrew characters) – perhaps the only Yiddish texts – ever to appear in a book from this famous press.

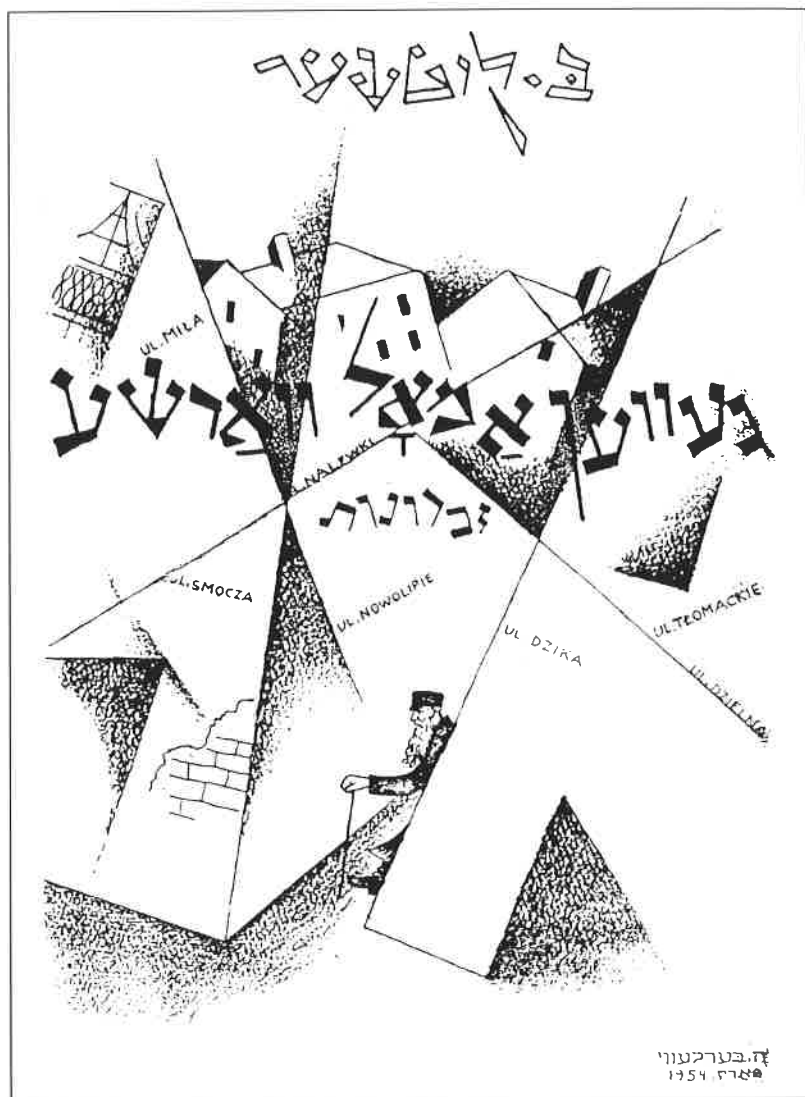
Long before the acquisition of the Oppenheimer collection and Steinschneider's work on its catalogue, and some four centuries before Oxford became a world centre of Yiddish studies and Yiddish academic publishing, Yiddish books were known and recorded in Oxford. Drusius probably used Levita's Yiddish dictionary while in Oxford, and a handful of Yiddish books probably reached Oxford libraries by the end of the sixteenth century. A few books in Yiddish were listed in the first *Catalogus Librorum* of the Bodleian Library (1605), among them a '*Lib. Precat. annivers. Secundū vsū Hebręorū in Germania, Germanicę; sed lit. Hebraicę*' ['book of daily prayers, according to the rite of German Jews, in German in Hebrew characters'] (pressmark Libri Theologici P.8.8). The presence of Yiddish books in Oxford in the centuries before the Oppenheimer purchase, and the awareness on the part of Oxford Hebraists of this language and its literature, have yet to be researched in detail. (The possession of Yiddish printed books by Christian Hebraists outside of the Germanic lands has never been the object of bibliographic enquiry.)

Nor did Yiddish acquisitions at the Bodleian end with the purchase of the Oppenheimer collection in 1829. Throughout the nineteenth and twentieth centuries, recent and contemporary Yiddish books, particularly East European imprints, were added to the Hebrew collections, supplementing the early and Western Yiddish books in the Oppenheimer collection. The Bodleian's most important Yiddish accession in this century was the *Morgen Frayhayt* collection, i.e. the staff working-library of some 2000 volumes – rich in American imprints – of the defunct New York Yiddish newspaper, donated to Oxford in 1989. (The daily *Morgen Frayhayt* [*Morning Freiheit*] was founded in 1922 by the Jewish section of the American Communist Party.) Bodleian Yiddish acquisitions subsequent to Cowley's catalogue, from ca. 1925

to the present, were recorded in the card-catalogue (soon to be automated) maintained in the Oriental Reading Room, and more recently in OLIS, the on-line catalogue of the Oxford University libraries. Unfortunately, an independent catalogue of all the Yiddish holdings in the Bodleian Library has never been prepared.

A great boon to the Yiddish resources at Oxford came in 1985, when 3000 Yiddish books from the Whitechapel Library, London, were acquired by the Taylor Institution Library. In 1989 another thousand volumes were contributed to the Taylorian by the Israeli Yiddish literary critic S. Schweitzer, in memory of his daughter. Including a wide range of modern Yiddish literature, especially New York, Warsaw and Wilno imprints, the Taylorian's Yiddish books are kept as a discrete collection, compactly housed on rolling stacks beside a comfortably furnished study area (adjacent to the Celtic collection); this is the largest open-access Yiddish research collection in Britain. The Yiddish holdings of the Taylorian, like recent Yiddish acquisitions at the Bodleian, are recorded (in romanization) in OLIS. An earlier finding aid to this collection consisted of a set of xeroxed title-pages, which are still useful as a resource for typographic history and book design. The Taylorian also holds a bound reproduction, in 14 volumes, of the card-catalogue of Yiddish books held in the Library of Congress, an extremely useful bibliographic tool.

The third major resource for Yiddish studies at Oxford is the Centre's Leopold Muller Memorial Library, housed at Yarnton Manor. Although specialized in *Haskalah* and modern Hebrew literature, as well as modern Jewish studies, the Muller Library holds much of interest to the Yiddish scholar. Its Kressel Collection, acquired from the Hebrew literary historian and lexicographer Getzel Kressel (1911-86), includes an archive of Yiddish periodical literature comprising samples of Yiddish serials from around the world. In addition, the Kressel biographical archive includes journalistic material on more than a hundred Yiddish writers and dramatists, accessible as such in no other repository. (Kressel himself published a number of bibliographic studies on Yiddish topics; his lexicon of modern Hebrew literature includes many Yiddish writers who are not covered in the Yiddish literary lexicons.) Of historical, lexicographic and bibliographic interest is a unique item preserved in the Kressel archive, namely, a reproduction of the surviving galley-proofs of the second volume of the *Yidisher Gezelshaftlekher Leksikon*



Cover of *Berl Kuczer, Geven amol Varshe: zikhroynes*  
 [Il était une fois Varsovie, mémoires] (Paris, 1955), designed  
 by the Polish-born abstract artist Henryk Berlewi,  
 founder of the 'Mechano-Faktura' method.



[*Zydowski Leksykon Społeczny*], edited by R. Feldszuh [Ben-Shem], which was in press in Warsaw in 1939 but never completed due to the War. The galleys were apparently saved by the editor, brought to Palestine after the War and made available to Kressel. (A page from these proofs was reproduced in *Mercaz* no. 3 [1997], p. 10.) The Kressel collection also holds some 250 volumes of memorial books (*yisker-bikher*) for East European towns and shtetls, many of these volumes in whole or in part in Yiddish. Shelved together on open stacks, these form the largest unified and openly accessible collection of memorial books outside of Montreal.

Aside from the Kressel collection, the Muller Library has acquired – through the generosity of the Catherine Lewis Foundation – several important microform collections relating to Yiddish studies (cf. the detailed listing on pp. 88–97 of this *Report*). Among these are the Yiddish catalogue of the National Library in Jerusalem and the microfilms of M. Marx's *History and Annals of Hebrew Printing in the Sixteenth Century*, of equal significance for Yiddish bibliography. Of huge importance to Yiddish studies is the microfiche collection *Yiddish Books from the Harvard College Library*, comprising reproductions of some 5000 entire volumes. (The catalogue of this microfiche collection is still in preparation at Harvard and will include subject and imprint indexes.) Apart from this microfiche collection, the Muller Library also holds some thousand original volumes of modern Yiddish books, which are housed together in the Yiddish Room and recorded in a separate card catalogue; there are also runs of nearly 50 Yiddish serials.

The Muller Library is particularly fortunate in having acquired recently a unique broadsheet of curious Yiddish bibliographic interest, to which attention may be drawn here (cf. the reduced facsimile on p. 53 of this *Report*.) It is an appeal issued by the 'Inter-University Jewish Federation of Great Britain and Ireland' on behalf of the newly established Jerusalem University and National Library, *ca.* 1920. The text, in Yiddish and English, was typeset by Massels the Printers in Manchester. (By happy coincidence, the Lithuanian-born scholar-printer Joseph Massel, founder of the firm, was the great-grandfather of Mrs T. Brodetsky, an assistant in the Muller Library.) Apparently unrecorded, the folded sheet was found among the papers of the late Hon. Philip Samuel, who acted as the local secretary of the Jerusalem Library Committee while an undergraduate at Trinity College, Cambridge,

after the Great War. The association of a Yiddish poster with Trinity College is charming (though it must be admitted that Trinity has long been a bastion of Yiddish, attested in particular by Yiddish *supercheries* in the Wright collection, including a manuscript of the Arthurian tales and the near-unique copy of the epic *Pariz un Viene* [Verona, 1594], previously in the collection of C. D. Ginsburg and first catalogued by Neubauer of Oxford). Reflective of a time when Yiddish was somewhat more *à la maison* in Oxbridge than it is today, this curious poster is now on permanent display in the Muller Library of the Oxford Centre. It would seem that no copy is preserved in Cambridge.

Some rare Hebraica are held in Oxford college libraries, such as Christ Church and Lincoln, though no survey of the Yiddish holdings of the college libraries has ever been attempted. A virtually unknown resource for Yiddish studies is found in the university's Oriental Institute in Pusey Lane. The Institute's library houses the Hebraica collection assembled by the converted Jewish scholar Alfred Edersheim (1825–89), including some Yiddish books and rare Anglo-Yiddish missionary tracts. (An old spiral-bound handwritten catalogue of this collection is available in the library.) Like other collections built by Jewish apostates in these isles (a subject which itself deserves bibliographic attention), the Edersheim collection has yet to be appreciated for its Yiddish aspect.

It would be churlish not to mention in the Oxford context one of the greatest friends of Yiddish, most of whose manuscripts – saved from destruction by Max Brod – are preserved in the Bodleian Library. The Yiddish dimension in the life and writings of Franz Kafka, who in a celebrated lecture reminded his assimilated German-Jewish contemporaries that 'you understand more Yiddish than you think', has been much explored in recent years. Kafka's association with the Yiddish theatre has been the subject of much scholarship, including recent bibliographical discoveries in Potsdam, as well as the theme of a semi-fictional short story by the Yiddish Nobel prize winner I. B. Singer. The life and career of Kafka's last close friend, the Yiddish actress and writer Dora Dymant, who died in London in 1952, have also merited some attention. It is fitting that the papers of 'Anshel Kafka' (as the name appears in Hebrew characters on his tombstone in Prague) should be preserved together in the same library with the Yiddish books belonging to the Chief Rabbi of Prague. In fact, a major por-

tion of Oppenheimer's Yiddish books were printed in Prague, before the highly Germanized Jews of Bohemia abandoned their one-time vernacular.

Another affinity of Oxford with Yiddish books may be mentioned here, namely, the book trade. Oxford became something of a centre of sales in Yiddish *raria* after World War II. The antiquarian firm A. Rosenthal Ltd, located in Broad Street for over half a century, specialized in Hebraica and Judaica, but also included Yiddish books in its numerous well-classified and indexed sale catalogues, which were for many years prepared by the learned bookman M. Ettinghausen, a recognized specialist in Spanish and Portuguese Judaica. These catalogues are an untapped source of Anglo-Yiddish bibliography and booklore. The firm's archive – though without a complete run of the catalogues – was kindly donated to the Centre by Julia Rosenthal in 1996 (cf. the Centre's *Report* for 1996–7, p. 25, and 'Livraria Rosenthaliana' in *Mercas* no. 3, p. 11.)

Britain is one of the few European countries with no ancient history of Ashkenazic settlement. It is thus somewhat ironic that there are a number of associations between early Yiddish literature and Oxford, or more generally with England, which have been largely overlooked in these isles – despite the importance of Oxford in Yiddish literary and bibliographic research over the last 150 years. One of the earliest works of Yiddish literature is a recension of the Arthurian romance of Sir Gawain, published by the Christian Yiddishist Wagenseil in 1699 and re-examined in this century by L. Landau and others. (The unique extant copy of the Prague *ca.* 1675 edition of this work is preserved in the Bodleian.) It is also largely forgotten in the English environment that the classic work of Renaissance Yiddish literature, the *Bove-bukh*, written by Elye Bokher [Elias Levita] in Italy in the early sixteenth century, is reworked from an Italian version of the fourteenth-century Anglo-Norman romance of Sir Bevis of Hampton (i.e. Southampton, where a contemporary pub still bears his name). The popularity of this work among Yiddish speakers led to the common term *bove-mayse* or *bobe-mayse*, synonymous with an old wives' tale. Of course, Yiddish translations of later English literature, from Shakespeare to Byron, George Eliot and Oscar Wilde, not to mention Swift, Sir Walter Scott, Dickens, Conan Doyle, Kipling and Shaw, exercised enormous influence on modern Yiddish literary culture. (The East

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ספר משלים

חול' דער מרבייט וויל מיר איד גחלן איידן .  
 קיין מרבייט טוט מיר פרייליך מין דען .  
 נישט אין . מיר טעגן איד דאך מוטרען לייטן  
 לו גין . חול' וויל איין הער דאס ווייב  
 החבן . ער ווערט וואל דעגן מנדרי יוגי  
 קאכן . חול' דער מרבייט דער טרעק גחלן  
 ליש . ער טעגט נישט מין דער הער היט-  
 חול' מו ער מין החט בלון . ער זייגט זיך  
 וואלטן ער החבן פאר הולן . מלי נחשט מין דער  
 פיינטער החב מיר גיערסט . מונט מיר קיינר  
 גון נישט וואלט החבן פאר גערבט . זיין היפט  
 קלייד . חול' דערמער חול' ביפון חלי בייך .  
 דאס דאס בער פריש גיזעל יום גאר וואל חול' חול' גיטרעכט . חול' דערמער גיטון חול' בייך דער פיינטער נחשט . ער בידערשט זיך פאר נאמנט החבן קיין טאט . חול' דאס זעלבדיג לייט קאסן . דאס מין מיר הער דער קיינר החט חול' גיזעלט . חול' ער מיר וואל החט גיטעלט . דאס דאס מרבייט וואל וואר גיטון . וואל בחור פרישט ער מין קאפאליער נון . נון דאס לוייטן קענעטן בהחט . דאס זיך וואלטן קואן פון טטונקן לו דאס .

חול' דער קאפאליער דאסין קייט . חול' זיין הערנליין מן זייער זיט .



דער קאפאליער קאסן גאר בחור דאסין גירחט . דאס ער דאס לוייט גיזעלן גיעחט . ער זאגט מיר וואלט מיינט וועג לו זיינס הערן קאסן . חול' דאס מין חלי בייך דאס ריר פאמאנאן . זיך מואלטן זיך גלייך חול' דאס פארט . חול' דער פריש גיזעל החט זיך גאר וואל ביווארט . דאס ער וואלט קואן פאר דעם קיינר לחרט . חול' גאר בחור וואלט ער גין . דאס ער וואל וואלט גיפיקאסן . מין דעם הערן חויגן . פיל גוטן קליידר דאס ער וואל מן לו טרעגן . חול' זיין דאס טעגט ער דאס מן . ער וואר דער לו מין וויילדראמאן . גאר טון וויילד חול' גיידר . חול' ריינטליך גינג ער חול' מיינר לייך . ער לייכטט גלייך מן מין מארגן טטערן . חול' טרעגט ער נון פאר זינס הערן .

חול' דא

ג יר ב

An illustrated page from the Ku-bukh [Book of Cows], edited by Moses Wallich (Frankfurt am Main, 1697), a collection of fables based on Marie de France, the Latin Aesop and Ibn Sabula.

European Hebrew publisher Stybel said he was drawn to secularism by reading Spinoza and George Eliot's *Daniel Deronda*, the latter published in Yiddish in Warsaw in 1914.) Much has been written too, about Yiddish versions of Defoe's *Robinson Crusoe*, which had a life of its own among Central and East European Jewry.

An unexpected English connecton with early Yiddish is through Benjamin Disraeli, a descendant of the Bassevi printing family of Verona who issued the classic works of Yiddish literature in the last decade of the sixteenth century. Perhaps most surprising of all, and still altogether unrecognized here, is the startling fact – or hypothesis – that one of the more arcane works of pre-modern Yiddish literature, the *Ku-bukh* ('Book of Cows'), printed by a Bassevi in Verona in 1595, has literary roots in Oxford. The *Ku-bukh* is a translated and reworked extract from the medieval Hebrew treatise *Mishle Shu'alim* ('fox fables'), itself based on the *Fables* of Marie de France and on the Latin Aesop. The Hebrew text of *Mishle Shu'alim* was written by the Jewish translator and grammarian Berekhiah ha-Nakdan (fl. 1200), who lived in Normandy and at one time in England. He has been plausibly identified with one 'Benedictus le Puncteur' who lived in Oxford's old Jewry, near the site of the later Christ Church, during the high point of Hebrew learning in England, one century before the expulsion of the Jews in 1290. The *Ku-bukh* later surfaced in a lovely illustrated edition issued by Moses Wallich at Frankfurt in 1697 (the first edition in a German land) and later reappeared in Poland. One witnesses here the odd, or not-so-odd, stemmatic trajectory of a European Hebrew-Yiddish text: Oxford? → Verona → Frankfurt → Prague → Wilno, etc. Thus a classic work of Yiddish literature, to which a number of twentieth-century literary historians – including visiting researchers at the Bodleian – have devoted attention, is 'textually linked' with England, and perhaps even with the medieval university town of Oxford.

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