



OXFORD CENTRE FOR  
HEBREW AND JEWISH STUDIES

*Report of the Oxford Centre for Hebrew  
and Jewish Studies 2017–2018*

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for Hebrew and Jewish Studies*

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## *President's Message*

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I announced in last year's Annual Report that this year the Oxford Centre's academic achievements would be reported as the programme of the Centre for Hebrew and Jewish Studies of the University of Oxford. The University's establishment in May 2018 of this Centre constitutes the clearest possible recognition of the prestige of the Oxford Centre since its foundation by David Patterson in 1972.

Among the highlights of the year has been the remarkable enthusiasm from many corners of the University for the sessions of the Oxford Seminar in Advanced Jewish Studies on the vocabulary of the Septuagint. The ability of the Seminar leaders, Jan Joosten (Regius Professor of Hebrew) and Teresa Morgan (Professor of Greek and Roman History), to involve scholars and students from faculties and departments across the University has vindicated the wisdom four years ago of moving the Centre's research groups into the Clarendon Institute to enable precisely such productive exchanges.

The Seminar, like all the Centre's many programmes, has been entirely dependent on the munificence of donors both past and present. We are immensely grateful to them all, and we much hope that the rich record of achievements in this report will serve as appropriate recognition of their generosity.

This has been an outstandingly successful year, and I write with much gratitude to all colleagues who have served the Centre so unstintingly. Our administrative staff is now very small, and we rely heavily on the good will and hard work of Martine and Sue in the organization of all the Centre's programmes and of Kerry and Jun in the care of the Centre's finances. Our gratitude for their dedication is all the greater because none of them has had an easy year.

I owe a particular debt to Hugh Williamson for returning to Oxford and the Centre in Michaelmas Term as Acting President. I benefited immensely from the opportunity to devote the autumn to research and writing, and the Centre gained greatly from his calm wisdom and cheerful guidance.

The year has not been without loss. Sir Richard Greenbury, who steered the Centre through difficult times from 1996 to 1999, died in September 2017. Michael Garston, whose efforts in bringing the Leopold Muller bequest to the Centre transformed the Centre's Library, died in October. The death was announced in 2018 of Sir Maurice Shock, who served as a Governor of the

Centre from 1988 to 1994, and thereafter as Emeritus Governor. The death in June 2018 of David Ariel has stunned all who recall his time as President from 2008 to 2014, as has the awful news that George Pinto, an immensely generous anonymous benefactor to the Centre over more than thirty years and scrupulous advisor of Presidents and Bursars as a Governor of the Centre since 1988 and Co-Chairman since 2007, has died on 10 September 2018 from injuries sustained in a road accident. May their memories be a blessing.

The Centre bids farewell to Sara Hirschhorn after five years as a valued colleague as the Sidney Brichto Fellow in Israel Studies. We wish her well in her new post in Northwestern University.

This message is my last as President of the Centre. It is a huge pleasure to hand over to Judith Olszowy-Schlanger, a scholar of outstanding distinction and boundless energy. The Centre is well placed to bring to fruition under her guidance David Patterson's ambitious vision of half a century ago. I shall be supporting her leadership from the back benches as a Fellow of the Centre and I look forward with confidence to participating with pride in the Centre's successes over the years ahead.

Martin Goodman  
September 2018



*Highlights of  
the 2017–18  
Academic  
Year*

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

The academic reputation of the Oxford Centre was publicly recognized by the University in May 2018 through the establishment of a new Centre for Hebrew and Jewish Studies, which incorporates within the University all the academic activities of the Oxford Centre for Hebrew and Jewish Studies. The new Centre is entirely funded and administered by the Oxford Centre and reports to the University through the Faculty of Oriental Studies. The new President of the Oxford Centre for Hebrew and Jewish Studies has been appointed as Director of the new University Centre, and the Academic Advisory Council of the Oxford Centre functions as its management committee. This new relationship with the University marks a fresh phase in the integration of Hebrew and Jewish Studies into the heart of the University of Oxford as originally envisaged by David Patterson, founder President of the Oxford Centre, when it was established in 1972.



### *Appointment of New President*

The Oxford Centre has appointed Judith Olszowy-Schlanger, Professor of Hebrew Palaeography and Manuscript Studies at the École Pratiques des Hautes Études, Paris, to take office from September 2018.

Judith Olszowy-Schlanger studied Hebrew, Semitic and Ancient Near Eastern Languages in Paris (Institut National des Langues et Civilisations

Orientales and École des Langues Orientales Anciennes). She obtained her PhD at the University of Cambridge in 1995, where she worked under the supervision of Geoffrey Khan on Karaite marriage documents from the Cairo Genizah, and was a member of St John's College. She was appointed a senior researcher in the Hebrew Palaeography section of the Institut de Recherche et d'Histoire des Textes (CNRS), and in 2002 she joined the École Pratique des Hautes Études, Paris, as a Professor in Hebrew Palaeography and Manuscript Studies. Her research concerns medieval Hebrew palaeography and codicology, legal documents, Cairo Genizah Studies, Hebrew book history, Hebrew linguistic tradition, and intellectual contacts between Jews and their non-Jewish neighbours. Professor Olszowy-Schlanger is also the head of the international project 'Books within Books', whose aim is to find, digitize, study and describe fragments of medieval Hebrew manuscripts reused to strengthen bindings of other books and notarial files, preserved in various libraries and archives across Europe, as well as in Israel and the USA.

The new President arrived in Oxford during the summer and took up her post on 1 September 2018.

***Greek Expanded, Greek Transformed.  
The Vocabulary of the Septuagint and  
the Cultural World of the Translators***

The seventh Oxford Seminar in Advanced Jewish Studies (OSAJS) took place from January to March 2018. It was co-organized by Professor Jan Joosten and Professor Teresa Morgan, with support from Professor Philomen Probert.

The Seminar, funded primarily by the Polonsky Foundation, brought together an international team of scholars from different disciplines to work on the religious and political vocabulary of the Septuagint. It combined the expertise of the Oxford Centre with the resources of the Oxford Classics Faculty and the Faculty of Linguistics, Philology and Phonetics. The project was intended to illuminate for biblical scholars the cultural world of those who produced and read the books of the Septuagint, and to illuminate for classical scholars the ways in which Jews of the Greek world adapted to the dominant culture and influenced it in turn.

Weekly seminars took place over two terms, some within the Seminar on Jewish History and Literature in the Graeco-Roman Period and some within the Comparative Philology Seminar. These public seminars attracted a remarkably large audience of local scholars and graduate students drawn from Classics and



*Engraving depicting the lighthouse erected by Ptolemy on the Island of Pharos near the Port of Alexandria. (Johann Bernhard Fischer von Erlach [1656–1723])*

Philology, and from Theology and Religion, as well as from elsewhere within the University and from further afield. The seminars were supplemented by weekly reading and discussion-group sessions.

The project culminated in a three-day conference from 18 to 20 June, made possible in part by additional financial support from the European Association of Jewish Studies.

### ***Oxford Summer Institute on Contemporary and Modern Judaism (OSI-MCJ)***

The 2018 Oxford Summer Institute, convened in collaboration with the Berman Center at Lehigh University and led by Miri Freud-Kandel, Adam Ferziger (Bar-Ilan) and Hartley Lachter (Lehigh), took place from 2 to 9 July. This year's theme was 'Gender and Judaism: Perspectives from the Study of Comparative Religion and Transnationalism'.

The academic study of Judaism has been enriched considerably through intensified focus on the role of gender identity, and the introduction of gender



*Oxford Summer Institute participants at Eynsham Hall.  
Front row (left to right): Dr Lea Taragin-Zeller, Dr Lindsey Taylor-Guthartz, Dr Sarah Imhoff, Dr Rivka Neriya-Ben Shahaar  
Middle row (left to right): Dr Miri Freud-Kandel, Angelina Palmen, Dr Ronit Irshai, Professor Jessica Cooperman  
Back row (left to right): Rose Stair, Sandra Chiritescu, Dr David Sperber, Professor Hartley Lachter, Professor Adam Ferziger*

as a category of analysis. Every subfield in Jewish Studies has grown in new ways and developed fresh questions by deploying gender both as a vital area of research and as a valuable interpretive lens for examining and reconsidering their primary materials. A rich body of scholarship has also been produced over the past few decades regarding gender and religion in Christianity, Islam and Eastern religions. One goal of the gathering this year was to explore how these resources can be utilized by specialists in Jewish Studies for comparative purposes.

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

This programme, under the joint auspices of the Oxford Centre and the Faculty of Classics in Oxford and the Departments of Classics, History and Jewish Philosophy in Tel Aviv, is designed to foster academic contact between graduate students at Oxford and graduate students at the University of Tel Aviv who are engaged in the study of the ancient world. The programme, which is funded jointly by the Ullmann Trust and the University of Tel Aviv, continued into its second year with a series of graduate seminars at the Clarendon Institute in Hilary Term. The two-year programme culminated in a lively workshop at the Centre held on 26–7 February 2018, with ten students from each university giving presentations on a wide variety of topics.

### ***Hebrew Manuscript Workshop***

A two-week workshop on Hebrew Manuscript Studies: Codicology, Palaeography, Art History was organized in Oxford in July 2018 in collaboration with the Bodleian Library, which allowed access to original manuscripts in situ for the teaching sessions. Lecturers included Professor Judith Olszowy-Schlanger, Professor Sarit Shalev-Eyni and Dr César Merchán-Hamann.

The disciplines of codicology (the study of the material aspects of Hebrew books), diplomatics (the study of material aspects and legal formulae of documents) and palaeography (the study of script and handwriting) were developed from the late seventeenth century for Latin and Greek writing tradition. Only more recently, since the 1960s in France and Israel, have these disciplines been developed also for Hebrew, meeting an evident need for historical and textual research.

The Summer Workshop in Oxford provided a comprehensive and specialized programme in the fields of Hebrew codicology, paleography and art history, and in the history of the book and of collections, as well as conservation and digital humanities applied to Hebrew manuscripts. Several specialists provided in-depth methodological introductions and research guidance in the fields of Hebrew manuscript studies.



*Professor Simon Hopkins*

### *Edward Ullendorff Memorial Lecture*

The second annual Edward Ullendorff Memorial Lecture, funded by a generous donation to the Centre from Mrs Dina Ullendorff, took place in Michaelmas Term 2017. Simon Hopkins, Professor Emeritus of the Hebrew University of Jerusalem, delivered a lecture entitled ‘Hebrew Spoken Throughout the Ages’.

Professor Hopkins was a particularly apt choice of speaker, since he had studied Semitic languages with the late Professor Ullendorff from 1968 to 1973.

### *‘After Clarice: Lispector’s Legacy’*

Co-organized by Adriana X. Jacobs and Claire Williams (Modern Languages), this conference, supported in part by the Oxford Centre, took place at St John’s College on 17–18 November.

Clarice Lispector was one of the most widely translated and re-translated Portuguese-language writers of the twentieth century. The conference commemorated forty years since her death, and aimed to analyse her legacy and influence as it has developed in the decades since. ‘After Clarice’ addressed the place and status of Lispector in twentieth- and twenty-first-century configurations of world literature by bringing together a variety of ‘readers’ of her work: twenty-two academics, five translators (into English, Mandarin, Hebrew and Latin American Spanish), two novelists and a performance artist. The delegates ranged from established scholars to postgraduates who travelled from across the globe to participate in the conference, which also included an exhibition of Lispector’s work.

## *Highlights*



*Clarice Lispector.*

*Photo Miller of Washington. Acervo Clarice Lispector/  
Instituto Moreira Salles.*

### ***Public Lectures***

The Centre's David Patterson Lectures on Monday evenings covered a wide variety of topics in Hebrew and Jewish Studies for audiences in Oxford. Further afield, from January to March 2017 the Centre again offered a popular series of talks for the public at JW3 in London, ranging from Sara Hirschhorn's lecture 'How the 1967 War Turned Diaspora Jews into White People' to Jan Joosten talking about the vocabulary of the Septuagint.

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

In August 2018 Dr Stephen Herring again organized and taught, for the fourth consecutive summer, an intensive two-week course in Biblical Hebrew language to an enthusiastic cohort of nine students.

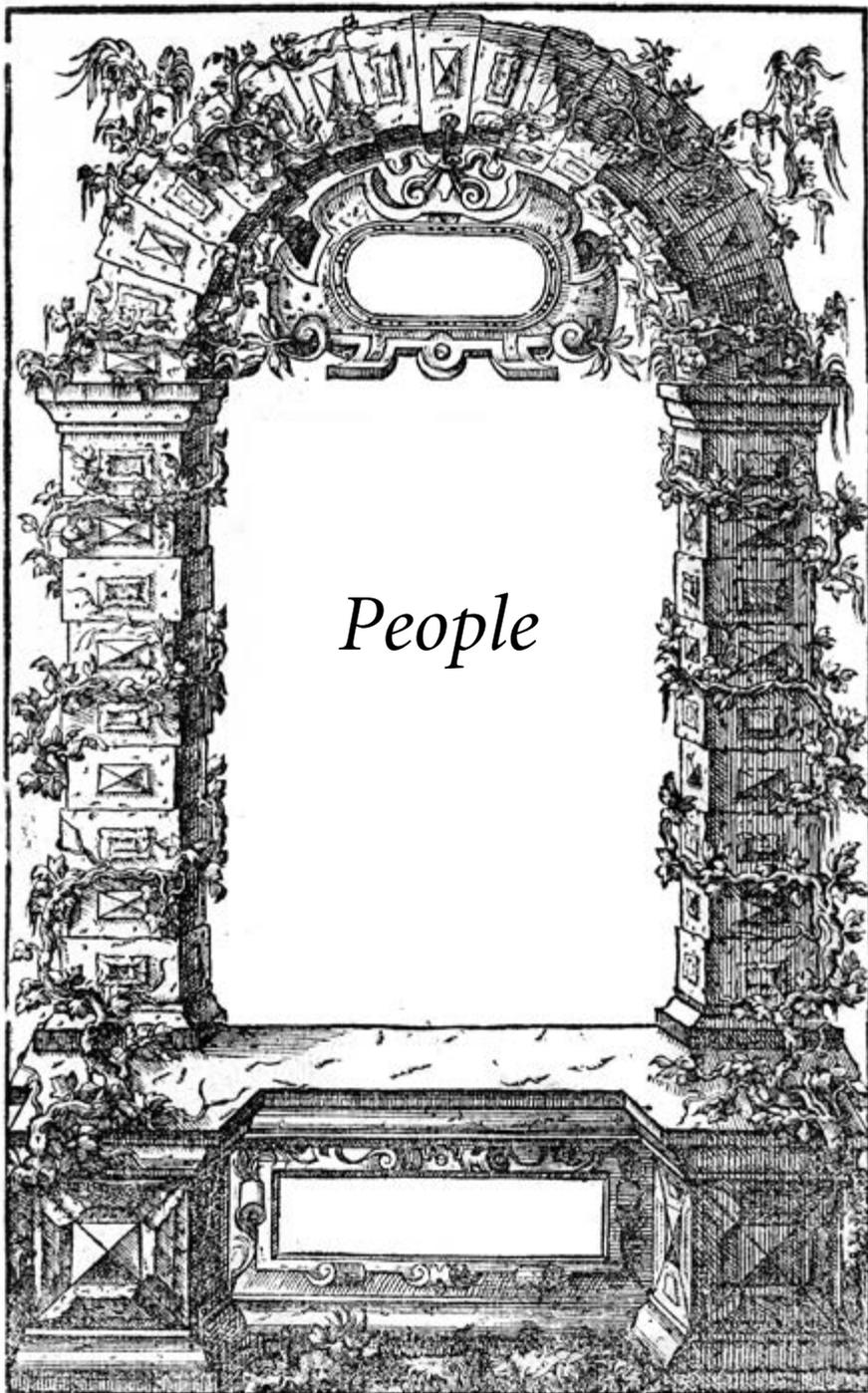


### *A History of Judaism*

Early November 2017 saw a celebration at the Centre for the publication of Martin Goodman's *A History of Judaism* (Allen Lane, Penguin, October 2017) an extensive history of Judaism over more than three millennia.

The oldest of the three Abrahamic religions, Judaism has preserved its distinctive identity despite the extraordinarily diverse forms and beliefs it has embodied. Jewish people have believed themselves bound to God by the same covenant for more than three thousand years. *A History of Judaism* provides the first truly comprehensive look in one volume at how this great religion came to be, how it has evolved from one age to the next, and how its various strains, sects and traditions have related to each other.

The book takes the reader from Judaism's origins in the polytheistic world of the second and first millennia BCE to the temple cult at the time of Jesus, and goes on to tell the stories of rabbis, mystics and messiahs of the medieval and early modern periods, and to guide us through the many varieties of Judaism today.



*People*

# *Academic Staff*

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## **President**

Professor Martin Goodman, FBA

*Professor of Jewish Studies, Oxford University, and Professorial Fellow  
of Wolfson College, Oxford*

## **Acting President (Michaelmas Term 2017)**

Professor Hugh G. M. Williamson, OBE, FBA

*Regius Professor Emeritus of Hebrew, Oxford University, and Student  
of Christ Church*

## **Fellows**

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Dr Miri Freud-Kandel

*Sidney Brichto Fellow in Israel Studies*

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*Fellow in Modern Hebrew Literature*

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

*Fellow*

Professor Jan Joosten *Regius Professor of Hebrew, Oxford University,  
and Student of Christ Church*

*Fellow Librarian*

Dr César Merchán-Hamann *Bodleian Library, Oxford University*

*Ricardo Fellow in Modern Jewish History*

Professor David Rechter *Professor of Modern Jewish History, Oxford University, and Research Fellow in Modern Jewish History of St Antony's College, Oxford*

*Polonsky Fellow in Early Judaism and Christianity*

Professor Alison Salvesen *Professor of Early Judaism and Christianity, Oxford University, and Fellow of Mansfield College, Oxford*

*Supernumerary Fellow and Publications Officer*

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Dr John Screnock *Kennicott Fellow in Hebrew, Oxford University Fellow*

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

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*Wolf Corob Lector in Yiddish*

Dr Khayke Beruriah Wiegand

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Tali Kleinman Almagor

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Professor Emanuel Tov, FBA *Hebrew University of Jerusalem*

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Professor Bernard Jackson *University of Manchester*

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Professor Edna Nahshon *Jewish Theological Seminary, New York*

Professor Hindy Najman *Oriel College, Oxford*

Professor Judith Olszowy-Schlanger, FBA *École Pratique des Hautes Études,  
Sorbonne*

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Professor Irvén Resnick *University of Tennessee at Chattanooga*

Professor Peter Schäfer, FBA *Jewish Museum, Berlin*

Dr Deborah Rooke *Regent's Park College, Oxford*

Rabbi Dr Norman Solomon *Oxford Centre for Hebrew and Jewish Studies*

Dr Adena Tanenbaum *The Ohio State University*

Professor Ilan Troen *Brandeis University*

Dr Zoë Waxman *Royal Holloway, University of London*

## *Board of Governors*

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*(October 2017 – June 2018)*

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George Pinto (*d. 10 September 2018*)

*Vice-Chairman*

Professor Anna Sapir Abulafia

*President*

Professor Martin Goodman, FBA

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Professor Sondra Hausner

Professor Edmund Herzig

David Joseph, QC

David Lewis

Professor Laurent Mignon

Martin Paisner, CBE

Dan Patterson

Daniel Peltz, OBE

Marc Polonsky

Sir Bernard Rix (*to December 2017*)

Stuart Roden

Anne Webber

Professor Hugh Williamson, OBE, FBA

*Emeritus Governors*

Martin Blackman

Elizabeth Corob

Michael Garston, OBE (*d. 6 October 2017*)

Sir Richard Greenbury (*d. 27 September 2017*)

Field Marshal The Lord Guthrie of Craigiebank

*People*

Professor Alan Jones

The Lord Marks of Broughton

Peter Oppenheimer

Felix Posen

Sir Bernard Rix (*from December 2017*)

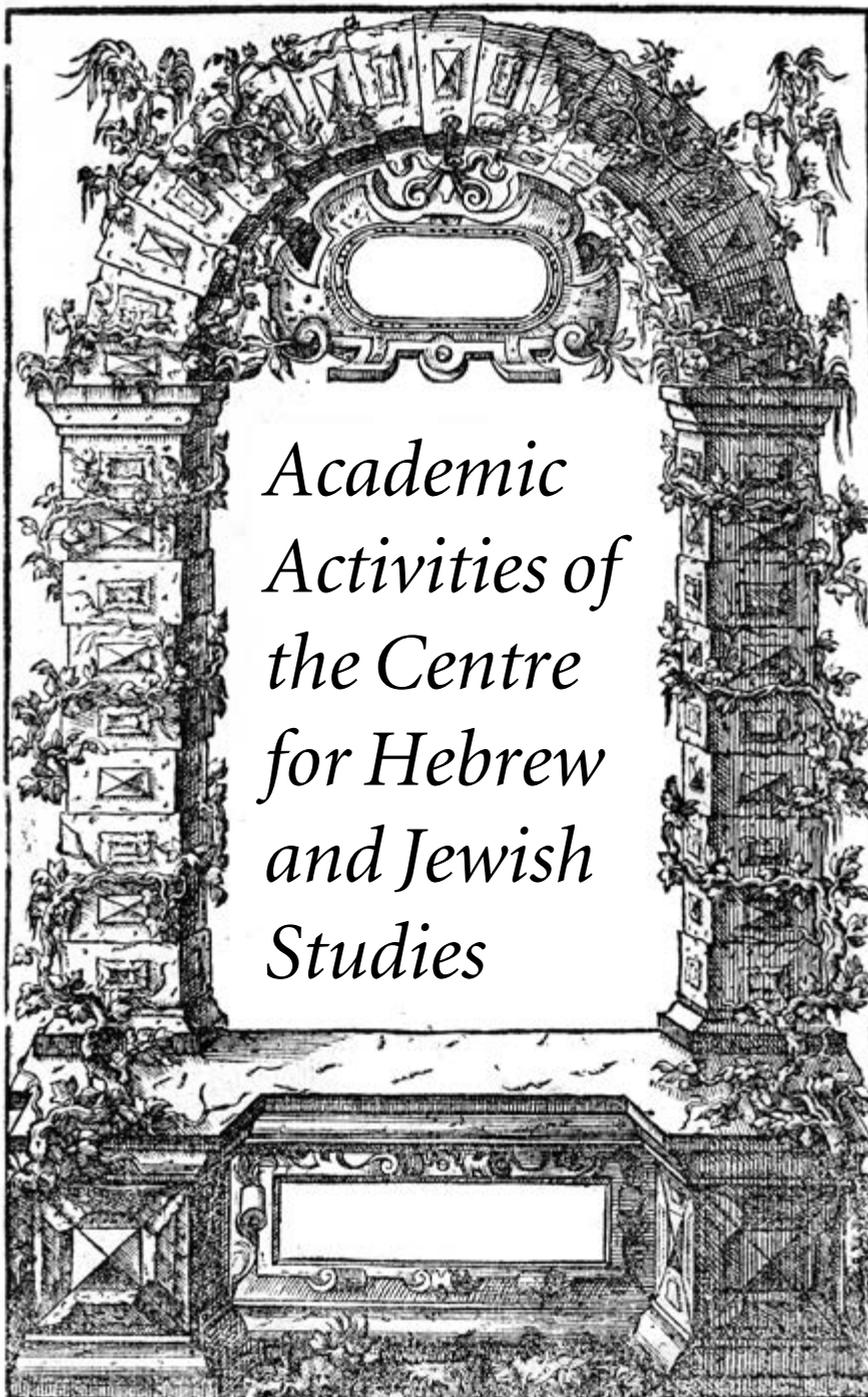
Charles Sebag-Montefiore, FSA

Sir Maurice Shock (*d. 7 July 2018*)

Dennis Trevelyan, CB

The Rt Hon. The Lord Woolf of Barnes

The Rt Hon. The Lord Young of Graffham, CH, DL



*Academic  
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*Oxford Seminar in Advanced  
Jewish Studies – Greek Expanded,  
Greek Transformed: The Vocabulary  
of the Septuagint and the Cultural  
World of the Translators*

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*The Vocabulary of the Septuagint and the Cultural  
World of the Translators*

Professor Jan Joosten and  
Professor Teresa Morgan *University of Oxford*

The Septuagint – a collection of Jewish writings dating from roughly the last three centuries BCE and encompassing works translated from Hebrew and Aramaic as well as others composed originally in Greek – is an important corpus. Essentially the product of diaspora Judaism, it is the form in which the Hebrew Scriptures first came to the attention of the wider world. It eventually became the ‘Old Testament’ of the early Church. Its role in distilling and disseminating key notions of the Hebrew Bible is unparalleled.

The translation of the Hebrew Scriptures involved momentous changes. Translation can be viewed as a process of cultural exchange: the creation of the Septuagint imported new concepts and ideas into the Hellenistic world; at the same time, the Greek language and culture occasioned a transformation of Israel’s writings.

The aim of this year’s Oxford Seminar in Advanced Jewish Studies was to recover processes of cultural exchange reflected in the language of the Septuagint. The Septuagint’s words, expressions and stylistic usages are like so many windows on to the thought-world of the translators. We can observe the translators seeking to situate themselves as Jews in a Hellenistic context, at once struggling to preserve what they perceived to be unique in their Jewish heritage, while accepting what they had come to value in Greek thought and culture.

Expressly religious notions occupy a central place in the Septuagint. Some

weekly meetings of the Seminar were devoted to significant instances. Two participants discussed the notion of divine jealousy – the God of the Bible is a ‘jealous God’ according to Exodus 20:5 – from different angles. This jealousy differs from that of the traditional Greek Gods, who begrudge human beings’ happiness, an aspect eventually projected onto the post-biblical figure of the devil. On the other hand, the notions of divine passion and partiality were felt to belong intrinsically to the biblical representation of God and could not be jettisoned, however problematic in a Hellenistic setting. Other theological terms that were discussed include ‘the Law’ (stipulated by kings or constitutive assemblies in the Greek world, but directly dictated by God according to the Bible), ‘demons’, and ‘impiety’.

Religion and culture overlap in ways that are not always easy to disentangle. A series of papers at the final conference discussed aspects of ‘education’ (*paideia*) in the Septuagint and its environment. While for Greeks of the Hellenistic period, *paideia* suggested the notion of a curriculum leading from technical literacy and numeracy to the pinnacle of philosophy, for Jews education was much more expressly a religious process, in which the Bible occupied centre stage. Other expressions examined were more specifically cultural: the communicative ‘power’ (*dunamis*) of a translation, the connotations of ‘shadow’ (protection, transience), cultic and magical vocabulary.

Everyday words also have their story to tell. An important question, addressed directly in two seminars, but in the background of other papers and emerging with special force during the weekly reading sessions, is that of the linguistic competence of the translators. Is their Greek native? How much schooling did they receive? Was there a Jewish-Greek dialect or sociolect? What stylistic level were they aiming for? A key element in approaching these issues is the study of contemporary Greek as attested in documentary sources – not when deployed in high-flown prose, but in various settings in real life. Many usages were pointed out that manifestly attest native command of Greek. But mysterious features remain nevertheless. Despite copious attestation, Hellenistic Greek remains an object of study that is only partially known.

On a more literary level, contemporary writings illuminate the Septuagint in various ways. Many papers explored the relations between the Septuagint and other literatures: classical works from Homer to Plutarch, Jewish writings in Greek such as Philo’s extensive corpus, the Dead Sea Scrolls and Jewish pseudepigrapha. At times such comparisons reveal strong contrasts: the view of the self in Greek philosophy was more individualistic and anthropocentric than the analogous conception in Jewish sources. But differences are not always

present where one expects them: the discourse on idols and access to the divine is much less exotic in Jewish sources, and much more critical in non-Jewish sources than one might have thought.

## *The Vocabulary of the Image in the Septuagint*

Dr Anna Angelini *University of Lausanne*

Ancient Israelite and other Mediterranean religions diverge in their attitudes to making divine images. In the Hebrew Bible it is condemned in both versions of the Decalogue, as well as in other texts which develop the polemic against so-called ‘idols’. For them, cultic statues and divine images are powerless objects which cannot retain or represent the essence of the deity. Worshipping them is therefore condemned as a foolish error, typical of foreign nations, which the Israelites must avoid, and is compared to sacrificing to demons. The Septuagint seems to have played a major role in strengthening this link between demon sacrifice and idol worship, a topic further developed in the New Testament and early Christian traditions. The notion of ‘idol’ derives from the Greek word *eidōlon*, which appears often in the Septuagint and has a broader meaning and semantic field than in Hebrew, in which no overarching term existed. My research explored the uses of *eidōlon* in the Septuagint, against a background of Classical language and Hellenistic papyri, and analysed the relationship between the categories of ‘idol’ and ‘demon’ in biblical texts. It appears that in the Greek translation of the Pentateuch the word *eidōlon* retains some of the polyvalence that it has in Greek, where it means simply ‘image’, rather than ‘idol’. My analysis went on to compare the image-related vocabulary in the Septuagint and in the Hebrew Bible, such as ‘visible appearance’, ‘form’, ‘carved object’ and ‘artefact’. This made it possible to deconstruct the opposition between *eikōn* (‘icon’) and *eidōlon* (‘idol’) as reflecting a contrast between true and reliable versus false and deceptive images. Such an opposition, inherited from Platonic philosophy and passed on to early Christian traditions, does not apply to the Septuagint, where the image-related lexicon shows a high degree of fluidity and semantic overlap. The passage from the notion of ‘image’ to ‘idol’ in ancient Judaism therefore results from a more complex development than is usually acknowledged.

## *Lexical Tannaitic Homilies and the Septuagint*

Hallel Baitner *The Hebrew University of Jerusalem*

The Septuagint is in general both the most ancient source of information on Jewish biblical interpretation, and in many cases the earliest evidence for legal traditions recorded in rabbinic literature that deviate from biblical law. It also testifies to interpretations which differ from those of the rabbis. This makes the Septuagint an essential starting point not only for the study of the biblical text and its interpretation, but for understanding the development of Jewish law in the Graeco-Roman period.

The relationship between rabbinic traditions and the Septuagint was explored by Zecharias Frankel and Abraham Geiger, the first scholars of the *Wissenschaft des Judentums*, who stressed the strong affinity between the Septuagint and rabbinic exegetical traditions, and compared interpretations reflected in the Septuagint with those in the Aramaic Targums. In a paper presented to the Seminar I sought to expand this thinking to examine whether certain rabbinic interpretations of biblical words shed light on the background of lexical choices in the Septuagint.

Two case studies were taken from the second-century Midrash entitled *Mekhilta deRabbi Ishmael*. The first of these was the Hebrew word *ugah* (Exodus 12:39), which in the *Mekhilta* is interpreted by the rabbinic word *harara*, and in the Septuagint by the Greek word ἐγκρῦφίας, both meaning ‘a loaf made in ashes’. The *Mekhilta* supports its interpretation by using a unique Hebrew verb, *teugena*, which appears in Ezekiel 4:12. The Greek translators of Ezekiel probably made the same link by picking the verb ἐγκρύπτω, which in the Septuagint usually has the sense of ‘to hide’, and used it in the sense ‘to cover’ which is found in classical Greek.

The second example was the Hebrew word *gazit* (Exodus 20:25). Close reading of the *Mekhilta* reveals an effort to harmonize the two versions of the law concerning the stone altar in Exodus and Deuteronomy, which probably led the rabbis to interpret the word *gazit* as ‘cut stones’, instead of the more common ‘carved stones’. It is possible that the Greek translators of Exodus shared the same exegetical view, because instead of using a derivative of the verb λαξεύω, which is found usually as the equivalent of *gazit*, the translators used τμητούς, a derivative of τέμνω, ‘to cut’.

These examples demonstrate that the translators chose their words on the

basis of exegetical assumptions that were sometimes wider than the concrete context of the biblical passage. Future lexicographical description of the Septuagint should therefore consider the ‘exegetical burden’ of words, in order to evaluate their place in the Greek of the translators.

### *God’s Jealousy and the Devil’s Envy: Examining the Rivalrous Emotions in the Septuagint*

Dr Anthony Ellis *Universität Bern*

My project explores how the translators of the Septuagint handled the emotions of envy, jealousy and begrudging, with a focus on the theological implications of their translations. In the Hebrew Bible the emotion of *qin’ah* occurs in a range of situations, from the ‘envy’ of someone else’s material or financial success, to sibling rivalry for paternal affection, and the jealous rage of a cuckolded husband. One might expect the translators to have made use of the range of emotional terms available in Greek, primarily *phthonos* (‘envy’, ‘jealousy’, ‘begrudging’) and *zēlos* (‘rivalry’, ‘emulation’, ‘jealousy’). But, remarkably, the translators of most of the Septuagint do not use *phthonos* or its related terms, but instead turn in almost every instance of the Hebrew word *qin’ah* to the Greek term *zēlos*. The Septuagint thus has an unusually impoverished vocabulary for envy, jealousy, begrudging and rivalry, and uses the word *zēlos* in a range of previously unparalleled senses.

The reason for these striking translation choices appears to be theological. Some of the most prominent biblical scenes to use *qin’ah* depict God’s jealous fury at Israel’s infidelity with other gods, or his jealous rage *on behalf of* Israel and against his people’s enemies. *Qin’ah* is thus particularly conspicuous as an emotion felt by God. Greek thought, by contrast, developed a very different philosophical discourse on divine envy / jealousy. Classical Greek writers of the fifth-century BCE associated human suffering and the transience of human prosperity with the idea that God is *phthoneros*, in this context meaning ‘grudging’ or ‘jealous’ of the good life. But philosophers from Plato and Aristotle to Philo and Plutarch agreed that God, because he is good, cannot feel *phthonos*. In post-Classical Greek thought it is not ‘God’ who feels *phthonos* but rather Fortune, Fate or nameless hostile divinities (*daimones*). It seems likely that the Septuagint translators, familiar with such ideas, were keen to avoid any association between God’s *qin’ah* and divine / daimonic *phthonos*, and so

carefully avoided using *phthonos* (and related words) for *qn'*. The complete absence of *phthonos* from translations of the Hebrew Bible suggests that the community of Hellenistic Jews to which the translators belonged were already aware of wider Greek discourse on divine *phthonos* and its relevance to their own theological thought.

A closely related topic is the *phthonos* of the *diabolos*, 'devil'. In Hellenistic Jewish and Christian texts from the Wisdom of Solomon onwards, the Devil is increasingly characterized by *phthonos*, which is associated with his malevolent behaviour towards humanity and particularly with his temptation of Eve in Eden. This idea seems to have roots in Greek thought, and specifically in the Hellenistic idea that an envious *daimôn* was often responsible for human misfortune. The Greek notion of supernatural *phthonos* thus gained a place within Jewish and Christian theology and continued to be associated with human misfortune, as it had in Classical literature.

This project, in which I map out the complex contours of Hellenistic Jewish thought on divine envy / jealousy, shows that by the time the last Septuagint texts were composed, God was associated with *zêlos* (traditionally 'jealousy') and the Devil with *phthonos* (traditionally 'envy'). This surprising theological opposition was forged within Hellenistic Judaism but survives in Christianity to this day. Although foreign to both Hebrew and Greek thought, it therefore has its roots in both.

### *The Good, the Indifferent and the Unintelligent: A Comparative Lexical Analysis of Three Books of the Septuagint*

Professor Trevor Evans    *Macquarie University, Sydney*

Approaches to the language of the Septuagint tend to depend even today on the highly influential classification of individual books 'from the point of view of style' presented by H. St. J. Thackeray in his *Grammar of the Old Testament in Greek*, of 1909. Thackeray groups Septuagint books in six classes, including three for different types of translations, which he distinguishes from 'paraphrases and free renderings'. He terms these 'good [Koine] Greek', 'indifferent Greek' and 'literal or unintelligent Greek'.

This is an aspect of Thackeray's remarkable contribution to Septuagint studies that has become seriously dated, however. His classes seem to reflect

genuine differences within the corpus, but are crudely formulated, suggesting that the time is ripe to begin grouping the books on a more scientific basis. We now know significantly more about the text, the translation methods employed, and the linguistic and stylistic character of the material than when Thackeray was working.

The Seminar provided an excellent opportunity for me to contribute to the reassessment of Thackeray's treatment by investigating the evidence provided by vocabulary from selected books. I analysed the value of specific vocabulary items both for testing aspects of the old classification and more generally for considering the place of the Septuagint within the history of the Greek language. I focused in particular on the Greek Pentateuch and on the later books of Joshua, Ruth and Judith, comparing their usage with literary and documentary Greek sources of the Classical and post-Classical periods. The Pentateuch ought always to be our starting point for such work, as it is so far the most intensively studied and best-understood segment of the corpus, is confidently assumed to be the earliest part of the translation, and appears to have exerted a strong influence on later translation activity. The other three books were selected as representatives of specific categories within Thackeray's classification. According to his model, Joshua is good Greek and Judith indifferent, while Ruth belongs to his literal or unintelligent class.

The research produced notable findings. In a paper presented to the Seminar I was able to demonstrate that the Pentateuchal translators' choice of the verb  $\lambda\alpha\lambda\tilde{\omega}$ , 'speak', as a regular rendering for the Hebrew  $\text{P}i'el$   $\text{דבר}$ , and its similar use by later translators, had a profound impact on the Greek verb's frequency in the post-Classical language. The deployment of  $\lambda\alpha\lambda\tilde{\omega}$  also emerged as a useful gauge for approaching current discussion of whether Judith should be seen as a translation of a lost Hebrew, or Aramaic, original or an original Greek composition. The evidence of  $\lambda\alpha\lambda\tilde{\omega}$  does not support the latter idea.

In my keynote presentation at the final conference I examined verbs of sexual intercourse as a window on the Greek of the Pentateuch and the cultural world of the translators. Here I showed how with one Hebraistic exception the terms deployed by the translators belong to a well-established sexual vocabulary found in Classical literature, in some cases going back to Homeric Epic. Their use is consistent with a growing body of evidence revealing the impressive educational background and formidable linguistic and stylistic capacities of these translators, who arguably display greater control over the material than some modern translators of biblical texts.

*Divine Emotions in the Septuagint,  
With a Particular Focus on Jealousy*

Dr Dominika Kurek-Chomycz *Liverpool Hope University*

Scholars of antiquity have started paying more attention over the past couple of decades to the study of emotions, reflecting an increased interest in how different societies have conceptualized and represented them through the centuries, and also demonstrating awareness that emotions *have* history. This pertains also to biblical and other ancient Jewish literature in both Hebrew and in Greek. In studies of the Hebrew Bible, however, there is only a limited interest in how Hebrew terms for emotion were translated into Greek. My contribution to the Seminar is part of my broader project focusing on how Septuagint translators rendered the Hebrew terms used to denote ‘emotions’ attributed to God in the Hebrew Scriptures, and why they made specific translational choices. Additional research questions included asking what these choices tell us about the translators’ theological background(s); how they would have been perceived by ancient Greek speakers of the Hellenistic and Roman periods; how the Greek terms in question feature in discussions about specific *pathe*; which of them are typically associated with divine beings in Greek literary, epigraphic and papyrological sources; and is the Septuagint usage reflected in contemporary and / or subsequent usage in non-biblical sources?

In my research I paid special attention to terms which either proved problematic for the Septuagint translators, leading to unexpected renderings, or which, even if the choice of the Greek term(s) can be accounted for, show the translators’ uneasiness about the choices made. In this context the notion of divine ‘jealousy’ is of particular interest. In the paper I presented to the Seminar I examined the Septuagint rendering of the Hebrew noun *qinah* and its cognates, with a focus on why the translators made specific choices, especially when these terms refer to God.

The study of emotions in the Hebrew Bible is fraught with difficulties, and in the case of the terms discussed in my paper, both the problem of the cultural gap and the fact that in Biblical Hebrew’s organization of human experience there was no separate emotional realm, are exacerbated by the negative associations that jealousy evokes among contemporary Westerners. A degree of embarrassment about divine *qinah* is already attested in the Septuagint, and I argued that in this case the choices of the translators were clearly influenced by

their cultural context, including ancient debates about the nature of the divine, as well as the way the Greek vocabulary used to denote jealousy, envy and related emotions functioned in literary and epigraphic sources. The reticence to use *phthonos* in reference to God in the Septuagint is understandable, given the negative connotation of the noun and its cognates in Greek literature. While from a Greek speaker's perspective, translating the noun *qinah* as *zelotypia* and the adjective *qanna* as *zelotypos* may have been considered appropriate, in the Septuagint *zelotypia* is used only in reference to a jealous husband in Numbers 5:11–31. I suggested that there were reasons why the Septuagint translators opted for different terms in reference to God, even though in Hebrew the same vocabulary is used for both. In Greek literary sources, the *zelotyp-* words appear in contexts where behaviours resulting from *zelotypia* are ridiculed, and the term seems to be colloquial in origin. The translators were thus reluctant to use these terms for God, and instead rendered *qinah* as *zelos* and *qanna* as *zelotes*, as is frequently attested in honorific inscriptions. One of the consequences of the choice made by Septuagint translators was to imbue the Greek terms with a more forceful sense of strong emotion, and at the same time to connect the characteristics of the biblical God with a noble Greek tradition of using *zelos* and *zelotes* in a positive sense.

### *Merging 'Wickedness' and 'Impiety' in Deuteronomy*

Jean Maurais *McGill University, Montreal*

The Greek translation of the Hebrew Scriptures can be a valuable witness to early Jewish biblical interpretation and more generally to the cultural background of the translators. My research, conducted in the context of a larger dissertation project, seeks to provide examples of how analysing specific vocabulary can provide such information, however fraught with difficulties. This is particularly true of books where translators consistently matched certain Hebrew words with a specific Greek counterpart. This consistency makes it more difficult to ascertain whether individual renderings reflect interpretative tendencies or are simply the outcome of the translation process. Deuteronomy has many such examples, since although it closely adheres in form to the Hebrew source-text, the Greek translation occasionally presents lexical matches and idiomatic renderings which stand apart from translation practices found elsewhere in

the Pentateuch. Of particular interest are words pertaining to impiety (*asebeia* and cognates) which translate the Hebrew words *rasha* (and cognates), usually translated 'wicked'. This lexical match is intriguing because its consistent pairing is unique to Deuteronomy. Moreover, it is used in contexts where impiety does not seem to be a relevant concept. Still more telling is the fact that the translator introduces *asebeia* and cognates when translating other Hebrew terms for wrongdoing in specific contexts, showing that he is well aware of these terms' meaning.

As a starting point for my Seminar presentation I examined how the Hebrew terms in Deuteronomy 25:1–2 were used and translated in the Pentateuch. Here the *rasha* (understood as the guilty party in a court of law) is translated by *asebes* ('the impious one'), a term with clear connections to wrongdoing against gods, sacred things or the dead. But is this rendering simply a default match, or does it reflect an understanding of judicial guilt as something related to God? Examining the use of *rasha* terms in the rest of the Pentateuch shows that *asebeia* is generally used to translate it when God is the offended party, although not entirely consistently so, because Exodus also uses impiety language in a judicial context similar to that of Deuteronomy 25:1–2.

Next, the use of impiety vocabulary in Greek documents and inscriptions contemporary with the translations was surveyed. Finally, I outlined factors which may have influenced the translator's understanding of the Hebrew terms, including his knowledge of biblical (particularly wisdom) literature and interpretative traditions, as well as the semantic evolution of *rasha* terms in late-biblical Hebrew, where the judicial aspect disappears almost completely. This investigation determined that linguistic and theological factors were the most likely explanation for the translation of Deuteronomy 25:1–2. The semantic evolution of the term provided linguistic grounds to give the translation a particular colour, which emphasizes the understanding that lawbreaking in general is an offence against God, an emphasis visible also in other parts of the Septuagint, such as the book of Psalms. This investigation can therefore provide evidence of the state of the Hebrew language in the third century BCE, as well as some of the ideological tendencies of the community which produced this translation of the Hebrew Scriptures.

*Divine and Profane Education in Second Temple  
Judaism, with Special Reference to the Pair  
Paideia / Mûsar*

Dr Patrick Pouchelle *Centre Sèvres, Paris*

Few Greek words have had such impact as *paideia* on Classical studies. Denoting ‘education’ as well as ‘culture’ or ‘civilization’, its use in the Septuagint and subsequent Jewish literature in Greek raises the question of the relationship between Greek culture and Jewish education. The decision by translators of the Septuagint to use a word of the family of *paideuô*, ‘to educate’, to translate the Semitic root *yasar*, which also means ‘to educate’, but more particularly ‘to rebuke’, is striking, as the semantic fields of the two terms are not identical. Whereas *yasar* denotes severe pedagogy, *paideuô*, both in Greek literature and in papyri and inscriptions, means the resulting education.

In the Septuagint it seems that *paideuô* and *paideia* lose their Greek cultural background when used to translate *yasar*. The Hebrew lexeme denotes severe pedagogic methods used by a father to educate his child, or by God toward his people. By choosing *paideuô* and *paideia* to compare the relationship between God and the people to one between a father and his son (cf. Deuteronomy 8:5), the Greek words gain a nuance of corporal rebuking which seems to be absent, or is at least very infrequently represented, in Greek sources.

The translators were aware of the semantic field of *paideuô* and *paideia*, such as when the Septuagint deals with Daniel, perceived as a *pepaideumenos*. But in the Hebrew text of the book of Proverbs it is at times difficult to assess whether *yasar* denotes corporal rebuking or ‘being educated’, an ambiguity less present in the Greek version, where one finds influences from Greek Gnostic sayings (cf. Proverbs 29:17). Debate continues on the biases of the Greek translator of Proverbs, some arguing that he was open to Greek culture, and others that he resisted it. In either case, the concept of *paideia* permeates his work.

Later writings, such as Wisdom of Solomon, Psalms of Solomon, and 2 and 4 Maccabees, as well as Philo and Josephus, reflect a double reception of *paideia*. On the one hand, Wisdom of Solomon, Psalms of Solomon and 2 Maccabees share a similar concept of the *paideia* of God, as one who both punishes and forgives so as to discourage sin. At the same time, the wicked are left alone until their sins are so great that they deserve a severe judgment, a usage that may

have led to a specific concept of Jewish *paideia*: being rebuked by God as part of Jewish identity. On the other hand, 4 Maccabees, Philo or Josephus use the term *paideia* in its Classical meaning, but adapt it to the Jewish cultural and religious world. While for Greek philosophers the aim of education is to produce good citizens who understand and observe civil law, Jews interpret *paideia* as education in the divine laws to be found in Scripture, and praise literacy because it allows people to read, understand and observe them.

Fascinating evidence of influence by *paideia* on *yasar* may be noticed in the Dead Sea Scrolls and particularly in the Damascus Covenant, where a specific and unique usage of *yasar* as a passive participle is particularly close to the form *pepaideuomenos*. The object of educating people in divine instruction and law is akin to the concept of Greek *paideia*, which means that the concept of *paideia*, well attested in Hellenistic papyri and inscriptions aiming to integrate people into the administrative system of the Seleucid kingdoms, posed a challenge and an attraction to Greek- and Hebrew-speaking Jews.

The choice by the translator of the Septuagint to render *yasar* by *paideuô* and *paideia*, the use of *paideuô* by Wisdom of Solomon or by Philo, and the specific use of *yasar* in the Damascus document, show the complex relationship of these Greek and Hebrew terms. The semantic fields of both terms gained or reinforced nuances which otherwise would have remained rare, and led to the exploration of the concept of education, either divine or profane, in new ways, borrowing widely in what may be described as a process of cultural hybridization.

### *Some Theologically and / or Ideologically Motivated Changes in the Septuagint*

Professor Mikhail Seleznev *National Research  
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Participating in the Seminar contributed greatly to my current research into distinguishing semantic changes in the Old Greek Bible translation that were theologically or ideologically motivated, from those that resulted from details of translation technique and / or stylistic considerations. This research focused on three main topics. The first is the word νόμος, 'law', which in the Septuagint is used almost exclusively in the singular. This can be explained by the influence of the Hebrew Bible as well as the theological idea that there is only one God,

one Temple and one Law. This, in turn, draws attention to the few cases where the translators employ the plural form of ‘laws’, νόμοι. Research now suggests that these may have been motivated by the theological desire to differentiate the Law of Moses from other laws.

The second topic of research concerned the several terms used in the Hebrew Bible to refer to ‘heaven’. One of these, *raqia*, was rendered into Greek as στερέωμα, ‘firmament’, which renders well some important aspects of the Ancient Near Eastern worldview reflected in the Hebrew Bible, but contradicts the Greek worldview. The fact that this word is virtually absent from Hellenistic Jewish texts (apart from the literature of ‘Apocalypses’ and ‘Testaments’), as well as its treatment in Philonic commentaries, show how difficult it was for Hellenized Jews to reconcile their traditional biblical worldview with that of Hellenistic culture. The way Greeks misunderstood this term stresses the distance between the two cultures.

The third term examined was the Hebrew word *melekh*, ‘king’, which is rendered in the Greek Bible either as βασιλεύς, ‘king’, or ἄρχων, ‘ruler’. Studying the choice between these equivalents throws light on the ambivalence in Second Temple Judaism towards the institution of monarchy.

These word-studies not only demonstrate the translational techniques of the Septuagint, but offer a window onto the worldview of Hellenistic Judaism and raise important methodological questions regarding the interplay between lexical and ideological levels of Bible translation.

## *Paideia in Septuagint, Philo and Late Wisdom Literature*

Dr Maria Sokolskaya *Universität Bern*

The use of the word *paideia* poses problems in understanding the Septuagint and several related texts, especially the works of Philo of Alexandria and late Wisdom writings most probably composed in Greek, especially the Book of Wisdom (*Sapientia Salomonis*). During my stay in Oxford I re-examined the Book of Wisdom in the context of commentaries including those of Willibald Grimm of 1837, David Winston’s of 1979, the three-volume works of the French Dominican scholar C. Larcher (1983–5) and G. Scarpat’s of 1989, the *New English Translation of the Septuagint* and in the *Septuaginta Deutsch*, as well as the most recent German translation and commentary in the *Scripta Antiquitatis*

*Posterioris ad Ethicam Religionemque Pertinentia* series, Tübingen 2015. This enabled me to review my own ideas about this often enigmatic poetic text in the light of scholarly work on the Septuagint from the early nineteenth century to the present.

In order to pursue this closer focus on *paideia*, I compared the ways it was used in 110 passages throughout the Septuagint collection, with parallel appearances of the Hebrew word *musar* – which mostly corresponds to it – in the Hebrew Bible, to clarify the theological thinking behind this particular use of the word. I then took the unusual step of comparing the use of the word in the Septuagint with the general semantics of this lexeme in non-Jewish Greek, exploring its essentially positive character as a way of expressing approval of whatever is meant by the word. I was able to formulate a reading of the term in the Septuagint which points to the theological idea of the acceptance of God-sent suffering as an educational measure applied by a father-like God to His chosen servant / child. In one specific use of this term in late Wisdom writing its logical subject is not divine, however, but human, and I undertook to show how the blending of *paideia* as a human quality with the idea of divine correction expressed by the same word leads to the emergence of a new moral concept: conscience as a leading moral force in human psyche. I presented this meaning, which is first clearly attested in the writings of Philo, to the Seminar in March.

I also conducted research into Philo's use of *paideia* in his biblical exegesis, especially in his treatise *De ebrietate*, the most interesting passage of this kind, which I read with every available commentary. The results were presented at the Seminar's concluding conference in June.

My research greatly benefited from exchanges of ideas and information with colleagues from the Seminar, especially Dr Patrick Pouchelle, who investigated the semantic field of *paideia* / *paideuo* from a different vantage point, Professor Trevor Evans whose insights in Greek linguistics were hugely helpful, and Professor Jan Joosten, the tireless convenor of the Seminar, whose profound knowledge of the Bible in both Hebrew and Greek proved invaluable to participants.

*Ἰσοδυναμέω and Translation into Greek in Sirach*

Professor Benjamin G. Wright *Lehigh University,*  
*Pennsylvania*

In the late second century BCE the Book of Ben Sira (written earlier in that century) was translated into Greek by someone who claimed to be the author's grandson. As part of his project he composed a prologue in which, among other matters, he reflected on the nature of translation as an activity – a rarity in the ancient world. He writes in lines 15–26: 'You are invited, therefore, to a reading with goodwill and attention, and to exercise forbearance in cases where we may be thought to be insipid with regard to some expressions that have been the object of great care in rendering; for what was originally expressed in Hebrew does not have the same force when it is in fact rendered in another language. And not only in this case, but also in the case of the Law itself and the Prophets and the rest of the books, the difference is not small when these are expressed in their own language.'

A key issue in this passage is the connotation of the verb ἰσοδυναμέω, 'to have the same or equal force'. Numerous commentators have understood the translator to be saying that words in Hebrew do not have the same meaning or sense when translated into Greek. In earlier work on the prologue I concluded that the translator's comments here revealed an anxiety about the quality of the Greek in his translation, not about whether words in Hebrew and Greek meant the same thing. The translator was aware that, within the constraints of the way that translation should be executed, he had produced an ill-formed *text* by the standards of literary Greek. I doubted that by his comparison with the translations of the Hebrew 'Law, Prophets and the rest of the books', the grandson intended to criticize the translation of texts that his readership presumably held in high regard and by extension his own work. Rather I proposed that this sentence expresses his awareness that the translation process results in a type of Greek that does not attain to literary heights, and that this is what happens when one translates.

In the light of several critiques of my earlier argument, I revisited the Greek verb and looked in detail at what I consider to be diagnostic uses of the word from the fourth to the first centuries BCE. What is it between Hebrew and Greek that does not have the same force? Occurrences of the verb in Berossus's *Babyloniaca* and Polybius's *Histories* shed light on how we should translate it in

the prologue to Ben Sira. Rather than referring to a matter of meaning, the verb should be located within the semantic range of having the same function or effect, in this case, I think, relating to aesthetic or rhetorical effect. The translator found himself unable to take a Hebrew text and translate it into rhetorically pleasing Greek because the very act of translation, as the translator understood that it should be done, constrained his ability to create such a product. Thus, a translated text will inevitably be different in its aesthetic or rhetorical effect from one composed in Greek. Indeed, the quality of the compositional Greek of the prologue itself differs dramatically from that of the translation that follows. Thus, his comparison with ‘the Law, the Prophets and the rest of the books’ does not function as an implicit critique – suggesting that those books also suffer from the impossibility of transferring meaning from one language to another – but rather as a strategy for including his work among the corpus of translations already admired by his audience.

### *Magic in Hebrew and Greek*

Maria Yurovitskaya *National Research University –  
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My research contribution to the Seminar focused on how Hebrew terms and concepts related to magic were translated in the Greek Bible, on how the magical vocabulary most common in classical Greek compares with that of biblical Greek, and on elaborating a working definition of ‘magic’ in the context of the Septuagint.

It is probably impossible to give a single definition of magic, so wide is the range of historically contingent practices included in it. It therefore seems preferable to treat magic as a continuum of practices that shares many properties. Especially in the biblical worldview, the boundary between magic and prohibited religion is not transparent, the same practices being perceived as either magical or religious depending on the cultural context. So the ritual of ‘passing your son or your daughter through fire’ was sometimes understood by Greek translators as an alien religious practice (Jeremiah 32:35 [39:35], Ezekiel 23:37), and at others as a magical one (Ezekiel 16:21, Deuteronomy 18:11). In internal cultural categories it was located in a grey zone between these two notions.

Comparing the Greek *nomina agentis* related to magic in texts of the

Archaic, Classical and Hellenistic-Roman periods with those in the Septuagint and Apocrypha indicates significant differences in usage. The terms most commonly used in Greek literature, such as μάγος, γόης, φαρμάκις / φαρμακεύς, are practically absent in the Septuagint, while the late and marginal words ἐπαιδός and φάρμακος are widely used.

The term μάγος occurs in the Septuagint only twice in the book of Daniel, suggesting that the translator was familiar with the topos, common in Greek literature (primarily in historical narratives), linking μάγοι to Persia. One of the commonest words for 'sorcerer' in Greek literature, γόης, is absent from the Septuagint, perhaps pointing to dissimilar moral attitudes to magic in Greek literature and Tanakh.

Significant changes in comparison with the language of the Classical period affected also the φάρμάκον word-group. The very term φάρμακον, which in Greek has ambivalent meanings of medicine, poison, remedy and magic potion, possesses in the Septuagint extremely negative connotations, and is used only in the plural as a synonym for the abstract noun φαρμάκειᾶ, 'witchcraft'. In texts not belonging to Jewish-Hellenistic literature, the word φάρμακος appears no earlier than the second century CE. Two explanations for the origin of this term are possible: the first is that it is the same as φαρμακός ('expiatory victim', 'scapegoat'), but that it was reinterpreted and lost its religious significance in the Hellenistic period; the second is that it is a neologism of the Hellenistic-Roman period first attested in the Septuagint.

The term ἐπαιδός, which is quite rare in Greek literature as a substantive meaning 'enchanter', becomes one of the main words denoting wizards in the Septuagint. Taking into account the use of this term by Plato, Strabo and Lucian, it was presumably chosen by the translator of the book of Exodus for its associations with snake charming. It was then borrowed from the Pentateuch and used in the later books of the Septuagint, particularly Daniel.

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

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### *Gender and Judaism: Perspectives from the Study of Comparative Religion and Transnationalism*

Dr Miri Freud-Kandel *University of Oxford*

This year's Oxford Summer Institute on Modern and Contemporary Judaism marked the fifth annual gathering for an innovative academic framework, confirming its place as a significant fixture in the calendar of Jewish Studies events in Oxford and elsewhere. Its theme, 'Gender and Judaism: Perspectives from the Study of Comparative Religion and Transnationalism', responded to the increasing visibility of gender as a category of analysis in almost every subfield of Jewish Studies which has offered an interpretive lens for examining and reconsidering primary material. Rich scholarship has been produced over the last few decades regarding gender and religion in Christianity, Islam and Eastern religions, and one goal of this year's gathering was to explore how these resources could be utilized by specialists in Jewish Studies for comparative purposes. Transnationalism represents an additional analytical framework that has recently been gaining traction in scholarly discourse. The increasingly globalized nature of the contemporary world has inspired scholars to rethink the role of geography, political structure, migration, transportation and communication in the formation of ideas and identities. A central focus for the Institute was to explore how this vantage point could be developed in academic research on gender within the field of Jewish Studies.

Participants aimed to enrich and diversify the study of gender and Judaism by addressing it comparatively, specifically in relation to other religions and to transnational trends and perspectives. The international group of scholars, bringing together a range of disciplinary backgrounds, examined how gender informs Jewish discourses and practices in a variety of geographic and religious contexts, both in modern and contemporary forms of Jewish thought and expression, as well as in pre-modern contexts.

As in previous years, papers were circulated in advance of discussion. The

synopses collated here give some indication of the direction of the debate. Beyond the core group of participants, a number of additional speakers and respondents made it possible to extend the range of disciplinary perspectives involved still further, facilitating discussion on topics as diverse as Rabbinic and Mormon constructions of gender; the role of inter-faith dialogue in empowering Jewish and Muslim women in Britain; a comparison of Amish and Haredi attitudes to women's use of mobile phones; female ordination; and the role of art, literature and popular discourse in changing – and sometimes queering – the understanding of gender roles within Jewish communities and more widely. The Summer Institute framework has consistently facilitated rich conversations among the participants, who once again felt that it contributed importantly to nurturing new directions for the research being pursued in their related fields.

*Women's Chains and Liberation:  
Sonya the Agune and Phyllis the Divorcée,  
in Blume Lempel's Ballad of a Dream*

Sandra Chiritescu *Columbia University, New York*

My research centres on the connections between Yiddish literature and second-wave feminism. The Yiddish writer Blume Lempel offers particularly interesting examples of this feminist-Yiddish nexus in short stories she published in the 1980s. In particular I examine two stories which revolve around female protagonists negotiating their womanhood outside of marriage. However, these narratives differ strongly in one respect: one woman's status as an *agune* (a so-called 'chained' wife who has been refused a divorce by her husband so may not remarry), is tied particularly to Jewish law and society, whereas the other woman's divorce is primarily a civil matter to be solved according to state law. While divorce is a recurrent trope in feminist (Jewish) women's literature, Lempel's Yiddish stories are unique in that they juxtapose the narratives of Jewish women leading traditional and secular lives side-by-side. Notwithstanding the great cultural gap between these two protagonists – one a rabbi's daughter who feels intimately connected to the Jewish past, religion and culture, and the other an assimilated Jewish woman more closely tied to contemporary American mainstream culture – their sense of loneliness and

disorientation as they find themselves outside the framework of marriage is very similar.

Both women are exposed to violations of their personal space and bodily integrity, and both can offer only limited resistance to society's need to scrutinize women's bodies and negotiate its values across these bodies. Both women demonstrate a certain longing and desire for sexuality and eroticism, yet both are unable to fulfil their needs – one because she feels constrained by Jewish propriety, and the other because she cannot negotiate the boundlessness of the sexual liberation movement. By and large, Lempel's stories offer a rather pessimistic and bleak picture of the difficulties faced by Jewish women in negotiating their personal space and identity in society. However, the glimpses of positivity that are experienced, particularly in oneiric and hallucinatory scenes where the unconscious rears its head, seem to offer a demonstrated need for the poeticism of Yiddish women's literature in which to negotiate these difficulties.

*'Real Jews', 'Poor Jehudas' and Ideals of Jewish  
Masculinity in the World War I American  
Expeditionary Forces*

Professor Jessica Cooperman *Muhlenberg College,  
Pennsylvania*

In 1917 the young Jacob Rader Marcus was an enlisted man in the US Army. He was still a few years away from rabbinical ordination and many years away from a career as one of the preeminent historians of American Jewish life, but he was already a keen and somewhat sceptical observer of Jews in the American military. 'It seems', he wrote in the diary he kept throughout his life, that 'there is bound to be prejudice all the time' between Jews and non-Jews.<sup>1</sup> But sometimes, he claimed, those 'poor Jehudas' brought it on themselves by behaving in ways that seemed strange to the other men, or simply by appearing weak. On another occasion Marcus commented, 'Sgt. told me in a whisper that the whole Supply Co. raised Hell when they heard a Jew ... was going to come into their outfit but they soon found that he was a good kid. .... No commentary

1. Jacob Rader Marcus, diary entry, Tuesday 18 September 1917. MS-210, Collection of the American Jewish Archives (AJA), Cincinnati, OH.

needed. Jew, no good, pariah – know him, find he’s honorable and true and capable. I wonder what they think of me. They tell me these things. Maybe I’m one of those Jews who are not really Jews.’<sup>1</sup>

Nearly 250,000 Jewish men served in the World War I American military, and their presence among the troops created an unprecedented opportunity to prove that Jewish men could live up to American masculine ideals and to teach the ‘poor Jehudas’ among them that ‘real Jews’ could still be real men. The Jewish Welfare Board, or JWB, was the agency charged with cultivating the characters of Jewish soldiers. Through its work in the US government’s newly created soldiers’ welfare programme, it sought to demonstrate not only that Jewish men could embody the ideals of American manhood, but that adherence to Judaism was the best way to assure that they lived up to those American ideals. The JWB envisioned the Jewish soldier as a man who could dispel anti-Jewish stereotypes and embrace the ‘best’ of being an American while remaining loyal to his Jewish heritage. It hoped to use a programme of soldiers’ educational, recreational and spiritual services to create a generation of proud Jewish men who felt perfectly at home among their non-Jewish compatriots, while advancing a model of masculinity that was tied both to American Judaism and to American notions of ideal manhood.

My presentation examined the work done by the Jewish Welfare Board in constructing and promoting images of ‘real’ American Jews and of a distinctly American form of Jewish masculinity. It also considered how the JWB used discussions of women, marriage and Jewish homes and families simultaneously to enforce a boundary of difference between Jewish and non-Jewish American men.

### *Female Clergy and Male Space: The Sacralization of the Orthodox Rabbi*

Professor Adam S. Ferziger *Bar-Ilan University*

In 1992 the Jewish feminist author and activist Blu Greenberg published an essay entitled ‘Is Now the Time for Orthodox Women Rabbis?’ It appeared exactly twenty years after the first female American Reform rabbi had been ordained and nine years after Conservative Judaism recognized women rabbis. The main purpose of her composition was to demonstrate that the profound expansion

1. Jacob Rader Marcus, diary entry for Thursday 13 September 1917.

during the previous decades in advanced Talmudic study among Orthodox women had produced a cadre of female scholars equipped with the necessary level of knowledge to receive the title rabbi.<sup>1</sup>

Greenberg's argument was predicated on an axiomatic division between a rabbi's core competency, which she deemed 'formally' juridical, and the central status and task of ordained clergy in other religions which are predominantly 'sacramental'. In fact, homiletical, pastoral and educational abilities have also gained a prominent place within the American Orthodox rabbi's repertoire. But while rabbis are expected to have deep familiarity with synagogue laws and customs, the ability personally to facilitate or perform ritual, which in principle can be done by all male adults, has never been considered an elementary rabbinic qualification.

This notion was challenged in February 2017 when the Union of Orthodox Jewish Congregations of America (henceforth OU), the largest American association of Orthodox synagogues,<sup>2</sup> adopted a religious ruling that presents the most extensive reasoning to date for forbidding women from being sanctioned as Jewish clergy. In my paper, I demonstrated that the stipulations of the OU document are predicated on the necessity for rabbis to have unrestricted ability to act within the ritual space of the synagogue sanctuary. Since all contemporary Orthodox authorities accept limits on women's full involvement in leading rituals and do not count them for the quorum necessary for certain ceremonies and prayers to be performed, women are by definition unable to fulfil the OU ruling's core rabbinic mandate.

This transformative characterization of the Orthodox rabbi is a marked departure both from the traditional juridical focus of the position, and from the homiletical, pastoral and educational elements that have been integrated in more recent times. Moreover, I contended that as opposed to many of the previous developments in the modern rabbinate that bore traces of Protestant understandings of ministerial roles, the new Orthodox clergy prototype is closer to the Catholic sacramental outlook with its key priestly functions. These parallels are especially noteworthy as they point to underlying perceptions common to these two major faith communities which, unlike the Reform and Conservative Jewish movements as well as the majority of Protestant Christian

1. Blu Greenberg, 'Is Now the Time for Orthodox Women Rabbis?' *Moment* (December 1993) 52.

2. 'Orthodox Union Bars Women from Serving as Clergy in its Synagogues', *Jewish Telegraphic Agency* (2 February 2017), <http://www.jta.org/2017/02/02/topheadlines/oubarswomenfromservingasclergyinitssynagogues>.

denominations, are linked today by their staunch opposition to female ordination.

After uncovering similarities regarding the constitution of the clergy, I drew attention to enduring fundamental distinctions between the Orthodox Jewish and Catholic approaches that emerge from a close reading of key papal declarations that prohibit Catholic ordination of women. These divergences offer insight that may have bearing on the respective potential for either of these major religious movements to countenance women's ordination in the future.

The OU document stands out in illustrating how the undermining of gender hierarchies in broader American society has stimulated a redefinition of religious institutions and roles even among those who are perceived as defenders of 'traditionalist' structures and functions.

### *The Early Queer Life of Jessie Sampter?*

Professor Sarah Imhoff *Indiana University, Bloomington*

When Jessie Sampter applied for a US passport in April 1919 the first line read: 'I, *Jessie Sampter (single)* a Native and Loyal Citizen of the United States, hereby apply to the Department of state, at Washington, for a passport, accompanied by my wife.' She did not have a wife, so she crossed out that part of the form. Nor was she married to a man, which was quite unusual for women passport-seekers. Perhaps an official told her she should write it there, or perhaps she decided to herself, but either way, there it was, in the name blank, next to 'Jessie Sampter', the word 'single', a sign of how she failed to fit the expectations of gender and sexuality of her time.

Born in New York in 1883, she developed an early interest in religious topics and the craft of writing, both of these nurtured by her beloved father. When she was twelve she contracted polio, and for the rest of her life would live with scoliosis, deformed hands and wrists, weakness and later what we would now call post-polio syndrome.

As she grew into adulthood, her interest in religion deepened, and she published two existentially invested books, *The Seekers* and *The Great Adventurer*. Her own seeking brought her to Judaism and Zionism. She joined Hadassah, the American women's Zionist organization, ran their educational department, and wrote *A Course on Zionism*.

She settled in Palestine on 22 September 1919, had the blessing of Hadassah, but went as an unmarried woman with no family there. For the first year she

lived in Jerusalem with Leah Berlin, a Russian Zionist who quickly became a central fixture in her life. She then moved to Rehovot, then a small town outside Tel Aviv, where she had a house built for herself and Tamar, the Yemenite Jewish toddler she adopted. She published essays, poetry and books – everything from children’s fiction to political essays about life in Palestine. Then in 1934 she and Leah moved to Kibbutz Givat Brenner, where she established a vegetarian rest home for workers. By the end of her life Jessie Sampter had published eleven books, dozens of poems and hundreds of articles in both English and Hebrew.

Jessie Sampter was not known as lesbian or bisexual and left no direct evidence of sexual relationships with women. So how can she be called queer? Queerness is a helpful category precisely because it is not limited to sexual practices, but encompasses desire, gender, relation and kinship. Rather than labelling Jessie as an essentially queer person, I considered two parts of her life which reflect queerness: she expressed queer desire in her writing, and her life was characterized by queer kinship. By queer desire I mean that she sometimes expressed sexual desire for women and occasionally expressed a desire to be male. By queer kinship I mean that Sampter, with a woman partner and an adopted daughter and later an extended ‘family’ of fellow kibbutzniks, certainly had a queer model of kinship, in that it differed markedly from the social norms around her.

### *Jewish and Muslim Feminism in Israel – Between Nomos and Narrative*

Dr Ronit Irshai *Bar-Ilan University*

My presentation was based on a Hebrew-language article co-written with Dr Tanya Tzion Waldox and published in 2013 which we now plan to turn into a book. This will present for the first time a comprehensive analysis of religious feminisms in Israel, both Jewish-Orthodox and Islamic. It will examine processes of cultural and legal change in general, focusing on the one hand on social movements that promote gender-based social change within traditional religious communities and their reciprocal relationship with the hegemonic religious establishment, and on the other hand on the liberal state’s judicial system. These questions will be addressed via a comparative analysis between Jewish Orthodox feminism and Muslim feminism in Israel, applying, inter alia, to the exclusion of women from public and religious spaces; shifts in religious rituals; changes in religious literacy and halakhic /

Shari'a rulings; reform relating to marriage and divorce (polygamy, marriage of underage girls, *agunot* and *mesoravot get*); as well as women's leadership of and inclusion in institutionalized religion (female qadis, rabbinic pleaders and halakhic advisors). The study aims significantly to expand the currently limited empirical knowledge base about religious feminist movements in Israel, and to pose a theoretical challenge to contemporary discourse about multiculturalism, gender and religion.

As a theoretical framework we adopt the prism of 'nomos and narrative', offered by Robert Cover's seminal work which focused on the interactions between law and culture. Following Cover, we developed the 'narrative's ripeness test', i.e. the ability of the minority group's internal narrative to embrace changes of the nomos (meaning law or custom). And we argue that the possibility of creating change within the religious community, and the potential of the civil Courts to facilitate such change, should take this test into account.

The criteria through which to evaluate the degree of readiness to incorporate change are:

a) *The temporal dimension*: the process of promoting gender equality takes time, and a certain historical perspective is required to measure the extent of the assimilation and depth of change.

b) *The boundaries of identity and belonging*: do people who identify themselves with the religious mainstream feel a sense of solidarity, common ground and belonging with those religious individuals who uphold feminist ideals or engage in 'new' practices?

c) *Changes in the discourse*: the way the issue is spoken of or silenced in various forms of Rabbinic / Islamic discourse.

d) *Echoing*: when the cultural narrative undergoes a shift, the waves of transformation can usually be felt in many different arenas at once. Multiple parallel appearances of the change will be expressed in different ways in several social and cultural zones.

e) *Backlash*: the character of the opposition, its volume or absence may be evidence of the extent of the change.

Applying the 'narrative's ripeness test' to the cases of Jewish Orthodox and Muslim feminism will provide an opportunity to assess to what extent, if at all, the test is valid as a broad theoretical model and to what extent it might serve as the basis for a new investigative orientation within the currently thriving discussion regarding dilemmas of multiculturalism, gender and religion.

*Women's Role in the Generation of Redemption.  
The Mission for Women of the 'Seventh  
Generation', According to the Teachings of  
the Lubavitcher Rebbe, Rabbi Menachem  
Mendel Schneerson*

Professor Yitzchak Kraus *Bar-Ilan University*

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson (hereinafter RMM), leader of the Habad movement for most of the second half of the twentieth century, was exceptional in the conservative Hasidic world for integrating modern elements into traditional Hasidic teachings. This unique approach is best featured in his attitude towards feminism, or 'women's liberation' as he called it. On the one hand, RMM continued the Habad Hasidic movement's 200-year tradition unchanged, but, on the other hand, his leadership was revolutionary. Habad traditionally involved worshipping God in the inner layers of the human soul. But under his leadership its guiding principle was outward, adopting as a slogan the verse: 'Your descendants will be like the dust of the earth, and you will spread out to the west east and south. All the families of the earth will be blessed through you and your offspring' (Genesis, 28:14). This approach had practical significance most notably in the Habad mission. Under RMM's leadership, Habad Hassidim focused less on the traditional concept of seeking protection against the modern world than on influencing the wider world. This had an effect also on RMM's attitude to the role of women, and particularly towards feminism.

RMM stressed the innate differences between men and women and asserted that each gender has a role in serving God. That of women is to strengthen the Jewish home and to raise the next generation. But he claimed that the women's liberation movement achieved the opposite of what it intended: 'It has actually created in women the most profound feelings of inferiority'. In his view, women of the world should speak out against the movement because it leaves them feeling deprived.

RMM also grasped that because we are now in what he described as the Seventh Generation, in which exile will end and redemption begin, women's role may be fulfilled equally by leaving the home, provided they maintain the principles of personal modesty. In line with the mission of this Seventh

Generation to prepare the world for the coming of the messiah, women must enter the wider Jewish community and use their special qualities to bring Jews closer to the Torah. This demanding task, which includes leaving the protection of home, requires young women to be trained to study Talmud and Hassidic teachings in particular.

In my presentation I examined RMM's complex views on women and the women's organization he founded in 1953, and described how Habad women responded to these contradictory approaches.

*'Enthroned in Yonder Heavens': Kabbalah and  
Divine Masculinity in Early Mormon Theology*

Professor Hartley Lachter *Lehigh University, Pennsylvania*

A central feature of Mormon theology is that God is a male father who is to be imitated by male humans in specific ways. According to Joseph Smith (1805–1844), the founding prophet of Mormonism, the souls of human beings existed in gendered forms before the creation of the world, reinforcing the notion that gender reflects the divine nature. Not only the biological function of procreation, but social and domestic roles are therefore regarded by the Church as divinely ordained. According to a speech entitled, 'The Family: A Proclamation to the World', given by Gordon B. Hinckley, President of the Mormon Church, in 1995, '[b]y divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners.'<sup>1</sup>

In Joseph Smith's theology, God of the Bible is one of a series of many deities who were themselves once human beings. Smith refers to this notion as the 'plurality of deities'. Male and female human souls are the offspring or spirit children of God, who enter the world and become embodied as men and women in order to progress towards their own 'exaltation' after death, to become Gods themselves and bear their own spirit children who will in turn undergo the same process of deification. Marriage, especially for men, is essential for the full progression of male and female souls to attain apotheosis and to continue the production of new souls and bodies in the endless chain of Gods and worlds.

1. <https://www.lds.org/topics/family-proclamation?lang=eng&old=true>

The sources for Joseph Smith's idiosyncratic religious vision are many, and I argued in my paper that Kabbalah was one factor in Smith's vision of the divine world and the nature of the human soul.

Smith studied Hebrew with Joshua Seixas at the Mormon settlement of Nauvoo, Illinois, and also, until the time of his death, with Alexander Neibaur, a European Jewish convert to Mormonism. But extensive knowledge of Hebrew was not necessary in order to explain Smith's exposure to Kabbalah. Popular encyclopaedias such as the *Encyclopaedia Americana* discussed the subject, as did books about Judaism that were readily available in Smith's day, such as John Allen's *Modern Judaism: Or, A Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times* and J. P. Stehelin's *Rabbinical Literature, or, the Traditions of the Jews, Contained in the Talmud and Other Mystical Writings*. These also cite kabbalistic texts, and help account for the way Smith echoes kabbalistic ideas in the Book of Mormon, as well as his later prophetic statements collected in *Doctrine and Covenants* and in his public eulogy known as the 'King Follet Discourse'. What emerges from these is a creative reading of kabbalistic ideas, according to which God has a divine father with a female counterpart, who is to be imitated by human beings through the androcentric practice of plural marriage and male rituals of the priesthood practised in Mormon temples.

*'Mobile Internet is Worse Than the Internet;  
It Can Destroy Our Community' – Old Order  
Amish and Ultra-Orthodox Women Respond to  
Cellphone and Smartphone Use*

Dr Rivka Neriya-Ben Shahar *Sapir Academic College and  
Hadassah Brandeis Institute*

This research explores exposure patterns and perceptions of cell-phone and smart-phone use among Old Order Amish and ultra-Orthodox Jewish women, while examining symbolic meanings these non-users attribute to the devices. The Old Order Amish and ultra-Orthodox Jewish communities are similar primarily in their strict adherence to behaviour required by their leaders. However, while today the ultra-Orthodox are an urban intellectual 'society of scholars', the Amish are a society of villagers and labourers.

The data is based on the triangulation of participant observations, interviews

and a survey. Comparison shows that although the Amish do not own and mostly do not use cell-phones, the ultra-Orthodox own and use what are known as kosher cell-phones. They are similar in their non-use of smart-phones, whose content is seen as impure, and their use a waste of time and harmful to community values and in conflict with leaders' attitudes.

The central insights of my research derive from the view that different devices create different experiences, shifting the focus of perception to the symbolic significance and social environment engendered by the technology. Based on McLuhan's maxim that 'the medium is the message', I found that implicit in statements by these women is the notion that the medium, not the message, presents the more significant threat. The participants felt that the smart-phone represents the winner in the long-term competition between technology and society, and that the technology itself controls its user, even without taking its content into account. Its power derives from its availability and accessibility, and from its involvement with systems of multiple connections – self, familial and social. Interpretations of the primary source of danger differ between the communities, however, as do the sources of their personal knowledge of this subject. Ultra-Orthodox women encounter smart-phone users daily as they travel on public transport or work outside the community, whereas Amish women have fewer opportunities for first-hand experience, so form perceptions based on hearsay and narratives.

I would argue that this illustrates, first, the blurred space existing between the public and the private, in the mixed context of family, friends and work. Secondly, it shows the sensitive relationship between the utility and meaning aspects of a device, enabling the study of multiple liminal spaces between the user and the device. People develop deep personal relationships, including attachment and dependency, with their smart-phones. Therefore, the central insight deriving from this study's participants is that the smart-phone begins to become part of the body and soul of the user. As a result, instead of discussing non-use or a digital divide, we should focus on the liminal spaces created in the relationships between the utilities and the meaning of the devices.

*Mikveh Dreams: Mierle Laderman Ukeles's Jewish Feminist Art, 1970s and 1980s*

Dr David Sperber    *Yale University, New Haven*

Mierle Laderman Ukeles (b. 1939) is one of the very few Orthodox Jewish women to have been active in the feminist art movement in the United States during the 1970s and 1980s. Her work at the time focused on creating public and environmental art, and she became prominent in the American art world with her 'maintenance art', in which she performed domestic maintenance tasks as artworks. At the same time she dealt with Jewish themes, in particular with the ritual of immersion and the *mikveh* (ritual bath).

My study of Laderman Ukeles's work emerges from the discipline of social art history, which emphasizes the artistic process and its outcomes as part of a social, political and cultural world that expresses historical processes and social attitudes, and is concomitantly a party to their creation. I follow the path delineated by scholars who have expanded the study of art and use the tools of visual culture. These studies not only seek to comprehend and explain the work of art as an object in itself, but to understand the world that creates the object from a multi-dimensional perspective.

In my presentation to the seminar group I explored the *mikveh* works of Laderman Ukeles in the context of the American feminist spirituality movement that gained prominence in the 1970s. I argued that contrary to the mainstream discourse of the American feminist movement of the 1970s, which rejected the patriarchic religions, Laderman Ukeles connected feminism and traditional Judaism. I also argued that despite her seemingly positive and non-critical point of departure, her *mikveh* works broke religious taboos, undermining the patriarchal structures of Orthodox Jewish society. At the crucial moment of the second wave of the feminist movement in the United States, Laderman Ukeles's reclaiming of women's rituals constituted a powerful call for women to be 'reborn' as Jewish feminists.

In my presentation, that was based on parts of my PhD dissertation entitled 'Jewish Feminist Art in the U.S. and Israel, 1990–2017', I claimed that while the study of Jewish feminist thought and activism is well developed, that of Jewish-religious feminist art is not. Furthermore I argued that contemporary art engaged with religious issues is usually excluded from mainstream art discourses, and that Jewish feminist art in its religious context is still a

marginal phenomenon within the discourse on feminist art, and even more so within the general contemporary art world. Throughout the dissertation on Laderman Ukeles's work I sought to contribute to contemporary art history by highlighting the unique input of Jewish feminist artists to the worlds of art and the Jewish societies to which these artists refer.



*Mierle Laderman Ukeles, Mikva Dreams: Hudson River, 1978/2011.*  
*Performance photograph, digital pigment print, 19×27.5 cm. 1/3.*  
© Mierle Laderman Ukeles. Image courtesy the artist and Ronald Feldman  
Fine Arts, New York. Photograph, Deborah Freedman

*Religious Sisterhood – Encounters of Gender,  
Religion and Belonging in the UK*

Dr Lea Taragin-Zeller *University of Cambridge*

Sisterhood, an important feminist strategy of female solidarity, was deeply critiqued during the late 1970s for the racist and classist assumptions underlying white women's liberation (Audre Lorde and Cheryl Clarke, *Sister Outsider: Essays and Speeches*, 1984). Following this critique, scholars shifted their inquiries to study the particular ways specific groups experience sexism, discrimination and racism. In my paper I suggested reengaging with the term 'Sisterhood'. Drawing on ethnographic research focused on Jewish and Muslim female interfaith initiatives in the UK, I analysed the creative ways religious women negotiate together their challenges and struggles as women of faith. Even though Jewish and Muslim communities in the UK tend to keep their distance, while questioning each other's loyalties and affiliations, this study focuses on Jewish and Muslim female activists to analyse this process of realignment, as religious women from minority groups come together vis-à-vis political and social transformations. By exploring this realignment, gender serves as a suggestive nexus to juxtapose identity-formation of Jewish and Muslim women as minority groups in a growingly Islamophobic and anti-Semitic Europe. Further, through the analysis of the findings, I showed how 'crafting relationships' in the interfaith landscape can be turned into social capital, as these women become influencers within their communities and beyond. Thus, the emergence of 'religious sisterhood' offers a unique case study to revisit feminist strategies of female activism and leadership (Kimberlé Williams Crenshaw, *Critical Race Theory: The Key Writings that Formed the Movement*, 1995).

## *Magic or Piety? Exploring Definitions of Jewish Women's Ritual Practices*

Dr Lindsey Taylor-Guthartz *London School of Jewish Studies*

Alongside the better-known and halakhically regulated practices and rituals of Judaism, Jewish women practise a wide variety of customs that have little if any recognition or discussion in halakhic literature and descriptions of Jewish practice, authored as these generally are by men. Women's rituals remain largely invisible to men, and are sometimes dismissed as 'superstitions' by religious authorities. Though several are demonstrably derived from non-Jewish practices – a fact of which many Jewish women are unaware – most of those who practise such customs are deeply committed to them, even though they often display some embarrassment about them and ambivalence concerning their effectiveness. Most of the customs are designed to protect the family, or ensure its prosperity and fertility, and embody issues that are of central importance in many women's understanding of their Jewish role.

My paper presented the results of a survey of 100 Orthodox Jewish women in London, supplemented by over twenty semi-structured interviews; the data obtained enabled me to explore the role, significance and changing nature of Jewish women's practices, and to make a fresh contribution to our understanding of women's religious lives. Focusing on largely 'unofficial' and under-researched practices – such as using a 'holy stone' to remove the evil eye, avoiding green and not counting children – I explore both the emic and etic characterizations of these practices as 'superstitions', 'customs', 'magical practices' and '*minhagim*', which reveal that such definitions themselves embody complex cultural attitudes to women and their practices, as well as throwing light on contested locations of power and meaning. Women's attitudes to and interpretations of such practices are examined in order to highlight their importance for women's identity, emotional well-being and opportunities for creative understanding of their roles as Jewish women.

Of particular interest in this context is the classic anthropological conundrum of how to define magic, and where to place the boundary between magical and religious activity. My research investigates both Jewish and modern academic definitions of magic, and places the women's activities within this context, suggesting new approaches to this problem. Another focus of analysis

is the relationship between gender, authority and the categorization of ritual practices: because women's customs are unfamiliar to men and are often absent from discussions of practice in classical and modern rabbinic literature, it is easy for (male) religious authority figures to undervalue, denigrate or ignore practices that may sometimes be central to women's self-understanding and identity.

In addition, the analysis of women's practices supports a new, tripartite division of the British Orthodox community (traditionalist, *haredi*, and Modern Orthodox), and reveals the changing nature of women's religiosity over time, as older, mostly mimetic behaviours give way to a more text-based, non-local socialization of younger women, who encounter new understandings of their role and of 'correct' practices when they spend a year at seminary, often in Israel. These young women import new rituals and practices learnt abroad, thus hastening the pace of change and altering the focus and type of rituals practised by women. The new customs are typically pietistic in nature, and show a greater use of prayer.

### *Metaphors and Masculinity*

Professor Ágnes Vető Vassar College, New York

The title of my presentation, 'Metaphors and Masculinity', was drawn from a chapter of my forthcoming book entitled *Fluid Masculinity: A New Approach to Rabbinic Constructions of Gender* (State University of New York Press, 2019).

At the heart of this study is an analysis of specific metaphors – the 'leaking eye', for example – which are used in the Babylonian Talmud to describe male and female physiology, and most specifically male and female genitalia and genital fluids. These metaphors are uncomfortable to speak about, and have received unusually little consideration in scholarly literature. My attention was drawn to how they illuminate the rabbinic construction of gender.

The role of rabbinic metaphors in addressing gender – mainly with regard to the female body – has been addressed by Charlotte E. Fonrobert's *Menstrual Purity: Rabbinic and Christian Reconstructions of Biblical Gender* (Stanford University Press 2000, paperback 2001), in which she argues that rabbinic Judaism uses female physiology to legitimize and reinforce the inferior social position of women. Metaphorizing the female body results in objectifying women, and in turn to their social exclusion / inferiority.

My work is indebted to Fonrobert's, and builds on her thesis even when

it departs from it. Rabbinic metaphors indicate that the physiology of male genitalia was figured similarly to that of female genitalia. I therefore argue, *contra* Fonrobert's assertion based on the rabbinic description of a woman as a 'house' (her 'house metaphor'), that most rabbinic metaphors regarding genital physiology are not about creating gender difference. In only one of the cases I adduce – that of the shooting arrow – does metaphor serve as a device to create gender. Symbolizing fertilizing semen as a shooting arrow vests male procreative power with a metasomatic, destructive valence that is not about sex or biology, but about gender. Overall, it seems that while a few metaphors are clearly invested in the production of gender (the 'house' or the 'arrow'), most others (such as the 'leaking eye') do not construct gender difference. Moreover, the fact that the rabbis adduce 'neutral' body parts, like the 'leaking eye', and employ them metaphorically demonstrates that not all metaphors served to devalue the feminine. Such neutral metaphors propose rather, among other things, a common humanity between male and female.

I examined nine different metaphors: 1) biologically mature semen (employing the metaphor 'cooked'); 2) immature semen (compared to 'a plant that is less than a third of its full-grown height'); 3) fertilizing semen (called 'a shooting arrow'); 4) involuntarily wasted semen (produced as if one had poked a 'finger in the eye', in BT Niddah 43a, and [non-boiling] Flood); 5) voluntarily wasted semen with the purpose of masturbation (compared to the 'boiling water of the Flood') or 6) voluntarily wasted semen with the purpose of avoiding conception (a process compared with 'winnowing and chaffing'); 7 and 8) two different cases of rape ('finger in the eye', in BT Ketubot 11b); and 9) a case of sex with a menstruant ('finger in the eye', in BT Niddah 60b, and 'old man and child walking together'). Three of my cases (4, 7 and 9) deploy the same metaphoric imagery (*noten etsba be'ayin*: the eye that continuously produces tears), but in different contexts which in turn produce different meanings. These cases represent a genealogy of semen: they describe what is needed for semen to become potentially mature, what semen is like when it is mature, when semen is able to fertilize, and what becomes of semen outside of a fertilizing context. In supplying the cases that create this genealogy, the rabbis took steps towards describing – albeit in a partial and provisional way – a particular aspect of what makes a man a man.

## *Reports by Visiting Fellows and Scholars*

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### *Dr Anna Angelini*

Dr Anna Angelini of Lausanne University stayed at the Centre from 18 April to 21 June 2018 as a Polonsky Visiting Fellow and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’. Her research focused on analysing the vocabulary for images and cult images in the Septuagint, against the background of Classical Greek and the witness of Hellenistic papyri, and included a comparison between the semantics of image-related vocabulary in Greek and Hebrew. She presented a paper to the Seminar entitled ‘The Gods of Others in the LXX. Lexical Analysis and Historical-Religious Implications’, in which she discussed relations between the notions of ‘idol’ and ‘demon’ in the Septuagint. In the final conference of the Seminar she presented a paper entitled ‘The Vocabulary of the Image in the Septuagint: Between Materiality and Immateriality’.

She also attended meetings of the Old Testament / Hebrew Bible seminar convened by Professor Hindy Najman at the Faculty of Theology.

### *Hallel Baitner*

Hallel Baitner, a doctoral student at the Hebrew University of Jerusalem, stayed at the Centre from 14 January to 7 March and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’. He delivered a paper on ‘Lexical Tannaitic Homilies and the Septuagint’ to the Seminar, in which he examined the contribution of rabbinic exegesis to research into the vocabulary of the Septuagint. Participating in the Seminar was extremely helpful for his doctoral research, for which he thanks the members of the group, especially Professor Jan Joosten, Professor Trevor Evans and Professor Philomen Probert.

He also presented a paper on ‘Behind Midrash: The Biblical Exegesis of the

Rabbis' to the Early Biblical Interpretation Seminar led by Professor Hindy Najman, which brings together graduate students dealing with various areas of early Jewish and Christian literature. The discussion that followed this was most fruitful, and he is grateful to Professor Najman for inviting him to participate in the academic activities she generates at Oriel College. He delivered a lecture at the JW3 Jewish community centre in London, on 'The Architecture of the Herodian Temple – History and Ideology', in which he summarized preliminary findings of his research on descriptions of the Jerusalem Temple in ancient literature and art. Throughout his stay in Oxford he benefited from access to the Leopold Muller Memorial Library, and the assistance of its team.

*Dr Peter Bergamin*

Dr Peter Bergamin, a Tutor at Mansfield College, stayed at the Centre from 9 February to 30 September 2018 and carried out archival research at the Middle East Centre, St Antony's College, the National Archives and the Weston Library, Oxford. His research focused on reactions by the British Government to the three overarching causes of the termination of the Mandate for Palestine. The first of these was increased international pressure to resolve the issue of a Jewish National Home in the wake of the Holocaust, coupled with the growing tension between Eastern and Western Allied powers, factors which may be described as the international level. The second was the slow erosion of the British Empire, and more specifically the recent declaration of Indian independence, factors which may be defined as the British level. The third was the increased Jewish anti-British resistance in Mandate Palestine, led by the Irgun, but also including the Lehi and the Haganah, constituting the local, 'Palestinian', level. Dr Bergamin collected over 12,000 copies of documents from the rich archival resources in the Middle East Centre in particular, and found the Centre's Muller Library invaluable for secondary material. He completed the first three chapters of his proposed book during his stay.

He also completed a monograph based on his doctoral thesis, entitled *The Making of the Israeli Far-Right: Abba Ahimeir and Zionist Ideology*, to be published by I. B. Tauris in 2019. This traces the ideological genesis of one of the more notorious figures in Zionist history during the British Mandate, and is the first biographical work dedicated solely to Abba Ahimeir in English. During his stay at the Centre he benefited from contact with other scholars who helped enrich his analysis of the material.

*Dr Anthony Ellis*

Dr Anthony Ellis of the University of Bern stayed at the Centre from 15 April

to 23 June. During this time he participated in the weekly reading groups and research seminars of the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’, and attended other seminars and lectures, particularly at the Centre and the Classics Department. The focus of his research was on divine envy / jealousy in the Septuagint and more broadly within Hellenistic Judaism, and the development of the opposition between God’s ‘jealousy’ (*zēlos*) and the Devil’s ‘envy’ (*phthonos*). The results were presented in one lecture to the Seminar entitled ‘A Jealous God and an Envious Devil? The Vocabulary of Envy and Jealousy in the Septuagint, and its Theological Implications’, which will form a chapter in a book on divine envy, jealousy and grudging in Graeco-Roman and Hebrew literature, and another at the final conference, entitled ‘The Devil in the Detail: (ὁ) διάβολος, σατᾶν, ὁ ἀντικείμενος’.

While at the Centre he also delivered a David Patterson Lecture on the medieval reception of Josephus, entitled ‘Reading the Vulgate with Josephus in the High Middle Ages: Exploring the Work of a Medieval French Censor’, on which he also spoke at the Oxford Chabad Society. His research benefited greatly from the Centre’s hospitality and access to its scholarly community – and in particular from the interdisciplinary environment of the Seminar.

#### *Professor Trevor Evans*

Professor Trevor Evans of Macquarie University, Sydney, stayed at the Centre from 11 January to 23 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’. He wrote three papers and laid the foundations for future projects in his main area of research: the significance of Septuagint vocabulary within the history of Greek, with particular reference to the Greek Pentateuch and the later books of Joshua, Ruth and Judith. His work benefited greatly from the bibliographical resources especially of the Muller and Sackler libraries, and from interactions with other visiting fellows and the wider academic community at the University, especially the Seminar’s conveners and Professor Goodman.

He presented a paper to the Seminar entitled ‘The Good, the Indifferent and the Literal or Unintelligent: A Pattern Involving Vocabulary Choices in Three Books of the Septuagint’ (at a joint-session with the Comparative Philology Graduate Seminar), and the keynote paper entitled ‘Verbs of Sexual Intercourse, the Greek Translation of the Pentateuch, and Lexicographic Analysis’, at the concluding conference. He also delivered a keynote paper

entitled ‘The Grammarian Cannot Wait: Thackeray, Muraoka and the Analysis of Septuagint Syntax’, partly based on his Oxford research, at the seminar ‘Septuagint within the History of Greek’ at the University of Cambridge.

*Judith Göppinger*

Judith Göppinger of the Freie Universität Berlin stayed at the Centre from 9 January to 23 June and worked on central aspects of her PhD project, in which she examines the construction of Jewish identity, or identities, in the works of Flavius Josephus. She focused mainly on the depiction of Moses, David and Solomon in the *Antiquities*, and developed a pattern for understanding the portrayal of biblical characters in terms of the categories familiar from Roman ‘cardinal virtues’. Josephus added and omitted material from the Bible in his rewritten version, constructing a Jewish group identity designed for gentile (Roman) readers which gives the impression that Roman and Jewish virtues and traditions are compatible if not almost identical. She presented the outcome of her reading at a Lunchtime Seminar in Jewish Studies at the Centre.

She attended David Patterson Lectures; the Seminar on Jewish History and Literature in the Graeco-Roman Period; the Oxford-Tel Aviv Programme in the Study of the Ancient World: ‘Borders and Boundaries in the Ancient World’; and the conference of the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’.

She is most grateful for the opportunity to present and discuss her work and to meet other scholars in the field, particularly Professor Jan Joosten, Professor Benjamin Wright, Ursula Westwood and Ayelet Wenger. Professor Martin Goodman offered most generous guidance and feedback on her project. The staff of the Leopold Muller and Bodleian libraries and of the Centre in general were especially helpful.

*Dr Jaclyn Granick*

Dr Jaclyn Granick was a visiting scholar at the Centre throughout the academic year and worked on a monograph based on her postgraduate research on international Jewish humanitarianism during and after the Great War. She also laid the groundwork for a new project on Jewish women’s internationalism in the twentieth century. Together with Professor Abigail Green she convened a two-day international workshop entitled ‘Gendering Internationalism – Gendering Jewish Internationalism’ involving scholars from Europe, the USA, Israel and the UK. She also consulted the archives of the International Labour

Organization and the League of Nations in Geneva while preparing for this project. She gave a David Patterson Lecture, and over the year presented aspects of her research to the Institute for Historical Research's Jewish studies seminar, to the Georgetown University School of Foreign Service, at a conference on gender and humanitarianism in Geneva, at the American Jewish Historical Society's biennial scholars conference in Philadelphia, and at the Congress of the European Association for Jewish Studies in Kraków. She acted as college adviser to a master's student in Jewish studies, and continued both to teach undergraduate history and to be involved in the Centre's Yiddish-language-related research and programming.

*Dr Dominika Kurek-Chomycz*

Dr Dominika Kurek-Chomycz of Liverpool Hope University stayed at the Centre from 15 January to 10 March and participated in the Oxford Seminar in Advanced Jewish Studies – 'Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators'. She participated in the weekly seminars and the sessions of the Septuagint reading group, as well as in other seminars and lectures at the Centre. She also attended select meetings of the Hebrew Bible / Old Testament Seminar, Early Biblical Interpretation Seminar, Ethical Reading Seminars at Oriel College, New Testament Seminar at Keble College, and The Bible in Art, Music and Literature Seminar at Trinity College.

Dr Kurek-Chomycz conducted research on how the Septuagint translators rendered specific Hebrew terms used to denote 'emotions' attributed to God in the Hebrew Bible, and focused in particular on the question of divine 'jealousy', about which she presented a paper entitled 'Zealous and Merciful but Not Regretful? Divine Jealousy in the Septuagint', at a joint session with the Seminar on Jewish History and Literature in the Graeco-Roman Period. A revised version will be included in a published volume planned by the project leaders.

She delivered a David Patterson Lecture on 'Making Scents of Revelation: Aromas and Worship in Ancient Judaism', and a modified version at JW3 in London, which was based on part of her doctoral thesis. She updated this with the help of access to Oxford's excellent libraries, and extended it to cover the motif of scent in the Septuagint. She also worked on a paper on incense in ancient Jewish literature, for eventual publication.

She remained at the Centre also for Trinity Term (23 April to 15 June) when she continued her research and involvement in the Seminar, attended other seminars and began collecting materials for a new project on the Septuagint and

disability. The preliminary results of this research were presented at the final conference of the Seminar in June.

Throughout her stay she benefited from access to excellent libraries and the Centre's stimulating intellectual environment, and particularly the friendly atmosphere and warm welcome extended to all participants in the Seminar.

*Dr Olivia Stewart Lester*

Dr Olivia Stewart Lester, a Postdoctoral Researcher in the Bible and the Humanities project of the University of Oxford, stayed at the Centre from 1 September 2017 to 30 August 2018 and completed a monograph based on her doctoral research, entitled *Prophetic Rivalry, Gender, and Economics: A Study in Revelation and Sibylline Oracles 4–5*. She began working on a second monograph on the Jewish-Christian Sibylline Oracles as a collection, and presented two papers related to this new research in Oxford. She presented one paper entitled 'Prophecy and History in the Jewish Sibylline Oracles' at the Seminar in Jewish Studies, and another entitled 'The Sibyl as Inspired Interpreter: Prophecy, Pseudepigraphy and Reworked Traditions in the Sibylline Oracles' in the Hebrew Bible / Old Testament Seminar. She also presented papers at the Society of Biblical Literature Annual Meeting in Boston and at the Enoch Colloquium at Harvard. In addition to these four papers, she delivered responses to Helen van Noorden's paper entitled 'Apocalyptic Literature Between Greece and Rome: The Sibylline Oracles' at the Early Biblical Interpretation Seminar, and to Mark Edwards's paper on 'Early Christians and Proverbial Literature' at the Wisdom and Ethics Workshop, convened by the Centre for the Study of the Bible in the Humanities. She attended the Seminar on Jewish History and Literature in the Graeco-Roman Period, the Oxford Seminar in Advanced Jewish Studies: 'Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators' (including its year-end conference), the David Patterson Lectures, the Hebrew Bible / Old Testament Seminar, the Early Biblical Interpretation Seminar and the Ethical Reading Seminar. She greatly benefited from the rich intellectual environment at the Centre and the resources of the Leopold Muller Memorial Library. She is grateful to Professor Martin Goodman, Martine Smith-Huvers, Sue Forteach and especially to Dr César Merchán-Hamann for assistance in locating Hebrew manuscripts.

*Lucia Linares*

Lucia J. Linares, a doctoral candidate at the University of Cambridge, spent the academic year at the Centre, building on the experience of previously attending the Oxford Seminar in Advanced Jewish Studies – 'Jews, Liberalism,

Anti-Semitism: The Dialectics of Inclusion (1780–1950)’. She presented a paper entitled ‘Debating German (Jewish) Minority Rights at Home and Abroad in 1919’ at the Seminar in Jewish Studies, in which she analysed a series of parliamentary debates on Article 113 of the Weimar constitution, which defined Germany’s policy on minority rights. She concluded that Jewish questions were brought to the heart of discussions by this Article’s wording, and focused in particular on the role of Oskar Cohn, a little-known Zionist and representative of the Independent Socialists (USPD). Her research informs a chapter of her thesis, which she was able to complete with the help of holdings in the Leopold Muller and Bodleian libraries and in particular the Copenhagen Collection. She is grateful for the help of the staff and fellows of the Centre and the Library who helped shape her research.

### *Jean Maurais*

Jean Maurais, a doctoral student of McGill University, Montreal, stayed at the Centre from 15 January to 9 March and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’. A paper he delivered to the Seminar entitled ‘Impiety in Greek Deuteronomy Laws: On the Background and Ideology of the Translation’, is part of his dissertation project, in which he analyses selected chapters of Septuagint Deuteronomy and the linguistic and ideological background of the translation.

His continued research benefited from the resources of the Centre’s and other Oxford libraries, in which he was able to explore previous research on Septuagint Deuteronomy and the characterization of its translation process. He also researched and delivered another paper in Oxford on the role of context and stylistic concerns in the lexical renderings of poetry in Septuagint Deuteronomy. A major benefit of his stay at the Centre was the interdisciplinary research and collaboration made possible by the activities of the team assembled for the Seminar. The papers delivered throughout the term proved stimulating, while the numerous working sessions and conversations were helpful in furthering his thinking and research.

He particularly appreciated sitting in on Professor Jan Joosten’s classes on Hebrew syntax and the textual criticism of the Hebrew Bible, and the many seminars hosted by Professor Hindy Najman of Oriel College. Both helped him explore avenues closely related to his research focus. He was most grateful for the opportunity to meet other scholars in the field and for the many helpful discussions he had with them.

*James Nati*

James Nati, a doctoral student at Yale University, stayed at the Centre from September 1 to November 15 and worked on his dissertation entitled 'Textual Criticism and the Rules from Qumran: Pluriformity, Materiality, Ontology' (supervised by Professor John Collins and Professor Hindy Najman). In this he focused on modes of textual engagement in biblical and early Jewish literature, as reflected in the *Community Rule* in the Dead Sea Scrolls, the eleven manuscripts of which vary considerably from one another. Biblical scholarship traditionally attributes textual variation to a process of corruption in transmission: scribes make mistakes, and the biblical scholar seeks to recover the text as it stood at the beginning of the transmission process. James Nati instead asked what kinds of literary values are reflected by a religious context in which variant textual forms persisted, and argued that variants shed light not only on processes of textual development, but on concepts such as originality, authenticity and normativity in early Judaism.

In early September he participated in the Oxford-Berlin Summer School in Biblical Studies, engaging with an international group of scholars and students in debate about the figure of Solomon in history and tradition. Dr César Merchán-Hamann kindly arranged for him to work with a medieval folio of the *Aramaic Levi Document* from the Cairo Geniza. During Michaelmas Term he regularly attended the Old Testament Seminar, Professor Joosten's Textual Criticism Seminar, Professor Najman's Early Biblical Interpretation Seminar, and Professor Goodman's Seminar on Jewish History and Literature in the Graeco-Roman Period. He presented a paper entitled 'Prophetic Authority and Scribal Craft in Second Temple Judaism' in the Early Biblical Interpretation Seminar; led the Biblical Hebrew Reading Group through a close reading of Exodus 2; and presented a paper entitled 'Non-Biblical Texts in Textual Criticism' in the Old Testament Seminar, and a dissertation chapter entitled 'Plurality and the Ontology of Literature in the *Serekh ha-Yahad*' in the Seminar on Jewish History and Literature in the Graeco-Roman Period. He attended David Patterson Lectures, and taught the first six weeks of a course on Classical Ethiopic (Ge'ez) with Professor Jan Joosten at the Centre.

James benefited greatly from the collegial environment at the Centre, and for the opportunity for informal interactions with Dr Marsh, Professor Martin Goodman, Professor Hugh Williamson and Professor Alison Salvesen. He is grateful in particular for the valuable feedback on his work from Professor Najman, Professor Jan Joosten and Dr John Screnock.

*Dr Patrick Pouchelle*

Dr Patrick Pouchelle of Centre Sèvres, Paris, stayed at the Centre from 10 January to 10 March 2018 and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’. His continued research into Septuagint lexicography included examining the way certain words important for Greek literature, such as *paideia*, ‘education’ or ‘culture’, were used and received in Jewish literature in Greek in general and in the Septuagint in particular. He also engaged in studies into how the Septuagint uses specific Greek words to translate Hebrew ones and how these choices influenced both the Hebrew and Greek languages.

He presented a paper to the Seminar on ‘Expressing Divine Education in Greek with Special Reference to the Pair *Paideuô / Elegchô*’, and participated in the Seminar reading group. Dr Pouchelle continued to work as reviewer and secretary of the *Historical and Theological Lexicon of the Septuagint*, edited by Professor Eberhard Bons (University of Strasbourg) and Professor Jan Joosten (University of Oxford), and also led a workshop at the University of Cambridge.

*Dr Stefano Salemi*

Dr Stefano Salemi of the University of Oxford and King’s College London stayed at the Centre from 14 January to 20 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’. He focused on writing a chapter of a book on the Hebrew terminology used in the book of Ezekiel to express the symbolic dimension and actions of his prophetism, and on investigating the Hebrew and Greek vocabulary related to it in the Masoretic text and Septuagint.

He also collected material for ongoing research on interpreting the symbolic actions of Ezekiel, and particularly on the meaning, role and influence of the statement ‘I have made you a sign’ (12:6) for the theology of the book of Ezekiel. The publication will examine the actions using a combination and integration of narrative-critical analysis with literary methods, individual rhetorical techniques used in a synchronic approach, and linguistic study to consider interconnections and dependencies among the symbolic accounts.

His stay at the Centre enabled him to draft chapters and revise parts of future publications, including a paper on biblical interpretation for the annual meeting of the Society of Biblical Literature in Denver. While in Oxford he greatly benefited from meeting colleagues whose research interests align closely

with his own and who offered generous guidance on his project. His work was greatly enriched by having access to the unparalleled holdings of the Leopold Muller and Bodleian libraries.

*Professor Mikhail Seleznev*

Professor Mikhail Seleznev of the National Research University – Higher School of Economics (Moscow) stayed at the Centre in Trinity Term, from 23 April to 21 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’. He also attended Professor Goodman’s seminar on Jewish History and Literature in the Graeco-Roman Period. He delivered one paper at a joint session of those seminars and another at the concluding conference of the Oxford Seminar in Advanced Jewish Studies. He also regularly participated in the Old Testament / Hebrew Bible seminar, Early Biblical Interpretation seminar and the workshop on Wisdom and Ethics organized by the Oxford Centre for the Study of the Bible in the Humanities.

His work, which greatly benefited from discussions with colleagues as well as from access to Oxford libraries, focused on the problem of theologically / ideologically motivated changes in the Septuagint. He wrote three papers: ‘Semantic Differentiation between Classical and Hebraizing Usage in the LXX, with Special Reference to the Case of νόμος (sg.) Versus νόμοι (pl.)’, ‘On the Usage of στερέωμα in the LXX, with an Appendix on the Non-usage of στερέωμα in Περὶ ὕψους’, and ‘Βασιλεὺς Versus ἄρχων: A Re-evaluation of Bickerman’s Hypothesis’, the first two of which were presented to the Seminar and the third at the conference ‘Die Septuaginta: Themen – Manuskripte – Wirkungen’ (7th Internationale Fachtagung Wuppertal).

*Dr Maria Sokolskaya*

Dr Maria Sokolskaya of Universität Bern stayed at the Centre from 15 January until 10 March and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’.

Her research focused on the Book of Wisdom (*Sapientia Salomonis*) and on theological and anthropological concepts that emerged in late Wisdom writings in Greek, in particular that the ‘spirit of discipline’ (*pneuma paideias*), which she compared with the concept of ‘conscience’ prominent in Philo of Alexandria. She also studied Philo’s treatise *De ebrietate*, where the concept of *paideia* is used in biblical exegesis in an unexpected way. This raised the

more general question of what features of Greek lexemes were decisive for the translators of the Septuagint in choosing an equivalent for an important theological notion. She found that the unambiguously positive character of *paideia* made it a suitable translation for the idea of the ‘acceptance of God-sent suffering as an instruction and correction’, an important notion in the Hebrew Bible since prophetic times.

She delivered a paper on ‘Paideia in the Septuagint and in Philo’, as well as a talk entitled “‘Your Wisdom and Your Understanding in the Sight of the Peoples’ (Deut. 4:6): What the Legend of the Seventy Translators is All About’, at the Yom Limmud Jewish Studies Seminar of the Oxford Chabad Society.

### *Professor Benjamin Wright*

Professor Benjamin Wright of Lehigh University stayed at the Centre from 23 April to 15 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’. He continued his research into the Wisdom of Jesus Ben Sira, building on work he had previously done on the Greek translation, and in preparation for writing a commentary on the book. The seminar provided fertile ground for thinking about translation Greek, a key to understanding the book of Ben Sira.

He gave several papers and lectures during his time in Oxford. To the Seminar he presented ‘Ἰσοδυναμέω and Translation into Greek in Sirach’, in which he reconsidered the evidence of the meaning of this critical term in the translator’s prologue to the work. He also participated in the Seminar’s reading sessions, and benefited from the work of other ongoing seminars, notably the Seminar on Jewish History and Literature in the Graeco-Roman Period convened by Professor Martin Goodman, and the Seminar on Early Biblical Interpretation convened by Professor Hindy Najman, in which he led an examination of Ben Sira MS B, which is housed in the Bodleian Library. He presented a paper entitled ‘Jews and the Bible in the Ancient Mediterranean’ as a David Patterson Lecture and was a respondent to Professor Jan Joosten’s paper in a one-day conference on Wisdom and Ethics held at Oriel College. He also presented at the local Chabad Society on the Hebrew Ben Sira manuscripts.

Beyond the excellent resources of the Centre, having access to the Ben Sira manuscripts in the Bodleian Library was vital to his research on the Hebrew of Ben Sira. Moreover, spending time at the Centre and at the University provided an excellent opportunity to discuss his work with a wide variety of scholars from different disciplines. He is particularly grateful to Professor Martin Goodman

and Professor Jan Joosten for inviting him to Oxford, to Professor Alison Salvesen for her help and advice, to Professor Hindy Najman for her time and engagement, to Dr César Merchán-Hamann for his assistance with the Hebrew manuscripts, and to Sue Forteach and Martine Smith-Huvers for their welcome and assistance.

*Maria Yurovitskaya*

Maria Yurovitskaya, doctoral student and lecturer at the National Research University – Higher School of Economics, Moscow, stayed at the Centre as a visiting scholar from 23 April to 21 June and participated in the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators’. She presented a paper on ‘Greek Magical Terminology in the LXX’ at a joint session of the Seminar and of Professor Goodman’s Seminar on Jewish History and Literature in the Graeco-Roman Period, and a second paper on ‘Magic and Ritual: Some Reflections of the Greek Religious Practices in the LXX’ at the Seminar’s concluding conference.

She attended other graduate seminars in Oxford, and found the reading group and discussions among Seminar participants particularly productive. These enabled her to exchange ideas and receive support from some of the most prominent scholars in the field of Jewish-Hellenistic studies. Her work was enriched also by access to the Leopold Muller and Bodleian libraries.



*Public  
Activities*

## *Lectures and Classes for the Public*

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### *Michaelmas Term*

#### *The David Patterson Lectures*

Esther in the Reel World: Film Versions of the Book of Esther    *Dr Deborah Rooke (Regent's Park College, Oxford)*

Jews and Others in Fifteenth-century Europe    *Professor Miri Rubin (Queen Mary College, University of London)*

Sayce and Driver: Is There Anything New in the Story of Biblical Archaeology?    *Professor Hugh Williamson (Christ Church, Oxford)*

Jewish Exiles and European Thought in the Shadow of the Third Reich    *Professor David Weinstein (Wake Forest University, North Carolina)*

Why Did Lord Balfour Back the Balfour Declaration?    *Professor Philip Alexander (University of Manchester)*

The Tyranny of Labels: Louis Jacobs, Denominalization and the Challenge of Institutions in British Jewry    *Dr Miri Freud-Kandel (University of Oxford)*

A Brazilian Love Story of Judaic Spirituality and Homosexual Identity    *Professor Nelson H. Vieira (Brown University, Providence, Rhode Island)*

The Stuff of Fairy Tales: Reading Hans Christian Andersen in Yiddish    *Professor Kerstin Hoge (St Hilda's College, Oxford)*

#### *Language Classes*

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

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

Yiddish: Beginners, Intermediate and Advanced    *Dr Khayke B. Wiegand*

### *Hilary Term*

#### *The David Patterson Lectures*

Finishing off Disraeli. The Disraeli Letters project 1869–1881    *Professor Lawrence Goldman (Institute of Historical Research, University of London)*

Writing a History of Judaism    *Professor Martin Goodman (University of Oxford)*

- Mr Lewinsein goes to Parliament: Jewish immigrants in London, 1880–1920  
*Professor David Feldman (Birkbeck College, University of London)*
- Statist Jews: Secularity, Sovereignty, Zionism and Judaism *Professor Yaacov  
Yadgar (University of Oxford)*
- The Origin of the Concept of the ‘Goy’: Reading Ethnic Differences in Ancient  
Jewish Literature *Professor Ishay Rosen Zvi (University of Tel Aviv)*
- Making Scents of Revelation: Aromas and Worship in Ancient Judaism  
*Dr Dominika Kurek-Chomycz (Liverpool Hope University)*
- What Do We Learn from Studying the Vocabulary of the Septuagint?  
*Professor Jan Joosten (University of Oxford)*

*London Lectures at JW3*

- A History of Judaism *Professor Martin Goodman (University of Oxford)*
- Israel and the Meaning of Jewish Sovereignty *Professor Yaacov Yadgar  
(University of Oxford)*
- How the 1967 War Turned Diaspora Jews into White People *Dr Sara  
Hirschhorn (University of Oxford)*
- The Architecture of the Herodian Temple – History and Ideology *Hallel  
Baitner (The Hebrew University of Jerusalem)*
- The Vocabulary of the Septuagint *Professor Jan Joosten (University of Oxford)*
- Making Scents of Revelation: Aromas and Worship in Ancient Judaism  
*Dr Dominika Kurek-Chomycz (Liverpool Hope University)*

*Language Classes*

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

***Trinity Term***

*The David Patterson Lectures*

- Jewish Humanitarianism and its Imagery in the Great War Era *Dr Jaclyn  
Granick (University of Oxford)*
- Reading the Vulgate Bible with Flavius Josephus in the High Middle Ages:  
Exploring the Work of a Medieval French Censor *Dr Anthony Ellis  
(Universität Bern)*

Samson in Stone: New Discoveries in the Ancient Synagogue at Huqoq in Israel's Galilee *Professor Jodi Magness (University of North Carolina)*

Jews and the Bible in the Ancient Mediterranean *Professor Benjamin Wright (Lehigh University, Pennsylvania)*

Hannah Senesh: The New Story *Dr Louis Levine (Museum of Jewish Heritage, New York)*

How the 1967 War Made Diaspora Jewish Zionists into White People *Dr Sara Y. Hirschhorn (University of Oxford)*

*Kales-Breyshis* – The Bride of the Beginning and Other Poems: Contemporary Yiddish Poetry *Dr Khayke Beruriah Wiegand (Oxford Centre for Hebrew and Jewish Studies)*

### *Oxford Biblical Hebrew Summer School*

(Convened by Dr Stephen Herring)

Intensive two-week course in Biblical Hebrew

### *Language Classes*

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

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

Yiddish: Beginners, Intermediate / Advanced *Dr Khayke B. Wiegand*

## *Journal of Jewish Studies*

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The *Journal of Jewish Studies* continued regular publication during the 2017–18 academic year, under the joint editorship of Professor Sacha Stern (University College London), and Professor Alison Salvesen (University of Oxford) who joined the team in October 2017. Margaret Vermes (Oxford Centre for Hebrew and Jewish Studies) was Executive Editor. Dr Benjamin Williams (King's College London) was Book Reviews Editor. Dr Alinda Damsma (University of Oxford) is Assistant Editor.

Volume 68, no. 2 (Autumn 2017) comprises articles on early Roman Judaea (H. Cotton, P. Tomson), early rabbinic literature (A. Gvaryahu, Y. Feintuch), Sepphoris (J. Ashkenazi and M. Aviam), medieval liturgical poetry (W. van Bekkum and N. Katsumata), the Jews of early modern Italy (D. Malkiel) and China (Peng Yu), and Judaism and psychoanalysis (M. Seidler).

Volume 69, no. 1 (Spring 2018) has a mix of articles on the origins of ritual

immersion (Y. Adler), prefaces in the Babylonian Talmud (Y. Brandes), Rashi's Talmudic commentary (A. Ahrend), the calendar in the *Tur* (N. Vidro), early modern historiography (I. Sherer), Ottoman Jewry (Y. Ben-Naeh), Agnon (O. Levin), and Buber (D. Breslauer).

Both issues include book reviews that cover works ranging from the ancient to the modern world.

The *Journal* has continued to respond to the effect of globalization and digitization on all levels of the publishing industry. From now on, authors will be identified by ORCID numbers in the *Journal's* metadata. Credit card payments by subscription agencies in GBP and USD will be made securely by hyperlink operation of virtual banks. As universities open up branches in other locations world-wide, local and remote online access to institutional subscribers are now required, and will be offered by *JJS* through IPv6 ranges from next year onwards. The security of the *JJS's* website has been increased by wrapping domain with an HTTPS layer; to this end, various aspects of the website, including its dependencies and metadata, had to be reconfigured to HTTPS technology.

The issues of the *Journal* were published and distributed, as always, on time. Waiting time for authors, between initial submission and publication, has been brought down to 12–18 months. The *Journal* is proud of the smoothness and timeliness of its operations, thanks to its highly professional and dedicated team.

## *Institute for Polish–Jewish Studies*

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The Institute for Polish–Jewish Studies, an associated institute of the Centre, organized five events in 2017–18 and supported one more.

In partnership with the Wiener Library, London, the Institute organized a meeting on 25 October 2017 devoted to the Vilna Committee of 1939–1941, an organization which played a key role in documenting the early stages of the Holocaust. The Committee was created in Vilna (Vilnius) by a group of journalists and academics who had fled Warsaw in September 1939 and who decided to begin collecting evidence of the destruction of Polish Jewry following the German invasion of Poland on 1 September 1939. The Vilna Committee eventually comprised around sixty journalists, academics and public intellectuals, and the documents it collected are now seen as the first

link in the chain of documenting the Holocaust. They offer the early insight that Nazi Germany was intent on destroying east European Jewry. The event centred on a talk by Miriam Schulz, a research student at Columbia University (New York City): she is the first historian to conduct a systematic review of the Committee's reports. The event was fully booked and attended by more than sixty people.

A one-day conference on the subject 'Jewish Education in Eastern Europe' was held on 16 January 2018 at the Polish Embassy in London. Organized by the Institute together with the Institute of Jewish Studies, University College London, it was supported by the Polish Embassy, the Polish Cultural Institute in London, and the American Association for Polish–Jewish Studies. The purpose of the conference was to launch volume 30 of the yearbook *Polin: Studies in Polish Jewry*. The theme of this year's volume was 'Jewish Education in Eastern Europe', and it was edited by Eliyana R. Adler and Antony Polonsky.

An emphasis on education has long been a salient feature of the Jewish experience. The pervasive presence of schools and teachers, books and libraries, and youth movements, even in an environment as tumultuous as that of nineteenth- and twentieth-century Eastern Europe, is clear from the historical records. Historians of the early modern and modern eras frequently point to the centrality of educational institutions and pursuits within Jewish society, yet the vast majority treat them as merely a reflection of the surrounding culture. Only a small number note how schools and teachers could contribute in dynamic ways to the shaping of local communities and cultures.

Volume 30 of *Polin: Studies in Polish Jewry* addresses this gap in the portrayal of the Jewish past by presenting education as an active and potent force for change. It moves beyond a narrow definition of Jewish education by treating formal and informal training in academic or practical subjects with equal attention. In so doing, it sheds light not only on schools and students, but on informal educators, youth groups, textbooks and numerous other devices through which the mutual relationship between education and Jewish society is played out. It also places male and female education on a par with each other, and considers with equal attention students of all ages, religious backgrounds and social classes.

The conference was opened by welcoming addresses by H. E. Arkady Rzegocki, Ambassador of the Republic of Poland, and by Vivian Wineman and Ben Helfgott respectively president and chairman of the Institute for Polish–Jewish Studies. The conference consisted of three sessions. The first sought to introduce and elucidate the goals of the 500-page *Polin* volume, through

a conversation between its two editors: Eliyana Adler (Pennsylvania State University) and Antony Polonsky (chief historian at the Polin Museum of the History of Polish Jews, Warsaw).

The second session, chaired by Eliyana Adler, focused on Jewish education in Poland during the interwar period and the Holocaust. Sean Martin (Western Reserve Historical Society, Cleveland, Ohio) spoke on Jewish religious education in Polish state schools; Jordana de Bloeme (York University, Toronto) examined the way the Vilna Educational Society in interwar Vilna sought to form the Jewish identity of students in the Jewish school system; and Katarzyna Person (Jewish Historical Institute, Warsaw) gave a moving account of day-care centres at refugee shelters in the Warsaw Ghetto.

The final session, chaired by François Guesnet (University College London), was a round-table discussion with the theme ‘Education in Times of Political Transformation: Comparative Perspectives’. The participants were Eliyana Adler; David Brown (Chief Executive Director, Union of Jewish Students); Tali Loewenthal (University College London); and Elaine Unterhalter (Institute of Education, University College London).

The conference concluded with a showing of the documentary film *Janusz Korczak, King of the Children*, directed by Agnieszka Ziarek (Poland / France / Israel, 2000). This documentary was triggered by the publication in 1998 of the diaries of the physician, author and pioneer of children’s education, Janusz Korczak (1878–1942), who was murdered in Treblinka alongside the children of his orphanage in the Warsaw Ghetto. It is based on interviews with people in different parts of the world who had been educated in institutions headed by Korczak, and who preserved a unique attachment to ‘the old doctor’, as Korczak was known in the interwar period. It formed a moving climax to a fascinating and enlightening day of exposition and discussion.

On 25 March a meeting was held by the Institute at University College London to mark the events of March 1968 in Poland. A revolt of students and workers against the communist government at that time led to severe suppression of political freedom. At the same time, an internal struggle for power in the government led to an anti-Semitic purge, camouflaged as an ‘anti-Zionist’ campaign, which culminated in the forced migration of at least 13,000 Polish Jews, many to asylum in Sweden, Denmark, Israel and the United States. Supported by a grant from the Polonia Aid Foundation Trust, the meeting took the form of a round-table discussion, with the participation of Krystyna Naszkowska, Joanna Helander, and Bo Persson. It was chaired by Dr Katarzyna Zechenter, lecturer in Polish culture and literature at the UCL School of

Slavonic and East European Studies; her main research interest is in the field of memory studies, and specifically how the absence of Poland's Jews is reflected in Polish collective memory.

Krystyna Naszkowska, a journalist with the Polish daily newspaper *Gazeta Wyborcza*, is the author of two books related to those events of 1968: *Wygnani do raj: szwedzki azyl* (Expelled to Paradise: Asylum in Sweden), (Warsaw, 2017), an account of the lives in Sweden of Polish Jews forced in 1968 to emigrate there; and *Ani tu ani tam: marzec '68 – powroty* (Neither Here nor There: March '68 – Returns), (Warsaw, 2018), which is about forty or fifty members of the 1968 emigration who have returned to Poland. At the meeting, Naszkowska described the events of 1968 as the most important experience in her life. Three weeks of hope and solidarity had been followed by disillusionment. As a nineteen-year-old she had been compelled to decide which side she was on, to think for herself and to conquer the fear, inculcated by her parents, of speaking openly in public on many matters. Suddenly she had felt free – she and her fellow demonstrators had naively believed that their slogans calling for the abolition of censorship and more freedom (though not the overthrow of communism) could be realized. They had not anticipated the brutal government repression, which radicalized their views and led them to abandon hope for reform within the ruling Polish United Workers' Party (Polska Zjednoczona Partia Robotnicza). They had then begun to create alternative structures outside party control and to seek the support of workers who had not, by and large, backed the students in 1968. This paved the way for the emergence in 1976 of the Committee for the Defence of the Workers (Komitet Obrony Robotników), for the Solidarity movement in 1980, and for the negotiated end of communism in 1989.

Naszkowska's book, *Wygnani do raj*, which is illustrated by photographs taken by Joanna Helander, gives an account of how Polish Jews settled in Sweden have made successful careers there in the arts and the professions. They demonstrate how much Poland has lost by their expulsion. When Naszkowska began her second book, about those Jews who had returned to Poland, she had hoped that this subject would provide a happy ending to the trauma of 1968. But the number of those who returned permanently has turned out to be rather small. They are all alarmed by the resurgence of anti-Semitism in Poland. One of them told her that Jews were like canaries in a mine which smell gas before the miners can; 'I can smell something bad here,' he concluded.

Joanna Helander was born in Ruda Śląska in Silesia and in 1968 was studying at the Jagiellonian University in Kraków. The demonstrations there were less planned and less far-reaching than in Warsaw. However, they did stimulate

her to protest against the Warsaw Pact invasion of Czechoslovakia in August 1968 to put an end to the reforms initiated by Alexander Dubček; as a result of her protest, she spent seven months in jail. The poster she designed bore the inscription ‘Moskali, ręce precz z Czechosłowacji’ (Muscovites, hands off Czechoslovakia), echoing the language of Adam Mickiewicz’s classic play *Dziady*, the banning of which in January 1968 initiated the student protests. She emigrated to Sweden in 1971, where she has been a successful photographer and film-maker, receiving in 1983 the title Photographer of the Year. She has produced various albums of photographs---of ordinary people in Silesia, of artists and writers (including Wisława Szymborska and Czesław Miłosz), and of the presence and absence of Jews in Poland. She has also, with Bo Persson, directed a number of films. *Áterkomster* (Returning, 1994) is an attempt to reconstruct the history of her Jewish family, while *Wieczorem patrzą na księżyc* (Watching the Moon at Night, 2015) is an investigation of the links across Europe and the Middle East of anti-Semitism and terrorism.

The meeting produced a revealing and valuable discussion, attended by over 100 people, which brought out the substantial trauma suffered by those forced after 1968 to leave their homeland with documents stating that the holder is ‘not a Polish citizen’. It also highlighted the strong echoes of 1968 in the present-day Polish political climate.

On 23 May the Institute organized a presentation at University College London by Shimon Redlich, the noted historian of Russian and Soviet Jewish history. Redlich has reflected on his survival during the Holocaust in *Together and Apart in Brzezany* (2002) and about the immediate postwar period, which he spent in Łódź, in *Life in Transit, 1945–1950* (2010). At this meeting Redlich presented his latest publication, *A New Life in Israel, 1950–54*. This is an account of his arrival in Israel and his adaptation to and integration into Israeli society. The story revolves around three locations and contexts: Kibbutz Merhavia, the town of Afula, and the Israeli army. As in his earlier books, Redlich combines personal recollections with interviews and historical records. The presentation began with a short video about revisiting Kibbutz Merhavia, and this was followed by a lecture by the author and concluded with a question-and-answer session.

On 17 June, the Institute organized an all-day ‘Jewish Roots Workshop’ at JW3 in London, which addressed the most important questions faced by those researching their family roots and travelling to Eastern Europe to explore them. It was divided into five sessions: Heritage, Genealogy, Holocaust, Memory and Travelling. Each session took the form of a presentation by an expert

and a discussion of the issues raised, including the current political situation in Eastern Europe. Among the presenters were David Kosky; Michael Tobias, a vice-president of JewishGen, Inc. and a co-founder and board member of Jewish Records Indexing – Poland; Carol Elias; Norbert Hirschhorn; and Astrid Schmetterling.

The Institute supported one further event, the seventh in the annual series of ‘Litvak Days’, dedicated to the legacy of Lithuanian Jewish culture, which took place on 29–30 November 2017. This was organized in co-operation with the Embassy of the Republic of Lithuania, the Department of Hebrew and Jewish Studies of University College London, and the Parkes Institute of the University of Southampton. It began with a concert at University College London by the renowned Yiddish singer of Litvak origin, Michael Alpert, who performed and explained a set of klezmer music pieces.

On the following day an academic conference took place at the Lithuanian Embassy exploring the Litvak contribution to diverse fields of the arts, including painting and sculpture, as well as music, theatre, photography, prose and poetry. It was opened by Darius Skusevičius, Vice-Minister of Foreign Affairs of Lithuania, and Faina Kukliansky, chair of the Lithuanian Jewish community. Among those who spoke were Arūnas Gelūnas, member of the Lithuanian parliament, who described the architectural legacy of Litvaks in Kaunas, and Vilma Gradinskaitė (Vilna Gaon State Jewish Museum), who gave an account of the contribution of Litvak artists to interwar Lithuanian artistic modernity. Other speakers included Professor Gail Levin (City University of New York), Dr Vivi Lachs (University of London), and Professor Claire Le Foll (Parkes Institute, the University of Southampton).

Finally, readers may like to visit the Institute’s website, updated regularly, which offers information about its ongoing activities and the latest relevant publications: <http://polishjewishstudies.co.uk/>.

## *The Leopold Muller Memorial Library*

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The Library has completed its fourth year at the Clarendon Institute on Walton Street, during which the front-desk team in particular – Michael Fischer, Radhika Jones and Lucinda Armstrong – continued to offer expert help and advice to readers. Their work, under the able supervision of Milena Zeidler, was

the key to the success of the Library's activities. We are tremendously grateful to the Centre's outgoing President, Professor Martin Goodman, for his support and encouragement during his tenure, which ensured the success of the move to Walton Street and smoothed the path of our integration into the University library system. We wish him all the best for the future and welcome the new President, Professor Judith Olszowy-Schlanger, who is already a committed supporter of the Library.

Once again we owe thanks to the Bodleian Library's staff for their support, particularly Elisabet Almunia, Catriona Cannon, Dr Gillian Evison, Dr Chris Fletcher, James Legg, Richard Ovenden and Alex Walker.

We completed the integration of Judaica from the Oriental Institute Library into our collection and consolidated almost all our collections on the shelves, making it easier for readers to browse by subject. We continued to send underused books to the Book Storage Facility in Swindon, making room for new acquisitions and for items more in demand.

In the past year we registered 280 new patrons, a 52 percent increase on the previous year's figures. Of these, 85 were undergraduates, 82 postgraduates and 139 researchers, either local or visiting. The significant increase reflects the fact that we are now the library of choice for those involved in Jewish Studies in Oxford. Between 1 August 2017 and 31 July 2018 we had almost 10,000 entries into the Library, representing an increase of over 12 percent on 2016–17, a differential influenced by the Library's closure for eight weeks from mid-August 2016, which resulted in reduced figures for that year. The number of loans between 1 August 2017 and 31 July 2018 was 4166, representing an increase of close to 16 percent on the previous year's figures. A total of 1293 books were requested from the Book Storage facility in Swindon to our Reading Room, about 1 percent less than the year before, when the figures were abnormally high due to the closure of the Library in 2016, as mentioned above. The Book Storage Facility, which allows readers to order material from Swindon online for the next working day, has continued to work exceptionally well.

Dr Muireann Leech and Mark Lorenzo continued to staff the Library as Invigilators in the extended opening hours during term-time, and provided cover when other members of staff could not be at the front desk. Their helpfulness has been much appreciated by our readers. Dr Leech went on maternity leave and we congratulate her and her family on the arrival of their second child.

One of our Library Assistants, Lucinda Armstrong, took a full-time position at the Philosophy and Theology Library, and we wish her all the best in her new

post. We immediately began recruiting her replacement, and filled the post before the start of the academic year.

We had two exhibitions this year. The first, in the autumn, featured miniature books from the Copenhagen Collection, making visitors aware of the treasures included in this vast collection. Around Passover we mounted a display of Haggadot, including editions for children and translations into various languages.

Our collection's biblical studies section proved of value to participants in the Oxford Seminar in Advanced Jewish Studies – 'Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators', during Hilary and Trinity terms, and to the numerous scholars who attended the Seminar's closing International Conference on 18–20 June. Particularly useful were the materials transferred from the Oriental Institute Library, the loan from Professor Jan Joosten and books donated by Professor Martin Goodman.

For a third year the 'Workshop on Hebrew Manuscript Studies' met for two weeks at the beginning of the Long Vacation at the Bodleian Library and focused on its world-class manuscript collection. This successful event was convened by Professor Judith Olszowy-Schlanger, Professor Sarit Shalev-Eyni and Dr César Merchán-Hamann. Like the previous two Workshops it was financed by the Centre with the aid of a grant from the Rothschild Foundation (Hanadiv) Europe.

### *Cataloguing*

A total of 5151 items were catalogued over the year, including close to 1300 new bibliographic records, mostly from the backlog, the loan collections and the Copenhagen Collection. The Library's riches are therefore increasingly available to readers in and outside Oxford, since catalogued items appear in the online catalogue SOLO. Most of this demanding work was done by Milena Zeidler and Michael Fischer.

### *Acquisitions*

The Library continued to acquire books in close coordination with the other Bodleian libraries, concentrating on the fields of Second Temple Judaism, Modern Hebrew Literature, Rabbinics and Jewish History. Close to 600 books and periodical issues were acquired, an increase of 15 percent on last year. Milena Zeidler's work was crucial to this, as to the functioning of the Library on the whole.

*Making the Kressel Letters Available*

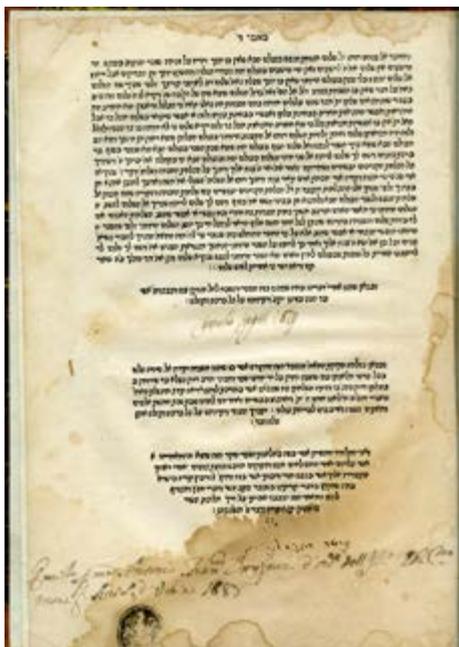
One of the Library's most important holdings is the Kressel Collection and Archive. These were acquired for the Centre in 1974 by David Lewis and David Young. Their acquisition marked the start of the Library as a significant collection and they constitute its core until today. The books have been catalogued, but not the archive, which consists of letters and over 400,000 cuttings from Jewish newspapers between c.1935 and 1980. Most of the newspapers are Israeli, although there are some from other countries and not in Hebrew. In addition, the Archive contains pamphlets, manuscripts and thousands of letters written to Kressel by writers, scholars and personalities in Israel and elsewhere, as well as hundreds of short autobiographies of writers produced at Kressel's request.

Getzel Kressel, the pre-eminent Israeli bibliographer, corresponded with most of the Israeli writers and scholars of his time, as well as with many in the Diaspora. Born in Austro-Hungarian Galicia before the Great War, he was in correspondence with Galician figures who participated in the establishment of the *yishuv*, including Sh. Y. Agnon, Zalman Shazar and Dov Sadan, as well as with *yishuv* leaders such as Moshe Sharett and Berl Katznelson. Keenly interested in both Hebrew and Yiddish literature, he corresponded with S. D. Goitein, Moshe Starkman, Abraham Sutzkever and Aaron Zeitlin, among other writers and scholars in Israel, Europe and the Americas. As a journalist he corresponded with the editors of *Davar*, *Ha'aretz* and other leading newspapers. He was also involved in memorializing communities destroyed in the Shoah, and in recording the histories of major Jewish towns of the *yishuv*. His correspondence provides a snapshot of Jewish literary, cultural and political life in Mandate Palestine and the State of Israel.

Thanks to a grant from the Rothschild Foundation Europe, we began to catalogue the letters, to digitize a selection, and to plan physical and online exhibitions. We are grateful to the Rothschild Foundation (Hanadiv) Europe for its generosity, and to Professor Glenda Abramson, without whose expertise this project would not be possible.

*Joosten Loan*

We received an important collection of 82 books, representing the latest in biblical scholarship, as a generous loan from Professor Jan Joosten, who has allowed us to lend his books to readers and treat them as part of the general collection.



1, 2. Joseph Albo's *Sefer ha-Ikarim*, Soncino: Joshua Soncino, 1485. First page (left) and last page.

### *Lewis Family Loans*

We have also received two collections and one book on long-term loan from the Lewis Family Interests. They join the rest of the loans already in our holdings. The newly arrived collections include over 1300 items previously housed in London, thereby completing the consolidation of the Lewis Family Interests' long-term loans in the Leopold Muller Memorial Library and the Bodleian Library. Among the books are two incunabula, formerly part of the Sassoon Collection: a copy of Joseph Albo's *Sefer ha-Ikarim*, printed by Joshua Soncino in 1485 [Images 1–2], and a Bible printed by Soncino in Pesaro in 1491–2. Some of the fifty other items printed before 1830 belonged to the Beth Din of the United Synagogue or to Jews' College, and are of importance for the history of Anglo-Jewry.

Particularly significant are the Hyams Collection and the Catherine Lewis Liturgy Collection. The former comprises hundreds of children's books and



3, 4. *Alfa-Beta metsuyeret* [Illustrated Aleph-Beth Primer]. Warsaw: Tushiah, 1902. Front cover (above) and first page.

works for teaching Hebrew, published in Hebrew, Yiddish, German, English, Russian, Polish, Spanish and French, either in Europe or in North or South America from the late eighteenth century to the 1980s [Images 3–4]. The Catherine Lewis Liturgy Collection contains many rare pre-1939 prayer-books and liturgical works for home-use in German lands. The Lewis Family interests have additionally deposited in the Library eight other items, including a magnificent copy of the 1566 Plantin Pentateuch [Images 5–7], as well as educational materials, a synagogue panorama [Image 8] and a board game [Images 9–10], as listed below.

The Library is grateful to David Lewis and his family for continuing to contribute works that enrich the Library's collection by filling other gaps in its holdings as well as in those of the Bodleian. We list only the individual loans below, on page 93.



5, 6, 7. חמשה חמשי תורה [Hamishah Humshe Torah].  
Antwerp: Christopher Plantin, 1566. Front cover and  
title page (above) and folio 5r (right).





8. Martin Engelbrecht. [*The Synagogue: a peepshow*]. [Augsburg]: M. Engelbrecht, [ca. 1755].

### *Donations*

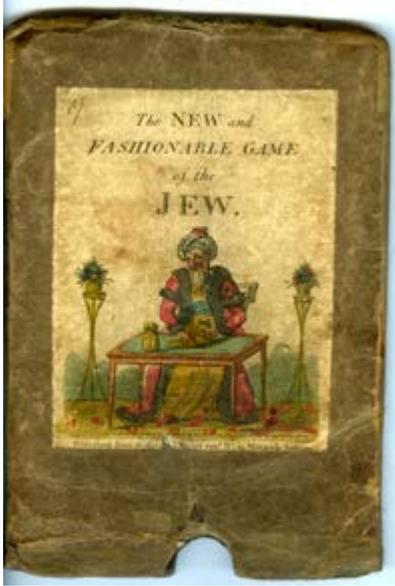
We record below, on pages 128–9, our gratitude to those who in the past year enriched the Library collections with their gifts of books, all of which were of immediate use to scholars and students at the Centre and the University. We would like to single out the following donations that are of particular importance:

Professor Glenda Abramson again generously donated books and other printed material in the areas of Modern Hebrew drama and literature, as well as letters by the major Israeli poet Yehuda Amichai.

Professor Yuval Dror continued to donate books in the fields of Jewish education, as well as of modern Hebrew literature, Israeli history, society and politics.

Professor Martin Goodman again donated a substantial number of books on aspects of Second Temple and Rabbinic Judaism.

Dr Sara Hirschhorn donated a number of books on modern Israeli history and politics.



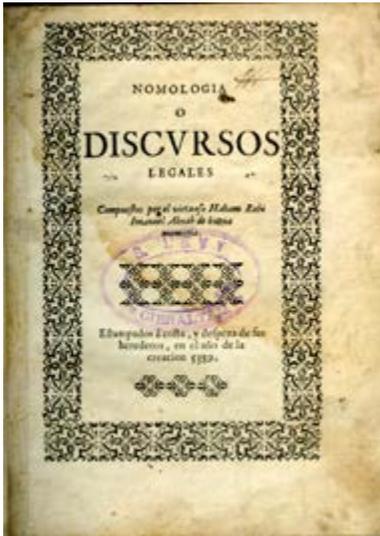
9, 10. *The New and Fashionable Game of the Jew*. London: Wallis, Dunnet and Wallis, 1807. Cover (left) and Rules.

Michael Joseph, of Joseph's Bookshop in London, donated a substantial collection of books on aspects of modern Jewish religion, literature, history, society and politics.

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

With the help of an endowment in memory of Sir Isaiah Berlin the library acquired scholarly works on medieval, modern and post-modern Jewish thought, listed on pages 129–30 below. Many of these focus on Jewish reactions to modernity and Emancipation, and on their impact on Jewish thought, as well as on modern and contemporary Jewish Ethics.

The Hans and Rita Oppenheimer Fund for books related to the Holocaust and Modern Jewish History made it possible for the Library to acquire volumes on various aspects of the Holocaust, including its antecedents and continuing repercussions, which are listed on pages 130–1 below. Notable are works on the prelude to and aftermath of the Holocaust, including survivors' testimonies that illustrate its effect on individual lives, as well as on conditions in Weimar Germany and pre-war Europe.



11. Immanuel Aboab, *Nomologia o Discursos legales* (Amsterdam, 1629).

*Title page.*

12. *סדר ברכות*: *Orden de bendiciones* (Amsterdam: Albertus Magnus,

1686–87)



Library retained material dealing with Hebrew, Semitics, Biblical Studies and Jewish History and Literature, while the African holdings, mostly Ethiopic, went to the Bodleian Library. The donation is the result of efforts particularly by Peter Oppenheimer. Some of the books were water-damaged and had to be repaired. The substantial conservation bill was partly defrayed by the Foundation, whose generosity both in this matter and in the gift itself is greatly appreciated.

The Ullendorff Collection is an extremely valuable scholarly resource that complements the Centre's Biblical and Hebrew Literature sections, especially enriching our Hebrew, Aramaic and Semitic linguistics holdings. Also included is extensive correspondence with scholars, as well as typescripts and drafts of reviews and other works [Images 13–14].

*Books on Long-term Loan from the Lewis Family Interests*

*Alfa-Beta metsuyeret* [Illustrated Aleph-Beth Primer]. [12 boards] Warsaw: Tushiah, 1902.

Engelbrecht, Martin. [The Synagogue: a peepshow]. [Augsburg]: Maj. M. Eng[elbrecht], [ca. 1755]. [6 engraved sheets, 100 x 140 mm]

[Bible] חמשה חמשי תורה [Ḥamishah Ḥumshe Torah]. Antwerp: Christopher Plantin, 1566.

[Game] *The New and Fashionable Game of the Jew*. London: Wallis, Dunnet and Wallis, 1807. [Engraved panel, 480 mm x 410 mm]

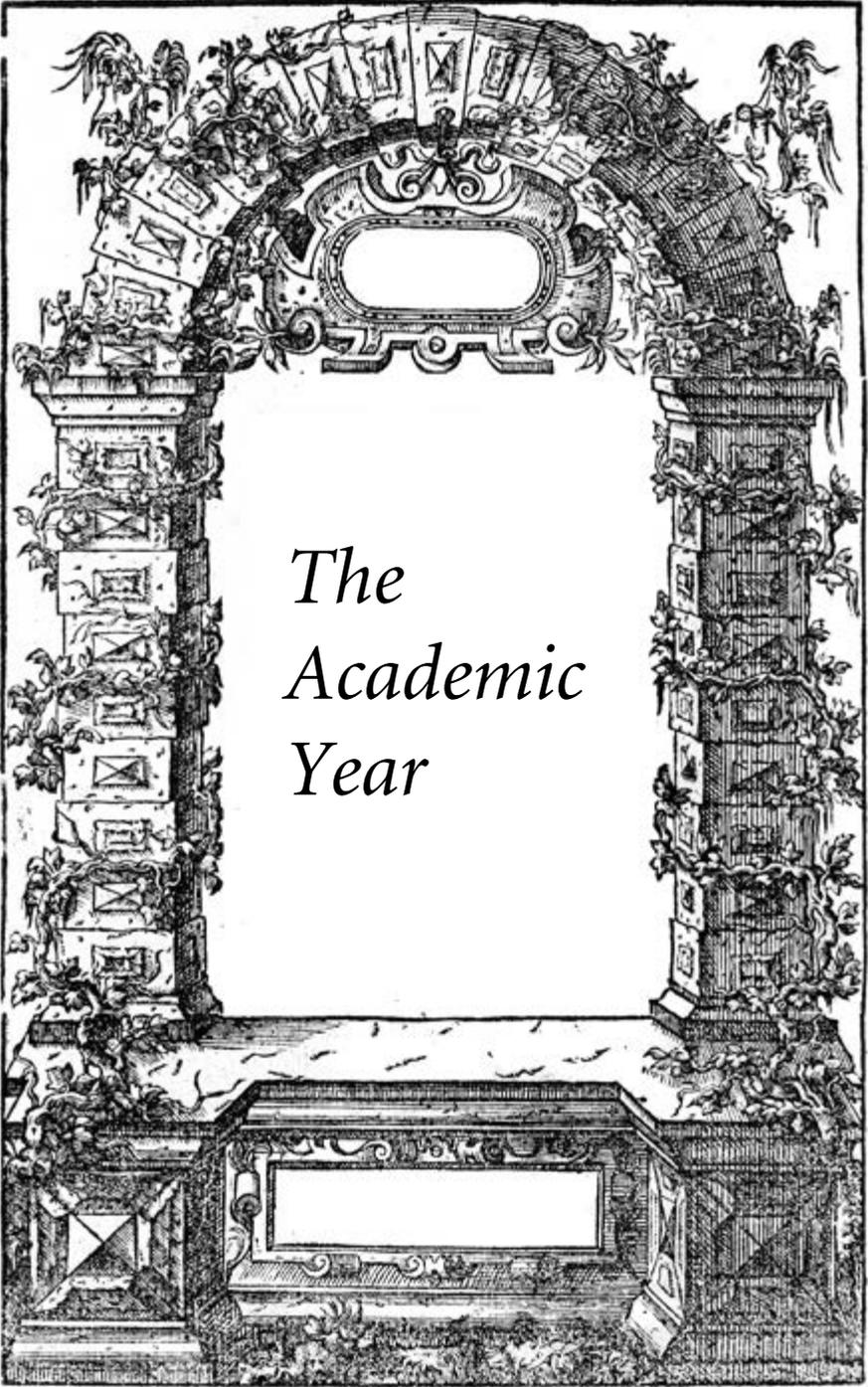
Gerondi, Nissim. שאלות ותשובות [Sheelot u-Teshuvot]. Rome: Isaac Deltas, Antonio Baldo and Samuel Sarfati, 1545–46. First ed.

Karo, Joseph. ספר שולחן הפנים (Sefer Shulḥan ha-Panim). Venice: Bragadin, 1713. [Ladino translation of the *Shulḥan 'Arukh*]

Salmon, T. A. and [Richard Busby]. *Hebraicae grammatices rudimenta, in usum scolae Westmonasteriensis; diligenter recognita...* London: C. Dilly, [1794]. [bound with]

Bennet, Thomas. *Breve consilium de studio praecipuarum linguarum orientalium, Hebraeae scilicet, Chaldaeae, Syrae, Samaritanae, et Arabicae, instituendo et perficiendo. Iterum editum...* London: C. Dilly, 1779.

[Mishnah. Seder Mo'ed. Masekhet Yoma] *Joma. Codex talmudicus, in quo agitur de sacrificiis, caeterisque ministeriis diei expiationis ... ex hebraeo sermone in latinum versus, & commentariis illustrates a Roberto Sheringhamio Cantabrigensi*. London: James Young, 1648.



*The  
Academic  
Year*

# *Courses, Lectures, Conferences, Publications and Other Activities by Fellows of the Centre*

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## *Courses Taught by Fellows of the Centre*

### *Professor Martin Goodman*

The Formation of Rabbinic Judaism (with Dr Benjamin Williams) (BA in Theology)

Varieties of Judaism, 100 BCE – 100 CE (BA in Theology)

Jewish History 200 BCE – 425 CE (MPhil in Jewish Studies in the Graeco-Roman Period)

Jewish History 70 – 500 CE (MSt in Jewish Studies)

### *Dr Sara Yael Hirschhorn*

Zionism and Its Critics (MSt in Jewish Studies)

Modern Israel: History, Politics and Society (BA in Oriental Studies, MSt in Jewish Studies, MPhil in Modern Middle Eastern Studies)

### *Professor Adriana X. Jacobs*

Modern Hebrew Literature, 1900–Present (MSt in Jewish Studies)

Modern Hebrew Literature (BA in Oriental Studies)

### *Professor Jan Joosten*

Samaritan Hebrew (MSt in Classical Hebrew)

Ethiopic (Graduate course)

Radical Exegesis (with Professor Adriana Jacobs and Professor Hindy Najman)

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

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

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

Biblical Hebrew Syntax (MSt in Classical Hebrew)

*Professor Alison Salvesen*

- Septuagint Studies: Lectures and Text Studies (MSt in Bible Interpretation, MPhil in Judaism and Christianity, MSt in Classical Hebrew, MPhil in Old Testament Theology)
- Texts from the Hebrew and Greek Bibles and from Philo and Josephus on the Conquest of Canaan (MSt in Bible Interpretation)
- Jewish Eschatology: Messianic Targum texts (MPhil in Jewish Studies in the Graeco-Roman Period)
- Jewish Wisdom Literature: Texts from Sirach, Wisdom of Solomon and Pseudo-Phocylides (MPhil in Jewish Studies in the Graeco-Roman Period)
- Jewish Historiography: Texts from Philo, *Legatio*, *Letter of Aristeas*, I Maccabees, II Maccabees, Josephus' *Antiquities*, Hellenistic Jewish Historians (MPhil in Jewish Studies in the Graeco-Roman Period)
- Syriac Biblical Texts and Exegetical Literature on Abraham (MPhil in Islamic Studies and History)
- Aramaic Texts: Ezra 4–6; Targum Onkelos to Genesis 4, 12, 20, 22; Genesis Apocryphon XX-XXII (MSt in Classical Hebrew)
- Jewish Bible Interpretation: Ezekiel the Tragedian; Philo, *de Decalogo* §§ 32–39; Josephus, *Antiquities* I on Abraham; Targums to Genesis 22 (MPhil in Judaism and Christianity)

*Dr John Screnock*

- Esther (MSt in Theology; MPhil in Theology)
- Psalms and Related Literature (MSt in Classical Hebrew)
- Ugaritic Grammar and Texts (MSt in Classical Hebrew)
- The War Scroll (MPhil in Jewish History and Literature in the Graeco-Roman World)
- Psalms (BA in Theology)

*Professor Yaacov Yadgar*

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

*Lectures and Papers by Fellows of the Centre*

*Dr Miri Freud-Kandel*

- 'Religion and Change', Roundtable, European Academy of Religion, Bologna
- 'Religious Authority Reinterpreted: Orthodox Judaism and the Challenge of Biblical Criticism', Woolf Institute, Cambridge
- 'Tolerance and Intolerance: Orthodox Judaism and the Challenge of Biblical Criticism', Abrahamic Seminar on Tolerance and Toleration, Lady Margaret Hall, Oxford

*Professor Martin Goodman*

- 'A History of Judaism', Limmud Festival 2017, Birmingham
- 'Images in Synagogue Mosaics in Late-Roman Palestine', Conference on 'Imagining the Divine', Oxford
- 'A History of Judaism', JW3, London
- 'Toleration of Variety Within Judaism', Abrahamic Religions seminar, Oxford
- 'Kings, Governors and Rebellion in Roman Judaea: The Role of Agrippa II in Jerusalem', Department of Classics, Edinburgh
- 'Writing a History of Judaism', David Patterson Lecture, Oxford
- 'Themes in the History of Judaism', Manchester Limmud
- 'A History of Judaism' in conversation with Rabbi Norman Solomon, Mosaic, Oxford, and Jewish Book Week on tour
- 'A History of Judaism', Montefiore Endowment Lecture, Society for Jewish Study, London
- 'A History of Judaism', Jewish Book Week, London
- 'A History of Judaism', Oxford Literary Festival, Oxford
- Response to Philip Alexander on Celsus' Judaism, conference on 'Celsus in his World', Cambridge
- 'A History of Judaism', radio interview (one hour) for 'Rabbi Wechsler Teaches' on Sirius XM (USA)
- 'A History of Judaism', Smithsonian Institution, Washington DC
- 'A History of Judaism', William and Mary College, Williamsburg
- 'Kings, Governors and Rebellion in Roman Judaea: The Role of Agrippa II in Jerusalem', William and Mary College, Williamsburg

- 'A History of Judaism', Gershman Y, Philadelphia
- 'A History of Judaism', Penn Book Center, Philadelphia
- 'A History of Judaism', Labyrinth Books, Princeton
- 'A History of Judaism', Center for Jewish History, New York
- 'Josephus on Trial', Thames Valley Limmud
- 'A History of Judaism', Ancient World Cluster, Wolfson College, Oxford
- 'Paul on Forced Circumcision in Galatians 6:2', Conference in Honour of Judith Lieu, Cambridge
- 'The Politics of Judaea in the Fifties CE: The Evidence of the New Testament', Seminar in Jewish History and Literature in the Graeco-Roman World, Oxford
- 'Reflections on Writing a History of Judaism', Richard Barnett Memorial Lecture, Jewish Historical Society of England, London
- Response to Hywel Clifford on 'Philo's Allegories on Exclusion from the Assembly (Deut. 23:1–8)', Conference on 'Wisdom and Ethics', Oriel College, Oxford
- 'Sources on the Politics of Judaea in the Fifties CE: The Evidence of the New Testament', Conference in Honour of Lucio Troiani, Pavia
- 'The History of Judaism and the History of Religions', Keynote Lecture, annual meeting of the British Association for Jewish Studies, Durham
- 'Challenges and Perspectives for Teaching in Academic Jewish Studies', EAJS Forum, Congress of the European Association for Jewish Studies, Cracow

*Dr Sara Yael Hirschhorn*

- 'How the 1967 War Turned Jews into White People', Patterson Lecture, Oxford, and JW3, London
- 'City on a Hilltop: American Jews and the Israeli Settler Movement', Cape Town Jewish Literary Festival, University of Oxford Rothermere American Institute, US Embassy in Tel-Aviv Scholar Series, Brandeis University Schusterman Center for Israel Studies Scholar Series Podcast, BICOM-Fathom Speaker Series (London), Foundation for Middle East Peace and Carnegie Endowment Speaker Series (Washington, DC), Americans for Peace Now Speaker Series (Washington, DC), Society for Historians of American Foreign Relations (Washington, DC)
- 'Israel: A Land Without Borders' and 'Israel and the Jewish Diaspora: Irrelevant or Influencer?', New Israel Fund UK / Yachad, 'Israel 70 / Israel 100' Conference, JW3

- ‘The History and Politics of the Israeli Settler Movement’, Memorial Foundation for Jewish Culture / Nahum Goldmann Fellowship, Cape Town and ‘Intractable’ Podcast, Israel
- ‘American Jews: Settlers and Skeptics’, Jewish Book Week, London
- New Books Network – Jewish Studies Podcast, Book Interview
- ‘Reflections on the 100th Anniversary of the Balfour Declaration: Between Myth and Reality’, Evan Luchard Lecture, Oxford City Hall
- ‘Diaspora-Israel Relations: Where Are We Now?’, On-Camera Interview for Film ‘Israelism’
- ‘Upper West Bank: The Story of American-Born Settlers’, Tel-Aviv Review Podcast
- ‘Do You Think You Know Israeli Settlers?’, Israel 360 Podcast
- Monthly Briefings on Israel / Palestine Affairs, Oxford Analytica

*Professor Adriana X. Jacobs*

- ‘Hebrew Poetry as Translation’, National Association of Professors of Hebrew Conference, Amsterdam
- ‘Translational / Transnational: World Poetry in Hebrew’, Berlin-Oxford Workshop: Language, Literature and Culture, University of Oxford
- ‘Every Poem a Translation’, Program in Translation and Intercultural Communication, Princeton University
- ‘Zombie Memories: Hezy Leskly and the Poetry of Survival’, The 12th international Lavy Colloquium: New Frontiers in the Study of Modern Hebrew Literature, Johns Hopkins University
- ‘*She’at ha-kokhav*: Lispector in Hebrew’, After Clarice: Lispector’s Legacy, University of Oxford

*Professor Jan Joosten*

- ‘Hebrew – A Holy Tongue’, Center for Jewish History, New York City
- ‘Remarks on the Term ἐπτuαγινῆ in the Septuagint’, International Conference on ‘Papyri, Septuagint, Biblical Greek’, Université de Strasbourg
- ‘Pillars of the Sacred. Septuagint Words between Biblical Theology and Hellenistic Culture’, Keynote Lecture at the annual Exegetical Day of the Swedish Exegetical Society, Uppsala
- ‘Diachronic Linguistics and the Lexicography of Biblical Hebrew’, Joint OT / Semitic Graduate Seminar, University of Uppsala
- ‘Sexual Innuendo as Didactic Strategy in Ben Sira and Other Wisdom Texts’,

- International Conference on ‘Anthropologie und Theologie im Sirach-Buch’, Eichstätt University
- ‘The Egyptian Background of the Septuagint’, Graduate Seminar, Department of Near Eastern and Jewish Studies, Trinity College, Dublin
- ‘The “Miscellanies” in 3 Kingdoms 2:35, 46 as a Problem of Textual Plurality’, International Conference on ‘Textual Plurality Beyond the Biblical Text’, University of Lorraine, Metz
- ‘Transformations of Language and Thought in the Septuagint’, Ancient History Oxford / Princeton Graduate Seminar, ‘Transformations of Culture and Cognition’
- ‘Tatian’s Sources and the Question of the Jewish Law in the Diatessaron’, Meeting of the Society for Biblical Literature, Boston
- ‘The State of Biblical Criticism with Regard to the Study of Biblical Hebrew’, Conference on New Research on Biblical Hebrew, Academy of Hebrew Language, Jerusalem
- ‘Greek Expanded, Greek Transformed: Introduction to the Project’, Opening Lecture, ‘Oxford Seminar in Advanced Jewish Studies – Greek Expanded, Greek Transformed. The Vocabulary of the Septuagint and the Cultural World of the Translators’, Oxford
- ‘What Do We Learn from Studying the Vocabulary of the Septuagint?’, David Patterson Lecture, Oxford
- ‘The Vocabulary of the Septuagint’, JW3, London
- ‘The Hebrew Bible in Greek Dress’, Thames Valley Limmud, Reading

*Professor David Rechter*

- ‘Myth, Politics, and Empire: The Jews of Habsburg Bukovina’, Tova Yedlin Annual Lecture, University of Alberta, Edmonton, Canada
- ‘The Strange Disappearance of Habsburg Jewry’, Conference on ‘New Loyalties, Old Dramas: Jewish Community Life in the Aftermath of the Great War in Central and Eastern Europe’, New Europe College, Bucharest, Romania
- ‘East of Eden: The Habsburg Jewish Life of Leon Kellner, 1859–1928’, University of Regensburg, Germany
- ‘Brexit from the Academic Perspective’, University of Regensburg, Germany

*Professor Alison Salvesen*

- ‘Jacob of Edessa: Between Greek Tradition and Syriac Reception’, Aramaic Studies Section, Society of Biblical Literature Annual Meeting, Boston
- ‘What’s the Point of the Septuagint?’ New Testament Seminar, Keble College, Oxford
- ‘Fear and Loathing in Alexandria? Terms for Disgust in the Septuagint’, Seminar on Jewish History in the Graeco-Roman Period
- ‘Greek Versions of the Hebrew Bible / Old Testament: What Are They, and Why Do They Matter?’ Logos Conference, Oxford

*Dr Jeremy Schonfield*

- ‘Including the Matriarchs in the Amidah’, Geiger Kolleg, Berlin
- ‘Liturgical Narratives in the Shema, Amidah and Torah Readings’, Leo Baeck College, London
- ‘Kaddish for Gaza: Some Liturgical Ground Clearing’, Leo Baeck College, London

*Dr John Screnock*

- ‘Reading with the Scribes: Psalm 104 through the Lens of Textual Criticism’, Oxford Hebrew Bible Seminar
- ‘Hebrew Variants (Pseudo and Real) in Old Greek Exodus 1’, Annual Meeting of the Society of Biblical Literature, Boston
- ‘Why the Dead Sea Scrolls Matter, and How to Access Them’, Oxford New Testament Seminar
- ‘Two Scribal Readings of Psalm 104’, Oxford Early Biblical Interpretation Seminar

*Professor Yaacov Yadgar*

- ‘The Balfour Declaration: Palestine, Israel and Britain One Hundred Years On’, Royal Institute of International Affairs, Chatham House, London
- ‘Israel and the Meaning of Jewish Sovereignty’, Inaugural Lecture, Stanley Lewis Professor, St Anne’s College, Oxford
- ‘Statist Jews: Secularity, Sovereignty, Zionism and Judaism’, David Patterson Lecture, Oxford
- ‘Debating Israel’, British Association for Jewish Studies
- ‘Intersections between Jewish Studies and Israel Studies in the 21st Century’, Graz University, Austria

'Israel at 70', Jewish Book Week, London

'Israel and the Meaning of Jewish Sovereignty', JW3, London

'The Balfour Declaration and the Meaning of Jewish Nationhood', New  
London Synagogue, London

### *Publications by Fellows of the Centre*

*Professor Martin Goodman*

*A History of Judaism* (London: Allen Lane 2017; Princeton, NJ: Princeton  
University Press 2018)

*Dr Sara Yael Hirschhorn*

'The Story Behind the Story of "City on a Hilltop"', *Paper Brigade*, The Jewish  
Book Council, Summer 2018

'City on a Hilltop: A Response', *Tikkun*, August 2017

'Israel Just Turned Israel Skeptics into Israel-Haters', *Ha'aretz*, 26 July 2018

'Why Israelis and Palestinians Increasingly Think War, Not Two States, Will  
Solve Their Conflict', *Ha'aretz*, 31 January 2018

'Israel Doesn't Cause Anti-Semitism – Anti-Semites Do', *Ha'aretz*, 2 August  
2018

*Professor Adriana X. Jacobs*

*Strange Cocktail: Translation and the Making of Modern Hebrew Poetry.*  
University of Michigan Press (2018)

'Translating Cats and Cowards', *Contemporary French & Francophone Studies*  
/ *SITES*, Special issue on Translating Trump / Traduire Trump (2018) 21:5,  
pp. 533–7

'Money, So Much Money: Reading Tahel Frosh's *Avarice*', *Dibur* 5 (Spring  
2018) 87–99

'HO! and the Transnational Turn in Contemporary Israeli Poetry', Special  
Issue on Jewish / World Literature. *Prooftexts* 36.1–2 (2017) 136–66

'*Makor mul tirgum*: On Translating Anna Herman', *Ho!* 15 (Winter 2017) 114–23

### *Translations from the Hebrew*

'Vaan Nguyen, Selected Poems', *Seedings* 5 (Spring 2017) 161–3

'Anna Herman, Selected Poems', *Bellingham Review* (Spring 2018) 67

- 'Hezy Leskly, Selected Poems', Translation Folio Edited by Joyelle McSweeney, *North American Review* 303.1 (Winter 2018) 43–4
- 'Vaan Nguyen, "Packing Poem" and "Mekong River"', in Laren McClung (ed.) *Inheriting the War: Poetry and Prose by Descendants of Vietnam Veterans and Refugees*. New York: W. W. Norton (2017) 238–40
- 'Hezy Leskly, Selections from "Zombie Memories"', *Seedings* 4 (Fall 2017) 142–6

*Professor Jan Joosten*

- 'Language and Textual History of Syriac Ben Sira', in Gerhard Karner, Frank Ueberschaer, Burkard M. Zapff (eds) *Texts and Contexts of the Book of Sirach / Texte und Kontexte des Sirachbuches*. Society of Biblical Literature, Septuagint and Cognate Studies 66; Atlanta: Society of Biblical Literature (2017) 189–97
- '"A Gift of Arms": The Greek Translation of Sir. 7:31 and the Interpretive Process Underlying the Septuagint', in Michal Bar-Asher Siegal, Tzvi Novick, Christine Hayes (eds) *The Faces of Torah. Studies in the Texts and Contexts of Ancient Judaism in Honor of Steven Fraade*. Journal of Ancient Judaism, Supplements 22; Göttingen: Vandenhoeck and Ruprecht (2017) 131–8
- 'Seeing God in the Hebrew Bible and the Septuagint', in Evangelia G. Dafni (ed.) *Gottesschau – Gotteserkenntnis*. Wissenschaftliche Untersuchungen zum Neuen Testament I 387; Tübingen: Mohr Siebeck (2017) 19–27
- 'Le Diatessaron Syriaque', in *Le Nouveau Testament en Syriaque*. Dir. Jean-Claude Haelewyck; Études Syriaques 14; Paris: Geuthner (2017) 55–66
- 'The Egyptian Background of the Septuagint' in Christophe Rico, Anca Dan (eds) *The Library of Alexandria: A Cultural Crossroads of the Ancient World*. Jerusalem: Polis Institute Press (2017) 79–87

*Professor David Rechter*

- 'Germans or Jews? German-Speaking Jews in Post-War Europe: An Introduction' (with Kateřina Čapková), *Leo Baeck Institute Year Book* 62 (2017) 69–74
- 'Fact and Fiction in Kazimierz Dolny', Introduction to Leyb Rashkin, *The People of Godlbozhits*. Trans. and ed. Jordan Finkin. Syracuse: Syracuse University Press (2017) xxv–xxxi

*Professor Alison Salvesen*

- “‘Christ Has Subjected Us to the Harsh Yoke of the Arabs’: The Syriac Exegesis of Jacob of Edessa in the New World Order’, in Regina Grundmann, Assaad Elias Kattan, Georges Tamer and Karl Pinggéra (eds) *Exegetical Crossroads. Understanding Scripture in Judaism, Christianity and Islam in the Pre-Modern Orient*. Berlin / Boston: de Gruyter (2017) 145–62
- ‘Late Syriac Translations [of the Pentateuch]’, in Armin Lange and Emanuel Tov (eds) *The Hebrew Bible*, Vol. 1B. *Pentateuch, Former and Latter Prophets*. Leiden / Boston: Brill (2017) 219–24

*Dr Jeremy Schonfield*

- ‘A Totem and a Taboo: Germans and Jews Re-enacting Aspects of the Holocaust’, *European Judaism* 49:2 (2016) 87–106
- Review of: Steven Fine, *The Menorah: From the Bible to Modern Israel* (Cambridge, Mass., Harvard University Press, 2016) in *European Judaism* 50:2 (2017) 165–8
- ‘Psalms 113–118: Qualified Praise?’ *European Judaism* 50:2 (2017) 147–57

*Dr John Screnock*

- ‘Translation and Rewriting in the Genesis Apocryphon’, in Daniel K. Falk, Kyung S. Baek, and Andrew B. Perrin (eds) *Reading the Bible in Ancient Traditions and Modern Editions: Studies in Memory of Peter W. Flint*. Atlanta: Society of Biblical Literature (2017) 453–81
- ‘Is Rewriting Translation? Chronicles and Jubilees in Light of Intralingual Translation’, *Vetus Testamentum* 68:475–504
- ‘The Syntax of Cardinal Numerals in Judges, Amos, Esther, and 1QM’, *Journal of Semitic Studies* 63:125–54

*Professor Yaacov Yadgar*

- Sovereign Jews: Israel, Zionism, and Judaism*. New York: State University of New York Press (2017)
- Review: Smadar Lavie, *Wrapped in the Flag of Israel: Mizrahi Single Mothers and Bureaucratic Torture*. New York: Berghahn Books (2014), in *Journal of Modern Jewish Studies* 17:1 (2017) 135–6
- Review: Yakov M. Rabkin, *What Is Modern Israel?* London: Pluto Press (2016) in *Journal of Modern Jewish Studies* 17:2 (2018) 256–7

## *Fellows' Activities and Other News*

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### *Dr Miri Freud-Kandel*

Dr Freud-Kandel focused on completing her book on the theology of Louis Jacobs, but also continued to provide teaching, lectures and classes for both undergraduate and graduate students in the Faculties of Oriental Studies and Theology and Religion, and undertook a range of examining roles for both faculties. She also convened the fifth annual Oxford Summer Institute on Modern and Contemporary Judaism, on 'Gender and Judaism: Perspectives from the Study of Comparative Religion and Transnationalism', and submitted to the Academic Studies Press the revised proceedings of the inaugural Oxford Summer Institute, convened in 2014 to examine the intellectual legacy of Irving (Yitz) Greenberg. This will appear as a volume she co-edited with Adam Ferziger and Steven Bayme.

She participated in a BBC World Service programme *Heart and Soul*, exploring contemporary faith issues 500 years after the Reformation, and in a BBC Radio Four programme *Beyond Belief*, considering attitudes to death and mourning of different faith communities. She delivered a paper in an academic workshop exploring 'Religious Authority in Judaism and Islam' at the Woolf Institute, Cambridge, and another at the Abrahamic Seminar on Tolerance and Toleration under the auspices of the Faculty of Theology and Religion, Oxford, in both of which she focused on Orthodox approaches to biblical criticism and on how shifts in approach potentially introduce broader change. She joined a roundtable discussing evidence of 'Religion and Change' in religious communities across Europe at the conference of the European Academy of Religion, in Bologna. She also wrote various book reviews, and assessed articles and books for publication, while also continuing her role on the advisory board of the Academic Studies Press series on Orthodox Judaism.

### *Professor Martin Goodman*

Professor Goodman was on sabbatical leave during Michaelmas Term 2017 and devoted his time to completing a book to be published under the title *Josephus' Jewish War: A Biography* by Princeton University Press in 2019. For the rest of the academic year he was primarily occupied with his role as President of the Centre, but he also taught students at all levels from undergraduate to doctoral.

He convened in Hilary and Trinity terms the regular research seminar on Jewish History and Literature in the Graeco-Roman Period, and led the Oxford end of the Oxford-Tel Aviv Programme in the Study of the Ancient World, including a workshop for students of both universities held in the Centre in February 2018. His talks for the general public included numerous sessions devoted to discussing his new book, *A History of Judaism*, which was published in October 2017 in the UK and in February 2018 in the USA. The book is being translated into German, Spanish, Polish, Russian, Complex Chinese and Simplified Chinese. His other activities during the year included serving as an examiner for a doctoral thesis submitted to the Sorbonne. He stepped down from his role as a trustee of the European Association for Jewish Studies in July 2018 at the quadrennial Congress of the Association after twenty-four years as a member of its Executive Committee.

*Dr Sara Yael Hirschhorn*

Dr Sara Yael Hirschhorn, who completed her fifth year as the Sidney Brichto Fellow and University Research Lecturer in Israel Studies, worked closely with Professor Martin Goodman and the incoming Stanley Lewis Professor in Israel Studies, Professor Yaacov Yadgar, to develop the University programme in Israel Studies.

She forged ties with the School of Interdisciplinary Area Studies, the Middle East Centre, the African Studies Centre, the Rothermere American Institute, the History Faculty, and the Departments of Education and Continuing Education, as also with colleagues and universities in the UK, Europe, USA, Canada, Israel, South Africa and Australia.

Her first book, *City on a Hilltop: American Jews and the Israeli Settler Movement*, which appeared in 2017, had enthusiastic responses from peers and in the popular press, and was named a 2018 Choice Winner (second prize) for the Sami Rohr Prize in Jewish Literature and a finalist for the 2017 National Jewish Book Award. She presented its findings at several academic conferences, think-tanks, Jewish institutions and book festivals.

She began work on a new book project tentatively entitled 'From Jackson to Johannesburg: How the 1967 War Transformed Jewish Zionists Into White People', which will trace how Zionism came to be viewed in the wake of the Six Day War in 1967 as a 'white' colonialist project, gradually removing Diaspora Zionists from progressive spaces on the left and precipitating closer ties to the newly hyphenated Judeo-Christian establishment on the right in both the USA and South Africa. Comparing the American case with South Africa will provide a counter-point as Jews were already 'white' under apartheid classification

and Israel provided arms and political support to the apartheid regime. The book will explore why Zionism seems incompatible with other forms of intersectionality today, the hardening of attitudes on Israel within institutional Diaspora Zionism, and how the foreign policies of the State of Israel affect the domestic lives of Diaspora Jewry.

She wrote an article entitled 'From Goldineh Medinah to Jerusalem of Gold: American Jews and Jerusalem in the Aftermath of the 1967 War' for submission to the *Journal of American Jewish History*, and finalized two recent conference papers on 'Theoretical Alternatives to Settler Colonialism in Israel / Palestine'. She co-convened the Israel Studies Seminar, which included film and music events, and also co-sponsored events with the Centre and the Middle East Centre.

She supervised graduate students from the MSt in Jewish Studies and the MPhil in Modern Middle Eastern Studies, as well as undergraduates in Oriental Studies and the History Faculty, and an undergraduate foreign exchange student from Stanford University. She advised for two graduate theses – including one for a Rhodes scholar – and also undergraduate, masters, doctoral and post-doctoral students.

She engaged in outreach and public education both within and beyond the University of Oxford, and worked with the Centre for Middle East Studies and the Humanities division to promote the study of Israel across departmental and disciplinary lines. She also continued to write regularly for Jewish / Israel periodicals.

On completing her fifth and last year as the Sidney Brichto Fellow and University Research Lecturer in Israel Studies she wishes to thank the Centre for its support over the period of her fellowship.

*Professor Adriana X. Jacobs*

Professor Jacobs lectured on her research in contemporary Hebrew poetry and translation culture at Johns Hopkins University, Princeton University, University of Cambridge, University of Amsterdam and Freie Universität Berlin. As co-convenor of Oxford Comparative Criticism and Translation (OCCT), a research programme based at The Oxford Research Centre for the Humanities (TORCH) and St Anne's College, she organized and chaired seminars on translation that featured internationally recognized authors and translators. For the Centre she also organized and chaired a lunchtime seminar entitled "'Out of the Historic Catastrophe" – An Analysis of S. Y. Agnon's Nobel Prize Speech', by Professor Jeffrey Saks of Agnon House, Jerusalem, as well as a David Patterson lecture by Professor Nelson H. Vieira of Brown University.

With Professor Claire Williams of Modern Languages she co-organized an international conference entitled ‘After Clarice: Lispector’s Legacy’, on the Jewish Brazilian writer Clarice Lispector, which marked the fortieth anniversary of Lispector’s death and aimed to analyse her legacy and influence as it has developed in the decades since. The conference brought together international scholars as well as writers and translators to evaluate the fluctuations and swerves in Lispector’s critical fortunes, and to focus on the way her works have evolved via translation into other languages and cultures and through other disciplines (film, music, sports and the visual arts). It also addressed Lispector’s status as a Jewish writer, issues of class and race in her work, translation and reception, as well as the politics of publishing and marketing Lispector for international readerships. Jacobs and Williams are currently preparing an edited volume based on the conference, to be published by *Legenda* in December 2019.

In addition to undergraduate teaching, Professor Jacobs taught a course in Modern Hebrew literature for the MSt in Jewish Studies and supervised an undergraduate dissertation on Borges and translation for the English faculty. She also taught a seminar on untranslatability for the MSt in World Literature.

Professor Jacobs also chaired the judging committee for the Oxford-Weidenfeld Translation Prize and served as a translation mentor for the Yiddish Book Centre in Amherst, MA (USA). She completed and published articles on Tahel Frosh, Anna Herman and transnational Hebrew poetry, and is currently at work on her second monograph, which will address contemporary poetry of crisis in Israel / Palestine, Latin America and the US / UK. Her monograph *Strange Cocktail: Translation and the Making of Modern Hebrew Poetry* was published this year by University of Michigan Press.

#### *Professor Jan Joosten*

Professor Joosten travelled to New York on behalf of a fundraising campaign spearheaded by the Faculty of Oriental Studies, and spoke on ‘Hebrew as a Holy Language’ to a packed auditorium at the Center for Jewish History. In September 2017 he directed the Berlin-Oxford Summer School for Graduate Students, which focused on ‘Solomon in Story and History – New Perspectives’. Professor Bernd Schipper from Berlin was co-director, and Professor André Lemaire, Professor Hindy Najman and Professor Frank Ueberschaer each taught for one day. Dr John Screnock provided much of the organizing. Thirteen students from seven different countries participated in the event, which took place on the premises of the Oxford Centre. Later in September

he convened a small group of scholars to work on the new critical edition of the Hebrew text of 1 Kings, the *Hebrew Bible, A Critical Edition*. From January to June 2018, Professor Joosten presided, with Professor Teresa Morgan, over an Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed. The Vocabulary of the Septuagint and the Cultural World of the Translators’. He also led seminars in Dublin, Oxford and Uppsala. In Oxford he taught undergraduate and graduate courses, and supervised four MSt students and six doctoral students. He is editor-in-chief of the journal *Vetus Testamentum*.

*Professor David Rechter*

Professor Rechter was on sabbatical leave for the academic year, continuing his research on Leon Kellner, the Galician / Viennese scholar and nationalist activist. He completed an article on Jewish Toynbee Halls in east-central Europe, and another on the legacy of Habsburg Jewry. He gave the annual Tova Yedlin Lecture at the University of Alberta in Edmonton, Canada, delivered invited talks at the University of Regensburg, Germany, and at a conference at the New Europe College in Bucharest, Romania. With Dr Kateřina Čapková of the Institute of Contemporary History, Czech Academy of Sciences, he organized an international workshop on ‘German or Jews? German-speaking Jews in Post-War Europe’ at the Center for Jewish History in New York. With his colleague Professor Abigail Green, he organized an international conference, held in Oxford, on ‘The Jewish Country House’. The conference has led to a partnership and further work with the National Trust and the European Association for the Preservation and Promotion of Jewish Culture and Heritage (AEPJ), and collaboration with the Centre des Monuments Nationaux in France. He attended the Leo Baeck International Meeting in New York, as deputy chair of the London Leo Baeck Institute and international vice-president of Leo Baeck International; co-organized a PhD student workshop in Brighton for the Leo Baeck Fellowships of the German government’s Studienstiftung des deutschen Volkes; and was a member of the Studienstiftung’s selection panel in Frankfurt for graduate scholarships in German Jewish studies. He assessed projects for Princeton University Press, Littman Library of Jewish Civilization, and the Israel Science Foundation, was an external assessor for promotion at Duke University, an external PhD examiner for Princeton University, and served as Scholarship Award Assessor for the John Monash Foundation in Australia. He was a member of the Steering Committee for the Oxford-based Arts and Humanities Research Council

project 'The First World War and Global Religions', and continued to act as co-editor of the *Leo Baeck Institute Year Book* and Associate Editor of the *Journal of Modern Jewish Studies*.

*Professor Alison Salvesen*

In Michaelmas Term Professor Salvesen acted as subject coordinator for Oriental Studies teaching in Hebrew and Jewish Studies and Early Christianity. She taught for several Masters courses throughout the year, covering a range of Greek, Hebrew, Aramaic and Syriac texts. She became co-editor of the Centre's publication, the *Journal of Jewish Studies*, and in January she took on the role of Director of Graduate Studies for the Faculty of Oriental Studies. Until that date she acted as college advisor to graduate students in Oriental Studies at Mansfield College, and continues to be Tutor in Oriental Studies for undergraduate students there in Hebrew, Jewish Studies and Arabic. She examined two doctoral dissertations in Oxford, and one of her doctoral students successfully defended his thesis in November. She continues to supervise another student working on the Greek translation of the book of Isaiah and one on demonology in the New Testament, and is mentoring a British Academy Postdoctoral Fellow in Syriac biblical studies.

In November at the Society of Biblical Literature Annual Meeting in Boston, she gave a paper to the Aramaic section on her research for a book on the Syriac scholar-bishop Jacob of Edessa. This examined Jacob's contribution in bridging the linguistic and cultural divide between the religious and secular learning of the Greeks and the Syriac Orthodox world, especially in his major work on the Six Days of Creation, the *Hexaemeron*. In February she gave a graduate seminar in Keble College on the significance of the first Greek translations of the Hebrew Bible for New Testament studies, and a broader exploration of the same theme to the Logos conference for visiting American students. In Hilary Term she presented a paper on terms used by the Septuagint translators to render Hebrew words for disgust and abomination, to a joint meeting of the Oxford Seminar in Advanced Jewish Studies – 'Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint and the Cultural World of the Translators', and the Jewish History in the Graeco-Roman Period seminar.

*Dr Jeremy Schonfield*

Dr Schonfield examined for the BA and MSt in Jewish Studies, and continued to write a book-length literary survey of the daily liturgy, provisionally entitled *Why Jews Pray*, for publication by the Littman Library of Jewish Civilization. He was invited to rewrite for publication in Romanian translation a lecture

series entitled *Text, Time and Territory: Rereading Jewish Culture*, which is due to be issued as a book by Polirom. Two journal articles on liturgical questions are in press. At Leo Baeck College, London, he taught courses on Liturgical Interpretation, Liturgical Development, Lifecycle Rituals, Piyyut and *Pirkei Avot*, and also supervised and examined MA dissertations, continued to co-supervise a doctoral thesis, and gave extra-mural lectures. He taught a Liturgy course at Geiger Kolleg, Berlin; advised academically on projects offered for publication by the Littman Library of Jewish Civilization; and continued to serve as Contributing Editor to *Jewish Historical Studies: Transactions of the Jewish Historical Society of England* and to edit the Centre's *Annual Report*.

*Dr John Screnock*

Dr Screnock taught, supervised and examined for graduate and undergraduate courses in the Faculty of Oriental Studies and the Faculty of Theology and Religion. He published articles on Hebrew numeral syntax and translation in Jewish antiquity in *Journal of Semitic Studies* and *Vetus Testamentum*, and he undertook research and writing on similar topics, to be published in future issues of *Journal of Biblical Literature* and *Textus*.

*Professor Yaacov Yadgar*

Professor Yadgar arrived at Oxford to take up the post of Stanley Lewis Professor of Israel Studies in August 2017, and spent most of the academic year building bridges between Israel Studies and other areas of research in Oxford and beyond. He delivered an inaugural lecture in Hilary Term, and gave public lectures in London, Oxford, Durham, New York and Graz, Austria.

His course entitled 'Beyond Religion and Politics in Israel' was open to MPhil and MSt students from various faculties, including Oriental Studies and Social Sciences.

He ran the Seminar in Israel Studies, in which experts in various fields reflected on the theme of 'perspectives on Israel'. This was open to the public. Professor Yadgar also hosted a two-day conference with the Middle East Centre at St Antony's College on Arab Jews, Judeo-Arabic and on Jewish history and memory in Arab lands.

Professor Yadgar continued his research on matters of Jewish identity and national politics in Israel, and completed a book examining the political implications of Israel's claim to Jewish identity. He also served as academic referee for books and manuscripts submitted to various publishing houses and journals.

## *Seminars, Conferences and Special Lectures Involving Centre Fellows*

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### *Michaelmas Term*

#### **Seminar on Jewish History in the Graeco-Roman Period**

*(Convened by Professor Alison Salvesen)*

Spectacle and Subterfuge: Josephus on the Flavian Triumph *Jonathan Davies*  
*(Wolfson College, Oxford)*

The Influence of Collectors on Knowledge and Editing of Jewish  
Pseudepigrapha: The Case of Joseph and Aseneth *Jonathon Wright*  
*(St Stephen's House, Oxford)*

Plurality and the Ontology of Literature in the Serakhim, Ezra and I Esdras  
*James Nati (Yale University)*

Domitian and the Jews: Hot Water or Hot Air? *Anthony Rabin (Wolfson*  
*College, Oxford)*

#### **The Second Ullendorff Memorial Lecture**

Hebrew Spoken Throughout the Ages *Professor Simon Hopkins (The Hebrew*  
*University of Jerusalem)*

**Conference: After Clarice: Lispector's Legacy** *(Convened by*  
*Professor Adriana X. Jacobs and Professor Claire Williams)*

#### *The Multiplicity of Genre*

Places and Non-places in *Correspondências* and *Minhas Queridas Lais* *Maria*  
*Álvares Rosal Botler (The Hebrew University of Jerusalem)*

Clarice Lispector na Era Digital: a Apropriação no Processo Criativo e o  
Caminho Obsessivo na Produção de Micronarrativas sem Lastro *Karyn de*  
*Paula Mota (Pontifical Catholic University of Rio de Janeiro)*

*Show de Mulher*: Clarice Lispector's Journalism of the 1960s *Mariela Méndez*  
*(University of Richmond, Virginia)*

(Im)possible Dialogues: Clarice Lispector's Interview Technique *Professor*  
*Claire Williams (University of Oxford)*

*Jewish Lispector*

Bridging the Imaginary Gap between Distant Cartographies – The Visit that Never Was Dr Dafna Hornike (*The Hebrew University of Jerusalem*)

Clarice Lispector and the Jewish Tradition of Mistakes Yael Segalovitz (*University of California, Berkeley*)

*She'at ha-kokhav*: Lispector in Hebrew Professor Adriana X. Jacobs (*University of Oxford*)

*Lispector and Music*

‘A Música era da Categoria do Pensamento’: Clarice Lispector Interviews Musicians Professor Jason Stanyek (*University of Oxford*)

Lispector and the Aural Novel Professor Marília Librandi-Rocha (*Stanford University*)

Clarice Lispector: *Irreal Como Música* Professor Carlos Mendes De Sousa (*Universidade do Minho, Braga, Portugal*)

Keynote Lecture: Clarice’s Textual Legacy Professor Marta Peixoto (*New York University*)

Presentation / Performance: The Body in Clarice Lispector’s *The Chandelier*: A Dramatic Conversation between The Protagonist, the Author and the Translator Magdalena Edwards (*L.A. Translation Study Group / Zoom and Emar*)

*Posthuman Bodies and Texts*

Futures of Matter: The Post-human Spiritual Physics of Clarice Lispector Thales Augusto Barretto de Castro (*Freie Universität Berlin*)

Posthumanist Subjectivity in the Works of Clarice Lispector: A Radically Immanent Legacy Dr Kelli Zaytoun (*Wright State University, Dayton, Ohio*)

Hélia Correia, author of *Vinte Degraus e Outros Contos* (Twenty Degrees and Other Stories, 2014), winner of the Prémio Camões for Literature (2015); and Martin MacInnes, author of *Infinite Ground* (2016) – on drawing inspiration from Lispector and their own post-human rewritings of her work

*Translating Lispector*

Learning Spanish with Clarice Paloma Vidal (*Universidade Federal de São Paulo*)

Performing Clarice Lispector Katrina Dodson (*Translator / Independent Scholar*)

Desencantamento e Reencantamento: A Tradução de Clarice Lispector na China e a Missão de Tradutor    *Min Xuefei (Peking University, Beijing)*  
Translation Roundtable: Min Xuefei (Chinese), Paloma Vidal (Spanish), Katrina Dodson (English), Yael Segalovitz (Hebrew), and Magdalena Edwards (English)

*Objects and Images*

Reflections in the *Porta-Espelho*: Clarice Lispector's Literary Theory of the Object in *Água viva*    *Ami Schiess (Stanford University)*

Lispector's Images: Pictures of Words, Texts of Tints    *Rosane Carneiro Ramos (King's College, London)*

*Mutatis Mutandis*: Ausências comunicantes    *Sara A. Costa (University of Nottingham)*

*Global Lispector*

Clarice Lispector in English: Reception through Time    *Dr Cynthia Beatrice Costa (Universidade Metodista de Piracicaba, São Paulo)*

Clarice Lispector's Radicality Translated into the English-Speaking Literary System    *Dr Luana Ferreira de Freitas (Universidade Federal do Ceará, Brazil)*

Clarice Lispector and World Literature: Is *A Hora da Estrela* a Global Novel?    *Professor Nelson H. Vieira (Brown University, Providence, Rhode Island)*

**Seminar in Jewish Studies**

Male Literacy and Female Illiteracy in the Traditional Jewish Community and its Consequences in Modern Israel    *Professor Rachel Elijor (The Hebrew University of Jerusalem)*

**Seminar in Modern Israel Studies** (*Convened by Professor Yaacov Yadgar and Dr Sara Hirschhorn*)

Jews, Israel and Debate: Understanding Israel in the Diaspora    *Dr Ilan Zvi Baron (Durham University)*

Birth of the Ashkenazi-Mizrahi Controversy on the 'Arab Question' (1910–12)    *Dr Moshe Behar (University of Manchester)*

An Iranian Perspective on Israel    *Professor Edmund Herzig (University of Oxford)*

A Jordanian Perspective on Israel    *Professor Avi Shlaim (University of Oxford)*

*Hilary Term*

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

- Representing Jews and Judaism in Syriac Literature: (1) Jewish Life and the Synagogue *Professor Sir Fergus Millar (Brasenose College, University of Oxford)*
- Expressing Divine Education in Greek *Dr Patrick Pouchelle (Centre Sèvres, Paris)\**
- ‘On Which Days Are Both Jews and Gentiles Happy?’ Roman and Rabbinic Timescapes from the Mishnah to the Talmud *Professor Sarit Kattan Gribetz (Fordham University, New York)*
- Zealous and Merciful But Not Regretful? Divine Jealousy in the Septuagint *Dr Dominika Kurek-Chomycz (Liverpool Hope University)\**  
(Grinfield Lecture) Is the Septuagint the Old Testament of the Church Fathers? *Professor Gilles Dorival (University of Aix-Marseille)*
- Greek ‘Sacred Laws’ *Professor Robert Parker (New College, University of Oxford)\**
- A Palestinian Jewish Aramaic Mythological Hemerologion from the Cairo Genizah in the Bodleian Library *Professor Gideon Bohak (University of Tel Aviv)*
- Paideia in the Septuagint and in Philo *Dr Maria Sokolskaya (Universität Bern)\**

**Grinfield Lectures on the Septuagint**

*Gilles Dorival (Emeritus Professor of Greek Language and Literature at the University of Aix-Marseille)*

The Reception of the Septuagint in Christian Tradition and the Catenae: Spiritual and Theological Use of Septuagint Vocabulary by the Fathers

**Seminars in Jewish Studies**

Were Scrolls Susceptible to Impurity? The View from Qumran *Dr Dennis Mizzi (University of Malta)*

\*Sessions marked with an asterisk formed part of the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint’

Debating German (Jewish) Minority Rights at Home and Abroad in 1919

*Lucia Linares (University of Cambridge)*

‘Out of the Historic Catastrophe’ – An Analysis of S. Y. Agnon’s Nobel Prize

Speech    *Professor Jeffrey Saks (Agnon House, Jerusalem)*

Prophecy and History in the Jewish Sibylline Oracles    *Dr Olivia Stewart Lester*

*(University of Oxford)*

**Oxford Tel-Aviv Programme in the Study of the Ancient  
World: Borders and Boundaries in the Ancient World**

*(Convened by Professor Martin Goodman)*

Beyond the Military / Civilian Dichotomy: Rethinking Boundaries of Space on

Hadrian’s Wall    *Kate Jeremy (Exeter College, Oxford)*

Italia and Aethiopia: Defining the Boundaries of Empire    *Adam Asher*

*(Worcester College, Oxford)*

The Red Sea, 2nd c. BCE–7th c. CE: Cosmopolitanism, Transition, and the

Future of Area Studies    *Michael Economou (Wolfson College, Oxford)*

‘Nomads at the Theatre: Reconsidering the Safaitic Graffiti from Pompeii

*Josef Bloomfield (Lady Margaret Hall, Oxford)*

The Social Boundaries of Judea: Euergetism and the Evidence of Josephus

*Felipe Oliveira (Oriental College, Oxford)*

Plastic Πολιτεία: Isocrates and Cultural Relativity    *Henry Bowles (Christ*

*Church, Oxford)*

Law and Border: Boundaries and Travel in the Legislator Narratives of

Josephus and Plutarch    *Ursula Westwood (Wolfson College, Oxford)*

The Walls of the New Jerusalem    *Mateusz Kusio (Wolfson College, Oxford)*

The Corinthian Gulf as a Border    *Aikaterini Vavaliou (Wadham College,*

*Oxford)*

Rethinking Boundaries in Luke 2:22–24    *Evangeline Kozitza (Keble College,*

*Oxford)*

Transcending Human Nature in the Theology of Gregory of Nyssa    *Jaroslav*

*Kurek (St Benet’s Hall, Oxford)*

**Oxford Seminar in Advanced Jewish Studies – Greek Expanded, Greek Transformed. The Vocabulary of the Septuagint and the Cultural World of the Translators** (*Convened by Professor Jan Joosten and Professor Teresa Morgan*)

- Expressing Divine Education in Greek, with Special Reference to the Pair Paideuò / Elegchò *Dr Patrick Pouchelle (Centre Sèvres, Paris)*
- Impiety in Greek Deuteronomy Laws: On the Background and Ideology of the Translation *Jean Muraux (McGill University, Montreal)*
- Zealous and Merciful But Not Regretful? Divine Jealousy in the Septuagint *Dr Dominika Kurek-Chomycz (Liverpool Hope University)*
- Fear and Loathing in Alexandria? Terms for Disgust in the Septuagint *Professor Alison Salvesen (University of Oxford)*
- Greek ‘Sacred Laws’ *Professor Robert Parker (University of Oxford)*
- The Lexical Exegesis of the Rabbis and the Vocabulary of the Septuagint *Hallel Baitner (The Hebrew University of Jerusalem)*
- Paideia in the Septuagint and in Philo *Dr Maria Sokolskaya (Universität Bern)*

**Seminar in Modern Israel Studies** (*Convened by Professor Yaacov Yadgar and Dr Sara Hirschhorn*)

- Israel: India’s Looking Glass *Professor Kate Sullivan de Estrada (University of Oxford)*
- Israel / Africa: Identity, Culture and Politics *Haim Yacobi (University College London)*
- The Myth of the Campbell-Bannerman Report: Arab Views on Israel After the Suez Crisis *Professor Eugene Rogan (University of Oxford)*
- Between Hebrew and Arabic *Dr Almog Behar (The Jerusalem Van Leer Institute)*
- African Migration to Israel – Chronicle of a Failure Foretold *Professor Galia Sabar (University of Tel Aviv and Ruppin Academic Center)*
- Andalusian Legacies: The Role of al-Andalus / Sepharad in the Political and Cultural History of Israel / Palestine *Dr Yuval Evri (School of Oriental and African Studies, University of London)*

*Trinity Term*

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

Semantic Differentiation between Classical and Hebraizing Usage in the LXX, with Special Reference to the Case of νόμος (sg.) vs. νόμοι (pl.)

*Professor Mikhail Seleznev (National Research University – Higher School of Economics, Moscow)\**

Representing Jews and Judaism in Syriac literature: (2) The Temple and Jerusalem *Professor Sir Fergus Millar (Brasenose College, Oxford)*

Herod's Tomb at Herodium *Professor Jodi Magness (University of North Carolina)*

ἰσοδυναμῆω and Translation into Greek in Sirach *Professor Benjamin Wright (Lehigh University, Pennsylvania)\**

Sources on the Politics of Judaea in the 50s CE: The Use of the New Testament *Professor Martin Goodman (University of Oxford)*

Genre Trouble: 1 Enoch and the Use of Genre Labels in the Study of Ancient Judaism *Professor Alexander Samely (University of Manchester)*

Talmudic Scholarship in Late Ancient Palestine: Ideology and Practice *Professor Moulie Vidas (Princeton University)*

Greek Magical Terminology in the Septuagint *Maria Yurovitskaya (National Research University – Higher School of Economics, Moscow)\**

**Oxford Seminar in Advanced Jewish Studies – Greek Expanded, Greek Transformed. The Vocabulary of the Septuagint and the Cultural World of the Translators** (*Convened by Professor Jan Joosten and Professor Teresa Morgan*)

Semantic Differentiation Between Classical and Hebraizing Usage in the LXX, with Special Reference to the Case of νόμος (sg.) vs. νόμοι (pl.) *Professor Mikhail Seleznev (National Research University – Higher School of Economics, Moscow)*

The Gods of the Others in the LXX: Lexical Analysis and Historico-religious Implications *Dr Anna Angelini (University of Lausanne)*

\*Sessions marked with an asterisk formed part of the Oxford Seminar in Advanced Jewish Studies – ‘Greek Expanded, Greek Transformed: The Vocabulary of the Septuagint’

- The Good, the Indifferent and the Literal or Unintelligent: A Pattern Involving Vocabulary Choices in Three Books of the Septuagint *Professor Trevor Evans (Macquarie University, Sydney)*
- ἰσοδυναμέω and Translation into Greek in Sirach *Professor Benjamin Wright (Lehigh University, Pennsylvania)*
- Signs of Cultural Adaptation from the Septuagint Vocabulary. Investigation into the Figurative Use of the Noun σκέπη in the Light of Coeval Documentary Sources *Dr Romina Vergari (University of Florence)*
- A Jealous God and an Envious Devil? The Vocabulary of Envy and Jealousy in the LXX, and its Theological Implications *Dr Anthony Ellis (Universität Bern)*
- The Historical Context of LXX Vocabulary: Reflections from a Septuagint Project *Dr James Aitken (University of Cambridge), Professor Sarah Pearce (University of Southampton), Professor Tessa Rajak (University of Reading)*
- Greek Magical Terminology in the Septuagint *Maria Yurovitskaya (National Research University – Higher School of Economics, Moscow)*

**Conference: Oxford Seminar in Advanced Jewish Studies – Greek Expanded, Greek Transformed. The Vocabulary of the Septuagint and the Cultural World of the Translators**  
(*Convened by Professor Jan Joosten and Professor Teresa Morgan*)

- The Beloved One Grew Fat: Style, Context, and the Vocabulary of Deuteronomy 32:15 *Jean Maurais (McGill University, Montreal)*
- On the Usage of στερέωμα in the LXX, with an Appendix on the Non-Usage of στερέωμα in Περὶ ὕψους *Professor Mikhail Seleznev (National Research University – Higher School of Economics, Moscow)*
- Knowledge and Light: Lexical Observations on the Old Greek of Isaiah *Dr Arjen Bakker (University of Oxford)*
- Disability and the Septuagint *Dr Dominika Kurek-Chomyc (Liverpool Hope University)*
- Verbs of Sexual Intercourse, the Greek Translation of the Pentateuch, and Lexicographic Analysis *Professor Trevor Evans (Macquarie University, Sydney)*
- Murderous Intention in the Septuagint, Philo, and the Mishnah *Jelle Verburg (University of Oxford)*
- Divine Compassion in the Septuagint *Professor Jan Joosten (University of Oxford)*

Formation of the Subject as *Imitatio Dei* *Professor Hindy Najman (University of Oxford)*

Ambiguous Ethical Terms in the Septuagint *Dr James Aitken (University of Cambridge)*

Sprinkling for Purification in the Septuagint and in Philo's Writings  
*Dr Hallel Baitner (The Hebrew University of Jerusalem)*

The Devil in the Detail: (ὁ) διάβολος, σαταν, ὁ ἀντικείμενος and Diabolical φθόνος *Dr Anthony Ellis (Universität Bern)*

The Vocabulary of Images in the LXX between Materiality and Immateriality  
*Dr Anna Angelini (University of Lausanne)*

The Concept of Paideia in Philo's Biblical Exegesis *Dr Maria Sokolskaya (Universität Bern)*

Did a Jewish Paideia Exist During the Hellenistic and Roman Period?  
*Dr Patrick Pouchelle (Centre Sèvres, Paris)*

The Language of Instruction in the Fourth Book of Maccabees *Professor Tessa Rajak (University of Reading)*

Magic and Ritual: Some Reflections of Greek Religious Practices in the LXX *Maria Yurovitskaya (National Research University – Higher School of Economics, Moscow)*

Problems in the History of the Self and Bible Translation: The Case of the Septuagint *Dr David A. Lambert (University of North Carolina)*

The Life-cycle of the 'Shadow' Metaphors in the Hebrew Bible in the Light of Their Semitic and Greek Backgrounds *Dr Romina Vergari (University of Florence)*

Plenary Discussion *Professor Teresa Morgan (University of Oxford) and Professor Philomen Probert (University of Oxford)*

**Workshop on Hebrew Manuscript Studies: Codicology, Palaeography, Art History** (*Convened in collaboration with the Bodleian Library by Professor Judith Olszowy-Schlanger [École Pratiques des Hautes Études, Paris] and Dr César Merchán-Hamann [University of Oxford and Bodleian Library]*)

The Conservation of Hebrew Manuscripts at the Bodleian Library; Hebrew Manuscript Bindings at the Bodleian Library *Andrew Honey (Bodleian Library, University of Oxford)*

Introduction to DigiPal *Debora Matos (Institut für Jüdische Studien, Universität Münster)*

Introduction to the Bodleian Judaica Collections and Their History

*Dr César Merchán-Hamann (University of Oxford)*

Codicology: Hebrew Manuscript Production; Codex Materials and Formats;

Ruling and Pricking; Palaeography, Script and Handwriting; Oriental, Sefardi, Yemenite, Ashkenazi, Italian and Byzantine Scripts *Professor Judith Olszowy-Schlanger (École Pratiques des Hautes Études, Paris)*

Theoretical Dimensions of Hebrew Book Production since the Invention of Printing; Ashkenazi Manuscripts and Printed Books of the Eighteenth

Century *Professor Emile Schrijver (Jewish Cultural Quarter and Jewish Historical Museum; University of Amsterdam)*

Codicology: Codex Composition; Quires, Page- and Text-Layout;

Illumination: Visual Language and the Making of the Hebrew

Manuscript; From the East to the Iberian Peninsula and Beyond; Hebrew

Illumination between Decoration and Illustration; Ashkenazi Liturgical

Manuscripts; Jewish-Christian Collaboration; Italian Hebrew Manuscript

Illumination *Professor Sarit Shalev-Eyni (The Hebrew University of Jerusalem)*

### Seminars in Jewish Studies

Abd al-Karim al-Jili's Sufi View of the Torah and Judaism *Fitzroy Morrissey*

*(All Souls College, Oxford)*

No Case for Case (or Gender) in the Yiddish of the Stamford Hill Hasidic

Community *Dr Kriszta Eszter Szendroi (University College London)*

Flavius Josephus and Jewish Identity/ies *Judith Göppinger (Freie Universität*

*Berlin)*

### Seminar in Modern Israel Studies *(Convened by Professor Yaacov Yadgar and Dr Sara Hirschhorn)*

Jewish Precedents and Muslim Nationalism *Dr Faisal Devji (University*

*of Oxford)*

Egyptian Communist Voices of Peace (1947–1958) *Professor Rami Ginat*

*(Bar-Ilan University)*

Emile Habiby and his Pessoptimist as Emblematising the Fractures of 48

Palestinians and Their Relationship to Israel *Dr Bashir Abu-Manneh*

*(University of Kent)*

Israeli Literature as Global Literature *Dr Kfir Cohen (Van Leer Jerusalem*

*Institute)*

**Oxford Summer Institute on Modern and Contemporary  
Judaism – Gender and Judaism: Perspectives from the Study of  
Comparative Religion and Transnationalism (in conjunction  
with the Berman Center for Jewish Studies, Lehigh University)**  
*(Convened by Professor Adam Ferziger [Bar-Ilan University], Dr  
Miri Freud-Kandel [University of Oxford] and Professor Hartley  
Lachter [Lehigh University])*

*Gender in Nineteenth Century Europe*

Gender, Tenacity and Hebraic Virtue in Nineteenth-century European  
Culture *Dr Adam Sutcliffe (King's College London)*

*Rabbinic Judaism and Christian Theology*

Fluid Masculinity: A New Approach to Rabbinic Constructions on Gender  
*Professor Ágnes Vető (Vassar College, New York)*

Can a Male Saviour Save Women? Debating Jesus' Gender *Daniel Herskowitz  
(University of Oxford)*

*Women's Leadership in Orthodox Judaism, Protestantism, Catholicism*

Female Clergy in Male Space: The Sacralization of the American Orthodox  
Rabbinat *Professor Adam Ferziger (Bar-Ilan University)*

*Sectarianism and Messianism*

Old Order Amish and Ultra-Orthodox Women: Responses to the  
Smartphone *Dr Rivka Neriya-Ben Shahar (Sapir College, Sderot)*

Women and Redemption: The Mission for Women of the 'Seventh  
Generation', According to the Teachings of the Lubavitcher Rebbe, Rabbi  
Menachem Mendel Schneerson *Professor Yitzchak Kraus (Bar-Ilan  
University)*

*Theology*

'Enthroned in Yonder Heavens': Kabbalah and Divine Masculinity in  
Early Mormon Theology *Professor Hartley Lachter (Lehigh University,  
Pennsylvania)*

*Law and Interpretation in Judaism and Islam*

Science, Pseudo Science and Common Sense in Modern Shiite Interpretations  
of Women's Roles *Dr Karen Bauer (Institute of Ismaili Studies, London)*

Jewish Orthodox Feminism – Between Nomos and Narrative *Dr Ronit Irshai  
(Bar-Ilan University)*

*Literature and Art*

Women's Chains and Liberation: Sonya the Agune and Phyllis the Divorcée,  
in Blume Lempel's *Ballad of a Dream* Sandra Chiritescu (Columbia  
University, New York)

Connecting Feminism and Traditional Judaism: Mierle Laderman Ukeles's  
Jewish Feminist Art, 1970s Through 1980s Dr David Sperber (Yale  
University, New Haven)

*The UK*

Magic or Piety? Exploring Definitions of Jewish Women's Ritual Practice  
Dr Lindsey Taylor-Guthartz (London School of Jewish Studies)

Religious Sisterhood: Encounters of Gender, Religion and Belonging in the  
UK Dr Lea Taragin-Zeller (University of Cambridge)

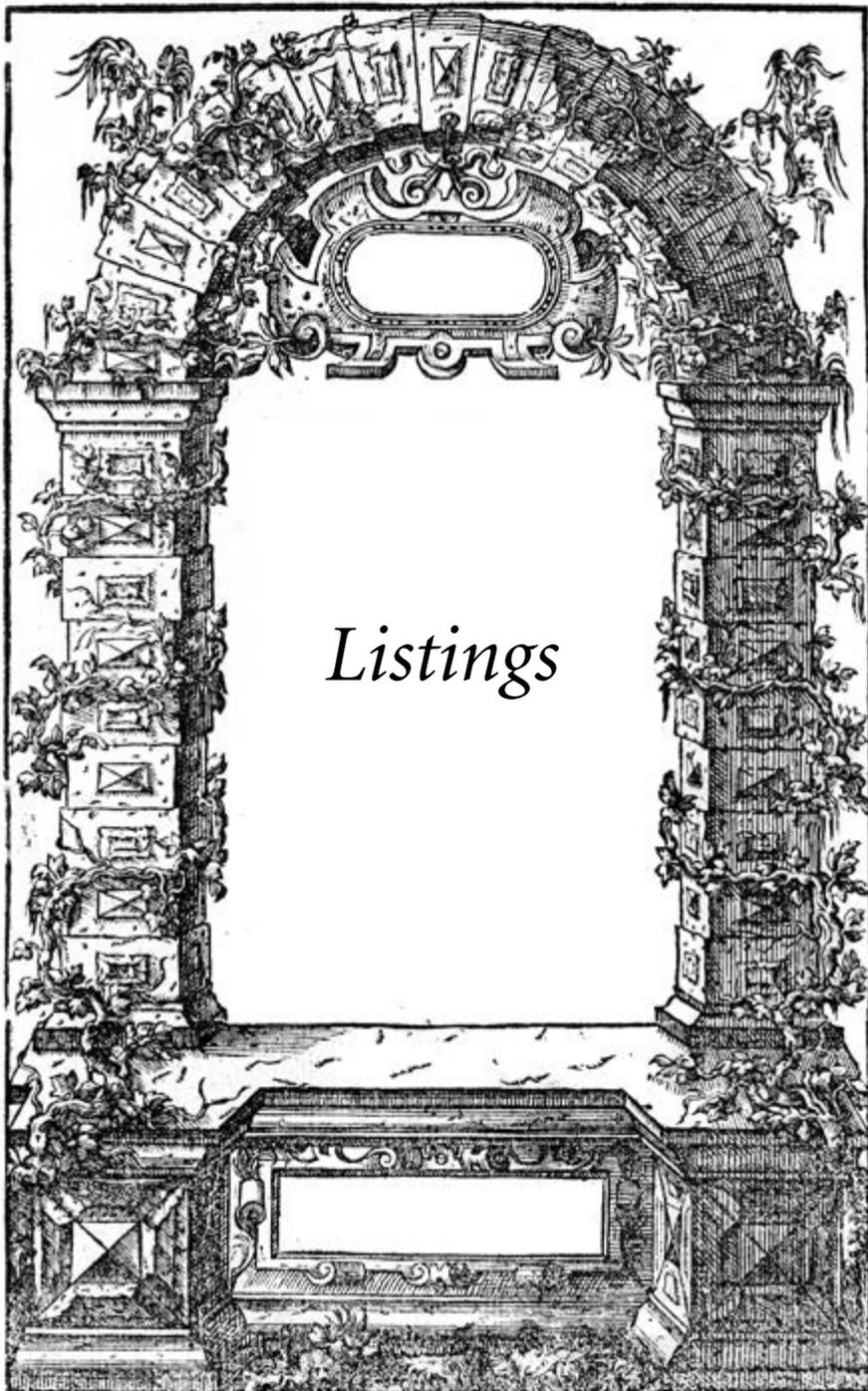
*Text Workshop: The Israeli Debate*

An Israeli Religious-Zionist Dissection of the Confluence between Feminism,  
Post-Modernism and the IDF Professor Adam Ferziger (Bar-Ilan  
University)

*Body, Identity and the American Jew*

'Real Jews', 'Poor Jehudas' and Ideals of Jewish Masculinity in the World War I  
American Expeditionary Forces Professor Jessica Cooperman (Muhlenberg  
College, Pennsylvania)

The Early Queer Life of Jessie Sampter? Professor Sarah Imhoff (Indiana  
University, Bloomington)



*Listings*

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# *Journal of Jewish Studies*

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*Isaiah Berlin Fund*

Bentz, Oliver. *Anton Kuh: Kaffeehausliterat zwischen Prag, Wien und Berlin*.  
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